



Herald of HOLINESS

May 4, 1960

The Outreach of the Church

General Superintendent Williamson

Recently while I was eating in a restaurant with a pastor, his singer, and their families, a striking-looking gentleman stood beside me. We were not aware that a similar party representing another denomination was seated at a nearby table. The stranger inquired if a Nazarene superintendent was a member of our group. He then introduced himself as the evangelist engaged in revival services in the First Baptist Church of that city. He continued, "I am C. Wade Freeman, secretary of the Department of Evangelism for the Southern Baptist Church in Texas. I would like to confess my debt to the Church of the Nazarene. It was in a home mission hall in St. Louis that I was converted under the preaching of Caleb I. DeBoard." I assured him that we were happy to have had a little part in his salvation and fruitful ministry. He replied, "Not a little part—a big part, for it was there I found Christ, learned of the Spirit-filled life, and was called to preach."

Soon the singer in the Baptist meeting came to identify himself and give us a chapter out of his life story. He said, "As a boy I lived in Dinuba, California, where with my mother I attended the Church of the Nazarene because we liked the fervor of the services." He went on, "About twenty years ago they had a pastor there that I admired but I have forgotten his name." After a few questions and answers I asked, "Could that pastor have been Orville W. Jenkins?" He quickly said, "That is correct." I was happy to tell him that Dr. Jenkins is now my pastor at Kansas City First Church. Then he volunteered, "That church with its spiritual emphasis and evangelistic spirit influenced my life."

A church with a distinctive message declared in the power of the Spirit exerts an influence that reaches far beyond its membership. To such a ministry let us be dedicated anew. The outreach of the church will be long and effective, provided we maintain our distinctions in sound doctrine, vital experience, holy living, and virile evangelism in services characterized by the joyous freedom and power of the Holy Spirit.



Dr. C. W. Butler, age eighty-six, well-known holiness evangelist, died Monday, April 18, while conducting a meeting in Oregon.

Evangelist Al Fisher writes that he has left the field to accept the pastorate of the church at Port Angeles, Washington.

Evangelists William and June Schmidt write that they have left the field to accept the pastorate of the Chapman Memorial Church at Vicksburg, Michigan.

CONCERNING WINDOWS

On a gray February day I sat in a second-floor office looking out at a drab scene of buildings and thoroughfares. It came to me suddenly how dirty the windows were across the street, with the winter's accumulation of soot and grime.

But then I looked more closely and, lo, the dirt was on our own window!

The spiritual parallel I drew: At times in life we are prone to see the dirt on the other person's windows, the other person's life, actions, or motives—while if we'd inspect more closely we would see our own windows besmeared by petty jealousy, misunderstanding, or an unchristian attitude.

My duty, therefore, is to see that my own windows are shining clear, reflecting the glorious sun of God's great love.

Perchance if my windows are sparkling, I'd find the windows on the other side less grimy, or could be they would sparkle too!

Can the world see Christ in you?
Are your windows shining clean?

—EVE ELMORE

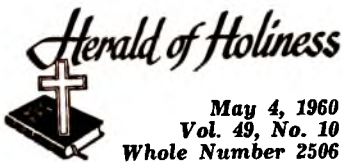
Take Him as Your Partner

By J. A. MARSH

Take Jesus as your Partner;
Just let Him be your Guide.
No need to fear the shadows—
He'll be there at your side.

Read the Good Book daily;
Search its pages through;
Listen to the message
Of its story ever new.

Take Him as your Partner
O'er life's uncertain way;
He'll lead you thro' the valleys
To that bright, unending day.



May 4, 1960
Vol. 49, No. 10
Whole Number 2506

- 1 The Outreach of the Church, General Superintendent Williamson
- 3 Perfect Love, E. E. Wordsworth
- 4 "Honey in the Rock," Marian L. Knorr
- 5 Frances Crosby—Song Writer, Josephine Mathers Cook
- 6 Education—Religious or Secular? Leonard Willems
- 7 Thank God for Such Help! Earl C. Wolf
- 8 A People on the Move, Donna M. Clark
- 9 Commit to God! Jean M. Low
- 9 News in Picture
From Braces to High Heels, Mrs. Barbara Bradford
- 10 A Scriptural Challenge to the Church, Vernon L. Wilcox
- 11 Salt, Edith Carey
- 12 Editorials, S. S. White

Next Week . . .

Christian Living Is Not Automatic, John A. Monroe

The Glory Is Our Defense, A. H. Eggleston

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You may waste your money and get more, but no one has ever wasted his time and gained it back.

Nazarene Theological Seminary

"Lift the Debt" Campaign

The Dallas District, Dr. Paul Garrett, superintendent, has joined the list of those districts which have paid their full allotments in the Seminary "Lift the Debt" campaign.

The name of this district, and all others which have paid in full, will be included in the Honor Roll in the Seminary booth at the general assembly.

LEWIS T. CORLETT
President

IMMORTALITY

By F. W. DAVIS

When this mortal life is ended,
And we've crossed the narrow sea
To that home beyond the sunset—
Land of immortality—
That will be a happy morning
Soon to dawn for everyone
Who'll be changed into His likeness—
Glorious image of His Son!

What a daybreak up in heaven
For the saints who will arise
From this clay to bliss immortal,
Far beyond the starry skies!
Then cheer up, O Christian pilgrim;
Soon the conflict will be o'er.
We'll be changed into His likeness,
There to live forevermore.

FAITH, the Evidence of Things Unseen

We often feel a bit impatient when seemingly some of our prayers go unanswered, but then we remember God has not closed His book and will not until all accounts are settled.

We must strengthen our faith and never waver. He has promised grace sufficient. Tests come our way in sickness, death, and other trials. He will and does bring us out as good soldiers. He says, "Be still, and know that I am God" (Psalms 46:10).

When the cross becomes heavy, having Him makes it lighter. We must not fail to let Him help us. We cannot understand all the workings of the Spirit, but so long as we let God lead us in all our affairs, He will direct and guide us. We must trust Him more and more as the days go by, and in so doing our faith grows stronger.

There is no substitute for faith. It inspires our lives, supports our hope, lifts up the fallen, strengthens the weak. What more could we ask of a loving Heavenly Father who understands us better than anyone else? By faith I hold on to His promise, and hope to meet Him someday. My prayer is, "God, make my faith stronger than my fears." He answers, "According to your faith be it unto you" (Matthew 9:29).—Mrs. A. J. WESTMORELAND, Houston, Texas.

Repent ye therefore, and be converted,
that your sins may be blotted out,
when the times of refreshing shall come from
the presence of the Lord (Acts 3:19).

Sanctification is the possession and manifestation of—

Perfect Love

(Concluding article in a series of four on "What Is Sanctification?")

In the three previous articles we have said that cleansing from sin, the infilling of the Spirit, and the Spirit's empowerment are Biblical evidences of personal sanctification. We now come to another basic constituent without which there can be no New Testament experience of sanctification.

Sanctification is the possession and manifestation of perfect love. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). Dr. Daniel Steele once announced this verse as his text and then said, "This is the greatest verse in the New Testament." The context, verses 43-48, makes clear it is the perfection of love that is meant—love to God, love to man, love to enemies. "Ye have heard," said Christ (verses 21, 27, 33, 38, 43) from your traditional teachers, the scribes and Pharisees, contrary teaching, "But I say unto you, . . . Be ye therefore perfect" (in love to all mankind). "Love thy neighbour," was the divine law, but the Jewish traditionists had added, "and hate thine enemy"—meaning all that were not Jews. This was plainly contrary to the teaching of Jesus.

As children of God we are commanded to make God our Model of moral perfection. Be perfect, by being holy as He is holy (I Peter 1:15-16), by having a heart purified from all sin, and filled with love to God and man, including our worst enemies. "Love your enemies"—not love their evil spirit and conduct, but "bless them," "do good to them," and "pray for them." Such love as returns good for good only is natural even in the worst of men, but they have no special reward from God. Even publicans, who were reckoned among the Jews to be the very worst of sinners, whose business practices were very oppressive, unjust, and odious, would return good for good. But Christians must excel in all proper tokens of civility and good works generally, as patterns to others, and for the glory of God.

A genuinely sanctified person is filled with divine love. And love *loves*. It is *loving*. "God so loved . . . that he gave." Christ loved those who scorned His message, mocked and jeered Him, turned from His kind entreaties, spit upon His holy face, plucked the beard from it, smote Him with a reed, placed a thorny crown upon His sacred brow, nailed Him to "The Old Rugged Cross," crying,

"Crucify him, crucify him," and then He prayed, "Father, forgive them." Love *loved*. Love is active. It is filled with tenderness, compassion, and a willingness to suffer for others.

Stephen was subjected to mob violence. His words were considered blasphemous. They cast him out of Jerusalem in accordance with the law that would not permit criminals to be executed within the city. They "ran upon him with one accord." It sounds like a modern case of lynching. Justice and legality were thrown to the winds as the rulers and angry mob rushed upon the innocent defendant and, without a verdict or sentence, dragged him out of the city and violently stoned him to death.

Stephen's death was an unjust, illegal outrage and criminal murder at the hands of carnal, diabolical, and hate-filled men. But Stephen, filled with the Holy Ghost, expressed his perfect love for his avowed enemies, and prayed to the Lord Jesus. He knelt down and "cried with a loud voice" as he prayed substantially the same prayer as Christ on the Cross: "Lord, lay not this sin to their charge." Then his tranquil spirit retired from this life of Christian labor and suffering to be ever at rest with his Saviour, free from wicked troublers, and to be at home with the Christ he loved supremely.

A missionary spent several years among wild natives. The savages would not listen to his gospel messages. They hated, vilified, and spurned him. He had no converts, so he gave himself to prevailing prayer in their behalf. One night he heard the approach of a warring tribe with spears and other weapons. They were intent upon his death if their plan of stealing all his household goods was intercepted. Instead of the expected resistance, he smiled and asked if he could assist them in any way. They immediately began seizing the table, chairs, desk, bed, and all his belongings and carrying them out. The missionary offered to help them. He gladly did and carried heavy things over the hill for them.

When they were gone, and he was left with no bed upon which to pillow his head, the Spirit whispered, "Spend the rest of the night in prayer for these poor savages." For several remaining

hours before the break of day he pleaded with God to save their lost souls. As the golden sun began to dawn in the east, he looked out from his humble cabin and saw in the distance men approaching again, but this time the very same men were returning to the missionary the stolen goods. Upon arriving, they humbly asked his pardon and wanted to find his Saviour. Many that morning were gloriously converted to Christ, and this was but the beginning of a great revival that spread for many miles around, and the hitherto hindered work of Christ prospered. This missionary had perfect love.

Carnal bickerings, unrighteous attitudes, carping criticism, wrong dispositions, and any sort of fleshly manifestations are not of God. Sanctification is

love in action, attitude, spirit, behavior, inner being, and outward expression.

"But the fruit of the [Holy] Spirit [the work which His presence within accomplishes] is love, joy [gladness], peace, longsuffering [patience; an even temper, forbearance], gentleness [kindness], goodness [benevolence], faith, meekness [humility], temperance [self-control, self-restraint, continence]: against such there is no law [that can bring a charge]" (Galatians 5:21-22).

"And they that are Christ's have crucified the flesh [the godless human nature] with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:25-26). This is sanctification. Blessed be God, we can be filled with perfect love to God, man, and our enemies! Amen!

On Mother's Day I have a special reason to sing—

"Honey in the Rock"

By MARIAN L. KNORR

Mother's Day has a very special significance to me. Something out of the ordinary happened on Mother's Day, May 13, 1950, so this (1960) is a sort of tenth anniversary too. Ten years ago I stood before the altar of the First Church of the Nazarene in Richmond Hill, New York, and made my vows before God and the people and was welcomed into the sweetest fellowship in all this world!

There is neither time nor space now to go into all the wonderful and mysterious ways God led me to the Church of the Nazarene. Suffice it to say that a friend of my son's asked us to attend one service in February, 1950. There was an evangelist there and we stayed for young people's and the evangelistic evening service. We immediately felt the warmth and glow of the Holy Spirit in that place. Although we had been saved for nine years and knew Christ personally, still we had never been in such a delightful meeting. They picked "Honey in the Rock" for one of the songs and I was surprised and puzzled when, after several hands went up in the air, they sang it again and again and again. (I supposed that the hands were "asking for" more stanzas. I had never heard of *getting blessed*.) Anyhow, the song blessed my own soul and I told all my Christian friends about the "Honey in the Rock" church. Some laughed, others were curious enough to come the next week, and still others "warned" me of the "queer ways" of these folk.

I continued to go to these services, which was unusual in itself, since I loved the church in which I had found Christ, and had never before "deserted" its services. But when I found myself on

a prayer meeting night *bored* and my mind going out to Richmond Hill, I knew something was happening to me. My son and I prayed much and finally "prayed through" on it, although at that time we had never heard such an expression. We were determined to have all that God had for us, no matter what folks said. Then there was a ten-day meeting and one Sunday morning I was gloriously sanctified. Soon afterward, the little annoying pieces that had never satisfied me in my life as a Calvinistic Christian became clear and "fitted" into place like the parts of a jigsaw puzzle.

On Mother's Day, as I said, my son and his friend (who up to that time had hesitated about this great step) and I joined the church. And the organist played "Honey in the Rock" just for me! They also sang "My Mother's Old Bible Is True," and whenever this is sung on Mother's Day the entire scene returns to thrill and bless my soul: the bright flowers on the altar rail, on the piano and the organ, the sweet strains of "Blest Be the Tie That Binds," as the entire church surged forward to shake hands and welcome us in, and the tears that freely flowed.

Many trials and temptations, sorrows and tests have come my way, but I know I have been sanctified. A couple of the deacons from the other church and a few of the church folk tried to "change" me, and I had the same answer *they* always give about salvation: "I should know all about it, for I was there when it happened." Praise God, the Blood *does* cleanse from *all* sin! I have found "Honey in the Rock" and I rejoice in my Saviour and Sanctifier this Mother's Day!



Frances Crosby—Song Writer

By JOSEPHINE MATHERS COOK

March 24 marked the 140th birthday anniversary of Frances Crosby, the blind song writer. She wrote between 7,000 and 8,000 songs and we owe her a debt of gratitude for contributing so much in this field of endeavor.

Fanny Crosby, as she was affectionately called, was born in a humble cottage in Putman County in east New York. At the age of six weeks she lost the sight of both eyes through a mistake made in the treatment of an eye inflammation.

Fanny's father died when she was a year old. Her early life was greatly influenced by her mother and grandmother. They considered her a normal child. She was physically strong and active. Despite her affliction, she enjoyed playing with children of her own age, climbing trees, and riding horseback. And when she fell or ran into some object, she always found sympathy and love in her grandmother's arms.

As Fanny grew up she realized that there were many things she could not share with other children. At this time there were no schools for the blind. Anyone in that condition was supposed to be stupid, dependent, and without the ability to develop his talents. At the age of eight years she began writing poetry.

However, when Fanny had reached the age of fifteen, New York had an institute for the blind. Here she enrolled, and received inspiration for her songs. Here she met and married Alexander Van Alstyne, a famous blind musician, and here Fanny spent twenty-three years—first as a pupil and then as a teacher.

After her marriage she devoted most of her time to writing. Fanny signed a contract with one publishing house to furnish three songs a week. Her husband wrote the music for her songs; he understood the needs of the religious world and cooperated with her in every way. Added to her gift of writing poetry was her talent for playing the organ and piano.

Fanny lived during the development of a very important period in the history of America. It was the era of the evangelistic movement, which had its origin in London in 1844. By 1858 it had spread to the United States. Then, too, began the religious revivals in the larger cities. Singing was a very important part of these revival services. Fanny's songs helped this evangelistic work along. They caught the imagination and stirred the emotions of the people, and many times her gospel

songs were of more influence in leading people to Christ than were the sermons.

An account of Fanny's life would not be complete unless we mentioned Ira D. Sankey, a popular evangelistic singer traveling with Dwight L. Moody, an evangelist of great fervor and power. It is said that Sankey's songbooks filled with Fanny's songs sold over fifty million copies.

When asked how she composed her songs, Fanny said, "I completely compose a song in my mind, leave it lie for a short time, then study it, and finally dictate it." Fanny's songs are still used. They are timeless because they grow out of a religious experience and fulfill a need in the life of an individual.

Many of her songs are included in present-day hymnals. Among the most beloved are: "Pass Me Not," "Close to Thee," "Blessed Assurance," and "I Am Thine, O Lord."

Several noted and famous persons visited the institute while Fanny was there, among them three presidents—John Tyler, James Polk, and Grover Cleveland. When the last was a young man he was employed as a secretary and as an English teacher at the institute. At the same time Fanny was teaching in the English Department and they became very good friends. In later years she visited in the home of President Cleveland and his family. Other celebrities influenced her life: William Cullen Bryant and Jenny Lind, the singer, for whom Fanny wrote a poem.

Not all of her songs were of a religious nature. She wrote the words for five cantatas which Dr. George Root, a composer of music and a teacher of the music department of the institute, had written. Fanny also wrote the words for "Rosalie," "The Prairie Flower," "Proud World, Good-by," and "There's Music in the Air."

Fanny had the distinction of being the first woman to speak at a joint session of Congress. She pleaded with the congressmen to build and organize schools for the blind throughout the United States.

She was busy composing up to the time of her death, which occurred at the age of ninety-five. She is buried at Bridgeport, Connecticut.

Fanny had faced many difficulties—poverty, blindness, and depression. Her songs are indicative of great courage; she had met the challenge that life had brought her, and her songs are testimonials of her personal association with Christ. To Fanny, the reality of God was a certainty.



EDUCATION

-Religious or Secular?

By **LEONARD WILLEMS**

Nazarene layman, Enid, Oklahoma

I have had the privilege of interviewing a considerable number of young people who have graduated from various institutions of higher learning relative to finding employment. Generally, before too long, we get into the subject of religion. I find that many of the young people are really concerned about the subject, but are confused and frustrated.

It is generally admitted, speaking of the Church in general—including all denominations—that the Church's concern for higher education is twofold. Obviously, the Church is interested in the Christian witness on the campus—an interest that is represented by many of our young people today. In addition to this, there is a growing concern on the part of many churches and church members in regard to the classroom itself, speaking now generally of our universities and state institutions, and what is taught there. It is on this latter concern that I would like to make a few comments.

The modern university, it is said, suffers from the isolation of its parts. The engineer needs courses in humanities, and so on, and one hears increasing talk to the effect that we are not educating the whole man, but rather are contenting ourselves with imparting certain skills to him out of the context of real life.

That is, there are those who feel that it is time that religious values and precepts be made central to the curriculum of all of our universities and schools in order that we may educate man's spirit as well as his mind; and even that we may better educate his mind by reunifying the humanities, science, law, and business with the common denominator of religious philosophy.

It is my firm conviction that many students feel that they are missing something in their education, and that they desire to hear the great message of true religion spoken in the classroom with intellectual insight and commitment.

There have been many great doctors and surgeons and psychiatrists who have accomplished much good and achieved wide fame, but there has been only ONE who deserved to be called "The Great Physician," and His name is Jesus!—C. WM. FISHER.

It has been said that modern man finds it increasingly difficult to believe in a God that works in history. That is, he may admit intellectually that the creative God exists, but he finds it hard to believe that God guides the everyday affairs of man and his history. It is obvious that this attitude finds its reflection in modern education. That is, it is obvious that higher education today, in most of our universities, is predominantly secular. Therefore education confines itself to those subjects dealing with the physical, sense-dominated world and the values one can obtain from it.

I should like to make it clear that I do not decry secular disciplines as such. Certainly no one is against our great scientific technology and its accompanying physical comforts. The danger is in the lack of emphasis upon Christian ethics and values, and the corresponding emphasis of man's spiritual education.

Thus, modern education tends to be fragmented, and man's spiritual quest for his true nature and place in creation is all but ignored.

Engineers are graduating who do not know what to do with their lives when the workday is over. Atomic scientists receive their diplomas without ever having considered the moral implications of their work. Students of the humanities are sent into a world with little humanity, themselves lacking a complete knowledge of religious values.

Imagine, if you will, some science student approaching any of the great Christians of the past or present with the question of God's existence and the proof of it. To such saints this is a meaningless question. Since the reality of God is experienced by them directly, it need not be proved. But too many people seem to compromise and leave the question open for debate. God cannot be proved, they say, but we know He is there—at least we hope He is.

In reality, the living presence of God has been attested to by every saint and prophet of every religion. Why is their testimony ignored when one word from a scientist is enough to convince us of the structure of the atom, which no one has ever seen?

It has been said that science is in direct conflict with religious teachings. If one is really convinced of the reality of God, and of our exalted place in

God's creation, the discoveries of science should become lights on the path of knowledge and in no way conflict with religious precepts.

I certainly do not want to leave the impression that all of our state universities and schools are pagan institutions. There are teachers of deep religious commitments and administrators whose concern is the education of the whole man, but I do feel that we ought to be proud of our Naza-

rene colleges and what is taught there. Our colleges should have the support of all of our people and we ought to make sure that our young people receive the right kind of education.

God is real—the universe is a friendly, a beautiful place in which to live. It is time that we as Christians demonstrated this, if we do not already, and we must always make the reality of God the motivating force in our colleges.

By **EARL C. WOLF**
Editor, "Bible School Journal"

THANK *God* FOR SUCH HELP!

An unusual little note on one of our Christmas cards amazed us. It simply said, "Thank you for letting me teach Stevie." You see, Stevie is our four-year-old. He's just a normal, brown-eyed boy. But to us he's very important. To have the supervisor of the Kindergarten Department thank us for letting her teach our Stevie was a heart-warming experience.

We have been thanking God for teachers such as Mrs. Mildred S. Edwards, who penned that brief note. We have been thinking anew of the help we have through the ministry of devout and trained Sunday school workers. We have been giving praise to God for all those who are helping us in the big task of saving our children and giving to them a strong and living faith.

Our older son joined church the other Sunday. His father missed this special service because of a preaching engagement. But our godly pastor, Dr. Orville Jenkins, had helped prepare our ten-year-old for church membership. And there were at least two other adults in that service—his mother and his supervisor—who were interested in a special way in this significant step in the life of a junior boy.

The week after Timmy joined church he received this letter from Mrs. Elizabeth Benson, his junior supervisor:

HELLO, TIMMY!

It was such a thrill for me last Sunday to observe you taking our church membership vows!

Joining the church is one of the important decisions of a person's life. I am so happy that you made this choice early in life because the church can mean so much to you all through the years to come.

Do make it a practice to attend *all* of the services of the church regularly; participate in its activities; enjoy the fellowship of other church members and friends; share in its

projects. In this way you will feel more and more a part of the church and will enjoy saying, "This is MY church."

I enjoyed so much being your Primary 3 lead teacher and now it is a real joy to be your junior supervisor, even though I miss the close contact which a teacher can have.

God bless you real good, Timmy! It is so good to see the way you are growing—both physically and spiritually. I want always to be your friend and trust you will feel free to come to me with any of your problems.

My prayer for you is that you will always keep *CHRIST FIRST* in your life.

Your friend and supervisor,
MRS. BENSON

Enclosed in this letter was the following poem:

JOINING THE CHURCH

*This is a joyous day, a new day, a beginning;
For quietly I walked up our church aisle,
Quietly, and proudly, too, I stood up front
awhile
And gladly answered all my pastor's asking.*

*I spoke my faith and gave my promise knowing
I DO believe in God, I WOULD be true,
WOULD seek God's will, WOULD follow Jesus'
way,
WOULD do my part to keep our church a help-
ful one and growing.*

*My pastor clasped my hand in welcome. Then
I, turning,
Smiled at my folks and other people there
And thought, This is my church and theirs;
we've much to share.
This is a joyous day, a day of a new learning.*

—AUTHOR UNKNOWN

Yes, in our home we are thanking God for the help of dedicated Christian workers. We are grateful for the resources of our church and Sunday school.

A People on the Move

By DONNA M. CLARK

It was a strange church, an unknown pastor, and unfamiliar faces, but the spirit of prayer was the same found in other Nazarene churches, and God came in the same remarkable way to bless.

As I listened to the prayer sincerely offered from a burdened heart, three phrases caught my attention: "O Lord, may we move closer to Thee; . . . help us to move above the world; . . . help us to move out among those who need the gospel."

Move closer to God, move up, and move out! These three moves will give a person real happiness and provide him with a goal in life. Let us look at them.

"May we move closer to Thee."

Sinner! That means you! As you are walking along, under your heavy burden of sin, Christ invites you, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . my yoke is easy, and my burden is light" (Matthew 11:28-30).

Do you feel that you are unlovable? "For God so loved the world" (John 3:16). Too great a sinner? "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance" (Luke 5:31-32).

That God will not forgive? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Move closer!

Justified person, this means you! "For God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7). "Be ye holy; for I am holy" (I Peter 1:16). Let Christ take the "I" from sin,

the "I" from your life, and center it in Him! Let Him cleanse your heart from the old carnal nature and make you "whiter than snow." *Move closer!*

Sanctified person, this means you! "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). Stand still only long enough to find the will of God; then—move ahead! In moving ahead, you will *move closer!*

Move out—

Away from the shore line. People seldom drown in shallow water. Let the waters pass your ankles; don't be afraid to get your knees wet. Go out deeper—*move out* to where souls are perishing in sin. *Move out* from the four walls of your home, of your job, and of your church. Dare to "launch out" to where you can no longer touch bottom. Begin to walk *on* the water, keeping your eyes centered on Jesus.

Move up!

If we would move above the world in death, then we must move above the world in life. We must pray for the Lord to plant our feet on "higher ground." We can live *above* the little things of life: the petty, insignificant things that matter little to us as Christians. Refuse to be bothered with trifles, little jealousies, tiny irritations, and "pet peeves." We must have an "other world" optimism; store up "treasures in heaven." And someday we will *move up*, above the clouds, to our reward.

Yes, we as Christians, as Nazarenes, do not dare to stand still. We must ever be a *people on the move for Christ.*

COMMIT TO GOD!

By JEAN M. LOW

*Commit to God thy deepest woe;
The broken heart that does not show
Will light thy face with radiant glow,
Committed unto God.*

*Commit the thorns that prick thy flesh
And cause old wounds to bleed afresh;
The tempter's snare cannot enmesh
The soul that trusts in God.*

*Commit the load thou canst not bear;
The cross that dearest friend can't share
Becomes a diadem most rare,
Committed unto God.*

*Rejoice! For there is healing in His wing,
And through each tear our hearts can sing,
"My steps lead upward to the King!"
As we commit to God.*



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From Braces to High Heels

By **MRS. BARBARA BRADFORD**

A Nazarene pastor's wife

Shortly after the birth of our little girl, December 20, 1957, I became quite ill. Pressure and pain in my head such as I cannot describe were continuous. I would lose consciousness, sometimes many times a day, sometimes for minutes—sometimes hours. I lay in a hospital bed in the living room of the parsonage for nine months, seven months of this time having oxygen periodically, and my legs in braces to my knees, as my feet and legs were badly twisted.

In December, 1959, I was “promoted” to braces which came almost to my hips. I was resigned to the words of one doctor that I would “wear them the rest of my life.” Now I was up, but the pain and pressure continued. I made every effort to keep going, as I felt there was enough misery in the world without my adding to it. I had much to live for and felt I could “fight” better on my feet than on my back. The thing that helped me most was the knowledge that many Nazarenes in Michigan and Virginia were praying for me, as well as many other friends from different denominations.

On January 19, 1960, I received a beautifully

wrapped package. It was addressed to me, “Barbara Bradford—from your Heavenly Father.” I received it while sitting in a revival meeting in Richmond, Virginia. My package contained my healing—from God. He touched my body completely and instantly. My illness and all its effects were gone. I removed my braces, my feet and legs were straight, the pain and pressure in my head were gone; I put on high-heeled pumps for the first time in two years. Yes, God gave me a new lease on life, twenty-four hours a day—each filled with sixty golden minutes. It is up to this minister’s wife to help others as they have helped me, to be a blessing to all with whom I come in contact, but most of all to be sure my life reflects the One to whom I am most grateful—God.

I appreciate the prayers of our district superintendent, Dr. Orville L. Maish, and his good wife, who were so very kind to me, as well as the prayers of all of you who prayed and remembered me in so many ways. May God, in turn, bless each one of you and fill your homes, hearts, and lives with joy, peace, and happiness. I am proud to be a Christian—and a Nazarene!

A Scriptural Challenge to the Church

By **VERNON L. WILCOX**

Pastor, Moreland Church, Portland, Oregon

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee (Isaiah 60:1).

That Israel is here addressed goes without argument. But there can be little doubt that Israel, in the prophetic and symbolic sense, refers to the Christian Church, yet in the future at the time of Isaiah's prophecy.

The Messianic hope burned high on the altar of Isaiah's heart, as evidenced in many places in his prophetic utterances. In our text, taken from the sixtieth chapter, we hear a clarion call from God's trumpet. Let us think of these words as a challenge to the Church of Jesus Christ in this modern age.

"ARISE, SHINE."

This command presupposes a recumbent position. Without doing violence to the sacred text we may consider this to be the common situation in the Church of today.

Largely speaking, the Church is asleep in the matter of *attending its own services*—surely the minimum service imaginable for any professed Christian in reasonable health. Many larger churches cannot possibly accommodate all their members at once, therefore have two or three services on special days. This indicates a lack of interest for most of the church's work. As Nazarenes we haven't too much to boast about. Although our attendance is still near our membership we are rapidly becoming in many places a "Sunday-morning church," with only fractional attendance on Sunday evenings and at midweek and revival services. The Church is asleep at this point of minimum devotion.

The Church is asleep in the matter of *finance*. More money is spent each year *for liquor advertising alone* in the United States than by all evangelical churches for all purposes. Many well-to-do people feel they have done well when they pledge one hundred dollars or so to the budget of their church. Even our own showing, while above average, indicates that perhaps two-thirds of our people tithe and give reasonably good offerings. For the evangelism of the world we are content (*or are we really?*) to devote less than one-tenth of that amount.

The Church is asleep in the matter of *soul winning*. While we know exact figures on this

matter cannot be kept, yet some facts assail us. Even in holiness ranks a 10 per cent gain by profession is considered high, for ten members working a year to recruit one new one from the world is a real achievement. We recognize the problems involved, but can we not do more to win people for Christ?

The prophet shouts from the top of the watchtower in the early morn: "Arise, shine; for thy light is come." The Christian religion is not for a lazy man. The religion that could infuse unquenchable zeal into the hearts of the Wesleys, the Livingstones, the Judsons, and many others is not for weaklings. It demands our best.

When we think of young people having to have an easy religion offered them on a platter before they will accept it—of those in middle life giving Christ only a token loyalty, considering the church only an interesting side line—when we see older people who have laid their armor by and pray no victorious prayers for today—then we realize how much we need to hear and heed this call of the prophet.

THERE IS A PROMISE ACCOMPANYING THE CHALLENGE!

(1) "The Lord shall arise upon thee, and his glory shall be seen upon thee" (v. 2). We must always have the presence of God in our midst. We are thankful for community standing, for attractive buildings, and warm welcomes in our churches. But we must, in the words of P. F. Bresee, "Get the glory down!" This cannot be done by our own effort—it is a gift of God in response to our waiting upon Him.

(2) "The Gentiles shall come to thy light" (v. 3). God here promises to give missionary success. For the signs of increased interest in world evangelization we are glad. We have a part in every victory that is won, as we pray for and support the missionary enterprise. But so much more may be received from God if we will but arouse ourselves.

(3) "Then thou shalt see, and flow together" (v. 5). Unity is a mark of God's favor. This does not mean uniformity or regimentation, but unity of spirit, motive, and direction. God's people are all going the same way, if not by the same road. We get along with each other if we have His Spirit.

Does it sound hard to "flow together"? Then let the fire of God's love melt down the iron, and it will not be hard.

(4) "Thine heart shall . . . be enlarged" (v. 5). This refers to vision. So often we accomplish little because we attempt little. Our vision should be so large that we take in every needy person. In the words of Carey, "Expect great things from God; attempt great things for God."

(5) "Thy sons shall come from far, and thy daughters shall be nursed at thy side" (v. 4). We shall see the salvation of our youth. Thank God, we are saving a large proportion of them, and the promise indicates that some who wander away will return. Let us claim this promise.

(6) "The sons of strangers shall build up thy walls" (v. 10). We thank God for every victory among our own, but we need to reach beyond our borders to "snatch some from the burning." The genius of the Church has been this spirit of evangelism. We must not be content to "hold the fort." We must storm the enemy's fort and take hostages for our Commander.

(7) "Therefore thy gate shall be open continually" (v. 11). We see indicated here a continual revival and God's constant blessing on the church, so that needy souls will seek out the church to find salvation. The ideal is for a continual revival spirit to prevail so that special meetings just intensify what is already in progress and offer opportunity to bring it to fruition.

The opportunity of the Church is so great that I fear some of us will merely gaze at the door as it opens, rather fascinated by it as by a magic "open sesame," and that we will do no more than recognize that the door is open, hoping someone will enter. But who, unless you and I, will enter? We are the Church, which doesn't exist apart from its constituents. May God help us to accept the challenge and claim His promise!

It gives itself to save . . .

SALT

By EDITH CAREY

Jesus said, "Ye are the salt of the earth" (Matthew 5:13). Quite often we hear this text referred to in sermons. The points of comparison are usually that the salt is the Christian himself; that salt brings out the flavor of food, and that the salvation of a person brings out natural God-given abilities. Reference is sometimes made to its being added to the offerings under the Levitical law (Leviticus 2:13). Also emphasized is the sacredness of the "covenant of salt" (Numbers 18:19).

Always mentioned is the preservative power of salt, and truly this is a very important attribute. If Sodom had had ten grains of righteous salt it would not have been destroyed; but, alas, the Lord found less than half the necessary ten. Who knows how many cities and nations today are being preserved from destruction because of the few faithful, salty Christians in them? Perhaps this includes the strong nations which think of themselves as fully established upon a Christian foundation, but which in various ways appear to be losing much of the pure salt of strong, fully consecrated, holy people, active in works of righteousness.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matthew 5:16).

There is one thing, however, none of the several preachers heard has mentioned. Salt is useless unless it *dissolves and disappears from sight*. If it remains a hard lump, giving up nothing of itself, it is a useless thing. So is the professing Christian who seeks to serve God but is not willing to yield up self. He must be willing to labor, not for money, not for ease, not for applause, but just to be a blessing in this world of lost souls because the love of Christ constrains him.

It was the out-of-sight godhood of our Saviour, hidden in the human Jesus of Nazareth—fully revealed only when His earthly life had ended—that now can lift the human into newness of life in Him. So, too, it is the Christian who willingly lets the Lord sink him out of sight in labor among the sinful that can best be used by him to lift sinners out of their sinfulness.

What if David Livingstone had accepted the big offer received by him if he would become an explorer only, dropping all his missionary work? He chose rather to make exploration secondary, and for the remainder of his life to vanish in the heart of Africa. This he did that the way might be opened for the Africans to obtain the knowledge of salvation through Christ. As the result how wonderfully he started *salting* the vast interior of Africa, a work continuing today in the saving of many souls!

The best work in any field, home or foreign, is being done by those who are willing to be lost to the sight of people, and disappear in the toiling because of their love for the Lord.

How about it? Are *we*, wherever we are, whatever our status, willing to let God use us like grains of salt? Salt that He may hide away where He pleases, to be absorbed by the great need of our part of the world! Not for our honor but for the honor and glory of His holy name—the name of Him who loved us enough to unite His divinity with our humanity that we might be redeemed!



EDITORIALS

"Thy Will Be Done"

The first three of the thirty-three texts on which Wesley is said to have chiefly based his doctrine of entire sanctification have been discussed. They are Ezekiel 36:25-26, 29; Matthew 5:8; and Matthew 5:48. The fourth passage is the third and last of those taken from the Synoptic Gospels (Matthew, Mark, and Luke). It is from the Lord's Prayer, and reads, "Thy kingdom come. Thy will be done, as in heaven, so in earth" (Luke 11:2). Wesley truly believed that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven"; but only he who does the will of God. According to Wesley, the perfect doing of the will of God, from the heart, is possible in this life. It is attained by those who are sanctified wholly. "Thy kingdom come. Thy will be done, as in heaven, so in earth." This was one of the significant holiness texts, for Wesley.

The words before us do not set forth an impossible ideal. It is a standard which men can reach here and now. Man can on this earth do the will of God from the heart. Jesus said, "Nevertheless not my will, but thine, be done" (Luke 22:42), when He faced the most tragic hour in His life. He not only prayed thus, but He lived according to His prayer; He went to the Cross and died for you and me. He did not fail us in this dark hour. He had already said, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). The doing of God's will is not something which only Christ was called on to live up to; it is a demand which is made of every Christian. With the added grace of perfect love he can always do the will of God from the standpoint of intention. "Thy kingdom come. Thy will be done, as in heaven, so in earth."

These words are the very heart of the Lord's Prayer. And this prayer is the disciples' prayer; Jesus gave it to His disciples to pray. In it He

lifts up a standard which men can reach—they can do the will of God from the heart on this earth. Nothing less than this is finally satisfactory to God. He planned for us to do His full will through His grace.

This part of the Lord's Prayer suggests certain relationships. First, God sets up His kingdom within you. He becomes the Ruler of your life. He is inaugurated by you to be King of Kings, and Lord of Lords, to occupy the throne of your personality. Already you have been His beneficiary; that is, He has saved you from your sins; the wrath and condemnation which hung over you are gone. Then, out of a deep sense of reverence and love, you insist that He become the Ruler over your life. To describe this in another way, you who have been a slave through duty now become His slave through love. You are the King's slave, and He becomes the King of Kings and the Lord of Lords for you. This rule is an absolute one; He holds complete sway over your life, not because He has forced it upon you, but because you have sought it with all your heart.

This official relationship may be thought of in personal terms. You not only say, "Thy kingdom come," but also, "Thy will be done." He is a Person, and the center of His personality is His will—you leave it to Him, now, to choose your path for you, to determine where you shall go and what you shall do. Personally, you have surrendered your will to Him, confident that whatever decisions He makes for you will be best for you. There will be no driving here except that of your love for Him. He is officially your King, but far more than that, He is your personal Friend. You live in the palace and have access to Him.

This relationship is not only official and personal; it is also spiritual. It has to do with the inner man, the spirit. It deals with the highest

values in life. He is holy, and now He has made you holy. He has never known sin, and you need never know deliberate sin again. He has saved you from your *sins*, and cleansed you from your *sin*, and made you again into His likeness, so that now you desire only that which is best for your-

• By *Stephen S. White*

self and for your fellow man. The good, the holy, the righteous, is supreme with you; it takes precedence over everything else. The physical and the mental stand in the background, and you serve the spiritual. Body and mind have their place; they will not be forgotten, denied, or turned aside from, but they will become instruments of that which is highest and best.

This last fact, especially, makes it possible for this text to close with the words "as in heaven, so in earth." You do not have the environment which is in heaven, but you can have the spirit which is there. Spiritually, you can live the heavenly life; spiritually, you can do the will of God as the angels do the will of God, and all of this is within the possibility of your choosing, even while you live on this earth, where sin is all about you, where that which is eternal is anything but ideal. "Thy will be done, as in heaven, so in earth."

The Most Interesting Part of the Occasion—THE HOST

Several couples were the guests of an elect lady. As soon as we finished dinner at the restaurant, we reassembled at the apartment home of our host, where we spent the evening. The husband, who died a few years ago, was an artist—both a painter and a wood carver. The apartment had many of his productions on exhibition. Along with these there were other signs of exceptional gifts, or talents, there.

Mrs. White, in writing a letter about our visit, told about the friends who were present, the beauty and attractiveness of the apartment, and, in concluding, she said, "But the most interesting part of the occasion was the hostess." She not only entertained us graciously, but also proved that she had many gifts. She played both the piano and the organ, and responded to our requests for either religious songs or classical music. We sat together in heavenly places, and will not soon forget the fellowship of that evening. It would

not have been complete if our hostess had not been present. She added more to that occasion than the beautiful surroundings or the presence of the other persons.

The center of human living is persons. The host is a very important part of any reception. This is true of our church services, as well as of gatherings in our homes. When we meet in the First Church of the Nazarene in Kansas City, it is not my presence or yours that counts most. The real center of the coming together is the Holy Spirit. As the Third Person in the Godhead, He is the Host in this dispensation. When He comes, the whole triune God comes.

We are thankful for the singing; we are thankful for our godly pastor and his gospel preaching, his real burden for the needs of our church; we are thankful for our members and the fellowship we have with them; we are thankful for our friends who visit us—both from the city and out of the city. But above everything else, we are thankful for the presence of our Host, the Holy Ghost.

During nearly fifteen years of membership in the First Church of the Nazarene in Kansas City, there have been but few times when attending its services that I have not felt the presence of the Holy Ghost. Our Heavenly Host has been on hand to give tone and blessing to all that transpired. No greater honor than this could come to any group as they worship.

Will a Man Die for a Guess?

During the first quarter of this century many scholars thought of all beliefs as tentative. Truth was temporary, or provisional. One school of thought held that the idea which works is true, but it may cease to work and become false. Thus creeds are only passing affirmations, for who can know what a day may bring forth! In a few hours our whole intellectual world could become a shambles; a tornadic brainstorm might sweep over it and destroy our temple of truth. This is called by some theoretical relativity, and means that everything is hypothetical, relative to a particular situation. This is as valid for truth as anything else.

But there was a question which bothered some of us! Can we build a life of worthwhile activity on the truth which may become error tomorrow? If truth is tentative, then aren't life and the future meaningless? If our creeds may come and go, why not our morals, our right and our wrong? If what is true today may be false tomorrow, then what is right today may be wrong tomorrow, or what is wrong today may be right tomorrow. How can we build a house on the shift-

ing sands of tentativeness, relativity, or changing beliefs?

Or, to describe this situation in another way, this question was asked: Will a man die for a guess, a truth which he believes may become a falsehood soon? Would Paul have manifested the practical absoluteness which he did when he went to Rome and faced chains and death if he had thought that the things which he believed might become untrue the next day? If there are no fixed, or eternal, truths, how can there be any fixed living?

One might be willing to give his life—that would mean practically absoluteness—for that which he thought of as absolutely true and not merely relative. But who would be willing to die on a cross, burn at the stake, or be thrown to the wild beasts

for that which he thought was only a temporary truth? What is the conclusion of the whole matter? A person will not die for a guess, or give himself wholly and completely to beliefs which he does not consider absolutely and eternally true.

You can't make good Christians out of a tentative creed. You can't make good Americans out of provisional principles. No religion or government will be absolute, from the practical viewpoint, if it is built on a creed which is theoretically relative, tentative, or temporary! Paul wasn't joking when he declared: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).



By WILSON R. LANPHER

The Indicting Finger

The indicting finger of speaker after speaker at the recent White House Conference on Children and Youth seemed to point at comfort-seeking adults. The basic problem of today's youth is today's parent who has shoved aside his moral responsibilities while questing wealth and comfort. Over seven thousand delegates deliberated and discussed the problem in various meeting places in Washington. Of special significance was the united conclusion that much of today's problem centers around parents who have attempted to shun their responsibility for moral leadership. One speaker said that "adults have delegated their moral responsibilities to the schools, the social agencies, or community funds. We have time for hobbies, for watching baseball; we have no time to help the needy, to sustain the sick, no time to offer guidance to our children. . . . School education is a supplement. The problem is not only the scarcity of teachers; the problem is the absence of parents. . . . What we need are not only more school buildings and more playgrounds but also the restoration of the home, the resurrection of the parent as a person worthy of being revered as an example of devotion and responsibility. . . . The most urgent task faced by American education is to destroy the myth that accumulation of wealth and the achievement of comfort are the chief vocations of man."

Abraham J. Heschel, a professor at the Jewish Theological Seminary of

America, went on to say, "We betray our youth if we fail to teach and to live by the principle that the destiny of man is to aid, to serve. For the high standard of living the young people enjoy, we must demand in return a high standard of doing, and a high standard of thinking. We have achieved plenty, but lost quality. We have easy access to pleasure, we forget the meaning of joy. But what is more serious is the fact that man's worship of power has resurrected the demon of power." In our civilization, he declared, learning is pursued to attain power, charity is done because it is useful public relations, and the supreme object of our worship is our own ego.

So many speakers from various fields repeated the same convictions that they can scarcely be ignored. What do these things mean to Nazarenes in terms of consistent parental examples, family altars, and parents who make a home a place of warmth, honesty, and stubborn loyalty to truth, service, and sacrifice? Any force attempting to draw our church away from its ideals of holy living, crucifixion of lust for power, and clear teaching of the emptiness of materialism, will not help our church to be the force it should be in our day of moral irresponsibility. Let us not lose sight of our genius. We have always taught that holy character, integrity, sacrificial, sacramental living are basic and primary. Better plans and better equipment are helpful but secondary. It will take better parents to make better

homes, and God's power can do that. It will take better Nazarenes to make better churches, and God's power can do that. It will take better pastors and Sunday school teachers to lift our Zion to its spiritual potential, and God's power can do that. Just when the secular world is beginning to suspect that tangled problems of our nation cry for a spiritual solution, it would be tragic indeed if the church were counting on status, position, and temporal advantage when the battle is in another arena—the arena of complete surrender and dedication to God. May we always teach that God changes men, and then spiritually transformed men change homes, change communities, and entire nations.

At His Own Expense

A surgeon who says he once couldn't see the need of spending money for missionaries will go to Nigeria this summer at his own expense to serve as a medical missionary for three months. Dr. David D. Fried of Bethany, Oklahoma, and a deacon in the Putnam City Baptist church, said, "I'm too old to receive an assignment as a missionary, so I am making the trip because I feel I have to." Dr. Fried was a flight surgeon for three years in World War II, and most of the time he was in New Guinea. When he went overseas he was anti-missionary, but while in central New Guinea he saw the change in the natives with whom missionaries had worked. He did some medical work himself, and changed his mind about missions. He also stated he was in his junior year at medical school before he became a Christian, and he indicated that the Lord might have called him then if his younger years had followed a different pattern. "All I know is, I feel I just have to go now." In addition to financing his trip, the doctor will donate his services while in Nigeria.

Thought for the Day

by BERTHA MUNRO



Notes on Living (caught by the way)

Monday:

"What are we here for anyway?" The questioner looked me straight in the eye, and waited. I had to answer—to myself, and to God. Here only this once, and here for something. Here with the power to create—what? (Genesis 1:26-28; Hebrews 9:27.)

Tuesday:

"Life," I read, "is like playing a violin before an audience without having learned the instrument"—a profes-

sional cynic's remark. But it is true that we have only one opportunity to perform, and that we learn to live by living. It is also true that a heavenly tape is recording our performance. (Psalms 90:12, 17.)

Wednesday:

"Heav'n's morning breaks, and earth's vain shadows flee"—the words greeted me when I turned on the radio Sunday morning.

"Away up in glory, eternity's day"—the church soloist caught my ear and my thought with the phrase. "Eternity's day"—what is its atmosphere? what are its activities? Perhaps this life might better be seen as a rehearsal for eternity's permanence and purity. There is a Great Conductor. (II Peter 1:19; Revelation 22:1-5.)

Thursday:

"Truth is permanent; the Lie is transient."

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked [insincere or lazy] way in me, and lead me in the way everlasting."

Honest work from an honest heart will stand the light of that long, clear day. (Revelation 21:27; Psalms 139:23-24; John 17:17.)

Friday:

"The Great Tomorrow Country—the Canadian Northwest," so the ad proclaimed. I wondered. It depends on how long a tomorrow one is planning for. "God's tomorrow" will never become exploited, overrun, exhausted, superseded by fresh frontiers. A good long-time investment—size and quality of one's lot there determined here? (Hebrews 13:14; Matthew 6:19-20.)

Saturday:

"The other end—there always is one with Christ." He holds the key to every tight-locked situation. "We see not yet all things put under him. But we see Jesus," and follow Him to the certain opening up of locked doors and apparent dead ends. We will not settle for frustration. (Hebrews 2:8-9; Revelation 5:9-10.)

Sunday:

"Be not the slave of Time."

"I pray, that your love may abound yet more and more in knowledge and in all judgment; . . . till the day of Christ; . . . filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

"There are no small Christian deeds; there are only small Christians." (Philippians 1:9-11.)

Servicemen's Corner



ARMED FORCES DAY for 1960 is scheduled for 21 May. Armed Forces Week will be observed the week of 14-21 May. The following prayer has been prepared by the Armed Forces Chaplains Board:

A PRAYER FOR ARMED FORCES DAY

"Our Father Who art in Heaven, we hallow Thy blessed and holy name and give Thee thanks for an abundance of Thy tender mercy and loving care. We are humbly grateful for the good land which our forefathers, under the guidance of Thy divine providence, have bequeathed to us, and for a nation under God which people of all races, creeds, and cultures have found within these borders.

"From the far-flung corners of our great land, we bring together the threads of our unity: from our farms and factories, our hamlets and great cities, our science laboratories and classrooms, our homes and our churches, our local, state and federal governments and our military forces. We bind them together into our national strength and dedicate this power for peace, that the spirit of brotherhood might prevail in the hearts and minds of all mankind.

"Bless, we pray, the Armed Forces of our land, which we, a peace-loving people, have established to stand guard on the frontiers of our freedoms. Bless the men and women who have dedicated their lives to the arduous task of protecting our land and keeping the peace and who, when peaceful means fail, sacrifice their lives in service to their country.

"May we ever be mindful that weapons and munitions do not constitute the true strength of our Armed Forces, but that it comes from men and women who are courageous, loyal, trustworthy, and dedicated to a mission—men and women who seek first the kingdom of God and His righteousness, and who love freedom more than they love life.

"Help us, O God, to remain a strong and free people, capable of resisting and overcoming any force which would destroy the dignity of man and deny him his inalienable rights. May we, in co-operation with all peace-loving people around the world, dedicate our strength to this end. Amen."

NAZARENE SERVICEMEN'S COMMISSION

Louder W. Gilliland DIRECTOR

The Sunday School Lesson

ROBERT L.
SAWYER



Topic for
May 15:

The Christian Influences Society

SCRIPTURE: Matthew 5:10-16; 13:31-35
(Printed: same)

GOLDEN TEXT: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matthew 5:16).*

In our day and time the call is still to be good and to be good for something. Everyone who names the name of Christ must be a part of the saving impact upon society. The community in which we live can be better because we have lived and witnessed to the redeeming grace of Jesus Christ. The Master Teacher used three figures of speech to illustrate this:

Salt: Before the day of the deep freeze and the refrigerator, salt was the main means of preserving food. It always added to the flavor and enjoyment of the meal. Jesus, in using this figure, tells us by illustration that the Christian is to be the saving and preserving element of our society. He is also to be the reformer and educator of society. Many people today are willing and ready to accept and enjoy the by-products of a Christian society as long as everyone but they are living according to the golden rule.

Light: The sunflower follows the path of the sun. The prism diffuses the light of the sun into the colors of the rainbow. The moon reflects the light of the sun. So we as Christians must follow the path that Jesus trod. We must diffuse, in the circumstances

The mind of Christ within a Christian is a mind to love, a mind to help others, charitable, tender, and kind. And from that life there flow deeds and attitudes that honestly represent the Saviour, recommending Him to sinners and giving reality to His religion. The very character of Christ is imparted to the Christian when the Holy Spirit is given, endowing the believer with sweetness of spirit, patience, and true love that come from above and are the gift of God.—*Selected.*

and crises of our lives, the resources and color of the Spirit-filled life. We must reflect the beauty and light of the Son, because it is not we ourselves but Christ that worketh His will in and through us. We are to be like a lighted city on a hill, a beacon to lead others safely to heaven.

Leaven: Very often in scripture the figure of leaven is used as a type of sin. But here in the Sermon on the Mount, Jesus uses it to show the quiet, confident, sure working of His followers to win the world.

His leaven—the Christian—must permeate all aspects of the social order. All that comes into our lives must be changed into good even when it was intended for evil. We have the promise that this can be so (Romans 8:28).

Our good works must glorify God and thus prompt others to serve.

A Christian cannot follow every profession but, other things being equal, he ought to do a better job at his work than the sinner.

In this world it will cost the full devotement of our lives, but even persecution "for righteousness' sake" has a redemptive quality.

Our witness must be sure and steadfast in spite of ridicule and indifference. We can leave the results with God. Salt gives zest to life; light gives understanding; and leaven ennobles life. These we can be to our generation.

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ROY F. SMEE, Secretary

Strengthen the Small Church

"Generally speaking, a church is effective as it brings the impact of its message on the unchurched about it, as it builds its own people in Christian living including the preparation of its youth for decisions based on Christian principles, and as it shares in the wider responsibility to others through participation and support of the district and general church."

There are many influencing factors that may hinder or increase the effectiveness of a church, but we believe the three criteria named in the above quotation are, "generally speaking," valid. The Department of Home Missions is not only interested in the organization of churches, but it is vitally concerned that these new churches grow and develop until they are able to be the force for God and righteousness in the community that they should be. Unless they do so, the load of carrying many ineffective, small churches becomes so great that it is impossible to reach out in other home mission enterprises.

More than one-half of our churches have less than fifty members. With this small size there are usually limitations in facilities, resources, and leadership, setting up a vicious circle of frustration and continued ineffectiveness. Fifty members is, of course, no magic number above which a church is automatically better able to reach people. In some communities the church will never have over fifty members and yet will be effective and a real force for righteousness. It is also true that size is not a matter of promotion or budgets, but a question of doing the work that God has set before us as a

people raised up to spread the gospel of full salvation. There should be an enabling power through the enabling presence of the Holy Spirit in our lives that will make us dissatisfied with doing less than our reasonable best for the Master. We cannot feel that going on year after year in any church without new converts and bringing people into the church on profession of faith is our reasonable best.

To help churches examine their own effectiveness, the Department of Home Missions has prepared and made available a *Self-study Schedule* for the small church. While designed especially with the rural and small town church in mind, it is of value to any small church. Scores of churches have used this schedule to help locate areas of special need for improvement. Copies are available upon request to the Department of Home Missions, including a copy of a separate *Self-study Schedule for Pastors*. The quotation at the beginning of this section is taken from this *Self-study Schedule*. The Department of Home Missions is vitally interested in helping every small church to become stronger in its effectiveness for God and the church.

New Churches

District Superintendent W. Shelburne Brown organized the Trinity Church at Santa Barbara, California, on March 27 with forty-one charter members. Rev. Frank Tolson has been appointed pastor. The congregation is worshiping in temporary quarters until property can be secured. Another church was organized on the Los Angeles District on April 10, at Bishop, California. Prop-

erty has been secured and a fine building erected for the new congregation. Dr. Melza H. Brown, father of the district superintendent, is pastor. There are now thirteen new churches on the Los Angeles District this quadrennium.

A new church was organized by District Superintendent J. C. Albright at Caribou, Maine, on April 3 with twenty-two charter members. Rev. John Hathaway, the pastor, went to Caribou upon graduation from Seminary and started services in May, 1959. There has been a steady growth since that time. With the exception of one family from Loring Air Base, the membership is composed of new Nazarenes. A fine property has been purchased for the new congregation with district assistance, but the local church is assuming an increasing share of its own support. This is the sixth new church on the New England District since the General Assembly.

Following a revival campaign with Rev. R. S. Lanterman, a new church was organized at Pablo, Montana, on March 27 by District Superintendent Alvin L. McQuay. During the first year of operation as a home mission project, the congregation worshiped in a gymnasium. They now have their own church building, a former two-room school, located on a two-acre property on the highway at the edge of town. Rev. and Mrs. Luther Lacock have been principally instrumental in getting the work started. It is the third new church on the Rocky Mountain District this quadrennium.

District Superintendent V. W. Littrell organized a new church in March in the historic city of Williamsburg, Virginia. It has developed from a Sunday school that was in operation for about a year. This is the seventh new church in Virginia this quadrennium.

The Kent-Meridian Church was organized recently by District Superintendent B. V. Seals. Rev. Melvin Palmquist has been appointed pastor. It is located in a fertile farming valley south of Seattle that has been rapidly building up in population in recent years. This is the eleventh new church on the Washington Pacific District since the General Assembly.

The complete record of new churches organized this quadrennium will be given in the Home Missions report at the General Assembly. All churches organized through June 12 will be counted. Delegates and visitors will be interested in seeing the Home Missions exhibit in Exhibition Hall at the General Assembly.

the Question box

Conducted by STEPHEN S. WHITE, Editor

Do the Pilgrim Holiness church and the Church of the Nazarene differ fundamentally in their beliefs? Someone in talking to me recently implied that they do.

I am not aware of it if the Pilgrim Holiness church and the Church of the Nazarene differ fundamentally in their beliefs. I would say that they agree in their fundamental beliefs. The Church

of the Nazarene is glad to recognize the Pilgrim Holiness church as a sister holiness church. We appreciate the work which it is doing for the kingdom of God and the cause of holiness.

Where did Jesus preach to the gentiles?

Jesus' chief mission was to the Jews. He rightly told the Syrophenician woman that the children, those who belonged to the lost sheep of the house of Israel, should be filled first (Mark 7:24-30). This harmonizes with His more definite statement in Matthew 15:26, "But he answered and said, It is not meet to take the children's bread, and to cast it to dogs." But these statements from His lips do not imply that He never did anything for the gentiles. They would largely have to be ministered to by His disciples, and not by

Him; but if they came across His path during His brief ministry, He was not committed to the policy of refusing them a helping hand. They were not completely barred from coming into the kingdom of God under His ministry. One commentator states the situation thus: "But though 'sent to the lost sheep of the house of Israel' (Matthew 15:24), He hindered not the lost sheep of the vast Gentile world from coming to Him, nor put them away when they did come—as the incident was designed to show."

Please explain Romans 5:1-2.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1-2). These are wonderful words and stand at the very heart of the gospel of Jesus Christ. Justification by faith is the first step in conversion, or the new birth. Justification means that our sins have been forgiven, the black marks down against us in the book of God are all wiped out. Thus we are given a clean record. When this happens, the condemnation which accompanied our sins is gone. Then we have peace with God through our Lord Jesus Christ. We must never forget that our only hope for justification comes through the death

of Jesus Christ. He made this glorious grace of God possible. As to Romans 5:2, some commentators hold that it refers only to a development of that peace with God which comes when a sinner is justified by faith. Others think that it has to do with a further, and second, step which may rightly be thought of as entire sanctification, perfect love, or the baptism with the Holy Spirit—Pentecost—which cleanses from the sin nature. In the light of the teaching of the New Testament as a whole, I believe that it is proper to give these words from Romans 5:2 the second interpretation. They are significant words, and for me suggest a second crisis, or a definite move upward in the Christian way.

Is it possible for some persons to seem more carnal than others in the sense that they yield more readily to the temptations of Satan while they are in this fallen state? On the other hand, is it not possible for others who are still carnal and thus unsanctified, through self-discipline and because of Christian background, to act more Christlike in some phases of life than actual Christians?

If in your first question you are comparing unsaved with unsaved, as you seem to be, I would answer, "Yes." However, I would hasten to modify my answer by saying that it would be very easy for you or me or anyone else to be mistaken in our judgment at this point. First, we never know what is in a man's heart, and second, we are usually much more inclined to judge people on the basis of the grosser sins while in the sight of God they are not always the worst sins. With God we have no reason to believe that stealing is any

worse than stinginess or inordinate ambition.

In the second question, are you comparing the unsaved with the unsaved or are you comparing the saved with those who have been sanctified wholly? Since I have answered your first question as I have, I am giving the last interpretation to your second question—Will a carnal Christian, a saved person who has not yet been sanctified wholly, sometimes manifest a better outward life than a person who is not only saved but has entered into the experience of

perfect love as a second definite work of grace? In external conduct this might be possible, but it could never occur from the standpoint of the heart, and

God judges a man by his heart. With Him it is what you are on the inside which counts, for He knows that in the long run one's life arises out of his heart.



Foreign Missions

REMISS REHFELDT, *Secretary*

Missionaries on the Move

Rev. and Mrs. Norman Zurcher have moved to Box 92, Florida, Transvaal, Union of South Africa.

New Converts

By JOAN SALMONS
Portuguese East Africa

Let me tell you of some of our new converts, and ask for your prayers in their behalf.

There is Witimusi, one of our workmen, for whom we have prayed many years. He repented recently, but it meant leaving his second wife and her infant twin daughters. Her neighbors say she has found luck, for in a few years she will have the two husbands to help her in her garden; but just now she finds it heavy going having to carry one baby on her back and the other in her arms.

Another convert, Lesiya, a woman relative of Evangelist Chibanga, had walked about forty miles to receive treatment at our dispensary for an infected rat bite. She was here quite a while. She said she had been a Christian long ago and so had her husband and brother, but now they were "very wicked." She had never stopped praying, for she needed God, but she knew she was lost now without Jesus and she wanted Him in her heart again. It was a joy to pray with her before she set off home on foot with her two little children.

Then there is Jekeseni. He was a sad sight in mid-September when six of his relatives carried him here. His hands, arms, feet, legs, and face were covered with burns from a bush fire which had overcome him in his garden. We were afraid he would not live, for we couldn't do much more than give penicillin, dress the burns, and urge him to try to stretch his drawn-up limbs—and, of course, pray much for him. It was wonderful at the end of the year to see him set off on his long journey home, walking like a normal person, and not at all disfigured by the burns. I had often heard him tell other patients how he had been and that it was God who had helped him to get well. He did not repent while he was here, though he said he wanted to go to our meetings

near his village. No one from his village goes to these meetings yet, which means that the family as a whole are against it. Jekeseni could be the key to this village. We long to see him and his relatives coming to hear about Christ. Won't you join us in praying for his salvation?

Hospital Sheets Needed

A recent letter (received April 1) from Dr. David Hynd, medical superintendent of the Raleigh Fitkin Memorial Hospital in Swaziland, calls to our attention an urgent need for hospital sheets. He writes: "We are in serious straits for hospital linen. I am wondering if some of the N.F.M.S. groups would be interested in giving us a sheet shower. We will need at least 100 sheets, and I am sure that many of our good N.F.M.S. members, if they knew of our need, would want to help us. We have 212 patients in the hospital at present and we have a great evangelistic opportunity among them. Anything you can do to help us in this emergency will be greatly appreciated by our doctors, nurses, and patients."

Ordinarily we would have time to take care of these needs through regular box work assignments, but the opening of the new children's ward and T.B. block (and in the near future another new ward block) has resulted in a shortage of sheets. This "sheet shower" need not be a burden on any group. One sheet from one-tenth of our N.F.M.S. organizations would amply supply the need. The sheet should be hospital-bed size and white. Send to:

DR. DAVID HYND, C.B.E.
Raleigh Fitkin Memorial Hospital
Box 14

Bremersdorp, Swaziland, South Africa

Value the sheet at one-fourth retail price. Weight limit: Eleven pounds per parcel. Our hospital will be able to use all we send.

NO MORE Used Clothing for Syria

The Don DePasquales have requested that we discontinue sending used clothing or used Sunday school and church literature to them in Syria. Please make note of this. It is very important that we observe this request.

ATTENTION:

Final Notice

MINISTERS who are covered under the group life insurance plan of the general church . . .

The Annual Insurance Questionnaire has been mailed. It must be returned by May 15, 1960, if your "free" coverage is to be continued for another year.

If your Questionnaire has not reached you, please notify the Department of Ministerial Benevolence at once.

DEAN WESSELS, *Exec. Sec.*
6401 The Paseo, Box 6076
KANSAS CITY 10, MISSOURI

*As I sail on the sea of life,
I have no dread or fear;
For I have found that, day or night,
My Lord is always near.*

*When storm clouds roll and waves dash high,
I feel no great alarm;
For well I know my Master's hand
Will keep me from all harm.*

*I gave my ship's control to God
So very long ago;
I know that He will guide my course,
For He has told me so.*

*And while His hand is at the helm,
Though storms may flash and roar,
I trust, and know my cruise will end
All safe at heaven's door.*

—MRS. C. O. JEFFERIS

Evangelists' Slates

A to C

- Abla, Glen W. 2511 S. Williams, Denver 10, Colo.
Richmond (First), Ind. May 1 to 11
Detroit (Eureka), Mich. May 13 to 22
Adams, John D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Allee, G. Franklin. 1824 Ninth St. West, Kirkland, Wash.
Milwaukee (First), Wis. May 5 to 15
Amos, C. A. Route 4, Boonville, Ind.
Terre Haute (S. Side), Ind. May 4 to 15
Wapello, Iowa May 18 to 29
Anderson, G. R. Route 1, Linesville, Pa.
Pontiac, Mich. (B.H.) . . . April 27 to May 8
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.
Indianapolis (Speedway), Ind.
Indianapolis Apr. 27 to May 8
Indianapolis, Ind. (P.H.) May 11 to 22
Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
Portland, Ind. (Evang. Meth.) April 25 to May 9
Bailey, E. W. Box 239, Nocatee, Florida
Baker, Everett. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Balsmeier, A. F. and Lenora T. 14 N. Maple St., Hutchinson, Kansas
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.

Battin, Buford. 1509 Seventh St., Lubbock, Texas
 Yorkton, Sask., Canada May 11 to 22
 Saltcoats, Sask. May 23 to 29

Belew, P. P. and Marie. Preacher and Singer, P.O.
 Box 527, Kansas City 41, Mo.

Berry, Dwight and Juanita. Evangelist and Singer,
 Walkerville, Mich.
 Sault St. Marie, Mich. May 11 to 22
 Flint (North), Mich. May 25 to 29

Bertolotti, The Musical (Fred and Grace). 1349
 Perkiomen Ave., Reading, Pa.
 Hartford City, Ind. April 27 to May 8
 Binghamton, N.Y. May 15 to 22

Bettcher, Roy A. 3212 S. Fourth Ave., Chatta-
 nooga, Tenn.
 Greencastle (First), Ind. ... Apr. 29 to May 8
 Indianapolis, Ind. May 13 to 22

Bierce, Jack. Song Evangelist, Box 118, Idaville,
 Ind.
 Saginaw (First), Mich. ... Apr. 29 to May 8

Bierce, Joseph. P.O. Box 527, Kansas City 41,
 Mo.
 Schenectady, N.Y. May 4 to 15
 Salamanca, N.Y. (Seneca Ind.). May 18 to 29

Blair, Earl E. 941 Idlewild Court, Lexington, Ky.
 Hamilton, Ohio May 2 to 8
 (Tuley Rd. Church)

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
 Enid (First), Okla. Apr. 27 to May 8
 Kendallville, Ind. May 18 to 29

Bomgardner, Harold E. Song Evangelist, 917 Osage,
 Manitow Springs, Colo.
 Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
 Bowman, Russell. 1841 Belmead Rd., Columbus 23,
 Ohio
 Charleston (Elk River), W.Va.
 Greenfield, Ohio April 27 to May 8
 May 11 to 22

Brand, W. H., and Wife. Evangelists and Musicians,
 3205 Winter St., Fort Wayne, Ind.
 Albany, Ga. May 5 to 15
 Alexandria, Va. (F.M.) May 19 to 29

Brannon, George. 125 N. Wheeler, Bethany, Okla.
 Handley, W.Va. April 27 to May 8
 Richmond (First), Va. May 11 to 22

Brannon, Wilbur W. 177 Marshall Blvd., Elkhart,
 Ind.
 Covington (First), Ky. May 4 to 15
 Cleveland (W. Side), Ohio ... May 19 to 29

Bridgwater, R. E. and Dorothy. 116 Wolfe Ave.,
 Colorado Springs, Colo.
 Placencia, Calif. May 4 to 15
 Pueblo (S. Side), Colo. May 19 to 29

Brockmuller, C. W. and Esther. Evangelist and
 Singer, 908 15th Ave. So., Nampa, Idaho
 Peabody, Kansas May 4 to 15
 Cabot, Ark. May 18 to 29

Brown, Curtis R. Song Evangelist, 383 Bresee Ave.,
 Bourbonnais, Ill.
 Anderson (First), Ind. May 4 to 15
 Goshen, Ind. May 18 to 29

Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
 Danville (Grays Siding), Ill.
 April 27 to May 8

Brown, Marie. Evangelist, 1018 Malvern Ave., Hot
 Springs, Ark.
 Brown, W. Lawson. 4213 N. McArthur, Oklahoma
 City, Okla.
 Trinway, Ohio April 27 to May 8
 Open date May 11 to 22

Budd, Jay B. 5030 Renard Drive, Dayton 24, Ohio
 Dayton (Radcliffe Hgts.), Ohio
 April 27 to May 8

Cincinnati (Mt. Healthy), Ohio. May 11 to 22

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 North Little Rock, Ark. May 3 to 14
 Montgomery, Ala. May 16 to 22

Burton, C. C. P.O. Box 145, Somerset, Ky.
 Little Rock, Ark. April 27 to May 8

Callihan, Jim and Evelyn. Singers and Musicians,
 Box 3123 O.B., Dayton 31, Ohio
 Cargill, Porter T. 405 N.W. First St., Bethany,
 Okla.
 Carleton, J. D., and Wife. Preacher and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Carlsen, Harry and Esther. Evangelists and Singers,
 168 Belmont St., Carbondale, Pa.
 Europe May through September
 Carpenter, Harvey and Ruth. Evangelists and Sing-
 ers, 5 Reading Ave., Hillsdale, Mich.
 Carroll, Morgan. Box 42, Vilonia, Ark.
 Pontiac, Mich. May 4 to 15
 Marine City, Mich. May 18 to 29

Carter, Jack and Ruby. Preacher and Singers, Box
 222, Bethany, Okla.
 Arkansas City, Kans. April 27 to May 8
 Jacksonville, Ill. May 12 to 22

Casey, H. A. Evangelist-Musician, P.O. Box 527,
 Kansas City 41, Mo.
 Dupo, Ill. May 4 to 15
 Macomb, Ill. May 18 to 29

Caudill, Virgil R. Route 3, Troy Road, Springfield,
 Ohio
 Chatfield, C. C. and Flora N. Evangelists and Sing-
 er, P.O. Box 527, Kansas City 41, Mo.
 Ravenna, Ohio May 4 to 15
 Eaton, Ind. May 18 to 29

Clark, Eddie. Route 1, Colona, Ill.
 Clark, Gene. Box 7, Cory, Ind.
 Elyria, Ohio May 4 to 15
 Avon Lake, Ohio May 18 to 29

Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
 McKee, Ky. May 1 to 15
 Berea, Ky. May 18 to 29

Clemmons, Paul H. 1300 Terrace Dr., Defiance,
 Ohio
 Clift, Norvie O. P.O. Box 527, Kansas City 41,
 Mo.
 Bellflower, Calif. April 27 to May 8
 Dickinson, N.D. May 11 to 22

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
 Youngstown (Wickliff), Ohio ... May 4 to 15
 Kingston, N.Y. May 18 to 29

Cook, Charles T. Box 141, Red Key, Ind.
 Rockford, Ohio May 5 to 15

Cooke, Mervin. Route 5, Lynn St., Abbotsford,
 B.C., Canada
 Cooper, Marvin S. 1514 N. Wakefield St., Ar-
 lington 7, Va.
 Gaylord, Mich. April 26 to May 8

Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Parsons, Kans. April 27 to May 8
 Van Buren, Ind. May 11 to 22

Coulter, Miss Phyllis. Song Evangelist, P.O. Box
 33, Nineveh, Ind.
 Carthage, Ind. April 26 to May 8
 Camby, Ind. (campgrounds) ... May 11 to 22

Cox, C. B. 1322 N. First Ave., Upland, Calif.
 Crabtree, J. C. 1506 Amherst Rd., Springfield,
 Ohio
 Columbus (Beechwood), Ohio ... May 2 to 8
 Muskegon (First), Mich. May 12 to 22

Cravens, Rupert R. 823 N. Kramer, Lawrenceburg,
 Tenn.
 Jasper, Ala. May 15 to 29
 Springfield (Central), Mo. May 4 to 15

Crews, H. F., and Mrs. Evangelist and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Amarillo (First), Texas ... Apr. 27 to May 8
 McAlester, Okla. May 11 to 22

Crider, Jim and Janet. Singers and Musicians,
 511 Montgomery, Shelbyville, Ind.
 Richmond (First), Ind. May 1 to 11
 Wabash, Ind. May 13 to 22

Crider, Marcellus and Mary. Evangelist and Sing-
 ers, Route 3, Shelbyville, Ind.
 Salem, Ind. April 27 to May 8
 Scottsburg, Ind. May 11 to 22

Crutcher, Estelle. 9301 Jamaica Drive, Miami, Fla.
 Woodstock, Ont. May 1 to 8
 London, Ont. May 15 to 22

D to F

Darnell, H. E. Box 929, Vivian, La.
 Richmond (First), Ky. ... Apr. 27 to May 8
 Peoria (First), Ill. May 11 to 22

Darnell, Leo and Pauline. Evangelist and Singer,
 1524 Laurel Drive, Columbus, Ind.
 Lincoln, Ill. May 5 to 15
 Columbus (Calvary), Ind. May 18 to 29

Davis, C. W. and Florence. 930 N. Institute, Colo-
 rado Springs, Colo.
 Fairfax, Ala. Apr. 28 to May 8
 Cedar Rapids, Iowa May 18 to 22

Davis, Leland R. Song Evangelist, Nazarene District
 Center, R.D. 1, Louisville, Ohio
 Davis, W. H. "Bill." Rt. 3, Box 228-A, Henryetta,
 Okla.
 Burr Oak, Kansas May 5 to 15
 Home May 19 to 29

DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
 Mt. Carmel, Ky. (Ch. Hol.)
 April 27 to May 8
 Oak Ridge, Tenn. May 20 to 29

Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauder-
 dale, Fla.
 Dobbins, C. H. 604 S. Wayne St., Alexandria, Ind.
 Dobson, J. C. Box 504, Bethany, Okla.
 Arlington, Va. April 28 to May 8
 Savannah, Ga. May 12 to 22

Drye, J. T. and Vesta. Evangelist and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Wichita, Kansas May 9 to 15
 Englewood, Colo. May 16 to 22

Dunmire, Ralph and Joann. Singers and Musicians,
 202 Garwood, Nashville, Tenn.
 Joelton, Tenn. May 9 to 15

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 El Paso (Immanuel), Texas. Apr. 27 to May 8
 El Sobrante, Calif. May 25 to June 5

Durham, L. P. (Jack). 1823 E. Abram, Arlington,
 Texas
 Eastman, H. T. and Verla May. Preacher and
 Singer, 2005 E. 11th, Pueblo, Colo.
 Enterprise, Ore. May 4 to 15

Edwards, L. T., and Wife. P.O. Box 1219, Lowell,
 Oregon
 Elkins, W. T. Heaberlin Road, Wurtland, Ky.
 Elsea, Cloyce. Box 18, Vanburen, Ohio
 Emrick, C. Ross and Dorothy. Evangelist and Musi-
 cian, 600 N. Trumbull St., Bay City, Mich.
 Emsley, Robert. Bible Expositor, 26 Maple Ridge
 Ave., Buffalo 15, N.Y.
 Azusa, Calif. May 4 to 8
 Palo Alto, Calif. May 15 to 22

Erickson, Dave and Joy. 3972 Christopher St.,
 Charleston Heights, S.C.
 Fayetteville (First), N.C. May 4 to 15
 Mooresville (First), N.C. May 18 to 29

Erickson, Wm. (Billy). 521 Lemont Drive, Nash-
 ville, Tenn.
 California, Pa. May 1 to 8
 Coal Grove, Ohio May 11 to 22

Estep, Alva O. and Gladys. Preacher and Singers,
 Box 238, Losantville, Ind.
 Colorado Springs, Colo. May 5 to 15
 Oshkosh, Wis. May 18 to 29

Everleth, Lee and Judy. Song Evangelists, 834
 Wescher Ave., Erie, Pa.
 Oil City, Pa. May 4 to 15
 Open dates May 18 to June 12

Fagan, Harry, and Wife. Singers and Musicians,
 R.D. 1, Box 93, Carmichaels, Pa.
 Files, Gloria; and Adams, Dorothy. Evangelist and
 Singer, Wiley Ford, W.Va.
 Wareham, Mass. May 10 to 15
 Farmington Falls, Maine May 18 to 29

Finger, Maurice and Naomi. Route 3, Lincolnton,
 N.C.
 Rock Hill (W. Main), S.C. May 1 to 8



REPRINTS AVAILABLE

"WHY NOT A ROMAN CATHOLIC PRESIDENT?"

by Evangelist C. William Fisher

We have received many requests for reprints of this timely article which appeared in the March 30 issue of the *Herald of Holiness*; therefore we are printing 8 1/2 x 11" litho sheets and making them available for general distribution at these attractive prices:

6 for 30c
 25 for 75c
 50 for \$1.00
 100 for \$1.75

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15th GENERAL ASSEMBLY

KANSAS CITY, MISSOURI
JUNE 16-24, 1960



Firestone, Orville. 316 Edwards, Bossier City, La.
Dewey, Okla. April 28 to May 8
Norman (Grace), Okla. May 12 to 22
Fisher, C. Wm. P.O. Box 527, Kansas City 41,
Mo.
Fullerton, Calif. May 4 to 15
Cypress, Calif. May 16 to 22
Ford, A. E. and Mrs. Song Evangelists, 647 West
Lincoln St., Caro, Mich.
Forman, James. 108 N.W. Second, Bethany, Okla.
Durango, Colo. May 8 to 15
Osawatomie, Kans. May 18 to 29
Fowler Family Evangelistic Party, The Thomas.
Preacher and Musicians, % Trevecca Nazarene
College, Nashville 10, Tenn.
Chillicothe, Ohio May 4 to 15
Ypsilanti, Mich. May 18 to 29
Fox, Stewart P. R.D. 2, Leesburg, Va.
Fraley, Hazel M. 458 Moore Ave., New Castle,
Pa.
Franklin, Cletus M. 116 McGrath, Battle Creek,
Mich.
Flint (Pierson), Mich. May 2 to 8
Topeka (Highland Pk.), Kans. May 13 to 22
Freeman, Mary Ann. 721 W. Broadway, Monmouth,
Ill.
Farmington (Hanna City), Ill. May 3 to 15
Cuba, Ill. (V.B.S.) May 16 to 29
Frodge, Harold C. Box 96, Pana, Ill.
Bettendorf, Iowa May 4 to 15
Aroma Park, Ill. May 18 to 29
Fugett, C. B. 4311 Blackburn Ave., Ashland,
Kentucky
St. Louis, Mo. April 27 to May 8
Columbia, Ky. May 20 to 29

G and H

Garvin, H. B. 1415 Robinhood Rd., Charleston,
W.Va.
Geeding, W. W. and Wilma. Preachers and Chalk
Artist, Box 123, Avon, Ill.
Hewitt, Minn. April 27 to May 8
Bedford (Davis Mem.), Ind. May 11 to 22
Gillespie, Sherman and Elsie. Song Evangelists,
Box 312, Farmland, Ind.
Bridgeport (Indianapolis), Ind. June 2 to 12
Gilmour, A. Alan. 309 Spring St., Jamestown,
N.Y.
Smithton, Pa. May 8 to 15
McDonald, Pa. May 18 to 29
Gleason, J. M., and Wife. Preacher and Singers,
935 N. Mueller, Bethany, Okla.
Godfrey, Laura M. Singer, 797 N. Wilson, Pasa-
dena 6, Calif.
Goodall, Haven and Gladys. Evangelist and Singers,
22330 Lanark St., Canoga Park, Calif.
Gordon, Maurice F. 2417 "C" St., Selma, Calif.
Granger, Miss Marjorie. Song Evangelist, 3634
Blaine Ave., St. Louis 10, Mo.
Green, James and Rosemary. Singers and Musicians,
1201 Bower Ct., New Castle, Ind.
Alton (Hillcrest), Ill. Apr. 27 to May 8
Gary (First), Ind. May 9 to 15
Greenlee, Miss Helen. Song Evangelist, Route 2,
Humeston, Iowa
Huntington, W.Va. May 11 to 22
Griffin, "Bill." 108 Maple St., Nampa, Idaho
Auburn, Wash. May 8 to 22
Rupert, Idaho June 1 to 12
Grimm, George J. 513 Diamond St., Sistersville,
W.Va.
Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
Haas, Wayne and June. Singers and Musicians,
Route 1, Cory, Ind.
Summit, Ky. April 27 to May 8
New Castle (Broad St.), Ind. May 11 to 22
Hall Evangelistic Party, The Dave. Preacher and
Singers, 776 E. Simpson, McPherson, Kansas

Hamilton, Jack and Wilma. 532 W. Cherokee,
Springfield, Mo.
East St. Louis (First), Ill. May 4 to 15
Galena Park, Texas May 18 to 29
Hampton, Pleais and Dorothy. Evangelist and Sing-
ers, P.O. Box 527, Kansas City 41, Mo.
Jackson, Georgia April 27 to May 8
Pavo, Georgia May 11 to 22
Harding, Mrs. Maridel. 803 N. Briggs, Hastings,
Neb.
Harley, C. H. Burbank, Ohio
Miami (Uleta), Fla. April 27 to May 8
Charlottesville, Va. May 11 to 22
Harrington, Wm. N. 1251 N.W. 44th Ave., Gaines-
ville, Fla.
Harrison, Charlie. P.O. Box 527, Kansas City 41,
Mo.
Harrold, John W. Box 291, Red Key, Ind.
Albany, Ind. May 4 to 15
Selma, Ind. May 18 to 29
Havener, J. D. 460 S. Breesee, Bourbonnais, Ill.
Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
Hegstrom, H. E. P.O. Box 8, University Park, Iowa
Dubuque, Iowa May 4 to 15
Sioux City (First), Iowa May 18 to 29
Henbest, C. L. P.O. Box 345, Rogers, Ark.
Chattanooga, Tenn. May 4 to 15
Greenville, Tenn. May 19 to 29
Heriford, Russell W. Box 82, Big Bear City, Calif.
Morse, Sask., Canada April 27 to May 8
Herron, Everett E. Box 46, Edgerton, Ohio
Bangor, Maine May 4 to 15
Millinocket, Maine May 17 to 22
Higgins, Charles A. 1402 Boutz Rd., Las Cruces,
N.M.
Stonewall, Okla. Apr. 27 to May 8
Seminole, Texas May 11 to 22
Hoffman, Daniel C. P.O. Box 31, Mentor, Ohio
South Newbury, Ohio May 18 to 29
Hokada, James T. 3928 39th St., Nitro, W.Va.
Congo, W.Va. May 11 to 22
Holstein, C. V. 623 Village St., Kalamazoo, Mich.
Clare, Mich. May 5 to 15
Holstein, James and Lois. Evangelist and Singers,
Route 5, Greenville, Ohio
Hoot, G. W. and Pearl. Evangelist and Musicians,
Box 745, Winona Lake, Ind.
Applegate, Mich. May 4 to 15
Mishawaka (Twin Branch), Ind. June 1 to 12
Hoots, Bob. Box 756, Columbia, Kentucky
Burkesville, Ky. April 27 to May 8
Hopkins, L. C. (Lee). Evangelist, 503 Holly, Nampa,
Idaho
Hostetler, Robert L. Song Evangelist, 1017 E.
Firmin, Kokomo, Ind.
Hubartt, Leonard G. Route 4, Huntington, Ind.
Peoria (Golden Acres), Ill. May 4 to 15
Bristol, Ind. May 18 to 29
Humble, James W. 219 Elder St., Nampa, Idaho
Hutchinson, C. Neal. 933 Linden St., Bethlehem,
Pa.
Holt, Mich. May 4 to 15

I to L

Inglad, Wilma Jean. 322 Meadow Ave., Charleroi,
Pa.
Monongahela, Pa. April 28 to May 8
Cundys Harbor, Maine May 12 to 22
Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas
Amarillo (Beacon), Texas May 6 to 16
N. Little Rock (First), Ark. June 1 to 12
Isbell, R. A. Box 957, Crowley, La.
Knox, Pa. May 5 to 12
Blanchard, La. June 2 to 12
Isenberg, Don. Chalk Artist-Evangelist, 17 Third
St., College Park, Md.
Melrose, Mass. April 27 to May 8
Oakland, Maine May 10 to 15

Jantz, Calvin and Marjorie. Singers and Musicians,
P.O. Box 527, Kansas City 41, Mo.
Canton, Ill. (Hol. Conv.) .. May 11 to 15
Colona (Sunrock), Ill. May 18 to 29
Jaymes, Richard W. 622 E. Ash St., Piqua, Ohio
Jerrett, Howard W. 630 W. Hazelhurst, Ferndale,
Mich.
Hicksville, Ohio May 4 to 8
Perry, Mich. May 11 to 22
Johnson, W. Talmadge. Box 249, Duncan, Okla.
Blackwell (First), Okla. May 4 to 15
Clinton, Okla. May 18 to 29
Jones, A. K. 315 N. Harmon St., Danville, Ill.
Jones, Claude W. R.F.D. 1, Bel Air, Md.
Alexandria, Va. May 4 to 15
Steuvenville, Ohio May 25 to June 5
Jones, M. J. 119 N. Colorado Ave., Indianapolis,
Ind.
Dayton (Edgemont), Ohio May 4 to 15
Dunkirk, Ind. May 18 to 29
Jordan, Hugh R. 1124 Fort St., Boise, Idaho
Keith, Donald R. P.O. Box 527, Kansas City 41,
Mo.
Champaign (Grace), Ill. May 4 to 15
Jamestown, N.Y. May 18 to 29
Keller-York Party, The. Singers and Musicians,
Box 444, Nampa, Idaho
Detroit (First), Mich. May 2 to 8
Wichita, Kansas May 10 to 15
Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.
New Burlington, Ohio May 4 to 15
S. Lebanon, Ohio May 18 to 29
Kimball, Everett and Irene. Evangelist and Singers,
P.O. Box 408, Pottersville, Mich.
Farnam, Neb. April 27 to May 8
Lansing, Mich. (camp) June 12 to 26
Kleven, Orville H. and Kathryn. Evangelist and
Musicians, Box 55, Sandnes, Norway
Bod, Norway May 10 to 15
Hamar, Norway May 24 to 29
Knight, George M. 723 Lincoln Ave., Oildale, Calif.
Kruse, Carl H., and Wife. Evangelist and Singer,
503 N. Redmond, Bethany, Okla.
El Dorado, Ark. May 3 to 15
Hemingford, Neb. May 20 to 29
Laing, Gerald D., and Wife. Preacher and Singers,
119 E. Reasoner, Lansing 6, Mich.
Camden, Tenn. May 18 to 29
Athens, Tenn. June 1 to 12
Land, Herbert. Box 212, Bethany, Okla.
Weatherford, Texas May 2 to 8
Brownwood, Texas May 13 to 22
Langford, J. V. 701 N. First, Henryetta, Okla.
Lanier, John. Evangelist, 675 Dickey Ave., Green-
field, Ohio
McArthur, Ohio April 18 to May 7
Latham, Joy and Mary E. P.O. Box 527, Kansas
City 41, Mo.
Law, Dick and Lucille. Preachers and Singers,
P.O. Box 527, Kansas City 41, Mo.
Wichita (W. Side), Kans. May 4 to 15
Wichita (Eureka), Kans. May 16 to 22
Leichty Family, The (Elvin, Marge, Dianne, Donald).
Evangelist and Singers, Route 1, Earl Park, Ind.
Oaklawn, Ill. May 4 to 15
Plymouth, Ind. May 18 to 29
Leih, Martin. 309 Violet St., Monrovia, Calif.
Denair, Calif. May 1 to 11
Centralia, Wash. May 15 to 25
Leonard, James C. 223 Jefferson St., Marion, Ohio
Gibsonburg, Ohio April 27 to May 8
Metropolis, Ill. May 10 to 22
Leverett Brothers. Preacher and Singers, P.O. Box
326, Lamar, Mo.
Danville (West), Ill. May 5 to 15
La Harpe, Ill. May 20 to 29
Liddell, T. T. 8819 S. Fairfield, Evergreen Park
42, Ill.
Indianapolis (First), Ind. Apr. 27 to May 8
Sterling, Colo. May 15 to 22
Lipker, Charles H. Route 1, Alvada, Ohio
Wayne, Mich. May 5 to 15
Goshen, Ind. May 18 to 29
Little, H. C. 1338 1/2 Hunter Ave., Columbus 1,
Ohio
Hamilton (Williamsdale), Ohio. May 4 to 15
Vermilion, Ohio May 18 to 29
Lockard, Dayton and Patricia. Preacher and Sing-
ers, Rt. 2, Box 312-C, Charleston, W.Va.
Belle, W.Va. May 4 to 15
Welch, W.Va. May 18 to 29
Lummas, H. T. 507 S. Fourth St., Albion, Neb.
Lyons, James H. 3117 W. Foster, Apt. C-3, Chi-
cago 25, Ill.

M

Markey, Berniece. Evangelist, 228 S. Zuni, Denver,
Colo.
Markham, Walter. 408 S. Cottage Ave., Porter-
ville, Calif.
Martin, Elsie G. 208 Martin St., Spencer, Ind.
Martin, Paul. 914 Greenwich St., San Francisco
11, Calif.
Martin, Vern. Route 1, Fruitland, Idaho
Mathews, L. B., and Wife. Evangelist and Singer,
514 West 15th St., Columbia, Tenn.
Beckley, W.Va. April 27 to May 8
Union, Mo. May 11 to 22

Maurer, Mrs. Ferne (Stinette). Song Evangelist, 1601 W. RayMar St., Santa Ana, Calif.
 May, Buddie. 328 Greenup Ave., Ashland, Ky.
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
 Anderson, Ind. May 9 to 20
 McDowell, Mrs. Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.
 Wadsworth, Ohio May 4 to 15
 East Palestine, Ohio May 18 to 29
 McFarland, C. L. Route 1, Michigantown, Ind.
 Gary, Ind. May 2 to 15
 Rochester, Ind. May 18 to 29
 McGuffey, J. W. 1628 N. Central, Tyler, Texas
 McNatt, J. A. 2932 Wingate Ave., Nashville 11, Tenn.
 Oil City, Pa. May 4 to 15
 Charleston (S.E.), W.Va. May 18 to 29
 McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Chanute, Kans. May 9 to 15
 Muskegon, Mich. May 16 to 22
 McWhirter, G. Stuart. Cordova, Alabama
 Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
 Fairmount, Ill. May 4 to 15
 Bloomington, Ind. May 18 to 29
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Chariton, Iowa May 9 to 15
 Wichita (Haysville), Kans. May 17 to 22
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Meyer, Virgil G. 3112 Willow Oak Drive, Ft. Wayne, Ind.
 Tipton, Ind. April 27 to May 8
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
 Oakridge, Oregon April 27 to May 8
 Albuquerque (S. Side), N.M. May 11 to 22
 Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Mount Pleasant, Iowa May 4 to 15
 Broken Bow, Neb. May 17 to 29
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Miller, J. B. 2231 Newport St., Denver 7, Colo.
 Detroit (Ferndale), Mich. May 4 to 15
 McCook, Neb. May 22 to 29
 Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
 Nashville (Bethel), Tenn. May 5 to 15
 Detroit (Trinity), Mich. May 18 to 29
 Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
 Detroit (Bethel), Mich. April 27 to May 8
 Lansing, Mich. May 11 to 22
 Miller, Mrs. Ruth E. Song Evangelist, 1840 A.W. Davis, Dallas 8, Texas
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Kansas City, Kans. May 4 to 15
 Saxonburg, Pa. May 25 to June 5
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.
 Mingleдорff, O. C. 1906 Boulevard St., Greensboro, N.C.
 Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas
 Moore, Franklin M. Box 24, Cory, Ind.
 Oklahoma City (Capt. Hill), Okla. May 4 to 15
 Cookeville, Tenn. May 18 to 29
 Moore, Sartell. 45 Railroad Ave., Washington, N.J.
 Mooshian, C. Helen. 18 Bellevue St., Lawrence, Mass.
 Morgan, J. Herbert and Pansy S. Preachers and Singers, 5 West 19th St., Newport, Ky.
 Morgan, Oliver and Ruth, and Daughter, Mardell. Evangelist and Singers, 485 S. Bresee Ave., Bourbonnais, Ill.
 Janesville, Wis. May 4 to 15
 Hastings, Mich. May 18 to 29
 Morris, Clyde H. 110 Washington Ave., Nitro, W.Va.
 Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.
 Chanute, Kansas May 4 to 15
 Traverse City, Mich. May 18 to 29
 Mounts, Dewey and Wavolene. Evangelist and Singers, 123rd St. and Ridgeland Ave., Worth, Ill.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Alcoa, Tenn. May 1 to 8
 Eau Gallie, Fla. May 22 to June 1
 Myers, J. T. 502 Lafayette St., Danville, Ill.

Norris, Roy and Lilly Anne. Evangelist and Singers, % Trevecca Nazarene College, Nashville 10, Tenn.
 Grove City (Darbydale), Ohio
 April 27 to May 8
 Uhrichsville, Ohio May 11 to 22
 Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Texas
 Andrews, Texas May 5 to 15
 Wichita Falls (Fairway), Tex. May 16 to 22
 Nutter, C. S. Box 48, Parkersburg, W.Va.
 O'Brien, Paul R. Evangelist, University Park, Iowa
 Olson, Mary E. 27 Pine Ridge Circle, North Syracuse 12, N.Y.
 Osborne, O. L. 5932 Lincoln St., Hollywood, Fla.
 Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
 Oyer, Don. 502 State St., Meade, Kansas
 Palmer, "Bob." 59 Broad St., Jackson, Ohio
 Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.
 Wichita (Univ.), Kans. May 4 to 15
 Fairfield, Iowa May 18 to 29
 Passmore Evangelistic Party, The A. A. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Binghamton, N.Y. April 29 to May 8
 Argo, Ill. May 13 to 22
 Patten, Martin L. Route 11, Box 54, Fort Worth, Texas
 Patterson, A. B. Box 568, Abbotsford, B.C., Canada
 Calgary (First), Alta. Apr. 27 to May 8
 Pease, Denver. 14 N. Dayton St., Rockford, Mich.
 Peters, Joseph W. P.O. Box 22, Virden, Ill.
 Phillips, Miss Lottie. % Trevecca Nazarene College, Nashville 10, Tenn.
 Pickering Musicales, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.
 Benton, Ill. May 5 to 15
 Curtisville, Pa. May 20 to 29
 Pierce, Boyce and Catherine and Linda. Evangelist and Singers, 505 Columbia Ave., Danville, Ill.
 Weirton, W.Va. May 4 to 15
 Parkersburg (S. Side), W.Va. May 18 to 29

Pittenger, Twyla. Evangelist, Shelby, Ohio
 Kent, Ohio May 4 to 15
 Joplin (First), Mo. May 18 to 29
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Porter, Joseph T. Route 4, Fayetteville, Tenn.
 Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Marshall (First), Texas May 10 to 15
 Dallas (First), Texas May 18 to 22
 Purkhisier, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
 New Haven, Conn. May 4 to 15
 Open date May 18 to 29
 Richards, Alvin D. and Annabelle. Preacher and Singers, Linden, Mich.
 Fargo, N.D. April 27 to May 8
 Hazel Park, Mich. May 12 to 22
 Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.
 Carthage, Ind. April 26 to May 8
 Cherokee, N.C. June 5 to 19
 Richardson, Harold S. and Flossie. Preacher and Singer, Route 4, Muncie, Ind.
 Richardson, L. A. and Nell. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.
 Indianapolis (Speedway), Ind. April 27 to May 8
 Camby, Ind. May 11 to 22
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Roberts, Robert C. 639 Hill Top Drive, Cumberland, Maryland
 Robinson, Paul E. P.O. Box 981, Dayton, Ohio
 Robison, Robert, and Wife. Preacher and Musicians, Heaters, W.Va.
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Martinsburg, W.Va. May 4 to 15
 Concord (First), N.C. May 22 to 29



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N to R

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
 Danville, Ill. May 4 to 16
 Noel, Ark and Lou. Preacher and Singers, 902 S. Pettit, Hominy, Okla.

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Rodgers, J. A. (Jimmy). R.D. 3, W. Beech Rd., Alliance, Ohio May 11 to 22
Waterford, Ohio May 11 to 22
Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
Fayetteville (Davis Mem.), Ark. May 8 to 15
Mackey, Ind. (V.B.S.) May 16 to 29
Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.
Ross, H. Carl. Rt. 1, Box 265-B, Fairmont, W.Va. Jackson (Van Winkle), Miss. ... May 4 to 15
Rothwell, Mel-Thomas. 701 Donald Ave., Bethany, Okla.
Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo. Barstow, Calif. May 12 to 22
S. Calif. Dist. Assembly ... May 24 to 27
Rushing, Charles and Emma Jean. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Burr Oak, Kansas May 5 to 15
Rust, Everett F. 420 Sherman, Alva, Okla.

S and T

Sanford, Mrs. Ruth. Song Evangelist, 9533 Hi-way 67, St. Louis 36, Mo.
Savage, F. C. P.O. Box 3, Kokomo, Ind.
Scarlett, Don. Route 1, North Vernon, Ind.
Open date May 5 to 15
Schriber, George R. 5949 N. Forestdale, Glendora, Calif.
Schultz, Walter C. Song Evangelist, 707 S. Chipman, Owosso, Mich.
Scott, Carmen A. P.O. Box 455, Stryker, Ohio
Sellick, R. T. Box 22, Oxford, N.S., Canada
Oxford, N.S. May 4 to 15
Fairfield, Maine May 18 to 29
Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
Sheets, Lloyd Dean. Box 165, Waverly, Ohio
Lakewood, Ohio May 12 to 22
Cincinnati, Ohio (Asbury Tab.)... June 6 to 12
Shelton, Truman and Ruthellen. Box 926, Riverbank, Calif.
Portsmouth (First), Va. May 8 to 15
Norwich, Conn. May 18 to 29
Sheridan, W. Q. ("Bill"). Route 3, Rising Fawn, Ga.
Sherry, George C. 5 Brawley Rd., Charleston, W.Va.
Wheeling (Elm Grove), W.Va. April 27 to May 8
Short, J. W. and Frances. P.O. Box 527, Kansas City 41, Mo.
Sigler, Ray. Song Evangelist, 40 W. Second St., London, Ohio
Silvernail, Donald R. Nazarene District Center, Vicksburg, Mich.
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Greencastle, Ind. April 29 to May 8

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
Waycross, Ga. May 5 to 15
Open date May 19 to 29
Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
Smiley, Thos. R., and Wife. % Gen. Del., Odon, Ind.
Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
Columbia City, Ind. Apr. 27 to May 8
East Liverpool (LaCroft), Ohio... May 15 to 22
Smith, C. B. Evangelist, Box 404, Vernon, Indiana
Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
Tuscaloosa (Holten Hghts.), Ala. May 5 to 15
Atlanta (First), Ga. May 18 to 29
Smith, Ottis E. and Marguerite. Preacher and Singers, 622 Sterner St., Confluence, Pa.
Upper Sandusky, Ohio May 5 to 15
Frostburg, Md. May 18 to 29
Smith, Paul R. P.O. Box 527, Kansas City 41, Mo.
Augusta, Kans. May 5 to 15
South, J. W., and Wife. Evangelist and Singers, 1331 Field St., Hammond, Ind.
Freetown, Ind. May 5 to 15
Granby, Mo. May 19 to 29
Spackey, Glenn. 260 Buttonwood, Bowling Green, Ohio
Waukesha, Wis. May 4 to 15
Stephenson, Mich. May 18 to 29
Sports, Miss Lala. Evangelist, Odum, Georgia
Stabler, R. C. Box 34, Montoursville, Pa.
Stafford, Daniel. Box 207, Southport, Ind.
Indianapolis (Summer), Ind. April 28 to May 8
Decatur (Oak Grove), Ill. May 9 to 15
Steininger, Dwight F. Route 3, Nashville, Ind.
Morristown, Ind. April 27 to May 8
Mitchell, Ind. May 11 to 22
Stepp, Martin, Jr. Box 397, Mt. Vernon, Ky.
Stewart, Paul J. Box 850, Jasper, Alabama
South Bend (First), Ind. May 5 to 15
Decatur (First), Ga. May 19 to 29
Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.
Stockton, Fred G. 503 N. Tenth St., Alpine, Texas
Strack, W. J. Box 112, Jefferson, Ohio
Paterson, N.J. May 4 to 15
Newport, Vermont May 18 to 29
Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.
Esther, Mo. April 27 to May 8
St. Clair, Mo. May 11 to 22
Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.
Charleston Port Park, S.C. ... May 4 to 15
Alderson, W.Va. May 18 to 29
Tarvin, E. C. California, Kentucky
Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
Weirton (First), W.Va. May 4 to 15
Marion (Home Ave.), Ind. ... May 18 to 29

Thomas, James W. Rt. 2, Box 178-A, Gravette, Ark.
Potosi, Mo. May 22 to June 5
Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
Thompson, Wm., and Wife. Evangelist and Singers, 3223 Foltz St., Indianapolis, Ind.
Meta (Ricker Mem.), Mo. ... Apr. 27 to May 8
Trissel, Paul D. and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
Listowel, Ontario May 10 to 15
Bay City (First), Mich. May 17 to 22
Turpel, John W. Route 2, Minesing, Ontario, Canada

U to Z

Underwood, G. F., and Wife. Preacher and Singers, 2044 Hazelwood, S.E., Warren, Ohio
Van Slyke, D. C. 508 Sixteenth Ave. So., Nampa, Idaho
Bloomfield, Iowa May 1 to 11
Voice of Victory Crusaders (Burton, Anderson, Rushing). Preacher and Singers, 1511 Heather Lane, Riverside, Calif.
Barstow, Calif. May 12 to 22
S. Calif. Dist. Assemb. May 24 to 27
Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
Canada Central Dist. Tour June 2 to 12
Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 363, Hull, Ill.
Fort Worth (Polytechnic), Texas
Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.
Alexandria, Va. May 4 to 15
Clarksburg, W.Va. June 5 to 12
Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2047 McGregor Blvd., Ft. Myers, Fla.
Allison, Pa. May 4 to 15
Monroe, Mich. May 18 to 29
Watson, C. R. Sealy, Texas
Watson, Paul C. 311 N.W. Seventh, Bentonville, Ark.
Watson, Robert E. Box 366, Dana, Indiana
Frankfort, Ind. May 4 to 15
Winslow, Ind. May 18 to 29
Welch, Harry L. 3972 Christopher St., Charleston Heights, S.C.
Wells, Kenneth and Lily. Evangelists and Singers, P.O. Box 1043, Whitefish, Mont.
Juliaetta, Idaho April 27 to May 8
Kalispell, Mont. May 11 to 22
Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
White, W. T. 116 E. Keith, Norman, Okla.
Cincinnati (Stanton), Ohio April 27 to May 8
Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.
Osgood, Ind. May 4 to 15
Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.
Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
Willis, Harold J. and Mae. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Crescent City, Calif. April 27 to May 8
Dunsmuir, Calif. May 15 to 22
Wilson, Matthew V. Route 2, Vicksburg, Mich.
Winegarden, Robert. Route 1, Cayuga, Ind.
Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
Woods, Robert F. (Bob). Pefferlaw, Ontario, Canada
Syracuse (First), N.Y. May 4 to 15
Lake Placid, N.Y. May 16 to 22
Worcester, Gerald. Route 2, Twin Falls, Idaho
Wordsworth, E. E. 107 E. Sammamish Rd. North, Redmond, Wash.
Wright, Frank and Lois (Ferguson). Song Evangelists, 2219 Avenue "E," Fort Madison, Iowa
Wright, Fred D. Huntertown, Ind.
Wright, John H. 144 Sixth Ave., Seaside, Oregon
Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon
Cheyenne (First), Wyo. ... April 27 to May 8
Zechman, Mrs. Ruth M. Evangelist, 45 E. Broad St., Shillington, Pa.
Open dates for May

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri
District Assembly Schedule—Spring, 1960
Northern California May 11 to 13
Nebraska May 18 to 20
Abilene May 25 to 27

G. B. WILLIAMSON
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri
District Assembly Schedule—Spring, 1960
Oregon Pacific May 11 to 13
Nevada-Utah May 18 and 19

Southern California May 25 and 27
New Mexico June 1 and 2

SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule—Spring, 1960

Washington May 11 and 12
Philadelphia May 18 and 19

D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule—Spring, 1960

Los Angeles May 11 to 13
Rocky Mountain May 19 and 20
Canada Central May 25 and 26
New England June 1 to 3

HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule—Spring, 1960

San Antonio May 11 and 12
Florida May 18 and 19
Alabama May 25 and 26

District Assembly Information

SAN ANTONIO—Assembly, May 11 and 12, at First Church, 1418 Woodlawn, San Antonio, Texas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. R. W. Kornegay, 1737 Mistletoe, San Antonio, Texas. (Convention, May 9 and 10.) Dr. Hugh C. Benner presiding.

WASHINGTON—Assembly, May 11 and 12, at First Church, Woodridge Road and Edmondson Ave., Baltimore, Maryland. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. James R. Bell, 710 Walnut Ave., Baltimore, Maryland. Dr. Samuel Young presiding.

LOS ANGELES—Assembly, May 11 to 13, at Breese Avenue Church, Washington at Breese, Pasadena, California. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Dr. J. G. Taylorson, 1400 Breese Ave., Pasadena, California. (N.Y.P.S. convention, May 9; N.F.M.S. convention, May 10.) Dr. D. I. Vanderpool presiding.

NORTHERN CALIFORNIA—Assembly, May 11 to 13, at Beulah Park Camp, 100 Beulah Park Drive, Santa Cruz, California. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Frank True, 100 Beulah Park Drive, Santa Cruz, California. To reach the camp—two miles from Santa Cruz, on Hi-way 17. (N.F.M.S. convention, May 10.) Dr. Hardy C. Powers presiding.

OREGON PACIFIC—Assembly, May 11 to 13, at Moreland Church, 7805 S.E. 17th Ave., Portland 2, Oregon. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Vernon L. Wilcox, 7805 S.E. 17th Ave., Portland 2, Oregon. (N.F.M.S. convention, May 9 and 10.) Dr. G. B. Williamson presiding.

FLORIDA—Assembly, May 18 and 19, at Beymer Memorial Methodist Church, 700 Lake Howard Drive, N.E., Winter Haven, Florida. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Don Newell, 232 Avenue "F," S.W., Winter Haven, Florida. (N.F.M.S. and N.Y.P.S. conventions, May 16 and 17.) Dr. Hugh C. Benner presiding.

NEVADA-UTAH—Assembly, May 18 and 19, at First Church, 468 South Sixth St., Salt Lake City, Utah. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Lowell Drake, 468 S. Sixth St., Salt Lake City, Utah. (N.F.M.S. convention, May 16; N.Y.P.S. convention, May 17.) Dr. G. B. Williamson presiding.

PHILADELPHIA—Assembly, May 18 and 19, at Grace Evangelical Congregational Church, 131 Terrace Ave., Ephrata, Pennsylvania. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Harold Parry, 111 E. Chestnut St., Ephrata, Pennsylvania. Dr. Samuel Young presiding.

NEBRASKA—Assembly, May 18 to 20, at Church of the Nazarene, 1015 W. Fifth St., North Platte, Nebraska. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. George L. Mowry, 1015 W. Fifth St., North Platte, Nebraska. (N.F.M.S. convention, May 17; N.Y.P.S. convention, May 18.) Dr. Hardy C. Powers presiding.

ROCKY MOUNTAIN—Assembly, May 19 and 20, at the Mission Covenant Church, 1116 Grand Ave., Billings, Montana. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Murray J. Pallett, 835 Alderson, Billings, Montana. (N.Y.P.S. convention, May 17; N.F.M.S. convention, May 18.) Dr. D. I. Vanderpool presiding.

Deaths

MRS. IDA RANSOM, dean of women at Pasadena College, Pasadena, California, for twenty-five years, died January 15 at a local hospital, at the age of seventy-one years. Few people have left their indelible imprint upon the hearts and minds of the youth whom she served as Mrs. Ransom. During her twenty-five years as dean of women, she also secured work for students when they had no work to help them through school and trained young people for positions of trust and efficiency in the homes of Pasadena's outstanding citizens. Her home was always open for counsel and guidance, and the discouraged student found help for his problems and strength for his duty from her wisdom and devotion. After retiring from the college, she continued faithful and tireless in her efforts to serve others. Funeral service was held at Breese Church of the Nazarene, with Dr. J. George Taylorson, Dr. H. Orton Wiley, and Dr. J. Russell Gardner conducting the service.

MRS. MINNIE B. PIERCE, widow of the late Rev. P. L. Pierce, Nazarene minister, died January 19, 1960, in Tucson, Arizona, at the age of seventy-seven. She was born December 26, 1882, at Mount Calm, Texas. She was converted at an early age, sanctified wholly, and became a charter member of the Church of the Nazarene. She served with her minister husband in many capacities; he died in 1949. She was making her home at the time of her death with her daughter, Mrs. Genevieve (Robert C.) Venable at Benson, Arizona. She is also survived by three sisters: Mrs. Clara Wright, Mrs. Annie Nelson, and Mrs. Delia Marlar; and two brothers: W. H. Burnett, and George C. Burnett. Funeral service was held in Cleburne, Texas, with Dr. Paul H. Garrett, superintendent of the Dallas District, officiating. Interment was in Rose Hill Cemetery, Cleburne, by the side of her husband.

OLA FIELDS, age seventy-seven, died March 9, 1960, in Tabor, Iowa. He is survived by his wife; four sons: Rev. Ola E. Fields, of Council Bluffs, Iowa; Frank, of Huntington Park, California; Wm. L., of Independence, Missouri; and James R., of Columbus, Nebraska; one daughter, Nina Grosvenor, of Council Bluffs, Iowa; and a sister, Mrs. Arch Hammers. Funeral service was in charge of Rev. David Hail, assisted by Rev. Paul Worcester and Rev. John Brandt.

JOHN IRA KING was born in 1889 at Donalsonville, Georgia, and died November 24, 1959. He was a member of the Church of the Nazarene forty years, and faithfully attended all the services. Besides his wife, Lucy Roland King, he is survived by two sons, John Ira, Jr., and Merrian, and three daughters, Mrs. Gordon Ivey, Mrs. Doyle Smith, and Mrs. Hazel Hodges. Funeral service was held at the Donalsonville church, with the pastor, Rev. Fred Moon, in charge.

MRS. EFFIE SMITH BONNER, age seventy-eight, died on January 18. She had been a resident of Washington County for forty-one years, coming here with her husband, Charles B. Bonner, in 1918, from Oregon. She was born near Lodi, California, May 3, 1881. She was married to Mr. Bonner in 1907. They farmed at Midvale until his death in 1951; she had been a resident of Weiser (Idaho) since 1956. She was a charter member of the Midvale Church of the Nazarene. She is survived by two sons, Clifford and Ralph; a daughter, Gertrude; and four sisters, Amy McKee, Gertrude Smith, Mrs. Mae Coker, and Mrs. Sylvia Johnson. Funeral service was in charge of Rev. Wayne Hagemeyer, with burial at Hillcrest.

LEE McMACKIN, age sixty-six, of Nashville, Tennessee, died January 13, 1960. He was converted, sanctified, and joined the Church of the Nazarene about thirty-eight years ago. Through the years he was a faithful, consistent Christian, and very active in local and district church work. "Brother Mack" was indeed an asset to Third Church of the Nazarene for many years, and to Bethel Church for the last several years of his life. He is survived by his wife; his mother, Mrs. Beulah McMackin; a son, Joe, and a stepson, Bauman Sanders; two daughters, Mary McMackin and Mrs. David Cubie; and a stepdaughter, Margaret Sanders; also by three sisters. Funeral service was conducted in Bethel Church by his pastor, Rev. Doyle C. Smith, assisted by a former pastor, Rev. A. C. Rowland, with interment in Mount Olivet Cemetery in Nashville.

CHRISTY STAUFFER, age thirteen, of Rio Alto, Michigan, died in a Grand Rapids hospital on February 9. She is survived by her parents, Mr. and Mrs. Lyle Stauffer; her maternal grandparents, Rev. and Mrs. James Bailard; and her paternal grandparents, Mr. and Mrs. Ross Stauffer. Funeral service was held in Lowell, with Rev. Denver Pease officiating.

Announcements

BORN—to Rev. Charles E. and Ruth Ingram of Marion, Indiana, a daughter, Rachel, on April 2.

—to Rev. and Mrs. Harold J. Franklin of Weldona, Colorado, a son, Kenneth Michael, on March 27.

—to J. W. and Leda (Boger) Healy of West Mifflin, Pennsylvania, a daughter, Brenda Lee, on March 14.

—to Mr. and Mrs. Gaston Brown of Fairbanks, Alaska, a daughter, Paula Diane, on March 10.

—to Leon and Carol Greeno, of Providence, Rhode Island, a son, Stephen Leon, on March 3.

—to Rev. and Mrs. Pal Wright of Hialeah, Florida, a son, Paul Douglas, on February 27.

SPECIAL PRAYER IS REQUESTED by a Christian brother in Ohio that his wife may be healed of a nervous ailment, that their son be helped in a problem concerning his future, and that he may have a closer walk with God;
by a Nazarene preacher's wife in Florida, sick now for several months, that God may undertake for her physical condition;
by a Nazarene father and mother in Washington state for their six children, that they will be willing to completely serve and follow the Lord;
by a Christian lady in Washington state, a firm believer in prayer, that God will undertake for her son-in-law with regard to a serious spinal ailment and restore him to his family, also that he may be saved.

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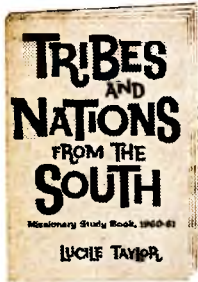
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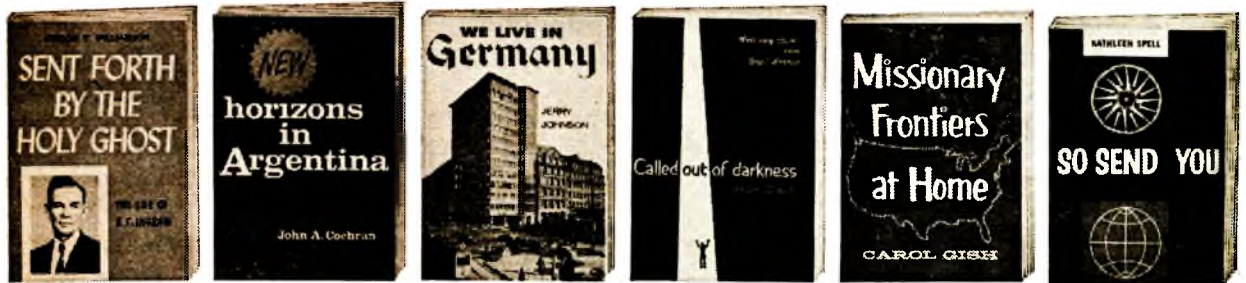
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