

# herald

OF HOLINESS

Church of the Nazarene

## Coulter Reports on Vietnam

(See page 16)

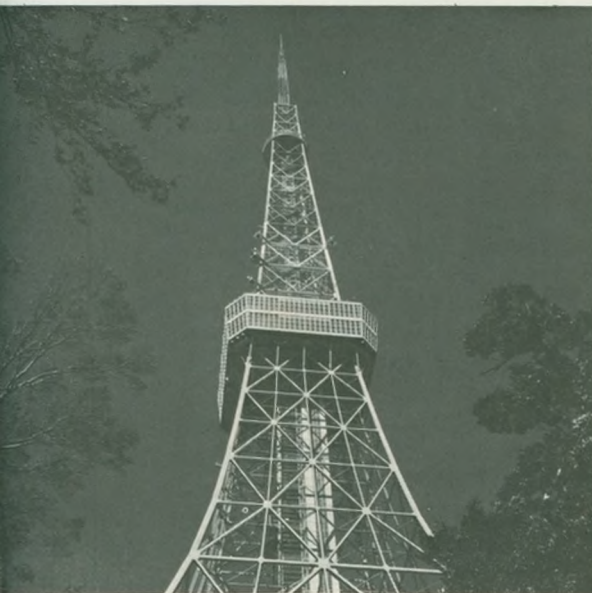


Japanese, some dressed in Oriental and others in Western clothing, visit shrine honoring Meiji, who brought Japan from feudalistic state to a modern country.



Mt. Fujiyama, 12,000 feet, towers over genteel cherry blossoms

Japan: Land of Contrasts See "About Cover," page 4.



Tokyo Tower, standing slightly higher than Paris' Eiffel Tower, houses restaurants and television and radio antennae.



A Tokyo freeway crosses Nihombashi, considered since feudal days to be the center of Japan. The age-old custom of measuring all distances in the country from this point continues.



General Superintendent Lewis

*The look on her face  
was wistful  
as she stood there  
in the hot sun  
listening to our singing...*

... The preachers' meeting of the India District was in session. The ministers and their wives were singing. They sang with feeling and their music with its message carried beyond the church walls into the street of Buldana, India. The beauty of it evidently caught her attention as she was passing by. She was a teen-age girl, one of India's many millions. The burden she carried was bulky and heavy. She deposited it on the ground and stood there looking in the open window listening to the hymn.

The distance separating her from the church was only a few feet. She could hear every word of the hymn sung in her Marathi language. I was sitting on the platform watching her as she stood there, listening, listening.

The burdens of living in a burdened land were written on her countenance and evident in her bearing. I turned my gaze for a moment to the Christian women seated on the left side of the auditorium. How different they looked! The difference Christianity makes in so many countries was apparent here. The quiet, peaceful calm and grace of redemption could be noticed and felt in this singing group.

She was still there—through the whole song she stood in rapt attention. What was she thinking? Did the Christian message speak

to the longing of her heart? It must have, for she tarried with her load on the ground beside her.

The song ended—the spell of the moment broken. She stooped, struggled with her load, and went slowly, laden beyond her strength, on down the street into the distance.

I saw her as the symbol, not only of India, but of all those who in many lands stand for a fleeting moment or pass close by. Burdened, yes! Troubled, no doubt! So near and yet in a great and terrible sense so far, far enough away to be lost! We must let their plight move us—stir us in the very depth of our hearts. They are there burdened, wistful.

We serenaded her—the girl of India that day—sang to her of Christ, salvation, and peace! She still walks some road, still burdened, going on in drudgery and on to eternity.

May we each one here, there, and everywhere do ALL, ALL we can to lead others to the place where their life's burden may be laid down at the Saviour's feet.

Look out your window now for a moment. There they are, so many, so needy. We must not go to church uncaring, unheeding, and leaving them there!

We must invite them to join in our song, listen to our message, heed our testimony, and find our Christ!





Anxiety etches the face of a Mexican lottery agent on busy Paseo de la Reforma in cosmopolitan Mexico City.

# Tired of It All?

• **By Sergio Franco**

Editor, "El Heraldo de Santidad"

**I**NOCENCIO Sanchez was!

He earned his living selling lottery tickets in a city in central Mexico. The news item said Inocencio Sanchez had been complaining of his "luck" and the drop of his business. One day he came home, and saying, "I am tired of it all," he took a revolver, and with one shot he died

instantly. The police found nearly 8,000 pesos in his room, along with some jewels and two bank accounts.

But Inocencio Sanchez was not the only one "tired of it all." Nor are the peddlers of Mexican lottery tickets the only ones who commit suicide. The fact is that in all cultures, under all cir-

cumstances, in every country, there are countless persons who are "tired . . . fed up." They have had enough.

This is what the statistics are telling us. In a recent conference on the problem, it was disclosed that suicide is one of the ten main causes of death. It is the second among university students. It is fourth among teen-agers. These are terrible figures that speak eloquently.

There are many more who neither commit suicide nor ever attempt it. But they live miserable lives, committing suicide in other ways—in the bottom of a bottle, or in some other way which slowly, but surely and cruelly, kills them and those around them.

There are several reasons for this "tired of it all" feeling which drives men to take their own lives or to live them out merely dragging from day to day. This is not a physical tiredness, nor one produced by mere financial poverty. It is a deeper and more dangerous weariness.

*It is the weariness of lack of purpose.* Human needs and relationships are real, but they are not enough to fill our lives. What do I live for? is the question that forces itself upon our minds. It is not a satisfactory answer to say: "I live for my work, or to have a nice house, or to be a success."

What is more, it is not even enough for man to say, "I live for my loved ones," precious as these may be. Man has in his soul the stardust of eternity.

He who has not beheld the hills of heaven nor has seated God in his inner throne has not lived yet in the truest dimension. Karl Barth described it well when he said while preaching to the inmates of the prison at Basel: "We are prisoners. Believe me, there is a captivity much worse than the

### About the Cover . . .

In an effort to reflect cultures which help compose the world picture of the church, editors are probing hopefully to come up with photos of these lands so foreign to Occidentals.

Japan is an excellent departure point. In these islands which sustain 100 million people, Christianity has been stoically accepted as a religion to be considered along with others in the world. Japanese are well-educated. Carefully keeping their options open, they cling with one hand to traditions, while groping hopefully with the other.

Nazarenes number 5,255 among 137 churches and preaching points. Thirty-eight of these churches are self-supporting. There are 179 national workers. Japanese contributed \$101,000.00 during 1966, a per capita giving of more than \$19.00.

Japan Christian College, with its enrollment of eighty-five students, is located at Chiba, near Tokyo.

There are twenty-three Nazarene missionaries now at work in Japan and four more in Okinawa, considered a part of the Japan District.

—Managing Editor

captivity of this house. All of us . . . are prisoners . . . Most of all we suffer from ourselves . . . We suffer from life's lack of meaning."

*It is the weariness of loneliness.* This is a giant that plays havoc with the lives of millions. He ages them, and distorts their viewpoints and their very selves. The hectic pace and indifferent perspective of our day have only deepened the loneliness of many people.

It must be said that loneliness is a lack of meaningful relationships with other beings. Thus one can be lonely because he knows no one—or lonely in the middle of a crowd or living with a half-dozen people under the same roof. At the bottom of many human problems is the tiredness of being lonely.

*It is the weariness of guilt.* We all know about guilt. Of course we deny it, or at least we have tried to silence that voice that tells us that before God we are guilty. And let us grant that with the noise and tasks of life we are quite successful many times. But then, in solitude the voice speaks again, and with it the certainty of our guilt returns. It has knocked at our door once and again and again for years. Like Shakespeare's Macbeth, we too have tried to wash the guilt away with water. But to no avail. No wonder we are tired! And there is no place to run to, for we carry the problem in ourselves!

*Jesus Christ* said much about rest. He came precisely in order to make it possible and to offer it to every human being. These are the words of His noble invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28-29).

Rest for your souls!

And the most striking thing about it is that all those who take Jesus Christ seriously, those who let Him come into their lives and invade their hearts, those who allow Him to set aside their plans and henceforth rule their lives, all those testify that in each of the areas mentioned above He has given them definite rest. The Christian has a deep and satisfying purpose in life. His loneliness has ended with the eternal presence of Christ. His guilt has been washed away by the forgiving Blood.

Someone should have told Inocencio Sanchez. It is too late for him. But it is not too late for you. If "you have had enough," if you "are tired of it all," consider Christ, the Giver of rest.





# What Is a Growing Christian?

• **By E. E. Wordsworth**

Kirkland, Washington

**O**RCHIDS DO not grow in the Arctic Zone. The tropics produce them. Citrus fruit cannot be grown in Iceland or Greenland. A natural climate is essential for proper development; and without native soil, moisture, and sunshine, plants will not survive.

All living organisms have distinctive features of growth and reproduction; and each cell exhibits these basic principles, no matter how small. It can truly be said that an infant born into the world is actually a full-grown person in miniature, because all parts of the human body and all the faculties of the mind are genetically present in the embryo. They now need only proper development and growth in order to reach full maturity.

Regeneration is the impartation of spiritual and divine life to the soul. "I am come that they might have life, and that they might have it more abundantly," said the Master. But the reception of this life principle will not automatically produce growth in grace, knowl-

edge, fruitage, wisdom, and usefulness. Spiritual advancement is strictly conditional.

For one thing, if we would grow we must, "as newborn babes, desire the sincere milk of the word" (I Peter 2:2). Our Lord told us plainly, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

Neither can we separate Christian development from Christian knowledge. Peter reminded us of this truth when he wrote, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). We grow in grace by watchfulness, self-denial, utter dependence upon God, devout prayer, and walking with God; and we grow in knowledge by ever learning the ways of righteousness, peace, and truth experimentally and practically.

It has been said, "There is no retirement for the spiritual man." Indolence, carelessness, and neglect will dwarf the soul, frustrate progress, cause spiritual defeats, and

results in the forfeiture of grace and power in the life.

It is always well to remember that our salvation does not work automatically. An entire commitment to God day by day is necessary.

Self-denial must be practiced. Obedience to the checks and drawings of the Spirit and faithfulness to His teachings are essential. The daily reading of the sacred Scriptures and devout meditation thereon will enrich the mind and strengthen "the inner man." A life of prayer with a constant sense of the presence of God will keep your house in order. And one must always remember that there must be no compromise with evil and the ways of the world. "No man can serve two masters."

And as John Wesley said, "One great means of retaining what has been given, is to labor to bring others into this grace, and to profess it to all mankind." A soul-winning believer will not backslide. His life and service will be a benediction, because "he that winneth souls is wise" (Proverbs 11:30).

# Christian Ideals: A Matter of Expression

• **By Clayton Bonar**  
Pocatello, Idaho

**A**N OLD-TIMER was encouraging a new convert in the Christian way one day. He said, "Live your religion so people can see it."

The theology spelled out in that one sentence defies much of the modern-day teaching which Christians receive. More popular phrases are heard now, such as, "Don't embarrass people with your notions. They have the right to their opinions." Or perhaps another has been heard more recently, which sounds like this: "God doesn't expect you to go contrary to society's moral stand."

Today, as never before, the true Christian is pressed "to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

"So faith, unless it has deeds, is dead in itself" (James 2:17, Moffatt). Never before in the history of Christendom has there been such an aggregation of people who claim to be marching under the banner of "Christianity." To be sure, the world is a bit confused in its attempt to identify the Christian in the crowd.

I recently counseled with a young man who was, quite frankly, in utter confusion as to the way he should go in his search for Christ and the will of God. He was pointed to the scriptural demands for serving the Lord Jesus Christ. He was also encouraged to take his sights off the human element around him, and "look full well upon Jesus, the Savior."

**B**UT HOW much easier it would be to direct the new convert in the Christian way if more of God's children were keeping a transfixed gaze heavenward. The reason for much of the confusion today is that multitudes are seeking their own way to heaven, not God's way.

Just as the man who stands on the street corner and looks up to the sky will gain an audience of people looking with him, so the Christian who ever lives as if he were looking up to Jesus will gather some who will cast their sights past him toward the glories of heaven's hope also. The Lord, in the Sermon on the Mount, stated, "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).

St. Paul exhorted the church at Colossae to "seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Colossians 3:1-2).

The real ideals of the Christian faith must be expressed. The Church must not be defeated by the laggard, the slothful, the doubter, the carnal Christian of any description.

Paul did not say that the moral tone of his ministry to various churches abroad was subject to amendment by their societies in which they lived. He stood before kings without and prisoners within, to tell them of the way to God. He did not strive to achieve a dialogue with the men on Mars' Hill. With simple speech, he endeavored to present Christ to them.

If a person were to try to draw from the Bible an understanding of the Christian life, he would find a vast difference in the lives of the disciples before the Day of Pentecost as against their service to God after that glorious day.



Christian holiness sets the New Testament ideals into practice.

Pre-Pentecost Christianity was filled with faithlessness, division, greed, contempt, critical attitudes, and spiritual failure. After the coming of the Holy Spirit in fullness within the hearts of the disciples, their lives were written into the Scriptures with such descriptive terms as boldness, obedience, single-mindedness, joy, peace, grace, and desire to know more of God.

Spirit-filled Christians must give no credence to the "new morality" of the day. Their lives must be an expression of God's will in these matters. The sanctified Christian ought to have no time to wonder if God will let him do this activity which is doubtful, or go to that place of entertainment which is questionable. Holiness people do not live in the haze.

St. Paul's messages to the churches were filled with the idea that if any activity be cause for doubt leave it alone. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Corinthians 8:13). Paul was not in bondage to the many. Rather he was in utter subjection to the will of God.

**C**hristian ideals are holy ideals, for they have their beginning in the throne room of God. The Church of Jesus Christ has not established its own way. The Christian does not strike out on the path to heaven with only a chart of his own making. A holiness church will be a peculiar church, to say the least, if the people within its walls will live the holy life. Holiness will find a way of expressing itself without.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 6:17-7:1).

• **By Milo L. Arnold**  
Richland, Washington

**I**T WAS unbelievable, but there it was! A jackrabbit nibbling grass beside the runway of the Salt Lake City airport. I looked out the window of the giant jet liner as it thundered up the runway in its takeoff and there was the utterly unconcerned denizen of the desert.

Jackrabbits are given very sensitive ears so that the least sound will alert them; and equipped with long, powerful legs to make possible their escape from predators. Why would he subject his ears to that shattering noise? Why would he not be frightened by that blazing blast of hot gases and air? Why didn't he run?

There was only one answer—he had grown accustomed to it. He had come closer and closer and endured more and more of the

## Jackrabbits and Jets



pandemonium of human progress until he was no longer afraid. Now he is utterly undisturbed by it.

I'm not a rabbit, and of course can't understand one, but I believe that if I were a rabbit and found myself in such a place I would lay my ears snugly on my back and call on my sturdy legs to carry me with all haste to some distant, quiet spot. There in the shadow of the silent sage I would nibble my grass in peace.

ONLY A FLEETING glimpse of the rabbit was given me, for suddenly the giant plane was boring the atmosphere and I was alone with my thoughts. I wondered if I was being about as stupid as that rabbit. Am I getting too accustomed to the runway? Am I unwittingly allowing myself to live amid the racket and roar of life's hurried pace until I forget the luxury of the quiet place? Am I hurrying from appointment to appointment, fighting the freeways, ferreting the exits, cruising the cloverleaves and roaring down the runways until the peace of living is forgotten? Am I becoming so accustomed to these things that I accept hurry as a way of life and confusion as a norm?

Maybe that rabbit would not feel at home in the desert today. Maybe he would be bored if all he saw flying above him was a sparrow, and all the noise which came to his ears was the song of a lark. Maybe he is no longer capable of being a normal rabbit, enjoying a normal life beneath the stars and sun. Could I, too, become thus perverted?

I opened my Bible and read its word of peace as the mountains passed below, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalms 91:1). Then, closing my eyes, I lay back to find a rendezvous with God.

THAT JACKRABBIT bothered me. He kept preaching to me. Was I too getting satisfied with nibbling by the runway? Was I forgetting the quiet spots, the hours of inner stillness, and the vilitation of hallowed things?

If this kind of artificial adjustment can happen to a rabbit, it could happen to me. I too could get away from the love of the secret place and settle for feeding my soul amid the racket and routine of regimentation.

Without a doubt I have seen it happen to Christians. They once had a rich prayer life but today they are doing works instead of praying. They are bored by silence, feel restless when things are not making noise. They are nibbling the stunted grass beside the runway. Oh, that we might all of us always cherish and often enjoy the shining solitude of the holy place where alone with God, we hear Him say, "Be still, and know that I am God" (Psalms 46:10)!

# Mistakes of Middle-Incomers

• By Virginia Whitman

About 40 percent of the nation's population belong to this group. What does that mean, economywise? It means that you probably own a car, are buying your home, have most of the modern conveniences, and perhaps a few luxuries.

As a Christian, it means that you are exposed to certain dangers, and are apt to make certain mistakes in your stewardship of finances, different from the perils which befall the poor or the risks which beset the rich.

For instance, because of your economic status you have probably built up a credit rating that may be a snare to you. If you were poorer, you could not have established it. Therefore you may yield to the temptation of credit or installment buying beyond a discreet limit, and may be up to your ears in debt. You may run on so close a margin that any little emergency will throw you behind with some of your obligations. As a result, in the eyes of some creditor or collector, you do not measure up to what a Christian should be. Thereby reproach is brought on the name of Christ. The Scripture admonishes, in Romans 13:8, "Owe no man any thing, but to love one another."

## Keeping up

Another mistake you may make is in trying to "keep up with the

Joneses." If you were in the low-income group, you might know it was impossible, and not be foolish enough to try. As it is, you may be led to think that by a little trimming here or straining there—even, maybe, by a little questionable manipulating—you can maintain a standard equivalent to some other family whom you envy. Such a situation is evidence of "heart disease." Your heart is not single-minded toward God. You are trying to serve two masters, though the Scripture expressly warns, "Ye cannot serve God and mammon" (Matthew 6:24). Mammon means material objectives.

It should be remembered that this effort to appear more prosperous than we are or to live more luxuriously than we can afford is not always accompanied by more expensive clothes or cars. A middle-income woman, a respected church member, stole colossal sums from her employers to give other people. She was not trying to "keep up with the Joneses" but she was trying to assume a role to which she was not entitled. And by her gross defection from honesty she brought shame upon her church and the cause of Christ.

It is a shocking fact that more middle-incomers become embezzlers than any other group. According to *Fortune* magazine, the

typical embezzler is a man in his thirties, married, with one or two children. He lives in a respectable neighborhood, drives a medium-priced car, and so on. In other

## Are We

Let us honestly admit that there are some people who do not agree with our teaching of a "second definite work of grace."

I am not referring to those honest people who are seeking to be taught "the way of God more perfectly" (Acts 18:26). But I do refer to those people who want to show us how "wrong" we are.

In his book *Perfect Love*, Rev. J. A. Wood points out that "if sanctification is complete at conversion then every man who enjoys religion is entirely sanctified" and should "to be truthful profess entire sanctification."

He further states, "If all who are converted are entirely sanctified then all the directions in the Word of God to seek holiness, sanctifica-



words, he is a middle-incomer. Of course, he is not an embezzler because of that, but rather because being in that group he is exposed to particular temptations which he might not encounter were he either poor or rich.

Yet in Proverbs 30:7-9 is a remarkable item: a man praying to be a middle-incomer! He says, ". . . give me neither poverty nor riches; feed me with food convenient for me." The marginal rendering on the word "convenient" carries the thought of suitability; or, to paraphrase, "appropriate to my income." It is in not being satisfied with such a standard of living as he can afford that the middle-incomer makes his mistakes and comes to grief. Paul admonishes, in I Timothy 6:8, "And having food and raiment let us be therewith content."

### Giving

One other type of mistake the middle-incomer may make is in regard to his gifts to the Lord's causes. If he were poor, whatever he gave might look big to him. But the middle-incomer is apt to

fall short in his financial responsibilities because his gifts look small to him. Since he cannot give huge sums, he excuses himself from giving any, particularly in special or above-the-tithe offerings. Yet statistics show that most Christian movements and organizations which are supported by free-will offerings receive the major part of their income from relatively small gifts. One of the greatest Bible institutes in the nation published a pamphlet a few years ago in which it stated that 74 percent of its income was from cash donations, of which 87 percent were for \$10.00 or less. So the middle-incomer need not excuse himself from faithful stewardship on the basis of not being able to make large gifts.

A missionary leader has stated that if only five million, out of a possible fifty million evangelical Christians in the U.S. and Canada, gave an additional \$3.00 to \$5.00 each per year, they could support an additional ten thousand missionaries. As it is, there is but one Protestant missionary to approximately every four thousand

church members, because per capita gifts for foreign missions vary from as low as ninety-five cents per year up. Obviously, the progress of foreign missions depends upon the faithful stewardship of middle-incomers.

Do such facts convict you, as a middle-incomer, that you have been grieving God by mistakes in handling your finances? Have you brought reproach on His name by unworthy practices or covetous ambitions? If such be the case, there must be contrition first, and confession of sin (I John 1:9). Then there must be a prayer for a willingness to deny self, to forego luxuries and extravagances, in order to be a faithful steward and an effective witness. That is the challenge of II Corinthians 9:8: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (Note that it says *sufficiency*, not *superfluity*.) Therefore, ask God for grace to manage your income in a manner that will glorify Him.

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# Wrong?

• By Robert Emsley  
Buffalo, New York

tion, or perfect love are given exclusively to sinners."

Theologically, entire sanctification is described by many names. Rev. John Wesley called it the "*second blessing properly so called*." He pointed out that it is "not so early as justification, for justified persons are to 'go on unto perfection' (Hebrews 6:1)." "It is not so late as death, for St. Paul speaks of living men that were perfect (Philippians 3:15)."

Wesley further wrote, "Perfect love (I John 4:18) is the *essence*" of this blessing and it "*fruits* are rejoicing evermore, praying without ceasing, and in everything giving thanks (I Thessalonians 5:16-18)." He states:

"It does not make a man infallible."

"It is salvation from sin."

"It is improvable."

"It is . . . capable of being lost."

"It is constantly both preceded and followed by a gradual work."

Our church *Manual* says: "We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotedness to God, and the holy obedience of love made perfect."

Although initial sanctification begins when we are saved, we must not forget that in Romans 12 the "dearly beloved" (v. 19) who were already "brethren" (v. 1)

and "in Christ" (v. 5) ought to "present" (offer and yield) themselves to God in a way which is "holy, acceptable" (and completely devoted)—a *complete* consecration. This is the *human* side of *God's entire sanctification*.

As a church we welcome all who "heartily believe these [and other] truths" and who "seek earnestly to perfect holiness of heart and life in the fear of the Lord" (*Manual*, pp. 267-68).

The writer lovingly suggests that any who doubt should open their hearts to the joys of the fullness of the blessing of God.

The Wesleyan Bible truth for which we stand is not only scriptural, but also reasonable, attainable and enjoyable by all who seek this "*further* work of heart cleansing" (*Manual*).



# Editorially Speaking

• BY W. T. PURKISER

## The Side Step

A layman of another denomination made the comment recently that, while his church does not endorse the dance, it has created a step that would do credit to a Fred Astaire. He called it "the side step." It consists chiefly of clever and more or less graceful ways of getting around issues one would rather not face.

This comparison would be comical if it were not too often correct. As it is, the statement carries a sting because it comes so close to the sorry truth.

The "side step" is evident when we close our eyes to the deep needs of the world about us. Very large segments of the Church are becoming irrelevant to the life of our day because they insist on "scratching where the people do not itch."

The "side step" may be either to the left or to the right. The irrelevance may be due to concern with social action without prophetic principles of righteousness and justice. Or it may be due to exclusive interest in personal piety without a balancing interest in the total life of man under the lordship of Christ.

Really, it is hard to see where this sharp distinction between a "social gospel" and an "individual gospel" ever got started. The New Testament knows no such division. There is only "the gospel of Christ . . . the power of God unto salvation."

In the New Testament, there is no love for God without love for our neighbor, defined clearly as not necessarily one of the same social status and race, but one in need. And concern for the neighbor implies concern for the neighborhood.

THE SIDE STEP may occur if we fail to face up to the demands of our changing times. We are constantly tempted to stereotype the Spirit, to demand that God act only according to our preconceived ideas.

Yet our Bibles from Genesis to Revelation teach us that there is a spontaneity in the workings of the divine that will not be confined to human straightjackets. Jesus said, "The wind bloweth where it listeth [wherever it wills], and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8).

John Oxenham has written a description of the ideal church, noteworthy for its forward look:

"This is the Church of my dreams: the Church of the warm heart, of the open mind, of the adventurous spirit; the Church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no division of culture or class, no frontiers geographical or social; the Church that inquires as well as avers, that looks forward as well as backward; the Church of the Master, the Church of the people, high as the ideals of Jesus, low as the humblest human; a working Church, a worshipping Church, a winsome Church, a Church that interprets the truth in terms of truth, that inspires courage for this life and hope for the life to come; a Church of spirit, a Church for all men, the Church of the Living God!"

Someone has said that religious groups usually have a history that goes through four stages: a man, a movement, a machine, and a monument. That all human institutions tend to become rigid and reactionary is a fact of life we cannot fail to note.

But surely this is not God's plan for His Church. The Church is to minister to men's needs until the end of the age. For this reason alone, it needs the flexibility and resilience that is an evidence of the Spirit's presence.

The motto of the age seems to be, "Don't rock the boat!" This may be counsel of wisdom if the boat is going somewhere. But if the boat is becalmed in stagnant waters, it may need to be rocked.

THEN, WE MAY BE GUILTY of the side step if we refuse to consider honest questions. There are, to be sure, captious questions that have no other purpose than to embarrass and annoy. These are questions for which the one who asks already knows the answer, and which he asks with no real desire for information or discussion.

But there are many questions that arise from minds and hearts honestly troubled. They are often questions for which we have no ready answers. Yet we are not shrug them off.

Too often we just look the other way, hoping that when we turn back the questions will have gone away. What we need to see, as someone has



said, is that it is not the questions that go away. It is the questioners.

Not everyone is going to accept the answers we can and do give. Some in Jesus' day would not accept His answers. But whether they will accept them or not, they have the right to know where we stand and why we stand there.

**WE EXECUTE THE SIDE STEP** when we compromise principle for expedience, deep convictions for momentary advantage. This has no reference to the give-and-take of working together, adapting to changing methods and circumstances. It does have reference to the sacrifice of character for popularity, of high ideals for easy adaptation to the questionable.

The late A. W. Tozer was noted for his penetrating observations of the Church and its life. He wrote:

"The kingdom of God has suffered a great deal of harm from fighters—men who would rather fight than pray; but the kingdom of God has also been done great harm by men who would rather be nice than be right. I believe God wants us to be right, though He wants us to be right lovingly."

Living by conviction instead of convenience may take some courage. It won't always get the most votes. But it does have the approbation of Him whose we are and whom we serve. As one fellow said in discussing how fear often hinders the Church, "Our greatest need may be for some 'dechickenizing.'"

All this is not to exalt bullheadedness and stubbornness into virtue. It is to point to the need for living by principle in the spirit of Christ. Within such a framework, there is value in the poet's prayer:

*From compromise and things half done,  
Keep me with stern and stubborn pride.*

As Paul put it in another context, "as much as lieth in" us, let us stay away from the side step.

## **Warriors or Worriers**

Someone has said that many of us are not warriors but worriers. We are more concerned with our fears and doubts than with the tasks God has given us to do in this world.

This is in spite of the fact that many of the things we worry about never happen. Exact figures are impossible to get. But a study at the University of Wisconsin reported that 40 percent of the objects of worry never happened, 30 percent were about things that were past help, 22 percent were petty and needless anxieties.

Only 8 percent of all these worries were really "worth a wrestle." But even these 8 percent, the reporter observed, "need not produce a wrestle."

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# **Burning Remembrance**

*(After Exodus 3)*

*I know the place*

*With all God's glory set aflame!*

*I know the voice*

*And still it calls me out by name!*

*I answer yet*

*With stammering tongue and frightened cry:*

*"Yea, mine the name . . .*

*But, O my Lord, pray, who am I?"*

*But still He speaks:*

*"O simple child, I understand . . .*

*But I am God . . .*

*. . . and thine the rod . . . reach out thy hand!"*

**By JOYCE LETH**

---

When we surrender them to God, with the aid of the Spirit we can face them together. We supply willingness, and He supplies power." This, he noted, is "fighting the good fight of faith."

A wise student of human life has warned us that we should separate worry from concern. It is, of course, easy to call other people's problems "worries" while we label our own "concern." But there is a real difference.

Worry has been compared with racing an automobile engine without engaging the clutch. It wastes gasoline but goes nowhere, and may even damage the engine.

Worry is the wasteful activity of mind that keeps thoughts churning endlessly without coming to any point of action. Worry is exhausting, but fruitless. It moves toward no solutions, and may seriously damage one's capacity for decision.

Concern, on the other hand, is the motive spring of action. It moves us to become involved in solutions. And because it leads to a release of energy, it is constructive rather than destructive.

The solution for the chronic worrier is easier to name than it is to use. It is in fact suggested in the topic. When worriers become warriors, their worries tend to fade away and be forgotten.

The best way to forget ourselves is to help others. To take a task and work at it heartily can do more to dissolve anxieties than anything else we can do. When we become warriors, we escape the ranks of the worriers.

## Cultivating the Art of Artlessness

By Paul Culbertson

One of the evidences of both personality health and Christian maturity is increasing simplicity, openness, and sincerity in character and conduct. This is what we call "artlessness." It means to act in a clear, unaffected, undesigning manner. It involves being free in an increasing measure from artificiality and "sophistication."

We do not mean to suggest that any born-again Christian is consciously and deliberately insincere or hypocritical. Yet it is clear that our Lord urges us to cultivate habits of direct and straightforward behavior.

Concerning our speech, Jesus said, "Whatever you have to say let your 'yes' be a plain 'yes' and your 'no' be a plain 'no'—anything more than this has a taint of evil" (Matthew 5:37, Phillips\*).

Concerning prayer, His counsel was similar, "And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words" (Matthew 6:7, RSV\*\*).

The worldly social order in which we must live from day to day is literally permeated by attitudes of insincerity and pretense in word and behavior. No culture in all history has been marked by so many "false fronts" as is ours.

Constant pressure from such an environment may influence many Christians into unconsciously adopting such insincere patterns of conduct. Even "personality" itself can become a kind of commodity which is put on and taken off, and sold for a price in the marketplace.

The direct, unaffected, honest speech of little children often shocks us because of its contrast to much of the insincere double-talk of adults. But Jesus asserted that the openness and honesty of childhood is the prime condition for seeing and entering His kingdom.

Most, perhaps all, of us are unconsciously carrying a larger burden of unintended pretense in our lives than we should. Let us take the advice and follow the example of our Lord.

Christ lived a simple, undesigning, guileless life. His relationships with persons of both sexes and all ages

was marked by complete sincerity and straightforwardness. His enemies actually commended Him by saying, "We know you are straight in what you say and teach; you do not look to human favour but teach the Way of God honestly" (Luke 20:21, Moffatt). The casual conversation of Jesus was "straight" in His unstudied moments; His teaching was "straight" in His studied moments.

The sincerity and simplicity of artlessness guarantee continuing freshness and joy in living.



Culbertson

When children are healthy, they enjoy life. There is the thrill of adventure, of continuing discovery, the "wonder of it all." So it is with those who are children at heart. They do not suffer from that common ailment of modern man—the "fed-up" feeling. They never get "sophisticated"—complaining that there is nothing to breathe but air, nothing to eat but food, and no one to meet but people!

Simple but sincere folk, which includes both the saints and exceptionally mature persons, find the common joys of everyday living thrilling and exciting. Sunsets are always lovely, each new baby is a cause for wonder and joy, and old friends are always good to see. Why? It is because they are unusually sensitive and perceptive regarding the beauty and wonder and mystery of life.

For the saint, God is always near. Nature is but a thin veil which hides Him from sight.

It is said that the Quakers, in response to the command of Jesus regarding simplicity and honesty in speech, did away with the "bargaining system" of prices in Europe. This haggling over prices, still so common in many parts of the world, was permeated with insincerity, and resulted in an incredible waste of time.

The challenge of Jesus to you and to me is to adopt a "one-price system" of complete honesty and openness in every area of our living. It won't be easy in a culture which is literally symbolized by facades. But our Lord's commands are always His enablements.

## Vital Statistics

### DEATHS

MRS. MARY SCOTT APPLGATE, sixty-five, died February 20 in Georgetown, Ohio. Funeral services were conducted by Dr. M. E. Clay, Rev. Carl Clendenen, and her son, Rev. Virgil Applgate. She is survived by her husband, Rev. William; two daughters, Dorothy and Ruth; six grandchildren; and two great-grandchildren.

MR. GROVER BENNETT, seventy-nine, died March 14 at his home in Tacoma, Washington. Funeral services were conducted by his pastor, Rev. Virgil K. Grover, and Rev. Darrel B. Teare. He is survived by his wife, four sons, and four daughters.

PAUL H. BRITTON, sixty-four, died February 27 at Mount Zion, Illinois. Funeral services were conducted by Rev. Gerald Green and Rev. Gene Fuller. He is survived by his wife, Goldie; three children; Mrs. Gerald Oliver, Lois Garrett, and Frank H.; two brothers, Howard D. and Wayne K.; and nine grandchildren.

MRS. C. FAY EGGLESTON, seventy-nine, died March 7 at Picture Butte, Alberta. Funeral services were conducted by her pastor, Rev. W. Helm. She is survived by her husband, Rev. A. H., two sons, six daughters, thirty grandchildren, and five great-grandchildren.

MRS. MAMIE L. ENTZMINGER, sixty-one, died January 12 at Columbia, South Carolina. Funeral services were conducted by Rev. W. E. Latham. She is survived by her husband, Lamar; one daughter, Mrs. Powell Coons; and three grandchildren.

### BORN

—to John and Doris Anderson of Washim, Maharashtra, India, a daughter, Mary Beth, January 15.  
—to Cecil and Ruby (Potter) Felker of Nashville, Tennessee, a daughter, Kelly Annette, March 12.

—to Ray and Ann (Huntington) Burwick of Portland, Oregon, a daughter, Amy Elizabeth, March 2.  
—to Bill and Joy (Turney) Rowan of Mobile, Alabama, a daughter, Ruth Rene, March 20.  
—to Rev. and Mrs. Charles Reed of Cherokee, Oklahoma, a daughter, Kerri Rene, March 24.  
—to Mr. and Mrs. Ronald Snowbarger of Johnson, Kansas, a son, Merwyn Todd, March 11.

### ADOTTED

—by Rev. and Mrs. Joseph D. Wright of Boulder, Colorado, a daughter, Saunara Estelle, born November 7.

## Announcements

### RECOMMENDATIONS

Rev. R. E. Woodbeck is entering the field of full-time evangelism. He has had twelve years' experience in the pastorate. I can sincerely recommend him. His love for the church and concern for others strengthen his able pulpit ministry. His address: 11209 N.E. 107th St., Vancouver, Washington 98662.—George Scutt, Superintendent of Northwest Indiana District.

### EVANGELISTS' OPEN DATES

Charles E. Haden, Box 245, Sacramento, Kentucky 42372. Open time: May 28—June 4.

### SPECIAL PRAYER IS REQUESTED

—by a lady in Texas for a neighborhood problem.  
—by a lady in Texas for two very urgent spoken requests.

## District Assembly Information

MISSISSIPPI, May 3 and 4, First Church, 609 W. Silas Brown, Jackson, Mississippi 39204, Pastor Tom Cox. General Superintendent Powers. (N.W.M.S. convention, May 1).

SAN ANTONIO, May 3 and 4, First Church 1418 W. Woodlawn, San Antonio, Texas 78201, Pastor Alvin Maule. General Superintendent Coulter. (N.W.M.S. convention, May 2; N.Y.P.S. convention, May 1; Sunday school convention, May 2.)

WASHINGTON, May 3 and 4, First Church, 4301 Woodridge Rd., Baltimore, Maryland 21229, Pastor Roy Carnahan. General Superintendent Benner.

WASHINGTON PACIFIC, May 3 and 4, First Church, 11th & 7th Ave., S.W., Puyallup, Washington, 98371, Pastor Ken Bryant. General Superintendent Young. (N.W.M.S. convention, May 1; Sunday school convention, May 2).

## Directories

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## Nazarene Camps

June 10-24, Colorado District, at tabernacle and campgrounds, one block north of W. Colfax on 16th and Dover, Denver (Lakewood), Colorado. Workers: Dr. G. B. Thompson, Dr. Charles Strickland, Singer Lewis Williams. Rev. E. L. Cornelison, district superintendent.

June 14-15, South Jersey Zone, one mile west of Deerfield, New Jersey, on Rt. 540. Workers: Dr. Mendell Taylor, Singer Paul McNutt. Rev. James E. Hunton, district superintendent.

June 20—July 9, New England District, at Nazarene campgrounds, Francis street on Route 28 (15 mi. N. of Boston), North Reading, Massachusetts. Workers: Dr. Mel-Thomas Rothwell, Dr. Orville W. Jenkins, Singer Geron Brown. Rev. Fletcher Spruce, district superintendent.

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

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

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

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



**EVANGELISTS' SLATES**  
Compiled by  
Visual Art  
Department

Notice—Send your slate direct to the Nazarene Publishing House (Visual Art Dept.), Box 527, Kansas City, Mo. 64141.

Allee, G. Franklin. 1208 S. Skyline, Moses Lake, Wash. 98837  
Allen, Jimmie (J. A.) c/o NPH\*  
Armstrong, Ernest. F. c/o NPH\*: Grand Prairie, Tex., May 7-14; Denver, Colo. (Lowell), May 21-28  
Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421; Cincinnati, Ohio, May 1-7  
Battin, Buford 3015 47th St., Lubbock, Tex. 79413; Snohomish, Wash., May 3-14; Hillsboro, Ore., May 17-28; Yuba City, Calif., May 31—June 11  
Belaw, P. P. and Mrs. 1610 Oak St., Danville, Ill. 61832  
Bender Evangelistic Party, James U. P.O. Box 8635, Tampa, Fla. 33604; Swainsboro, Ga. (1st), May 4-14; Burlington, Iowa (Flint Hills), May 25—June 4  
Bertolets, The Musical (Fred and Grace) c/o NPH\*: Virginia Beach, Va. (Central), Apr. 28—May 7; Ashland, Ky. (Grace), May 9-14; State College, Pa. (Bethel), May 16-21  
Betcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. 37407; Belleville, Ill., May 1-7; E. St. Louis, Ill. (Crest View), May 8-14; Madison, Tenn., May 15-21; Nashville, Tenn. (Bordeaux), May 22-28; Indianapolis, Ind. (Westbrook), May 29—June 4  
Beyer, Henry T. 4822 Mohican, Baton Rouge, La. 70805; Leavittsburg, Ohio, May 8-14; Chattanooga, Tenn., May 19-28  
●Bierce, Jack. Song Evangelist, c/o NPH\*: Saginaw, Mich. (Central), May 1-7; Alanson, Mich., May 8-14; Jackson, Mich. (Grace), May 15-21; Winona, Minn. (1st), May 22-28  
Bishop, Joe. 1915 S. Jensen, El Reno, Okla.  
Blythe, Ellis G. c/o NPH\*  
Boogs, W. E. c/o NPH\*: Hanford, Calif. (1st), Apr. 26—May 7; Albany, Ore. (1st) May 8-14; Ida-Ore. Assembly, May 18-19; Terra Bella, Calif., May 21-28

Bohannon, C. G. and Geraldine. c/o NPH\*: Reed City, Mich., May 4-14; Sullivan, Ind. (1st), May 21-28; Oxford, Ind. (1st), May 31—June 11  
●Bohi, James T. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537; Rock Hill, S.C. (West Main), May 15-21; Patterson, N.J., May 22-28; Cedar Rapids, Iowa (Oaklawn), May 30—June 4  
Bolling, C. Glenn. c/o NPH\*: Miami, W. Va., May 2-14; Fla. Dist. Assem., May 19-24; Atlanta, Ga. (Riverside), May 26—June 4  
Bowman, Russell. 2719 Morse Rd., Columbus, Ohio 43224; Olive Hill, Ky. (1st), Apr. 26—May 7; Morrow, Ohio, May 10-21; Dayton, Ohio, May 24—June 4  
Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. 46801; Pekin, Ill., Apr. 27—May 7; E. Peoria, Ill. (Free Meth.), May 9-14; Ft. Wayne, Ind. (Sandpoint), May 19-28  
Brannon, George. 4105 N. Wheeler, Bethany, Okla. 73008; Beech Grove, Ind., Apr. 26—May 7  
●Braun, Gene. c/o NPH\*: Kankakee, Ill. (1st), May 1-7; Collinsville, Ill., May 8-14; Oklahoma City, Okla. (Lakeview Park), May 15-21  
Brockmueller, C. W. 555 Greenleaf Ave., Nampa, Ida 83651; Slate temporarily cancelled due to illness  
Brooks, Richard T. 205 N. Washington, Kankakee, Ill. 60901; Bradley, Ill. (1st), May 1-7  
●Brown, Curtis R. Song Evangelist, 315 S. Bisailion Ave., Bourbonnais, Ill. 60914; Binghamton, N.Y. (1st), April, 30—May 7; Indianapolis, Ind. (1st), May 10-21  
Brown, J. Russell. c/o NPH\* Oklahoma City, Okla. (Pennsylvania), Apr. 26—May 7  
Brown, W. Lawson. Box 785, Bethany, Okla. 73008; Sioux City, Iowa, May 4-14; Davenport, Iowa (1st), May 18-28  
Brunner, R. M. R. 1, Box 122, Birmahood, Wis. 54414; Lisbon, N.D., Apr. 27—May 7; Oshkosh, Wis., May 19-28  
Buckley, Raymond.† 202 Orchard Ln., Oak Harbor, Wash. 98277; Seattle, Wash. (Highland Park), May 9-14; St. Helens, Ore., May 17-28  
Buongiorno, D. J.† 8509 Krull Parkway, Niagara Falls, N.Y. 14304; Clifton Springs, N.Y., May 4-15; Penn Yan, N.Y., May 16-21  
Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101; Covington, Ky. (East Side), May 3-14; Miamisburg, Ohio, May 17-28; Richmond Heights, Ohio, May 31—June 11  
Cargill, A. L. and Myrta. R. 1, Box 181-A, Cedaredge, Colo. 81413  
●Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla. 33581  
Carpenter, R. W. 800 S. 6th, Laramie, Colo. 81052; Lafayette, Colo., Apr. 30—May 7; Englewood, Colo., May 10-21; Heber Springs, Ark., May 25—June 4  
Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH\*: Farmer City, Ill., Apr. 27—May 7; Newburgh, Ind., May 8-14  
Caudill, Virgil R. 1004 N. Washington, Owosso, Mich. 48867  
Chalfant, Morris. 1420 Oak Ave., Danville, Ill. 61832; Hannibal, Mo. (1st), May 2-7; Parkersburg, W. Va. (1st), May 8-14; Three Rivers, Mich. (1st), May 22-28  
Clark, Gene. 104 Waddell St., Findlay, Ohio 45840; Columbus, Ohio (Whitehall), May 7-14; McConnellsville, Ohio, May 18-28  
Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio 45885  
Clift, Norvie O. c/o NPH\*: Augusta, Kans. (1st), Apr. 26—May 7; Wellington, Kans. (1st), May 14-21; McPherson, Kans., May 24—June 4  
Cochran, E. W. 8103 Columbus Rd. N.E., Louisville, Ohio 44641; Cadiz, Ohio, May 14-21  
Cole, George O. 413 E. Ohio Ave., Sebring, Ohio 44672; Waltersburg, Pa., May 7-14  
Condon, Robert. Evangelist and Singer, c/o NPH\*: Gooding, Ida., May 7-14; Las Vegas, Nev. (1st), May 16-21; Henderson, Nev., May 23-28  
Cook, Leon G. and Marie. Evangelist and Singers, c/o NPH\*: Newcomerstown, Ohio, April 28—May 7; Lexington, Ky. (1st), May 8-14; Butler, Pa. (1st), May 21-28  
Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va. 22207  
Corbett, C. T. O.N.C. Kankakee, Ill. 60901; Chadron, Neb., May 9-14  
Cox, C. B. and Jewel R. 3, Salem, Ind. 47167; St. Bernice, Ind., May 1-7; St. Marys, Ohio (1st), May 14-21; Marine City, Mich., May 22-28  
Cox, Curtis B. Aultz Trailer Ct., R. 5, Box 510F, Charleston, W. Va. 25312; Jerome, Pa., May 5-14; New Cumberland, W. Va., May 19-28; Marmet, W. Va., May 29—June 4  
Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio 45504; State of Indiana, month of May  
Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R. 2, Vicksburg, Mich. 49097; Kokomo, Ind. (Northside), May 5-14; Polk, Ohio, May 19-28

Crews, Hermon F. and Mrs. c/o NPH\*: Fontana, Calif. (1st), May 4-14  
Cridler, Marcellus and Mary. Evangelist and Singers, R. 3, Shelbyville, Ind. 46176; Bicknell, Ind. (1st), Apr. 27—May 7; Acton, Ind., May 11-21  
Crutcher, Estelle. 1466 E. Mountain St., Pasadena, Calif. 91104  
Darnell, H. E. P.O. Box 929, Vivian, Ia. 71082; Cayce, S.C., May 1-7; Johnston, Pa., May 11-21; Cambridge City, Ind., May 22-28  
Davis, Leo C. 403 N. St., Bedford, Ind. 47421; Boonville, Ind., May 3-14; Churubusco, Ind., May 16-21; Poland, Ind. (Jordan), May 29—June 4  
Davis, Ray Rt. 9, Box 655, Tulsa, Okla. 74107  
DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162; Newark, Ohio, May 1-7; May 8 through month of June, Europe  
●Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH\*: Indianapolis, Ind. (Southport), May 5-14; Montrose, Iowa, May 15-21; Ft. Madison, Iowa (1st), May 22-28  
Dennis, Gerald D. c/o NPH\*: Indianapolis, Ind. (Southport), May 5-14; Montrose, Iowa, May 15-21; Ft. Madison, Iowa (1st), May 22-28  
Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH\*: Milton, Ky. (West Meth.), May 9-21  
Dixon, George and Charlotte. Evangelist and Singers, Box 573, Eastport, N.Y. 11941; Auburn, Me., May 2-7; Ettrick, Va., May 14-21  
Dobbins, C. H. Yoder, Ind. 46798; Warsaw, Ind., May 7-14; Syracuse, Ind., May 17-28  
Donaldson, W. R. c/o NPH\* Paden, Miss (Paestine), May 7-14; Lufkin, Tex. (1st), May 14-21  
●Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211; Chattanooga, Tenn. (Grace), May 1-7; Gadsden, Ala. (1st), May 8-14  
Dunn, T. P. 318 E. Seventh St., Hastings, Neb. 68901  
Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo. 81001; Wash. Pac. Dist. Assem., May 1-7; Portland, Ore. (St. Johns), May 7-14  
Elston, C. L. 4228 S. Center St., Howell, Mich. 48843; Ann Arbor, Mich., May 3-14  
Emsley, Robert. Bible Expositor, c/o NPH; Kansas City, Mo. (Grace), May 3-14; Las Vegas, Nev., May 18  
Ensey, Lee H. c/o NPH\*  
Felter, Harry J. Box 87, Leesburg, N.J. 08327; Oxford, N.S., May 17-28  
Ferguson, Edward and Alma. R. 2, Box 183, Vicksburg, Mich. 49097; Johannesburg, S. Africa, May 14—June 4  
Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Baltimore, N.Y. 11710; Frederick, Md., May 15-21; Cape May, N.J., May 28—June 4  
Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C. 28092; Parker, Ind., May 4-14; Buffalo, W. Va., May 18-28  
●Fisher, Tom.† 4801 S. Fern Creek, Orlando, Fla. 32806; Tallmadge, Ohio, May 18-28  
Fisher, Wm. c/o NPH\*: Houston, Tex. (Broadway), May 3-14; Brunswick, Ga. (1st), May 17-28; Clearwater, Fla., May 30—June 4  
Fitch, James S. 3389 Mimosa Dr., Nashville, Tenn. 37211; Newell, W. Va. (Glendale), May 3-14  
Florence, Ernest E. 202 E. Pine St., Robinson, Ill. 62454; Terre Haute, Ind. (Fastside), May 3-14; Warren, Mich. (Rossville), May 17-28; Valley Park, Mo., May 31—June 11  
Ford, James and Ruth. Preacher, Singer, and Children's Worker, R. 8, Box 677, Indianapolis, Ind. 46231; Loudoun Valley, Va., April 26—May 7; Peoria, Ill. (El Bethel), May 10-21  
Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821; Taylorville, Ill., May 3-14; Sciotoville, Ohio (1st), May 18-28  
Fowler Family Evangelistic Party. The Thomas Preacher and Musicians, c/o NPH\*: Rochester, Michigan. (Auburn), April 28—May 7; Kennard, Ind., May 12-21; Evansville, Ind. (Victory Chapel), May 25—June 4  
Fox, Stewart P. and Ruth G. Evangelist and Singers, R. 2, Box 221, Leesburg, Va. 22075  
Froede, Harold C. Box 186, Marshall, Ill. 62441; Bellefontaine, Ohio, Apr. 26—May 7; Veedersburg, Ind. (Stone Bluff), May 17-28  
Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101; High Point, N.C. (1st), May 1-7; Reamstown, Pa. (I Park Side Manor), May 8-14  
Gamble, Albert and Mrs. 808 5th St., S.E., Puyallup, Wash. 98371; Kenmare, N.D., Apr. 26—May 7; Ironton, Mo., May 28—June 11  
Gardner, George c/o NPH\*: TuJunga, Calif., May 1-7; Sterling, Colo., May 8-14  
Geeding, Wilma, Fletcher, Mo. 63030; Fithian, Ill., May 7-14; Lacon, Ill., May 28—June 4  
Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.; Mansfield, Ohio, May 17-21  
●Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind. 47303

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

- Gilliam, Harold P. Route 1, Box 69D, Moscow, Ida. 83843
- Gloriander's Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177: Barberton, Ohio (Summit), May 5-7; Xenia, Ohio, May 12; South Lebanon, Ohio, May 14; Columbus, Ohio (Bechwid), May 19-21; Mansfield, Ohio (Pil. Hol.), May 28
- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH\* Rochester, N.Y. May 2-7; Vicksburg, Mich., May 14-21; Poplar Bluff, Mo., May 23-28
- Grawat, Harold F. Box 427, Anna, Ill. 62906: Granite City, Ill. (1st), Apr. 23—May 7; Washington, Iowa, May 7-21
- Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Ashland, Ky. (1st), Apr. 30—May 7; Parkersburg, W. Va. (1st), May 8-14; Toronto, Ohio (1st), May 16-21; Garfield Heights, Ohio, May 24—June 6
- Greiner, George and Kathleen. Preacher and Singer, 3120 Pennsylvania, Colorado Springs, Colo. 80907: Dover, Del., May 5-14; Smyrna, Del., May 15-21; Chestertown, Md., May 22-28
- Grimm, George J. 136 East St., Sistersville, W. Va. 26175: Centerville, Iowa, Apr. 26—May 7; Hewitt, Minn., May 10-21
- Grimshaw, Michael and Mrs.† c/o NPH\* Libby, Mont., Apr. 26—May 7; Bozeman, Mont., May 10-21
- Guy, Marion O. R. 5, Muskogee, Okla. 74401: Cherryvale, Kans., Apr. 30—May 7; Meberly, Mo., May 14-21
- Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372: Zanesville, Ohio (Union Indoor Camp), May 3-14; Ravenna, Ky., May 15-21
- Hall, Orville and Nan. Evangelist and Singers, Route 1, New Castle, Ind. 47362
- Harding, Mrs. Maridel. Box 195, Hastings, Neb. 68901
- Harrison, J. Marvin.† Box 2224, Harlingen, Tex. 78550
- Harrel, John W. 409 14th St., Rochelle, Ill. 61068: Goshen, Ind., May 3-14; Markle, Ind., May 18-28
- Hayes, Thomas. c/o NPH\*
- Heasley, Jimmy and Fern† c/o NPH\*: Ft. Smith, Ark. (Trinity), Apr. 30—May 7; Seminole, Okla., May 8-14
- Heriford, Russell W. R. 1, Inola, Okla. 74036
- Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M. 88001
- Hoeckle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404; Elk City, Okla., Apr. 26—May 7; Eveleth, Minn., May 11-21; Hurdsville, N.D., May 28—June 4
- Hood, Gene. c/o NPH\* Bristow, Okla., Apr. 30—May 7
- Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind. 46590: Elkhart, Ind. (Breslee), May 4-14; Three Rivers, Mich. (Corey), May 21-28
- Hoot, W. W. R. 9, Box 27, Morgantown, W. Va. 26505: Romney, W. Va., May 4-14; Ironton, Ohio (Hanging Rock), May 18-28
- Hoos, Bob c/o NPH\*: Cookeville, Tenn. (1st), May 1-7; E. Liverpool, Ohio (Lacroft), May 9-14; Charleston, W. Va. (Valley Grove), May 15-21
- Hubart, Leonard G. R. 6, Huntington, Ind. 46750: Charleston, W. Va. (Davis Creek), May 1-7; Greenfield, Ind. (1st), May 8-14; Muncie, Ind. (Wheeling Ave.), May 17-21; Danville, Ill., May 24—June 4
- Huff, Phil.† 12 Walnut St., Portland, Me. 04106: Yorktown Heights, N.Y., May 5-14; Freeport, Me., May 17-28; Norwich, Conn. (1st), May 29—June 4
- Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Manchester, Conn. Apr. 30—May 7; Freeport, N.Y. (Community), May 14-21; Coatesville, Pa., May 28—June 4
- Hysong, Ralph L. R. 22, Delmont, Pa. 15626: Leesville, Ohio, May 3-7; Aliquippa, Pa., May 14-21
- Ide, Glen, Jr., Evangelistic Party. R. 2, Vicksburg, Mich. 49097: Ridgeville, Ind., Apr. 27—May 7; Grover Hill, Ohio, May 11-21; Beulah, Mich., May 25—June 4
- Inglad, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. 15022: North Pekin, Ill., Apr. 28—May 7; Willoughby, Ohio, May 11-21; Atlasburg, Pa., May 26—June 4
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75901: Rock Island, Ill. (1st), May 7-14; Cape Girardeau, Mo. May 19-28
- Irwin, Ed. c/o NPH\*: Stonington, Ill., May 1-7
- Isbell, R. A. Box 957, Crowley, La. 70526: Galena Park, Tex., May 5-14
- Isenberg, Don. Chalk Artist-Evangelist. 240 E. Grand St., Bourbonnais, Ill. 60914: Lyons, Kans., May 3-14
- Jackson, Kyra.† 7943 Gratiot Road, Saginaw, Michigan 48603: Hart, Mich., May 5-14
- Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH\*: Tulsa, Okla. (1st), May 1-7; Martinsville, Ind. (1st), May 8-14; Steubenville, Ohio, May 15-21; Des Moines, Iowa (1st Pil. Hol.), May 22-28; Danville, Ill. (Northside), May 29—June 4
- Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio 43111: Beaver Falls, Pa., May 3-14; Kittanning, Pa. May 17-28
- Jensen, Mark.† c/o NPH\*: Lake Grove, Ore., May 23-28
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. 21014: Elkhart, Ind. (Northside), May 3-14; Peru, Ind. (1st), May 20-28; Flat Rock, Mich., May 31—June 10
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. 29205: Thomaston, Ga., Apr. 26—May 7; Memphis, Tenn. (E. Frayser), May 10-21; Bristol, Tenn. (1st), May 24—June 4
- Kelly, Don and Helen.† 1237 Perrysville Ave., Danville, Ill. 61832
- Killen, Allen R. Evangelist and Singer, 407 Campbells Creek Dr., Charleston, W. Va. 25306: Princeton, W. Va., May 1-7; Mannington, W. Va. May 8-14; Cortland, Ohio, May 15-21; Welch, W. Va., May 22-28; Nitro, W. Va., May 29—June 4
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008: Marshall, Mo., Apr. 26—May 7
- Land, Herbert. 933 E. Kentucky, Pampa, Tex. 79065
- Langford, J. V. 4908 N. College, Bethany Okla. 73008: Tulsa, Okla. (Valley View), Apr. 26—May 7; Regent, N.D., May 17-28
- Lanier, John H. Poplar St., Junction City, Ohio 43748: Louisville, Ky., May 3-14; Reeds Station, Ind. (Chr. New Light), May 17-28
- Law, Dick and Lucille. Preachers and Singers, c/o NPH\*: Delta, Ohio, May 1-7; Dayton, Ohio, May 8-14
- Laxson, Wally and Ginger (Smith). R. 3, Athens, Ala. 35611: Hannibal, Mo. (1st), May 2-7; St. Louis, Mo. (Lafayette), May 8-14; Madison, Tenn. (1st), May 16-21; Cartersville, Ga., May 29—June 4
- Leih, John, 40936 Mayberry, Hemet, Calif. 92343
- Leonard, James C. and Florice. Evangelist and Children's Worker, Box 12, Marion, Ohio 43302: Lakewood, Ohio, Apr. 30—May 7; Medina, Ohio, May 11-21; Killbuck, Ohio, May 25—June 4
- Lester, Fred R. 1136 E. Grand Blvd., Corona, Calif. 91720: Snohomish, Wash. (Clearview), May 5-14
- Leverett Brothers. Preacher and Singers, R. 4, Lamar, Mo. 64759
- Liddell, P. L. c/o NPH\*: Lexington, Ky. (1st), May 3-14; Jackson, Mich., May 15-21; Columbus, Ohio (West Broad), May 22-28
- Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa. 16701
- Lipker, Charles H. R. 1, Alvada, Ohio 44802: Louisville, Ky., May 8-14; West Carrollton, Ohio, May 16-21
- Littrell, Dick. c/o NPH\* Prescott, Ariz., May 1-7; Norman, Okla. (1st), May 8-14; Gothenburg, Neb., May 15-21; Quincy, Calif., May 22-28
- Livingston, James H. Box 142, Potomac, Ill. 61865
- Long, Wilmer A. Box 295, Goodrich, N.D. 58444: Benedict, N.D. (VBS), May 29—June 4
- Lush, Ron c/o NPH\*: Kansas City Dist. Tour, May 2-9; E. Liverpool, Ohio (1st), May 10-14; Ala. Dist. Assem., May 15-21; Seima, Ala. (1st), May 22-28; Indianapolis, Ind. (Westbrook) May 29—June 4
- MacAllen, L. J. and Mary. Artist-Evangelist, 41808 U. Rambler Ave., Elyria, Ohio 44035: Danville Ill. (Oaklawn), Apr. 28—May 7
- Mack, William M. R. 1, Sherwood, Mich. 49089
- Mansfield, Howard. 1318 Leadville, Boise, Ida. 83702
- Marckel, Kenneth W. 135 Asbury Ave., Wilmore, Ky. 40390
- Marlin, Ben F.† P.O. Box 8502, Orlando, Fla. 32806: Harrisburg, Ill. (1st), May 3-14; Moundsville, W. Va. (1st), May 15-21; Miami, Fla. (Calvary), May 25—June 4
- Martin, Paul. c/o NPH\*: South Portland, Me., May 1-7; Gallion, Ohio, May 8-14; Hot Springs, Ark. (1st), May 15-21; Hamilton, Ont. (1st), May 23-28; Oxford, Pa., May 29—June 4
- Mathews, L. B.† 804 McCarrn St., Nashville, Tenn. 37206: Memphis, Tenn. (Calvary), May 7-14
- Mathis, I. C. c/o NPH\*: Ottawa, Kans. (1st), May 7-14; Winona, Minn. (1st), May 21-28
- May, Vernon D. and Mrs. c/o NPH\*: Rock Springs, Wyo., Apr. 26—May 7; Florence, Colo. May 10-21
- Mayfield, Paul and Helen, c/o NPH: Pontiac, Mich. (Zion), Apr. 26—May 7; Ann Arbor, Mich. (1st), May 10-21; Blue Island, Ill. (1st), May 24—June 4
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Clarksville, Tenn., Apr. 27—May 7; Palmyra, Ind. (1st), May 8-14; Georgetown, Ind. (1st), May 15-21; Flora, Ill. (Woodlawn E.U.B.), May 22-28
- McCoy, Norman E. Song Evangelist, 1020 West 4th St., Anderson, Ind. 46016: Greensburg, Ind., May 1-7
- McCullough, Forrest c/o NPH\* Pineville, La., May 1-7; Ruston, La., May 8-14; Moultrie, Ga.
- (1st), May 16-21; Temple, Tex. (Breslee), May 23-28; Houston, Tex., May 29—June 4
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: Redlands, Calif., May 16-21; Monterey Park, Calif., May 31—June 11
- McGuffey, J. W. 1628 Central, Tyler, Tex. 75701: North Little Rock, Ark., May 7-14; El Dorado, Ark. (1st), May 15-21
- McNatt, J. A.† 881 Union, Shelbyville, Tenn. 37160: Fayetteville, Tenn., May 8-14
- McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113: Roanoke, Va., May 1-7; Erie, Pa., May 8-14; Muncie, Ind. (1st), May 15-21; Staunton, Va., May 22-28
- McWhirter, G. Stuart. c/o NPH\* Kansas City, Kans. (Central), May 2-7; Painesville, Ohio, May 8-14; Asheville, N.C. (1st), May 21-29
- Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Utica, Ohio, Apr. 27—May 7; Effingham, Ill., May 14-21; Newbern, Ind., May 25—June 4
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH\* Wichita, Kans. (Linwood), May 3-14; Indianapolis, Ind. (Ray St.), May 17-28
- Merryman, Paul.† c/o Trevecca Nazarene College, Nashville, Tenn. 37210: Phillipsburg, Pa., May 5-14; Center Hall, Pa. (Green Grove Br. in Christ), May 17-21; Petersburg, Pa., May 22-28
- Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807: Georgetown, Ohio, May 1-7; Madoc, Ind., May 10-21
- Mickey, Bob and Ida Mae. Evangelist and Singer, 1501 Edison, La Junta, Colo. 81050: Mandan, N.D., Apr. 27—May 7; Livingston, Mont., May 11-21; Larimore, N.D., May 24-30; Grand Forks, N.D., May 31—June 4
- Miller, Leila Dell. c/o NPH\* Augusta, Ga. (1st), Apr. 26—May 7; Morgantown, W. Va. (1st), May 10-21
- Miller, Nettie A. c/o NPH\*: Cincinnati, Ohio, Apr. 30—May 7; Montgomery, Ala. (1st), May 28—June 4
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa. 19606
- Miller, W. F. 521 Victoria Ave., Williamstown, W. Va., 26187: Fulton, Mo., Apr. 30—May 7
- Millhuff, Charles c/o NPH\*: Sacramento, Calif. (N. Highlands), May 1-7; Clovis, N.M. (1st), May 8-14; Oklahoma City, Okla. (Lakeview Park), May 15-21; St. Louis, Mo. (Lemay), May 23-28
- Monck, Jim and Sharon. Evangelist, Singers, Musicians, c/o NPH\*: Sandusky, Ohio, Apr. 30—May 7; Decatur, Ga., May 12-21; Estill Springs, Tenn., May 22-28; Port Huron, Mich., May 29 June 4
- Moore, Eugene W. 8216 N.W. 36th Terr., Bethany, Okla.: Mansfield, Ark., May 5-14
- Moore, Franklin M. Box 302, Castle Rock, Colo. 80104: Goshen, Ind. (Pil. Hol.), Apr. 27—May 7; Brownsburg, Ind., May 11-21; Osgood, Ind., May 25—June 4
- Moore, Eugene W. c/o NPH\*: Joliet, Ill. (1st), Apr. 26—May 7; Indianapolis, Ind., May 10-21; Garfield Heights, Ohio, May 24—June 4
- Mounds, Paul E. c/o NPH\*
- Mullen, DeVerne.† 67 Wilestad, Newmarket, Ont., Canada: Summerside, P.E.I., Can., May 22-28
- Myers, David.† Route 1, Box 108-A Logan, Ohio 43138: Cleveland, Ohio (Westside), May 22-28
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, c/o NPH\*: Seymour, Mo. (Dogwood), Apr. 28—May 7; Mansfield, Ill., May 10-21
- Neseth-Hopson Party. c/o NPH\* Mt. Pleasant, Mich., May 4-14; Grand Haven, Mich., May 21-28
- Neuschwanger, Albert. 7121 Trimble Dr., Ft. Worth, Tex. 76134: Pomona, Calif. (Towne Ave.), May 3-14; San Leandro, Calif. (1st), May 17-28
- Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH\*: Franklany, Mo. May 4-14; Lewiston, Ill., May 18-28
- Northrup, Lloyd E. 1173 Aileron, La Puente, Calif. 91744: El Segundo, Calif., Apr. 26—May 7
- Norton, Joe. Box 143, Hamlin, Tex. 79520: Farmington, N.M., Apr. 27—May 7; Bonham, Tex. May 14-21; Paris, Tex., May 29—June 4
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla. 32769: Monroe, N.C., May 7-14; Albemarle, N.C., May 15-21; Sumter, S.C. (Ashwood), May 28—June 4
- Oyler, Calvin B. Evangelist and Song Evangelist, c/o NPH\*: Perryton, Tex., Apr. 27—May 7; Waurika, Okla., May 10-21
- Parrott, A. L. 460 S. Breesee, Bourbonnais, Ill. 60914: Burlington, Iowa (1st), Apr. 26—May 7; Chattanooga, Tenn. (East Lake), May 10-21; Bethany, Okla. (Calvary), May 29—June 4
- Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH\* Augusta, Ky., Apr. 28—May 7; Maysville, Ky., May 12-21; Watertown, N.Y., May 26—June 4
- Paul, Charles L. Song Evangelist, c/o NPH\*: Duncan, Okla. (Oak Ave.), May 1-7; Marlow, Okla. (1st), May 8-14; Paul's Valley, Okla. (1st), May 15-24; Mayland, Tenn., May 29—June 4



Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa. 18104: Lakeville, Mass., May 2-7; Framingham, Mass., May 9-14; Kenne, N.H., May 16-21; Newport, Vt., May 23-28; Johnson, Vt., May 30—June 4

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61833: Des Moines, Iowa (1st), May 5-14; Chicago, Ill. (Northside), May 19-28

Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio 44637

Pittenger, Twyla. R. 1, Shelby, Ohio 44875

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201: Trenton, Ohio, Apr. 30—May 7; Smithton, Pa., May 10-21; Dunkirk, Ind., May 24—June 4

Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH\* San Antonio, Tex., Apr. 29—May 3; Phoenix, Ariz. (Deer Valley), May 7-10; El Paso, Tex. (1st), May 14-17; Visalia, Calif., May 28-31

Potter, Orville S. Route 2, Box 2278, Auburn, Calif. 95603: Rossville, Ga. (1st), Apr. 30—May 7

Powell, Curtis L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907: N. Royalton, Ohio (Cleveland Calvary), May 5-14; Baltimore, Md. (Dundalk), May 21-28

Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Sayre, Okla. (1st), May 5-14; Lawton, Okla. (1st), May 19-28; Purcell, Okla. (1st), May 29—June 4

Purkisher, H. G. 308 E. Hadley, Aurora, Mo. 65605

Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla. 32809

Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill. 61542: Milwaukee, Wis. (South 60th), May 1-7; International Falls, Minn., May 8-14; Detroit Lakes, Minn., May 22-28

Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1735 Dawson St., Indianapolis Ind. 46203: Indianapolis, Ind. (Northside), May 14-21; Osgood, Ind., May 25—June 4

Robison, Robert, and Wife. Evangelist and Singers, Heaters, W. A. 26627

Rodgers, J. A. (Jimmy).† 695 N. Market St., East Palestine, Ohio 44413: Bridgewater, Va. (Spring Creek), Apr. 27—May 7

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind. 47601

Rupp, John G. c/o NPH\*: San Pablo, Calif., May 24-28

Schoonover, Modie, 1508 Glenview, Adrian, Mich. 49221: Malden, Mo., Apr. 26—May 7; Mountain Grove, Mo., May 8-14; Flint, Mich. (Detroit), May 22-28

Scriber, George R. and Mrs. 8642 Cherry Lane, Alto Loma, Calif. 91701

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio 43160: Corbin, Ky. (1st), Apr. 27—May 7; Titusville, Pa., May 10-21; Springboro, Pa. (1st), May 22-28; Middlesboro, Ky., May 31—June 11

Sharples, J. J., and Wife.† Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.

Shelton, Truman and Ruthellen. c/o NPH\*: Kent, Wash., May 7-14; Grass Valley, Calif., May 21-28; Marysville, Calif., May 29—June 4

Showalter, Keith and Pat. c/o NPH\*: Joliet, Ill., Apr. 26—May 7; Chattanooga, Tenn. (1st), May 10-21; Cincinnati, Ohio, May 22-28

Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117: South Bend, Ind. (Gospel Center Un. Miss.), May 7-14; Seaside, Calif., (Monterey Peninsula), May 28—June 4

Slack, D. F. Song Evangelist, R. 2, Vevay, Ind. 47043: Georgetown, Ind., May 15-21; Cambridge City, Ind., May 22-28

Slater, Glenn and Vera. 320 S. 22nd St., Independence, Kans. 67301: Dickinson, N.D., Apr. 27—May 7; Stephenville, Tex., May 25—June 4

Slater, Hugh L. c/o NPH\*: Marysville, Ohio, May 4-14; Vanderbilt, Pa., May 21-28

Smith, Charles Hastings, P.O. Box 1463, Bartlesville, Okla. 74003: Ashland, Ky. (1st), Apr. 28—May 7; Washington, Pa. (1st), May 8-14

Smith, Otis E., Jr., P.O. Box 1, Edinburg, Pa. 16116: Hollywood, Md., May 4-14; Bethel Park, Pa., May 15-21; Elwood City, Pa., May 23-28; Griffith, Ind., May 29—June 4

South, J. W. and Mrs. 2943 Jewett St., Highland, Ind. 46322: Sidney, Ohio, Apr. 27—May 7

Stabler, R. C., and Wife R. 1, Tamaqua, Pa. 18252: Slate temporarily cancelled due to illness

Stafford, Daniel. Box 11, Bethany, Okla. 73008: Bethany, Okla. (May Ave.), Apr. 27—May 7; Bussey Iowa, May 8-14; Indianapolis, Ind. (Ray St.), May 19-28

Steele, J. J. P.O. Box 1, Coffeyville, Kans. 67337: Haywood, Okla. (Arpelar), May 3-14

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

Stewart, Paul J. P.O. Box 850, Jasper, Ala. 35501

Port Arthur, Tex. (1st), May 2-7; Alabama City, Ala. (1st), May 9-14; Columbus, Miss., May 15-21; Roxana, Ill. (1st), May 22-28

Strack, W. J. Box 112, Jefferson, Ohio 44047: Crewe, Va., Apr. 26—May 7; Indian Head, Md., May 10-21

Strahm, Loran. 732 Kingston Ave., Grove City, Ohio, 43123: Toledo, Ohio, May 7-14; Columbus, Ohio (Beechwald), May 19-31

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

Swearengen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901: Otisville, Mich. (Richfield), Apr. 27—May 7; Minneapolis, Minn. (Spring Lake Park), May 8-14; Chillicothe, Ohio (West Side), May 15-21; Evansville, Ind. (Northside), May 22-28

Taylor, Emmett E. c/o NPH\*: Ada, Okla. (Arlington), May 1-7; Claremore, Okla., May 8-14; Midwest City, Okla. (Chapman Mem.), May 15-21

Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420: Springfield, Ohio (1st), May 4-14

Thomas, Fred, 177 Marshall Blvd., Elkhart, Ind. 46514: Olathe, Kans., May 1-7; St. Louis, Mo. (Lafayette), May 8-14; Science Hill, Ky., May 15-21; Independence, Mo. (1st), May 22-28; Delton, Ind., May 30—June 4

Thomas, Henry C. 4911 24th St., Lubbock Tex. 79407

Thompson, Wm. and Mrs. 1915 W. New York St., Indianapolis, Ind. 46222: Indianapolis, Ind., Apr. 27—May 7

Toone, L. E. 365 Burke St., Bourbonnais, Ill. 60914: Toledo, Ohio (Walbridge), May 3-14; Toledo, Ohio (Sylvania), May 31—June 11

Transee, C. F. R. 1, Poplar Bluff, Mo. 63901: House Springs, Mo., May 5-14

Tripp, Howard M. c/o NPH\*: Parkersburg, W. Va. (Third), May 2-7; West Plains, Mo., May 14-21; Lincoln, Ill., May 22-28; Springfield, Ill. (Trinity), May 29—June 4

Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla. 32748: Hastings, Mich., May 2-7; Grand Rapids, Mich. (Clyde Park), May 9-14; Hespeler, Ont. (Lin. Miss.), May 23-28; Muskegon, Mich. (Eastwood), May 30—June 4

Underwood, G. F., and Wife.† Preachers and Singers, Box 320M, R. 4, Cortland, Ohio 44410: Gary, Ind., Apr. 26—May 7; Gageton, Mich., May 10-21; Streetsboro, Ohio (S. Newbury), May 28—June 4

Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida. 83651: Stockton, Calif. (Peniel Mission), May 3-17

Wachtel, David K. P.O. Box E, Madison, Tenn. 37115: Toronto, Ohio, May 16-21

Walker, W. B. c/o NPH\*: Batavia, Ohio (1st), May 7-14; Cincinnati, Ohio (Chase Ave.), May 23-28

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Tullahoma, Tenn. (1st), May 3-14; Linden, Mich., May 18-28

Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass. 02138

Watson, Loy† 609 West Normal, Springfield, Mo. 65804: Jacksonville, Ark., May 4-14

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712: Alma, Ark., Apr. 30—May 7; Benton, Ark. (Mulberry), May 28—June 4

Weeks, Jim† 179 S. Koenig Rd., St. Marys, Ohio 45170: Cincinnati, Ohio (Springsdale), May 1-7

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont. 59937: Portland, Ore. (Free Meth.), May 4-14

Whipple, Leonard. 15 P-Via Castilla, Laguna Hills, Calif. 92653: Akron Dist. Meetings, May 1-7 and May 8-14; Okadale, Calif., May 25—June 4

Whisler, John F. 404 N. Francis, Carthage, Mo. 64836

White, W. T. 116 E. Keith St., Norman, Okla. 73069: Baytown, Tex. (1st), Apr. 30—May 7; Chickasha, Okla., May 14-21

Williams, B. Ivan. 536 E. Oliver St., Owosso, Michigan. 48867: Gladwin, Mich. (Beaverton), Apr. 30—May 7; Tawas City, Mich. (East), May 10-21; Kingswood, Ky., May 22-28; Dayton, Ohio (Alpha), May 31—June 11

Williams, Earl C. c/o NPH\*: Andrews, Tex., Apr. 30—May 7

Willis, Harold J. c/o NPH\*

Withrow, Curtis D. 1005 Priory Pl., McLean, Va. 22101

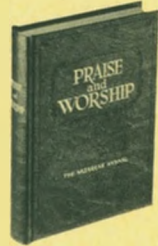
Woodward, George P. 326 Dry Run Rd., Monroeville, Pa. 15063: Dayton, Ohio, Apr. 28—May 7; Sikeston, Mo., May 12-21; Carbondale, Ill., May 23-28; Dothan, Ala., May 30—June 4

Wyss, Leon c/o NPH\*: St. Paul, Minn. (1st), May 7-14; East Gary, Ind. (1st), May 16-21; Amarillo, Tex. (Central), May 23-28

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Canton, Ohio (South), Apr. 27—May 7; Portage, Ind. (Grace), May 10-21; Clearwater, Kans., May 25—June 4

Zimmerman, W. E. Box 1114, Marion, Ohio 44302: Aurora, Ill. (1st), Apr. 26—May 7; West Portsmouth, Ohio, May 11-21

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BACK ON THE GROUND, General Superintendent George Coulter, right, relaxes with Chaplain Leland Buckner at Tan Son Nhut airfield near Saigon. Dr. Coulter and Chaplain Buckner had been in the Pleiku war zone area, where the church leader visited Nazarene servicemen, fresh from contact with the enemy.

## Coulter Recounts Viet Visit

● By Dr. George Coulter  
General Superintendent

**P**lans for Nazarene servicemen's retreats in the Orient began months ago. Already Okinawa and Korea were on the list. But, why not a visit to Vietnam?

With the conviction that we should make every reasonable effort to visit our servicemen there, Mr. Paul Skiles, director of the Nazarene Servicemen's Commission, sought permission through official military channels. On the day of our departure from Kansas City, the final official letter of clearance from the Department of Defense was received.

\* \* \*

HOWEVER, THE letter indicated the necessity of plague shots, a requirement not previously mentioned. Due to a passport delay, Mr. Skiles was able to get his plague shot in San Francisco.

But because of the district assembly already scheduled in the Philippines, I was forced to proceed minus the shots. An hour before we left Manila for Saigon, I got the injection at the American embassy. The last requirement was met, and we were on our way.

Just two short hours from Manila, via Air France, brought us to the Tan Son Nhut airport at Saigon, where war has become a way of life.

Cdr. B. C. Fairchild, from the office of the Command Chaplain, was designated as project officer for my visit to Vietnam. He was my constant companion and guide. With him at the airport were Lt. Col. Edmonds, an air force chaplain, two Nazarene servicemen, Sgt. Mel Shierrey, Spencer, S.D., and a Sgt. Beals. Capt. George Cox, a Nazarene from Sault Ste Marie, Michigan, became Paul Skiles's project officer.

It is difficult to make all the adjustments to a land at war. While life goes on, death lurks in the shadows. The enemy is not always easily identified in a city like Saigon. But the war is real and death is near at hand despite the seeming casualness of the flow of traffic. Thousands of motor scooters contrasted the evidences of an ancient culture.

A service in Rex Chapel on our first Saturday night brought several Nazarene servicemen together. The golden notes of Paul Skiles's trombone soon



warmed their hearts. (While in the Philippines, a customs officer considered that trombone a "dangerous weapon" and required a \$50.00 bond. In making his report he described the trombone as "very used.") It was indeed "very used" that night as Paul played and a touch of the home church came into the lives of these fighting men. Testimonies, prayers, and a message from God's Word provided the atmosphere for the ministry of the Spirit in encouragement and inspiration to these men.

War is not on a forty-hour-a-week basis. Many Nazarene servicemen were involved in regular and special tasks. During the days we were in the country the war effort had been stepped up so that it was impossible for many of them to be in the places we visited.

All travel was controlled by the military, and night travel was completely cancelled.

Our church relationship with the Department of Defense is through the chaplaincy. As the secretary of the Ecclesiastical Endorsing Agency, which, in our case, is the Board of General Superintendents, I was granted clearance for visits to military bases accompanied by Chaplain Fairchild.

Paul Skiles remained in the Saigon area and contacted Nazarenes at Tent City Bravo, a perimeter installation near Saigon, and in services at Rex Chapel, downtown Saigon.

Early Sunday morning, with Chaplain Fairchild, I boarded an Army V 8 plane for Pleiku—three hundred miles to the north. Here I was met by a Nazarene chaplain, Capt. Leland Buckner, Murfreesboro, Tennessee.

The helicopter throbbing beneath its whirling blades, carrying mounted machine guns and ammunition belts, looked grim. But Chaplain Buckner's smile was reassuring and his handshake strong and encouraging. Soon I was being whirled across the countryside to a military base thirty miles away. The boys who flew the craft seemed nonchalant. For them it was all in a day's work. For me it was a "lump in the throat" experience.

Most of the Lord's Day, March 5, was spent in the tent which is Chaplain Buckner's office. Nazarene boys came as war duty permitted. Most of them were in battle dress, weapons in hand. We talked about home, about the home church, and about the pastor of that church. We prayed for courage, for grace, and for strength for these young men that they might be "good soldiers of Jesus Christ" as well as for their country. One by one they left for duty. The enemy was nearby. This base was the center from which the

battle was sustained—around the clock, every day of the week, rain or shine.

Back to Pleiku by helicopter, then to Tan Son Nhut by plane, where I was met by another helicopter which took me to the military base at Bien Hoa. Here a chaplain's assistant, Sp5 Gerald McGinty, a Nazarene from Bethany, Oklahoma had a service arranged in the base chapel, where he serves with Chaplain John D. Roth, a Lutheran. A young Nazarene boy from Herndon, Virginia, Pfc. Dan White, had to come in battle dress in order to arrive in time.

Following a service of song, prayer, and message, we talked informally about the church, and in some cases about college plans after Vietnam. The handshakes, the expressions of gratitude that the church had shown this interest made the trip worthwhile.

Chaplain Roth invited me to spend the night with him in his quarters. In spite of the safety of a well-armed and well-guarded military base, the sound of mortar fire and the brilliant flares in the sky over the airport to prevent sneak attacks were grim reminders that the war was still going on.

I carried away some deep impressions from this tragic little land.

First: The morale of our fighting men is amazingly high. One officer, a veteran professional soldier, said morale in this war is the highest of any war in the history of our country.

Second: The spiritual strength that vital religion brings to those in danger is very real. Our chaplains are men of courage, men of conviction, and men of faith. The Church of the Nazarene has reason to be proud of



RETURNING FROM A PATROL, Pfc. Dan White, right, a Nazarene from Herndon, Virginia, and a Methodist friend stop in for chapel services at Bien Hoa near Saigon, where Dr. Coulter spoke.



its ministers in uniform. Some of the men in the ranks whom I met impressed me by their quiet faith and their deep confidence that prayer and faith had sustained them in every dark hour.

Third: I was impressed by the broad, long-range concept of the purposes of our nation as expressed by every officer with whom I talked. All agreed that a military victory was not enough, that a sense of national unity had to be established in a land which had not been trained in sound government during the colonialism of the French. Many difficulties remain unsolved. The loyalty of people is to the family unit—not to the central government. Fear of Viet Cong retaliation has to be removed, security established, and a national cohesiveness imparted before this new republic can stand. Many dedicated men are working with the Vietnamese to see these ideals realized.

Fourth: The Church of the Nazarene has a responsibility to her sons in this war. Over seven hundred Nazarene boys are there. They need our prayers, our letters, and our support. The pressures of war upon men are tremendous, and in some cases disastrous. They must be kept aware of the fact that the church at home has not forgotten them.

Fifth: The Church of the Nazarene has a responsibility to the nation in this time of war. Many voices are lifted in criticism of the conduct of the war. I would not attempt to defend our presence or our policies in Vietnam. But the simple fact is, we are there. The war is ugly and treacherous—unlike anything we have known before. Who knows what a church like ours could do if we would unite in prevailing, agonizing, intercessory prayer?

We can summon over fifteen thousand people to a Sunday service in a General Assembly! We can challenge our people to lay over \$1,800,000 in the offering plates of the church in special offerings twice a year! We can grapple with problems relating to 50 mission fields, and we can sustain over 520 missionaries around the world!

Why not pray for Vietnam? Why not spend nights of prayer for an honorable solution to this tragic war? Why not give time to prayer and fasting for those who bear the tremendous responsibility of making decisions which could commit thousands to death? "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven" (II Chronicles 7:14)!



Dr. Kenneth McFarland

## 540 Attend College Fund-Raising Banquet

Five hundred forty persons from greater Kansas City and the seven-state Mid-America Nazarene College zone crowded into an Overland Park, Kansas, motel April 3 after paying \$100 a couple for a banquet meal to hear Dr. Kenneth McFarland, Topeka, Kansas, speak on the theme of American heritage.

Part of the audience viewed through closed-circuit television from a basement room after the crowd filled the banquet hall.

The college, according to President Curtis Smith, netted \$22,000 from the banquet. The funds will go toward building an approach to the campus and some minor landscaping.

In addition to McFarland's one-hour-and-forty-minute address, Nazarenes and guests heard Mrs. Robert Docking, wife of the governor of Kansas, give greetings.

Gary Moore, director of music at Kansas City First Church, sang. Mayors of surrounding cities and other municipal officials were on hand for the affair.

Rev. Bill Draper, assistant to Dr. Smith, was master of ceremonies, and unveiled a master campus plan. The buildings will follow a colonial architectural design. Three buildings are planned initially. The college will open in September, 1968.

Dr. Wilson Lanpher, chairman of the board of trustees and superintendent of the Kansas City District, presented Mayor Edward S. Moody of Olathe a plaque expressing appreciation to city officials for the assistance in establishing the college there.

The city had approved the sale of \$1.5 million in municipal bonds, and provided eighty acres for the campus.

General Superintendent George

Coulter, one of three general superintendents present, gave the invocation. President Roy H. Cantrell of Bethany Nazarene College gave the benediction.

## Logan Resigns from College Presidency

Dr. John S. Logan, president for nine years of Vennard College, an Evangelical Methodist-related school, resigned recently with two years remaining on his contract.

Dr. Logan, who is fifty-three, will finish the current school term, and remain in a consultant capacity until a successor is appointed.

A minister in the Evangelical Methodist church, Logan is well-known among Nazarene churches as an evangelist and camp meeting speaker. He will return to full-time work in the evangelistic field when his relations with the college are completed.

He indicated he has revival engagements with a number of Nazarene churches during the next three years.

Earle J. Stine, chairman of the board of trustees, said, "We are grateful to President Logan for the tireless devotion he has given to his responsibility as president."

The college is at University Park, Iowa.

## Bertha Dooley Succumbs

Funeral services for Miss Bertha Dooley, eighty-three, a teacher at Northwest Nazarene College for thirty-six years, were held March 11 at Nampa (Idaho) College Church.

Miss Dooley died March 9.

Dr. John E. Riley, president of N.N.C., conducted the funeral service.

She is survived by one sister, Mrs. Willa Dennis, and several nieces and nephews.

In 1960, Dooley Hall on the N.N.C. campus was named in her honor.

## Maclagan Funeral April 7

Funeral services for Rev. James B. Maclagan, sixty-five, who died April 3, were held April 7 in Thomas Memorial Church in London. Dr. T. Crichton Mitchell, pastor, officiated.

Also assisting in the service were Dr. George Frame, superintendent of British Isles North District, Rev. Maynard James, and Rev. Jack Ford.



Dr. Logan



Miss Dooley



## Next Sunday's Lesson

By A. Elwood Sanner

### STANDING FOR THE FAITH

(April 30)

Scripture: Acts 4:1-22 (Printed: Acts 4:5-20)

Golden Text: Acts 4:20

*Why were the apostles so thoroughly convinced? What is the nature and strength of our Christian convictions?*

**SYNOPSIS:** The healing of the lame man at the gate Beautiful attracted a large and excited crowd. Peter mounted an impromptu pulpit again and preached the rejected, resurrected Christ. Annoyed by this persistent witness, the Temple authorities arraigned the apostles before their highest court.

#### *The irrepressible conviction*

It startles one to learn that most of the sermons in the Book of Acts were preached before hostile audiences. The defense of Peter and John before the Sanhedrin was the first of many such incidents. The sense of certainty among the apostles, as they faced the council which condemned Jesus, is one of the striking features of this account. They did indeed stand for the faith!

The nature and strength of the apostles' irrepressible conviction concern us here. Their faith centered in Jesus: the "notable miracle" was through the power of His name; Israel had rejected the cornerstone of its faith and the only way of salvation. What was the strength of the apostles' conviction? "We all are witnesses" (Acts 2:32).

#### *The irresistible conclusion*

We have no alternative but to conclude that the official representatives of Israel's God were in conflict with Him. "Whether it be right . . . to hearken unto you more than unto God, judge ye" (v. 19).

If we could have seen Peter and John as they stood before the high priests in Jerusalem, we would have witnessed something incredible: "untrained laymen" (as the NEB puts it) confronting with boldness the lofty Sanhedrin, Galilean fishermen rebuking the vested interests of the all-powerful Temple, "and things which are not" bringing "to nought things that are" (I Corinthians 1:28).

To be truthful, we must search our hearts with two inquiries. Should we not be very sensitive to God's Spirit, lest we fail to recognize His messengers, as did the official men of religion in Zion? Also, what do we stand for? How firmly and winsomely do we stand for it?

# The Answer Corner

Conducted by W. T. Purkiser, Editor

**Are we being completely honest with ourselves when we do not count Christmas Sunday in our Sunday school average? Of all days we should go all out for the Lord it is when Christmas falls on Sunday. I am afraid the church that does not is on the verge of intellectual dishonesty.**

Dr. Kenneth Rice has been kind enough to answer your question, since it deals with Sunday school records. His reply is as follows:

"The purpose of statistics is to evaluate progress and determine comparisons. To do this accurately uniformity is essential. This is the reason the General Assembly designated midpoint of the Sunday school hour as the time to complete the count of the number in attendance. This is published in the Sunday school bylaws in the *Manual* and

is ethically binding for all Nazarene churches.

"Until the General Board meeting in January, 1967, we did not have an official policy on the number of Sundays that should be included in the yearly average attendance count. It has not yet been published in the *Manual*. The action was to include fifty-two Sundays in determining the yearly average except when no Sunday school was held." —K. S. Rice, Executive Secretary.

**In the temptation of Jesus, did the devil take Jesus in bodily form to the mountain and Temple, or did he bring these things to Jesus' mind?**

Either way, the temptation was real and the victory clear-cut and decisive.

The implication of the accounts in Matthew and Luke, and the single verse in Mark, seems to be that the physical locale of the temptations was the wilderness.

In the case of the view of all the kingdoms of the world, as Luke says, "in a moment of time," we would seem clearly to have a vision.

I would accept this as a clue to understanding the temptation to cast himself from the pinnacle of the Temple.

**Is the name "Nimrod" (Genesis 10:8-9) to be found in any of the archaeological discoveries in Babylonia? Was he really involved in the Tower of Babel, or is that only tradition?**

There are a number of archaeological traces of Nimrod in both ancient Assyria and Babylonia. Several place-names are related to him, such as Birs-Nimrud southwest of Babylon, and Nimrud in Assyria.

Ancient Sumerian and Assyrian leg-

ends are also preserved that seem to refer to Nimrod.

From the Bible we learn that Nimrod was a great city-builder. His name is associated with Babel in Genesis 10:10, but any connection with the tower is traditional rather than biblical.

**Is the song "He the Pearly Gates Will Open" scriptural?**

With a bit of allowance for poetic metaphor, I think so.

You probably have reference to the fact that where the gates of the heavenly city are mentioned there are twelve of them, three on each side, and that they are never shut (Revelation 21:12-13, 21, 25).

We have to allow our song writers a certain amount of "poetic license." To this extent hymnody will always differ from theology.

In case any have forgotten, the words of "He the Pearly Gates Will Open" are:

*Love Divine, so great and wond'rous,  
Deep and mighty, pure, sublime;  
Coming from the heart of Jesus—  
Just the same through tests of  
time!*

*Like a dove when hunted, frightened,*

*As a wounded fawn was I;  
Brokenhearted, yet He healed me—  
He will heed the sinner's cry.*

*Love Divine, so great and wondrous—*

*All my sins He then forgave.  
I will sing His praise forever  
For His blood, His pow'r to save.*

*In life's eventide, at twilight,  
At His door I'll knock and wait;  
By the precious love of Jesus,  
I shall enter heaven's gate.*

Refrain:

*He the pearly gates will open,  
So that I may enter in;  
For He purchased my redemption,  
And forgave me all my sin.*

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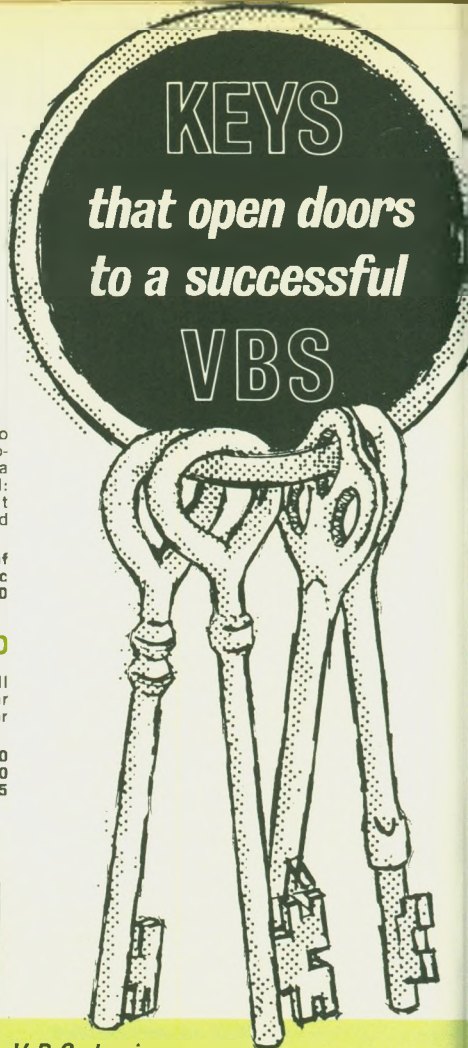
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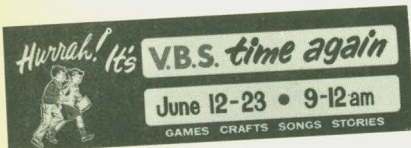


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