

Herald of HOLINESS



Official Organ of the
Church of the Nazarene

The kiss of the sun for pardon,
The song of the birds for mirth;
You are nearer God's heart
In a garden,
Than anywhere else on earth.

They shall be
like a watered garden
Isaiah 58:12

June 5, 1963



THE MOST IMPORTANT DAY

THE SABBATH DAY is so important that its observance is given as one of the Ten Commandments. The very fact that it, and what God expects man to do with it, form one of those ten basic commandments of the most high God should, by all means, cause us to treat it with reverent respect.

Just because in this maladjusted day of ours Sunday is neglected to the extent that



it is just an ordinary day is no cause for the Christian to let it get out of focus in his calendar.

Think of all the things God could have talked about to Moses when He gave him the Ten Commandments. There was much advice and truth needed by mankind. But God gave him nine other laws of human behavior, truth, and destiny—plus this

commandment, “Remember the sabbath day, to keep it holy.” There it stands, a towering truth: God-given, changeless, freighted with meaning and consequences. Time has not worn it away. History portrays its importance in the obedience or disobedience of nations to its commands. Yea, time has rather added to its stature since it was first carried down the mountainside by Moses long ago.

The strained economy of our nation; the business places operating on Sunday in a fever to make money; the weary people, slaves of materialism; the broken homes and lives; the crowded penal institutions; the shattered minds of the insane—all these—do they not remind us that commandment breaking is terrible in the reaping hour?

The very first word in this important fourth commandment is a warning. “Remember . . .” It seems to take recognition of the fact that man is prone to forget. But don’t forget this! We cannot afford to forget it! Here is something we must remember, even though others forget! The world and those who are careless would make us forget, but let’s be careful. Let’s remember, for Sunday is the Sabbath day. It is the Lord’s day. He placed it in our calendar.

Because He placed it in the commandments, it carries moral connotations. It, and our treatment of it, has bearing on life now, next week, forever!

Keep it holy. Work the other days; in them do thy work. But this day is a special one. It bears the stamp of God. He blessed the Sabbath and hallowed it. What God has hallowed let no one desecrate. The wrath of God abides in the desecrater of hallowed things.

He blessed the day. I am sure that the purpose of that blessing is man, so that on this day we might worship Him. On this day we learn of God. We give Him praise. We receive His blessing. We rest. We prepare for the days ahead. We grow in spiritual stature.

Blessed day, indeed! The Sabbath day!

An Adequate Philosophy

By HUGH RAE, President, British Isles Nazarene College, Manchester, England

PHILOSOPHY has long recognized that there must be ethical standards, but its failure has been its inability to give direction in establishing and maintaining such standards. In Matthew 23, Jesus condemns the scribes and the Pharisees on the ground that they have failed to follow through with the ethical requirements of their religion.

Thus the contrast between Jesus and other great thinkers is simply that He declared, with them, the need to have an adequate ethical norm; but in addition He adds that the gospel will bring a *power* into the life which will enable each one to attain and maintain the standard of conduct. There is, says Jesus, an adequate source of strength for the real life situation in which each is involved.

The New Testament is full of illustrations of the fact that there are many varying standards and codes of conduct in the life of man. The rich young ruler, morally upright insofar as the law of Moses was concerned but unwilling to follow through on the one essential precept of Christ, is but one example. One could mention the Pharisees, the Sadducees, and a host of others who were endeavoring to impose their concepts, but with little evidence of value. Thus when they criticized Jesus it was really an indication of the self-condemnation under which they were living. The ageless and timeless message of John the Baptist, and then of Jesus—to repent—was an attack on the spiritual death of their lives.

Before we consider the modern Church, let us take a look at some of the relevant factors in the Judaistic system in the time of Christ.

The first factor is all too evident—as a religion it was lacking in vital appeal. This was true simply because it had drifted away from its divine anchorage. When Jesus came to our world, He found that the religious world was a mere travesty of ceremony and ritualism, having what the Apostle Paul later called,

“A Form of Godliness, but Denying the Power”

This decline had not taken place overnight—indeed, as with our own age, it had not been intended. It had overtaken the people insidiously until in the time of Christ the great mass of people were unmoved by its demands.

The second factor of importance was that it was still being carried on in the name of the God Jehovah. There was no outward denial of the law or the prophets—just a steady shift of *emphasis*. It

was no longer the law that was stressed, but rather the traditions of the elders. The revelation to Israel through John and Jesus was overwhelmingly rejected by the hierarchy.

**“He Came unto His Own
... His Own Received Him Not”**

The third factor is that there were those who were disturbed and dissatisfied. It would appear that the young ruler, Nicodemus, and Joseph of Arimathaea were among this group. All this is now history, but history which has often repeated itself over the centuries. It may be that we find ourselves in a similar situation today. Here in Britain at least, organized religion has lost its vital appeal.

The ceremonial has, by and large, replaced the vitally personal.

We too have shifted the emphasis. The New Testament appeal is to follow Christ in *complete separation*. Interpreted in New Testament terms it is:

“Sell whatsoever thou hast, . . . take up the cross, and follow me” (Mark 10:21).

“Ye must be born again” (John 3:7).

“If any man come to me, and hate not his father, and mother, and wife, and children, . . . he *cannot* be my disciple” (Luke 14:26).

We may interpret these and many other sayings of Christ as we will, but we cannot escape the ultimate demand for complete surrender of the whole body, soul, and spirit to His will.

It is a letting go of present world values—and for many that is a costly thing—and an embracing of other-world values. The rule is always, first, “fall into the ground and die”—then a yielding of fruit. Thus no vital experience with God can be obtained on easy terms.

Much that is called religion is divorced from the spirit of the New Testament. The truth of the matter is that we are too often unwilling to interpret God's will with reference to every aspect of life. There are too many areas of life which are sacrosanct to our own wills and plans.

If the Christian Church is to present the world with an adequate answer to the dilemma of our age, we must first of all find an answer to the failures of our own lives. Do we have a misplaced emphasis? Too often a living organism has been replaced by a well-planned, well-rounded organization. Both are essential to the effectiveness of the Church, but the *life*—the organism—which is the

Spirit of God dwelling in us, cannot be replaced without yielding to an inadequate way of life. Are we willing to accept the full implication of our philosophy, and to love God with *all* our hearts, souls, minds, and strength? If so, then we must stop substituting other things, even seemingly legitimate or necessary things, for a vital walk with God.

What, Then, Are the New Testament Requirements?

The first essential is the new birth. "Ye must be born again."

The second is that of committing our ways unto Him. We must here seek and wait for God to search our hearts and every intent of our minds, prepare our souls for the demands of full surrender.

The gift of the Holy Spirit in power is the only adequate answer to our modern problem. The Christian world needs to be revitalized and this can be accomplished only on God's terms:

(1) A renunciation of *all* sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:7).

(2) We must walk in the light of God's whole will. Paul says, "This is the will of God, even your sanctification" (I Thessalonians 4:3).

This involves applying His measuring rod to every aspect of life—our relationship to God and our fellow men. These will determine the effectiveness and value of the service we render. Anything less than this surrendered life is what the prophet Isaiah calls a bed (or religion) which is too short (and inadequate for our modern need), a covering



The Golden Rule

*"Do unto others," the Saviour said,
"As you would have them do unto you."
In all your work, and in all your play
Abide by the golden rule.*

*"An eye for an eye," the Old Book said,
But the New Book says unto thee,
"If you turn the cheek and keep the peace,
You'll enjoy a soul set free."*

*"Be not deceived; God is not mocked":
A careful record He will keep.*

*"For whatsoever a man shall sow,
That shall he also reap."*

*"Depart from me; I know thee not,"
The Lord must say to some.
But those redeemed by His precious blood
Will joyfully hear—"Well done!"*

By C. L. NEWBERT



God's Bounty

*All the rivers of God's pleasure,
And the ocean of His love,
Are the reservoirs unmeasured
For our blessings from above.*

*And the rain which in profusion
Falls upon the thirsty ground
Is but meager illustration
Of the blessings God rains down.*

*From His hands we have protection;
From His heart come love and grace;
And a million precious favors
Stream like sunbeams from His face.*

*Who can count the flood of blessings
Which our God delights to give
To the souls who, sweetly trusting,
In His tabernacle live!*

By CHARLES L. CHILDERS

(of morality) which is despised by our world because it lacks in length and breadth for the measure of man's need.

Such commands as given in the New Testament can be ignored only at our peril.

We must answer to God and our consciences for our failure to make His message an adequate philosophy of life.

Now is the accepted time, *now* our moment of challenge and opportunity!

The Cover . . .

Gardens have figured large in the Bible. Three of the most important are the Garden of Eden, the Garden of Gethsemane, and the Garden of the Empty Tomb. And God has promised: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isaiah 58:10-11).

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Holiness People:

Alias STRAWELER

By PAUL C. ZEIGLER, Pastor, Pottstown, Pennsylvania

Knierutscher (knee sliders), *Kopfhanger* (head hangers), *Schwärmer* (fanatics), *Krachzer* (groaners), *Heuchler* (hypocrites), and *Straweler*. Curled from the scoffing lips of those who spoke the Pennsylvania German dialect, common idioms were inadequate to express the contempt felt toward a group of zealous, holiness people God raised up within the North American German community during the first few decades of the nineteenth century.

The Pennsylvania Dutch dialect, unlike the parent German and English languages, which have many clearly defined rules of grammar, lends itself very readily to the creation of new words and expressions. If a Dutchman's vocabulary contains no word adequate to convey his feelings, he has considerable liberty to create a word on the spot. The carnal mind lent colorful impulse to this grammatical freedom. Thus the word *Straweler* was coined.

In the bitterest moments of persecution only the epithet *Straweler* could fully express the contempt of the unregenerate, Pennsylvania German heart. Those whose hearts were "strangely warmed" and whose lives were radically changed as a result of the Wesleyan revival that swept the middle eastern states of our nation were *Straweler*. One sympathetic historian of the Wesleyan revival states: "The epithet 'Straweler' (struggler), which the enemies of the work invented, cannot be found in any German dictionary; it is evidently a Pennsylvania German word which became, in the mouth of the people and in their imagination, the expression and sum total of all that is contemptible."

When the enemies of revivalism described God's people as "strugglers," they spoke with more accuracy than they realized. God's men from Abraham to Paul to the present day have always been "strugglers" against the *status quo*, against "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

In less hysterical frame of mind the enemies of the gospel of full salvation were satisfied to identify their kinsmen, whose hearts were "strangely warmed," by more complimentary names, such as "Albrights," "German Methodists," or with the more colorful description, "praying people." But this was in their dispassionate moments: on other

occasions the ignorant masses were goaded by more emotionally loaded derision into acts of crowd behavior and violence. Often the "praying people" suffered physical attack.

Revivalism seemed alien to the German community's concept of "proper religion." Those who engaged in such activities were considered to be "miserable people." What the ignorant and prejudiced did not understand alarmed them; those who alarmed them became the object of hostility.

Name calling, hostility, and violence did not hinder the revival which burned under the leadership of Jacob Albright, founder and early flame of the Evangelical Association. The evangelism of Jacob Albright and his colleagues is part of the annal of Pentecost. Persecution did not silence Spirit-filled first-century Christians, and persecution was equally ineffective in silencing the German Methodists.

Jacob Albright died in the year 1808 at the age of forty-nine, less than twelve years after he had launched into the God-commissioned task of witnessing to his kin, the Germans of North America.

Prior to the revival that stirred the German-speaking community of North America heroic, English-speaking, Wesleyan pioneer preachers had witnessed effectively and at great personal sacrifice to the English-speaking population. These pioneer Wesleyans were inspiring examples! Now they were joined by an equally zealous band of German circuit-riding preachers following in the footsteps of Jacob Albright, who sought out his kinsmen for Christ's sake. The Spirit-anointed preachers and the laymen—who now heard the message of complete redemption preached in the German tongue—discovered that the Christ who purchased deliverance from sin never promised deliverance from men.

Certainly name calling is the least that true disciples should expect. Jesus warned: "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2).

Christians of every generation should expect to pay the price of *Straweler* (strugglers). That the carnally minded in sundry generations and diverse cultures prove themselves ingenious in describing God's people should not cause undue alarm. Neither should the Spirit-directed followers of Jesus Christ retreat in the face of the epithet or the vio-

lence that frequently follows. Paul, the object of derision on more than one occasion, was able to understand the reason why he was labeled a "babbler." The Apostle was not so far removed from Athens, where he was contemptuously treated, that he would fail to remind the Corinthian Christians:

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). "Drunk" decided some observers who witnessed the phenomena of Pentecost. "Nazarenes" cried some enemies of New Testament Christianity; thus men and women were incriminated and identified as a group

of Jews who were causing a breach within the Jewish community.

As long as Christians are pilgrims and *Straweler* (strugglers) in an alien land, as long as "our ancient foe doth seek to work us woe," Satan will inspire unbelievers, skeptics, and nominal Christians to lend fertile imagination and curled lips to deride God's people. New Testament Christians of every generation must finally discover that the character of the spiritual fellowship to which they belong must in the hour of its most decisive victories clash with those who have a vested interest in the *status quo*. Christians have always been, are, and indeed always will be, *Straweler* (strugglers).

CHRISTIAN VOCATION SERIES

Salesmanship in the Spiritual Life



E. H. "BOB" STEENBERGEN is president of Steenbergen Oldsmobile, Inc., and has been an automobile dealer in Ashland, Kentucky, for fourteen years. His church activities include responsibility as choir director and Sunday school teacher for

his home church, and membership on the district advisory board of the Eastern Kentucky District.

By E. H. STEENBERGEN

IN THIS DAY AND AGE there are many problems that confront the businessman. Some of the more complex ones deal with the selection of high-caliber men who will represent the high standards a Christian businessman holds. Then there is the necessity of sound business management along with competitive policies that help to build a progressive business venture.

It is also important that each employee, from the front office to the janitor's position, be so sold on his company that his loyalty and attitude will reflect in the quality of his service and product. The very best employee believes with sincerity that his company sells and produces the best product, and there is none other equal to it. Likewise, in the selling field, a salesman must believe in his mer-

chandise and show enthusiasm in order to sell successfully.

So in our Christian life, we should be completely sold on the way of salvation and holy living—so much so that we will be enthusiastic, not passive, about our Christian way of living. The happy Christian is the one who exhibits joy and demonstrates his love for Christ optimistically.

When selling a product, a salesman must have his demonstrator in top condition to be able to sell. In the automobile business it would be difficult to sell an automobile with a faulty part, because performance and dependability are the very reasons why people trade for better cars.

By comparison, there are times when some Christians perform like poor demonstrators for Christ; not deliberately, of course, but at a time when others are watching their lives and making an effort to find Christ as their Saviour. Being saved and sanctified is their testimony, but they lack a real purpose in their lives for the lost humanity around them. The Word of God says, "By their fruits ye shall know them." In fact, if every Christian were to become completely possessed with his experience, I am sure we would see more results and influence for God.

I want to be a good demonstrator for the Lord—sold on His product of holiness—with an optimistic outlook toward life and especially the upbuilding of His kingdom. Attitudes of pessimism could never win a sinner to Christ, but the example of contentment in Him will help to create a sincere desire for the seeker to know God.

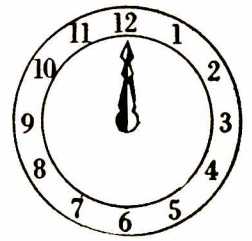
What would happen to the Church of the Nazarene if all her members the world over would suddenly become "sold on" their salvation and the way of holiness? Could we ask ourselves, Am I a good demonstrator for the Lord?

There's at least one form of the Golden Rule every one follows: Give unto others the advice you can't use yourself.—Selected.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end (Daniel 12:4).

The Time of the End

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



RECENTLY a magazine writer said, "Maybe you are bewildered in a topsy-turvy world. If so, you are in a class with a great many others, including many officials."

Four centuries before the birth of Christ, Diogenes said, "Bury me on my face." When asked why, he replied, "Because in a little while the world will be turned upside down."

This is an age of confusion and unrest, national and international frustration. The world is scared, troubled, and wearied.

When a missionary to Africa returned home after twenty-five years in the heart of that dark and sobbing continent, he surprised some friends by saying: "One of the greatest differences between now and twenty-five years ago that I notice is this, that the modern pace has robbed the young man of his smile." There is a strained, almost a struggle-for-life look on people's faces. When you find yourself in a public building or in a large gathering, notice people's facial expressions, and frequently you will see deep-graven sorrow, and often the imprint of bewilderment.

In speaking of the last days in world history the prophet Daniel declared: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time" (Daniel 12:1).

The fulfillment of this prophecy is yet in the future. However there are signs that the "time of trouble" is at hand, even at the door. The shadows of this "time of trouble" have fallen across the threshold of every nation under the sun. There are fearful forebodings everywhere. Nations have such a nuclear and chemical war potential that they could destroy the world within a matter of minutes. Because of this, men's hearts are fearful and troubled.

Notice the significance of the phrase, "the time of the end." The characteristics of this "time of the end" are seen in these words, "many shall run to and fro," and "knowledge shall be increased." We are seeing today great advancement in rapid transportation and a broad increase in knowledge.

In our time science has made discoveries that are startling and world-shaking. Scientific discoveries

during the fifties and in the early sixties are greater, in many ways, than in all the past; and there is no end to great scientific achievements.

In Tokyo, a man was standing on the street corner watching thousands of youth and their elders snake-dancing and crying for the overthrow of the government. With a look of disgust on his face he turned to a friend and asked, "What has gone wrong with our citizens? What is the matter with our generation?"

FBI Director J. Edgar Hoover said: "This nation is hurtling toward a frightful internal crisis. Indeed, I am convinced that we have already reached a crossroads we have been heading for since the beginning of World War II; and that if we fail to admit the deadly nature of this crisis and to meet it quickly and aggressively, we will pay with the life of our republic.

"There is little chance that the dikes of decency and morality in America can long withstand the surging tidal wave of crime threatening our nation unless every citizen, just as in the flood-menaced communities, is willing to pitch in to help stem the tide."

“TELL THEM ... but They Won't Listen!”

By **DORIS SCHUMANN**

IT HAPPENED at Macy's in Kansas City. It was during a busy shopping season and I was standing on the ground floor, wondering what I should look for first.

A voice called out in my direction, "Do you remember me?" I turned, and found myself gazing into the intense eyes of a very well-dressed lady. I would judge her to be in her late twenties. She waited for me to answer her question.

There was something vaguely familiar about her face but I could not recall where I had known her. Recognizing my bewilderment, she continued, "Well, I'm not surprised. I've lost so much weight.

Remember? Kitty Lou Martin? I go by Lou, now. My married name is Harris."

Memories began to unfold in a sort of flash-back fashion. Kitty Lou had been a student in one of our Nazarene colleges only a few short years ago. I was teaching there at the time, and although we weren't closely associated, our paths had crossed over and over again. But wait a minute. Could this really be the same girl I had once known? My, how time and circumstances had altered her appearance!

The white mink collar on her fashionable coat did not soften the tired, taut lines which etched the bitter expression upon a thin but attractive face. "How strange," she mused, "that fate should plan it this way—that someone out of the past should come into my life today, of all days!"

Of course I didn't understand the reason for such a statement, but I realized that Lou was now a very mixed-up and miserable young lady. I don't remember much of my part of the conversation. I only know that I listened intently as she began to unravel her unhappy story.

"I have just come from my lawyer's office," she added. "As a matter of fact, my marriage has terminated as of today. You see, I married a very wealthy Catholic man. I was warned that it would never work out. My parents tried to tell me, and the people I worked with pleaded with me, but I thought love would take care of our differences."

She seemed grateful for the opportunity to unburden her pent-up thoughts. "We had a little girl. She's two now. I don't know what is going to become of us. When you're raised in a Nazarene home, like I was, you can never get away from it," she confessed. "I don't care how many cocktail parties you try to drown yourself in, you never can forget."

I tried to think of some words of consolation. "But, Lou," I said, "you can salvage what is left and begin all over again." She quickly retorted, "There's nothing left to salvage." Not a ray of hope seemed to penetrate the heavy cloud of despair that surrounded her countenance. I urged her to look up a Church of the Nazarene in Kansas City and to seek guidance there.

Then I said, "Lou, I teach a teen-age Sunday school class. Do you mind if I tell them your story?" It was then that she answered piteously, "Tell them—but they won't listen." She was speaking from her own unfortunate experience. And then she was gone.

Those parting words are still ringing in my ears. But surely our young people will listen to one who has tried it and failed. This is the true story of a girl who became entangled in the web of an inter-faith marriage. Only her name has been changed in the telling of it.

What more can I say? Mixed marriages are al-

ways risky propositions. They provide only a shaky foundation for a home, at the most. And Protestant-Catholic weddings are perhaps the most hazardous of all. How necessary and important it is that our youth be informed of these dangers and pitfalls before they become "lost" in the mists of orange blossoms and wedding chimes!

I am sure that Lou has said remorsefully a thousand times over, "If only I had listened—before it was too late!"

The SIN That Eludes the Ledger

By **LOREN E. SCHAFFER**

Pastor, Pineville, North Carolina

WHAT IS the most subtle sin in the Church today? the sin that so few even talk about? the sin over whose commission no one has ever been dropped from membership? the sin that so easily eludes the ledger?

The first of the positive rules or standards of the church as outlined in our *Manual* is directed against this subtle sin—discourtesy. The duty of being "courteous to all men" is binding upon all Nazarenes.

The supreme characteristic of courtesy, the heart of Christianity, and the very instinct of love are "thoughtfulness for others." In Acts 27:3, "Julius courteously entreated Paul, and gave him liberty to go unto his friends . . ." In I Peter 3:8, Peter instructs the Christians to "be courteous."

In these days of stress and strain it is even more important that we hold up this standard of holiness. Those who do will never knowingly wound the feelings of others. They will show respect to superiors, be polite to equals, and kind to those of lesser place or position.

As Christians, we must always be the highest type of ladies and gentlemen. Our feelings must never be placed before the rights of others. Likewise, our rights must never take precedence over the feelings of others! Our spirits must be kept in harmony with the spirit of Christ! We never have a right to be rude or blunt, crude or insulting, tactless or hard.

How often someone is heard to boast of frankness, plainness of speech, and sharpness! Roughness passes for honesty! One may bruise or offend

his brother's soul to deliver his own. Good is done in a bad manner. Frankness outstrips sympathy and compassion. One is in earnest but impatiently so!

Love is the great co-ordinator of all the good and right within us. Love "doth not behave itself unseemly." In the measure that life lacks love it lacks light. Love is courteous even with its enemies and is always a brother even on the battlefield. Love knows not of unloveliness. When unlovely things accompany our Christian service, it is only because we know not love as we should know it; we love not as we ought to love. Love must become the etiquette of our lives. The essence of holiness is pure love, and this must be experienced in the heart and exemplified in the life.

The founders of our church seemed to see clearly that courtesy and Christlikeness go together and can never be divorced. So clearly was this seen that courtesy was the first rule binding upon its membership. Surely it behooves us to beware of the opposites of this grace. Awkward piety, unattractive sanctity, unlovely religiosity, and other forms of discourtesy are not only unchristlike but also unchristian and un-Nazarene!

Real Nazarenes are *courteous* Nazarenes; friendly to all at all times; gracious in manner; cordial, polite, winsome, and winning! They are God's ladies and gentlemen! They know the all-seeing Eye sees the sin that so easily eludes man's ledger. Wherever they are—in church, in business meetings with committees or boards, or in their homes, they are real ladies and gentlemen, for they remember to be "courteous to all men."

A Lesson in

Witnessing

My Own Hospital Experience

By SHARRON LUCKY, Dallas, Texas

"Uncle Bud's hospital experience . . ." was a phrase I heard often while I was in grade school growing up in a Nazarene parsonage. It's strange that I had seldom thought of it again until the day a few months ago when I learned that I was to have a "hospital experience" of my own.

I am convinced that many young Nazarenes grow up as I did—nurtured in a Christian home, shielded by a Nazarene college, hearing often of the value and importance of witnessing, but never realizing its true thrill in their circle of Christian friends and

classmates. For me, this one occasion alone opened a whole new concept of how the world accepts a sincere Christian.

Checking into the doctor's office for the first phase of my experience, the diagnosis, I was asked my husband's occupation. I replied that he was a student, and the minister of music at the First Church of the Nazarene. The receptionist inquired, "That's the church just a few blocks from here, isn't it? Aren't you having a revival now?" Being so surprised at this unexpected interest, I muffled my first opportunity and didn't even invite the lady to the revival. That failure perhaps was an eye opener because I didn't forget it for a long time.

When the diagnosis was complete, I learned that I was going to have to go to the hospital for the first time in my life. This is in itself a frightening ordeal; but once in a while, as in my case, it can be almost hard to explain. The events were genuine enough. Permission was secured for a leave of absence from work; I was checked into the hospital the night before, wheeled into the operating room the next morning, anesthetized, a tourniquet applied, and the operation conducted. After that came a week of convalescence, the signing of insurance papers, my first steps, and house slippers. All of this took place so that a portion of an ingrown toenail could be removed.

It was Thursday night of our week-long revival with Dr. Russell V. DeLong when I checked into the hospital at suppertime. I wasn't at all ill, except for a throbbing toe, and I was very disappointed at the prospect of missing out on the remainder of the services. I also found myself placed in a four-bed ward due to crowded hospital conditions.

Not knowing quite how to conduct myself, I decided to sit up in bed and bemoan my fate to my three wardmates. From that introduction the conversation went directly into talk of our revival, evangelists, churches, and in a short while the mention of our Nazarene camp in eastern Texas.

Again to my surprise, the sweet lady in the far bed told me that her relatives were in charge of our camp at Scottsville and that she spent time with them every summer. She was a Christian of another denomination, but she enjoyed our camps very much. It was evident that she was a heartbroken mother, and before we went to sleep that night she had requested that I help her pray for her sons, who had been brought up in a Christian home and had drifted away from Christ and their church.

As I bleakly looked at the note the nurse put on my glass that said no water or food until noon the next day, my heart was full and my cup was running over because I had won a victory over myself. I was learning to witness.

The next day while I was recuperating from the anesthetic, the nurse came to make things comfortable and noticed my Bible on the nightstand. "That helps, doesn't it?" she said. "I like to read a few verses from the Bible when I get home from work at night." The unspoken testimony of a Bible can never be mistaken. Why hadn't I realized the full impact of that?

Also, in my room was a woman who had undergone several operations within the year. She was suffering intensely, and even though we all sympathized with her, it was evident by her conversation that she was far from God and had little respect for Him or His name. My husband stopped by before church that night to "cheer" me, and as he was leaving, this woman called to him with a humble request that she be remembered in prayer that night. She was remembered, and the next day she was sitting on the edge of her bed and smiling for the first time in weeks. God was helping us to witness.

The last night in the hospital was a high point. The patient wheeled in beside me for minor surgery was an immediate target for my strengthened

boldness. After only a few moments of general conversation I found that she was from a sister holiness church. That entire evening and much of the night was spent in spiritual communion and Christian fellowship.

In forty short hours I learned that there are fellow Christians who need encouragement and burdens shared; there are busy people who nibble at the Word of God for refreshment and long for fuller peace; there are hungry hearts who need their souls and bodies healed. There are even wonderful Christians in the world you would never meet unless you proclaimed your stand for Christ.

As a result of my hospital experience, I was soon walking without a limp, comfortable once more in shoes. But more important, I found it easier to introduce Christ into the conversation at coffee time. I found it easier to take my Bible out on the bus and read it. I found it a joy to tell the men in the supply room at work that I had spent New Year's Eve at church, and was in prayer as the old year chimed out.

There is a lifetime of learning yet to be done but God has taught me one lesson in witnessing.

EDITORIALS

By W. T. PURKISER

A Sure Foundation

Historians of the future (if there is any future) will probably describe this as the "Age of Uncertainty." Ours is a generation without foundations, sure of nothing except that nothing is sure, certain only of its own uncertainty, believing only that there is nothing to believe, and doubting everything but its own doubts.

The modern attack on all certitudes is a three-pronged drive, a triple threat. It is *intellectual*, a pragmatic challenge to all enduring truth. It is *moral*, a relativism which proclaims moral license its god. It is *spiritual*, a "form of godliness, but denying the power thereof" (II Timothy 3:5).

IN COMPLETE CONTRAST to all of this confusion, the Apostle Paul proclaims a glorious fact: "The foundation of God standeth sure" (II Timothy 2:19-21). Isaiah had said it before: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (28:16).

Here is one of Paul's favorite metaphors: the Church as a temple, the apostles and prophets who gave us the Word of God as the foundation, and

Jesus Christ himself the Chief Cornerstone. The temple has both a *seal* (v. 19) and a *service* (v. 20), and rests upon a foundation which can never be shaken.

It is interesting to note the five points of certainty the inspired writer here lists. There may be others, but these are five things of which we can be absolutely sure.

FIRST, we may be sure of God's loving *care*. "The Lord knoweth them that are his." "Knowing" is not used in the sense of having information about, but with the idea of having regard for, caring for His own.

All Christian assurance starts here. Upon this foundation we may build with courage in facing the uncertainties of the future. Not "what the future holds" but "who holds the future" is what really matters. It will always be true that God works in all things for good to them that love Him (Romans 8:28).

THEN we may be sure of *conversion*—deliverance from all iniquity. One side of the seal is, "The Lord knoweth them that are his." It is a great pity that many who talk much about the one side do not read the other: "Let every one that nameth the

name of Christ depart from iniquity." One side is privilege; the other is responsibility.

In the face of a great revival of religious "double-talk" in our day, the Bible affirms with unqualified clarity, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4).

WE MAY ALSO be sure of *consecration*—God's call to separation. Here we turn from the seal to the service of the temple. Not all the vessels honor the Lord of the temple. But "if a man therefore purge himself from these"—these false teachings, this iniquity, everything which would dishonor the temple of God—"he shall be a vessel unto honour" (v. 21).

It may never be forgotten that consecration means separation. True, it is a double separation—from all which defiles, and to the Lord and His service—but there is no consecration in the Biblical sense without a total death to sin in all its forms.

AGAIN, we may be sure of *cleansing*—Christ's sanctifying lordship. The separated vessel will be sanctified by the indwelling Spirit. This parallels the great truth of Ephesians 5:25-27: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

FINALLY, we may be sure of *commission*—fitness for the Master's use. The "vessel unto honour, sanctified" is "meet for the master's use, and prepared unto every good work" (v. 21).

This is the divine order: separation, sanctification, service; consecrated to God, cleansed by the Spirit, commissioned for Christ. The human side is consecration; the divine side is cleansing; and the area of divine-human co-operation is commission.

Holiness means all three. There are too many in our day about one-third or even two-thirds sanctified. But nothing less than the whole will do. "Faith without works is dead" (James 2:20).

Thank God for a sure foundation, for certainties that stand the tests of time. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).

The Abomination of Desolation

It has been said that the coldness, the indifference, the deadness, and the heartlessness of professing Christians are "the abomination of desolation"

.....
It is no sin to be tempted, but to be overcome.
—William Penn.
.....

Let Me, Lord

Let me lift my neighbor's burden;

Let me lift his heavy load.

Let me suffer with the wounded;

Let me share his weary road.

Let me lead a soul from darkness;

Let me radiate Thy light.

Let me spread its beaming brilliance;

Let it pierce sin's dismal night.

Let me preach divine deliverance;

Let me teach men of Thy love.

Let me sow the seed eternal;

Let me guide to goals above.

Let me tell the truthful tidings;

Let the Saviour speak thro' me.

Let me find a way of winning—

Let me witness, Lord, for Thee!

By JACK M. SCHARN

standing "where it ought not." While this is adapting a strong scriptural phrase to other use, it presents a truth we cannot deny.

The factors which really determine what a church is and amounts to are not from the outside. That there should be coldness, indifference, deadness, and heartlessness outside the church is not surprising. It has always been so, and always will be so. But when the abomination of desolation stands where it ought not, then those who love the Lord and His Church may well pause to ponder and pray.

IT IS SO EASY to surrender to the attitudes and spirit of the age in which we live. Yet the Church has not been called to mirror its age, but to mend it. In place of spiritual coldness, we must have the fire of a holy passion. Instead of indifference, we must know the grip of a deep concern. Instead of deadness, we must thrill with the life of the Spirit.

And, rather than heartlessness, our attitudes and spirit must be those of whom it was said in an early day of Christians, "Behold, how they love one another!" Unfortunately, if and when the world today listens to voices from the Church, it is far more apt to say, "Behold, how they criticize, complain against, and slander one another!" Cynical suspicion has always been one of the marks of a carnal heart. Christians are born for better things. We must take care that with us the "abomination of desolation" does not stand where it ought not.

THE CHURCH AT WORK

LATE NEWS

Telegrams . . .

Bethlehem, Pennsylvania—The sixth annual assembly of the Philadelphia District in session May 7 to 9, at Sunbury, Pennsylvania, Dr. G. B. Williamson presiding, paid tribute to the integrity and able leadership of Rev. William C. Allshouse, district superintendent. His report, for the sixth time, noted substantial gain in memberships and finances. Because of real physical problems and demands of the office, he tendered his resignation, which was accepted with regret. The love and appreciation of the district are reflected in the spontaneous offering of \$2,000 cash and pledges, plus full salary and house utilities for three months, and elected him a delegate to the 1964 General Assembly. Rev. James E. Hunton, pastor of First Church, East Liverpool, Ohio, elected his successor on the third ballot; enthusiastically received. District united; moves forward.—F. D. Ketter, Senior, Reporter.

Lubbock, Texas—Fifty-fifth Abilene District Assembly meeting in Lubbock, Dr. H. C. Powers presiding, re-elected Rev. Raymond W. Hurn as district superintendent for a three-year term with near-unanimous vote. Given for foreign missions, \$100,468, or 11.2 per cent of the total \$891,368 raised. Received on profession of faith, 412; new churches organized in Burseson, Spur, and Amarillo, bringing total to 9 for the quadrennium. Seven pastors ordained to the ministry. Rev. and Mrs. Lee Eby, missionary appointees, flew from the assembly direct to New Guinea.—James Robertson, Reporter.

Nampa, Idaho—The fifty-first annual Idaho-Oregon District Assembly convened May 9 in College Church, with our esteemed general superintendent, Dr. Samuel Young, presiding. The unique ministry of Dr. Young, coupled with the Spirit's anointing, gave an air of victory to the entire assembly. Our much-appreciated district superintendent, Rev. I. F. Younger, gave a very encouraging report, citing among a number of achievements that this past year saw an all-time record in money raised for all purposes, a total of \$732,923, and of that amount, \$81,579 was given for general purposes. After giving his report, Brother Younger was re-elected for his

twelfth consecutive year with a nearly unanimous vote. One of the high points of the assembly was the organization of three new churches on the district—McCall, Idaho Hill View, and Weiser, Spanish Mission. Lowell G. Henske and Clayton Bonar were ordained by Dr. Young in a very impressive service on Friday evening which brought the assembly to a fitting close.—Frank R. Olson, Reporter.

Alexandria, Louisiana—Mr. Chester Pickens, who has served for many years on the Louisiana District Advisory Board, was injured in an automobile accident April 23, and died on Wednesday morning, April 24. He was a great friend of our church—local, district, and general. His home-going was a terrible shock and tremendous loss to all of us. He is survived by his wife, Mae Pickens, of Trailer Exchange Colonial Courts, Alexandria, Louisiana.—T. T. McCord, District Superintendent.

Seattle, Washington—The Washington Pacific District Assembly, guided and inspired by Dr. V. H. Lewis' ministry, elected Rev. Bert Daniels on second ballot as new district superintendent. Memorial service conducted Wednesday evening included presentation of a brochure summarizing nineteen years of Dr. B. V. Seals' work as district superintendent. Since the district began, churches have increased from 35 to 66; membership from 2,056 to 5,166; Sunday school enrollment from 3,699 to 13,156; total giving from \$207,000 to \$931,585; total property from \$270,890 to \$4,293,564. District Treasurer John Wordsworth introduced as a fitting memorial to this man of such stature, spirit, and vision the plan to name and develop the District Campground into the "B. V. Seals Memorial Park." Memorial funds being subscribed by churches and individuals total \$37,000 to date.—J. C. Pufts, Reporter.

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Rev. Lee C. Bates, retired elder of the Arizona District, died April 21. He is survived by his wife, Lila, of the home address, 2934 East 19th Street, National City, California.

After serving nearly nine years as pastor of the church at Ossian, Rev. C. E. Pasko has resigned and accepted the call to pastor the church in Yorktown, Indiana.

Monday, June 24, will mark the fiftieth wedding anniversary of Rev. and Mrs. A. D. Fritzman, missionaries to India from 1908 to 1932. They will be glad to receive friends at their home, at 127 Asbury Avenue, Wilmore, Ken-

tucky, on Sunday afternoon of June 23. They have three sons: David, of Barcelona, Spain; Leslie, of Bellefontaine, Ohio; and Kenneth, of Detroit, Michigan; also seven grandchildren and one great grandchild.

Rev. Carl W. Bunch of Ardmore, Oklahoma, was recently elected president of the Ministerial Alliance Association of that city for 1963 and 1964.

Rev. Glenn I. Lord, pastor of First Church in St. Paul, Minnesota, was recently elected president of that city's Association of Evangelical Ministers. He was also selected to represent that organization at the annual convention of the National Association of Evangelicals held this spring at Buffalo, New York.

HOME MISSIONS

ROY SMITH, Secretary

Father's Day Reminder

On Father's Day each year in most of our churches something is said about the General Church Loan Fund, the "Savings Bank of the Church." Through this fund, built mainly by savings deposits from individuals and churches, loans are made each year to scores of churches that otherwise would be unable to build. Savings deposits now total \$1,350,000. When you make a deposit in the General Church Loan Fund, you receive a reasonable interest return and you have the satisfaction of knowing your money is working for the Lord.

Your pastor will be giving you a sheet of information about the General Church Loan Fund. Read it carefully and send in a deposit this month. Approved applications on hand amount to more than \$100,000 above our present funds.

If you do not receive the information sheet in your church, write to the Division of Church Extension for literature giving full details.

"Samoa Diary"

One of the missionary reading books for 1963-64 takes you to a little-known land administered by the United States—American Samoa in the South Pacific. You will relive with Missionary Jarrell Garsee the events surrounding his appointment to a brand-new mission field, the preparations for leaving, the excitement of arriving in a new land, and the many things that occur in adjusting to a new way of life.

You will vividly see the Samoan people, their homes, and their culture. You will witness the advance of the gospel as the work begins to grow. You will realize what it means to be the only Nazarene missionaries responsible for an outpost of the church. Be sure to read *Samoa Diary* as soon as you can get the book.

News from the Garsees

"These are increasingly good days in our work, we feel. On March 21 we had the highest regular attendance in our Sunday school to date, fifty-nine. March 31 we baptized eighteen people in the ocean in a very impressive and spiritual service. On Palm Sunday, April 7, we dedicated five babies, had fifty in Sunday school, and then had forty present on Good Friday night for a good devotional service. On Easter Sunday, April 14, we had fifty-two in Sunday school, took up an offering for missions of \$106.29, and took in eight new members by profession of faith."

American Samoa in Pictures

Many missionary societies, young people's societies, and other church groups will want to "see" Samoa more vividly after reading the new book by Rev. Jarrell W. Garsee. The trip is somewhat expensive, but you can see the Garsees at work, visit their home, see the *fale* in which services are held, and hear our Samoan Nazarenes singing in the Samoan language. The new filmstrip on our work in American Samoa is available, in full color, and complete with tape-recorded narrative. Order it now for use in your society. Rental is only \$2.50 for both filmstrip and tape. It may also be secured in 2" x 2" slides. Write to the Department of Home Missions, 6401 The Paseo, Kansas City 31, Missouri.

Other sets of overseas home mission field slides are in process of complete revision in this attractive new form. Announcement will be made as soon as they are ready for your use.

Picture shown herewith is the inside of the very beautiful sanctuary of our new church at Port Alberni, British Columbia. It was my privilege to be present and bring the dedication message on April 14. The construction of this beautiful building is almost a miracle. It will seat 250 people and has a three-bedroom, adjacent parsonage apartment with a full basement under the complete structure. It was built at a cost of less than \$20,000 and is conservatively valued at \$55,000.

The house was filled with Nazarenes and friends at the afternoon dedication service. The mayor and the entire city council were present for the service. Rev. Bruce M. Fleming, a graduate of our Seminary, is the pastor and it was under his direction that the work was so splendidly accomplished.

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

Nazarene Chaplains in Active Duty:

AIR FORCE

CHAPLAIN (Lt Col) CLAUDE L. CHILTON
48th Tactical Fighter Wing, Box 95
APO 179 New York, New York
CHAPLAIN (Lt Col) JOHN T. DONNELLY
O.M.S., Box 104
Amador Air Force Base, Texas
CHAPLAIN (Capt) SHURAL G. KNIPPERS
32 Ftr Sqdn, USAFE, Box 395
APO 292 New York, New York
CHAPLAIN (Lt Col) EVERETT D. PENROD
2818th Air Base Wing (Box 1245) SFB
Wentworth Air Force Base, California

U.S. ARMY

CHAPLAIN (Capt) CURTIS R. BOWERS
Hq Co. 16th Sig Bn
APO 39 New York, New York
CHAPLAIN (Capt) LELAND R. BUCKNER
Post Chaplains Office
Fort Leonard Wood, Missouri
CHAPLAIN (Capt) CALVIN G. CAUSEY
Hdq. 68th Armor, 2nd MTB
APO 34 New York, New York
CHAPLAIN (Capt) EARL A. KEENER
12th Evacuation Hospital
Fort Ord, California
CHAPLAIN (Major) CLIFFORD E. KEYS, JR.
Detachment "M" (Provisional) KMAG
APO 301 San Francisco, California
CHAPLAIN (Lt Col) GEORGE C. LAURIE
Office of the Post Staff Chaplain
Fort Stewart, Georgia
CHAPLAIN (Major) WILLIAM A. MARTIN
101st Airborne Division, 1st Abn Btl Gp, 501 Inf
Fort Campbell, Kentucky
CHAPLAIN (Lt Col) JAMES E. MORRIS
Post Chapel, Fort Shafter
APO 958 San Francisco, California
CHAPLAIN (Major) CONLEY D. PATE
Hq & Hq Co. 7th Infantry Division
APO 7 San Francisco, California
CHAPLAIN (Major) LYLE W. ROBINSON
Hqs. 1st BG 30th Inf
APO 36 New York, New York
CHAPLAIN (Capt) ROBERT N. SCHAPPELL
Hq 7th Infantry Division Artillery
APO 7 San Francisco, California
CHAPLAIN (1st Lt) VERNON G. SWIM
Box 9, Fort Baker
Sausalito, California
CHAPLAIN (Lt Col) HERBERT J. VAN VORCE
Sharpe General Depot
Lathrop, California

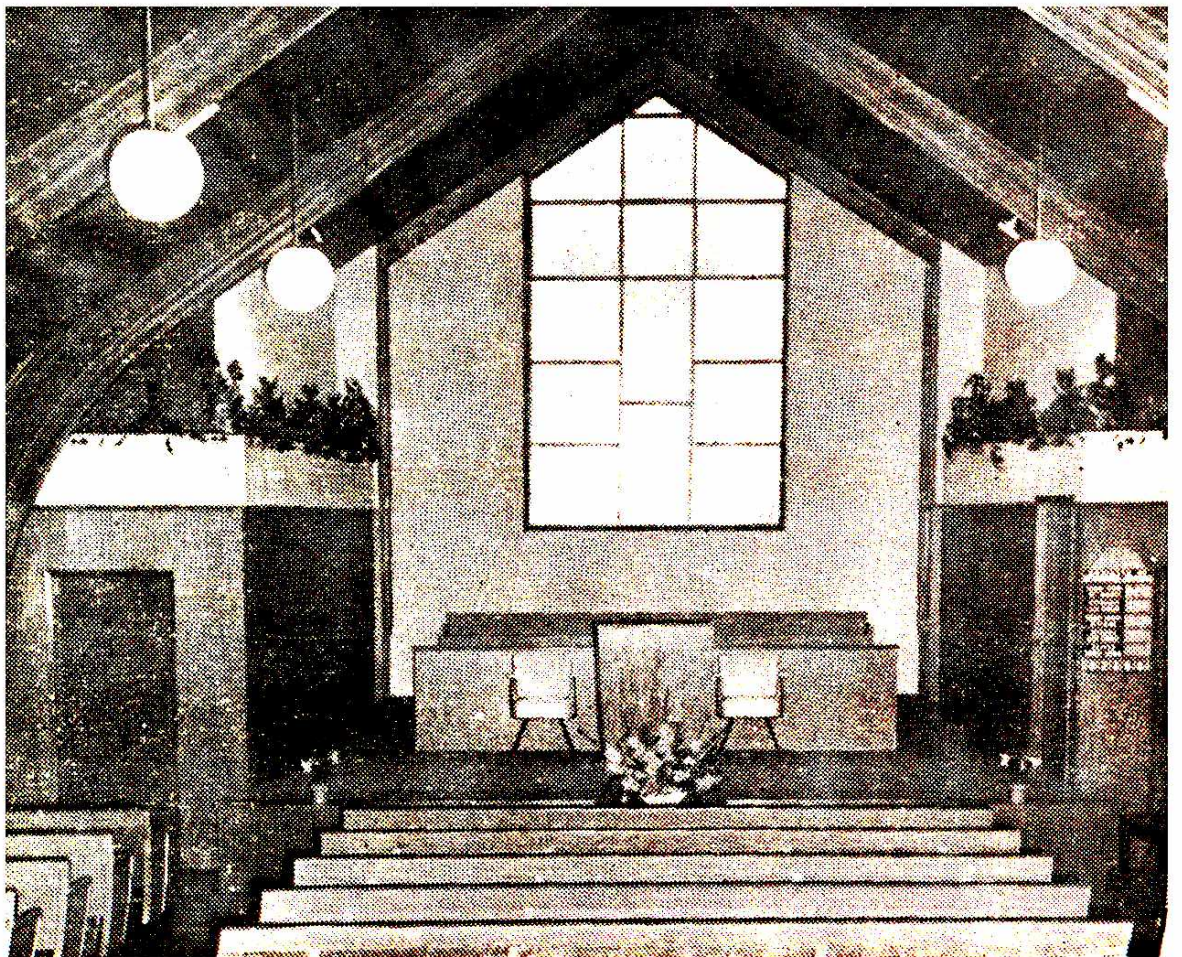
U.S. NAVY

LCDR REGINALD A. BERRY, CHC USN
As Com, Naval Training Center
San Diego 33, California
LCDR LEROY A. BEVAN, CHC USN
Communication-Electronics School Bn
MCRD San Diego 40, California
LT. GERALD W. BLACK, CHC USN
3rd Amph Trac Bn 1st Mar Div (Rein) FMF
Camp Pendleton, California
LT. VELDON B. DOBBS, CHC USN
Chaplains Dept., Bldg 3, Rm 115-A
USNTO Great Lakes, Illinois
LCDR L. W. DODSON, JR., CHC USN
Force Chaplains Office, Force Troops FMF
Camp Lejeune, North Carolina
LT. CLIFFORD FISHER, CHC USNR
TACB No. 11
FPO San Francisco, California
LT. DUDLEY C. HATHAWAY, CHC USNR
Staff, Com Des Squadron TWO
FPO New York, New York
LT. JOHN A. HATHAWAY, CHC USNR
COMDESRON - FOUR
FPO New York, New York
LCDR WM. WYLAND HUFFMAN, CHC USN
U.S. Naval Station, Navy 926, Box 159
FPO San Francisco, California
LCDR ALBERT S.M. KIRKLAND, CHC USN
U.S. Naval Hospital
Pensacola, Florida
LCDR ELVIN D. LEAVELL, CHC USNR
U.S.S. COLUMBUS (CG 12)
FPO San Francisco, California
LT. HARLAN H. SHIPPY, CHC USNR
12th Mar Regt. 3d Mar Div (Rein) FMF
FPO San Francisco, California
LCDR HENRY W. STROMAN, CHC USN
U.S.S. TICONDEROGA (CVA 14)
FPO San Francisco, California

VETERANS' ADMINISTRATION

CHAPLAIN WILLIAM M. MacKAY
Veterans' Administration Hospital
Danville, Illinois
CHAPLAIN ARCHEL R. MEREDITH
Veterans' Administration Center, Box 227
Wadsworth, Kansas
CHAPLAIN CLAUDE A. STEELE
Brentwood Hospital, V.A. Center
Wilshire and Sawtelle Blvds.
Los Angeles, California

These are our chaplains, and they would appreciate hearing from pastors, parents, or friends of service personnel who are stationed at their bases. Feel free to write to them, or to us, giving complete military addresses for those individuals who would like to have the literature of the church. *It is your responsibility* to let us know when they enter active military service, and to



keep us informed of any changes of address for them. *Our service is limited by the information that we receive from our people.* Write to:

NAZARENE SERVICEMEN'S COMMISSION

6401 The Paseo, Kansas City 31, Mo.
Paul Skiles, Director

1963 Honorary Degrees

Nazarene colleges have conferred fourteen honorary degrees during the commencement season just past.

Bethany Nazarene College honored its assistant to the president, Curtis Smith, and District Superintendent J. T. Gassett of the Northwest Oklahoma District, with the doctor of divinity degree.

Eastern Nazarene College conferred the honorary doctor of laws degree upon Dr. Ellwood A. Voller, president of Roberts Wesleyan College.

Northwest Nazarene College climaxed its fiftieth anniversary observances with honorary doctorates of divinity to District Superintendent Roy F. Stevens of Minnesota, General N.F.M.S. President Louise Robinson Chapman, *Conquest* Editor J. Fred Parker; the doctor of laws degrees to Willamette President G. Herbert Smith, and laymen and board of regents' members Gordon Olsen and John E. Wordsworth.

Olivet Nazarene College, with a graduating class totaling 165 seniors, conferred the doctor of divinity degree upon District Superintendent Arthur C. Morgan of Northwest Indiana.

Pasadena College conferred the degree of doctor of letters upon Nazarene Missionary William Sedat, and the degree of doctor of divinity upon Rev. J. W. Ellis and Rev. J. George Taylorson, pastors respectively of Pasadena First and Pasadena Bresee Nazarene churches.

Trevecca Nazarene College conferred the doctor of divinity degree upon Rev. L. S. Oliver, superintendent of the Alabama District.

Wesley's 225th Anniversary

Rev. Rob L. Staples, who will be teaching in the Department of Religion at Bethany Nazarene College, Bethany, Oklahoma, received a doctor of theology degree on May 24 at the Pacific School of Religion. The subject of his dissertation was: "John Wesley's Doctrine of Christian Perfection: A Reinterpretation."

By coincidence, Mr. Staples received his degree on the 225th anniversary of Wesley's evangelical conversion, or his experience at Aldersgate on May 24, 1738.

Dr. Staples is a graduate of Trevecca Nazarene College and the Nazarene Theological Seminary, class of 1954. He pastored at Bakersfield, three years, and at Hayward, California, five years. —N.I.S.

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A man is as big as the things that annoy him.
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TOPIC FOR JUNE 9:

**Topic for June 9:
A Total Stewardship**

SCRIPTURE: Acts 2:42-47; 4:31-35; Romans 14:12 (Printed: Same)

GOLDEN TEXT: *Whatsoever ye do, do all to the glory of God (I Corinthians 10:31).*

The printed passages come from the very history of the Church. Two cautions must be given regarding the pooling of resources and sharing equally from a common fund. First of all, this was not compulsory for all Christians. While Ananias and Sapphira were tragically condemned for not contributing the full price of their sale, it was because they had lied about it rather than because they withheld a certain amount. Peter acknowledged that there was no compulsion laid upon them to make the donation, saying that it was theirs as long as they chose to keep it.

Second, this must not be construed as the pattern to follow in order to become a steward of God. In this sense there have been few who have practiced a "total stewardship." There is no intent on the part of the author of Acts to lay down patterns for action.

The New Testament is not a rule book. The Early Church did whatever was necessary to support its program and to care for its members in emergencies. Doubtless many of the members remained at Jerusalem following Pentecost because they had become Christians. They had to be supported until work could be found. Some Jerusalem Jews may have suffered the loss of jobs when they renounced not only the sinful life but also their nationality by accepting Christ as the Messiah. At any rate, the "community of goods" in the Jerusalem church was a program designed to meet the needs thrust upon it. This church continued to be a poverty-stricken group. Years later, near the close of Paul's active ministry, he brought an offering to the church from the churches in Asia. In fact, it was this offering which brought him back to Jerusalem, at which time there occurred his arrest and subsequent years of imprisonment at both Caesarea and Rome.

Total stewardship does not mean total giving. All of one's possessions must be available if one's loyalty to the cause demands it, even as the martyr refrains not from giving his life if necessary. But giving where there is no need, or giving beyond the limit of need, is both wasteful and unwise. A millionaire whose tithe would more than support his local church could well seek other needy areas for his money lest the power of his money exert too strong an influence upon the policies of his home church and the other members neglect to give their comparatively small offerings.

In still another sense total stewardship does not mean total giving. The man who neglects his family because of the largeness of his offerings is indeed a poor steward of what has been

entrusted to him. Total stewardship is responsible stewardship, meeting one's obligations both to God and to man. Reasons for not giving to the church are hard to come by under this kind of stewardship. Reasons for giving to the church are compelling under this kind of stewardship.

District Assembly Information

NEVADA-UTAH, June 12 and 13, at the church, 1076 Indiana St., Salt Lake City, Utah. Rev. Kenneth Burton, pastor. General Superintendent Powers. (N.F.M.S. convention, June 10; S.S. convention, June 12; N.Y.P.S. convention, June 14.)

NEW ENGLAND, June 19 and 20, at Eastern Nazarene College, 12 E. Elm St., Wollaston, Massachusetts. Dr. T. E. Martin, pastor. General Superintendent Williamson. (N.F.M.S. convention, June 18.)

NORTHEAST OKLAHOMA, June 19 and 20 at First Church, "F" Street at Elmira, Muskogee, Oklahoma. Rev. George Lake, pastor. General Superintendent Vanderpool. (N.Y.P.S. convention, June 17; N.F.M.S. convention, June 17.)

SOUTH DAKOTA, June 19 and 20, at the church, 714 S. Minnesota, Mitchell, South Dakota. Rev. James Ranum, pastor. General Superintendent Lewis. (S.S. convention, June 19; N.F.M.S. convention, June 18; N.Y.P.S. convention, June 17.)

CANADA ATLANTIC, June 20 and 21, at the church, 156 Fitzroy, Summerside, Prince Edward Island, Canada. Rev. Phillip Chatta, pastor. General Superintendent Benner. (N.F.M.S. convention, June 18.)

Directories

GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules for 1963

HARDY C. POWERS:

Nevada-Utah	June 12 and 13
Southwestern Ohio	July 3 and 4
Chicago Central	July 18 and 19
Northwest Oklahoma	July 24 and 25
Kansas	July 31 to August 2
Northwestern Illinois	August 15 and 16
Minnesota	August 29 and 30
Joplin	September 18 and 19
North Arkansas	September 25 and 26

G. B. WILLIAMSON:

New England	June 19 and 20
Maine	June 26 and 27
Michigan	July 10 to 12
Eastern Michigan	July 17 and 18
Eastern Kentucky	July 24 and 25
Dallas	August 1 and 2
Wisconsin	August 8 and 9
Tennessee	August 21 and 22
Louisiana	August 28 and 29

SAMUEL YOUNG:

Canada Central	June 27 and 28
Northwestern Ohio	July 10 and 11
Pittsburgh	July 18 and 19
Illinois	July 24 to 26
Virginia	August 3 and 9
Missouri	August 15 and 16
Northwest Indiana	August 21 and 22
South Carolina	September 11 and 12
New York	September 27 and 28

D. I. VANDERPOOL:

Northeast Oklahoma	June 19 and 20
Nebraska	June 27 and 28
Gulf Central	July 12 and 13
Colorado	July 18 and 19
Iowa	August 7 and 8
Southeast Oklahoma	September 4 and 5
South Arkansas	September 18 and 19

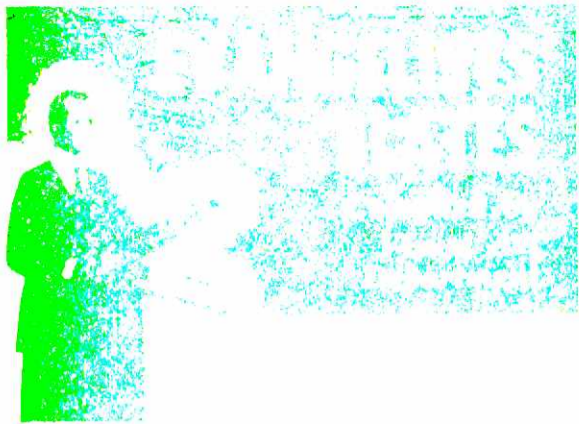
HUGH C. BENNER:

Canada Atlantic	June 20 and 21
Albany	June 25 and 27
Canada West	July 4 and 5
Oregon Pacific	July 17 to 19
Akron	July 31 and Aug. 1
Southwest Indiana	August 8 and 9
Houston	August 21 and 22
Georgia	September 11 and 12
North Carolina	September 18 and 19
Southwest Oklahoma	September 25 and 26

V. H. LEWIS:

South Dakota	June 19 and 20
North Dakota	June 27 and 28
West Virginia	July 4 to 6

Northeastern Indiana July 10 to 12
 Central Ohio July 17 to 19
 East Tennessee July 25 and 26
 Kentucky August 8 and 9
 Indianapolis August 21 and 22
 Kansas City August 28 and 29



Preachers:

A to C

Abla, Glen W. % Publishing House*
 Albright, J. C. 592 Lincoln Ave., Saugus, Mass.
 Richmond, Maine May 23—June 2
 Allen, Arthur L. 51 E. Main St., Yarmouth, Maine
 E.N.C. Zone College Tour June
 Allen, Jimmie (J. A.). % Publishing House*
 Camden, Tenn. June 5-16
 Mesquite, Tenn. June 19-30
 Applegate, Nellie T. 742 Elysian Ave., Toledo 7,
 Ohio
 Aycock, Jarrette and Dell. Preacher and Singer,
 % Publishing House*
 Manassas, Ga. June 3-9
 Mansfield, Mo. June 14-23
 Battin, Buford. 3015 47th St., Lubbock, Texas
 Edmonton, Alberta May 29—June 9
 Blackfalds, Alberta June 12-23
 Beaty, B. K. Route 4, Taylorville, Ill.
 Bebout, R. E. 1873 Channel Drive, Ventura, Calif.
 Bender Evangelistic Party, James U. P.O. Box
 8635, Sulphur Springs, Fla.
 Marlinton, W.Va. May 29—June 9
 Greenville, Tenn. June 12-23
 Bennett, R. Lee. 339 N. Second St., Scottsburg,
 Ind.
 Bet-tolets, The Musical (Fred and Grace). 1349
 Perkiomen Ave., Reading, Pa.
 Dixfield, Maine June 5-9
 Freeport, Pa. (Interdenominational) June 17-23
 Bettcher, Roy A. 3212 Fourth Ave., Chattanooga,
 Tenn.
 Morristown, Ind. May 31—June 9
 Crowley, La. (Acadia Camp) June 21-30
 Bierce, Joseph. 224 South 17th St., Terre Haute,
 Ind.
 Bishop, G. Preston. 1542 Picardy Circle, Clear-
 water, Florida.
 Sandstone, Minn. June 9-19
 Mattoon, Wis. June 20-30
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
 Pineville, La. (McVey Mem.) May 29—June 9
 Blythe, Ellis G. 225 Ludlow, Springfield, Ohio
 Ft. Lauderdale, Fla. (Riverland Rd.) June 4-9
 Jacksonville, Fla. (Faith) June 16-23
 Boggs, W. E. % Publishing House*
 Garland, Tex. May 23—June 2
 Hiwassee, Ark. June 6-16
 Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
 Bowman, Russell. 2719 Morse Road, Columbus,
 Ohio
 Bowsher, O. W. 146 Losee, Cygnet, Ohio
 Eradley, Earnest R. 20 17th St., Lowell, Mass.
 Brand, Willis H., and Wife. Evangelist and Musi-
 cians, P.O. Box 332, Fort Wayne, Ind.
 Harrison, Ohio (C.M.A.) June 6-16
 International Falls, Minn. June 20-30
 Brannon, George. 4105 N. Wheeler, Bethany, Okla.
 Coalgate, Okla. May 22—June 2
 Bridgwater, R. E. and Dorothy. 116 Wolfe Ave.,
 Colorado Springs, Colo.
 Brown, Charles. 212 Clay St., Dayton, Ky.
 Brown, J. Russell. % Publishing House*
 Idaho-Oregon Dist. June
 Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
 Brown, W. Lawson. Box 785, Bethany, Okla.
 St. Joseph, Mo. (Southside) .. May 22—June 2
 Vidor, Tex. June 5-16
 Browning, John R. 606 Dingess St., Logan, W.Va.
 Bryan, John "Benny." % Trevecca Nazarene Col-
 lege, Nashville 10, Tenn.
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 Grove City, Pa. (First) May 29—June 9
 Falmouth, Ky. June 12-23
 Burton, C. C. 412 Monticello St., Somerset, Ky.
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colo-
 rado Springs, Colo.

Cargill, Porter I. 6905 N.W. 41st, Bethany,
 Okla.
 Carleton, J. D., and Wife. Preacher and Singers,
 % Publishing House*
 Carlisle, Harold G. P.O. Box 302, Moody, Texas
 Greenville, Tex. (Peniel) May 29—June 9
 Carroll, Morgan. Box 42, Vilonia, Ark.
 Carter, E. L. Bluford, Ill.
 Casey, H. A. and Helen. Preacher and Singers,
 % Publishing House*
 Caudill, Virgil R. Route 3, Troy Rd., Springfield,
 Ohio
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill.
 Havana, Ill. June 3-9
 Danville, Ill. (Chalfant Mem.) ... June 12-23
 Chapman, C. L. 415 S. Mill St., Olney, Ill.
 Chapman, W. Emerson. % Publishing House*
 Chatfield, C. C. and Flora N. Evangelists and
 Singers, % Publishing House*
 Terre Haute, Ind. (Southside) .. May 22—June 2
 Clark, Eddie. Route 1, Colona, Ill.
 Clark, Gene. 104 Waddell St., Findlay, Ohio
 Warren, Ohio (Morgandale) June 13-23
 West Portsmouth, Ohio June 24-30
 Clark, Ronald E. 135 Shannon Ave., E., West
 Carrollton, Ohio
 Manchester, Ohio May 22—June 2
 Lebanon, Tenn. June 5-16
 Cochran, Richard H. 102 Cora, Dexter, Missouri
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
 Condon, Robert. % Publishing House*
 Cook, Charles T. 433 Plum St., Albany, Ind.
 Cooper, Marvin S. 1514 N. Wakefield St., Arling-
 ton 7, Virginia
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Cox, C. B. 1322 N. First Ave., Upland, Calif.
 Fitzgerald, Ga. (1st) June 2-9
 Gary, Ind. (1st) June 16-23
 Cox, David M. 1857 Walker St., Cincinnati, Ohio
 Covington, Ky. (Eastside) June 23-30
 Crabtree, J. C. 1506 Amherst Rd., Springfield,
 Ohio
 Langley, S.C. (Calvary) June 11-16
 Bennettsville, S.C. June 17-23
 Cravens, Rupert. 823 N. Kramer Ave., Lawrence-
 burg, Tenn.
 Lawrenceburg, Tenn. June 10-18
 Crews, H. F. and Mrs. Evangelist and Singers,
 % Publishing House*
 Crider, Marcellus and Mary. Evangelist and Sing-
 ers, Route 3, Shelbyville, Ind.
 Evansville, Ind. (Bethel) .. May 29—June 9
 Palmyra, Ind. June 12-23

D to F

Darnell, H. E. P.O. Box 929, Vivian, La.
 Baskin, La. (Winnsboro) June 6-16
 Hanover, Pa. (Brethren in Christ) .. June 20-30
 Davis, C. W. and Florence. 1337 Hillcrest, Colo-
 rado Springs, Colo.
 Arvada, Colo. June 27—July 7
 Davis, Ray. % Publishing House*
 Tulsa, Okla. (West) May 22—June 2
 Dayhoff, I. E. Missionary-Evangelist, 2310 E. 9th
 Ave., University Park, Iowa
 Diagonal, Iowa June 2-9
 Muscatine, Iowa June 12-16
 DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks,
 Fla.
 Dennis, Laston and Ruth. Evangelist and Singer,
 % Publishing House*
 Dewey, Merrill E. 12053 Chesterdale Rd., Cincin-
 nati, Ohio
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft.
 Lauderdale, Fla.
 Dobbins, C. H. Yoder, Indiana
 Drye, J. T. % Publishing House*
 Flora, Ill. June 3-9
 Durango, Colo. June 12-23
 Duncan, W. Ray. Waverly, Ohio
 Dunham, L. J. Lake Road, Route 2, Eureka, Ill.
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Easley, Gordon W. % Nazarene Camp, Anadarko,
 Oklahoma
 Eastman, H. T. and Verla May. Preacher and
 Singers, 2005 East 11th, Pueblo, Colo.
 Edwards, L. T., and Wife. 1132 Ash St., Cottage
 Grove, Oregon
 Elsea, Cloyne. Box 18, Vanburen, Ohio
 Emrick, C. Ross and Dorothy. Evangelist and Musi-
 cian, 600 N. Trumbull, Ray City, Mich.
 Emslev, Robert. Bible Expositor, 200 East & West
 Road, Buffalo 24, N.Y.
 Union Gap, Wash. May 29—June 9
 Worland, Wyo. June 11-16
 Ensey, Lee H. 2094 "F" St., San Bernardino,
 Calif.
 Erickson, A. Wm. (Billy). 994 Gwynn Drive, Nash-
 ville 6, Tenn.
 Cullman, Ala. June 5-16
 Gainesville, Fla. (Trinity) June 23-30
 Estep, Alva O. and Gladys. Preacher and Singers,
 Box 7, Losantville, Ind.
 Wyoming, Ill. (1st) May 29—June 9
 Cumberland, Ky. June 12-23
 Eudaley, O. W. 603 S. Second, Marlow, Okla.
 Felten, Harry J. and Wife. Box 87, Leesburg, N.C.

Ferguson, Bobby R. Route 3, Floydada, Texas
 Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton
 20, Ohio
 Files, Gloria; and Adams, Dorothy. Evangelist and
 Singers, Wiley Ford, W.Va.
 Buffalo, N.Y. May 23—June 2
 Columbus, Ohio (V.B.S.) June 10-23
 Finger, Joseph. 6515 Calypso Drive, Orlando, Fla.
 Finger, Maurice and Naomi. Route 3, Lincolnton,
 N.C.
 Finkbeiner, A. J. % Publishing House*
 New Bridge, Ore. May 26—June 9
 Firestone, Orville. 736 E. 43rd St. North, Tulsa
 6, Okla.
 Derby, Kans. June 6-16
 Fisher, C. Wm. % Publishing House*
 Chicago, Ill. (Emerald) June 3-9
 England June 19-30
 Fitch, George L. 124 Elder St., Nampa, Idaho
 Fitch, James S. 4105 Floral Ave., Norwood 12,
 Ohio
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Fleshman, C. E. 139 S. Park Ave., Cape Girar-
 deau, Mo.
 Florence, Ernest E. 1000 S. Cross St., Robinson,
 Ill.
 Charleston, Ill. May 29—June 9
 Aberdeen, Ohio June 12-23
 Fowler Family Evangelistic Party, The Thomas.
 Preacher and Musicians, % Trevecca Nazarene
 College, Nashville 10, Tenn.
 Kleinfeltersville, Pa. (Canaan Camp)
 May 31—June 9
 Niles, Mich. June 13-23
 Fox, Stewart P. and Ruth G. Evangelist and Sing-
 ers, R.D. 2, Box 221, Leesburg, Va.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Freeman, Mary Ann. % 407 N. Clinton St.,
 Bloomington, Ill.
 Harvey, Ill. (V.B.S.) June 3-16
 Manville, Ill. (Camp) June 24—Aug. 15
 French, W. L. Route 1, Emmett, Arkansas
 De Soto, Mo. June 2-9
 Sutton, Ark. June 14-25
 Frogge, Harold C. 201 N-6, Marshall, Ill.
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
 Dexter, Mo. June 3-9
 Moberly, Mo. June 10-16

G and H

Gaines, George A. 2862 La Loma Place, Hillside
 Manor, Riverside, Calif.
 Garvin, H. B. 5920 S.W. 14th St., Plantation
 Isles, Ft. Lauderdale, Fla.
 Gawthrop, Loy A. Box 37, Mansfield, Ill.
 Geeding, W. W. and Wilma. Preachers and Chalk
 Artist, Fletcher, Mo.
 Spooner, Wis. June 6-16
 Spencer, S.D. June 20-30
 Gibbons, Paul. 648 N. Boyer Ave., Gallatin Tenn.
 Gibson, Charles A. 192 Olivet St., Bourbonnais,
 Ill.
 Gilliam, Harold P. Box 25, Juliaetta, Idaho
 Gilmour, A. Alan, 309 Spring St., Jamestown, N.Y.
 Glaze, Harold J. 701 Third St., Hot Springs, Ark.
 Waldron, Ark. (1st) May 29—June 9
 Arkadelphia, Ark. (Shady Grove) .. June 10-16
 Gleason, J. M., and Wife. Preacher and Singers,
 931 N. Mueller, Bethany, Okla.
 Goodall, Haven and Gladys. 22330 Lanark St.,
 Canoga Park, Calif.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Graham, Napoleon B. P.O. Box 385, Tracy, Calif.
 Ivanhoe, Calif. (1st) May 26—June 2
 Griffin, Clarence A. 5829 North 64th Drive,
 Glendale, Ariz.
 Griffith, Walter O. 343 North East St., Moores-
 ville, Ind.
 Grim, Alden D. 10601 N. May, Oklahoma City,
 Okla.
 Guy, Marion O. Route 5, Muskogee, Okla.
 Altus Okla. June 12-23
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Creston, Ia. May 29—June 9
 Hollow Springs, Tenn. June 12-23
 Hamilton, Jack and Wilma. 532 W. Cherokee,
 Springfield, Mo.
 College Park, Md. May 29—June 9
 Oklahoma City, Okla. (Village) .. June 13-23
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings,
 Neb.
 Augusta, Ga. (1st) June 2-9
 Sweetwater, Tenn. June 10-16
 Harley, C. H. Burbank, Ohio
 Loveland, Ohio May 22—June 2
 Wooster, Ohio (V.B.S.) June 10-23
 Harrison, Raymond W. 2401 W. Lake Ave.,
 Phoenix, Ariz.
 Harrold, John W. Box 291, Redkey, Ind.
 Muncie, Ind. June 5-16
 Dixon, Ill. June 19-30
 Hawkins, Alton. 6802 N.W. 45th, Bethany, Okla.
 Hayes, Thomas. % Publishing House*
 Hegstrom, H. E. P.O. Box 8, University Park,
 Iowa
 Ellendale, N.D. (Oakes Camp) June 5-16
 Bismark, N.D. (Dist. Camp) June 24-30

*Nazarene Publishing House, P.O. Box 527, Kansas
 City 41, Mo.

Heriford, Russell W. 7534 E. Young Place, Tulsa, Okla.
 Rawlings, Wyo. May 22—June 2
 Hess, Weaver W. 329 E. Ave. R-7, Palmdale, Calif.
 Hicks, A. M. 336 Norway Ave., Huntington, W.Va. Kannapolis, N.C. (1st) May 30—June 9
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
 Hodgson, Robert E. 6709 N.W. 34th, Box 555, Bethany, Okla.
 Hoeckle, Wesley W. P.O. Box 3338, Corpus Christi, Texas
 Austin, Tex. May 26—June 2
 Hoffman, Daniel C. 5874 Hopkins Rd., Mentor, Ohio
 Bethesda, Ohio May 22—June 2
 Hokada, James T. Route 1, Parkview, Grafton, W.Va.
 Holtzclaw, Paul M. 306 S. Jefferson, Robinson, Ill.
 Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.
 Pickford, Mich. May 31—June 9
 Oxford, Ind. June 16-23
 Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va. Clearfield, Pa. June 13-23
 Ashland City, Tenn. June 25-30
 Hoots, Bob. Box 1, Albany, Ky.
 Richmond, Ky. June 3-10
 Cabin Creek, W.Va. June 17-23
 Hoover, Amos. 1451 Ravine Rd., Vista, Calif.
 Hopkins, L. C. (Lee). Mounted Route, Nampa, Idaho
 House, John W. 1719 W. 19th St., North Little Rock, Ark.
 Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City 22, Okla.
 Hubartt, Leonard G. Route 4, Huntington, Ind. Goshen, Ind. (1st) June 5-16
 Ft. Wayne, Ind. (Nease Mem.) . . June 19-30
 Humble, James W. % Publishing House*
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.
 Smithton, Pa. May 19—June 2

I to L

Ice, Charies and Betty. 8404 Asher Ave., Little Rock, Ark.
 West Gastonia, N.C. May 29—June 9
 Jackson, Miss. (Miss. Dist. Home Mission Tour) June 10-30
 Ide, Charles D. 4875 Aleda, S.E., Grand Rapids, Mich.
 Ide, Glen, Jr., Evangelistic Party, Vicksburg, Mich.
 Ingham, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
 Kane, Pa. June 9-16
 Sandusky, Ohio June 20-30
 Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas
 Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.
 Jackson, R. W. Route 1, Davis Ave. Ex., Nampa, Idaho
 James, Melvin R. 771 Esther St. N.W., Warren, Ohio
 Jaymes, Richard W. 424 E. Sandusky, Bellefontaine, Ohio
 McKeesport, Pa. May 22—June 2
 Archbold, Ohio June 10-23
 Jarrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Johnson, A. G. 1147 Ortega Rd., N.W., Albuquerque, N.M.
 Johnston, Lester. 11510 S. Union, Chicago 28, Ill.
 Jones, A. K. 315 Harmon Ave., Danville, Ill.
 Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. Horseheads, N.Y. May 28—June 9
 Brandon, Vt. June 22-30
 Justice, Eugene S. P.O. Box 586, Ashland, Ky.
 Keith, Donald R. % Publishing House*
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. Greenville, Tex. (1st) June 5-16
 Pahokee, Fla. June 19-30
 Knight, George M. 118 Hughes Ave., Oildale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.
 Mora, Minn. June 4-16
 Langford, J. V. 701 N. First, Henryetta, Okla.
 Lanier, John H. Poplar Street, Junction City, Ohio Shawnee, Ohio (Shawnee Mission). June 2-16
 Ft. Wayne, Ind. (Friends) June 19-30
 Lanterman, R. S. % Publishing House*
 Law, Dick and Lucille. Preachers and Singers, % Publishing House*
 Ft. Wayne, Ind. (Grasmere Hts.) May 27—June 2
 Amarillo, Tex. (North Beacon) . . June 12-23
 Leichtys, The Singing (Elvin, Marge, Dianne, and Don). Evangelist and Singers, % Publishing House*
 Plymouth, Ind. June 2-9
 Leih, John. 25319 Terry Lane, Hemet, Calif.
 Leonard, James C. 223 Jefferson St., Marion, Ohio
 Hebron, Ohio May 22—June 2

Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.
 Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.
 Lewis, Ellis. 6706 N.W. 31st St., Bethany, Okla.
 Lewis, Ralph L. % Asbury Theological Seminary, Wilmore, Ky.
 Lipker, Charles H. Route 1, Alvada, Ohio Zanesville, Ohio (Muskengum Valley Camp) June 12-23
 Lykins, C. E. % Publishing House*
 Lyons, James H. P.O. Box 336, Harvey, Ill.

M

MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio
 New Castle, Pa. (1st) June 10-23
 Mack, William. 512 High St., Williamston, Mich.
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, Paul. % Publishing House*
 Independence, Kans. (1st) June 3-9
 Denver, Colo. (Southside) June 12-16
 Martin, Vern. Rt. 1, Box 118, Caldwell, Idaho
 Mayo, Clifford. 516 E. Marlboro, Lubbock, Texas Childress, Tex. June 30—July 7
 McCullough, Forrest. % Publishing House*
 Church Hill, Tenn. June 3-9
 Burlington, Ia. (Dist. Youth Camp) June 17-21
 McDonald, Ray. 5958 Southwind, Houston, Texas
 McDowell, Doris M. 948 Fifth St., Apt. 1, Santa Monica, Calif.
 McFarland, C. L. Box 245, Michigantown, Ind.
 McGuire, W. M., and Wife. % Publishing House*
 Stouffville, Ont. (United Missionary) June 3-16
 Listowel, Ont. (United Missionary) . June 20-23
 McMahon, Louis O. % Publishing House*
 Santa Maria, Calif. (Highlands) May 29—June 9
 McNaught, J. Austin. 940 "B" St., Sweet Home, Ore.
 McWhirter, G. Stuart. 202 Stewart St., Cordova, Ala.
 Nashville, Tenn. (Waverly Place) May 27—June 2
 Meadows, A. G. 3928 W. Cypress St., Phoenix, Ariz.
 Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood, Ohio
 Kingman, Ind. June 2-9
 Berne, Ind. (V.B.S.) June 10-23
 Meighan, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio
 Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
 Bryan, Tex. June 5-16
 Bowie, Tex. June 19-30
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Monroe, La. May 29—June 9
 Inez, Ky. (Grace) June 12-23
 Miller, Harold F., Sr. 307 Townsend Ave., Lake Wales, Fla.
 Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
 Ponca City, Okla. (Westside) May 30—June 9
 Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
 Ashland, Ky. (Grace) May 29—June 9
 Tuscaloosa, Ala. (East) June 10-16
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Millhuff, Charles. % Publishing House*
 Drexel, Mo. May 26—June 2
 Mitchell, H. Dale. 251 Kathryn Drive, Elkhart, Ind.
 Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas
 Moore, Franklin M. Box 302, Castle Rock, Colo.
 Defiance, Ohio (Pilgrim Hol.) June 5-16
 Vincennes, Ind. (Northside) June 19-30
 Moore, Sartell. 7 Ferro-Monte Ave., Kenil, N.J.
 Morgan, J. Herbert and Pansy S. Evangelists and Singers, 334 N. Randolph St., Indianapolis 1, Ind.
 Clarion, Iowa June 5-16
 Norton, M. Kimber. % Publishing House*
 Xenia, Ohio (1st) June 5-16
 Mansfield, Ohio (1st) June 19-30
 Mounts, Dewey and Wavelene. Evangelists and Singers, 123rd St. and Ridgeland Ave., Worth, Ill.
 Mounts, Paul E. P.O. Box 84, Bethany, Okla.
 Okemah, Okla. June 20-30
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 211, Rogers, Ark.
 Columbus, Kans. June 6-16

El Campo, Tex. June 17-30
 Nesseth-Hopson Party. 1267 Ave. A, Battle Creek, Mich.
 Noggies, James R. 717 Kimbal Ave., Grand Junction, Colo.
 Norris, Roy and Lilly Anne. Evangelist and Singers, % Publishing House*
 Auburn, Ill. May 30—June 9
 Confluence, Pa. June 20-30
 Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Texas
 Hope, Ark. May 30—June 9
 Idabel, Okla. June 12-23
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
 Owen, G. Frederick. 820 Manitou Blvd., Colorado Springs, Colo.
 Palmer, "Bob." 1320 Grandview Ave., Portsmouth, Ohio
 Parrott, A. L. 403 S. Main, Bourbonnais, Ill.
 Crown Point, Ind. May 27—June 2
 Monterey, Tenn. June 16-23
 Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o Publishing House*
 Augusta, Ky. May 31—June 9
 Midwest City, Okla.
 (Chapman Mem.) June 14-23
 Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
 Patterson, A. B. Box 568, Abbottsford, B.C., Canada
 Patterson, Walter. 1642 Wilson, Wichita Falls, Texas
 Pemble, Albert R. 125 2nd St., Eau Claire, Wis.
 Pestana, George C. 3 Swan Court, Walnut Creek, Calif.
 Peters, Joseph W. P.O. Box 22, Virden, Ill.
 Phillips, Kermit J. 15118 Mark Twain, Detroit, 27, Mich.
 Cedar Rapids, Ia. (Salvation Army). June 5-15
 Detroit, Mich. (Salvation Army) . . June 19-30
 Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.
 Niagara Falls, N.Y. (1st) June 7-15
 Mercer, Pa. June 21-30
 Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.
 Fairbury, Neb. May 30—June 9
 Mt. Carmel, Ill. June 14-23
 Pittenger, Twyla. Shelby, Ohio
 Wiley Ford, W.Va. June 3-16
 Millington, Mich. June 17-23
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.
 Coatesville, Pa. June 4-16
 Columbus, Ind. (Mt. Nebo E.U.B.) . . June 19-30
 Posey, Lewis A. 122 Palmer St., Albemarle, N.C.
 Potter, Lyle and Lois. Sunday School Evangelists, c/o Publishing House*
 San Francisco, Calif. (1st) June 2-5
 Prentice, Carl and Ethel. Evangelist and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.
 Columbus, Ga. (Downtown) June 7-16
 Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.
 Purkhiser, H. G. 308 E. Hadley, Aurora, Mo.
 Melrose, Mass. (New England Camp) June 28—July 7
 Quinn, L. W. Sunday School Evangelist, 3702 Manchester, Colorado Springs, Colo.
 Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.
 Winnipeg, Manitoba (1st) May 23—June 2
 Rehfeldt, Remiss R. Hilda, Missouri
 West Plains, Mo. June 23-30
 Riden, Kenneth R. 121 E. Main, Cambridge City, Ind.
 Wilkinson, Ind. May 30—June 9
 New Castle, Ind. June 12-23
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Antigo, Wis. June 6-16
 St. Paul, Minn. June 19-30
 Robinson, Paul E. P.O. Box 981, Dayton, Ohio
 Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.
 Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.
 Burnham, Pa. June 2-9
 Atlantic City, N.J. June 13-23
 Rodgers, J. A. (Jimmy), 695 N. Market St., East Palestine, Ohio
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Seymour, Ind. (Peter's Switch, V.B.S.) June 3-16
 Columbus, Ind. (1st, V.B.S.) June 17-30
 Rothwell, Mel-Thomas. 4701 N. Donald Ave., Bethany, Okla.
 Charleston, W.Va. June 9-16
 Terre Haute, Ind. (Free Meth.) . . . June 23-30
 Rushing, Charles and Emma Jean. Preacher and Singers, c/o Publishing House*
 Rust, Everette F. 420 Sherman, Alva, Okla.
 Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

S and T

Scarlett, Don. P.O. Box 48, North Vernon, Ind.
Coshocton, Ohio (Bethel Camp)...June 13-23

Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio

Sears, L. Wayne. 905 S. Lahoma, Norman, Okla.
Caiera, Ala....June 2-9
Jonesboro, Ark....June 13-23

Sellick, R. T. Box 22, Oxford, N.S., Canada
Windsor, N.S....May 30—June 9

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.

Shackelford, H. W. 614 W. Market St., Washington C.H., Ohio
South Shore, Ky....June 3-16

Sharp, L. D. 1026 Dayton St., Wichita, Kansas

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

Shea, Albert J. 4245 Forest Ave., Cincinnati 12, Ohio
Cincinnati, Ohio (Mt. Healthy)...May 29—June 9

Shomo, Philip and Miriam. Preachers and Singers,
% Trevecca Nazarene College, Nashville 10, Tenn.
Anna, Ill....May 22—June 2
Villa Grove, Ill....June 5-16

Sisk, Ivan. Box 17022, San Diego, Calif.

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

Slater, Hugh L. c/o Publishing House*
Wurtland, Ky. (1st)...May 29—June 9

Smiley, Thos. R., and Wife. 342 S. Jackson, Oakland City, Ind.

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

Smith, C. B. Box 505, Vernon, Ind.

Smith, Charles Hastings, P.O. Box 778, Bartlesville, Okla.
Porthsmouth, Ohio (1st)...May 30—June 9
Poteau, Okla....June 13-24

Smith, Ernest D. Strong Maine

Smith, Otis E., Jr. Route 1, Edinburg, Pa.
White River, S.D....June 6-16
Gary, Ind....June 23-30

Smith, Paul R. 305 Central Ave., Spencer, W.Va.

Sommer, Eugene C. 558 S. Maple St., Monticello, Ind.

South, J. W. and Mrs. 743 King St., Gary, Ind.
Gary, Ind. (Black Oak)...May 23—June 2

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.
Thomaston, Ga. (Crest)...June 9-16
Nashville, Tenn. (Tusculum Hills)...June 23-30

Sprows, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.
Athens, Mich....June 1-9
Saginaw, Mich....June 21-30

Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.
Clymer, Pa. (Kenwood)...June 5-16
Scalp Level, Pa....June 17-30

Stafford, Daniel. Box 11, Bethany, Okla.
Rodessa, La....May 30—June 9
Moore, Okla....June 13-23

Stallings, Oscar. 2708 Stallings Lane, Jonesboro, Ark.

Steele, J. J. P.O. Box 1, Coffeyville, Kans.

Steininger, Dwight F. Chalk Artist-Evangelist, 77
Gen. Del., Nashville, Ind.
Osgood, Ind....June 5-16
North Madison, Ind....June 19-30

Stewart, Paul J. P.O. Box 850, Jasper, Ala.
Dayton, Ky. (1st)...June 6-16
Albany Dist. Camp....June 28—July 7

Storey, E. T. 609 North Washington St., Milford, Delaware

Strack, W. J. Box 112, Jefferson, Ohio
Huntingdon, Pa....May 22—June 5

Strahm, Loran. 732 Kingston Ave., Grove City, Ohio

Sturtevant, L. R. Box 535, Connell, Wash.

Swisher, Ralph and Connie. Preachers and Musicians,
722 Heyward St., Columbia, S.C.
Raleigh, N.C....May 27—June 9
Camden, S.C. (Emmanuel)...June 10-16

Tarvin, E. C. California, Kentucky

Taylor, Emmett E. c/o Publishing House*

Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio
Oakwood, Ill....June 3-9

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
Seat Pleasant, Md. (Faith)...May 29—June 9
Woodstown, N.J. (Naz. Zone Camp)
.....June 19-30

Thomas, James W. Box 143, Gravette, Ark.
Garner, Ark....May 22—June 2
Willow Springs, Mo....June 9-16

Trissel, Paul D., and Family. Evangelist and Singers,
341 Emmett St., Battle Creek, Mich.
Otsego, Mich....June 4-9
Hesperler, Ont. (United Missionary)
.....June 11-16

True, Ira L., Sr. 6355 N. Oak St., Temple City, Calif.

Tucker, L. M. 417 Long St., Cambridge, Ohio

Turpel, John W. Route 2, Minesing, Ontario, Canada

U to Z

Underwood, G. F., and Wife. Preachers and Singers,
1934 Westlawn, S.W., Warren, Ohio
Craigville, Va....June 5-16

Van Slyke, D. C. 508 16th Ave. South, Nampa, Idaho

Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.

Wagner, Betty. 1006 E. Oak, Griffith, Indiana, c/o
Robert Cole

Walker, W. B. c/o Publishing House*

Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.

Ward, Lloyd and Gertrude. Preacher and Chalk
Artist, Crystal Arcade, 2710-C Fowler St., Fort Myers, Fla.
Blue Island, Ill....May 30—June 9
Bicknell, Ind....June 12-23

Watson, C. R. Sealy, Texas

"SHOWERS of BLESSING" Program Schedule

June 9—"The Return of Jesus," by
J. E. Williams

June 16—"Someone Is Looking," by
J. E. Williams

June 23—"Life's Enigma," by J. E.
Williams

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.
Springdale, Ark....May 29—June 9

Weatherby, T. O. 1106 South 30th, Yakima, Wash.

Weathers, C. G. and Florence. 811 N. Sinclair, Tavares, Fla.

Weeks, James A. 7641 Owenwyn Dr., Cincinnati 36, Ohio

Wells, Kenneth and Lily. Evangelist and Singers,
Box 1043, Whitefish, Mont.
Billings, Mont. (Dist. Assembly)...June 6-7

White, W. T. 116 E. Keith, Norman, Okla.
Defiance, Ohio....May 22—June 2
Cedarville, Ohio....June 5-16

Whitley, C. M., and Wife. Preacher and Singer,
c/o Publishing House*

Williams, Earl C. c/o Publishing House*
Pittsburg, Kans....May 22—June 2

Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
Allardt, Tenn....June 3-7
Knoxville, Tenn. (Calvary)...June 10-15

Williams, L. W. 1026 S. 17th St., New Castle, Ind.

Willison, Otto R. 2910 N. College, Bethany, Okla.
Holdenville, Okla....June 5-16
Rock Hill, S.C. (Emmanuel)...June 19-30

Wilson, Matthew V. Route 2, Vicksburg, Mich.

Winegarden, Robert. c/o Publishing House*
Havana, Ill....June 2-9
Farmington, Ill....June 12-23

Wolfe, E. D. c/o Publishing House*

Woodward, Daniel E. P.O. Box 853, Portsmouth, Ohio
Barberton, Ohio (Pilgrim Hol.)...June 16-23

Woodward, George P. 326 Dry Run Road, Monongahela, Pa.
Brookville, Pa. (1st)...May 31—June 9
Ottawa, Ill. (South)...June 14-23

Woolman, J. L. c/o Publishing House*
Yakima, Wash. (Trinity)...May 22—June 2

Worcester, Gerald. 11629 E. 164th St., Norwalk, Calif.

Wordsworth, E. F. 107 E. Sammamish Rd. North
Redmond, Wash.

Wright, Fred D. Route 1, Huntertown, Ind.

Zimmerlee, Don and June. Preacher and Singers,
2660 S. Florissant Rd., Florissant, Mo.
St. Charles, Mo. (Ballwin)...May 22—June 2
Florence, Colo....June 5-16

Yung, W. M. 1026 S. 17th St., New Castle, Ind.

Zimmerlee, Don and June. Preacher and Singers,
2660 S. Florissant Rd., Florissant, Mo.
St. Charles, Mo. (Ballwin)...May 22—June 2
Florence, Colo....June 5-16

Eastport, Md....June 10-16

Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa
Youngstown, Ohio (Boardman)...May 28—June 2
Kansas City Dist. Camp....June 10-16

Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.

Callihan, Jim and Evelyn. Singers and Musicians,
6 E. Diana Lane, Fairborn, Ohio

Carmickle, James and Juanita. Singers and Musicians,
4023 Mesa Ave., Sarasota, Fla.
Louisville, Ky. (Camp Taylor)...May 27—June 2

Coulter, Miss Phyllis. Song Evangelist, 1430
Fletcher Ave., Indianapolis, Ind.

Cridler, Jim and Janet. Singers and Musicians,
Box 157, Shirley, Ind.

Davis, Leland R. Song Evangelist, Nazarene District Center,
R.D. 1, Louisville, Ohio

Dennis, Darrell and Betty. Song Evangelists and
Musicians, c/o Publishing House*

Dunshire, Ralph and Joann. Singers and Musicians,
202 Garwood Dr., Nashville 11, Tenn.
Paris, Tenn.June 3-9
Nashville, Tenn. (Kingston Springs)
.....June 10-16

Everlith, Lee and Judy. Song Evangelists, 618
Eighth St., Marietta, Ohio

Fagan, Harry, and Wife. Singers and Musicians,
R.D. 1, Box 93, Carmichaels, Pa.

Ford, A. E. and Mrs. Song Evangelists, 647 West
Lincoln St., Caro, Mich.

Gillespie, Sherman and Elsie. Song Evangelists,
1614 N. Rector, Muncie, Ind.

Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.

Granger, Miss Marjorie. Song Evangelist, 3634
Blaine Ave., St. Louis 10, Mo.

Green, James and Rosemary. Singers and Musicians,
1201 Bower Court, New Castle, Ind.
Ridgway, Pa.May 26—June 2
Mt. Vernon, S.D. (S.D. Hol. Camp)
.....June 28—July 7

Haas, Wayne and June. Singers and Musicians,
Route 1, Cory, Ind.

Hestler, Robert L. Song Evangelist, 1017 East
Firmia, Kokomo, Ind.

Jantz, Calvin and Marjorie, and Carolyn. Singers
and Musicians, c/o Publishing House*
Xenia, Ohio....June 5-16
Shawmut, Ala....June 17-23

Keller-York Party, The. Singers and Musicians,
Box 444, Nampa, Idaho

Kelly, Don and Helen (Greenlee). Song Evangelists,
1237 Perrysville Ave., c/o D-26, Danville, Ill.
Lafayette, Ind. (1st)May 27—June 2
Bismarck, N.D. (Dist. Camp)...June 24-30

Kennedy, Roger D. Song Evangelist, 3437 E. Carpenter
Rd., Flint, Mich.

McCoy, Norman E. Song Evangelist, 1318 East
28th, Anderson, Ind.

McNutt, Paul W. Song Evangelist, c/o Publishing
House*
Concert TourJune
Meredith, Dwight and Norma Jean. Song Evangelists
and Musicians, c/o Publishing House*
Rawlins, Wyo....May 28—June 2

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

Mitchells, The Musical (Lloyd and Addie). Song
Evangelists and Musicians, R.D. 1, Summerville,
Pa.
Riceville, Pa....June 2

Mund, Fred A. Song Evangelist, 10101 Coburg
Lands Drive, St. Louis 37, Mo.

Osburn, Brian. Blind Song Evangelist, 2206 Oregon
Ave., Orlando, Fla.

Paul, Charles L. Song Evangelist, Route 5, Cookeville,
Tenn.
New Castle, Ind....June 12-24

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

Richards, Larry. Song Evangelist, P.O. Box 6,
Martinsville, Ind.

Rushing, Dee and Bernadene. Singers and Musicians,
King City, Mo.

Sanford, Mrs. Ruth. Song Evangelist, 9553 Hiway
67, St. Louis 36, Mo.

Schultz, Walter C. Song Evangelist, 707 South
Chipman, Owosso, Mich.

Sigler, Ray. Song Evangelist, 4001 Kings Highway,
Dayton 6, Ohio

Black, D. F. Song Evangelist, Route 2, Vevay, Ind.
Morristown, Ind....May 31—June 9

Wagner, Larry R. Song Evangelist, 2651 Airdale
Dr., Greenville, Miss.

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

Whisler, John F. Blind Singer, 404 N. Francis,
Carthage, Mo.

Wilkinson Trio (Lloyd M., Wife, and Daughter,
Margaret). Song Evangelists, 1104 Penn St.,
Columbus, Ind.

Williams, Miss Eileen. Song Evangelist, 9061
Cincinnati-Columbus Rd., West Chester, Ohio

Yakam, Mrs. Beatrice. Song Evangelist, 309 W.
Jackson Blvd., Medford, Ore.

Singers:

Ashby, Kenneth and Geneva. Singers and Musicians,
1254 E. Thompson Rd., Indianapolis 27, Ind.

Bailey, Clarence and Thelma. Song Evangelists,
1197 W. Arch St., Portland, Ind.

Baldridge, Willis and Velma (DeBaard). Song
Evangelists, 24 Sharilane Drive, East St. Louis,
Ill.

Bierce, Jack. Song Evangelist, c/o Publishing
House*
Freeport, Pa....May 31—June 9

*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

the answer corner

Churchmen Ask Ban of Slot Machines

SYDNEY, AUSTRALIA (EP)—More than one thousand persons attended a Methodist-sponsored rally here in support of a bill to ban poker slot machines in New South Wales.

The meeting was called by Rev. Alan Walker, superintendent of the Central Methodist Mission in Sydney, to muster support for the measure being introduced in Parliament by Mr. E. Darby.

Mr. Walker's efforts have been endorsed by Norman Cardinal Gilroy, archbishop of Sydney, and Dr. Hugh Gough, Anglican primate of Australia. Both sent letters of encouragement to the Methodist leader.

Editor Charges That Freedom for Protestants in Spain Not Granted

WHEATON, ILL. (CNS)—Press reports hailing "religious freedom" for Spain's 20,000 Protestants are exaggerated, an editorial in the May issue of *United Evangelical Action* charges. W. Stanley Mooneyham, editor of the official magazine of the National Association of Evangelicals (NAE), said that the proposed law which is now before the Vatican for its approval will merely grant Protestant churches recognition to practice their own religion, but not to engage in free and open evangelism throughout the country.

He said he doubted that the new law would do much to ease the situation of Protestants who have long suffered discrimination and persecution, although some restrictions are being relaxed.

Asians Stirred by Martyrdom of Missionaries in Vietnam

TOKYO (MNS)—Moved by the story of the death of two Wycliffe Bible translators (one American and one Filipino) at the hands of Communist guerrillas in Vietnam, missionaries and Japanese pastors here started a fund in memory of the martyrs. It was decided that half the money would go to the widows of the translators and half to the work of Japanese missionaries in Laos. (Three Japanese missionaries were captured in February by Communist Pathet Lao, and fears are rising for their well-being.)

The martyrs-fund appeal attracted notice in all five of the English daily newspapers here. The American Embassy and the Bank of Japan co-operated in the difficult reconversion of yen into dollars. Some of the gifts showed the wide appeal of the drive—a Tokyo university student sent eleven yen (four cents)—a Roman Catholic soldier in Vietnam sent five dollars.

Conducted by W. T. PURKISER, Editor

Would you please explain the difference between imputed righteousness and imparted righteousness? Lately I was told we received imputed righteousness in regeneration.

The doctrine which is commonly called "imputed righteousness" is that God "counts" or "reckons" a believer righteous even though in actual fact there has been no change in the moral quality of his life, and he goes on sinning in "word, thought, and deed every day."

"Imparted righteousness" is meant to express the Biblical truth that God "counts" or "reckons" to be so what is actually the case. That is, when God counts a man righteous it is because His grace has made him righteous. The difference is between being "white-washed" and being "washed white."

The New Testament term translated "count," "reckon," and "impute" is actually a bookkeeping term, and it means to take account of what is actually the case. You see, only a crooked bookkeeper would put down a figure in the asset column for which there was no corresponding value.

Luke 23:31 says, "For if they do these things in a green tree, what shall be done in the dry?" What would you say is the meaning of this verse?

"If they [the Romans] so treat One who is innocent of any rebellion or wrongdoing, what will they do to those who actually revolt against the power of the empire?" The prediction implied here was fulfilled during the Jewish Wars and the destruction of Jerusalem by the Roman general Titus in A.D. 70.

Acts 2:34 reads, "For David is not ascended into the heavens." In the Catholic New Testament Confraternity revision of 1947, this same verse reads, "For David did not ascend into heaven." I see this same verse quoted to prove soul sleep. Which version is correct?

The verb in the Greek original is in the aorist tense. The best translation is that of the Protestant American Standard Version of 1901, which says simply, "For David ascended not into the heavens." While this version is not as good contemporary English as some other translations, it is probably the closest to the original we have.

However, to quote this verse in any version to prove "soul sleeping" is to take it completely out of its context and use it to teach something Peter certainly never intended. These words are part of a unit of thought which begins in verse 22 and extends through verse 36.

If you will read the whole, you will see that Peter has affirmed the resurrection of Christ from the dead. This,

That the righteousness of the believer is a real and God-given quality of character is clearly seen in I John 3:7-8: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he [Christ] is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Perhaps it could be summed up by saying that God imparts what He imputes. The righteousness of the believer is both imputed and imparted. Justification implies the clearing of the record of guilt and a new standing before God; regeneration implies the changing of the nature and a new creation in God. They occur at one and the same moment when an individual by repentance and faith receives Christ as Saviour and Lord.

Josephus, the Jewish historian, is reported as saying that so fierce was the Roman rage at the Jewish zealots that the soldiers of Titus stripped Palestine of its trees to make crosses, and crucified so many that there was scarcely room on the hills near Jerusalem to execute the victims.

he argues, was implied in Psalms 16: 8-10, where David said, "For thou wilt not leave my soul in Sheol; neither wilt thou suffer thy holy one to see corruption" (A.R.V.). Since David's body was still entombed in the city, these words must have their fulfillment in his greater Son, who was at the same time his Lord.

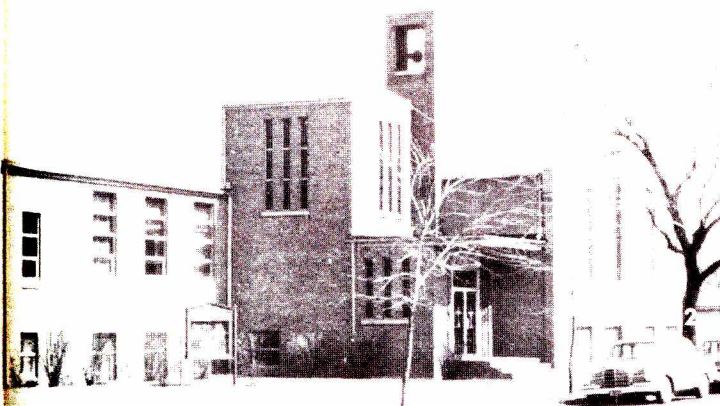
The point of the passage, therefore, is simply that, since David had not been resurrected, what he said was actually fulfilled in Christ. I believe David will be among that company whom Paul says Christ will bring with Him, who will be raised from the dead first, after which "we which are alive and remain shall be caught up together with them" (I Thessalonians 4:14-17).



The oldest Church of the Nazarene in Canada pictured its future when the Cradle Roll members and their parents were presented in a Sunday morning worship service of the Oxford, Nova Scotia, Church of the Nazarene. The Oxford church was organized in 1902 by Dr. H. F. Reynolds. Rev. R. R. Cribbis is the present pastor.

The completion of the sanctuary unit of the Emerald Avenue Church of the Nazarene in Chicago, Illinois, represented the fourth major building project of the congregation in a ten-year period. The new church will seat approximately four hundred people and is valued at a total of over \$230,000. The property is located in Chicago's far south side. Rev. Samuel N. Smith has served as pastor since July, 1962.

A group of twenty-five Bethany Nazarene College students, members of the Gospel Team, with their sponsor, Miss Mattie Belle Jones, toured the Nazarene Publishing House while in Kansas City for a revival at Victory Hills Church of the Nazarene. Five of the group are student ministers at B.N.C. The group inspects a cover on a current issue of the "Herald of Holiness."



News in Picture

The First Church of the Nazarene in Muncie, Indiana, recently rejoiced in its first year with an average of more than 500 in Sunday school. From the left is George Maynard, Sunday school superintendent; Bob Wine, secretary, pointing to the large "500" on the board; and Rev. James Errickson, minister of education. The church is the first on the Northeastern Indiana District to attain the distinction of averaging more than 500 per Sunday for a year. Rev. A. E. Woodcook has been pastor since December, 1956.



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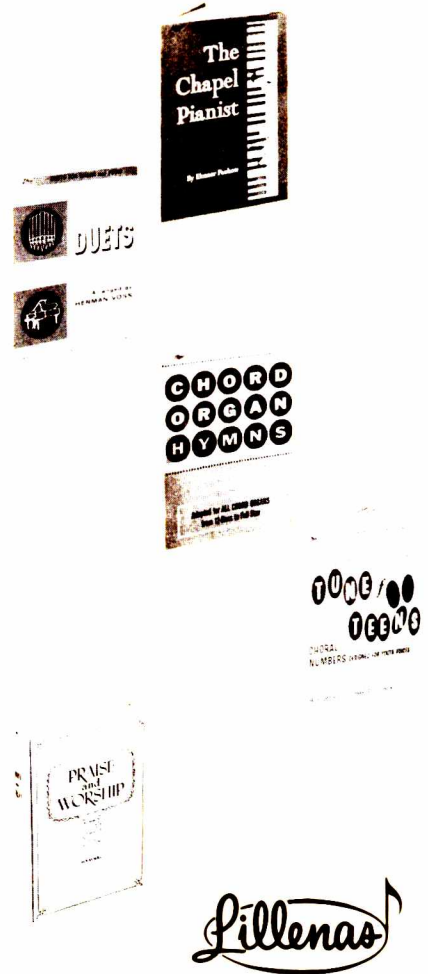
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