

# herald

OF HOLINESS

*Church of the Nazarene*

## The Missionaries Are There!

General Superintendent Powers (See page 2)

### Bashful British Hondurans

See "About the Cover," page 4.



FOUR-YEAR-OLD Ramona Sho poses reluctantly on the Maya Indian reserve of San Antonio in British Honduras.

KEKCHI INDIANS in the interior of British Honduras live in small, thatched houses, scattered in groups across the countryside. They are shy and tend to vanish when strangers appear.



# THE MISSIONARIES



General  
Superintendent  
Powers

# ARE THERE!

On the back streets of the world's great cities,  
where the tourists do not go,  
*The Missionaries are there!*

Walking in the suffocating dust and heat that  
boils up around them, followed by ragged,  
unwashed children,  
*The Missionaries are there!*

In thatched huts or shanties with mud floors,  
filthy unmade beds, and a few people sitting  
on an odd assortment of homemade benches  
and broken-down chairs,  
*The Missionaries are there!*

In a room fit only for a pigsty, where breath-  
ing is very difficult because of dense clouds  
of clammy flies and the awful stench of gar-  
bage grown old,  
*The Missionaries are there!*

Where formal sermons have long since given  
way to Bible picture stories of truth, as dull,  
hopeless faces are eagerly scanned for a flick-  
ering light of interest and understanding,  
*The Missionaries are there!*

Where very small indications of the pene-  
tration of the gospel message into darkened  
minds are eagerly observed—an old lady, in  
a soiled black dress, puts her face in her  
hands and sadly shakes her head; or a very  
small boy, just a wee one, unconsciously nods  
his head in rhythm with the music, while he  
pats almost imperceptibly his dirt-encrusted  
little foot—

*The Missionaries are there!*

Where men and women are needed who have  
forsaken houses and lands, mothers and fa-  
thers for Christ's sake and the Gospel's,  
*The Missionaries are there!*

Where the missionary doctor and his nurse  
move among pain-wracked bodies, motivated  
by something not found in their professional  
training courses, but rather at some tear-  
drenched altar,  
*The Missionaries are there!*

Where the conviction that Christ is the only  
answer to the world's great, staggering needs  
reigns supreme; where the alleviation of any  
measure of man's suffering is gratefully re-  
ceived, while holding steadfastly to the con-  
viction that man does not live by bread alone  
but that spiritual redemption is the only ulti-  
mate answer,  
*The Missionaries are there!*

What about you, my young friend, with life  
out ahead and many voices calling you to a  
selfish life? Have you not already heard that  
gentle but persistent tapping at your heart's  
door calling you to a life of service?

And what about you, my comfortable, pros-  
perous fellowman? Do we seek after status  
symbols, cultural clichés, and worship at the  
shrine of the material while the need of man  
and the call of God searches for burden bear-  
ers in prayer, and those who will stand along-  
side the missionary in sacrificial giving?  
**ARE YOU THERE?**



# Blameless but Not Faultless

• **By John H. Cotner**  
Kankakee, Illinois

**O**ur son was away from home for the first time in his life during his sixth summer. He was at a Nazarene boys' camp. Father and mother were anxious and finding it a bit difficult to refrain from driving the one hundred miles through the mountains to "look in" on him.

About the fourth day we received a postal card bearing his name and the unmistakable handwriting, which by now had become familiar. It was scrawled in poorly shaped letters. It was obvious that syntax and grammar were the least of his concerns. Many of the words were misspelled and others recognizable only to those who understood and knew him. Dirt smudges and ink blots scarred its face and it bore the marks of a child's handling, but it was a card from our son!

Were we angry with him because he could not spell or knew nothing about sentence structures? Were we displeased because he used poor English? No, in spite of all its faults, it was an expression of his heart of love for his daddy and mother. The script was full of

mistakes, but it was an expression of love without error.

Our son was "blameless" in his heart but not "faultless" in his expression.

God can deliver us from indwelling sin so we can have hearts perfect in love toward Him and our fellowmen. He can preserve us "blameless" (I Thessalonians 5:23). But we shall never be "faultless" before either God or others until we stand before Him in glory. We can be "blameless" in His sight, but not "faultless."

As long as we are in these mortal bodies, we are subject to the many infirmities, errors in judgment, and mistakes of understanding in many matters. We lack perfect knowledge of God's will in all things. We lack perfect moral discernment. We are liable, therefore, to faults in judgment and conduct which may not be known to ourselves or others but are known and seen of God. As touching such human faults, Jesus taught us to pray a humble prayer of confession, "Forgive us our debts, as we forgive our debtors."

Yes, the sanctified Christian must have the continuous cleansing efficacy of the precious blood of Christ if he is to have perfect fellowship with the Father. A love for God made perfect in sanctification is a love which produces an attitude of deep humility and self-abnegation before God, and yet leads to a life of glorious victory!

The sanctified Christian is not engaged continually in a struggle with the carnal nature. He has been set free from the inward enemy—namely, indwelling sin—and has the possession and blessing of the indwelling Christ (Galatians 2:20). This is truly the blessing of entire sanctification—having a heart made perfect.

**F**aultless" perfection is the state which will have to wait until we are glorified and freed from this veil of flesh. We shall then enter a realm where sin does not exist and we shall be forever "perfect in him"—"conformed to the image of his Son" (Romans 8:29). This will be glory indeed!

# Sorrow Contributes More Than It Robs

• By Valetta Steel

**O**ur firstborn had filled the parsonage with laughter, the patter of small feet, and cries of pain when he stubbed his toe. Now there was only silence. We were reminded again and again of his absence. No toys to pick up, no reason for a nightly "tucking in," no special birthday celebration on September 2. We had loved him so much—such a promising child, the blue eyes, the smile, the cheery disposition! Now a loss so huge and great, a lump in my throat, thoughts of joys I might have known! Little did I realize at that time how soon the ugly, silent foe would again steal a member of our household.

However, I am now looking back, trying to evaluate all that has happened. I am convinced that sorrow has contributed more than it has robbed, although I did not feel this way at first. Through the many promises in God's Word, He helped me trust His goodness during those dark times when the ache cut deeper. Oh, it is still there, but as I have searched the Scriptures to know some of the "whys," God has shown them to me. I am still searching, and maybe I will find more, but certain things are very evident now.

As Danny lay pale and sick, his body deteriorating from leukemia, we faced Sunday after Sunday a congregation of loving people,

young and old, who wondered at our fiery trial. To believe God is loving and wise when everything is normal is not hard. But what in the midst of such tragedy?

But we had proof of God's love in the death of His only Son. In

those days as our own hearts broke, we began to gain a new knowledge of what our salvation cost Him. We learned with deeper feeling and insight the cost of our own redemption and that of all mankind.

As we read in the Scriptures the words, "All things work together for good to them that love God, to them who are the called according to his purpose," we were convinced that we still enjoyed God's unmerited favor and blessing. He would bring more ultimate good than loss out of this tragedy. How? We did not know. Many of the young people of that church are now in full-time Christian work. A young man testified, "Your faith in God when Danny was sick made me want that kind of Christianity." A jail convert said, "When I saw you did not give it all up when Danny was sick, I knew there must be something to it." I heard many other encouraging comments. But God alone knows how He brought good out of it. We are confident that our precious little one is in a *better world*; will never know war, or disappointment; has gained entrance to *heaven*, and is in the greatest space program yet imagined.

Somehow the tremendous alchemy of the divine Father began working in our own hearts as well, softening, stretching, enlarging. We found there was a new tie to all

## About the Cover . . .

In British Honduras, a land about the size of Vermont, the 109,000 people who live there are divided into at least five speaking groups. There the Church of the Nazarene ministers in English, Spanish, Carib, Mayan, and Kekchi.

Mexico borders British Honduras on the north and Guatemala on the west and south. The country has a long eastern coast which looks out over the Caribbean Sea.

Nazarenes are the fourth largest denomination in the country. Missionary work there includes 16 organized churches with a total of 458 members. A national assistant district superintendent is in charge of these churches and the 11 national pastors.

Twelve missionaries help in the administration of two medical clinics, a high school in Belize City, the capital, and three government-aided day schools in Belize City, Corozal Town, and Benque Viejo.

The field superintendent is a layman, Robert L. Ashley.

—Managing Editor

**The late Rev. Henry Steel,  
the writer's husband,  
served as a pastor in the  
Free Methodist church in  
southern Michigan and as  
a missionary evangelist.  
Mrs. Steel and her two  
children, Leon and Lorna,  
now live in Indianapolis.**

those who had faced tragedy, suffering, and loss. Now in a new sense we could mourn with those who mourn, and bring the comfort of Christ.

Life went on. New plans came, new challenges, a new church to build, new horizons ahead. Added to our home was a beautiful, blond baby daughter. Our second son was now two, both he and the baby in excellent health. We had much to be thankful for. Yet less than a year from the time Danny died, my husband went into the hospital for exploratory surgery. The verdict was not good.

I couldn't comprehend all it would mean. I decided to just live a day at a time. Soon after that my husband, Henry, said to me, "Valetta, it seems our lives move from one crisis to another. I wonder what it would be like to live a normal life." Then God gave him a sermon that spoke to me as well, "There will come a time in the judgment halls of God when it will not matter how *long you lived*, but it will matter *how you lived*." We became shockingly aware that death is a normal part of every life. No life is exempt. Death is the most important thing to prepare for, discuss, and understand.

Actually, life is not lived to the fullest when we think of having it stretch on forever. Death faced realistically helped us gain new and more important goals. In the six short years that Henry's life was clouded with the statement, "No one can tell you how long," we entered every open door,

bought up every opportunity, took advantage of every moment for the tender expressions of love and appreciation for each other and to encourage others about us. It was a new kind of adventure, fuller than other years. Who knows how many lives were touched in Colombia, Ecuador, Japan, Formosa, India, or the Pacific Northwest as Henry traveled in missionary evangelism?

Now alone with two wonderful children, life is still an adventure. I feel closely related to a suffering world. Christ is still relevant, giving me hope and courage; I know He can answer any situation no matter how difficult. At times I still have a lump in my throat and still face loneliness. Yet I see some big goals ahead, and life seems to grow in challenge and interest. I have learned that joy and abundant life are not related to whom and what one has but to whether goals are self-centered or God-centered. It is thrilling to know I am in God's powerful hands, and sorrow cannot separate me from His love and goodness. What thrilling connections! The security of such knowledge brings joy and confidence. Learning about Him and searching out His way of life as a pattern is such an exciting way to live. It can bring hope to people who have lost hope. Truly, life's most exciting adventure is to know Christ. Already two of my family are "up there" walking with Christ. Somehow I am convinced that He is also adding "the heaven" for my "inheritance" as well.

Reprinted from the *Free Methodist*

## 50 Years Ago

In the *Herald of Holiness*

### *Piety vs. the Press*

The daily papers of the country, in the main, evince a singular disregard for the moral and religious convictions and sentiments of a very large proportion of their readers. Their habit of devoting so much space and pains to the delineation of crime is wholly reprehensible. What object is to be accomplished save to gratify a morbid and vicious taste in the slum element, by giving the disgusting details of outrageous crimes, we utterly fail to see. . . .

We value the place and the power of the daily paper in our marvelous civilization. We honor it for the good it has done in the past, and its mighty power in guarding our public institutions, exposing official and individual corruption and in ten thousand ways working to the protection and benefit of society and the country. But why mar the majestic picture and pervert this peerless power by a line of procedure which strikes a fatal blow at the American home—our unit of strength and hope and prospect?—*Editor B. F. Haynes.*

### *Graceful Giving*

Giving is a grace. Grace is the result of the spirit of Jesus in a soul. . . . The writer puts the grace of giving along with the imperial graces of faith, utterance, knowledge, diligence, love. . . . The soul can no more prosper without the grace of giving than it can without the grace of faith and love. The very presence of faith and love creates a spirit of giving that gives proof of the grace of God received and enjoyed.—*John Matthews.*

## Chapel on the Sidewalk:

# Miracle in Alameda

• **By Joe Chastain**

Alameda, California

**T**eens from the open-campus high school less than a block away, fifty to a hundred strong, gathered around our church for over an hour each morning before school and during lunch period—strewing paper and cigarette butts, littering the premises with their trash.

These teens had been a problem for the church and for its pastors for a long time. I certainly did not intend to allow this to continue and was all set to deal sternly with the first offender. The time was not long in coming, and I spoke very harshly to a young lady who was breaking the shrubs in the planter.

As I went into the study, God spoke to my heart. I felt uncomfortable about what I had just said, though I considered it my duty to deal with the problem. After a short while of searching my own heart, I went back out and asked the young lady to forgive me. She replied with a shrug, "Oh, that's all right."

During the next three months relations with this group did not improve. In fact, the young people were openly hostile and I would have to elbow my way into the church each morning as I came to the study. They would not so much as speak when spoken to.

I would stand in my study window and watch them as the school bell would ring and they would go pushing, cursing, smoking, smooching down the sidewalk to the school.

God began to speak to my heart and I knew I had to do something to try to reach them for Christ. I asked the church to pray for me and with me in this burden that

was continuing to increase with intensity.

One morning in November, just as I had pushed my way into the church and was about to sit down at the desk to start the day, the Lord spoke to me. I cannot tell you exactly what He said, but the action I was to take was clear.

Walking out into the mass of seething youth and calling to them I said, "Kids, I want to apologize."

"Apologize?" they said.

"Yes. You have been coming here to this church for months, and I have not one time offered to conduct a religious service for you; so starting tomorrow morning we will have chapel on the sidewalk."

"Good," said one young fellow

with his arm tightly encircling his girl friend's neck while both puffed on cigarettes, "I'll lead the singing."

"That will be wonderful, but I'll pick the songs," I suggested. As there were several in R.O.T.C. uniforms I offered to wear my uniform as a chaplain with Civil Air Patrol. This seemed to please them.

After a very prayerful night, and with much apprehension, I came the next morning expecting anything. There were some forty-five to fifty gathered about the steps. After my getting their attention with a few jokes, they gathered around and pressed in closely and I spoke to them briefly about the most wonderful Friend I have ever

**AFTER A BRIEF discussion, we decided to have the chapel-on-the-sidewalk before school three times a week.**

PHOTO BY ELSIE RAWLINGS





Eight of Writer Chastain's friends

met, the person of Jesus Christ, and relayed to them how He could meet their need as teens if they would allow Him to do so.

As the service was concluded they asked, "Could we have one of this kind of services every morning?"

\* \* \*

After a brief discussion with the group we decided to have the chapel-on-the-sidewalk before school three times a week, Monday, Wednesday, and Friday mornings.

I started to enter the church when one asked, "What time do you have services?"

"Well, I did not come to invite you to church; I just wanted to tell you about a Friend of mine," I said. I tried to act unconcerned about their inquiries concerning church, though my heart was pounding with excitement. They insisted on knowing when we had church.

Finally I suggested, "If you really want to know, there is the bulletin board. We'll be glad to have you come."

\* \* \*

Later on in the week I was told that I could look for some of these teens from the high school on the following Sunday, but I did not press the invitation during the week.

Sunday night as I was about to enter the pulpit there were several young people standing outside the church. Going to the door, I found thirteen of my young friends from the school who had come to church.

The spirit was not dead in church that night.

Our people were suddenly alert, and it seemed some were even shocked. We visited each home represented by the teens in our service that night and found 80 percent of them to be broken homes. But we were welcome, and have kept up these contacts across the months.

\* \* \*

Our chapel-on-the-sidewalk continued for a few weeks, and we had some wonderful times. When it rained, the group came into the vestibule and sat on the carpeted stairs.

On one occasion I asked a young marine who was on his way to Vietnam to speak. He was a fine Christian young man with a real testimony. I asked Phil to "really lower the boom. Talk right out of your heart to these kids."

That morning thirty youngsters hardly breathed or batted an eye for fifteen minutes while Phil poured out his soul to them. On other occasions one of the girls who was a member of Youth for Christ in the local high school spoke to them.

As the Christmas holidays approached, the sidewalk chapel services were temporarily discontinued. We were not in too big a hurry to get them started after the holidays were concluded, although we continued praying and hoping that God would give us

some real spiritual victories among this group.

\* \* \*

There was still a warm relationship between us. Now as I came to my study in the morning I would hear a cheery "Hello, Pastor," "Hi, Mr. C.," "Hello, Reverend"—a warm greeting each day. I talked individually to the teens, and still do, but waited to find God's leading in what step should be taken next.

Near the end of January the Spirit of God began to work very keenly in the church services. A wonderful navy chief and his wife and two daughters were saved and later sanctified. Then on Sunday morning, February 6, came the most unusual moving of the Spirit that I have witnessed in over twenty-five years of pastoring.

The son of our Sunday school superintendent, now a young adult, was wandering in deep sin, and his home was breaking up. As the Holy Spirit moved upon the service this young man staggered down the aisle to the altar. There he sought and found spiritual victory.

The Spirit's moving was not confined to that Sunday. Day after day souls continued to find victory. The Blessor had come and all else mattered little. From this church four servicemen have gone to combat duty in Vietnam. Others are acting as ambassadors for a revival spirit throughout the Bay Area.

There was a knock on my study door one morning about ten o'clock. Standing there was a teen-ager who had cut his class at the high school.

\* \* \*

"Could I talk with you, Reverend?" he said.

After he had poured out his heart about his home problems, I asked, "Bill, do you know really why you came today?"

"No, I don't," he replied. "It just seemed I couldn't get past that door."

"Do you know Jesus loves you and wants to come into your heart?" I continued, "and if you will surrender today He will help you with your problems."

"Well, it couldn't be any worse than the mess I'm in," he said.

So we knelt by the desk and  
(Continued on page 13.)



PHOTO BY PAUL M.

# When Children Ask About Death

• *By Cecil L. Haycock*

**D**addy, why do people have to die?" The dinner table did not seem an appropriate place to talk about death, but my daughter had asked a serious question and I did not feel that I could ignore it. In a brief and simple way I explained to her that death and birth are parts of the total life cycle.

The answer was short and simple, but it satisfied her for the time. However, I knew that she would ask again and again about death, and each time her mother and I would need to answer the specific question she was asking instead of giving her a lengthy theological, philosophical, and physiological discourse intended to answer her questions once and for all.

Parents may react to questions their children ask about death in different ways: They may ignore them; they may immediately give an elaborate explanation concerning heaven, angels, etc.; or they may seek to understand the reason the child is asking the question, whether it be out of curiosity or fear, and try to speak to his immediate concern.

\* \* \*

A CHILD'S curiosity about death is largely related to his life experiences. If he has experienced the death of a beloved grandparent or, even more tragic, the death of a parent, his questions will demand far more attention than if he has become curious about death through finding a dead bird or squirrel. It is impossible to give a neat package of flash-card type of

answers to be used to meet each question a child asks about death. The answer given should speak to the specific concerns and assumptions underlying the question. The parent can often discover these by simply asking, "Are you worried about this?" The reply may indicate the child is asking a question entirely different from what was first apparent.

Answers given to children about death should be on the level of the child's capacity to understand. Children, as well as adults, interpret words and experiences on the basis of knowledge and experiences that are a part of them at any given time, and, since a child's capacity for understanding develops gradually, our answers should be given in terms he can relate to his own experience.



However, the answers should not be of such a nature that they generate fear in the child by the wrong use of words.

Five-year-old Johnny, for example, was told on the day that his grandmother died that "she had grown tired and gone to sleep." This explanation seemed to satisfy him at the time, but that night he rebelled at going to bed. His rebellion continued for a week or so until his parents discovered that he was afraid of going to sleep and not waking up, like Grandmother. After his parents carefully explained to him that Grandmother's kind of sleep was called "death" and his kind of sleep was called "rest," his rebellion ceased.

\* \* \*

SOMETIMES PARENTS tell a child that the dead person has "gone on a trip." The child may become very angry that this person had left without even telling him good-bye, but, at the same time, he expects the person to return later. He has experienced his father going to work and returning. Perhaps his parents have been away for a weekend, but in each case they returned. It is hard for him to picture a separation that is permanent.

Also, it is difficult for a child to conceive of death as the end of conscious existence. In her book, *Exploring the Child's World*, Helen Parkhurst tells of an interview with a four-year-old boy concerning death.

"What would happen to you if you died?" she asked. He looked at her solemnly and replied, "Well, I'll tell you this, I would feel sorry for myself."

Children may tend to doubt the reality of death because of the numerous forms of false deaths they see in movies and on TV. A child sees people killed, and his parents explain to him that this is only make-believe. He may become confused as to what is make-believe and what is real concerning death. In fact, children seem to enjoy acting out scenes of violence and death. From the "pow-pow" of cowboys to the "rat-ta-ta-tat" of soldiers, children play at killing and being killed, but death is in the realm of fantasy instead of fact. Last week my four-year-old daughter held the door of the bed-

room closed and said, "Daddy, don't go in there! There's a dead girl in there." When I looked at her in puzzlement, she answered, "This is a grave."

\* \* \*

IT CAN be helpful for children to act out scenes of death and violence, for this may be a way of coping with certain threatening feelings. Then, too, dramatic play is a way of trying on life, of adjusting to some of the conditions of our life as human beings.

The attitude of parents toward death is perhaps one of the biggest factors in determining how a child feels about death. The parent who dreads death, openly or secretly, will have a hard time presenting a calm and reassuring answer to a child's question. On the other hand, the mother who never worries about anything will probably communicate to the child, by her attitude as well as her words, that death is rather remote and really not worth worrying about. However, the parent who has a deep faith in God, who believes that "the spirit returns to God who gave it," will communicate serenity to the child whether he understands the words or not.

Parents should try to be prepared to answer their children's questions concerning death because it is impossible to predict the time and the form of the question. Many of the questions will be somewhat similar to the ones given below. I have included some answers that might be helpful in formulating your own.

*Question:* Does everybody die? Will I die?

*Answer:* Yes, everyone will die sometime, but death is not a bad thing. God gives us our lives, and it is His plan that we should go on living with Him after we die.

*Question:* They put Granddaddy in the ground. Why do they say he went to Jesus?

*Answer:* God has given us our bodies to use while we live on earth and this is the part that dies and is buried in the ground. But there is a part of us that thinks, feels, and loves. This is the real person who goes on living. We believe that Granddaddy is with Jesus in heaven, although his body is in the ground.

*Question:* What is heaven like?

*Answer:* We don't really know. Jesus didn't tell us too much about it except that it will be a happy place because God is there. In John 14:2-3, Jesus talks about heaven. He has promised that He is preparing a place for us. In this place we believe there will not be any accidents or sickness to hurt us and we will see our friends who have died before us.

*Question:* Mommy, will my dog go to heaven?

*Answer:* We don't really know. We do know that God takes care of everything He has created. I believe that the dog was part of God's loving plan and God will see that he is all right.

\* \* \*

AS PARENTS and teachers try to answer children's questions about death, they should consider several principles:

1. Treat the questions seriously; do not ignore or try to laugh them off.

2. Try to discover why the child is asking the question. His real question may be much different from the one he seems to be asking.

3. Answer his immediate question to his satisfaction, but do not try to answer questions he is not asking.

4. Do not try to disguise or explain away the inevitability of physical death. Help the child to see death as part of God's plan.

5. Do not attempt to give an elaborate and detailed account of what happens after death. The Bible is not too clear on this point.

6. Try to assure the child that God's love will be with him in and beyond death.

It is not easy to answer children's questions about death and give them assurance, but the person who has found security in the love of God can speak with conviction the words of the Apostle Paul:

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39, RSV).

Reprinted from the *Messenger*

# Editorially Speaking

• By W. T. PURKISER

## The Dancing Heart

There is an intriguing line in a little-known hymn by Charles Wesley. The stanza in which it is found reads:

*My God, I am Thine;  
What a comfort divine,  
What a blessing to know that my Jesus is  
mine!  
In the heavenly Lamb  
Thrice happy I am,  
And my heart it doth dance at the sound of  
His name.*

"My heart it doth dance at the sound of His name." How expressive of the joy and gladness of the Christian life!

For some reason or other, people seem to connect Christianity with gloom and austerity. This was true in the days of the evangelical revival, from which the modern holiness movement has sprung, and in which John and Charles Wesley worked and wrote.

Charles's brother John wrote to one of his many critics, "You seem to apprehend that I believe religion to be inconsistent with cheerfulness and with a sociable, friendly temper. So far from it, that I am convinced . . . true religion or holiness cannot be without cheerfulness. . . . And I am equally convinced that true religion has nothing sour, austere, unsociable, unfriendly in it; but on the contrary, implies the most winning sweetness, the most amiable softness and gentleness."

That there are many religious folk who do not live up to this standard we would have to admit. There are even some holiness people who give evidence of being sour, austere, unsociable, and unfriendly. But to the extent to which they lack the joy of the Lord or are sour and unfriendly, to that extent they betray the cause they profess to represent.

In Paul's description of the fruit of the Spirit, joy comes second only to love. "Joy" is mentioned in the Bible more than 130 times. Religion without joy is a counterfeit as far as the Scripture is concerned.

IT SHOULD BE SAID immediately that joy as the Bible uses the term and as the Wesleys understood it does not mean hilarity or effer-

vescence of spirit. It is real in spite of heavy burdens, sorrow, testing, and trial. Peter found no contradiction between "heaviness through manifold temptations" and "joy unspeakable and full of glory" (I Peter 1:6, 8).

This is because, as one has said, "joy is the echo of God's life within us." It is a quality of heart and soul that carries us through hardship and pain. It does not come from physical well-being or favorable circumstances, and cannot be destroyed for lack of them.

Joy is the reflection of spiritual health in the soul. It is a deep sense of the well-being brought to life by the abiding presence of the Heavenly Guest whom Jesus called "the Comforter."

Great indeed is our reason to have dancing hearts. In Christ we have been given richly all things to enjoy. He is made unto us "wisdom, and righteousness, and sanctification, and redemption" (I Corinthians 1:30).

Perhaps what we need most in our tense and troubled times is to better give expression outwardly to the dancing heart within. Were there more winsomeness and radiance about us, there would be fewer in family or community who identify salvation with a long face and holiness with gloom.

## A Minority Report

Eighteen months and \$1,100,000 after it began its work, the President's Commission on Law Enforcement and Administration of Justice submitted its report.

There was much in the report that would have been expected by consistent readers of the daily press.

There were some things that some of us had not known regarding the state of our society.

For example, the Crime Commission reported that fifteen-year-olds commit more serious crimes than any other single age-group.

One boy in six in the United States winds up in juvenile court at some time or other.

More than two million Americans were sentenced to prison or given probation in a single recent year.

The editors of *Eternity* magazine point out that, with all the constructive suggestions coming out

of the Commission's report, there were two rather glaring omissions. One was a neglect of emphasis on the importance of home and family life as a defense against delinquency in early years. The other was what might have been a predictable omission of any serious reference to the value of religion and the Church in the development of the attitudes and character that help to prevent crime.

Religion would scarcely have been mentioned but for a minority statement at the very end of the report. It was prepared by Miss Genevieve Blatt, a Roman Catholic and former secretary of internal affairs for the state of Pennsylvania. (See news item, *Herald of Holiness*, May 17, page 17.)

Miss Blatt pointed out that the Commission had neglected "to recognize godlessness as a basic cause of crime and religion as a basic cure."

According to *Eternity's* editorial, she went on to say that "just as the report recognizes the obvious relationship of poverty and ignorance and discrimination to an increasing crime rate, it should recognize that man's alienation from his God also has been a crime-inducing factor. . . . We were a God-fearing people at one time and proud of it. We must be that again if we expect to see the crime rate substantially reduced."

**THESE ARE NOTABLE WORDS** and should be taken much more seriously by leaders in public life than they are apt to be.

The Bible said it long ago and better than anyone since: "Righteousness exalteth a nation: but sin is a reproach to any people."

There have been many attempts to establish principles of morality and public justice on humanistic foundations. All of them proved to have been built on shifting sands.

The only basis for an enduring and stable society is the kind of individual and family integrity that comes from "the fear of the Lord." Wisdom begins with it, and the public welfare depends upon it.

It is not to be expected that righteousness shall be brought about by passing laws. The righteousness that exalts a nation works through the re-making of individuals. A country, like a church, is pretty much the corporate reflection of the lives and attitudes of its individual citizens.

That this is true is cause for both fear and faith. The fear is that too few will be found to "make up the hedge, and stand in the gap." The faith is that the Lord still lives and loves, and His gospel is still the power of God to salvation for all who believe.

None of us may be able to bring about radical changes in the tone of public life and morals.

All of us can strengthen the leavening power



## God's Name Is Holy

(Deuteronomy 5:11)

Words, words, words—they don't mean too much to us, but they meant very much to the Hebrews. When God called Moses from the burning bush, He gave to Moses His name. This was because His name revealed His nature. And Moses covered his face and took off his shoes because he discovered what the holy God was like. God's name and His word express His nature. Our words express our natures too, and so we are not to take God's name in a vain, insincere, meaningless way. . . . If we are God's people, then the whole of life is to be lived in the name of God. So His command to us is to be real, to be honest, to be committed. . . . God's command to us today is: Be reverent and sincere in words and in life.—*Reuben R. Welch.*



of our own lives and homes in the communities in which we live.

And every girl or boy, every man or woman, converted to Christ and sanctified wholly is not only an immortal soul saved for the next world but is a positive contribution to solving one of the most perplexing and perilous problems we face as a nation.

## College Honorary Degrees

Two Nazarene laymen and two ministers will be honored by three of the colleges of the Church of the Nazarene this commencement season with honorary degrees.

The ministers are Raymond Hurn, superintendent of the Abilene District, and Dallas Baggett, superintendent of the Kentucky District. Bethany Nazarene College and Trevecca Nazarene College, respectively, are the conferring institutions.

Mr. Harry Craddock, business manager of Bethany, will receive the LL.D. degree from Bethany. Eastern Nazarene College will confer the LL.D. degree upon Colonel W. Thane Minor.

The other colleges are not conferring honorary degrees this commencement.

The *Herald* joins their many friends in congratulating Drs. Baggett, Craddock, Hurn, and Minor on the recognition thus given them.



PHOTO BY DE WYS.

# I Believe in Children's Camps

● **By M. V. Scutt**  
Taylor, Michigan

**T**he reflection of my own weary countenance told the story of the weeks and months of painstaking preparation, as I gazed disappointedly into the freshly formed puddle of rain-water. This was certainly not the ideal kind of day to begin a girls' camp, I thought, watching the reflected threatenings as they boiled overhead. If this week could only be as thoroughly satisfying as the one just past, when from boys' camp each boy had gone home with a testimony of Christ's saying presence!

The drizzle had begun again, and I moved to the shelter of the dining hall, where in just a few minutes the counselors would be gathering for a

time of pre-camp instruction and prayer. I went over the details again: I had tried to choose the most deeply spiritual and competent counselors; I had given prayerful consideration to the selection of staff members; and I had secured the services of Evangelist Ellis Blythe, bringing him all the way to Michigan from Florida. I had watched Brother Blythe and his dummy-friend, Johnny Gospel, as they uniquely delivered messages of truth to the boys, and I rested in the confidence that this man of God would reach the hearts of the girls as well.

Thoughts of state camp inspections, problems with the public-address system, and rainy days were suddenly gone. I heard the giggling chatter of the

girls lining up at the registration door. As though the sunshine of their faces had changed the moods of the atmosphere, the sun began to break through and the day grew bright. Nearly two hundred strong, they had come from every part of the district. Large churches, small churches, country churches, city churches; large families, small families, rich families, poor families—they represented all sorts of backgrounds. But here they were, forgetful of differences, and ready for camp to begin. There were rowdy girls and quiet girls. There were large girls and small girls—and there were some girls homesick already.

It was fun! Caravan activities, crafts, playground games, hikes, corn roasts, swimming, and just about everything else girls enjoy, had all been included in the schedule. A brief devotional service for each morning and an evangelistic service each night provided a continued spiritual emphasis. Eating in the snack room, singing silly or serious songs around the campfire, and sneaking frogs into the counselors' bed provided great side interest. The days seemed to fly past with the swiftness of make-believe.

Wednesday night already! The girls were tucked in, and the staff members

gathered for late evening discussion. Counselor Kathy came in later than the rest. Her eyes showed the distinct evidence of having just shed tears. "My girls all got blessed during bedtime devotions this evening," she explained. "We had such a great time praying and testifying together." I sensed that God was beginning to really work in the camp.

Then it happened! Thursday night evangelistic service had almost drawn to a close. The pianist was playing a familiar invitation hymn and the evangelist was beginning his invitation. They began to come to the altar. They did not come as a mob of "me too" kids, but they came as individual souls who were determined to meet Jesus.

There was the little girl who had been so homesick; there was the "camp terror" who had caused the counselor so much trouble; there were the preachers' children; there were the children of the church board members; there were the children from unsaved homes—all coming to meet Jesus! I felt the warmth of tears coursing my cheeks, and my spirit thrilled within me.

They testified: "Jesus saved me!" "I have been sanctified tonight!" "God called me to be a missionary!" On and

on it went, testifying, singing songs and choruses of praise, and generally enjoying God's presence. I heard the voice of my own conscience saying, "This is what it's all about. This is why we worked and worried. And aloud I heard myself saying, 'Praise God!'"

Homeward bound! Cheery and teary good-byes were spoken. As the last carload pulled away and darkness settled upon the camp, it seemed that the echoed voices of praise could still be heard.

I reached into my pocket for the key to lock the last door and drew out a folded, crumpled piece of paper. I remembered that it had been given to me by a little, brown-eyed nine-year-old. "Thank you for all you have done for us girls. I will miss you and I will write to you. I love you. I will see you next year."

"See you next year." I could almost hear them saying it one by one, over and over. See you next year? With all of the work and worry of directing camps again? Do I really want to go through it all again? Of course I will! I have seen just what God can do with these little lives, and I really believe in Christian camping for children!

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## Miracle in Alameda . . . Continued from page 7.

prayed. God came. As we concluded, Bill looked up with tear-filled eyes and said, "Reverend, He came into my heart."

As he started to leave the study that morning he turned and said, "Will you stay here in the study at noon? I have a friend I would like to bring to see you. She needs help."

At noon he was back with his girl friend. He said, "Tell her what you told me this morning."

After a few minutes of talking with this young girl, she knelt with Bill and me and asked Christ to come into her heart.

Others started coming. Sometimes two or three at a time would come in before school and sit and talk with me in the study. And never did we let an opportunity pass without talking to them about Jesus Christ. They came from extreme backgrounds, with mixed ideas about religion.

One young man said, "Pastor, we live in two different worlds."

"That's right, Son, and I want you to come over where Jesus lives," I invited.

Another young fellow, after praying through, said, "I feel like a ton of fat sin just fell off of me."

This special moving of the Spirit has continued month in and month out as we have seen Him move in the local services and in the hearts of the teens around the front of the church. There have been fifty to seventy-five young people come into my study each week. From one to three a day have knelt to pray the sinner's prayer. After praying through, fellows have followed their friends to my study. There we would kneel and pray together.

\* \* \*

Occasionally when I'm working late at night teens will drop in to visit and talk about their future. Many of these young men will be on their way in a few months to Vietnam, for as they graduate from high school they enlist in the ser-

vice. Many of them have indicated their serious intention of serving God in the highest capacity.

One told me the other night that he felt God would use him possibly as a chaplain someday in the service. Another young man who prayed through said, "Don't let this baby face fool you. I'm eighteen and have been mixed up in sin and lots of trouble. I have a brother in the penitentiary, and I sure don't want to follow in his steps."

This teen-ager returned to the services from time to time but had never really gotten established. A few days ago when I was attending a district meeting I received a message from home telling me that Bill was calling for me. His brother, to whom he had referred that first day when he first prayed through, had taken his life and Bill wanted me to come and pray with the family. Yesterday he was at the altar seeking forgiveness, and I feel

that God has His hand on his life in a special way.

\* \* \*

So the story continues from day to day. Last Thursday a slight knock at the study brought a young couple. She was just sixteen; he was seventeen. They said, "Pastor, will you perform a marriage ceremony for us?"

Two high school kids! No one was with them to act as witnesses. No parents, no friends—just the

two. As I was expecting another couple to drop in shortly, I suggested they wait a bit and we would have the witnesses we needed. While we waited I spoke briefly, but to the point, about their spiritual needs. The girl had known Christ; the boy, never. As we gave guidance with God's Word, he opened his heart and accepted Christ as his personal Savior.

Today, six of the teens from our

church began a prayer meeting in the high school cafeteria. We shall be praying for them that God's wonder-working Spirit will help them to see fruit among this needy group.

\* \* \*

How and why all this? I can only answer with the words of Jesus in John 3:8, about the Spirit. "The wind blows (breathes) where it will" (ANT). One thing I know, He has come! Praise God!

## Vital Statistics

### DEATHS

MRS. GRACE MAY WILSON, seventy-six, died April 24 at Nampa, Idaho. John E. Riley, president of Northwest Nazarene College, officiated. She is survived by a daughter, Helen, and a son, Dr. William C.

FRED T. HURRY, eighty-seven, died April 4 at his home on the Michigan District campgrounds near Vicksburg, Michigan. Officiating at funeral services were Rev. H. T. Stanley, Rev. Ronald R. Doolittle, and Rev. Edward R. Ferguson. Among his survivors is his wife, Ella.

JAMES T. ALLEN, seventy-six, who joined the Church of the Nazarene in 1908 at Pilot Point, Texas, died April 16 in Gainesville, Texas. Funeral services were conducted by Rev. Bill D. Duke. He is survived by his wife, Bessie; a son, Thomas L.; three daughters, Elizabeth Rees, Willie D. Karras, and Pauline Rhonemus; two brothers; five sisters; grandchildren and great-grandchildren.

CARL T. NELSON, seventy-six, died April 7 in Ottawa, Illinois. Funeral services were conducted by Rev. Ray Gibson. He is survived by his wife, Jennie; two daughters, Carol and Lucy; four sons, Edward, Rev. Oren, James, and Al; and sixteen grandchildren.

MRS. EUNICE POTEET, eighty-one, died April 9 at Rotan, Texas. Funeral services were conducted by her pastor, Rev. F. P. Bozeman, and Rev. Lewis Clegg. She is survived by four daughters, Mrs. Narcissia Clegg, Mrs. Ruby O'Brien, Mrs. Eunice Huckaby, and Mrs. Grace Phillips; four sons, John, Jim, Rev. W. L., and Rev. Henry; and grandchildren including a granddaughter serving in the Raleigh Fitkin Memorial Hospital in Africa.

RHONDA KAYE ZIMMERMAN, three, died March 24 at Decatur, Indiana. Funeral services were conducted by Rev. Wilmer Watson. She is survived by her parents, Mr. and Mrs. Lloyd Zimmerman, her grandparents, and a great-grandparent.

### BORN

—to Rev. A. Roy and Lois (Neess) Smith of Los Angeles, California, a daughter, Lori Lynette, April 18.

—to Ralph and Carolyn (Riley) Smith of Dothan, Alabama, a son, Ralph Mark, April 12.

—to Rev. and Mrs. Gerald G. VanTine of Mattoon, Illinois, a son, Gerald Mark, March 29.

## Announcements

### RECOMMENDATIONS

Rev. M. V. Bass, who for a number of years was a successful evangelist in the Church of the Nazarene, and more recently pastor on the Northwestern Ohio District, is reentering the field of evangelism. I recommend him to all as a man who carries a burden for souls, and one whom the Lord has given unusual success in soul winning. His address: 20 Washington St., Shelby, Ohio 44875.—Carl B. Clendenen, Superintendent of Northwestern Ohio District.

### EVANGELISTS' OPEN DATES

George H. Talbert, 409 N.E. 13th, Abilene, Kansas 67410: Open time in July and October.

### SPECIAL PRAYER IS REQUESTED

—by a Christian sister in Illinois for her unsaved brother, that he will find the Lord.

—by a Christian mother in Michigan for her three children for their teaching, training, and preparation for a life's work for God.

—by a Christian grandmother in Texas, that her granddaughter will be saved.

## District Assembly Information

NEW MEXICO, June 7 and 8, Nazarene Campground, Capitan, New Mexico 88316, Pastor Jess Rains, General Superintendent Lewis. (N.W.M.S. convention, June 5 and 6; N.Y.P.S. convention, June 6.)

CANADA ATLANTIC, June 8 and 9, First Church, 13 York St., Moncton, New Brunswick, Canada, Pastor D. R. Morrison. General Superintendent Williamson. (N.W.M.S. convention, June 7.)

CANADA WEST, June 8 and 9, First Church, 40th Ave. and McVicar St., Red Deer, Alberta, Canada, Pastor Vern A. Hannah. General Superintendent Coulter. (N.W.M.S. convention, June 7; Sunday school convention, June 6.)

NORTH AMERICAN INDIAN, June 8 and 9, C. Warren Jones Indian Bible School, 2315 Markham Rd. S.W., Albuquerque, New Mexico 87105, Pastor Charles Scriver. Dr. E. S. Phillips presiding. (N.W.M.S. convention, June 6 and 7; N.Y.P.S. convention, June 6; Sunday school convention, June 6.)

ROCKY MOUNTAIN, June 8 and 9, First Church, 8th and Alderson, Billings, Montana 59102, Pastor George B. Ronnekamp. General Superintendent Powers. (N.W.M.S. convention, June 7; N.Y.P.S. convention, June 6.)

## Directories

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Kansas City, Missouri 64113

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Alaska ..... June 1-2  
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Michigan ..... July 12-14  
Eastern Kentucky ..... July 19-20  
Akron ..... Aug. 3-4  
Southwest Indiana ..... Aug. 10-11  
Northwest Indiana ..... Aug. 17-18  
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### V. H. LEWIS:

New Mexico ..... June 7-8  
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Northwestern Ohio ..... July 12-13  
Pittsburgh ..... July 20-21  
Northwest Oklahoma ..... July 26-27  
Virginia ..... Aug. 9-10  
South Carolina ..... Aug. 17-18  
North Arkansas ..... Aug. 23-24  
New York ..... Sept. 8-9  
North Carolina ..... Sept. 13-14

### HARDY C. POWERS:

Rocky Mountain ..... June 8-9  
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### G. B. WILLIAMSON:

Canada Atlantic ..... June 8-9  
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Minnesota ..... Aug. 17-18  
Kansas City ..... Aug. 23-24  
Southwest Oklahoma ..... Sept. 7-8

### SAMUEL YOUNG:

Northeast Oklahoma ..... June 14-15  
Northeastern Indiana ..... June 28-29  
West Virginia ..... July 6-8  
Southwestern Ohio ..... July 12-13  
Kansas ..... Aug. 2-4  
Iowa ..... Aug. 9-11  
Indianapolis ..... Aug. 23-24  
Southeast Oklahoma ..... Sept. 6-7



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

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

Allee, G. Franklin. 1208 S. Skyline, Moses Lake, Wash. 98837

Allen, Jimmie (J. A.). c/o NPH\*

Armstrong, Ernest.† c/o NPH\*

Aycock, Dell. Evangelist, Singer, c/o NPH\*

● Bailey, Clarence and Thelma. Song Evangelists,

1197 W. Arch St., Portland, Ind. 47371

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.

47421

Battin, Buford. 3015 47th St., Lubbock, Tex.

79413; Yuba City, Calif., May 31—June 13;

Mountairair, N.M., June 16-25

Belew, P. P. and Mrs. 1610 Oak St., Danville, Ill.

61832; Mt. Albert, Ont., June 16-18

Bender Evangelistic Party, James U. P. O. Box 8635,

Tampa, Fla. 33604; Burlington, Iowa (Flint Hills),

May 25—June 4; Hawthorn, Pa. June 8-18; La-

doga, Ind., June 25—July 9

Bertolesi, The Musical (Fred and Grace). c/o

NPH\*

Betchter, Roy A. 3212 Fourth Ave., Chattanooga,

Tenn. 37407; Indianapolis, Ind. (Westbrook),

May 26—June 4; Mooresville, Ind. (Greenwood),

June 5-11

Beyer, Henry T. 4822 Mohican, Baton Rouge, La.

70805; Goshen, Ark., June 9-18; Cabot, Ark.,

June 19-25

● Bierce, Jack. Song Evangelist, c/o NPH\*

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.

Blythe, Ellis G. c/o NPH\*

Boggs, W. E. c/o NPH\*: Pittsburg, Kans., June

1-11

Bohannon, C. G. and Geraldine. c/o NPH\*: Willow

Springs, Mo., May 31—June 11

● Bohi, James T. Singer, 1002 Hillcrest, R. 2,

Bloomfield, Iowa 52537; Cedar Rapids, Iowa (Oak-

lawn), May 30—June 4; Midway City, Calif.,

June 26—July 2

Bolling, C. Glenn. c/o NPH\*: Atlanta, Ga. (River-

side), May 26—June 4; Lebanon, Pa. (Cressona

Hol. Camp), June 8-18; Sidman, Pa. (St. Clairs-

ville), June 21—July 2

†Registered; not commissioned.

● Indicates singers.

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

Bowman, Russell. 129 Tulane Rd., Columbus, Ohio 43202; Dayton, Ohio, May 24—June 4; Waterford, Ohio, June 7-18; Cincinnati, Ohio (Mt. Healthy), June 20-25  
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. 46801  
 Brannon, George. 4105 N. Wheeler, Bethany, Okla. 73008  
 ● Braun, Gene. c/o NPH\*: Gibson City, Ill. (City-wide Youth Rally), June 3  
 Brockmueller C. W. 555 Greenleaf Ave., Nampa, Idaho 83651  
 ● Brown, Curtis R. Song Evangelist, 315 S. Baisillon Ave., Bourbonnais, Ill. 60914; Mexico, Mo. (1st), June 8-18  
 Brown, J. Russell. c/o NPH\*  
 Brown, W. Lawson. Box 785, Bethany, Okla. 73008; Coffeyville, Kans. (Central), June 1-11; Baxter Springs, Kans. (Pleasant View), June 19-25; Oelwein, Iowa, June 29—July 9  
 Brunner, R. M. R. 1, Box 122, Birnamwood, Wis. 54414  
 Buckley, Raymond.† 202 Orchard Ln., Oak Harbor, Wash. 98277; Roseburg, Ore., June 19-25  
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101; Richmond Heights, Ohio, May 31—June 11; N. Little Rock, Ark. (Rose City), June 14-25  
 Cargill, A. L. and Myrta. R. 1, Box 181-A, Cedar-ede, Colo. 81413  
 ● Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla. 33581  
 Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052; Heber Springs, Ark., May 25—June 4; Ward, Ark. (Sunnyside), June 8-18; Walnut Ridge, Ark., June 22—July 2  
 Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH\*: Worthington, Ind., June 8-18

Caudill, Virgil R. 1004 N. Washington, Owosso, Mich. 48867  
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill. 61832  
 Clark, Gene. 104 Waddell St., Findlay, Ohio 45840; Winchester, Ind., June 4-11; Marion, Ohio (1st), June 18-25  
 Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio 45885  
 Clift, Norvie D. c/o NPH\*: McPherson, Kans., May 24—June 4; Oakland, Calif. (Bethel), June 5-11; Oroville, Calif., June 18-23  
 Cochran, E. W. 8103 Columbus Rd., N.E., Louisville, Ohio 44641; Shadyside, Ohio, May 28—June 4  
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio 44672  
 Compton, Clyde D. 162 Croydon Lane, El Cajon, Calif. 92020  
 Condon, Robert. Evangelist and Singer, c/o NPH\*  
 Cook, Leon G. and Marie. Evangelist and Singers, c/o NPH\*: N. Ark. Dist. Tour, June 1-11; Cottondale, Ala., June 13-18  
 Coonrod, Goldie. 104 S.E. 90th Ave., Vancouver, Wash. 98664  
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va. 22207  
 Corbett, C. T. O.N.C., Kankakee, Ill. 60901; Veedersburg, Ind., June 13-18  
 Cox, C. B. and Jewel. R. 3, Salem, Ind. 47167; Nashville, Ill., June 2-4; Durango, Colo., June 5-11  
 Cox, Curtis B. Aultz Trailer Ct., R. 5, Box 510F, Charleston, W.Va. 25312; Marmet, W.Va., May 29—June 4; Handley, W.Va., June 5-11; Princeton, W.Va. (Athens), June 12-18; Aberdeen, Ohio (Ch. of Christ in Chr. Union), June 19-25; Maryland, Md. (Morris Mem. Camp), June 30—July 9  
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio

45504; Ft. Lauderdale, Fla. (Faith), June 19-25; Avon Park, Fla., June 26—July 2  
 Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R. 2, Vicksburg, Mich. 49097  
 Crews, Herman F. and Mrs. Evangelist, Singers, Musician, c/o NPH\*: Salina, Kans. (Trinity), June 16-25  
 Crider, Marcellus and Mary. Evangelist and Singers, R. 3, Shelbyville, Ind. 46176; Evansville, Ind. (Bethel), June 1-11; Madison, Ind., June 15-25  
 Crutcher, Estelle. 1466 E. Mountain St., Pasadena, Calif. 91104  
 Darnell, H. E. P.O. Box 929, Vivian, La. 71082; Nevada, Ohio, June 1-11; Akron, Ohio, June 15-25  
 Davis, Leo C. 403 N. St., Bedford, Ind. 47421; Poland, Ind. (Jordan), May 29—June 4; Brazil, Ind., June 8-18  
 Davis, Ray. Rt. 9, Box 655, Tulsa, Okla. 74107  
 DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162; In Europe, month of June  
 ● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH\*: Crowley, La. (Ebenezer Camp), June 23—July 2  
 Dennis, Gerald D. c/o NPH\*: Crowley, La. (Ebenezer Camp), June 23—July 2  
 Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH\*  
 Dixon, George and Charlotte. Evangelists and Singers, Box 573, Eastport, N.Y. 11941; Sebasco Estates, Me., June 6-11; Weatherford, Tex., June 25—July 2  
 Dobbins, C. H. Yoder, Ind. 46798  
 Donaldson, W. R. c/o NPH\*  
 ● Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211; Camden, Tenn. (1st), June 1-11; Jacksonville, Fla. (Westside), June 12-18; Ft. Lauderdale, Fla. (Faith), June 19-25  
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb. 68901  
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo. 81001; Kans. Dist., month of June  
 Edwards, L. T. 1132 Ash, Cottage Grove, Ore. 97424  
 Ellis, Robert L. 236 N. Parkway Dr., Anderson, Ind. 46014  
 Elston, C. L. 4228 S. Center St., Howell, Mich. 48843  
 Emsley, Robert. Bible Expositor, c/o NPH\*: Sand Point, Ida., May 31—June 11; Berkeley, Calif., June 21—July 2  
 Ensey, Lee H. 26392 E. Highland Ave., Space 40, Highland, Calif. 92346  
 Fagan, Harry L. Route 1, Box 93, Carmichaels, Pa. 15320  
 Farlow, T. J. P.O. Box 533, Robertsdale, Ala. 36567  
 Felter, Harry J. Box 87, Leesburg, N.J. 08327  
 Ferguson, Edward and Alma. R. 2, Box 183, Vicksburg, Mich. 49097; Central Africa and Jordan, month of June  
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. 11710; Cape May, N.J., May 28—June 4; Racine, Wis. (Taylor Ave.), June 26—July 7  
 Finger, Maurice and Naomi. 122 Charlotte Rd., Linton, N.C. 28092; Gastonia, N.C. (Stanley), May 30—June 4  
 ● Fisher, Tom.† 4801 S. Fern Creek, Orlando, Fla. 32806  
 Fisher, Wm. c/o NPH\*: Clearwater, Fla., May 30—June 4; Pompano Beach, Fla., June 5-11; Tampa, Fla. (1st), June 12-18  
 Fitch, James S. 3389 Mimosa Dr., Nashville, Tenn. 37211; Hiwassee, Ark., June 14-25  
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill. 62454; Valley Park, Mo., May 31—June 11; Loogootee, Ind. (Tent), June 14-25  
 Ford, James and Ruth. Preacher, Singer, and Children's Worker, R. 8, Box 677, Indianapolis, Ind. 46231  
 Ford, Norman K.† Box 329, Smithton, Pa. 15479. Full-time beginning September  
 Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821; Du Quoin, Ill. (1st), May 29—June 4  
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH\*: Evansville, Ind. (Victory Chapel), May 25—June 4; Nancy, Ky., June 9-18  
 Fox, Stewart P. and Ruth G. Evangelist and Singers, R. 2, Box 221, Leesburg, Va. 22075  
 Frodge, Harold C. Box 186, Marshall, Ill. 62441  
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101; Nashville, Ga. (Meth. Camp), June 24—July 4  
 Gamble, Albert L. and Mrs. 808 5th St., S.E., Puyallup, Wash. 98371; Ironton, Mo., May 28—June 11  
 Gardner, George. c/o NPH\*  
 Geeding, Wilma. Fletcher, Mo. 63030; Lacon, Ill., May 28—June 4  
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill. ● Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind. 47303  
 Gilliam, Harold P. Route 1, Box 69D, Moscow, Ida. 83843  
 ● Glorylander Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177; Newcomertown, Ohio, June 4; Leesburg, Ohio (Ch. of Christ:

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in Chr. Union), June 7-11; Winchester, Ohio (Ch. of Christ in Chr. Union), June 28—July 2

Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH\*: Poplar Bluff, Mo., May 28—June 4; Ft. Smith, Ark. (Central), June 5-11

Gravvat, Harold F. Box 427, Anna, Ill. 62906: Sault Ste Marie, Mich., May 28—June 4

●Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Garfield Heights, Ohio, May 24—June 4; Hendersonville, N.C. (Camp), June 29—July 9

Greiner, George and Kathleen. Preacher and Singer, 3120 Pennsylvania, Colorado Springs, Colo. 80907

Grimm, George J. 136 East St., Sistersville, W.Va. 26175

Grimshaw, Michael and Mrs.† c/o NPH\*: McMinnville, Ore., June 5-10; Rudyard, Mont., June 12-18; N.W. Ill. Dist. Camp, June 30—July 9

Guy, Marion O. R. 5, Muskogee, Okla. 74401

Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372: Danville, Ky., June 9-18; Smithville, Tenn., June 23—July 2

Hall, Orville and Nan. Evangelist and Singers, R. 1, New Castle, Ind. 47362

Harding, Mrs. Maridel. Box 195, Hastings, Neb. 68901

Harrold, John W. 409 14th St., Rochelle, Ill. 61068: Corry, Pa., June 2-11; Ithaca, N.Y., June 16-25

Hayes, Thomas. c/o NPH\*: Bingen, Wash., June 1-11

Heasley, Jimmy and Fern.† c/o NPH\*: Pryor, Okla., June 18-25

Heriford, Russell W. R. 1, Inola, Okla. 74036

Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M. 88001

Hoeckle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404: Hurdfield, N.D., May 28—June 4

Hood, Gene. c/o NPH\*

Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind. 46590

Hoot, W. W. R. 9, Box 27, Morgantown, W.Va. 26505: Canton, Ohio, June 4-11; Newport News, Va., June 12-18; Union City, Pa., June 20-25

Hoots, Bob. c/o NPH\*

Hubbart, Leonard G. R. 6, Huntington, Ind. 46750: Danville, Ill., May 24—June 4

Huff, Phil† 12 Walnut St., South Portland, Me. 04106: Norwich, Conn. (1st), May 29—June 4; Sebasco, Me., June 6-11; Cundys Harbor, Me., June 19-25

Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Coatesville, Pa., May 28—June 4

Hysong, Ralph L. R. 22, Delmont, Pa. 15626

Ide, Glen, Jr., Evangelistic Party, R. 2, Vicksburg, Mich. 49097: Beulah, Mich., May 25—June 4

Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. 15022: Atlasburg, Pa., May 26—June 4; Cleveland, Ohio (Highland Heights Free Meth.), June 9-18

Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75901: Wichita, Kans. (Indian Hills), June 2-11; Carthage, Mo. (1st), June 25—July 2

Irwin, Ed. c/o NPH\*: Murfreesboro, Tenn., May 24—June 4

Isbell, R. A. P.O. Drawer 408, Crowley, La. 70526: Spur, Tex., June 12-18; Wichita Falls, Tex. (University Park), June 26—July 2

Isenberg, Don. Chalk Artist-Evangelist, 240 East Grand St., Bourbonnais, Ill. 60914

Jackson, Kyra.† 7943 Gratiot Rd., Saginaw, Mich. 48603

Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH\*: Danville, Ill. (Northside), May 29—June 4; Paris, Ill., June 5-11; Chrisman, Ill., June 12-18; Vendocia, Ohio (Camp), June 22—July 2

Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio 43311: Syndman, Pa., June 7-18

Jensen, Mark. 6352 N.E. Canfield, West Linn, Ore. 97068

Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. 21014: Fiat Rock, Mich., May 31—June 10; Edwardsville, Ill., June 13-25; Saltville, Va., June 26—July 2

Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. 29205: Bristol, Tenn. (1st), May 24—June 4; Woodbury, Ga. (Harmony), June 7-18; Houlika, Miss., June 21—July 2

●Kelly, Don and Helen.† 701 E. Mt. Pleasant, W. Burlington, Iowa 52655: Bethany, Okla., May 29—June 4

Killen, Allen R. Evangelist and Singer, 407 Campbells Creek Dr., Charleston, W.Va. 25306: Nitro, W.Va., May 29—June 4

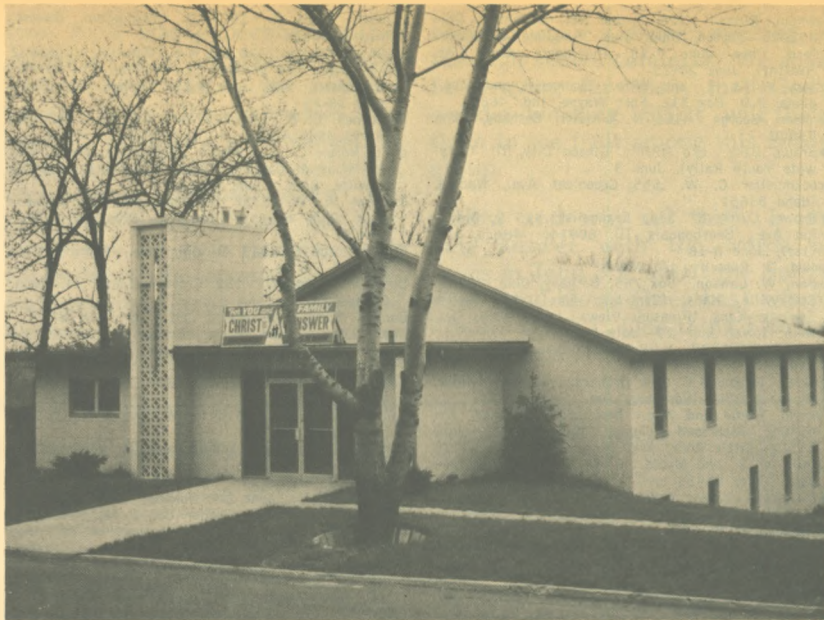
Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008: Ashdown, Ark., June 14-25

Land, Herbert. 933 E. Kentucky, Pampa, Tex. 79065

Langford, J. V. 4908 N. College, Bethany, Okla. 73008: Mountain Home, Ark., June 14-25

Lanier, John H. Poplar St., Junction City, Ohio 43748: Clear Springs, Md. (Ch. of God), June 7-18; Logan, Ohio (Baptist), June 21—July 2

Law, Dick and Lucille. Preachers and Singers, c/o NPH\*: Lenoir City, Tenn., June 14-25; Lockwood, Ohio (Greene), June 28—July 9



**THE CHURCH of the Nazarene at Mount Sterling, Kentucky, was dedicated April 30 by District Superintendent D. S. Somerville. The new 40 x 70-foot building is located on a three-acre plot and is valued at \$70,000. Rev. Robert Cannon is the pastor.**

●Jaxson, Wally and Ginger (Smith). R. 3, Athens, Ala. 35611: Cartersville, Ga., May 29—June 4

Leih, John. 40936 Mayberry, Hemet, Calif. 92343

Leonard, James C. and Florice. Evangelist and Children's Worker, Box 12, Marion, Ohio 43302: Killbuck, Ohio, May 25—June 4

Lester, Fred R. 1136 E. Grand Blvd., Corona, Calif. 91720

Leverett Brothers. Preacher and Singers, R. 4, Lamar, Mo. 64759: Blossom, Tex., June 2-11

Liddell, P. L. c/o NPH\*

Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa. 16701

Lipker, Charles H. R. 1, Alvada, Ohio 44802

Littrell, Dick.† c/o NPH\*

Livingston, James H. Box 142, Potomac, Ill. 61865

Long, Wilmer A. Box 295, Goodrich, N.D. 58444: Benedict, N.D. (VBS), May 29—June 4; Jamestown, N.D. (VBS), June 5-18

●Lush, Ron. c/o NPH\*: Indianapolis, Ind. (Westbrook), May 29—June 4; Nebr. Dist. Camp, June 12-18; Hamilton, Ohio (Tent Meeting), June 19-25; N.Dak. Dist. (Camp), June 26—July 2

MacAllen, L. J. and Mary. Artist-Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035: N.E. Okla. Jr. Camp, June 5-9

Mack, William M. R. 1, Sherwood, Mich. 49089

Mansfield, Howard. 1318 Leadville, Boise, Idaho 83702

Marckel, Kenneth W. 135 Asbury Ave., Wilmore, Ky. 40390: Evansville, Ind. (Bayard Park), June 11

Marlin, Ben F.† P.O. Box 8502, Orlando, Fla. 32806: Miami, Fla. (Calvary), May 25—June 4; Orlando, Fla. (Lockhart), June 5-11

Martin, Paul. c/o NPH\*: Oxford, Pa., May 29—June 4; Houston Dist. Youth Camp, June 5-9; Zanesville, Ohio, June 12-18; Riverside, Calif. (Arlington), June 30—July 9

Mathis, I. C. c/o NPH\*

May, Vernon D. and Mrs. c/o NPH\*

Mayfield, Paul and Helen. c/o NPH\*: Blue Island, Ill. (1st), May 24—June 4

Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403

McConnell, Frank.† Sunday School Evangelist, 3711 Beaver, Bethany, Okla. 73008: Decatur, Ill. (Oak Grove), June 20-25; Pittsfield, Ill., June 27—July 2

●McCoy, Norman E. Song Evangelist, 1020 West 4th St., Anderson, Ind. 46016

McCullough, Forrest. c/o NPH\*: Houston, Tex. (Northside), May 29—June 4; Lenoir City, Tenn., June 6-11; West Columbia, S.C., June 13-18; Roanoke, Ala., June 20-25; Jasper, Ala. (Sardis), June 27—July 2

McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: Monterey Park, Calif., May 31—June 11

McGrady, Paul R.† 7900 N.W. 18th, Oklahoma City, Okla. 73127

McGuffey, J. W. 1628 Central, Tyler, Tex. 75701

McNatt, J. A.† 881 Union, Shelbyville, Tenn.

37160: Dechard, Tenn. (Shady Grove), June 11-18; Tullahoma, Tenn. (Brownington), June 19-25

McNaught, J. Austin.† R. 2, Box 501, Clackamas, Ore. 97015

●McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113: Anderson, Ind., June 2-4; Bridgeton, N.J. (Deerfield Camp), June 14-25; W.Va. Dist. Camp, June 25—July 2

McWhirter, G. Stuart. c/o NPH\*

Meadows, Naomi; and Reasner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Newbern, Ind., May 25—June 4; Chariton, Iowa (Children's Crusade), June 12-18

●Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH\*

Merryman, Paul.† c/o Trevecca Nazarene College, Nashville, Tenn. 37210: Crossville, Tenn., June 11-18

Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807

Mickey, Bob and Ida Mae. Evangelist and Singer, 1501 Edison, La Junta, Colo. 81050: Grand Forks, N.D., May 31—June 4; Oaks, N.D. (Oaks Camp), June 8-18; Carrington, N.D., June 19-25; N.Dak. Dist. Camp, June 26—July 2

Miller, Leila Dell. c/o NPH\*

Miller, Nettie A. c/o NPH\*: Montgomery, Ala. (1st), May 28—June 4; Decatur, Ala., June 13-18; Cynthiaia, Ky. (1st), June 25—July 2

●Miller, Mrs. Ruth E. Song Evangelist, 11 West 46th St., Green Tree Acres, Reading, Pa. 19606

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. 26187

Millhuff, Charles. c/o NPH\*: Boise City, Okla., June 6-11; Guymon, Okla., June 12-18; Houston, Tex. (Spring Br.), June 20-25

Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH\*: Port Huron, Mich., May 29—June 4; Charlotte, Mich., June 11-18; Chillicothe, Ill. (Edgewater Terr.), June 26—July 2

Moore, Eugene W. 8216 N.W. 36th Terr., Bethany, Okla. 73008: Russellville, Ark., June 22—July 2

Moore, Franklin M. Box 302, Castle Rock, Colo. 80104: Osgood, Ind., May 25—June 4; Mexico, Mo., June 8-18; Gordonsville, Tenn., June 22—July 2

Moulton, M. Kimber, c/o NPH\*: Garfield Heights, Ohio, May 24—June 4; Saugus, Mass. (Cliffondale), June 5-11; Ironton, Ohio (Coal Grove), June 12-18; New Philadelphia, Ohio (Goshien Com.), June 19-25

Mounts, Paul E. c/o NPH\*

Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138: Marion, Ohio (Burning Bush Hol. Camp), June 21-30

Nelson, Charles Ed. and Normadene. Evangelist and Singers, c/o NPH\*: Malvern, Ark., May 26—June 4

Neseth-Hopson Party. c/o NPH\*: Flint, Mich., June 1-11; Mt. Pleasant, Mich. (Indian Hol. Camp), June 16-23

Neuschwanger, Albert. 7121 Trimble Dr., Ft. Worth,

†Registered; not commissioned. ●Indicates singers.  
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- Tex. 76134: Ft. Morgan, Colo. (1st), June 4-11; Jonesboro, Ark., June 18-25
- Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH\*
- Northrup, Lloyd E. 1173 Aileron, La Puente, Calif. 91744: El Segundo, Calif., June 4-11
- Norton, Joe. Box 143, Hamlin, Tex. 79520: Canon City, Colo., June 8-18; Buffalo Gap, Tex., June 26—July 2
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla. 32769: Largo, Fla. (1st), May 28—June 4; Decherd, Tenn. (City-wide), June 11-25
- Oyler, Calvin B. Evangelist and Song Evangelist, c/o NPH\*
- Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill. 60914: Bethany, Okla. (Calvary), May 29—June 4
- Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH\*: Watertown, N.Y., May 26—June 4; Carthage, N.Y. (1st), June 5-11; Auburn, Pa. (Interden. Camp), June 23—July 2
- Paul, Charles L. Song Evangelist, c/o NPH\*: Mayland, Tenn., May 29—June 4
- Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa. 18104: Johnson, Vt., May 30—June 4
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61833: Cedar Falls, Iowa, June 2-11; Marion, Ill., June 16-25
- Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio 44637
- Pittenger, Twyla. R. I, Shelby, Ohio 44875: Hull, Ill., June 5-11; Bridgewater, Va., June 12-18; Lansing, Mich., June 19-25
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201: Dunkirk, Ind., May 24—June 4; Knoxville, Iowa, June 14-25
- Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH\*: Los Angeles, Calif. (Westchester), June 4-7
- Potter, Orville S. Route 2, Box 2278, Auburn, Calif. 95603
- Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Purcell, Okla. (1st), May 29—June 4; Oklahoma City, Okla., June 5-11; Houston, Tex. (Lake Forest), June 18-25
- Purkhiser, H. G. 308 E. Hadley, Aurora, Mo. 65605
- Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill. 61542: Waycross, Ga. (Oksefenokee Camp), June 5-15
- Rice, Ralph.† 5604 Claude Ave., Apt. 4, Hammond, Ind. 46320: Chattanooga, Tenn. (Palmer), June 14-25
- Richards, Larry and Phyllis (Coulter).† Singers and Musicians, 1735 Dawson St., Indianapolis, Ind. 46203: Osgood, Ind., May 25—June 4
- Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va. 26627
- Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210: Richmond, Ky. (Rosemont), May 29—June 4; Ashtabula, Ohio (1st), June 7-18; Jeanette, Pa., June 19-25
- Rodgers, J. A. (Jimmy).† 695 N. Market St., East Palestine, Ohio 44413
- Roedel, Bernice L. 423 E. Maple St., Boonville, Ind. 47601
- Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla. 73008: Taylor, Mich. (Eureka), June 4-11; Grosse Pointe, Mich. (Bethel), June 12-18; New Eng. Dist. Camp, June 30—July 9
- Rupp, John G. c/o NPH\*: Paradise, Calif., June 4-11; Springfield, Calif., June 18-25
- Schoonover, Modie. 1508 Glenview, Adrian, Mich. 49221
- Schriber, George R. and Mrs. 8642 Cherry Lane, Alto Loma, Calif. 91701
- Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio 43160: Middlesboro, Ky., May 31—June 11; Calvert, Ala., June 18-25
- Sharples, J. J., and Wife.† Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.
- Shelton, Trueman and Ruthellen. c/o NPH\*: Marysville, Calif., May 29—June 4
- Showalter, Keith and Pat. c/o NPH\*: Bethel, Ohio (Tent), June 2-11; Hamilton, Ohio (Tent), June 16-25; St. Johns, Mich. (Tent), June 30—July 9
- Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117: Seaside, Calif. (Monterey Peninsula), May 28—June 4
- Slack, D. F. Song Evangelist, R. 2, Vevay, Ind. 47043: Slate temporarily cancelled due to illness
- Slater, Glenn and Vera. 320 S. 22nd St., Independence, Kans. 67301: Stephenville, Tex., May 25—June 4
- Slater, Hugh L. c/o NPH\*: Bedford, Ohio, June 4-11; Winchester, Va., June 15-25; Estill, S.C., June 22—July 2
- Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003: West Chester, Pa. (1st), May 29—June 4; Burlington, N.C. (1st), June 5-11; Morrilton, Ark., June 15-25
- Smith, Ottis E., Jr. P.O. Box 1, Edinburg, Pa. 16116: Warren, Mich. (Warren Wood), June 5-11; Brightwaters, N.Y., June 13-18; Somerset, Pa., June 20-25
- South, J. W. and Mrs. 2943 Jewett St., Highland, Ind. 46322: Florian, La., May 25—June 4; Pineville, La., June 23—July 2
- Sparks, Asa.† 91 Lester Ave., Nashville, Tenn. 37210: Greensboro, N.C. (1st), June 6-11; Church Hill, Tenn., June 20-25
- Stabler, R. C., and Wife. R. I, Tamaqua, Pa. 18252: Slate temporarily cancelled due to illness
- Stafford, Daniel. Box 11, Bethany, Okla. 73008: Decherd, Tenn. (Warren Chapel), June 1-11; Berne, Ind. (Adams County Camp), June 14-25; Springfield, Ill. (Camp), June 27—July 9
- Steele, J. J. P.O. Box 1, Coffeyville, Kans. 67337
- Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913: Brilliant, Ohio (V.B.S.), June 5-16
- Stewart, Paul J. P.O. Box 850, Jasper, Ala. 35501: Glen Burnie, Ind., June 5-11; Blanchard, La., June 19-25
- Strack, W. J. Box 112, Jefferson, Ohio 44047
- Strickland, Richard L.† 4723 Cullen Ave., Springfield, Ohio 45503: Columbus, Ohio (Whitehall), June 23-25
- Swarth, D. and Helen.† Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104
- Swearengen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901: Albia, Iowa, June 1-11
- Talbert, George H. 311 N. Cedar, Abilene, Kans. 67410
- Taylor, Emmett E. c/o NPH\*: Searcy, Ark. (Pickens Chapel), June 2-11
- Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420: Nebraska, month of June
- Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. 46514: Doltion, Ill., May 30—June 4; Annapolis, Mo., June 5-11; N.W. Ill. Dist. Camp, June 30—July 9
- Thomas, Henry C. 4911 24th St., Lubbock, Tex. 79407
- Thompson, Wm. and Mrs. 1915 W. New York St., Indianapolis, Ind. 46222: Dover, Tenn., June 8-18
- Toone, L. E. 365 Burke St., Bourbonnais, Ill. 60914: Toledo, Ohio (Sylvania), May 31—June 11
- Transue, C. F. R. 1, Poplar Bluff, Mo. 63901: Salem, Mo., June 1-11; Willow Springs, Mo., June 15-25
- Tripp, Howard M. c/o NPH\*: Springfield, Ill., May 29—June 4; Vilonia, Ark., June 5-11; Sweetwater, Tenn., June 12-18; Memphis, Tenn. (1st), June 19-25; Bourbonnais, Ill. (Sidney), June 26—July 2
- Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla. 32748: Muskegon, Mich. (Eastwood), May 30—June 4; Otsego, Mich., June 6-11; Lum, Mich. (Oak Grove Camp), June 16-25; Dighton, Mich. (Wes. Meth.), June 27—July 2
- Underwood, G. F., and Wife.† Preachers and Singers, Box 420N, R. 4, Cortland, Ohio 44410: Streetsboro, Ohio (South Newbury), May 28—June 4
- Van Slyke, D. C. 508 16th Ave. South, Nampa, Idaho 83651
- Vaughn, Ray M. 104 Monticello, New Port Richey, Fla. 33552 (Entering full-time)
- Wachtel, David K. P.O. Box E, Madison, Tenn. 37115
- Walker, W. B. c/o NPH\*
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Kent, Ohio, June 2-11; Casey, Ill., June 16-25
- Watson, Loy.† 609 W. Norman, Springfield, Mo. 65804 (Entering full-time)
- Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712: Benton, Ark. (Mulberry), May 28—June 4; Jefferson, Tex., June 16-25
- Weeks, Jim. 179 S. Koenig Rd., St. Marys, Ohio 35170
- Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont. 59937
- Wheeler, Jerry. Box 152, Newberry, Ind. 47150
- Whipple, Leonard. Lay Evangelist, 15 P-Via Castilla, Laguna Hills, Calif. 92653: Oakdale, Calif., May 25—June 4; Calgary, Alta. (Dist. Tour), June 22—July 9
- Whisler, John F. 404 N. Francis, Carthage, Mo. 64836
- White, W. T. 116 E. Keith St., Norman, Okla. 73069
- Williams, B. Ivan. 536 E. Oliver St., Owosso, Mich. 48867: Dayton, Ohio (Alpha), May 31—June 11
- Williams, Earl C. and Mrs. c/o NPH\*: Yerington, Nev., May 24—June 4
- Willis, Harold J. c/o NPH\*
- Withrow, Curtis D. 1005 Priory Pl., McLean, Va. 22101
- Woodard, George P. 326 Dry Run Rd., Monongahela, Pa. 15063: Dothan, Ala., May 30—June 4; Jackson, Miss., June 9-18; Avon Lake, Ohio, June 23—July 2
- Wyss, Leon. c/o NPH\*: Ft. Worth, Tex. (River Oaks), June 4-11; Canyon, Tex., June 13-18; Post, Tex., June 20-25; Conway, Ark. (College Ave.), June 27—July 2
- Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Clearwater, Kans., May 25—June 4; Sublette, Kans., June 5-11; Florence, Ala. (Northside), June 19-25
- Zimmerman, W. E. Box 1114, Marion, Ohio 44302: Coshocton, Ohio (Bethel Interden. Camp), June 8-18



**THE SANCTUARY of First Church, Lima, Ohio, recently completed as the first stage of an extensive building program. The sanctuary was dedicated by General Superintendent V. H. Lewis. Pastor Clifton Norell reported that the new edifice will seat 400 with overflow space.**

†Registered; not commissioned.

• Indicates singers.

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

## THIRTY-NINE GRADUATED

Dr. Edward S. Mann, president of Eastern Nazarene College, gave the commencement address, May 16, on the occasion of thirty-nine seniors graduating from Nazarene Theological Seminary.

The commencement exercise was preceded by the baccalaureate sermon, May 14, by Dr. Eugene Stowe, president of the seminary. Both were conducted in the sanctuary of Kansas City First Church.

The winner of the Corlett Sermon Award, Philip Metcalfe, a native of Muncie, Indiana, and a graduate of Olivet Nazarene College, was also introduced May 14. Metcalfe, who will become pastor of Pittsburgh (Pennsylvania) Terrace Church, preached his sermon, "Mannequins or Real Men," to a Sunday evening audience at First Church.

Dr. Shelburne Brown, president of Pasadena College, spoke at the annual Seminary banquet, May 15.

Seven students graduated with honors. They are Ruth Saxon (*summa cum laude*); Leroy Felsburg, Jon Johnston, and Jerry McCant (*magna cum laude*); Herbert Prince, Ralph Sprunk, and Jirair Tashjian (*cum laude*).

## MRS. AYCOCK STRICKEN

Mrs. Dell Aycock, wife of the late Dr. Jarrette Aycock, is a patient in the Stormont Vail Hospital (1500 West Tenth St.), Topeka, Kansas, suffering from a stroke.

She was admitted to the hospital on Thursday, May 11, when it was discovered at her Topeka motel room that she had been afflicted by a stroke which had paralyzed her powers of speech.

Dr. John L. Stockton, general treasurer, and Rev. Phil Johnson, Mrs. Aycock's pastor, visited her in the hospital Thursday night. She recognized them but could not speak.

Her condition is believed to have taken a turn for the worse Friday (May 12) and she was in a comatose condition.

Mrs. Aycock is about seventy.

Her late husband, Dr. Aycock, was stricken by a heart attack and died last October 10 (1966), while conducting a revival in Waco, Texas. —N.I.S.



METCALFE

## SCHOFIELD ELECTED

Rev. T. W. Schofield, pastor at Bolton First Church and district secretary, was elected superintendent of the British Isles South District, May 13, on the third ballot during the twelfth annual district assembly.

Mr. Schofield, forty-four, succeeds Rev. J. B. Maclagan, who died April 3.

The new superintendent was trained at Emmanuel College and Hurler Nazarene College, both in England, and was ordained in 1947 by the late Dr. H. V. Miller, general superintendent.

Mr. and Mrs. Schofield, who were converted and sanctified in Morley, have one son, John, and two daughters, Joan and Margaret.

General Superintendent G. B. Williamson was in jurisdiction of the assembly.

## GOOD PRESS RELATIONS

On the announcement of Rev. J. D. Cook resigning as pastor at Independence, Kansas, the Independence *Daily Reporter* said in a lead editorial:

"Of course in the local ministerial family such moves have come before. But almost in each instance a vacancy has been left that is hard to fill. This will be especially so in the case of Rev. J. D. Cook."

Cook, thirty-three, who is moving to Midland (Michigan) First Church, June 4, gave leadership to the construction of a church youth center which has been widely used by teenagers in the community.

## TOWARD A YOUTH DEPARTMENT

Creation of the eighth department in the administrative setup of the Church of the Nazarene is being given serious consideration. The general superintendents named a committee of five men to study the pros and cons. Committeemen are: W. D. McGraw, Fletcher Spruce, T. E. Martin, J. Wesley Mieras, and Harlan Heinmiller. If created by act of the Seventeenth General Assembly in 1968, work of the N.Y.P.S. would have a budget and standing comparable with the other seven departments.

## CHAIRMANSHIP BY ELECTION

Since 1959, the chairman of the Board of General Superintendents in the Church of the Nazarene has been elected every two years for a two-year term. The office has not been on an exact revolving basis, but has been up for election within the board. Since 1959, the men who have served as chairmen are: D. I. Vanderpool, G. B. Williamson, Samuel Young, Hugh C. Benner, and at present Hardy C. Powers.

## NAZARENE STUDENTS ELECTED

Two Nazarene students were elected to key positions on the University Religious Council of Oklahoma State University, Stillwater, Oklahoma.

Elected president for the coming year was Philip White, son of Mr. and Mrs. Wilburn White, of Stillwater. Gary Lance, a doctoral candidate at O.S.U., was elected treasurer.

At the same time the University Ministers' Association named as its president Rev. Hiram E. Sanders, pastor of University Church of the Nazarene.

Both White and Lance are members of University Church, which ministers to college students as well as the community.

## INSIGHT ON EDUCATION

Dr. Roy F. Ray, president of Friends University, Wichita, Kansas, made a study of Nazarene education nearly ten years ago when he was working on a doctoral degree at a seminary in Kansas City, Missouri. Among his conclusions was a summary that "the growth of the Church of the Nazarene has come indirectly because of its colleges." Dr. Ray took a part of his graduate work at Nazarene Theological Seminary.

## NAZARENES IN NETHERLANDS

The Netherlands (Holland) may become the forty-eighth nation or world area with Nazarene work. A commodious private home has been purchased at Haarlem, near Amsterdam, by the Home Missions Department for \$22,000. This is being remodeled for use as a church.

Prospects for a work in Holland came through Miss Jeanine van Beek, staff member of the European Nazarene Bible college at Busingen, Germany. The church will be formally organized soon in Holland.

## THE TURN HAS COME!

Yes, we have rounded the corner on the Easter Offering and it looks as though we are moving rapidly toward our goal of \$1,850,000 for world missions in this great offering. We are now \$107,235 ahead of the offering this time last year (May 12). If our pastors and treasurers will continue to send the money in, it looks as though we will make it. Our heartfelt thanks to the thousands of men and women and children who have helped us.

SAMUEL YOUNG  
General superintendent

## Next Sunday's Lesson

By A. Elwood Sanner

### THE CONVERSION OF SAUL

(Temperance)  
(June 4)

Scripture: Acts 9:1-31 (Printed: Acts 9:19b-31)

Golden Text: Philippians 3:7

*Why was Saul so angry with the Church? By what means did his startling conversion take place?*

**Synopsis:** The conversion of Saul has been called the second most important event in the Book of Acts. With murder in his heart, Saul left Jerusalem for Damascus, only to return a few years later as a preacher of the gospel! After risking his neck in Damascus and Jerusalem, he returned to Tarsus to begin an extended ministry in his home province.

#### *Saul, the murderer*

One wonders why Saul was so angry with the Christians, apparently more so than his fellow Jews. Could it be that he was protesting "too loudly"? Nonetheless, as he asserted later, he truly thought his threatenings and slaughter were in the service of God. He was subsequently convinced that he obtained mercy because his persecution was in ignorance and unbelief.

But what about those who nowadays lay waste the Church of God? Unbelievers vote to abolish the Church. Secularists live in complete oblivion to God. The entertainment world dazzles our land with false values and rapes the finer virtues. The inanity of so many TV programs is supported by the cruel tobacco and liquor industry, who call evil good and good evil. Woe to such!

#### *Saul, the Brother*

The words of Ananias, "Brother Saul, the Lord . . . hath sent me" (v. 17), must have brought comfort to the heart of the persecutor. But from the point of view of the Christian, they are amazing. Even three years afterwards, the church in Jerusalem had no faith in the validity of Saul's conversion.

What factors led to the startling change in Saul? Chiefly the fact that the Lord appeared to him. But there was also the prayer of Stephen and, without question, the Christlike behavior of the believers Saul assaulted.

The Lord still appears to men. Whatever the bondage—whether of the flesh or spirit—Christ has liberty for all who "see" Him.

# The Answer Corner

Conducted by W. T. Purkiser, *Editor*

### **Why do we have so many sevens in the Bible? Do they carry any special meaning?**

Without endorsing a particular school of numerology, I would just indicate that seven does indeed appear to suggest perfection, completion, or fulfillment. This would be a major reason there are so many sevens in the Bible. One ought not to get carried away

with the idea that each number must mean something and always the same thing. Some numbers were for Bible writers undoubtedly just exactly what they are for us and no more—the result of counting.

### **Might we assume that the experience of sanctification should motivate people to a witnessing and winning effort, producing greater results than last year's 2 percent membership increase?**

I'm not the least interested in making excuses for a rather poor showing. We can and ought to do better.

Nor am I sure I can very adequately analyze the situation. I'm certain it is not the fault of the gospel we preach, or the Christ we offer to men.

Nor do I believe it lies necessarily in any essential defect in the personal experience of sanctification on the part of many or all.

What I make are suggestions that might help understanding, and consequently enable us to do something about it.

We sometimes give in to a pessimistic "small but clean" philosophy that makes us satisfied to excuse our failures by our "high standards."

We sometimes expect those we do interest in the church and the Kingdom to display the marks of mature Christian life before they are so much as converted or while they are still babes in Christ.

We sometimes develop vested rights in positions of leadership, until new recruits are refused responsibility and almost held off at arm's length to "see if they are going to make it." They don't, because the tag every convert instinctively wears at his new birth reads, "Use me or lose me."

We sometimes emphasize relatively minor points in our tradition beyond

the proportion they have in the Bible, or even in the total ministry of those who have gone before. This is why legalism is almost always a phenomenon of the second and third generation of any religious movement. What was marginal becomes central, and what was incidental becomes essential. The external form is grasped and kept simply because it is obvious and relatively easy to hold, while the essential substance goes down the drain.

Perhaps more to the point, we expect an "experience" to do what we are supposed to do. Entire sanctification results in both purity and power. But neither is conveyed as a quantity or quality separated from it Source.

Power for witnessing and winning is like the energy in an electrical circuit. It flows only when the connection is made.

The wires may all be in, the transformer on the pole, the highline intact clear to the dynamo—but nothing happens by way of light or motion until somebody flips the switch.

Power for witnessing and winning is like power for preaching. One can pray for it, but one has it only when he goes to preaching. Power for witnessing is there only when we witness. That is "flipping the switch" that turns on the light and starts the motor.

### **I have a Roman Catholic friend who tells me that Jesus was a Catholic, and that Peter was the first pope. I have never received any answers that would clear up these questions.**

Roman Catholic thought has traditionally claimed Peter as the founder of the church at Rome and as first head of the Roman church. Nothing could be clearer in the New Testament than that this is not correct.

There was a strong and flourishing church in Rome when Paul wrote his letter to the Romans, and it is certain that neither Peter nor Paul had ever

been in Rome at that time (about A.D. 55-58).

The first evidence that there was any special significance given the leader of the church in Rome comes toward the close of the second century of the Christian era. Even this was contested by churches in the eastern Mediterranean, until the separation of the Roman and Greek churches in A.D. 1054.

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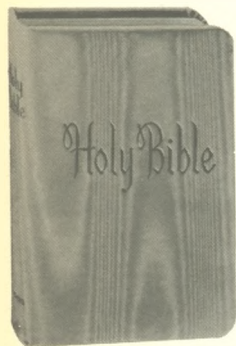
# Planning a Wedding?

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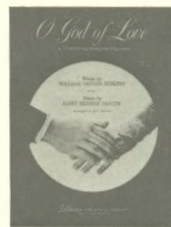
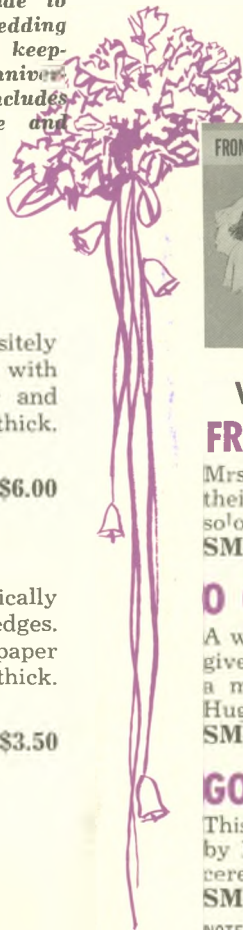
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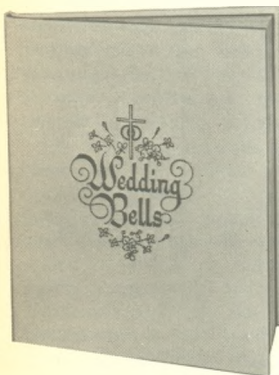
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