

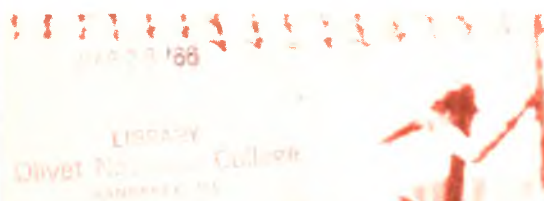
herald

OF HOLINESS

Church of the Nazarene

Holy Dissatisfaction

(See page 3.)



Translation Is the Key to Gospel Story in Guatemala
(See page 4.)

Is My Name Written There?



*General
Superintendent
Lewis*

In the book of the great statistic spoken of in Revelation 21:27 are listed the names of those whom God has placed there. The final judgment is based upon whether or not a person's name is "written in the Lamb's book of life."

This book, now kept by God in His own care, is therefore the most important of all literature. And life's great question—

*Is my name written there,
On the page white and fair?
In the book of Thy kingdom,
Is my name written there?*

The fact that we are listed in some documents of this world is important—is my name in the birth records of the state or place where I was born? Is my name recorded in the favorable credit reports of business agencies? Am I listed in the telephone directory? Is my name in a benefactor's will? These and other listings are of more or less importance—here, now, for a while.

But all fade into insignificance when we turn our attention to the eternal listing.

The Bible is of great importance because it tells how to get our names placed in the "book of life." Such are the dignity and the splendor of the Church. It is busy telling

people how to be among the listing of the great record of the *book*.

As the records of time are being tabulated and the books of the earth write their final chapters, the listing of the redeemed should occupy our attention more than ever.

Every church should strive with all its energy each Sunday, and all week, through the gospel and its redemptive ministry to add more names to that list compiled in heaven.

And every minister should count his days successful only in the light of their importance to the souls of men.

Every Christian should strive to lead souls to Christ and make plain the importance of being listed in the "Lamb's book of life."

Above all, each one of us should be sure, very sure, through his soul's salvation that his name is there—forever there.

*Lord, I care not for riches,
Neither silver nor gold.
I would make sure of heaven;
I would enter the fold.
In the book of Thy kingdom,
With its pages so fair,
Tell me, Jesus, my Saviour,
Is my name written there?*

Holy Dissatisfaction

SOMEONE asked Thorvaldsen, a Danish sculptor, which was his best statue. Quickly he replied, "The next one." He had an ideal to which he had not yet attained.

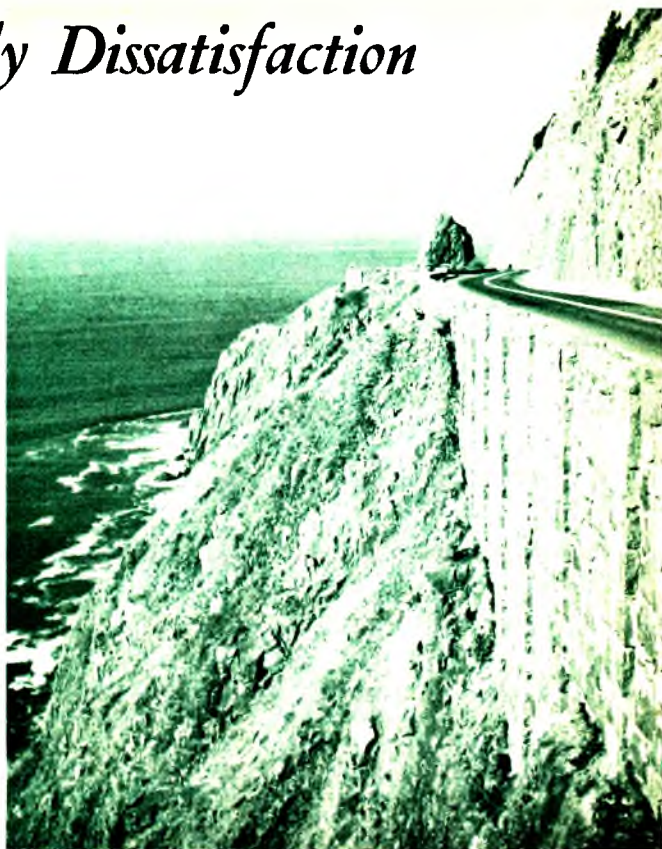
So it is in our Christian life. Although absolute perfection is not for this life, we should never be satisfied with our degree of Christlikeness. When He appears, we shall be transformed into His likeness. In the meantime we should be growing in the grace and knowledge of our Lord and Saviour Jesus Christ.

The experience of heart purity is both sudden and continuous. It is first purity and then maturity. It is a gift and then a continuing growth. It must first be a decision and then development. Cleansing from sin and the in-filling of God's empowering Spirit come after conversion. But ever there must be the continuation of the work begun. Hungering and thirsting for more of God is as natural for the Christian as life itself. Sanctification is not the end but the beginning.

TO BE CONTENT with present spiritual maturity can be disastrous. The Laodicean church during New Testament times commented that they had "need of nothing." But the Lord replied, "Thou art wretched, and miserable, and poor, and blind, and naked." The fact is that Laodicea was a backslidden people—the end result of complete satisfaction where growth has stopped.

God demands that His people be holy. This is essential, not optional, for Christians. With His demands are His provisions for fulfillment. In Him, there are forgiveness, cleansing, and growth. All are essential according to His Word. After forgiveness by faith, there is cleansing by faith. Although the instrument may look clean, it undergoes the necessary cleansing preparation before the surgeon uses it. Thus the Christian is cleansed by the fire of the Holy Spirit for inward purity and usefulness.

The beauty of holiness is an inner beauty of the fully yielded soul. What the Holy Spirit cleanses, He indwells. Stephen was full of the Holy Ghost and this beauty shone through even in his dying



• By NORMAN W. BLOOM

hour. Such spiritual beauty is available to all and can last forever. However it will be more gloriously evident through growth in grace.

PAUL PRAYED that the Ephesians might "be able to comprehend with all saints what is the breadth, and length, and depth, and height" of the fullness of God. People desire fullness in other matters. The trucker wants the gasoline tank to be full before he begins his journey. How much more we should desire the fullness of God in our journey of life!

Mountain climbing is thrilling. Just as the top seems to be reached, another higher peak comes into view. Satisfaction would leave one at the lower level. Climbing gains new vistas. Saved and sanctified, but not self-satisfied—growing and gaining with each new burden or challenge by the grace of God!

Our president has challenged

to physical fitness. Symbols of recognition are promised for certain achievements. There is also a prescribed and provided reward for spiritual fitness. It is psychologically true that an experience, good or bad, is strengthened when we give expression to it. Not only is spiritual exercise a blessing to others, but it is one means of growth. The satisfied soul settles for less than his best and others, as well as himself, suffer loss through his lack of endeavor.

SAVED, sanctified, and dissatisfied! This is not to be misunderstood. Gloriously, freely, completely the works of grace are received by the obedient, believing soul. God's work is perfect and complete. But His plan is that we will ever be diligent in the continuing development of our spiritual life. All who know Him in His fullness need ever to reach forth to greater blessings and to be a greater blessing.

Translation Key to Gos

• By WILLIAM AND BETTY SEDAT

GREGORIO, a Pocomchi (Pocom-CHEE) Indian of Guatemala, sits at the desk beside me. His short, stocky body with brown, shiny skin and dark, beady eyes, hunkers over as he concentrates in

helping me learn his language. He patiently pronounces (over and over sometimes) difficult-sounding words or grammatical constructions.

I transcribe the sounds and forms in my notebooks. Like a child just learning to know his language, I write down such elementary forms as:

Sedat's work sheet *nulok' take nutzi'i'* (I bought my dogs)

rere' xulok' take rutzi'i' (he bought his dogs)

But in the process I discover pronouns, a pluralizer, verb stem, tense sign, and other pertinent items of grammar.

NOW AND then I chuckle: I ask Gregorio how he would say, "I

will be rich." He looks at me rather doubtfully, and volunteers the information that the prospects are rather slim. The corresponding form, "I will be poor," brings a much quicker answer.

Thus it goes all morning and afternoon for three days of the week. As much of the rest of the week as possible I am out in the villages of the tribe studying dialectical variations and hearing how other Indians speak their language.

Yes, Pocomchi is spoken in six towns and in a number of villages. The six towns speak three different dialects, and each dialect group claims that theirs is the *real* Pocomchi. Only one dialect must be chosen for the translation, of course.

WHEN NOT studying grammar, I am recording text on tape so I can review and study intonation, pronunciation, etc., when Gregorio, Faustino, and other informants are absent. Each day is a challenge, each day like a treasure hunt, since I find new things that will help me sometime to preach and ultimately to translate the New Testament for this tribe of Indians.

Who are these Pocomchis? They are a tribe of about fifty thousand persons living next to the Kekchi

area of Alta Verapaz, in Guatemala. Like the Kekchis, they belong to the Mayan family, and are one of over twenty tribes in this country.

Wherever the Pocomchis come into contact with the Kekchis, they

About This Issue . . .

Tactic, a Guatemalan town of 9,000 persons, two-thirds of whom are Pocomchi-speaking Indians, is busy during market days. Pocomchis bring homemade articles and homegrown vegetables and fruits for sale in a sun-baked market. On the cover of this week's Herald, women sit, bargain, and only occasionally bustle home.

Here among the Pocomchis, Bill and Betty Sedat have launched their second major translation work. Their first was to translate the New Testament into the Kekchi Indian language. It was published by the American Bible Society in 1961. They have written above an interesting account of their current assignment.

To get an understanding of the meaning of Easter is, in part, to understand our responsibility in telling others about what Christ's death and resurrection mean to us. Bill and Betty Sedat are unleashing this meaning for 50,000 Pocomchis through their translation work. We can, in a real sense, pitch into the task of helping them by contributing generously in the Easter Offering a week from this Sunday.

—Managing Editor



Volume 55, Number 6, MARCH 30, 1966; Whole Number 2814. HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Bill Lakey, Staff Artist. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A. PHOTO CREDITS: Page 3, F. D. Silkey, Salem, Ore.; page 8, Luoma Photos, Weirton, W.Va.

Story

are culturally dominated by them. However, they have their own language and tradition, which they desire to maintain. They have a characteristic costume—especially the women, who wear brilliant, hand-woven blouses and red, full-gathered skirts. The older women also wear a red band, wrapped around the head like a halo.

They are friendly and responsive. In several villages on our district there are small groups of believers, and we hear them pray, not, "Kacua' cuancat sa' choxa" (Kekchi), but, "Kajaw wilcat pan taxaj" ("Our Father which art in heaven").

AS I BEGIN work among the Pocomchis, I relive in memory my early days among the Kekchi Indians, who number two hundred fifty thousand souls. When I came to the Kekchi area in 1936, I was for all practical purposes the first person to study their tongue and reduce it to writing. There was no alphabet, grammar, dictionary, or books of any kind. So the Indians became my books and informants; I had to draw out from them every bit of linguistic information.

First the sounds were written in phonetic script, and after much experiment an alphabet was established. I had to decide where sounds ended to form separate words, phrases, sentences. I took down stories, folklore, greetings, prayers—all sorts of "text." From all this I discovered the morphology and syntax inherent in the language.

I found that the grammatical



TRANSLATOR AND ASSISTANT—Dr. William Sedat, missionary to the Pocomchi Indians in Guatemala, (above) works three days a week with his aid, Gregorio Bin, a graduate of the Kekchi Indian Bible School. Gregorio, who speaks Spanish, Kekchi, and Pocomchi, (below) teaches the first class of Pocomchi believers in the Sunday school at Tactic.

processes of the Mayan languages are just as regular as Greek, though the system used is their very own. It is amazing that from simple roots and by adding nominal or verbal elements, prefixes or suffixes, complete linguistic patterns are developed to express complex ideas.

This lexical information, when finally organized, became the Kekchi-Spanish dictionary, published by the government of Guatemala in 1955. In addition to this material, I also studied the people in their environment—their customs and beliefs.

GRAMMATICAL AND anthropological studies, however, were

just a sideline; my primary purpose was to give the Word of God to the Kekchis in their own tongue. The process was to work verse by verse, using the original Greek and referring to commentaries, different language versions of the Bible, and working around a table with one or more Indian informants.

By explanation and discussion I would get a variety of ideas and then I would write down the final version as I felt it should be.

The first published portion was the Gospel of John in 1937. Mark followed in 1948, the Book of Acts in 1954. Hymns and Sunday school lessons were translated and



printed. The entire New Testament was translated in first draft in 1958, and after many subsequent revisions it was published by the American Bible Society in 1961.

A BY-PRODUCT of translation was the establishment of an In-

dian training school, from the first directed by a national, Rev. Guillermo Dannamann Paa. Many fine lay workers have been trained in this school and have gone out to work among their people. Some have attended the Spanish Bible school for further training and

are pastoring Indian churches. With the proliferation of groups needing leadership, I do not know what we would have done without these trained lay workers who are shepherding these flocks. God is blessing the work among the Kekchis and the work is growing in many areas.

It is only natural that the Christians of the Pocomchi tribe should see the advance of the gospel among their neighbors. They have looked with longing at their New Testament and at their training school. Now they are clamoring for a school and opportunities like the Kekchis.

At the last Pocomchi conference (like a camp meeting), they drew up a resolution requesting a center and sent it to the national district superintendent. They also made it their special subject of prayer. The district superintendent in turn sent a letter of recommendation to the missionaries at their annual council meeting.

THIS WAS the state of affairs when my wife and I returned from furlough in October, 1965. Rev. James Hudson, our field director, asked us to pray about the urgent need of the Pocomchis. If we were so led, we would be given specific responsibility in learning this language and later engage in the translation project. We did not consider long—a present need and an open door challenged us. I had organized my Kekchi grammar material during furlough, and with a little more work it would be ready for publication. The Kekchi Old Testament is yet unfinished (although work has been done on it through the years in preparing Sunday school lessons). But I feel the urgency of giving these other people their New Testament.

So I sit at the desk with Gregorio. I go to Tamahu and Tucu to make tapes with Faustino. I start with elementary Pocomchi I, and hope to work up through Pocomchi IV, or further—with no professor to guide, of course. In the meantime I dream my dreams: someday we will have a Pocomchi Center; someday there will be a completed New Testament; and sometime in the future there will be Pocomchi churches filled with many thankful Indians.

Then Surely—

By KATHRYN BLACKBURN PECK

*If a worm can sleep in a silk cocoon
The long, cold winter through,
And come forth in spring a bright-wing'd thing—
A flower that sails the blue;*

*If a dry, brown bulb can dormant lie
Till, stirred in its dreamless night,
It can force from its roots green reaching shoots,
And lilies waxen white;*

*If a sinful heart can be purified
From each vestige of its stain—
Henceforth to shine with a light divine,
And crosses count as gain;*

*Then surely stones can be cast aside,
And those who have slept can rise
To new life, transformed by the Hand which
formed
The planets and the skies!*

New Peace Prevails In Face of Tragedy

• **By KENNETH H. MARTIN**

IT WAS ONE of those beautiful, sunny spring days which southern Ontario is known for, and I was making some of my first pastoral calls since arriving in this community. I was looking for someone else that morning as I knocked on that apartment door and met a young mother and two little pre-school daughters. She told me of her desire to bring the children to Sunday school and church, but also of her truck-driver husband's indifference.

Soon this young mother and her little girls did begin to attend Sunday school and the morning service. But, as someone told me, "You will never get that man in a church—he's not the churchgoing type."

That individual was absolutely correct. I couldn't and I didn't, but God could and God did through the influence of a little five-year old girl. Her name is Debbie and her dad's name is Roy. Our Easter Sunday school climb began and one of the members of the church offered a lovely Bible to the child who would bring at least ten new members to Sunday school by Easter Sunday.

IT SEEMED as if Debbie wanted that Bible more than anything else in the world, and she worked for it. By Palm Sunday she had brought nine. On the way out of church that morning she said sadly, "Mr. Minister, there's no one else for me to bring." I said, "Bring your dad."

All that week she worked on her project and on Easter Sunday morning begged her dad to come

to Sunday school. He came.

Debbie won her Bible that morning, and her dad began to read it. A few weeks later while driving a huge rig across the Skyline Bridge on Queen Elizabeth Way he asked Jesus Christ to come into his heart. The next Sunday evening he made a public declaration of the fact at the altar of the church.

THE FOLLOWING summer I was in charge of our vacation Bible school. This new family had told others in their community about the church. We were picking up fifteen children from their street alone for V.B.S. After two busy weeks our demonstration program came, and the church was packed to the doors that Friday night in August.

Everything went well. The little ones made their parents proud, and everyone else giggle. The older classes presented the message of salvation in both word and song. Seated on the front pew was Roy's

wife and one of her closest friends, another young mother from her street. They seemed to enjoy the program. After inspecting the crafts, I picked them up at the front sidewalk to take them home. Roy was driving a truck to Toronto that night.

WE WERE in a tired but happy mood as we started down the road. Then suddenly a speeding car careening wildly out of the darkness crashed into ours. As we crashed into the ditch I heard the screams of the children in the back seat. As I crawled from the wreck I heard a child screaming, "Our pastor's been killed!" I was alive, but the friend who had come to the church for the first time that night was dead.

Before we left for the hospital someone called Roy, telling him to come home at once, that we had been in a serious accident. The new convert drove his transport truck sixty miles that night believing that at least some of his family would have to be buried when he arrived.

AS ROY stood by my hospital bed at three o'clock the next morning, he told me some of the thoughts which had raced through his mind as he was driving down the Queen Elizabeth Way. But he also said with a voice choked with emotion: "Pastor, there were no regrets—I gave Christ my all." No regrets, even in the face of tragedy! What a marvellous testimony to have! It started because a little girl had said, "Daddy, take me to Sunday school."



The Roy Holland family, with Debbie (right) sans shoes . . .

The Misunderstanding

That Kills



THAT WEEK of tragedy began so bravely—as they all do. The crowd was jubilant. They waved their palm branches and sang “Hosanna.” The atmosphere was jammed with excitement. But it ended as quickly as it began. There was a bitter halting of the gaiety and the hosannas turned to jeers. The bitter rain of hatred washed away the scene of the past Sabbath, and an awesome tragedy stalked on.

How did the events of this week become so involved? What happened between Palm Sunday and Good Friday? What went wrong? What misunderstanding turned joy into hate?

JEAN-PAUL SARTRE in his book, *The Words*, related his only acquaintance with God and his testimony as perhaps only the soundings of many men. Sartre reminisced: “I have just related the story of a missed vocation: I needed God. He was given to me. I received Him without realizing that I was seeking Him. Failing to take root in my heart, He vegetated in me for a while, then He died. Whenever anyone speaks to me about Him today, I say, with

"It Is Finished"

• By RANDAL E. DENNY

The next to the last word of Jesus on the Cross was, "It is finished" (John 19:30). However, His cry was not one of defeat, but triumph.

The Greek word is *tetelestai*, "It is finished." It is found on many ancient documents, including tax receipts. It is the exact equivalent of an English stamp, "Received Payment." What Jesus said was, "The debt is wiped out; the price of redemption is paid in full."

A skillful, and kindhearted Scottish physician had died. His widow examined his ledgers and discovered that across many old unpaid accounts he had written in red ink, "Forgiven—too poor to pay." The widow, a greedy woman, brought suit against these patients, demanding payment.

The judge asked her, "Is this your husband's handwriting in red?" She admitted it was. The judge said, "Then there is not a court in the land that will grant your petition for payment of these accounts over which he has written, 'Forgiven—too poor to pay.'"

"It is finished." Christ's completed work on the Cross insures "Paid in full." Across the account of your life He has written by His own shed blood, "Forgiven—paid in full."

Jesus paid it all;

All to Him I owe.

Sin had left a crimson stain;

He washed it white as snow.

"It is finished." That was the victory cry. Christ had completed the work He came to do. He opened the way to the kingdom of God for all who would enter in. For Jesus the strife was over and the battle won.

• By C. NEIL STRAIT

... "perhaps the answer to Holy Week's tragic ending"

the easy amusement of an old beau who meets a former belle: 'Fifty years ago, had it not been for that misunderstanding, that mistake, the accident that separated us, there might have been something between us.'

Perhaps this is the answer to Holy Week's tragic ending. There had been a misunderstanding, a mistake, or an accident. People somehow, someday, had failed to let the Galilean take root in their hearts. They had given only vocal consent to His presence. Now the separation was real and Good Friday splashes the pages of history.

BUT THE misunderstanding, the mistake, or the accident that separates men from God never originates with the Almighty. Always it is man who lets misunderstandings arise or who makes the fatal mistake. Man's rejection of God's truth severs the relationship.

Those who pressed for the life of Christ had rejected the Master's approach to life. They misinterpreted His zeal for the kingdom of God. They conjured up some falsehood regarding His mission. They had—in essence—never tried to un-

derstand His purpose. They had never listened intently to His message. Their selfish desires jammed the waves of truth that came their way. Thus, Good Friday was created out of misunderstandings and mistaken ideas. But, nevertheless, all of this kept them from having a relationship with Christ.

TOO MANY have had the same opportunity of knowing the Master. He has made His approach to all men. But too many times He is given only token acceptance or ignored entirely. Failing to take root in the human heart, He must vacate. Many will look back upon days of opportunity and say with Sartre: "... had it not been for that misunderstanding, that mistake, the accident that separated us, there might have been something between us."

It is never too late to start on the journey that brings us into harmony with Christ. He whom we have so often misunderstood and so definitely rejected says to us: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).



“Little Sacraments: Washing Things”

I saw God wash the world last night. Imagine God, the Creator, the Omnipotent, the Omniscient, washing His world. What a beautiful figure of speech! James Weldon Johnson, in his magnificent poem, “The Creation,” speaks of God as being much like a “mammy bending over her baby.” Tenderly, gently, but firmly and thoroughly, God, cosmic washcloth in hand, washes His world until it is clean . . . clean . . . clean.

some of us come with gourds and jars and pots; others of us come with a thousand different kinds of commercial cleaners. We come with a certain built-in endurance for the ever-present fatigue and monotony and with a certain uneasy tolerance for the cleaning tasks which must be enacted over and over and over. We come with our talent for removing soil from a stained and slovenly world. We would like to come always gladly, sometimes with excitement, sometimes with a sense of thrill and adventure. But some of the daily dust of life has clogged up our joy, and we do not always move in the awareness that we are engaged in the high and holy calling of washing up the world for God.

• *By* FRANCES BOWMAN

But I too wash the world. I wash my little area of my little world. Sometimes I wash it with a scrub brush and scouring powder. Sometimes I wash it with detergent and an SOS pad. Sometimes I wash it with high suds in the sink and with low suds in the automatic washer. I wash it on bended knee with a damp cloth. I wash it from a stepladder with vinegar, soda, ammonia, and hot water. I wash little faces and behind the ears of certain people. I wash in cold water and in hot water and in lukewarm water. I wash things over and over and over and over and over and over here in this little area of my little world. I never run out of places and things to wash. They are always all about us—above my head, at my fingertips, and beneath my feet.

May the ministries of my hands at the laundry tubs and at my kitchen sink become a ministry at the high altar. May all the myriad aspects of washing up my little world be acts of cleansing for Thee. And even as I scrub away endlessly at the dirt which endlessly collects on the outside of things, may I inwardly keep scouring away at the stubborn dirt which keeps filtering its unwelcome, insidious way into the cracks and crevices of my soul. Then my first prayer shall be, “Create in me a clean heart, O God . . .” To have clean hands, a pure heart—this is my prayer.

And so I come before God’s cosmic altar, along with the other homemakers of the world, bringing my gifts of cleansing to a soiled and grimy world. We come with rags and buckets and brooms;

Reprinted from *Gospel Messenger*



THAT THE CROSS OF CHRIST
MAY REACH ITS ARMS
AROUND THE WORLD

ANNUAL EASTER OFFERING

FOR WORLD EVANGELISM

APRIL 10, 1966

MISSIONARIES APPOINTED BY THE GENERAL BOARD

January, 1966



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India



Rev. and Mrs. John Clayton
Taiwan



Miss Frances Courtney-Smith
General Appointment



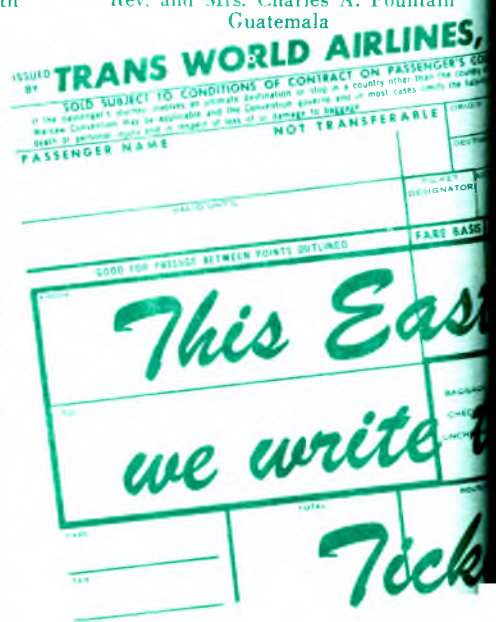
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Zulu



The expansion of our world evangelism effort will be in direct proportion to the generosity of our offerings. The General Budget is the lifeline of Nazarene world evangelism.

WILL WHAT WE GIVE SAY, "GO"?



Miss Grace Stonecypher
General Appointment



Rev. and Mrs. Paul Stroud
Cape Verde Islands



Mr. and Mrs. Robert Studt
Africa Field Headquarters



General Appointment)
and Mrs. Ralph Cook (Jamaica),
erto Rico), Mr. and Mrs. Lauriston Seaman (Japan).

NAZARENE WORLD EVANGELISM

Costs \$10.00 a minute

The goal for the quadrennium is \$22,000,-000. This means that the church must raise (through General Budget and mission specials) on the average of \$10.00 a minute every minute of the quadrennium, 24 hours a day, 7 days a week, 365 days a year.

\$10.00 a minute

Every time the second hand on the clock makes a full swing of sixty seconds, the General Treasurer's office must ring up at least \$10.00 in order for the Church of the Nazarene to fulfill its worldwide holiness commitments and to expand in other needed areas.

Includes the following

WORLD MISSIONS

HOME MISSIONS

Department of Church Schools
Church Extension
Radio League
Department of Education
Nazarene Theological Seminary
Department of Evangelism
General Administration
Nazarene Young People's Society
Servicemen's Commission
Christian Service Training
Nazarene Information Service

Each of these departments is committed to the task of winning souls. World evangelism is their primary goal.

EASTER OFFERING GOAL—\$1,750,000



"May what we give at Easter bring a new revelation of Christ to our own hearts, and through a successful offering may it bring a new revelation of Jesus Christ around the world. This is my prayer."

—Hardy C. Powers.



"In our drive to reach secondary goals, let us never lose sight of those that are primary. Let us never forget the billions who are moving in haste toward God's great judgment seat."

—G. B. Williamson.



"The message of Easter is no idle tale; it is God's answer to man's deep need. We cannot keep this message to ourselves."

—Samuel Young.



"As we approach another Easter season our sense of gratitude for the 'unspeakable gift' should be renewed, and should find expression in generous, sacrificial giving to the Easter Offering."

—Hugh C. Benner.



"In this day of inflation and changing values, the value of the soul never changes. It is still priceless."

—V. H. Lewis.



"The Easter Offering of your church becomes the 'voice' of your people to a needy world."

—George Coulter.

Editorially Speaking

● By W. T. PURKISER

The Modern Meaning of the Cross

The Cross is beyond all controversy the world's most familiar religious symbol. Wherever the gospel and the name of Christ have gone, the Cross stands high above chapel and cathedral.

The fact of the Cross is enshrined in history. Its meaning must be found again and again, by each generation for itself.

When we speak of the modern meaning of the Cross, we do not mean something new, but something necessary in our day as never before. We "upon whom the ends of the world are come" (I Corinthians 10:11) need to grasp the full meaning of the Cross as no other age before us has.

It is interesting to look back and see how different periods in the history of the Church have stressed different aspects of the Cross. For those who came out of the background of animal sacrifices and offerings, the Cross was described as the altar of mercy where the sprinkling of blood meant the putting away of sins.

In what is called the "patristic" period—the period of the church fathers—the Cross was viewed as the ransom to deliver man from the power of Satan. It was victory over the "principalities and powers" that had long enslaved the human heart.

In the Reformation period, the Cross was looked upon as the satisfaction of divine righteousness, exactly discharging the debt of guilt owing to the sovereign God.

Later, the death of Jesus was seen as a public vindication of God's justice, enabling the Governor of the universe to forgive sin without at the same time downgrading or bringing contempt upon His holy law.

In days not yet fully passed, the Cross is seen as the supreme expression of the love of God, melting and softening the heart of the rebellious and reconciling him to the Heavenly Father, from whom he has become estranged.

Is it necessary to say that each of these, purged of excess and one-sidedness, is part of the whole truth about the Cross? Is it not in fact true that when we have done our best to grasp its meaning, our understanding still falls short of the full

reality of what God has done for us in the death and resurrection of His virgin-born Son?

There is really only one way to look at the cross of Christ. It is not from the comfort and abstraction of the theologian's ivory tower. It is not from the upholstered chair in the philosopher's study. It is from our knees in the brokenness of wonder and love.

IN OUR DAY, we need to gather all the threads of meaning the Christian centuries have spun and weave them together into the strong cord that can only in this way be made.

The Cross is our mercy seat, the altar of propitiation where the "blood, which is the life" becomes the covering that blots out the sins of the past and purges the "conscience from dead works to serve the living God" (Hebrews 9:14).

The Cross is our victory. There the spotless Son of God became our Champion. He met single-handed the hosts of evil and the kingdom of darkness, and vanquished forever our Satanic enemy. Hear the sparkling translation of J. B. Phillips in Colossians 2:15 describe what happened at Calvary: "And then, having drawn the sting of all the powers ranged against us, he exposed them, shattered, empty and defeated, in his final glorious triumphant act!"

The Cross is our righteousness. In our hands no price we bring. Our guilt is wiped away in the sacrifice of Another. Christ Jesus "of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Corinthians 1:30).

The Cross is our justification. "Being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9). Because of the Cross, God is both "just, and the justifier of him which believeth in Jesus" (Romans 3:26).

The Cross is the melting, drawing power of infinite love. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). It is a terrible testimony to the hardening effect of sin that any can look at the cross of Christ and not be drawn by the love and forgiveness shown forth there.

We must bring together and cherish every facet of these meanings. To leave out any is to rob ourselves of something vitally important.

AND IN AND THROUGH IT ALL we begin to see something of the meaning of the Cross for our days of unparalleled peril. For in the span of three short days, man's worst deed and God's greatest act came together. Human sin "killed the Prince of life, whom God hath raised from the dead" (Acts 3:15).

Calvary and the nearby garden of the empty tomb bring to us the promise that, when men have done their worst, God will yet triumph. The last word in human history will not be spoken in Moscow, or Peiping, or Hanoi, or even in London or Washington. The last word will be spoken in heaven—and it is the Word that shall prevail.

What is the modern meaning of the Cross? It is the meaning all the ages have learned, brought to focus on the abounding iniquity of our times.

The Cross is the mercy seat where sin is covered. The Cross is the mastery of our implacable enemy. The Cross is the manifestation of the justice of God. The Cross is the measure of divine love for a lost world. And for us, in our individual lives, the Cross is the means of our pardon, our purity, and our preservation in eternal life.

We may sing it over and over again, for it never loses its truth:

*In the cross of Christ I glory,
Tow'ring o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime.*

*When the woes of life o'ertake me,
Hopes deceive, and fears annoy.
Never shall the Cross forsake me.
Lo! it glows with peace and joy.*

*When the sun of bliss is beaming
Light and love upon my way,
From the Cross the radiance streaming
Adds more luster to the day.*

*Bane and blessing, pain and pleasure,
By the Cross are sanctified;
Peace is there that knows no measure,
Joys that thro' all time abide.*

—JOHN BOWRING

War on Affluence?

Someone has suggested that it is time to be less concerned about a "war on poverty" and more concerned about a "war on affluence." His idea was that in the long run prosperity may be more deadly than poverty to the highest human values.

There is something to be said for this point of view. More children get sick from eating too much candy than from eating too much spinach.

While two-thirds of the population of the earth

subsist on the brink of starvation, in areas of the West too much rich food in too large quantities is taking a toll of high blood pressure, overweight, heart disease, and digestive troubles too numerous to list.

It is claimed that the citizens of the United States, for example, with 6 percent of the world's population, have 60 percent of its material goods and services.

Yet there are not lacking those who would argue that there is a real plus side in the quality of our rising standard of living. Dan Seymour, president of the J. Walter Thompson advertising agency, has stated:

"Expenditures for spectator sports have gone up only 33 percent [since 1947] while expenditures for participant sports have gone up 162 percent. Expenditures for movies have actually gone down 12 percent in those seventeen years, and per capita expenditures for alcoholic beverages have actually decreased! Meanwhile, expenditures for religious and welfare activities have gone up 153 percent, while church membership has climbed 56 percent."

WHATEVER THESE FIGURES may or may not mean, they do suggest two relevant items.

While an individual may not be able to have as much as he wants, each of us can have as little as we want. We may not be able to get all we would like, but we can easily give all we wish.

If anyone should really be concerned that he is being threatened by too much prosperity, there is one easy and speedy remedy. Let him set up a religious or charitable foundation, and let his money go to work for others.

The second relevant item comes from a far-sighted paragraph from the pen of John Wesley. Mr. Wesley quickly observed that "the fruits of revival tend to consume the revival."

What he meant was that religion tends to make its adherents industrious and honest, and stops the sinful waste of resources in drunkenness and rioting. As a result, Christians generally begin to prosper.

But prosperity inclines its possessors to a trust in riches rather than in God, and thus begins again to undermine the very virtues that had created it.

This situation led to Mr. Wesley's famous advice to his people: Earn all you can; save all you can; give all you can. In this way, the fruits of Christian piety will increase rather than destroy that piety.

While this may be no more than an academic problem with most of us, the solution is not hard to find. It lies in a new depth of Christian commitment, a new realization of the scope of stewardship. And a very good place to start is with the Easter Offering.

N.P.H. Books Included In Fallout Shelter

In case a nuclear alert ever blankets the Houston, Texas, area, post office employees there will have religious books to read, among which will be twenty best-sellers from the Nazarene Publishing House.

What Assistant Mail Superintendent Clyde J. Duke has started in Houston could spread across the country. He has written various denominations for materials.

Among the Nazarene selections sent were *The Disciplined Life*, Richard Taylor; *Faith in the Day of Trouble*, Samuel Young; *Holiness and High Country*, A. F. Harper; *Good Morning, Lord*, Paul Martin; *Joy for Dark Days*, Richard Taylor; *Truth for Today*, Bertha Munro; *When Thou Prayest*, Maynard James; and *Words of Cheer*, C. E. Cornell.

People in the News

Enid, Oklahoma—General Superintendent G. B. Williamson and Chicago Central District Superintendent Mark R. Moore were speakers at the recent Northwest Oklahoma District preachers' meeting at the Cleveland Road Church here. Vice-president Curtis Smith, Bethany Nazarene College, also appeared on the three-day program. Rev. Jerald Locke is superintendent.

El Paso, Texas—Pastor Marshall Pryor reported recently that the fiftieth person taken into Valley Church here by profession of faith was Mrs. Blanche Wright, an El Paso housewife. Her husband and two teen-age daughters were also received into membership.

Temple, Texas—First Church here celebrated its fiftieth anniversary March 20, which was also the final day of revival services with Rev. T. E. Holcomb and "The Westernaires," an evangelistic singing group. Pastor is Rev. Willard L. Hubbard.

Temple City, California—Dr. A. E. Sanner has resigned the management of the Casa Robles missionary retirement home here, effective in May. Rev. James A. Young, pastor at Downey, California, is to succeed Dr. Sanner, who celebrated his seventieth birthday February 13.

Rev. and Mrs. Carl Mischke are to relieve Rev. and Mrs. Lyle Prescott, missionaries to the Virgin Islands, while the Prescotts take a year's leave of absence.

San Antonio, Texas—Rev. Odell Brown, pastor at First Church here,

has resigned effective May 22 to enter the evangelistic field. He and Mrs. Brown will make their home in Kansas City. Mr. Brown, a pastor for thirty years, served as district church school chairman and as a member of the district advisory board on the San Antonio District. "He is an able preacher and soul winner," said District Superintendent James C. Hester.

Knoxville, Iowa—Rev. J. C. Leonard, pastor here for more than ten years, has resigned to accept the pastorate at Lawton (Oklahoma) First Church.

News of Revivals

Prince Albert, Saskatchewan, Canada—Evangelist W. C. Raker and Mr. and Mrs. Jim Sharples, youth workers, have recently held revivals here, both of which resulted in "many

seekers, including a fine group of teen-agers," said Mrs. W. R. Robinson. The church choir and soloists have appeared on occasions in a weekly television program sponsored by the area ministerial association, of which Pastor W. R. Robinson is currently president.

Amarillo, Texas—Seventy-five persons found spiritual help recently in a revival at the North Beacon Church here. Evangelist Nettie Miller was the speaker.

Tyler, Texas—Several hundred persons have sought spiritual help during the first year of the full-time evangelistic ministry of Rev. J. W. McGuffey, who lives here. His ministry has been largely in Texas, Arkansas, and Kansas.

APRIL

Hymn of the Month

Hallelujah! What a Saviour!

P. P. B.

P. P. Bliss

1. "Man of sor - rows," what a name For the Son of God, who came
2. Bear - ing shame and scoff - ing rude. In my place con - demned He stood;
3. Guilt - y, vile, and help - less we; Spot - less Lamb of God was He.
4. Lift - ed up was He to die; "It is finished," was His cry.
5. When He comes, our glo - rious King, All His ran - somed home to bring.

Ru - ined sin - ners to re - claim! Hal - le - lu - jah! what a Sav - iour!
Sealed my par - don with His blood, Hal - le - lu - jah! what a Sav - iour!
"Full a - tone - ment!" Can it be? Hal - le - lu - jah! what a Sav - iour!
Now in heav'n ex - alt - ed high, Hal - le - lu - jah! what a Sav - iour!
Then a - new this song we'll sing, Hal - le - lu - jah! what a Sav - iour!"

HALLELUJAH! WHAT A SAVIOUR! . . . hymn of adoration and praise, is by Philip P. Bliss, 1838-76, singer, music teacher, and song writer. A contemporary and colleague of Moody and Sankey, Bliss traveled as a co-worker in evangelism with Major Whittle. This hymn was written only a few weeks before his tragic death, resulting from the collapse of a railroad bridge in Ohio. His hymns and songs still heard throughout the world include "Wonderful Words of Life," "Whosoever Will," "Almost Persuaded," and many others. The hymn tune "Man of Sorrows," also by Bliss, was composed for this text.

Floyd W. Hawkins, Music Editor

Deaths

DAVID RAY SMITH, seventy-two, died December 29 in Englewood, Colorado. Rev. Frank Cook conducted funeral services. He is survived by two sons, Charles and Harold; one daughter, Mrs. Laura Miller; five grandchildren; and one great-grandchild.

MELVIN KJONAAS, forty-eight, died February 22 following a heart attack in Bismarck, North Dakota. He is survived by his wife, Hilda; two daughters, Margaret and Melvaln; two sisters; and a twin brother.

LEVIN L. CHANNELL, longtime resident of Pensacola, Florida, died January 4. He is survived by his wife, Lillie Bell; two daughters, Mrs. Judy Bailey and Terri, of the home; and one son, Kenneth.

JO ANNE SHOMO, thirty-three, died February 12 in Harrisonburg, Virginia, following a brief illness due to a rare heart disease. Rev. Carl B. Haddix and Rev. James D. Taylor conducted funeral services. She is survived by her husband, Rev. Richard N. Shomo; three sons, Stephen, Keith, and Mark; her parents; and a brother.

JAMES M. FETTER, seventy-one, died January 29 at Kylertown, Pennsylvania. He is survived by his wife, eight children, twenty-three grandchildren, and one sister.

MRS. H. V. MILLER, seventy-one, wife of the late General Superintendent H. V. Miller, died March 2 at Kankakee, Illinois. Funeral services, held at Central Church there, were under the direction of Rev. George Galloway. General Superintendent Hardy C. Powers preached the funeral sermon. Dr. Mark R. Moore, Chicago Central District superintendent, participated in the service. She is survived by one daughter, Mrs. Betty Quanstrom, and three grandchildren. Dr. Miller preceded his wife in death in 1948.

HERBERT CANTRELL, father of Bethany Nazarene College president, Roy H. Cantrell, died February 23 in Glendale, California. Funeral services were held at the Forest Lawn Mortuary there.

REV. WELLINGTON E. MILLER, eighty-six, died February 18 at an Arkansas City, Kansas, hospital. He had been retired from the ministry since 1948. Rev. O. N. McGuire conducted funeral services. Survivors include three daughters, Mrs. Lillian Williams, Mrs. Lois Coane, and Audrey Miller; four sons, Jesse W., Walter E., Richard L., and John A.; two brothers; one sister; twenty grandchildren; and twenty-four great-grandchildren.

Announcements

RECOMMENDATION

I highly recommend Rev. C. L. Elston to our people as an excellent minister of the gospel. His ministry in the evangelistic field will offer unusual service because of his good record in the pastorate and his evangelistic fervor. He loves God and the church, and has a burden for souls. He has served as pastor of First Church in Enid, Oklahoma, for five years.—Jerald B. Locke, Superintendent of Northwest Oklahoma District.

BORN

—to Rev. Richard and Carolyn (Wallace) Reed of Estill Springs, Tennessee, a daughter, Richelle Lynae, on February 22.

—to John and Donna Cardin of Anchorage, Alaska, a son, Donald Wayne, on February 18.

—to Lloyd and Lois Jean (Mendenhall) Gramer of Seattle, Washington, a son, Douglas Edward Arthur, on February 2.

—to Charles and Elaine Reed of Anchorage, Alaska, a daughter, Melody Darlene, on January 31.

—to Alton Ray and Charlo Joyce (Montandon)

98th Annual

CONVENTION

“In
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“Showers of Blessing” Program Schedule

April 3 (Palm Sunday)—“Three Important Days,” by Russell V. DeLong

April 10 (Easter)—“If Christ Had Not Risen,” by Russell V. DeLong

April 17—“Commitment—Service and Greatness,” by Russell V. DeLong

Two radio stations in Paraguay, a country where no Nazarene missionary work is being carried on, have accepted the Palm Sunday and Easter “Showers of Blessing” radio programs in Spanish. The stations are in the cities of Asuncion, the capital, and Pilar.

Hawkins of Indianapolis, Indiana, a son, Robert Wayne, on January 25.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend in Indiana “for my son and other unsaved loved ones; also pray for the healing of my sister-in-law, and for me with regard to two unspoken requests”;

—by a Christian mother in Pennsylvania for a Christian son who has had four nervous breakdowns—he needs confidence in himself.

Directories

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EVANGELISTS' SLATES

Compiled by
Visual Art
Department



● Ashby, Kenneth and Geneva.† 6249 Hardegan Rd., Indianapolis, Ind.: Indianapolis, Ind. (Lawrence), Apr. 4-10; Indianapolis, Ind. (Southside), Apr. 13-24; Lapel, Ind. (Wes. Meth.), Apr. 28—May 8

Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH*: Evansville, Ind. (city-wide), Mar. 28—Apr. 3; Arlington, Va. (Calvary), Apr. 10-17; Georgetown, Ky. (1st), Apr. 19-24

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.: Astoria, Ill. (1st), Apr. 3-10; Gosport, Ind., Apr. 14-24; New Berry, Ind., Apr. 27—May 8

Battin, Buford. 3015 47th St., Lubbock, Tex. 79413: Elkhart, Kans., Mar. 30—Apr. 10; Neosho, Mo., Apr. 14-24

Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Hueytown, Ala. (1st), Mar. 24—Apr. 3; Brookville, Ohio, Apr. 7-17; Dayton, Ohio (West Acres), Apr. 21—May 1

Benjamin, Floyd H.† Evangelist and Musician, 78 E. Frambes Ave., Columbus, Ohio: Columbus, Ohio (White Hall), Mar. 27—Apr. 3

Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.: Emmett, Ida., Mar. 25—Apr. 3; Wenatchee, Wash., Apr. 5-10; Iola, Kans., Apr. 15-24; Westchester, Ill. (Austin), Apr. 26—May 1

Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Corydon, Ind., Apr. 1-10; Alton, Ill., Apr. 15-24; Ottumwa, Iowa, Apr. 29—May 8

● Bierce, Jack. Song Evangelist, c/o NPH*: Bay City, Mich. (1st), Mar. 28—Apr. 3; Grand Haven, Mich., Apr. 4-10; Jackson, Mich. (Grace),

Apr. 11-17; Belair, Md., Apr. 18-24; Marion, Ohio (1st), Apr. 25—May 1

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.: Wanette, Okla., Mar. 27—Apr. 3; Baskins, La. (Winnsboro), Apr. 17-24

Blythe, Ellis G. c/o NPH*: Lapeer, Mich., Mar. 29—Apr. 3; Lansing, Mich., Apr. 5-10; South Flint, Mich., Apr. 17-24

Boggs, W. E. c/o NPH*: Cincinnati, Ohio (Stanton Ave.), Apr. 18-24; Anderson, Ind. (1st), Apr. 27—May 8

● Bohi, James. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537: Evansville, Ind. (city-wide), Mar. 28—Apr. 3; Spencer, Ind., Apr. 4-10; Gary, Ind. (Glen Park), Apr. 11-17; Independence, Kans., Apr. 18-24; Colorado Springs, Colo. (Southgate), Apr. 26—May 1

Bowman, Russell. 2719 Morse Rd., Columbus, Ohio: Morrow, Ohio, Mar. 29—Apr. 3; Loveland, Ohio, Apr. 6-17; Dayton, Ohio, Apr. 20—May 1

Bradley, Ernest R. 20 17th St., Lowell, Mass.: State College, Pa., Apr. 3-10; West Mifflin, Pa. (Pittsburgh Terr.), Apr. 14-24

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.: Anderson, Ind. (E. 38th St.), Apr. 14-24; Gary, Ind. (1st), Apr. 28—May 8

Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Auburn, Ind., Mar. 30—Apr. 10; Beebe, Ark., Apr. 13-24; High Point, N.C., Apr. 27—May 8

● Braun, Gene.† 176 Olivet St., Bourbonnais, Ill.: Anderson, Ind. (Goodwin Mem.), Mar. 27—Apr. 3; Cedar Rapids, Iowa (1st), Apr. 22—May 1

Brockmuller, C. W. 555 Greentree Ave., Nampa, Ida.: Havre, Mont., Mar. 27—Apr. 3; Worden, Mont., Apr. 7-17

● Brown, Curtis R. Song Evangelist, 8921 South Hermitage Ave., Chicago, Ill. 60620: Lawrence, Kans. (1st), Mar. 28—Apr. 3; Oklahoma City, Okla. (Trinity), Apr. 20—May 1

Brown, J. Russell. c/o NPH*: Indianapolis, Ind. (Ray St.), Apr. 14-24; Sayre, Okla. (1st), Apr. 28—May 8

Brown, W. Lawson. Box 785, Bethany, Okla.: Iowa City, Iowa (1st), Mar. 24—Apr. 3; Edmond, Okla., Apr. 10-17; Poteau, Okla. (1st), Apr. 21—May 1

Brunner, R. M. 1226 East 14th St., Marshfield, Wis. 54449: La Moure, N.D., Mar. 30—Apr. 10; Lisbon, N.D., Apr. 13-24

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.: Tulsa, Okla. (1st), Mar. 23—Apr. 3; Shelbyville, Ind. (1st), Apr. 6-17; Clarksburg, W.Va., Apr. 20—May 1

Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052:



TEXAS CHURCH—Ground is broken by Pastor Homer Butler (left) and Church Trustee Eldon Myler for a \$58,000 church at McAllen, Texas. The building will seat 250 persons. Richard Bartholomew (second from left) and Phil Dial, both of the architect's office, watch the ground-breaking. The church is on the San Antonio District.

Denver, Colo. (Arvada), Mar. 24—Apr. 3; Florence, Colo., Apr. 7-17; Hutchinson, Kans. (Peniel), Apr. 21—May 1

Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Hart, Mich. (1st), Apr. 1-10; Lanett, Ala. (1st), Apr. 13-24; Blountstown, Fla. (1st), Apr. 27—May 8

Caudill, Virgil R. 1004 N. Washington, Owosso, Mich.: N. Muskegon, Mich. (Pil. Hol.), Apr. 3-10; Ashtabula, Ohio (1st), Apr. 14-24; Albion, Mich. (1st), Apr. 26—May 1

Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Newell, W.Va., Mar. 28—Apr. 3; Martinsville, Ind. (1st), Apr. 4-10; Newton, Kans., Apr. 17-24

Clark, Gene. 104 Waddell St., Findlay, Ohio: Crothersville, Ind., Mar. 31—Apr. 10

Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio: Wauseon, Ohio, Mar. 23—Apr. 3; Greenville, Ohio, Apr. 6-17; Medina, Ohio, Apr. 20—May 1

Cliff, Norvie O.† c/o NPH*: Nampa, Ida. (North), Mar. 26—Apr. 3; Oakland, Calif. (Bethel), Apr. 4-10; Glendale, Calif. (1st), Apr. 15-24; Libby, Mont. (1st), Apr. 27—May 8

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio: Newton Falls, Ohio, Apr. 1-10; Waltersburg, Pa., Apr. 17-24

Condon, Robert. c/o NPH*: Deer Park, Wash., Mar. 29—Apr. 3; Milton-Freewater, Ore., Apr. 4-10; Wash. Pac. Tour, Apr. 11-17; Pullman, Wash., Apr. 19-24; Washougal, Wash., Apr. 26—May 1

Cook, James V.† 88 Orchard Ln., Columbus, Ohio 43214: Columbus, Ohio (1st), Apr. 17-24

Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Inez, Ky. (Grace), Mar. 29—Apr. 3; Cincinnati, Ohio (Chase Ave.), Apr. 5-10; Spencer, W.Va., Apr. 12-17; Peoria, Ill. (Northside), Apr. 24—May 1

Corbett, C. T. Box 215, O.N.C., Kankakee, Ill.: Crystal Lake, Ill., Mar. 30—Apr. 10; Dellroy, Ohio, Apr. 11-17; London, Ont., Apr. 18-24

Cox, C. B. and Jewel. 1322 N. First Ave., Upland, Calif.: Hayward, Calif. (1st), Mar. 28—Apr. 3; Vista, Calif., Apr. 10-17; Santa Ana, Calif. (1st), Apr. 19-22; Bellflower, Calif. (1st), Apr. 24—May 1

Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Muskogee, Okla. (Memorial), Mar. 25—Apr. 3; Vienna, W.Va., Apr. 8-17; Welch, W.Va., Apr. 22—May 1

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Evansville, Ind. (City-wide), Mar. 28—Apr. 3; Spencer, Ind. (1st), Apr. 4-10

Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.: Fremont, Ohio, Mar. 30—Apr. 10; Midland, Mich. (Nease Mem.), Apr. 15-24; Clare, Mich., Apr. 25—May 1

Cravens, Rupert.† 823 N. Kramer Ave., Lawrenceburg, Tenn.: Knoxville, Tenn., Apr. 24—May 1

Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Columbus, Ind. (1st), Mar. 31—Apr. 10; Bicknell, Ind. (1st), Apr. 14-24; Elizabethtown, Ky., Apr. 28—May 8

Darnell, H. E. P.O. Box 929, Vivian, La.: Argo, Ill., Mar. 31—Apr. 10; Stanton, Ala., Apr. 11-17; Stow, Ohio, Apr. 21—May 1

Davis, Ray. c/o NPH*: Creve Coeur, Ill., Mar. 30—Apr. 10

Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Indianapolis, Ind. (Meridian St.), Mar. 28—Apr. 3; Martinsville, Ind., Apr. 4-10; Indianapolis, Ind. (North Side), Apr. 13-17; Milltown, Ind., Apr. 20—May 1

Dennis, Garnald D. c/o NPH*: Muncie, Ind. (North Walnut), Mar. 23—Apr. 3; Richmond, Ky. (1st), Apr. 6-17; Muncie, Ind. (Mayfield), Apr. 20—May 1

Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*: Sumter, S.C., Apr. 1-10; Rushville, Ill., Apr. 15-24

Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.: Bangor, Me., Mar. 29—Apr. 3; Houlton, Me., Apr. 4-10; Leicester, Vt., Apr. 17-24

Donaldson, W. R. c/o NPH*: Cherryvale, Kans., Apr. 1-10; Hutchinson, Kans. (West Side), Apr. 14-24

Duncan, W. Ray. Waverly, Ohio: Georgetown, Ohio (1st), Apr. 18-24

Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Nashville, Tenn. (Immanuel), Mar. 28—Apr. 3; Richmond, Ky., Apr. 6-17; Ft. Mill, S.C., Apr. 18-24; Louisville, Ky. (Southside), Apr. 27—May 8

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.: Waldron, Ark., Apr. 6-17; Cedar Rapids, Iowa (1st), Apr. 22—May 1

Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Seattle, Wash., Mar. 31—Apr. 10


Emmert, A. L. 2233 Nelson St., Indianapolis, Ind. 46203: Beech Grove, Ind., Apr. 13-24

Emsley, Robert. Bible Expositor, 432 Eden St.,

The Easter Offering is not a tax. It is the united "voice" of the church to a needy world. It tells how much we believe that He rose from the dead. It tells how vital our faith is. It tells how much we really care about those who have never heard.

Let the "voice" of the church be clear and strong. Let each Nazarene do his part to reach the goal of \$1,750,000 in the Easter Offering!

George Coulter
George Coulter
General Superintendent



Buffalo, N.Y. 14220: The Dalles, Ore., Mar. 23—Apr. 3; Hanford, Calif., Apr. 5-10; Perry, Okla., Apr. 13-24; Vicksburg, Miss., Apr. 25—May 1

Ensey, Lee H. c/o NPH*: Quincy, Wash. (Free Meth.), Apr. 13-24; Bothell, Wash. (Free Meth.), Apr. 27—May 8

Estep, Alva O. and Gladys. Box 7, Losantville, Ind.: Martinsville, Ind. (Trinity), Apr. 6-17; Point Pleasant, W.Va. (1st), Apr. 20—May 1

Esterline, John W. P.O. Box 668, Reedley, Calif.: Rialto, Calif., Mar. 28—Apr. 3; Hannibal, Mo., Apr. 6-10; Poplar Bluff, Mo., Apr. 14-24; Steele, Mo., Apr. 27—May 8

Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: Celina, Ohio, Mar. 27—Apr. 3; Sturgis, Mich. (1st), Apr. 6-17; New Boston, Ohio, Apr. 21—May 1

Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Quincy, Mass., Apr. 3-10; Lansdale, Pa., Apr. 17-24

Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.: Danville, Ill., Mar. 31—Apr. 10

Fisher, C. Wm. c/o NPH*: Seattle, Wash. (Central), Mar. 23—Apr. 3; Sacramento, Calif. (Arden), Apr. 10-17; North Sacramento, Calif., Apr. 20—May 1

Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: Erick, Okla., Mar. 30—Apr. 10; Clermont, Ind., Apr. 14-24; Aroma Park, Ill., Apr. 28—May 8

Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Aurora, Ill., Apr. 3-10; Bunola, Pa., Apr. 13-24; Bloomington, Ind. (Broadview), Apr. 27—May 8

Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis 31, Ind.: Indianapolis, Ind. (Bridgeport), Apr. 13-24; Lowell, Ind., Apr. 27—May 8

Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Mooresville, N.C. (1st), Mar. 31—Apr. 10; Smyrna, Del. (1st), Apr. 14-24; Ridgely, Md. (Pil. Hol.), Apr. 28—May 8

Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.: Winchester, Va., Mar. 28—Apr. 3

Frodge, Harold C. Box 186, Marshall, Ill.: Shenandoah, Iowa, Mar. 30—Apr. 10; Moundsville, W.Va., Apr. 13-24; Louisville, Ky. (Southside), Apr. 27—May 8

Frye, John C. Box 37, Dansville, Mich.: Jackson, Mich. (Grace), Apr. 11-17

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Moultrie, Ga. (1st), Mar. 29—Apr. 3; Chattanooga, Tenn. (East Lake), Apr. 4-10; Noblesville, Ind. (1st), Apr. 11-17; Thomasville, Ga. (1st), Apr. 19-24

Gadow, C. D.† 634 Berkeley Dr., Shelbyville, Ind.: Indianapolis, Ind. (Lawrence), Apr. 4-10; Marshalltown, Iowa, Apr. 13-24; Wapello, Iowa, Apr. 25—May 1

Gamble, Albert L. and Mrs. 808 5th St., Puyallup, Wash.: Goldendale, Wash., Mar. 27—Apr. 10; Whitefish, Mont., Apr. 17—May 1

Geeding, Wilma. Fletcher, Mo.: St. Clair, Mo., Apr. 10-17

Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind.: Muncie, Ind. (Poplar Run Friends), Mar. 28—Apr. 3; Muncie, Ind. (Mayfield), Apr. 20—May 1

Gilliam, Harold P. Route 1, Box 690, Moscow, Ida.: Selah, Wash., Apr. 14-24

GlorylanderS Quartet, c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio: McArthur, Ohio, Apr. 1-3; Poast Town, Ohio, Apr. 9; S. Lebanon, Ohio, Apr. 10; Hamden, Ohio, Apr. 15-17; West Union, Ohio, Apr. 22-24; Hamilton, Ohio (1st), Apr. 27—May 8

Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Caro, Mich. (1st), Mar. 27—Apr. 3; Dearborn, Mich. (1st), Apr. 5-10; Sebring, Ohio (1st), Apr. 12-17; Muncie, Ind. (1st), Apr. 24—May 1

Gravatt, Harold F. Box 427, Anna, Ill.: Fredricktown, Mo., Mar. 23—Apr. 3; Jerseyville, Ill., Apr. 5-17; Carterville, Ill., Apr. 17-24

Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Hampton, Va., Mar. 28—Apr. 3; Pontiac, Mich. (1st), Apr. 10-17; Springfield, Ohio (1st), Apr. 18-24; Pekin, Ill. (1st), Apr. 25—May 1

Greenbaum, David L.† Evangelist, Artist, and Puppeteer, 716 W. Chillicothe, Bellefontaine, Ohio 43111: Andover, Ohio (Cherry Valley), Mar. 31—Apr. 10; Durand, Mich., Apr. 14-24; Perry, Mich., Apr. 28—May 8

Grimm, George J. 1007 Park Ave., Princeton, W.Va.: Racine, Wis., Mar. 30—Apr. 10; Beckley, W.Va., Apr. 13-24; Craigsville, W.Va., Apr. 26—May 1

Grimshaw, Michael.† c/o NPH*: In Germany Guy, Marion O. Route 5, Muskogee, Okla.: Pryor, Okla., Apr. 3-10; Ottawa, Kans., Apr. 24—May 1

Haden, Charles E. P.O. Box 245, Sacramento, Ky.: Zanesville, Ohio, Apr. 1-10; Lexington, Ky. (1st), Apr. 17-24; Nashville, Tenn. (Radnor), Apr. 25—May 1

Hall, Orville and Nan. Evangelist and Singers, c/o NPH*: Albany, Ky., Apr. 13-24

Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.: Jacksonville, Fla. (Central), Mar. 31—Apr. 10

Harrold, John W. 409 14th St., Rochelle, Ill.: Tuscola, Ill., Apr. 10-17; Andrews, Ind., Apr. 20—May 1

Heriford, Russell W. Rt. 1, Inola, Okla.: Rawlins, Wyo., Mar. 23—Apr. 3

Hodgson, R. E. 6709 N.W. 34th, Bethany, Okla.: Dover, Okla., Mar. 28—Apr. 3; Crown Point, Ind. (Independence Hill), Apr. 11-17; Olivia, Minn., Apr. 20—May 1

Hoedle, Wesley W. 642 Vaky St., Corpus Christi, Tex.: Idabel, Okla. (1st), Mar. 30—Apr. 10; St. Joseph, Mo. (1st), Apr. 15-24; Houston, Tex. (Lake Forest), Apr. 27—May 8

Hood, Gene and Mrs. c/o NPH*: Miami, Okla., Apr. 3-10; Barnsdall, Okla., Apr. 11-17; Union, Mo., Apr. 18-24

Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.: Kahului, Hawaii (Island Maui), Mar. 28—Apr. 3; Coquille, Ore., Apr. 14-24

Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Follansbee, W.Va., Mar. 31—Apr. 10; Augusta, Ky., Apr. 28—May 8

Hoots, Bob. c/o NPH*: S. Charleston, W.Va. (1st), Mar. 28—Apr. 3; Cordova, Ala., Apr. 5-10; Alliance, Ohio (1st), Apr. 12-17; Cincinnati, Ohio (Carthage), Apr. 18-24; Charleston, W.Va. (Loudendale), Apr. 25—May 1

Hopkins, L. C. (Lee).† Route 2, Nampa, Ida.:

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

Spokane, Wash. (Shadle Park), Mar. 23—Apr. 3; Casper, Wyo. (1st), Apr. 17-24

Hubartt, Leonard G. Rte. 6, Huntington, Ind.: Havana, Ill. (1st), Mar. 30—Apr. 10; Ft. Wayne, Ind. (1st), Apr. 13-24; Hartford City, Ind. (1st), Apr. 27—May 8

Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Sebasco, Me., Mar. 28—Apr. 10; Newport, Vt., Apr. 12-17; Greensboro, N.C. (Rolling Rd.), Apr. 24—May 1

Hysong, Ralph L.† 808 Robbins Sta. Rd., Irwin, Pa. 15642: Washington Pa. (Hart Ave.), Apr. 1-10; Newark, Ohio (1st), Apr. 21—May 2

Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.: Winslow, Ind., Mar. 24—Apr. 3; Marion, Ind., Apr. 7-17; Washington, Ill. (Sunnyland), Apr. 20—May 1

Inglad, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: Schuylkill Haven, Pa., Apr. 3-10; Cuyahoga Falls, Ohio, Apr. 15-24; Lisbon, Ohio, April 28—May 8

Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Shadyside, Ohio, Apr. 1-10; Tuscaloosa, Ala. (1st), April 15-24

Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Mt. Prospect, Ill., Mar. 30—Apr. 10; Warren, Ind., Apr. 12-17; Pekin, Ill., Apr. 20—May 1

Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Findlay, Ohio, Mar. 24—Apr. 3; Shelbyville, Ill., Apr. 4-10; Pittsfield, Ill., Apr. 11-17; Oakland City, Ind., Apr. 18-24; West Chester, Ohio (Pisgah Com.), Apr. 25—May 1

Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio: Lynn, Mass., Apr. 3-10; McDonald, Pa., Apr. 13-24; Brookville, Pa., Apr. 27—May 8

Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: West Grove, Pa., Mar. 29—Apr. 3; East Palestine, Ohio (1st), Apr. 13-24; Jefferson, Ohio, Apr. 27—May 8

Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Miami, Fla. (Grace), Mar. 23—Apr. 3; Chesapeake, Va. (1st), Apr. 6-17; Callahan, Fla. (Evangelistic), Apr. 20—May 1

Killen, Allen R.† 407 Campbells Creek Dr., Charleston, W.Va.: Bluefield, W.Va., Apr. 4-10; Glasgow, W.Va., Apr. 11-17; Sikeston, Mo. (1st), Apr. 18-24; Madison, Tenn., Apr. 25—May 1

Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.: Searcy, Ark., Mar. 30—Apr. 10; Medford, Okla., Apr. 17-24; Detroit Lake, Minn., Apr. 26—May 1

Land, Herbert. 500 E. Live Oak St., Austin, Tex.: Crystal City, Tex., Mar. 28—Apr. 3; Hamlin, Tex., Apr. 8-17

Langford, J. V. 701 N. First, Henryetta, Okla.: Dubuque, Iowa, Mar. 30—Apr. 10; Minot, N.D. (South Side), Apr. 13-24

Lanier, John H. Poplar St., Junction City, Ohio: Columbia City, Ind., Apr. 6-17; Columbia City, Ind., Apr. 20—May 1

Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Hutchinson, Kans. (Bethany), Mar. 23—Apr. 3; Granite City, Ill. (1st), Apr. 6-17; E. St. Louis, Ill., Apr. 20—May 1

●Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.: Akron, Ohio (Ellet), Mar. 28—Apr. 3

Leichty Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, 753 S. Wildwood, Kankakee, Ill.: Potomac, Ill., Mar. 28—Apr. 3; St. Louis, Mo. (South Side), Apr. 10

Leih, John. 40936 Mayberry, Hemet, Calif.: Blythe, Calif., Mar. 30—Apr. 10; Orange, Calif., Apr. 13-24; Richmond, Calif., Apr. 27—May 8

Leonard, James C. Box 12, Marion, Ohio: West Portsmouth, Ohio, Mar. 24—Apr. 3; Marmet, W.Va., Apr. 7-17; Kingman, Ind. (Covington), Apr. 21—May 1

Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.: Chico, Calif., Mar. 25—Apr. 3; Snohomish, Wash. (Clearview), Apr. 6-17

Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.: Freedom, Ind., Apr. 1-10; Lowell, Mich., Apr. 22—May 1

Liddell, P. L. c/o NPH*: Kansas City, Mo. (Hilcrest), Mar. 28—Apr. 3; Grand Haven, Mich., Apr. 4-10; Frankfort, Ky., Apr. 13-24

Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.: Grahm, Ky., Apr. 13-24

Lipker, Charles H. Route 1, Alvada, Ohio: Rock Hill, S.C., Mar. 25—Apr. 3; Sandusky, Ohio, Apr. 8-17; Zanesville, Ohio (Northside), Apr. 22—May 1

Livingston, James H. Box 142, Potomac, Ill.: Monticello, Ill., Mar. 30—Apr. 10; Richton Park, Ill. (Community), Apr. 20—May 1

●Lush, Ron. c/o NPH*: Watsonville, Calif., Apr. 11-17; Colton, Calif., Apr. 18-24

MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: Plymouth, Ind., Mar. 24—Apr. 3; Conneaut, Ohio (Kelloogsville), Apr. 4-10; S. Portland, Me., Apr. 17-24

Mack, William M. Route 1, Sherwood, Mich. 49089: Lansing, Mich. (Zion), Apr. 3-10; Hudson, Ind., Apr. 13-24; Charlotte, Mich. (Christian Pil.), Apr. 27—May 8

Mansfield, Howard. 1019 N. 10th St., Boise, Ida. 83702: Palouse, Wash., Mar. 30—Apr. 10; Port Orchard, Wash., Apr. 17-24

Martin, Paul. c/o NPH*: Chicago, Ill. (Emerald), Mar. 29—Apr. 3; Chillicothe, Ohio (1st), Apr. 4-10; North Platte, Neb., Apr. 11-17; Independence, Kans. (1st), Apr. 18-24; Pekin, Ill., Apr. 25—May 1

Mathis, I. C. c/o NPH*: Grand Saline, Tex., Apr. 3-10; Bartlesville, Okla. (1st), Apr. 17-26

May, Vernon D. and Mrs. c/o NPH*: Manteca, Calif., Mar. 23—Apr. 3; Sacramento, Calif., Apr. 6-17; Wray, Colo., Apr. 30—May 1

Mayfield, Paul and Helen. c/o NPH*: St. Bernice, Ind., Mar. 30—Apr. 10; Lansing, Mich. (Pleasant Grove), Apr. 13-24; Milwaukee, Wis. (1st), Apr. 27—May 8

Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Mt. Pleasant, Tex., Mar. 28—Apr. 3

McCullough, Forrest. c/o NPH*: Indianapolis, Ind. (Meridian), Mar. 28—Apr. 3; West Monroe, La. (1st), Apr. 5-10; Denver, Colo. (Lakeridge), Apr. 11-17; Houston, Tex. (Northshore), Apr. 18-24; Muskogee, Okla. (1st), Apr. 25—May 1

McGrady, Paul R.† 7900 N.W. 18th, Oklahoma City, Okla.: Bel Air, Md., Apr. 17-24; Shreveport, La. (Queensborough), Apr. 29—May 1

McGuffey, J. W. 1628 Central, Tyler, Tex.: Texarkana, Tex., Mar. 30—Apr. 10; Osborn, Kans., Apr. 20—May 1

McIntosh, John P. Knobel, Ark. 72435: Champagne, Ill., Mar. 25—Apr. 3; Mt. Erie, Ill., Apr. 6-17; Stonington, Ill., Apr. 20—May 1

McNatt, J. A.† 881 Union St., Shelbyville, Tenn. 37160: Dechard, Tenn. (Winchester), Apr. 4-10

●McNutt, Paul. 215 West 68th, Kansas City, Mo. 64113: Hollywood, Fla., Mar. 28—Apr. 3; Concert Tour, Apr. 4-17; Birmingham, Ala., Apr. 18-24; Charleston, W.Va. (1st), Apr. 25—May 1

McWhirter, G. Stuart. c/o NPH*: Toledo, Ohio, Mar. 28—Apr. 3; Waverly, Ohio, Apr. 4-10; Ashland, Ky. (1st), Apr. 17-24; Colorado Springs, Colo. (Southgate), Apr. 25—May 1

Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Brownstown, Ind., Mar. 30—Apr. 10; Stinesville, Ind., Apr. 13-24; Mitchell, Ind., Apr. 27—May 8

●Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Oil City, Pa. (1st), Mar. 28—Apr. 3; Irwin, Pa. (Circleville), Apr. 4-10; Beckley, W.Va. (1st), Apr. 13-24; Muskegon, Mich. (1st), Apr. 27—May 8

Merryman, Paul.† c/o Trevecca Nazarene College, Nashville, Tenn.: LaFayette, Ga., Mar. 28—Apr. 3; Brazil, Ind. (Pil. Hol.), Apr. 6-17; Greensburg, Ky. (Summersville), Apr. 18-24; Columbia, Ky., Apr. 25—May 1

Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Redwood Falls, Minn., Mar. 30—Apr. 10; Alexandria, Ind., Apr. 13-24; Wabash, Ind., Apr. 27—May 8

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Hemingford, Neb., Mar. 30—Apr. 10; Arpelar, Okla., Apr. 14-24; Worth, Ill., Apr. 28—May 8

Miller, Leila Dell. c/o NPH*: Kalispell, Mont., Mar. 30—Apr. 10; Orangevale, Calif., Apr. 13-24; Carmichael, Calif., Apr. 27—May 8

Miller, Nettie A. c/o NPH*: La Marque, Tex. (1st), Mar. 30—Apr. 10; North Charleston, S.C., Apr. 13-24; Cottdale, Ala., Apr. 27—May 8

●Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.: Cincinnati, Ohio (Carthage), Apr. 18-24

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: Bridgewater, Va., Apr. 6-17; Harrisonburg, Va., Apr. 20—May 1

Millhuff, Charles. c/o NPH*: Shawnee, Kans., Apr. 3-10; Sylvia, Kans. (Pleasant Hill), Apr. 11-17; Augusta, Kans. (1st), Apr. 18-24; Bloomfield, Iowa, Apr. 25—May 1

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- Moore, Franklin M. Box 302, Castle Rock, Colo.: Leesburg, Ohio (Pil. Hol.), Mar. 31—Apr. 10; Greenfield, Ind., Apr. 14-24; Payne, Ohio, Apr. 28—May 8
- Morgan, J. Herbert and Pansy S. Evangelists and Singers, c/o NPH*: Free Lenox, Ill., Mar. 27—Apr. 3; Motley, Minn. (Free Meth.), Apr. 28—May 8
- Moulton, M. Kimber. c/o NPH*: Bethel Park, Pa., Mar. 28—Apr. 3; Pittsburgh, Pa. (Lincoln Place), Apr. 4-10; Nashville, Tenn., Apr. 13-24; Akron, Ohio (Goodyear), Apr. 24—May 1
- Mulien, DeVerne, 67 Wilestead, Newmarket, Ont.: Reading, Pa. (1st), Apr. 17-24
- Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138; Amanda, Ohio, Apr. 3-10; Murray City, Ohio (Pil. Hol.), Apr. 11-24
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark. 72756; Blossom, Tex., Mar. 25—Apr. 3; Mansfield, Ark., Apr. 7-17; Liberal, Kans., Apr. 20—May 1
- Neseth-Hopson Party. c/o NPH*: Three Rivers, Mich., Apr. 3-10; Reed City, Mich., Apr. 13-24; Ludington, Mich., Apr. 26—May 1
- Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Bedford, Ind., Mar. 31—Apr. 10; Francisco, Ind., Apr. 14-24; Dale, Ind., Apr. 28—May 8
- Northrup, Lloyd E. and Mrs. 1000 Greer Ave., Covina, Calif.: Newberg, Ore. (1st), Apr. 3-10
- Norton, Joe. Box 143, Hamlin, Tex.: Del City, Okla., Mar. 31—Apr. 10; Anthony, Kans., Apr. 14-24; Broken Arrow, Okla., Apr. 28—May 8
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.: Ashland, Ky., Mar. 30—Apr. 10; Lebanon, Tenn., Apr. 17-26
- Olyer, Calvin B. c/o NPH*: Texas City, Tex., Mar. 23—Apr. 3; Walters, Okla., Apr. 6-17; Galena Park, Tex., Apr. 20—May 1
- Parrott, A. L. 460 S. Breeze, Bourbonnais, Ill.: Dodge City, Kans., Mar. 23—Apr. 3; Kansas City, Kans. (Highland Crest), Apr. 6-17; Springfield, Ill. (1st), Apr. 20—May 1
- Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Corbin, Ky., Mar. 30—Apr. 3; Mansfield, Ohio, Apr. 5-10; New Castle, Pa. (1st), Apr. 15-24; Park Hills, Ky. (1st), Apr. 26—May 1
- Paul, Charles L. Song Evangelist, c/o NPH*: Erick, Okla., Mar. 31—Apr. 10; Missouri Dist. Preachers' Mtg., Apr. 19-21; Muskegoe, Okla. (1st), Apr. 25—May 1
- Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415; Muskegon, Mich. (1st), Apr. 4-10; Springfield, Ind., Apr. 15-24; Flint, Mich. (East), Apr. 27—May 8
- Picvering Musicaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.: Columbia, Tenn. (Grace), Mar. 30—Apr. 3; Bedford, Ind., Apr. 8-17; Cadillac, Mich., Apr. 22—May 1
- Pierce Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Henderson, Ky., Apr. 1-10; Greencastle, Ind. (1st), Apr. 15-24; Lexington, Ohio, Apr. 25—May 1
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Westerville, Ohio, Mar. 30—Apr. 10; Indianapolis, Ind. (South Side), Apr. 13-24; Chanute, Kans., Apr. 27—May 8
- Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Cocoa, Fla., Apr. 3-6; Tallahassee, Fla., Apr. 10-13; Jackson, Miss. (Grace), Apr. 17-20; Pasadena, Tex. (1st), Apr. 24-27
- Potter, Orville S. Route 2, Box 2278, Auburn, Calif.: Oxnard, Calif., Apr. 3-10
- Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907; Columbus, Ohio (Bellows), Mar. 27—Apr. 3; Hamden, Ohio, Apr. 7-17; Hollywood, Md., Apr. 22—May 1
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Columbus, Ohio (White Hall), Mar. 27—Apr. 3; Oklahoma City, Okla. (Will Rogers Field), Apr. 7-17; Nowata, Okla. (1st), Apr. 21—May 1
- Purkiser, H. G. 308 E. Hadley, Aurora, Mo.: Camden, N.J. (1st), Mar. 30—Apr. 10; Cardington, Ohio, Apr. 13-24; Dayton, Ohio (1st), Apr. 27—May 8
- Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Ft. Wayne, Ind. (Grasmere Heights), Apr. 4-10; Lexington, Ky. (1st), Apr. 18-24; Nashville, Tenn. (Radnor), Apr. 25—May 1
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Derby, Kans., Mar. 31—Apr. 10; Topeka, Kans. (1st), Apr. 18-24; Carnegie, Okla., Apr. 27—May 8
- Richards, Larry and Phyllis (Coulter).† Singers and Musicians, 1735 Dawson St., Indianapolis, Ind.: Greenfield, Ind. (Brown's Chapel Pilgrim), Mar. 30—Apr. 6; Kokomo, Ind., Apr. 7-17; North Vernon, Ind. (1st), Apr. 18-24; Bloomington, Ind. (Broadview), Apr. 27—May 8
- Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.: Richmond, Ky. (Rosemont), Mar. 24—Apr. 3; Morgantown, W.Va. (Etam Meth.), Apr. 6-17
- Rodefer, W. Glen. Maiden, Ill. 61337; Chilli-cothe, Ill. (Edgewater Terr.), Apr. 24—May 1
- Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210; Allison Park, Pa. (North Hills), Mar. 30—Apr. 10; Uhrichsville, Ohio (Rush Com.), Apr. 13-24; East St. Louis, Ill. (State), Apr. 27—May 8
- Rodgers, J. A. (Jimmy).† 695 N. Market St., East Palestine, Ohio: East Palestine, Ohio (Wind-ham), Apr. 15-24
- Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.: Milwaukee, Wis. (S. 95th St.), Mar. 23—Apr. 3; Marshfield, Wis., Apr. 6-17; Wausau, Wis., Apr. 20—May 1
- Rose, W. W. 200 Phifer St., Monroe, N.C. 28110; Goldsboro, N.C., Mar. 28—Apr. 3; Roanoke, Va. (Pil. Hol.), Apr. 4-10; Timberville, Va., Apr. 13-24
- Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla.: Nampa, Ida. (College), Mar. 27—Apr. 3; Coshocton, Ohio, Apr. 5-10
- Rust, Everett F. 420 Sherman, Alva, Okla.: Chase, Kans., Mar. 23—Apr. 3; Gaylord, Kans., Apr. 14-24
- Schoonover, Modie. 1508 Glenview, Adrian, Mich.: Topeka, Kans. (Oakland), Mar. 30—Apr. 10; Leavenworth, Kans., Apr. 13-24; Bryan, Ohio, Apr. 27—May 8
- Sears, L. Wayne. c/o NPH*: Coffeyville, Kans. (1st), Mar. 24—Apr. 3; Claremore, Okla. (1st), Apr. 4-10; Enid, Okla. (1st), Apr. 14-24; Denver, Colo., Apr. 25—May 1
- Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Hamilton, Ohio (Mill-ville), Mar. 6-13; Hillsboro, Ohio, Apr. 6-17; Maysville, Ky., Apr. 20—May 1
- Sharples, J. J. and Wife.† Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: Fergus Falls, Minn. (1st), Mar. 30—Apr. 10; Brainerd, Minn. (1st), Apr. 13-24
- Shawalter, Keith and Pat. Box 213, O.N.C., Kankakee, Ill.: Valparaiso, Ind., Apr. 12-17
- Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117; Hobart, Ind., Mar. 28—Apr. 3; Saginaw, Mich. (Wes. Meth.), Apr. 4-10; Springfield, Ohio, Apr. 12-17
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.: Corydon, Ind., Apr. 1-10; Milton, Ky. (Wes. Meth.), Apr. 25—May 1
- Slater, Glenn 320 S. 22nd St., Independence, Kans.: Monett, Mo., Mar. 31—Apr. 10; Hall-town, Mo., Apr. 10-24; Bozeman, Mont., Apr. 28—May 8
- Slater, Hugh L. c/o NPH*: Hagerstown, Ind., Mar. 30—Apr. 10; Monongahela, Pa., Apr. 13-24; Meadville, Pa., Apr. 26—May 8
- Smith, Charles Hastings. P.O. Box 778, Bartles-ville, Okla.: Akron, Ohio (Arlington), Apr. 3-10; Portage, Ind. (1st), Apr. 12-17; Terre Haute, Ind. (1st), Apr. 18-24
- Smith, Otis E., Jr. P.O. Box 1, Edinburg, Pa.: West Chester, Pa., Mar. 24—Apr. 3; Bingham-ton, N.Y., Apr. 10-17; Plainville, Kans., Apr. 20—May 1
- Sparks, Asa 68 Lester Ave., Nashville 10, Tenn.: Shelby, Ohio (1st), Mar. 30—Apr. 10; Monticello, Ky. (1st), Apr. 13-24; Owensboro, Ky. (1st), Apr. 26—May 1
- Sprolvis, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Wayne, Mich., Apr. 1-10; Lat-robe, Pa. (United Missionary), Apr. 15-24; Lansing, Mich. (South), Apr. 27—May 8
- Stabler, R. C. and Wife. R.F.D. 1, Tamaqua, Pa.: Belle Vernon, Pa., Mar. 30—Apr. 10; Kittanning, Pa., Apr. 13-24; Morrisdale, Pa. (E.U.B.), Apr. 27—May 8
- Stafford, Daniel. Box 11, Bethany, Okla.: Waynes-burg, Pa., Mar. 24—Apr. 3; St. Marys, Ohio, Apr. 10-17; Felicity, Ohio, Apr. 21—May 1
- Stanford, Archibald. 82 Wilson Ave., Apt. 12, Kitchener, Ont.: Mt. Albert, Ont., Mar. 27—Apr. 3
- Starnes, Sam L. 1200 E. Broadway, Madison, Wis. 53716; Sheboygan, Wis., Apr. 21-24
- Steele, Danny and Carolyn.† 1725 W. Lingan Ln., Santa Ana, Calif.: Maywood, Calif., Mar. 25—Apr. 3; Brawley, Calif., Apr. 25—May 1
- Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Tahoka, Tex., Mar. 30—Apr. 10; McAlester, Okla., Apr. 13-24; Pleasanton, Kans., Apr. 27—May 8
- Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Flora, Ill., Mar. 28—Apr. 3; Shelbyville, Ill. (1st), Apr. 4-10; Pontiac, Mich. (1st), Apr. 11-17; Panama City, Fla. (1st), Apr. 25—May 1
- Strack, W. J. Box 112, Jefferson, Ohio: Corry, Pa., Mar. 30—Apr. 10; Grove City, Pa., Apr. 27—May 8
- Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123; Highland Heights, Ky., Apr. 10-17; Lorain, Ohio (Faith), Apr. 24—May 1
- Swearengen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill.: Trenton, Ohio, Apr. 3-10; Rockford, Ill., Apr. 11-17; Bethel, Ohio, Apr. 21—May 1
- Tarvin, E. C. California, Ky.: Demotte, Ind., Mar. 24—Apr. 3; Defiance, Ohio, Apr. 14-24
- Taylor, Emmett E. c/o NPH*: Denison, Tex., Mar. 30—Apr. 10; Wilcox, Ariz., Apr. 14-24; Ponca City, Okla. (1st), Apr. 27—May 8
- Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420; Batavia, Ohio, Mar. 28—Apr. 3; Cozad, Neb., Apr. 5-10; Lincoln, Neb., Apr. 12-17; Marion Ohio (1st), Apr. 24—May 1
- Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Sheffield, Ala., Mar. 28—Apr. 3; Lexington, Ky. (Kenwick), Apr. 4-10; Chattanooga, Tenn. (East Ridge), Apr. 11-17; Birmingham, Ala. (1st), Apr. 18-24
- Thompson, Harold C. 650 E. Main St., Blythe-ville, Ark.: Abernathy, Tex., Apr. 10-17
- Toone, L. E. 365 Burke St., Bourbonnais, Ill.: Ligonier, Ind. (1st), Apr. 12-17; Jacksonville, Ill., Apr. 20—May 1
- Tranue, C. F. Route 1, Poplar Bluff, Mo.: Farmington, Mo. (1st), Apr. 3-10; Piedmont, Mo., Apr. 14-24
- Tripp, Howard M. c/o NPH*: Clarence, Mo., Mar. 31—Apr. 6; Springfield, Ill., Apr. 11-17; Blytheville, Ark., Apr. 20—May 1
- Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla.: Markle, Ind., Mar. 29—Apr. 3; Otsego, Mich., Apr. 5-10; Alma, Mich., Apr. 19-24; Manistee, Mich., Apr. 26—May 1
- Turpel, John W. R. R. 2. Minesing, Ont., Can.: Presque Isle, Me. (Ref. Bap.), Apr. 3-17; Jones-port, Me. (Ref. Bap.), Apr. 20—May 1
- Underwood, G. F. and Wife. Preachers and Singers, Box 433, North Jackson, Ohio: Freetown, Ind., Mar. 30—Apr. 10; Grover Hill, Ohio, Apr. 13-24; Oelwein, Iowa, Apr. 27—May 8
- Van Slyke, D. C. 508 16th Ave., South, Nampa, Ida.: Orangevale, Calif. (Free Meth.), Apr. 3-13
- Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.: Taylor, Mich. (Eureka), Apr. 5-10
- Walker, W. B. c/o NPH*: Xenia, Ohio (1st), Mar. 28—Apr. 3; Ironton, Ohio (1st), Apr. 10-17; Oklahoma City, Okla. (Capitol Hill), Apr. 29—May 1
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901; El Dorado, Kans., Mar. 30—Apr. 10; Hays, Kans., Apr. 13-24; Oklahoma City, Okla., Apr. 27—May 8
- Warrick, Johnny. Box 2191, Bethany, Okla.: Derby, Kans., Apr. 3-10; Bonner Springs, Kans., Apr. 15-24
- Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.: Havana, Ill. (1st), Mar. 30—Apr. 10; Toronto, Ont., Apr. 26—May 1
- Watson, Paul. 311 N.W. Seventh St., Benton-ville, Ark.: Newport, Ark., Apr. 3-10; Panama, Okla., Apr. 13-24
- Wellman, Robert C. 116 Keith St., Norman, Okla. 73069; Kirksville, Mo., Mar. 28—Apr. 3; Inde-pendence, Mo. (Fairmount), Apr. 24—Apr. 13; Oklaho-ma City, Okla. (Britton), Apr. 17-24
- Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.: Pontiac, Ill., Mar. 24—Apr. 3; Sumner, Mich., Apr. 14-24; Owosso, Mich. (E. U. B.), Apr. 28—May 8
- White, W. T. 6401 N.W. 34th St., Bethany, Okla.: Norwood, Ohio, Apr. 13-24; Wurtland, Ky., Apr. 28—May 8
- Williams, Earl C. c/o NPH*: Stafford, Kans., Mar. 31—Apr. 10; Wichita, Kans. (Grace), Apr. 14-24; Lamar, Colo., Apr. 28—May 8
- Willis, Harold and Mae. c/o NPH*: Newton, Iowa, Mar. 31—Apr. 10; Ft. Dodge, Iowa, Apr. 28—May 8
- Willson, Otto R. 2910 N. College, Bethany, Okla.: McComb, Miss. (1st), Mar. 30—Apr. 10; Freder-ick, Okla., Apr. 13-24; Wellington, Tex., Apr. 25—May 1
- Winegarden, Robert. c/o NPH*: Cuba, Ill., Mar. 30—Apr. 10; Mansfield, Ill., Apr. 13-24; East Alton, Ill. (Rosewood Heights), Apr. 27—May 8
- Withrow, Curtis D. 1005 Priory Pl., McLean, Va. 22101; Richmond, Va. (1st), Mar. 27—Apr. 3; Muncie, Ind. (1st), Apr. 5-16; Elkhart, Ind. (Northside), Apr. 17-24
- Woodward, George P. 326 Dry Run Rd., Mononga-hela, Pa.: Bradford, Pa. (1st), Apr. 1-10; Erie, Pa. (1st), Apr. 15-24; Uhrichsville, Ohio (1st), Apr. 29—May 8
- Wyss, Leon. c/o NPH*: Albuquerque, N.M. (Sandia), Apr. 1-10; Carlsbad, N.M. (Church St.), April 11-17; Shawnee, Okla. (1st), Apr. 19-24; Carthage, Mo. (1st), Apr. 29—May 8
- Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031; Ridge Farm, Ill., Mar. 30—Apr. 10; McPherson, Kans. (1st), Apr. 13-24; Ft. Collins, Colo. (1st), Apr. 27—May 8

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

AT SIX-DISTRICT MEETING

750 Hear Snowbarger Outline College Steps

More than 750 Ohio, West Virginia, and Kentucky pastors and their wives attended a six-district preachers' meeting, February 21-24, in Columbus, Ohio. There they heard General Superintendent V. H. Lewis and Seminary President L. T. Corlett speak devotionally, and Education Secretary Willis E. Snowbarger outline the work ahead in forming the Zone A junior college.

The six districts comprise the educational zone for one of two General Assembly-approved junior colleges. Zone A includes the Northwestern Ohio, Southwestern Ohio, Central Ohio, Akron, Eastern Kentucky, and West Virginia districts.

According to General Board action, organization of the new junior colleges may begin May 1. In outlining the steps Dr. Snowbarger cited the need for a president, a campus, and a library of from 10,000 to 15,000 volumes. These, he said, are necessary before a faculty could be hired and a student body recruited.

Snowbarger's address was preceded by greetings from Dr. John D. Millett,

chancellor of the Ohio Board of Regents, and a representative of Ohio Governor James A. Rhodes. He made clear the church was welcome to establish the new college in Ohio, and assured the college board of his cooperation.

The spiritual tenor of the meeting, held in the Shepherd Church of the Nazarene, was high, according to Reporter Paul K. Hayman. Special music was provided by three choirs, and special groups, arranged by Music Chairman James V. Cook.

A Communion service concluded the convention.

The six participating district superintendents were Dr. Harvey S. Galloway, Dr. H. Harvey Hendershot, Dr. D. S. Somerville, Rev. C. D. Taylor, Rev. M. E. Clay, and Rev. Carl B. Clendenen. Also present was Dr. Edward S. Mann, president of Eastern Nazarene College; Dr. Harold W. Reed, president of Olivet Nazarene College; Rev. W. H. Anderson, Trevecca Nazarene College; and Dr. Jonathan T. Gassett, executive secretary of the Office of Wills and Annuities.

Sixteen Swaziland Nurses Pass Government Exam

Manzini, Swaziland—Sixteen nursing students from the Nazarene Ainsworth Dickson Nursing College here recently passed the government nursing examination, ten with honors, according to a report in the *Times* of Swaziland.

In addition, ten students passed the examination in midwifery. Miss Dorothy Davis, recently decorated by Queen Elizabeth for her work in the field of nurses' training, is principal of the Nursing College.

Seven candidates from the Nazarene High School there passed matriculation examinations for university entrance. Miss Lois Drake is principal of the high school.

Of thirty-nine teacher training college students who took one of two qualifying examinations, thirty-three passed. Principal of the Nazarene Teacher Training College is Miss Bertha Parker.

Thanksgiving Offering Closes at Record High

The Thanksgiving, 1965, offering for world evangelism closed March 8 at a record high of \$1,754,572, more than

\$150,000 ahead of the 1964 offering, according to the General Treasurer's office.

Rev. Harper Cole said that last fall's offering was the largest ever given by the church.

The goal for the Easter, 1966, offering is \$1.75 million.

Seminary Offering Reported

President L. T. Corlett has announced that the Seminary Library offering taken in February has been received from 1,406 churches in the total amount to date of \$25,813.

Several district superintendents have reported concerted drives to have each church represented in the offering to build the library for Nazarene Theological Seminary.

Dr. Corlett urges pastors and church treasurers who have not sent in their Seminary offering to do so without delay.

Of People and Places . . .

Rev. Dale Galloway, pastor at Grove City, Ohio, on the Central Ohio District, reported that the introductory sessions of the current Christian Service Training course on soul winning has resulted in a "woman so served by nature that she very seldom testified in prayer meeting" winning a person to Christ. The new convert

has already been baptized and joined the choir, Pastor Galloway said.

A recent hurricane caused some property and crop damage in Samoa, and affected the welfare of some Nazarenes there, according to Dr. Orville Jenkins, secretary of the Department of Home Missions. Any persons or churches interested in helping should write the Home Missions office for guidance in what is needed.

David W. Eckert, junior in medicine at Washington University at Seattle, has won a \$1,800 scholarship to permit him to assist for twelve weeks this summer at the Nazarene Ethel Lucas Memorial hospital in the Transvaal.—N.I.S.

Dr. E. S. Phillips, secretary to the Department of World Missions, is back at his desk following corrective surgery in a Boston, Massachusetts, hospital.

Mrs. Rachael Woods, mother of Rev. Robert F. Woods, Canada Atlantic District superintendent, died March 4 in Moncton, New Brunswick. She was a charter member of the Toronto St. Clair Church.

432 Extra Stations Carry Spanish Program

The Palm Sunday and Easter programs of "La Hora Nazarena," the Spanish radio broadcast, has been accepted by 432 extra stations during the 1966 Easter season, according to Rev. Stanley Whitcanack, of the Nazarene Radio League.

Among the stations to accept the special day programs is a 135,000-watt outlet in Lisbon, Portugal.

Most of the programs will be aired from Central and South America. Twelve stations in the United States will carry the special day programs.

"Showers of Blessing" will appear on 525 additional stations, plus those regularly carrying the program. The total carrying the English programs on the special days is now at 1,050.

Kansas Pastor Dies Following Surgery

Rev. Daniel Colby, pastor at Osborne, Kansas, died March 8 following heart surgery at the University of Kansas Medical Center in Kansas City, Kansas.

Ordained in 1956, he is survived by his wife and three children, ages nine, six, and three.

Memorial services were held March 10 in Osborne, and funeral and burial were tentatively set for March 11 in Garden City, Kansas.

Key Words

in
Next Sunday's Lesson

By RALPH EARLE

WHAT IS THE CHURCH'S MISSION?

II Corinthians 5:16-21; Ephesians 3:7-12 (April 3)

● **Reconciled**—The verb "reconcile" occurs in verses 18, 19, and 20, and the noun "reconciliation" in verses 18 and 19. This is a key term in Paul's Epistles.

The verb is *katallasso*. Its first meaning was to "change" or "exchange." Then it came to mean "to change from enmity to friendship," and so "to reconcile." The Greek writer Sophocles uses this verb to express the idea of a man making his peace with heaven.

Xenophon, in his famous *Anabasis*, tells about a man who had fought against Cyrus but had later become his friend. The verb is *katallasso*. Paul says that when we were enemies of God we were "reconciled to God by the death of his Son" (Romans 5:10). Barclay makes this penetrating observation: "The task of the preacher is to break men's hearts at the sight of the broken heart of God."

Nowhere does the New Testament speak of God being reconciled to man. It is always man being reconciled to God. But God took the initiative—at Calvary. One of the greatest statements in the entire Bible is found here: "God was in Christ, reconciling the world unto himself." That is the heart of the Christian gospel.

● **Minister**—Paul says of this gospel: "Whereof I was made a minister" (Ephesians 3:7). The last word is *diakonos*, from which we get "deacon."

Basically, the word simply means "servant." It was used for waiters at table. Probably that is the reason the seven men who were chosen to "serve tables" (Acts 6:1-3) are often referred to as the seven "deacons," although the term does not occur there. However, the word *diakonos* is translated "deacons" in Philippians 1:1 and several times in the Pastoral Epistles.

● **Mystery**—*Mysterion*, a significant word in Paul's Epistles, occurring twenty times. It also is found once in each of the Synoptic Gospels and four times in Revelation.

With Paul it has a very distinct meaning. It does not refer to something that cannot be known. Rather, it is "the mystery" which has been hidden in God (Ephesians 3:9)—that both Jews and Gentiles may be saved and become one in Christ.

The Answer Corner

Conducted by W. T. PURKISER, Editor

I would like for you to explain John 20:22-23. Have I the right to forgive anybody his or her sins? Has anybody the right to forgive sins? Some Jews claimed that only God had that right (Luke 5:21). Jesus Christ himself gave the words of John 20:22-23. Surely Jesus himself would not tell anyone to do what was not right.

Your last statement is absolutely correct. But I am a little at a loss to know exactly what you have in mind in your questions.

John 20:22-23 reads, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

As to your two specific questions, I can give you only what I understand to be the tenor of Scripture. All sin is fundamentally sin against God (Psalms 51:4), although it may involve offenses against other people. You may forgive only what in another's actions may directly affect you. But this does not settle his score with divine justice.

I take it to be the general teaching of the Bible that only God through

Jesus Christ forgives the sins which are against Him. Justification, as the theologians call it, is a divine act and cannot be initiated by man, be he priest, prophet, or ordinary individual.

What man *may* do is to proclaim in the power of the Holy Spirit the conditions of divine forgiveness, and assure the penitent that on the basis of his faith God does forgive his sins. This I take to be the import of John 20:22-23.

There is, in some churches, a "rite of absolution." This is variously interpreted, but in general it means the imparting of the assurance to the penitent that God has forgiven him and that the church holds nothing against him. It is never technically taken as the equivalent of divine forgiveness, although it is often popularly construed as such.

Can you tell me where the verse is: "Behold how they love the brethren," or "one another," or is this a chimney-corner scripture?

I'm afraid it is a "chimney-corner" scripture in exactly that form.

There are a number of verses that give the idea clearly:

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

"This is my commandment, That ye love one another, as I have loved you" (John 15:12; cf. verse 17).

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I John 3:14).

I have a friend who says that the Greek word *baptizo* in the New Testament means to dip, and that therefore immersion is the only correct way of baptism. Is this right?

Not quite.

Baptizo comes from *bapto*, which means, according to *Strong's Greek Dictionary*, to "dip, whelm, moisten, or stain."

Bapto is used in the New Testament of dipping the tip of a finger in water (Luke 16:24), dipping a piece of bread in a cup (John 13:26), and a garment dipped in blood (Revelation 19:13).

Baptizo is usually translated simply "baptize," although in Mark 7:4 it is used of the ceremonial washing of the Jews (the word translated "washed" in Luke 11:38 is also a form of *baptizo*).

However, that baptize does not always mean "immerse" is quite clear in the New Testament. The Israelites were said to have been baptized unto Moses in the sea (I Corinthians 10:2), when they crossed over dry-shod. Jesus spoke of His crucifixion as "baptism" (Mark

10:38-39). John 3:25-26 identifies "purifying" and "baptizing," and John 2:6 tells us that the purifying was done with waterpots holding from eighteen to twenty-four gallons of water.

If you are interested in a concise and complete study of this subject, I recommend that you borrow or buy a copy of H. Orton Wiley's *Christian Theology*, Volume III, and read pages 161-89. Give particular attention to the reference notes at the bottom of the pages.

As to what baptism is and does, I've never seen a better statement than in Article XIII in the *Manual*: "Christian baptism is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers as declarative of their faith in Jesus Christ as their Saviour, and full purpose of obedience in holiness and righteousness" (paragraph 18).

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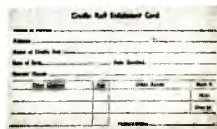
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