



# Herald of HOLINESS

June 3, 1959

## *Mass and Personal Evangelism— Inseparable Forces!*

By **V. H. Lewis**

Executive Secretary, Department of Evangelism

Mass evangelism is a mighty force for winning men to Christ. The records of the past verify this. The great revivals of history were enlarged and made effective by the voice from the pulpit. God-anointed preaching of the gospel is successful in winning souls to Christ.

Personal evangelism is the fulfillment of vows Christians make to God. It is the individual's response to the Great Commission. It is the Christian in obedience to Christ, with a love for souls, earning his eternal recompense. The Church of Jesus Christ through the ages has evangelized through the witness of His followers.

These two great forces of Christianity are inseparable in the evangelizing church. Personal evangelistic effort alone is not always able to bring to full harvest the seed sown in witnessing. Likewise mass evangelism begs for harvest material without the effective results of personal soul-winning efforts. Both are vital, both are mighty, and both were used by Jesus.

The voice of mass evangelism is made strong by the lives and work of Christians with hearts of love who "tell the old, old story" to those around them. It is the voice of Christ through His preachers calling, calling men. Divinely anointed preaching from a Spirit-filled preacher is still the tremendous force that can change a generation, guiding multitudes to Christ.

The motive for personal soul winning lies in love for Christ and love for souls.

The command to witness was given to us by Jesus, our Lord.

Strength for evangelizing is in the abiding Holy Spirit and the grace of God.

The responsibility for winning men to Christ is tremendous because of the cost of Calvary and the need of sin-enslaved souls around us.

Witness we must!

Inseparable forces—personal and mass evangelism! We must pray earnestly for a great revival. We then must arise to witness of Him to those we meet. We must evangelize from our pulpit in proclaiming repentance, the new birth, and sanctifying power.

Let us use these means widely, so that evangelism shall increase in our great Zion!



# LATE NEWS

## Telegrams . . .

Lubbock, Texas—Abilene District Assembly raised over \$72,000 for General Budget and specials, making us "10 per cent" district for the first time. Membership net increase, 185; Sunday schools increased 275 per Sunday; 6 new churches organized in strategic centers. Dr. G. B. Williamson at his glorious best. Dr. Orville Jenkins continuing three-year term as district superintendent; Mrs. Jenkins re-elected N.F.M.S. president; Bill Dorough re-elected N.Y.P.S. president. \$48,000 in home missions revolving fund. Best year yet!—Joseph Gray, Reporter.

Santa Cruz, California—The Northern California District Assembly, under the capable and much-appreciated leadership of Dr. George Coulter, superintendent, reports new achievements in all areas. Sunday school enrollment 30,556, a 4,124 gain; Sunday school average attendance 15,812, an 883 gain; N.Y.P.S. membership 4,050, a 110 gain; N.F.M.S. membership 6,481, an 871 gain; church membership 12,325, a 418 gain; General Budget giving reached \$140,422, with total giving to general interests of \$193,683. Total giving for all purposes, \$1,778,592. We are a 9.3 per cent district. A holy enthusiasm, a spirit of unity, and a burden for souls grip the hearts of our people. Dr. Hugh C. Benner endeared himself to all as he presided with efficiency and preached with the anointing. The assembly closed with an impressive evening ordination service in which the following pastors received elder's orders: Richard Alderson, James DePasquale, Merlin Hunter, D. Richard May, Boyd Kifer, Lee Steele, Norman Stueckle, Chester Thomas, and James Winterton.—Walter M. Hubbard, Reporter.

"THANKS: Two years ago I was seriously ill, but the Lord undertook in answer to the prayers of many friends, and I am now so much better. I wish to thank all of our church people for your earnest petitions in my behalf, and also for the lovely cards and letters you sent me. The Lord bless you."—MABEL PARK WINANS, Temple City, California.

Pastor A. M. Pruitt sends word from Cullman, Alabama: "First Church closed a revival on Sunday, May 10, with twenty-five at the altar. Evangelist Paul Stewart preached with the anointing of God. The spiritual tide is high."

After serving for one year as president of the Elk City, Oklahoma, Ministerial Alliance, Rev. Otto C. Perry, Nazarene



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pastor, was unanimously re-elected for another year. This was setting aside an established custom that a president could not succeed himself. Three new churches were received into the Alliance during the past year, bringing the membership to 11 churches with approximately 5,000 members.

After serving as pastor of the church in Ocala for five years, Rev. Berge S. Najarian has resigned to accept a call to pastor the Normandy (formerly Murray Hill) Church in Jacksonville, Florida.

Rev. Harold L. Frye, pastor of the Knollwood Church in Dayton, Ohio, has been elected president of the Greater Dayton Association of Evangelical Ministers—the first time for a Nazarene minister to be elected to this office.

After more than seven years as pastor of the Killeen church, Rev. Ivy Bohanan has resigned to accept a call to the

Perryton (Texas) church on the Abilene District.

Rev. Frederick F. Fike, pastor of First Church of the Nazarene, was recently elected president of the Carlsbad (New Mexico) Ministerial Association, which includes sixty churches.

## WITH FAITH:

While doubt is held by the moonless dark,  
Is caught in the toils of night,  
Faith has heard the song of the lark  
And has rushed to meet the light!  
—ENOLA CHAMBERLIN

## Thanks!

### Thanks! Thanks!

The board of trustees, administration, faculty, graduates, and student body of Nazarene Theological Seminary wish to thank the general superintendents, the district superintendents, pastors, and laymen who have had a part in raising the funds in the "Lift the Debt" campaign. Also, we wish to thank the editor, Dr. S. S. White; and the office editor, Miss Velma Knight, for their wonderful co-operation in assisting us in presenting the information about the Seminary as a background for the campaign.

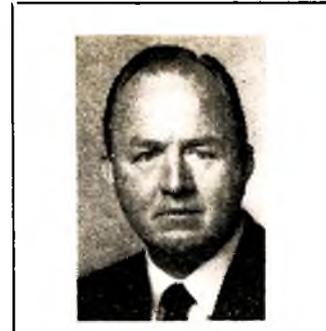
This offering is a valuable contribution to the Seminary, for with the money received the mortgage will be paid and the administration will be able to plan for greater development for the Seminary for the future. Not any of the money raised in this campaign will be used for current operation expenses. Any surplus above the amount of the mortgage will be used in capital investments in some needed improvements of the Seminary building and grounds.

Reports of the amount given will appear in the *Herald of Holiness* from time to time. It is our hope that all monies received by the district treasurers will be forwarded to the Seminary by August 1, 1959.

Again we say "thanks" for your help in this campaign and we invite you to pray for the Seminary, that we may be able to serve God and the church in an acceptable manner.

NAZARENE THEOLOGICAL SEMINARY  
LEWIS T. CORLETT, President

# The Holy Spirit and Evangelism



REV. J. C. ("JIMMIE") DOBSON, chalk artist-evangelist. He travels with his wife, Myrtle. They make their home in Bethany, Oklahoma.

Dr. Daniel Steele said that the Holy Spirit is so called because He makes *men* holy. Evangelism is His work; we are allowed to participate. To say that His work is vital is a vast understatement. Without Him the Church is only another ineffective human organization and even the truth is dead. Nothing is more lifeless than dead orthodoxy—nothing more moving than the truth on fire! His absence from evangelistic efforts is tragic, but it is far worse for Him to be *absent* and *not missed!* Those who trust Him fully will never lose faith in evangelism. But if we do not recognize the marks of His presence, how shall we take alarm over His absence?

Let us look for and expect these manifestations. The *callings* of the Holy Spirit should accompany our evangelistic work. While we are calling men through the Word of God in a general way. He calls men in a *specific, personal* way. His callings contain *enabling grace*. When He calls a sinner to repentance He supplies godly sorrow for sin (II Corinthians 7:10). No sinner, unaided, can bring himself to abhor sin in this manner. When He calls men to entire sanctification, He supplies a "hunger and thirst after righteousness" (Matthew 5:6) which cannot be worked up or talked down. Without this call, some have sat under holiness preaching for years and have been unable to "see holiness." The Holy Spirit calls individuals into the many special fields of service (Acts 13:2), such as the ministry or the mission field. In one denomination, this call has become so faint that hundreds of churches are without pastors. The leaders are urging young people to accept the call professionally; that is, to call themselves to the ministry! Mute testimony to a fearful loss!

We must secure His continuing approval at any cost. Like Moses, our plea is, "If thy presence go not with me, carry us not up hence" (Exodus 33:15). The Holy Spirit *reveals* truth. There is a difference between truth's being perceived by the mind and its being *revealed to the heart*. Conviction itself is a threefold revelation (John 16:8): "of sin," whereby He takes all the argument out

of wrongdoing, delivers us from trusting in comparative goodness; "of righteousness," because some, blinded by their sins, cannot see purity anywhere—but He reveals "a path which . . . the vulture's eye hath not seen" (Job 27:8)—"the way of holiness," over which "the unclean shall not pass" (Isaiah 35:8); and, "of judgment," because, to the worldling, holiness and hell are mere abstractions. The sinner is stopped cold by the piercing persuasion, "As His fear is so is His wrath."

There are many hindrances to the work of the Holy Spirit in evangelism. While He does work primarily through our unrelenting toil, intercessory prayer, and achieving faith, and while failure may be due to a lack of positive action, yet other considerations tend to quench His Holy Spirit.

We hinder Him when we try to force Him into our own unyielding format of service: when we rush ahead of Him in dealing with the unsaved, either before or after they come to the altar; when we give disproportionate place in our preaching to marginal issues; when we preach too little of the Word of God; when we allow *anything* to take the spotlight off Jesus; when we despise His *methods*. It could well be said that the way of the Holy Spirit is the hard way in that it is the way of patience and long-suffering, the way of soul travail. His way is humbling to men (even His workers) and exalting to Christ. His methods include deep, emotional searchings; great fear (Acts 2:13); passionate praying (Acts 4:31); a deep sense of lostness (Acts 16:29-30); and on the other hand, great fullness of joy (John 15:11), in what Paul called the "demonstration of the spirit and power," in manifestation not unlike drunkenness (Acts 2:15). There are nearly always those individuals in local congregations who are offended by such movings and who would stifle the Holy Spirit at this point because of their own pride and coldness. Great boldness is needed to hold the line!

We hinder revivals when we cut each other to pieces over minor issues. At Pentecost they were all of "one accord." The bond was one of *love* in the Spirit and *not* the bond of regimentation or

uniformity. It coexisted with a wide divergence of ideas (on circumcision, on gentile conversion, on eating meat sacrificed to idols, etc.). When morale is low we must beware those who would set friend against friend in defense of private hobbies, assign false reasons for lack of success. Beware the blind spot of broken fellowship! Men must come *together* before they can come to God. Would God they could say of us, "Behold, how they love one another!"

If we keep the Holy Spirit in all our evangelism we shall have proper guidance, for He will "guide you into all truth." We shall have a proper measuring rod for spirituality, "For He will take the things of mine and show them unto you"; an adequate motivation, for we shall drink of that Spirit which "maketh intercession" for a lost world "with groanings which cannot be uttered" (Romans 8: 26). Then our future shall be full of blessedness and true success.



REV. GEORGE SCUTT, pastor, Grace Church of the Nazarene, Nashville, Tennessee.

## *Visitation Evangelism* *and* *A Growing Church*

There is no substitute for visitation evangelism. It is the supreme desire of every New Testament Christian. "Go ye" is the holy motive of every sanctified and Spirit-filled person.

Jesus made visitation evangelism the greater part of His earthly ministry. In each city and village Jesus went into the homes of the people, even performing His first miracle in a home. His entire ministry was characterized by visiting in homes. He went into the home of Levi and feasted with the publicans and sinners. When Jesus first sent out His disciples, He sent them into the homes of the people with the instructions found in Matthew 10:12, "And when ye come into an house, salute it."

Visitation evangelism was practiced by the Early Church. This little band of Spirit-filled people carried the gospel everywhere and, in spite of the dreadful persecutions, their growth was unbelievable. The historian Tertullian in speaking of this rapid growth of Christianity said, "We are of yesterday, yet we have filled your empires, your cities, your towns, your islands, your tribes, your camps, castles, palaces, assemblies and senate."

The growth was so widespread that in less than one hundred years there were as many as half a million Christians scattered through Asia Minor and western Europe. By the time the imperial persecutions ended in A.D. 313, Christians numbered as much as half the entire population of the Roman Empire. Visitation evangelism brought this amazing result.

Visitation evangelism not only won people to Christ but it was also the means for a growing

Church. Take for example the Church at Jerusalem, which began with 2 members. Each sought out and won his brother. It was through the efforts of these 4—Andrew, Peter, James, and John—that Philip was won. Philip in return sought out Nathanael, and soon the Church had grown to 12. These 12 went out to visit and witness daily, and in a short time the Jerusalem Church had 70 members. These 70 practiced visitation evangelism wherever they went, and soon there were 120. A little later, according to Acts 6:7, "the number of the disciples multiplied in Jerusalem greatly." The only reason for this rapid growth was personal visitation by every member.

If every sanctified Nazarene would witness for Christ as those early sanctified believers did, the result would be beyond comprehension. The chief mission of the Church is to seek and win the unsaved of its community.

This day is one of unusual growth in population. In fact the growth is so rapid that it has caused acute problems in housing, education, and transportation. Yet while this is true outside the Church, it certainly is not so within the Church. Many churches are steadily dropping in attendance even though they are located in fast-growing sections.

Can it be that the church program does not include reaching out into the community? Can it be that we have lost our passion for precious souls? In these latter days are we Christians more interested in material assets than in seeking the salvation of sinners? Personally I say, "No"—I cannot

believe that sanctified people would be guilty of such indictments. The answer to our problem can be partially found by facing up to the fact that Christians today are trying to reach the unchurched by the obsolete method, merely announcing that services will be conducted at a stated time and expecting the unsaved of the community to attend. When they fail to respond, we quickly excuse our guilt by saying, "People are not interested in Bible salvation today." Were they any more interested in Christ's day? If the Church intends to reach the lost, it must go where they are with a message fresh from heaven. Mr. Nazarene, let's face the gospel truth: our salvation begins at the church altar, and it goes outward into the four corners of the community. This is God's plan for building the Church. Anything less will bring woe to our spiritual life.

Any church that is winning souls, increasing in Sunday school attendance, and growing in membership is the church maintaining an ever-active visi-

itation program. This is God's method and the only way to build His kingdom.

Almost every person who finds Christ at a Nazarene altar has been dealt with personally outside the church by someone interested in souls. In most cases he has been visited many times by some devout, sanctified, Spirit-filled personal worker. We must keep in mind that reaching the lost is our main objective. Can it be possible that unsaved people living near to Nazarene churches are crying to God in high heaven, "No man cared for my soul" (Psalms 142:4); while in return we enjoy all the comforts of a New Testament church, but with no urge to "go ye." to seek the lost?

In reality, one must shoulder up to the fact that any church without a definite visitation system in its church program will witness its own spiritual and physical death. Mr. Pastor, Sunday school superintendent, and every Nazarene layman, let's march out to march the unsaved in!

## *Our Heritage of Evangelism*

A group of devout Christians assembled in their place of worship on October 6, 1901, to celebrate the sixth anniversary of their congregation. Their pastor, burning with evangelistic fervor, preached a stirring sermon in which he declared, "Our work for the time may be comparatively local, but your flashing blades have been seen throughout the land and, if faithful, the light of your spears will reach to the ends of the earth." That pastor was Dr. Phineas F. Bresee, whose vision and evangelistic zeal gave us the Church of the Nazarene. What a heritage!

In another message to the "mother church" in Los Angeles, California, Dr. Bresee stated, "If the call of God is upon you, it is to build the altar of God where the fire from heaven falls. You can pray until heaven opens and the fire of God falls all about in saving power." Thus we see that an important part of our church foundation was evangelism (soul saving).

Since the Church of the Nazarene was born in an evangelistic atmosphere, the only way we can be worthy heirs of our inheritance is to maintain that atmosphere, which we are doing.



**EVANGELIST CHESTER D. PLUMMER** makes his home in Indianapolis, Indiana.

Dr. Charles A. Gibson, widely known throughout our ranks, outlined briefly in a lecture to ministerial students the importance of mass evangelism as a method of church growth as follows: "He [the pastor] should work to build a congregation of many that he has not been able to reach with the gospel and then call the evangelist, who is a specialist in this field, as a sort of harvest hand to help reap a crop: first to get folk into the Kingdom, and then add a number to the church."

When some leaders of other denominations substituted personal contacts in homes for mass evangelism in soul winning, our leaders continued to emphasize revivals. However God gave us officials who were willing to adopt any helpful method in saving the lost: consequently, our general staff inaugurated a plan of personal visitation and witnessing for each local church—not to replace mass evangelism, but to strengthen it.

So in this era God is blessing the efforts of our own Zion for holding sacred our heritage of evangelism by giving us many victories at our altars and adding "to the church daily such as should be saved."



**EVANGELIST WILBUR BRANNON** makes his home in Elkhart, Indiana.

# Taking the Revival to the Community

Without being alarmists we must be honest. The failure to reach outsiders through our revival efforts is obvious, embarrassing, and leaves us in need of repentance. Our endeavors in *mass* evangelism have suffered dangerously, largely because our interest in the *individual* has become casual. We stand guilty before God! We must experience a revival that will create a passionate concern to save men.

The word revivalism describes a religious phenomenon that includes a spiritualizing experience which awakens the church and engages it in its evangelistic responsibility to the secular environment in which it finds itself and to which it must communicate the gospel. If the church is to be able to communicate the gospel through revivalism, we who make up the church must relate our revival efforts to the contemporary scene and become responsible to modern man evangelistically.

The decline in revival attendance by outsiders reveals a basic change of attitude toward life in general from a secular standpoint. Listening to a mayor talking to a group of ministers, I was impressed with his facing problems not unlike those confronting the Church. "There was a time," he commented, "when large crowds gathered in the park to enjoy summer band concerts, but now only a few attend. Those who usually go are just the parents of youngsters who play in the band."

The cardinal commission of the Church is to evangelize; that is, propagate the Christian faith. If the sinner is not being attracted to our revival campaigns, surely his need should attract us to him and should warrant our developing a means to reach him in our revivals.

One method is being used quite successfully in churches with a vision for the lost. It integrates personal evangelism into the revival crusade with its established program of pulpit evangelism. The church is mobilized in a "United Evangelistic Mission" under the direction of the evangelist and the pastor. Our people have proved to be quite willing to dedicate themselves to an organized program of visitation in conjunction with their special revival effort. Often after such a campaign they

have admitted, "We've wanted to do something like this for a long time."

The planning for such intensive evangelism becomes the equal responsibility of both pastor and evangelist. The pastor with the full support of his board should take the initiative and ask the evangelist to organize such a program. The evangelist then should have a well-prepared plan to offer. It should include:

1. An outline of the objectives, the organization, and the methods to be followed.
2. Practical instructions on personal visitation.
3. Suggestions for soul winners and altar workers.

The pastor could then adapt and modify the plan to his local situation.

However, when the pastor is not aware that an evangelist has such a plan, the evangelist should take the initiative and present it to the pastor who might be interested.

Many who have drifted from the church and others who had not been won before have been saved through such an approach to revivals.

A church preceded a week of evangelistic services with three nights of personal visitation. After the last service of this campaign, a man in his sixties shook my hand and said, "Reverend, I had vowed I would never come back to church and never try being a Christian again. But when you and the pastor came over the other night and talked with me about salvation, I decided if these folks were that interested in me here, I would go at least once and hear you preach. I have come almost every night and God has come back to my life. Thank you for coming to see me. It started me thinking."

Three months later I was visiting with this pastor and asked him about this man. "Oh, he is doing fine," the pastor replied enthusiastically. "He has been attending our men's prayer meeting on Saturday nights ever since you were here."

The time has come when the church should expect to do more than just enjoy a visiting preacher—when the evangelist should expect to do more than deliver a few sermons—when the pastor should

consider evangelism as the main function of his local program, and revival campaigns as a vital force in fulfilling this function.

The Kingdom can be enlarged and new converts can be added to the church if we take seriously the challenge to make revivals relevant in our times.

# *Revival "Follow-up"*

by

## *Personal Visitation*



**REV. OLIVER MORGAN**, evangelist; he travels with his wife, Ruth, and their daughter, Mardell. They make their home in Bourbonnais, Illinois.

Revivals are, or should be, times of enthusiastic, revitalized working for the souls of men. They should also be times of blessing and renewed dedication for the Christians. Many times God has answered prayer and given gracious victories during a campaign, then statements like this were heard, "He had fifty, eighty, or one hundred seekers, but where are they now? We can't find any of them."

The evangelist is not hired to stay for months and conserve his work; neither can the pastor be expected to do it alone. It should be the interest of the whole church to conserve the results of revivals. The thousands were not added to the Early Church by the preaching of the Twelve alone or by the preaching of all their ministers, but all were witnesses and workers wherever they went.

We have committees for almost everything else. Why wouldn't it be a good idea to have a committee of personal workers to have the responsibility of this follow-up work? Or if you already have a personal workers' group, use them for this purpose; but be sure someone is responsible.

One soul is worth more than all the world; therefore it is very essential that we immediately call on those who have been converted or sanctified during the revival. Often those who have been at our altars are left to fight their own battles and sometimes go down in defeat. The pastor stopping in for a follow-up call and an interested layman going by to encourage and pray with this "new babe in Christ" give valuable assistance to him in facing the trials and temptations of the devil.

During revivals many decisions are made to go with Christ that should be for eternity. At this interval in life a good, established Christian with a soul interest can do much in establishing these souls. There is no more rewarding work in the world than to be the encouragement and guide of

new converts. After the enthusiasm and help of the revival services are over, it is most rewarding to be our "brother's keeper."

The interested Sunday school teacher also can have a big influence on his or her scholar. If the new convert is encouraged by the pastor, Sunday school teacher, and other interested Christians to attend prayer meetings, Sunday services, to read good religious literature, and start a consistent prayer life, this new way of life will soon become habitual.

The special follow-up interest should not continue for just a few days or a week or so. Though these may be the most crucial days, it will be months before most new Christians become established.

It is even intelligent to protect your financial investments in revivals by conserving results. True, one soul is worth more than the world (even if it be a child), but most revivals give a new start to more than one soul. Many people are willing to give heavily to a revival campaign but would not think of giving one hour to keep the results gained by their investment. How slothful we are about the most important things in life! If we attend most of the services and give our share, we feel that we have paid our debt to God!

If a new baby were born into our home would we think of leaving it in a cold house to make it through life alone? No wonder so many of our spiritual babes die for lack of spiritual mothering!

Let each church decide now to start, if you have not already done so, a workable plan for conserving revival results by personal visitation. Let it not be just a plan, but a plan with a warm heart—a heart with a burning desire to help keep those with this new-found joy alive unto God and in love with our church. If we do this, there will be more members added to our churches on profession of faith.

# Music



**SONG EVANGELIST PAUL W. McNUTT** makes his home in Kansas City. His wife, Esther, is employed at Nazarene Headquarters.

A good song service will create a hunger for the Word of God. It will inspire preaching and the listening will be more attentive. If a theme chorus is used, it should be simple and rich in meaning. It should not be necessarily a new chorus, but one that will be fresh to your group of people. Evangelistic music is to be the conveyer of a strong message of good news and not a particular type of music. Evangelism must embrace and use all types of gospel music in order to reach all types of people. Each type of music has its own particular type of personality and will speak to people of like personality. Gospel songs have much in common, just as people are much alike, and yet there is as much difference in songs as in people.

The spirit in which a song is sung determines to a great extent how much that song will live and speak to people. When the meaning of the song is understood by the singer, then it will be understood by the listener as well. We must believe in our hearts what we sing with our lips.

Music has the ability to focus the attention of the listener upon the divine feelings and aspira-

tions of his inner self. What we sing speaks louder of the way we feel in our hearts about our Christ than do many long eulogies on the more intellectual aspects of Christianity.

Singing does something to the participant. Around the altar many times decisions are made in song and punctuated with shouts of joyful praise unto the Lord.

To sing praise to God is to evangelize. Evangelize means to tell the good news. Wherever good news goes, rejoicing goes. Where rejoicing goes, singing almost always tags along. Rejoicing is a positive action on the part of the one rejoicing. This positive testimony will bring conviction on the troubled soul.

The church wishes to worship in and with music, but not to worship music. Music in evangelism must bring a sense of the Divine to the service. It must lead us up and compel us to see God through music. If music is the language of the soul, then it must speak to us. It must have doctrine with a message which will convict the sinner and lift the burden from the oppressed.

# and Evangelism



**EVANGELIST G. FRANKLIN ALLEE** makes his home in Moses Lake, Washington.

## PREPARING

*for*

## *The Evangelistic Campaign*

An event of such importance to the progress of a church as the evangelistic campaign, that may actually be the margin between success or apparent failure in an entire year's work, deserves much more than casual preparation. To approach it with a passive attitude can mean failure.

*It Is Vitally Important That Expectancy Be Aroused*

This point cannot be overemphasized. This should be the goal toward which every act of preparation should point.

Expectancy in holy things is one with faith—in a sense it is faith. It is the foundation of enthusi-



# News in Picture



**DR. M. L. MANN, SUPERINTENDENT OF THE ARIZONA DISTRICT,** presenting to Clara Verner in her own local church at Buckeye, Arizona, a copy of **ORPHAN BY CHOICE**, her recently released thrilling best seller. Attending the presentation is the pastor of the local church, **Rev. L. L. Edwards.** Three book clubs outside the church have selected "Orphan by Choice" for their membership.

asm, and holy enthusiasm is a mighty force for the Holy Spirit to use. Where it is lacking there is a repelling spirit of deadness, spiritual apathy, and hopelessness and empty seats. For an evangelist to try to kindle revival fire where there is no happy expectancy is like a tiny tug struggling to move an anchored freighter.

Church-wide anticipation of any coming event is the yardstick by which the success of most programs can be previously measured, and in an evangelistic campaign this is twice true. Too often the evangelist with sinking heart hears this story, "We never have revivals in this church any more. We have had meeting after meeting with no visible results, some without even one seeker."

Such unbelief would prevent even Christ from doing any mighty works in their city. An indifferent community or their former evangelists may be blamed for this, but warm enthusiasm can awaken any community, assist a good program, and make even a poor one successful.

### *Proper Publicity Is an Essential*

Within the church this should be started far in advance of the opening date. A little note in the bulletin isn't enough to create any degree of expectancy. Posters in each classroom, pictures of the

workers posted in conspicuous places, character sketches in the young people's meeting, testimonies by any who have been in meetings held by the evangelist—all these will assist.

Newspaper and radio advertising, circulars distributed from house to house, window cards, all should be slanted to create interest throughout the community. A large outdoor sign, such as those supplied by the publishing house, well lighted and prominently displayed, does much to create the feeling that an event of importance is taking place in that church.

Workers should be given a good pre-campaign build-up. One pastor confessed to the writer that he may have been to blame for the cold aloofness of the congregation in the early part of the meeting. "Not knowing you well," he said, "I didn't tell them much about you before you came." One-half of that meeting was wasted; maybe more.

### *Sacrifice Opens the Door to a Revival*

Sacrificial giving—preferably before the campaign starts—does more than enable a church to meet its obligation; it generates interest, melts hearts, arouses expectation, and brings God's blessing. The part sacrifice plays cannot be minimized if we are to have revivals of power. The easy road is not the way to success. Sacrifice and tears are close

neighbors, and there is more spiritual power in a pint of tears than in a barrel of logic.

The church that is able to pay for the campaign without any sacrificial giving may find it easiest, and may see the least results.

### *Reach God by Way of Prayer*

Whether it be by means of round-the-clock prayer chains, prayer in Sunday school classes and by departments, special cottage prayer meetings in areas and by departments, the church that is planning an evangelistic campaign must remember that God has promised to answer when we call. Although there have been cases where a church came to re-

vival time too exhausted to be of much help because of too many such prayer meetings, this is not generally true. Exchanging names and joining together for those whose salvation is sought should also be done.

As the tide of fervency rises there will be a temptation to take advantage of it, fill the altar beforehand, and reap a premature harvest. To do so is in most cases to sell out for a fraction of what might have been realized had the fruit been allowed to ripen. The higher the tide, the more expectancy prevails, and the more mightily will the Holy Spirit work.

## *Are the Doors Open?*

**DARRELL E. LUTHER**

Pastor, East Gary, Indiana

With the metallic ring of the doorknob and the gay laughter of children, another opportunity of child evangelism is afforded us. It is time for vacation Bible school!

This summer completes my fourth year as pastor at this church and introduces my fourth vacation Bible school with the doors of our church open wide to the children of our community. As the children march into the sanctuary a sense of nostalgic reminiscences stirs the corridors of my soul.

The bright rays of a June sun breathed upon me from a cloudless sky, sending gaiety through the hearts of its recipients. That June day in 1938 will never be forgotten, for it was the beginning of a new-found life and Companion.

The neighbors (who were Nazarenes) were thrilled with the prospect of the opening of vacation Bible school. Their enthusiasm led them to ask me if I could attend with them. I was eager to attend something new but my parents were reluctant. Antagonism would more adequately describe the feelings of my father. Belonging to a spired church of social influence seemed to be advantageous for my father's position in the city, and the thought of his son attending a church on the "other side of the tracks" was not to be heard of.

God works even in our day, for through the persistence and friendship of those Nazarenes the barrier was broken down and I was granted permission to attend my first vacation Bible school.

Those days of spiritual guidance under the supervision of an able teacher and godly pastor began to penetrate my boyish heart. Even though there were over four hundred children present at the school of the First Church of the Nazarene in Bloomington, Indiana, I joyously accepted the invitation of Christ as presented by Rev. Leo C. Davis (now district superintendent), and Jesus entered into my heart.

The delay in my arrival at home, due to the

altar service, had caused my parents to be somewhat disturbed. When I arrived home, they asked the reason for my delay and, still crying for joy, I told my parents the "good news." Endeavoring to put into practice what had been taught at vacation Bible school, I asked permission to return thanks for the meal, at which time I prayed for "Mother and Daddy." My parents were deeply touched by that simple, boylike prayer.

From June until November, I did my best to pray for my parents and, during a revival in which Rev. Mason Lee was preaching, my parents were saved and sanctified. From this foundation the Holy Spirit continued to work until two aunts and an uncle met the Master. The Lord then laid His hand upon my uncle, calling him into the ministry.

The church once again opened its doors through the medium of a district young people's convention in 1947 and, following the conclusion of Dr. L. J. Du Bois' anointed sermon, I once again reaffirmed my consecration. During the prayer of consecration the almighty hand of God rested upon my soul, calling me into the ministry.

The call of the ministry was answered and once again the church was present with the open doors of Olivet Nazarene College and Nazarene Theological Seminary. Lives were transformed, purpose given, value enhanced—all because of the open doors of the vacation Bible school.

The music has started now and my reminiscing must close. We are now officially opening our fourth school. During the past three years we have seen a total of more than 350 present at our school, with more than 100 of the junior and junior high boys and girls accepting Christ as Saviour. It pays to have the doors open!

Have the doors of your church been opened this year for child evangelism? If not, plan now to open the doors of vacation Bible school to your community!



# "For the Glory of the Lord"

The spiritual objectives of the National Church Musicians' Institute as related to the Church of the Nazarene will be found in II Chronicles 5:11-14:

*And it came to pass, when the priests were come out . . . as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good;*

*for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.*

We are praying for a "refreshing from the Lord" as we seek to exalt Christ through music. May every participant in this institute and every church witness the glory of the Lord!

**Date: July 7-10, 1959**

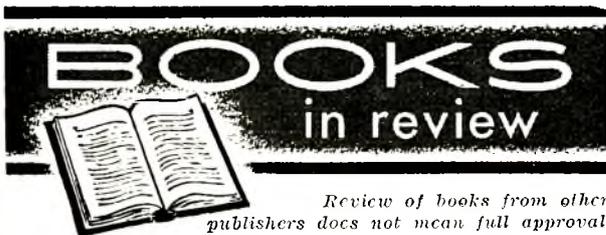
**Place: Indian Lake Campground, near Vicksburg, Michigan**

There's still time to register. Write MR. AL RAMQUIST, Institute director, for full information and registration cards.

NAZARENE PUBLISHING HOUSE

2923 TROOST AVENUE

KANSAS CITY, MISSOURI



*Review of books from other publishers does not mean full approval.*

## EVANGELICAL COMMENTARY, THE ACTS OF THE APOSTLES\*

*Charles W. Carter, Ralph Earle*  
(Zondervan, \$6.95)

The "Evangelical Commentary" is being prepared by an editorial board of writers who are loyal to the Wesleyan and holiness position. The commentary will be an immeasurable asset to teachers and preachers of the Wesleyan persuasion.

This volume, *The Acts of the Apostles*, is the second one to be released and will be found helpful, inspiring, scholarly, and thorough. Nearly four hundred pages gives adequate treatment to this entire book of the New Testament.

Dr. W. A. Carter of Marion College, Marion, Indiana, and Dr. Ralph Earle of Nazarene Theological Seminary, Kansas City, Missouri, collaborated in the preparation of this splendid commentary. Dr. Carter provided the expositions; Dr. Ralph Earle provided the textual exegesis. The research on this is utterly up-to-date; the text is treated sufficiently carefully without becoming wearisome with unnecessary detail. Each chapter is given a very splendid outline. All in all, this will be a commentary on the Acts of the Apostles indispensable on the library shelf of every minister, Sunday school teacher, and thoughtful layman of holiness persuasion.

NORMAN R. OKF, *Book Editor*

\*Order direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.



## EDITORIALS

### **THANKS, Dr. Lewis!**

This week we present another semi-special issue of the *Herald of Holiness*. Several of the articles are on evangelism, and most of the writers are evangelists. Dr. V. H. Lewis, executive secretary of the Department of Evangelism, by request, has written the front-page article for this issue. Also he sponsored the special features—that is, he worked with me in the selection of the writers and the subjects to be presented.

I appreciate not only the help which Dr. Lewis has given me but also the response on the part of those who were asked to write articles. It is wonderful the way our people stand by and help out in the work of the *Herald of Holiness*.

### **A Case in Point**

(THE STORY OF THE VALUE OF A "FOLLOW-UP" AFTER A REVIVAL MEETING)

In this issue, Evangelist Oliver Morgan presents an article, "Revival 'Follow-up' by Personal Visitation." In line with the emphasis which he gives in his discussion, I want to direct the attention of the readers of the *Herald of Holiness* to a specific follow-up which came during my ministry while I was serving as a pastor. It happened at Olivet College (now Olivet Nazarene College). At that time the school was located at Olivet, Illinois. It was back during World War I and I was the pastor of the College Church. I had served in student pastorates but this was my first regular, full-time pastorate. I spent fifteen delightful months as pastor of Olivet College Church. There was a wonderful spirit in the school and in the community; some of the greatest Christians I have ever met were members of my church.

Soon after I took over the pastorate there, the board and the college asked me to be the preacher in the midwinter revival. God came in a wonderful way—not because of my preaching, but because of the wonderful faith and praying of the faculty, the student body, and the citizens of Olivet. We had some marvelous services, and almost all who needed help in the school and the community were saved and sanctified. It was a great sweep, but the sad part about it was that it didn't last. Within a few months there had been far too much back-sliding. It was hard to find some of those who had had a most remarkable experience of conversion or entire sanctification. What happened? There had been no planned follow-up!

The pastor and the leaders in the school and the community were distressed by what had happened. Before I left my pastorate there we had another midwinter meeting. The preacher this time was Rev. U. E. Harding, who was then superintendent of the Indiana District. As I remember, he was superintendent over the whole state of Indiana—just one district there in those early days. He came to Olivet and preached in a powerful way. God was there, and we had another unusual meeting with many people saved and sanctified—God came in special saving and sanctifying power.

But with the experience which had been ours the year before, we decided that things would be different after this revival. Under the leadership of the school authorities and the pastor, we organized those who had prayed most for the meeting and who were best established in the grace of God, and then we made lists of those who had been saved and sanctified in the meeting. We didn't let the latter know what we were doing, but we made the

ists and distributed them—a certain number of names to each person. Then we divided into smaller groups, and these smaller groups met occasionally for several weeks, and even into the months, and checked on how these young people who had recently been saved and sanctified were getting along. They prayed for them, and if any

By *Stephen S. White* . . . . .

of them seemed to be faltering a little, they went after them. We sent the persons we thought would have the most influence with them to talk and pray with them. We kept that up, as I have said, for some time—and there was all the difference in the world between the aftereffects of the two meetings. The results of the meeting which I held, and in which God came in an unusual way, soon disintegrated; but the victories of this second meeting, held by Rev. U. E. Harding, were much more permanent. By an organized follow-up we were able to help many more of those who had been saved and sanctified in this second meeting to become established in the grace of God.

I've often wondered why it is that so often we forget about those who came to the altar and prayed through in the revival meeting. We may have worked a great deal before the meeting and prayed much for them, but after the meeting too many times we do not pray for them or lend them a helping hand. I learned from sad experience that it is easy for people to backslide, even after a wonderful revival, if, as Christians, we do not continue to stand by them with our prayers and our help.

## **A Wonderful Easter Service!**

We appreciate all of our churches, large or small. In accordance with this fact I pass on to you a report of an Easter service in our church at Galena, Illinois. The writer, Mrs. Louise Duggan, describes it as "the most beautiful Easter service I ever attended." She was right in describing it in these words. It was a wonderful Easter service, even though it didn't have some elements in it which many of our churches did have on that day. You will agree with me in this, I am sure, when you read the words of this report:

"That was the most beautiful Easter service I

ever attended,' I exclaimed to our pastor after we left the church.

"Why was it beautiful? There was no choir, no special number in song—no, not even an Easter hymn with its 'Alleluias'; no stained-glass windows, no beautiful carpeting, no crowded auditorium—due to much illness the attendance was very small. And the only visible sign of Easter was two blooming Easter lily plants and a small, colorful geranium.

"But why was this a beautiful service? Because our pastor, Rev. Ernest Mathews, spoke under the anointing of the Spirit of God. We felt the presence of the risen Christ in our midst just as surely as they did when He walked and talked with the two on the Emmaus road that day, and as His wondering followers did when He spoke His 'Peace be unto you.'

"Again, it was beautiful because six people raised hands for prayer—some of them men. And last but not least, it was beautiful because we reached our goal in the Easter offering for missions.

"So, 'Fear not, little flock[s]; for it is your Father's good pleasure to give you' a blessing."

Wherever even a few of God's people come together in His house and in His name, they can truly meet Him, as this group did on Easter Sunday.

## **"A Sword Is Raised"**

I do not often agree with the Vatican, but we do appreciate the stand of Pope John against communism in Italy. Many thought that the new pope would be more lenient toward communism than his predecessor, but this evidently is not the case. According to *Time* magazine, Pope John has taken a decided stand against Communists and those who vote for Communists.

Our country is not all that it should be by any means; neither are all of our leaders beyond criticism. Nevertheless we should at least measure up to the Vatican in our opposition to communism. No one can deny that communism is diametrically opposed to everything that the United States was established to promote. We must not allow this new foe, communism, to fool us. We must not even permit some outstanding Protestant leaders to deceive us with their easygoing attitude toward Russia and China. Let's remember that if the Communists get their hands on our country they will destroy everything which we value most. There can be no compromise with communism. The *Time* article to which I have referred is headed, "A Sword Is Raised," and just so should we keep the sword raised toward communism. We must let those who promote it know that we will not tolerate either their ideologies or their methods.

Let us be sure that secular educators do not dictate

# Our Theological Terminology

By DONALD R. SILVERNAIL

Carnal behavior is clothing itself in respectful terminology these days. It is always easier to dress Adam up in Sunday clothes than to march him to the altar to be crucified. A whole new terminology is shaping up in our day which substitutes psychological for theological terms. Many of these terms have to do with carnal manifestations. In heated argument two men may hurl angry words at one another. God would distinctly label it a quarrel. But the psychologist and psychiatrist say it is merely a "conflict of personalities." A man may have a carnal spell, manifesting bitterness, anger, and hatred. But the psychiatrist would describe it as an "emotional upheaval."

The trouble with respectable terminology is that it removes the stigma and reproach from carnal conduct. It makes such behavior appear to be the normal, natural, expected thing—nothing to be alarmed about. Herein lies the danger.

Oh, for scriptural, pungent, fearless preaching that will reveal the true nature of inbred sin—preaching that will expose the *old man*—preaching used of the Holy Spirit until the believer will cry out to God to make him clean! The fallen nature must be destroyed, eradicated, before He, the Holy Spirit, will come in His fullness.

On the other hand some new terminology may help, provided it strengthens rather than weakens our concept of carnality. Terminology need not be harmful merely because it is new.

My teen-age son, Keith, was preaching with me in a revival last summer. He is not very well versed in theological terms as yet. In a sermon on sanctification he was groping for a word to express the removal of depravity. He hesitated with wrinkled brow. Suddenly a word he felt appropriate for the occasion came to mind. He smiled as he declared, "God *exterminates* the old man!" I heartily agree with him.



GOLDEN ANNIVERSARY CRUSADE 1956-60

## Department of Evangelism

V. H. LEWIS, Secretary

### Camp Meeting Time

Camp meeting time is here again! From coast to coast, north, south, east, and west, it is camp meeting time. Boys' camps, girls' camps, youth camps and institutes, and district camps are getting into full swing again. These are great gatherings for our people everywhere.

Do you have a boy and/or a girl at your house? If so, by all means make plans for each to attend the district camp for his age-group. There are so many times when you say, "No," during the year! But here is one event planned especially for that boy or that girl.

The "yes" you say for this big week will be a wise one. It will pay big dividends. It is your church and your district helping you make that son or daughter the kind of man or woman you hope he or she will be. The camp will increase your child's appreciation

for the church. It will provide a week of happy fellowship with other Nazarene youth and give him spiritual help so necessary for Christian stability.

Youth camp and institute! Hurrah for the fellow who invented these! One district that made a study of the effect of its district summer youth programs upon the young people reports that those who attended obtained spiritual help. They were more established in their Christian experience and became the youth leaders in their local churches.

Youth institutes are well worth what it costs to operate them. More than this, however, they are worth every bit of time, effort, and expense because of what they mean in Christian strength to our wonderful young people.

Yes, camp meeting time is here!

It is time for the evening service. Cars are pouring through the drive to the old campground. The people are moving in groups toward the tabernacle. Glad voices are raised in greet-

ings to friends. The fellowship of Christian people is good. It is pleasant to be together again.

Young people are standing in clusters, talking over their grand times at youth camp. Children are playing on the grass. The Nazarenes are on familiar territory in a favorite and wonderful part of their church activity. Camp meeting is on!

The music is starting now. The song leader's voice can be heard over the public-address system, as he gets the choir seated and the last-minute arrangements completed. The first number is announced. The crowd hurries to their seats. The song service begins. The singing of the great audience fills the air.

This is camp meeting. Wonderful music, inspiring singing, anointed preaching of the gospel are enjoyed and appreciated by the people. Souls seek and find God. The great Church of the Nazarene, born in a revival, is at its main business—that of helping souls know the joy of redemption.

Camp meeting time is one of the most wonderful times of the year.

Come on! Let's go to camp meeting this summer!

# Thought for the Day



by BERTHA MUNRO

## Losing with the Truth?

### Monday:

"Communism is winning the world with a lie. We are losing it with the truth" (quoted from Bob Pierce in *Eternity* magazine).\*

A terrifying statement, if true. In any case, one that forces to self-examination under the blazing light of the Holy Spirit. We have counted on the truth of Jesus as all-conquering. Truth is stronger than error, we have said. Can one lose with the truth? Or is it what we do with the truth that loses? (John 1:9; 14:6; Romans 1:16-18.)

\*"Free Methodist," April 9, 1959.

### Tuesday:

"Put in trust with the gospel," can we hamstring our truth? Dilute it? Devitalize it? Denature it? The evangelists of the lie, Bob Pierce says, are "out-reaching us." Have we shrunk the range of our "truth"? Jesus said "all the world," "every creature," "every thought," "all thy ways," and "all the days." "There shall no man be able to stand before you." "Greater is he that is in you, than he that is in the world." "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Not much room left here. (I Thess. 2:4; Mark 16:15; II Cor. 10:5; Prov. 3:6; Ps. 23:6; Deut. 11:25; I John 4:4; Rev. 11:15.)

### Wednesday:

"Out-sacrificing us." "As the truth is in Jesus," we say—is that the truth we live by? He laid down His life; we ought also to lay down our lives. "A living sacrifice"—are we selling Him short? If the truth we hold is not worth our lives, it is counterfeit. His truth is himself. Does our mild interest misrepresent both? (Ephesians 4:21; Romans 12:1; Philippians 2:5-8.)

### Thursday:

"Out-working us." The truth needs legs to carry it, hands to re-create it. How hard do we work to embody our truth? To show the non-Christian world

what Christianity is? the non-free world what freedom is? Or are our energies spent for self-indulging gadgets? This is the picture of us they seem to get. (Acts 10:38; Luke 10:2; Col. 1:29.)

### Friday:

"Out-planning us." The truth of limitless resources in God has said, Plan for great things. Plan for the physically impossible. Plan now to take the world for Christ in this generation. It could be done; calculations have shown us how. But we did not believe our truth. We lost our hour in Japan, in China—in how many more? (Acts 19:31; 23:11; Romans 1:15.)

### Saturday:

"Out-propagandizing us." We don't like the word. Our very laziness—or unbelief?—left it to the zealous liars to give it a bad sense. Propaganda (literally, "things that ought to be spread")—what but the gospel of Christ? To be apologetic about the best news in the world amounts to the strongest propaganda against it. (Acts 1:8; Luke 2:10-11.)

### Sunday:

"Out-dying us." Captured by relativism, have we reached the deadline of indifference: nothing worth dying for? Half-buried in things, we can sell our souls for an easy life. Then we shall have lost the knowledge of the truth. Lord, stir us to our depths while yet

## Servicemen's Corner



### Chaplain Participation in University Religious Emphasis Week—

"During the past two years numerous requests have come from universities and colleges in the South for chaplains to participate as resource and forum leaders in annual Religious Emphasis Week programs. These programs are sponsored by the student religious associations. An invitation for chaplain participation usually comes through the professor of military science and tactics.

"The chaplain comes to the campus primarily as a representative of the armed service to which he belongs and not as a member of a particular denomination. As a representative of the military he is able to secure classroom time in which to talk to the ROTC cadets. In three such efforts this year it was my privilege to conduct ten discussion groups with students in fraternities, sororities, and dormitories for both women and men, and to address over two thousand cadets in fifty-two classroom periods.

"The most interesting and enriching activity is the student discussion program. A schedule is usually made out for each participating minister to meet with student social organizations and dormitory groups. There are dinner meetings with a talk and informal discussion after the

evening meal. The dormitory meetings are usually less formal and are held in halls, stairways, reception rooms, and student lounges. The chaplain has the opportunity to present the religious program of the armed services, to answer questions concerning life in the military, and best of all, to lead these young men and women in an experience of worship through which many of them become more personally involved than at any other time during their academic year. His work is limited only by his strength and imagination. Classroom time is normally available. Since many of these students will enter military service, it is a splendid occasion for the chaplain to show them the great opportunities for religious experience and activity in the military.

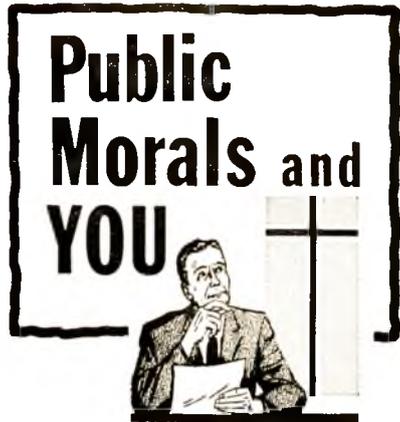
"To participate in such a program is to receive greater enrichment than one can impart. To reach these young people with the gospel message and to challenge them to personal acceptance of the claims of Christ by total surrender of their lives to Him is a high and thrilling privilege."

—CHAPLAIN (MAJOR) JAMES E. MORRIS  
U.S. Army

**NAZARENE SERVICEMEN'S COMMISSION**  
*Louise W. Gilliland* DIRECTOR

there is time. Betraying the truth, we betray our own selves. (Acts 15:26; Revelation 12:11c; Matthew 25:29.)

What shall we do about it? Look our truth full in the face. Recognize and accept its implications. Open our lives to the Spirit of truth and go out to live it. Not a name to live, being dead! Truth *trusted* will win. But we do not have the truth until it has us. (Revelation 3:1-2; John 16:13-15.)



*Conscientious Christians want to assume their responsibility for the course of national and world affairs. They want their lives and influence to count for the right. But too often they fail to register their opinions.*

*"Your influence counts even when you express no opinion. In your failure to do so, you strengthen opposing views, weaken those who support views similar to your own, and lessen the likelihood that the policies that you want will be adopted. Too often, also, we forget to approve policies we commend; but critics and opponents are never silent. 'At all times your opinion counts—but it counts more if you register it'" ("Register Christian Opinion").*

*There is an inexpensive, eighteen-page booklet entitled "Register Christian Opinion" that might help us to do what the title suggests. This simplified guide contains the following:*

1. *Express Your Views: Write That Letter!*
2. *Congressional Party Leaders (86th Congress)*
3. *Members of the Senate and House Listed by States and Districts*
4. *Standing Committees of the Senate*
5. *Standing Committees of the House of Representatives*

*Copies of "Register Christian Opinion" may be obtained at the following prices:*

Single copy	10 cents
12 copies	\$1.00
100 copies	\$7.50

*Order direct from SERVICE DEPARTMENT, 100 Maryland Avenue, N.E., Washington 2, D.C. Always send cash with your order.*

*EARL C. WOLF, Secretary  
Committee on Public Morals*

## Nazarene Young People's Society and Nazarene Junior Society

**PONDER W. GILLILAND**  
*Executive Secretary*

### Western Ohio Reporting

Just returned from Olivet Nazarene College motorcade—160 juniors and seniors and four Greyhound buses. Great time! Last week completed our third area Bible quiz, preparatory to the district quiz at the district convention. Some pretty sharp kids! Had over 800 present for the three area meetings. The week after convention, we have three area junior-senior banquets—should attract between 500 and 600. One group has an Ohio River boat trip planned—four-hour trip with special music and speaker—plus fun galore!

CARL CLENDENEN  
*District N.Y.P.S. President  
Western Ohio*

### Southern California Reporting

The District President's Tour has been completed. The attendance record was shattered by the Southern Zone. Realizing the crowd would be of such proportions and desiring to keep the teen-talent contestants to a minimum, Mr. Paul Horton and the zone council requested that two rallies be held on the Southern Zone this year.

The first rally was held at the Escondido church on April 2 with an attendance of 189 adults and 50 juniors. The

next night a rally was held at San Diego First Church with 663 adults and 100 juniors. This makes a total of 1,002 attending the rallies for this zone.

Special congratulations go to Mrs. Dee Bremmer, local N.Y.P.S. president, and Rev. Joe Morgan, pastor, and all the people of San Diego First Church who turned out with 254 in attendance to take the attendance trophy for the evening.

The teen-talent winner for this zone was Mr. Harold Ayer with a piano solo. Harold was also from San Diego First Church.

CONGRATULATIONS to the entire Southern Zone for a GREAT job well done!!!

PAUL BENEFIELD  
*District N.Y.P.S. President  
Southern California*

### Selected to Serve

The following have recently been elected, or re-elected, to serve as district youth leaders:

#### DISTRICT N.Y.P.S. PRESIDENTS

Ed Eichenberger—Akron  
Colin Hearn—Australia  
Dick Edwards—Idaho-Oregon

#### DISTRICT N.J.S. DIRECTORS

Mrs. Emma Miller—Idaho-Oregon  
Rev. William L. Parks—Akron

## The Sunday School Lesson

MEDELLE  
TAYLOR

Topic for  
June 14:

### Elisha and Naaman

SCRIPTURE: II Kings 5 (Printed: II Kings 5:1-5a, 7-15b)

GOLDEN TEXT: *The earth is full of the goodness of the Lord (Psalms 33:5).\**

*A Blighted Man:* The top man in the army of Syria was Naaman. He had many commendable qualities. His service record was outstanding. He was honored, respected, and admired. However, he had a physical handicap. He was afflicted with leprosy.

This was the most dreaded disease in the ancient world. This affliction carried with it a social stigma that made

its victim an outcast. He had to be isolated. He had to rend his clothes, leave his hair unkept, put a covering on his upper lip. When he came near another person he had to identify himself by crying, "Unclean! Unclean!" That was the clue for the other person to escape without being contaminated.

Naaman faced the problem that was related to being a leper. He became desperate about finding a solution for this infirmity that was blighting his life.

*A Bright Maiden:* A slave girl who was working for Naaman's wife also became concerned about Naaman's condition. She made a suggestion to her mistress as follows: "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." The simple faith of the maiden set in motion the forces that brought final victory.

This was an amazing turn of events. Help was to come to a mighty man through a most unpromising source. Little did Naaman think, when he brought this little captive girl into his home, that she would become the agent through which his deliverance would come.

(This proves that the humblest among us might have something which the highest and mightiest need.)

At this point the matter was taken out of the hands of the bright maiden and put into the hands of the top officials.

**A Bewildered Monarch:** The king of Syria penned a letter of introduction to the king of Israel. When the king of Israel received the letter, he could not believe what he had read. He could not understand why anybody would be coming to him to be cured of leprosy. Then he became suspicious. He decided that all this talk about leprosy was only a false front. There was only one conclusion: The king of Syria was using this leprosy reference to start a quarrel; out of the quarrel would emerge another war. The Syrians would once more overrun Israel and take more people into captivity.

The king of Israel had a vivid imagination. His imagination played tricks on him; therefore he was always looking for and expecting the worst. He figured that everybody was trying to get to him and make it hard on him. In his darkest moment of bewilderment, the prophet of the Lord came to his rescue.

Elisha had heard of the important visitor at the palace of the king of Israel and requested that the king turn the case over to him.

**A Bitter Medicine:** In keeping with this arrangement, Naaman went to the house of Elijah. The stricken man expected a royal reception. He was also prepared to give a fancy fee to anyone who brought him relief. He had a fortune equal to about \$80,000 in terms of modern values to give to the one who gave him a cure.

The prophet of the Lord paid no attention to protocol. He stayed in his house and did all of his communicating by messenger service. These messengers were given the list of instructions which Naaman was to follow if he desired to be healed. The bitter medicine Naaman was to take was described in these words: "Go and wash in Jordan seven times." This was considered an insult, a "dirty deal," and completely irrational. The Jordan was a swift, muddy, and dangerous stream. It was below the dignity of a person of high rank to be found there.

Naaman offered many protests. The prophet held his ground. Finally Naaman swallowed his pride and followed the formula set up by the prophet. The victory followed. The Lord works "in a mysterious way His wonders to perform."

\*CORRECTION: The Golden Texts as printed in the second quarter "Advanced Quarterly" and lesson leaflets are incorrect. The verse printed here is correct.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

# the Question box

Conducted by STEPHEN S. WHITE, Editor

**I've just read the comments on a hymn I've long known and loved. In referring to the author, you use the masculine pronoun in one or two places. I took down my old Methodist Episcopal (North) hymnal and found that this hymn is credited to Phoebe H. Brown. Only this one hymn bears her name in this hymnal.**

You are right. The writer of this remarkable hymn was a woman—Phoebe H. Brown, and, so far as I remember, it is the only hymn credited to her in that hymnal. Thanks for the correction. I should have mentioned her name some-

where in the article, and that would have helped to keep me straight on my pronouns. However, I was so taken up with the words when I found it that I forgot all about the particular person who wrote the hymn.

**Do you think that it is wrong for us as Nazarenes to take an active part in promoting the Civil Defense program, and urge our people to store food and supplies so that we can be prepared in case of a disaster? Do you feel that this is a matter of importance to us?**

I know of the Civil Defense program, but have had no direct contact with it so far. However, I certainly do not believe that it is sinful. I see no reason why our people should not participate in it. Of course we should be careful that we do not permit it to interfere with our obligation to the church and God, but I see no reason why there

should be a conflict between the two. This much we know—so long as the cold war is on, it may turn into a hot one at almost any time, in spite of all that our nation and other peace-loving nations may do. In the event that should happen, it will be terrible, and we should know ahead of time something about civil defense.

**I was saved not quite two months ago. Sometimes I am not sure just what the Lord's will is for me. How can I really be sure?**

Read the Bible, and don't do anything contrary to it. If you belong to the Church of the Nazarene or some other church, read its rules and try to live up to them. If you do not belong to a church, join one as soon as possible. Attend the services of the church of your choice and walk in the light you get there, that is, follow the teachings you receive. Pray and ask God to direct you and make His will known to you. Seek the advice of people who are saved and sanctified, people that you have reason to believe in. Be willing to wait

if you are in doubt about God's leading. God will not hurry you; He will give you time to find out what the next step is. Don't worry while you are waiting. Don't worry or permit the devil or others to worry you if you seem to have taken the wrong step, or feel that you have. God is not looking for a chance to condemn you if you have sincerely tried to do the right thing. God bless you; don't get discouraged. Remember you are a beginner in this way.

**What are your observations regarding this quotation from an article by Dr. Alfred Plummer in Volume 22 of the "Expository Times"?**

In this article (which is too long to quote here) Dr. Plummer takes issue with the idea of everlasting punishment for the wicked, that is, punishment which is conscious. He evidently believes in the final annihilation of the wicked, as some people have in every age.

First, I do not find a single specific reference by Dr. Plummer to the Bible. Several times he speaks of the Bible's supporting his view, but not once does he give chapter and verse. A person who claims, as he does, that the Bible supports his view should certainly give some specific references which prove his position. *This he does not do.* I would suggest that you read pages 488 through 491 in the *Christian Religion in Its Doctrinal Expression*, by Dr. E. Y. Mullins, last printed in 1928. Dr. Mullins was president and professor of theology in the Southern Baptist Theological Seminary at the time he wrote this book.

He was a great scholar and preacher—one of the greatest the Southern Baptist church has ever had. He sums up the scriptural teachings as to hell thus: (1) "Hell is the negation or absence in the soul of all that is meant by heaven." (2) "The spiritual truths involved in the doctrine of hell find expression in many forms in Scripture." (3) "The third statement is that as there are degrees in the rewards of the righteous, so also there are degrees in the punishment of the unrighteous." (4) "Fourthly, the doom of sinners of all degrees of guilt is endless." Then Dr. Mullins gives four pages of argument against annihilationism, which is really the view Dr. Plummer advocates. In these four pages Dr. Mullins gives plenty of scriptures, along with arguments from reason in general, against annihilationism. Next week in "The Question Box," I'll discuss the arguments against annihilationism.



# Foreign Missions

REMISS REHFELDT, *Secretary*

## Prayer Request— Margaret Zurcher

Mrs. Harry Zurcher, missionary to Puerto Rico, requests prayer for her daughter, Margaret Jean, who has a heart murmur.

## Missionaries on the Move

Miss Ina Smith is now in British Honduras. Her address is: Benque Viejo, British Honduras, Central America.

Rev. and Mrs. Edward Cairns are also in British Honduras. Their address, for the present, is P.O. Box 175, Belize, British Honduras, Central America.

Miss Jean Darling left India April 28 to begin her furlough. She should arrive in the States about June 3.

## Andrea Vanciel Is Better

Andrea Vanciel evidently came through her typhoid without any ill effects. We appreciate the prayers of all those who remembered her in her illness. (Andrea is the two-year-old daughter of our missionaries in Haiti.) —PAUL ORJALA, *Haiti*.

## Texas-Mexican Moving Ahead

By EVERETTE HOWARD

Garnet and I have recently visited all our churches for their annual meetings. We covered almost four thousand miles in less than three weeks, with services every night. There have been wonderful gains made along every line and in every department. God has really broken through in Odessa and the church is enjoying wonderful victory.

The average in our Sunday school is climbing up. It looks as though it will go from 873 last year to nearly 1,200 this year. There are a large number of new church members also.

By next assembly we should have several more self-supporting churches. Several of them are up to 75 and 50 per cent self-supporting this year.

## At Corozal

The Lord has been blessing here in Corozal. We have nearly doubled our Sunday school average attendance this year over last year's average. The day school is coming along nicely and is nearly up to what it was a few years ago before it was closed. We surely appreciate the fine building the home church has provided for us.

This community is perhaps about the most prosperous in all British Hondu-

ras, since at last the colony has an industry that is paying—the sugar industry. The hurricane aid from the government has caused the little place to spring up like a mushroom. Spiritually, though, our gains are made in the plodding way. Sometimes with several of the religious opposition patrolling the place, one feels small, until his faith reaches up to his great God and Father. The value of the soul takes on more meaning then.

We are having souls at our altars and constantly people are raising their hands for prayer. So many have been bound by the shackles of smoking, drinking, and some even marijuana, to say nothing of the gambling of the Panama lottery, of which nearly every non-Christian is a victim.

We feel we have had much to praise the Lord for in the way of answered prayers this past year.—LEONARD YORK, *British Honduras*.

## Alabaster and Box Work

By JUANITA GARDNER, *Swaziland*

Our Alabaster box opening the first week of December was our best yet. The \$20.00 and a little more brought in spelled sacrifice for many. Yet we are happy to see our people catch on to the spirit of this love offering for our Lord. It was indeed thrilling to see the blessing they received as they marched to the front with their boxes, singing, "Follow, follow, I will follow Jesus."

The same day we displayed the sewing the women and girls did for Formosa. This is the first year that we have done box work to be sent out of the borders of Africa. This in itself created real enthusiasm, and the Christians seemed to realize for the first time that there are people who are poorer and needier than they. There were forty in all who made garments. Each one paid for her own material. Some made dresses, which I helped them cut, slips, blouses, skirts, and so on. Others knit sweaters and socks. Most of the sewing was done by hand, and consequently the women worked very hard and their efforts were rewarded when they saw their garments on display. They were very happy with what they had accomplished.

# SUNDAY SCHOOL ATTENDANCE REPORT



	April 1958	April 1959	Increase
<b>SOUTHWEST ZONE</b>			
Northern California	16,881	18,708	1,827
New Mexico	3,596	3,608	12
Hawaii	965	722	-243
Arizona	4,895	4,398	-497
Los Angeles	11,976	11,457	-519
Colorado	7,525	6,985	-540
Southern California	13,807	13,037	-770
<b>SOUTHEAST ZONE</b>			
Florida	10,041	10,114	73
Kentucky	6,642	6,692	50
Virginia	3,562	3,437	-125
North Carolina	4,179	4,034	-145
Mississippi	3,201	2,874	-327
Georgia	6,701	6,253	-448
East Tennessee	6,326	5,743	-583
Alabama	8,006	7,335	-671
South Carolina	5,768	5,057	-711
Tennessee	9,208	8,175	-1,033
West Virginia	13,208	11,803	-1,405
Eastern Kentucky	6,166	4,747	-1,419
<b>EASTERN ZONE</b>			
New England	*7,060	7,707	647
Albany	3,598	3,667	69
Pittsburgh	*8,237	8,221	-16

	April 1958	April 1959	Increase
New York	2,585	2,340	-245
Philadelphia	6,550	6,244	-306
Washington	5,857	5,531	-326
Akron	14,134	12,624	-1,510
<b>BRITISH COMMONWEALTH</b>			
Canada West	*3,963	4,646	683
British Isles South	*2,918	2,991	73
Canada Central	2,435	2,499	64
Maritime	1,086	1,130	44
Canada Pacific	no report		
British Isles North	no report		
Australia	no report		
<b>NORTHWEST ZONE</b>			
Rocky Mountain	*2,421	2,635	214
South Dakota	*741	659	82
Alaska	*725	804	79
Nevada-Utah	1,050	911	-139
Washington Pacific	6,657	6,488	-169
Minnesota	2,622	2,398	-224
North Dakota	1,885	1,442	-443
Oregon Pacific	9,090	8,165	-925
Northwest	8,458	7,127	-1,331
Idaho-Oregon	no report		
<b>CENTRAL ZONE</b>			
Northeastern Indiana	*10,358	11,527	1,169
Northwest Indiana	*5,850	6,236	386
Eastern Michigan	11,000	11,363	363
Missouri	*7,013	7,207	194
Chicago Central	7,282	6,965	-317
Wisconsin	2,596	2,274	-322
Iowa	7,340	6,710	-630
Illinois	10,067	9,381	-686
Northwestern Illinois	6,311	5,515	-796
Southwest Indiana	10,999	10,102	-897
Central Ohio	17,125	15,027	-2,098
Michigan	11,310	9,112	-2,198
Western Ohio	18,088	15,597	-2,491
Indianapolis	13,331	9,915	-3,416
<b>SOUTHERN ZONE</b>			
Louisiana	*3,101	3,289	188
Northwest Oklahoma	5,794	5,874	80
North Arkansas	3,944	3,954	10
Northeast Oklahoma	4,365	4,283	-82
Nebraska	2,950	2,800	-150
Southwest Oklahoma	6,024	5,859	-165
San Antonio	3,817	3,644	-173
Abilene	6,220	6,006	-214
South Arkansas	4,392	4,060	-376
Houston	4,053	3,655	-398
Joplin	5,001	4,547	-454
Kansas	8,959	8,323	-636
Kansas City	no report		
Dallas	no report		
Southeast Oklahoma	no report		
Estimated average for April, 1959		431,106	
Decrease under average of April, 1958		33,567	
% of decrease		8%	

\*Average attendance last assembly year.

E. G. BENSON  
Field Secretary

## Directories

### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

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

#### District Assembly Schedule for 1959

Rocky Mountain	June 10 and 11
South Dakota	June 17 and 18
North Dakota	June 24 and 25
Northeastern Indiana	July 8 to 10
Michigan	July 15 and 16

Eastern Kentucky	July 23 and 24
Illinois	July 29 and 30
Kentucky	August 5 and 6
Joplin	September 2 and 3
Southeast Oklahoma	September 16 and 17

#### G. B. WILLIAMSON

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

#### District Assembly Schedule for 1959

Canada Central	June 18 and 19
Eastern Michigan	July 15 and 16

Western Ohio	July 22 to 24
Southwest Indiana	August 5 and 6
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Indianapolis	August 26 and 27
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24

#### SAMUEL YOUNG

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

#### District Assembly Schedule for 1959

Albany	July 1 and 2
Maritime	July 9 and 10
Central Ohio	July 15 to 17
Pittsburgh	July 22 and 23
Wisconsin	August 6 and 7
Missouri	August 12 and 13
Northwest Indiana	August 19 and 20
Houston	August 26 and 27
Georgia	September 9 and 10
Mississippi	September 16 and 17

#### D. I. VANDERPOOL

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

#### District Assembly Schedule for 1959

Nebraska	June 10 and 11
Northeast Oklahoma	June 24 and 25
Canada West	July 8 to 10
Minnesota	July 16 and 17
East Tennessee	July 30 and 31
Kansas	August 5 to 7
Iowa	August 12 to 14
Tennessee	August 19 and 20
Louisiana	September 2 and 3
Kansas City	September 9 and 10
Southwest Oklahoma	September 23 and 24

#### HUGH C. BENNER

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

#### District Assembly Schedule for 1959

New England	June 17 to 19
West Virginia	July 2 to 4
Colorado	July 16 and 17
Chicago Central	July 22 and 23
Northwest Oklahoma	July 29 and 30
Virginia	August 12 and 13
South Carolina	September 16 and 17
North Carolina	September 23 and 24
New York	October 2 and 3

## District Assembly Information

NEBRASKA—Assembly, June 11 and 12, at First Methodist Church, 2201 Avenue A, Kearney, Nebraska. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. C. B. Johnson, 2516 Avenue A, Kearney, Nebraska. (N.F.M.S. convention, June 9; N.Y.P.S. convention, June 10.) Dr. D. I. Vanderpool presiding.

ROCKY MOUNTAIN—Assembly, June 11 and 12, at Rocky Mountain College, Poly Drive, Billings, Montana. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Murray J. Pallett, 835 Alderson, Billings, Montana. (N.F.M.S. convention, June 9; N.Y.P.S. convention, June 10.) Dr. Hardy C. Powers presiding.

SOUTH DAKOTA—Assembly, June 17 and 18, at Church of the Nazarene, 714 S. Minnesota Ave., Mitchell, South Dakota. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Howard Olson, 612 W. Havens, Mitchell, South Dakota. (N.Y.P.S. convention, June 15; N.F.M.S. convention, June 16.) Dr. Hardy C. Powers presiding.

NEW ENGLAND—Assembly, June 17 to 19, at Church of the Nazarene, 37 E. Elm Avenue, Wollaston 70, Massachusetts. Send mail, merchandise, and other items relating to the assembly % Rev. T. E. Martin, entertaining pastor, 12 E. Elm Ave., Wollaston 70, Massachusetts. (N.F.M.S. convention, June 15.) Dr. Hugh C. Benner presiding.

CANADA CENTRAL—Assembly, June 18 and 19, at Grace Church, 624 Annette St., Toronto 9, Ontario, Canada. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Carlton P. Gleason, 29 Walford Road, Toronto 18, Ontario, Canada. (N.F.M.S. convention, June 16 and 17.) Dr. G. B. Williamson presiding.

NORTH DAKOTA—Assembly, June 24 and 25, at the Nazarene Campgrounds, Sawyer, North Dakota. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Theo. Rosenau, Sawyer, North Dakota. (Campgrounds are one-fourth mile north of Sawyer; to get to campgrounds—Soo Line Train; bus lines from Jamestown—Minot.) Dr. Hardy C. Powers presiding.

NORTHEAST OKLAHOMA—Assembly, June 24 and 25, at First Church, South Delaware and East 12th,

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Tulsa, Oklahoma. Send mail, merchandise, and other items relating to the assembly of the entertaining pastor, Rev. L. A. Ogden, South Delaware and East 12th, Tulsa, Oklahoma. (N.F.M.S. convention, June 22 and 23.) Dr. D. I. Vanderpool presiding.

ALBANY—Assembly, July 1 and 2, at the District Campgrounds, Brooktondale, New York. Send mail, merchandise, and other items relating to the assembly of the entertaining pastor, Rev. Wm. Williams, White Church Road, Brooktondale, New York. (N.F.M.S. convention, June 29 and 30.) Transportation to reach the District Center—Lehigh Valley Railroad, Greyhound Bus, Mohawk Airlines. Dr. Samuel Young presiding.

WEST VIRGINIA—Assembly, July 2 to 3, at the District Center, Summersville, West Virginia. Send mail, merchandise, and other items relating to the assembly of the entertaining pastor, Rev. Chester Acton, Nazarene Camp, Summersville, West Virginia. Instructions on how to reach the Center: by bus to Summersville; by train or plane to Charleston, then by bus to Summersville. (N.F.M.S. convention, July 1.) Dr. Hugh C. Benner presiding.

### Announcements

**WEDDING BELLS**—Miss Donna Headlee and Mr. Mike Miller, both of Colorado Springs, Colorado, were united in marriage on May 5 at Trinity Church of the Nazarene in Colorado Springs, with their pastor, Rev. E. R. Verbeck, officiating.

**BORN**—to Edward and Lu Anna (Allen) Rowley of Nazarene Theological Seminary, Kansas City, Missouri, a son, Corey Edward, on May 6.

—to Rev. and Mrs. Irwin Harris of Clinton, Ohio, a daughter, Donna Marie, on May 6.

—to Charles and Marilyn McRoberts of Danville, Indiana, a son, Darrell Lynn, on May 3.

—to Evangelists Bob and Ida Mae Mickey of La Junta, Colorado, a daughter, Marcella Mae, on April 26.

—to Harold and LaVera (Applegate) Murray of Nashville, Tennessee, twins, Stephen Jack and Phillip Mack, on April 11.

—to Elgin and LaDonna Purdy of Kansas City, Missouri, a son, David Royce, on April 5.

—to Professor and Mrs. Harlow E. Hopkins of Olivet Nazarene College, Kankakee, Illinois, a son, Mark Russel, on March 25.

—to Mr. and Mrs. Jerry Moore of Arcadia, Florida, a daughter, Patti Ann, on March 20.

—to Mr. and Mrs. Hubert F. Clark of Arcadia, Florida, a son, Hubert Fredrick, Jr., on March 9.

**SPECIAL PRAYER IS REQUESTED** by a young teen-age girl in Tennessee, desperately in need of a home or a job to support herself, as she has no one to help her;

by a Christian in Ohio, that the Lord may "help in a serious difficulty in our little church," and that he may be in the center of God's will;

by a lady in Indiana that she may get "satisfied" in her soul—she has been to the altar so many times—that the Lord will take away doubt and give her joy; also for the healing of her body; for the salvation of her children; for her mother and father, who are old and sick and do not know the Lord; and for two "very special unspoken requests."

### Nazarene Camp Meetings

June 8 to 14, Rocky Mountain District Assembly and Camp, at "Rocky Mountain College," Billings, Montana. Special Workers: Dr. Hardy C. Powers, Rev. and Mrs. Cecil Knippers, and Miss Mildred McNabb. Rev. Murray J. Pallett, host pastor. Rev. Alvin L. McQuay, district superintendent.

June 8 to 14, Kansas City District Camp, Antioch Road, Overland Park, Kansas. Special Workers: Dr. B. V. Seals and Rev. Ralph Jared, evangelists; Professor DeVERN Mullen, singer. Dr. Jarrette Aycock, district superintendent.

July 3 to 12, Albany District Camp. Workers: Rev. Charles Lipker, Rev. Paul Martin, Professor Paul Qualls. Rev. Renard D. Smith, district superintendent. For reservations write to the camp manager, Rev. John L. Moran, 115 Temple St., Owego, New York.

July 18 to 26, Central Ohio District Camp, at Columbus Campgrounds, Cleveland Avenue at Morse Road, Columbus, Ohio. Workers: Dr. Samuel Young, Dr. B. V. Seals, Dr. John S. Logan, evangelists; Professor Ray Moore, song evangelist; Dr. John Cotner and the Olivet Nazarene College Crusaders' Quartet, youth workers; Rev. H. C. Little, prayer director; Mrs. H. C. Little, children's worker. Dr. Harvey S. Galloway, district superintendent. For information write the secretary, Rev. C. D. Westhafer, 708 Woodland Ave., Wooster, Ohio.

### Evangelists' Slates A to C

Abla, Glen W. P.O. Box 527, Kansas City 41, Mo.  
Arthur, Neb. (P.H.)..... June 5 to 14  
Akin, G. M. 627 Pine St., Minden, La.  
Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.  
Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Amos, C. A. Route 4, Boonville, Ind.  
Rockport, Ind. .... June 3 to 14  
Corbin, Ind. .... June 17 to 28  
Anderson, G. R. Route 1, Linesville, Pa.  
Corunna, Mich. .... May 27 to June 7  
Lancaster, Ohio (P.H.) .... June 10 to 21  
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind.  
Ashcraft, Jim. 515 Denver St., Waco, Texas  
Mexico, Texas ..... May 31 to June 7  
Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.  
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.  
Bailey, E. W. Box 239, Nocatee, Florida  
Balsmeier, A. F. 14 N. Maple, P.O. Box 745, Hutchinson, Kansas  
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.  
Battin, Buford. 1509 Seventh St., Lubbock, Texas  
Deming, N.M. .... June 7 to 14  
Belue, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
Berry, D. D. and Juanita. Evangelist and Singer, Walkerville, Mich.  
Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.  
New Philadelphia, Ohio ..... June 3 to 14  
Freeport, Pa. .... June 22 to 28  
Bettcher, Roy A. 3212 So. 4th Ave., Chattanooga, Tenn.  
St. Louis (Golden Gate), Mo.  
..... May 29 to June 7  
N.W. Ill. Dist. Camp. .... June 29 to July 5  
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.  
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Bishop, Joe. Box 47, Yukon, Okla.  
Memphis (N. Side), Tenn. .... June 7 to 14  
Panama, Okla. .... June 17 to 28  
Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.  
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.  
Columbus, Ohio ..... May 27 to June 7  
Thief River Falls, Minn. .... June 10 to 21  
Bomgardner, Harold E. Song Evangelist, 917 Osage, Manitow Springs, Colo.  
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.  
Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio  
Brand, W. H., and Wife. Evangelists and Musicians, 2406 Weisser Park, Fort Wayne, Ind.  
Brannon, George. 125 N. Wheeler, Bethany, Okla. Oakville, Ind. .... June 3 to 14  
Clinton, Ind. .... June 17 to 28  
Brannon, Wilbur W. 177 Marshall Blvd., Elkhart, Ind.  
Terrell, Texas ..... June 4 to 14  
Abilene, Kansas ..... June 18 to 28  
Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.  
Brockmueller, C. W. 1318 W. Mountain Ave., Fort Collins, Colo.  
Brown, Curtis R. Song Evangelist, 383 Bresee St., Bourbonnais, Ill.  
Henryetta, Okla. .... July 2 to 12  
Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.  
Brown, W. Lawson. P.O. Box 527, Kansas City 41, Mo.  
Parsons, Kansas ..... June 3 to 14  
Marshall, Mo. .... June 17 to 28  
Budd, Jay B. 5030 Renard Drive, Dayton 24, Ohio  
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.  
Burton, C. C. P.O. Box 145, Somerset, Ky.  
Winchester, Ky. .... June 17 to 28  
Butcher, Bill R. 4713 S.E. 28th, Oklahoma City 15, Okla.

Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio

Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.

Cargill, Porter T. 405 N.W. First St., Bethany, Okla.

Carleton, J. D. and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Carlsen, Harry and Esther. Preacher and Musicians, 168 Belmont St., Carbondale, Pa.

British Isles and Norway. May through Dec.

Carroll, Morgan. 205 Emerson, Kennett, Mo.

Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla.

Casey, H. A. and Jewel. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.

Kings Mountain, N.C. June 7 to 14

Columbia (Grace), S.C. June 17 to 28

Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.

Atwater, Ohio. May 27 to June 7

Veedersburg (Stone Bluff), Ind. June 10 to 21

Clark, Eddie. Route 1, Colona, Ill.

Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.

Cliff, Norvie O. P.O. Box 527, Kansas City 41, Mo.

Nampa (Franklin Rd.), Ida. June 1 to 14

Placenta, Calif. June 16 to 28

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio

New Matamoras, Ohio July 5 to 12

Cook, Charles T. Box 275, Red Key, Ind.

Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.

Corbett, C. T. P.O. Box 215, Kankakee, Ill.

Deerfield, N.J. (camp) June 17 to 28

Coulter, Miss Phyllis. Song Evangelist, Nineveh, Ind.

Loveland, Ohio May 31 to June 7

Carthage, Ind. June 10 to 21

Cox, C. B. 1322 N. First Ave., Upland, Calif.

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio

Craven, Erden R. Box 433, Bethany, Okla.

Cravens, Rupert R. 823 N. Kramer, Lawrenceburg, Tenn.

Franklin, N.C. June 8 to 26

Nashville, Tenn. (Bapt.) June 28 to July 5

Crews, H. F. and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Tyler (Grace), Texas May 27 to June 7

Dallas (Casa View), Tex. June 12 to 21

Crider, Jim and Janet. Singers and Musicians, 1014 S. Tompkins St., Shelbyville, Ind.

Crutcher, Estelle. 9301 Jamaica Drive, Miami, Fla.

Brush, Colo. May 31 to June 7

**D to F**

Darnell, H. E. P.O. Box 929, Vivian, La.

Memphis (First), Tenn. May 27 to June 7

Hartford City, Ind. (camp) June 17 to 28

Darnell, Leo and Pauline. Evangelist and Singer, 1524 Laurel Dr., Columbus, Ind.

Montezuma, Ind. June 4 to 14

Pecos, Texas June 18 to 28

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.

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

Davis, W. H. "Bill." Route 3, Box 228 A, Henryetta, Okla.

De Arme, Max A. P.O. Box 527, Kansas City 41, Mo.

De Bord, Clifton and Nelle. Box 881, Ashland, Ky.

St. Marys, Ohio May 27 to June 7

Eaton Rapids, Mich. June 10 to 21

Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.

Dobbins, C. H. 604 S. Wayne St., Alexandria, Ind.

Dobson, J. C. Box 504, Bethany, Okla.

Donoho, E. K. 605 S. Willow, Bethany, Okla.

Dooley, C. H. 2012 Boulevard St., Greensboro, N.C.

Lanett (Fairview), Ala. June 5 to 14

Cleveland, Tenn. June 19 to 28

Drye, J. F. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.

Lansing, Mich. May 27 to June 7

Sumner, Mich. June 10 to 21

Dunmore, Ralph and Joann. Singers and Musicians, 202 Garwood, Nashville, Tenn.

Columbus (Fairwood), Ohio May 27 to June 7

Coshocton, Ohio (camp) June 11 to 21

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.

Durham, L. P. Jack. 1823 E. Abram St., Arlington, Texas

Dyer, Esther M. Musical Evangelist, P.O. Box 121, Crystal Beach, Florida

Eastman, H. T. and Verla May. Preacher and Singer, 2005 E. 11th, Pueblo, Colo.

Severy, Kansas June 17 to 28

Edwards, L. T. and Wife. P.O. Box 1219, Lowell, Oregon

Elkins, W. T. Wurtland, Kentucky

Eisea, Cloyce. Box 18, Van Buren, Ohio

Emrick, C. Ross and Dorothy. Evangelist and Musician, 600 N. Trumbull St., Bay City, Mich.

Port Crane, N.Y. (Y.P. Inst.) July 10 to 17

Emley, Robert. Bible Expositor, 26 Maple Ridge Ave., Buffalo 15, N.Y.

Kenvil, N.J. May 27 to June 7

Merrill, Wis. June 10 to 21

Erickson, Wm. "Billy." 2607 Adams St., Ashland, Ky.

Athens, Tenn. June 1 to 14

Bamberg, S.C. June 15 to 21

Istep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.

Canton (Maules Mill), Ill. May 17 to June 7

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

Greensboro, Pa. June 8 to 19

Felzer, H. J. and Wife. Box 87, Leesburg N.J.

Ferguson, Lois. Song Evangelist, 702 First Ave. East, Oskaloosa, Iowa

Files, Gloria and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.

Bridgewater, Va. June 3 to 14

Reedsburg, Wis. June 18 to July 7

Finger, Maurice and Naomi. Route 3, Lincolnport, N.C.

Firestone, Orville. 736 E. 43, North, Tulsa, Okla.

Erick, Okla. July 8 to 19

Fisher, Al. 911 Clark Ave., Nampa, Idaho

Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.

Chicago (Austin), Ill. June 3 to 14

Miami (Central), Fla. June 21 to 28

Fitz, R. G. 215 Chestnut, Nampa, Idaho

Fleener, Maurice. Song Evangelist, Rt. 3, Box 209-A, Martinsville, Ind.

Florence, Ernest. Barry, Illinois

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

Fowler Family Evangelistic Party, Thomas. Preacher and Musicians, 3906 Ninth Ave., Parkersburg, W.Va.

Panola, Colo. June 4 to 21

Loganton, Pa. (camp) July 2 to 12

Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.

Franklin, Cletus M. 116 McGrath, Battle Creek, Mich.

Monroeville, Ind. June 17 to 28

Free, O. S. P.O. Box 527, Kansas City 41, Mo.

Irvine, Ky. May 27 to June 7

Matthews, Mo. June 10 to 21

Freeman, Mary Ann. 404 N. Clinton St., Bloomington, Ill.

Frodge, Harold C. Box 96, Pana, Ill.

Markham City, Ill. May 27 to June 7

Moweka, Ill. June 10 to 21

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.

**G and H**

Gaines, L. Lee. 3342 Olsen Drive, Corpus Christi, Texas

Gardner, Pearl. Evangelist, 60 Badger Ave., Antigo, Wis.

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.

Proira (El Bethel), Ill. May 27 to June 7

Monomorie (Forest Center), Wis. July 8 to 19

Gilespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.

Gleason, J. M., and Wife. Preacher and Singers, 313 E. Boyd, Norman, Okla.

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

Goodall, Haven and Gladys. Evangelist and Singers, Box 232, Worth, Ill.

Gordon, Maurice F. 2417 "C" St., Selma, Calif.

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

Granger, Olen C. 3906 Oakwood St., Pine Lawn 20, Mo.

Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.

Reserved June 28 to July 5

Dana, Ind. June 28 to July 5

Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.

Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa

Open time for June and July

Griffin, "Bill." 108 Maple St., Nampa, Idaho

Rundle, Wash. June 10 to 14

Salinas (First), Calif. June 17 to 28

Grimm, George J. 513 Diamond St., Sistersville, W.Va.

Grubbs, R. D. 1704 Madison Ave., Covington, Ky.

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

Nashville, Ind. (camp) July 2 to 12

Haden, Charles E. P.O. Box 245, Sacramento, Ky.

Dayton (Wrightview), Ohio June 3 to 14

Dayton (Pless Valley), Ohio June 17 to 29

Hall Evangelistic Party, The Dave, Preacher and Singers, 776 E. Simpson, McPherson, Kansas

Lincoln, Neb. June 28 to July 5

Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.

Plattsburgh, N.Y. May 22 to June 7

Des Moines (Central), Iowa June 10 to 21

Hampton, Pleas and Dorothy. Evangelist and Singers, 123 Moreland Ave. S.E., Atlanta 16, Ga.

Lafayette, Ga. June 3 to 14

Monroe, N.C. June 17 to 28

Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.

Harley, C. H. Burbank, Ohio

Flat Rock, Mich. May 27 to June 7

Wouster, Ohio (V.B.S.) June 15 to 28

Harrington, Wm. N. 1251 N.W. 44th Ave., Gainesville, Fla.

Riverside, Ala. May 31 to June 14

Harris, Kenneth J. Artist-Singer, 4321 1/2 Frederick St., Huntington, Ind.

Harold, John W. Box 309, Red Key, Ind.

Evansville, Ind. June 3 to 14

Diagonal, Iowa June 17 to 28

Hart, H. J. Route 1, Owasso, Oklahoma

Oakes, N.D. (camp) June 4 to 14

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.

Hegstrom, H. E. 521 Third St. S.W., Cedar Rapids, Iowa

Henbest, C. L. Box 345, Rogers, Ark.

Henry John W. P.O. Box 248, Redlands, Calif.

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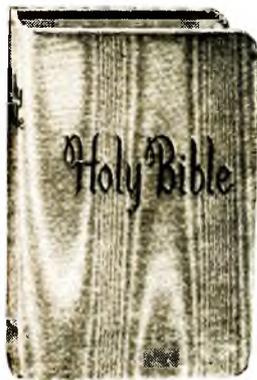
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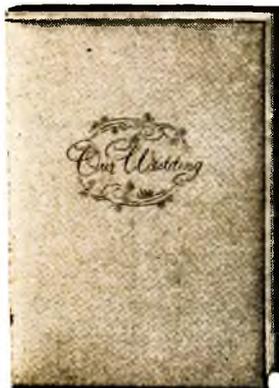
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Heriford, Russell W. 2505 Queensberry Rd., Pasadena, Calif.  
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.  
 Hokada, James T. 4509 Spring Hill Ave., South Charleston, W.Va.  
 Holstein, C. V. 210 E. Walnut St., Kalamazoo, Mich.  
 Holstein, James and Lois. Evangelist and Singers, Route 5, Greenville, Ohio  
 Toledo (Jackman Rd.), Ohio June 4 to 14  
 Wellington, Ohio June 2 to 12  
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.  
 Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.  
 Hoots, Bob. Evangelist, P.O. Box 756, Columbia, Ky.  
 Hubartt, Leonard G. Route 4, Huntington, Ind.  
 Hillsboro, Ind. June 3 to 14  
 Monroe, Ind. (camp) June 17 to 28  
 Humble, James W. 116 Holly St., Nampa, Idaho  
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.  
 Nazareth, Pa. June 12 to 21

### I to L

Ihrig, R. L. 2819 St. Edwards Drive, Nashville 11, Tenn.  
 Inghand, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.  
 Jefferson, Pa. May 27 to June 7  
 Isbell, R. A. Box 957, Crowley, La.  
 Winnsboro, La. June 3 to 14  
 Mena (First), Ark. June 17 to 28  
 Isenberg, Don. Chalk Artist-Evangelist, 17 Third St., College Park, Maryland  
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Van Buren, Ark. June 10 to 21  
 N. Dak. Dist. Camp June 25 to July 5  
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.  
 Jewel, G. Raymond. 619 Fifth St., Ft. Wayne, Ind.  
 Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.  
 Oklahoma City, Okla. May 27 to June 7  
 Home June 8 to July 5  
 Johnson, Andrew. Wilmore, Kentucky  
 Johnson, W. Talmadge. Box 249, Duncan, Okla.  
 Jones, A. K. 309 1/2 N. Franklin, Danville, Ill.  
 Jones, Claude W. R.F.D. 1, Bel Air, Md.  
 Jones, M. J. 6207 Lorimer St., Dayton 7, Ohio  
 Lipan, Texas June 3 to 12  
 Jordan, Hugh R. 1124 Fort St., Boise, Idaho  
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.  
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.  
 Toronto, Ont. (People's) June 14 to 21  
 Battle Creek, Mich. (Pilg.) June 28 to July 5  
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.  
 Tallahassee, Fla. June 3 to 14  
 Detroit, Mich. June 17 to 28  
 Kent, Maurice B. Evangelist-Artist, 76 S. Cedar Rd., Tippecanoe, Ind.  
 Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 346, Pottersville, Mich.  
 Kleven, Orville H. and Kathryn. Evangelist and Musicians, 3259 E. Colorado St., Pasadena, Calif.  
 Wilmot, S.D. (camp) June 4 to 14  
 Montevideo, Minn. (camp) June 18 to 28  
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.  
 Arnold, Neb. June 16 to 28  
 El Paso (Ranchland Hills), Texas June 30 to July 12  
 Kushner, Allard and Dorothea. Evangelist and Singers, R.F.D. 1, Burton, Ohio  
 Laing, Gerald D., and Wife. Preacher and Singers, 130 E. Reasoner, Lansing 6, Mich.  
 Concord, N.C. May 27 to June 7  
 Charlotte (Thomasboro), N.C. June 10 to 21  
 Land, Herbert. Box 5112, Fort Worth, Texas  
 Langford, J. V. 701 N. First, Henryetta, Okla.  
 Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.  
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Richmond (S. Side), Va. May 27 to June 7  
 Camden, Tenn. June 10 to 21  
 Leichty Family, The (Elvin, Marge, Dianne, Donald). Evangelist and Singers, R.F.D. 1, Earl Park, Ind.  
 Mancelona, Mich. June 3 to 14  
 Aliquippa, Pa. June 17 to 28  
 Leith, Martin. 309 Violet, Monrovia, Calif.  
 Leonard, James C. 223 Jefferson St., Marion, Ohio  
 Rowsburg, Ohio May 27 to June 7  
 Caledonia, Ohio June 10 to 21  
 Levrett Brothers. Preacher and Singers, P.O. Box 326, Lamar, Mo.  
 Lamar, Mo. May 27 to June 7  
 Ryan, Okla. June 19 to 28  
 Liddell, T. T. 381 E. Bourbonnais, Kankakee, Ill.  
 Lilly, Herbert E. 1207 Maple St., Nampa, Idaho  
 Lipker, Charles H. Route 1, Alvada, Ohio  
 Albany Dist. Camp. July 2 to 12

Litle, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio  
 Columbus (Shawnee Hills), Ohio. June 17 to 28  
 Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.  
 Alderson, W.Va. May 27 to June 7  
 Mt. Vernon (Hosley Mem.), Va.  
 June 10 to 21  
 Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.  
 Long, Harry C. Route 1, Morrow, Ohio  
 Looman, E. L. 1601 E. Maine St., Enid, Okla.  
 Lummus, H. T. 507 S. Fourth St., Albion, Neb.  
 Lyons, James H. 3117 W. Foster, Apt. C-3, Chicago 25, Ill.

**M**

MacAllen, L. J. Artist-Evangelist, 119 W. Rambler Ave., Elyria, Ohio  
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.  
 Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.  
 Martin, Paul. 914 Greenwich, San Francisco 11, Calif.  
 Florin, Calif. May 28 to June 7  
 Albany Dist. Camp. July 2 to 12  
 Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.  
 Pavo, Ga. June 3 to 14  
 Macon (First), Ga. June 17 to 28  
 Maurer, Mrs. Ferne (Stinette). Song Evangelist, 1601 W. RayMar St., Santa Ana, Calif.  
 May, Buddie. 217 Third St., Ashland, Kentucky  
 McCants, H. T. 412 Waco St., Conroe, Texas  
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.  
 McDowell, Mrs. Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.  
 McFarland, C. L. Route 1, Michigantown, Ind.  
 McGuffey, J. W. 1628 N. Central, Tyler, Texas  
 McNatt, J. A. 2932 Wingate Ave., Nashville, Tenn. Nashville, Tenn. (reserved). June 3 to 24  
 Bismarck, N.D. (camp). June 25 to July 5  
 McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Harrisburg, Pa. May 31 to June 7  
 Southern Concert Tour. June 8 to 28  
 Meadows, Naomi, and Reasoner, Eleanor. Preacher and Singers, 2510 Hudson Ave., Norwood 12, Ohio  
 Paris, Ill. June 10 to 21  
 Du Quoin, Ill. July 8 to 19  
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Hugo, Okla. May 31 to June 7  
 N.W. Ill. Dist. Camp. June 26 to July 5  
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.  
 Meyer, Virgil G. 3112 Willow Oak Drive, Fort Wayne, Ind.  
 Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.  
 Wiley Ford, W.Va. May 27 to June 7  
 Elkton, Maryland. June 14 to 28  
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.  
 Yampa, Colo. June 3 to 14  
 Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.  
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
 Blue Island, Ill. May 27 to June 7  
 Hemingford, Neb. June 10 to 21  
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.  
 Berry, Ala. May 31 to June 7  
 Brookfield, Mo. June 10 to 21  
 Miller, J. B. 2231 Newport St., Denver 7, Colo.  
 Miller, L. C. P.O. Box 372, Montrose, Calif.  
 Miller, Leita Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.  
 Kansas City, Mo. May 27 to June 7  
 Sebring, Ohio. June 14 to 21  
 Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.  
 E. Chicago, Ill. May 27 to June 7  
 Jonesboro, Ark. June 10 to 21  
 Miller, Mrs. Ruth E. Song Evangelist, 1840A W. Davis, Dallas 8, Texas  
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
 Noel, Mo. May 10 to June 7  
 Mills, F. J. Bellaire, Mich.  
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.  
 Curtisville, Pa. June 1 to 14  
 Sligo, Pa. June 15 to 21  
 Mock, Richard (Dick) and Mary Kathryn. Singers and Musicians, Route 1, Etowood, Ind.  
 Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas  
 Moore, Franklin M. Box 54, Kurtz, Ind.  
 Aroma Park, Ill. May 27 to June 7  
 Skiatook, Okla. June 10 to 21  
 Mooshian, C. Helen. 18 Bellevue St., Lawrence, Mass.  
 Tennessee and Florida. June 1 to 20  
 Morgan, J. Herbert and Pansy S. 5 19th St., Newport, Ky.

Morgan, Oliver and Ruth and Daughter, Mardell. Evangelist and Singers, 485 S. Bresee Ave., Bourbonnais, Ill.  
 Hull, Ill. June 7 to 14  
 Iowa District. June 17 to July 12  
 Morris, Clyde H. 110 Washington Ave., Nitro, W.Va.  
 Mosher, Charles D. 12708 Shaw Ave., Cleveland 8, Ohio  
 Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.  
 Downey, Calif. June 3 to 14  
 Mounts, Dewey and Wavolene. Evangelist and Singers, 12300 W. Ridgeland Ave., Worth, Ill.  
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
 Myers, J. T. 502 Lafayette St., Danville, Ill.

**N to R**

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.  
 Eureka, Kansas. May 27 to June 7  
 Mabelvale, Ark. June 10 to 24  
 Noel, Ark and Lou. Preacher and Singers, 902 S. Pettit, Hominy, Okla.  
 Norris, Roy and Lilly Anne. Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.  
 Johnstown (Scalp Level), Pa. June 3 to 14  
 Rutland, Ohio. June 17 to 28  
 Norsworthy, Archie N. 113 Asbury, Bethany, Okla.  
 Norton, Joe. Box 143, Hamlin, Texas  
 Nutter, C. S. Box 48, Parkersburg, W.Va.  
 Woodstown, N.J. May 27 to June 7  
 O'Brien, Paul R. 1226 Glenclair Rd., Weirton, W.Va.  
 Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.  
 Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.  
 Passmore Evangelistic Party, The A. A. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Point Pleasant, W.Va. (camp). June 4 to 14  
 Freedom, Pa. June 19 to 28  
 Patrone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio  
 Coldwater, Ohio. June 3 to 14  
 Patten, Martin L. Route 11, Box 54, Fort Worth, Texas  
 Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas  
 Payne, L. M. 509 Northwest Main, Bethany, Okla.  
 Pease, Denver. 14 N. Dayton St., Rockford, Mich.  
 Peck, W. A., and Wife. Preacher and Singer, c/o Trevecca Nazarene College, Nashville, Tenn.  
 Wheeling, W.Va. (Home Miss.) May 26 to June 7  
 Alum Creek, W.Va. June 10 to 21  
 Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.  
 Philo, L. C. Evangelist, c/o Bethany Nazarene College, Bethany, Okla.  
 Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.  
 Pierce, Boyce and Catherine and Linda. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
 Fairborn (Wright View), Ohio. June 3 to 14  
 Alabama Dist. Camp. June 29 to July 5  
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
 Reserved. June 29 to August 20  
 Poe, Leslie C. Evangelist, Huibert, Arkansas  
 Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.  
 Maywood, Calif. (S.S. Crusade). June 9 to 14  
 Lakewood, Calif. (S.S. Crusade). June 16 to 21  
 Potts, Troy C. 808 N. Asbury, Bethany, Okla.  
 Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio  
 Ashland, Ohio. May 27 to June 7  
 Cadillac, Mich. June 10 to 21  
 Qualls, Paul M. Song Evangelist, 5441 Lake Jesamine Dr., Orlando, Fla.  
 Conway (First), Ark. June 4 to 15  
 Wellston, Ohio (E.U.B.). June 17 to 28  
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.  
 Richardson, Harold S. and Flossie. Evangelist and Musicians, Route 4, Muncie, Ind.  
 Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.  
 Andersonville, Ind. June 10 to 21  
 Warrington, Ind. June 24 to July 5  
 Ridings, E. Paul. 708 N. College, Bethany, Okla.  
 Robbins, James. 1817 "F" St., Bedford, Ind.  
 Roberts, Robert C. 121 W. Marsile St., Bourbonnais, Ill.  
 Robinson, Paul E. 318 Garfield St., Middletown, Ohio  
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville, Tenn.  
 Augusta, Maine. May 27 to June 7  
 Searcy, Ark. June 10 to 21  
 Rodgers, J. A. ("Jimmy") Evangelist, R.D. 3, W. Beech Rd., Alliance, Ohio  
 Willowick, Ohio. June 15 to 28  
 Roedel, Bernice L. 423 Maple St., Boonville, Ind.  
 Salem, Ind. (V.B.S.). June 1 to 14  
 Corydon, Ind. (V.B.S.). June 15 to 28  
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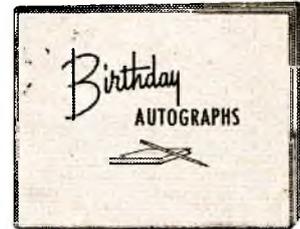
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Rothwell, Mel-Thomas. 701 Donald Ave. North, Bethany, Okla.  
 Ashland (First), Ky. June 7 to 14  
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 Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo. Wisconsin District. June 4 to 21  
 Rushing, V. S., and Wife. Evangelist and Singers, P.O. Box 7163, Montgomery, Alabama  
 Some open time in June and July

**S and T**

Samuel, O. D. and Thelma. Preachers and Singers, Box 8, Halltown, Mo.  
 Sanford, Mrs. Ruth. Song Evangelist, 9533 Highway 67, St. Louis 21, Mo.  
 Savage, F. C. P.O. Box 3, Kokomo, Ind.  
 Scarlett, Don. Route 1, North Vernon, Ind.  
 Schmidt, Wm. and June. Evangelist and Singers, Box 331, Vicksburg, Mich.  
 Alum Bank, Pa. May 27 to June 7  
 Schriber, George R. 5949 N. Forestdale, Glendora, Calif.  
 Schultz, Walter C. Song Evangelist, 707 S. Chipman, Owosso, Mich.  
 Open dates for June  
 Sellick, R. T. Box 22, Oxford, N.S., Canada  
 Toronto (Main St.), Ontario. May 27 to June 7  
 Shank, R. A. and Mrs. P.O. Box 563, Fostoria, Ohio  
 Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.  
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**AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.**

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Sigler, Ray. Song Evangelist, 40 W. Second St., London, Ohio

Silvernail, Donald R. Nazarene District Center, Vicksburg, Mich. . . . . June 14 to 21

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind. Crowley, La. (camp) . . . . . July 3 to 13

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo. Gainesville (First), Ga. . . . . June 4 to 14

Thomaston, Ga. . . . . June 18 to 28

Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind. Smiley, Thos. R., and Wife. c/o Gen. Del., Odon, Ind.

Smith, Bernie. P.O. Box 145, Harrisburg, Ill. Memphis, Tenn. . . . . June 1 to 10

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley, Cambridge, Ohio . . . . . June 7 to 14

Holidaysburg, Pa. . . . . June 16 to 21

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.

Smith, Floyd P. 1438 N. College Ave., Tulsa, Okla.

Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.

Smith, Ottis E. 10 Sycamore Ave., Livingston, N.J. Patchogue, L.I., N.Y. . . . . June 3 to 14

Leavittsburg, Ohio. . . . . June 17 to 28

Smith, Paul and Hallie. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Tatum, N.M. . . . . June 5 to 14

Tularosa, N.M. . . . . June 18 to 28

Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winstonsboro, S.C.

Snow, Loy. Route 1, Bedford, Ind. Columbus (Whitehall), Ohio. . . . . May 27 to June 7

Carthage, Ind. . . . . June 10 to 21

South, J. W., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo. Jacksonville, Ark. . . . . May 28 to June 7

So. Ark. Dist. Home Miss. . . . . June 11 to 21

Sports, Miss Lala. Evangelist, Odum, Georgia

Stabler, R. C. Box 34, Montoursville, Pa. Chicago, Ill. (Wes. Meth.) . . . . . June 3 to 14

Stafford, Daniel. Box 207, Southport, Ind. Oklahoma City (May Ave.), Okla. . . . . June 5 to 14

Hot Springs (First), Ark. . . . . June 17 to 28

Steininger, Dwight F. Artist-Evangelist, Route 3, Nashville, Ind.

Milan, Ind. (Wes. Meth.) . . . . . June 3 to 14

Bloomfield, Ind. (Wes.) . . . . . June 17 to 28

Stepp, Martin, Jr. Box 397, Mt. Vernon, Ky.

Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.

Strack, W. J. Box 583, Jefferson, Ohio

Cambridge, Mass. . . . . May 24 to June 7

Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.

Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.

Raleigh, N.C. . . . . May 27 to June 7

Dayton (Glen Rd.), Ohio. . . . . June 14 to 28

Talbert, George H. Abilene, Kansas

Tarvin, E. C. California, Kentucky

Taylor, B. W. 3509 Avenue "S," Lubbock, Texas

Terry, Glen. P.O. Box 527, Kansas City 41, Mo. Florence, Colo. . . . . June 7 to 14

Thomas, Fred. 117 Marshall Blvd., Elkhart, Ind. Loveland, Ohio. . . . . May 31 to June 7

S. Charleston (Grace), W.Va. . . . . June 17 to 28

Thomas, James W. Rt. 2, Box 55 A, Gravette, Ark.

Thompson, Harold C. P.O. Box 549, Blytheville, Ark.

Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.

Stayner, Ontario. . . . . May 28 to June 7

Otisville, Mich. . . . . June 9 to 14

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

**U to Z**

Underwood, G. F., and Wife. Preacher and Singers, 243 Mulberry St. N.W., Warren, Ohio

West Point, Ohio (V.B.S.) . . . . . June 8 to 21

Van Slyke, D. C. 508 Sixteenth Ave. So., Nampa, Idaho

Winfield, B.C. (camp) . . . . . June 25 to July 5

Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.

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

Conway (First), Ark. . . . . June 5 to 14

Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 661, Mt. Vernon, Ohio

Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.

Neosho, Mo. . . . . June 3 to 14

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2047 McGregor Blvd., Ft. Myers, Fla.

Auburn, Ill. . . . . June 3 to 14

Reserved. . . . . June 15 to July 15

Watson, C. R. Sealy, Texas

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.

Morrilton, Ark. . . . . June 7 to 14

Seymour (Dogwood), Mo. . . . . July 5 to 19

Watson, Robert E. Box 366, Dana, Ind.

Wells, Kenneth and Lily. Evangelists and Singers, Box 1043, Whitefish, Mont.

Brookings, S.D. (camp) . . . . . June 12 to 21

Mitchell, S.D. (camp) . . . . . June 26 to July 5

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

White, W. T. 116 E. Keith, Norman, Okla.

Altus, Okla. . . . . June 3 to 14

Ardmore, Okla. . . . . June 17 to 28

Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.

Open date. . . . . July 8 to 19

Wiggs, W. Frank. Jonesboro, Ark.

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

Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.

Williams, J. E. P.O. Box 527, Kansas City 41, Mo. Mt. Pleasant, Mich. . . . . June 3 to 14

Topeka, Kansas. . . . . June 17 to 28

Williams, Lillian. 327 W. Broadway, Sparta, Tenn.

Willis, Harold J. and Mae. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Youngstown, Ohio. . . . . June 8 to 19

Algona, Iowa. . . . . June 24 to July 5

Wilson, Matthew V. 215 E. Third St., Gaylord, Mich.

Winegarden, Robert. Evangelist, Route 1, Cayuga, Ind.

Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.

Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.

Woods, Robert F. (Bob). Pepperlaw, Ontario, Canada

Harrisburg, Pa. . . . . May 27 to June 7

E.N.C. Tour. . . . . June 8 to August 1

Wooton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.

Worcester, Gerald. Evangelist, Route 2, Twin Falls, Idaho

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

Wright, Fred D. Huntertown, Ind.

Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon

Zechman, Mrs. Ruth M. Evangelist, Box 195, R.D. 2, Clinton, Okla.

Watonga, Okla. (Indian Miss.) . . . . . May 31 to June 13

El Reno, Okla. (Indian Miss.) . . . . . June 14 to 21