



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

April 14, 1954

“The Lord Is Risen!”

General Superintendent Benner

THE RESURRECTION of Jesus Christ is a veritable keystone of the Christian faith and gospel. The Early Church lived consciously and joyously in the light of this truth. It is said that when those first-century Christians met, particularly at their places of worship, their greeting was, “The Lord is risen!” And the usual glad response was, “The Lord is risen indeed!”

What a spiritual tonic it would be if Nazarenes, meeting in their churches each Sunday the world around, would greet one another thus! In these days we need to have echoed and re-echoed in our deepest consciousness the words of our Lord Jesus Christ: “I am alive for evermore.”

The fact of the Resurrection, at the time it occurred, came bursting upon a frightened, bewildered, disappointed, scattered group of Christian disciples and changed their whole outlook. In our day fear, bewilderment, and disillusionment are evident on every hand. But if in this difficult day we can really understand that Jesus Christ lives, it will calm our fears, give us new assurance and courage, and reaffirm the conviction that so long as He lives all is well with those whom He loves, and who love Him.

Jesus Christ still walks in the midst of His Church in His matchless royalty, His eternal priesthood, His glorious power. Out of His mouth there still proceeds the sharp, two-edged sword of His everlasting truth. In Him are still all the life, light, vigor, beauty, and power we need. Hear again His blessed words: “Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen.”

“Jesus saith . . . I am the way, the truth, and the life” (John 14:6).

TELEGRAM

Jackson, Mississippi—Rev. Warner H. McPherson, elder and commissioned evangelist, died March 26. Funeral March 29 at Vicksburg church. Through several months of intense suffering he praised God, and died triumphantly in the faith. He was loved by all. We have lost a precious brother.—OTTO STUCKI, Superintendent of Mississippi District.

NEWS IN BRIEF

Rev. H. S. Spray, retired Nazarene elder, died Sunday morning, March 21, at Wenatchee, Washington; he was seventy-six years of age.

Special prayer is requested by Rev. Arthur J. Stott, Nazarene pastor at Grangeville, Idaho, whose son, Arthur J., Jr. (member of the Church of the Nazarene at Cle Elum, Wash.), was on a plane reported missing last December 16. He was a crew member on a weather patrol plane engaged in tracking typhoons off the coast of Guam. There is, of course, hope that God will work a miracle and the son may yet be found on one of the many islands in that area. The date of the disappearance of the plane was the young man's second wedding anniversary; his wife has returned to her home near Moscow, Idaho.

After six years as pastor on the Louisiana District, Rev. Hoyo Harvey is resigning his pastorate at Ruston on September 5 to enter the full-time evangelistic field.

Mr. and Mrs. Henry S. Rice, both born and reared in Missouri, celebrated their sixty-fourth wedding anniversary on February 11. Mrs. Rice was eighty-five in January, and Mr. Rice will be eighty-nine in June. Their address now is 1020 S. Hidalgo Ave., Alhambra, California.

Rev. Leo C. Johnston has resigned as pastor at Benton Harbor, Michigan, to accept the call to pastor the church in Redlands, California.

The special annual Rose Bowl Easter Service, Sunday, April 18, will be 6:30 to 7:30 a.m. (Pacific Standard Time), with Dr. Carl F. H. Henry, chairman; Dr. Russell V. DeLong and Dr. Charles E. Fuller, speakers. The Mutual Network will carry the entire service.

God anoints laymen who are willing to tarry in the place of prayer and go out to live an uncompromising life.—PAUL D. MANGUM.

The Sanctification of Memory

By John T. Donnelly*

I BELIEVE one of the most urgent needs of the common life is the sanctification of the memory. If the memory were to be really hallowed we would forget many things which we now remember, and we certainly would remember many things which we now forget.

We are prone to retain worthless things, destructive things—things that ought to have been dropped and buried and left in their graves in past years. But we remember them and carry them with us to our harm and undoing. The ministry of the Holy Spirit will deal with this unwise retention, and will make a memory leaky where it is wise for it to lose. But, more than that, the Holy Spirit will strengthen the powers of spiritual comprehension, and will enable memory to keep hold of the unseen and the eternal. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

What should I like most to remember?

I should like to remember the godly influence of the mother who by precept and example instilled in me faith in the Lord Jesus Christ. I should like to remember with unflinching constancy the glorious, holy being of almighty God. I should like to remember the unspeakable ministry of His grace, which marked my redemption in Christ Jesus, my Lord.

I should like to remember the amazing, beatific tranquillity—no excitement, no stress, nothing but standing

*Nazarene Chaplain, with the U.S. Air Force in Germany

still and experiencing the salvation of God in the indwelling presence of the blessed Holy Spirit. I should like to remember the benefits of God's daily providence which shine along my road in unflinching succession. I should like to remember the eternal significance of transient events, and hold the lessons of yesterday's happenings to guide me in my march today.

And, when new occasions and new duties arise, and I am face to face with unusual circumstances, I should like to be reminded of those words of the Lord Jesus which would give me the needful illumination: He shall "bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

WE WILL FOLLOW

By T. W. Stofer

"Where He leads me, I will follow."
Do you really mean it, friend?
Do you fully yield to Jesus?
Can He then on you depend?

It means a lot to make that statement,
And surely mean it from the heart,
And for you the Master's seeking;
In His will you have a part.

It may not be to cross the ocean,
Nor to the islands of the sea;
It may be just a simple mission,
To call on those next door to thee.

To them, the road may be so rugged
And the burden hard to bear—
Jesus ready stands to help them,
If you and I show that we care.

Many a broken tie is mended,
Many a burden lighter made,
Many a tear is turned to laughter,
Just because someone obeyed.

Remember when our hearts were
heavy,
And somebody came along,
Melted the clouds away with sunshine,
Made our hearts burst forth in song?

Can we then, my brother, sister,
Fold our hands, while yet 'tis day?
No! We'll labor in the vineyard;
We will follow all the way.

HERALD OF HOLINESS

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**DID YOU READ
YOUR BIBLE TODAY?**

URUGUAY—

The Switzerland of America

General Superintendent Williamson

DEPARTURE from the International Airport of Miami was made more pleasant by the presence of friends to wish me *bon voyage*. Doctors Samuel Young, Remiss Rehfeldt, and John Knight and Pastors Bert Daniels and Ben Marlin were there.

Our big ship of the sky took off at twelve o'clock noon. Twenty-seven hours later we grounded at Montevideo, Uruguay, having covered a distance of 5,000 miles. There were five intermediate stops. There were no delays. We were at Montevideo fifteen minutes ahead of schedule. The longest flight was from Port of Spain, Trinidad, to Rio de Janeiro, Brazil. We were ten hours in the air, covering over 2,600 miles. All night we flew across the hump of South America, which extends into the Atlantic to a point 1,680 miles from Africa. At no time was the plane unsteady enough to require fastening the seat belts. It was a wonderful flight. Again God verified His promise to "give his angels charge over thee." Ps. 91:10-12 becomes very meaningful on a trip such as this.

Uruguay is called the Switzerland of America. The likeness is not in its geography or its topography; it is rather in the spirit of its people. Dr. Samuel Guy Inman, in his book entitled *Latin America, Its Place in World Life*, asks this significant question: "In what country is there a more open, international mind, a greater devotion to democracy, a stronger feeling of social justice?" For years Uruguay has resisted economic and political pressure to maintain her ideals of independence and freedom. This little country of only 72,000 square miles, with a population of not more than 3,500,000, commands the respect and admiration of all the world.

Almost half the population is in the city of Montevideo and its environs. It is a great, prosperous, beautiful, modern city. The country is divided into departments such as our states, or possibly more like the counties in a state. Each one has a capital. They range in size from 15,000 to 45,000 in population. The great opportunity for evangelization is in Montevideo, but the entire land should be possessed for Christ. In twenty-five years we could have fifty churches in Uruguay.

The population is predominantly Catholic. Nevertheless there is remarkable freedom of thought among the more enlightened people. Here tolerance has replaced persecution. Some of the large, Protestant denominations have made some commendable progress. There are small groups of evangelicals which stand for fundamental Christianity. But the Church of the Nazarene is with-

out a rival as a body committed to New Testament holiness. We have been working the field for only five years. We now have two missionary couples in Montevideo. They are Rev. and Mrs. Ronald Denton and Rev. and Mrs. Oather Perkinson. They have made an excellent beginning. We now have two centers opened. Both are showing real promise. The personnel is extraordinary. They readily assume responsibility for self-support.

Sunday, March 21, I preached twice at our First Church and once at the newer location. The chapels were well filled at all the services. The people were responsive; the presence of God was manifest. At the last service of the day six adults sought God. All are encouraging prospects. One young man, a medical student, is especially influential and promising. I left Montevideo on Monday feeling that here is another field white unto harvest. Pray that God will raise up an army of mission workers to evangelize their own people.

Panama Canal Zone

March 22

To Our "Herald" Readers Everywhere:

Dr. Remiss Rehfeldt, our foreign missions secretary, and I stopped off at this most recent overseas home-missions field en route to Peru and Bolivia. We spent three days here.

Rev. W. A. Jordan, formerly of Nashville, Tennessee, is our home-missions pioneer in this venture and already has given a good account of the seven months spent here. He has organized a church comprised almost entirely of servicemen and is carrying on the Crusade for Souls Now at this crossroads of America. Regular Sunday services and midweek prayer meetings are held at both Pacific and Atlantic sides of the Isthmus. Sergeant Calloway of the U.S. Army, a local preacher, conducts the Sunday morning service at the Atlantic side; while Brother Jordan is serving those on the Pacific side. Then Brother Jordan crosses to the Pacific side for the evening service.

Yesterday I preached at Balboa (Pacific) in the morning while Dr. Rehfeldt held forth at Margarita (Atlantic). I joined the Atlantic group at night and preached to about forty people. Five hands were raised for prayer.

At present the Sunday services are held in gymnasium buildings and the prayer meetings in private homes. Our church has requested a land site from the U.S. Government on a lease contract and they have pledged the first thousand dollars toward a permanent building.

Our helpers here have been many. Chief Wilson of the U.S. Navy has been a stalwart and a booster from the start. Also, those outside of the church have been friendly and helpful. Mr.

Donald Dickerson, a businessman in the Republic of Panama, and son of Evangelist H. N. Dickerson, is sponsoring the "Showers of Blessing" program in English and may do the same for the Spanish broadcast.

Pray for Brother Jordan and send him the names of your friends and relatives in the Canal Zone. Address him: Rev. W. A. Jordan, Box 36, Balboa, Canal Zone. Our next stop is Chiclayo, Peru.

SAMUEL YOUNG, *General Superintendent*

The Heavenly Stairway

(Matt. 5:1-12)

By A. O. Hendricks*

THE SERMON on the Mount opens with the Beatitudes, which form a beautiful stairway in human experience.

The first beatitude: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." This indicates the first thing the Holy Spirit does in the human heart—that is, to reveal to the individual his abject spiritual poverty. Well did the poet sing—

*In my hand no price I bring;
Simply to Thy cross I cling.*

When the human soul realizes its poverty, it is ready to take the second step, as revealed in the next beatitude.

*Retired Nazarene Elder, Pasadena, Calif.

*Bright Daffodils in Bloom**

By Alice Hansche Mortenson

I thank you for the "breath of spring" you sent me!

*How else could one describe bright daffodils?
I love them so! I hope that there will be
Some blooming near my door on heaven's hills.*

*Their yellow cups seem filled with golden praises,
As though in triumph o'er the dark, dark earth,
With thanks to Him whose power unfailing raises
A homely bulb into a glad rebirth.*

*And so I think of Him whose body, broken,
Was taken from the cross of Calvary,
And buried in a tomb—oh, priceless token!—
Because of love, yes, love for you and me.*

*But, ah, He lies within the grave no longer;
He rose in shining triumph o'er the tomb,
And that is why my faith in Him grows stronger
Whene'er I see bright daffodils in bloom.*

(*Written as a "thank you" note on receiving a pot of daffodils.)

"Blessed are they that mourn: for they shall be comforted." Every soul that is really and truly convicted by the Holy Spirit and comes to realize his spiritual poverty will mourn. We have witnessed this for over fifty years in our ministry as pastor, college president, evangelist, and missionary.

The third beatitude, "Blessed are the meek: for they shall inherit the earth," reveals the changed attitude of the individual, the attitude of the born-again child of God—Christlikeness.

The fourth beatitude is, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Every normal child is born hungry, whether in the physical or the spiritual realm. God blessed us with five normal, healthy children, and every one of them was born hungry, and called for something to eat within a few hours after birth. This is also true of God's spiritual children.

The fifth beatitude reads, "Blessed are the merciful: for they shall obtain mercy." As the child of God feeds on the Word and other means of grace, he becomes more merciful and Christlike.

The sixth beatitude is, "Blessed are the pure in heart: for they shall see God." Every truly born-again child of God hungers for holiness. I have met individuals who never had been taught about the second blessing (holiness), but who were led into the experience through prayer and the reading of God's Word. The first sermon this writer heard on holiness was by Dr. P. F. Bresee in 1899. This landed me at the altar, and twelve days later I was gloriously sanctified. I never have had reason to doubt that glorious experience.

The seventh beatitude: "Blessed are the peacemakers: for they shall be called the children of God." The individual who is born of God and then sanctified wholly becomes a peacemaker in the home, the church, the community, the nation, and the world. How we do need peacemakers these days!

The eighth beatitude: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Strange that people who have been born again, sanctified wholly, delivered from carnality, and filled with the Holy Spirit, and as a result have become peacemakers should be persecuted for their righteous living!

The ninth beatitude reads: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Dear reader, have you ascended this heavenly stairway? Are you standing at the top, rejoicing that you have paid the price and made the grade? If so, let me urge you to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

"ROCK OF AGES":

The Song and the Story

By Haldor Lillenas*

ONE DAY a young student listened to a Methodist minister who could scarcely write, but was an eloquent preacher of the gospel. During the sermon, light dawned upon the pathway of the listener and he found peace with God. Later, August M. Toplady became an ordained elder in the established Church of England. He was born at Farnham, Surrey, England, November 4, 1740. In his doctrinal debates with Wesley, he was a harsh controversialist; but his piety was sincere, and marked late in life by exalted moods. Physically, he was frail and his fiery zeal wore out his body.

In 1776 he wrote an article regarding the debt we owe to God. In this work he declared that none would ever be able to pay his debt to God or atone for his own sins, but that God laid upon Christ the iniquity of all of us. Heading the article, these words appear: "A prayer in life and death for the most holy of Christian believers," and following this, a poem:

*Rock of Ages, cleft for me,
Let me hide myself in Thee.*

The song swept around the Christian world. Who has not many times poured out his heart in worship through the words of this great hymn? Many are those who have found lasting comfort in this song.

A company of Armenian Christians sang "Rock of Ages" in their native tongue while they were being massacred in Constantinople. And the last sounds heard by the few saved from the steamer "London" in the Bay of Biscay, 1866, were the voices of the helpless passengers singing "Rock of Ages" as the ship went down.

In the battle of the Marne in World War I, a well-known singer from London was wounded in the throat. The surgeon advised him that there must be a serious operation and that he would lose the ability to speak. "If that be the case, I wish to sing a song for the last time; I have been a singer twenty years." Then he sang "Rock of Ages."

During a mine accident in England many years ago, a number of miners were imprisoned in one of the shafts. Rescuers worked night and day. After two days they seemed to hear signs of life within the enclosure. "Is there anyone there?" They heard a weak voice saying, "Yes, but my feet are crushed under a rock." "Are you alone?" "No, Jesus is with me; I learned to know Him through a song my mother taught me." Then they heard a quavering voice singing:

*While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown,*

*And behold Thee on Thy throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.*

Nothing further could be heard. The day after, the rescue party reached their destination. The hands were folded, and there was a peaceful expression on the thin, grimy face. Thus he had gone to sleep—"Let me hide myself in Thee."

August Toplady wrote many other hymns, particularly during the last two years of his brief life, continuing until there was no strength left; then he joyfully passed away August 11, 1778, only thirty-six years of age.

+ + +

A Personal Testimony

By J. Kenneth Grider*

FOR EIGHT months a Nazarene neighbor extended my non-Protestant family a weekly invitation to attend services in her basement church. Finally I went, found the miracles of pardoning and sanctifying grace, and was called to preach.

Soon I was off to attend one of our Nazarene colleges. By collecting and selling junk I had made two depression dollars, my total funds. Never having hitchhiked, I climbed on a freight train that slowed down on a hill near my home. For that I was fined, but could not pay, so had to spend ten days in jail. Finally, at the college, the business manager gave me a job—and after five years I left with all bills paid and with two degrees. During the next two wonderful years I studied at Nazarene Theological Seminary.

Seven years in our Nazarene schools gave me a certain degree of culture. Being the thirteenth boy of a sharecropper family, and having been raised in an isolated section of the Ozarks, I had had only the crude manners of the hills. At our college I learned from the beginning about civilized living.

In our schools I learned to know a host of Christian youth of the same denomination, persons who have enriched my spirit and who continue to be a source of life-interest.

Also, I was given a more adequate doctrinal foundation for those experiences of grace received through the local church. I became acquainted, moreover, with beliefs opposed to what the Church of the Nazarene fosters, and with bases upon which such teachings may be refuted.

When sanctified wholly and called to preach I was studying in a business school, having no desire to attend college. Abandonment to Christ gave me incentive to do so, my call made it imperative that I should, and my church—for which I am deeply grateful—provided me with a Christian college.

*Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Mo.

*Nazarene Elder, Pasadena, Calif.

Few Things Are Important

By Leon Chambers*

IT WAS past midnight when I was awakened by the call. I knew, all of us knew, that it was a death call. We rushed to the hospital to stand helplessly by as a loved one died.

Even now, I remember my thoughts as I walked back and forth. I wasn't thinking of money, job, position in life, not even of a home. I thought of eternity. I thought of God. It was strange to discover so many things that I thought to be so important were unimportant after all.

It seemed that here in the presence of death I could think more clearly. I understood a little more about eternity. I could even understand the Bible better. In the presence of death I did not debate the right or wrong of an issue. If it were questionable, I gave it up. It never came to my mind to walk close to the world, but there was a hunger to be more like Him. I could see so clearly that the things of the world would soon be gone; therefore, they were not important.

I have no desire to see how close to the world I can live and still be a Christian. I would know more about Him. I would not be a child of time, but a son of God. I would not live for today, but for eternity. I would not love the world, but only God. There is only One important—that One is God. There is only one relationship that is important and that is man's relationship with God. The things of the world fade, but eternity dawns.

*Superintendent of Gulf Central District

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XXV. The Uttermost Salvation

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (7:25).

IN THE argument of the preceding verses of this chapter, the writer has stated that perfection could not be attained under the law because there was no continuous intercession. It is the argument of the One against the many, the new being held in perpetuity by the One, the other being held successively by many priests because of death. Under the Levitical system there was an attempt at continuity; as for instance, Eleazar was consecrated high priest before the death of Aaron, his father. It is true that Jesus under the New Testament was not exempt from death, and He too, like Aaron, ascended a hill to die; but He was not required to hand His office over

*President Emeritus, Pasadena College, Pasadena, Calif.

to another, for death was not to have power over Him. He died as One possessing the power of an endless life; He arose from the dead, and forty days later ascended to the right hand of the Father on high. And so by easy transition, the writer passes from the unchangeableness of Christ's ministry to its natural consequence, that is, that He is able "to save unto the uttermost."

The Significance of the Word Uttermost. The identical expression is found also in Luke 13:11, which refers to the woman who "had a spirit of infirmity eighteen years, and was bowed together [or bent down], and could in no wise lift up herself." When Christ healed her, she was able to lift herself up to the "uttermost." Thus the salvation of Christ enables men to stretch themselves up to the uttermost. It is a recrowning of man, the bringing him to the place of the full regnancy of his being.

The Uttermost Salvation and Christian Perfection. It is interesting to note that, while the writer maintained that the Levitical priesthood could bring nothing to perfection, when he speaks of Christ's priesthood he does not use the term perfection, but instead, an "uttermost salvation." The word *teleiosis*, or "perfection," could be translated, "reaching the end," "perfectly," or "completely." The term he uses, therefore, is broader in that it unites in itself all possible perfections, all beneficent ends, pardon and renewal, sanctification, defense against temptations and apostasy, and Christian fidelity even to death. It is uttermost as to the cleansing of the heart from all sin, uttermost to preserve us in every circumstance of life, uttermost to preserve us from failure due to our own infirmities and weaknesses, uttermost to keep us as to place of residence or position in life.

The Climax of the Argument: the Ideal Priest (7:26-28). The writer now passes to the climax of his argument and describes Christ as the ideal Priest. He says such a Priest becomes us (or is suitable for us), who is (1) perfect in His character ("holy, harmless, undefiled, separate from sinners, and made higher than the heavens"); (2) perfect in His offering (needeth not daily to offer, first for himself and then for the people), "for this he did once, when he offered up himself"; (3) Christ is a Priest made by an oath, and is the Son, who is consecrated forevermore.

Andrew Murray sums up the characteristics of the ideal Priest as *holy*, in fellowship with God; *guileless*, in the purity of His disposition; *undefiled*, in His having conquered all temptation; *separated from sinners*, a true Man among men, and yet One who had kept himself free from their sin; *made higher than the heavens*, now exalted in the glory of God, to communicate to us the life and blessings of the heavenly world.

Then Peter and the other apostles answered and said, We ought to obey God rather than men (Acts 5:29).

THE KING'S BUSINESS



The king's business required haste (I Sam. 21:8).

A camp meeting in India, a hospital in Africa, a Bible college in Australia, a new church building in Japan, evangelism among the American Indians, opening of a new field in New Guinea, a Spanish Bible school for training national workers—these activities represent the world outreach of the Church of the Nazarene at home and abroad. We are engaged in the *King's business*. It is business for eternity. Our love for God and for lost humanity will dictate our gift of love at Easter time.—G.S.C.

Thinking of Easter A Talk About Heaven

By Maude Cretors

NOTE: This message from one of our retired missionaries is most stimulating. It points out the "glorious hope" that all Christians have and indicates why our Easter Offering for world evangelism is so important!—G.S.C.

I AM interested in that land because I have held a clear title to a bit of property there for over fifty years. I did not buy it. It was given to me without money and without price. But the Donor, Jesus Christ, purchased it for me at a tremendous sacrifice. I am not holding it for speculation, since the title is not transferable. It is not a vacant lot.

For sixty-five years I have been sending materials out of which the greatest Architect and Builder of the universe has been building a home for me, which will never need to be remodeled nor repaired, because it will suit me perfectly, individually, and will never grow old. Termites can never undermine its foundations, for they rest upon the Rock of Ages. Fire cannot destroy it. Floods cannot wash it away. No locks nor bolts will ever be placed upon its doors, for no vicious persons can ever enter that land where my dwelling stands, now almost completed and ready for me to enter in and abide in peace eternally, without fear of being ejected.

There is a valley of deep shadows between the place where I live in California and that to which I shall journey in a very short time. I cannot reach my home in that city of gold without passing through this dark valley of shadows. But I am not afraid, because the best Friend I ever had, my Saviour, went through the same valley long, long ago and drove away all its gloom.

He has stuck by me through thick and thin since we first became acquainted sixty-five years ago, and I hold His promise, in printed form, never to forsake me nor to leave me alone. He will be with me as I walk through the valley of shadows, and I shall not lose my way when He is with me.

—From *Southern California District Challenger*
(Used by permission)

The Victor's Name

By E. E. Wordsworth*

READER, it is possible for a man to cast away his confidence, and to fall from grace. One can make shipwreck of his faith. The branch can be severed from the vine and a person can forget that he was purged from his old sins. After one has known the way of righteousness, he can turn from the holy commandment of God. Like "the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Pet. 2:22), so a Christian can fall away from grace, totally backslide, and be eternally lost. "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). Judas, Demas, and five of the seven churches of Asia drifted away from God and their candlesticks were removed.

Let no theological system blind you, brother, sister—no matter how symmetrical, appealing, and comforting it may seem to you. Take strict account of your daily lives. Live right and you will die right.

Cromwell, on his deathbed, asked one of his ghostly counselors whether it was true that "once in the covenant, always in the covenant." He got the answer, "Yes," and then he said, "I know I once was," and so died. His character embraced dissimulation strangely combined with sincere fanaticism. As a general he was merciless, but tolerant in matters of conscience. He brought about the execution of his sovereign in self-defense. His death chamber filled him with fears, doubts, and shadows.

The people of Sardis had a name to live, and they thought their names were in the Book of Life. And, when it was opened—lo, a blot! Upon the granite of Egyptian temples the cartouches of a defeated dynasty are chiseled out, that the names of their successors might be placed there. Take care that you are not building upon past faith, but always remember that only the victor's name is inscribed in the Book of Life.

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

*Pastor, Goldendale, Wash.

Help from the Sanctuary:

By B. V. Seals*

The Sanctifying Influence Of the Sanctuary

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Eph. 4:11-13).

EVERY pastor and evangelist, every Sunday-school teacher, every licensed minister, and every layman in the church is supposed to be engaged in promoting the doctrine and experience of holiness. Every church member should have contagious religion, should cause some person to hunger for the experience. When Jesus prayed for the Father to sanctify the disciples, one of the reasons He wanted them to be sanctified, He said in His prayer, was "that the world may believe." It is easier for the world to argue with us about our theology than it is for them to stand up against the impact of holy character, or to resist the influence of a sanctified life. Sanctified people should have such joy in time of sorrow, power in time of persecution, and poise in time of distress that those who look on will be convinced that there is something to the experience of holiness.

Many denominations still have holiness in their statements of doctrine, but have ceased to get people sanctified. We must not only continue to believe in holiness, but we must promote holiness to justify our own existence. Our credentials must still be: "People are getting sanctified and it works today."

Years ago in a church where we were then pastoring, we had a number of young people at the altar one Sunday seeking holiness. I remember one young lady still in her teens, and how she prayed! She was screaming so that her lovely little mother came to me and said, "Pastor, is this real, or is my daughter hysterical?" I listened a moment, and she was praying something like this: "O God, let me die. Let me die to everything. Give me grace to live my religion at school and at home. I put everything on the altar for Thee, for time and eternity, including my dad. You know how I love my dad, but I want to have enough religion to go to heaven, even if Dad never turns." I said to the little mother. "It sounds real to me." And a few moments later while we were singing "I'll Go Where You Want Me to Go," this lovely young lady prayed through to glorious victory and was sanctified. She later became Sunday-school superintendent

*Superintendent, Washington Pacific District

in that church, attended Pasadena College, graduated with honors, and is now our much loved, highly honored and appreciated missionary serving her second term—Miss Neva Flood.

I saw the lovely church building the other day in Escondido, California, where Neva was sanctified. They have added to it twice. It stands as a monument to the vision and faith and sacrifices of the people who built it. We're proud of the building, but we are more proud of Neva, the product of the church.

Perhaps the biggest business any of us may have even a small part in is helping to build churches and promote an atmosphere that will make it easy for people to get sanctified and hard for them to miss it. It is not enough for us to get people saved; we must get them sanctified. May the Lord help us all to keep alive the sanctifying influence of the sanctuary!

Port of Home—

By Jean L. Phillips†

THE HEAVY freighter made port this morning. It was just after the breakfast hour. The Great Lakes can show no small amount of dangerous going in stormy weather. Lake Michigan was being lashed to a frenzy of furies by a wild nor'wester. The breakwater and the mole were completely hidden by spume and spray as the rollers smashed in. The lighthouse at the end of the mole was dark for the daytime hours and stood like a shrouded ghost in the first thick, driving snow of the winter season.

Somewhere out there two or three miles offshore, the freighter, wallowing deep from her heavy load of domestic coal, had been swung off her course to northward and headed directly east into the mouth of the harbor. She rounded the lighthouse, riding low, entered the perpetual calm and safety within the breakwater, her groaning engines emitting a sigh of relief through her black funnels.

Three bridges lay before her yet before she might enter the inland lake which was her destination. She signaled them one at a time, her call a mixture of hoot of derision at the stormy outlying water and shout of victory that her port was reached and her burdens soon would be lifted. The two street bridges raised their huge jaws like gigantic mechanical whales preparing to spew equally mechanical Jonahs out of their being, and the railroad bridge swung sideward to make room for her passing. Presently she lay in the lee of a high, sandy headland, its top bristling with wild cherry and apple sprouts fast filling with snow. She breathed heavily and wallowed from side to side like a worn but faithful ox that had trundled through sloughs of mire to the point of utter exhaustion to do its master's will.

†Manistee, Michigan

There is more to the journey of life than the smooth sailing of sunny June days. On my last cross-lake trip the waters were almost as smooth as the sea of glass John describes in Rev. 4:6. A golden penny of sun slid down through multicolor mist in the west and a copper penny of full moon rose shortly afterward out of the waters to the eastward on a night of perfect calm. Freighters traveling northward or southward were clearly visible miles away, as were the lights of the city and the harbor we were approaching. But those calms are in the minority. Storms that whip up as quickly and as furiously as did that one on the Sea of Galilee described in Matt. 8:24 constantly threaten on both the material sea and the sea of life. There are several things that enter into making the journey safely.

Lake freighters are long, narrow, and comparatively deep to traverse deep water, balance in terrific winds, and slip into narrow inlets and harbors. River freighters are long, wide, and shallow. They must balance themselves by their width rather than depth and must not scrape bottom in shallow water. Seagoing ships may have greater depth than river or lake either one, and also greater width, balancing both by depth and width, by downward pull of their cargoes and by vacuum of upper space. The right build and proportions are necessary for the place a ship is to be used.

The good ship Zion is perfectly proportioned, strongly made, and long tried for the sea of life. Experiments with questionable craft may mean everlasting loss of life. It takes full salvation to get one aboard and keep him aboard, but there and there only lies safety.

Next, an experienced pilot is a prime necessity. He must know every rock and shoal, every shallow, every old hulk of wreckage, every sign of storm, every safe harbor and roadstead. Jesus went the way before us; He is abundantly able to pilot our ship safely into port. Better not experiment with a green and unproved pilot. Wrecks that go down rarely come up.

My dear old father, now safe on the heavenly shore, used to say: "I don't like boats and I wouldn't like planes. I couldn't get off and walk if I wanted to." In the spiritual it takes a disposition to stay with the ship. There is no getting off and walking. Trust the Pilot and the ship. Keep on board. Cheer your fellow travelers. Watch for the harbor lights of home. It won't be too long. The bells will ring. The mole and breakwater and the last lighthouse will be past. We shall all anchor within the safe harbor "in due season . . . if we faint not."

God will never judge us on the basis of who we are, but what we are and what we have accomplished in the light of our capabilities.—
W. ANSELL SCOTT.

"Soft Were Your Hands, Dear Jesus"

By Ross E. Price*

THIS morning in church our choir sang a very beautiful song: "Soft Were Your Hands, Dear Jesus." My soul was thrilled as they sang, and the message of the song lingers yet. But my mind has been troubled with a question that persistently asserts itself: "Were His hands really soft? Were they not rather calloused from many long, hard days of toil in the carpenter shop of Nazareth?" Fashioning ox yokes and shaping plow handles is not conducive to the preservation of soft and beautiful hands; and I am also sure that Jesus was not a "softie." He knew the tiring exercise of daily toil.

But the song did not speak only of soft hands. It mentioned some of the mighty works wrought by those hands, and I felt better to think that the hands of Jesus were powerful and dynamic. His were the fingers of a man, all right, but somehow they were also the fingers of God. With the finger of God He cast out devils. With a touch of His hand He cleansed the leper. With powerful twist He fashioned a whip for the commercialism of His day that was secularizing sacred places and demoralizing worship. His were calloused hands, I think, but they were also very compassionate. Someone has said, "Meekness is strength grown tender." Jesus was no "sissy," but He was tender

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RESURRECTION

By J. Melton Thomas

*Gaunt, gnarled, and bare, the great tree stands,
Bereft of all the lovely garments of the spring,
Lifting aloft its deadened arms and hands,
With not a bird within its boughs to sing.
It stands, forlorn and desolate, on the hill,
The winds of winter haggling o'er its frame.
The ants and wood worms anticipate their fill,
While rot and other parasites expect the same.*

*Old, worn, and bent, the great man goes,
Stripped bare of all the lovely grace of youth.
Tottering along with slackened pace, he knows
That winter days are finally his, in truth.
He waits, alone, forsaken in the earth;
Eternal winds howl loudly o'er his place.
He takes abode, at last, in death's long dearth,
His heritage within the human race.*

* * *

The surge of life—

*The certain signs of spring are seen.
And lo! Begins the tree to swell, and bud and green.*

The surge of God—

*Within death's dreary, stubborn strife,
And lo! The man, in Christ, comes forth to life!*

and compassionate. His compassionate hand drew the drowning Peter from the treacherous waves. His hand lifted the maiden from her deathbed and brought life again. His hand outstretched over a tempestuous Galilee brought a great calm.

So I like to think that those were calloused hands, not strangers to hard work. It makes me feel the dignity of labor, and I feel His sympathy when aching muscles and tired arms disturb my sleep. He said, "My Father worketh hitherto, and I work" (John 5:17). Life is never quite so complete as when there is a task to be performed. Humanity needs its tasks, for there is a therapeutic value in hard work. Let us not ask to be released from work. Let us sanctify it all—even the calloused hands—to His honor and praise. Our Saviour's example would seem to indicate that the Christian is the best workman anyone can hire.

Yes, soft were the hands of Jesus when laid in compassion upon the sinner, because they too had been calloused with toil and moist with sweat. And "in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18).

I Watched the Sun Go Down

*By George H. Talbert**

FROM my train window I watched the sun go down. It slowly, silently settled into the Kansas prairie like a giant, flaming disc, turning all the sky from the west to the east of the horizon into a blaze of resplendent glory with a thousand colors from God's color pots. It set clear, giving promise of a clear day tomorrow. It was a glorious scene and yet it seemed so sad. All day the great white light of the sun had shed its radiant beams of light and heat upon the earth—without it there would have been no day. It was sad to see it set, die, and its light go out; but I knew, too, that it had to set if there was to be another tomorrow.

I watched life's sun go down. I stood and held the hand of a godly song evangelist while he crossed the bar. The radiance of his life had brought the warmth and light of God to thousands across the country and across a long span of years. It was good to look back across the years with him and see the colorful shades of God's glory shed upon the earth through his life and song. His sun set clear, and the words he spoke last gave clear testimony that all was well and he was going on to a brighter day—a clear tomorrow.

Men watched God's Son go down—one dark and awful day on Calvary's hill—a Son who had brightened and warmed the cold and needy world and showed it a better way; a Son aglow with heaven's brightness. For more than thirty-three years He had shed the light of God upon the

earth; and now men watched that Son go down. The glowing colors of a beautiful life of love, tenderness and mercy, strength and power and might, faded and fell to the earth in apparently awful doom and failure. But this Son did not set to rise no more; He went down in the awful jaws of death, to pay the wages of sin, that a clearer and brighter day might dawn for all men everywhere in the tomorrows.

Thank God, His Son went down—for had He not gone down, we would have no hope of a bright tomorrow. But "if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

Can You Buy Your Own Groceries?

*By Genevieve Thompson**

RECENTLY I was told by a pastor of my acquaintance an incident which I cannot forget. The little playmate of his own children, the child of unsaved parents, was invited to eat lunch with the pastor's family. As the members of the family reverently bowed their heads and the father gave thanks for the food before them, the little fellow gazed in undisguised curiosity. When conversation began around the table he asked, simply, what they had just done, and was told just as simply by one of the other children, "We were thanking God for our food." Then, as children will, the pastor's child asked, "Don't you thank God at your house?" In a flash the perplexity vanished from the face of the boy next door as he answered, "Oh, no, you see we buy our groceries at the store and pay for them ourselves."

There, in a nutshell, is the ungodly philosophy of unregenerate man, voiced so truly by an innocent child. It began when Cain brought a sacrifice of the fruits of the field instead of a blood sacrifice. He could not have done it in ignorance of God's requirement, for two reasons. First, because God condemned him for it and God is just, not requiring what we do not know. Second, because he must have heard many times as he grew up how God slew the animal, shedding its blood, and covered the guilty pair with the bloody skins, signifying the covering of sin by the shedding of blood. No doubt he said in his heart, These are the finest of the field and they are what I have raised by my own toil. Abel has an animal to slay, but I haven't, and why should I bother to get one when this sacrifice is just as good? God will not care. But God did care, and Cain was cursed forever.

God cares today when men say, in actual words or by the implications of their lives: "The Blood is not necessary. I will not go that narrow, old-fogy way. I will not publicly confess I am a sinner, nor will I forsake the things and places and people I enjoy to walk that way. Here are a perfectly

*Evangelist, Abilene, Kansas

*Falls City, Nebraska

good profession, a church membership, an honest life. Are they not as good as the Blood? What difference does it make? God will not care."

"We pay for our own groceries," is in the same category with, "I will be saved on my own terms; God will not care." But God cares. He cared so much that He allowed His Son to spill the Blood necessary to cleanse every human heart and life. He cares so much that He said there is no other way to be saved. He said Jesus is the Door and if we try to get inside by any other way we are thieves and robbers. He said that without the shedding of Blood there is no remission of sin. He said no man comes to the Father except by the Son. He said (in effect) that we cannot pay for our own groceries because our pitiful little coins are far too few and too worthless. Thank God for the precious Blood and the narrow way!

BRIGHT EASTER

By Margaret S. Connelly

*Sweet from the tomb the scent of spice
Filled every passageway,
For in its depths the Saviour slept
Until that Easter Day.*

*Sweet were the lilies in full bloom
That showered without sound
Upon the path His feet must touch,
For it was holy ground.*

*Sweet were the songs the angels sang
When the stone was rolled away,
And Jesus walked from out the tomb
On that bright Easter Day!*

THE QUESTION BOX

Q. At the resurrection, will the dead in Christ rise with a fleshly body?

A. You have asked a hard question. The resurrection body will be a body, and our present body is fleshly. On the other hand, it will be a spiritual body, a body which will not be subject to the laws of space and time. Just what this means I do not know, and no one else on this earth does. Study Jesus' resurrection body. It could be seen, and yet it could disappear and reappear with ease. It was a spiritual body. "The new body will be a 'spiritual body' as contrasted with the present natural and perishable body. It will be perfectly adapted to the needs of our spirit. Our spirit will be perfectly clothed." It will differ greatly from the present body and yet in some way it will be related to it.

Q. What does this verse of scripture mean: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" (I Cor. 6:2)?

A. I judge from what else you say in your letter that you are especially thinking of the first part of this verse when you ask your question. One commentator would answer your question thus: "As Jehovah employed angels to carry the law into effect when He descended on Sinai to establish his throne in Israel, so at His coming the saints shall administer the kingdom for, and under, Him. The nations of the earth, and Israel the foremost, in the flesh, shall, in this view, be the subjects of the

Conducted by
STEPHEN S. WHITE

rule of the Lord and His saints in glorified bodies." This means that the saints will assist the Christ, or King, in His rule—serve Him as He rules, in helping to carry out His orders.

Q. Should laymen buy and sell on Sunday?

A. No one could give a blanket answer to this question. Jesus taught that some kinds of work could be done on Sunday. Works of mercy and necessity were allowed. In an emergency, a person might buy medicine for the sick, and if it were right for someone to buy the medicine it would be right for someone to sell it. Also, today society is so complex, especially in the cities, that it is very difficult to keep from buying electricity, bus rides, and meals sometimes; and if it is right for these to be bought, it is right for someone to sell them or work and produce them, as in the case of electricity for light, heat, and cooking. We must be sensible about these matters. On the other hand, many things which professed Christians often do on Sunday, both in the way of buying and selling, are a disgrace to the church and God. This is true of a lot of Nazarenes, I am afraid. We don't have to buy groceries, cars, or houses on Sunday, and neither do we have to sell groceries, cars, or houses on Sunday. These are just a few of many things which might be mentioned which are in this class. Some of us who belong

to the Church of the Nazarene are going to wake up in hell because we know down deep in our hearts we are doing a lot of things on Sunday that we have no right to do. We are not only going to lose our own souls; we are going to hold back the tides of salvation in the churches to which we belong because we desecrate the Sabbath. Thereby we'll be responsible for others besides ourselves going to hell.

Q. I read the HERALD OF HOLINESS and would like to join the Church of the Nazarene, but there is one thing that bothers me. I have a very dear friend who is a member of the Church of the Nazarene, and she surely lives the life. She is not well now, and her friends in the church do not come to see her very often. She prays for them and is ready to forgive them, but it is difficult for me to understand it. Can you help me out on this?

A. In Matt. 25:31-46 Christ gives us some very strong teaching on visiting the sick and needy. Nevertheless, it is easy for the best of us to fall short at this point. I thank you for calling our attention to this failing. God help us all to do better along this line. In the meantime, you must not let our failure in this keep you from doing what you should. You must keep your eyes on Jesus, and not on people. If you are really saved and eligible to join the Church of the Nazarene, you ought to do it. Get into the church, and show us how to visit the sick and needy among our number, and God will surely bless you.

Normal Christianity

IV. An Organized Fellowship

I AM DISCUSSING normal Christianity as presented in the Acts of the Apostles. In the three previous articles in this series, I have considered the following subjects: I. The Baptism with the Holy Spirit; II. It Is a Growing Movement; III. Others Are Filled with the Holy Spirit. Now I call attention to the fact that normal Christianity is, IV. An Organized Fellowship. A fellowship is a spontaneous, free association of people because of a common interest, feeling, and activity. The early Christians had a common experience in Christ, a common day of worship, a common place to worship—at least sometimes, and a common passion to enlarge their fellowship. Underlying all of this, of course, was the love of the early Christians for one another.

IF ANYONE doubts that the Christian movement was a genuine fellowship such as I have described, the following words will banish such doubts: "And when they had **A Fellowship** prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet" (Acts 4:31-37).

Another example of the beautiful spirit of love and unity which existed among the early Christians is found in Acts 11:27-30: "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." Thus the Christians at Antioch sent a gift to the needy Christians at Jerusalem by the hand of the best messengers they could find, Barnabas and Saul. No wonder it has been said of these early Christians, "Behold, how they love one another!"

EDITORIALS

The Christianity described in the Acts of the Apostles was a fellowship. The early Christians were not only together, but they were delighted to be associated with one another—to meet for worship, and to unite their efforts in forwarding the work of the Kingdom.

A few days ago I received a letter telling of a woman who had been wonderfully saved in one of our churches. However, she is not now attending any church because of certain problems she faces if she does. Under the circumstances, she feels she can keep her salvation and serve God just as effectively without attending church. I do not fully know this particular woman's situation, and I am not here to condemn her for the position she has taken. However, I am sure that as a rule no Christian can make progress as he should in isolation. Real Christianity is a fellowship, and a Christian must be developed in association with other Christians. There must be times to worship and work together. An extreme individualism soon becomes fanatical and dangerous. Real personal salvation demands fellowship with others in order for it finally to become what it should. I need the help of my brethren, their prayers, their advice, their association with me in Christian worship and service, and so do you.

NOT ONLY is a fellowship necessary for the proper development of the individual Christian, but this fellowship in order to perpetuate itself must have organization; it must finally become an organized fellowship.

An Organization

This is what the Christian Church was, even in its earliest days, a fellowship that was to some extent organized. This fact is proved time and time again in the Acts of the Apostles. The word church itself appears eighteen times in this book. Further, in the sixth chapter of Acts we find the church at Jerusalem choosing "seven men of honest report, full of the Holy Ghost and wisdom," who were to serve tables and look after the business of the church while the twelve might be left free to give themselves "continually to prayer, and to the ministry of the word" (these seven men were undoubtedly deacons).

Again, the church in Antioch sent Saul and Barnabas to bear to the mother church in Jerusalem money to help them in the time of famine. Also, under the direction of the Holy Ghost, this same church commissioned these two men and sent them forth on their first missionary journey. In these matters we see an organized fellowship in action.

Besides, the word elders appears eighteen times in the Book of Acts—exactly the same number of times that the word church is found; and no-

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brought not only face to face with God but also face to face with their need.

A SINNER sees himself as lost and undone and on the road to a devil's hell. He realizes that the only hope for him is faith in the saving blood of Jesus Christ. As he opens

The Listeners his ears and heart to this message from God, he must realize that it is not a passing thing to listen to a prophet.

Then there is the backslider—one who has known the mercy of God in His saving power. He has felt the joy of a newborn soul as he had the burden of his sins rolled away. He already has received at the hands of Jesus Christ that which he never could have deserved by anything he might have done. In spite of all this, he has turned his back on his Lord and has taken his own way. What a tragedy! As he listens to a prophet, the backslider becomes aware of what he has done. It is difficult to see how he could delay any longer turning his face and life back to Christ.

Besides the unsaved and the backslider, there is also the Christian who listens to the prophet of God. He hears the holiness of God preached, and realizes that the blood of Jesus Christ was shed, not only that he might be saved, but also that he might be sanctified. His heart is made hungry as he realizes the possibilities of grace that are within his reach. Did you ever listen to a prophet? That's the question I bring to you, my unsaved, backslidden, or unsanctified friend.

Further, there are those who have been sanctified wholly. They must continue to grow in grace. There can be no standstill in the Christian life. As they listen to the prophet declare the truth of God, there will be a portion for them. Their attitude toward the truth they apprehend will determine the progress they make spiritually. More than that, the very existence of their spiritual life may finally depend upon it.

A LONG with the fact that you are brought face to face with God and your need as you listen to a prophet, you must also realize that you should do

A Tremendous Responsibility something about it, and

do something about it at once. Light must be acted upon. No one ever can receive light without feeling the need of walking in it. You are obligated not only to listen to the prophet but also to act on the truth of the message which he brings as you apprehend it. What if you refuse to do anything about it, what if you fail to act, what if you let some personal dislike for someone—even for the prophet himself—keep you from moving forward in response to what you hear? It may not always be so, but sometimes that refusal may bring you to a turning point in your life. It could be the decisive hour for you.

Did you ever listen to a prophet? If you did, you must realize by now that such listening brings tremendous responsibility. You may reject the words which God's prophet brings at the peril

tice that it is in the plural, "elders." The word elder is not found at all; therefore the churches must have had more than one elder among their leaders, as well as deacons, and the apostles themselves.

Normal Christianity is an organized fellowship—not just a fellowship, nor just an organization that has no fellowship, but an organized fellowship; a company of the followers of Jesus Christ, the "called out" ones who have united themselves together for the service of the Kingdom. They love one another and have at least some organization by means of which they carry on the work which is so dear to their hearts.

Did You Ever Listen to a Prophet?

SOME time ago I wrote an article under this caption, "Did You Ever Stand Before a Judgment-bound Congregation?" There I emphasized the responsibility of the preacher as he brings a message to judgment-bound men. I must confess that I all but tremble every time I think of this. It is as if the preacher held within his grasp for a time the immortal souls of a number of human beings, one of which is worth more than all the world.

WITH the present topic—"Did You Ever Listen to a Prophet?"—I emphasize the responsibility of the person who listens to a man of God preach a sermon. Did you ever

A Forhteller listen to a prophet? I mean by a prophet here, not a foreteller,

not a man who under the inspiration of God's Spirit predicts what is going to happen. That is a wonderful calling, and we have instances in the Bible where men were honored of God with that privilege. Nevertheless, I am inclined to believe that sometimes we have made too much of this idea of the prophet. As marvelous as it is to tell under the power and direction of God what is going to happen in the future, it is even more remarkable to bring a message to men direct from the heart of God. To be a prophet means not only to foretell; it means also to forth-tell, to reveal to men the moral and spiritual will of God. A preacher who is really called of God and preaches with the unction of God is a prophet in this latter sense, though he may never have the gift of prediction. He speaks forth the message of God!

Did you ever listen to a man who was a prophet of this type? No doubt most of the readers of the HERALD OF HOLINESS have had this experience. As he delivers the message of God, he brings those who hear him face to face with God. He enables those who really listen to him to see themselves as God sees them. Thus they are

of your soul. Yes, it is a momentous responsibility to stand before a judgment-bound congregation; and likewise it is a fearful responsibility to listen to a prophet. What did you do about it

the last time you heard one? What will you do about it the next time you hear one? God help you not only to listen to the prophet but to heed the message which he brings from God to you.

HOME MISSIONS and EVANGELISM

Gulf Central District Assembly

ROY F. SMEE, Secretary

THE district assembly for the Gulf Central District and the annual convention for our colored work was held at Institute, West Virginia, February 23 and 24. Rev. R. W. Cunningham, pastor of the Institute church, and Rev. Clarence Bowman, professor at Nazarene Bible Institute, took care of the preparations for the meeting in a very efficient way.

The business of the assembly was conducted on Wednesday morning and afternoon under the direction of General Superintendent Vanderpool. A year ago the Gulf Central District was first set up, so that this was the first annual assembly to be held. The number of officially organized churches has increased from three to seven, with a present total membership of sixty-three. In a thrilling service, elder's orders of Rev. D. A. Murray, a veteran colored pastor from New Orleans, were recognized. Brother Murray was ordained in the Church of Christ Holiness in 1912. Minister's

licenses were presented to C. Johnson, Leslie Casmere, Joe Edwards, and Ezell W. Wilson. There are also two young men on the district who have local preachers' licenses. These are Roland Chopfield of San Antonio, Texas; and Zolly Smith of Lakeland, Florida, who is now a student at Nazarene Bible Institute.

The report of the district superintendent, Rev. Leon Chambers, was enthusiastically received, and Brother Chambers was appointed to continue as district superintendent for the ensuing year. When Brother Chambers entered this special field a year ago, we had some kind of work in eleven places across the Gulf Central District. He was able to report that we now have seven organized churches and some kind of work in twenty other places throughout the Southern states. If we had the pastors available, at least one-half of these could be organized into churches within a few months.

During the afternoon sessions, papers were presented by the pastors of the district and others, and messages were brought by the district superintendent and Rev. Alpin P. Bowes.

The evening services were well attended by the people of the community and friends from nearby churches. General Superintendent Vanderpool brought the message on Tuesday evening and Dr. Roy F. Smee on Wednesday evening. Special songs by Rev. Joe Edwards, one of our new ministers who formerly sang with "Wings over Jordan," were greatly appreciated. Rev. Warren A. Rogers, our pastor in Detroit, brought two carloads of people from his church, including part of a Junior girls' choir. Their special numbers in song were also enjoyed. On Wednesday evening the Institute choir furnished the special music and our hearts were blessed as they sang.

Our colored work should be an object of prayer on the part of all Nazarenes. Brother Chambers faces a tremendous task, but God is blessing his leadership in this important field of evangelism. We are securing a few more greatly needed pastors. There are open doors on every hand for the preaching of scriptural holiness among the 9,400,000 Negroes of the Gulf Central District.

New Australian Church

Our March 14, District Superintendent A. A. E. Berg organized the Thornleigh Church at Sydney, Australia, with eighteen charter members. Dr. Richard S. Taylor, president of Nazarene Bible College of Australia has been appointed pastor and will take this responsibility in addition to the leadership of the school. Thornleigh is a suburb of Sydney, where our college is located, and the new church will serve as the college church. This is our second church organized in Australia since the General Assembly and there are other excellent possibilities, but our present need is for additional pastors. Within a short time our Bible college will be able to assist in this need and greatly help the forward advance of our church in Australia.



Front row: Rev. Leon Chambers, district superintendent; Zolly L. Smith, student at Nazarene Bible Institute; Roland Chopfield, U.S. Air Force; Rev. Joe Edwards, Birmingham, Ala.; Rev. Leslie Casmere, San Antonio, Texas; General Superintendent D. I. Vanderpool; Dr. E. C. Oney. Back row: Rev. Clarence Bowman, Nazarene Bible Institute; Rev. Ezell W. Wilson, Meridian, Miss.; Rev. D. A. Murray, New Orleans, La.; Rev. R. W. Cunningham, Institute, West Virginia.

THE SUNDAY-SCHOOL LESSON



BY J. GEORGE TAYLORSON

Topic for April 25: God's Prophet Foresees a Divided Kingdom

Scripture: I Kings 11:1—12:24 (Printed, I Kings 11:29-38)

GOLDEN TEXT: *If thou wilt hearken unto all that I command thee, and wilt walk in my ways, . . . I will be with thee, and build thee a sure house (I Kings 11:38).*

"The mills of God grind slowly, yet they grind exceeding small." No historical fact is easier to grasp than that a people rise and fall in accord with their obedience to God's moral laws. David did "that which was right in the eyes of the Lord" and, as a result, his people had peace and prosperity. Solomon in all his wisdom failed miserably to learn the simple relationship between national righteousness and national prosperity. With his love of self and pomp, he led his people to sorrow, division, and national death.

Jeroboam had every opportunity to be a king of lasting merit. He was chosen of God through the prophet Ahijah, who with the tearing of the garment into twelve pieces signified the rulership of Jeroboam over ten of the tribes. He had been in the responsible position of foreman of Solomon's labor gang and witnessed

the galling injustices. He had seen the revolt against Solomon's son, Rehoboam. There was very little excuse for his actions, for God had not left him without a witness. He knew better; but, as today, the problem lies not in what we do not know but in doing what we know we ought to do.

For twenty-two years Jeroboam led his people toward idolatry and sin. He made the same mistake as Cain, by attempting to substitute worship for moral character. This spirit of Cain-worship caused him to erect golden images of a bull with impressive rites and ritual of dedication to wean the hearts of Israel from the altars of Jerusalem. This has been one of Satan's sharpest weapons—the substitution of form for the Spirit. How wisely did Luther point out to us the danger of this evil! "Jeroboam's calves remain in the world forever, until the Last Day; for whatever a man places his confidence and trust in, setting God aside, that is to him like Jeroboam's calves, which he worships and invokes instead of the only

true, living, eternal God, who alone can and will give counsel and help in all need."

How well our church founder, Dr. P. F. Bresee, understood this satanic tactic and hence warned us: "If architecture is to be the attraction, I'll preach the rest of my days under the blue heavens. If it depends upon singing to draw the people, I'll have none whatever. If carefulness of thought or speech is the thing sought, I'll speak in the most commonplace jargon. Let all this and every other thing die. There is but One whom I would make known and the Holy Ghost knows how to reveal Him."

William Penn once said, "Man will either serve God or be ruled by tyrants." Jeroboam chose with cool and careful deliberation to defy God and worship his own creation. As a result, he became the tyrant history has passed verdict on, proclaiming him as the man "who made Israel to sin."

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.

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

All for Jesus Now

TN A rude hut made of boards of all sizes and lengths, with many holes between, live don Agustin and his family—three younger sisters and his father and mother. The house is on the edge of Lake Nicaragua, where heavy winds constantly blow. The view of the erupting volcano in the distance is a lovely sight and, down along the lake shore almost at their front door, the constant slap, slap, slapping of wet clothes on rocks can be heard all day long, as the women of the town come to do their laundering.

Don Agustin is a Christian. Last night his father and mother were at the altar to be saved, and tonight they will be married in our church. Don Felix, the father, has long been chained by the habit of drink.

But what of don Agustin—this young

Christian only twenty-four years old? For most of his life he lived on an island in the middle of Lake Nicaragua, but he developed tuberculosis and his parents moved to San Jorge in the hope that he would be cured. Don Agustin's physical condition does not seem to improve, but his life does. Since he was saved a year ago and sanctified just recently, his testimony is deep and meaningful. He brings his violin to each church service. Many times he has had to leave the service because of his illness. Once the Bible school boys carried him home.

Don Agustin longs to come to Bible school and train to be a worker for God. This can come to pass only if the Lord sees fit to heal him. Remember don Agustin in your prayers.—
EVELYN RAGAINS, *Nicaragua.*

PRAYER REQUEST

Mrs. Anderson, wife of the late R. S. Anderson, one of our veteran missionaries to Guatemala, has just undergone an operation in the American hospital at Guatemala City. Please pray for her recovery.

British Honduras

The Midyear Preachers' Convention of the British Honduras District met January 18, 19, and 20 at the Fitkin Memorial Bible College, Benque Viejo. The theme of the convention was "Crusade for Souls in British Honduras," and the preachers enjoyed three full days of inspiration with devotional messages as well as papers and discussions. The climax of the convention was reached with the arrival of Dr. C. Warren Jones on the second day. Dr. Jones was the guest

speaker at the convention, and he served as evangelist at the night services. His messages were a boost and inspiration to the preachers, and through his preaching many hungry souls were brought to the feet of the Master in the night services.

British Honduras will not soon forget the visit of Dr. C. Warren Jones—so gracious was he with his wealth of experience; so much like the Master in his personal touch.—DONALD TUCKER, *Reporter*.

Late Report from Manjacaze

Sunday a week ago was a good day at Macunhule, where we had a Sun-

day-school and W.M.S. convention. Miss Schultz brought one message and helped in three trios. The Lord blessed greatly in these services, and at the close of an eight-hour day in services the folk wanted to continue their testimonies, as God was present in great blessing to their hearts.

Last Sunday Miss Schultz and I, with some of the native workers, went to the leper camp for a service and to take Miss Minnie Martin's yearly Christmas gift to them. This year, instead of buying a cow, we bought a phonograph and records, as the government gives them a feast on Christmas. My! but they were de-

lighted. We also took a bag of sugar, two pounds of tea, milk, and forty-five small loaves of bread, so that they could have tea and bread. We opened the gramophone and played songs and messages in their own tongue and in Portuguese. They were very happy with their gift. We also took to them the handwork of the Swazi N.F.M.S. and every home received something made by the Swazis—little dresses, petticoats, hankies, and so on. They were very grateful.

We had a good service with many at the altar, and many testifying to the blessings of the Lord in their hearts.—MARY M. COOPER.



Religious News and Comments

BY A. K. BRACKEN

EASTER

After two thousand years the Church, almost as never before, is still preaching Christ and Easter. Above the clamor of songs of the secular emphasis, the noisy advertisers of merchandise, above the shallow sentimentality of various greetings, the message of the risen Christ must be heard. All the year round and especially at Easter the living Christ must be preached. He died but is not dead. Cold forms of marble, metal, wood, and wax speak to us of the Christ of the tomb, a Christ forever dead. Easter speaks to us of the risen Saviour, living and reigning in the hearts of men the world around.

CHAPLAINCY

The new place of the United States in world leadership has changed the whole complexion of our nation as relates to the military. While we have no ambition nor desire to be a military nation, we now have under arms nearly three million men. Of late, Major General Charles I. Carpenter, air force chief of chaplains, asserted that the air force was short two hundred chaplains. A like claim comes from Major General I. L. Bennett of the army. These statements are asserted concerning the need: In the next twenty-five years every able-bodied young man must probably spend two years in service. These all have their spiritual needs. They "need God's power applied to their lives." These men need pastors—a spiritual ministry. There are promotion and good pay. The main thing is, who will give a spiritual ministry to our people in the services?

"SCALAWAGS"

The newsiest news today seems to relate to "scalawags" in government. No doubt there are some. Percentage-wise there may be more now than at any time in the past, but I doubt it. We must hunt out and eliminate "scalawags." When we rid ourselves of evil men we do well; but when we turn on good men as though they were evil, everybody suffers. Those in our government and her services are generally men of integrity. A poised people will look all the facts steadily in the face; when they are "the hammer" they will strike; but they will not stampepe.

POWs

Thousands of Reds in Korea would not be persuaded to return to communism. They had become Christians while in prison and wanted nothing of Marxian atheism. *Stars and Stripes* reports the number to be as high as 20,000 who have become Christians (*Christian Life*). This has given communism one of its biggest defeats. In all the horror that is war, wherever He may, the Holy Spirit, quietly and to many unobserved, is at work convicting and convincing men of sin and salvation. Far and wide in out-of-way islands, mountains, and seas there have gone the roar of bomb-laden planes and the huge blast of super-explosives. But in it all (not because of it) in these faraway places, for the first time the name of Christ has been made known. In all this night of horror some are finding the Light of Life. God grant that from this night a new day may be born.

MISCELLANY

Premier Naguib's government in Egypt has appointed a committee to draw up a curriculum in Christianity to be taught in public schools. For twelve hundred years Mohammedanism has held sway in Egypt.

"King Solomon's Mines" (copper) in use 2,000 years ago, are now again in production in paying quantities.

Thousands of Bibles are being flown behind the iron curtain in hydrogen-filled balloons.

Spanish Jesuits circulated catechisms in South America which defined Protestantism to be "heresy." They proclaim that man is free to profess the one true religion, "that of the Roman and Apostolic Catholic" faith (*Christian Century*).

Billy Graham spurns millions. Turned down a million-dollar contract to become a radio and television entertainer for the National Broadcasting Co." (*Christian Century*).

CHOICES

By Jewell Naylor

*The Lord is my High Tower;
In Him I trust.*

*No evil can defeat my soul;
No good thing must.*

*'Tis easy to discern
The black, the white;
But there are other hues which may
Confuse my sight.*

*Three choices lie ahead—
Good, better, best;
And from these I must choose the last
If I am blest.*

*So many ways seem good.
I look above;
Lord, help me that I may not miss
The path of love.*

NEWS OF THE CHURCHES

Columbia, South Carolina—The word victory best describes the spirit of First Church. Having passed through a trying time, we can now report growth in every department. The Sunday school has increased 110 per Sunday in six months, coming from an average of 211 to 321 average for February. The church responded to a home-mission plea by Dr. Roy Smee on March 7; the total raised was \$1,032.00. The N.Y.P.S. now has four departments, is conducting a weekly cottage prayer meeting, and is planning street services this summer. The attendance has more than doubled. The church is sponsoring a daily broadcast, and souls are being saved weekly. The pastor, Rev. Aubrey Ponce, would like to have the names and addresses of all service personnel stationed in or near Columbia. Write him at 401 Catawba Avenue.—Reporter.

Rev. John Lambert writes from Aztec, New Mexico: "Eight months ago we were appointed to pastor here. On arriving we found a small group of people doing the will of God, and holding the church together. During these eight months the membership has increased 70 per cent, and there is an increase in Sunday-school attendance, some months as high as 35 per cent greater than last year's average. The pastor's salary has been raised, and more than \$500.00 worth of donated work has been done on the church and parsonage. In almost every evening service there are people at the altar, and the young people's class at the present is 100 per cent Christian—the teacher is winning many for Jesus. In February we were given a unanimous recall for one year. If you have friends here, please let us know; the pastor and people will call on them."

Pueblo, Colorado—Westside Church recently closed a revival with the Gospel Light Trio, composed of Rev. Lyle Leach and Fred and Peggy Findley. Brother Leach did a splendid work in preaching, and we feel that the Lord gave us some definite victories. Souls were saved and sanctified, and the hearts of the people were drawn closer together. As a result of the meeting we feel that we are much farther up the road. The trio carried an outstanding musical program, and lifted the hearts of the people in song. The work of the church is moving along well; a wonderful atmosphere prevails in the services. We recently purchased pews, an electric organ, and a public address system for our nursery and tower. We praise God for His goodness; the outlook is good for our church. Souls are finding victory in the regular services.—Bert Edwards, Jr., Pastor.

Bryan, Texas—We recently closed one of the greatest revivals in the history of this church with Evangelist Paul Pumpelly and wife. The rugged, Holy Ghost-anointed preaching of Brother Pumpelly; the inspired singing of Mrs. Pumpelly and their son, James; the obedience of the people; and the indispensable help of the Lord brought about this productive revival. Some of the visible results are 45 seekers at the altar, 101 in Sunday school the closing Sunday, 7 people received into church membership, \$75.00 love offering given to the pastor, and a \$10.00 per week raise in pastor's salary. We praise God for a good evangelist and a wonderful group of people to serve. This area, which includes the city of Bryan with the air base and College Station, with A. & M. College, presents a bright prospect for a strong church. With God's continued blessings, the prospect shall turn into a glorious reality.—Harold Carlisle, Pastor.

Handley, West Virginia—We praise God for the wonderful revival we had recently with Evangelist Russell Bowman, who preached under the anointing of the Lord each night. His soul-stirring messages brought more than thirty seekers to our altars. The last Sunday morning of the revival was a miniature replica of Pentecost, with the Holy Spirit coming on the scene in an overpowering way. While saints shouted, laughed, and cried, several seekers made their way to the altar, and Brother Bowman did not preach. The Sunday night service was also a time of victory. Instead of a love offering, Brother Bowman, at our request, took an offering for the home-mission work on our district—a total of \$70.00. Wife and I just completed our first year as pastors here, and

God has abundantly blessed. We came to the church when it was still an independent tabernacle in March, 1953. On May 29, 1953, it became a Church of the Nazarene. Our membership has increased from 27 to a total of 54. We recently broke all previous records with a Sunday-school attendance of 129. The folk are among the finest anywhere and we love and appreciate them. We are glad to testify to the saving and sanctifying power of our Lord.—John J. Hancock, Pastor.

Leverett Brothers, evangelists, write that they have an open date, June 30 to July 11, which they'd like to slate between West Virginia and Kansas; also an open date, October 27 to November 7, which they would prefer to slate between California and Indiana. Write them, 407 East Tenth Street, Lamar, Missouri.

Evangelist C. C. Coolidge writes: "We will soon close our eleventh year of evangelistic and home-mission work. This past year we held revivals in Ohio, Wisconsin, and Indiana, with scores of people praying through to old-fashioned victory. We have a few open dates this spring, which we prefer to slate in the Southwest, or between Indiana and Arizona. Write us: Coolidge Evangelistic Party, 286 South Cypress Avenue, Columbus, Ohio."

New Castle, Indiana—First Church recently closed a revival with Dr. W. M. Tidwell as evangelist. His ministry was just what was needed at this time. The daily morning Bible classes were well attended. The evening services were especially well attended and were times of spiritual uplift and harvest of souls. We also appreciated the ministry in music provided by Mr. Wayne Powell; it was a real source of inspiration.—Mrs. D. H. Torgrimson, Secretary.



My Easter Offering

In response to Christ, the living Saviour, I give \$_____ for world evangelism this Easter time.

Name _____

Address _____

Church _____

District _____

Send to: John Stockton, General Treasurer
2923 Troost Ave., Box 527
Kansas City 41, Missouri

A record crowd of 920 persons were present for the Michigan District N.Y.P.S. fifth annual fellowship dinner, held on Saturday, March 6, at Lansing. The order of the day was a short program, the dinner, then the main program. The Olivet Nazarene College Aeolian Trio, directed by Professor Danny Liddell, presented a secular-sacred musical program. Dr. Fletcher Galloway, pastor of Grand Rapids First Church, was the special speaker.—Keith St. John, District President.

Quanah, Texas—Sunday, March 14, marked the close of one of the best revivals in the history of this church. Evangelist J. D. Stafford's anointed, rugged preaching was much appreciated. Mrs. Stafford did excellent work with the children. Several souls found victory at the altar and five new members were received into church membership. We praise God.—Clinton C. Calhoun, Pastor.

Casey, Illinois—Our church was organized last August. The Lord is blessing in many ways and the church is growing nicely. We have had two good revivals with Dr. R. T. Meyers as evangelist. During March the church was blessed with a week of youth rallies with various speakers nightly. We have been enjoying special music and fine congregational singing. The work is encouraging and the pastor and his wife, Rev. and Mrs. C. K. Dillman, are working faithfully with this new holiness work where souls will be saved, sanctified, and helped in every way.—Church Reporter.

ANNOUNCEMENTS

RECOMMENDATION—This is to recommend Rev. R. E. Willis, Patoka, Illinois, who is a commissioned evangelist on our district. Brother Willis is a strong holiness preacher and holds good meetings. Let us keep him busy.—W. S. Purinton, Superintendent of Illinois District.

BORN—to Rev. and Mrs. A. D. Foster of Indianola, Iowa, a daughter, Brenda Joyce, on March 19.

—to Mr. and Mrs. James H. Williams of Plant City, Florida, a daughter, on March 19.

—to Rev. and Mrs. Ray Glenn of Kansas City, Missouri, a son, John Richard, on March 18.

—to Mr. and Mrs. Lester B. Adcock of Walnut Creek, California, a daughter, Ionia Colleen, on March 17.

—to Weldon and Roberta Sheppard Banz of Dallas, Texas, a son, Phillip Weldon, on March 16.

—to Rev. and Mrs. Luther Bohannon of Edinburg, Texas, a son, Gary Douglas, on March 11.

—to Rev. and Mrs. R. T. Albertson of Lutes Mountain, New Brunswick, Canada, a daughter, Catherine Grace, on March 2.

—to Rev. and Mrs. D. J. Aldridge of Smithton, Pennsylvania, a daughter, Charlene Gay, on February 12.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in Michigan, ill and very nervous, that God may undertake for her;

by a friend in Kansas "that I will soon get back to the Lord. I'm so miserable";

by a mother in Kansas for her son, that he may not make a tragic mistake in choosing a life's companion—he is a fine Christian and needs light from God on this;

by a friend in Michigan for a Nazarene lady, that God will touch her body and heal her—the condition is serious, but she believes God is able—also that she may find a deeper experience with God;

by a lady in Indiana, that God will undertake for her unsaved children—two of them feel called to sing for God, but have backslidden—she is the mother of six and needs special help from God to hold steady;

by a Christian brother in Georgia, that God will help him in a special way as he endeavors to teach the Bible for the glory of God;

by a mother, age sixty-nine, in California, that God will heal her of arthritis, if it be His will; also that He will undertake in a special way for the salvation of a son, forty-seven years of age,

who has suffered a stroke, but his mind is clear—she believes God is able to save him and heal him for His glory;

by a lady in Indiana, that God will help her and her husband that they may not be cheated in a business deal (they are tithers), also that she may find work;

by a Christian wife and mother, overseas, with small children, whose husband is untrue and unless God undertakes in a special way the home will be broken up.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Akron	April 28—May 2
Canada Central	May 12-14
Washington-Philadelphia	May 20-22
Florida	June 1-3
North American Indian	June 11
South Dakota	June 23-24
Canada West	July 6-9
Southwest Indiana	July 28-30
Kentucky	August 4-5
Wisconsin	August 11-13
Northwestern Illinois	August 18-19
Mississippi	September 1-3
Northeast Oklahoma	September 15-16
North Carolina	September 22-23
South Carolina	September 29-30

G. B. Williamson
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Idaho-Oregon	May 12-14
Oregon Pacific	May 19-20
Nevada-Utah	May 26-27
Northwest	June 16-18
North Dakota	June 23-24
Northeastern Indiana	July 7-9
Maritime	July 14-15
Pittsburgh	July 21-23
Missouri	August 4-6
Virginia	August 11-12
Dallas	August 18-20
Indianapolis	August 25-27
Southeast Oklahoma	September 22-23

Samuel Young
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Albany	May 5-6
Northern California	May 12-14
Washington Pacific	May 19-20
New Mexico	May 26-28
Southern California	June 2-4
Alabama	June 30—July 1
Central Ohio	July 14-16
Minnesota	July 21-22
Eastern Kentucky	July 28-29
Illinois	August 4-6
Houston	August 25-27
South Arkansas	September 8-9
North Arkansas	September 15-16
Georgia	September 22-23

D. I. Vanderpool
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

San Antonio	May 5-6
Abilene	May 12-14
Arizona	May 20-21
Los Angeles	May 26-29
Nebraska	June 2-3
Rocky Mountain	June 10-11
West Virginia	July 2-3
Colorado	July 7-8
Eastern Michigan	July 21-23
Western Ohio	July 28-30
Kansas	August 4-6
Iowa	August 11-13
Louisiana	September 1-3

Hugh C. Benner
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

British Isles:	
North	June 2-4
South	June 9-11
New England	June 22-25
New York	July 2-3
Michigan	July 14-16
Northwest Oklahoma	July 28-30
East Tennessee	August 4-5
Chicago Central	August 11-12
Northwest Indiana	August 18-20
Tennessee	August 25-27
Kansas City	September 8-10
Southwest Oklahoma	September 15-17



TARGET AREA (APRIL 30, 1954)

Pastors—April 30 is the close of the church's fiscal year. You can readily understand why our General Treasurer is anxious to receive all of the Easter Offering before that date. We know you will help us. Send your Easter offering in before April 30. Don't miss the target!

—General Stewardship Committee

DISTRICT ASSEMBLY INFORMATION

AKRON—Assembly, April 28 to May 2, at Akron Armory, Bowery and High Streets. Akron, Ohio. Entertaining pastor: Rev. Kenneth Pearsall, 560 Schiller Avenue, Akron 10, Ohio. Dr. Hardy C. Powers, presiding.

ALBANY—Assembly, May 5 and 6, at First Church of the Nazarene, 240 Main Street, Binghamton, New York. Entertaining pastor: Rev. Arthur Fallon, 66 Grand Blvd. Binghamton. Dr. Samuel Young presiding.

SAN ANTONIO—Assembly, May 5 and 6, at First Church of the Nazarene, 1418 W. Woodlawn, San Antonio, Texas. Entertaining pastor: Rev. Walls Konegay, 1737 W. Mistletoe, San Antonio. Dr. D. I. Vanderpool, presiding.

ABILENE—Assembly, May 12 to 14, at First Methodist Church, Mineral Wells, Texas. Entertaining pastor: Rev. J. E. Perryman, Box 225, Mineral Wells. Dr. D. I. Vanderpool presiding.

CANADA CENTRAL—Assembly, May 12 to 14, at First Church of the Nazarene, 92 Ottawa Street, N., Hamilton, Ontario. Entertaining pastor: Rev. R. F. Woods, 83 Ottawa St., N., Hamilton. Dr. Hardy C. Powers, presiding.

IDAHO-OREGON—Assembly, May 12 to 14, at College Church of the Nazarene Nampa, Idaho. Entertaining pastor: Rev. Eugene Stowe, 411 Ivy Street, Nampa. Dr. G. B. Williamson presiding.

NORTHERN CALIFORNIA—Assembly May 12 to 14, at Beulah Park Campgrounds, 100 Beulah Park Drive, Route 4, Santa Cruz, California. Entertaining pastor: Rev. J. Paul Alexander, 4210 Gladys Avenue, Santa Cruz. Dr. Samuel Young presiding.

EVANGELISTS' SLATES

Adams, Donald and Louise. Preacher and Singers, Box 325, Salem, Ill.

Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio Meadville, Pa. Apr. 18 to May 2

Dresden, Ohio May 4 to 16

Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Omaha, Neb. Apr. 21 to May 2

Junction City, Kans. (W.R.S.) May 31 to June 11

Applegate, Nellie. Preacher, 742 Elysian Ave., Toledo 7, Ohio

Ashcraft, Jim. 1324 So. 5th Street, Waco, Texas Waco (Peniel Miss.), Tex. ... Apr. 25 to May 2

Arcock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.

Bailey, Clayton. Box 579, Fort Dodge, Iowa Cedar Rapids, Iowa Apr. 21 to May 2

Harrisonburg, Va. May 5 to 16

Baldwin, C. R. 1124 W. Texas, Durant, Okla.

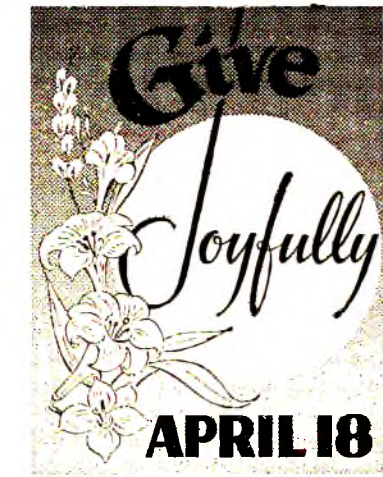
Atascadero, Calif. Apr. 25 to May 9

Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Las Animas, Colo. Apr. 13 to 25

Wray, Colo. Apr. 28 to May 9

Balsmeler, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second Street, Hutchinson, Kansas Newman Grove, Neb. Apr. 14 to 25



Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.

Grand Forks, N.D. Apr. 28 to May 9

Lisbon, N.D. May 11 to 23

Bass, M. V. 18616 Riverview, Detroit 19, Mich. Attica (Beulah), Mich. Apr. 6 to 18

Battin, Buford. 1509 Seventh St., Lubbock, Texas Tyler, Tex. Apr. 14 to 25

Fort Sumner, N.M. May 2 to 9

Beckman, Alice; and Kime, Hazel. Evangelist and Singer, 3415 Elizabeth St., Denver, Colo.

Biewer, P. P. P.O. Box 527, Bethany, Okla. Detroit, Mich. Apr. 21 to 25

St. Augustine, Fla. May 6 to 16

Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.

North Calgary, Alta., Can. ... Apr. 14 to 25

Prince Albert, Sask., Can. ... Apr. 28 to May 9

Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Avenue, Reading, Pa.

S. Portland, Me. Apr. 21 to May 2

Melrose, Mass. May 5 to 16

Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.

Circleville, Ohio Apr. 21 to May 2

Muncie (First), Ind. May 5 to 16

Bierce, Joseph. 913 Indiana St., Bicknell, Indiana Auburn, Me. Apr. 13 to 25

Trenton, N.J. Apr. 27 to May 9

Bishop, Joe. Box 47, Yukon, Okla.

Grand Saline, Tex. Apr. 28 to May 10

Wichita Falls (Central), Tex. ... May 19 to 30

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo. Garland, Tex. Apr. 21 to May 2

Peru, Ind. May 5 to 16

Boone, Ford. Evangelist, 1102 Pearl River Ave., McComb, Miss.

St. Paris, Ohio Apr. 7 to 18

Bouse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.

Blountsville, Ind. Apr. 27 to May 9

Bowman, Russell. 2400 North 4th Street, Columbus 2, Ohio

Neisoville, Ohio Apr. 21 to May 2

Glasgow, W. Va. May 4 to 16

Brannon, George. 125 N. Wheeler, Bethany, Okla. Ponca City (First), Okla. ... Apr. 21 to May 2

Ft. Wayne, Ind. May 5 to 16

Brannon, Wibur. 2201 Morehouse Ave., Elkhart, Ind.

Dallas (North Side), Tex. ... Apr. 21 to May 2

Waterloo (First), Iowa May 5 to 16

Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo 12, Ohio

Beaverton, Mich. Apr. 27 to May 9

Louisville (First), Ky. May 11 to 23

Brockmueller, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Scott City, Kans. Apr. 7 to 18

Meade, Kansas Apr. 21 to May 2

Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio

Dallas (North), Tex. Apr. 22 to May 2

Midland (First), Mich. May 12 to 23

Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.

Bedford (Valley Miss.), Ind. ... Apr. 13 to 25

Acton, Ind. Apr. 27 to May 9

Bryant, E. L. Evangelistic Party, Preacher and Singers, 361 Jones St., Columbus, Ind.

Burnett, Eddie and Ann. Box 1007, Ashland, Ky.

Trenton, Ohio Apr. 27 to May 9

Thomasville, Ga. May 12 to 23

Burton, C. C. P.O. Box 145, Somerset, Ky.

Waterloo, Ind. Apr. 20 to May 2

Muncie, Ind. May 4 to 16

Busby, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.

Scranton, Pa. Apr. 6 to 18

Glasgow, Mont. Apr. 21 to May 2

Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.

Grand Rapids, Minn. Apr. 21 to May 2

Norris, S.D. May 5 to 16

Cameron, A. Alexander. 27 Ravine St., % Mrs. Wilson Lane, Yonkers, N.Y.

Cargill, A. L. and Myrta. Box 256, Divide, Colo. Live Oak, Calif. Apr. 7 to 18

Paradise, Calif. Apr. 21 to May 2

Cargill, Porter T. 405 N.W. 1st, Bethany, Okla. Abernathy, Tex. Apr. 7 to 18

Carlton, W. E. P.O. Box 527, Kansas City 41, Mo. Okla. Apr. 14 to 25

Wakeeney, Kansas Apr. 28 to May 9

Carroll, Bob. 119 N. Flood, Norman, Oklahoma Skiatook, Okla. Apr. 20 to May 2

Blanchard, Okla. June 1 to 13

Carter, E. L. Box 608, Kincaid, Ill.

Flushing, Mich. Apr. 21 to May 2

Edgewood, Ill. May 5 to 16

Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.

Smith Center, Kans. Apr. 21 to May 2

Groves, Tex. May 5 to 16

Carter, W. A. Evangelist, 3808 W. Park St., Greenville, Texas

Burlington, N.C. Apr. 14 to 25

Nashville (Inglewood), Tenn. ... Apr. 28 to May 9

Chalfant, E. O. Evangelist, 471 S. Osborn, Kankakee, Ill.

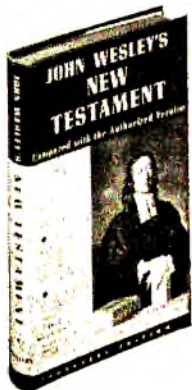
N.W. Ind. Dist. (Home Miss. Tour) Apr. 25 to May 2

Dayton, Ohio May 5 to 16

Chapman, G. H. Evangelist, Box 592, Bethany, Okla. Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Columbus, Ind. Apr. 20 to May 2

Princeton, Ind. May 5 to 16



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Clark, Eddie. 701 A Ave., E., Oskaloosa, Iowa
Clinton, Iowa Apr. 21 to May 2
Open date May 5 to 16

Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.

Conway, L. W. 1043 Columbia St., Newport, Ky.
Overland, Mo. Apr. 7 to 18
Hollywood, Md. Apr. 21 to May 2

Cook, James V. Song Evangelist, Route 1, Harrisburg, Illinois
Logan, W. Va. Apr. 12 to 18
Iberia, Mo. April 27 to May 9

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

Cope, Jacob and Mildred. Preacher and Singers, General Delivery, Cave City, Kentucky
De Ridder, La. Apr. 7 to 18

Corbett, C. T. Box 215, Kankakee, Ill.
Wayne, Mich. Apr. 21 to May 2
Pittsburgh (Sheridan), Pa. May 5 to 16

Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio
Terre Haute (First), Ind. Apr. 7 to 18
Charleston (Davis Creek), W. Va. Apr. 21 to May 2

Crawford, J. H. and Maggie. Springdale, Ark.

Durant, Okla. Apr. 13 to 25
Fayetteville (First), Ark. May 18 to 30

Crider, Jim and Janet. Singers and Musicians, 5509 S. Randolph St., Indianapolis, Ind.
Stinesville, Ind. Apr. 20 to May 2
New Albany (First), Ind. May 5 to 16

Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.

Detroit, Mich. (N.H.A. Conv.) . Apr. 20 to 25
Linden (Argentine), Mich. . Apr. 27 to May 9

Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.

Oakland, Md. Apr. 21 to May 2
Coatesville, Pa. May 5 to 16

Darnell, H. E. P.O. Box 929, Vivian, La.
Minden, La. Apr. 21 to May 2
New Albany (First), Ind. May 5 to 16

Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
McConnelsville, Ohio Apr. 20 to May 2

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

Jackson, Ga. Apr. 21 to May 2
Thomaston, Ga. May 6 to 16

Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio

Davis, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Vivian, La. Apr. 13 to 18
Cleveland, Tenn. Apr. 29 to May 9

DeBord, Clifton. Box 881, Ashland, Ky.
Stinesville, Ind. Apr. 20 to May 2
Noblesville, Ind. May 4 to 16

DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
Pasadena (First), Calif. Apr. 21 to May 2
San Luis Obispo, Calif. May 4 to 9

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Phoenix (Alzona Park), Ariz. . Apr. 14 to 25
Trinidad, Colo. Apr. 29 to May 9

Dickerson, L. H. Evangelist, Box 662, Bethany, Okla.

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
Cleveland (West Side), Ohio . Apr. 14 to 25

Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne Street, Alexandria, Ind.
Geneva, Ind. Apr. 18 to May 2
Monticello, Ind. May 4 to 16

Dunn, T. P. 318 East 7th St., Hastings, Neb.
Marsing, Idaho Apr. 7 to 18
Open date Apr. 21 to May 2

Eastman, H. T., and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
Sylvia (Pleasant Hill), Kans. . Apr. 14 to 25
Stafford, Kans. Apr. 28 to May 9

Edwards, L. T. Evangelist, P.O. Box 110, Lowell, Oregon
Valley City, N.D. Apr. 7 to 18
Oakridge, Ore. Apr. 25 to May 9

Eisea, Clouce. Evangelist, Box 18, Van Buren, Ohio
Deep Run, Ohio Apr. 20 to May 2
Rockford, Ohio May 4 to 23

Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
Fairbury, Neb. Apr. 14 to 25
Kalamazoo, Mich. Apr. 28 to May 9

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

Sunnyslope, Ariz. Apr. 21 to May 2
St. Louis (Goodfellow), Mo. . . May 9 to 16

Everist, Gerald W. Evangelist, P.O. Box 921, Tarkana, Texas

Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
Galion, Ohio Apr. 11 to 18
Memphis, Tenn. Apr. 21 through May

Felter, H. J. Box 86, Leesburg, N.J.
Portsmouth, Va. Apr. 14 to 25
Amsterdam, N.Y. Apr. 28 to May 1

Ferguson, Edw. R. and Alma. Preacher and Singers, 920 21st St., Orlando, Fla.
Newark, Del. Apr. 21 to May 2
West Grove, Pa. May 5 to 16

Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.

Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W. Va.

Moundsville, W. Va. Apr. 25 to May 9
Dist. Assembly May 10 to 23

Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Roxana, Ill. Apr. 21 to May 2
Dodge City, Kansas (Hol. Conv.) . May 4 to 7

Finger, Maurice and Naomi. Preacher and Singer, 922½ Wyoming St., Allentown, Pa.

Hagerstown, Md. Apr. 21 to May 2
Northampton, Pa. May 5 to 16

Fisher, C. William. P.O. Box 527, Kansas City 41, Mo.
San Francisco (First), Calif. . Apr. 21 to May 2
Tucson (First), Arizona May 5 to 16

Fitch, James S. Evangelist, 1382 Myrtle Ave., Cincinnati 6, Ohio
Covington, Ky. Apr. 13 to 25

Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
Beverly, Ohio Apr. 20 to May 2
Clinton, Ind. May 4 to 23

Fowler, Thomas S. Evangelist, Box 127, Hawthorn, Pa.

Sligo, Pa. Apr. 20 to May 2
New Kensington, Pa. May 4 to 16

Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa.
Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio

Gardner, Earl and Pearl. Preacher and Singers, 302 W. Adams St., Muncie, Ind.
Muncie (Mayfield), Ind. Apr. 6 to 18
Hastings, Mich. Apr. 20 to May 2

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
El Verono, Calif. Apr. 21 to May 2

Ereston, Iowa May 12 to 23

Geren, Ray N. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Gillespie, George M. 934 Harrison St., Elkhart, Ind.
Boise (First), Idaho Apr. 13 to 25

Gillespie, Sherman and Elsie. Song Evangelists, Farnland, Ind.

Gilliam, Harold P. Evangelist, Route 1, Woodland, Wash.
Colville, Wash. Apr. 14 to 25
Richland, Wash. Apr. 28 to May 1

Glover, E. M. Evangelist, Coffeyville, Kansas
Cosmos, Minn. Apr. 7 to 18

Godfrey, Laura. Song Evangelist, 797 N. Wilson, Pasadena 7, Calif.
Stockton, Calif. Apr. 7 to 18
Corona, Calif. May 5 to 16

Gordon, Maurice F. 2417 "C" St., Selma, Calif.
Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Mo.

Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
Emporia, Kans. Apr. 14 to 25
Pawhuska, Okla. Apr. 28 to May 9

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

Gary (First), Ind. Apr. 12 to 18
Canton (First), Ill. Apr. 21 to May 2

Greene, Bernard. Evangelist, 314 E. Hanna Street, Greencastle, Ind.
Spring Valley, N.Y. Apr. 14 to 25
Open date in May

Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa
La Porte, Ind. Apr. 20 to May 2
Detroit (Trinity), Mich. May 5 to 16

Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.

Griffith, Glenn. 1304 Schley St., Nampa, Idaho
Groves Sisters. Singers and Chalk Artist, Bruceton Mills, W. Va.

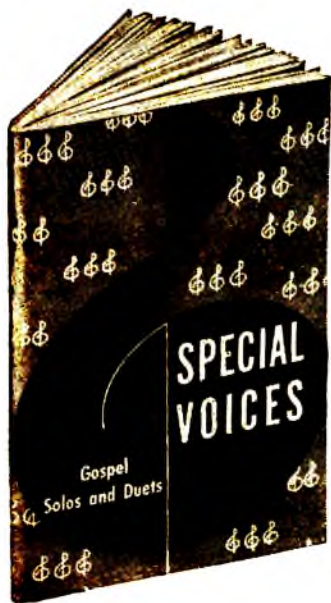
Grubbs, R. D. 1215 Highway Ave., Covington, Ky.
Cincinnati (Carthage), Ohio . . Apr. 4 to 18

Bamberg, S.C. Apr. 27 to May 1

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
Ironton, Ohio May 2 to 1
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Durant, Okla. Apr. 28 to May 9
- Hamilton, Jack and Wilma. Box 172, Hays, Kansas
Blackwell (First), Okla. Apr. 14 to 25
El Dorado, Kans. Apr. 28 to May 9
- Hankins, A. K., and Wife. Preacher and Singers,
210½ S.E. 4th St., Evansville, Ind.
- Harding, Mrs. Maridel. Evangelist, 803 N. Briggs,
Hastings, Neb.
- Harding, U. E., and Wife. Preacher and Singer,
332 Monterey Rd., South Pasadena, Calif.
- Harley, C. H. Evangelist, Burbank, Ohio
North Baltimore, Ohio Apr. 6 to 25
Clyde, Ohio Apr. 27 to May 9
- Harmonettes, Iva Tate and Betty Brown. Singers
and Musicians, 138 South Franklin Street, Dela-
ware, Ohio
- Harrington, Wm. N. Route 5, Box 666, Gaines-
ville, Fla.
Huntsville, Ala. Apr. 19 to May 2
E. Gadsden, Ala. May 3 to 16
- Harris, Kenneth J. Singing Artist, 432½ Freder-
ick St., Huntington, Ind.
- Harrison, Ray W. Evangelist, 506 B St., Hillside
Park, Milwaukee, Ore.
Grants Pass, Ore. Apr. 14 to 25
Springfield, Ore. Apr. 28 to May 9
- Harrold, John W. Box 309, Red Key, Ind.
Waukesha, Wis. Apr. 20 to May 2
Lakewood, Ohio May 4 to 16
- Hart, H. J. Evangelist, Rt. 1, Owasso, Oklahoma
Collinsville, Okla. Apr. 21 to 18
Wichita Falls (First), Tex. May 19 to 30
- Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
- Henbest, C. L. Box 345, Rogers, Ark.
Sulphur Springs, Tex. Apr. 7 to 18
McKinney, Tex. Apr. 22 to May 2
- Henck, Nelson H. 714 Campbell St., Williamsport,
Pa.
Deep Water, N.J. Apr. 20 to May 2
Bangor, Pa. May 4 to 16
- Hendrick, Doris V. Evangelist, 336 North St., Bad
Axe, Mich.
Bay City, Mich. June 14 to 20
- Henriksen, G. W. Evangelist, P.O. Box 527, Kan-
sas City 41, Mo.
Grand Blanc, Mich. Apr. 7 to 18
Richfield, Mich. Apr. 21 to May 2
- Henry, J. W. Evangelist, 934 W. Hays Ave., Ban-
ning, Calif.
- Henson, J. C. Bethany, Okla.
Pickford, Mich. Apr. 20 to May 2
Chicago Central Dist. Tour May 4 to 20
- Higgins, Charles A. Evangelist, 1702 Pecos St.,
Las Cruces, New Mexico
El Paso (Valley), Tex. Apr. 20 to May 2
- Hodge, W. M. Evangelist, Science Hill, Kentucky
Attica, Ind. Apr. 12 to 25
- Hodgson, R. E. Evangelist, 110 N. Mueller, Beth-
any, Okla.
- Hoke, J. D. and Helen (Peters). Evangelists and
Singers, 525 W. Green, Virden, Illinois
- Holman, Jimmie. Evangelist, P.O. Box 527, Kan-
sas City 41, Mo.
Steele, Mo. Apr. 28 to May 9
Dallas (Hampton Place), Tex. May 13 to 23
- Holsa Evangelistic Party. 5332 Summer Ave.,
Ashtabula, Ohio
Mannington, W. Va. Apr. 21 to May 2
Flint, Mich. May 5 to 16
- Holstein, C. V. Evangelist, 432 W. Walnut St.,
Kalamazoo, Mich.
Howell, Mich. Apr. 13 to 25
Reading, Mich. May 4 to 16
- Hooker, H. H. Box 181, Gardendale, Ala.
- Longmont, Colo. Apr. 21 to May 2
Open date May 5 to 16
- Hoot, G. W. and Pearl Moser. Evangelist and
Musicians, Winona Lake, Ind.
Ludington, Mich. Apr. 14 to 25
Lancaster, Pa. Apr. 28 to May 9
- Huffman, H. B. Box 25, Onego, W. Va.
Charleston (Springhill), W. Va.
. Apr. 20 to May 9
Bell, W. Va. May 11 to June 6
- Hughes, Guthrie H. Evangelist, Greenfield, Indiana
Summersville, Ky. Apr. 21 to May 2
Frankfort (S. Side), Ind. May 12 to 23
- Huig, R. L. Evangelist, 36 South Grand Avenue,
Ft. Thomas, Ky.
- Izenberg Evangelistic Party. Artist-Evangelist and
Singers, Box 388, New Cumberland, Pa.
Easton, Md. Apr. 7 to 18
Urbidge, Mass. Apr. 21 to May 7
- Jackson, R. V. 308 N. Penfield St., Rantoul, Ill.
Paris, Ill. Apr. 21 to May 2
E. Gary, Ind. May 26 to June 6
- Jantz, Calvin and Marjorie. Singers and Musi-
cians, P.O. Box 527, Kansas City 41, Mo.
Hutchinson (First), Kans. Apr. 21 to May 2
Ottawa, Kans. May 5 to 16
- Jarvis Family, The. Singers and Musicians, South
Oaks Ave., Mishawaka, Ind.
- Jenkins, Gerald and Donna Lou. Singers, P.O.
Box 527, Kansas City 41, Mo.
Roxana, Ill. Apr. 21 to May 2
East St. Louis (First), Ill. May 12 to 23
- Jerrett, Howard W. 630 W. Hazelhurst, Ferndale
20, Mich.
Old Town, Me. Apr. 11 to 25
- Johnson, Andrew. Wilmore, Kentucky
Salem, Ill. Apr. 11 to 18
- Johnson, K. F. Evangelist, P.O. Box 527, Kansas
City 41, Mo.
Warwick, Ohio Apr. 6 to 18
Johnson, Kansas Apr. 21 to May 2
- Johnson, Spencer. Box 11, Vivian, La.
Dayton (Edgemont), Ohio Apr. 14 to 25
Iowa Dist. N.Y.P.S. Tour Apr. 26 to May 26
- Jones, A. K. 519 Commercial, Danville, Ill.
Albia, Iowa Apr. 20 to May 2
Corona, Calif. May 5 to 16
- Jones, Claude W. Evangelist, 9 Elm, Wallaston 70,
Mass.
Westminster, Md. Apr. 14 to 25
Allentown, Pa. Apr. 27 to May 2
- Jones, Lum. Ada, Okla.
Clinton, Ill. Apr. 20 to May 2
Akron, Ohio May 5 to 16
- Keller-York Party, The. Singers and Musicians,
Box 256, Seelyville, Ind.
Charleston (Davis Creek), W. Va.
. Apr. 21 to May 2
Greenfield, Ind. May 5 to 16
- Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Rock Hill (West Main), S.C. Apr. 7 to 18
Pekin (First), Ill. May 4 to 16
- Kruse, Carl H., and Wife. Evangelist and Singer,
503 Redmond, Bethany, Okla.
Okla. City (Crown Hghts.), Okla. Apr. 14 to 25
Port Arthur (Grace), Tex. Apr. 27 to May 9
- Kuykendall, P. W. Box 978, Hendersonville, N.C.
Hurricane, W. Va. Apr. 18 to 25
Berry, Ala. May 2 to 9
- Langford, J. V. Evangelist, 808 N. College St.,
Bethany, Okla.
Broadview, N.M. Apr. 6 to 18
- Lanterman, R. S. 4405 48th Ave., Red Deer,
Alberta, Canada
- 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.
Columbus, Kans. Apr. 21 to May 2
Lincoln (North), Neb. May 5 to 16
- Lee, Mason. 217 Division St., Huntington 2, W. Va.
Garrett, Ind. Apr. 20 to May 2
Kokomo, Ind. May 11 to 23
- Leverett Brothers. Preacher and Singers, 706 N.
Broadway, Lamar, Mo.
Chase, Kans. Apr. 14 to 25
Mt. Vernon, Ill. Apr. 28 to May 9
- Lewis, Albert H. and Rachel. Preacher and Singers,
106 Warrington Road, Syracuse 5, New York
Wellington, Ohio Apr. 21 to May 2
Cumberland (Bethel), Md. May 5 to 16
- Lewis, Ellis. 206 N. Donald, Bethany, Okla.
Berkeley, Calif. May 19 to 30
Kennett, Mo. June 6 to 13
- Lewis, Roy R. Route 1, Albany, Ind.
Indianapolis (Eastside), Ind. Apr. 6 to 18
- Lindley, R. F., and Wife. Evangelist and Singers,
P.O. Box 527, Kansas City 41, Mo.
Mena, Ark. Apr. 7 to 18
Lamont, Calif. Apr. 23 to May 2
- Lipker, Charles H. Route 4, Marion, Ohio
Cincinnati (Springdale), Ohio
. Apr. 21 to May 2
Hillsboro, Ohio May 5 to 16
- Little, H. C. 1338½ Hunter Ave., Columbus, Ohio
Utica, Ohio Apr. 20 to May 2
Bellevue, Ohio May 4 to 16
- Lush, Ronald J. Song Evangelist, P.O. Box 527,
Kansas City 41, Mo.
- Lutz, Louis K. Evangelist, 4410 Acherman Blvd.,
Dayton 9, Ohio
Bowling Green, Ind. Apr. 6 to 18
- MacAllen, L. J. and Mary E. Evangelists and Ar-
tist, 27 W. Falls St., New Castle, Pa.
Zelienople, Pa. Apr. 13 to 25
Mahoningtown, Pa. Apr. 26 to May 2
- Mackey Evangelistic Party, D. D. Preacher and
Musicians, P.O. Box 113, Bethany, Okla.
- Markham, Walter. 408 S. Cottage Ave., Porterville,
Calif.
- Martin, Paul. Evangelist, P.O. Box 527, Kansas
City 41, Mo.
Montrose, Colo. Apr. 8 to 18
Owensboro, Ky. Apr. 22 to 30
- Martin, Sammie. Evangelist, Box 24, % Trevecca
Nazarene College, Nashville, Tenn.
- Matthews, L. B. 2105 Natchez Trace, Nashville 12,
Tenn.
Decherd (Warren's Chapel), Tenn.
. Apr. 21 to May 2
Winchester, Tenn. May 5 to 16
- McCollom, Russel R., and Wife. Evangelist and
Singers, 624 S. Knight, Wichita, Kansas
- McDowell, Mrs. Doris. Evangelist, 948 Fifth St.,
Apt. H, Santa Monica, California
Laurel, Del. Apr. 21 to May 2
Wash.-Phil. Dist. (N.Y.P.S. Conv.) May 6 & 7
- McGuire, Paul A., and Wife. Preacher and Singers,
P.O. Box 14, Hamonton, Calif.
Barstow, Calif. Apr. 14 to 25
- McKinley, Pauline. Song Evangelist, P.O. Box 201,
Greensburg, Ind.
- McNatt, J. A. Evangelist, P.O. Box 527, Kansas
City 41, Mo.
Clovis, N.M. Apr. 14 to 25
Home Apr. 28 to May 10

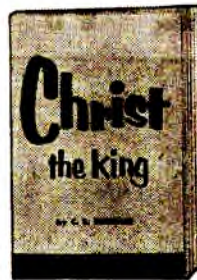
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Meadows, Miss Naomi F. Evangelist, 2510 Hudson Ave., Norwood 12, Ohio

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.

Duncan, Okla. Apr. 21 to May 2
La Junta, Colo. May 5 to 16

Messer, Haley, P.O. Box 527, Kansas City 41, Mo.
Borger, Tex. Apr. 14 to 25
Elkhart, Kans. Apr. 28 to May 9

Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.

Michael, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware Street, Mt. Gilead, Ohio

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.

Butler, Pa. Apr. 21 to May 2
Du Bois, Pa. May 5 to 16

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware Street, Mt. Gilead, Ohio

Live Oak, Fla. Apr. 20 to May 2
Romney, W. Va. May 4 to 16

Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.

Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.

Findlay (First), Ohio Apr. 14 to 25
Fostoria (First), Ohio .. Apr. 28 to May 9

Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.

Fredericktown, Mo. Apr. 14 to 25
Dexter, Mo. Apr. 28 to May 9

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

Garden City, Kans. Apr. 20 to May 2
Denison, Tex. May 5 to 16

Mingledorff, O. C. P.O. Box 43, Douglas, Ga.

Bainbridge, Ga. Apr. 8 to 18

Mitchell, Clint and Barbara. Preacher and Singers, Rt. 1, Box 70, Ava, Mo.

Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 93, Ridgway, Pa.

Homer City, Pa. Apr. 7 to 18

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.

Moore, Myrtle C.; Duke, Lorraine M. 10802 63rd Ave., Edmonton, Alberta, Canada

Miles City, Mont. Apr. 6 to 18
Fairview, Mont. Apr. 19 to May 2

Mooshian, C. Helen. P.O. Box 527, Kansas City 41, Mo.

Murphy, B. W. 2952 4th Ave., Huntington 2, W. Va.

Maryville (First), Tenn. .. Apr. 14 to 25
Point Pleasant, W. Va. .. Apr. 28 to May 9

Musical Messengers. % Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.

Myers, J. T. 502 Lafayette St., Danville, Ill.

Boswell, Ind. Apr. 14 to 25
El Paso, Ill. Apr. 28 to May 9

Neely, B. F. 111 N. Beaver, Bethany, Okla.

Nelson, Charles Ed. and Normadene. Preacher and Singer, 208 N. 6th, Rogers, Ark.

Larned, Kans. Apr. 21 to May 2
Seminole, Okla. (Sal. Army) May 19 to 30

Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.

New Cumberland, W.Va. Apr. 5 to 16
Zanesville (North), Ohio May 5 to 16

Norton, Joe. Box 143, Hamlin, Texas

El Paso (Valley), Tex. Apr. 21 to May 2
Abilene Dist. Assembly May 10 to 13

Parrott, A. L. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Ft. Worth (First), Tex. Apr. 14 to 25
Lansdale, Pa. Apr. 28 to May 9

Patrone, D. E. Evangelist, 224 Liberty St., Painesville, Ohio

Pontiac, Mich. Apr. 13 to 25
Akron Dist. Assembly Apr. 28 to May 2

Patterson, Walter. Route 3, Waurika, Oklahoma

Midwest City, Okla. Apr. 25 to May 2
Waurika, Okla. May 9 to 16

Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wellsville, Ohio

Akron Dist. Assembly Apr. 28 to May 2
Alvin, Tex. May 6 to 16

Payne, L. M. 509 N.W. Main St., Bethany, Okla.

Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.

Goodlettsville, Tenn. Apr. 21 to May 1
Missouri Dist. (Home Miss.) May 5 to 22

Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.

Muncie, Ind. Apr. 14 to 25
Ft. Smith (Central), Ark. Apr. 28 to May 9

Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill.

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.

Muncie (South Side), Ind. .. Apr. 28 to May 9
Greensburg, Ky. May 12 to 23

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.

Corydon, Ind. (Meth.) Apr. 21 to May 2
Elmira, New York May 5 to 16

Prosperi, Dominick, and Wife. % Olivet Nazarene College, Box 302, Kankakee, Ill.

Pults, Bertha. P.O. Box 527, Kansas City 41, Mo.

Springfield, Mo. Apr. 7 to 18
Clinton, Mo. Apr. 20 to May 2

Pumpelly, Paul. Evangelist, 1705 Henry St., Pineville, La.

Effie (Riverside), La. Apr. 21 to May 2
La. Dist. Home Miss. May 9 to 23

Purkhiser, H. G. 214 Grandview Ave. N.W., Canton 8, Ohio

Columbiana, Ohio Apr. 7 to 18
Richmond Hill, N.Y. Apr. 21 to 25

Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.

Washington (First), D.C. Apr. 21 to May 2
N.E. Okla. Dist. Tour May 5 to 16

Quillin, Helen M. Song Evangelist, Box 156, Syracuse, Ohio

Raker, W. C. Astoria, Ill.

Ray, Jonathan E. Evangelist, 321 S.W. 24th, Oklahoma City, Okla.

Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.

Peabody, Mass. Apr. 21 to May 2
Kingston, Ont., Can. May 12 to 23

Reasoner, Miss Eleanore. Song Evangelist 109 Maple Row, Elkhart, Ind.

Reed, Fred W. Evangelist, 612 S. 26th St., Billings, Mont.

Kalispell, Mont. Apr. 18 to May 2

Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 4, Okla.

Rice, Ralph. 444 N. Blaine, Bradley, Ill.

Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.

Waverly, N.Y. Apr. 20 to May 2
Bath, N.Y. May 4 to 16

Richardson, Harold S. and Flossie. Preacher and Singers, R.R. 4, Muncie, Ind.

Sistersville, W.Va. Apr. 6 to 18

Ridings, E. Paul. Evangelist, 708 N. College, Bethany, Okla.

Garber, Okla. Apr. 18 to 25

Riepe, Alden, and Wife. Evangelist and Singers, 1016 Alexandria Pike, Fort Thomas, Ky.

Ripper, Loraine M.; Markey, Berniece. Preachers and Singers, 3917 West 29th Ave., Denver, Colo.

Denver (Fruitdale), Colo. .. Apr. 18 to May 2

Robbins, James. 1817 F Street, Bedford, Indiana

Mt. Vernon, Ind. Apr. 11 to 25
Bedford (Eastside), Ind. .. Apr. 27 to May 9

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.

Masontown, W.Va. Apr. 20 to May 2
Man, W.Va. May 4 to 16

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

College Corner, Ohio Apr. 13 to 25
Freetown, Ind. Apr. 27 to May 9

Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.

Indiana, Pa. (Camp) June 15 to 20
Wilmington, N.Y. (Camp) .. June 22 to July 4

Round, Ralph B. Evangelist, Dubois Route, Riverton, Wyoming

Royce, C. E. Villa Nova, St. Marys, Ohio

Runyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.

Rushing Family. Singers and Musicians, King City, Mo.

Alliance, Ohio Apr. 19 to 25
Indianapolis (North Side), Ind. Apr. 26 to May 2

Rushing-Drye Party. Preacher and Singers, P.O. Box 1, Coffeyville, Kansas

Sturgis, Mich. Apr. 14 to 25

Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Missouri

Rutherford, Robert. Evangelist, 906 23rd St., Orlando, Florida

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SERVICEMEN'S CORNER

CHAPLAIN James Morris reports for his work in December from Korea: "Since October I have been the project officer for this organization in the Christmas activities phase of the Armed Forces Aid to Korea program. It was my privilege to assist our battalions and companies in planning and conducting parties for church groups, schools, orphanages, and village neighborhoods. The companies of our organization sponsored 26 activities. They entertained a total of 8,825 children and adults in military, school, and orphanage compounds. Our units distributed approximately 6,945 pounds of clothing. An estimated value of the gifts presented besides the bundles of clothing was the sum of \$3,012.00. The total amount of cash spent from voluntary soldier contributions was the sum of \$3,267.00. This money was used for the purchase of gifts, food, and party decorations. In one company, a pageant of the Christmas story was presented by the enlisted men. As the men, appropriately costumed, acted out the scenes of worship and adoration at the manger, a Korean army captain read the scripture story in his native tongue. Over 150 children were present. Many of these boys and girls no doubt heard the story of the Saviour's birth for the first time.

"The general purpose of my ministry this month was threefold: first, to present the story and the spiritual significance of the Advent season; second, to help our men to apply the Christmas message to their own lives by a personal acceptance of Christ, and to give expression to His love by generously sharing with the needy about us; third, to help our men to enjoy the Christmas season even though they are separated from their home and loved ones. This has been a good month. The Lord has helped us in a great measure to realize these objectives."

INFLUENCE:

*Our lives are made of snatches
We gather here and there;
From each of our companions
We take a little share.*

—F. C. NICHOLSON

NAZARENE SERVICE MEN'S COMMISSION
St. Louis DIRECTOR

- Schriber, George R. Evangelist, 230 South Rosemead Pasadena 10, Calif.
So. California Apr. and May
- Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Dayton, Ohio May 5 to 16
- Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.
London, Ont., Can. Apr. 14 to 25
Fredericton N.B., Can. May 2 to 16
- Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
Chicago (Austln), Ill. Apr. 4 to 18
Jamestown, N. Dak. Apr. 22 to May 2
- Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
Kingston, Mich. Apr. 22 to May 2
- Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Tifton, Ga. Apr. 11 to 25
Opportunity, Wash. May 12 to 23
- Shaw, L. E. Evangelist, 503 S. Ohio, Cherokee, Oklahoma
Canby, Minn. Apr. 20 to May 2
Alma, Ark. May 5 to 16
- Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
W.Va. Dist. Tour Apr. 21 to May 9
Albany Dist. Tour May 13 to 23
- Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich.
Clarksville, Ind. Apr. 7 to 18
Lansburg, Mich. Apr. 20 to May 2
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Clinton, Ill. Apr. 20 to May 2
Bennington, Ind. (M.E.) May 5 to 16
- Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Mystic, Iowa Apr. 14 to 25
Carrier Mills, Ill. Apr. 28 to May 9
- Smith, Bernie. Box 145, Harrisburg, Ill.
Lansing, Mich. Apr. 28 to May 9
Midland, Mich. May 12 to 23
- Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio
Chattanooga (Avon Park), Tenn. Apr. 7 to 18
Newark, Ohio Apr. 21 to May 2
- Smith, Charles Hastings. 622 Center St., Conway, Arkansas
Chanute, Kans. Apr. 21 to May 2
Little Rock (First), Ark. May 9 to 23
- Smith, Eugene and LaNora. Song Evangelists, Winsboro S.C.
Miami (Central), Fla. Apr. 21 to May 2
Glasgow, W.Va. May 5 to 16
- Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
Kingman, Kans. Apr. 21 to May 2
Hutchinson (Westside), Kans. May 5 to 16
- Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.
Snow, Loy. R.F.D. 1, Bedford, Ind.
Newcastle (South Side), Ind. Apr. 12 to 25
Andersonville, Ind. Apr. 26 to May 9
- South, J. W. Evangelist, 2422 E. St. Vrain, Colorado Springs, Colo.
Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
Stafford, Daniel. Box 254, Vivian, La.
Pauls Valley, Okla. Apr. 22 to May 2
La Junta, Colo. May 5 to 16
- Stafford, J. D. P.O. Box 97, Vivian, La.
Martinsville, Ind. Apr. 9 to 18
Miami (Central), Fla. Apr. 21 to May 2
- Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
Sidney, Ohio April 13 to 25
Lanmore, N.D. Apr. 27 to May 9
- Starnes, Earl. 1317 Keller St., Evansville, Ind.
Spencer (First), W.Va. Apr. 20 to May 2
Pineville (First), La. May 5 to 17
- Stevenson, Edward and Lydia. Singers and Musicians, 154-B, Cuba, Ill.
Bloomington (First), Ill. Apr. 6 to 18
- Stone, Grant and Wife. Singers and Musicians, Route 1, Vanceburg, Ky.
Strack, W. J. Box 215, New Lyme, Ohio
Washington (Second), Pa. Apr. 13 to 25
Wolcott, Vermont May 4 to 16
- Susuras, Nick. Evangelist, 30 West 12th Ave., Denver, Colo.
Sweeten, Howard W. Ashley, Ill.
Tulsa, Okla. Apr. 13 to 24
Hot Springs, Ark. Apr. 25 to May 9
- Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas
Elk City, Kans. Apr. 20 to May 2
Eureka, Kans. May 4 to 16
- Tarvin, E. C. California, Ky.
Taylor, E. E. 208 W. Martin, East Palestine, Ohio
Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Miami, Okla. Apr. 21 to May 2
- Teare, Latan E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Newton, Iowa May 5 to 16
Duluth, Minn. May 19 to 30
- Terrill, Charles and Virginia. Song Evangelists, 105 Robbins Court, Richmond, Kentucky
Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
Wooster, Ohio Apr. 21 to May 2
Athens, Ohio May 5 to 16
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
Cabot (Russell Chapel), Ark. Apr. 7 to 18
Bradleyville, Mo. Apr. 28 to May 9
- Toney, C. E. 945 Disston St., St. Petersburg, Fla.
Crowley (First), La. Apr. 7 to 18
Harmony, Ga. May 12 to 23
- Turner, Roy, and Wife. Preacher and Singers, Rt. 1, Bradford, Ky.
Van Slyke, D. C. 508 16th Ave., S., Nampa, Idaho
Calgary (South), Alta., Can. Apr. 21 to May 9
Canada West Dist. May 10 to June 27
- Voik, Harold L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Coschocton (First), Ohio Apr. 20 to May 2
Columbus (Warren Ave.), Ohio May 4 to 16
- Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
Greenfield, Ohio Apr. 20 to May 2
Walbridge, Ohio May 7 to 16
- Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
Maryville (First), Tenn. Apr. 14 to 25
St. Louis (Wellston), Mo. Apr. 28 to May 9
- Walker, Lawrence and Lavona, 223 Ray Ave., N.W., New Philadelphia, Ohio
Dellroy, Ohio Apr. 14 to 25
Newark (East Side), Ohio May 5 to 16
- Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.
El Monte, Calif. Apr. 7 to 18
Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
Macomb, Ill. Apr. 13 to 25
Ellisville, Ill. Apr. 27 to May 9
- Weagley, Charles W., and Wife. Evangelist and Singers 312 Brad St., Waukesha, Wis.
Blueford, Ill. May 2 to 16
- Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
Oakville (Luray), Ind. Apr. 13 to 18
Middletown, Ohio Apr. 21 to May 2
- Weiss, A. G. Evangelist, 3838 10th Street, Des Moines, Iowa
Bloomfield, Iowa Apr. 14 to 25
Ephrata, Wash. Apr. 28 to May 9
- Whistler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
White, I. W. Evangelist, 614 E. Minnesota St., Indianapolis, Ind.
White, W. T. Evangelist, Kellogg, Idaho
Arkansas City, Kans. Apr. 14 to 25
- Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.
Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
- Wiggs, W. Frank. Evangelist, Corner E. Nettleton and Sycamore Ave., Jonesboro, Ark.
Bentonville, Ark. Apr. 13 to 25
Beacon, N.Y. May 4 to 16
- Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
Washington (First), D.C. Apr. 21 to May 2
Frankfort (First), Ky. May 5 to 16
- Williams, Perry M. Evangelist, 808 North 30th St., Boise, Idaho
Willis, Harold J. and Mae. Preachers and Children's Worker, P.O. Box 527, Kansas City 41, Mo.
Red Bluff, Calif. Apr. 21 to May 2
Phoenix, Ariz. May 6 to 16
- Willison, Otto R. 800 S. Oak, Holdenville, Okla.
Springfield (First), Mo. Apr. 21 to May 2
Harmon, Okla. May 5 to 16
- Wilson, Matthew V. 108 Pearl St., Pottersville, Mich.
Smithton, Pa. Apr. 27 to May 9
New Galilee, Pa. May 12 to 23
- Winland, C. B. R.D. 5 Mt. Vernon, Ohio
Wood, Eugene. Evangelist, 212 S. Liggett St., Bakersfield, Calif.
Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
Waynesburg, Pa. Apr. 21 to May 2
Sandusky, Ohio May 5 to 16
- Woolman, J. L. 223 N. Hammond, Bethany, Okla.
Lake Charles, La. Apr. 21 to May 2
Noble, Okla. May 4 to 16
- Wooten, B. H. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Selma, Calif. Apr. 21 to May 2
Butte, Mont. May 5 to 16
- Worley, Joe D., Song Evangelist, 266 N. Vasseur Ave., Bradley, Ill.
Galesburg (First), Ill. Apr. 6 to 18
Pueblo (First), Colo. Apr. 28 to May 9
- Wynkoop, Ralph C. Preacher and Singer, 6120 S.E. Knapp, Portland 6, Ore.
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
Cedar Falls, Iowa Apr. 6 to 18
Kendallville, Ind. Apr. 20 to May 2
- Zachary, O. F. 504 S. Lake St., Aurora, Ill.

Chester Kemper
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April 14, 1954

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FOR WORLD MISSIONS

For the fiscal year 1952-53 the Church of the Nazarene gave \$2,345,592.17 for WORLD EVANGELISM (General Budget and missionary specials). Of this amount 85.59 per cent went for world missions as follows: foreign missions, \$1,658,932.29; overseas home missions in Alaska, Hawaii, Australia, New Zealand, European S. Africa, and Panama City, \$142,472.37; domestic home missions and general services, including our work among the colored people in the U.S., the Chinese on the West Coast, and our radio broadcasts (English and Spanish), \$206,110.42.



EASTER OFFERING - APRIL 18