

Palm Sunday in Trinidad

General Superintendent Vanderpool

WE DROVE from the Bible Training College and missionary headquarters in Santa Cruz Valley eight miles into Port of Spain, where the people were gathering by the hundreds for Palm Sunday services in St. James Church of the Nazarene.

The Millers, Harmons, and Sayeses had everything in readiness for a great day. The new church which had been officially opened on March 14 by the Colonial Secretary of Trinidad was large, clean, and airy with seating capacity of over five hundred. The front of the church was decorated with palms, ferns, poinsettias, lilies, and twelve other kinds of flowers which grow so profusely on the island. All had been brought in loving memory of Christ's triumphant march into Jerusalem nearly two thousand years ago.

During the Sunday-school hour there were about five hundred present. I looked into one department which occupies a room twelve by twenty feet. There were 180 little folk "jammed" together. They sang with such enthusiasm that they al-

most upset the singing in the main auditorium.

Following the Sunday school a baptismal service was conducted in which nineteen were baptized, and twenty adults were taken into full membership as well as forty-two received on probation.

The afternoon service was attended by representatives from nine different outlying stations. These stood to be counted and made some contribution to the service either by reading scripture, singing a song, or giving a reading.

This large, new church was dedicated amid the shouts of grateful people. Between five and six hundred heard my afternoon message.

The evening service was blessed of God in a special way. The church was crowded. After a great song service, praise meeting, and an evangelistic message, over twenty were at the altar seeking the Lord, most of whom seemed to be happy finders. We got back to headquarters and to a good bed feeling that Palm Sunday in Trinidad had been a full day, but a great day.

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

NEWS IN BRIEF

District Superintendent Arthur C. Morgan sends word: "Northwest Indiana District had 8,473 in Sunday school on Easter Sunday. Rev. Robert Ross, chairman of church school board, is leading the district in a contest, 'Working Toward Graduation,' from April 18 to June 13. The plan is for every school to graduate to the class higher, with the hope that the district will graduate to the six-thousand class. Last year's average was 5,050. We are starting work now toward having 10,000 in Sunday school next Easter."

Telegram received from Mr. Wilson, one of our Nazarene lay workers in the Canal Zone: "One hundred ten in Canal Zone church on Easter. Substantial Easter offering for missions. Church growing and thriving."

Rev. J. P. Murray has resigned as pastor of the church in London, Ontario, to accept a call to pastor the church in Abbotsford, British Columbia.

Pastor W. H. Gentry sends word from Hendersonville, North Carolina: "Our church closed, on April 18, one of the greatest revivals in its history, with Evangelist C. C. Burton. Many souls found God, and others sanctified wholly, with not one barren altar service. Closed in a blaze of glory, with 530 in Sunday school, and greatest Easter offering ever for church. The Joy Beam Trio greatly enjoyed."

Prayer for Our Times

Lord, make me an instrument of Thy peace:

Where there is hatred—let me sow love

Where there is injury—pardon

Where there is doubt—faith

Where there is sadness—joy

Oh divine master, grant that I may not so much seek to be consoled—as to console

To be understood—as to understand
To be loved—as to love,

For it is in giving—that we receive

It is in pardoning—that we are pardoned

It is dying—that we are born to eternal life.

(This prayer was taken from a letter written by St. Francis of Assisi some seven hundred years ago—submitted by PERCY TURNER.)

Keep Your Eyes Upon the CROSS

By Jimmie Holman*

UPON a high hill overlooking Redwood City, California, can be seen a majestic cross. Towering above all else, it stands as a reminder of the sacrifice of Christ. The cross is illuminated at night during the Christmas season, and we can well believe that it is lovely to behold. An Easter sunrise service is conducted there each year. Thousands of people from all churches gather there to worship the One who triumphed over death.

We were engaged in evangelistic services there recently, and the pastor, Rev. Irving Sullivan, offered to drive us to the top of the hill where the cross stands. The distance was much greater than it had appeared. Roads wound around the hill, sometimes crossing each other. It was difficult to keep going in the direction of the cross. At times trees blocked our view. There was only one way to make certain that we would eventually reach our goal, and that was to keep our eyes fixed upon the cross as it towered there against the sky. Finally we reached the spot and were afforded a magnificent view of the surrounding area.

So it is with the Christian journey. Many things try to turn us aside. There are crossroads that would lead us astray. We must keep our eyes upon the cross of Jesus Christ if we would make it home to the city of God.

*Nazarene Evangelist

HERALD OF HOLINESS

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JUST A STAKE

By J. E. Turnock*

NEAR the close of Sunday school the superintendent gave his announcements for the day. In the course of his remarks he mentioned how thankful he was—he was glad for the presence of the Lord. He said that the other day, while fishing in the bay for clams and oysters, the fog became thick and heavy, making the sight of land impossible.

When he felt it about time to come to shore, he headed in what he thought was the right direction, but after traveling for a short time he brought his boat to a rest, hoping to gain his proper location.

All of a sudden, to his satisfaction, a familiar stake came into view. (In the oyster fishing grounds, oyster beds are "staked off.") This particular stake had been a guide to him for many years. In the fog this stake became his beacon and "rock of ages."

The superintendent closed his remarks by saying, "Our Saviour is the Stake; He guides us through. Praise His name!"

Just a stake—but a guidepost to safety!

*Pastor, Rio Grande, N.J.

THE WILD WIND

By Mrs. W. M. Franklin

*The wild wind howls;
Says, "God is here;
Where'er I go
I know He's near.*

*"I'm strong; I toss
The waves with glee.
But stronger He
Who calms the sea.*

*"I rage and blow;
I bring no peace
Till He speaks thus,
With, 'Wild wind, cease.'*

*"Then soft breezes
Quietly play,
For I'm subdued;
God rules my way."*

*O man, whose soul
May know His rest,
Trust God, obey.
He knows what's best.*

*And listen now
As wild wind blows.
Have faith in God;
Your way He knows*

GOD IS FOR US

General Superintendent Williamson

LESS than an hour ago, the Pan American Clipper "Golden Fleece" took off from Managua, Nicaragua. In some ways the visit to this field has been very disappointing. The cause has been a national emergency, probably of temporary duration, but it came at a time that was very inopportune so far as our plans for the week were concerned. On Sunday afternoon some disturbance took place which closed the highway. For three days we waited and sought for every possible means of gaining permission to travel, but the entire country was under martial law. At last it was necessary to cancel the assembly and conventions. It was not possible to visit any of our churches save in Managua, and there public services were not permitted after Sunday. A cherished hope of seeing the Bible school at San Jorge was also vain. Nevertheless, the visit has given us reassurance concerning the stability and progress of our work in Nicaragua.

THE MISSIONARIES

Fortunately, the entire missionary staff came to Managua to welcome their official visitor. Most of them had other errands also. In the evening of the day of arrival we all gathered in the Wellmon home for a buffet luncheon, a devotional meeting, and some discussion of plans and problems. All except Brother Stanfield and the Wellmons and Galloways, who reside in Managua, left for their posts of duty after the meeting.

The success of any missionary undertaking depends upon the leadership on the field. In Nicaragua we have been exceedingly fortunate in this respect. Rev. and Mrs. Harold Stanfield were the first to enter the field as resident workers. The beginning was under the guidance of Rev. Robert Ingram, of Guatemala. Soon after the Stanfields arrived, the mission was placed under his supervision. He has proved his devotion, wisdom, courage, and leadership qualities. All who have subsequently joined the force have sought to do their work in the spirit characteristic of consecrated, unselfish co-workers with Christ in a great ministry of redemption. Brother and Sister Dean Galloway are the newest addition to the missionary personnel, but in steadfastness of purpose and love of their work they seem like veterans.

THE HOWARD V. MILLER MEMORIAL CHURCH

On his only visit to Nicaragua, General Superintendent Miller helped to choose a site for a church in Managua. In the heart of the city of nearly one hundred thousand a lot was purchased. Missionary Robert Wellmon has guided the undertaking in the capital from its beginning. We now have completed a large, commodious building. It is said that at present it is the largest Protestant church edifice in the republic. A full program is

carried forward with all departments functioning successfully. Last year ten thousand cordoba was contributed by the congregation. That is as much as the same number of dollars in proportion to the earning power of the people in Nicaragua. I preached in the church Sunday morning to a good congregation. I felt I represented the sainted Dr. Miller as well as my Lord and Saviour. In the afternoon I preached again to another group of English-speaking people to whom Brother Galloway ministers regularly while he studies the Spanish language. This could be the foundation for an English-speaking church in Managua.

THE BIBLE SCHOOL

Those who have invested time, money, and prayer in this project should be greatly pleased with the results. Last year there were graduated four fine young people. They are the first workers to enter the field after being thoroughly trained under Nazarene leadership. There were twenty students. Next year the enrollment will be larger. From the farm come fruit, vegetables, corn, eggs, poultry, milk, butter, and meat. Much of the labor is done by students in training. That, too, is a part of their education. Brother and Sister Louis Ragains and Miss Neva Flood are doing a great work in directing and teaching. Brother Galloway said, "Next to God the greatest thing in Nicaragua is the Bible school." We are indebted to Brother C. G. Rudeen, who supervised the construction of the beautiful but simple buildings. He, with the help of his wife, was also the first director of the school.

THE CRUSADE FOR SOULS IN NICARAGUA

The day schools, under the direction of Miss Esther Crain, are beginning to prove their worth. The dispensary work, in charge of Nurses Lesper Heflin and Olvette Culley, performs a ministry of healing and helpfulness. A mobile clinic probably will begin operating soon, thus enlarging the scope of service. These specialized aspects of the work are a part of a balanced and progressive missionary undertaking. But all should, and all do, have one aim in view, namely, the evangelization of Nicaragua.

We have at present thirteen organized churches and other preaching places, but there are many cities and towns to be entered. I am glad that on Saturday before the national emergency developed I had opportunity to inspect a new area. An independent missionary desires to sell his property and turn over all his work to the Nazarene mission. It is a good location in one of the better cities with the best climate in the republic. It relates ideally to our centers already entered. Probably the deal will be closed soon. I asked the missionary why he wanted the Nazarenes to take over his work. He replied, "Because the Nazarene mission is doing more to evangelize Nicaragua than any other."

God forbid that we should lose our evangelistic fervor either at home or abroad!

After Easter, What Then?

By Earl C. Wolf*

THE ANNOUNCEMENT of the angels in a Judean graveyard, "He is not here: . . . he is risen," is the greatest news the world has ever known. The centuries since that first Easter have not ceased to respond to the story of the resurrection of Jesus. Christ is risen! This is the word of triumph in a world of turmoil.

The Resurrection is the irrefutable fact of our Christian faith and the source of an undiscourageable, indispensable hope. Dr. James Orr said, ". . . the resurrection of Jesus stands fast as a fact, unaffected by the boastful waves of skepticism that ceaselessly through the ages beat themselves against it; retains its significance as a cornerstone on the edifice of human redemption; and holds within it the vastest hope for time and for eternity that humanity can ever know."

The resurrection of Jesus is the focal point of Christianity. The empty tomb is the monument of a living hope. The fact of the Resurrection completely counterbalanced the frustration and fear created in the hearts of Christ's disciples by Calvary. Our faith in a living Christ rests upon a solid basis and gives us a unique hope.

After Easter, what then? In our churches and in our personal religious life, is there anything of immediate significance that follows the glorious Easter Day? Indeed, the days following the Resurrection are filled with matters of momentous import to every Christian. At least three things claim our attention.

After Easter—the mission. The angel said, "Go quickly, and tell." The resurrected Lord urged, "Go tell my brethren." Those intimate companions of Jesus had something in their hearts that begged for utterance. It was their risen Christ who said, "All power is given unto me

*Pastor, Oxford, Pennsylvania

A Kingdom of My Own

By L. M. Hearn

If I could have a kingdom of my own,
And steer through troubled seas a ship of state,
I'd spend my utmost strength, and give my throne
To keep my country safe, and make it great.
If I could have a kingdom of my own,
I'd teach my people peace and self-respect;
Such helpful love that none should walk alone,
But all should stand in faith unbowed, erect!

If I could have a kingdom of my own,
Lord, would I pass the test of power and place?
What of the kingdom of my flesh and bone,
Of head and heart, of hand and feet and face?
Oh, keep me from unworthy pride or stain,
As o'er the kingdom of myself I reign!

in heaven and in earth. Go ye therefore, and teach all nations . . ." (Matt. 28:18-19).

The Early Church had a task to do—the tremendous responsibility of evangelizing the world. There was nothing ambiguous about the directive which Jesus gave to His followers. "Go ye"—all of you go, and go ye to all. Then the unmistakable promise: "Lo, I am with you alway."

The New Testament Church had a task, a message, a passion. Personal soul winning and visitation evangelism are not the product of the inventive genius of the leaders of the Church of the Nazarene. The Crusade for Souls Now is but the re-emphasis of the fundamental task of every follower of the risen Lord.

After Easter—the miracle. The ascension of Jesus was miraculous and meaningful. The angel said, "Why stand ye gazing up into heaven?" The disciples stood in amazement as the Master departed from them; they couldn't seem to grasp it all.

With troubled hearts the disciples had listened to Jesus as He said, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). There was the redemption purpose in the Ascension.

The miraculous Ascension was not just a spectacular way for a faithful Son to return to His Father. It was a significant link in the chain of events that followed the glorious resurrection of Jesus and was a part of the edifice of redemption. Never think of the Ascension as incidental, for it is an integral part of our Christian revelation.

After Easter—the might. The last command of Jesus was that His disciples should tarry in Jerusalem and wait for the coming of the Holy Spirit. Said Jesus, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Easter and Pentecost are separated by fifty days, but in spirit and meaning they are together. Put Easter and Pentecost together and you have the combination that made those first-century Christians a militant people and an invincible force in the face of multiple foes. Do not separate the great fact of the Resurrection and the great force of Pentecost.

On the Day of Pentecost the high-priestly prayer of Jesus was answered for those immediate disciples. The *doing* of His followers was to be the fruit of *being*. They were *commissioned* by the risen Lord and *conditioned* by the Holy Spirit. The program was outlined by Jesus before His ascension, and the power of the Holy Spirit was the predominant factor in fulfilling that worldwide mission of the Church. Without the presence of the living Lord and the power of the Holy Spirit, the New Testament Church would have been without force or future.

"Tell us more," he said,
"about the doctrine of—

Entire Satisfaction"

By Otto Stucki*

IT WAS a high school class in "Problems of Democracy." For six weeks they were studying various religions. Now they were listening, class after class, to the ministers of the several Christian denominations. It was my turn to tell about the Church of the Nazarene. I pointed out a bit of our history, the secret of our dynamics, our form of government, something of our ritual and our ethical standards and practices.

Under point one on history, I mentioned the coming together of many independent congregations, and in some respects diverse groups with varying concepts of ritual, practices, and customs. In the light of that background I tried to point out the solidifying secret, really the dynamics, of the Church of the Nazarene. How could diverse, independent groups become one? How could they successfully amalgamate such differences? What was there in common that drew the groups together? *What was the basis of union?* What holds us together today? What, really, is the *dynamic* of our continued union and progress?

The answer to these questions, I pointed out, was and is our common emphasis on the doctrine of entire sanctification. The answer, as I thought, was made clear. The dynamic of our church is the belief, the emphasis, the experience of our distinguishing doctrine as stated in Articles of Faith, number ten, "Entire Sanctification." Certainly my speech was clear; I had spoken carefully, definitely. Imagine my chagrin when one of the very first questions was, "Tell us more about the *doctrine of entire satisfaction.*" It startled me! Had I not spoken plainly? Perhaps my enunciation was poor. I sought for a bit of comfort. The words "satisfaction," "sanctification"—they are somewhat similar. After the class these words sounded in my ears again, "Tell us more . . . about the doctrine . . . of entire satisfaction." These thoughts came.

First, the Church of the Nazarene has been established in our city for thirty-five years. We now have five churches. I had just spoken of our distinguishing doctrine; and yet they did not understand. Really, we had failed to make it clear. The light had not yet shined. After all, are we understood? Do we succeed in making ourselves clear? What a challenge! God help me to speak, to live, so that they may know.

Second, perhaps I was misunderstood. But there might be another answer. It could have been the unconscious longing of a hungry heart that really prompted the question. After all, a doctrine of "entire satisfaction" does have appeal. And an experience like that—how wonderful!

*At the time of writing this article, pastor of First Church, Tuscaloosa, Alabama; now superintendent of the Mississippi District

The more I muse about that question, the more certain I am. There are people everywhere who "hunger and thirst after righteousness." It is written on their faces; it sounds in their voices, "Tell us more about the doctrine of entire satisfaction."

Third, is there such a doctrine? If so, do we know about it? Can the hungry heart of man-soul indeed be satisfied? Can we supply the heart hunger implied in that question? I'm so glad! We have the answer! We can supply it! Has not the Master commanded us, "Give ye them to eat"?

Article ten, the doctrine of "Entire Sanctification," as stated in our church *Manual*, is the key to "entire satisfaction." This doctrine, wrought into life's experience, satisfies the mind, for it is scriptural, logical, and psychologically sound. It satisfies the heart, for it purifies and unifies the affections, enabling us to love God supremely. It so refines and tempers the will that, through the power of the Holy Spirit, we are able to do His will. There is indeed complete integration of the human personality by means of fellowship with the divine Spirit. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). Praise His name! This doctrine has brought to my heart "entire satisfaction."

Listen, Nazarenes, hear them calling, hear them asking, "Tell us more about this doctrine . . ." Let's make our answer more effective by means of the Crusade for Souls Now.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24).



The Spirit itself
beareth witness
with our spirit,
that we are
the children
of God. Rom. 8:16

Studies in the Epistle to the Hebrews:

XXVII. The Better Covenant

By H. Orton Wiley*

AS PREVIOUSLY pointed out, Heb. 8:6 is transitional, marking on the one hand the culmination of the writer's thought concerning the great high priestly ministry of Christ; and on the other, furnishing the transition to the discourse on the new covenant. Verse 7 shows the failure of the old covenant, and verse 8 calls attention to the fact that the Old Testament oracle itself speaks disparagingly of the first covenant.

The failure of the first covenant (8:7). The writer indicates that the first covenant was a failure, and this failure furnishes the ground for belief in a new and better covenant. This failure has previously been mentioned in connection with the Levitical priesthood, which could bring nothing to perfection. Now with the establishment of a "better priesthood," the writer introduces the possibility of a "new" and "better" covenant. He continues his argument by pointing out that the Old Testament contains in itself a recognition of the failure of the first covenant and the prediction of a new covenant established upon better promises.

The Old Testament oracle and its disparagement of the first covenant (8:8). The first covenant was not faultless, else there would have been no prophecy of a new one to supersede it. The scriptural basis of this argument is Jeremiah's oracle which declares, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer. 31:31). Then follows the disparaging statement concerning the first covenant: "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord" (8:9). The latter part of this verse reads in Jeremiah as follows: "which my covenant they brake, although I was an husband unto them, saith the Lord." The Hebrew has it, "Though I was a husband to them. Alas, I was!" Estrangement and divorce are in the words, and they more than justify the words of the English version which are taken from the Greek translation of the Old Testament.

The secular nature of the old covenant. Bishop Chadwick points out that the first covenant was established upon purely secular promises. Their days should be long in the land. An angel should lead them into their promised inheritance. The Lord would be an enemy to their enemies, and would bless their bread and water. He would take sickness from them. He would enlarge their

borders and deliver the inhabitants of the land into their hands. But what were secular promises to a soul which thirsted for the living God? And a covenant of works, however effectual for those who had strength to keep it, could not avail for those who had sinned and done evil in His sight. No wonder the prophet was inspired to tell of better promises and a better covenant!

Wherein lay the fault of the first covenant? How are we to harmonize the idea of a faulty covenant with what we know was divinely given? The fault was not in the law; the culpability lay with the disobedient hearers. The writer finds fault with "them," not with "it." The law was, in itself, a revelation of the demand of God, not an inspiration to obey it. Its use was temporary and preliminary; as a stair, not a landing place. "But they continued not in my covenant"—this is the experience of the covenant of works. The whole provision of the new covenant is to fit us for continuing in it. "A heavenly sanctuary and a heavenly high priest demand a heavenly Christian and a heavenly heart." Jesus, therefore, as Minister of the sanctuary, purposes to reveal the power of His blood and the boldness of access into the inner sanctuary, and so to put God's law within the heart as an inspiration as well as a demand. The Minister of the sanctuary, then, becomes the Mediator of the new covenant.

. . . whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Mark 10:43-45).

Filth in Magazines

By A. S. London*

A SHADOW is cast over our American homes by obscene and salacious magazines. The managing editor of the *Christian Herald* said recently over the air that these publications are as menacing as "an open sewer." A leading periodical says that "the newsstands of America today carry a display of sex provocation such as is to be found nowhere else in the world. In one magazine published recently there were fifty-eight photographs of girls in varying stages of undress."

Dirty literature may be found in drugstores, grocery stores, and newsstands, in almost every nook and corner of our nation. One leading magazine that finds its way into millions of homes had eleven liquor ads, one tobacco, two movie advertisements, for a total of twelve pages. This same magazine had twenty-five references to smoking, seven to adultery, and sixteen evidences of lewd remarks. According to a survey, eight out of every ten homes subscribe to one or more

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of these magazines. Some of these publications attempt to do with photographs and pictures what others do with words. The result is often much more vivid.

A reporter for a newspaper says: "I am a person who is not easily shocked. As a reporter I covered the police beat in Chicago in the days of Al Capone. As a critic and book reviewer, I know the place of realism in fiction, but after examining some two hundred books, I experienced *nausea*."

A congressman says: "Pocket-sized books have largely become artful appeals to sensuality, filth, perversion, and degeneracy!" It is said that latest best-selling pocket book, with its sex, blood, and fury, has sold over the thirteen-million mark.

One writer of this type of literature says: "I'm not trying to educate the people. If they put the money in the hat, that is all I want. I write and publish the kind of stuff that will make the suckers buy and read 'em and come back for more. Don't worry about their minds, personalities, or souls. Just make it real enticing and nasty and we'll get rich."

I affirm that the fifteen million dirty, filthy magazines that are published in this country every month are contributing largely to the following conditions that exist in our nation:

First, the recent increase in sex crimes is directly attributable to the influences of lurid magazines and books.

Second, these publications degenerate taste and debauch the truth. Methods of robbery, assault, sadism, and murder are taught and made commonplace. They take away the sanctity and dignity of womanhood.

Third, these vile publications took from our people in one year more than \$63,000,000.00. About 231 million copies were sold. One small book, that was banned in New York and Philadelphia, sold more than 6 million copies. Prosecuting Attorney Frankel of New York said, The magazine is "lewd, lascivious, filthy, indecent, and disgusting."

The time has come for every Christian man and woman to take a stand against the filth that is found on the newsstands of our country. Thousands of magazines have been hauled off to police stations. More than 50 American cities have put into operation laws which prohibit the display or sale of indecent publications. In one city 3,000 obscene periodicals were taken off the racks at the request of the ministerial association.

Dirty literature is a venomous serpent, and when it raises its head it ought to be eliminated. It has struck with devastating results.

It's up to the American people. We can continue to be indifferent, or we can rise up like valiant Christians, and return decency and dignity to our newsstands.

May God give us courageous people in this matter, is our prayer!



THE POWER to live a daily life of victory comes as a result of the Pentecostal blessing experienced in one's life. It was so in the lives of the disciples. It is just as true today.

The pressure of evil and the roadblocks to spiritual victory which we encounter are designed by Satan to defeat God's program in the world. But God has the answer. When Christians tarry in prayer until their consecration is complete, the Holy Spirit comes in answer to believing faith. Then our supply of spiritual power will be adequate to meet the emergencies of the day. "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Let us pray that God's power will be mightily manifest among us on Pentecost Sunday, June 6. Then we shall go forth to witness—and to win souls!

THE GENERAL STEWARDSHIP COMMITTEE.

The View Shut Off—

*By Mary E. Cove**

"Where is the mountain?" somebody asked in dismay, looking in vain across the river. "When I was here before, there was a grand old mountain, away off in the distance right over there," he insisted, staring in that direction with marked disappointment in his voice.

"Cheer up." His companion laughed. "It is still there, but that grove of trees across the river has grown so high that it has shut off the view of the mountain."

And yet the mountain was so big and wonderful, and the trees so tiny and commonplace in comparison! But there it was, only a grove of ordinary looking trees; no mountain with its blue mists, or its fleecy clouds draped about its summit, or its caressing sunsets.

Disappointed—the tourist showed it. I wonder how much disappointment is in the Master's heart right now, as He looks down upon us who claim to be His followers. He sees the magnificent vistas which He has made possible for the eyes of our soul to feast on—towering mountains of spiritual achievements, placid lakes of peace, flowing rivers of soul development, oceans of divine knowledge. And what do some of us see? Hud-

*Wollaston, Mass.

dled down behind a low growth of scrub trees, we see what others think of us; lack of appreciation; needs, needs, needs, all kinds of needs; obstacles—big obstacles, little nagging obstacles; things, things, *in the way*, obscuring the view.

For instance, here is a day's trail up a magnificent mountain. It is called "the trail of pleasing God." If one sticks faithfully to the upgrade, he will come out in the evening hour to a view that is breath-taking. But there are so many easy bypaths that some of us miss the main trail, and so we miss the view. At the end of a strenuous day, we find ourselves spiritually exhausted, having spent our energies in pleasing others rather than in pleasing God.

We should have turned persistently, in every hour's duties, to see if we could catch a glimpse of the mountaintop at the end of the trail. And, no matter how difficult or how disappointing or how puzzling the situation, we should have said, "If it pleases God, and the Spirit witnesses that it does, then I am still on the trail, and I will get my sunset view."

O our Father in heaven, help us to see when we are unconsciously letting the scrub oak trees grow up between Your mountaintop and us. And help us to cut them down, that from now on we may plod along up the trail, straight into Thy presence at last.

THREE ESSENTIALS

- Swift to hear,
- Slow to speak,
- Slow to wrath.

James 1:19

Get to the Mountains!

By E. R. Houston, Jr.*

EVEN as Lot was being miraculously delivered from the city of Sodom before its destruction, and was being led by the angels of God to the protecting heights of the mountains, he requested God to let him remain in one of the cities of the plain. God allowed Lot's request (since God never takes away man's right of choice), and let him remain where he chose to live. The mountains were not far away and Lot could have pressed on until he reached their refreshing heights, but we have no record of his ever reaching them.

Sodom is used as a synonym of sin; it represents the "world." Likewise, I would like to compare the plain to the regenerated experience and the mountains to the sanctified experience.

*Pastor, Anthony, Kansas

There are millions of people who live and die in the cities of sin. They leave God out of their lives completely. With unthankful hearts, they enjoy the material blessings, which only God can give, continually imposing on God's generosity and mercy. They misuse and pervert all His gifts. They despise His grace and break His laws. They live as though time will exist forever, and as though the only thing of importance is the satisfying of their own selfish desires. Yes, God's messengers come among them; they are warned time and time again of their impending doom, only to ignore the warnings and mistreat the messengers sent from God. They live in sin—they die in sin, and will be judged for eternity by their sins. It was in vain, for them, that God gave His only Son, sent the Holy Spirit into the world, and filled the earth with preachers, Bibles, and churches.

But, thank God, there are some who heed the warnings of God's messengers and flee from the doomed cities of sin. They listen to God's voice, follow God's leadings, and come out upon the plains of salvation. A few of these may be as Lot's wife, who looked again on the cities of sin and lost her soul; but as long as they will not look back, but rather push forward toward the mountains, they can be free from the influence and death caused by sin.

However, I am concerned about those who, like Lot, choose to remain on this level of salvation! They have been regenerated; they are no longer living in sin, but by their action they say, "This experience is good enough for me." They can see the mountain experience of sanctification ahead; they know it is God's will for all believers to move into a higher realm of salvation; they know that until they are sanctified the sin problem will not be fully solved; yet they willfully remain on the plain. And as long as they fail to go forward as God leads, they will have difficulty in their Christian experience. The power of sin is still present with them in the person of the carnal nature. He will constantly detract them from the central purpose of salvation. He will bring forth from the individual such manifestations as pride, carnal anger, selfishness etc., all of which hinder the individual from making spiritual progress. He is spiritually limited as long as he remains in this state of grace.

The plains experience is an unsatisfactory experience if a person tarries here after once getting a glimpse of the mountains. The Spirit *calls* to a higher life; and God, through His Son, Jesus Christ, *provides the method* of getting there and the grace for living there, once we arrive.

And, oh, the glories of leaving the cities of sin, pushing through the plains of regeneration and coming out upon the mountains of sanctification! The vision, which was somewhat dim while on the plains, is now unobstructed. The atmosphere of God's love is clear and clean. The sanctified person can breathe deeply of the perfect will of God blowing across the slopes of complete deliverance. He can drink from the

swift-flowing streams of divine blessings, with every longing of his soul being satisfied. He is closer to heaven as he dwells on these mountains and can very clearly hear God's wonderful voice, speaking gently and lovingly, with words of instruction, words of cheer, words of comfort, words of promise. He can walk in the paths of God and on the highway of holiness, knowing that no ravenous beast can come thereon to hurt or destroy. It is indeed a glorious experience.

Dear reader, if you have not yet arrived on the mountains, let me urge you to press forward with all speed by the grace of God; make your consecration complete and begin to enjoy the wonders, great and many, which come as you live on the mountains of sanctification!

Scratched Shoes

By Edith Carey*

WHEN I was about seven or eight years old, my parents bought me a pair of new shoes. The following Sunday I was to wear them for the first time. Eager to see how nice they looked, that Sunday morning before breakfast I asked if I might put them on, and Mother said, "Yes." After admiring my feet for a while, there came to mind the family devotions after breakfast, when I would be expected to kneel with all the others. Following Mother into the pantry, I asked if I couldn't sit still on my chair and "just bow my head." She glanced at me in surprise and wanted to know the reason why. My reply was that I might "scratch the toes of my new shoes."

Never will I forget the expression on Mother's face as she turned to look down at me a moment, then said, "Edith, if you can't serve the Lord in your new shoes as well as you could in your old ones, go to your room, put on the old shoes, and wear them to church, too." I decided to keep my new shoes on and kneel with the family.

The lesson learned that Sunday morning so long ago has remained in my memory ever since, to be applied to numerous events of life. As I grew up to young womanhood, decisions had to be made. Was it best to stay in the "old" place, keep the "old" job, or go to the "new" which was opened to me? Then Mother's question would come. "Will you have to omit a little of your service for the Lord to avoid 'scratching' the brightness of your prospects? Can you serve the Lord in that 'new' place as well as you can where you are?" An honest answer would settle the matter of going or staying.

After marriage this became the test question in every important deliberation. My husband and I always sought to know where and how we could most glorify the Lord. Sometimes it looked as though we would "scratch our shoes" by the choices we made. But in the many years of life we spent together we never had to look back with regret because we risked some "scratching"

of the things of time that we might serve the Lord better, or at some other time had held to the "old" and did not choose what seemed a promising thing for this *present life*.

It is easy for Christians to hold back just a little from perfect service for God for fear they will "scratch" some earthly possession. They can't go to the midweek prayer meeting, for they "must see to some work or business," lest a dollar should be "scratched" off that day's profit. Sunday afternoon—the Lord's time—is used for visiting rather than using some of their own time on another day of the week, for they fear they will "scratch" the early completion of an earthly task; but instead their souls' delight in the deeply spiritual things is "scratched" and perhaps the Sunday evening service is entirely "scratched" off.

Others may intend to keep the blessing of holiness, but they say, as I did in the new shoes, that they will not kneel, but "just bow their heads," not saying so much about it lest their testimony should be "scratched" by criticism. Young Christians in school may attend faithfully all the services of the Sabbath, but spend an hour or two on Monday's lessons for fear their marks may be "scratched." Oh, how many times we can swerve *just a little*, thinking to save ourselves or something we possess, when the Lord is calling for the best service we can give Him!

Jesus said, "Seek ye first the kingdom of God, and his righteousness," and the necessary earthly things will be provided. The only wealth we really own is what we give to the Lord; and, oh, the spiritual treasures He gives are so much more soul-satisfying than all the bright, shiny things of earth that in a few years we must leave behind as we go on into eternity!

The Psalmist said, "I have been young, and now am old; yet have I not seen the righteous

Seest Thou a Man?

By John E. Stadler

*Seest thou a man for his diligence known?
Diligent in his business—terrestrial in zone,
He shall stand before kings, so the Scriptures
declare;
He shall not stand before mean men anywhere.*

*Seest thou a man for his diligence known?
Diligent in his business—celestial in zone,
To him an abundance of grace will be given,
To keep him in whispering distance of heaven.*

*Seest thou a man for his diligence known?
Devoted to God and His kingdom alone,
He shall stand in the place of the ransomed
and pure;
He shall make his election and high calling
sure.*

*Johnson, Vermont

forsaken, nor his seed begging bread" (Ps. 37:25). Praise the Lord, I can give the same testimony as the Psalmist! It is surely true that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8).

It pays to keep serving the Lord to the utmost of our abilities, whether it means wearing the "old shoes" or possibly getting some "scratches" on the new.

Living Above Reproach

By Charles Jones*

Perry, Oklahoma, August 16—On Hell Roaring Creek, forty miles east of here, there is a settlement of a new religious sect who call themselves holiness people. They oppose doctors and will not allow medicine to be given to their sick under any circumstances. Further, they will not allow water on their persons, but anoint with oil once a week. They have become quite filthy. Neighbors are asking that the sect be quarantined for fear that their filth and itch will become contagious.

This article was taken from the Oklahoma City *Daily Oklahoman*, August 16, 1897.

It is very unlikely that these were holiness people, of the Wesleyan persuasion at least. Furthermore, it is doubtful that the majority of present-day Nazarenes need exhortation on the necessity of cleanliness. However, one thing is

*Student, Bethany-Peniel College, Bethany, Okla.

Transformation

By Ovella Satre Shafer

*Just a bit of black fur
Moving on the sod,
Creeping, crawling caterpillar
Seeking for a clod.*

*In the spring you'll not be
Clinging to the ground;
Where the flow'rs are blooming,
There will you be found.*

*Some pow'r of transformation
Will make you soar—high—high;
E'en though you once knew earth and dust,
You'll be a butterfly.*

*Thanks, little caterpillar,
For the lesson you have shown;
The lowest, vilest human wretch,
TRANSFORMED—claims heaven's own!*

imperative in order to be exemplary Christians. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

Dr. E. E. Dale, a noted Oklahoma historian, gives this vivid example of flagrant abuse in the name of religion. A group of "Boomers," pressuring for the opening of Oklahoma territory for settlement in 1880, organized into a colony at Arkansas City, Kansas. This company, composed of 600 men, plus women and children, marched westward along the Oklahoma border intending to cross into the territory at some suitable place. On many of the 325 wagons of this group were painted: "No turn back," "On to Oklahoma," and "Oklahoma or bust." As they proceeded, all the while gaining more recruits, they were closely followed by a detachment of the United States cavalry. David Payne, leader of this "Boomer" colony, was notified that any attempt to enter the Indian territory would be forcibly resisted.

On Sunday when they camped, they decided to conduct divine services and the United States officers, who had camped directly across the stream, were invited to attend. Boxes were set up to make a crude pulpit, and blankets were spread on the ground or seats brought from the wagons. After singing hymns and offering prayer, the preacher brought a stirring message on the command of God unto Moses to go forth and possess the Promised Land. Payne led a segment of this group over into their "promised land" (Oklahoma), but they were arrested and Payne was tried at Fort Smith, Arkansas, in the United States district court for trespassing on Indian lands and was fined \$1,000.00. And all this was done under the pretense of obeying the Lord's will.

Our personal lives and habits need to be above reproach so that we may represent Christ. Many are the places where the work of God has been hindered by one who professed the blessing but failed to bring forth fruit worthy of repentance.

Dr. E. S. Phillips, my college pastor, was once requested to conduct the funeral of one of his more prominent lay members who seemed to be a good Christian. After the committal at the grave, he walked back to the car with the son of the deceased, trying to offer some words of comfort. He admonished the youth to live by the example of his father. However, the boy replied, "I knew a different man at home than you did at church, Brother Phillips. No, I don't want my father's religion."

Let us live so that we may not bring reproach on the Lord's cause and holiness, neither in our community life, nor with our political activities, nor among our families. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea . . . For it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:6-7.)

Both Now and Forever

“God Makes a Difference”*

No one but an atheist or an agnostic would deny it—God does make a difference. The statement is a self-evident truth. And it has always been that way—and always will be. From the beginning of things through all eternity God makes a difference. His leadership has made a difference in national affairs since history was made. But the principal difference is in our personal lives. What a difference God makes! Inside and out. Inwardly, peace, serenity, confidence, courage, LOVE. Outwardly, good will, helpfulness, tolerance, righteousness. There need be no compartment of our lives shut off from God. In

*This book may be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

all the ramifications of our living—social, business, home, church; in our financial, physical, and personality problems, God makes a difference.

Dr. Samuel Young has written a book with that title—**GOD MAKES A DIFFERENCE**. There are fifty-two messages—meditations. Each one brings a challenge, an inspiration, a thought of comfort, or a warning. The book glows with warmth, with adoration of God and understanding of men. First Dr. Young builds up our concept of God, and we all need our vision of God enlarged and sharpened. Then the author goes on to discuss our need, our commitment, our redemption, our devotion, our testing, our service, and our prayers. All this for \$1.25. One of the amazing aspects of good books in this day is the small price one needs to pay for material that has cost a writer years of living, of suffering, of discipline, and of actual means.

FOREIGN MISSIONS

Prayer Request

JANET Armstrong is seriously ill in Bolivia and urgently needs your prayers. Take her upon your heart and pray until God answers.

Thanks Be to God!

You have been praying with us that permission would come through for Adeline Owens to accompany her husband, Donald Owens, to Korea. Just when it seemed that he would have to go alone, so pressing were the needs there, we received this telegram: “Clearance arrived. Proceeding to Korea together by boat.—Donald Owens.”

What a wonderful God we serve! He can and does move mountains for His children, when we pray in faith.

God's Power In British Honduras

One lady, who was diagnosed as a TBC case in the tertiary stage, was sent home to die. Though she was the mother of five children, she was still in her twenties. I felt that I would like to talk to her about her soul but, since my Spanish was insufficient, I had to wait a few days for Ruth Dech to go with me. When she began to ask her questions, she found that two or three days earlier two of our national workers had visited her in her home and she had not only found Christ as her Saviour but she also testified to having been touched physically that same day. Since that time, she has been improving and the brightness of her countenance has been gratifying to see.

As the rainy season passes into the intense heat of April and May, we will need your continued prayers for physical strength.—LOIS SANTO, *British Honduras*.

American Indian

We have many open doors, today. It seems that our church is the one the Indians look to for help. Although we are the only denomination, among twenty or twenty-five doing work among the Indians, which trains the Christian Indians to support their own work, yet we are the ones the Indians want above all others. The spiritual atmosphere in our missions and the presenting of God's truth in an earnest manner has a great appeal to the people.

Not much is known about our missionaries and their faithful work among the Indians. These workers are, almost without exception, succeeding in getting the Indians to God. In many instances their congregations have doubled and Indians are growing in grace and the practice of serving others. There is no question that the Church of the Nazarene is succeeding in bringing Jesus Christ to the Indians.

But there is one fact that remains a disappointment. Our Indian young people are not heeding God's call to minister the gospel to their own people as we feel God would be pleased to have them.

Please pray much that God will call out leaders from our American Indian

youth—and that these Christian young people will hear and answer His call.

Our congregation at Poston moved their church building to its new location at their own expense. They contribute heavily to the cost of the new building they are erecting.—D. SWARTH, *American Indian District Superintendent*.

Africa

In spite of the darkness and superstition around, God is working in our midst and there are those who are responding to the Word of God. We have such a one at the moment, a woman patient who has responded to God's call and yielded herself to Him. As far as this life is concerned she has no hope, but her anchor of hope is cast on the Lord Jesus and she is ready and prepared for when He shall call her home.

There are many precious souls here in our hospital wards today who need Christ. Please pray that the eyes of their understanding may be opened to see Him, the One who was slain to redeem them. We need your prayers that we may be kept burning brightly for Him here in this dark, needy land.—NELLIE STOREY, *Africa*.

External show doesn't impress God. To find favor in His sight we have to have more than appearance. Heart religion is the only kind of religion worthy of the name.—CHARLES J. MUXWORTHY.

Normal Christianity

VI. It Is Courageous

PETER

Five marks of normal Christianity as set forth in the Acts of the Apostles have already been discussed. Now we present courage as the sixth. This virtue is manifested in many places in the Acts of the Apostles. On the Day of Pentecost, when the Holy Ghost was poured out, mockers were present; but Peter, who had been a coward before, was no longer in that class. He boldly stood up and informed these mockers and others that those who had been filled with the Holy Ghost were not drunk. Rather, that which had happened was the fulfillment of Joel's prophecy—"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." In addition, on this occasion he delivered one of the greatest sermons recorded in the Bible. In this message we find him speaking thus of Jesus of Nazareth: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." He was talking to those who had participated in the crucifixion of Jesus Christ. He was not afraid to look them in the face and tell them exactly what they had done (Acts 2:14-23).

Again, we find Peter speaking much the same way in the third chapter of Acts: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses" (vv. 13-15). Here he courageously charges those standing right before him with the death of Jesus Christ. Normal Christianity is not cowardly.

**Peter
And John**

Later we find the authorities telling Peter and John that they were "not to speak at all nor teach in the name of Jesus." What was their answer? "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (4:19-20). Later we read that "they spake the word of God with boldness" (Acts 4:31).

Peter and John were placed in prison, and at night the angel of the Lord "opened the prison doors, and brought them forth." Then they were brought before the council, "and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered

Editorials

and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:27-32).

We have no account of any cowards among the Christians in the Book of Acts. They were bold and daring and didn't hesitate to take their stand for God and the right. In spite of imprisonment and threatenings, again and again, we find the fifth chapter closing with these words: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (vv. 41-42). Being brought before the council, they kept right on teaching and preaching Jesus Christ in spite of the threatenings and whatever else their enemies did to try to stop them. Normal Christianity is courageous.

Stephen

One of the greatest examples we have in the New Testament as to boldness on the part of one of the Master's followers is that of Stephen. He was a layman, elected to be one of the seven deacons in the church at Jerusalem. We'd think of him today as one of the stewards, perhaps, and a member of the church board. Also, he was a lay preacher, and delivered one of the greatest sermons we have recorded in the New Testament. He closed his sermon with these words: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it" (Acts 7:51-53). No more serious charge could have been brought against the Jewish people than these words by Stephen. He boldly told them who they were and what they had done. He paid for his fearlessness with his life at the hands of people of his own nation. His listeners were cut to the heart by his charges, and "they gnashed on him with their teeth," and "they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this,

he fell asleep" (Acts 7:59-60). Normal Christianity is courageous.

How to Meet an H-bomb Attack

The U.S. Plan || The United States plan to meet an H-bomb attack has been outlined recently as follows:

1. Locate enemy bombers long before they reach U.S. borders.
2. Intercept and attack planes en route to targets in the U.S.
3. Knock down with guided missiles any bombers that get near major cities.
4. Retaliate with immediate H-bomb attack against the enemy's own cities.

To put it another way:

1. There are the radar stations far away from our country. They are to pick up approaching planes and sound the alarm.
2. There are the jet fighters, ready to take off at once from U.S. bases to meet the incoming enemy bombers. As soon as the warning from the radar stations has been received, these jet fighters will move out to meet the enemy.
3. If any of these hostile bombers get by our jet fighters, they will have to face the deadly guided missiles which protect our major cities. Thus these missiles will be prepared to give highly effective local defense against any bombers which may elude the interceptors.
4. Our own bombers will be ready with their H-bombs to attack enemy territory the very minute we learn that the enemy planes are on their way to destroy our cities.

First, we are warned of the approaching danger; second, our country and cities are defended; and third, we start our own offensive; that is, we meet the attack on our country with an attack on the enemy's country.

Application—Warning || This threefold plan for warning, defense, and offense, or attack, suggests certain truths as to our

Christian warfare. The New Testament is full of teaching which indicates that we must be on our guard against the assaults of the enemy. Thus we can find out about them ahead of time and be forewarned. The word "beware" means to be on one's guard, that is, "Keep your radar working"—your spiritual radar—so that you will be able to detect it when the enemy is coming your way.

Here are some of the exhortations along this line: "Beware of false prophets, which come to

you in sheep's clothing." "Beware of the leaven of the Pharisees." "Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts" (Mark 12:38-39). "Beware of covetousness." "Beware of evil workers, beware of the concision." Be on your guard as to the attacks of the enemy from these directions—keep your spiritual radar working.

Another important word in this connection is "watch." "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). "Watch and pray, that ye enter not into temptation" (Matt. 26:41). "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). These are just a few of the places where we are exhorted to "watch"—keep our spiritual radar mechanism active. We need to be constantly alert to the danger so that we shall know ahead of time when the enemy comes our way.

Application—Defense || Then there is the matter of defense, as set forth in connection with the jet fighters and the guided

missiles. These two points have to do with guarding ourselves against the enemy once we learn that he is coming. Jet fighters and guided missiles are to be used. What takes their place in the Christian warfare? First, get sanctified as a second definite work of grace. It is the establishing grace for the Christian, and it will make it possible for him better to protect himself against the onslaughts of the enemy. In John 17, Jesus prays for His disciples to be sanctified; and one of the chief reasons why He wanted them to be sanctified was that they might be kept from the evil of this world.

Second, to state the above truth in another form, get the baptism with the Holy Spirit. He will be your Comforter; literally, He will "fortify" you against your foes, or make you strong to withstand them. He will give you power so that you will be better able to triumph over the schemes of the devil. God provides you, so to speak, with spiritual jet fighters and guided missiles so that you can protect yourself against the advances of the enemy.

Presenting this same truth in still another way, I would say for you to put on "the whole armour of God." The second blessing, properly so called, will provide you with this armor. The Apostle Paul describes it as follows: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteous-

ness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:11-18).

Application— Attack

Finally, we come to point number four in the plan suggested above, which especially emphasizes offense, or attack. The best way to stave off the assaults of the enemy is to be on the offensive, or on the firing line. This is done by taking the fight into his territory. Here we come to the Crusade for Souls Now. If you want to keep alive spiritually and keep your church alive, join the Crusade for Souls Now—become a real lay worker for Christ, become an evangelist for the Master, get out after lost souls. Do visita-

tion work; get new people into your Sunday school, into your church services, and into your revival meetings; make a practice of talking to people about their souls—don't just wait for an opportunity, make an opportunity. Don't expect your pastor, the evangelist, the revival meeting, and the church services to do all of the soul-saving work. As a Christian, you are on duty all the time, and your life and words should be counting for Him. Thank God for the Crusade for Souls Now! Its main emphasis is on attack, offense, aggressiveness. This constitutes our "big bomber" forces, our H-bomb attack.

How to meet an H-bomb attack—that's important for our country. But more important than that is how to meet hell's H-bomb attack, or the devil's H-bomb onslaught. We can do it (1) by keeping ourselves forewarned and thus forearmed; (2) by being well prepared to defend ourselves against the enemies' attacks; and (3) and, most important of all, by being on the offensive all the time. To act against Satan's kingdom and for the kingdom of God must be our slogan.

By J. GEORGE TAYLORSON

THE SUNDAY-SCHOOL LESSON



Topic for May 23: Micaiah Withstands False Prophets

Scripture: I Kings 22:1-40 (Printed, I Kings 22:5-8, 13-18, 26-28)

GOLDEN TEXT: *As the Lord liveth, What the Lord saith unto me, that will I speak* (I Kings 22:14).

How subtly Ahab's calf-worshipping prophets evaded personal responsibility! "Go up; for the Lord shall deliver it into the hand of the king" (I Kings 22:6). Note the *it* to be in italics, so if the word is omitted these obliging prophets were saying nothing. Whom is the Lord going to deliver—Ramoth or Israel? Just what king was going to be victor? Their carefully chosen ambiguity provided an excellent escape from the responsibility of failure. A perfect picture of weak-kneed prophets who seek trumpet and applause of man rather than the inner sense of one who has humbly done his duty in the name of God!

To Ahab in his godless pomp it was music to his ear. Not so with Jehoshaphat, who had a deeper insight and wanted, if at all possible and at any cost, the sanction of God. Events bear out the fact that neither of these kings desired truth, but rather divine confirmation. How often we are tempted to use God for sanctioning

the evil, the wrong, the questionable, and the unkind!

One of the reminders of the presence of God in the affairs of man is the continued voice of the faithful—the Light continuing to shine, the voice of God always speaking and always in pitch.

Everything favored Micaiah's falling in line; that is, everything but conscience. Have you ever pondered over why truth is hated with such vehemence? Ahab was self-condemned. This prophecy merely revealed what he feared to be true, but would not acknowledge. Not only stood Ahab unmasked, but the leading spirit of the four hundred false prophets, Zedekiah, could not stand the light of truth. How weak are the sin-stained hands of irresolute Zedekiah against the ever-moving truth of God's Spirit! How glorious was the true prophet of God! Struck on the cheek by one who was not worthy to stand in his presence, imprisoned and subjected to the most limited fare and brutal treatment, he persists in the truth and joins the immortals of whom the world is not worthy. We

too can be true, but not with immunity. The only road to ultimate victory is found by walking humbly in God's daily light, refusing to surrender our convictions, and then leaving the results in the hands of God. What happens to us is not nearly so important as what happens through us.

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GOD IS EVERYWHERE

By Nona Keen Duffy

God is everywhere at once:

*He's far across the sea,
He's in Korea and Japan,
And He is here with me.*

*I feel His presence in my life
In all I do and say;
I also know He's now with you
Although you're far away.*

*Therefore, when I commune with God
And say, "Thy will be done,"
I know that I commune with Him
Who makes our spirits one!*

Q. Do you think that a minister should preach frequently and in plain language on sex problems? Wouldn't it be better to preach on scriptures which teach the way of salvation, since it is the cure for all carnality?

A. When a person discusses certain sins often, anywhere, it is sometimes an indication of the interest of his own mind and heart in such sins, or a weakness which he may have along those lines. However, there are times when preaching should not be too general, but should warn of the danger of specific sins. It seems to me that good taste and genuine religion, as well as the subject matter discussed, might determine to some extent how plain the language should be when used before a mixed audience.

Q. Again, how realistic should a preacher be when preaching on soul burden (travail of soul) and spiritual birth?

A. I believe that with the help of the Holy Spirit the truth can be given to the people without the necessity of being too plain or crude.

Q. In the Question Box in the HERALD dated March 10, someone asked a question about forgiveness. In answer, you say that we are to forgive without limit, whether asked to or not. You quote Matt. 18:21, 22 in proof of your answer. But Luke 17:3 says, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." And in verse 4 it gives us these words: "And if he trespass against

Conducted by
STEPHEN S. WHITE

thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." This is our Lord speaking, and He says nothing about forgiving where there is no repentance. God himself does not forgive the sinner until he repents. Matt. 18:15-17 also plainly teaches that there can be no fellowship with one who commits sin against us and does not repent. The very sanctity of our homes may sometimes depend on the stand we take not only against sin but against the sinner himself; and I believe God expects us to take such a stand.

A. I have quoted at length from your letter because I am afraid it harbors a very dangerous misunderstanding. You are no doubt sincere in what you say and the position you take, but you are confused. You rightly assert that it is Jesus speaking in Luke 17:3-4, but you must remember that it is also He who is talking in Matt. 18:21-22. You also fail to realize that Luke could mean, and must mean in the light of the remainder of the New Testament, that we are to have the forgiving spirit toward those who have wronged us whether they repent and ask us to or not. Luke does not declare nor intend to declare that we are at liberty to hold something against a person who has wronged us, even though he hasn't requested us to forgive him. Jesus on the cross said, "Father, forgive them; for they

know not what they do." Certainly His crucifiers had neither repented nor asked for forgiveness. Stephen, the first martyr, said, "Lord, lay not this sin to their charge." This he implored for those who stoned him to death, and they had not repented; and the most of them probably never repented. "God so loved the world [sinners], that he gave his only begotten Son, that whosoever believeth in him should not perish" (John 3:16). God himself has the spirit of love and forgiveness toward the sinner, even before he starts to repent. Of course, this attitude of God toward all who are in sin cannot become effective for you and me in actual salvation until we take the right attitude toward God. But we are not God, and our forgiveness can be very effective from our standpoint. There is truth in the statement that we must hate sin, but love the sinner.

Q. Is it right to take part of the money raised in the Thanksgiving or Easter offering for other than the purpose for which it is raised?

A. No!

Q. Someone has recently brought to my attention the fact that John the Baptist was accompanied by his parents into the "deserts" (Luke 1:80). Is there reason for believing that this was the case?

A. If you read the preceding verses in this chapter, beginning at least with verse 67, I believe you will see that the presence of John's parents is implied.

HOME MISSIONS and EVANGELISM

NEW CHURCHES

Telegram—New church organized at Jet, Oklahoma, on Easter Sunday with eleven adult charter members and thirty-seven in Sunday school. Rev. Everett Rust appointed as pastor. Work moving forward on the Northwest Oklahoma District.—J. T. GASSETT, District Superintendent.

District Superintendent C. E. Shumaker organized the Eastside Church in Decatur, Alabama, on April 10 with nineteen charter members. De-

caturing First Church and its pastor, Rev. W. R. Sessions, sponsored this new church as a mission until it was ready for organization and have already started another mission in another part of the city. This is the fifth new church on the Alabama District since the General Assembly.

District Superintendent Orville W. Jenkins recently organized a new church at Graham, Texas, on the Abilene District.

ROY F. SMEE, Secretary

District Superintendent Lloyd B. Byron has organized a church in Asheboro, North Carolina. They had a Sunday-school attendance of fifty-seven on the day of organization and are completing the church building. Rev. D. H. Patton has been appointed pastor.

District Superintendent George Coulter has organized new churches at Benicia and Farmersville on the Northern California District. There

are now ten new churches this quadrennium on this district.

Two new churches have been organized in Oregon by District Superintendent E. E. Zachary. At Pilot Rock, Rev. Roger S. Atkinson is the new pastor; and at Ione, Rev. W. C. McKay has been appointed. There are now seven new churches on the Northwest District since the General Assembly.

On March 14 District Superintendent R. J. Plumb organized the South Whittier Church. There were seventy-five present in the morning worship service and twenty-two charter members. They are worshipping in a house which has been converted into a chapel. Rev. Lowell Drake has been appointed pastor. This is the fifth new church of the Southern California District.

On April 8 the organization of the Washington, Indiana, church was completed. Rev. R. F. Dickinson has fostered this work, which is sponsored by the district. A residence on a corner lot on the highway has been purchased with an additional lot. The residence has been altered so that it can be used as a chapel. According to District Superintendent Leo C. Davis, the district N.Y.P.S. has made possible this new church through its

contributions. This is the sixth new church on the Southwest Indiana District this quadrennium.

At Richmond, Virginia, District Superintendent V. W. Littrell recently organized the South Richmond Church following a home-mission campaign with Evangelist Doris McDowell and Singer Betty Jones. Rev. and Mrs. Gearhart have been in charge of the new church, the fourth on the Virginia District during the quadrennium.

District Superintendent W. E. Albea has organized two more churches on the Western Ohio District. The Washington Court House church was organized at the close of a revival meeting held by Rev. Charles Keel. Rev. Lester L. Meyer gave much time and effort in the beginning of this work and Rev. Clayton Allen has been appointed as the pastor.


At Findlay, Ohio, a few people of First Church with Rev. A. T. Baughman selected a good site in another part of the city, and launched a home-mission revival with Evangelist Cloyce Elsea that resulted in the organization of a new church. Brother Baughman is the pastor. This is the eighth new church of the Western Ohio District since the General Assembly.

New Overseas Pictures

A new set of full color slides of our work in New Zealand has just been added to our slide sets of the overseas home-mission fields. In this set you will see something of the country and people of New Zealand and get the story of our work in this country. We entered New Zealand immediately following the 1952 General Assembly and Rev. and Mrs. R. E. Griffith, our missionaries, have done an excellent work. There are fifty beautiful pictures in this set, all mounted in metal binders. They are available for the use of missionary societies, Sunday-school classes, or other church organizations. The rental charge is only \$2.00. Write to the Department of Home Missions, Box 527, Kansas City 41, Missouri.

In addition to this new set, our other overseas sets are in great demand with our churches. These are of Alaska, Australia, Hawaii, South Africa (European), a combined set showing our U.S. Negro and U.S. Chinese work, and a special set on Nome, Alaska. In addition there are two sets in cardboard mounts with a rental fee of only \$1.00: one showing the new Nazarene Bible colleges in Australia and South Africa and the other for the 1954 N.Y.P.S. special project, "Showers of Blessing" in New York City.

Write today for a request form for any of these sets.



Religious News and Comments

By A. K. BRACKEN

Investigation

The show of Army vs. McCarthy will not greatly tend to an increase in pride of nation. In the first place, it is regrettable that certain methods of investigation had to be followed in any important matter. Second, it is unfortunate that a promising administration must now be immersed in a matter that should have been taken in its stride. Most people wanted evils corrected. I should like to join heart and hand with every sincere effort to combat our enemies, communism included. Also, I should like to rest in the assurance that our government is manned, for the most part, by men of sincerity and integrity. It appears that serious battle is now joined between those who hate communism and those who also hate communism. *Perhaps* when this present engagement is over, we might retire a space, re-group and re-form our lines. We might then set as our chief

objective the mountain of good government, storm it, and take it.

"Lighthouses of Civilization"

So Woodrow Wilson characterized church colleges. An article, in a recent number of the *Christian Herald*, discusses the future of these colleges in America. In this age when mind is monarch but when "passions govern," these religious institutions are making a great contribution. A truly religious college holds: "There is an intelligence behind this world," that the greatest event in history was when God revealed himself in Christ; "in this revelation life triumphed over death." If the leaders of these colleges fail to recognize their true mission they will be in for reappraisal. No church people will for long support a college that has lost its peculiar message. "Build according to pattern" should be the motto of the religious college.

Billy Graham

The success of Billy Graham's ministry in London has been marked indeed. Millions have heard him either in person or on the air. Multiplied thousands have renewed their faith and their profession of Christ or else have found Christ for the first time. Soon he will be holding campaigns in Continental cities, such as Berlin, Copenhagen, Oslo, Stockholm, and Paris. Billy Graham has almost universal approval of his work by Christian churches. The huge financial support his campaigns have received is a tribute both to him and to the supporters; and the wise way in which these funds have been managed inspires utmost respect and confidence. The results are such as to inspire rejoicing and also prayers for a world-wide revival.

"Jungle Concession"

Catholics of Peru are offering strong opposition to the spread of the evan-

gical message of Protestants. Among those who are the targets of their hostility are the Wycliffe Bible translators and the great Christian industrialist, R. G. LeTourneau. In addition to the work of translating the Bible into native tongues, these people are carrying on evangelistic work with success, and do not hesitate to announce their purpose of giving the gospel to all who will accept. LeTourneau has secured a million-acre "jungle concession" which he is developing and at the same time he is giving the gospel of Christ to the people. Cardinal Guevarra, archbishop of Lima, warned that Catholic leaders must turn their attention to Protestant "proselytizing." Vital witness-

ing to the saving grace of Christ always has been costly.

BRIEFS—

Tollgate. By an arrangement between a Protestant church of Millington, Tennessee, and the state officials, on July 17 a five-mile stretch of highway will become a "toll road." The church is in need of \$50,000.00 and each dollar given by travelers will move their papier-mache gates closer to Millington by the length of a dollar bill; \$52,000.00 will move the gate to the town.

Guide. The airport of the city of Pittsburgh is not too far from the

Union Church of that city. Atop the high steeple of this church it was necessary to put a light for a marker. The church erected a cross that, at night, would be lighted up so that it could be seen for miles away. One pilot said, "Most of us are using it as a guide to the field." Let us lift the cross of Christ on high!

Conscience. An anonymous writer of a letter enclosed a check to Dr. Daniel Poling. The sum was forty dollars; part of this was money long owed as a debt, but could not now be paid. Part was money found on the road and kept illegally. He asked prayers that he might be forgiven. The guilt of sin becomes too heavy to bear.

NEWS of the Churches



Evangelist Wm. H. Phillips writes: "At this writing I am with Pastor Willfong in a meeting in Harlan, Iowa, and God is giving good services. Mrs. Phillips is with me. We go next to Murphysboro, Illinois. In March we had a good revival with our church in Havana, Illinois, where Rev. I. G. Young is the fine pastor. We are enjoying the battle, and God is blessing our labors. Our home address is, Box 131, Apple River, Illinois."

Cabot, Arkansas—In April we had one of the most stirring revivals this church has had in several years. Thirty-one people bowed at the altar of prayer, seeking God, some to be healed, others to be converted, and some to be sanctified. The entire church was helped. Evangelist Harold Thompson truly was God's messenger to us; he preaches the Bible with holiness as his central theme. On Easter Sunday we more than doubled our enrollment with 226 in Sunday school. The future looks bright for Russel's Chapel Church of the Nazarene.—Bill Rough, Pastor.

Versailles, Kentucky—In April this church enjoyed what was perhaps the best revival in its history. Rev. C. E. McCracken was the evangelist, and the church had better than average crowds each evening. Brother McCracken preached holiness with power and conviction, and many souls prayed through to victory at the altar. On the first Sunday of the meeting, without special emphasis, we broke the old attendance record and then, with a good boost, on the second Sunday we almost doubled the old record. We thank God for His blessings.—T. E. Walker, Pastor.

Evangelist George H. Talbert writes that he has an open date, June 15 to 27, then will begin a meeting in Abilene, Kansas, on June 29. Write him, P.O. Box 438, Abilene, Kansas.

Evangelist Paul Pumpelly writes: "I have some open time in September, and also an open date in November which I'd like to slate in Indiana. Write me, 1705 Henry Street, Pineville, Louisiana."

Roseville, California—We closed a good revival on Easter Sunday with Rev. and Mrs. W. W. Geeding as special workers. They are among the best of evangelists. Their message is clear, their spirit tender, and their persuasion almost irresistible. Night after night the altar was filled with seekers and around 60 people were converted or sanctified. We had 232 in Sunday school on Easter. This was the Geedings' third revival with the Roseville church. Truly the Lord is with us in our work here and we are praising Him for victory on every battlefield.—J. W. Roach, Pastor.

Mena, Arkansas—We closed a good revival on Easter Sunday with Rev. R. F. Lindley as evangelist. Several people prayed through to definite experience of regeneration and sanctification. On the last night we had some great victories around the altar. On Easter Sunday we broke the all-time record in Sunday-school attendance. The last week of the revival more than 1,100 contacts were made for our Sunday school and church in a special visitation emphasis. Most of these were made by the large number of spiritual young people in the church. Brother Lindley is a dynamic preacher of the gospel. We had good crowds throughout the revival, with good results. It was a good meeting in every respect.—A. R. Johnson, Pastor.

Clackamas, Oregon—Gladstone Church had its first service on last November 15, with twenty-seven present in Sunday school and thirty-three in church; services were held in a rented building. Rev. W. D. Mc-

Grow, Jr., district superintendent, was with us on December 13 for our organization, with twenty-eight charter members coming into the church. With the organization we became a self-supporting church. Since then we have had an increase in Sunday school each month, with an average of sixty for March. We are purchasing the building we have been using, and also a house next door to be remodeled for a parsonage and Sunday-school rooms. Rev. and Mrs. Noble Berryhill graciously donated a revival meeting to our church from January 24 to February 7. We had a good meeting with Brother Berryhill bringing some outstanding messages; Mrs. Berryhill inspired us with her readings and piano playing. Almost every night our building was crowded out. The last Sunday of the revival Brother Berryhill raised money to apply on the remodeling of the parsonage. Pastor Cook and the good people of the Oregon City church have been most gracious to us, and we appreciate their help in starting this church. We are grateful for the loyal members of the church who have worked hard to make this endeavor a success. We give God the glory for the wonderful way He has been in our midst these last five months. If you know of someone whom you would like for us to contact, write me at Route 1, Box 425, Clackamas, Oregon.—Don R. Fowler, Pastor.

Wardell, Missouri—We had a good revival in March with Rev. and Mrs. W. A. Peck as our evangelists. Brother Peck preached and Sister Peck led the singing and sang two special numbers each night. There were ten or twelve saved, sanctified, or reclaimed, and five new members were added to the church. A good offering was given for the Pecks, and a love offering of \$20.00 was given to Sister Daggett, our good pastor's wife.—Reporter.

Pastor Paul Darulla reports from Wheeling, West Virginia: "We recently closed a good revival with the veteran evangelist, Rev. Lum Jones, who preached with unusual power and anointing. The crowds, in spite of inclement weather, were good. There were several seekers at the altar and a good spirit prevailed. We are finishing our third year here and report increases in every department. Our visitation program is in force and I believe the Lord has a great future for the church in Wheeling. We shall be happy to contact friends and loved ones in this area. Write us at 34th and Chapline Streets, Wheeling, West Virginia."

East Liverpool, Ohio—Sunday, April 4, marked the close of one of the best revivals in recent years at First Church, with Rev. Paul Stewart as evangelist. There were 188 people at the altar during the twelve days, 116 of them on the last day of the meeting. The season of spiritual refreshing was the result of midnight praying, chain of prayer, and the anointed messages of the evangelist. Frank Tice, Eva Mae Staats, Ruby Rutter, the Emmanuel Quartet, the church choir, with other local talent, forcefully presented Christ and the gospel in song. We had 700 in Sunday school the last day of the revival. Our school averaged 583 for the year.—L. D. Morgan, Pastor.

Pastor Oliver Morgan reports from Owosso, Michigan: "The recent indoor camp meeting was the first venture of its kind during the twenty-year history of First Church. The meeting was honored by God throughout. The special workers were Superintendent O. L. Maish and wife, of the Michigan District, and the Keller-York Party, talented musicians and singers. Mayor Charles Moore gave a very impressive address of welcome to the evangelistic party. Mr. Moore served as contractor when the basement of our church was built. The inspirational messages of Brother Maish brought wonderful results around the altar, with scores of people finding God. Our people and the community were wonderfully blessed by the constructive and dynamic gospel messages. The music and singing were the very best; time after time the audiences were inspired by the singing. Sister Maish was a great blessing in the meeting. On the closing Sunday we received 8 members into the church, making a total of 88 since we came here two and one-half years ago. All Sunday-school records were broken with 252 present on the last Sunday of the meeting. Over 4,000 people attended this meeting; also 30 different preachers, some driving as far as 90 miles one way. At the close of the meeting the church board extended the workers a unanimous call to return. The evangelists were easy to entertain and finances came in without any hard pulls. We have a spiritual and aggressive people. We look forward to greater things for this church."

Benton Harbor, Michigan—First Church recently closed one of the most successful revivals in the history of the church. Our people prayed and carried a burden for revival which resulted in our altar being lined in almost every Sunday evening evangelistic service for many weeks prior to the scheduled meeting. Evangelist D. E. Patrone was mightily used of God in the salvation of souls and the encouragement of the church. His messages were timely and his music was inspiring. The attendance was excellent throughout the entire meeting. God honored the prayers and labor of His people, and we witnessed eighty definite victories. A fine class of twenty adults was received into membership of the church, with over half of the group being new people never before acquainted with the church. We give God all the praise and glory.—Secretary.

Waterville, Vermont—We recently completed a successful series of "Good Will Lenten Services," in which our pastor, Rev. D. Lee Allison, brought a series of messages on: "Some Implications of a Christian Profession." The other church in the community co-operated by participating in the special music. The services proved helpful to those who attended. Our pastor was given a unanimous recall.—Mary Belle Jones, Secretary.

West Somerville, Massachusetts—We recently closed a fine meeting with Dr. H. W. Jerrett. New families were won, backsliders of long standing reclaimed, and the church blessed. Brother Jerrett's messages were Spirit-filled and presented in love, concern, and burden for the lost. He preached holiness clearly and effectively. We are expecting great things of this church and know this revival set the tone as we begin our ministry here.—W. H. Benson, Pastor.

Evangelist E. O. Chalfant reports: "It was my happy privilege to spend fifteen days on the Missouri District with Superintendent E. D. Simpson. We covered the district in general locations. This district covers the eastern half of Missouri, including the city of St. Louis; there are said to be 1,500,000 people in and around St. Louis, and 1,000,000 in the rest of the district. We toured in the interest of home missions. In this great territory we have a growing, aggressive program, and the district is in the morning of its development. There was great interest manifested for the cause of home missions; and there is a fine feeling throughout the district. In one Saturday night service, at the opening of a new church in Lodi, Missouri, a country community, a great crowd was present and we raised \$1,500.00 on their \$3,000.00 debt. I never saw a more wonderful group of pastors and I could not have been treated better by Dr. and Mrs. Simpson and all the dear folks on the district." (This report received just a week before our brother went home to heaven.)

Rocky Mountain District Crusade-for-Souls Conferences

The Crusade for Souls Now conferences for the Rocky Mountain District were held at Casper, Wyoming, and Billings, Montana, March 22 to 26. The messages by the workers, Dr. S. T. Ludwig, Dr. Roy F. Smee, and Rev. Leslie Parrott, were surely sent from God for an inspirational, informational, and soul-searching time. With the gains already made and the new surge of interest and enthusiasm noticed in many of the churches, surely the Holy Ghost will use these good meetings to help the far-flung Rocky Mountain District to take some new towns for the Church of the Nazarene and put new life into our widely separated churches.

Dr. Ludwig's insight and knowledge of our Zion with its alarming trends and challenging situations stirred our hearts and our faith as he brought his messages on the Crusade for Souls, emphasizing the "Now."

Dr. Smee, who not only knows the problems of home missions on the district, but has seen the response of our Nazarenes on his tours, gave some blessed encouragement in his crusade message, "This Is the Answer."

Brother Parrott spoke with a note of authority, born of experience, and not only gave us inspirational material but brought some solid, down-to-earth instruction on how to put the job across when we returned to our home churches.

In spite of very bad weather and dangerous roads, there were few pastors who missed this meeting, and many laymen came and were blessed and helped.

Under the wise and effective leadership of District Superintendent Alvin L. McQuay, the Rocky Mountain District is moving ahead for Christ.

RAYMOND F. FRIBERT, Reporter

Western Ohio District Preachers' Meeting

The Western Ohio District preachers' meeting, held in Lima First Church, March 29 to 31, was indeed a time of spiritual blessing. All but 8 of the 110 pastors, many pastors' wives, and several visitors gathered to enjoy this spiritual feast.

Dr. Hugh C. Benner; Dr. Albert Harper, editor in chief of church school publications; and Rev. Wright Strong, pastor of Dayton Maryland Avenue Church, were used of God to inspire our hearts, widen our vision, lift our sights, stir our souls, deepen our love for the lost, and challenge us to engage with more determined courage in the Crusade for Souls.

We haven't forgotten the impression made upon us by our speakers. We were impressed by Dr. Benner's earnest intensity, and scripture-filled, scholarly messages. Dr. Harper presented vital truths in a poised, practical, and personal manner. Brother Strong gave his devotional talks in an unassuming but stirring and warm-hearted way. Behind the scenes and throughout the sessions was the realization of the encouraging, helpful,

and sane direction of our able and faithful district superintendent, Dr. W. E. Albea.

Dr. Harold W. Reed, president of Olivet Nazarene College, and Rev. J. W. Swearingen, field secretary, presented the proposed new college library, taking pledges for this project. Rev. Walter Eichenberger represented the Nazarene Publishing House, and sold many books.

God's continued blessing upon our district is evidenced in the organization of 7 churches since the assembly, by enabling us to have over 10,000 members, and in our HERALD OF HOLINESS drive, netting 5,500 subscriptions.

Rev. M. E. Clay, pastor of Lima First Church, and Rev. Virgil L. Sprunger, pastor at Grand Avenue, co-operated in entertaining the convention royally.

PAUL G. BASSETT, Reporter

Nazarene Theological Seminary

(In their annual meeting of January, 1954, the Board of Trustees of the Nazarene Theological Seminary voted words of appreciation to Dr. Russell V. DeLong for the splendid work he did in his relationship with the Seminary. The following commendation was formulated by a committee appointed by the Board of Trustees.)

The Nazarene Theological Seminary was first conceived in the mind of Dr. J. B. Chapman and presented in his *Manifesto* to the church in 1942. Dr. Russell V. DeLong picked up the challenge and re-emphasized the pressing need for such an institution in his address to the Superintendents' Conference in January, 1943. The enthusiastic response by his audience brought forth a motion that the Board of General Superintendents appoint a Seminary Commission to study the problem and report to the 1944 General Assembly. Dr. DeLong was the natural choice for the chairman of this commission and was, consequently, duly appointed.

He plunged unreservedly into the task of preparation of the commission report. For one year he visited the leading seminaries of the nation and spent exhausting hours in conferences with influential religious educators. Then came the arduous task of drawing charts, creating tables of organization, and formulating entrance and graduation requirements. This latter phase of the organizational task, of course, was a joint operation in which all members of the chosen Seminary faculty participated.

Dr. DeLong's report to the 1944 General Assembly embodied thirteen recommendations. These were passed unanimously by the Assembly—a tribute to the insight, perspective, and thoroughness of research by the man who had transferred his dream to paper. He was then chosen vice-president of the original Board of Trustees and asked to write the by-laws.

With his devotions so completely enmeshed in the new institution, it was inevitable that he should feel the compulsion to accept an invitation to be the first dean of his new

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and unique Nazarene graduate school. For eight years he served as the dean and professor of philosophy and evangelism. Later the task of heading the Department of Missions was also added to his already heavy schedule.

Those who shared in the formation of the Seminary felt a certainty that God's smile of approval was upon their project; but how the new educational baby would be received by the entire church was a matter of some concern and much prayer. That acceptance, however, exceeded even the fondest hopes of the founding group. Young ministers clamored for matriculation; and the success of the seminary became its chief source of embarrassment. During the eight years since the first class assembled, the enrollment has rocketed from 68 to 235.

Educationally, Nazarene Theological Seminary has caught the attention and approval of the leading religious educators of the land. But, best of all, the evangelical fervor which has been the badge of our church since its beginning is manifested in every facet of the organization. The doctrines which we proclaim are unadulterated in the classrooms. That these doctrines and the spirit of our Zion are so perfectly mirrored in our Seminary graduates is due to the devotion and the evangelical fervor of the Spirit-filled faculty which has guided their development.

Not least among these consecrated servants has been Dr. R. V. DeLong. Eternity alone will reveal the impact of his personality, his godly life, and his breadth of knowledge upon our generation.

Dr. DeLong has resigned from the institution which he helped to found and will spend full time in evangelism. We regret to see him sever the ties; we shall miss his counsel

and his guidance. Future classes will miss the genius of his teaching. But, we bid him Godspeed as he plunges with the same ardor into his new field of labor. As members of the Board of Trustees, we wish to take formal recognition of the intensive and extensive service rendered by Dr. DeLong during these formative years. It took his genius to give us a Seminary.

BOARD OF TRUSTEES
Nazarene Theological Seminary

ANNOUNCEMENTS

RECOMMENDATIONS

I am pleased to recommend Rev. Wm. and Mrs. Schmidt to our Nazarene family. The Schmidts are entering the field of evangelism in August. God called this young man from the plow to the pulpit. He has been a successful pastor, and has attended Bible college in preparation for his life's work. These good folk have their own house-trailer. Mrs. Schmidt is a splendid children's worker and is equipped with Scene-o-felt materials. Brother Schmidt is a rugged gospel preacher with pleasing personality. He also plays the trombone, and Mrs. Schmidt the Spanish electric guitar. They also render vocal solos and duets. This gospel team with their complete equipment is deserving of your confidence and worthy of your call. Address them, Route 1, Unionville, Michigan.—W. M. McGuire, Superintendent of Eastern Michigan District.

Rev. Irving Farnsworth, Box 319, Bourbonnais, Illinois, pastored for three years on this district, and is now available for revivals, camps, and youth work. He has ten years' experience in the evangelistic field. During the past few months he has conducted eight campaigns on this district with good results; two were home-mission meetings that resulted in church organizations. Dr. Lauren Seaman, Advisory Board member, states that Brother Farnsworth's ministry is Biblical, teaching, evangelistic, and has rugged aspects reminiscent of early day preaching. I recommend Brother Farnsworth to our people with the assurance that he will do our churches good.—Mark R. Moore, Superintendent of Chicago Central District.

BORN—to Mr. and Mrs. L. Estel Etheridge of Dallas, Texas, a daughter, Kay Patrice, on April 18.

—to Rev. and Mrs. Wayne Knox of San Leandro, California, a daughter, Karen Lorene, on April 11.

—to Rev. and Mrs. Ray J. Hawkins of Wichita, Kansas, a son, Paul Wesley, on April 6.

—to Rev. and Mrs. B. Weston Tucker of Pasco, Washington, a daughter, Carolyn Elaine, on March 19.

ADOPTED by Eric and Juanita Metley of Bethany, Oklahoma, a boy, Keith Lynn, on April 7.

WEDDING BELLS

Miss Ruth Evelyn Angilly and Winfield Scott DeCastro were united in marriage on April 17, at People's Church of the Nazarene in Providence, Rhode Island, with Rev. Kenneth E. Sullivan officiating.

Miss Faith Pallett of Billings, Montana, and Mr. Earl Wheeler of Pasadena, California, were united in marriage on April 9, at Bresee Church of the Nazarene, Pasadena, with Rev. Murray J. Pallett, father of the bride, officiating, assisted by Dr. A. E. Sanner.

SPECIAL PRAYER IS REQUESTED by a Christian brother in California that God may heal him of chronic indigestion, that he may be able to attend the church services—he believes God is able;

by a lady in Illinois that her folks may see the light on holiness and not oppose her in attending the Nazarene services, where she can get the most spiritual food;

by a lady in California for two elderly ladies, both failing in health, that they may truly know God's saving power in their lives and trust Him for salvation—they seem to have had little light; also for three elderly men who need deliverance from the things that are keeping them from God and salvation.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

Washington-Philadelphia	May 20-22
Florida	June 2-3
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

Oregon Pacific	May 19-20
Nevada-Utah	May 25-26
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

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

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 2-6
South	June 9-13
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

District Assembly Information

OREGON PACIFIC—Assembly, May 19 to 20, at Central Church of the Nazarene, 116 N.E. 29th Avenue, Portland, Oregon. Entertaining pastor: Rev. Harold E. Fridy, 6315 N.E. Alameda, Portland. Dr. G. B. Williamson presiding.

WASHINGTON PACIFIC—Assembly, May 19 and 20, at Church of the Nazarene, 4th and Aloor, Kelseo, Washington. Entertaining pastor: Rev. Elwood S. Smith, 714 S. Fifth St., Kelseo. Dr. Samuel Young presiding.

ARIZONA—Assembly, May 20 and 21, at First Church of the Nazarene, Fifth and Monroe Streets, Phoenix, Arizona. Entertaining pastor: Rev. Harold Daniels, 3131 North 17th Avenue, Phoenix. Dr. D. I. Vanderpool presiding.

WASHINGTON-PHILADELPHIA—Assembly, May 20 to 22, at Calvary Church of the Nazarene, Centre Avenue and Fourth Street, Reading, Pennsylvania. Entertaining pastor: Rev. G. Thomas Spiker, 1209 N. Fifth St., Reading. Dr. Hardy C. Powers presiding.

NEVADA-UTAH—Assembly, May 26 and 26, at First Church of the Nazarene, 231 East 6th Street, Reno, Nevada. Entertaining pastor: Rev. Wayne M. Butchart, 231 East 6th St., Reno. Dr. G. B. Williamson presiding.

LOS ANGELES—Assembly, May 26 to 28, at Bresee Avenue Church of the Nazarene, 1480 E. Washington St., Pasadena, California. Entertaining pastor: Rev. J. George Taylorson, 1480 Washington St., Pasadena. Dr. D. I. Vanderpool presiding.

NEW MEXICO—Assembly, May 26 to 28, at the Church of the Nazarene, 12th at Rencher, Clovis, New Mexico. Entertaining pastor: Rev. Ernest Armstrong, 313 West 12th, Clovis. Dr. Samuel Young presiding.

FLORIDA—Assembly, June 1 to 3, at the Calvary Baptist Church, West Cleveland and Osceola Streets, Clearwater, Florida. Entertaining pastor: Rev. Ben F. Marlin, 1103 Grove St., Clearwater. Dr. Hardy C. Powers presiding.

NEBRASKA—Assembly, June 2 and 3, at the Church of the Nazarene, Fifth and Saunders, Hastings, Nebraska. Entertaining pastor: Rev. Thomas Burton, 2009 W. Sixth St., Hastings. Dr. D. I. Vanderpool presiding.

SOUTHERN CALIFORNIA—Assembly, June 2 to 4, at the Church of the Nazarene, 1602 N. Ross Street, Santa Ana, California. Entertaining pastor: Rev. Andrew Young, 1324 W. Ninth, Santa Ana. 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
Dresden, Ohio May 4 to 16
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Junction City, Kans. (V.B.S.) May 31 to June 11
Applegate, Nellie. Preacher, 742 Elysian Ave., Toledo 7, Ohio
Ashcraft, Jim. 515 Denver, Waco, Texas
Aycok, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Bailey, Clayton. Box 579, Fort Dodge, Iowa
Cambridge City, Ind. May 19 to 30
Ripley, Ohio June 1 to 13
Baldwin, C. R. 1124 W. Texas, Durant, Okla.
Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Ball, Miss Lenore. P.O. Box 214, Meadville, Nebraska
Meadville, Nebr. May 17 to 30
El Dorado, Kans. June 7 to 20
Balsmeier, A. F. and Leonora T. Preacher and Singers, P.O. Box 745, 219 1/2 E. Second Street, Hutchinson, Kansas
Bridgeton, N.J. (camp) June 16 to 27
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Lisbon, N.D. May 11 to 23
St. Louis, Mo. May 26 to June 6
Bass, M. V. 18616 Riverview, Detroit 19, Mich.
Manistee, Mich. May 18 to 30
Williamstown, Pa. June 1 to 13
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Pueblo, Colo. May 16 to 23
Memphis, Tex. June 2 to 13
Beckman, Alice; and Kime, Hazel. Evangelist and Singer, 3415 Elizabeth St., Denver, Colo.
Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
Norwalk, Conn. June 1 to 6
Wellston, Mass. June 8 to 10
Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
Saskatoon, Sask., Can. May 12 to 23
Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiemen Avenue, Reading, Pa.
Fairfield, Me. May 26 to 30
Yarmouth, Me. June 2 to 6
Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Muncie (First), Ind. May 5 to 16
Little Rock (Rose Hill), Ark. May 19 to 30
Bierce, Joseph. 913 Indiana St., Bicknell, Indiana
Rochester (East Side), N.Y. May 12 to 23
Anderson, Ind. June 2 to 13
Bishop, Joe. Box 47, Yukon, Okla.
Wichita Falls (Central), Tex. May 19 to 30
Mishawaka (Branch Ch.), Ind. May 30 to June 6
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Peru, Ind. May 5 to 16
Raymondville, Tex. May 19 to 30
Boone, Ford. Evangelist, 227 South Locust, McComb, Miss.
Kingsport, Tenn. May 5 to 23
Bouse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 2400 North 4th Street, Columbus 2, Ohio
Caney, Kans. May 18 to 30
Garden City, Mich. June 2 to 13
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Ft. Wayne, Ind. May 5 to 16
Olney Springs, Colo. May 19 to 30
Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
Gary (Garden Homes), Ind. June 19 to 30
Ft. Wayne (First), Ind. June 2 to 13
Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo 12, Ohio
Louisville (First), Ky. May 11 to 23
Centralia (First), Ill. May 25 to June 6
Brockmuller, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.
St. Catherine, Ont., Can. May 17 to 30
Toronto (Bethel), Ont., Can. June 1 to 13
Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio
Midland (First), Mich. May 12 to 23
Springfield (First), Ill. May 26 to June 6
Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.
Brown, Marvin L. Evangelist, 1309 N. Main Street, Kewanee, Illinois
Dawson Springs, Ky. June 18 to July 3
Princeton, Ky. July 4 to 18
Bryant, E. L. Evangelistic Party, Preacher and Singers, 612 E. Front St., Maysville, Ky.
Louisville (Periel), Ky. May 11 to 23
Burnen, Eddie and Ann. Box 1007, Ashland, Ky.
Thomasville, Ga. May 12 to 23
Somerset, Ky. May 26 to June 6
Burton, C. C. P.O. Box 145, Somerset, Ky.
Muncie, Ind. May 4 to 16
N.C. District June 4 to 16
Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
Williston, N.D. May 19 to 30
Ray, N.D. June 2 to 13
Cameron, A. Alexander. 27 Ravine St., % Mrs. Wilson Lane, Yonkers, N.Y.
Cargill, A. L. and Myrta. Box 256, Divide, Colo.
Cargill, Porter T. 405 N.W. 1st, Bethany, Okla.
Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
Ottumwa (First), Iowa May 12 to 23
Columbia, Mo. May 26 to June 6
Carroll, Bob. 119 N. Flood, Norman, Okla.
Blanchard, Okla. June 1 to 13
Fairmount, Ill. June 16 to 27
Carter, E. L. Box 608, Kincaid, Ill.
Atlantic, Iowa May 19 to 30
Aurora, Ill. June 2 to 13
Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.
Groves, Texas May 5 to 16
Shreveport, La. June 2 to 13

Carter, W. A. Evangelist, 3808 W. Park St., Greenville, Texas
 Boulder, Colo. May 12 to 23

Chapman, G. H. Evangelist, Box 592, Bethany, Okla.
 Chatfield, C. C. and Flora W. Preachers and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Oak Lawn, Ill. May 19 to 30

Nashville, Ind. (Box 272) June 2 to 13

Chickennoff, Miss Susie. Song Evangelist, 564
 Barham Ave., Santa Rosa, Calif.

Clark, Eddie. 701 A Ave., E., Okaloosa, Iowa
 Walnut, Ill. May 12 to 23

Rhineland, Wis. May 19 to 30

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

Conway, L. W. 1643 Columbia St., Newport, Ky.
 Barrett (Clinton), W. Va. May 5 to 16

Edinburg, Ind. June 16 to 27

Cook, James V. Song Evangelist, Route 1, Harris-
 burg, Ill.

Cook, Troy and Margaret, Singers and Musicians,
 Route 2, Ames, Iowa
 University Park, Iowa (camp) . . June 3 to 13

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

Cope, Jacob and Mildred. Preacher and Singers,
 General Delivery, Cave City, Ky.

Corbett, C. T. Box 215, Kankakee, Ill.
 Decatur (East Side), Ill. May 19 to 30

Mercer, Wis. June 2 to 13

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

Crawford, J. H. and Maggie. Springdale, Ark.
 Fayetteville (First), Ark. May 18 to 30

Rock Island (First), Ill. June 1 to 13

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

Reserved May 17 to July 13

Crites Evangelistic Party. P.O. Box 527, Kansas
 City 41, Mo.
 Hamilton, Ont., Can. (Dist. Assem.)
 May 11 to 16

Flushing, N.Y. May 18 to 30

Crutcher, Estelle. Evangelist, 7221 S.W. 5th St.,
 Miami, Fla.
 Coatesville, Pa. May 5 to 16

Darnell, H. E. P.O. Box 929, Vivian, La.
 Chester, S.C. May 19 to 30

Sheffield, Ala. June 2 to 13

Davidson, Otto, and Wife. Evangelist and Singers,
 224 E. Ames St., Mt. Vernon, Ohio

Davis, C. W. and Florence. 930 N. Institute,
 Colorado Springs, Colo.
 Thomaston, Ga. May 6 to 16

Muskogee, Okla. May 20 to 30

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

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

DeBord, Clifton. Box 881, Ashland, Ky.
 Le Mars, Iowa May 18 to 30

Charleston, Mo. June 1 to 13

DeLong, Russell V. P.O. Box 527, Kansas City 41,
 Mo.
 Minneapolis, Minn. May 16 to 23

Cincinnati, Ohio (camp) May 28 to June 6

Dickerson, H. N. 2235 N. Alabama, Indianapolis
 5, Ind.
 Fairmount, W. Va. May 19 to 30

Oklahoma City, Okla. June 2 to 13

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

Dixon, George and Charlotte. Preachers and Singers,
 39 S. Prospect Ave., Patchogue, N.Y.

Dobbins, C. H., and Wife. Evangelists and Musi-
 cians, 604 S. Wayne Street, Alexandria, Ind.
 Tilden, Ill. May 18 to 30

Mt. Vernon (First), Ill. June 6 to 20

Dunn, T. P. 318 East 7th St., Hastings, Neb.
 Peoria (North Side), Ill. May 5 to 16

Webster City, Iowa May 19 to 30

Eastman, H. T., and Verla May. Evangelist and
 Musicians, 2005 East 11th, Pueblo, Colo.

Edwards L. T. Evangelist, P.O. Box 110, Lowell,
 Oregon

Elsea, Cloyce. Evangelist, Box 18, Van Buren, Ohio
 Rockford, Ohio May 4 to 23

Indiana, Pa. May 25 to June 6

Emrick, Ross and Dorothy. Evangelist and Musician,
 600 Trumbull St., Bay City, Mich.
 Battle Creek, Mich. May 12 to 23

Albany, N.Y. May 26 to June 6

Estep, Alva O. and Gladys. Preacher and Singers,
 Box 238, Lesartville, Ind.
 New Richmond, Ohio May 19 to 30

Winnipeg, Manitoba, Can. June 9 to 20

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

Fagan, Harry, and Wife. Singers and Musicians,
 Carmichaels, Pa.
 Memphis, Tenn. Apr. 21 through May

Farnsworth, Irving. Evangelist, Box 319, Bourbon-
 nais, Ill.

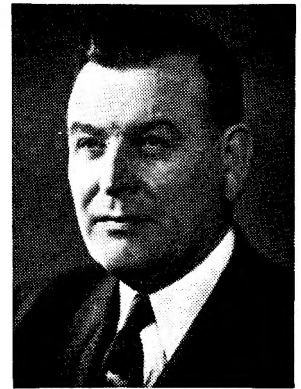
Ferguson, Edw. and Alma. Preacher and Singers,
 920 21st St., Orlando, Fla.
 West Grove, Pa. May 5 to 16

Beaver Falls, Pa. May 19 to 30

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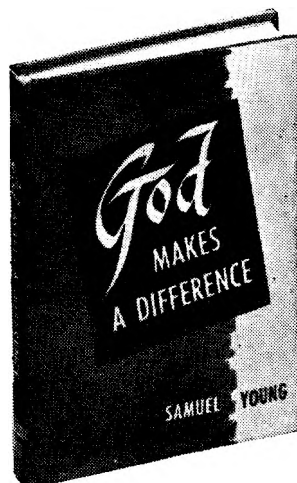
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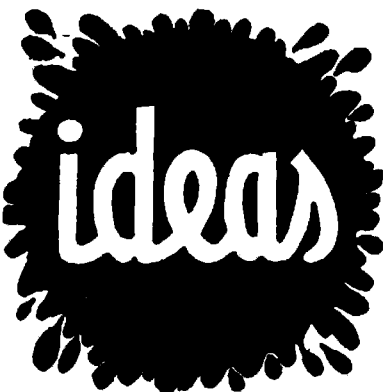
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Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.
 Files, Gloria; Adams, Dorothy. Preacher and Singers,
 Wiley Ford, W.Va.
 Dist. Assembly May 10 to 23
 Harpers Ferry, W.Va. May 26 to June 6
 Finch, Oscar J. Evangelist, P.O. Box 527, Kansas
 City 41, Mo.
 Filer, Idaho May 18 to 23
 Richland, Wash. May 26 to June 6
 Finger, Maurice and Naomi. Preacher and Singers,
 922½ Wyoming St., Allentown, Pa.
 Northampton, Pa. May 5 to 16
 Fisher, C. William. P.O. Box 527, Kansas City 41,
 Mo.
 Ontario, Calif. May 19 to 30
 Temple City, Calif. June 2 to 13
 Fitch, James S. Evangelist, 1382 Myrtle Ave.,
 Cincinnati 6, Ohio
 Fouse, Fay A. Evangelist, 635 Western Ave.,
 Winchester, Ind.
 Clinton, Ind. May 4 to 23
 Scottsburg, Ind. June 1 to 13
 Fowler, Thomas S. Evangelist, Box 127, Hawthorn,
 Pa.
 Bruceton Mills (Little Sandy), W.Va.
 May 18 to 30
 Yampa, Colo. June 10 to 20
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Oxford, N.S., Can. May 4 to 16
 Bass River, N.S., Can. May 18 to 30
 Frodge, Harold C. Evangelist, Box 181, St. Paris,
 Ohio
 Danville (Vancelone), Ill. May 11 to 23
 Mecca (Pilgrim), Ind. May 26 to June 6
 Gardner, Earl and Pearl. Preacher and Singers, 302
 W. Adams St., Muncie, Ind.
 Geeding, W. W. and Wilma. Preachers and Chalk
 Artist, 376 W. Pine St., Canton, Ill.
 Creston, Iowa May 12 to 23
 Moline, Ill. May 26 to June 6
 Gerer, Ray N. Evangelist, P.O. Box 527, Kansas
 City 41, Mo.
 Gillespie, George M. 934 Harrison St., Elkhart, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists,
 Farmland, Ind.
 Noblesville, Ind. May 6 to 16
 Charleston, Mo. June 1 to 13
 Gilliam, Harold P. Evangelist, Route 1, Woodland,
 Wash.
 Glover, E. M. Evangelist, Coffeyville, Kansas
 Godfrey, Laura. Song Evangelist, 797 N. Wilson,
 Pasadena 7, Calif.
 Corona, Calif. May 5 to 16
 Granger, Miss Marjorie. Song Evangelist, 4322
 Manchester, St. Louis, Mo.
 Gray, Joseph. Evangelist, 2017 62nd, Lubbock, Texas
 Delta, Colo. May 19 to 30
 Arlington, Tex. June 2 to 13

Gray, Ralph C., and Wife. Evangelist and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Ada, Okla. May 12 to 23
 Durant, Miss. May 26 to June 6
 Green, James and Rosemary. Singers and Musicians,
 1201 Bower St., New Castle, Ind.
 Peru, Ind. May 5 to 16
 New Castle (First), Ind. May 19 to 23
 Greene, Bernard. Evangelist, 314 E. Hanna Street,
 Greencastle, Ind.
 Greenlee, Helen. Evangelistic Singer, Route 2,
 Humeston, Iowa
 Le Mars, Iowa May 18 to 30
 Bloomington, Ill. (Bible Sch.)
 May 31 to June 13
 Gretzinger, Harold W. 1391 Mar Vista, Pasadena,
 Calif.
 Griffith, Glenn. 620 S. Dale Court, Denver, Colo.
 Newport, Ky. May 12 to 24
 Colorado Springs (Central), Colo. June 1 to 13
 Groves Sisters. Singers and Chalk Artist, Bruceton
 Mills, W.Va.
 Grubbs, R. D. 1215 Highway Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route
 1, Cory, Ind.
 Mitchell, Ind. May 10 to 23
 Freeport, Pa. May 26 to June 6
 Hail, C. B. Evangelist, 2105 Grange Hall Rd.,
 % U. S. Allen, Dayton 3, Ohio
 Hall, Miss Clarine. Song Evangelist, 819 Milburn
 Ave., Dayton 4, Ohio
 Hall, Dave. Evangelist, 629 E. Kansas, McPherson,
 Kansas
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Fort Dodge, Iowa May 12 to 23
 Perryton, Texas May 26 to June 6
 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, J. E., and Wife. Preacher and Singer,
 332 Monterey, Rd., South Pasadena, Calif.
 Reno, Nev. May 4 to 16
 Salinas, Calif. May 19 to 30
 Harley, C. H. Evangelist, Burbank, Ohio
 Freedom, Pa. May 11 to 23
 Vanderbilt, Pa. June 1 to 13
 Harmonettes, Iva Tate and Betty Brown. Singers
 and Musicians, 138 South Franklin Street, Dela-
 ware, Ohio
 Harrington, Wm. N. Route 5, Box 666, Gainesville,
 Fla.
 E. Gadsden, Ala. May 3 to 16
 Jasper (Sardis), Ala. June 1 to 13
 Harris, Kenneth J. Singing Artist, 432½ Frederick
 St., Huntington, Ind.
 Harrison, Ray W. Evangelist, 506 B St., Hillside
 Park, Milwaukie, Ore.
 Harrold, John W. Box 309, Red Key, Ind.
 Paoli, Ind. May 18 to 30
 Open date June 2 to 13

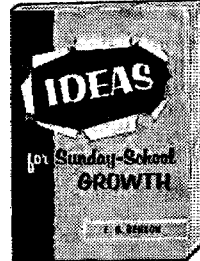
Hart, H. J. Evangelist, Rt. 1, Owasso, Okla.
 Wichita Falls (First), Tex. May 19 to 30
 Alberta, Minn. June 6 to 20
 Hayes, Thomas. P.O. Box 527, Kansas City 41,
 Mo.
 Henbest, C. L. Box 345, Rogers, Ark.
 Henck, Nelson, H. 714 Campbell St., Williamsport,
 Pa.
 Bangor, Pa. May 4 to 16
 Hendrick, Doris V. Evangelist, 336 North St., Bad
 Axe, Mich.
 Bay City, Mich. June 14 to 20
 Henriksen, G. W. Evangelist, P.O. Box 527, Kansas
 City 41, Mo.
 Covington (First), Ky. May 5 to 16
 International Falls, Minn. May 19 to 30
 Henry, J. W. Evangelist, 934 W. Hays Ave., Ban-
 ning, Calif.
 Henson, J. C. Bethany, Okla.
 Chicago Central Dist. (tour) May 4 to 20
 Ft. Smith (Central), Ark. June 1 to 6
 Higgins, Charles A. Evangelist, 1702 Pecos St.,
 Las Cruces, New Mexico
 Hodge, W. M. Evangelist, Science Hill, Ky.
 Hodgson, R. E. Evangelist, 110 N. Mueller, Bethany,
 Okla.
 Hoke, J. O. and Helen (Peters). Evangelist and
 Singers, 525 W. Green, Virden, Ill.
 Holman, Jimmie and Marion. P.O. Box 527, Kansas
 City 41, Mo.
 Dallas (Hampton Place), Tex. May 13 to 23
 Churubusco, Ind. May 27 to June 6
 Holso Evangelistic Party. 5332 Summer Ave., Ash-
 tabula, Ohio
 Hammond (First), Ind. May 19 to 30
 Lancaster, Ky. June 1 to 13
 Holstein, C. V. Evangelist, 432 W. Walnut St.,
 Kalamazoo, Mich.
 Reading, Mich. May 4 to 16
 Kansas City, Mo. May 19 to 30
 Hooker, H. H. Box 181, Gardendale, Ala.
 Houston (Wooddale), Tex. May 18 to 30
 Cookeville, Tenn. June 2 to 13
 Hoot, G. W. and Pearl Moser. Evangelist and
 Musicians, Winona Lake, Ind.
 Goshen, Ind. May 11 to 23
 Eaton, Ohio May 25 to June 6
 Huffman, H. B. Box 25, Onego, W.Va.
 Bell, W.Va. May 11 to June 6
 Portage, Pa. June 8 to 27
 Hughes, Guthrie H. Evangelist, Greenfield, Ind.
 Frankfort (S. Side), Ind. May 12 to 23
 Madison, Ind. May 25 to June 6
 Ihrig, R. L. Evangelist, 36 South Grand Avenue,
 Ft. Thomas, Ky.
 Isenberg Evangelistic Party. Artist-Evangelist and
 Singers, Box 388, New Cumberland, Pa.
 Eliot, Me. May 5 to 16
 Jackson, R. V. 308 N. Penfield St., Rantoul, Ill.
 E. Gary, Ind. May 26 to June 6
 Miamisburg, Ohio June 9 to 20



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SERVICEMEN'S CORNER

CHAPLAIN George writes: "In a recent religious census of this base I located six more Nazarene men, only because they designated themselves Nazarene instead of just Protestant. None are receiving our literature because their pastors failed to send their names to the office of the Servicemen's Commission."

Chaplain Van Vorce writes from Germany: "This has been a very good month for us in our work. God has graciously blessed in all our services. Twelve precious young men came forward seeking Christ either for the forgiveness of sins, or to be reclaimed, or to be fully sanctified. We have a prayer group now organized among our men and also a Bible study class. The men meet together two nights a week and sometimes three nights besides our regular services, to study and pray. We have also been able to organize a Sunday school for the children of officers in our unit. We have a fine staff of Christian workers and God is wonderfully blessing in this. We are looking forward to at least a week of revival services during the Easter season, and covet a continued interest in all of your prayers for this meeting."

"I would like to express my appreciation for the periodicals. They have been a blessing to me. I also want to give my thanks to the Richmond, Virginia, First Church of the Nazarene for the fine spirit they show toward the boys in the service. I would like to thank Rev. Paul R. Holt for being a good minister. You can always feel God's Spirit there at all times. At the present I am attending the church in Lowell, Massachusetts, with its fine pastor, Rev. Ernest R. Bradley."

—PAUL S. MARSHALL

"I wrote and asked you to send our church periodicals to one of my buddies about four months ago. He has received them all and since then he has been saved and sanctified. What a wonderful change it has made in his life! I want to thank you for sending him the papers and for the part they played in helping him find Christ."

—RAY RICHARDSON

NAZARENE SERVICE MEN'S COMMISSION
Abel Boies DIRECTOR

Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
Ottawa, Kans. May 5 to 16
Kansas City Dist. Camp June 7 to 13
Jarvis Family, The. Singers and Musicians, South Oakside Ave., Mishawaka, Ind.
Jenkins, Gerald and Donna Lou. Singers, P.O. Box 527, Kansas City 41, Mo.
East St. Louis (First), Ill. May 12 to 23
Jerrett, Howard W. 630 W. Hazelhurst, Ferndale 20, Mich.
Johnson, Andrew. Wilmore, Ky.
Johnson, K. F. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Johnson, Spencer. Box 11, Vivian, La.
Dublin, Ga. May 20 to 30
Oklahoma City (Grand Blvd.), Okla. June 3 to 13
Jones, A. K. 519 Commercial, Danville, Ill.
Open Date May 18 to 30
Brownsville, Tex. June 1 to 13
Jones, Claude W. Evangelist, 9 Elm, Wollaston 70, Mass.
Leicester, Vermont May 26 to June 6
Cumberland Zone (Home Miss.) June 13 to 27
Jones, Lum. Ada, Okla.
Akron, Ohio May 5 to 16
Robinson, Ill. May 19 to 30
Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
Fairmont, W.Va. May 19 to 30
Marietta, Ohio (City Wide) June 16 to 27
Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Hartsville, S.C. May 19 to 30
Bennettsville, S.C. June 1 to 13
Krusc, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
Deming, N.M. May 12 to 23
Alton, Kans. (Hol. Assoc.) June 3 to 13
Kuykendall, P. E. Box 978, Hendersonville, N.C.
Charleston (Southeast), W.Va. May 16 to 23
Langford, J. V. Evangelist, 808 N. College St., Bethany, Okla.
Lantermar, R. S. 4405 48th Ave., Red Deer, Alberta, Canada
Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
Maritime Dist. (V.B.S. Workshop) May 14 to 22
East. Mich. Dist. (V.B.S. Workshop) May 24 to 25
Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Joplin (Connor), Mo. May 21 to 30
Roanoke, Va. June 3 to 13
Lee, Mason. 217 Division St., Huntington 2, W.Va.
Kokomo, Ind. May 11 to 23
Crestline, Ohio May 25 to June 6
Leverett Brothers. Preacher and Singers, 706 N. Broadway, Lamar, Mo.
Mollett, Mo. May 12 to 23
Harper, Kans. (United Miss.) May 25 to 30
Lewis, Albert H. and Rachel. Preacher and Singers, 106 Warrington Road, Syracuse 5, New York.
Gouverneur, N.Y. May 19 to 31
Pittsfield, Me. June 2 to 13
Lewis, Ellis. 206 N. Donald, Bethany, Okla.
Kennett, Mo. June 6 to 13
Ironton, Mo. June 16 to 27
Lewis, Roy R. Route 1, Albany, Ind.
Lindley, R. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Shreveport (North Side), La. May 26 to June 6
Baton Rouge, La. June 11 to 20
Lipker, Charles H. Route 4, Marion, Ohio
Portsmouth (New Boston), Ohio May 19 to 30
Xenia, Ohio June 2 to 13
Litle, H. C. 1338 1/2 Hunter Ave., Columbus, Ohio
Columbus (Shepard), Ohio May 18 to 30
Ironton (First), Ohio June 1 to 6
Lush, Ronald J. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Minneapolis (1st ch), Minn. May 12 to 23
Lutz, Louis K. Evangelist, 4410 Acherman Blvd., Dayton 9, Ohio
MacAllen, L. J. and Mary E. Evangelists and Artist, 27 W. Falls St., New Castle, Pa.
Flint, Mich. May 4 to 16
Oklahoma City, Okla. June 2 to 13
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.
Lima (First), Ohio May 12 to 23
New Philadelphia, Ohio May 24 to 30
Martin, Sammie. Evangelist, Box 24, % Trevecca Nazarene College, Nashville, Tenn.
Matthews, L. B. 2105 Natchez Trace, Nashville 12, Tenn.
Winchester, Tenn. May 5 to 16
McCollom, Russel R., and Wife. Evangelist and Singers, 624 S. Knight, Wichita, Kansas

McCracken, C. E. 439 Spring Hill Dr., Lexington, Kentucky
Nicholasville, Ky. May 5 to 16
Louisville, Ky. May 19 to 30
McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H., Santa Monica, California
Beaumont, Tex. May 9 to 16
McGuire, Paul A., Wife and Daughter. Evangelist and Singers, P.O. Box 14, Hammon, Calif.
Fillmore, Calif. May 12 to 23
Manteca, Calif. (V.B.S.) June 17 to 27
McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
East St. Louis (First), Ill. May 12 to 23
Sikeston, Mo. May 26 to June 6
McVay, Charles and Pauline. Song Evangelists, 343 W. 41st St., Tucson, Ariz.
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.
Delta, Colo. May 19 to 30
Colorado Springs (Central), Colo. June 3 to 13
Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Terrell, Tex. May 12 to 23
Wilmot, S.D. (Hol. camp) May 27 to June 6
Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.
Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
Conemaugh, Pa. May 26 to June 6
Minneapolis (Russell Ave.), Minn. June 9 to 13
Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware Street, Mt. Gilead, Ohio
St. Louis, Ill. May 18 to 30
Bedford, Ohio June 7 to 20
Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.
Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
Detroit (Grace), Mich. May 12 to 23
Highland, Ind. May 26 to June 6
Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
Richmond, Va. May 12 to 23
Washington, Pa. May 26 to June 6
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Denison, Tex. May 5 to 16
Niles, Ohio May 26 to June 6
Mingledorff, D. C. P.O. Box 43, Douglas, Ga.
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.
Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Moore, Myrtle C.; Dake, Lorraine M. 10802 63rd Ave., Edmonton, Alberta, Canada
Sundre, Alta, Can. May 19 to 30
Caroline, Alta, Can. June 1 to 13
Mooshian, Helen. P.O. Box 527, Kansas City 41, Mo.
Murphy, B. W. 2952 4th Ave., Huntington 2, W.Va.
Salem (First), Ill. May 12 to 23
Eltkon, Ky. June 2 to 13
Musical Messengers. % Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.
Myers, J. T. 502 Lafayette St., Danville, Ill.
Villa Grove, Ill. May 12 to 23
Open Dates June to August
Neely, B. F. 111 N. Beaver, Bethany, Okla.
Nelson, Charles Ed. and Normadene. Preacher and Singer, 208 N. 6th, Rogers, Ark.
Seminole (Sal. Army), Okla. May 19 to 30
Clinton, Okla. June 2 to 13
Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
Waltersburg, Pa. May 19 to 30
Toledo (Sylvania Ave.), Ohio June 2 to 13
Norton, Joe. Box 143, Hamlin, Texas
Bonham, Tex. May 13 to 23
Big Spring, Tex. May 26 to June 6
Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
Charleston, W.Va. May 4 to 16
New Martinsville, W.Va. May 18 to 30
Parrott, A. L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Leavenworth, Kans. May 12 to 23
Patrone, D. E. Evangelist, 224 Liberty St., Painesville, Ohio
Patterson, Walter. Route 3, Waurika, Oklahoma
Waurika, Okla. May 16 to 23
Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wells-ville, Ohio
Alvin, Tex. May 6 to 16
Freeport, Tex. May 19 to 30
Payne, L. M. 509 N.W. Main St., Bethany, Okla.
Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.
Russellville, Ala. May 17 to 23
Ashland (First), Ky. May 30 to June 6

Litrary
Olivet Nazarene College
Kankakee, Illinois
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May 12, 1954

- Pendry, C. E., and Wife. Evangelist and Singer, 768 N.W. 49th St., Miami 36, Fla.
- Perry, Clarence W. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Dayton (Maryland Ave.), Ohio . . . May 18 to 30
- Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
- Valdosta, Ga. May 12 to 23
- Carthage, Ind. May 26 to June 6
- Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill.
- Murphysboro, Ill. May 2 to 16
- Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
- Greensburg, Ky. May 12 to 23
- Detroit (Bethel Ave.), Mich. . . May 26 to June 6
- Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
- Pataaska, Ohio May 19 to 30
- Edgewood, Ind. June 1 to 13
- Potts, Troy C., and Daughters. Evangelist and Singers, 517 Mary St., Texarkana, Arkansas
- Prosperi, Dominick, and Wife. % Olivet Nazarene College, Box 302, Kankakee, Ill.
- Pults, Bertha, P.O. Box 527, Kansas City 41, Mo.
- Kansas City Dist. May
- Pumpelly, Paul. Evangelist, 1705 Henry St., Pineville, La.
- La. Dist. Home Miss. May 9 to 23
- Hevey, Okla. July 7 to 18
- Purkhiser, H. G. 214 Grandview Ave. N.W., Canton 8, Ohio
- Detroit (Trinity), Mich. May 5 to 16
- Lavelle, Pa. June 2 to 13
- Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.
- N.E. Okla. Dist. Tour May 5 to 16
- New Boston (First), Ohio May 19 to 30
- 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.
- Kingston, Ont., Can. May 12 to 23
- Everett, Wash. June 24 to July 4
- Reasoner, Miss Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
- Reed, Fred W. Evangelist, 612 S. 26th St., Billings, Mont.
- Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 4, Okla.
- Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
- Millington, Mich. May 18 to 30
- Zeigler, Ill. June 1 to 13
- Richardson, Harold S. and Flossie. Preacher and Singers, R.K. 4, Muncie, Ind.
- Tipton, Ind. May 4 to 16
- Open dates May 18 to July
- Ridings, E. Paul. Evangelist, 708 N. College, Bethany, Okla.
- 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.
- Robbins, James. 1817 F Street, Bedford, Indiana
- Archdale, N.C. May 11 to 23
- Columbus (Calvary), Ind. May 26 to June 6
- Robinson, John. Evangelist, 1110 Adams Ave., Huntington, W.Va.
- London, Ohio May 5 to 16
- Home May 17 to 30
- Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10 Tenn.
- Santa Fe (Hilltown), Tenn. . . . May 19 to 27
- Columbia (Mt. Wesley), Tenn.
- May 28 to June 6
- Roedel, Bernice L. Evangelist, 423 E. Maple St., Booneville, Ind.
- North Vernon, Ind. May 10 to 16
- Mackey, Ind. (V.B.S.) May 24 to June 6
- 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
- Ruryan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.
- Rushing Family. Singers and Musicians, King City, Mo.
- Jackson, Tenn. May 11 to 16
- Muskegon, Mich. May 18 to 23
- Rushing-Drye Party. Preacher and Singers, P.O. Box 1, Coffeyville, Kansas
- Odessa, Tex. May 12 to 23
- Waco, Tex. May 26 to June 6
- Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Mo.
- Rutlerford, Robert. Evangelist, 906 23rd St., Orlando, Florida
- Schriber, George R. Evangelist, 230 South Rosemead, Pasadena 10, Calif.
- S. California May
- Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
- Dayton, Ohio May 5 to 16
- Open Dates June and July
- Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.
- Sellick, R. T. Box 22, Oxford, N.S., Canada
- Waltham, Mass. May 19 to 30
- Salem, N.B., Can. June 2 to 13
- Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
- Brainerd, Minn. May 5 to 16
- Velva, N.D. May 18 to 30
- Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
- Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Opportunity, Wash. May 12 to 23
- Shaw, L. E. Evangelist, 503 S. Ohio, Cherokee, Oklahoma
- Alma, Ark. May 5 to 16
- Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
- Albany N.Y. Dist. Tour May 12 to 23
- Bloomington (East Side), Ind. . . June 2 to 6
- Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich.
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
- Bennington (M.E.), Ind. May 5 to 16
- Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
- Open Date May 12 to 23
- Smith, Bernie. Box 145, Harrisburg, Ill.
- Midland, Mich. May 12 to 23
- Detroit, Mich. May 26 to June 6
- Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio
- Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
- Little Rock (First), Ark. May 9 to 23
- Lexington (Kenwick), Ky. May 26 to June 6
- Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.
- Colo. Dist. May 19 to June 13
- Texas City, Tex. June 16 to 27
- Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
- Guthrie, Okla. May 19 to 30
- Tulsa (First), Okla. June 2 to 13
- Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.
- Snow, Loy. R.F.D. 1, Bedford, Ind.
- Mitchell, Ind. May 10 to 23
- Shelbyville (P.H.), Ky. May 24 to June 6
- 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.
- South Bend, Ind. May 21 to 30
- Alix, Ark. June 3 to 13
- Stafford, J. D. P.O. Box 97, Vivian, La.
- Marion, Ill. May 14 to 23
- Gilmer, Tex. May 26 to June 6
- Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
- Ottumwa (North), Iowa May 11 to 23
- Shenandoah, Iowa May 25 to June 6
- Sarnes, Earl. 1317 Keller St., Evansville, Ind.
- Ruston, La. May 19 to 30
- Natchez, Miss. June 2 to 13
- Stevenson, Edward and Lydia. Singers and Musicians, 154-B, Cuba, Ill.
- Stone, Grant, and Wife. Singers and Musicians, Route 1, Vanceburg, Ky.
- Strack, W. J. Box 215, New Lyme, Ohio
- Wolcott, Vt. May 4 to 16
- Jackman, Me. May 18 to 30
- Susuras, Nick. Evangelist, 30 West 12th Ave., Denver, Colo.
- Sweeten, Howard W. Ashley, Ill.
- Coshocton, Ohio June 10 to 20
- Seymour, Ind. June 23 to 28
- Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 436, Abilene, Kansas
- Eureka, Kans. May 4 to 16
- Open date May 18 to 30
- 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.
- Teare, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
- Duluth, Minn. May 19 to 30
- Lake Beauty (Swanville, Minn.) . . June 2 to 13
- Terrill, Charles and Virginia. Song Evangelists, 105 Robbins Court, Richmond, Kentucky
- Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
- Chillicothe, Ohio May 19 to 30
- Fort Collins, Colo. June 9 to 20
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
- Toney, C. E. 945 Disston St., St. Petersburg, Fla.
- Harmony, Ga. May 12 to 23
- New Orleans, La. July 18 to 25
- Turner, Roy, and Wife. Preacher and Singers, Rt. 1, Bradford, Ky.
- Van Slyke, D. C. 508 16th Ave., S., Nampa, Idaho
- Canada West Dist. May 10 to June 27
- Volk, Harold L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Columbus (Linden), Ohio May 18 to 30
- Huntington (First), W.Va. May 1 to 13
- Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
- Dayton (Northridge), Ohio May 19 to 30
- Florida Dist. Assembly June 1 to 3
- Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
- Brazil (First), Ind. May 10 to 22
- Knoxville (First), Tenn. May 23 to June 6
- Walker, Lawrence and Lavona, 223 Ray Ave., N.W., New Philadelphia, Ohio
- Newark (East Side), Ohio May 5 to 16
- Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
- Kewanee, Ill. May 11 to 23
- Marshall, Ill. May 25 to June 6
- 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
- Fairborn, Ohio May 11 to 16
- Dayton (Wrightview), Ohio May 19 to 30
- Weiss, A. G. Evangelist, 3838 10th Street, Des Moines, Iowa
- Denhoff, N.D. May 13 to 23
- Regent, N.D. May 25 to June 6
- Whisler, 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
- El Dorado, Ark. May 12 to 23
- 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.
- Peoria, Ill. May 12 to 23
- Open date May 26 to June 6
- Wiggs, W. Frank. Evangelist, Corner E. Nettleton and Sycamore Ave., Jonesboro, Ark.
- Beacon, N.Y. May 4 to 16
- New Haven, Conn. May 18 to 30
- 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.
- Grand Rapids (First), Mich. . . . May 19 to 30
- Richland Center, Wis. June 2 to 13
- 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.
- Oregon Assembly May 17 to 21
- Sacramento, Calif. May 23 to 30
- Willison, Otto R. 800 S. Oak, Holdenville, Okla.
- Broken Arrow, Okla. May 19 to 30
- Lawton (Lawton Hghts.), Okla. . . June 2 to 13
- Wilson, Matthew V. 108 Pearl St., Potterville, Mich.
- New Galilee, Pa. May 12 to 23
- Winland, C. B. R.D. 5, Mt. Vernon, Ohio
- Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
- Frankfort (First), Ind. May 19 to 30
- Pittsburgh (Lincoln Place), Pa. . . June 2 to 13
- Woolman, J. L. 223 N. Hammond, Bethany, Okla.
- Noble, Okla. May 4 to 16
- Wooten, B. H. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Butte, Mont. May 5 to 16
- Torrington, Wyo. May 19 to 30
- Worley, Joe D. Song Evangelist, 266 N. Vasseur Ave., Bradley, Ill.
- Wynkoop, Ralph C. Preacher and Singer, 6120 S.E. Knapp, Portland 6, Ore.
- Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
- Zachary, O. F. 504 S. Lake St., Aurora, Ill.