

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

June 9, 1954 JUN 7 1954

"I Became a Man"

General Superintendent Williamson

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INFANCY is characterized by simple, humble dependence, and unfeigned love. In recognition of such traits of mind, Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

But there is a period in which the undisciplined, natural propensities of a childish mind are anything but admirable. Paul was evidently referring to that period when he said, "When I became a man, I put away childish things." The reactions of an immature mind are emotional, not rational. Conclusions are based on prejudice, not on principles. Issues are drawn over inconsequential matters. Absence of good arguments is camouflaged by loud, long talk. Confusion and exaggeration are employed to gain a point. Resort to deliberate misconstruction of words is a common practice. Small and often unintentional offenses are magnified and made the occasion of quarreling and abusive language. Little people often attribute the traits of their own dwarfed souls to others. All such have a vocabulary of intimidation and destruction. Nettled themselves, they provoke others with such firebrands as "chicken," "coward," "yellow,"

and other designations not to be printed.

An innocent infant never loses his charm. A petulant child may be forgiven in the faith that someday he will grow up. But childishness in adults, especially those who follow Christ, is altogether disappointing.

Small-minded people are never all on one side of an issue; therefore, senseless controversies go on forever. Many times they are fostered by well-meaning people. They are much easier to start than they are to stop. One group finds an inconsistency and cries "compromiser." The answer "radical" is never wanting. "Modernist" is loosely used to brand one who has accidentally abused a doctrine. The reply is "hairsplitter." One may allow that which another's conscience forbids. He is dubbed "carnal." The grieved defendant shouts "legalist." On and ever on goes the work of mutilation. Strength so much needed to combat sin and Satan and save the lost for whom Christ died is worse than wasted.

Paul admonished: "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men" (I Cor. 14:20).

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

NEWS IN BRIEF

Rev. and Mrs. Lyle K. Potter, pastors at Van Nuys, California, celebrated their twenty-fifth wedding anniversary on June 4; twenty-one of these years have been spent in the ministry of the Church of the Nazarene.

Pastor Oscar F. Reed sends word from Calgary, Alberta, Canada: "First Church just closed a fine revival with Dr. Edward Lawlor; 150 at altar between Sundays. Averaged 600 in Sunday school during Easter emphasis; 15 per cent of income goes to world missions this year."

Mr. and Mrs. George M. Hall of Bethany, Oklahoma, celebrated their golden wedding anniversary with an open house on May 2, at the home of a daughter and son-in-law, Mr. and Mrs. Bob White, 5131 S. Walker, Oklahoma City, Oklahoma.

Rev. Gilbert Rushford has resigned as pastor of the church in Longview, Texas, to accept a call to pastor First Church in San Jose, California.

A PRAYER—

Teach us, O Lord, to more fully cultivate the Christian art of discerning between the true and the false; that we may keep our thoughts and motives above reproach; that we may ever be mindful of the needs and sufferings of our fellow men and quick to forgive their faults and failings; that we may keep our minds pure and holy, yet ever be alert to discern Satan's subtle suggestions; that we may be more observant of the beauty about us and less conscious of the ugly; that we may encourage good reports, and discourage evil gossip concerning another; that we may more readily perceive the daily blessings we receive, and be less mindful of the hardships or trials which we may be called upon to bear for Thy sake; that we may not be stingy with our praise to Thee, nor slack in showing appreciation to individuals who may show us a kindness. Lord, teach us ever to keep our minds *stayed* on Thee. Amen.

—MARY SANDERS

Our love [for God] is no greater than our purpose, desire, and endeavor to obey. When these weaken, our love grows cold. When we cease to obey, we cease to love.—GEORGE H. D. READER.

TWELVE REASONS WHY

YOU SHOULD TAKE THE "HERALD OF HOLINESS"

BY E. WAYNE STAHL *

1. It is probably the best "buy" in the field of religious periodicals: 24 pages for only three cents—1,248 pages during the twelve months!
 2. You read the daily paper to keep informed about world, national, and local events. How much more important it is that you keep posted by means of the HERALD as to what is taking place in our denomination!
 3. You can be a blessing to your acquaintances who do not take the paper by passing on to them copies you have read.
 4. Since "knowledge is power," you will become a more vigorous Christian by being a peruser of its pages, which brim with worth-while information.
 5. The messages from week to week on its first page, from our general superintendents, are alone worth far more than the price of the paper.
 6. Without holiness "no man shall see the Lord" (Heb. 12:14). Without the HERALD OF HOLINESS you will miss some of the greatest inspirations to living the life of holiness.
 7. "Reading maketh a full man," wrote Bacon. Reading the HERALD is a powerful factor in successfully seeking and retaining the experience of "the fulness of the blessing of the gospel of Christ" (Rom. 15:29).
 8. Dr. White's editorials and answers in the Question Box provide some "excellent things in counsels and knowledge" (Prov. 22:20).
 9. It contains rich expositions of Bible truth by Dr. H. Orton Wiley.
 10. "As he thinketh in his heart, so is he" (Prov. 23:7). Our reading
- *Nazarene Elder, Lowell, Mass.

largely determines our thinking. Reading the HERALD is a tremendous aid in obeying Phil. 4:8. (Please be sure to look up this reference.)

11. You will be a more efficient Nazarene and a more triumphant Christian by going through the HERALD each week.

12. Next to the Bible, the HERALD OF HOLINESS is your most important reading.

Do You Obey God?

By John T. Donnelly

HAVE you followed Almighty God's repeated appeals to cease doing evil and learn to do good, to avoid sin and to walk in His way? Some do not even listen to the warnings of human counselors.

Julius Caesar was like that. The very day he was assassinated through a conspiracy of Roman senators, he was handed a paper by a friend, on which was revealed the entire plot against his life. Instead of reading it on the way to the senate, Caesar thrust it into a pocket with other documents and, without looking once at the facts and taking precaution to save his life, he rode directly to the senate chamber, where he was slain.

A praying wife, patiently and with love, urges you to stop drinking and carousing, but you pay no heed and continue to dig your own alcoholic grave. A godly mother pleads with you, young folk, who are sowing to the flesh, and she begs you to stop living in sin; but you are too hardened to notice your own mother's tears and her prayers. A Christian pastor sees you on the road to moral and spiritual ruin. As your soul counselor, he attempts to warn you against your perilous ways; but, instead of thanking him, you accuse him of meddling in your affairs.

If you refuse to hear the warnings of those you can see, you will certainly not listen to God, whom you cannot see, unless He employs special, drastic means of awakening your soul to the evil devices which the enemy of your soul, the devil, with all his agents on earth and in hell has formed against you. If it takes sickness, remorse, or loss to bring you to the realization that you must have Christ as your Saviour, then it is a blessed pain, and a beneficent loss which helps spare you the immeasurable agony of eternal rejection by your Heavenly Father.

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Perpetual Holy Fire

By Fred Thomas*

The fire . . . upon the altar; . . . shall never go out (Lev. 6:13).

WE SHALL never be able to find the perpetual in this materialistic world. The medical mind shall never find perpetual physical life, and the scientific mind has searched in vain for perpetual motion; but in the words of my text, which is a promise concerning the burnt offering, I find the perpetual. The burnt offering is but one offering of the old ceremonial law, and it was but a symbol of the offering on the altar of redemption.

God has promised the fire on the altar of redemption. The thought of the fire on the altar of redemption originated in the heart of God in the cathedrals of the unknown eternity. Calvary was not an afterthought on the part of the all-wise God to meet man's transgression and fall. As God searched the vast resources of His eternal, infinite wealth, He found but one sacrifice that would be adequate for the altar of redemption; and that was the unspeakable gift of His only begotten Son.

God gave the promise of the sacrifice to our fallen parents in the Garden of Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). All smoldering fires of all types, shadows, offerings, and sacrifices of the old ceremonial law pointed toward the fire on the altar of redemption that shall never go out.

Under the light of the smoldering fires of prophecy, prophet after prophet peered through the telescope of time and caught a glimpse of the fire on the altar of redemption. Malachi, the last minor prophet, as he picks up the telescope of time and sees the fire on the altar of redemption, declares, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver" (Mal. 3:2-3). After the close of Malachi's prophecy the light of the smoldering fire of prophecy came to an end and man was without a divine revelation for four hundred years.

But in the fullness of time the Christ of God was born of Mary, the virgin, conceived by the Holy Ghost, and the promised fire began to flicker in the life of the Babe of Bethlehem. The angels witnessed His glorious birth as the glory of the Lord shone round about the shepherds. John the Baptist said, "He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world" (John 1:8, 9).

*Evangelist, Elkhart, Indiana

He also declared: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12).

Christ on Calvary purchased the fire on the altar of redemption that shall never go out. He became the supreme sacrifice once and for all. He satisfied every demand of the law of justice and made possible the salvation of the immortal soul through His outpoured life and blood. When Christ was crucified and taken from the cross and incarcerated in the city of death, men and devils thought that the fires on the altar of redemption were forever extinguished. In their hellish glee they shouted, "He, the promised Messiah and Saviour, is dead! He, who was born of Mary the virgin, conceived by the Holy Ghost, is dead! He, who promised to bring life and life more abundantly, is dead!"

But on the third morning after His crucifixion, Christ, the Son of God, burst asunder the bars of death, and as the stone rolled from the tomb our blessed Saviour arose as the triumphant, victorious Christ and Lord. Blessed be God, His glorious resurrection is the eternal witness that He has purchased the fire on the altar of redemption that shall never go out! In His pre-ascension message on Mount Olivet, He promised, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5).

The Holy Ghost perpetuates the fire on the altar of redemption that shall never go out. On the Day of Pentecost, when the Church of 120 were baptized with the Holy Ghost and fire, "There appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began

Celestial Light

By Alice Hansche Mortenson

*I'd almost forgotten there was a moon
Until one night in a hospital room,
Where I seemed to long for the morning in vain,
I suddenly saw through the windowpane,
There in the crisp December sky,
A sliver of silvery moon go by.*

*It was only a crescent, but all through the night
I was cheered by the thought of that heavenly
light*

*Created by God, not fashioned by men!
It gave me the comfort I needed just then,
A proof of His steadfastness, love, and His care;
And I knew in the darkness that He was still
there!*

to speak with other tongues, as the Spirit gave them utterance" (Acts 2:3-4). As they went throughout Jerusalem, as a blaze of holy fire, 3,000 people were converted the first day. One-twentieth of the Roman Empire was won to Christ by the second century. This holy fire on the altar of redemption burned as brightly as the glorious noonday sun for nearly five centuries.

When the Dark Ages came, the fire on the altar of redemption seemed to be forever eclipsed. But in the period of the Reformation, the fire on the altar of redemption began to flicker until it became a mighty flame of holy evangelism. These flames swept entire kingdoms and nations in mighty revivals until tens of thousands were brought to God in saving and sanctifying power. Many of our great Protestant churches were born in the sacred warmth of these holy flames. But as the hallowed fires of evangelism began to wane on the altars of these churches, God raised up men and women who formed the National Interdenominational Holiness Campmeeting Association, through whom the Holy Ghost perpetuated the fires on the altar of redemption.

As the nineteenth century was nearing a close, God raised up Dr. Phineas F. Bresee, our beloved founder, to organize the Church of the Nazarene. We can never forget his immortal words as he said time and again, "Brethren, keep the glory down; get on fire and the people will come to see you burn." There is but one reason for the existence of our denomination, and that is that the blessed Holy Ghost through us, as well as others, might perpetuate the fire on the altar of redemption. Remember, God the Holy Ghost has always had a people through whom He could perpetuate this holy fire.

And after the eternal mountains have surrendered their strength, after mighty oceans have been vaporized, after the stars have fallen from their silvery sockets, after the moon has turned into dripping blood, after the sun has put on its night cap and refused to shine, after the elements of this earth have melted with fervent heat, and

time is declared to be finished, even then shall the fire on the altar of redemption burn on throughout countless, ceaseless ages of the unknown eternity.

A Bridge Has Been Built

By J. M. Yarbrough*

A SMALL child, unused to travel, was on a train one day which, as it journeyed along, passed over several streams and some small bodies of water. Sometimes she could see the water-covered area ahead as the cars rounded a bend and turned toward the crossing. And each time she became alarmed and fearful, always thinking that they would plunge into the water and be drowned. But as the train actually came to the crossing, a bridge would safely and quickly bear them over the expanse of water. After several such experiences she learned the real truth, and so she said, "Somebody has built bridges for us all the way."

Every one of us is going over a roadway which we have not traveled before. Our observations are that all our fellows likewise have gone or are going this journey and at its end have passed or will pass into the next realm of existence. Often perils have beset these lives of ours and chilly waters have seemed to be immediately ahead. But someone has been building bridges! And when the day of our final crossing comes we are assured that there will be a bridge there, too. When time is running out, when loved ones seem to be fading from our earthly view, when things of space seem to be receding, there will be a bridge, for the One who loved us and gave himself for us has conquered death, hell, and the grave, coming forth from the tomb. Being possessed of a physical body, He has arranged that mortal men may know the same experience of safe crossing, if they but come to Him and let Him bear them safely over the dark and chilly waters.

Yes, Someone has preceded us and built a bridge. Each of us may come to the joyous realization that death holds no terrors, that the grave has no permanent grasp, that though these bodies may be shed as old and worn-out garments, we shall safely cross into another life and in a moment be in His presence.

Death was, and still is, the penalty for sin. Let no one ever forget it! But the marvel of God's grace is that He found a way for us poor fallen creatures—He provided a bridge across the indescribable river. Surely it should claim our souls' utmost devotion and adoration that a bridge of life spans the chasm of death for all who will accept the plan and provision of eternity's mighty Bridge Builder.

*Pastor, Oak Lawn, Illinois

OH, REST, BELOVED!

By Margaret S. Connelly

*Oh, rest, beloved, rest thy heart.
No hurt or fear shall bind thee—
The peace of love of spirit come
And in brave courage bind thee.*

*God-guarded, shall thy soul find peace,
Your hand in His find rest
Until He calls thee to that home
Where Jesus reigns completely.*

*For He is love and love abides
When all is well, within you.
If you will lean upon His arm,
He'll strengthen and protect you.*

Of Cattle and People

By Nelson G. Mink*

Doth God take care for oxen? (I Cor. 9:9.)

IT WAS late enough in the afternoon for the cows to be brought in from the pasture to the dairy barn as I made a pastoral call on one of the faithful members of the church. I made my visit this time at the barn while the cows were being milked.

When the pasture gate was opened, twenty-eight cows marched from the field into the dairy barn. Each went to her particular stall, and submitted her neck to the stanchion, where she was kept in her place through the night. It was remarkable that not one cow got into another's stall. Each had her particular place, and found it without any coaching from the attendant. "The ox knoweth his owner, and the ass his master's crib" (Isa. 1:3).

Conveniently near the head of the animal was a fountain—a metal bowl that was empty until the metal plate in the bottom of it was pressed by the nose of the cow. Then the refreshing water flowed until she had sufficient to drink.

Applications for all of us are easily made here. I believe there is a place for each of us in the church. Our program is so well rounded that, whatever our talents are, there is an outlet for them. We are not to wait until we are begged to fill some place of distinction, but we are to do with our might what our hands find to do.

Dr. R. T. Williams enjoyed telling of a woman who complained that no one shook hands with her at church, and yet she was a member. He suggested that she station herself near the door next Sabbath morning, and shake hands with all the people. Then when she got home, she could say that everyone at church shook hands with her that day. We are often short on the art of making visitors want to come back again. We can use a few more people with a "glad hand."

Then these members of the dairy herd had to learn that some things come only by faith. If water was to be obtained from the fountain, it was necessary to press the plate in the bottom. This the animal had to be taught by the farmer with his hand, forcing the animal's nose against the disc until the water came rushing up.

Spiritual things don't just happen. We must prepare for blessings. God loves to give; He also loves for us to ask. His supply is generous; His delight to give cannot be exaggerated. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

"Doth God take care for oxen?" Indeed He does, but He cares for us a great deal more.

*Pastor, Lansdale, Pennsylvania

NEW GUINEA—a New Project

THE fortieth anniversary of the Nazarene Foreign Missionary Society! What a splendid record of vision, prayer, sacrifice, service, and giving in the interest of bringing a lost world to Jesus Christ!

But "the end is not yet," for at this four-decade point this aggressive group, represented by the General N.F.M.S. Council, has offered to undertake a special, new project—the opening of a new mission field. With the approval of the General Board and the Board of General Superintendents, New Guinea has been chosen as the territory for this newest Nazarene missionary venture.

Sunday, June 20, is to be "New Guinea Day" throughout the Church of the Nazarene, and a church-wide offering is to be received for the launching of this project.

Both the spirit of our N.F.M.S. Council and the intriguing and challenging situation in New Guinea should serve to inspire our people to full co-operation and a generous response on June 20. Let us all rejoice in the fact that the opening of Nazarene work in New Guinea represents one more major step in meeting our responsibility to bear the "good news" of full salvation through Jesus Christ "to every creature," and "unto the uttermost part of the earth."

—GENERAL SUPERINTENDENT BENNER

"But Satan Hindered Us . . ."

By Bill Griffin*

STRANGE language for Paul to use! We always think of Paul as the "conqueror" and he was. The Apostle desired to visit once again the Thessalonian Christians. They had a big place in his heart. They were a wonderful band of believers and were doing their best to walk in the glorious light of the gospel. Paul made his plans, but Satan hindered him. Thank God, Paul was not permanently defeated, but only momentarily hindered.

It is a fact beyond dispute today that Satan is doing everything he can to hinder the work of holiness. If Paul felt the power of the satanic forces of hell in his day, we need not think that we shall escape its awful grip in our efforts to promote the work of the Kingdom in our day and generation. The spreading of scriptural holiness has never been an easy task, but it is a glorious one. The world needs our message and, by the strengthening power of God in our lives, it shall receive it.

Satan is doing everything that he can to hinder us today. Will we be defeated easily? Will we

*Evangelist, Camas, Wash.

lay down the sword and shield and yield our ground to the enemy? A thousand times no! By mighty, prevailing prayer, with weeping between the porch and the altar, by prayer and fasting and groanings that cannot be uttered, we shall be overcomers. Satan may hinder us for a season but, with perseverance and complete dependence upon God, the victory shall finally be ours.

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XXIX. The Threefold Blessing of the Covenant

WE HAVE previously mentioned in outline the threefold blessing of the covenant, (1) the initial blessing, (2) the central blessing, and (3) the crowning blessing. We shall now discuss these more at length.

The initial blessing of the covenant. The initial blessing of the covenant is the remission of sins. If in the scripture accounts of the new covenant (8:10-12; 10:16-17) the remission of sins appears to be a mere appendage, it is nevertheless the real foundation upon which the others rest. Thus it is said, "For I will have mercy," and this mercy is the ground for both the renewal of the heart and restored fellowship with God. "Pardon is the door; holiness of heart and life the pathway; and the presence of God the blessedness of the Christian life." The first leads to the second, and the first and second to the third. We may say, then, that to live in fellowship with God two things must take place: (1) the pardon of our actual sins—a forgiveness so complete that God remembers them against us no more forever; and (2) the renewal of our hearts and minds so completely that the external law is converted into the inner life, making God's will our will. It should be said, however, that the term "remission of sins" is not necessarily limited to the pardon of actual transgressions, but is frequently extended also to the removal of all sin—the cleansing of the heart from all unrighteousness.

The central blessing of the covenant. This central blessing consists in the law of God being written in the minds and hearts of His people. It means, first of all, such a transformation of the heart as brings it into full conformity to the will of God. It means the cleansing from all inner antagonisms and carnal reasonings, the heart being so purified from all sin that there is no longer the inner struggle between the flesh and the Spirit, for both the bondwoman and her son are cast out. It means that the heart is filled with the love of God shed abroad within by the Holy Spirit. Christian perfection is loving God with

all the heart, soul, mind, and strength, and our neighbor as ourselves. Furthermore, the law's being placed within the mind as well as the heart suggests such a communication of divine truth as enables its possessor not only to love God with all his affection but to interpret intelligently and express that love in holy living.

The crowning blessing of the covenant. This crowning blessing is communion and fellowship with God the Father, Son, and Holy Spirit. This is the supreme purpose of Christ—to bring men to God. For this the veil was rent and the Blood was shed. This He does by the same means in which He himself entered—the way of faith and obedience. The law written upon the heart is the condition of fellowship with God. Without holiness no man shall see the Lord. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). This is held out as the highest blessedness throughout all eternity; and a deeper communion and a truer fellowship should challenge every sanctified man and woman.

In Earle's *Abiding Peace* the following experience of T. W. Green is recorded. "On the eighth of January, 1886, while conversing with a minister on simple faith, the Holy Ghost came upon me in mighty power. For more than an hour, I was so filled with the sense of the presence of the Holy Ghost that I could hardly bear anything spoken but the name and praises of the Third Person of the Adorable Trinity. Then came the precious Saviour and supped with me. I had never seen Him before as He appeared then. His love melted me till I wept aloud. The Father and the Holy Spirit were not thought of. Finally came a consciousness of the Father's love. So it was: first the Spirit, then the Son, and lastly the Father manifested Himself unto me as He does not unto the world."

"HE GIVETH MORE GRACE"

By Celeste Arno

*I prayed for grace and patience
To bear my heavy load,
And keep my feet from stumbling
As I walk this pilgrim road.*

*The answer came so clearly:
"Child, draw nigh unto Me,
And cast on Me your burden;
I'll bear the load with thee."*

*So now we walk together,
My precious Lord and I.
He never will forsake me;
He doth save and sanctify.*

*He lights the path before me,
Dispels my doubt and fear;
I can safely meet all trials
With the Prince of Peace so near.*

*President Emeritus, Pasadena College, Pasadena, Calif.

MY FATHER!

By Kathryn Blackburn Peck*

WHEN I was three years old, Mother was taken to the hospital for an operation. In arranging her room preparatory to her return home, the hired girl who came to care for us thoughtlessly placed a box of pills in a low drawer.

My busy hands found the cunning, round box with the pellets of lovely pink "candy" in it, and I promptly ate four of them. The pills were strychnine.

Some of the events immediately following are clear in my mind today:

The doctor was hurriedly summoned, and Father was called from the office. I wondered why both of them *ran* up the stairs to the room where I lay, feeling very drowsy, and wanting more than anything to be left alone to take a nap.

Instead, there was a long tube to be swallowed painfully, and, following that, huge quantities of tepid salt water.

Then there were hours of walking back and forth.

"Don't let her fall asleep! Keep her awake at any cost. If she goes to sleep now, she will never awake!" warned the doctor.

Again and again my weary head would fall against Father's knee, and I would plead with him to put me to bed. Instead, he would bathe my face and hands with cold water, and urge me to walk with him some more.

Around and around the room we went, down the hall and back—tiringly—endlessly.

At long last, I was put to bed but, exhausted though I was, sleep at first was disturbed and fitful.

I awoke several times and cried out in fear, always to find my hand enclosed in the big, warm hand of my father.

"It's all right. I am right here," he would assure me. "Go back to sleep, Baby; I will not leave you!"

I can still remember the sense of security and well-being that flooded me, knowing he was sitting there in the darkness, watching over me; not leaving me—even when I slept.

I loved the way his hand completely covered my own. Not even one little finger was outside that protective clasp!

Mother, whose special love and care I had been sorely missing for several days, might be gone to some mysterious place called "the hospital"; hired girls might not have time to tell stories or play with me, or sing my favorite song at bedtime; candy, the dear delight of childhood, might somehow become a bewitched something called "poison," bringing the new and terrifying experience of a doctor who made one swallow unheard-

of things, and kept one walking and walking—but *Father was here!*

Father was very big, very strong, very loving and kind, and *he had made a promise!*

He would stay there beside me all night long, and everything would be all right.

Comforted, I slept.

It has never been difficult for me to accept the fact of my Heavenly Father's concern for me. True, I have done nothing to merit His watchful care. Often I have brought needless suffering upon myself because of my own lack of sound judgment, and many tears have fallen upon my pillow when I have failed in some high-intended purpose.

But always when I reached out, I found Him there; waiting in the darkness until my weak faith could take hold of His promise: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Through the years when our children were growing up, during times of stress and strain, how often I needed that sustaining right hand! That hand supported me when Mother went away again—this time forever, and again when the tidings came that Father was gone beyond the reach of my handclasp.

I sensed the mighty presence of my Heavenly Father in a marvelous way when news came that our only son had sustained serious injury to his eyes in the battle of Wake. Doctors had done all they could. He would never see clearly again. How assuring was the promise of complete healing for him—if I could believe! How like my Father to honor that promise!

He was there, too, when my own feet took the pathway to the very door of death. In the moment when friends said, "She is dying," His hand covered my own with all the warmth and tenderness I had known in the long-ago. And though I would gladly have gone with Him through that mysterious doorway, His loving hand led me back again to the joys and the duties of a busy life.

Great is Thy faithfulness, my Father!

Busy life—with its succession of uneventful, plodding days when I receive no special sign from Heaven; when my work becomes the force which drives me, and weariness at times almost overwhelms me.

Yet, in days like this, I am still conscious of the work which is to be done in my Father's world, and of the fact that He is depending upon me to do my share of it.

The right hand of His righteousness is still there, I know, even though I may not be vividly conscious of its support in life's humdrum hours. He has the plan. He knows the purpose. My part is to "keep on walking."

Worldly influences surround me, urging me in a score of subtle ways to "let down just a

*Kansas City, Missouri

little," but the voice of the Spirit warns that to let down means that sleep would soon overtake me.

If I should push my work aside and sleep, perhaps a soul would die. Keep me awake, my Father! Keep me walking! If Thou art beside me, the long night will soon pass.

*Great men may call Thee God omnipotent,
And other names like matchless Lord of All;
Judge and Creator of the universe,
Whose mighty hand has fixed this earthly ball.
But somehow I can draw more sweetly near
When I look up as simply as a child
And call Thee Father, for I seem to feel
As if Thine eyes had bent to mine and smiled.
And, knowing how a father's hand can clasp
And hold with strength and warmth my weaker
one,
I cling the closer when life's problems press,
And whisper, "Father, leave me not alone!"*

"Will the Wicked Burn Forever?"

By F. S. Mitchell*

SUCH is the caption of an article in a Seventh-Day Adventist publication, accompanied by a lurid picture of men and women in flaming fire. Then the article goes on to state that if any man is immortal by creation, as some teach, God will send him to hell and leave him there through eternity regardless of the extent and number of his sins. "Being immortal he could not die."

The writer then proposes the following questions: Did God create such a thing? Is it true that once man draws the breath of life his life can never be taken from him? The answer to both questions is "No." To prove this assertion the writer then quotes Rom. 6:23: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." He confuses the phrase "eternal life" with immortality, and says the sinner, not having Christ, does not have eternal life, or immortality, to spend in hell or heaven. He would not have access to the tree of life or the river of life; therefore eternal hell is an impossibility unless God performs a miracle to perpetuate the lives of sinners. "We cannot conceive," he says, "of God using His power to perpetuate this plague spot in His lovely universe."

AS THEY LOOK AT IT

"What is God's plan for His erring children?"

God created a beautiful universe, the writer continues, to be the eternal home of His children. When Adam rebelled, a little time had of necessity to be given to prove to the unfallen beings of His universe that the way of the trans-

*Retired Elder, Seattle, Wash.

gressor is hard. "But there would be no object or purpose of continuing this tragic scene through eternity." He speaks of the coming judgment and of each receiving his just reward. "What is the reward?" he asks. He quotes Rom. 6:23 again in answer.

"But what of the disloyal?" he asks again. "There is but one thing God can do—punish them according to their sins and let them die. The wages of sin is death." In other words, the sinner is to be annihilated. How easily they dispose of the question to their own satisfaction!

These opponents of eternal punishment start with a false premise—that the soul is not immortal until man is saved through faith in Jesus Christ. But let us consider other evidence:

Webster's Dictionary defines soul as follows: "An entity conceived as the essence, substance, animating principle, or activating cause of life, or of the individual life, manifested in thinking, willing and knowing. In many religions it is regarded as immortal and separable from the body at death." (It is so regarded in the Christian religion.)

Cruden's Concordance states: Soul "is taken (1) for that spiritual, reasonable and immortal substance in man, which is the origin of our thoughts, of our desires, of our reasonings, which distinguishes us from the brute creation. This substance must be spiritual because it thinks; it must be immortal because it is spiritual." According to these testimonies, created man had a soul and that soul is immortal.

Hill's Fundamental Christian Theology says: "The doctrine of man's immortality may be argued from analogy, instinct, reason, and revelation. All unite in showing the utter improbability of annihilation." "The nature of the mind shows a presumption of its immortality. It is not subject to dissolution or death in the manner of compound or organic existences." "The soul exists, and the only thing to outward appearance that threatens its continued existence is death. But death, so far as we can ascertain, operates only to dissolve the material organism; the mind, being immaterial, does not fall under its power."

The Scriptures are very emphatic regarding the future punishment of the wicked and unbelieving. We quote a few passages: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). Note that in both cases it is *everlasting* in duration. "Who shall be punished with everlasting destruction from the presence of the Lord" (II Thess. 1:9). ("The everlasting destruction consists in exclusion from God's presence."—*Dum-melow's Commentary*.) "And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46). How can an annihilated soul suffer eternal punishment? And they "shall be tormented day and night for ever and ever" (Rev. 20:10).

Referring to Rom. 6: 23, the term "eternal life" means to dwell with God in eternal bliss. "Death" means to be forever separated from God. Two scriptures will illustrate this: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34). "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25: 41).

The doctrine of eternal punishment is not pleasant to dwell upon. It is repugnant to many. Some say it is satanic. The terms used to describe it bring a shudder to the unbelieving. Perhaps that is why they are used. Men should shudder to think of the awful consequences of sin and rebellion against a holy and almighty God. Jesus said, "Fear him which is able to destroy both soul and body in hell" (Matt. 10: 28).

But much of Bible language is figurative. Perhaps the description of eternal punishment is figurative, but that does not change the matter any. God does not speak figuratively to make truth seem worse than it is. He does not use hyperbole in dealing with tremendous truths.

"But it is not reasonable," some may say. Biblical teaching is not proved or disproved by man's reason. The Scriptures are our final court of law. An article in *Dummelow's Bible Commentary* states: "The doctrine of eternal punishment seems to be taught by our Lord himself: 'And these shall go away into everlasting punishment.' The attempts to eliminate it from the gospel or explain it away have not been very successful. It seems, in fact, to be an almost necessary deduction from the generally accepted truths of the immortality of the soul and the freedom of the will. If the soul is free to choose between good and evil, and cannot die, it follows of necessity that the soul which makes evil a permanent part of its nature will be permanently excluded from fellowship with God. That is the very essence of eternal punishment . . . Of the exact nature of this punishment nothing is revealed, except that there may be degrees of it suited to the various degrees of delinquency. 'Many stripes . . . few stripes'" (Luke 12: 47-48).

God knows how He is going to deal with sinners in order to eliminate evil from His universe, and no wishful thinking will change Him. The Scriptures plainly state that God has no pleasure in punishing evil-minded men. As a mother might plead with a wayward son, so He pleaded with Israel through the prophet: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die? (Ezek. 33: 11.) Why will ye die as a sinner? Far better to exclaim with one of old, "Let me die the death of the righteous, and let my last end be like his" (Num. 23: 10). Then eternal punishment will hold no terror for me.

CALL TO ACTION

Help Outlaw Liquor Advertising

Hearings on Langer Bill S. 3294 have been scheduled by the Senate Committee on Interstate and Foreign Commerce for June 21.

WHAT IS THE BILL? This bill would prohibit the transportation in interstate commerce of any liquor advertising. This would, in effect, eliminate all liquor, beer, and wine advertising from magazines, newspapers, and other publications that cross state lines. It would also prohibit sending films or transcriptions across state lines, so would greatly affect radio and TV advertising.

WHAT CAN YOU DO? Your Committee on Public Morals is sending correspondence for the entire committee, giving our stand as a denomination on the issue of liquor advertising. Here is your part: write your senators, and also write to the chairman of the above-mentioned committee. His name and address—Senator John W. Brickner, Chairman Senate Interstate and Foreign Commerce Committee, Senate Office Building, Washington, D.C.

We deplore being bombarded with Blatz and Pabst, and here is a chance for every Nazarene to make his voice heard. Write immediately!

COMMITTEE ON PUBLIC MORALS
Norman R. Oke, *Chairman*

Think on These Things:

By F. Lincicome*

THERE is an intimate relation between prayer and conduct. Here it is: "The effectual fervent prayer of a righteous man availeth much" (Jas. 5: 16). This scripture teaches us that not only the *right kind of prayer* is necessary, but also the *right kind of man* is needed. So if we are to accomplish anything by prayer, we must pass the first test, the test of "righteousness." The thing required here is within our reach. He might have said only the prayer of a rich man availeth much, or the prayer of a theologically trained man availeth much, but he did not. It's the prayer of a *righteous* man, and we can all be "righteous." If we fail at this point, the point of righteousness, we are disqualified.

The Saviour teaches us that there is an intimate relation between prayer and conduct when He says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7). The first part of

*Evangelist, Gary, Indiana

this verse can't be divorced from the last half. *Abiding* is one of the fundamental laws of successful prayer, and it has to do with character.

The stream of your praying cannot rise higher than the fountain of your living. You can't rise higher than your own character. It is neither words nor thoughts, nor ideas, nor feelings which shape praying, but character and conduct. When character and conduct are at a low ebb, praying can barely live, much less thrive. We pray as we live, and we live as we pray. We are praying feebly—why? Because we are living feebly. And we are living feebly because we are praying feebly.

Prayer and a holy life are one. They mutually act and react. One cannot survive without the other. Between a man's life and his praying there is a constant action and reaction. Your life will broaden or contract your prayers, and your prayers will broaden or contract your life.

A holy life does not live in the closet, but it can't live without the closet, for everything vital to godliness is nourished on closet "air." The life will never be finer than the quality of the closet. The mercury of life will rise only by the warmth of the closet. Persistent non-praying will eventually depress life below zero.

Someone has said the Reformation was born in Luther's closet. That is where all reformation is born—in the closet. It is where it is born with me. I find the God-consciousness fading out of my life just to the extent that prayer fades out of my life. I find myself better or worse just to the extent

that I pray more or less, and I find myself getting worse mighty fast when I let up on my praying. It works with almost mathematical precision. So if you stay with God out of the closet, you will have to stay with Him in the closet. It is what we are out of the closet that gives victory or defeat in the closet. If the spirit of the world prevails in our non-closet hours, it will prevail in our closet hours. If you have been worldly minded all week, you will be worldly minded on Sunday. The stream of your praying can't rise higher than the fountain of your living. You can't rise higher than your own character.

Recruits Needed in New Orleans

By Eva V. Beets*

A THREE-HOUR ride from my home town, Columbia, Mississippi, and then—a city of almost make-believe, bound on the east by Lake Ponchartrain, on the south by the Gulf of Mexico, and on the west by the "Father of Waters," the Mississippi River—a place whose builders were scions of old world aristocracy. To this moated city gravitated the finest blood of France and Spain blending their original Latin American spices with the world-renowned "Creole" cooking that brings people from far and near to taste its richness in their shrimp *remoulade*, *pompano en papillote*, crawfish bisque, *bouillabaisse*, or maybe *dinde rochambeau*. As for me, I usually call for crab gumbo and receive the right order.

And after you have seen such places as the Nouvelle, Orleans, founded in 1718 by Jean Baptiste Le Mayne, Sier de Bienville on a crescent bend of what the Indians called *mis sipi* or "great river," the antique shops in the French quarter, Cabildo or Spanish Capitol in whose Sala Capitulair was enacted the transfer to the United States of the Louisiana Purchase, Napoleon's retreat on Chartres Street, the world-renowned French market, and scores of others with their picturesque background surrounded by moss-covered trees and palms swaying in the breeze, you will know that New Orleans is a city distinct, separate, and completely apart from all other American cities.

"Do you pray to the saints?" quizzed the attractive little woman who looked as though she might have a strain of blood from every nationality on earth in her veins.

We lay on our beds in Tuoro Infirmary in a ward where conversation was easy just a few days ago. I was to be dismissed in a few days. She was to go to the operating room with two heart specialists by her side, and as I told her of how God answers prayer without any preliminaries (New Orleans is made up of mostly Catholics and Jews), she asked in a puzzled voice, "Why hasn't someone told me before?"

*Columbia, Miss.

Strong Fathers

By Mrs. W. M. Franklin

*There are fathers strong of body
With perfect self-control;
There are fathers strong of spirit;
There are fathers strong of soul.*

*The world needs might and valor;
The home needs strength of mind;
The Church needs power of spirit
In this world of greed unkind.*

*The boys and girls need fathers
Who are men of prayerful might,
Who show by life, by word, by deed
The way of truth and right.*

*And fathers need the grace of God
To keep them strong within.
The Father, Son, and Holy Ghost
Can keep them pure and clean.*

*In future days of darkness
When men are in despair,
There'll be a day of recompense
To the man of faith and prayer.*

Later she wept bitterly after Rev. and Mrs. Robert Miller, pastors of the New Orleans First Church of the Nazarene, had prayer with her. "No one has ever prayed for me before," she sobbed. Others asked for an explanation of the Nazarene religion, as they too wanted to know more about the praying straight through and, before I was dismissed, Brother Miller had more appointments from hungry souls.

Why hadn't I realized the need years ago? How many souls had been lost in this city that I have come to love, because I, and others, had not paused long enough to tell them of Jesus! Is it too late to do anything for these precious souls? Not if Nazarenes put on the whole armor of God and get to work. Let's pray that God in His infinite wisdom will send helpers to Rev. and Mrs. Robert Miller in their crusade for Christ in this city of cities.

HOME MISSIONS and EVANGELISM

CANAL ZONE

IN MARCH, General Superintendent Young and Dr. Remiss Rehfeldt spent four days in the Canal Zone with Rev. W. A. Jordan, our pastor and missionary for this new field. This was the first visit of any of our general officers since the work was opened in August, 1953.

The messages by Dr. Young and Dr. Rehfeldt were greatly appreciated by Canal Zone Nazarenes. The work is progressing with an organized church and a branch Sunday school, so that services are being held on both the Atlantic and Pacific sides of the Zone.

Special prayer is requested for the health of Mrs. Jordan. The climate in the Canal Zone is very hard on anyone from the United States because of the extremely high humidity. Mrs. Jordan is under constant doctor's care, making it impossible for her to carry on with her husband as she desires. Will you not join with the Jordans in praying definitely that God will heal her?

Canal Zone Slides Available

A set of beautiful full-color pictures of our work in the Canal Zone has just been received from Brother Jordan. The slides have been duplicated and mounted and script prepared, so that they are now available for rental by church organizations. There are seventy-nine full-color slides in the set. These pictures will help you to pray definitely for this new work. Write to the Department of Home Missions and Evangelism for one of these sets or for information concerning the other nine sets of the special home-mission fields. The rental is only \$2.00.

Pioneering In New Zealand

At the end of May, our church in Auckland, New Zealand, was one year old. Rev. and Mrs. R. E. Griffith have had many unusual experiences in establishing the Church of the Naza-

ROY F. SMEE, Secretary

rene, for holiness is practically unknown throughout the country. A new denomination is unwanted by the existing church groups and every attempt is made to isolate them out of existence. The Griffiths held four tent campaigns. Attendance is not large, but they have had some successes. In the most recent campaign vandals ripped up the main top with a damage of \$150.00 before the first service even began.

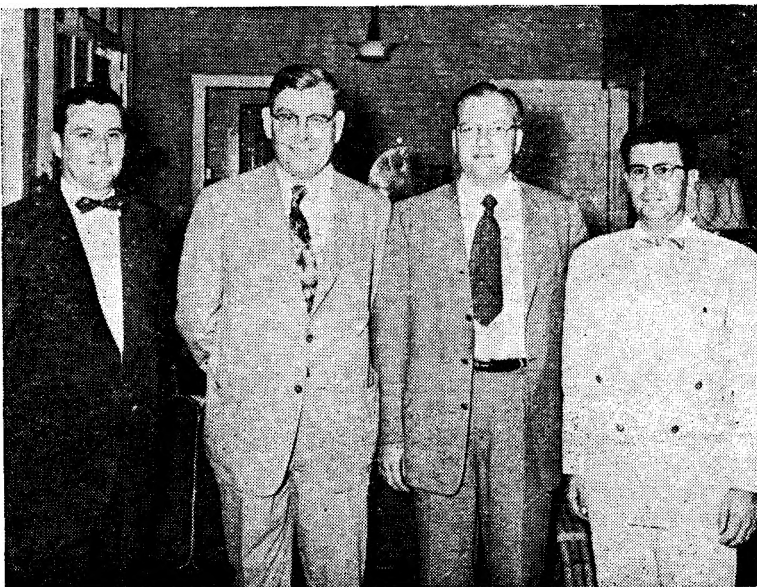
During the past summer (seasons are reversed in the Southern Hemisphere), twenty beach missions were held. Hundreds have heard a gospel message and of the Church of the Nazarene through these missions. Two were converted through these missions, one a young Adventist woman.

A few have been attracted by the message of the church and come for a while, but they have not been willing to pay the price of belonging to "the Lord's despised few," and have turned back. We praise God for those who are wholly devoted to God and determined to go through in spite of ostracism. Recently a young lady who once belonged to the I.H.M. in England was reclaimed, sanctified, and joined the church.

Mrs. Griffith has been on the government-controlled radio six times, with an encouraging response in mail from all over New Zealand.

The new church building seems to the Griffiths to progress very slowly. Brother Griffith has done much of the work himself. A Christian contractor is assisting. Even the ladies help with the work. The newspapers have given favorable news items concerning the new church. During a recent stoppage of cement supplies, an article in the *Auckland Star* helped them to get five tons of cement.

Let us continue to pray for the Griffiths and our New Zealand Nazarenes.



Rev. W. A. Jordan, General Superintendent Samuel Young, Dr. Remiss Rehfeldt, and Sgt. H. Calloway, local preacher

An N.F.M.S. Jubilee

ONE definition of a jubilee is a season or occasion of general joy. This is exactly what the Nazarene Foreign Missionary Society is participating in this year. It is celebrating the fortieth anniversary of its founding. During these forty years God has signally blessed this organization of our church. We can't tell you of all that it has done across these years, but as just a little indication of its work, we would mention the fact that it had a total membership in 1953 of 101,359, and raised during the last fiscal year \$1,119,403.22 for General Budget and foreign missions specials alone. This does not include the General Expense, Relief and Retirement, or funds raised for district and local purposes. This is enough to have a jubilee over without considering the work of this organization during all of the other years of its existence.

Someone may ask, "Just what is the function of the missionary society, and what is the distinction between its function and that of the Department of Foreign Missions?" The answer to this question is given in these words: "The Department of Foreign Missions is administrative and policy making; they interview and appoint all missionary candidates, determine all matters of policy regarding our missionary work, and handle all matters pertaining to the personnel and finance on our mission fields.

"The N.F.M.S., on the other hand, works entirely at the home base, promoting, inspiring, encouraging, giving information, and raising funds. In other words, the N.F.M.S. is one of the main channels through which the Department of Foreign Missions works in promoting the cause of missions in the homeland. It is the sincere feeling and conviction of every member of the Council that this distinction should be maintained all the time."

This jubilee which we are now promoting should be a time when we come better to understand the work of the N.F.M.S., as well as an occasion when we shout over the wonderful victories God has given it. That is why I not only mention something about what has been done but also bring to you this brief statement of the specific function of the N.F.M.S. as over against the Department of Foreign Missions. Surely, we have every reason to have this jubilee, then, at this time, and sing our praises and thanksgiving to God for the wonderful way in which He has helped this organization of our church.

But it is not enough for any jubilee or celebration to stop with mere shouting, or praises. We ought to make it a time when we do something outstanding for the kingdom of God. This is exactly what the officers of the N.F.M.S. have arranged for. With the full backing of the Board of General Superintendents, the General Board, and the Department of Foreign Missions, the N.F.M.S. is calling on all of our churches to set aside Sunday, June 20, as a time when an offer-

Editorials

ing is to be taken for opening up a new work in the island of New Guinea. This is a very needy field, and the project is certainly a worthy one. We should all pray that God will make the offering on June 20 one that will bring honor and glory to His name, and also one that will celebrate in a fitting way this fortieth anniversary year of the Nazarene Foreign Missionary Society.

Let us, then, make this jubilee both a time of praise and thanksgiving and one when we do something to prove that we believe in the work of foreign missions, as it brings the message of full salvation to those in darkened lands.

Dr. G. B. Williamson Honored

Dr. G. B. Williamson, general superintendent of the Church of the Nazarene, was the commencement speaker at Eastern Nazarene College this year. At that time he was awarded the LL.D. (Doctor of Laws) degree by Eastern Nazarene College. Dr. Williamson has distinguished himself as a pastor, college president, writer, and general superintendent. He is certainly one of the outstanding leaders of our church, and I join with his many friends in congratulating him on this new honor which has been bestowed upon him. In addition, I would like to add here, Dr. Williamson is a Christian gentleman of the highest order. I have known him for many years, and was very closely associated with him at Eastern Nazarene College for three and one-half years while he was president of Eastern Nazarene College and I was pastor of the College Church and professor of theology. I have never worked with anyone I loved any more than I did Dr. Williamson, or anyone who showed a more excellent Christian spirit than he did.

Six Other Leaders Honored

At its recent commencement, Bethany-Peniel College conferred the Doctor of Divinity degree upon Rev. Melza H. Brown, pastor of First Church of the Nazarene, Little Rock, Arkansas; and Rev. Paul H. Garrett, superintendent of the Dallas District. Professor C. S. McClain, registrar and professor of English, was given the degree of Doctor of Letters; and Rev. E. D. Simpson, superintendent of the Missouri District, the degree of Doctor of Divinity, at commencement time, by Olivet Nazarene College. Pasadena College conferred the LL.D. (Doctor of Laws) degree upon Mr. George J. Reed, chairman of the Youth Correction Division, U.S. Board of Parole, Washington, D.C. Rev. Otto Stucki, superintendent of the Mississippi District, was awarded the

degree of Doctor of Divinity by Trevecca Nazarene College. I know all six of these men who have been honored by our Nazarene colleges, and I extend to them the congratulations of our church. They are all, either as ministers or laymen, outstanding leaders in the Church of the Nazarene, and have distinguished themselves in the various fields in which they have served God, the church, and humanity.

Normal Christianity

VII. It Is Courageous

IN the HERALD OF HOLINESS dated May 12 I discussed "Normal Christianity" as courageous, relating my subject then to Peter, John, and Stephen. At that time I was thinking particularly of what has sometimes been called the Petrine section of the Book of Acts. Now I want to consider the same thought, that is, that normal Christianity is courageous, from the standpoint of Paul's activities as given in the Book of Acts.

Damascus And Jerusalem

The beautiful story of normal Christianity as given in Acts would not, of course, be complete without the Pauline section. Paul was a courageous man before he was converted. This spirit was intensified after he became a follower of Jesus Christ. He began preaching Christ in Damascus, and we read, "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ" (Acts 9:22). And then the account goes on with these words: "And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple" (Acts 9:23-26). Paul was really, you see, driven out of Damascus; he had to leave in order to save his life. The same thing happened in Jerusalem. Here "he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus" (Acts 9:29-30). Again, Paul had to get out of a city or else run the risk of being killed. The enemies of Jesus Christ were hounding him; but please remember

that such treatment didn't stop the fearless Paul from following Christ or from preaching the everlasting gospel.

Other Cities

Later, Paul, Barnabas, and Mark began their first missionary journey. Their third stop was in Antioch of Pisidia. There Paul and Barnabas waxed bold in their preaching. "But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts" (Acts 13:50). Once again Paul was driven out of a city where he had been preaching.

From Pisidia they went to Iconium and stayed for quite a while. Finally, however, Paul was used spitefully and stoned, and had to flee from Iconium to Lystra. What happened there? Here's the story in two verses: "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe" (Acts 14:19-20).

Did Paul and Silas fare any better on their second missionary journey? No. They were manhandled and practically driven out of Philippi, Thessalonica, Berea, and Athens. Someone has said these experiences represent but a portion of the hardships which Paul endured and the indignities which were heaped upon him. "He was misunderstood by his friends, ridiculed and hated by his foes, and that throughout his entire ministry; nevertheless, he never faltered. He pressed on toward the goal, kindling conflagrations, filling synagogues with commotions, setting cities ablaze, and turning the whole world upside down. Everywhere he went he became the central figure, either in a storm of protest, or a new movement, and very often both."

In Retrospect

But let us turn now to Paul's summary of his life as a minister of Christ: "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:23-28). Nevertheless, none of

these things moved Paul; he remained firm and bold and did not cease to carry on the battle fearlessly for Jesus Christ. I am not surprised that he said: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels,

nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39). Normal Christianity is courageous, and we find no better illustration of this truth in the Bible than is given to us in the life of the Apostle Paul as recorded in the Acts of the Apostles.

THE QUESTION BOX

Q. Should offerings for the support of the gospel be paid into the storehouse with the tithe? Mal. 3:8 mentions tithes and offerings.

A. There would be, no doubt, some difference of opinion on this point. However, it seems to me that if a person has many offerings above his tithe he would give at least some of them through the storehouse.

Q. At the neighborhood Bible class I attend, we were discussing Jesus' first miracle, and why He did it. Why did Jesus turn water into wine? I have heard the theory that it might have been grape juice. But if it was wine as we know it today, wasn't it unchristian to drink wine in those days?

A. In this day when there are plenty of people who want to throw off on Christianity and defend their use of intoxicants or their right to sell them, we have plenty of questions about the use of the term wine in the Bible. These questions are usually sent in by those who are disturbed by the claims of the pro-liquor champions like those referred to in the preceding statement. Let me say first of all that anyone who will go into the matter carefully will find that there is plenty of ground for believing that the Bible is against the use of intoxicants, and that the wine which Jesus made at the marriage feast was not an intoxicant. For instance, in ancient times fresh grape juice was often boiled down until it became thick like molasses, and then it was used to spread on bread or stirred into water to make a drink. It could be put into jars in this thick form and kept almost indefinitely. Also, keep in mind the meaning of mash, new wine, sweet wine, and the fact that the word wine was used in many and varied ways by people of the ancient world, and one can easily see that it is foolish to try to interpret the term as an intoxicant every time it is used in the Bible. In fact, the

Conducted by
STEPHEN S. WHITE

word was sometimes used then to describe the juice in the grapes before the grapes were ever picked. In Haggai there is a call for a drought on the corn and the new wine (evidently wine here refers to the juice in the grapes still on the vines).

Q. Since our N.Y.P.S. takes up an offering each year for the American Bible Society, I would like to know about its relation to the National Council of Churches or any other general church groups.

A. The American Bible Society is interdenominational in the sense that it serves all denominations in the distribution of the Bible. Our church and the other churches could not have carried on their missionary work as they have without this and other Bible societies. The American Bible Society does not belong to the National Council, the National Association of Evangelicals, or the American Council of Churches. I am acquainted with the work of the American Bible Society, personally, and know it to be of the highest type. There is nothing else which our N.Y.P.S. does that I would commend more highly than taking this offering. The American Bible Society is not and never has been the champion of any particular version of the Bible.

Q. Do you claim that entire sanctification and the baptism with the Holy Ghost are the same, because the present-day Wesleyan holiness movement is united in holding this to be true, or because there are scriptures to prove it?

A. I believe this to be the case for both of the reasons stated above, but chiefly because I believe that the Bible teaches the same. According to my way of thinking, there is much in the New Testament which points

in this direction—two of the most important passages being Matt. 3:11-12 and Acts 15:8-9. Later in your letter you say, "I honestly believe that the baptism with the Holy Spirit and entire sanctification may occur at the same time, but are not the same." In contrast to this statement I would say that the baptism with the Holy Spirit and entire sanctification *always* occur at the same time, instead of *may* occur at the same time. On the other hand, I would agree somewhat with the last part of your statement—"but are not the same." Each emphasizes a different aspect of what is a single experience from the standpoint of time. Entire sanctification is negative and refers to the cleansing of the heart from sin, while the baptism with the Holy Spirit is positive and points to the infilling and empowering. Nevertheless, the function of the one is indissolubly bound to the other.

I am the vine, ye the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing (John 15:5).

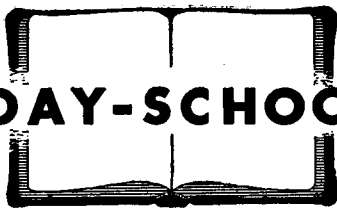
Thy Hand in Mine

By Alice H. Mortenson

*Thy hand in mine,
I walk along beside Thee,
Not caring where
Thou leadest me at all;
For, walking thus,
No dangers can alarm me,
For Thou wilt lead me home
At evenfall!*

*When sorrows press,
Thy hand with warm assurance
Will ever guide me on
Beyond the storm;
For well I know all pain
Shall be forgotten
When I behold Thy face
At break of morn!*

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for June 20: Hosea Pleads with Israel

Scripture: Hosea 4:6—7:16 (Printed, Hosea 6)

GOLDEN TEXT: *I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings* (Hos. 6:6).

Hosea, so close to personal tragedy and sorrow, well understood the deep hurt of his people. His own wound brought him to a deep understanding of the heartbreak of God over the infidelity of Israel. God, who is in everything working for good, uses the wounded heart of Hosea to reveal to His prophet that, while He cannot tolerate sin, He still loves the sinner. As Hosea sought, found, and brought his unfaithful wife back home, so the eternal God longs for and seeks the sinner with unflinching love.

How often man's miseries become the messengers of mercy! It was when Israel was in cruel captivity that she was brought to a penitent state of mind and resolved to return to God. Throughout British Columbia and Alberta, Canada, there are vast forests of beautiful jack pines. One of God's marvelous providences is here mani-

fest. The jack pine cone must be exposed to intense heat in order to release its seed. At times these cones, fallen to the ground, remain closed for years with life held tightly within. Very seldom do they give up their precious seed to the rays of the sun. Then a devastating fire sweeps the area, leaving only charred reminders of a beautiful forest. All is lost? No, for the heat which destroys the timber also releases the seeds in the midst of ashes, and life begins anew. How often under the heat of trial the deep things of the Spirit which have been long dormant come to life again! In the hour of heartbreaking tragedy or the moment of deepest agony, there is released God's seed of hope for a victorious tomorrow.

Hosea was a specialist. He had come to full knowledge of the truth he would proclaim—it was the glorious, everlasting mercy of God. No one need despair of God's love, for it is offered to all. His face, rather than being turned away in displeasure, is

tender with love and a great compassion.

The suffering prophet would plead with his people to remember that estrangement from God was the real source of all their difficulties. Moral separation from God means ruin. Man today would willingly keep the benefits of the Christian faith, even the respectability of the name, but without the necessary obedience to God. Cut flowers fade no sooner than do the Christian benefits to a nation when severed from the holiness of God. Christ comes to all in mercy, with full pardon. To reject is simply to destroy ourselves and embrace eternal death. No nation or individual has lived by forgetting or spurning the love of God. The mightiest nation is strong only as it is right. "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34).

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

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

News Items

Rev. and Mrs. Merrill Bennett of Japan have a new son, Gary Michael, born May 17—weight seven pounds, six and one-half ounces.

"Mrs. R. S. Anderson is much improved from her recent operation and we feel that Mrs. Birchard (her daughter) can leave her now, if she will take it easy."—RUSSELL BIRCHARD, Guatemala.

NEW GUINEA DAY

Primitive tribes in New Guinea's central highlands challenge the church. They have been called "stone-age men" by recent explorers. While there are many people in the world who have not had the privilege of gospel

light, there are few areas which remain entirely untouched. New Guinea is one of the world's last frontiers.

Rev. A. A. E. Berg, superintendent of the Australian District, made a strong appeal to the General Board almost two years ago. His proposition was good. The authorities of the Australian government had offered to match pound for pound any investments of the church for educational and medical aid for the people of Australian New Guinea. He had high hopes of an immediate favorable response. But the 10-per-cent program had not gained sufficient support during the 1952-53 fiscal year to make an affirmative answer possible. Brother Berg received no encouragement—all he could do was wait and pray.

During the fall of 1953 several inquiries were received regarding the

possibility of opening work in New Guinea. As the time for the 1954 meeting of the General Board approached, the interest deepened into a heavy burden. It did not look possible because there were only three 10-per-cent districts and the program had been in operation for five years. The average stood at 7.54 per cent as compared with 7.02 per cent the previous year. This gain, while encouraging, would do no more than meet the demands of normal expansion in already existing fields of operation.

With God, nothing is impossible! The N.F.M.S. Council met prior to the General Board meeting. Their fortieth anniversary would be celebrated during 1954. What would be a suitable project for this celebration?

Four decades of informing the church about its missionary enterprise, studying our general missionary responsibility, and raising millions of dollars through its society channels certainly merited the attention and hearty commendation of the entire church. Much prayer was offered for divine guidance.

What could be more appropriate than to open a new field—a new work in virgin territory! This suggestion was enthusiastically received and unanimously voted as the N.F.M.S. FORTIETH ANNIVERSARY PROJECT. Australian New Guinea was selected as the territory and June 20 was named NEW GUINEA DAY.

There will be three outstanding things accomplished if there is full cooperation from the entire church.

1. A new territory will be opened to the gospel.

2. The N.F.M.S. Fortieth Anniversary will be beautifully remembered.

3. The project will boost the 10-per-cent program of giving for world evangelism.

If every church gives liberally on June 20, and does not forsake its regular missionary channels, the average should advance into the 8-per-cent area for the 1954-55 fiscal year. We are praying that the General Assembly year (1955-56) will bring the percentage into the 9-per-cent area, and

that the Golden Anniversary of the Church of the Nazarene (1957-58), two years beyond the General Assembly, will be celebrated with every district giving at least 10 per cent of its total income for missions.

June 20 is an important day in this program.

The Board of General Superintendents, the Department of Foreign Missions, and the General Board approved the N.F.M.S. Fortieth Anniversary Project.

An offering in each church! Every pastor and layman enthusiastically taking part! This will assure success.

Boost NEW GUINEA DAY!



Religious News and Comments

By A. K. BRACKEN

Congratulations!

Three bills were passed by New York legislature and signed by Governor Dewey, to aid law enforcement in clearing newsstands of "lurid publications," including objectional comic books. Fines are increased for distribution of obscene literature; jail sentences are possible for some offenses. They prohibit "tie-in" sales, in which dealers are forced to accept allotments of undesirable publications in order to receive shipments of desirable magazines. It is high time that decent public opinion should assert itself generally in this criminal business. We congratulate the governor and legislature of New York for their action. Are the Protestant denominations doing their part in this fight?

Court Opinion

For his first important opinion, Chief Justice of the Supreme Court, Earl Warren, made history in a big way in handing down the unanimous decision of the Supreme Court outlawing segregation in the public schools. Possibly only the Dred Scott decision, of nearly a century ago, was its equal in importance. It, too, related to the same basic problem as does the present decision. In its recognition of the serious issues involved and the promise of both time for adjustment and a willingness to seek the best procedures in putting nonsegregation into effect, the court showed commendable wisdom. It seems that, for the most part, the decision is being met, on the part of the South, in a spirit of self-restraint and respect for the dignity and authority of the court. What we

have revolted from is clear. What we have revolted to will require the best and highest there is in all of us to answer satisfactorily.

Experiment

On January 1 began a thirty-day experiment under the leadership of a Congregational minister in Lansing, Michigan. The experiment was to try practicing the Golden Rule in all their relations for thirty days. On January 30 the church was jam-packed with members and friends who were eager to testify to its great success. But the highest success in happy Christian living comes from dedication to the total of Christian faith and practice. The Golden Rule cannot stand alone. Along with it must go, "Ye must be born again," and again it is Christ working in us, "both to will and to do" God's good pleasure.

"Even People"

Director Samuel A. Stouffer, of Harvard's Laboratory of Social Relations, says: "We have worked on dogs, rats, pigeons, Myna birds, parakeets, fish and even people—trying to learn how fish, rats and humans make decisions." Men still seem to go to the "dogs" to learn about mankind. How many hours, I wonder, have they spent in a study of the Bible and good literature in order to learn about people? John Calvin said, "Any proper study of man must begin with God." Pope says, "The proper study of Mankind is Man." So-called scholarly studies of man either as a machine or as just another animal can result in little else than to belittle and degrade both mankind and the would-be scholar.

"Under God"

From a recent issue of *Time* we are given something of the evolution of our pledge to our country's flag. Its chief author was Francis Bellamy. The staff of *Youth's Companion* published it in abbreviated form September 8, 1892. In 1923 the words "the flag of the United States" were substituted for "my flag" and in the following year was added "of America." A few weeks ago a judiciary subcommittee of the House of Representatives recommended the insertion of "under God" after the words "one nation." It is confidently expected that the bill will be passed. "For them that honour me I will honour" (I Sam. 2:30).

Tragedy!

A recent David C. Cook publication says there are three steps to tragedy. First is cigarette smoking. The non-smoker is seldom interested in the second step, namely, marihuana. Marihuana's outstanding characteristic is its unpredictability, but it often leads to the third step, heroin. Heroin is an opium derivative. First, cigarette, then second marihuana, and third heroin—then tragedy!

Let us be careful how we spell and define: PASTOR

- P - rayerful support
- A - ttentive interest
- S - taunch loyalty
- T - olerant consideration
- O - bservant solicitude
- R - espectful treatment

—MARY SANDERS

NEWS of the Churches



Paris, Tennessee—Recently we had a wonderful meeting with Evangelist Wilson Ray Duncan. This was one of the best meetings the Paris church has seen for quite some time, with some very wonderful victories being won. We are still seeing some wonderful results from Brother Duncan's ministry.—Reporter.

Evangelist Thomas S. Fowler reports: "These are days of great victory in spite of some hard places. Since my last report I have held a meeting in Arona, Pennsylvania (Pittsburgh District home missions) with about 45 seekers at the altar. The second Sunday night of the meeting we had 78 people in the service, 61 of them not Nazarene. Pray for the work at Arona. My next meeting was at Olean, New York, where Brother Mason is the hard-working pastor. This church is only two years old, but it is moving along fine. They purchased a lot and are planning to build soon. There were about 22 seekers at the altar. Then I went to Moscow, Maryland, where Brother Brohawn and his people are doing a good job. They have plans to buy the building they are now using for worship. There were about 20 at the altar. Then I went to Saratoga Springs, New York, where Rev. Walter Butt is the fine pastor. We had a good revival with 18 at the altar. Pray for this church. I then had the privilege of being home for two weeks, for my next meeting was in Sligo, Pennsylvania, where Brother and Sister Hunt are the fine leaders. Sligo is only 20 miles from my home, and we drove to the service each night. My wife and six children furnished the singing and music. We had some very fine altar services. At this writing we are in a wonderful revival in New Kensington, Pennsylvania, with Brother and Sister Watts. My family is helping me over the week ends. So far there have been 20 people who have sought God at the altar. Since October we have had about 400 seekers at our altars."

Evangelist W. M. Hodge writes: "This has been a wonderful year. We have been privileged to work with a number of our fine pastors and people in Ohio, Indiana, and Kentucky. We closed our last revival in Attica, Indiana, on April 25, with Rev. John Dittmer—our third meeting there. Seventeen seekers sought and found help at the altar, and 8 people joined the church. They broke the Sunday-school record on Easter with 171 present. God still answers prayer. We have some open dates after September 6, and some in the spring of '55. If you desire our service, write us at Science Hill, Kentucky."

Rev. C. Wesley Brough writes from Chattanooga, Tennessee: "The East Ridge Church was organized here three years ago, and we were called as the first pastor. These have been wonderful years. During this time 101 people have been received into church membership, over \$55,000.00 has been raised for all purposes, more than \$2,500.00 sent in for the General Budget, over \$2,800.00 paid for district interests, and the pastor has received two \$10.00 increases in salary, besides many love offerings and gifts. We have a wonderful people. The church purchased a large Hammond organ and grand piano, which were paid for the first year. When we arrived, they purchased a beautiful, new, six-room parsonage for us and furnished it throughout. At present we have property valued at \$52,500.00, and owe only \$20,000.00; this balance is being handled nicely without strain. We have a fully organized church with fine leaders in all departments, and a wonderful spirit of harmony prevails. Our good district superintendent, Rev. Victor Gray, wife, and son are co-operative members of our church. Feeling that God would have us in the field of evangelism, we have resigned and following our assembly in August we will be in full-time evangelistic work. God is helping us to secure a good slate—we have only one or two dates open in '54 and are now slating into '55. We joined the Church of the Nazarene in 1913, love the church; have pastored eight of our churches in the past twenty-five years. If you desire us for a revival meeting or convention, write us, % P.O. Box 527, Kansas City 41, Missouri."

Anderson, Indiana—The Goodwin Memorial Church recently closed a meeting with Evangelist L. W. Conway as speaker. God gave us a good time with about thirty seekers, several of them at the altar for the first time. Brother Conway is a Bible preacher of the old type and his ministry was much enjoyed. During the meeting the church extended the pastor a call for the seventh assembly year. During that time of service a new church and parsonage have been erected and the church is now building a 36 x 60 foot, two-story annex to take care of the growing Sunday school, which has more than doubled in the past six years. The church is growing spiritually, numerically, and financially. Nineteen members have been received into fellowship for the year. Unusual progress has been made from the time we joined the 10 per cent group. It pays to honor God and stand by the program of the general church.—Orville W. Rees, Pastor.

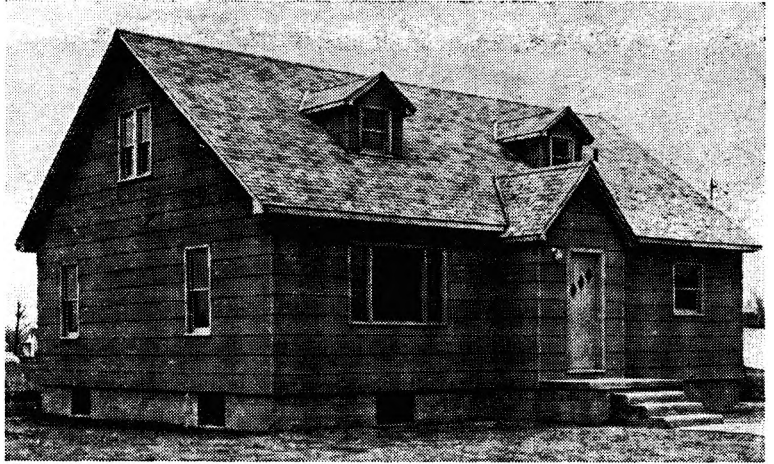
Washington, Indiana—A fruitful protracted meeting was held here recently. Rev. Russell York was the evangelist for the first three weeks, with Rev. Cletus Franklin and Rev. James Humble preaching one night each during this time. Rev. Wade Roberts preached the fourth and fifth weeks, during which time the break came. These men all did a wonderful job of preaching the gospel and pointing men to Christ. The church was organized on the last night of the meeting with a fine group of adult members, for which we praise God.—Russell F. Dickinson, Pastor.

Swartz Creek, Michigan—We praise God for the way He has been blessing our church under the leadership of Rev. John E. Mellish. During the past year our Sunday school has increased its enrollment and attendance by at least 15 per cent. On Easter Sunday we established a new record attendance of 200; the old one was 129. A wonderful spirit prevails in our midst and we believe the best days of the church are ahead. Last fall a group of our people, led by Brother Mellish and Rev. Jessie Moss, carried on visitation work in Mt. Morris. A new Nazarene church was organized there on November 8 with 37 charter members. A ten-day revival was held by Brother Mellish as evangelist and Rev. Jessie Moss as singer. The messages were blessed of the Lord, souls were saved and sanctified, and the hearts of the people were drawn close together.—Church Reporter.

Song Evangelist John E. Moore reports: "Since January 15 I have assisted in four conventions and am now in the last week of my eighth revival. This has been one of my best winters and springs in revival meetings in years. I recently closed a wonderful revival with Pastor Westhafer at Wooster, Ohio, with Rev. Fred Thomas as evangelist. The altar was lined time after time. Another very outstanding revival was with Rev. Paul Pitts at Lake Charles, Louisiana, where more than 200 souls bowed at the altar seeking help from the Lord. Rev. Earl Starnes was the evangelist. He is a great preacher and soul winner. My work has been a real pleasure. It was my pleasure to be with Brother J. C. Dobson at San Benito, Texas, with District Superintendent Davis of South Dakota. Brother Dobson is leaving the pastorate for evangelistic work; he is a splendid preacher and soul winner. We had a good meeting there. This is the closing week of a great revival in Pineville, Louisiana, with Earl Starnes as evangelist. Rev. H. B. McBurney is the fine pastor and is doing a great work."

Nazarene Parsonage, Mt. Pleasant, Michigan

Approaching the close of our second year at First Church, we are happy to report the great things which God is doing for us and our people. Rev. Orville Maish, our good district superintendent, was with us on May 2 to dedicate the fine new parsonage pictured here, which contains four bedrooms, a study, full bath on the main floor, partial bath on second floor, living room, dining room, kitchen, and full basement. Our people are united and pressing the battle for the Lord on all fronts, for we are a 10 per cent church. God has given us splendid revivals this year with Rev. and Mrs. Earl Van Houghton, Rev. Marvin Cooper, Rev. and Mrs. Oscar Miller, and Rev. Donald Silvernail. Also, in these two years God has helped us to double our membership in the church, N.Y.P.S., and missionary societies; and the Sunday-school is showing a 70 per cent increase, averaging 155 per Sunday. We thank our Heavenly Father for His blessings



and look forward to even greater things during the next two years of the three-year call the church has given us.—R. Lester Hale, Pastor.

Jackson, Mississippi—We praise God for His blessings upon the Van Winkle Church. Substantial gains were reported in church membership and Sunday-school attendance at our last assembly. The Lord has given us good revivals with Rev. C. C. Burton, Sandra Cox, Rev. W. M. Tidwell, and Frank White, lay evangelist. Two Bible training classes have been taught by the pastor in the past year. Our church was blessed with the "coast to coast" district missionary convention, and another missionary convention sponsored by the local church. A modern five-room house near the church has been secured for Sunday-school purposes. Our auditorium has been extended and the seating capacity doubled. We are at present in the process of completely redecorating the auditorium. Our church has completed payment for a Hammond organ. We humbly thank God for His material blessings upon us and, above all, for the revivals and victories in our regular services.—L. B. Friend, Pastor.

Rev. G. W. Abersold writes from Sulphur Springs, Florida: "Pastoring this church the last three years has brought many blessings to us. We feel that God's smile has rested on our efforts. Beyond doubt, the people are some of the best we have ever met. Little could have been done except for their zeal for God and their encouraging words. Within these short months God has enabled the people to build a two-story annex with a parsonage apartment, put asphalt tile on the church floor, and purchase new pews. Besides these material gains, the Sunday school has tripled in size and the membership has doubled. We owe a great debt to the evangelists who contributed greatly in the growth of our church: Dr. J. L. Knight, Miss Nettie Miller, Dr. A. S. London, Chaplain C. Chilton, Rev. H. Runyan, Rev. B. Marlin,

Rev. N. Raycroft, Rev. A. Ponce, and Rev. and Mrs. E. C. Chastain. As we close our ministry with these wonderful people we feel that the days ahead will be greater than ever before. We give God the glory for what little has been accomplished and thank the Church of the Nazarene for the opportunity of service. We have accepted the call to pastor our church in Princeton, Florida. Rev. and Mrs. John McKay, who have returned to India, did a wonderful work there, and we pray that God will enable us to continue the good work."

Rev. L. C. and Emma D. Osborn write: "After coming home from China during the war we spent a few years speaking in our churches over the country, and then for nearly four years we pastored in Ohio. Two years ago we resigned the pastorate in order to accept an evangelistic commission and hold meetings where the doors opened. God blessed us in this work, but our hearts were still on the mission field, and increasingly we felt the pull toward Formosa. A few months ago in Kansas City we asked the board to approve a brief visit to that land, and the board issued letters of guarantee, with which we obtained visitors' visas. We have been trying to get passage to Formosa with a stop-over privilege in Japan, where we had hoped to spend the summer; but when we discovered that this was impossible we decided to escape the extreme heat of Formosa by remaining in the United States until late summer. Now, as the Lord has worked it out for us, we plan to leave the homeland on September 4, sailing from San Francisco on the 'China Bear' directly to Formosa. We will be located at Kaohsiung, Formosa, and our P.O. box will be 270, % Rev. James Hudson Taylor. We covet your earnest prayer that God will enable us to see many souls brought into the Kingdom during our visit."

Evangelist D. C. Reynolds writes: "At this writing I am with our North American Indian Mission at Poplar, Montana, where Rev. William Bate-man, missionary, is entering his thirteenth year. Anyone desiring my services may contact me, 2619 N. Dewey Avenue, Oklahoma City 3, Oklahoma."

Washington-Philadelphia District N.Y.P.S. Convention

The thirty-fifth annual Washington-Philadelphia District N.Y.P.S. Convention, held May 6 and 7 in Bloomsburg, Pennsylvania, was marked by a spirit of unity, purpose, and cooperation. From the keynote address delivered by the retiring president, Don R. Hoffman, until the final benediction by the newly elected president, Harold Parry, God's Spirit was felt in our midst.

Evangelist Doris McDowell brought messages that challenged and inspired our hearts. Her humble spirit and sincere dependence on God made a lasting impression on the entire convention.

The report of the president showed impressive gains and caused the convention to realize the wisdom of his leadership for the last three years.

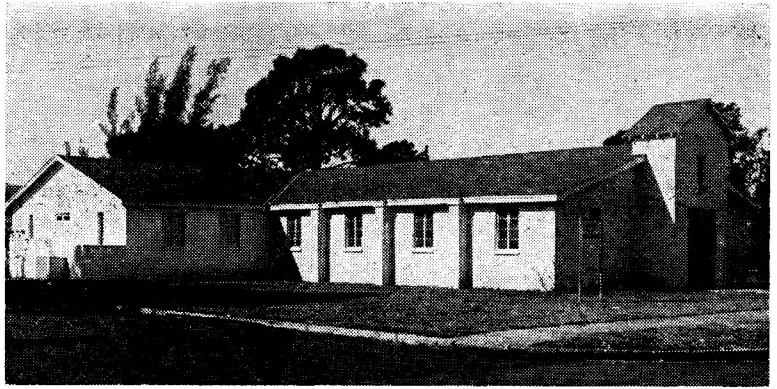
The newly elected officers were: president, Rev. Harold Parry; vice-president, Rev. George L. Wolf; secretary, Rev. Joseph D. Biscoe; treasurer, Rev. Robert L. Jones; book-reading chairman, Mrs. Neil E. Hightower; high-school supervisor, Rev. Paul Basham; supervisor of boys' and girls' work, Mrs. Don R. Hoffman; teen-age representatives, Muriel Gordon and William Taylor.

The host pastor, Rev. George Whetstone, and the town of Bloomsburg spared no effort in making this the largest N.Y.P.S. convention ever held on the district—one that we will never forget.

JOSEPH D. BISCOE
N.Y.P.S. Secretary

Sarasota, Florida

Pictured is the newly completed Church of the Nazarene in Sarasota. Shortly after Dr. John L. Knight, district superintendent, organized the church in 1946, Rev. William Snyder was appointed pastor. The small congregation met in a clubhouse for several years, until work began on the present church building in 1948. Most of the work was done by Brother Snyder, and much of the material was donated by the community and friends of the church. We were appointed pastor in June, 1952. Upon our arrival we found the Sunday-school annex completed and the congregation using it for worship. Work on the main auditorium had been started, and we were able to complete it sufficiently for occupancy on October 12, 1952. The building was dedicated by Dr. G. B. Williamson, assisted by Dr. John L. Knight, on December 10, 1953. The church auditorium is 36 x 48 feet, and the annex is 36 x 76 feet. The entire property is valued at \$40,000.00 with a total indebtedness of only \$4,000.00. The auditorium is temporarily fur-



nished with metal folding chairs. In the past two years the Lord has given us a membership increase of nearly 100 per cent and a financial increase in excess of 300 per cent. We thank Him for His blessings. We have re-

signed as pastor to accept the pastorate of the Alameda, California, church. As we go, our best wishes and prayers will remain with the loyal Nazarenes of Sarasota.—J. L. Douglas, Pastor.

Evangelist A. G. Weiss writes that he will be in a meeting at Detroit Lakes, Minnesota, June 23 to July 4, and then has some open time immediately following July 4. Write him, 3838 Tenth Street, Des Moines, Iowa.

San Antonio District Assembly

The San Antonio District Assembly was held in the San Antonio First Church, May 5 and 6. Rev. Wallace Kornegay, pastor, and his fine people gave us a most cordial welcome and were excellent hosts.

General Superintendent Vanderpool presided in a very efficient manner. His messages were inspired of God for this hour of district advance. All were touched by the Spirit of God and challenged to go back to their local churches with more zeal and more of the Spirit to accomplish the task of spreading scriptural holiness. It was also a joy to have Mrs. Vanderpool in the assembly.

Rev. Ponder Gilliland, district superintendent, was re-elected by a very fine vote, and accepted the responsibility for the coming year. Brother and Sister Gilliland and family are much loved by the San Antonio District. The great work that they are doing for this district is beyond words. A fine love offering of over \$300.00 was received for them as a token of our appreciation for their wonderful spirit and godly leadership.

In the ordination service on Thursday night, seven of the finest young men that God ever called into the ministry received elder's orders.

Rev. Walter Eichenberger represented the publishing interests of our church in an excellent manner.

The San Antonio District gave 8½ per cent to foreign missions this past year. God is blessing our churches locally as a result, and we feel that we are in for one of the greatest years that this district has ever known.

Closed doors are beginning to open here in the great Southwest, where the roots of holiness doctrine, teaching, and preaching date back beyond the beginnings of our church. God is giving revivals of holiness. By God's grace we shall not fail to walk in the open doors.

PAUL D. MANGUM, Reporter

Oregon Pacific District N.Y.P.S. Convention

Beneath the motto "By My Spirit—Share" the eleventh annual Oregon Pacific District N.Y.P.S. Convention met at the lovely new McMinnville church, April 21 to 23.

Under the Spirit-impassioned preaching of Dr. Edward Lawlor, superintendent of Canada West District, the convention was freighted with an evangelistic passion. Many seekers found gracious victory at the altar. Those who heard the Word expounded felt a new zeal to spread scriptural holiness in Oregon.

Business of the convention was ably handled by the district president, Rev. Robert D. Hempel. He was re-elected with a nearly unanimous vote, and presented with a twin lamp set by the council. Mrs. Hempel was honored with a corsage.

District Superintendent W. D. McGraw, Jr., present for the entire convention, was toastmaster at the annual Friday banquet. He introduced Rev. Gerald D. Johnson of Northwest District, and the four men who accompanied him. Oregon Pacific defeated Northwest District in a recent *Conquest* contest, and a shoe-shining session highlighted the banquet.

The closing service was in the interest of lamplighting, with Dr. Lawlor challenging the youth of the churches to the labor of love to which Christ calls His disciples. The convention ended with prayer at the altar for every soul-winning Christian youth.

EDWARD L. DOWD, Secretary

Northwest Indiana District Ministers' Wives' Retreat

The ministers' wives of the Northwest Indiana District held their fourth annual retreat at the Westminster Hotel, Winona Lake, Indiana, May 3 to 5. Mrs. Arthur Grobe was the gracious hostess.

High light of the entire program was the candlelight communion service Tuesday evening with Mrs. Florence Lockwood, ordained elder, in charge. The sacred fellowship of that hour will never be forgotten as the Holy Spirit melted our hearts together in the desire to serve our Master.

We appreciated the opportunity to become better acquainted with our sisters in the Lord—some who are new to the district, others who are just "from afar." Especially did we consider it a privilege to glimpse again the great heart of our superintendent's wife, Mrs. Arthur Morgan. How we thank God for these inspiring leaders!

Variety of program plus fervor in spirit made retreat enthusiasts of all who attended. Thanks go to Sister Lockwood and her fine committee for a wonderful retreat.

MRS. RONALD FEATHERSTON
Reporter

ANNOUNCEMENTS

RECOMMENDATION—I am happy to recommend to our people everywhere, for revivals and conventions, Rev. E. J. Miller. He recently resigned the pastorate at Alberta City, to give full time to the work of evangelism. He is a good, sound preacher of the Word, and God is blessing his efforts with souls seeking Christ and additions to the church. His address is Route 2, Box 53, Tuscaloosa, Alabama.—C. E. Shumake, Superintendent of Alabama District.

WEDDING BELLS—Miss Shirley Ayres of Bethany, Oklahoma, and Mr. Leon Pelley of Wellsville, Ohio, were united in marriage on May 14, at the Bethany Church of the Nazarene, with Dr. E. S. Phillips, pastor, officiating.

BORN—to Sgt. and Mrs. Arthur W. Gould, a son, Arthur Wayne, on May 9, at Alexandria, Virginia.

—to Mr. and Mrs. Robert R. Moore of Bethany, Oklahoma, a daughter, Elizabeth Ann, on April 28.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Indiana that she "may hold out to the end";
 by a Nazarene lady in Indiana that God will touch and heal her husband, also for a young man in Tennessee that he may see the value of securing an education;
 by a Christian brother in P.I. that God may undertake for him both physically and spiritually;
 by a Nazarene brother in Pennsylvania that a friend may see and accept the light on holiness, for his church and pastor in that place, also some special requests.

District Assembly Information

ALASKA—Assembly, June 16 and 17, at the Church of the Nazarene, Tenth and Noble Streets, Fairbanks, Alaska. Entertaining pastor: Rev. Robert W. Sheppard, 1006 Noble, Fairbanks, Alaska. Dr. Hardy C. Powers presiding.

NORTHWEST—Assembly, June 16 to 18, at First Church of the Nazarene, Nora and Wall Sts., Spokane, Washington. Rev. P. J. Bartram, entertaining pastor. Dr. G. B. Williamson presiding.

NEW ENGLAND—Assembly, June 22 to 25, at Wollaston Church of the Nazarene, 37 E. Elm Ave., Wollaston, Massachusetts. Entertaining pastor: Dr. J. Glenn Gould, 29 Dunbarton Road, Wollaston. Dr. Hugh C. Benner presiding.

NORTH DAKOTA—Assembly, June 23 and 24, at the District Campgrounds, Sawyer, North Dakota. Entertaining pastor: Rev. Robert Kinnersley, Velsa, North Dakota. Dr. G. B. Williamson presiding.

SOUTH DAKOTA—Assembly, June 23 and 24, at Church of the Nazarene, 9th and Lawlor, Mitchell, South Dakota. Entertaining pastor: Rev. E. A. Kincaid, 114 East 9th, Mitchell. Dr. Hardy C. Powers presiding.

ALABAMA—Assembly, June 30 to July 1, at the District Center, Route 1, Millport, Alabama. Entertaining pastor: Rev. H. E. Benson, Route 1, Millport, Alabama. Dr. Samuel Young presiding.

NEW YORK—Assembly, July 2 and 3, at the District Campgrounds, Groveville Park, Beacon, New York. Entertaining pastor: Rev. James Collom, 73 W. Center Street, Beacon. Dr. Hugh C. Benner presiding.

WEST VIRGINIA—Assembly, July 2 and 3, at the District Campgrounds, Summersville, West Virginia. Entertaining pastor: Rev. Chester Acton, Route 1, Persinger, W.Va. Dr. D. I. Vanderpool presiding.

CANADA WEST—Assembly, July 6 to 9, at the Red Deer Church of the Nazarene, 4802 Ross Street, Red Deer, Alberta, Canada. Entertaining pastor: Rev. D. George MacDonald, 4806 50th Street, Dr. Hardy C. Powers presiding.

COLORADO—Assembly, July 7 and 8, at the District Center, 1755 Dover Street, Lakewood, Colorado. Entertaining pastor: Rev. Henry T. Leppard, Box 7672, Lakewood. Dr. D. I. Vanderpool presiding.

NORTHEASTERN INDIANA—Assembly, July 7 to 9, at the District Center, Marion, Indiana. Entertaining pastor: Rev. J. R. Shadownes, 1016 W. Fifth Street, Marion. Dr. G. B. Williamson presiding.

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DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

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

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

Alabama June 30—July 1
Central Ohio June 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

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

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

While God calls some to various types of Christian service, He calls many more to support those whom He calls.—**DEAN H. WESSELS.**

EVANGELISTS' SLATES

Adams, Donald and Louise. Preacher and Singers, Box 25, Salem, Ill.
Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
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
Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Bailey, Clayton. Box 579, Fort Dodge, Iowa
Ripley, Ohio June 1 to 13
Donalsonville, Ga. June 15 to 20
Baldwin, C. R. 1124 W. Texas, Durant, Okla.
Mansfield, Ark. (tent) June 9 to 20
Heavener, Okla. (tent) June 22 to July 4
Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Falls City, Neb. June 9 to 20
Claremore, Okla. June 23 to July 4

Ball, Miss Lenore. P.O. Box 214, Meadville, Nebraska
El Dorado, Kans. June 7 to 20
Hutchinson (Peniel), Kans. June 20 to July 2
Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ 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.
Bass, M. V. 18616 Riverview, Detroit 19, Mich.
Williamstown, W.Va. June 1 to 13
Flint, Mich. June 15 to 27
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Memphis, Tex. June 2 to 13
Temple, Tex. July 7 to 18
Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
Wollaston, Mass. June 8 to 10
Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
Bertolots, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Avenue, Reading, Pa.
Belle Vernon, Pa. June 25 to 27
Freeport, Pa. (Camp) June 28 to July 4
Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Bierce, Joseph. 913 Indiana St., Bicknell, Indiana
Anderson, Ind. June 2 to 13
Bishop, Joe. Box 47, Yukon, Okla.
Hammond (Bresee), Ind. June 8 to 13
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Boone, Ford. Evangelist, 227 South Locust, McComb, Miss.
High Point (First), N.C. June 9 to 20
Bouse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.
Andersonville, Ind. Aug. 3 to 15
Bowman, Russell. 2400 North 4th Street, Columbus 2, Ohio
Garden City, Mich. June 2 to 13
Big Rapids, Mich. (Camp) June 24 to July 4
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Reserved June 2 to 13
Farmington, Iowa June 16 to 27
Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
Ft. Wayne (First), Ind. June 2 to 13
Reserved June 16 to July 11
Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo 12, Ohio
Brockmueller, C. W. Evangelist P.O. Box 527, Kansas City 41, Mo.
Toronto (Bethel), Ont., Can. June 1 to 13
Peterborough, Ont., Can. June 14 to 27
Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.
San Jose (First), Calif. Sept. 22 to Oct. 3
Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio
Hartselle, Ala. (Camp) July 1 to 11
Albany Dist. Camp June 13 to Aug. 1
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., and Wife. Preacher and Singers, 612 E. Front Street, Maysville, Kentucky
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Lexington (First), Ky. June 8 to 20
Union, Mo. June 22 to July 4
Burton, C. C. P.O. Box 145, Somerset, Ky.
N.C. District June
Cleveland, Ind. (Hatfield Camp) July 16 to 25
Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
Rocky Mt. Assembly June 10 to 12
Ironwood, Mich. June 18 to 27
Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
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.
Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
West Plains, Mo. June 9 to 20
Redford, Mo. June 23 to July 4
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.
Aurora, Ill. June 2 to 13
Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.
Shreveport (Northside), La. June 2 to 13
Rushville, Ind. June 16 to 27
Carter, W. A. Evangelist, 3808 W. Park St., Greenville, Texas
Chapman, G. H. Evangelist, Box 592, Bethany, Okla.
Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Missouri
Nashville, Ind. (Box 272) June 2 to 13
Nashville, Ind. (Camp) July 1 to 11

Chickenoft, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
Clark, Eddie. 701 A Ave. E., Oskaloosa, Iowa
Durango, Colo. June 2 to 13
Aztec, N.M. June 16 to 27
Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.
Conway, L. W. 1043 Columbia St., Newport, Ky.
Edinburg, Ind. June 16 to 27
Cook, James V. Song Evangelist, Route 1, Harrisburg, 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.
Minnesota District Until Sept. 1
Cope, Jacob and Mildred. Preacher and Singers, General Delivery, Cave City, Ky.
Corbett, C. T. Box 215, Kankakee, Ill.
Mercer, Wis. June 2 to 13
Beloit, Wis. June 16 to 27
Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio
Crawford, J. H. and Maggie. Springdale, Ark.
Rock Island (First), Ill. June 1 to 13
Little Rock (Bresee Ave.), Ark. June 15 to 17
Cridger, Jim and Janet. Singers and Musicians, 5509 S. Randolph St., Indianapolis, Ind.
Reserved May 17 to July 13
Indianapolis Dist. (Home Miss.) July 14 to 25
Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.
Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.
Darnell, H. E. P.O. Box 929, Vivian, La.
Sheffield, Ala. June 2 to 13
Prichard, Ala. June 16 to 27
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.
Monte Vista, Colo. June 19 to 27
Colo. Dist. Assembly & Camp July 5 to 13
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.
Charleston, Mo. June 1 to 13
Spencerville, Ohio (H.O. Camp) June 15 to 27
DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
Kansas City, Mo. (Camp) June 7 to 13
Marietta, Ohio June 16 to 27
Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Oklahoma City, Okla. June 2 to 13
Rockdale, Ind. June 16 to 27
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 Musicians, 604 S. Wayne Street, Alexandria, Ind.
Mt. Vernon (First), Ill. June 6 to 20
Lake Charles, La. June 7 to 18
Dobson, J. C. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Decatur, Ill. June 2 to 13
Irving, Tex. June 17 to 27
Douglas, Wilson. Evangelist, 1905 10th Ave., Jasper, Ala.
Roswell, N.M. June 1 to 13
Parrish, Ala. June 16 to 27
Dunn, T. P. 318 East 7th St., Hastings, Neb.
Arnold, Neb. June 9 to 20
Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
Edwards, L. T. Evangelist, P.O. Box 110, Lowell, Oregon
Eisea, Cloyce. Evangelist, Box 18, Van Buren, Ohio
Open dates June 8 to July 4
Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
Pittsburgh (First), Pa. June 9 to 20
Mich. Dist. N.Y.P.S. Conv. June 25 to 26
Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Winnipeg, Manitoba, Can. June 9 to 20
Melfort, Sask., Can. June 23 to July 4
Everist, Gerald W. Evangelist, P.O. Box 921, Texarkana, Texas
Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
Farnsworth, Irving. Evangelist, 141 River Street, Bourbonnais, Ill.
Columbus (First), Ohio June 1 to 20
Open date After June 20
Ferguson, Edw. and Alma. Preacher and Singers, 920 21st St., Orlando, Fla.
Copley, Ohio June 2 to 13
Staunton, Va. June 16 to 27
Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.
Pierre, S.D. (Ind. School) Aug. 25 to Sept. 5

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

Meysersdale, Pa. June 9 to 20

Bridgewater, Va. June 23 to July 4

Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Placenta, Calif. June 20 to 27

Mo. Dist. Camp July 19 to 25

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

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

Temple City, Calif. June 2 to 13

Vallejo, Calif. June 16 to 27

Fitch, James S. Evangelist, 1382 Myrtle Ave., Cincinnati 6, Ohio

Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.

Scottsburg, Ind. June 1 to 13

Roachdale, Ind. June 15 to 27

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

Yampa, Colo. June 10 to 20

Frale, Hazel M. 458 Moore Ave., New Castle, Pa. Port Allegany, Pa. June 2 to 13

New Castle, Pa. (V.B.S.) June 21 to July 2

Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio

Gardner, Earl and Pearl. Preachers and Singers, 302 W. Adams St., Muncie, Ind.

Dahlgren, Ill. June 15 to 27

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

Janesville, Wis. June 9 to 20

Noble, Ill. June 23 to July 4

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

Gillespie, George M. 934 Harrison St., Elkhart, Ind.

Wallowa, Ore. June 2 to 13

Northwest Dist. Assembly June 14 to 19

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

Charleston, Mo. June 1 to 13

Gilliam, Harold P. Evangelist, Route 1, Woodland, Wash.

Glover, E. M. Evangelist, Chautauqua, Kansas

Godfrey, Laura. Song Evangelist, 797 N. Wilson, Pasadena 7, Calif.

Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Missouri

Gray, Joseph. Evangelist, 2017 62nd, Lubbock, Texas

Holdenville, Okla. June 22 to 27

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

Knoxville (First), Tenn. June 16 to 27

Church Hill, Tenn. June 30 to July 11

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

Ft. Wayne, Ind. June 2 to 13

Rockville, Ind. June 16 to 27

Greene, Bernard. Evangelist, 314 E. Hanna Street, Greencastle, Ind.

Knoxville (Grace), Tenn. June 8 to 20

Open date July

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

Iowa Dist. Youth Camp June 21 to 25

Clinton, Iowa June 26 to 27

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

Griffith, Glenn. 620 S. Dale Court, Denver, Colo. Colo. Springs (Central), Colo. June 1 to 13

Hesston, Pa. (Camp) June 17 to 27

Groves Sisters. Singers and Chalk Artist, Bruceton Mills, W.Va.

Grubbs, R. D. 1215 Highway Ave., Covington, Ky. Batavia, Ohio Sept. 6 to 19

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

Worthington, Ind. June 9 to 20

Columbus, Ind. (Camp) July 1 to 11

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

Cherryvale, Kans. June 16 to 27

Fargo, N.D. (Camp) July 7 to 18

Hankins, A. K., and Wife. Preacher and Singers, 210½ S.E. 4th St., Evansville, Ind.

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

Harding, U. E., and Wife. Preacher and Singer, 332 Monterey Rd., South Pasadena, Calif.

Harley, C. H. Evangelist, Burbank, Ohio

Vanderbilt, Pa. June 1 to 13

Dayton (Drexel Ave.), Ohio June 15 to 27

Harmonettes, Iva Tate and Betty Brown. Singers and Musicians, 138 South Franklin Street, Delaware, Ohio

Harrington, Wm. N. Route 5, Box 666, Gainesville, Fla.

Pensacola, Fla. June 14 to 27

Millport, Ala. June 28 to July 8

Harris, Kenneth J. Singing Artist, 432½ Frederick St., Huntington, Ind.

Harrison, Ray W. Evangelist, 506 B St., Hillside Park, Milwaukie, Ore.

Gladstone, Ore. June 6 to 20

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

Mauston, Wis. June 15 to 20

Marinette, Wis. June 22 to July 4

Hart, H. J. Evangelist, Rt. 1, Owasso, Okla.

Alberta, Minn. June 6 to 20

Skiatook, Okla. July 14 to 25

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

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

Brownwood, Tex. June 2 to 13

Indianapolis, Ind. June 16 to 27

Henck, Nelson, H. 714 Campbell St., Williamsport, Pa.

Wash.-Phil. Dist. Home Miss. June 1 to Sept. 5

Hendrick, Doris V. Evangelist, 336 North St., Bad Axe, Mich.

Bay City, Mich. June 14 to 20

Rochester, Mich. (Brooklyn Comm.) June 22 to July 4

Henriksen, G. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Henry, J. W. Evangelist, 934 W. Hays Ave., Banning, Calif.

Henson, J. C. Bethany, Okla.

Lawton (First), Okla. June 8 to 13

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.

Caruthersville, Mo. June 9 to 20

Brownwood, Tex. June 22 to 27

Holso Evangelistic Party. 5332 Summer Ave., Ash-tabula, Ohio

Lancaster, Ky. June 1 to 13

Bruceton Mills, W.Va. June 16 to 27

Holstein, C. V. Evangelist, 432 W. Walnut St., Kalamazoo, Mich.

Hooker, H. H. Box 181, Gardendale, Ala.

Madison, Tenn. June 15 to 27

Franklin, Pa. (Camp) June 30 to July 11

Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.

Detroit (West), Mich. June 8 to 20

Huffman, H. B. Box 25, Onego, W.Va.

Portage, Pa. June 8 to 27

W.Va. Dist. Assembly and Camp July

Hughes, Guthrie H. Evangelist, Greenfield, Ind.

Atlanta, Tex. June 9 to 20

Ihrig, R. L. Evangelist, 36 South Grand Avenue, Ft. Thomas, Ky.

Isenberg Evangelistic Party. Artist-Evangelist and Singers, Box 388, New Cumberland, Pa.

Jackson, R. V. 308 N. Penfield St., Rantoul, Ill.

Miamisburg, Ohio June 9 to 20

Fairfield, Ill. June 25 to July 4

Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.

Danville, Ill. June 16 to 24

Nevada-Utah Dist. Camp June 28 to July 4

Jarvis Family, The. Singers and Musicians, South Oaks Ave., Mishawaka, Ind.

Jenkins, Gerald and Donna Lou. Singers, P.O. Box 527, Kansas City 41, Mo.

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. Oklahoma City (Grand Blvd.), Okla.

June 3 to 13

Lovington, N.M. June 17 to 27

Jones, A. K. 519 Commercial, Danville, Ill.

Brownsville, Tex. June 1 to 13

Iberia, Mo. June 29 to July 11

Jones, Claude W. Evangelist, 9 Elm, Wollaston 70, Mass.

Cumberland Zone (Home Miss.) June 13 to 27

Wash.-Phil. Dist. Home Miss. July 6 to Aug. 8

Jones, Lum. Ada, Okla.

Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.

Marietta, Ohio (City-wide) June 16 to 27

Smithfield, Ill. (Tent) June 30 to July 11

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.

Bennettsville, S.C. June 1 to 13

Tiltonville, Ohio June 15 to 27

Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.

Crowley, La. (Camp) June 17 to 27

Reserved June 28 to July 11

Kuykendall, P. E. Box 978, Hendersonville, N.C.

Laird, Charles, and Wife. Preacher and Singers, R.D. 3, Salem, Ohio

Albany Dist. Home Miss. Aug. 25 to Sept. 5

Langford, J. V. Evangelist, 808 N. College St., Bethany, Okla.

Lanterman, R. S. 4405 48th Ave., Red Deer, Alberta, Canada

Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.

Virginia Dist. (Ch. Sch. Tour) Sept. 6 to 11

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Charleston (Central), S.C. July 17 to 27

Oswego, Kans. June 2 to 11

Lee, Mason. 217 Division St., Huntington 2, W.Va.

Union City, Ind. June 8 to 20

Manchester, Ohio June 22 to July 4

Leverett Brothers. Preacher and Singers, 706 N. Broadway, Lamar, Mo.

De Soto, Mo. June 2 to 13

Charleston (North), W.Va. June 16 to 27

Lewis, Albert H. and Rachel. Preacher and Singers, 106 Warrington Road, Syracuse 5, New York

Pittsfield, Me. June 2 to 13

Elmsdale, P.E.I., Can. June 16 to 27

Lewis, Ellis. 206 N. Donald, Bethany, Okla.

Kennett, Mo. June 6 to 13

Irondale, 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.

Baton Rouge, La. June 11 to 20

Lipker, Charles H. Route 4, Marion, Ohio

Xenia, Ohio June 2 to 13

Celina, Ohio June 16 to 27

Little, H. C. 1338½ Hunter Ave., Columbus, Ohio

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.

Oklahoma City, Okla. June 2 to 13

Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 113, Bethany, Okla.

Sand Springs, Okla. June 16 to 27

Belton, Tex. July 7 to 18

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.

Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Detroit, Mich. (HYC) June 14 to 19

Abilene Dist. Institute June 21 to 25

Martin, Sammie. Evangelist, Box 24, % Trevecca Nazarene College, Nashville, Tenn.

Matthews, L. B. 2105 Natchez Trace, Nashville 12, Tenn.

Douglas, Ga. June 17 to 25

McCollom, Russel R., and Wife. Evangelist and Singers, 624 S. Knight, Wichita, Kansas

McCracken, C. E. 439 Spring Hill Dr., Lexington, Kentucky

Memphis, Tenn. June 2 to 13

Lexington, Ky. June 15 to July 15

McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.

McGuire, Paul A., Wife and Daughter. Evangelist and Singers, P.O. Box 14, Hammonton, Calif.

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.

Moberly, Mo. June 9 to 20

York, Neb. June 23 to July 4

McVay, Charles and Pauline. Song Evangelist, 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.

Colorado Springs (Central), Colo. June 3 to 13

Wichita, Kans. (Camp) Aug. 12 to 22

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.

Madill, Okla. June 16 to 27

Adrian, Ga. (Camp) July 22 to Aug. 1

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.

Minneapolis (Russell Ave.), Minn.

June 9 to 13

Rochester, Minn. June 15 to 27

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

Bedford, Ohio June 7 to 20

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

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

Leavittsburg (First), Ohio June 9 to 20

Home July 20 to Aug. 1

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

Howell, Mich. June 9 to 20

Kokomo (North), Ind. June 23 to July 3

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

York, Pa. Sept. 7 to 19

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

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

Mitchell, Lloyd and Addle. 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

Caroline, Alta., Can. June 1 to 13

Saltcoats, Sask., Can. June 16 to 27

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

Murphy, B. W. 2952 4th Ave., Huntington 2, W.Va. Elkton, Ky. June 2 to 13

Roanoke, Va. June 16 to 27

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

Myers, J. T. 502 Lafayette St., Danville, Ill. Eureka, Ill. June 9 to 20

Danville (South Side), Ill. June 30 to July 4

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

N. Ark. Dist. Youth Camp June 21 to 25

Wetumka, Okla. June 29 to July 11

Nelson, Wade L. Evangelist, 21 S.W. 40th St., Oklahoma City 9, Okla.

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

West Union, Ohio June 16 to 27

Vanceburg, Ky. June 30 to July 11

Norton, Joe. Box 143, Hamlin, Texas

Weatherford, Tex. June 9 to 20

Marienthal, Kans. July 21 to Aug. 1

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va. Pineville, W.Va. June 1 to 13

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

Houston (Oakwood), Tex. June 9 to 20

Dallas Dist. Camp June 28 to July 4

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

Hamilton, Ohio June 1 to 13

Cambridge, Ohio June 15 to 27

Patterson, Walter. Route 3, Waurika, Oklahoma

Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wells-ville, Ohio

N. Reading, Mass. (Camp) July 2 to 11

Aura, N.J. (Camp) July 30 to Aug. 8

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

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

Reserved June 7 to 13

Griggsville, Ill. June 16 to 27

Pendry, C. E., and Wife. Evangelist and Singer, 768 N.W. 49th St., Miami 36, Fla.

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

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

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

Waycross, Ga. (Camp) June 17 to 27

Alabama Dist. Camp July 1 to 8

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio New Boston, Ohio June 14 to 25

Power Point, Ohio June 28 to July 9

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

Abilene District June 16 to 27

Lubbock, Tex. June 30 to July 11

Potts, Troy C., and Daughters. Evangelist and Singers, 517 Mary St., Texarkana, Arkansas

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

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

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

Dewey, Okla. July 7 to 18

Libuse (Barons Chapel), La. Aug. 19 to 29

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

Lavelle, Pa. June 2 to 23

Virginia Dist. Camp Aug. 13 to 23

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

Xenia, Ohio June 2 to 13

Marianna, Fla. June 16 to 27

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.

Everett, Wash. June 24 to July 4

Seattle, Wash. (Camp) July 8 to 18

Reasoner, Miss Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.

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

Reed, Harlow. Evangelist, Hull, Ill.

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

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

Canton, Ill. (City-wide) June 14 to 27

Caro, Mich. (Camp) June 28 to July 4

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

Open dates June and 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 Worthington, Ind. June 8 to 20

Robinson, John. Evangelist, 1110 Adams Ave., Huntington, W.Va.

Louden, Tenn. June 2 to 13

Craig, Mo. June 16 to 27

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

Foley, Ala. June 8 to 20

Harrisville, N.Y. (Indep.) June 30 to July 11

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

Princeton, Ind. (V.B.S.) June 7 to 13

Greencastle, Ind. (V.B.S.) June 14 to 25

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

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

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

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

Corpus Christi, Tex. June 9 to 20

Austin, Tex. June 23 to July 4

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

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

Schriber, George R. Evangelist, 230 South Rosemead, Pasadena 10, Calif.

Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.

Open dates June and July

Armstrong, Pa. (Camp) Aug. 5 to 15

Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.

Sellick, R. T. Box 22, Oxford, N.S., Canada

Salem, N.B., Can. June 2 to 13

Gardensville, N.B., Can. June 16 to 27

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.

Juliaetta, Idaho June 2 to 13

Shank, R. A., and Wife. Box 377, Vicksburg, Mich.

Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Shaw, L. E. Evangelist, 503 S. Ohio, Cherokee, Oklahoma

Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.

Amarillo, Tex. (Hol. Conv.) June 10 to 13

Venice, Calif. (Hol. Conv.) June 20 to 27

Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich.

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.

Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind.

Smith, Bernie. Box 145, Harrisburg, Ill.

Salem, Ill. June 10 to 20

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley, Cambridge, Ohio

North Jackson, Ohio (Tent) June 3 to 13

Crooksville, Ohio (Tent) June 16 to 27

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

Syracuse (First), N.Y. June 9 to 20

Smith, Eugene and LaNora. Song Evangelists, Winsboro, S.C.

Texas City, Tex. June 16 to 27

S. Carolina Dist. Camp July 5 to 11

Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.

Tulsa (First), Okla. June 2 to 13

Ullyses, Kans. June 16 to 27

Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.

Snow, Loy. R.F.D. 1, Bedford, Ind.

Liberty, Ind. June 7 to 20

Indianapolis (Friendly), Ind.

. June 21 to July 4

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.

Texas City, Tex. June 17 to 27

Indianapolis Dist. Youth Camp July 5 to 9



SERVICEMEN'S CORNER

CHAPLAIN Verl Churchill writes from Ellsworth Air Force Base, South Dakota: "Thirteen of us, this time a lucky number indeed, met at the chaplain's activity center here on Ellsworth Air Force Base. Since there is no Church of the Nazarene within a 130-mile distance, ours was a much needed and significant gathering. The local radio station transferred from record to tape two of our 'Showers of Blessing' programs, which we listened to with real pleasure. We plan to meet monthly now until, if rumors are true, we have our own church in Rapid City."

"Wherever I have been for the past three years, the various publications of the Church of the Nazarene have faithfully followed me. I want to express my appreciation for this service and commend the Nazarene Servicemen's Commission for doing a splendid work, for these publications are an inspiration and a ray of hope in the world of wickedness in which we, as service men and women, live. They are also a source of news of our friends in the church. It is very gratifying to know that one's church back home is remembering him and praying for him.

"I have been more fortunate than most of our Nazarene servicemen who are serving overseas. Being stationed near Tokyo for the past two years, I have had the privilege of enjoying the blessed fellowship of Dr. and Mrs. W. A. Eckel, Rev. and Mrs. Harrison Davis, and Rev. and Mrs. Merrill S. Bennett. I have just recently returned from a trip to Nagoya, where I visited in the home of Rev. and Mrs. H. W. Helling. Earlier, I also had the privilege of visiting in the home of Rev. and Mrs. Doyle Shepherd in Sapporo. All have welcomed me into their homes and have extended me every hospitality.

"Our missionaries are doing a wonderful work here in Japan and I feel that it has been a real blessing to meet them all and learn a little about their work.

"I shall be returning to the United States very soon and I hope that I am stationed near one of our Nazarene churches, so that I may enjoy an uninterrupted fellowship with good Nazarene people."

—C. L. LIVENGOOD

NAZARENE SERVICE MEN'S COMMISSION
Al DuBois DIRECTOR

June 9, 1954

Stafford, J. D. P.O. Box 97, Vivian, La.
 Rising Sun, Ind. June 14 to 20
 Bainbridge, Ga. June 27 to July 4

Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.

Starnes, Earl. 1317 Keller St., Evansville, Ind.
 Atlanta (First), Tex. June 16 to 27
 Emmett, Idaho June 29 to July 11

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

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 438, Abilene, Kansas
 Kirbyville, Tex. June 9 to 20
 Abilene, Kans. (Tent) June 29 to July 11

Tarvin, E. C. California, Ky.
 Alexandria, Ky. (Camp) June 27 to July 11
 Oakville, Ind. July 14 to 25

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.
 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.
 Fort Collins, Colo. June 9 to 20
 Waldron, Mich. (Camp) June 30 to July 11

Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Mt. Vernon, Tex. June 2 to 13

Toney, C. E. 945 Disston St., St. Petersburg, Fla.
 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

Volk, Harold L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Keokuk, Iowa June 2 to 14
 Huntington (First), W.Va. June 17 to 28

Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.

Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
 Cookeville (First), Tenn. June 7 to 13
 Griffin, Ga. June 16 to 27

Walker, Lawrence and Lavona, 223 Ray Ave., N.W., New Philadelphia, Ohio

Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.

Yard, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
 Jefferson City, Mo. June 9 to 20
 Wilmington, N.Y. (Camp) .. June 23 to July 4

Yeagley, Charles W., and Wife. Evangelist and Singers, 312 Brad St., Waukesha, Wis.

Yeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
 Owosso, Mich. June 2 to 13
 Toledo (Walbridge Ave.), Ohio .. June 16 to 27

Weiss, A. G. Evangelist, 3838 10th Street, Des Moines, Iowa
 Backus, Minn. June 9 to 20
 Detroit Lakes, Minn. June 23 to July 4

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, Clearwater, Kansas

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.
 Broken Bow, Okla. June 23 to July 4
 Cleveland, Okla. July 7 to 18

Wiggs, W. Frank. Evangelist, Corner E. Nettleton and Sycamore Ave., Jonesboro, Ark.

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.
 Great Falls, Mont. June 16 to 27
 Portland, Ore. (Camp) July 1 to 11

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.
 Warren (Morgandale), Ohio (V.B.S.)
 June 7 to 20
 Springboro, Pa. June 21 to July 4

Willison, Otto R. 800 S. Oak, Holdenville, Okla.
 Lawton (Heights), Okla. June 2 to 13
 Wister, Okla. June 16 to 27

Wilson, Matthew V. 108 Pearl St., Pottsville, Mich.
 Mt. Pleasant, Mich. (Camp) June 17 to 27
 Coon Rapids, Iowa (Camp) July 1 to 11

Winland, C. B. R.D. 5, Mt. Vernon, Ohio

Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Pittsburgh (Lincoln Place), Pa. .. June 2 to 13
 Nashville (Woodbine), Tenn. June 16 to 27

Woolman, J. L. 223 N. Hammond, Bethany, Okla.
 Open Date June 8 to 20

Wooten, B. H. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Santa Paula, Calif. June 2 to 13

Worley, Joe D. Song Evangelist, 266 N. Vasseu 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.

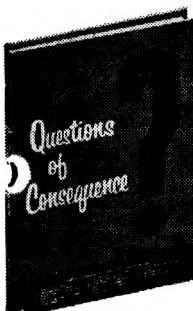
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