



Herald of HOLINESS

May 6, 1959

The Snares of Provincialism

General Superintendent Young

Clear vision and sound perspective have always been prime requirements for those who would serve the Church in her redemptive mission. God's work needs men of caliber as well as men of good will.

Of course, from the worldling's point of view, the Christian way is a narrow way, as Jesus himself acknowledged. His would always be a minority party, He admitted, despite surest evidence that His way is the way of abundant life. In Jesus himself there is nothing petty or mean. He was not a blind "party follower," for He disregarded the elders' traditions when they contradicted God's historic revelation. He brought men back to God himself. In pleading for a forgiving spirit among His followers Jesus reminded them that our Heavenly Father makes His sun shine and sends His rain upon just and unjust alike. Even the seeming delays in God's judgments, Jesus declared, stem from the Father's reluctance to see any man perish.

In our own lives today, one of the major deterrents to bigness of soul and unselfishness in service is the conflict of the carnal mind within. The New Testament speaks of a better way. It is the way of death to the self-life by the incoming of the Holy Spirit. His fiery, cleansing presence removes the warring principle of evil and its cramping restrictions. This deliverance belongs to every obedient Christian who has made the great commitment, and is received by simple faith. But even when the heart is thus cleansed, the Christian faces the daily necessity of human limitations and the prejudices of his own provincialisms. At this point, growth in grace and increase in knowledge through daily prayer and the study of God's Word become a necessity for spiritual survival and for Kingdom advancement. The only safe Christian is a growing Christian as He follows his Master in all things.

If any man will come after me, let him deny himself, and take up his cross, and follow me (Matthew 16:24).



LATE NEWS

Dr. Joseph N. Speakes, Nazarene pioneer, died April 18 at Nampa, Idaho. Funeral services were held at Nampa First Church on April 22; Rev. Raymond C. Kratzer, pastor, presiding, District Superintendent I. F. Younger assisting. Dr. Speakes pastored eighteen Nazarene churches, was superintendent of four districts, and up until the time of his death was the only living person to have attended all the Nazarene General Assemblies since 1907; was president of Nazarene Pioneers. Just last October he went to Pilot Point, Texas, as he had fifty years before.

Mrs. W. L. McGuire, age eighty-nine, mother of Dr. W. M. McGuire, superintendent of Eastern Michigan District, died April 15 in Collingwood, Ontario, Canada. Funeral service was held at Stayner, with interment at Thornberry, Ontario.

Rev. and Mrs. V. L. Nabors will celebrate their fiftieth wedding anniversary on May 24 in Houston, Mississippi, where they were married. They will receive relatives and friends at the City Park House, 2:00 to 5:00 p.m. Brother Nabors has been a pastor in the Church of the Nazarene for over forty years; their present church is near Laurel, and the address is Route 1, Moss, Mississippi.

Pastor J. B. Gatlin sends word from Phoenix, Ariz.: "Maryvale Church completes new building; first service on Easter Sunday with a record attendance of 207; 14 new members received in morning service. We are enjoying this pastorate, which marks 30 years of continued pastorate as an elder in our beloved Zion."



NAZARENE THEOLOGICAL SEMINARY

There is no substitute for training and maturity in graduate education. A recent survey of the experience and training of the nine full-time members of the administration and teaching staff of the Nazarene Theological Seminary yields the following composite picture of education and experience:

A total of 38 years of graduate study.

Service in 25 pastorates, for a total of 63 years.

26 teaching or administrative positions in higher educational institutions in the church, for a total of 164 years!

Herald of Holiness



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The Bible has been hated, despised, cursed, condemned, scoffed at, misconstrued, and misquoted—yet it lives. It truly is the Word of God.—Selected.

In times of discouragement and loneliness the understanding handclasp, the cheery smile, or the sympathetic tear of a friend can bring comfort and hope. Christ is a Friend who ever loves and cares for His people. He is a Friend who sticketh closer than a brother. As Christians we have the privilege of fellowship with each other and with God.—ETHEL KAECHLE.

THE VISION

By CHRISTINE WHITE

Have you caught a glimpse of a world that is lost?

Have you held that vision whatever the cost?

Have you thought of what one soul is worth,

More precious than all the treasures of earth?

Did you say, "I will sacrifice and give That others may know, may look and live"?

Drifting, drifting, to endless night, Far from the gospel's holy light;

Without a compass or even a rope,

Without the message of love and hope— Friends, let us send glad tidings today, Of Jesus, the Light, the Truth, the Way!

THE UNIVERSAL SOLVENT

By MARY HAWKS

Once as I visited my husband's dry cleaning plant, I became interested in the process that dry cleaners call "spotting." In this process they attempt to remove the stains that will not come out in the usual cleaning process. Some stains, however, cannot be removed.

As I talked with my husband, he explained the use of the different solutions he used for tannin, blood, ink, scorch, etc. As we talked, I began to think of the most stubborn stain of all the world—sin!

Although sin is the most stubborn stain in all the world, there is one universal solvent able to remove it successfully. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

When Christ died upon the Cross, He died for all men. He created the universal spot remover. He is no respecter of persons. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:2). "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

GOOD TIDINGS

By MARION B. SHOEN

His sandaled feet upon the hills

Still move to strengthen and to bless

The hearts so moved by gratitude

That they cannot be still nor rest

While there is need for deeds to do

To make life better than its best.

Our



"50th State"

Nazarenes

It was during the morning meeting of the Hawaii District Assembly, March 12, that the bells began to ring and the sirens began to scream, signaling the news that the Congress had completed action whereby the Territory of Hawaii could become the fiftieth state of the United States of America. Of course excitement gripped the assembled Nazarenes, business came to a halt, the presiding general superintendent made a brief speech, and all stood to sing "America."

Certainly that was a notable day for the people of the Territory of Hawaii, and the culmination of forty years of dreaming, planning, and working toward statehood. A Samoan Nazarene, a resident of Hawaii, expressed the feeling of thousands when he said to the assembly, "Until this day I have been a second-class citizen; but now I am a first-class citizen." Statehood means new opportunity for Hawaii. And this in turn means increased opportunity and responsibility for the Church of the Nazarene.

Good work has been done. There was an excellent spirit in the district assembly. Progress along all lines was reported by Rev. Cecil Knippers, district superintendent. This included a net gain

of nearly one hundred members, and the organization of one new church. This was Brother Knippers' final report, completing nearly eight years of service in the Hawaii District.

With Brother Knippers, Mrs. Benner and I visited several of the churches on the island of Oahu, in the Honolulu area, as well as those on the islands of Maui and Hawaii. Our churches are well located, and most of them have good buildings. We express the gratitude of the church to Brother and Sister Knippers for their years of service in Hawaii.

There is a real challenge to the Church of the Nazarene in these islands. The mixture of peoples from East and West produces some rather unique problems. But in such an area as is now coming into full statehood under the American flag, an aggressive, spiritual, strongly evangelistic program can meet the demands. Our faithful Hawaii pastors are committed to this program.

With Dr. W. S. Purinton assuming the superintendency of the Hawaii District, we can confidently anticipate a continuation of the splendid record of the past years. So when you pray, remember our "fiftieth state" Nazarenes!

Pentecost the Beginning

By W. T. PURKISER

Professor of English Bible, Nazarene Theological Seminary, Kansas City, Missouri

At the center of the New Testament stands the Book of Acts. At the heart of Acts is Pentecost. From an eyewitness and participant in the first Pentecost comes this testimony to the gentile Pentecost at the house of Cornelius: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning" (Acts 11:15).

This is Peter's evaluation of Pentecost many years after that original day in Jerusalem. Peter had been in the experience of Pentecost long enough to see its practical outcomes. He had lived it through test as well as triumph, valley as well as

mountaintop, depression as well as exhilaration.

Now, after a decade or more, he can measure it accurately. It evidently had worn well, for Peter simply identifies it as "the beginning."

Many since have thought of an experience of Pentecost as a goal. Peter viewed it as a starting point. By many it is considered a terminus, a point of arrival. For Peter it was a place to begin.

True, Pentecost had been the end of some things. It had been the end of spiritual poverty, the end of the carnal nature, the end of selfishness, pride, man-fear, vacillation, spiritual impotence, and all

the un-Christlike elements lurking in the furthest recesses of the regenerate heart.

But in a vastly greater sense it was the beginning. For the Church, this was true. Pentecost was the beginning of a new era; the age of the Spirit had dawned at last. It was the beginning of home and foreign missions, of a mighty soul passion to thrust out as the evangel of truth and life.

For Peter individually it was the beginning. He dates his truest, fullest, richest spiritual life, not from Jordan, or even Galilee, but from Pentecost. Let us take a closer look at this idea.

Pentecost is the beginning of PURITY. Its first result—at Jerusalem, at Caesarea, or wherever—is the cleansing of the heart: “And God, . . . bare them witness, giving them the Holy Ghost, . . . and put no difference between us and them, purifying their hearts by faith” (Acts 15:8-9). As Dr. Richard Taylor so well put it, “Peter went right to the heart of Pentecost by showing that Pentecost goes right to the heart.”

Not purity of life and conduct, certainly, for that had already been won through saving grace by both disciples (John 17:6) and Cornelius (Acts 10:35). Rather it was purity of motive and love, creating, in Charles Wesley’s words:

*A heart in ev’ry tho’t renewed,
And full of love divine;
Perfect, and right, and pure, and good—
A copy, Lord, of Thine.*

Pentecost is the beginning of POWER. So it was for Peter and the Early Church. So it is for us today. True, wherever the Spirit of God is present in any measure, there is power. Before Pentecost, the disciples were given power to cast out demons and to heal the sick (Matthew 10:1), for the Spirit was with them (John 14:17). But in the fullness of the Spirit there is power of a new sort, to be witnesses at home and abroad (Acts 1:8).

In the degree to which the Spirit of God is honored in the church and in individual hearts, there will be spiritual power. Really, as A. T. Pierson claimed, “The Acts of the Apostles” could well be called “The Acts of the Holy Spirit,” for had there been no Pentecostal power there would have been few acts of the apostles to record.

Pentecost is the beginning of PEACE. This, Jesus had promised in His great Last Supper discourse when He said in connection with the abiding of the Comforter: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27).

Peace with God is the result of justification by faith (Romans 5:1). The peace of God is the fruit of the Spirit, and is born of trust made perfect. It is “the God of peace” who sanctifies wholly (I Thessalonians 5:23) and stills the feverish anxiety of a troubled age.

Finally, Pentecost is the beginning of PERSEVERANCE. What a difference in Peter before and after Pentecost! Before, it seemed as if Peter the Rock was only sandstone, crumbling beneath the scorn of a little serving girl. After, Peter the Rock became granite, flintlike in purpose and steadfastness.

Any who will “follow peace with all men, and holiness, without which no man shall see the Lord,” need never “fail of [or fall from] the grace of God” (Hebrews 12:14-15). In purity of heart and perfection of love we have the greatest possible safeguard of the spiritual life.

Pentecost, then, was and is the beginning of *purity, of power, of peace, and of perseverance*—for Peter, and for all who will receive the fullness of the Spirit of the living God.

Pentecost and Power

By DELBERT R. GISH

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Climbing wearily on the trail out of the Grand Canyon of the Colorado, we stopped frequently to rest and look back. From the rushing river to the canyon’s rim was seven miles forward and one mile upward. Although no one had the intention of going back, a few moments of comparing our position with the starting point gave us fresh courage for the climb ahead.

To look back at Pentecost may serve a similar purpose. Not alone to the first-century Christians was the promise of the Father given, but to as many as the Lord God should call. There is enough of likeness between their situation and ours to inspire us. Only one historical Pentecost could occur, but the Holy Spirit who came then upon the 120 in a dramatic outpouring has continued to be God’s Gift to the faithful who tarry and believe. His presence still means what it did then—abundant spiritual power with victory and achievement along the Christian way.

Although our generation has seen some of the mightiest demonstrations of physical power that have ever occurred, we must still take a backward look to observe the greatest single manifestation of spiritual power. Is this according to divine plan, or is it due to a remediable human failing? Is it natural that the pulsations of spiritual power should wane as time passes, as happens with unrenewed physical power? Do modern Christians enjoy as much power as God wants them to have? Is it right to expect that they should experience as great movings as did the Upper Room group, since

there is present so much less of the drama and publicity that attended the tides of Pentecost?

Every thoughtful Christian will have his own answers to these questions. Certainly we believe that God is not satisfied that so few, comparatively, do His work with earnest and devout purpose. Surely God wishes that all the churches would urgently press the claims of the Kingdom upon men's attention. At the same time it does not remedy the lack for the concerned ones habitually to berate the unconcerned, to belittle the churches, and belabor the fact that Spirit-filled Christians today do not speak in alien tongues or exhibit cloven tongues of fire upon their heads. To occupy oneself thus is usually to waste time that might be spent more profitably.

Let us note four positive ideas concerning the baptism of the Holy Spirit and the power He brings, derived by comparing the past and the present.

1. *He still comes in power to those who tarry.* More divine empowerment would surely come if more opportunity were made for Him to enter into our busy lives. God is pleased with busy men. There is no reason to suppose that He wants us to cease from our normal labors, but He does not want to be crowded out of our lives. Let Christians remember that it is not busy hands and feet which crowd out the Holy Spirit so much as it is pre-occupied minds and unconcerned hearts. Our danger is that we shall be like the man of whom the Psalmist said, "God is not in all his thoughts" (Psalms 10:4).

2. *His baptism is an experience in which we need frequent refreshing.* Our scattered attention and normal human weakness make it possible to lose involuntarily the "spiritual glow" of our initial Pentecost. Not only an introduction to Him, but continuing fellowship with Him, is our need. He is not seeking an opportunity to escape us, but our faults and failures may prevent Him from manifesting His power through us, and our carelessness may grieve Him.

3. *His baptism brings power intended for use.* Like the manna, it does not keep well in storage, but it amply satisfies the present need. It is the most practical thing in the world, and is not a mysterious, magical, unpredictable abstraction. It makes us what we ought to be: courageous, zealous, devout, hopeful, patient, and loving in life's daily round. No doubt God is glad for every occasional brilliant victory and sudden burst of industry, but must we not believe that daily patience in well-doing, with singleness of aim and stability of purpose, is a thing He desires even more?

4. *His baptism empowers each person uniquely.* We are not required to give up our individuality nor to become a copy of someone else. Each becomes a witness, one who lets his light shine. The requirement is that each do something, using the power he receives and the talents he possesses. Our main concern in this should be to place ourselves wholly at His disposal, and let Him employ our abilities for our mutual advantage. In this way God's cause will prosper.

By HARVEY E. FINLEY*



Pentecost

In Prophecy and Promise

One of the very interesting features of the Bible is that of prophecy or promise in the Old Testament and fulfillment in the New Testament. This is most pronounced with respect to the person and work of Christ, but it is also very obvious regarding the coming and work of the Holy Spirit. Therefore in keeping with the significance of Pentecost for us today, we wish to notice how particular prophetic utterances have been fulfilled in Pentecost.

THE PROMISED ABIDING PRESENCE OF GOD IN ISAIAH (4:2-6)

Isaiah, foreseeing the wonderful and glorious Branch of the Lord, described certain things that would take place in connection with the coming

of the Branch—the Messiah. He declared that those in Jerusalem would have their uncleanness removed by a judging, burning spirit of God (v. 4). Thereafter the presence of God, symbolized by the cloud by day and the shining flame by night (v. 5), would overshadow and envelop His people to the extent that they would be safe from anything that might harm them (v. 6).

In this passage we see that, centuries before Pentecost, Isaiah held forth the wonderful hope, first, of the removal of impurity and, second, of the wonderful experience of the overshadowing, abiding presence of God. That which the prophet

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foresaw for God's people has been realized in Pentecost.

THE PROMISED OUTPOURING OF GOD'S SPIRIT
IN ISAIAH
(32:15-18; 44:1-5)

The prophet Isaiah, again, who spoke frequently of the coming Messiah, referred also to the outpouring of God's Spirit on His people. In 32:15-18 we read his description of conditions characteristic of the day of the outpoured Spirit of God. This description is an abrupt departure from that of

Communion

By DOROTHY CONANT STROUD

*How my heart thrills to know that whether I
Am vigorous and strong, or helpless lie
Upon my couch, beyond the power of speech,
My Lord is there, and will in comfort reach
To me His hand, and lay it on my brow!
Yes, His touch can my yielded heart endow
With blessings manifold: love that endures,
And faith unquestioning, that full-assures
Me all is well; does not the Master stand
Beside me now? Does not His tender hand
Bring healing infinite, a heavenly balm
That lets me rest in His unchanging calm?*

* * *

Then, O my soul, rejoice! Communion sweet
Is mine when consecration is complete!

conditions of his day; further, the characteristics described are the opposite of those of his day. He foresaw, in a future day when God's Spirit would be outpoured on His people, that instead of barrenness there would be fruitfulness; instead of injustice, unrighteousness, and turmoil there would be justice, righteousness, and peace. In a spiritual sense the transformation bringing about these desired conditions can take place only through the experience of the outpoured Spirit of God on the individual lives of God's people. Thus Pentecost is the fulfillment of this prophecy.

In 44:1-5 there is another instance in which Isaiah spoke of the outpouring of the Spirit of God upon His people. The words were addressed to Jacob, those already significantly related to God. They were to the effect that in meeting a deep need, suggested by the water on thirsty land and streams on dry ground (v. 3), God would pour out His Spirit as the means of meeting this need. The manner in which Isaiah singles out this great act of God and gives it specific mention indicates that he was speaking of that which was not the usual for God's people in his day. With gratitude and

praise to God we see that this passage has been and is fulfilled in Pentecostal experience.

THE PROMISED SPIRIT AS A GIFT IN EZEKIEL
(36:25-27)

Ezekiel among those exiled in Babylon was divinely moved in very dark days to speak of a brighter day for God's people. He declared boldly and hopefully that God would vindicate His great and holy name by restoring His people to their land. He pointed out that this restoration was to be realized in a cleansing from all filthiness (v. 25). Further, he stated this cleansing was related to a changed heart, that their cold, indifferent hearts would be made into warm, living hearts (v. 26). He also related the cleansing to God's giving or putting a new spirit within (v. 27). This spirit would be His Spirit, enabling them to walk uprightly and obediently before Him in a way they had never been able to do without this promised Spirit.

In the New Testament one does not read very far without noticing the attention that is given not only to a new heart but also to the promised Spirit. In addition, the New Testament is clear in emphasizing that the Holy Spirit as manifested in Pentecost is God's gift to the waiting, expectant individual who desires this gift above all else.

A VERY FAMILIAR PROMISE IN JOEL

The most familiar promise of the outpouring of God's Spirit is Joel 2:28-30. This is true, without doubt, because Peter quoted it on the Day of Pentecost when the Holy Spirit came upon those in the Upper Room.

The significance of Joel's promise of the outpoured Spirit of God is best seen in the light of the emphasis of the earlier part of his prophecy. There is an emphasis upon repentance in 2:12-13, and attention is called to the blessings God would bestow upon the truly repentant in 2:18-27. This is followed by Joel's prophecy that God would pour out His Spirit on all His people, not merely on particular persons, as in times past. He asserted in effect that lives characterized by the outpoured Spirit of God would be the rule for God's people.

This was the great pronouncement which Peter recognized as fulfilled in the coming of the Holy Spirit upon them in the Upper Room (Acts 2:17 f.). We may add that fulfillment of this promise continues in an ever-expanding way as born-again persons wait until they too have received the Holy Spirit from on high, experiencing their own personal Pentecost.

Pentecost in prophecy and promise in the Old Testament and in fulfillment in the New Testament is one of the most thrilling truths unfolded in the Bible. God grant that we appreciate Pentecost as a great day in the history of our faith; but even more important, may we personally experience the full meaning of it.

Pentecost



and the Purified Heart

The Christian Pentecost is an important day in the calendar of the church year. It is an important day in the calendar of church history. It is also an important day in the calendar of God.

Pentecost is a day for which God had planned from the beginning as a vital part of the entire plan of salvation. Across the years the prophets had predicted that it would come and told of the work that would be wrought in the human heart when it did come. The work of Pentecost is the culmination of that spiritual cleansing which God had ordained should be ultimately the heritage of all of His children. Pentecost, with all that it means dispensationally and historically, is primarily the occasion at which the Holy Spirit of God poured himself out upon the children of God, baptizing them and cleansing them from all sin.

Peter caught up the significance of this as he was describing to the Jerusalem Council the happenings of the gentile Pentecost at the house of Cornelius: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). But this was in retrospect. This same truth is written large in the revelation of God long before the day dawned.

Moses summarized this law to his people, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deuteronomy 30:6). Here God is showing that love for Him and for one's fellow man, which is indeed the "great" commandment (Mark 12:28-31), is not possible until the heart has been cleansed from everything contrary to that love. The "perfect love" which John Wesley pointed out as the essence of the experience of entire sanctification and the life of holiness is possible, historically and experientially possible, when the heart is indeed "purified by faith" in its own Pentecostal experience.

But the prophets also caught the sweep of this. "Then will I sprinkle clean water upon you, and

ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezekiel 36:25-28).

Following the outpouring of the Spirit on the Day of Pentecost, Peter identified all of this with the prophecy of Joel, which was but another expression of this same truth which God had sought to get to His children first through the law and then through the prophets. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: . . . and on my servants and on my handmaidens I will pour out in those days of my Spirit" (Acts 2:17-18; Joel 2:28-29).

John the Baptist also saw the significance of Pentecost in the scheme of God. At the time he was introducing Jesus to His public ministry as "the Lamb of God, which taketh away the sin of the world" (John 1:29), he said, "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" (Matthew 3:11-12). Jesus later verified this as a prophecy which related the purpose of His ministry to the work of the Holy Spirit on the Day of Pentecost (Acts 1:4-5).

And so we see that God has purposed from the beginning of time that His children should be clean in heart. He has purposed that this cleanness shall come through the work of the Holy Spirit making His way into the hearts of believing children of God. Pentecost was the historical event which pinpointed the outpouring of the Holy Spirit upon men. A personal Pentecost can be repeated today, in this age of the Spirit, to every child of God who desires it and seeks for it.

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Something Even Better!

By **FLETCHER GALLOWAY**

Pastor, First Church, Grand Rapids, Michigan

Most every Christian when reading the gospel story has at some time or other wished that he might have been present when the wonderful events were happening—for instance, the day when a boy gave his lunch to Jesus, who in turn took it and fed five thousand people. Wouldn't you have enjoyed watching that boy's face—the growing wonder and amazement, and then the smile when Jesus looked his way? Think of the ten lepers. What unspeakable joy they must have felt when it finally dawned on them that they were actually healed!

And what an experience it would have been to be present when the son of the widow of Nain was raised from the dead! Can you imagine her startled unbelief as the boy rose up in his casket, and then the sob, followed by the joyful cry of ecstasy when he stepped out of it, and into her arms?

The twelve men who followed Jesus, who heard His matchless words and saw His mighty miracles, certainly were blessed with high privilege. Their love and admiration must have grown tremendously during those years when they were associated

with Him. It was a shock to know that He was to leave them, and it seemed incredible that any possible good could result.

Wholly Thine

*Lord, if I know my heart
I would be wholly Thine;
But should there be some roots
Where willful thoughts entwine,
Dig deeper and uproot them, Lord,
And make me wholly Thine!*

—JESSIE W. FINKS

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However Jesus said, My going away will be the occasion of the coming of Another whose presence with you will be better than My presence. Their thoughts were troubled and it seemed hard to believe. Peter may have been thinking of that night

A Remembering Church

By **CLYDE W. RATHER**

Pastor, El Centro, California

“O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come” (Psalms 71:17-18).

Perhaps everything that needs to be said or written about the honored, retired servants of our church has been said beautifully and written in shining words, but today I am thinking that you and I should hold these servant-saints in grateful remembrance and in daily prayer.

All of us must know at least one retired minister or one retired minister's wife. While the church is caring, in part at least, for their financial support there is something we can do that would be a lift to their faith and a source of untold blessing

as they walk toward the sunset of life. I am thinking of a loving letter, a friendly call, a word of appreciation, or perhaps a small gift. These are ours to give.

So, after we pray for them this day, let us complete our prayer by a definite act of remembrance and gratitude to someone who has “fought a good fight” and is soon to finish his course.

“Father, we pray for Thy servants who have given their lives to the ministry of Thy gospel. We acknowledge our debt to them—a debt we can never repay. As they walk in the fading light toward the golden sunset, may they be made serene and gracious, supported by Thy presence, and surrounded by remembrances of our love and care. This we humbly ask in Jesus' name. Amen.”



**News
in
Picture**



NORTHEASTERN INDIANA DISTRICT CONQUEST CAMPAIGN WINNERS recently visited the Publishing House on their annual visit to Kansas City. Eighty per cent of the N.Y.P.S. membership on the district subscribe to "Conquest." *Left to right: Marilyn Russell, Stephen Roberts, Norma Simon, Mrs. Leslie Jordan, Ralph M. Gardner (composition foreman), Rev. Leslie Jordan, and David Skinner.*

on the stormy Galilee when the presence of Jesus in the boat saved their lives. How could anything be better than having the One with them who could even command the winds and the sea and they would obey Him?

Love always desires the presence of the one beloved. It is only natural that Christians long for the personal presence of Jesus. If He were just here, He could explain the mysteries that puzzle us. If He would just come and take over the leadership of the church, how it would simplify things! There would be no more disappointments and no more misunderstandings.

However we forget that to have Jesus present in the flesh would involve limitations. He could not be everywhere at the same time. The plaintive lament of Martha, "Lord, if thou hadst been here," (John 11:21) would be repeated over and over. With millions of Christians in the world, all wanting to see Jesus, we could hardly hope to have more than one interview a year. His spiritual presence, made effective by the Holy Spirit, makes Him omnipresent. Wherever "two or three are gathered together" in His name, He is there. Even the plaintive cry of the weakest follower gains instant attention.

Jesus promised "greater works . . . because I go unto my Father" (John 14:12). His miracles of healing were marvelous but the miracles of transformed lives starting with three thousand at Pentecost, and five thousand a few days afterward, are still going on.

When Jesus said to His friends, "It is expedient

for you that I go away" in order that "the Comforter will . . . come unto you" (John 16:7), He did not limit this to His immediate followers but the truth applies to us now. He said, The Holy Spirit will make My presence more real and more effective than if I could stay with you forever in the flesh. Every Christian certainly wants this fulfilled in personal experience.

Calm, the Depths

By JEAN M. LOW

*The small, unsteady craft in which I sail
Upon the restless, unrelenting sea
Of mortal life appears sometimes to be
Minute and fragile, infinitely frail—
Incapable of weathering the gale
Of circumstances life would thrust at me.
Long nights of tempest's raging wild and free
Prove efforts of my own cannot but fail;
But when in faith I seek to know the mind
Of Him who makes the elements conform,
And see, through helpless tears that almost blind,
His peaceful walking on the waves, His form
Serene and calm—then suddenly I find
The peaceful depths beneath the surface storm!*

Advice to (Mountain) Travelers

By C. O. CHRISTENSEN

High School Teacher, Calgary, Alberta, Canada

In an old copy of *The Swiss Guide* there is found this succinct advice to travelers in Switzerland:

1. Get a good guide.
2. Get the best guide.
3. Get a guide that has been tried.
4. When found engage him quickly.
5. Trust to his guidance.

Although this is meant as practical advice to people who travel the dangerous mountainous area that lies between Switzerland and Italy, it has significance to travelers of another kind.

Too often the stubbornness and stiff-neckedness of the human spirit is akin to that of the old Indian who had lost his

way in the forest. When rescuers found him, he insisted vehemently, "Me not lost! Wigwam lost!"

However it does not take much venturing forth into life before the honest wayfarer will see that he needs a guide. He not only needs a good guide, but he needs the best, for the old saying is true: "The good is enemy to the best."

The Holy Spirit is that *best* Guide. May we have the good sense that, finding Him, we "engage Him quickly." And in exactly the degree that we "trust to His guidance" will we find true happiness and durable satisfaction in the service of God and our fellow men.

What Is YOUR Contribution to the World?

By JOHN W. MAY*

A baby's shoe and an empty beer can! These objects caught my attention as I drove to church recently. They fell in line with my line of thinking that morning, the matter of making a contribution to humanity. I may never know if there was any relationship between them, the shoe and the beer can, but they were startling guideposts to my thinking. The shoe spoke of the great responsibility to one member of living humanity, molding a mind, training a body, helping to fit a soul. The beer can spoke of careless selfishness and a sinful contribution to the illnesses and crime of the world.

Not what one *gets* but what he *gives* tells much about his character and contribution to the world. It is easy to give that which costs nothing, or to talk about what one would give if he had it. The important question is, Will I give what I have? It is said that a great Church leader showed Thomas Aquinas the great possessions of the Church, remarking that it no longer need say, "Silver and gold have I none." Aquinas answered that neither could it say, "Rise up and walk."

*Pastor, First Church, Parkersburg, West Virginia.

Peter and John had no idea of the circumstances in which they would be involved when they started for church one day. The cripple that cried to them had lain at the gate for a long time asking for alms. His cry was a familiar one. He had been lame from birth and was dependent upon others to carry him to the gate. This was an accustomed and fruitful place for him.

It is interesting to consider that he has his counterpart in the world today, however. Lying outside the gate daily is a needy world. History proves the worth of the Church to the world and the measureless contributions of great blessing in many boons to humanity. The Church is in contact with them daily, the helpless, sin-crippled world, born with the most deadly disease known to man. The circumstance places responsibility on the Church and focuses the attention on the Christian. Another form of the great question is, What has he to offer the world?

There is a challenge to the powers of the children of God. As the crippled man accosted Peter and John outside the church, so comes the chal-

lunge to the Christian. *Services of worship are necessary.* The Christian family finds it impossible to get along in life without assembling itself together. There is no substitute for this. It is as necessary to the soul and life as are food and water for the body. The church reaches within itself to strengthen the fold. Those who attend the services are surrounded and penetrated with the holy atmosphere of worship. *There is a service to be considered, however, outside the church.* It would have been easy for Peter and John to turn the man over to a committee of the Temple. It was harder to meet the challenge directly but meet it they did.

The challenge came from the man unconsciously. He did not anticipate what he was to receive. He asked for alms but his need was greater than money. The world, his counterpart, seeks for it knows not what. Its pleasure marts run to the late hours but only disappointment, disillusionment, and disgrace result. Unhappiness and disharmony are its characteristics. This challenge came to the Christ of power possessed by Peter and John. Had they not been in contact with the source of power, had

they been out of step, what a mockery this incident would be! Because they were in definite communion with Christ they could command in His name with authority. The power of Christ at the disposal of the Christian is limitless. To work in His will is to work successfully. To command in His will is to command authoritatively.

The story would be incomplete to stop without mentioning the reward. Ankles which had never known such strength before suddenly felt a surge of power. The bent, crippled, helpless body suddenly stood erect. In quick succession the man leaped, walked, entered the Temple, praising God all the time. This needy man had his need supplied because the men of God had something, or Someone, to offer. Twenty centuries later we have no less. There is no lack in the ability nor the willingness of God. Channels through which to work are the great need. The world is calling, crying, pleading from a condition worse than physical lameness. What is the contribution of the children of God toward satisfying this need? What will you give?

AFTER CHRIST'S RESURRECTION, what followed? Heaven's resources were assured—Jesus said, "All power is given unto me in heaven and in earth" (Matthew 28:18). Divine directions were declared, "Go ye therefore, and teach all nations" (v. 19). The Saviour's fellowship was promised, "And, lo, I am with you alway, even unto the end of the world" (v. 20). Before His ascension, the

risen Lord instructed His disciples "to tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49), commanding them "that they should not depart from Jerusalem, but wait for the promise of the Father, . . . ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5).

The disciples obeyed. A ten-day prayer meeting followed in "an upper room." About "an hundred and twenty" persons were in the group. These "all continued with one accord in prayer and supplications" (Acts 1:14). *Pentecost followed. Self was crucified. The Holy Spirit filled every consecrated heart—3,000 conversions to Christ* was the immediate harvest. Further ingathering of souls took place from subsequent "times of refreshing . . . from the presence of the Lord" (Acts 3:19).

This thought confronts us *today*: *After Easter—what?* What about the week after, the month after Easter? What would God have us to do? To be? To say? Has the divine pattern been changed from

After Easter—What?

By LAWRENCE A. WHITAKER

that first Easter? Isn't there still the need of the baptism with the Holy Spirit *now*? Hasn't human insufficiency been proved tragically too often? God's promises await our faith and challenge. It is as true *today* as it was in Old Testament times that "the eyes of the Lord run to and fro throughout the whole earth, to shew himself *strong* in the behalf of them whose heart is perfect toward him" (II Chronicles 16:9). Heaven's resources are ours for the asking. "Ask, and it shall be given you" (Matthew 7:7). Divine light shines clearly. "Seek, and ye shall find." *All the promises of God are in Him (Christ) yea and amen unto the glory of God by us.*

After Easter—what shall it be? God's best—Pentecost? It depends on *our obedience to the Word!* Tarry, pray, and believe for a fresh infilling of the Holy Spirit anew. Prayer changes things; prayer changes us; prayer will change others! *After Easter, let us have Pentecost repeated in our churches!*



EDITORIALS

Jesus' Baptism

It is amazing how many people are still interested in John the Baptist's baptism with water. There are few subjects that I receive more letters about than the subject of baptism; and most of them have to do with water baptism, that is, John's baptism. I have been told by quite a few that our church is letting down on the matter of John's baptism; our pastors aren't seeing to it that the people who join our churches are baptized with water. Then there are those who do not like it because our church accepts other modes of baptism than immersion. They not only want the right to be immersed themselves, but they want us as a church to force everybody else to be immersed. These are good, sincere people; they believe in John's baptism, and they believe that John's baptism was immersion—putting people under the water; and that's the only kind of water baptism they believe in.

It is interesting to note, also, that while they don't say you'll go to hell if you're not baptized with water they often imply that. According to them, one of the prerequisites of salvation is baptism; you can't be saved without repenting *and* being baptized.

Now I believe in water baptism very definitely; I believe that some of our people are careless about it, and the same is true of too many of our pastors. No Christian—as I've said time and time again—ought to be received into church membership and continue thus without baptism. Sometimes it may not be convenient to baptize him before he joins the church, but sooner or later every person who becomes a member of the Church of the Nazarene ought to be baptized. Again, I do not mean that baptism is essential to salvation, but I do believe

that it is an important means of grace. Jesus was baptized and we should follow His example.

I was reared in the Methodist church and was baptized as a baby in my mother's arms. I have never doubted the validity of this baptism; I have been perfectly satisfied with it for many years. Nevertheless, as a pastor, I have immersed people and have been glad to do it. Furthermore, if I were a pastor now and could, I'd see to it that there was a baptistry in my church, so that my people who wanted to be immersed could be. On the other hand, I would baptize their children by sprinkling if some of them wanted this mode of baptism for their children. Then, when they grew up, if they, for themselves, wanted to be immersed, I'd immerse them. I don't think you could hurt people by baptizing them. Besides, if there were those who wanted their babies dedicated to the Lord, but didn't want them sprinkled, or baptized with water, I would dedicate them and leave the water out. That's what I think every true Nazarene preacher ought to be willing to do. That's the teaching of the *Manual*.

I believe in baptism. I believe in John's baptism with water. I believe in letting the individual have the mode which he desires, whatever that may be. I believe in living according to the *Manual*, even when it comes to baptism.

After saying all of this, I must admit that I am disturbed about this whole matter of water baptism and as to the fact that so many people write me about it. They seem to be tremendously concerned, even some Nazarenes, about water baptism, that is, about John's baptism, but they do not seem to be especially excited about Jesus' baptism—the baptism with the Holy Ghost. But John the Baptist implied that baptism with the Holy Ghost was

far more important than baptism with water, as important as that was with him. He said: "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: . . ." or, to put it in a better way, with the "fiery Holy Ghost."

By *Stephen S. White*

Here John is saying, "Repent and be baptized, and get ready for the greatest event you have ever experienced—the baptism with the Holy Ghost. Prepare to be a good candidate for Jesus' baptism. After all, that's the all-important baptism—not water baptism, but Jesus' baptism." God help us, especially at this Pentecost season, to become tremendously interested in Pentecost, in the baptism with the Holy Ghost, in Jesus' baptism. If we could have a mighty outpouring of the Holy Ghost in His baptismal function and power, it would mean more to our church than anything else that could happen to us. God, give us Jesus' baptism, another Pentecost, and help us to go forth in the strength and might of this baptism to do battle for Him!

Careful, Friend, Careful!

I have lived a long time, that is, as men count time, in the Church of the Nazarene, and have had many experiences. My field of labors has been a varied one—school work, pastoral work, evangelistic work, and work of these three different types in many sections of our country. I have met a lot of people, good and bad; more good than bad, thank the Lord! I am not inclined to be pessimistic as I look back over my life. I've had a wonderful time; God has been good to me and the people have been good to me. I have been very fortunate, indeed, in many, many ways. I thank God for home, for church, for country, for friends, for loved ones, and for many other blessings.

But along with all the good things that have been mine, I've seen a few catastrophes that were brought on sometimes by good and intelligent people, by those who never dreamed at the time that they were bringing on a catastrophe. They didn't dream of the outreach and the injury that would result from what happened and the people that would be hurt; more especially, the young

people who would be hurt, the teen-agers who might be crippled for life, spiritually speaking.

I have a dread of hitting a human being as I drive my car. Fortunately, I have never touched a human being with my car while I was driving it. Worse than hitting an adult, though, would be crippling a child. As I drive home from the office day by day, the street on which I live is narrow, and the neighborhood is full of children, but how thankful I am that, so far, I have not hit one of these children! I think no calamity could come my way that would make me feel worse. As I drive out in the morning, I am almost always conscious of that possibility and am careful, and as I drive in, in the evening, the same thoughts are present.

But how much worse it is to injure a teen-ager or young person, morally and spiritually, to cause something to happen to a child that might blight its life forever, morally and spiritually—how much more terrible that is than it would be even to cripple the child physically! And when I ponder on these things, I think of the words at the heading of this article, "Careful, Friend, Careful!"

Jesus gives us one of His most serious warnings in this connection when He says, "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42). What a statement! What a warning from the Master of men!

Occasionally I run across someone who was offended years ago—I don't mean just "made sore," but really hurt in his faith in God, in his confidence in people by someone who was a follower of Jesus Christ. And it may be that this person has never recovered. It may have been years since the experience happened and this individual may be much nearer the judgment of God now than he was at the time it happened—but he hasn't recovered. Then I think of the person who caused this offense. Where is he? What will be his judgment? What will come his way when he stands before the great white throne and faces the Judge of all men? "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

Worse than crippling a child physically is crippling that child morally and spiritually. Worse than running over a teen-ager with your automobile is running over him with your religion—that is, doing something, maybe unthoughtedly, against someone in such a way as to leave a bad and indelible mark upon the moral and spiritual life of that young person. Let's do our best not to offend one of His "little ones."



Foreign Missions

Urgent Prayer Request

Dr. T. Harold Jones, head of our Ethel Lucas Memorial Hospital at Acornhoek, Transvaal, has suffered a coronary thrombosis and is totally incapacitated for work for at least six weeks, possibly longer. Please pray for this splendid and talented missionary doctor. Pray also for the nurses and Dr. Sutherland, who must carry on the work of the hospital without Dr. Jones's assistance.

Missionaries on the Move

Rev. and Mrs. Harold Stanfield left for Bolivia, April 2, 1959. Their address there will be: Casilla 1056, La Paz, Bolivia, South America.

Rev. and Mrs. Ronald Denton left for Brazil, April 3, 1959. They can be reached at Caixa Postal 1008, Campinas, Sao Paulo, Brazil, South America, for the present.

Miss Virginia Benedict sailed from Portugal, April 14, for her assigned field in Portuguese East Africa. Her address there is: Manjacaze, via Lourenco Marques, Portuguese East Africa.

Newly Arrived

Audrey Grace Hynd arrived March 28, 1959, in the home of Dr. and Mrs. Samuel Hynd, Bremersdorp, Swaziland.

Thank You

Thank you, everyone who has answered our plea for used clothing for British Honduras. Good, serviceable, appropriate clothing has come in generously. We have tried to write each one, but in case we missed anyone, please accept our grateful thanks through this column. And keep up the good work. It is a great help to our people.—RONALD BISHOP, *British Honduras*.

Prayer Request

Pray for government recognition of our ordained British Honduran ministers, and for their registration as marriage officers. This will be a great boon to our work here.—MISSION COUNCIL, *British Honduras*.

Books Needed

Theological and devotional books, especially books on holiness, are urgently needed at the Stegi Bible School for the students' library.

Write to Rev. H. Kenneth Bedwell, P.O. Box 3, Stegi, Swaziland, South Africa, listing the books you have available, and author of each. He will tell you which ones would meet their needs. This will save you unnecessary expenditure of postage money on books that might not be usable there. Send your

REMISS REHFELDT, *Secretary*

letter airmail for a quick reply. An air form costs only ten cents.

From Lorraine Mission Station

By I. E. DAYHOFF, *Transvaal*

This time of year things move rather slow here, as the roads are bad and it is difficult to get anywhere. I have been really stuck in the mud five times recently. Had to be pulled out four times by tractors and once by a road grader.

But worse than getting stuck in the mud is the terrible quicksand of sin that drags these people to certain destruction. Just in the past few days a woman who comes to church and lives just a stone's throw, almost, from the mission station has been seriously ill.

Miss Hazel Pass had been asked to give her treatment and she told the hospital, but the relatives stepped in. The old heathen mother, who also attends services at one of our outstation preaching places, said that the demons have been offended and that her daughter is bewitched. She with her son and the sick woman's husband told Miss Pass to stop her treatments, for they were taking the woman to the witch doctors.

It sometimes takes a long time to reach these people. When a real test comes to them, it soon becomes plain what is keeping them from God. It is their fear of the demons.

But the Lord is working. Our local beginning class of believers is larger than ever. Our congregations run from 80 to 120, and that is real progress for Lorraine. From other branch meetings on the Lorraine farm we have as many as 250 to 300 people out to hear the gospel message almost every Sunday.

But we do need more national pastors. Pray much that God will call workers into this corner of His vineyard.

Nazarene Young People's Society and
Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

*American Bible Society**

Sharing the Bible

The one function of the American Bible Society is to bring the Holy Scriptures to humanity. No matter what the language, no matter whether rich or poor, no matter where—the man or woman or literate child without the Scriptures is the Society's sole concern. Its one endeavor is to see that the person without the Book has a chance to have it; that he is persuaded to make it his Book for what it may mean in new life for him, for the world, for God's kingdom.

As the agency for fifty-five denominations, the work and the fulfillment of the purpose of the American Bible Society rest upon the convictions of Christians and Christian churches about the Bible and upon their conviction that the people of the world ought to have the Bible. Finally, its accomplishment rests upon the degree to which Christian people know the fascinating facts of what is involved in bringing the Scriptures to humanity. If the story of the world-wide need for translation and distribution of the Scriptures can reach the ears or eyes of the great body of Christians in America, not only will the needed support for the cause be found, but more widespread use of the Bible

among them will result. In that faith and hope, here is the story for the year.

Selected to Serve

The following have recently been re-elected to serve as the DISTRICT N.Y.P.S. PRESIDENTS for their districts:

Albany District—Rev. Everett Kaufman
Hawaii District—Rev. Harold Meadows

RE-ELECTED N.J.S. DIRECTOR:

Albany District—Miss Shirley Jones



Thought
for the Day

by BERTHA MUNRO

"Down from Above"

Monday

"God will give a seeking person wisdom, a confused person guidance, and a frustrated soul purpose." (Quoted from a Christian businessman, successful after years of tested faith, now asked to give counsel to a younger man who doubted that a man could run a contractor's

*Throughout the coming months, we will be giving you reports of the work of the American Bible Society for the year 1958. Here is the first article.

business on Christian principles.) (James 1:5; Psalms 32:8.)

Tuesday

"Fold the arms of thy faith, and wait in the quietness until light goes up in thy darkness!"

"Faith is that which, knowing the will of God, goes and does it; or, not knowing, stands and waits."—George Macdonald (quoted in a letter from a missionary alumna who was living its reality). (Psalms 62:5; Isaiah 30:18.)

Wednesday

A teacher of science in a Christian college, writing of his experience in prayer: "Moments of letting the vastness of existence (which is the greatness of God) come into consciousness, with a reverence that is beyond grasping, beyond speech. Yet not too vast to make connections, dynamic, energy-giving. Our batteries get charged; we go from the mountain-top experience refreshed in mind and body and soul. No bells ring, no light bulbs flash at that moment, but we go back to our task with renewed energy and often with fresh perspective." (Psalms 46:10; Isaiah 40:26, 31.)

Thursday

All the immensities—" . . . the heaven of heavens cannot contain thee;" yet (my missionary again) "The Lord is in his holy temple [my heart]: let all the earth keep *silence* before him.' . . . morning by morning, he awakeneth mine ear," and that early trysting-hour is my very lifeline. In this stillness I feel God (and know Him) as no vision or ecstasy could ever do." (I Kings 8: 27; Habakkuk 2:20; Isaiah 50:4.)

Friday

"Life is getting easier physically; it makes life harder morally." President Pusey of Harvard, speaking to a College English Association meeting, "We move continually (in our contemporary 'surface living') on the outside of life. What is being said in speeches and in the press is coming to mean less and less. We need 'a rehabilitation of the imagination' to put meaning back into life." The imagination which is the eye of the spirit to see God as He is. The task is beyond the humanists to whom Dr. Pusey appealed. Whose task is it? (Isaiah 6:1-8.)

Saturday

This week I heard a new sermon on an old, old text: "Follow peace with all men, and holiness, without which no man shall see the Lord." The peace with (and for) all men is linked inextricably with holiness. And holiness must be pursued with all eagerness and energy, pursued in all its ramifications and implications. One of these is clearing the space and the silence to see God. Our "world of entrenched lethargy" is not going to be stirred by easygoing Laodiceans. (Hebrews 12:14.)

Sunday

The Phi Beta Kappa (honorary society) *key* warns against the "intolerant use of abstractions." "Holiness" can be an abstraction that we will fight for to the death, yet never really explore and know how to live. "Beware the fixed person," we are told, whose understanding and real living do not enlarge and develop with his calendar years. The warning holds for us who love the word "holiness." (I Peter 1:15-16; Philippians 3:12.)

Servicemen's Corner



Chaplain's Diary

MONDAY—7:00 a.m. Five-mile run with "B" Company, Character Guidance lecture with two companies at 9:00 a.m. Counseled with four men in my office. Jumped with troopers making their first parachute jump. After lunch visited three companies on rifle ranges. Hospital visits. Counseled with three men. "Men of the Chapel" meeting at 7:30 p.m. Dictated military correspondence. Home at 10:30 p.m.

TUESDAY—Visited hospital at 7:30 a.m. Calisthenics with "A" Co. Lecture on "Moral Responsibility" at N.C.O. Academy. Three men waiting for counsel. Lunch hour—counseling men in stockade. Studied (with many interruptions) until 2:30 p.m. Met "Women of the Chapel" group at 7:30 p.m. Sunday school teachers' meeting at 8:30 p.m. Home at 9:45 p.m.

WEDNESDAY—Command Reveille at 5:50 a.m. Run and calisthenics with Mortar Battery at 7:30 a.m. Spoke at Clarksville High School assembly. Lunch with "The Zebra Wives" (N.C.O. Wives' Club). Seven men for counsel. Trip to civilian hospital on adoption case. Character Guidance Class (570 men) on Parade Field. Dictated letters to parents, pastors, wives, sweethearts, and inquiring students. Evening with my family!

THURSDAY—Drew parachute 8:30 a.m. Boarded aircraft 9:00. Flew for ninety minutes. Jumped in trees. Talked to men injured on the

jump. Visited Battle Group spread over a twenty-square-mile area. 7:30 p.m.—choir practice. Visited men in hospital who were injured on jump that morning. Home at 9:15 p.m. Called out on a family problem just before midnight.

FRIDAY—7:30 a.m. Run and calisthenics with "E" Company. Counseled nine men. Visited companies in field. Junior and Intermediate Choirs. (Wife directs the three choirs and plays for all my chapel services.) Boy Scout meeting at 7:00 p.m. Two family problems. Home at 9:30 p.m.

SATURDAY—8:00 a.m. Services with men who will make their first parachute jump on Monday. Staff and Commander's briefing at 9:00 a.m. Cub Scout picnic in the afternoon. Battle Group party at 7:30 p.m. Home at 8:30 p.m.

SUNDAY—Prayer meeting with my section at 6:30 a.m. Start Sunday school in Trooper Chapel at 9:00 a.m. Start post Sunday school at 9:30 a.m. Hurry over to Trooper Chapel for 10:00 a.m. service. Family chapel service at 11:00 a.m. Service with "C" Company at 2:30 in the field (via helicopter). Service at the stockade at 7:00 p.m. Home at 8:30 p.m.

—CAPTAIN CLIFFORD E. KEYS, JR., Chaplain
101st Airborne Division
Fort Campbell, Kentucky

NAZARENE SERVICEMEN'S COMMISSION
Londer W. Gilliland DIRECTOR



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

Because of the increasing interest in city- or area-wide campaigns we publish the following report. A number of our metropolitan areas have already success-

fully conducted such campaigns. Other campaigns are being planned. Let Nazarenes everywhere pray for these great evangelistic endeavors.

The Yakima Holiness Crusade

It was the writer's privilege to be a worker in the above-mentioned Crusade, held in First Church, Yakima, Washington, March 10 to 15. The Crusade

was sponsored by fourteen area churches of Yakima Valley. Dr. G. B. Williamson was the chief speaker, speaking daily, morning and evening. The writer led the afternoon sessions. Rev. Kenneth H. Pearsall, new pastor of First Church, presided with grace and ability. Mr. Lee Everleth, minister of music, did a superb job in leading the singing, training the large choir, arranging specials, singing solos, and getting the glory down. I have never seen a better song director.

There are several features worthy of mention. First, *much preparation*. The pastors of the area met each week for months in advance, for fasting and prayer in First Church. The churches prevailed in prayer also.

Second, *splendid organizational setup*. Pastors were assigned specific tasks as finance chairman, publicity chairman, prayer chairman, etc.

Third, the *publicity* was of a high order and much use was made of the daily newspapers, church bulletins and newsheets, mailing lists and pulpit announcements. The meeting was definitely announced as a holiness crusade and rightly so.

Last, but not least, was the *lucid, powerful, anointed, expository preaching* of Dr. Williamson. He chose a positive holiness text for each sermon, such as Hebrews 12:14; I John 1:7; etc. He presented holiness doctrinally, experientially, ethically, and practically in a very clear, convincing, and heart-warming manner. I have never heard any better holiness preaching in fifty years.

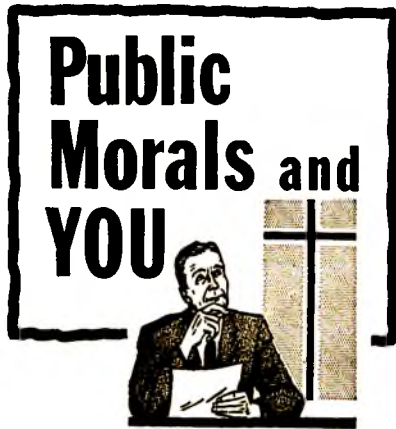
Large crowds packed the spacious sanctuary and side rooms daily. The afternoon sessions took on the pattern of a holiness clinic with a brief message on holiness followed by a question box. The morning messages by Dr. Williamson provided rich soul food and blessed the saints. The evening services were intensely evangelistic and the long altar was filled again and again. We were reminded of the days of Bresee, Reynolds, Jernigan, and other pioneers. One preacher from Texas said to me, "This is old-time religion."

Let me summarize the outstanding characteristics of this Crusade: It was intensely spiritual on definite holiness lines; the saints wept and shouted the praises of God; the singing of the choir and congregation lifted us into the heavenlies while the glory rolled; the

testimonies were definite and clear to entire sanctification; the altar work was thorough and deep-rooted and victorious, while Heaven came down our souls to greet, and glory crowned the mercy seat!

The Crusade closed in a veritable blaze of glory with the long altar and front seats filled with seeking and finding souls. It was good to be there. The Church of the Nazarene, I affirm, still has the old-time glory and power. "Holiness unto the Lord," is on our banners, and this old pioneer says, "Glory!" Another Pentecost came to Yakima Valley!

—EVANGELIST E. E. WORDSWORTH



Opinions are always important. Here's an opportunity to register your opinion. A new, broader bill to ban liquor service aloft has been introduced by Senator Strom Thurmond of South Carolina. The bill is S 1432. The house previously passed a similar measure but it died in the Senate.

Senator Thurmond's new bill would apply in military as well as civilian aircraft. In addition to liquor service by the company or service operating the flight, the new measure would prevent passengers from bringing their own liquor aboard.

No visibly intoxicated person would be allowed aboard a civilian or military aircraft if the Thurmond bill became law.

Write a letter today to the Senators from your state urging them to give full support to S 1432.

We would do well also to write to Senator Strom Thurmond and commend him for the new bill. Write him as follows:

**The Honorable Strom Thurmond
Senate Office Building
Washington 25, D.C.**

Remember! It's important to register your opinion.

**Earl C. Wolf, Secretary
Committee on Public Morals**

The Sunday School Lesson

MENDELL TAYLOR



Topic for May 17:

Power Brings Responsibility

SCRIPTURE: I Kings 5; 9:1-11:8
(Printed: I Kings 9:1-9)

GOLDEN TEXT: *Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths* (Proverbs 3:5-6).*

The Prayer of Dedication: Solomon had completed his extensive building program. It had taken thirteen years to build his palace and seven years to construct the Temple. As a fitting climax to this extensive expenditure of labor and material, the Temple was dedicated to the Lord. The dedicatory prayer of Solomon voiced some of the most lofty aspirations ever to have been confessed by a son of Abraham. These sublime sentiments seemed to reflect that Solomon had reached a new high in sincerity and spirituality. If Solomon had held his daily living to the level of his eloquent praying, the story of his reign would have been vastly different.

His dedicatory prayer was so effective that the Lord was brought down from heaven. "The Lord appeared to Solomon the second time" (I Kings 9:2). The Lord had appeared to Solomon once before. At this first appearance, Solomon was humble, teachable, and anxious to receive advice. The moving prayer of Solomon had brought the second appearance. The words of the Lord this time indicated that Solomon had taken a change for the worse.

The Power of Devotion: The Lord cited Solomon to the life of devotion

which had characterized David's daily walk. The example set by David was worthy of commendation. The influences set in motion by David did not cease at the moment of his death. Instead, the power of his devotion was felt by those who lived close to him, and those who came after him in succeeding generations. "None of us liveth to himself, and no man dieth to himself" (Romans 14:7). Every person wields an influence that has a direct bearing on the conduct and ideas of someone else.

The Promise of Dominion: The qualities in the life of David that the Lord took special note of were these: (1) integrity; (2) uprightness, and (3) obedience. After citing these features, the Lord told Solomon that if he would incorporate these same ideals in his character, a glowing future was ahead. The promise of dominion which the Lord offered Solomon included the following: (1) "I will establish the throne of thy kingdom upon Israel for ever"; (2) "There shall not fail thee a man upon the throne of Israel."

These indicated that the fortunes of the nation were directly traceable to the attitude of the king toward God. A righteous king could bring peace, prosperity, and progress to his people. If the Lord's "commandments" and "statutes" and "judgments" were followed, everything would go well for the nation. The ceiling is unlimited and visibility infinite when the Lord is given first place in the program of the people. Dominion and distinction belong to the king who gives top priority to the will of God.

The Penalty of Disobedience: In the same measure that righteousness is rewarded, evil will bring ruin and destruction. Just as right action is constructive, unrighteous conduct carries within itself the seeds of its own destruction. This is the law of cause and effect that operates in the spiritual world exactly as it does in the material world.

The penalties for disobedience which the Lord presented at this time were as follows: (1) loss of property; (2) loss of divine favor; (3) loss of respect ("Israel shall be a . . . byword . . . every one that passeth by . . . shall hiss.")

If one molecule in a million in the human blood stream can completely change the body's functioning, then in the moral realm there are no petty sins nor trivial transgressions. A penalty of some sort follows every act of wrongdoing.

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

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the Question box

Conducted by STEPHEN S. WHITE, Editor

Where do the spirits of men stay after death until the Judgment?

The spirit of the Christian is with Jesus in conscious blessedness, and the spirit of the unsaved is with the devil in conscious suffering. However, the former will not attain to the heavenly glory in its fullest sense until the spirit

is united with the glorified body in the resurrection. On the other hand, the wicked will not experience the ultimate in everlasting punishment until after the resurrection.

Why is there a need of the Judgment if the rewards and punishments are meted out as soon as death occurs?

As we indicated above, the rewards and punishments cannot be meted out completely until the resurrection takes place. Man will not be in his full after-death state until then. Further, neither the effects of the righteous man's righteousness nor the wicked man's wicked-

ness will all be recorded until time has come to an end. The good or bad results of our lives continue to pile up, even after we are dead. It is proper and right for some kind of final reckoning day to come after all of the evidence is in.

Some have spoken of Adam and Eve as being in a state of holiness before they sinned. I have thought a better term would be innocency, for it has seemed to me that holiness is something arrived at after evil has been known and rejected. In your answer to the first question in the issue of March 18, you seem to support my view by saying of holiness that it has to be acquired by moral choice. So, finally, are innocency and holiness the same?

There is a sense in which what you concluded from my statement is correct, and there is a sense in which it is incorrect. Innocency and holiness are not the same. A child is born innocent, now, since man as a race is fallen, but it is not born holy. It has no guilt against it because of sin—its own personal or willful transgressions. Innocency means freedom from the guilt of acts of sin. In contrast to this condition, the baby is born in sin, that is, with a sin nature. It is not holy, for holiness means, especially, to be free from the state of sin within. Again I say that since Adam's fall all are born innocent but not holy. But before closing this discussion, I must make it clear that there are what may be called two kinds of holiness—conferred holiness and ethical holiness. Let's go back and read the whole sentence from which you quoted my words. Speaking of holiness, I say, "In its highest, or ethical, sense, it cannot be bestowed; it has to be acquired by moral choice." The holiness with which Adam was created (bestowed rather than chosen holiness) has been called negative in contrast to positive holiness—the holiness which Adam would have had if, when tempted, he had chosen against sin rather than for it. Miley, a

great Methodist theologian of the latter part of the last century, says that Adam was created with a holy *nature* and not a holy *character*. The latter had to be achieved by choice; it could not be bestowed. Often the theologian calls the first type of holiness just holiness and the second type ethical holiness. Chosen holiness is of a higher type than bestowed holiness, since holiness in its final essence is supremely ethical. Because of these two kinds of holiness, if I might state it thus, I believe that the temptation of Adam and Eve came immediately after their creation. God knew that the holiness He had given them could not really become theirs in the fullest sense until they had chosen it. Man was the climax of God's creation and He had given to him His very best—He had created him in His own image, and one very important phase of this image was holiness. At once man must, therefore, make a choice, for what God had given was of such a high character that it could not really become man's without man's choice. The sad part about it is that Adam and Eve said by their sin, "We don't want Your holiness." They threw it back into God's face.

Who was Jesus praying for on the Cross when He said, "Father, forgive them; for they know not what they do" (Luke 23:34)?

I believe that Jesus was praying especially for all of those who had a part in His trial and crucifixion. And in another sense, He might be said to have

been praying for all men, because we have all sinned and come short of the glory of God. All of us helped to make Jesus' crucifixion necessary.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for 1959

Florida	May 20 and 21
Alabama	May 27 and 28
Rocky Mountain	June 10 and 11
South Dakota	June 17 and 18
North Dakota	June 24 and 25
Northeastern Indiana	July 8 to 10
Michigan	July 15 and 16
Eastern Kentucky	July 23 and 24
Illinois	July 29 and 30
Kentucky	August 5 and 6
Joplin	September 2 and 3
Southeast Oklahoma	September 16 and 17

G. B. WILLIAMSON

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

District Assembly Schedule for 1959

Abilene	May 13 to 15
Arizona	May 20 and 21
Canada Central	June 18 and 19
Eastern Michigan	July 15 and 16
Western Ohio	July 22 to 24
Southwest Indiana	August 5 and 6
Dallas	April 12 and 13
Northern Illinois	August 19 and 20
Indianapolis	August 26 and 27
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24

SAMUEL YOUNG

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

District Assembly Schedule for 1959

Los Angeles	May 20 to 22
Southern California	May 27 to 29
New Mexico	June 3 and 4
Albany	July 1 and 2
Maritime	July 9 and 10
Central Ohio	July 15 to 17
Pittsburgh	July 22 and 23
Wisconsin	August 6 and 7
Missouri	August 12 and 13
Northwest Indiana	August 19 and 20
Houston	August 26 and 27
Georgia	September 9 and 10
Mississippi	September 16 and 17

D. I. VANDERPOOL

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

District Assembly Schedule for 1959

British Isles North	May 11 and 12
British Isles South	May 18 and 19
Nevada-Utah	June 3 and 4
Nebraska	June 10 and 11
Northeast Oklahoma	June 24 and 25
Canada West	July 8 to 10
Minnesota	July 16 and 17
East Tennessee	July 30 and 31
Kansas	August 5 to 7
Iowa	August 12 to 14
Tennessee	August 19 and 20
Louisiana	September 2 and 3
Kansas City	September 9 and 10
Southwest Oklahoma	September 23 and 24

HUGH C. BENNER

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

District Assembly Schedule for 1959

Northern California	May 13 to 15
Oregon Pacific	May 20 to 22
Northwest	May 27 and 28
New England	June 17 to 19
West Virginia	July 2 to 4
Colorado	July 16 and 17
Chicago Central	July 22 and 23
Northwest Oklahoma	July 29 and 30
Virginia	August 12 and 13
South Carolina	September 16 and 17
North Carolina	September 23 and 24
New York	October 2 and 3

District Assembly Information

BRITISH ISLES NORTH—Assembly, May 11 and 12, at Parkhead Church, Burgher Street, Glasgow E 1, Scotland. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Sidney Martin, 33 Muirfield Drive, Glasgow E 1, Scotland. (N.F.M.S. and N.Y.P.S. conventions, May 9.) Dr. D. I. Vanderpool presiding.

ABILENE—Assembly, May 13 to 15, at First Church, 4510 Avenue Q, Lubbock, Texas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Milton Poole, 4510 Avenue Q, Lubbock, Texas. (N.Y.P.S. convention, May 11; N.F.M.S. convention, May 12.) Dr. G. B. Williamson presiding.

NORTHERN CALIFORNIA—Assembly, May 13 to 15, at Beulah Park Camp, 100 Beulah Park Drive, Santa Cruz, California. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Frank True, 100 Beulah Park Drive, Santa Cruz, California. (N.F.M.S. convention, May 12.) Means to get to District Center: airplanes—San Francisco and San Jose; trains, too. Dr. Hugh C. Benner presiding.

BRITISH ISLES SOUTH—Assembly, May 18 and 19, at Cooperative Halls, Bolton, Lancashire, England. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. T. Crichton Mitchell, 334 Hulton Lane, Bolton, Lancashire, England. (N.F.M.S., N.Y.P.S., and Sunday school conventions, May 16.) Dr. D. I. Vanderpool presiding.

FLORIDA—Assembly, May 20 and 21, at Central Seventh-day Adventist Church, 624 No. Broadway St., Orlando, Florida. Entertaining pastor, Rev. Charles Ide, 300 E. Jackson St., Orlando, Florida. Send mail, merchandise, and other items relating to the assembly % Nazarene Assembly, Central Seventh-day Adventist Church, 62 4N. Broadway St., Orlando, Florida. Dr. Hardy C. Powers presiding.

LOS ANGELES—Assembly, May 20 to 22, at Bresee Avenue Church, Washington and Bresee Avenues, Pasadena, California. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. J. George Taylorson, 1480 E. Washington, Pasadena, California. (N.Y.P.S. convention, May 18; N.F.M.S. convention, May 19.) Dr. Samuel Young presiding.

OREGON PACIFIC—Assembly, May 20 to 22, at First Church, 1320 N.E. Center St., Salem, Oregon. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Duane E. Muth, 1320 N.E. Center St., Salem, Oregon. (N.F.M.S. convention, May 18 and 19.) Dr. Hugh C. Benner presiding.

ARIZONA—Assembly, May 21 and 22, at First Church, East 10th and Highland Ave., Tucson, Arizona. Send mail, merchandise, and other items relating to the assembly % Rev. J. H. White, East 10th and Highland Ave., Tucson, Arizona. (N.Y.P.S. convention, May 19; N.F.M.S. convention, May 20.) Dr. G. B. Williamson presiding.

ALABAMA—Assembly, May 27 and 28, at First Church, 661 S. Broad St., Mobile, Alabama. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Reeford L. Chaney, 659 S. Broad St., Mobile, Alabama. (Sunday school convention, May 25; N.F.M.S. convention, May 26.) Dr. Hardy C. Powers presiding.

NORTHWEST—Assembly, May 27 and 28, at First Church, Clinton and Alder Sts., Walla Walla, Washington. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. C. L. Rodda, 701 Hobson St., Walla Walla, Washington. (N.F.M.S. convention, May 26.) Dr. Hugh C. Benner presiding.

SOUTHERN CALIFORNIA—Assembly, May 27 and 28, at Memorial Auditorium, 7th and Lemon Sts., Riverside, California. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. H. E. Burton, % Memorial Auditorium, 7th and Lemon Sts., Riverside, California. (N.F.M.S. convention, May 26.) Dr. Samuel Young presiding.

NEVADA-UTAH—Assembly, June 3 and 4, at First Church, 14th and Ogden, Las Vegas, Nevada. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Carl Friesen, 125 North 14th, Las Vegas, Nevada. (N.F.M.S. convention, June 1; N.Y.P.S. convention, June 2.) Dr. D. I. Vanderpool presiding.

NEW MEXICO—Assembly, June 3 and 4, at First Church, 1223 Lead Ave. S.E., Albuquerque, New Mexico. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Lawrence Holman, 1223 Lead Avenue, S.E., Albuquerque, New Mexico. (Sunday school convention, June 1; N.F.M.S. convention, June 2.) Dr. Samuel Young presiding.

Announcements

RECOMMENDATION—I am happy to recommend Rev. Mervin Cooke as an evangelist to our pastors and churches. He has served as pastor and district church school chairman for the past two years on our district. He is a good preacher and has an evangelistic message. He is now entering the evangelistic field, as of May 10. Address him, % General Delivery, Abbotsford, British Columbia. —Bert Daniels, Superintendent of Canada Pacific District.

WEDDING BELLS—Miss Mildred Frazier of Mason City and Mr. Haines Crosby of Spirit Lake, Iowa, were united in marriage on February 10 at the Mason City Church of the Nazarene, with Rev. W. E. Burd officiating.

BORN—to Wendell and Shirley (Turner) Scudday of El Paso, Texas, a son, Brian Neal, on April 6. —to Bobby Ray and Vennie (Langford) Steelman of Paris, Texas, a son, Randal David, on April 3.

—to Rev. and Mrs. Willard C. Johnson of Winnfield, Louisiana, a son, Joseph Wayne, on April 1.

—to Lee and Marilyn (Krick) Millsbaugh of Oklahoma City, Oklahoma, a son, David Howard, on March 23.

—to Rev. Norman and Joanna Howerton of Cimarron, Kansas, a son, Timothy Austin, on March 19.

—to Mr. and Mrs. Clarence Lindley of Goodland, Kansas, a daughter, Judith Christine, on March 18.

—to Mr. and Mrs. Franklin B. Pinkerton of Wilmington, Delaware, a daughter, Gwendolyn Ruth, on February 25.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in Michigan that God will heal her body—she has been very sick—so she may be well again, and help her to do His will;

by a subscriber in Indiana for a brother who has a severe nervous condition—has had a beautiful experience with the Lord, but the devil seems to have defeated him through illness; also that God will help her that she may be stronger, soul and body;

by a reader in Ohio for special help from God in a problem in their church, that they may have a real revival there, for a special unspoken request, and that he may have greater victory in his own Christian experience.

Evangelists' Slates

A to C

Abla, Glen W. P.O. Box 527, Kansas City 41, Mo. Smith Center, Kans.	May 1 to 10
Akin, G. M. 627 Pine St., Minden, La.	
Ailee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.	
Casper, Wyo.	April 29 to May 10
Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.	
Amos, C. A. R.F.D. 4, Boonville, Ind.	
Indianapolis (Beech Grove), Ind.	May 6 to 17
Fairmount, Ill.	May 20 to 31
Anderson, G. R. Route 1, Linesville, Pa.	
Corry, Pa.	April 29 to May 10
Corapolis, Pa.	May 12 to 24
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.	
Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind.	
Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.	
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.	
Bailey, E. W. Box 239, Nocatee, Florida	
Balsmeier, A. F. 14 N. Maple, P.O. Box 745, Hutchinson, Kansas	
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.	
Battin, Buford. 1509 Seventh St., Lubbock, Texas	
San Antonio District	April 29 to May 10
Slaton, Texas	May 17 to 24
Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.	
Berry, D. D. and Juanita. Evangelist and Singer, Walkerville, Mich.	
Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.	
Grand Rapids (First), Mich.	May 6 to 17
Richland Center, Wis.	May 20 to 31
Bettcher, Roy A. 3212 So. 4th Ave., Chattanooga, Tenn.	
Sulphur Springs, Texas	May 1 to 10
Lake Charles (First), La.	May 14 to 24
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.	
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.	
Detroit, Mich.	May 6 to 17
Indianapolis, Ind.	May 20 to 31
Bishop, Joe. Box 47, Yukon, Okla.	
Conemaugh, Pa.	April 29 to May 10
Oklahoma City (Central), Okla.	May 17 to 24
Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.	
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.	
Crown Point, Ind.	April 29 to May 10
Oshkosh, Wis.	May 13 to 24
Bomgardner, Harold E. Song Evangelist, 917 Osage, Manitou Springs, Colo.	
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.	

Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio
 Defiance, Ohio May 6 to 17
 McArthur, Ohio May 20 to 31
 Brand, W. H., and Wife. Evangelists and Musicians, 2406 Weisser Park, Fort Wayne, Ind.
 Brannon, George. 125 N. Wheeler, Bethany, Okla.
 Norfolk (First), Va. May 6 to 17
 Kankakee (Fairmount), Ill. May 20 to 31
 Brannon, Wilbur W. 177 Marshall Blvd., Elkhart, Ind.
 Weirton, W.Va. May 7 to 17
 Bennettsville, S.C. May 20 to 31
 Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
 Brockmueller, C. W. 1318 W. Mountain Ave., Fort Collins, Colo.
 Brown, Curtis R. Song Evangelist, 383 Bresee St., Bourbonnais, Ill.
 Columbus (Shepard), Ohio May 6 to 17
 Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
 Brown, W. Lawson. P.O. Box 527, Kansas City 41, Mo.
 Topeka (Auburndale), Kans. May 6 to 17
 Trenton, Mo. May 20 to 31
 Budd, Jay B. 5030 Renard Drive, Dayton 24, Ohio
 Hamilton (Williamsdale), Ohio
 April 29 to May 10
 Cincinnati (Groesbeck), Ohio .. May 13 to 24
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 Charlotte (First), N.C. May 6 to 17
 Chattanooga (First), Tenn. May 21 to 31
 Burton, C. C. P.O. Box 145, Somerset, Ky.
 Butcher, Bill R. 4713 S.E. 28th, Oklahoma City 15, Okla.
 Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
 Cargill, Porter T. 405 N.W. First St., Bethany, Okla.
 Okmulgee, Okla. May 6 to 17
 Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Carlsen, Harry and Esther. Preacher and Musicians, 168 Belmont St., Carbondale, Pa.
 Europe (Norway) and British Isles
 May 1 through 1959
 Carrull, Morgan. 205 Emerson, Kennett, Mo.
 Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla.
 Blackwell (First), Okla. April 29 to May 10
 Casey, H. A. and Jewel. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Camden, S.C. May 6 to 17
 Cayce, S.C. May 20 to 31
 Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.
 Mt. Blanchard, Ohio April 29 to May 10
 Monroe, Mich. May 13 to 24
 Clark, Eddie. Route 1, Colona, Ill.
 Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
 Yosemite, Ky. April 29 to May 10
 Clift, Norvie O. P.O. Box 527, Kansas City 41, Mo.
 Hemlock, Oregon April 29 to May 10
 Open date May 20 to 31
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
 Akron, Ohio April 29 to May 10
 Utica, N.Y. May 15 to 24
 Cook, Charles T. Box 275, Red Key, Ind.
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.
 North Star, Mich. May 5 to 17
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Centerville, Iowa May 6 to 17
 Urbana, Ill. May 20 to 31
 Coulter, Miss Phyllis. Song Evangelist, Nineveh, Ind.
 Rushville, Ind. May 4 to 17
 Loveland, Ohio May 31 to June 7
 Cox, C. B. 1322 N. First Ave., Upland, Calif.
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
 Craven, Erden R. Box 433, Bethany, Okla.
 Cravens, Rupert R. 823 N. Kramer, Lawrenceburg, Tenn.
 Waynesboro, Tenn. May 6 to 17
 Camden, Tenn. May 18 to June 5
 Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Watska, Ill. April 29 to May 10
 Lansing, Ill. May 13 to 24
 Crider, Jim and Janet. Singers and Musicians, 1014 S. Tompkins St., Shelbyville, Ind.
 Crutcher, Estelle. 9301 Jamaica Drive, Miami, Fla.
 Bluffton, Ind. May 3 to 10
 Muncie (First), Ind. May 11 to 17

D to F

Darnell, H. E. P.O. Box 929, Vivian, La.
 Jackson, Georgia April 30 to May 10
 Charleston (First), S.C. May 13 to 24
 Earnell, Leo and Pauline. Evangelist and Singer, 1524 Laurel Dr., Columbus, Ind.
 Herrin, Ill. May 6 to 17
 Washington (Cap. Heights), D.C. May 20 to 31
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Racine (Taylor Ave.), Wis. May 6 to 17

Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio
 Davis, W. H. "Bill." Route 3, Box 228 A., Henryetta, Okla.
 De Arme, Max A. P.O. Box 527, Kansas City 41, Mo.
 DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
 Southport, Ind. April 29 to May 10
 Miamisburg, Ohio May 13 to 24
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
 Dobbins, C. H. 604 S. Wayne St., Alexandria, Ind.
 Dobson, J. C. Box 504, Bethany, Okla.
 Iowa City, Iowa April 29 to May 10
 Sterling, Colo. May 14 to 29
 Donoho, E. K. 605 S. Willow, Bethany, Okla.
 Dooley, C. H. 2012 Boulevard St., Greensboro, N.C.
 Newport, Tenn. May 1 to 10
 Lenoir City, Tenn. May 13 to 24
 Driscoll, A. A. Route 4, Ringgold, Ga.
 Drye, J. T. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Detroit (Emmanuel), Mich. May 4 to 10
 Newark, Ohio May 13 to 24
 Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood, Nashville, Tenn.
 Akron (Arlington St.), Ohio
 April 29 to May 10
 West Lafayette, Ohio May 12 to 24
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Denver (Lowell), Colo. May 6 to 17
 Nevada, Mo. May 20 to 31
 Dunham, L. P. Jack. 1823 E. Abram St., Arlington, Texas
 Dyer, Esther M. Musical Evangelist, P.O. Box 121, Crystal Beach, Fla.
 Eastman, H. T. and Verla May. Preacher and Singer, 2005 E. 11th, Pueblo, Colo.
 Las Animas, Colo. April 29 to May 10
 Denver (Englewood), Colo. May 17 to 24
 Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Oregon
 Libby, Montana May 6 to 17
 Elkins, W. T. Wurtland, Kentucky
 Cumberland, Ky. May 6 to 17
 Elsea, Cloyce. Box 18, Van Buren, Ohio
 Enrick, C. Ross and Dorothy. Evangelist and Musician, 600 N. Trumbull St., Bay City, Mich.
 Milwaukee (First), Wis. May 17 to 24
 Emsley, Robert. Bible Expositor, 26 Maple Ridge Ave., Buffalo 15, N.Y.
 Massapequa Park, L.I. April 29 to May 10
 Poughkeepsie, N.Y. May 17 to 24
 Erickson, Wm. "Billey." 2607 Adams St., Ashland, Ky.
 Catlettsburg (S. Side), Ky.
 April 29 to May 10
 Jamestown, Tenn. May 20 to 31
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Montevideo, Minn. May 6 to 17
 Canton (Maples Mill), Ill. May 17 to June 7
 Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa.
 Felter, H. J., and Wife. Box 87, Leesburg, N.J.
 Ferguson, Edw. R. and Alma. Preacher and Singer, 3144 McCracken Ave., Muskegon, Mich.
 Oxford, Pa. April 29 to May 10
 Dover, N.J. May 13 to 24
 Ferguson, Lois. Song Evangelist, 702 First Ave. East, Oskaloosa, Iowa
 Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
 Anderson (Goodwin Mem.), Ind. May 6 to 17
 Bridgewater, Va. June 3 to 14
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Kannapolis, N.C. May 7 to 17
 Firestone, Orville. 736 E. 43, North, Tulsa, Okla.
 Oklahoma City (Grand Blvd.), Okla.
 May 20 to 31
 Fisher, Al. 911 Clark Ave., Nampa, Idaho
 Detroit (Trinity), Mich. May 1 to 10
 Ferndale, Mich. May 13 to 24
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Tulsa (Central), Okla. May 6 to 17
 Akron (First), Ohio May 20 to 31
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Fleener, Maurice. Song Evangelist, Rt. 3, Box 209-A, Martinsville, Ind.
 Florence, Ernest. Barry, Illinois
 Ford, A. E. and Mrs. Song Evangelists, 647 West Lincoln St., Caro, Mich.
 Fowler Family Evangelistic Party, Thomas. Preacher and Musicians, 3906 Ninth Ave., Parkersburg, W.Va.
 Clark, Ky. May 6 to 17
 Lithopolis, Ohio May 20 to 31
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus. 116 McGrath, Battle Creek, Mich.
 Wichita (Eastridge), Kans. May 8 to 17
 London, Ohio May 21 to 31
 Free, O. S. P.O. Box 527, Kansas City 41, Mo.
 Biloixi, Miss. April 29 to May 10
 Edmond, Okla. May 13 to 24

Freeman, Mary Ann. 404 N. Clinton St., Bloomington, Ill.
 Frodge, Harold C. Box 96, Pana, Ill.
 Liberty, Ind. April 29 to May 10
 Wheeling, W.Va. May 13 to 24
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
 Detroit (First), Mich. May 3 to 10
 McComb, Miss. May 17 to 24

G and H

Gaines, L. Lee. 3342 Olsen Drive, Corpus Christi, Texas
 Gardner, Pearl. Evangelist, 60 Badger Ave., Antigo, Wis.
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Menomonee, Wis. April 29 to May 10
 De Soto, Mo. May 13 to 24
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Muncie (Mayfield), Ind. April 29 to May 10
 Gleason, J. M., and Wife. Preacher and Singers, 313 E. Boyd, Norman, Okla.
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven and Gladys. Evangelist and Singers, Box 232, Worth, Ill.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Granger, Olen C. 3906 Oakwood St., Pine Lawn 20, Mo.
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Sparta, Tenn. April 29 to May 10
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Salt Lake City, Utah April 29 to May 10
 Sparks, Nevada May 13 to 24
 Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Weirton, W.Va. May 6 to 17
 Syracuse, N.Y. May 20 to 31
 Griffin, "Bill." 108 Maple St., Nampa, Idaho
 Regina (Parkdale), Sask. May 5 to 17
 Abbotsford, B.C. May 24 to June 7
 Grimm, George J. 513 Diamond St., Sistersville, W.Va.
 Council Bluffs, Iowa May 5 to 17
 Clarinda, Iowa May 19 to 31
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Greencastle, Ind. May 20 to 31
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Scottsburg, Ind. April 29 to May 10
 Murfreesboro, Tenn. May 14 to 24
 Hall Evangelistic Party, The Dave. Preacher and Singers, 776 E. Simpson, McPherson, Kansas
 Muskogee (First), Okla. April 29 to May 10
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
 Siloam Springs, Ark. May 6 to 17
 Plattsburg, N.Y. May 22 to June 7
 Hampton, Pleais and Dorothy. Evangelist and Singers, 123 Moreland Ave. S.E., Atlanta 16, Ga.
 Savannah (E. Side), Ga. May 3 to 17
 Valdosta (First), Ga. May 20 to 31
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Ontario, Oregon May 7 to 17
 Harley, C. H. Burbank, Ohio
 Meadville, Pa. April 29 to May 10
 Findlay (Summit St.), Ohio May 13 to 24
 Harrington, Wm. N. 1251 N.W. 44th Ave., Gainesville, Fla.
 Leesburg, Va. April 28 to May 10
 Burnham, Pa. May 11 to 17
 Harris, Kenneth J. Artist-Singer, 432½ Frederick St., Huntington, Ind.
 Harold, John W. Box 309, Red Key, Ind.
 Ironwood, Mich. May 6 to 17
 Nekoosa, Wis. May 18 to 24
 Hart, H. J. Route 1, Owasso, Okla.
 Oakes, N.D. (camp) June 4 to 14
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Hegstrom, H. E. 521 Third St. S.W., Cedar Rapids, Iowa
 Marcellis, Ill. April 29 to May 10
 Macon, Ill. May 13 to 24
 Henbest, C. L. Box 345, Rogers, Ark.
 Peoria (First), Ill. April 29 to May 10
 Dewey, Okla. May 21 to 31
 Henriksen, G. W. 12703 N.E. Clackamas St., Portland 30, Oregon
 Roseburg, Oregon April 29 to May 10
 Henry, John W. P.O. Box 248, Redlands, Calif.
 Heriford, Russell W. 2505 Queensberry Rd., Pasadena, Calif.
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
 Hokada, James T. 4509 Spring Hill Ave., South Charleston, W.Va.
 Nitro, W.Va. April 29 to May 10
 Harrisburg, Ill. May 13 to 24
 Holstein, C. V. 210 E. Walnut St., Kalamazoo, Mich.
 Grand Haven, Mich. April 29 to May 10
 Bertrand, Mich. May 13 to 24

Molstein, James and Lois. Evangelist and Singers, Route 5, Greenville, Ohio
 Erie, Pa. May 7 to 17
 Lebanon, Ohio. May 21 to 31
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.
 Columbus, Ind. May 6 to 17
 Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
 Muskegon (First), Mich. April 29 to May 10
 Mt. Pleasant, Mich. May 13 to 24
 Hoots, Bob. Evangelist, P.O. Box 756, Columbia, Ky.
 Hubartt, Leonard G. Route 4, Huntington, Ind.
 Humble, James W. 116 Holly St., Nampa, Idaho
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.
 Parkersburg (First), W.Va. April 29 to May 10
 Frostburg, Md. May 13 to 24

I to L

Ihrig, R. L. 2819 St. Edwards Drive, Nashville 11, Tenn.
 Inglad, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
 Cambridge, Ohio. April 29 to May 10
 Shelbyville, Tenn. May 13 to 24
 Isbell, R. A. Box 957, Crowley, La.
 Valley Park, Mo. April 30 to May 10
 House Springs, Mo. May 14 to 24
 Isenberg, Don. Chalk Artist-Evangelist, 17 Third St., College Park, Maryland.
 Ft. Collins, Colo. April 29 to May 10
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Cincinnati (Carthage), Ohio. May 6 to 17
 Barnesville, Ohio. May 19 to 24
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Louisiana District. May
 Jewel, G. Raymond. 619 Fifth St., Ft. Wayne, Ind.
 Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.
 Fordyce, Ark. April 29 to May 10
 De Witt, Ark. May 13 to 24
 Johnson, Andrew. Wilmore, Kentucky
 Johnson, W. Talmadge. Box 249, Duncan, Okla.
 Jones, A. K. 309 1/2 N. Franklin, Danville, Ill.
 Jones, Claude W. R.F.D. 1, Bel Air, Md.
 Framingham, Mass. May 11 to 17
 Seaford, Del. May 20 to 31
 Jones, M. J. 6207 Lorimer St., Dayton 7, Ohio
 Muncie (Sunny South), Ind. April 29 to May 10
 Bloomfield, Iowa. May 13 to 24
 Jordan, Hugh R. 1124 Fort St., Boise, Idaho
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Dayton (Central), Ohio. April 29 to May 10
 Millville, N.J. May 13 to 24
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 South Gate, Calif. April 29 to May 10
 Palo Alto, Calif. May 15 to 24
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Newport News, Va. May 6 to 17
 Greenville, Tenn. May 20 to 24
 Kent, Maurice B. Evangelist-Artist, 76 S. Cedar Rd., Tippecanoe, Ind.
 Kleven, Orville H. and Kathryn. Evangelist and Musicians, 3259 E. Colorado St., Pasadena, Calif.
 La Crosse, Wis. May 5 to 17
 Hillsboro, N.D. May 19 to 31
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
 Ft. Scott, Kansas. May 5 to 17
 Pueblo (So. Side), Colo. May 19 to 31
 Kuschner, Allard and Dorothea. Evangelist and Singers, R.F.D. 1, Burton, Ohio
 Laing, Gerald D., and Wife. Preacher and Singers, 130 E. Reasoner, Lansing 6, Mich.
 Staunton, Va. April 29 to May 10
 Fayetteville, Tenn. May 13 to 24
 Land, Herbert. Box 5112, Fort Worth, Texas
 Ft. Worth (First), Texas. May 6 to 10
 Dumas, Texas. May 20 to 31
 Langford, J. V. 701 N. First, Henryetta, Okla.
 El Paso (Immanuel), Texas. April 29 to May 10
 Waldron, Ark. May 20 to 31
 Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Norwood, Mass. April 29 to May 10
 Providence, R.I. May 13 to 24
 Leichty Family, The (Elvin, Marge, Dianne, Donald). Evangelist and Singers, R.F.D. 1, Earl Park, Ind.
 Mt. Pleasant, Iowa. May 6 to 17
 Roseville, Ill. May 20 to 31
 Leih, Martin. 309 Violet, Monrovia, Calif.
 Lewiston (First), Idaho. May 3 to 13
 Seattle (Highland Pk.), Wash. May 17 to 24
 Leonard, James C. 223 Jefferson St., Marion, Ohio
 Hebron, Ohio. May 5 to 10
 Chillicothe (W. Side), Ohio. May 13 to 24
 Leverett Brothers. Preacher and Singers, P.O. Box 326, Lamar, Mo.
 Wichita (Eureka Gardens), Kans. May 1 to 10
 Washington, Iowa. May 15 to 24

Liddell, T. T. 381 E. Bourbonnais, Kankakee, Ill.
 Lilly, Herbert E. 1207 Maple St., Nampa, Idaho
 Karval, Colo. May 3 to 10
 Lipker, Charles H. Box 2, Aivada, Ohio
 Indianapolis (S. Side), Ind. May 20 to 31
 Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
 Cincinnati (Carthage), Ohio. May 6 to 17
 Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.
 Louisville (Peniel), Ky. April 29 to May 10
 Charleston (Elk River), W.Va. May 13 to 24
 Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
 Long, Harry C. Route 1, Morrow, Ohio
 Looman, E. L. 1601 E. Main St., Enid, Okla.
 Lummus, H. T. 507 S. Fourth St., Albion, Neb.
 Lyons, James H. 3117 W. Foster, Apt. C-3, Chicago 25, Ill.

M

MacAllen, L. J. Artist-Evangelist, 119 W. Rambler Ave., Elyria, Ohio
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Clovis, Calif. April 29 to May 10
 Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
 Martin, Paul. 914 Greenwich, San Francisco 11, Calif.
 Texarkana, Texas. April 30 to May 10
 Florin, Calif. May 28 to June 7
 Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.
 Malden, Mass. April 29 to May 10
 Waverly, Ohio. May 13 to 24
 Maurer, Mrs. Ferne (Stinette). Song Evangelist, 1601 W. RayMar St., Santa Ana, Calif.
 May, Buddie. 217 Third St., Ashland, Kentucky
 McCants, H. T. 412 Waco St., Conroe, Texas
 San Pablo, Calif. April 29 to May 10
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
 Coalport, Pa. May 4 to 13
 McDowell, Mrs. Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.
 Owego, N.Y. April 29 to May 10
 Westchester, Pa. May 17 to 24
 McFarland, C. L. Route 1, Michigantown, Ind.
 McGuffey, J. W. 1628 N. Central, Tyler, Texas
 McNatt, J. A. 2932 Wingate Ave., Nashville, Tenn.
 Reno (First), Nev. May 6 to 17
 St. Louis (Lafayette), Mo. May 20 to 31
 McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Anderson, Ind. May 4 to 10
 Washington (Seat Pleasant), D.C. May 13 to 26
 Meadows, Naomi; and Reasoner, Eleanor. Preacher and Singers, 2510 Hudson Ave., Norwood 12, Ohio
 Charleston, W.Va. May 6 to 17
 Marshall, Ill. May 27 to June 7
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Hewitt, Minn. April 29 to May 10
 Orange, Texas. May 13 to 24
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Meyer, Virgil G. 3112 Willow Oak Drive, Fort Wayne, Ind.
 Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
 Hampton, Va. May 1 to 10
 Ashtabula (Edgewood), Ohio. May 13 to 24
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
 Mount Carmel, Ill. May 6 to 17
 Palisade, Colo. May 20 to 31
 Mieras, Edward E. 1962 Brigden Rd., Pasadena 7, Calif.
 Springville, Calif. May 3 to 10
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Waukesha, Wis. April 29 to May 10
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Opelika, Ala. May 1 to 10
 Greenville, Ohio. May 14 to 24
 Miller, J. B. 2231 Newport St., Denver 7, Colo.
 Eaton, Ind. April 29 to May 10
 Miller, L. C. P.O. Box 372, Montrose, Calif.
 Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Rapid City, S.D. April 30 to May 10
 Joliet, Ill. May 13 to 24
 Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Hendersonville (First), N.C.
 Hendersonville. April 29 to May 10
 Belaire, Ohio. May 13 to 24
 Miller, Mrs. Ruth E. Song Evangelist, 3151 Sixth St., Boulder, Colo.
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Noel, M. J. May 10 to June 7
 Mills, F. J. Belaire, Mich.
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.
 Mock, Richard (Dick) and Mary Kathryn. Singers and Musicians, Route 1, Elwood, Ind.

Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas
 Moore, Franklin M. Box 54, Kurtz, Ind.
 Mexico, Mo. April 29 to May 10
 Carthage, Tenn. May 13 to 24
 Mooshian, C. Helen. 18 Bellevue St., Lawrence, Mass.
 Morgan, J. Herbert and Pansy S. 5 19th St., Newport, Ky.
 Morgan, Oliver and Ruth and Daughter Mardell. Evangelist and Singers, 485 S. Bresee Ave., Bourbonnais, Ill.
 Kokomo (N. Side), Ind. May 5 to 17
 Jacksonville, Ill. May 20 to 31
 Morris, Clyde H. 110 Washington Ave., Nitro, W.Va.
 Mosher, Charles D. 12708 Shaw Ave., Cleveland 8, Ohio
 Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.
 Decatur, Ill. May 6 to 17
 Maplewood, Mo. May 20 to 31
 Mounts, Dewey and Wavelene. Evangelist and Singers, 12300 W. Ridgeland Ave., Worth, Ill.
 Duluth, Minn. May 20 to 31
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

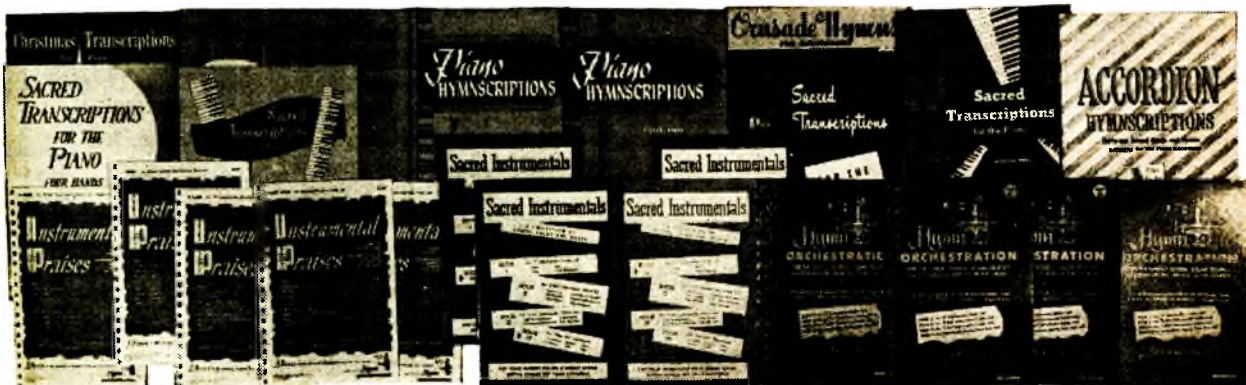
Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
 Buffalo, Kansas. April 29 to May 10
 McCune, Kansas. May 13 to 24
 Noel, Ark and Lou. Preacher and Singers, 902 S. Pettit, Hominy, Okla.
 Collinsville, Okla. April 29 to May 10
 Bartlesville (E. Side), Okla. May 13 to 24
 Norris, Roy and Lilly Anne (Holso). Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Quincy (Emmanuel), Ill. April 29 to May 10
 Cartersville, Ill. May 11 to 17
 Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Texas
 Hobart, Okla. April 29 to May 10
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 Muncie (Mayfield), Ind. April 29 to May 10
 Alum Bank, Pa. May 13 to 24
 O'Brien, Paul R. 1226 Glenclair Rd., Weirton, W.Va.
 Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
 Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.
 Enid, Okla. April 29 to May 10
 Uhrichsville, Ohio. May 13 to 24
 Passmore Evangelistic Party, The (A. A., Wife, and Son Archie). Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Martinsville, Ind. May 8 to 17
 Argo, Ill. May 20 to 31
 Patrone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio
 Oak Hill, W.Va. April 28 to May 10
 Coshocton, Ohio. May 13 to 24
 Patten, Martin L. Route 11, Box 54, Fort Worth, Texas
 Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas
 Payne, L. M. 509 Northwest Main, Bethany, Okla.
 Pease, Denver. 14 N. Dayton St., Rockford, Mich.
 Peck, W. A., and Wife. Preacher and Singer, c/o Trevecca Nazarene College, Nashville, Tenn.
 Sistersville, W.Va. April 29 to May 10
 Elkins, W.Va. May 13 to 24
 Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Philo, L. C. Evangelist, c/o Bethany Nazarene College, Bethany, Okla.
 Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.
 Pierce, Boyce and Catherine and Linda. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Lafayette, Ind. May 6 to 17
 St. Louis (Lafayette), Mo. May 20 to 31
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Akron (Goodyear Hgts.), Ohio. May 6 to 17
 Reserved. May 18 to August 15
 Poe, Leslie C. Evangelist, Hulbert, Ark.
 Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 S.S. Crusade, Boise, Idaho. May 13 to 17
 S.S. Crusade, Santa Rosa, Calif. May 20 to 24
 Potts, Troy C. 808 N. Asbury, Bethany, Okla.
 Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
 Beaver Falls, Pa. April 29 to May 10
 Portsmouth, Ohio. May 13 to 24
 Qualls, Paul M. Song Evangelist, 5441 Lake Jesamine Drive, Orlando, Fla.
 Logan, Ohio (E.U.B.). May 6 to 17
 Indianapolis (S. Side), Ind. May 20 to 31
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.

(Continued on page 22)

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"I Love to Tell the Story" "The Beautiful Garden of Prayer"
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Book III—for "E-flat" Instruments
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July 7-10, 1959

A Sacred Music Camp on Indian Lake, near Vicksburg, Michigan
Write for complete information: Nazarene Publishing House

Richardson, Harold S. and Flossie. Evangelist and Musicians, Route 4, Muncie, Ind.

Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.
Bloomington, Ind. April 29 to May 10
Brooklyn, Ind. May 13 to 24

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

Robbins, James. 1817 "F" St., Bedford, Ind.
College Corner, Ohio. May 6 to 17
Mitchell, Ind. May 20 to 31

Roberts, Robert C. 121 W. Marsile St., Bourbonnais, Ill.

Robinson, Paul E. 318 Garfield St., Middletown, Ohio

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville, Tenn.
Fairfield, Maine. April 29 to May 10
Bangor, Maine. May 13 to 24

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

Mackey, Ind. (V.B.S.). May 18 to 31

Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.
Belle, W.Va. April 29 to May 10
Florida Assembly. May 20 and 21

Rothwell, Mel-Thomas. 701 Donald Ave. North, Bethany, Okla.
Ashland (First), Ky. June 7 to 14

Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
Detroit (Emmanuel), Mich. May 4 to 10
Newark (First), Ohio. May 13 to 24

Rushing, V. S. P.O. Box 7163, Montgomery, Alabama

S and T

Samuel, O. D. and Thelma. Preachers and Singers, Box B, Halltown, Mo.

Sanford, Mrs. Ruth. Song Evangelist, 9533 Highway 67, St. Louis 21, Mo.

Savage, F. C. P.O. Box 3, Kokomo, Ind.

Scarlett, Don. Route 1, North Vernon, Ind.

Schmidt, Wm. and June. Evangelist and Singers, Box 331, Vicksburg, Mich.
Ionia, Mich. April 29 to May 10
Temple, Mich. May 13 to 24

Scriber, George R. 5949 N. Forestdale, Glendora, Calif.

Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Ososso, Mich.
Open dates for May and June

Sellick, R. T. Box 22, Oxford, N.S., Canada
Kent, Ohio. April 29 to May 10
Washington, Pa. May 13 to 24

Shank, R. A. and Mrs. P.O. Box 563, Fostoria, Ohio

Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
Peoria (Faith), Ill. May 20 to 31

Sheridan, W. Q. ("Bill"). Route 3, Rising Fawn, Ga.

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

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

Silvernail, Donald R. Nazarene District Center, Vicksburg, Mich.

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Bloomington, Ind. April 29 to May 10
Mitchell, Ind. May 20 to 31

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
Camden, S.C. May 7 to 17
Shreveport (Werner Pk.), La. May 21 to 31

Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
Open Date. May 13 to 24

Smiley, Thos. R., and Wife. c/o Gen. Del., Odon, Ind.

Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
Anderson, Ind. April 29 to May 10
Chicago, Ill. May 13 to 24

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley, Cambridge, Ohio
Bellevue, Ohio. May 6 to 17
Milford, Del. May 20 to 31

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
Fostoria, Ohio. May 7 to 17
Chicago, Ill. May 22 to 31

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

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

Smith, Ottis E. 10 Sycamore Ave., Livingston, N.J.
Roanoke, Va. May 6 to 17
Montpelier, Ohio. May 20 to 31

Smith, Paul and Hallie. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Gladewater, Texas. May 6 to 17
Big Spring, Texas. May 20 to 31

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

Snow, Loy. Route 1, Bedford, Ind.
Greensfork, Ind. April 29 to May 10
Madison, Ind. May 13 to 24

South, J. W., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Springdale, Ark. April 30 to May 10
Crowley, La. May 14 to 24

Sports, Miss Lala. Evangelist, Odum, Georgia

Stabler, R. C. Box 34, Montoursville, Pa.
Union City, Pa. May 6 to 17
East Liverpool, Ohio (U.B.). May 20 to 31

Stafford, Daniel. Box 207, Southport, Ind.
Houston (Lake Forrest), Texas. May 7 to 17
Chattanooga (E. Ridge), Tenn. May 21 to 31

Steininger, Dwight F. Artist-Evangelist, Route 3, Nashville, Ind.
Albany, Ind. May 6 to 17
Greencastle, Ind. May 20 to 31

Steininger, Leo D. Evangelist and C.S.T. Teacher, General Delivery, Brainerd, Minn.

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

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

Strack, W. J. Box 583, Jefferson, Ohio
Bradford, Pa. May 6 to 17
Cambridge, Mass. May 24 to June 7

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

Swisher, Ralph and Connie. Preachers and Musician, 722 Heyward St., Columbia, S.C.
Memphis, Tenn. May 6 to 17
Raleigh, N.C. May 27 to June 7

Talbert, George H. Abilene, Kansas

Tarvin, E. C. California, Kentucky

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

Taylor, Robert W. 117 Valentine Dr., Dayton, Ohio

Terry, Gen. P.O. Box 527, Kansas City 41, Mo.
East Gadsden, Ala. May 7 to 17
Warren (Bolindale), Ohio. May 21 to 31

Thomas, Fred. 117 Marshall Blvd., Elkhart, Ind.
Roanoke (First), Va. May 6 to 17
Princeton, W.Va. May 18 to 24

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

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

Tink, Walter W. and Kathryn. Evangelist and Singer, 1232 "C" Ave. East, Oskaloosa, Iowa

Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
Plattsville, Ontario. May 12 to 17
Stratford, Ontario. May 19 to 24

Turpel, John W. Route 2, Minesing, Ontario, Canada
Somerville, Mass. April 29 to May 10
Haverhill, Mass. May 13 to 24

U to Z

Underwood, G. F., and Wife. Preacher and Singers, 243 Mulberry St. N.W., Warren, Ohio
Somerset, Pa. May 6 to 17
Roaring Spring, Pa. May 20 to 31

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

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

Wachtel David K. 1025 Berwick Trail, Madison, Tenn.
Charleston (First), W.Va. May 7 to 17
Stuebenville (First), Ohio. May 21 to 31

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

Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.
Mexico, Mo. April 29 to May 10
McMinnville, Tenn. May 18 to 24

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2047 McGregor Blvd., Fort Myers, Fla.
Auburn, Ill. June 3 to 14

Watson, C. R. Sealy, Texas

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.
Morrilton, Ark. June 7 to 14

Watson, Robert E. Box 366, Dana, Ind.
Bloomington (E. Side), Ind. April 29 to May 10

Wells, Kenneth and Lily. Evangelists and Singers, Box 1043, Whitefish, Mont.
Cle Elum, Wash. May 6 to 17

Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
White, W. T. 116 E. Keith, Norman, Okla.
Texarkana, Texas. April 29 to May 10
Altus, Okla. June 3 to 14

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

Wiggs, W. Frank. Jonesboro, Ark.
Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.

Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.
Grand Junction, Colo. May 6 to 17

Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
Lansing (North), Mich. May 6 to 17
Danville (First), Ill. May 20 to 31

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

Allardt, Tenn. (V.B.S.). May 11 to 22
Burrville, Tenn. (V.B.S.). May 24 to 30

Willis, Harold J. and Mae. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Britt, Iowa. May 25 to June 7

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

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

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

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

Woods, Robert F. (Bob). Pefferlaw, Ontario, Canada
East Liverpool (First), Ohio. May 3 to 10
Washington (Seat Pleasant), D.C. May 13 to 24

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

Worcester, Gerald. Evangelist, Route 2, Twin Falls, Idaho
Wordsworth, E. E. 107 E. Sammamish Rd. North, Redmond, Wash.

Wright, Fred D. Huntestown, Ind.
Portland, Ind. April 29 to May 10
Bristol, Ind. May 13 to 24

Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon
Buffalo Lake, Minn. April 29 to May 10

Zechman, Mrs. Ruth M. Evangelist, Box 195, R.D. 2, Clinton, Okla.
Watonga, Okla.
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The greatest benefit I received, outside of the general challenge to higher scholarship and greater regard for truth, was the inspiration from the daily chapel services and the uplift that came from associating with godly, yet scholarly, faculty and headquarters personnel, and the high caliber students that one finds there.—SAMUEL D. BEEMAN (1949).

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I feel sure that the best benefit I received from the Seminary was the actual classroom work. There is no substitute for a thorough study of the Bible, theology, church history, and pastoral theology. I also received help from the general view of the church that I received. The contact with the faculty was of real value.—LEON CHAMBERS (1950).

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The Seminary gave me increased knowledge and deeper insight into the Word of God, a deeper love for God and the church and her work, and an over-all training which enables me to serve my church better and with more confidence and assurance. Feeling the heartbeat of the general church at its core or center strengthened my loyalty. Actually the blessings are innumerable. I deeply appreciated the purpose of the Seminary, the godly and qualified professors, and the great contribution they have made on my life.—FLOYD L. ZURCHER (1951)

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The Seminary deepened my spirituality and clarified greatly my understanding as to our cardinal doctrines. As far as I am concerned, it put things in their proper perspective as to my personal experience, my place as a pastor in the Church of the Nazarene, and the principle and practice of holiness in the church of today and tomorrow. Coupled with this I would be remiss if I failed to mention the wonderful friendships with faculty and students which were established while in attendance at Nazarene Theological Seminary, and which even now warm the heart of this "old" preacher.—WILLIAM G. FOOTE (1952).

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In the Seminary, I found three years of maturing under wise guidance very helpful in my own personal life. It helped to give me assurance and faith and a knowledge of

the fundamentals necessary to maintain personal devotions, and that victory in any endeavor begins at this point. The association with individuals of like persuasion and aims in life is an experience never to be forgotten. It is still the spice and the seasoning that continue to color present experiences.—R. HAROLD BROWN (1953).

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The Seminary helped me scholastically, of course. It gave me a more solid footing in our cardinal doctrines and mission (e.g., evangelism). The fellowship was something I'll never get over—permanent encouragement and inspiration as I think of those days. It helped me to stick to some tough and big assignments. It gave me a greater love for our leaders and denomination as a whole.—JOHN W. BRUCE (1954).

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The greatest benefits I received from the Seminary are in the realms of experience and association. As a very young minister I needed the deepening of spiritual insight, the broadening of outlook, and the elevation of goals which I found at the Seminary. The facts I might have gained elsewhere, but the associations with our own church scholars and leaders were invaluable. Also, association with the best of our young ministry has been priceless. I feel the Seminary has been a prime factor in my efforts toward a successful pastoral ministry.—JOHN W. DENNIS (1955).

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Among the greatest benefits I received from the Seminary these stand out: seeing and studying under men of the highest scholastic standing and ability, deeply spiritual and fully dedicated to God; and witnessing that our Seminary is holding high the standards of the church and emphasizing the importance of entire sanctification.—LOWELL D. FOSTER (1956).

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I believe that the foundation I received at Seminary in the area of Biblical literature and Biblical theology courses was the greatest benefit I received. Also, the conventions and special speakers have made an important contribution. Both the general church meetings and the lecture series of various types enlarged my vision and prepared me for future service in the Church of the Nazarene.—PAUL ZEIGLER (1957).

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While at Seminary I developed a greater appreciation for the doctrine of the church, a broader concept of contemporary theology, the recognition that spiritual depth could be coupled with intellectual achievement, an appreciation for the message and program of our church, and a deeper sense of the sacredness of the high calling to Christian service.—NEIL MACPHERSON (1958).

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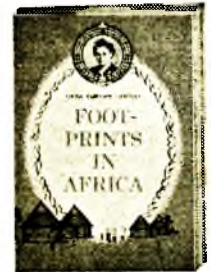
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