

Herald of Holiness



Official
Organ
of the
Church of
the Nazarene

February 26, 1958

Our Heavenly Father, we pray for our church today, the vine of Thine own planting. We have come on our journey to this fiftieth milestone and we would seek Thy face anew for direction and strength.

Give us first of all the spirit of prayer and a humility commensurate with our need. Give us courage and honesty to acknowledge our shortcomings and failures. Make us discontent with lukewarmness or with mediocre service. So many about us seem to be drifting; keep us with a sense of direction. Save us from the encroaching secularism of our

An Anniversary Prayer

General Superintendent Young

day and let it not engulf us. This worldly environment is so enervating and our age seems so frivolous. Let the cleansing, enabling power of Thy Holy Spirit flow through our surrendered lives. Separate us from every desire except to do Thy will. May we not labor "for the meat which perisheth."

Save us from the despair of pessimism. We acknowledge that in terms of world need our combined efforts seem so small. Teach us how to let our lights shine in every darkened corner of earth where Thou hast sent us. We are sure that sin's darkness cannot overcome Thy light. Send us to our appointed places, and may we not count our lives dear unto ourselves. Make us true Kingdom builders. Help us to plant the banner of holiness through our church in Brazil and in West Germany this anniversary year.

Let the revival that we need begin in our own hearts today. Probe us to the very quick and keep us on our faces until we pay the price in submission and active obedience. Show us again the sinfulness of sin and the power of Thy cross to save. May we shun all sin, in new forms as well as old.

In all Thy giving, give us thankful hearts. We are unworthy of this rich spiritual heritage that we enjoy today. Help us to pass it on undiluted to our children and to our children's children. Let the message of full salvation ring with no uncertain sound in every church that takes Thy name. May the spiritual harvest of this year be gracious and Thou shalt have all the praise.

In His worthy name we pray. Amen.





Telegram . . .

Rev. Charles Zink, successful pastor at Madison, Wisconsin, for the past seven years, died this morning, February 10, suffering heart failure while attending class in Hebrew at the University. He has been active in the supervision of a church building program here. Pray for his wife, Dorothea, and their three sons: Dan, David, and Charles, Jr.—D. J. Gibson, Superintendent of Wisconsin District.

Superintendent Dean Baldwin of Joplin District sends word: "On February 2, in the morning service the Chanute, Kansas, church more than doubled their home mission budget in cash and pledges. In a wonderful spirit of unity they gave their pastors, Rev. and Mrs. Claude Pittenger, a three-year recall with almost a unanimous vote. The church is making good progress."

Rev. Roland Stanford has resigned as pastor of the church in London, Ontario, to take up the work of the pastorate in Flushing, Long Island, New York.

Pastor Joshua C. Wagner, of our church in Skowhegan, Maine, sends us the following interesting item: "Mr. Horace Hoxie, a member of our church, celebrated his 104th birthday on Sunday, January 12. Converted for the first time in his life in 1956, he was later baptized and joined the local Church of the Nazarene on October 14, 1956. He is known throughout the state of Maine. He never married, made a success in life financially, and even to the present has a very keen mind. He is now in very poor health and confined to his bed. We thought he might be the oldest living Nazarene."

After pastoring the church at Malvern, Arkansas, for more than three years, Rev. R. E. Zell has resigned to accept the work of the Cloverleaf Church in Houston, Texas.

Mr. and Mrs. W. D. Parsons of Nampa, Idaho, observed their fifty-fifth wedding anniversary on January 28, at the home of their daughter, Mrs. Margaret Koalhof, in Winters, California. They were married in Absaraka, North Dakota, in 1903. There are seven children, twenty grandchildren, and one great-grandchild.

After nearly seven years as pastor of Central Church in Portland, Oregon, Rev. Harold S. Priddy has resigned to

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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

accept a call to pastor the church in Winchester, Indiana.

On January 26, in a two-car accident, Rev. and Mrs. Bertrand F. Peterson, pastors in Oregon City, Oregon, on a pastoral call in the country, were severely hurt and hospitalized. Mrs. Peterson suffered a serious cut in the forehead, a broken ankle bone, and bruises. Mr. Peterson received a lacerated lip and the loss of some upper teeth. Mrs. Peterson, in a cast, is still hospitalized; Mr. Peterson is home but still not able to resume his pastoral duties. The pastor's car was seriously damaged.

Word has been received that since the death of her husband, superintendent of the Pittsburgh District, Mrs. R. F. Heinlein is staying with her son, Earl, in New Jersey. Her address is 49 Upper Overlook Road, Summit, New Jersey. It has been a difficult adjustment for Mrs. Heinlein and word from her friends will help at this time.

When the Battle Is Over the Fighting Should Cease

By FRED W. PARSONS

Pastor, East Side Church, New Albany, Indiana

In a certain western city some years ago while we were waiting to attend an evening service at the Church of the Nazarene we saw democracy in action. We had noticed several boys in the vicinity, but did not pay much attention to them until all at once the powder keg exploded, so to speak, and the battle royal was on. It seemed that boys came from all directions; they were of all sizes, colors, and nationalities. But in the war they were only a confused mass of uncontrollable arms and legs using everything in their power to defeat the foe.

The battle raged for some time, and in the course of the fighting it looked as though there would be some fatalities. But when the smoke of uncertainty cleared and an armistice had been reached, those boys who a few moments before were flying at one another's throats now locked arms and strolled down the street together. Yes, boys of different color and nationality, who had fought on opposite sides, went gleefully on their way together, now that the war was over.

The thing that impressed me most at this sudden change of affairs was that a little colored boy and a large white boy who had seemed to be the most bitter enemies in the battle were now the best of friends. They went off down the street together, whistling a merry tune.

I thought, Wouldn't it be wonderful if all our church problems could be solved in this spirit? Just to manifest a childlike spirit after final decisions have been reached without unanimous vote! If we could join hands and close the gap and go up Glory Street together! We might be surprised at the help we could bring to some lame man who sits at our gate of worship.

Psalm

By MARION B. SHOEN

A room full of good
Is a place of cheer.
A heart full of love
Has no room for fear.

A heart full of God
Has no room for strife.
Thoughts full of love
Are a psalm of life.

A Denominational Milestone

NAZARENES EVERYWHERE, some in fact but all in fancy, will be making a pilgrimage to Pilot Point, Texas, for a highly significant and festive occasion on Monday afternoon, October 13, at two-thirty.

At that time, date, and place will come the climax of our denominational 1958 Golden Anniversary year at a celebration and program planned and put on in Nazarene fashion.

It will be held in a tent erected on the exact hallowed spot where, fifty years ago, the holiness assembly took place when leaders of 228 small churches with a total of 10,414 members, who shared a common belief in the Wesleyan doctrine of entire sanctification together with other orthodox Protestant beliefs, came together to form what has become the international Church of the Nazarene.

An acre of land at the intersection of a village road and Texas Hi-way 455 has been deeded to the church by the Rest Cottage Association, and this is the exact place where the original union service took place.

A handsome marker is being prepared. It will be fashioned from native pink Texas granite. The unveiling ceremonies will be a part of the program.

It is expected that most of the leading church officials will be present. It is hoped that four of the five general superintendents will take part, one probably being detained in Africa on a mission scheduled earlier.

The committee on arrangements, comprising John L. Stockton, S. T. Ludwig, Geren Roberts, and Orville Jenkins, is completing its plans. On the basis of enthusiastic advance response more than one thousand persons are expected. Pilot Point has about fifteen hundred residents.

Further stimulating interest in the

birthday anniversary program will be the three-day, all-Texas Nazarene holiness convention that will open in Dallas on Monday night, October 13. Dr. Hardy C. Powers, senior general superintendent, who maintains his family home in Dallas, will be the principal speaker.

The Dallas holiness convention will unite pastors and congregations of some 250 Nazarene churches in the 4 great Texas districts of the denomination. It is believed that many pastors and church leaders will attend the convention by way of Pilot Point for the "once in a lifetime" unveiling ceremonies and program there. Pilot Point is about sixty miles northwest of Dallas.

As one Nazarene leader phrased it, "Not many holiness pioneers can say they were at Pilot Point in 1908. If Jesus tarries, in 2008 it will be just as select a company who can say they were at Pilot Point in 1958!"

The famed forty-voice *a cappella* choir from Bethany Nazarene College, Bethany, Oklahoma, directed by Professor Lester Dunn, also will sing at Pilot Point. The choir will stop off en route to the Dallas convention.

There will be no long speeches, the committee plans, but in their place will be several short greetings from denominational leaders and pioneer laymen. At the present time committeemen are seeking to select three fifty-year pioneers to speak, respectively, for the holiness churches in the East, West, and South, that united formally on that auspicious occasion fifty years ago to form the nucleus of the work that literally has "girdled the globe with salvation and holiness unto the Lord!"

Advance planning calls for seating accommodations in the tent for about one thousand persons. Pilot Point village officials have graciously volunteered

Continued on next page

maximum co-operation to make the day a most memorable one for all participating. A buffet luncheon will be served at noon in the village community building.

Later program details will be published in the

Herald of Holiness, and the event will be given as wide publicity as possible through Texas and Oklahoma newspapers and broadcasting stations.—NAZARENE NEWS SERVICE.

*The Necessity of a Pure Heart**

By H. V. MILLER

Jesus ever gripped the heart of every problem He laid hold of. And when He declared in this wonderful discourse, "Blessed are the pure in heart: for they shall see God," He was simply acknowledging a fundamental fact that one's heart level determines his life level, "For as he thinketh in his heart, so is he." It is but the proverbial lifting of oneself by his bootstraps when one talks of a holy life apart from a holy heart.

Life springs from motives, and motives are heart-born, so we are all ruled by our hearts. The man who is ruled by his head alone is a human robot whose friendship and fellowship I would not be particularly interested in and whose external deportment, regardless of the correctness of the same, would be repulsive rather than appealing and winsome. We are willing to admit without a word of debate that the heart is influenced by the head, but in the last analysis it is the heart that rules in a red-blooded human being. That is why God demands relationship with himself on a heart basis. He told Israel long ago that they worshiped Him with their lips while their hearts were far from Him.

God is not interested in mere outward deportment and outward display but He is interested in heart quality and heart condition. Moses said to Israel when he was admonishing them to keep the laws of God, "And these words, which I command thee this day, shall be in thine heart" (Deut. 6:6). You will agree with me that it is almost axiomatic that the man who acts one way and feels another, as a consistent principle of life, is a hypocrite. And so if this be true, it is but a feeble gesture to say that you believe in or assume the possibility of living a holy life while you deny the corresponding purity of heart necessary to produce that life.

If we admit the necessity of a consistent godly life as a proof of Christian experience, and we must do that, for Jesus said, "If you love me you will keep my commandments," we therefore face the absolute necessity of a pure heart. And that is ex-

actly what John meant when he said, "Behold the Lamb of God that taketh away the sin of the world." Anyone who knows the definition of "sin" in this particular context would not dare to cavil at the truth. I know that some insist that it is all in Christ, but too great an emphasis at this point makes a caricature of daily living.

There is too plain a demand upon daily conduct for my righteousness to be imputed. It must be imparted righteousness if life be effective. If there is not a present, possible, actual imparted righteousness of which I can become a recipient, I am in the picturesque language of Paul, "Of all men most miserable." "For as many were made sinners so shall many be made righteous." And this scriptural challenge cannot be pushed off to some future millennial period. If it can be, where is there any meaning in a present salvation?

But the necessity of a pure heart *now* is evidenced not only in the demands of present life but in the demand of an ultimate meeting with God. It is going to take a holy heart to meet a holy God. All Christendom, so-called, acquiesces to this premise and to this fact. If it be so, where and when is this holy heart and pure heart to be obtained? Must it be through purgatorial fires, as taught by the Roman church? The only answer to that query is that there is not a single implication in the New Testament to presuppose that heart purity is established through purgatory.

If a pure heart is not to be obtained through purgatorial fire, then is it to be found at death as taught by many Protestant groups? I say "No" for two reasons. *First*, if death becomes the agent for purifying the heart, then sin is of the body and not a moral fact; but that is an absurdity, for sin is a moral quality and not a physical one (and if I had time to elaborate I would carry out the caricature by saying, "Procure the very worst old sinner you can find in Chicago and permit him to be in a bad accident so his hands and feet have to be removed, and assuming that death will purify—the man is a little more holy because he has lost part of his body in which sin resides, which thinking is, on its face, ridiculous").

*From "Herald of Holiness," January 14, 1939; Dr. Miller was at that time pastor of First Church, Chicago, Illinois; later elected as general superintendent.

Second, if heart purity is to be obtained before the end of life and the ultimate meeting with God, as all sane thinking must conclude, then it must be before death. This being the case, the time element is admitted. If the time element is admitted, Jesus' implied statement of chronology in our text is right, "Blessed *are* the pure in heart: for they shall see God." Not "will be," not the anticipation of some miraculous deliverance, inexplicably involved in the recession of human relationships, but a present actual experience of purity here and now as we walk and talk and live among men. For Jesus in His prayer in the seventeenth chapter of John said, "Sanctify them through thy truth." And it was to the end that they might be kept from the evil in the world.

But not only is this true, my friends, but the Word in speaking of the imminent return of Christ declares, "Blessed and *holy* is he that hath part in the first resurrection" (Rev. 20:6). Where did he obtain this required holiness if it were not at some point prior to the return of Christ? For He is going to come as lightning flashes from the east to the west, He is coming with a blare of trumpets. Since I am going to need holiness at His coming I must have it prior to that time. The minute you recognize this, you admit the element of time.

I will go back to what the old philosopher said, "If God can make you pure one moment before He comes, I reckon He could do it a half hour before He comes. And if He could do it in a half hour before He comes, I think He could do it a day before He comes. And if He can prepare my heart to meet a holy God a day before, He might be able to do it a month before—and He might do it even today." What else could Paul mean in the wonderful climactic statement in the closing of his first epistle to the Thessalonians, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24)? And what less could the Apostle mean in Hebrews 12:14, when he said, "Follow peace with all men, and holiness, without which no man shall see the Lord"? Hence I am bold to say, in the light of these and many other scriptures, that the need of heart purity is sustained and established.

Horeb Fire

By MAGGIE CULVER FRY

*Fire still burns on the holy hill of God,
But not for him of muddy shoes and eyes of clod.*

*The bush still warms, like the golden flame of
sun;*

*Thaws to the bone the cold and lone, undone.
The seeker still bears, within his hand, a rod;
A lifeless stick can be made quick—of God!*

Lessons from a Siege of Sickness

IV. A Real Compliment

By GEORGE W. PRIVETT, Jr.

Pastor, Donalsonville, Georgia

I heard something good about you, so I'll pass it on.

A gentleman slightly past middle age was rushed into our hospital ward one night with a serious heart condition. After a day or two of improvement, we "struck up" a conversation. With remarkable sincerity and candor he told me the sad story of his life. It could be summarized in the following statement of his, "All I've ever made in my life has been mistakes." Having made a fortune in the oil industry when still a young man, he gradually lost it all by a string of those mistakes. Ashamed to face his one-time close friends, who are still wealthy, he keeps no residence but roams the country doing this, that, and the other of doubtful moral value. For the most part he lives by gifts from his son, who runs a prosperous business.

When I learned that he had spent most of his life in West Virginia, I mentioned the fine work of our church in that area and then asked, "Have you ever attended the Church of the Nazarene?" To this he replied, "Yes, a number of times." Then without solicitation he added, "One thing I can say about you Nazarenes. You enjoy your religion and you try to help the man that's down." I thanked him for those kind words and then continued trying to sow some more gospel seed in his mind and heart.

I regard his statement a real compliment to our church. He said not one but two things about us—that we enjoy our religion and that we seek to help those in deep need. By the latter phrase he meant the drunkard, the dope addict—the man Satan has led down into the gutter of debauchery. This part of our work had certainly impressed him.

His compliment comprises a tremendous spiritual combination. Subjectively, there's enjoyment in the worship of God; objectively, there's exertion in the service of God. These two, when married, do wonders in the life of any individual or church. When religion is full to overflowing and then purposefully channeled to those who hunger and thirst, marvelous results will invariably follow.

But you recognize, as I do, that his compliment presents, at the same time, a stirring challenge. We need to continually prod ourselves with questions like the following: Do I enjoy my religion as much as I ought? How often am I blessed? Am I a faithful witness to the grace of God? Do I daily speak of Christ to all men, irrespective of their social standing?

Such searching prompts us to pray, "O Lord, help us to live up to this man's fine compliment!"

Idyl of Annie Schurman

Annie went to be with the Lord on Ascension Day, 1957. On Pentecost Sunday, 1957, the church she loved and prayed for experienced a glorious outpouring of the Holy Spirit.

Since her ascension day I've been searching diligently for some background of her life. But it seems I knew as much about her before her demise as I know now. Oh, I did find a duplicate birth certificate among her papers. Cumberland County, England, was her birthplace in 1880. Her father signed his name as Wm. Barrie, Hawker. Her mother signed an X in the space for her name.

When the Rochester, New York, First Church was only months old Annie Barrie, linen saleslady, was invited to the meetings. . . . The Lord got a super-sales-person when Annie went forward. First she sold her farm—in a period when farms just weren't selling—and gave most of the money to the church. Then she sold the young minister on occupying one of her rooms in the house she had taken nearer the church. When he brought his new bride to Rochester a few months later, Annie had little trouble in selling him on bringing her to the house. Annie just moved her belongings

into a small corner, and gave the newlyweds the run of the place.

Annie heard about young Ralph Schurman and his two children, who had been left without a wife and mother. Since she was in her fifties, it was easy for her to assume the role of "Grandma" to all in the bereft parsonage. Roy, now a missionary to the American Indians, and Lois, now a professor's wife, both look back to those happy, formative days when "Grandma" was helping them to set their sights high. During this period also Annie met and married the widower-father of Ralph Schurman. When the elder Mr. Schurman became a full-fledged pastor, Mrs. Annie Schurman entered a larger role of helpmate to a pastor.

Endicott, New York, enjoyed the majority of Annie Schurman's Christian years. After Leander Schurman's death she went right on helping to bear the burdens and responsibilities of the church. More enthusiastically than she sold her linens, she sold people on the gospel. Calling was her first love. She left her one-room apartment early each day to call with *Heralds* and tracts in the homes and hospitals. Even when her heart was weakening, she labored up Hospital Hill to take the living Christ to dying men. One day they put her to bed until her heart slowed back to near normal.

From her income of \$68.50 per month Annie paid \$6.85 tithe. In addition she gave regularly to Sunday school and all the specials. Always she led the church in giving to the Thanksgiving and Easter offerings.

About a month before Easter, Annie handed me two envelopes. "My Easter offering, Pastor," she said as she handed me the first one. The other was a building fund envelope. "You know, Brother Smith, I may not be here Easter morning, but the cause of foreign missions must go on whether I'm here or not. And I'm giving an offering for the new church building; for though I'll be gone by the time it's built, the cause of holiness must go forward in our town." Envelope number one contained \$50.00. Envelope number two yielded \$25.00.

The foreign missionary cause is going forward. The church voted to go 10 per cent—even in the throes of a building program. The cause of holiness will advance, for a new church is rising on the corner.

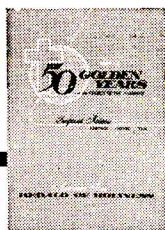
That's the story on Annie Barrie Schurman. Not much background.

But what a foreground!

—HOMER M. SMITH, *Pastor*
Endicott, New York

An Evangelist

Looks at . . .



**The
ANNIVERSARY ISSUE
of the "Herald of Holiness"**

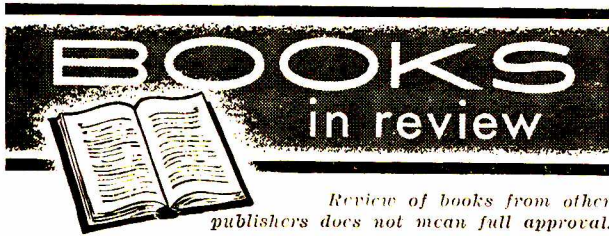
And I was thrilled . . . inspired . . . challenged. Thrilled with the beautiful golden cover and attractive layout which will make it a joy to give to ANYBODY . . .

Inspired by the contagion of concern and urgent passion of a resurging evangelism which throbs through the articles and special features . . .

Challenged by the review of the heroic achievements of the past and the spiritual and numerical goals proposed for the future.

A well-planned, beautifully produced anniversary issue. May it also be effectively promoted—by all of us.

C. WILLIAM FISHER



THE DOCTRINE OF ETERNAL PUNISHMENT

By HARRY BUIS (*Baker*, \$2.75)

There has been too long a silence on the theme of hell from pulpit and pen. As a result the world has picked up the word and made it a casual part of careless speech.

It is encouraging to find this new book dealing with eternal punishment. The author is carefully scriptural, and he is loyal to the Bible. Both Old and New Testaments are searched for evidence of the scriptural position on hell.

The extremes, largely unwarranted, of the past

that have turned people away from belief in hell are considered. The author is conservative and scholarly. You will not perhaps agree with every conclusion. But one thing sure, you will cultivate a section of your Biblical thinking which may have been lying fallow all too long.

—NORMAN R. OKE, *Book Editor*

Teener Secret Closet

By Ila R. Monday

*She broke my heart. There never seemed a time
Her mind would focus for a single prayer;
For even during reverent times at home,
You'd hear her restless shifting here and there.*

*Then once I softly stepped into her room
To cover her (she's still a child in part),
And found her kneeling, still and unaware
Of me—for she was praying out her heart!*

Hymns from the Heart

"A Charge to Keep I Have"

Dr. Adam Clarke once said: "A sermon that does good is a good sermon." The same is true of hymns. If a hymn "does good," it is a good hymn.

One of the hymns which has done a great deal of good through the years is "A Charge to Keep I Have." This favorite hymn was written by Charles Wesley in the year 1762, and is found in his "Short Scripture Hymns." It is based on Leviticus 8:35, "Keep the charge of the Lord, that ye die not." It is one of the most frequently sung hymns in the English language. It is short, highly practical, and seems to be always appropriate. Though written more than 190 years ago, the words are just as applicable today as when written; because today, as then, the chief business of any person is to glorify God and enjoy His fellowship, by living so as to do His will, and to help others do the same.

Mr. Thomas Carlyle was convinced of this meaning of life when he said in his old age, "The older I grow—and now I stand on the brink of eternity—the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is

the chief end of man? To glorify God and enjoy him forever.'"

Mr. Thomas Richardson, a distinguished minister, and the founder of the Bible and Prayer Union in England, took this hymn of Charles Wesley as a standard to live by. He said: "That hymn—'A Charge to Keep I Have'—has been the creed of my Christian life and the inspiration of my active work for the past thirty-four years."

In this hymn the present life is looked upon as a probation period for the life to come. This serious view of life underlying the hymn is one of the most notable things about it. Very few modern hymns on Christian living sound so serious a note. Such hymns are needed. They leave no doubt as to the relationship between the way we live this life and the strength of our faith in God's promise of the life to come. If we truly believe God's promise concerning the future life, we will strive to *do His will* here on earth, because we are convinced that we have "a never-dying soul to save," as expressed in the author's own words:

*A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.
To serve the present age,
My calling to fulfill;
Oh, may it all my pow'rs engage
To do my Master's will!*

Many people regard "A Charge to Keep I Have" as being Charles Wesley's greatest short hymn.

By JUSTA LEE ALLEN

After weeks of illness I was thrilled when . . .

I Returned to Church!

By CLARICE JACKSON

I shall remember last Sunday for as long as I live. It was a bright blue day, crisp with winter, and full of sun. I drew a long breath as I stepped out the door on my way to church. My heart sang within me.

It was the first time I had been out of the house for several weeks. I had been ill for over a month. It was not a dangerous illness, but it was confining. I felt weak and sick a great deal of the time. I had not known it could affect one's spirits so much to be ill a long time.

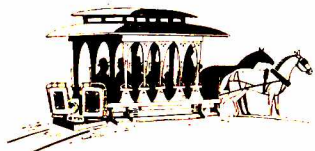
The first Sunday that I was unable to attend church I spent in bed. I was weak and ill, and missing church that Sunday did not seem disastrous to me. I lay against my pillows gratefully, thinking how good it was to rest. I had a radio on the table beside me and I switched it on and listened

to sermons all morning. It occurred to me that I heard more sermons that day than I would have had I been able to go to church.

Radio ministry and missions have always interested me. I realized that the miracle of electronics made it possible for the gospel to reach the hearts of many people who would never go to church. But I had no idea that there was so much power packed into those thirty-minute services. That morning as I listened, I gained a new appreciation for the people who combine faith, and skill, and time, and money to provide Christian evangelism for countless people.

I wondered what kind of people listened to religious programs on Sunday morning. It occurred to me to wonder how many shut-ins enjoyed the fellowship of worship through these broadcasts.

NEWS ITEMS



from
the
past

"Holiness Schools and Colleges"

Deets Pacific Bible College—

"We used to attend young people's meetings where they would be urged, and coaxed, and pled with to take part in the meetings, but here, if it's 'from the fullness of their hearts that their mouths speak,' almost every young heart in the 'family' must be 'full,' . . . One evening we tried four different times to close the worship, but another, and still another heart was so 'running over full' that there fairly seemed no stopping the blessed 'artesian flow.'" (Nov. 22, 1906, the *Nazarene Messenger*.)

Pentecostal Collegiate Institute

Paul said he knew how to be all

things to all men. Seeing Brother Angell during the past two weeks busy with whitewash, paper and paint, fixing the engine, and so forth, makes us think he can do all things that a principal should and some things that are not usually expected. The chapel is greatly improved in looks, thanks to the seats sent from Lynn, and the work done on the walls. (Jan. 5, 1907, *Beulah Christian*.)

Pentecostal Collegiate Institute

We have been having a marvelous manifestation of God's presence at the school. There was prayer and supplication for a powerful revival offered all day Wednesday and Thursday and until Friday p.m., April 3 to 5. It was a time of fasting instituted by the Master. Those who did not feel the pressure went on with the regular work and meals. Some continued in prayer all night Thursday, some who had not been free in prayer and testimony got free, some were reclaimed, some have been healed, and sinners about here are mightily stirred. There shall be showers of blessing. Pray and believe and receive. (April 13, 1907, *Beulah Christian*.)

Then I supposed there were those, like myself, who were unable to attend their churches for a Sunday or two. No doubt they were blessed by these broadcasts.

I was sure that a few non-Christians heard the gospel for the first time by this evangelistic effort. I knew that God could use these messages to draw the unsaved to Him.

The messages I heard that morning were inspiring and instructing. I heard evangelists and teachers, singers and fine musicians who had a common purpose—bringing the Christian message to their unseen congregation.

I thought of all the corruption and unrighteousness that people tolerate in these times and I was grateful that there were still numbers who carry on the work of evangelism and religious education. It was enough to strengthen me spiritually, refresh my faith, and comfort me for the week to come.

The second Sunday, I felt stronger. I was no longer confined to bed, but I was still too weak to be out of the house. That morning I sat in a chair by my radio and heard the gospel preached again. I was alone in the house and the only sound was the broadcast from the little ivory box on the table. I leaned back against the chair cushions and enjoyed the peace. As I listened, I rejoiced in the radio message and drew strength from it. The morning seemed too short.

During the week I seemed much better from my illness. On Sunday, I awoke feeling well. I rose, breakfasted, and dressed for church, but at the last minute I found that I was too weak to leave the house. The disappointment I felt was as sharp as the illness that had left me weakened. I watched the family leave for church without me, and I must admit I felt a little sorry for myself.

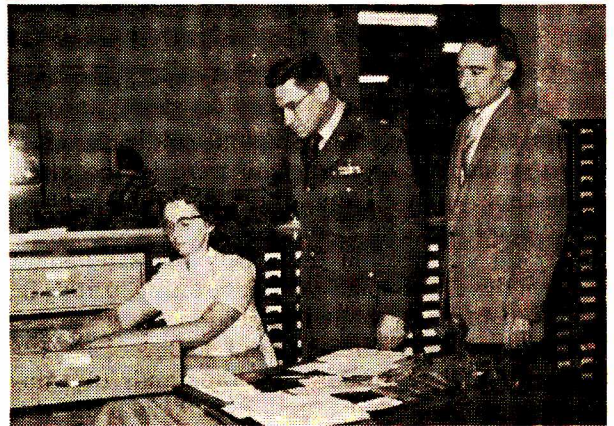
But self-pity never helped anyone recover lost strength, I told myself. And where was the enthusiasm that I had for "church by radio"? So I settled down in a chair by the radio and listened to a sermon. When it was over, I switched to another station and listened to a news broadcast, and a concert of hymns by a well-trained choir, another sermon. And I glanced at the clock. The morning was not half gone. Why did the time drag this Sunday when it had passed so swiftly just one Sunday ago?

I turned off the radio and read a chapter in my Bible. Then I made some notes for a devotional article I was planning to write. I got up and went to the kitchen for a glass of orange juice. I stared out of the window at the cold, drizzly morning and I felt restless. I thought the time would never pass.

But noon came. And the family was home, full of chatter about morning service and church activity. Suddenly I felt like an outsider.

All week I looked forward to Sunday. I was growing stronger. I could go to church. I won-

NEWS in PICTURE



CHAPLAIN (Major) CLAUDE CHILTON, U.S. Air Force, looking over the file of more than 6,500 servicemen maintained by the publishing house. Left to right: Rhea Blauvelt, from Beacon, New York; Chaplain Chilton; and Arthur Croy, circulation manager. (Chaplain Chilton is the author of our manual, "The Nazarene Serviceman.")

dered how many class members were at Sunday school last Sunday. I wondered how the class was progressing on our community mission project. I thought about all the members of my Sunday school class and wondered whose children had the "flu" or the measles. In short, I was "homesick." I had a stack of notes and cards that my friends had sent, and I received several phone calls, but I wanted to enjoy the fellowship of being in church with them.

Then Sunday came.

It was a perfect day. I felt well and strong and happy. I felt a thrill inside as we drove up to the church and I stepped into the vestibule. I could smell the undefinable odor of leather and lotions and paper and flowers that is found only in a church.

The warm voices of people I knew were greeting me, saying kind words, their tones saying better than words that they were glad to see me.

Hands touched mine, firm and hearty. Muffled footsteps fell softly on the carpet, stopping by my pew briefly before they went on to their places.

Then the music began and the choir's anthem, and the hymns, lovelier than those I had heard by radio broadcasts during the past weeks! There was morning prayer and God was there. I felt His presence in the full sanctuary of listening people. I heard His voice in sermon and song.

I knew that I was well again. It was not just a sense of physical well-being. It was a peace of spirit, a happiness of heart, and a contented mind. I understood that healing is complete.

It has touched my spirit, mind, and body. I am whole again.

Are you like Zebulun's army of

Fifty Thousand Soldiers?

By MRS. W. M. FRANKLIN

Who were those fifty thousand soldiers? They were the men of Zebulun who were in the army at the time when all the armies of Israel went to Hebron to make David the king.

Why do we mention those fifty thousand now? Because there are some very interesting truths in the Word of God about this section of the army.

If you will take time to read I Chronicles 12:23-40 you will see there were thousands of wonderful, famous, mighty, and expert men in the army. You will see the number of the various tribes who were in the group who declared a three-day holiday for the inauguration of King David. You may use your imagination a bit and see that great procession of oxen, donkeys, mules, and camels that carried the tremendous stores of bread, cakes, raisins, oil, fruit juice, beefsteaks, and lamb chops to the celebration. This great store of food had been prepared and provided by the nearby tribes of Issachar, Zebulun, and Naphtali.

Zebulun was there preparing, providing, and fighting. Let's find a few more facts about Zebulun.

Jacob prophesied in Genesis 49:13 that "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto

Zidon." Zebulun's inheritance was not close to the center of government. They could not be sending for help from headquarters all the time—Zebulun had to learn to depend on its own resources. *We can have Christ within.*

Joshua 19:10-16 gives us the location of the inheritance of Zebulun, and Josephus (Ant. v. 1, paragraph 22) tells us that the possession of Zebulun reached to the Lake of Gennesareth on one side, to Carmel and the Mediterranean on the other side. It looks as though we would expect an interest in a navy rather than in an army; or merchantmen instead of soldiers; yet Chronicles shows us that Zebulun had an army of fifty thousand. Evidently Zebulun could meet emergencies, even though it was not known as a warring tribe. When Deborah, the leader of Israel, sang her song of triumph when Sisera was slain, she said, "Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field" (Judges 5:18). They had fought in desperate struggle in that emergency. If there were "conscientious objectors" they must have been the people who prepared the food for the army—they found a work they could do, and did it well.

WEST GERMANY OPENING

This is to officially announce the opening of the work of the Church of the Nazarene in West Germany. On instructions from the Board of General Superintendents, I made an exploratory trip to West Germany and plans have been completed for the opening of the work of the church there during our Golden Anniversary year of 1958.

Rev. and Mrs. Jerald D. Johnson, now pastoring our Eugene, Oregon, First Church, have been chosen to open the work there. Present plans indicate they will be leaving these shores about March 15. They will attend the Nazarene Servicemen's Retreat for Europe at Berchtesgaden, Germany, March 17-21, 1958.

Mr. Johnson is a splendid and effective preacher of the gospel, a successful pastor, a member of the General N.Y.P.S. Council, and he and his good wife are well qualified for the assignment which has been given them by the church. We urge the entire denomination and our friends everywhere to pray earnestly for divine guidance and the anointing of the Holy Spirit upon Brother and Sister Johnson as we undertake to plant the gospel of full salvation in this great, modern, mechanized nation of fifty-one million souls.

HARDY C. POWERS
For the Board of General Superintendents

Verse thirty-three of our scripture lesson shows that Zebulun went forth to battle. They were not just on the defensive; they waged offensive warfare if they had to do it. Zebulun's soldiers were expert in war. They did their best. They were well trained. They could obey orders. They had won other victories. They endured to the end and helped to crown David king.

Zebulun's soldiers were armed with all instruments of war. They were provided with more than a spear. If they needed other equipment they had it. Zebulun's soldiers—fifty thousand strong—could keep rank. They marched abreast, kept in line, didn't get out of step, didn't tell the captain what to do, didn't gripe because someone had a more responsible position. They could keep rank.

Zebulun's soldiers were not of double heart. They no longer were pledging allegiance to Saul; there was no other to be their king than David. There was no inner heart love for any other leader. Verse thirty-eight says that all these men came with a "perfect heart" to Hebron, to make David king over all Israel.

Zebulun's soldiers enjoyed the celebration, for according to verse forty, "there was joy in Israel." Moses said in Deuteronomy 33:18 that Zebulun was to rejoice in her going out.

What could God do today with fifty thousand who claimed their inheritance spiritually, who were willing to stay at home and prepare and provide or to go forth in battle, who would jeopardize their lives unto death in an emergency, who were expert in war, who were provided with all the instruments of war, who could keep rank, and who were not of double mind or heart! God's people will find joy, and there will be a great celebration in that day when people from all the earth shall come together to crown Jesus, the King of Kings.

If I enlarged on a number of these points and told of the spiritual conflict of the child of God, the inheritance we may possess, the need for jeopardized lives, volunteers to fight, or willing workers at home, the joy of God's faithful soldiers, the armor that is provided, the need for training to make us expert so that we may do our best for Jesus, the heart experience necessary in order for us to "keep rank," and then the heart experience we need to give us "singleness of heart," the great celebration when we crown Jesus King, and the joy in the New Jerusalem—yes, if I should enlarge on all these points you would say, "The sermon is too long." But it's there to bless your heart if you want to be one of the *fifty thousand soldiers*.

May it be said of us, as it was of Zebulun, they "went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart" (1 Chronicles 12:33).



mission
accomplished

That oversized question mark belongs there. It isn't a printer's error. The mission under consideration is over two million copies of the Golden Anniversary issue of the *Herald of Holiness*.

A veritable mountain of them are stacked in our warehouse. Now that they are ready for the U.S. Postal Service there is a long sigh of relief and a settling back into as near normalcy as your Publishing House ever gets. Our part of the mission has been accomplished. The Golden Anniversary special issue is finished, completed, done. What a task it has been!

In spite of the fact that all copies of this issue have been printed, the price does not begin to cover the cost of production. In fact, the general church is contributing more than one-fourth of the total cost.

But—and here is where that king-sized question mark makes its appearance. The mission of this staggering total of over two million copies of the "Herald of Holiness" will not be accomplished until these copies are in the hands of readers. No page of printing is worth the paper used to produce it until it is read.

It is up to you. And by "you" we mean each individual member of each local church where these papers are going. First the pastor, then the people must get these copies into the hands of friends, neighbors, city officials, ministers of other churches, into doctors' offices, transportation waiting rooms—anywhere, everywhere, just so they get circulated.

Let us see to it that not one copy is put aside. Get these papers out where they will bless and inspire and preach the gospel of full salvation. Here is good seed that waits to be sown and which is sure to bear fruit, some thirty, some sixty, some a hundred fold.

You can knock out that question mark as far as your responsibility and opportunity are concerned. Then, and then only, both of us will be able to say

mission accomplished!

I Met Dr. A. M. Hills

Since we are celebrating our fiftieth anniversary, the editor is reminiscing a little. It was my privilege to meet quite a few of the early leaders of the holiness movement; among these was Dr. A. M. Hills. I met him only once, and that was when he preached for me in a church which I was pastoring, a Methodist student charge, at Teabo, New Jersey, just a short distance from Dover. It was during the 1912-13 school year of Drew Theological Seminary. This was my second year in the Seminary, and the first church I ever pastored.

Dr. Hills was in the East for the purpose of embarking for England. He came by to see his son, James, a senior in the Seminary, who was also pastoring a Methodist church. Since Dr. Hills stayed over the week end, his son had him preach in his church in the morning and let me have him at night. It was very unusual, of course, to have a man of the stature of A. M. Hills preach in the little student charge where I was pastor. I met him at Dover in a one-horse buggy and took him out to my church. As we rode together he asked me quite a few questions about the church and the people. It was in a mining community, and

many of my members and others who attended were miners. Dr. Hills preached one of the greatest messages I have ever listened to on Hebrews 7:25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." It was a sermon that the most uneducated person could have understood, and yet one which would have challenged the best of minds. The ability to deliver such sermons was one of the gifts which made A. M. Hills perhaps the outstanding preacher, from the standpoint of homiletical preaching, in the holiness movement. The people of that church who may be living now have probably forgotten everything I said, but they still remember the sermon that Dr. A. M. Hills preached on that text.

Editorials

In his message he took up specific instances of people who had been saved from the depths of sin, and not only saved from the depths of sin, but sanctified to the heights of salvation; saved from "the uttermost" to "the uttermost," from the worst to the best, as far as crisis experiences are concerned.

From the first, Dr. Hills made me feel perfectly at home in his presence. Tall in stature, and in his prime, he quickly adjusted himself to me and my limitations and to the little church in which he preached. This was the only direct contact that it was my good fortune to have with Dr. Hills, except for a very interesting letter I received some fifteen years later. Both the sermon and the letter were unusual revelations of this outstanding preacher of the gospel of holiness.

Someone may ask, "Why was Dr. Hills going to England?" That's interesting too. He was making another trip to England (for he made more than one) for the purpose of combating Keswickism with its doctrine of suppression. He was going to England especially to preach the doctrine of entire sanctification as the eradication of the old man of sin. This doesn't mean that he was going over there to say unkind things about anybody; he was not of that type. But he was going over there to preach what he believed to be the true and only doctrine as to entire sanctification. He even had some very complimentary things to say about the life of those who belonged to the Keswick movement, but he was not deceived by that into misinterpreting the Bible. What he believed, he believed definitely.

It was men like Dr. A. M. Hills who stood

Next Week . . .

The Anniversary Issue

Next week you will receive the anniversary issue of the *Herald of Holiness*. It is, without doubt, the best issue of our official church organ which has ever been published. Further, the largest number is being printed—more than two million. Many have helped to make this issue what it is—among them General Superintendents Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, and Hugh C. Benner. Along with these, there are the Anniversary Commission and the special committee appointed to work with the editor—General Superintendent Hugh C. Benner, Dr. M. Lunn, manager of the Nazarene Publishing House, and Rev. Fred Parker, editor of *Conquest*. Then the Nazarene Publishing House with its many departments must be added. It has rendered invaluable service every step of the way. Very important, too, are those who provided the articles and other materials for this issue. Last, but not least, are the district superintendents, pastors, evangelists, and laymen who are buying and distributing the more than two million copies. Once more the editor expresses his thanks to all of these!—STEPHEN S. WHITE.

firmly for what they believed that brought the holiness movement into being. Without such emphasis there never would have been a holiness movement in America. Dr. Hills was one of the best educated men in the holiness movement of his day and one of the staunchest defenders of its fundamental beliefs.

Let's Grow in Grace!

One of the most important truths connected with the Christian faith is "growth in grace." The Christian must grow in grace or else backslide; there is no other alternative. In this connection that part of the *Manual* on the reception of church members is presented:

STEPHEN S. WHITE

"Dearly Beloved: The privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious. There is in it such hallowed fellowship as cannot otherwise be known. There is such helpfulness with brotherly watch care and counsel as can be found only in the Church. There is the godly care of pastors, with the teachings of the Word, and the helpful inspiration of social worship. And there is co-operation in service, accomplishing that which cannot otherwise be done." (Par. 569, pages 248-49.)

Immediately after the above words, a brief summary of the truths we must believe if we would become members of the Church of the Nazarene are set forth, and they certainly are very important. However, I am thinking now of that portion of this ritual which has especially to do with growth in grace, and that is why I present the quotation above. In connection with these opening paragraphs of this part of the *Manual*, then, I give you the two closing paragraphs:

"Desiring to unite with the Church of the Nazarene, do you covenant to give yourself to the fellowship and work of God in connection with it, as set forth in the General Rules and Special Rules of the Church of the Nazarene? to endeavor in every way to glorify God, by a humble walk, godly conversation, and holy service; by devotedly giving of your means; by faithful attendance upon the means of grace; and, abstaining from all evil, to seek earnestly to perfect holiness of heart and life in the fear of the Lord? . . . I welcome you into this church, to its sacred fellowship, duties, and privileges. May the great Head of the Church bless and

keep you, and enable you to be faithful in all good works."

If we live up to these paragraphs of the *Manual* which have to do with the reception of church members, we'll certainly grow in grace. Therefore, as I have already said, growth in grace is absolutely essential to the maintenance of spiritual life. There is growth in grace after we are saved and before we are sanctified wholly; sometimes it is described as growth in grace which leads up to entire sanctification. But, however it may be stated, we can't keep saved, we can't continue to be Christians without growing in grace. Also, there is growth in grace after entire sanctification—after the second crisis, after obtaining the second blessing. This is just as necessary as growth in grace before receiving entire sanctification. In fact, growth in grace after entire sanctification ought to be more rapid if we are living normal Christian lives than it was before. Anyone who thinks he has reached the end of the way when he gets sanctified wholly is one of the most mistaken persons in the world. In fact, when he gets sanctified wholly, he is just at the place then where he can grow as he should.

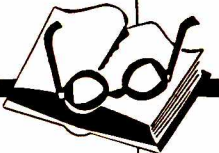
At times the holiness people have been accused of neglecting the process, or growth, side of the Christian life. This is not the case. I have been in the movement fifty years now and I have read a good many books along the line of holiness, but not once have I found a writer or heard a sermon on this subject that excluded growth from the Christian life. The holiness people do believe in growth in grace. What they do everlastingly insist on, and they should do so, is that no amount of process or growth can save a person, and no amount of process or growth can sanctify a person. You can't grow into repentance; you can't grow into forgiveness; you can't grow into the new birth; you can't grow into regeneration; you can't grow into entire sanctification; you can't grow into the "perfect rest"; you can't grow into the baptism with the Holy Spirit; you can't grow into either of the two great crises in the Christian life. Growth in grace is absolutely impotent so far as getting us into these states of grace. A thousand years of process, of gradual development, will not save you, and neither will a thousand years of growth bring you into the experience of entire sanctification. Growth does not touch the carnal mind; growth does not destroy inbred sin; growth does not crucify the old man.

No man has a right to believe merely in the crises of the Christian religion, and neither does any man have a right to intimate that growth in grace can take the place of the crises, can do the work that the crises do. By no means should we confuse the issues involved here. Growth *in* grace is wonderful and unending, but growth *into* grace is impossible.

The Sunday School Lesson

MILTON
POOLE

Topic for
March 9, 1958



further stated by James, "Even so faith, if it hath not works, is dead, being alone" (James 2:17). Since faith can be kept alive only as it accompanies good works, let us by example and precept rebuke the indolent, the unconcerned, the complacent who rest upon a good creed or an ecstatic experience, making no real connection be-

tween victorious faith and the works of righteousness.

"Therefore let us not sleep, as do others; but let us watch and be sober" (I Thessalonians 5:6).

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



REMISS REHFELDT, *Secretary*

The Church's Influence on Society (Temperance)

SCRIPTURE: Matthew 5:13-16; Acts 19:21-41; I Thessalonians 5:4-8; James 2:14-17 (Printed: Matthew 5:13-16; I Thessalonians 5:4-8; James 2:14-17)

GOLDEN TEXT: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Matthew 5:16).

The need of this generation is as urgent as ever—men and women of deep piety and firm conviction who, by their forceful lives, radiant experiences, and willing sacrifice, exert a profound influence upon society.

As a church, a body of redeemed ones, dare we be a weak, insipid group, nourishing our ills and protecting our faith? No! But we *will* be a church endowed and sent forth by the Holy Spirit. Dedicated to the war against sin, and with personal vigor, we shall proclaim that Jesus is both Lord and Saviour.

Lest we fear this is an emphasis upon a social gospel, look more closely to the Word and note our Christian responsibilities in this social world.

First, Jesus declared that the radiant influence of the Church is not through nebulous platitudes like the scribes and Pharisees can give; it is through dedicated men whose lives are mastered by their Lord. As the salt of the earth it permeates society, acting as a constant deterrent to the spread of corruption. This influence is ever there, positive and certain, not absorbing the flavor of the world, but giving the world its flavor.

Second, the experience of Paul demonstrates that the Church must lift its voice against sin. And when this sin is the source of financial gain, the wrath of Satan is aroused. Whether it be gambling, liquor, or any social evil, we shall lift our voice like a trumpet and declare that Jesus Christ is the only Redeemer from the curse of sin, that He alone can save us from its attendant evils and eternal damnation.

Third, our responsibility in society is

Urgent Prayer Request

Rev. Sidney Knox, our pioneer missionary in New Guinea, has recently undergone serious abdominal surgery at the hospital in Madang, New Guinea. Recovery is slower than the doctors had hoped. Please pray earnestly that God will completely heal and restore this consecrated young missionary to full health and strength. We will keep you informed on his progress.

Missionary Moves

Rev. Donald Ault, home because of illness, is now living at 716 Leland Avenue, Dayton, Ohio.

Rev. D. H. Spencer, home from Africa on furlough, is living at the home of J. D. White, Sr., 258 South Main, Winchester, Kentucky.

Guatemala

Some of our new students for the new school year are already here and more will be in after the elections. Those who have come from warmer climates are shivering out the month of January. One of them asked me rather wistfully this morning whether or not this is the type of weather we have constantly in Coban. This is the month of many layers. If a fellow is fortunate enough to have more than one sweater, he is likely to put on all he has.

God is answering our united prayers for new students. It appears that Peten alone will furnish us with around ten new students this year. We have been praying for twenty God-called students for the new year. Each new application and recommendation gives us another step toward the goal.

We covet the prayers of those who realize the necessity of Spirit-filled workers, for there are several of the new applicants who confess that they are not sanctified but are seeking the experience. We know from previous experience that such a student body is quite a challenge.

Our entire district needs a Pentecostal revival. I have just returned from Peten, where in all my messages I laid

special stress on the need of a second work of grace. I found real spiritual hunger in each church which I visited. Entire consecration and death to self are not new terms for our Nazarenes, but the little congregations without pastors to guide them are being visited by wolf missions which leave distress and confusion in their wake. It is a time for clear-cut decisions, a time to plead for a real outpouring of Holy Ghost conviction and for deep and lasting consecration. I found so much hunger among our Peten brethren that I would have been glad to tarry longer and spread the glad tidings.

Many came to the altar with hungry hearts and confessed that their consecration was not real—only shallow and superficial. In the last service we were ready to close the service after a rather short altar call when a small boy came hurrying down the aisle weeping profusely and declaring in a desperate voice that he was a sinner, that he had sinned against God. We would love to keep on working where there is so much need, but our real task is that of preparing workers. For that responsibility we need double unction, a personal vision of the need that will be strong enough to pass on to others and stimulate them to fulfill their calling.

It is not enough to struggle with our young men through their four years of Bible preparation. They are open to fierce temptations after they receive their coveted diplomas. A few of our young men had to finish their military preparations here in Coban after their graduation. We had an opportunity during those months to know something of their battles.

All kinds of doors of opportunity seem to open just at the moment when a young man steps out of the protecting doors of a Bible institute, ready to carry his share of the spiritual burden of the district. Some have vision enough to ride across the temptations with ease, but others face the major battle of their lives. The world pulls mightily with its promise of higher pay

Servicemen's Corner



From Chaplain Penrod . . .

"Completed division-wide Religious Mission with Rev. Frank C. Watkins, Church of the Nazarene, Bloomington, California. We traveled to two overseas islands plus Nevada and southern California radar sites and held three-day revivals at each. A total of fifty-six men accepted the Lord in these short revival services.

"It was most gratifying to see men who had been saved a year ago in our Religious Mission still being true to God. Three of them have been called to preach and are preparing for the ministry now.

"Wherever we went, we were graciously received by both officers and enlisted personnel. Attendance was excellent. It is encouraging to know that in the air force the gospel has high priority."—EVERETT D. PENROD.

Chaplain's Comments . . .

"On September 20, 1957, I was detached from duty at the Naval Air Station, Corpus Christi, Texas, after a tour there of two years. On 29 October, 1957, I reported for my new duty with Destroyer Escort Squadrons Sixteen and Eighteen in Newport, Rhode Island. These small ships operate on the 'picket line' in the Atlantic Ocean. The men of sixteen of these ships are under my spiritual care. Each ship has a Protestant and Catholic lay leader who must be supplied with materials and counsel. (One of these is a young Nazarene preacher.) This is rigorous duty for the men on the

ships. They 'sit,' bobbing like a cork in the storms and loneliness of the North Atlantic for a month at a time, with only a week or so in port before going out again. They should have our prayers and our thanks for an 'unheralded and little known heroism,' in the performance of some of the 'hottest' duty in the cold war."—HENRY W. STROMAN.

Chaplain in France . . .

"Seemingly each quarter of this past year has been better than the one before, and the fourth quarter was no exception. The Holy Spirit has been present, especially in our Sunday evening services. There were fourteen people at the altar during the quarter, some for salvation, some coming back to the Lord from a backslidden condition, and some for consecration and a deeper life in Him.

"Never have I believed so fully in the reality and necessity of a life and experience of heart holiness. During the quarter, most of the Sunday evening messages were directed in the vein of the deeper life in Christ. I find and know several who are entirely His and who manifest not merely the witness of the Spirit but also His fullness. I look for a year of victory in Jesus for 1958."—SAMUEL R. GRAVES, JR.

NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR

and the "facilities of life." But the victories gained are precious.

Diego is working in San Jeronimo and is highly appreciated. Beltran wrote that he is fighting with all his might against sin, in a very wicked city. Ezequiel took a problem situation and needs the patience of Job, when by nature he is as impatient as many of our North American missionaries who find it difficult to gear themselves to the "Land of *Manana*." Arnoldo and Benigno left for their respective churches. Benigno will be back in April to marry one of our Bible school girls. Ruben is taking up work as an evangelist in the lake area. He is the most quiet and timid of the recent graduating class but has chosen the most daring field of labor.

Each of these young men needs a real volume of united prayer to back him up. We depend mightily upon

you folk at home who know how to tarry till God answers. Remember these preacher boys when you pray.—LAWRENCE AND EUNICE BRYANT.

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Michigan Juniors

The interest shown at our first District N.J.S. Convention was very encouraging. The handwork displays, the presentation of the reading books by Mrs. Allen Cobb, the scripture and music by the juniors, and the message by Brother Trueax were all inspiring.

Four new societies were reported this year: Bertrand, Lansing South, North Star, and Saginaw Sheridan. The Mid-

land and Bay City First Junior Societies were organized again.

Two of our Junior Societies, Kalamazoo First and Sturgis, gave over \$50.00 to the juniors' general missionary project. Grand Ledge and Lansing North Street gave over \$30.00 and in addition gave good Easter and Thanksgiving offerings. Over \$650.00 was given to missions by our boys and girls on the district through the Junior Society.

The societies receiving Gold Seal Cer-

tificates were: Beaverton, Grand Ledge, Kalamazoo First, Lansing First, Lowell, and Sturgis.

The societies receiving Standard Certificates were: Battle Creek, Bay City First, Cadillac, Cherry Grove, Grand Rapids First, Hastings, Ludington, North Star, Reading, Saginaw First, St. Johns, and St. Louis.

Idaho Institute

Youth activities of Idaho-Oregon were highlighted again by a most successful camp and institute. Much credit for this institute must be given to Rev. Leon Hopkins, camp director, and Rev. Bob Jackson, camp dean. They both have done a great job.

Dick Littrell, camp evangelist, was truly the man for the hour. Several pastors have called and told me personally that it was a young people's camp meeting for their teen-agers and that the victories and testimonies of their young people had changed the entire atmosphere of their services until the whole church received a blessing from the institute. We praise God for these fine reports.

WALTER LANMAN, District N.Y.P.S. President, Idaho-Oregon District

Something New . . . and Good

The Springfield Zone (Western Ohio) under the leadership of Zone President Mark Moore, launched a district "first." They conducted an N.Y.P.S. rally in the upstairs auditorium and a Junior Society rally in the downstairs auditorium, all at the same time.

The St. Paris church was the host church. In the N.Y.P.S. rally each society was asked to have a part. Rev. Robert McNeeley gave the Memorization and Reading course a big send-off; *Conquest* awards for the zone were presented; an American Bible Society film, "The Good Book," was shown. In the junior rally, Mrs. Bob Kincaid led the juniors in a service of participation; and Rev. Wesley Sherrill gave a brief message to the children and several knelt for prayer. Attendance showed 190 in the N.Y.P.S. rally and 122 in the junior rally.

(Congratulations . . . and maybe someone else will want to try this.—P. W. G.)

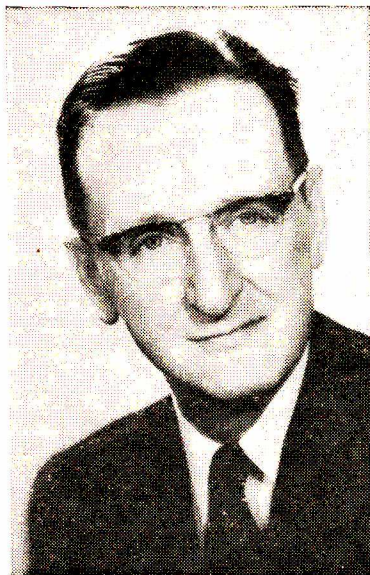
CHRISTIAN—

C—Christ-one
H—Heart aglow;
R—Rightly walking
I—In His steps below.
S—Sorrowing with others,
T—Though rejoicing ever
I—In His love and mercy,
A—And that He faileth
N—Never!

Alice A. Davis

Nazarene News Service Expands

Rev. O. Joe Olson, familiarly known as "Brother Joe" to most Nazarenes, has been appointed director of the Nazarene Information Service, a full-time position created by the General Board at its January conference, upon recommendation by the Board of General Superintendents.



As the first full-time person for the church in this area, Joe will serve as press secretary to the Board of General Superintendents, the General Board, and the departments and auxiliaries of the church in addition to other duties.

As set up in the Golden Anniversary year by the General Board, General Superintendent Samuel Young, S. T. Ludwig, general church secretary, and Mr. Olson will work out a service policy for presentation to the next General Board. Dr. Young will be sponsoring general superintendent for the new area of work.

Mr. Olson will have an office in the International Headquarters Building, Kansas City. He will begin his duties by March 1.

Since 1954, when he graduated from Nazarene Theological Seminary, Mr. Olson has been pastor of the Wellington, Ohio, Church of the Nazarene. He has done press relations work and writing for the denomination on a part-time basis as needed since 1950.

He worked seventeen years on daily newspapers including the *Kansas City Star* and the *Columbus Ohio State Journal*, and for the Associated Press in Cleveland. For eight more years, prior to answering a call to the ministry, he was managing editor of the *Ohio State alumni magazine* and book editor for the *Ohio State University* department of radio-TV education.

He was one of the highest paid alumni editors in the country when he entered the Nazarene seminary to prepare for full-time Christian work. National magazines to which he has contributed include *Radiocraft*, *Electronics* and *Broadcasting*.

His formal schooling includes five years at Ohio State University, Columbus, where he received the A.B. and M.A. degrees in English (literature), the bachelor of divinity degree from Nazarene Theological Seminary in 1954, and further work at the Oberlin Graduate School of Theology.

Mr. and Mrs. Olson (the former Ruth Few) were saved and sanctified in May, 1949, in the Linden (Columbus) Nazarene church under the ministry of Rev. Ernest B. Marsh, who continues as pastor there.

Nazarene News Service has operated since 1944 from the office of the General Church Secretary, who gave marginal time to its development. With the increasing opportunities presented and the added responsibilities of publicizing the Golden Anniversary year, it has become evident that someone trained and skilled in press relations and techniques should serve the church in this full-time capacity.

Rev. Joe Olson comes to his task not only trained for this work but with a heart burden to help win men to Christ. Helping to create a "climate" favorable for the message of full salvation will be his purpose in publicizing the work and service of the Church of the Nazarene.

The name Nazarene News Service will be changed to Nazarene Information Service in line with the expanded public relations required. With the continued co-operation and prayers of church leaders and pastors, "Brother Joe" will be able to render a distinct service to Christ and the church.

—S. T. LUDWIG

General Church Secretary

It is a wonderful privilege as a follower of God to recognize and to see manifestations of His power. The power of God is manifested through the beauties of the natural world and the marvels of the human personality. Most significantly, the power of God is manifested in the transformed life of the individual who is saved and sanctified, for he "once was lost," but now is "found"; he once was bound, but now is free.—
HARVEY E. FINLEY.

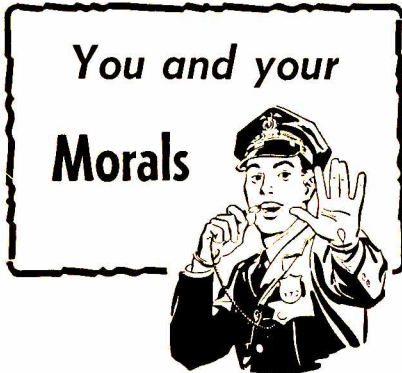
the Question box

Conducted by STEPHEN S. WHITE, Editor

Often I am asked to explain Matthew 16:19, which reads as follows: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

These words in Matthew were spoken to Peter by Christ. Professor Ralph Earle, professor of Biblical literature in Nazarene Theological Seminary, has given me one of the best explanations of this verse that I have ever found. It is brief and simple and to the point—"Peter was not given the keys of heaven, but of the kingdom of Heaven. He was God's chosen leader to unlock the door to the kingdom of Heaven. He used the keys when he opened the door to the kingdom of Heaven on the Day of Pentecost—the first definite presen-

tation of salvation through faith in Jesus Christ—and three thousand entered. They were Jews or Jewish proselytes. Then in the house of Cornelius he unlocked the door for the Gentiles (Acts 10:34-46). Peter refers to this significantly in Acts 15:7. James, not Peter, presided at the first church council (Acts 15). Furthermore, the power of binding and loosing was shared by the other apostles (Matthew 18:18). By their failure to preach they would 'bind,' and by their preaching the gospel they 'loosed' it."



Legislation to ban the service of alcoholic beverages aboard the nation's airliners is bottled up in both House and Senate Interstate and Foreign Commerce committees. If current bills do not receive attention during February or March, passage is doubtful for this year. Now is the time for Christians to act to get something done about this much-needed legislation.

The House Interstate and Foreign Commerce Committee late in the second session of the 84th Congress (1956) reported favorably a bill to prohibit the serving of alcoholic beverages to airline passengers. The bill was sent to the Senate, where it was not acted upon before adjournment killed it in July, 1956.

Seven new measures have been introduced in the House and Senate during the present 85th Congress (1957-58). These bills are almost identical with the bill approved earlier by the House.

Every Nazarene should write Senator A. S. Mike Monroney, Chairman of the Senate Aviation Subcommittee, urging a favorable report on the bill S4. Nazarenes from Florida, Nevada, Kansas, and Maine should write their senators who are on the committee urging a favorable report. The other members of the committee are:

George A. Smathers (Fla.)
Allen Bible (Nev.)
Andrew F. Schoepel (Kans.)
Frederick G. Payne (Maine)

Address your letters to: The Honorable _____, Senate Office Building, Washington 25, D.C.

KENNETH S. RICE, Secretary
Public Morals Committee

Is the phrase, "God tempers His justice with mercy" in the Bible?

No. In the latter part of Habakkuk 3:2, the Word comes near this thought—"in wrath remember mercy." Undoubtedly in the Cross, God did temper His justice with mercy. From the standpoint of justice, man in the Fall forfeited his right to anything but jus-

tice and judgment, but God out of His wonderful love provided for Christ to come and die for man. Thus we may say that He tempered His justice with mercy in that He gave man a second chance through the possibility for salvation which He provided.

I have just read in the Question Box concerning tithing and the General Rules. What I can't get through my thinking is, if tithing is thought to be scriptural—and I believe it is—and we feel that our General Rules are based on the Scriptures, why shouldn't tithing be a prerequisite for membership as well as living up to the General Rules?

I believe in tithing, and I am glad that you do. Also, I am persuaded that it is taught explicitly by the Old Testament. As to the New Testament, I am confident that it is taught there too, but largely by implication. Certainly we who live in the dispensation of grace should not give less to the work of God than those who lived under law. Nevertheless, the fact that it is

not as explicitly taught in the New Testament as it is in the Old should make us willing to have a spirit of forbearance towards those who have not yet grasped this truth. We must be patient with them and give them time to get the light. Because of this, I am glad that tithing is not a prerequisite for membership in the Church of the Nazarene.

A lady has implied that she believes in holiness, but doesn't know where in the Bible it says that one receives it as a second blessing—why can't one receive it all in one operation?

One of the most important grounds for belief that entire sanctification is a second work of grace is the dual nature of sin. All of the great Christian creeds take note of the fact that there is such a thing as sin as an act and sin as a nature, or an inbeing. Man is sinful, and he is a sinner. But the woman may say that it is not church creeds that she wants, it is the Bible. In answer to that, I would say that these creeds have grown out of the teachings of the Bible. Even many liberal theologians today who deny the dual nature of sin are ready to admit that the Bible teaches it. Paul calls the sin nature the sin which dwelleth in me, the carnal mind (Romans 7 and 8). Its presence in man

is the cause of the fact that all men when they come to the years of accountability go out into actual sinning, or the committing of acts of sin. Now the first blessing, regeneration, or the new birth, forgives a person for his acts of sin. As set over against forgiveness, this first crisis is more correctly called justification. However, it is accompanied by a change within—the new birth, or regeneration. Entire sanctification deals with the cleansing away of the sin nature. Many passages in the New Testament indicate that the two crises are separated—John 14:15-18; 17:9-17; and I Thessalonians 5:23-24 when read in connection with I Thessalonians 1:1-10.

Thought for the Day

by BERTHA MUNRO



"Caught in Passing"

But not to pass. No, I did not enter them in a notebook for future reference. They stayed with me.

Monday:

A casual phrase in an educational journal: "With the vacuum left in our society by the withdrawal of the Christian religion," how are we going to teach children "not to take the largest piece of cake because someone else might want it?" The tacit assumption that Christianity has been bowed out is an ominous reminder that a great part of our society lives without the one sufficient motivation to good; even more ominous, the fact that a vacuum will always be filled by something. (John 6:68.)

Tuesday:

A saying of the philosopher Santayana: "Modern man having lost his aim redoubles his efforts." To what end these brain-tottering thrusts into the spaces between the worlds? To what purpose man's conquest of the farthest reaches of uncounted stars if he has not established right relations with their Creator? A new Tower of Babel? (Genesis 11:4a.)

Wednesday:

The squib in a newspaper column: "One of the biggest faults to be found with experience is that it can't be taken on approval." What I do in these days cannot be undone; I cannot afford to risk mistakes for eternity. I need a Guide who will save me from trial and error with my one life.

Then the verse for the day on the scripture calendar: "Abide with us: for . . . the day is far spent." I need not live these latest moments of time alone. (Luke 24:29.)

Thursday:

The words on a bookmark I chanced to find in my possession:

*For every hour, for every need,
For every thought, for every deed,
Christ waits to be thy Friend indeed.*

But He is to call the signals. Not to use Him for my purposes, but to be used by Him for His—I am safe in His will. (Matthew 28:18-20.)

Friday:

The story of an aircraft pilot who by miraculous coolness and skill brought his sixty-seven passengers to a safe landing. One of them said to him on leaving the plane: "We will fly with you on any plane, anywhere, at any time, under any circumstances." No less our confidence in our Christ for these perilous days. (Romans 8:35-39.)

Saturday:

A Sunday school lesson on Pentecost which sharpens the issue. There was one forlorn day when the Christ, so sorely needed, left behind those men who had put their trust in Him, alone—unprotected and unguided in a terrifying world. The only preparation for the threatening uncertainties of our day, as of theirs, is a faith made dynamic by the Christ-in-us of His incoming Spirit: His own self-expendable connection with His Father (Power of the universe) reproduced in those who be-

lieve. It came to them from above—and "God's skies are full of Pentecosts." (John 14:16-18, 26.)

Sunday:

Two messages for the times from the Sunday morning choir:

*Be still, my soul; Thy God doth undertake
To guide the future as He hath the past;*

And,

Peace, perfect peace, the future all unknown?

Jesus we know, and He is on the throne.

(John 14:27.)

— — — — —
And three separate persons who during the past week have bared to me the confusion, turmoil, bewilderment, irresolution of their inner selves. Can I help them see Him? And act?



NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

ROY F. SMEE, Secretary

CHURCH EXTENSION LOAN FUNDS Comparative Financial Statement

	<i>Gross Assets</i>	
	<i>Dec. 31, 1956</i>	<i>Dec. 31, 1957</i>
Cash	\$ 11,585.30	\$ 44,621.97
Government Securities	25,000.00	25,000.00
Cash in Savings Bank		6,232.83
Amortized Loans to Churches	324,684.41	378,399.84
Short-Term Loans to Churches	262,464.40	288,657.13
Gross Assets	\$623,734.11	\$742,911.77
	<i>Liabilities</i>	
Savings Deposits in General Church Loan Fund	\$267,151.12	\$329,551.41
Accrued Interest Payable	1,000.00	1,900.00
Gross Liabilities	\$268,151.12	\$331,451.41
	<i>Net Assets</i>	
Reserve Trust Fund	\$ 25,639.07	\$ 31,232.83
Net Assets, General Church Loan Fund	66,663.01	73,686.74
Net Assets, Short-Term Loan Fund	263,280.91	306,540.79
Total Net Assets	\$355,582.99	\$411,460.36

<i>Interesting Facts</i>	
Total Net Assets and Reserve	\$411,460.36
Increase During 1957	55,877.37
Total Loans Outstanding, Dec. 31, 1957	\$667,056.97
Total Loans Outstanding, Dec. 31, 1956	587,148.81
Net Increase—One Year	\$ 79,908.16
Savings Deposits Received During 1957	\$117,400.29
Savings Deposits Returned During 1957	55,000.00
Net Increase—One Year	\$ 62,400.29



Photo by Parker

Rogera Smith, daughter of Evangelist and Mrs. Paul R. Smith, hands Dr. Roy F. Smee, executive secretary of the Division of Church Extension, a check for \$100 for a savings deposit in the General Church Loan Fund. Her parents are starting a savings account for her education through this deposit. Her note will draw 3½ per cent interest, compounded semiannually.

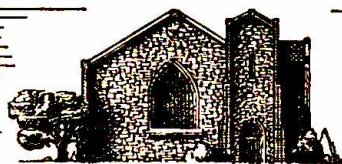
ONE MILLION DOLLARS

in Church Extension Loan Funds
in 1958

—\$759,760.58
January 31, 1958
—\$741,011.77
January 1, 1958

One of the goals of our Golden Anniversary year is to increase our Church Extension Loan Funds to \$1,000,000. This will be accomplished chiefly through new savings deposits in the General Church Loan Fund. The financial statement indicates \$329,551.41 in savings deposits on December 31, 1957. An additional \$20,000 a month is needed throughout the year in order to reach our goal. These funds provide building loans to churches under a careful policy set up by the General Board. In over ten years of operation not one cent of interest or principal of these loans has been lost. If you are interested in placing your savings with the General Church Loan Fund, write for information to the Division of Church Extension, Box 6076, Kansas City 10, Missouri.

NEWS of the Churches



Evangelist Harold C. Frodge writes that, due to a pastoral change, he has an open date, March 19 to 30. Write him, Box 181, St. Paris, Ohio.

Russellville, Arkansas—On February 2 our church closed a good youth revival. The presence of God was very real as the result of the splendid messages by Evangelist Robert A. Allen. Thirteen seekers found the needs of their hearts met by God at the altar of prayer; some forgiven, believers sanctified, and the church was edified.—JEWELL MCKINNEY, *Pastor*.

Dr. and Mrs. A. S. London report: "Meridian Park Church in Oklahoma City, Oklahoma, has had the human plus the divine since it was started by Rev. Paul Ridings four years ago. Rev. Noble Hathaway soon came as pastor—had 5 members and 21 in Sunday school. Today they have 164 members with an average well above the 160-mark in Sunday school. The church is well located, with two nice pieces of property. At the close of a week's revival by Rev. Sammy Sparks, a total of \$22,000 was pledged for an educational unit. Pledges were from one dollar to two thousand dollars—the people have 'a mind to work.' Pastor Hathaway is loved by his people; a devout, studious, hard worker, with a good helpmate. They closed out on Sunday night with 40 seekers at the altar."

Newport, Arkansas—This is a home mission church, will be three years old in April, and God is blessing the work. Recently we had a revival with Evangelists Jimmy and Fern Heasley. God blessed their music and messages, and fifty souls sought God at the altar for pardon and heart purity. Seven new members have been added to the church by profession of faith. God is working and we have a good opportunity here.—JOHN C. FECHNER, *Pastor*.

Evangelist T. J. Daggett writes: "I thank God for the fine pastors and people I was privileged to work with during the past year. In January, I closed a good revival at our Garden Homes Church in Hobart, Indiana. Pastor Featherston is a fine leader of the good people there. Souls were saved, believers sanctified, and a goodly number added to the church. I'll be glad to go as the Lord may lead for freewill offerings. Write me, 2040 E. Maple, Kankakee, Illinois."

Hendersonville, North Carolina—In January we had a very fine meeting with Rev. Billy Erickson, twenty-four-year-old evangelist, and Jimmy Morris, twenty-three-year-old singer. These young men preached and sang with the anointing of God and won the hearts of young and old alike. God blessed and gave altar services every night with a number of people seeking and finding

victory in the Lord. These young men carry a real burden for souls and the Lord used them in our midst. A fine spirit of revival continues upon the church.—W. H. GENTRY, *Pastor*.

Announcements

RECOMMENDATIONS

Rev. Glen Able, pastor of First Church, Clovis, New Mexico, feels definitely led to enter the evangelistic field, after having wrestled with this urge for several years. I am happy to recommend him to district superintendents and pastors everywhere. He has held revivals on our district with good success, and the pastors speak highly of his work. He loves God and souls, and the Church of the Nazarene. He is now slating meetings; give him a call if you need an evangelist. He is a good, second-blessing holiness preacher. Address him, 313 West 12th, Clovis, New Mexico.—R. C. Gunstream, Superintendent of New Mexico District.

This is to recommend Rev. J. B. Budd, Box 171, Williamsburg, Ohio, who is entering the field of evangelism as of August 1. He is an elder on our district, and has served here since graduating from Nazarene Theological Seminary. He is now pastor at Williamsburg; is a very good preacher and a strong expounder of second-blessing holiness. He will be a great blessing in the field of evangelism. Let us use this fine young man and keep him busy in the field.—W. E. Albea, Superintendent of Western Ohio District.

WEDDING BELLS—Miss Susie Chickenoft, evangelist of Santa Rosa, and Mr. Gary Eugene Adam of Lindsay, California, were united in marriage on October 5, 1957, with Rev. Don Leetch officiating, assisted by Rev. Herb Steele.

BORN—to S/Sgt. and Mrs. Robert B. Cooper of Peru, Indiana, a daughter, Audrey Roberta, on January 15.

—to Earl and Ruth (Skitt) Sutherland of Monrovia, California, a son, Ronald Earl, on January 10.

Attend—

REGIONAL CHURCH SCHOOLS CONVENTION

—closest to you

- Apr. 9-10** Fergus Falls, Minnesota
Federated Church, Union and Summit
- Apr. 14-15** Calgary, Alberta, Canada
First Church of the Nazarene
- Apr. 16-17** Great Falls, Montana
First Church of the Nazarene
- Apr. 18-19** Riverton, Wyoming
First Church of the Nazarene
- Sept. 15-16** Fort Wayne, Indiana
- Sept. 18-19** Springfield, Illinois
- Sept. 23-24** Florida
- Oct. 27-28** Wichita, Kansas
- Oct. 30-31** Jackson, Mississippi

Sponsored by the
DEPARTMENT OF CHURCH SCHOOLS
See your pastor for further information

—to Mr. and Mrs. Wesley Stenger of Colorado Springs, Colorado, a son, Mark Warren, on December 18, 1957.

—to Rev. and Mrs. (Lois Jean Nabors) Donald O. Reddick of Nashville, Tennessee, a son, Randy Lee, on November 29, 1957.

SPECIAL PRAYER IS REQUESTED by a friend in Oklahoma "for the healing of my body, as I desperately need it. I know the Lord is able . . . would like for others to join me also";
by a friend in Idaho "for the healing of my body . . . I am still suffering much pain" after an operation, and need help "for my eyes also; I know the Lord can heal";
by a reader in Ohio for the healing of an infirmity, and also for a very special unspoken request;
by friends in Iowa for a young airman stationed overseas, a Christian, that he may be true to God—he is a Nazarene; also "for our son, unsaved and stationed in Alaska, that God will convict him and show him his need."

District Superintendents

ABILENE—Orville W. Jenkins, 3515 43rd St., Lubbock, Texas

AKRON—C. D. Taylor, Nazarene District Center, Canton-Alliance Rd., Route 1, Louisville, Ohio

ALABAMA—L. S. Oliver, 5401 Tenth Ave. So., Birmingham, Alabama

ALBANY—Renard D. Smith, 5216 S. Salina St., Syracuse, New York

ARIZONA—M. L. Mann, 3836 North 14th Ave., Phoenix, Arizona

AUSTRALIA—A. A. E. Berg, G.P.O. Box 783 L, Brisbane, Queensland, Australia

BRITISH ISLES NORTH—George Frame, 126 Glasgow, Garrowhill, Baillieston, Glasgow, Scotland

BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England

CANADA CENTRAL—H. Blair Ward, 42 Ellendale Dr., Dorset Park, Scarborough, Ontario, Canada

CANADA PACIFIC—Bert Daniels, Box 38, South Burnaby, B.C., Canada

CANADA WEST—Edward Lawlor, 2 Sheldon Bldg., 214A 8th Ave. East, Calgary, Alberta, Canada

CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio

CHICAGO CENTRAL—Mark R. Moore, 1394 Blatt Blvd., Bradley, Illinois

COLORADO—Oscar J. Finch, 1765 Dover Street, Denver 15, Colorado

DALLAS—Paul H. Garrett, 2718 Maple Springs, Dallas 9, Texas

EASTERN KENTUCKY—D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky

EASTERN MICHIGAN—W. M. McGuire, 450 Eileen Drive, Pontiac, Michigan

EAST TENNESSEE—Victor E. Gray, 4000 Sunset Ave., Chattanooga 11, Tennessee

FLORIDA—John L. Knight, 2115 Hawthorne Trail, Lakeland, Florida

GEORGIA—Mack Anderson, 927 C. McDonough St., Decatur, Georgia

GULF CENTRAL—Leon Chambers, Box 212, Trevecca Nazarene College, Nashville 10, Tennessee

HAWAII—Cecil C. Knippers, 502 Hao Street, Honolulu, Hawaii

HOUSTON—W. Raymond McClung, 525 Hohldale, Houston 18, Texas

IDAHO-OREGON—I. F. Younger, 324 Holly St., Nampa, Idaho

ILLINOIS—W. S. Purinton, P.O. Box 72, Springfield, Illinois

INDIANAPOLIS—Luther Cantwell, 4740 East Washington, Indianapolis, Indiana

IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa

JOPLIN—Dean Baldwin, 1614 Mimosa, Carthage, Missouri

KANSAS—Ray Hance, 457 Lexington Road, Wichita 8, Kansas

KANSAS CITY—Jarrette E. Aycock, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Missouri

KENTUCKY—D. D. Lewis, 2230 Alta Ave., Louisville, Kentucky

LOS ANGELES—Shelburne Brown, 1373 Bresee Ave., Pasadena 7, California

LOUISIANA—V. Dan Perryman, 1611 Henry Street, Pineville, Louisiana

MARITIME—J. H. MacGregor, Box 234, Oxford, Nova Scotia, Canada

MICHIGAN—Orville L. Maish, 2000 Francis St., S.E., Grand Rapids, Michigan

MINNESOTA—Roy F. Stevens, 6224 Concord Ave. So., Minneapolis 24, Minnesota

MISSISSIPPI—Otto Stucki, 891 Brandon Ave., Jackson, Mississippi

MISSOURI—E. D. Simpson, 12 Ridge Line Dr., St. Louis 22, Missouri

NEBRASKA—Whitcomb Harding, 803 North Briggs, Hastings, Nebraska

NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada

NEW ENGLAND—J. C. Albright, 19 Keniston Road, Melrose, Massachusetts

NEW MEXICO—R. C. Gunstream, 215 57th St. N.W., Albuquerque, New Mexico

NEW YORK—Robert Goslaw, 27 Wilson Street, Beacon, New York

NORTH AMERICAN INDIAN—G. H. Pearson, 4229 No. 16th Drive, Phoenix, Arizona

NORTH ARKANSAS—J. W. Hendrickson, 223 Locust, Conway, Arkansas

NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina

NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota

NORTHEASTERN INDIANA—Paul Updike, 840 Kem Road, Box 987, Marion, Indiana

NORTHEAST OKLAHOMA—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Oklahoma

NORTHERN CALIFORNIA—George Coulter, 100 Beulah Park Dr., Rt. 4, Santa Cruz, California

NORTHWEST—E. E. Zachary, 4305 Snow Mountain Rd., Yakima, Washington

NORTHWESTERN ILLINOIS—Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois

NORTHWEST INDIANA—Arthur C. Morgan, 60 Northview Drive, P.O. Box 350, Valparaiso, Indiana

NORTHWEST OKLAHOMA—Jonathan T. Gassett, 505 N. Donald St., Bethany, Oklahoma

OREGON PACIFIC—W. D. McGraw, Jr., P.O. Box 125, Clackamas, Oregon

PHILADELPHIA—Wm. C. Allshouse, 26 Ridge Road, West Chester, Pennsylvania

PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania

ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Montana

SAN ANTONIO—W. H. Davis, 434 Furr Drive, San Antonio, Texas

SOUTH AFRICA (European)—C. H. Strickland, Box 48, Florida, Transvaal, Union of South Africa

SOUTH ARKANSAS—W. L. French, 4412 Maple St., North Little Rock, Arkansas

SOUTH CAROLINA—D. W. Thaxton, 511 Dogwood Street, Columbia, South Carolina

SOUTHERN CALIFORNIA—Nicholas A. Hull, 1423 Westwood Ave., Santa Ana, California

SOUTH DAKOTA—Crawford Vanderpool, 715 W. Haven, Mitchell, South Dakota

SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma

SOUTHWEST (Mexican)—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, California

SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana

SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Oklahoma

TENNESSEE—C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee

TEXAS-MEXICAN—Everette Howard, 1007 Alamestos Street, San Antonio 1, Texas

VIRGINIA—V. W. Littrell, Rt. 2, Box 283, Fairfax, Virginia

WASHINGTON—E. E. Grosse, 144 Clearview Road, Hanover, Pennsylvania

WASHINGTON PACIFIC—B. V. Seals, 12515 Marine View Drive, Seattle 66, Wash.

WEST VIRGINIA—Edward C. Oney, 5008 Virginia Ave., Charleston, S.E., West Virginia

WESTERN OHIO—W. E. Albea, 4301 Midway Ave., Dayton, Ohio

WISCONSIN—D. J. Gibson, 5709 Pleasant Hill Road, Madison, Wisconsin

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '58

Akron April 30 to May 2
Arizona May 14 and 15
Los Angeles May 21 to 23
Southern California May 28 to 30
New Mexico June 4 and 5
New York July 4 and 5
Maritime July 10 and 11
Pittsburgh July 24 and 25
Missouri August 6 and 7
Dallas August 13 and 14
Northwest Indiana August 20 and 21
Indianapolis August 27 and 28
Mississippi September 10 and 11
North Carolina September 17 and 18
South Carolina September 24 and 25

G. B. WILLIAMSON

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

District Assembly Schedule for '58

Washington April 30 to May 2
Philadelphia May 7 and 8
Florida May 21 and 22
Alabama May 28 and 29
Northwest June 18 and 19
Albany July 2 and 3
Central Ohio July 16 to 18
Eastern Kentucky July 24 and 25
Northwest Oklahoma July 30 and 31
Wisconsin August 7 and 8

Emergency Revival Date Service

Notice: Evangelists and Pastors
The Department of Evangelism, 6401 The Paseo, Box 6076, Kansas City 10, Missouri, gladly lists open dates of commissioned evangelists, provided such open date is within the next six months. Pastors may contact the Department of Evangelism for names and dates of evangelists available during the next six months.—
V. H. Lewis, Executive Secretary.

Tennessee August 20 and 21
Louisiana September 3 and 4
Georgia September 10 and 11
Southeast Oklahoma September 17 and 18

SAMUEL YOUNG

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

District Assembly Schedule for '58

Idaho-Oregon April 30 and May 1
Washington Pacific May 8 and 9
Northern California May 14 to 16
Nevada-Utah June 5 and 6
Canada Central June 12 and 13
New England June 18 to 20
North Dakota June 25 and 26
Northeastern Indiana July 9 to 11
Eastern Michigan July 16 and 17
Chicago Central July 23 and 24
East Tennessee July 31 and August 1
Virginia August 13 and 14
Northwestern Illinois August 20 and 21

D. I. VANDERPOOL

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

District Assembly Schedule for '58

Canada Pacific April 10 and 11
Alaska April 17 and 18
San Antonio April 30 and May 1
Abilene May 7 to 9
Oregon Pacific May 21 to 23
Rocky Mountain June 12 and 13
South Dakota June 18 and 19
West Virginia July 3 to 5
Colorado July 10 and 11
Western Ohio July 23 to 25
Illinois July 30 and 31
Houston August 20 and 21
Joplin September 3 and 4
South Arkansas September 17 and 18
North Arkansas September 24 and 25

HUGH C. BENNER

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

District Assembly Schedule for '58

Hawaii
British Isles South May 26 and 27
British Isles North June 2 and 3
Nebraska June 16 and 17
Northeast Oklahoma June 25 and 26
Canada West July 9 to 11
Minnesota July 16 and 17
Southwest Indiana July 30 and 31
Kansas August 6 to 8
Iowa August 13 to 15
Michigan August 20 and 21
Kansas City September 3 and 4
Southwest Oklahoma September 17 and 18

Evangelists' Slates

L and M

Laing, Gerald D., and Wife. Preacher and Singers, 130 E. Reasoner, Lansing 6, Mich.
Martins Ferry, Ohio .. Feb. 26 to March 9
Sligo, Pa. March 11 to 23
Langford, J. V. 701 N. First, Henryetta, Okla.
Moriarty, N.M. Feb. 26 to March 9
Paradise, Kansas March 12 to 23
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.
Hanford, Calif. March 5 to 16
Kilgore, Texas March 21 to 30
Lee, Mason. 217 Division St., Huntington, W.Va.
North Vernon, Ind. Feb. 25 to March 9
Decatur, Ind. March 19 to 30

Leih, Martin. 309 Violet, Monrovia, Calif.
Leverett Brothers. Preacher and Singers, Lamar, Mo.
So. Amherst, Ohio Feb. 28 to March 9
McConnelsville, Ohio .. March 28 to April 6
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.
Riverbank, Calif. Feb. 26 to March 9
Alabama City, Ala. April 2 to 13
Lewis, Ellis. 311 N.W. 8th, Bethany, Okla.
Fresno (First), Calif. .. Feb. 19 to March 2
Stillwater, Okla. March 19 to 30
Lewis, Robert C. 3433 Wyoming, Kansas City, Mo.
Liddell, T. T. P.O. Box 98, Bourbonnais, Ill.
Salinas, Calif. March 5 to 16
So. Zanesville, Ohio .. March 26 to April 6
Lilly, Herbert E. 1203 Maple, Route 4, Nampa, Idaho
Eagle, Idaho Feb. 19 to March 2
The Dalles, Oregon March 5 to 16
Lipker, Charles H. Box 2, Alvada, Ohio
Franklin, Ohio Feb. 26 to March 9
Newark (First), Ohio March 13 to 23

Little, H. C. 1338½ Hunter Ave., Columbus 1, Ohio
Lockard, Dayton and Patricia. Preacher and Singers, Rt. 3, Box 312-C, Charleston, W.Va.
Catlett, Va. March 3 to 9
Frank, W.Va. March 12 to 23
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
Long, Harry C. Route 1, Morrow, Ohio
Lucas, C. H. Evangelist, 108 King St., Houston 22, Texas
Lumms, H. T. 507 S. Fourth St., Albion, Neb.
Lyons, James H. 1651 Euclid, Chicago Heights, Ill.
MacAllen, L. J. Artist-Evangelist, 119 W. Rambler, Elyria, Ohio
Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.
Madden, Paul A. 4210 East 14th St., Des Moines 13, Iowa
Monticello, Iowa Feb. 26 to March 9
Bussey, Iowa March 12 to 23

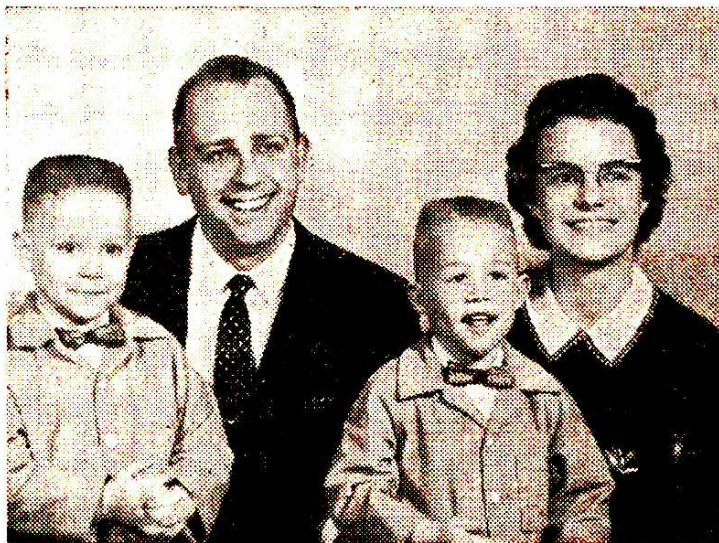
Sunday, March 2, 1958

A Special

FREEWILL OFFERING IN EVERY CHURCH

to provide a parsonage for the opening of our work in

WEST GERMANY



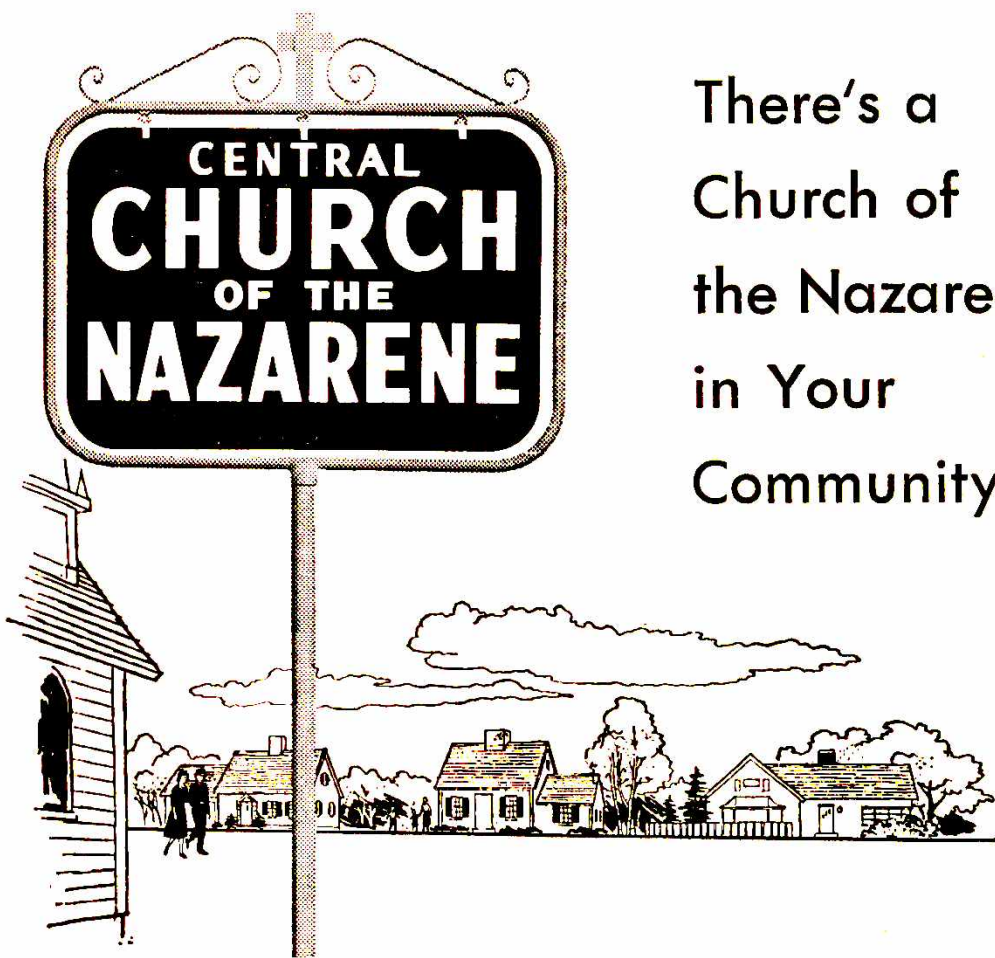
NOTE: This offering—as an approved missionary special—will count toward the 10 per cent giving of your local church.

If there is a conflict of date, take the offering on the nearest possible Sunday to March 2.

Send Your Offering to:

Dr. John Stockton
6401 The Paseo
Kansas City 10, Missouri

Proclaim to All Who Pass By . . .



There's a
Church of
the Nazarene
in Your
Community

NEW Master Sign

ALL-PURPOSE For use on highways, in the city, and most of all as a church sign.

ATTRACTIVE NEW COLORS Beautiful blue background with "Church of the Nazarene" in yellow-gold.

DISTINCTIVE DESIGN Framed with modern steel tubing with attractive scroll work and cross surmounting the frame.

PERMANENT Durably made of twenty-gauge steel for long use. Continued luster is assured by base coat of red primer, over which are baked three coats of the finest industrial enamel obtainable.

EASY TO ERECT Perfectly engineered and will balance itself on a flat surface. The frame may be easily and quickly attached to a 2 3/8-inch O.D. pipe for upright support. Complete erection details are provided with each sign.

FREE-SWINGING The sign itself is hinged to the frame at the top to allow it to swing freely, eliminating resistance to wind pressure.

DUAL-VIEW Lettered and completely finished on both sides, making it effective from either side.

LETTERING May be lettered in white with desired wording above "CHURCH" and/or below "NAZARENE" at no extra charge. Allow three weeks for delivery.

ECONOMICAL If produced by a local sign maker cost would run between \$75.00 and \$100.00, but because of quantity purchase we are able to offer it for only \$39.50.

SIZE All-over dimensions, 46" high, 52 1/2" wide, including 9" high cross. Sign itself, 32" high, 48" wide.

No. SI-395

ONLY \$39.50 each (Delivery charge extra)

Important enough to discuss at your next church board meeting

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NAZARENE PUBLISHING HOUSE
2923 Troost, Box 527, Kansas City 41, Missouri

1592 Bloor Street, West
Toronto 9, Ontario

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
Oakdale, Calif. Feb. 26 to March 9
Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
Grand Rapids (First), Mich. . . Feb. 26 to Mar. 9
Fort Wayne (First), Ind. . . March 12 to 23
Martin, Paul. 912 Greenwich, San Francisco, Calif.
Denair, Calif. March 24 to 30
Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.
Maurer, Mrs. Ferne (Stinette). Song Evangelist, 1601 W. RayMar St., Santa Ana, Calif.
May, Buddie. Evangelist, 217 Third St., Ashland, Ky.
May, Frank W. 324 East 47th St., Covington, Ky.
McCollom, W. B. Box 48, Kingman, Kansas
McCoy, Norman E. Song Evangelist, 1318 E. 28th St., Anderson, Ind.
(near) Jamestown, N.Y. . . . March 2 to 14
Fairmount, Ill. March 16 to 30
McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
East Palestine, Ohio . . Feb. 26 to March 9
E. Liverpool (First), Ohio . . March 12 to 23
McFarland, C. L. Route 1, Michigantown, Ind.
East Gary, Ind. March 9 to 16
Gary (Tolleston), Ind. . . . March 18 to 30
McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.
Ludlow, Ky. Feb. 26 to March 9
Detroit (Bethel), Mich. . . March 12 to 23
McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Dayton (Drexel), Ohio . . Feb. 26 to March 9
Nampa (North), Idaho March 13 to 23
Meadows-Reasoner Gospel Duo. Preacher and Singers, 2510 Hudson Ave., Norwood 12, Ohio
Council Bluffs (Comm. Ch.), Iowa March 12 to 23
Red Oak, Iowa March 26 to April 6
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Granite City, Ill. Feb. 26 to March 9
Augusta, Kansas March 12 to 23
Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Decatur, Ga. Feb. 26 to March 9
Pratt, Kansas March 12 to 23
Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
Pitman, N.J. Feb. 26 to March 9
Coatesville, Pa. March 12 to 23
Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
Portland, Ore. Feb. 26 to March 9
Reedsport, Ore. March 12 to 23
Mieras, Edward E. 1962 Brigden Rd., Pasadena 7, Calif.
Fontana, Calif. March 16 to 30
Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Fort Valley, Ga. Feb. 18 to March 2
Miller, Basil. Box 27, Altadena, Calif.
Victoria (First), B.C., Can. . . March 5 to 16
Victoria, B.C., Can. March 19 to 30
Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
Winnfield, La. March 19 to 30
Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.
Santa Maria, Calif. Feb. 26 to March 9
Merced (First), Calif. March 12 to 23
Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.
Indianapolis, Ind. Feb. 26 to March 9
Nampa, Idaho March 12 to 23
Miller, Mrs. Ruth E. Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Rising Sun, Ind. March 12 to 23
Youngstown, Ohio March 26 to April 6
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.
Galesburg (Faith), Ill. March 11 to 16
Syracuse (Fairmount), N.Y. . . March 19 to 30
Moore, Ernest, Jr. 419 E. Vestal, San Antonio, Texas
St. Louis (S. Side), Mo. . . March 12 to 23
St. Louis (Central), Mo. . . . March 26 to April 6
Moore, Franklin M. 1227 Fields St., Hammond, Ind.
Lawton, Okla. Feb. 26 to March 9
Laurel, Miss. March 12 to 23
Morgan, Oliver and Ruth, and Daughter Mardell. Evangelist and Singers, 2003 N. Delphos St., Kokomo, Ind.
Newell (First), W.Va. . . Feb. 25 to March 9
Homer City, Pa. March 11 to 23
Morgan, Wilbur W. 224 Sixteenth Ave. So., Nampa, Idaho
Hermiston, Ore. March 3 to 13
Lewiston Orchards, Ida. March 19 to 30
Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.
Kalamazoo, Mich. March 5 to 16
Bay City, Mich. March 19 to 30

Mounts, Dewey and Wavolene. Evangelist and Singer, 12300 W. Ridgeland Ave., Worth, Ill. Columbus (Newbern), Ind. .. March 12 to 23
 Cadillac, Mich. April 9 to 20

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.

Myers, J. T. 502 Lafayette St., Danville, Ill. Sciotoville, Ohio April 23 to May 4

N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver, Colo.

Nelson, Charles Ed. and Normadene. Preachers and Singers, P.O. Box 241, Rogers, Ark.
 Erie, Kansas Feb. 26 to March 9
 Hooker, Okla. March 12 to 23

Norris, Roy and Lilly Anne (Holso). Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Tullahoma, Tenn. March 12 to 23
 Kingsville (Kelloggsville), O. March 26 to April 6

Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.

Norton, Joe. P.O. Box 143, Hamlin, Texas Marlow, Okla. Feb. 26 to March 9
 Augusta, Kansas March 12 to 23

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va. Steubenville (Osage), Ohio ..Feb. 26 to Mar. 9
 Swedesboro, N.J. March 12 to 23

Oren, Thurman. Box 327, Parker, Ind.
 Knightstown, Ind. March 19 to 30
 Hagerstown, Ind. April 8 to 20

Parrott, A. L. P.O. Box 298, Bourbonnais, Ill. Fayette, Ohio Feb. 26 to March 9

Patrone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio
 Columbia City, Ind. .. Feb. 26 to March 9
 Moundsville, W.Va. March 12 to 23

Pattan, Martin L. Rt. 11, Box 54, Fort Worth, Texas

Patterson, Walter. Route 2, Waurika, Okla.

Payne, L. M. 509 Northwest Main, Bethany, Okla.

Peck, W. A., and Wife. Preacher and Singer, c/o Trevecca Nazarene College, Nashville 10, Tenn. Frankclay, Mo. Feb. 26 to March 9
 St. Clair, Mo. March 12 to 23

Peters, Max F. 8665 Dearborn Ave., South Gate, Calif.

Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.

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

Pierce, Boyce, Catherine, and Linda. Singers and Musicians, 505 Columbia Ave., Danville, Ill. Fort Wayne (Nelson St.), Ind. .. March 5 to 16
 Decatur, Ind. March 19 to 30

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Indianapolis (N. Side), Ind. Feb. 19 to March 2
 Frankfort, Ky. March 5 to 16

Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Kentucky Dist. Tour March 7 to 14
 N.W. Ill. Dist. Tour March 17 to 23

Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio

Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.
 Endicott, N.Y. (Indoor Camp) Feb. 26 to March 9
 Parkersburg, W.Va. (E.U.B.)..March 12 to 23

Rahrar, H. J. 2042 Singleton St., Indianapolis, Ind.
 Bicknell, Ind. March 5 to 16
 Carthage, S.D. April 2 to 13

Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio

Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Sioux Falls, S.D. March 5 to 16
 Montrose, Colo. March 19 to 30

Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.

Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.
 Greenfield, Ind. Feb. 26 to March 9
 Fairfield, Ill. March 12 to 23

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

Robbins, James. 1817 "F" St., Bedford, Ind.
 Worthington, Ind. March 5 to 16

Carbon, Ind. March 19 to 30

Robinson, John. P.O. Box 9151, Huntington, W.Va.

Robinson, Paul E. 319 Garfield St., Middletown, Ohio

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Indian Head, Md. Feb. 24 to March 9
 London, Ont., Can. March 12 to 23

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Smithfield, Ill. Feb. 16 to March 2
 Calamine, Ark. March 18 to 30

Rogers, Lelan J. Evangelist, 1511 E. Stop 10 Rd., Indianapolis, Ind.
 Orlando, Fla. March 5 to 16
 Fort Recovery, Ohio March 19 to 30

Easter Greetings

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Easter Is Fast Approaching (April 6)—Order NOW

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

Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo. Watsonville, Calif. March 3 to 9
 Escondido (First), Calif. .. March 18 to 30

Russell, J. Reyndal. 602 S. Eighth, Abilene, Texas Yukon, Okla. Feb. 26 to March 9
 Ropesville, Texas March 12 to 23

S and T

Samuel, O. D. and Thelma. Preachers and Singers, Box 8, Halltown, Mo.

Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.

Savage, F. C. P.O. Box 3, Kokomo, Ind. Ft. Lauderdale, Fla. Feb. 19 to March 9

Scarlett, Don. Route 1, North Vernon, Ind. Decatur, Ala. March 3 to 6
 Baton Rouge (First), La. March 10 to 16

Scherrer, L. J. 930 Floral Dr., Orlando, Fla. Caruthers, Calif. March 11 to 23
 McFarland, Calif. March 25 to April 6

Schmidt, Wm. and June. Preacher and Singers, Box 331, Vicksburg, Mich. Hillsdale, Mich. Feb. 26 to March 9
 Marine City, Mich. March 12 to 23

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

Schultz, Ernest, and Wife, and Son, Gerald. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.

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

Sellick, R. T. Box 22, Oxford, N.S., Canada N. Tonawanda, N.Y. .. Feb. 26 to March 9

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Kuna, Idaho March 26 to April 6
 Ellensburg, Wash. April 9 to 20

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

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

Sheridan, L. Q. (Bill). Lookout Mountain, Tenn.

Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Chattanooga, Tenn. March 13 to 16
 Bluefield, W.Va. April 2 to 6

Silvernail, Donald R. Route 2, Vicksburg, Mich. Pontiac (Clintonville), Mich. ..March 6 to 16
 Brookville, Ohio March 20 to 30

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Winchester, Ind. Feb. 19 to March 2
 Cayuga, Ind. March 5 to 16

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo. Cedarville, Ohio Feb. 26 to March 9

Dayton (Kettering), Ohio March 12 to 23

Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.

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

Smith, Bernie. P.O. Box 145, Harrisburg, Ill. Dodge City, Kansas Feb. 26 to March 9
 Bartlesville, Okla. March 12 to 23

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

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Texarkana (First), Texas..Feb. 27 to March 9
 Atlanta (First), Ga. March 26 to April 6

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

Smith, Ottis E. Route 1, Edinburg, Pa. Jerry City, Ohio (E.U.B.) .. March 12 to 23

RETURN POSTAGE GUARANTEED • Box 527, Kansas City 41, Missouri

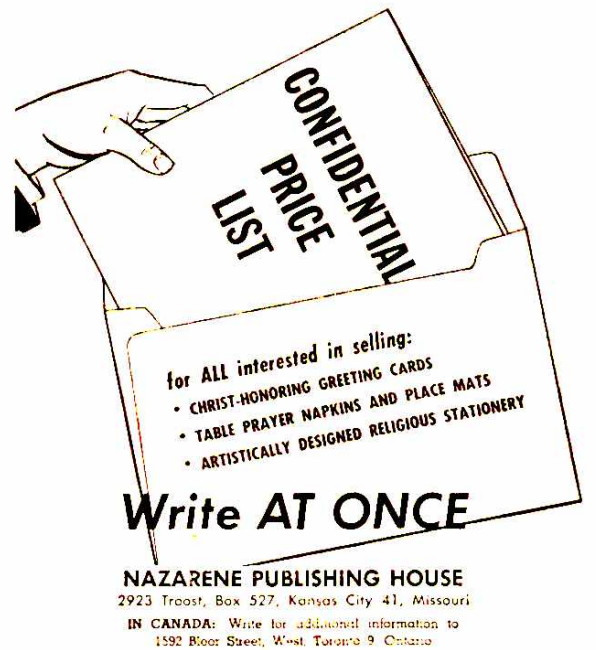
February 26, 1958

Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla. East Liverpool (LaCroft), Ohio Feb. 26 to March 9
 Oakland, Md. March 12 to 23
 Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C.
 Snow, Loy. Route 1, Bedford, Ind. Seymour (Peter's Switch), Ind. Feb. 25 to March 9
 Wurtland, Ky. March 11 to 23
 Stabler, R. C. Box 34, Montoursville, Pa. Crestline, Ohio Feb. 19 to March 2
 Open date March 5 to 16
 Stafford, Daniel. Box 207, Southport, Ind.
 Sinton, Texas Feb. 27 to March 9
 Hamilton, Ohio March 13 to 23
 Steininger, Dwight F. Artist-Evangelist, Nashville, Ind.
 Franklin, Ind. Feb. 26 to March 9
 Willard, Ohio March 12 to 23
 Stewart, Claude E., Jr. 7804 Grandview, Arvada, Colo.
 Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.
 Strack, W. J. Box 215, New Lyme, Ohio
 Steubenville, Ohio March 5 to 16
 Sandusky, Ohio March 19 to 30
 Strait, Neil. P.O. Box 112, Olivet Nazarene College, Kankakee, Ill.
 Three Rivers (Corey), Mich. .. March 21 to 23
 Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.
 Tarvin, E. C. California, Ky.
 Taylor, Raymond G. 505 West 52nd St., Ashtabula, Ohio
 Taylor, Robert W. P.O. Box 527, Kansas City 41, Mo.
 Greenville, Ohio March 5 to 16
 Bellefontaine, Ohio March 19 to 30

Terry, Glen. P.O. Box 527, Kansas City 41, Mo. Kansas Feb. 26 to March 9
 Texas March 12 to 23
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. Nashville (Inglewood), Tenn. .. March 4 to 9
 Warren (Bolindale), Ohio .. March 12 to 23
 Thomas, James W. 615 Cedar St., Yukon, Okla.
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Tripp, Howard M. 1111 Shannon Ave., Indianapolis, Ind. Chattanooga (Avondale), Tenn. Feb. 24 to March 2
 Sarasota, Fla. March 6 to 16
 Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
 Turpel, John W. Route 2, Minesing, Ont., Canada Fayetteville, N.C. April 2 to 13

U to Z

Underwood, G. F., and Wife. Preacher and Singers, 243 Mulberry St. N.W., Warren, Ohio
 Clarksville, Mich. Feb. 26 to March 9
 New Burlington, Ohio March 12 to 23
 Van Slyke, D. C. 508 Sixteenth Ave. So., Nampa, Idaho
 Lawton, Okla. March 2 to 12
 Hugoton, Kansas March 16 to 26
 Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
 Wachtel, D. K. 3925 Oxbow Dr., R.F.D. 3, Nashville 7, Tenn.
 Seattle (Central), Wash. Mach 2 to 9
 Barstow, Calif. March 11 to 16
 Wagner, Allen H. P.O. Box 527, Kansas City 41, Mo.
 Cincinnati (E. Main), Ohio .. March 5 to 16
 Dayton (Drexel), Ohio March 19 to 30



Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 661, Mt. Vernon, Ill.
 Walnut, Ill. March 11 to 23
 Open date March 26 to April 6
 Wakefield, A. C. Song Evangelist, 515 Woodland, Nashville 6, Tenn.
 Frankfort, Ky. March 5 to 16
 Wurtland, Ky. March 17 to 23
 Ward, Lloyd H. and Gertrude. Preacher and Chalk Artist, Box 825, Fern Park, Fla.
 Lancaster, S.C. Feb. 19 to March 2
 Cayce, S.C. March 5 to 16
 Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont.
 Salem, Ore. (F.M.) March 5 to 16
 Oregon City, Ore. March 19 to 30
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
 White, W. T. 116 E. Keith, Norman, Okla.
 Little Rock, Ark. March 3 to 9
 El Reno, Okla. March 12 to 23
 Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Fort Lauderdale, Fla.
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Wiggs, W. Frank, and Wife. Preacher and Singers, 2625 E. Nettleton, Jonesboro, Ark.
 Wilkinson Trio (Lloyd M., Wife, and Daughter). 1104 Penn St., Columbus, Ind.
 Greenfield, Ind. Feb. 26 to March 9
 Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.
 Greeley (Sunny View), Colo. Feb. 24 to March 2
 Burlington, Colo. March 7 to 16
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Longview, Wash. Feb. 26 to March 9
 Moses Lake, Wash. March 16 to 26
 Williams, Mrs. Lillian. 327 W. Broadway, Sparta, Tenn.
 Wilson, Matthew V. 215 E. Third St., Gaylord, Mich.
 Wire, B. N. 109 Northwest 7th St., Bethany, Okla.
 Guthrie, Okla. March 9 to 23
 Alva, Okla. April 6 to 20
 Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
 Woods, Robert (Bob) F. Pefferlaw, Ontario, Canada Deepwater, N.J. March 2 to 9
 Royersford, Pa. March 10 to 16
 Wooton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.
 Gridley, Calif. Feb. 26 to March 9
 Wordsworth, E. E. 20828 Fifty-third Ave. West, Lynnwood, Wash.
 Wright, Fred D. Hunteertown, Ind.
 Fort Wayne (Nelson St.), Ind. March 5 to 16
 Red Key, Ind. March 19 to 30
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon
 Hoquiam, Wash. Feb. 26 to March 9
 Jefferson, Ore. (E.U.B.) March 12 to 23

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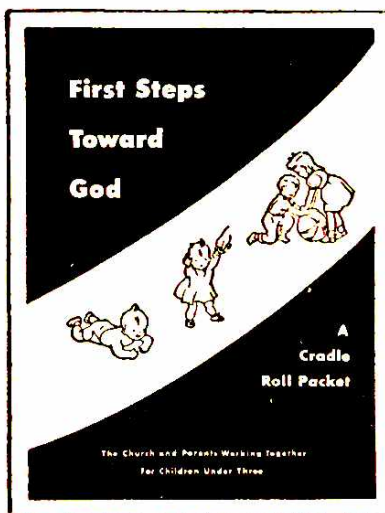
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