



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

April 13, 1955

Preserving Our Heritage

General Superintendent Vanderpool

A CLEARLY defined position of our church relative to doctrine, standards, and manner of worship has been given to us by our wise, Spirit-filled founders. This rich heritage is ours to enjoy and preserve.

One of the rare gems in our heritage is the *doctrine of sanctification*. This experience of heart cleansing is provided through the blood of Christ, administered by the Holy Spirit, and is received by faith, subsequent to regeneration. This doctrine is firmly founded upon the Scriptures and is supported by the declared statements of belief of many of our sister denominations.

Another gem is a *spiritual church home* in which to rear and train our children, where a distinct separation from the world is taught, and disciplined lives are maintained relative to worldly pleasure and questionable, worldly entanglements.

A third gem in the cluster is *wonderful fellowship*. Many of our churches are only modest chapels. None of them are ornate or extravagant in structure, but, oh, what fellowship is to be found around the altars!

Still another gem in our heritage is *freedom to preach the glorious gospel*. This is the right of every Nazarene preacher; however, no one has the right to impose his opinions upon another.

Still one more gem in our heritage is the *rich, intelligent example* of our founders. None of them even majored in anything but fundamentals in their preaching. Cheap subjects or little things never lured any one of them very far from the main issue, which has been to get men freed from the guilt and the pollution of sin.

In preserving our wonderful heritage, "guardrails" must be erected *protecting us against* careless treatment of our fundamental doctrines; *against* a "pinch-penny" attitude in giving ourselves or our money to the program of the church; *against* our people's becoming slaves of fashion in dress or behavior; *against* sophisticated formality in worship which tends to silence the "Amen's" and the hearty expressions of holy joy in our services.

Care must be taken lest, in trying to escape the above perils, we become harsh and legalistic or superficial and fanatical, and our preaching degenerate into something cheap and incidental, thus robbing us of a free, joyful, attractive worship service.

Our heritage of *sound doctrine, scriptural standards, warm fellowship, and joyful service* must be preserved and passed on unmarred to the next generation.

"... the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).

TELEGRAM

Bremerton, Washington—Washington Pacific District goes “over the top” of two-thousand goal in HERALD OF HOLINESS subscription drive.—THAINE F. SANFORD, District Campaign Manager.

NEWS IN BRIEF

Pastor Paul R. Holt sends word from Tuscaloosa, Alabama: “Rev. Pierce Clayton Ramsey, pioneer minister of the Alabama District, died March 28, at Tuscaloosa. Brother Ramsey would have been eighty-three had he lived until May 18.”

The Wisconsin District is the second district to have all of its ministers pay five dollars each for the Landscape Fund for the Nazarene Theological Seminary.—LEWIS T. CORLETT, President.

The a cappella choir, Professor Chester C. Crill, director, of Pasadena College, sang in the Easter Sunrise Service in the Rose Bowl, Pasadena, California, on Sunday morning, April 10. Portions of this service were aired from coast to coast over the facilities of the Mutual Broadcasting System; the choir was featured on both sections of the nationwide broadcast.

Rev. C. F. Hunt and Anna Wittmann were united in marriage on April 27, 1905, in Williamsport, Pennsylvania. Three sons and one daughter were born to this union, one son dying in 1947. They have seventeen living grandchildren, also five great-grandchildren. Brother Hunt is pastor of the Church of the Nazarene in Sligo, Pennsylvania. There will be an “at home” in the Nazarene parsonage, Sligo, 1:00 to 5:00 p.m., Wednesday, April 27, and a service in the church at 7:30 p.m. The Methodist and the Presbyterian ministers of Sligo will be the special speakers at this service.

Rev. R. T. Williams will soon close ten years of ministry as pastor of First Church in Oklahoma City, Oklahoma. On Sunday morning, March 27, the church gave him a call for another year, with only 2 negative votes, then an extended call for three years—275 yes and 3 no votes. Following this the people spontaneously gave their pastor a love offering of more than five hundred dollars in appreciation of him and his work.

(Continued on page 17)



1955

HERALD OF HOLINESS

Campaign

Promoters

Speak . . .

C. B. COX, Colorado, District Superintendent . . .

“We are out to do what we have never done before—that is to put our HERALD OF HOLINESS Campaign over and reach our quota.”

C. W. ELKINS, Alabama, N.Y.P.S. President . . .

“I’m hoping that we will go over the top this year. I’ll do my best to promote it.”

* * *

Two 1954 HERALD OF HOLINESS Campaign Winners . . .

JAY H. KEISER, Central Ohio Campaign Manager . . .

“I shall do my best to promote a successful campaign again this year.”

SAMUEL N. SMITH, New York Campaign Manager . . .

“We are expecting to exceed last year’s record if all goes well.”

YOUR HERALD OF HOLINESS



HERALD OF HOLINESS

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Last week in this column, four suggestions were given on how to start a prayer group. These are now concluded.

5. Begin each meeting with scripture. It is usually best to have a different person each week to select and read the scripture. Short comments may be made if desired. A leader may help to keep the group going, but should be as inconspicuous as possible.

6. Give opportunity each week for prayer requests and for reports of answered prayer. Some of these will concern immediate situations. Others may be added to a prayer list kept by the group, marking off each request as it is answered. The pastor may give all prayer groups of a church specific requests from time to time.

Prayer groups usually begin the meeting with two or three minutes of silent prayer. This is not prayer for the requests, but for oneself, as each one opens his heart and mind to the Holy Spirit.

7. Opportunity is then given for each one to pray. It is best to have a recognized time for closing, even though this may sometimes make it impossible for all to lead in prayer. If each one is considerate of the others, prayers will not become long. It is wise to keep the meeting not over forty-five minutes. Some groups, such as those meeting on a lunch period, may of necessity have to terminate in thirty minutes. On the other hand, there may be a group of prayer warriors who regularly pray for an hour or more. Some groups may be accustomed to united audible prayers rather than leading consecutively.

9. The group may wish to close the meeting with a stanza of a hymn or a prayer chorus, and a benediction, verse of scripture, or the Lord's Prayer in unison.

10. Expect that God will answer prayer and praise Him for each victory.

Remember June 5.

HOPE—A Present Benefit

By Hugh R. Jordan*

WE LIVE in a materialistic world and in an age that is highly sensitized to that which is material. Price tags with their numbers seem to be the measure of value, the point of the most common expressions of our day are these: "What'll you give me?" "How much is there in it?" "What is the payoff?" and many more similar terms. These statements tend to leave the impression that the world of material things is the only one of importance. Many of the so-called materialists would have you believe that if there is anything to religion it is only something that must be endured here in order to reap a doubtful reward hereafter. As a Christian, I challenge this position. I am fully convinced that there is a satisfactory payoff for the thoroughgoing follower of God even while he battles to maintain his position as a Christian.

The religion that can be measured only by its hardships here, with no present benefits, will afford no enjoyment to its possessor nor will it hold any promise of future benefits. In order to enjoy one's religious experience there must, of necessity, be something the Christian can enjoy now that puts his religion on a present-paying basis. God, knowing this to be true, planned it so that heaven hereafter is on a present-paying basis. The earnest comes in the nature of a cleansing and infilling by the Holy Spirit himself. Paul, to the Ephesians, speaks of "that holy Spirit of promise, which is the earnest of our inheritance." Here he plainly implies that to the person enjoying this relationship there is something of heaven here and now, and that such relationship means victory and blessing all along the pathway of this present life.

Holiness of heart and life provides its possessors with some present benefits which tend to make the life of the sanctified a new thrill every day. One of the outstanding blessings of the sanctified is the hope that the heavenly Visitor brings when He sanctifies a person. This blessed hope becomes the bridge by which one spans all intervening space and brings the blest possession of heaven itself to present enjoyment. I feel sure that I am not too different from other Christians, and to my poor unworthy heart this glorious experience has brought heaven down until I could all but hear the swish of angels' wings. Thus in my spirit I have joined the choir of the redeemed and helped to sing the songs that only heaven knows and only saints can sing. If you are interested in present payoffs, don't overlook the payoff this blessing brings in that "hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

In addition to this glorious hope, holiness of heart provides a peace that only the sanctified know. This is not the peace that comes through the banishment of all foes and difficulties. Rather, it is the kind of peace that faces up to all of one's foes and difficulties to such an extent that, like the martyrs, his captors have to awaken him out of sleep to lead him to the stake. The payoff is "peace that passeth understanding"—a present possession, a wealth that cannot be estimated, an enthronement of the Prince of Peace until one can brave any necessary storm and sing in the darkest night.

Besides all this, holiness of heart pays off in assurance. When the battle is heavy and foes seem to surround one on every side the sanctified Christian may thrill anew to the heavenly voice that comes and says, "Lo, I am with you alway, even unto the end of the world."

How wonderful to enjoy the present blessings of a heart made pure by the infilling of the blessed Holy Ghost! Hope that reaches within the veil, peace that passeth understanding, and a blessed assurance that says, "Jesus is mine."

From the empty tomb
to the Upper Room

EASTER TO PENTECOST

APRIL 10 - MAY 29

- Forming Prayer Groups
- Ingathering of Souls
- Observing Pentecost

Our revivals sometimes report many seekers, but few new members. Sometimes this is because the church itself was revived, rather than new people reached with the gospel. It should be our endeavor to get every new convert into the membership of the church, to help him become established in the faith. This is the spirit of Pentecost—"And the same day there were added unto them about three thousand souls" (Acts 2:41).

Perhaps there is a new convert whom you can befriend. Visit him in his home, introduce him to others at church, encourage him in establishing Christian habits, and urge him to join the church. This is an important service laymen can perform.

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord (Ps. 27:14).

*Pastor, First Church, Roswell, N.M.

Heaven, the Eternal State

By E. E. WORDSWORTH*

Final article in series of six on "The Second Coming of Christ"

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Rev. 21:1-4).

THE TWENTIETH chapter of Revelation discloses some interesting facts. There is the "little season" when the devil is released from the bottomless pit, the judgment of the great white throne, and the casting of Satan into the lake of fire and brimstone to suffer punishment eternally. Also the wicked dead are judged, and they too are cast into this eternal place of torment.

Following these things comes the perfect age of eternity. Every purpose of God for man will now be fulfilled. The devil and demons and the emissaries of hell must be completely overthrown; the dark day of sin, sorrow, disease, and death must now yield to God almighty and His Son. The victory of God must be final and everlasting. This is as it shall be.

No mortal tongue nor facile pen can describe heaven. The last two chapters of Revelation give us a glimpse of our future state. They are worthy of frequent reading and study. Several new things are mentioned: a new heaven, a new earth, a new city (New Jerusalem), new hell (lake of fire), new temple, new nations, and a new bride. We cannot attempt within the compass of this brief article a full description. But we wish to look at the *new city*. It is new in its size, materials, location, style, permanence, and moral quality. It is heaven-built, jeweled in its foundations, walls, and streets.

Carefully note the blessedness of that wonderful city. There is a long list of negations, telling us the ills from which it brings relief. "And God shall wipe away all tears from their eyes." "Every tear," for they are many—tears of sorrow and bereavement; tears of poverty and misfortune; tears of sympathy and mercy; tears of persecution, contrition, penitence, heartache; tears of disappointment and neglect; tears of yearning, anguish, and pain; tears of loneliness and solitude; tears that scald the cheek, break the heart, depress the mind, distress the soul—all tears!

*Pastor, Goldendale, Wash.

Another negation—"no more death." "It is appointed unto men once to die" (Heb. 9:27), saith the Word, but in heaven there will be *no death*; no more graveyards, cold cemeteries, sad good-bys, heartbreaking separations. The gloomy hearse, the funeral procession, the markers and epitaphs will be unknown over there. Sorrow will cease and crying will be hushed into everlasting silence. The cry of pain and passion, of fear and strife, of want, hunger, and harm, of torn affection and blasted hopes, of a thousand unnamed distresses, of sad farewells, will be drowned out by the glad hallelujahs in that world of light and glory. Blessed exemptions! For life is there, life in its fullness, life in its highest fullness and noblest activities and glorious associations. Life expressed in satisfying worship and sublime fellowship!

John describes the city that he saw. He called it "that great city, the holy Jerusalem," etc. Earthly cities are often magnificent, but even so they are mostly involved in mists of fumes and smoke and filth of the streets; there are dusty, dingy, and unclean areas as well as dens of iniquity. But the city John saw was resplendent in heavenly glory and light. It was like a jasper stone, clear as crystal. A jasper stone is wavy with the various colors of the rainbow, but opaque; it is crystal-clear, perfectly transparent, like a diamond or rock-crystal. Heaven will have pure, soft, bright, luminous, and divine splendor to array the entire city.

Let us take a glimpse at the *amplitude of the city*. God is an extravagant God in the better meaning of the term. There is no stint or meanness or littleness in God's creations. When He set himself to making worlds, He filled up an immeasurable space with them. When He created angels, He added myriads on myriads, and orders upon orders. And the city He builds for His saints has corresponding dimensions. Bear in mind that the city, the holy city, that John saw coming down is merely the capital. How big is that city anyway? It is a cube 1,500 miles square. Dr. Seiss says: "Here would be streets over streets, and stories over stories, up, up, up, to the height of 1,500 miles, and each street 1,500 miles long. It is a solid cube of golden construction 1,500 miles every way. The base of it would stretch from farthest Maine to farthest Florida, and from the shore of the Atlantic to Colorado. It would cover all Britain, Ireland, France, Spain, Italy, Germany, Austria, Prussia, European Turkey, and half of European Russia [written before the Soviet regime] taken together!" Stupendous magnitude! Bengel says: "All the cities in the world are mere villages in comparison with the New Jerusalem."

It is a city with twelve gates of solid pearl. It has twelve foundations. It is a city of transparent gold, pure and imperishable. Its system of illumination is by the light of God and the Lamb, for there is no night there. A grand prism of inherent light illuminates at once the eyes of the body and the soul, and shines not only on objects without but understandings within, making everything light in the Lord. God's glory envelops it like an unclouded halo, permeates it, radiates through it, so that no dark corner or obscure place exists.

The walls of that city are so high, strong, and enduring that no sin nor Satan can enter therein. Ancient cities had high walls for protection, as Babylon and China. France built the Maginot line, a system of French fortifications along the German frontier, as a protection against future wars with Germany; but Hitler with his planes flew over them into France. But the walls of the City of God are more durable than solid granite, marble, or costly stones constructed by man; they are so high the devil himself cannot climb over, nor the emissaries of darkness and hell penetrate—"whose builder and maker is God"!

In this city also are the *river of God* and the *tree of life*. It is "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1). The tree bears twelve manner of fruit for the healing (*health*, a better translation, for there will be no sickness there nor need of healing) of the nations. We have seen the mighty sequoias, the lofty, majestic redwoods, the enduring Douglas firs, the mighty elms and other long-lived trees; but the tree of life will last millenniums, ages, after these have crumbled into dust and are no more. Here Paradise is restored, and the life-leaves are for the conservation and augmentation of life-blessedness; the life-fruits are for the joy of the saints in heaven; and the life-waters will give eternal satisfaction to each redeemed, glorified, and eternally blessed saint of the Most High.

But human speech is very inadequate, and mortal pen is too limited, to describe the glories, felicities, immensities of heaven. It seems audacious to try. There arises before the believer's eyes this matchless city: the wide, shining, and perfect house of God; the golden-paved streets, the walls of jasper and gates of precious stones; the light of which is the Father's face; the life of which is in fountain and river; the health, beauty, and immortal grandeur of which are in heavenly and never-failing trees; the fellowships of which are never marked by cowardice, sorcery, murder, pollution, idolatry, deceit, hypocrisy; the song which is never hushed! There, not a tear shall stain the eye or face; not a death shall sadden the heart; no mourning will be known and no crying be heard; no pain will be endured, for the "former things are passed away"; the One who sits upon the throne hath made "all things new"; and it is His house, His

city, His home, and His children are blessed forevermore! This Celestial City is the capital of God's everlasting kingdom—the city of all saints, and eternal bliss will be their portion. Glorious city of the Blood-washed! *Meet me there!*

Watch next week's **HERALD** for full announcement of June 5.

Please! Please! PLEASE!

By Charles E. Oney*

I CAN STILL hear these words, as related by Dr. Hardy C. Powers, about his recent foreign visitation to India, of the hungry little Indian girl as she stood on the railroad station platform with outstretched hand, uttering possibly the only English word that she knew, "Please! Please! Please!" She was pleading for her physical hunger of that moment, but she was also pleading for her spiritual hunger and a true joy, peace, and satisfaction that will come only through an acceptance of the risen Christ as her Saviour. This little Indian girl should become a symbol to us of the lost millions who are looking to us who have received the Great Commission from Christ, "Go ye into all the world, and preach the gospel to every creature."

Paul's words in Rom. 10:13-15 give us an avenue through which we may have a part in giving the story of the risen Christ to these millions who are pleading for their souls' satisfaction. God speaks through this passage to us: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" In this last phrase, "except they be sent," is where our opportunity and responsibility lie. We must accept this responsibility of sending others if we ourselves cannot go.

Past generations have waited and pleaded for their salvation and soul satisfaction and then died without ever hearing the good news of Christ's glorious resurrection and all that it means. This generation, of which this little Indian girl is a part, is extending its "Please! Please! Please!" to us today. Will we ignore this plea and let another generation die without ever having heard? Or will we accept our responsibility to send preachers and missionaries, that this generation might know and call upon the name of the Lord, that they might be saved?

As we think of the Easter Offering (if you have not yet given yours), let us remember the famous slogan given to us by Dr. P. F. Bresee: "We are debtors to every man to give him the gospel in the same measure as we have received it." Give truly a love offering from your heart.

*Member, the General Board



Do You Care Enough?

By a Boy from an Unchurched Home

Do you care enough to teach me in a vacation Bible school this summer? My mother and daddy will let me go to that. They don't go to church, but they'll send me to vacation Bible school. Will you spend *two* whole weeks with me? I have three whole months with nothing to do.

Do you care enough to help me to know about God?—and Jesus?—and the Bible?—and the church? The brewer *seems* to care. He shows me pretty pictures of people drinking. *Will you show me pictures?* The tobacco man *seems* to care. He shows me models of cigarettes. They are candy but they *look* like cigarettes. *Will you show me models of things in the Bible?* Will you help me to *make* some models of things in the Bible?

If you'll *care enough* to help me now, maybe when I'm grown I'll be a sure-enough teacher in this church myself. I might get saved and sanctified. I might even be on the church board. I might even be the Sunday-school superintendent.

Do you care enough to help pay the bills for the vacation Bible school? The whisky and beer people *seem to care*. They spent last year on TV over seven million dollars to tell me about liquor.

Will you spend some money to help tell me and my family about Jesus? If you care enough for me now, someday I'll pay it all back to you with the money and work I'll put into the church. And besides, my mother and daddy need to get saved and into the church NOW. Then I would have a Christian home.

Do you care enough for me? I'm not big now, but someday I *will* be. The one that cares enough to reach me now will get me and my family, too. Do you care enough—huh?—Do you?

Photo by Carl Mansfield

If You Care Enough

By Mary E. Latham*

If you care enough for the child unreached by the church, you will plan for a *two-week* vacation Bible school. Our beloved Dr. R. T. Williams, late general superintendent of the Church of the Nazarene, used to tell us that all you *need* to get a thing done is temperature. If our people *care* enough, they will find a way to have a vacation Bible school—and make it a *standard* school. Here is the standard:

NAZARENE VACATION BIBLE SCHOOL STANDARD

1. Length of School

At least ten sessions, two and one-half hours in length, and *lasting over a period of at least ten days*.

This means at least ten days from the day the vacation Bible school begins to the day the school closes.

2. Curriculum

A course of study approved by the Department of Church Schools.

Tomorrow's church needs leaders rooted and grounded in the doctrines of the church. Nazarene curriculum is the only material printed which can be depended upon to give our own doctrinal viewpoint. Each local church has a responsibility thus to develop leaders for tomorrow's church.

3. A Training Program for Teachers

A training class of six sessions before school begins and a minimum of one conference each week of the school is recommended. Two workers' conferences before school begins and one conference each week of the school will be accepted.

4. Organization

Age-group division (Beginner, 4-5; Primary, 6, 7, 8; Juniors, 9, 10, 11; Intermediate, 12, 13, 14), at least in classwork.

5. A Balanced Program

Provision in the program for worship, evangelism, Bible study, and expressional activities.

6. Attendance

An average attendance of at least 65 per cent of the enrollment. Count as enrolled all who attend even once.

Enrollment need not include adults who visit just to observe or out-of-town children who visit for only one day. Even for these, however, visitors' cards may be made.

7. Records

Adequate enrollment and attendance records. (Cards BSR 101, 202, 303, and 505 are recommended.)

8. Reports

A complete final report filed with the local church school board or the pastor and a duplicate sent to the Director of Vacation Bible Schools. Send one also to your District Director of Vacation Bible Schools.

*Denominational Director of Vacation Bible Schools

A Certificate of Honor will be awarded to each school whose report indicates that these eight items of the Standard have been met. A seal of honor will be added to the certificate of every school sending in helpful suggestions for vacation Bible schools. After your school closes, please send reports as soon as possible.

Begin now to plan for *your standard* vacation Bible school. Have it at any time of the *summer* that you can get the most children and teachers. Have it at any time of the *day*—morning, afternoon, or evening—which best meets your local needs, but have a vacation Bible school—a **STANDARD** vacation Bible school! Write your Division of Vacation Bible Schools for a free packet of helpful leaflets.



What They Are Saying . . . *

"It is not just a coincidence that the beginning of expansion of our own seven-year-old Sunday school took place in our third year just after our first vacation Bible school was held. . . ."

—*Sunday-School Superintendent*

. . . As a result of the evangelistic services [in the vacation Bible school] seven young people, all over twelve, united with the church on Sunday morning."

—*Pastor*

"We won the Sunday-school cup for the district for September in Division I. We had the largest gain of any Sunday school on the district. We give vacation Bible school the credit."

—*Pastor's Wife*

"I am writing to congratulate you on the wonderful literature you are putting out for our vacation Bible schools this year. It is the best that I have seen in my twenty-nine years in the active ministry."

—*District Superintendent*

*Nazarene V.B.S., Midland, Michigan

**Why Not Join the
VACATION BIBLE SCHOOL PIONEERS?**

**Write your director of vacation Bible
schools for information.**

Introduced Your Children to God?

By Mrs. Ernest Burlew*

HAVE YOU often wondered, you adults who were saved in your later years, how much different your life would have been if your parents had only introduced you to Jesus when you were children? Haven't you regretted, often, the lost years you wasted away from God? But perhaps you, as parents, can make up for a few of those years by bringing Christ into the lives of your own children.

Are you making Jesus real to them? Perhaps you can recall how, in your childhood, God seemed so remote to you, like a stranger in the great beyond. Oh, you believed in God; you knew He existed; you even came to know, or rather recognize, the Christian standards, although you didn't practice all of them. You might have been a regular attendant at Sunday school, maybe even attending every Sunday night service and prayer meeting with your parents, and yet you never experienced a need in your own heart.

Why? You were *exposed* to religion. Your parents professed to be Christians. Why, then? Maybe it was because no one ever really prayed for your salvation. Maybe your parents were too *busy* with church work to attend to their children's own salvation! We can't sit back and say, "God will protect my little ones. He knows I'm doing my best to live a Christian life." Are you? Can you honestly say that when you're neglecting the ones God put into your care? True, God may protect them; but doesn't He also expect you to live up to your obligations and do your part in bringing Christ into their daily lives? Perhaps you even teach a Sunday-school class. But are you leaving your child's spiritual life entirely up to *his* teacher?

Sunday school isn't enough! I heard one mother say that she allowed her teen-ager to stay out nights because she had entrusted him into God's hands! That is shocking! Why, then, are we parents? God gave *us* the responsibility. He has entrusted them to *our* care, with His help, of course!

When my twelve-year-old daughter makes a remark which may hurt someone, I feel God expects me to help guide her spiritually also (she was recently saved); thus I try to keep Christ before her, sometimes by asking her if she thought Jesus was pleased by what she just said. And I certainly don't feel that I am "stuffing religion down her throat," as some tell me. I want her to realize that God sees all we do and hears all we say. Don't take it for granted that children know, just because they go to Sunday school; I didn't!

*Nazarene Lay Member, Holt, Mich.

Isn't it possible to bring Christ into our every moment and keep Him there before our children? Help make Christ real to them. Bring His name into conversations, into everyday activities; let them know He can share our days. They can become used to knowing how much we, as parents, depend upon Him, and how much He can be depended upon.

I believe that our children will be able eventually to come to Christ and trust Him more readily if they are familiar with Him in this way. They should have no trouble with faith and believing when they feel the tug of the Holy Spirit in their hearts. It should be the most natural thing in the world for them to turn to Christ and say, "I have heard so much about You, I feel we are friends."

Make your children a part of your Christian life. Don't leave them in the dark!

Recently I hit upon a helpful method for our children. When something happens, and we think one will end up by saying something he will later be sorry for, there is a hymn we start singing. It's "Tell It to Jesus." What better hymn could we have chosen? If it is something we can't say to Jesus, surely we mustn't say it at all. If we are troubled, we know we can tell it to Jesus. He understands the things we are going through.

I'm so glad He can tell us what to say, and just when to say it, too, when our children need help or discipline.

Recently, another daughter was being teased by her older brother. This was something she just wasn't able to take before she was converted. But the other day, when her brother started in, she began the chorus, "Will You Be Ready When Jesus Comes?" And do you know, that usually does the trick!

We can't raise our families without God! And I don't believe we can even call ourselves good Christians if we don't make Christ real to our children. I don't want God ever to point His finger at me and say my children never had a chance! That I never took the time or opportunity to introduce them to my Saviour!

Do You?

You will be enthusiastic about June 5, too.

HOW MAY I KNOW?

By Ila R. Monday

*How may I know, when hope that flamed is pale?
And "mountaintops" are "valleys of despair"?
When songs once sung with joyous ecstasy
Seem soulless, and light seems no longer there?*

*How may I know that God still holds my heart,
And heaven's music daily grows more sweet?
Faith tells me so, and swiftly changes doubt
To glory, as I kneel at Jesus' feet!*

Church Music

By Lester L. Dunn*

MUSIC used in the churches may be classified as "church music" or "music in the church." It is our desire to see more "church music" and less "music in the church." Music may be used as an attraction or diversion, to afford musical pleasure and satisfaction of one sort or another. In achieving this objective we have "music in the church." On the other hand, it may be used as "church music," to aid in religious "expression" and "impression."

The presence of the religious element in music differentiates "church music" from "music in the church." The presence of the religious element may be obtained directly or indirectly. The conception of a definite religious thought will bring a direct contact, while ceremonial or associational recall will, indirectly, produce the religious element. By giving added expressiveness to the religious, genuine "church music" becomes an integral part of the service. Music which is religiously superficial or incidental becomes "music in the church."

The distinction between "church music" and "music in the church" is one of function. Genuine "church music" exalts the religious, stimulates and clarifies religious consciousness. This is accomplished by making the music properly subservient to the religious. The loftier and more inherently distinctive the religious, the higher the office of church music.

The character of the musical composition and the spirit of its performance have their part in the creation of genuine "church music." Music is worshipful when it creates corresponding moods to the religious. Unfortunately, a great deal of the music heard in some of our churches is emotionally nondescript and not of a character ideally to be called religious.

The attainment of genuine church music will more likely become a reality if we employ the following suggestions: (1) There must be a realization of the true character and significance of divine worship; (2) there should be a consciousness of the church service as a supreme occasion; (3) one should have a deep regard for the church building as a sanctuary; (4) the spirit and performance of the music should be in accord with that of religious worship; (5) the structure of the music used should not resemble that of the secular; (6) the music should have the same general character as the religious literature.

To achieve genuine "church music," the church musicians should be lost in the function of the office and become leaders and agents of worship; the minister should work with the musicians in an endeavor to have all parts of the service vitally correlated; and the congregation should,

by its attitude, create conditions favorable to religious music. "Church music" is a great force and should be used to the greatest advantage.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon (Isa. 55:7).

CHRISTIAN EDUCATION:

The Beam to Directional Living

By Ralph D. Henry*

THIS ATOMIC age precipitates a national neurosis and international confusion never before known in the history of mankind. The youth of today are caught in a maelstrom of perplexity and perpetual unrest because nations have forgotten the greatest of all commandments: "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbour as thyself."

Christian education is the beam that guides the puzzled youth of our time to poise and positive living. It provides the potential whereby young men and women can successfully combat the evil forces of our day.

The denominational schools of the Church of the Nazarene prepare youth for life and abundant living by training them spiritually, socially, and intellectually.

Our schools emphasize, first of all, the spiritual life of man. The students of our schools are taught, by precept and example, to love and serve their Creator with all of their soul, mind, and strength. By means of a constant atmosphere of congeniality, Christian fellowship, and an active faith in an omnipotent God, they become seasoned for any future crisis.

The social life of our schools is not neglected, neither is it overemphasized. Ample opportunity is given for wholesome recreation and social enjoyment. Right attitudes toward our fellow man are proclaimed and practiced as the prime prerequisite to true sportsmanship.

Finally, the intellectual or curricular program of our schools competently and consistently fits any student for his or her lifework. Integrity, character, and convictions are taught to mean more than high marks of scholarship. "Personalized teaching makes one feel that he is more than a 'machine to higher learning.'"

What better heritage can one have than a Christian education acquired in one of our Nazarene schools? They offer poise, purpose, and privilege to the youth of our nation. They beam the way to moral stability and confident "live-ability"!

*Chairman, Fine Arts Division, Bethany-Peniel College, Bethany, Okla.

*Member of Board, First Church, Hutchinson, Kansas

APRIL'S GLORY

By Norman C. Schlichter

*In April's every blossom
I see a heavenly sign;
In every new-sprung violet
I read a thought divine.*

*In all the new creations
Which every spring displays,
In songs of birds returning
I feel the urge to praise*

*The Source of all the wonder
That lights up April morns,
And makes the shining glory
That everything adorns.*

*In all who in this glory
See God's creative might,
New faith springs up to strengthen
Their spirits day and night.*

THINK on These Things:

By F. Lincicome*

FOR ALMOST two thousand years we have been building a Christian civilization. We have built it on three divine institutions, namely, the Sabbath, the home, and the church. We should protect all three of them, but especially the home. The home is the ultimate basis of society. As the home goes, so goes the church. As the church goes, so goes the nation; and as the nation goes, so goes civilization.

There is much talk as to whether civilization is going up or down; but which it does is not in the hands of legislators, educators, or politicians. It is in the hands of fathers and mothers who stand at the head of our homes. Our fathers and mothers are the cornerstone of this nation; and as I see it, the cornerstone is fast crumbling. What our nation will be thirty-five years hence will depend on the kind of homes we build, and the kind of homes we build will depend on the type of fathers and mothers this day produces. The home rules the nation. No nation is weaker or stronger than its family life. No nation can last long unless we build durable homes. Individuals are often at the mercy of the home.

Marriage does as much as anything to make a man's life a sigh or a song. It certainly colors a woman's life. It often makes or breaks the human spirit. Psychologists have told us that very seldom do they see a case of disintegration of personality in a child but that it comes from either an unhappy or a broken home. Yes, as individuals we are highly colored by the nature of the homes in which we dwell.

*Evangelist, Gary, Indiana

The same is true of nations. They too are at the mercy of the home. Napoleon once said, "The future of France lies in the home." The Roman historian tells us that Rome began to fall when the homes began to disintegrate. In France there were very few divorces until the bars were let down for the disintegration of the home. I regard the looseness of the divorce courts one of the greatest menaces to the home and also one of the largest contributors to juvenile delinquency.

One-third of juvenile delinquents are from homes broken by the divorce evil. There is one state in which you can get a divorce on eight different grounds—even the grounds of incompatibility of disposition. Any court that will issue a divorce on any such grounds is striking a blow at the throne of God and the foundation of human well-being.

The United States has the credit for doing two things: giving the world the tobacco habit and leading the world in divorces.

In Japan there is one divorce for every 7 marriages.

In France there is one divorce for every 21 marriages.

In Germany there is one divorce for every 24 marriages.

In Great Britain there is one divorce for every 96 marriages.

In Canada there is one divorce for every 160 marriages.

In the United States there is one divorce for every 5 marriages.

If the divorces continue to increase as fast in the next ten years as they have in the past ten years, the divorces will equal the marriages.

Everywhere across the church, June 5 is a date to be remembered.

Here are some striking statements from saintly souls that have stirred my own spirit, and I pass them on to you.—EVANGELIST C. T. CORBETT.

Anyone who reads his Bible and prays earnestly, daily, hardly ever backslides.—J. W. Goodwin.

Spread your brains on paper, so others can read your thoughts.—J. B. Chapman.

Anything that would rob one of the tender spirit of Christ is wrong.—E. E. Wordsworth.

Keep humble, learn to pray, and preach with the unction of the Holy Spirit.—Winnie Crouch.

Jesus never begged anybody, but rather threw down a challenge.—C. A. Gibson.

Don't start anything unless you can finish it.—E. O. Chalfant.

The reason a bulldog's nose is mashed *in* and his chin hangs *out* is to allow him to breathe while he holds on.—"Uncle Bud" Robinson.

Keep a keen edge on your Christian experience.—J. G. Morrison.



The Young People's Society

An Open Letter to Lamplighters

YOU AND I are Lamplighters. Just as you have done, I solemnly dedicated my life to the task of soul winning, and have lived up to my pledge, so far as the pledge went. There have been some saved as the result of my efforts, and I am finding an increasing thrill in the task of winning men to Christ in personal evangelism. But I have an idea that there are quite a large number of Lamplighters who have never yet had that supreme thrill of leading a friend to a point of decision for Christ.

I have been concerned because my own program is not as effective as I would like it to be, and I have been asking God to help me be a more effective soul winner. I believe there are three main hindrances to our Lamplighting program.

1. Insufficient regularity and earnestness in praying for the ones whose

lamps I would light. Not that we don't pray for our friends, but Jesus commented on one occasion that certain types of victory could be achieved only through prayer and fasting. It is one thing to say we desire the salvation of our friend, but do we desire it enough to go without needed nourishment? I believe that if a substantial number of our Lamplighters would pray and fast at least one meal a week, we would see some results.

2. We fail to press sufficiently for a decision. We are prone to "talk religion" without precipitating the real issue which will mean decision for Christ. When we see our friends standing during an invitation, now is the time to speak—urge for a decision now! Be tactful, of course, and don't tease or argue. If you have prayed before, the Spirit will guide you at this time.

L. J. DU BOIS, Secretary

3. Failure to concentrate our effort on one person. It is difficult to carry a prayer burden for several. We may see a number who need God, but of that number there should be one very special one. Numbers lead to ambiguity in our prayer life. It is all right to pray generally for a revival in our town, office, or church; but real prayer burden is more often felt when we pray that prayer of agony in which we seek the salvation of that one.

There may be other problems, but I honestly believe that if you will join me in trying to defeat those three details, we will see some real fruit from Lamplighting.

DWAYNE HILDIE
District President
Canada West District

A Thought for the Day By Bertha Munro UNSEEN HARVEST

Monday:

Unseen Harvests is the title of a book written about teachers and for teachers. I suppose these sow most purposeful seed with least visible result—especially the teachers of young children. They must have long patience. They need to be reminded that their words, their tones, their moods, their smiles or frowns, their acts, their thoughts are not evaporating into thin air but are falling on fertile soil. They will meet them again, full grown, in lives. (Dan. 12:3, margin, "They that be teachers.")

Tuesday:

"A teacher must have a readiness to be forgotten." "He does not live for himself, but for his pupil and for the truth which he imparts" (*The Ideal Teacher*—G. H. Palmer, Houghton Mifflin Company). This is the description also of the true Christian. He is willing to have his harvests unseen—by himself and by everyone else. And "Patience was willing to wait." (John 3:30.)

Wednesday:

A young man, standing in a college chapel, testified with tears of praise

that the Lord had that day burdened his heart for some African native—who it was he had no way of knowing—and he had prayed through to victory. Knowing the young man and knowing the God he served, I did not question the fact of an unseen harvest. That was years ago, and ever since I have known that my prayers too can reach that far and spring up into fruitage. (Ps. 2:8.)

Thursday:

A woman who grew up motherless, "on her own" from her early teens, had often marveled at the pitfalls escaped and the right choices almost "happened into," later to be recognized as crucial. After years of service in a position of strategic opportunity for Christian service, she learned one day that her mother on her deathbed had claimed her only daughter's life for God. Since then I have known that we don't have to see the answers to prayer in our lifetime. They will bear fruit—unseen harvests after we are gone. (Gal. 6:9.)

Friday:

A very ordinary man, not much of a preacher himself, sells his one cow (and his wife her sewing machine) to pay the expenses of a revival meeting—and does the praying. The only seen fruit of the meeting—one boy. The unseen harvest—the thousands

of souls won to God by Roy T. Williams, the sturdy denomination built by his help, the preacher son carrying on his work. Hearing this story, I know that no sacrifice to spread the Word will fall to the ground, dead. (Isa. 55:11.)

Saturday:

The president of a holiness college—strong in Christian manhood and Christian influence—is telling the students how he came to be a Christian. At that very college, nearly thirty years before, a faculty member had stopped in a boy's room for a chat with him about his soul. It was the thing that decided the issue; he sought God that night. A word fitly spoken—how good it is—and when the Lord times it, the reaping is sure! (Eccl. 11:6.)

Sunday:

The factors are many that bring the harvest; the influences are many that save a soul. Back of this young man's yielding were a father and mother who maintained a Christian home and sent their son to a Christian college, sermons heard, godly lives watched, words of encouragement received—a complex rope of holy influence. I am reminded that I must be faithful day by day with act and word. I do not know which one the Spirit will need to use for some unseen harvest. (I Cor. 15:58.)

The Vacation Bible School

Do We Still Have to Sell It to Some Nazarenes?

SPACE is given in the present issue of the **HERALD OF HOLINESS** to the work of the vacation Bible school. As I thought of this fact, I said to myself, Is this necessary? Are there still some Nazarene churches which must be sold on the idea of a vacation Bible school? My answer finally had to be, "Yes." It is too bad that it had to be in the affirmative, but I must face the situation as it is. Many of our churches are now making use of this superb opportunity for extending the teaching and saving ministry of our church, but many still need to see its importance.

Here's the picture:

1. There are the boys and girls of your church and neighborhood.
2. They have time on their hands during the summer months.
3. They need this time occupied with something worth-while.
4. The Bible is the Book of books, and our boys and girls should become better acquainted with it.
5. They are in that age group when they are especially susceptible to such training.
6. These boys and girls will be the church of tomorrow.
7. You have workers in your church who will benefit by taking on this task. Their lives, spiritually and otherwise, will be made richer.
8. Our church, through its department of church schools, has provided A-1 materials for vacation Bible schools.
9. Miss Mary Latham and those with her who are responsible for this phase of the activities of the department of church schools are ready with specific plans and general direction.
10. In view of these facts, how can any church dare to do nothing about having a vacation Bible school?

Let's Preach Old-fashioned Holiness

MORE

WHEN I say, "Let's preach old-fashioned holiness more," I don't mean holiness in general. Everything in the gospel, in a sense, comes under the head of holiness, and I would not belittle that fact or suggest that it should not be recognized. Nevertheless, that is not what is meant by the term in this article. I mean, let's preach old-fashioned, second-blessing holiness more. Let's preach more often on entire sanctification as a second, definite crisis, subsequent to regeneration. That's the theme of this discussion.

Some have raised so many "ifs," "ands," and "buts" about this experience that some have well-nigh ceased to preach on it. Talking about what it won't do—negatives all the time—isn't preaching

Editorials

on the doctrine of entire sanctification. Besides, some have done this to such an extent that nothing is left which this experience could possibly do for a person. We have been so overwhelmed by man's infirmities that too many of us have entered into a "reign of infirmities." God help us! Yes, man does have infirmities; he has them before he is saved, after he is saved, and will have them after he has obtained the blessing of entire sanctification. He'll have them as long as he lives in this world. But talking all the time about these infirmities isn't preaching old-fashioned holiness. Too much of our preaching on holiness is timid, hesitating, apologetic, on the defensive, always making excuses for the failures of those who profess to be sanctified wholly. The old-timers may have talked too little about these matters, but most of us today are talking too much about them.

If at times we do happen to get around to discuss the positive side of the blessing of entire sanctification—that is, begin to talk about what it will actually do for a person—we leave the impression that what we say is only an appendix, postscript, supplement, codicil, or afterthought. We don't want anybody to think that we are guilty of actually preaching that people who are Christians can get sanctified in the old-fashioned way. We need to remember that a holiness convention isn't inaugurated for me or anybody else to preach on holiness in general—at least that isn't its prime purpose. Its chief objective is to preach to people that Christians can be sanctified wholly by the baptism with the Holy Ghost, and that this blessing can be obtained here and now, in this present world. Also, we should emphasize the fact that this blessing will make a difference in the person and his life today.

I have been in some circles where people tried to preach on conversion as a crisis exactly the same way that some Nazarenes attempt to preach on holiness—they did it very timidly, and with much apology. They didn't assure anybody that if he was born again the experience would do much for him. After all, he would still be human and liable to finiteness and the effects of a fallen nature. It is needless to say that not many people ever got converted under that kind of preaching. The preacher might just as well have saved his time and that of his listeners. Preaching, if it gets anywhere, has to be definite and clear. It doesn't do much good to suggest to a sinner that he might be able to get saved; neither does it accomplish much to hint to a Christian that he might get rid of the old man of sin if he wanted to and thought it would be of any value to him.

The hour has arrived for all of us who minister to holiness churches to begin to preach the doctrine of entire sanctification positively and wholeheartedly, if we are not already doing it. It's time for us to preach and live it. We must be careful that we don't make excuses for this experience for the other person when in reality they are excuses for ourselves. Let's not be timid, apologetic, negative, or on the defensive; let's release the glorious truth of entire sanctification. It's able to take care of itself if we'll only turn it loose. All it needs is to be preached; to be stated clearly, simply, and definitely to the people. God help us all to preach old-fashioned, second-blessing holiness more; preach it humbly yet boldly; preach it in a Christlike way and yet positively.

P.S. *This is for laymen who may read the above article.* I can imagine that some of you might say: "Good! I'll tell my pastor off; he hasn't been preaching old-fashioned holiness like I think he should." Be careful, my layman friend, before you start that. First, be sure that you have and are living the blessing before you remind your pastor that he is neglecting this subject; and if you are certain of this, you'll probably pray for him instead of reprimanding him.

"Temporal Punishment"

THE Roman Catholic church has a phrase which it uses that we ought to know more about. It talks about "temporal punishment." What does it mean by these words? They refer to the punishment which comes from the effects of sin that carry over into the life of the individual after he has been saved. Too often we get our eyes only on the punishment hereafter for our sins and forget that we suffer here because of them. Moreover, we think about conversion as freeing us from the guilt of our sins—and it does do that; but we should remember that conversion doesn't free us from the consequence of our sins in this life. It does protect us from the penalty of our sins in the life to come, but not in our sojourn here. A lot of people who put off the day of salvation forget that the longer they sin, the more they are heaping up suffering for themselves in this world.

I am amazed at the number of letters I receive from people who are terribly disturbed about the embarrassment which comes to them, their families, and their friends because of the sins committed before they were converted. They are deeply chagrined when certain things come to

light in connection with their past lives. They should remember that, while they have been saved from everlasting punishment, provided they keep living for Christ, they have not been saved from the temporal punishment for their sins.

I know of a man who built up a bad character for himself while in sin. It will take time for him to live his reputation down. He can't expect society to accept him, even after he has been saved, just as they would have if he had never lived as he did. Don't misunderstand me; I am not asking society to make it hard on anyone. I think sometimes it could, and ought to, make it much easier on the sinner who comes to Christ than it does, but society just doesn't do it. The person, now saved, should have remembered that we reap what we sow here and now as well as hereafter. Thus he should have come to God earlier than he did.

Again, there are those who have gone into sin to such an extent that they have wrecked their bodies with disease. God saves them, but not very often does He at the same time heal their bodies. Many of them go through life suffering because of the sins which they committed before they came to Christ. When they get to heaven God will give them new bodies, free from disease and pain, free from the effects of their sins; but it doesn't work that way, as a rule, in this world. People may have got all mixed up in their marriage relations while they were still unsaved; then they get to God, and would like to wipe out all that past, but they can't do it. They may have children in their teens who don't know anything about it; it's there, and even if they didn't get to Christ, it probably would have come out somewhere down the line—the children would have discovered it. They may have neighbors and friends who don't know about it; still it's likely to get out, and they may suffer because of it. When they got saved, Christ didn't promise that wouldn't happen. To be saved and placed beyond everlasting punishment does not mean at all that we will escape the consequences of our sins in this world. People ought to stop and think now about the terribleness of "temporal punishment," and realize that the sooner they get to God, the less of that they'll have to suffer.

This subject of temporal punishment is an unpleasant one, and I don't bring it up just to make it harder on those who may have to face it. I discuss it in order to warn the sinner that he needs to get to God as quickly as possible, not only from the standpoint of saving his soul from hell, but also from the standpoint of saving himself from the terrible consequences of sin in this life.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isa. 40:31).

HOME MISSIONS and EVANGELISM

ROY F. SMEE, Secretary

NEW CHURCHES

DISTRICT Superintendent Orville Jenkins organized the Glen Park Church in Ft. Worth on January 9. There were twenty-nine charter members and seven more joined within a few weeks. Rev. H. D. Williams is the pastor and was in charge of the construction of the church building, which is now completed. The church has already assumed full self-support. This is the fifth new church on the Abilene District this quadrennium.

On February 9, Rev. C. E. Shumake, Alabama district superintendent, organized a new church at Decatur. This is the second new church organized in Decatur in two years. Rev. W. R. Sessions, pastor of Decatur First Church, has led the way, opening these missions and carrying them on until time for organization. This is the sixth new church organized on the Alabama District since the General Assembly.

Two new churches have been organized by District Superintendent V. H. Lewis on the Houston District. There were twenty-five charter members on January 23 in the Bellaire church. Sunday-school classes, the Sunday-evening adult group, and individuals of Houston First Church presented the new church with the altar, pulpit stand, communion set, hymnals, and offering plates. Rev. Marlowe Salter is the pastor.

On February 20 the Lamarque church was organized at the altar of the Texas City church, from which twenty-three members of the new church came. Rev. Jim Ferris is the pastor and the first Sunday they had

forty-seven in Sunday school. Rev. Harold C. Davis, pastor of the Texas City church, writes:

"What has impressed me about this new church has been the fact that God has so blessed the sponsoring church. Our attendance has increased this month to the highest average in the church's history. We will exceed the 250 mark this month. Last Sunday we had 275, which is 90 above last year's average. Our people have a new vision and are working. The past three Sundays 28 have found victory at the altar and 40 have joined the church during the past six months. Our visitation program is reaching new people. We feel we are only in the beginning of greater things to come."

There are now seven new churches on the Houston District this quadrennium.

On Sunday, March 13, District Superintendent W. Shelburne Brown organized the Lake Street Church in Glendale, California. There were 18 adult members the opening Sunday. A fine church and parsonage has been purchased for \$33,500.00. There is space for a fine Sunday school, and the sanctuary is complete with hardwood pews, seating about 150. Glendale First Church and the Burbank church helped to start the new church. Glendale First Church gave \$1,000.00 to the new work and the pastor, Rev. Andrew Hayes, held the opening evangelistic campaign. Rev. Richard Graley has been appointed pastor. This is the fifth new organization for the Los Angeles District since the General Assembly.

A new church at Hattiesburg, Mississippi, was organized at the altar of First Church by District Superintendent Otto Stucki on March 13. The new church came as the result of inspiration received at the Mississippi Crusade for Souls Conference a few weeks ago. The congregation is meeting in homes temporarily until property can be secured. The members of First Church, including the pastor, Rev. M. L. Turney, are assisting financially in the beginning of the church. This is the sixth new church in Mississippi this quadrennium.

District Superintendent E. E. Zachary organized a new church at Bingen, Washington, on January 23. This work is a result of several years' faithful labor by Rev. Louise Pinnell, an elder in the church, who is now retiring. Rev. Carl O. Wilde has been appointed pastor. Bingen is located on the Columbia River, just across from Hood River, Oregon. There are eleven new churches on the Northwest District since the General Assembly.

For seven months Rev. and Mrs. J. N. Tinsley have labored in Pacific Beach, a suburb of San Diego, California. Their labors were rewarded when a new church was organized on March 20 by District Superintendent R. J. Plumb. Four lots have been purchased for \$8,500.00 and a loan is being secured from the Division of Church Extension for the erection of the church building. Rev. J. N. Tinsley will continue as pastor. This is the eighth new church on the Southern California District this quadrennium.

THE QUESTION BOX

Q. Please explain the third commandment.

A. The third commandment especially prohibits swearing—using the name of God in pronouncing a curse upon someone. However, it also has a broader meaning—using the name of God lightly, carelessly, or without sincerity.

Q. Can a person be saved by faith alone?

**Conducted by
STEPHEN S. WHITE**

A. Yes. I believe the Bible clearly teaches that a person can be saved by faith alone. Nevertheless, I do not believe that a person can keep saved by faith alone. He will have to add works to his faith if he keeps saved.

Q. We agree that it takes faith to be saved, yet in Matt. 14:28-31, when

Peter doubted, Jesus saved him. Perhaps it takes doubt to be saved.

A. In this question you are using the word saved in two senses. Peter's physical life was saved, or rescued, in that reference, not his soul. God had mercy on him and saved his physical life in spite of the fact that he was frightened, or doubted. That was a very different situation from saving a man's

soul, or forgiving his sins. You don't get saved in that sense by doubting.

Q. Why hasn't God revealed himself in person to someone during history?

A. God has done this very thing. He did it in Jesus Christ. In John 1:1 we read, "In the beginning was the Word, and the Word was with God, and the Word was God." I would do no violence to this verse if I read it thus: "In the beginning was the Revelation, and the Revelation was with God, and the Revelation was God." Then in John 1:14 we have these words: "And the Word [Revelation] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Again in John 1:18 we have this truth stated once more: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [revealed] him." Finally, turn and read John 14:6-10, and you will find the same teaching emphasized.

Q. Is it possible to accept Christ's power of healing and be healed without first accepting Christ?

A. I do not believe that it is possible for a conscious, adult person who is a sinner to be healed without accepting Christ. He might be unconscious and loved ones pray for him and he be healed. But if he is conscious, I don't believe that God will heal him, whoever prays for him, if he is at that time deliberately rejecting Christ. After all, God is far more interested in our salvation than in our healing. This idea that a person can go to a healer or a healing service and get healed without any intention of serving God is an insult to God, who stands, above everything else, for righteousness.

Q. When Jesus turned the water into wine, was it fermented?

A. I discussed this at some length in this column some time ago, and I may do the same again later, but now I shall answer your question by saying just two things. First, knowing Jesus' character and teaching as I do, I cannot believe that He turned the water into fermented wine. Second, I give this answer because I know that the word wine was used in several different ways in Jesus' day—as often in connection with the description of unfermented as fermented grape juice.

Q. Is prayer ever answered?

A. Yes. I believe that the Bible teaches that it is time and time again. Also, it gives many illustrations of answered prayers. Further, I believe

very definitely that I have had prayers answered.

Q. Why isn't there more preaching on the resurrection of Jesus? The early Christian Church made much of Jesus' resurrection. Now we seem to emphasize it only once a year.

A. First, let's be glad that it is recognized at Easter. Still, I agree with you that it ought to be preached

more often than it is. It is the capstone of all of Christ's work. Without it Christianity would fall apart. In the Early Church every Sunday was Easter. The true explanation of the change from Saturday to Sunday as the Christian's day of worship lies in the Resurrection. Thanks for your question! God help us ministers to preach on the Resurrection at other times as well as on Easter.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Prayer Request—Mexico

We bring you the sad news that at 10:00 p.m., at the close of the zone rally in Colonia Hidalgo, Chiapas, Mexico, our beloved brother, Eusebio Paz, was villainously assassinated. He was the assistant pastor of the Church of the Nazarene in Acapetahua, Chiapas. This brother has left a widow and several little daughters. Please request prayer for this family, who are members of the Church of the Nazarene in Acapetahua.—DAVID J. SOL.

Prayer Request—Guatemala

Urge our people to pray. It is apparent that a concerted effort against evangelical work is being undertaken. Strong influence is being brought to bear. The struggle for freedom of worship is not over in Guatemala, and urgent prayer is necessary. Pray that God will undertake for one who is suffering greatly under this heavy opposition. The evangelical work is at stake in Guatemala.—RUSSELL BIRCHARD, Guatemala.

Greetings from India

We find ourselves busy in Bible school work, district work, and supervising some necessary repair work on bungalows.

We seek the greater outpouring of God's blessing upon our work and churches in India. We thank God for what has been done, but feel that it is only the sign of revival. My meditations and prayers have been on the words found in Matt. 2:2: "For we have seen his star in the east, and are come to worship him."

The centuries and generations had passed by but the faithful, watchful, prayerful, expectant groups had given the message that His star would be seen in the heavens. One night, to the great joy and happiness of the watchers, the star appeared. This was the sign that the King of the Jews had been born. I feel that we have seen the sign of revival but we are

now traveling over the road to Jerusalem. There are the unpleasant things and the unexpected things; sometimes the heartbreaking things, and also the treacherous, subtle attacks of hell. But if we are faithful and obedient and keep on striving we shall see revival. The sign will lead us on to the very place of revival. We can't afford to consult with the wisdom of the world (Herod). We must pull away from everything that would detract, and lift up our eyes and again we will see the star and that star will lead definitely, directly to the place of revival. There in adoration, humility, and love, we will find ourselves at His feet.

Christ is Revival!

The wise men were not satisfied just to see the sign—they wanted to worship Him. Revival is men at the feet of Jesus.—JOHN MCKAY, India.

Changes of Address

Rev. and Mrs. Ardee Coolidge
Calle Martires, entre A y B
Reparto Heri, Artemisa
Pinar del Rio, Cuba

Miss Della Boggs flew home March 25, because of illness. Her home address is:

Miss Della Boggs
% Mrs. Andrew Boggs
Route 1, Bel Air, Maryland

Rev. and Mrs. Eric Courtney Smith
Nazarene Mission Station, P.O. Box 199
Carolina, Transvaal, South Africa

Rev. and Mrs. Donald Owens
311-13 Sajik Dong, Chong Ro Ku
Seoul, Korea

Miss Mary Harper
Mon Caprice Bungalow, Chikalda
Amrouti District, Berar, M.P., India

Returning to Field Soon
Miss Sylvia Oiness, returning to Africa
in May

Rev. and Mrs. David Browning, going to British Guiana in May
 Miss Lydia Wilke, returning to Cape Verde Islands in July
 Rev. and Mrs. Harold Hess, returning to Guatemala in May
 Mr. and Mrs. Doyle Shepherd, returning to Japan in August
 Rev. and Mrs. Robert Wellmon, returning to Nicaragua, in May or June

Others on Furlough

Miss Alice Joan Bradshaw, Africa to England

Miss Abigail Hewson, Africa, now at: 21 Irene Avenue, Grangetown, Sunderland, Co. Durham, England

Miss Hazel Pass, Africa, to England (do not have furlough address)

Miss Mary Cooper, Africa, to U.S. (due in April or May—not arrived when this went to press)

Rev. and Mrs. H. K. Bedwell, Africa, to England, now at: 42 Magdalen Road, Wandsworth Common, London S.W. 18, England

Miss Bertha Parker, Africa, to Canada, now at: Box 2035, Lakeside Road, Penticton, British Columbia, Canada

A date for the future—June 5.

Rev. and Mrs. Spurgeon Hendrix, Argentina to U.S., now at: 2010 South Johnston, Bartlesville, Oklahoma

Rev. and Mrs. John Armstrong, Bolivia, to U.S., now at: % Dr. R. A. Gates, 26 Ridley Avenue, Norwood, Pennsylvania

Rev. and Mrs. Lawrence Bryant, Guatemala, to U.S., now at: 1311 Huffman Avenue, Dayton 3, Ohio

Rev. and Mrs. William Vaughters, Guatemala, to U.S., now at: 423 Fern Street, Nampa, Idaho

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for April 24: Principles of National Righteousness

Scripture: II Chronicles 14—16 (Printed: II Chron. 15:1-12)

GOLDEN TEXT: *The Lord is with you, while ye be with him; and if ye seek him, he will be found of you (II Chron. 15:2).*

History's pendulum swings in accord with man's response to or rejection of God's will. Nowhere is this fact more clearly demonstrated than in the lives of Judah and Israel. Azariah, the consecrated prophet, becomes the mouthpiece of God's eternal truth; "Hear me, Asa, and all Judah and Benjamin: the Lord is with you, while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you" (II Chron. 15:2, R.S.V.). No civilization has outlived its morality and no nation that has placed its trust in God has ever been defeated.

Today we are tempted to believe that national security is contingent upon our political structure. Should this prove to be true, then it would be the complete reversal of all history. There are not sufficient nuclear forces to save us if we deny God an entrance into our personal living. Our Lord has never failed a people. Time after time nations have been made secure by reliance upon His power and holiness. This does not suggest that we are to neglect material means, but it does confront us with the truth that the best of weapons are impotent in the hands of decadent men.

Asa became king of Judah under the worst possible circumstances.

Victim of the stupid folly of Rehoboam, the nation was deteriorated by weakness within and laid waste and impoverished by the Assyrian terror and tyranny. Out of this environment arose Asa, a man whose heart was perfect, motivating him in moral zeal and righteousness. It is always a miracle what God can do through a human life. How easy it would have been for Asa to resort to weak complaints or to slacken his zeal in a situation that seemed so hopeless!

What refreshing truth—one man's faith in a living God changes an entire nation! There was more than passive faith in the soul of Asa. He was a man possessed of daring courage that found a worthy outlet in social reform. Immoral perversions were abolished, idolatry was outlawed by proclamation and the destruction of idols, and men's hearts were turned to God. The altar of the Lord was restored and the teaching of His Word established. So thorough was the reform that the nation was made secure.

Courage is always contagious; Asa's faith and action were quickly rewarded by the union of the northern tribes, bringing added strength and peace to his nation. History has continually reminded us that there are many who wait to follow strong leadership. Many there are who will follow righteous leadership, who will follow those who follow God with all their hearts and whose faith gives birth to a daring courage. It is blas-

phemy to speak of either our day or our personal condition as hopeless. No matter how it may appear to us, God's miracle of grace can work through every dedicated life as it did through Asa. The question is—Have we completely consecrated ourselves to the whole will of God?

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.

THE OTHER CHEEK

By Laura Estelow Brown

Bold accusations stormed my dazed ear;

I thought I should defend myself, and clear

*An atmosphere so charged with hate,
 "Give eye for eye"—I would retaliate.*

I'd answer back in accents just as strong

As given me; I would not bear the wrong.

*And then my tongue was stayed;
 for, soft and lone,*

I heard the Saviour speak in tenderest tone:

"The other cheek, turn now the other cheek."

I paused—humiliated, meek.

Again I heard: "The other cheek extend."

I did; and so regained a friend.

THE HOME CIRCLE

Work with Your Hands—

"We are in danger of disobeying the plain commands of God's word in allowing prayer ever to take the place of anything in our power to do, and that we are commanded to do as a means to secure needed good. He who has said, 'pray always,' has also said, 'Be ambitious to be quiet and to do your own business, and to work with your hands, even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.' (I Thess. 4:11-12, American R.V.)

"How often the flesh has led men to read (Phil. 4:19): 'My God shall supply all your need according to his riches in glory by Christ Jesus,' in a spirit entirely opposed to this exhortation. They have ceased to labor with their hands, and, without warrant in the providences of God and the judgment of brethren, have turned from doing their own business, expecting the Lord to pay their debts and provide for their necessities.

"So in all things, that which God has given me intelligence and power to do, in avoiding evil or securing good, I am under direct command from Him to do, always depending upon His blessing to secure the needed result. A true faith in God will be made manifest by careful obedience to known commands. An intelligent faith can never allow dependence upon means used to take the place of dependence upon the living God.

"Does the prayer, 'Give us this day our daily bread,' mean that we are to do nothing to secure our bread, lest we show no faith in God, and simply wait in idleness for God to repeat the miracle of sending it by a raven? or, does it mean that with thankful hearts to God for the ability He has given us to work, that we go forth diligently fulfilling our task in the use of all appropriate means to secure that which His loving bounty has made possible for us in the fruitful seasons of the earth, and return with devout recognition that He is the Creator, Upholder and Giver of all, bringing our sheaves with us?

"When seed-time and harvest fail and death is on the land, when corn fails in Egypt and there is no bread, when we have obeyed Him and sought to toil with our hands and no man has given unto us, then we

Conducted by GRACE RAMQUIST

will expect His interposition and will have faith that He who has fed us by use of means, will supply us without means, and that He alone is the living God.

"It is noticeable that the prophet Elisha, whose prayers God heard in the multiplication of the twenty loaves during the dearth at Gilgal, was made Elijah's successor when following his twelve yoke of oxen at the plough in the field, diligently using means to obtain bread, and undoubtedly communing with God all the while and recognizing the evidences of His love and power in every upturned daisy as he ploughed the sod, and in every seed that he dropped into the fertile earth, and thought it grand to be a fellow worker with God in the husbandry of the earth and not one to be fed in idleness, neglecting the toil appointed to man."

—Selected from "The Wonders of Prayer," by D. W. WHITTLE

A Prayer Not Answered

"Many years ago, a man then recently married, settled in my native town. It was then quite new, destitute of religious privileges, and given to all manner of wickedness. There was no Sabbath, and no sanctuary. The man was pious. The thought of bringing up a family in such a place distressed him. He wished to remove; and he used to retire daily to a little grove, and pray that God would send some one to buy his farm. This prayer was not answered. Better things were in store.

"A neighbor was taken sick. He visited and conversed with the sick man. In the midst of the conversation,

one sitting by interrupted him and said, 'Sir, if what you say is true, I am lost.' This gave new interest to the occasion. Prayer was offered, the Spirit was found out, and many were converted. A prayer-meeting was started; other revivals followed; in due time a church was organized, a house of worship was built, and a pastor settled, mainly through the instrumentality of that one man; and he trained up his family there, and lived to see most of them members of the church.

"Do not despair, God will either answer your exact prayer, or do something better for you; He knows what is for your best good."

—From "The Wonders of Prayer," by D. W. WHITTLE

Mr. Moody's Answers to Prayer—

"Mr. D. L. Moody, the evangelist, when a boy, was possessed of an unusual amount of muscular strength, and animal spirits, and a strong will that knew little of impossibility or submission.

"When only six years old, being wistful to do something to help his mother, he was set to drive the cows of a neighboring farmer to and from their mountain pasture. On one occasion, a heavy fence fell upon him from which he could not extricate himself. After trying his utmost and crying as loud as he could for help, but in vain, the thought struck him that God would help him if he asked Him. In his own simple language he prayed to his mother's God for help, and made another effort, and succeeded in getting free.

"This, his first answer to prayer, made a vivid impression on his heart, which gave a decided turn to his future life."

—From "The Wonders of Prayer," by D. W. WHITTLE

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

Rev. George L. Wolf sends word, "After serving the fine church and people in Orbisonia for three and one-half years, we have accepted a unanimous call to pastor the church at Allentown, Pennsylvania, on the Washington-Philadelphia District."

Rev. John D. Cox, Nazarene pastor at Iatan, Missouri, writes: "I wish to thank those who came to see me while I lay near death and unconscious in a Kansas City hospital. The doctors say it is a miracle I am alive, and I am so thankful for the prayers offered in my behalf. I am to enter the hospital again for a short while, and would appreciate

the prayers of our good people as I am faced with still another operation—they may have to put a plate in my skull.”

Rev. David D. Thomas (grandson of the founder of the International Holiness Mission work in England, which united with the Church of the Nazarene in 1953), has accepted the pastorate in St. Albans, Vermont, on the New England District. Brother Thomas spent six years on the Western Canada District, serving five years as pastor in the city of Saskatoon, Saskatchewan, and eighteen months in Stettler, Alberta.

Freedom, Indiana—We feel that a real avalanche of divine power swept over our people under the anointed ministry of Rev. James Robbins in our recent revival. After several weeks the revival spirit still continues in our midst. During the meeting at least thirty-five souls received definite help from God. We greatly appreciated the constructive ministry of Brother Robbins. We have given him a call to return for a meeting in July of '56.—Samuel P. Smith, Pastor.

Rev. Ernest Schultz writes: “For the past eighteen years I have been an active pastor, being instrumental in starting three churches, two of which have gone on, and we saw beautiful buildings materialize, by the help, prayers, and sacrifice of the people of these congregations. One convert after completing his college work, is now pastoring one of these churches. Last November I was called for a ten-day revival meeting at Dixon, Nebraska. Because of the good results I was asked to continue on for one more week. God poured out His Spirit in an unusual way during this campaign with ten or twelve heads of families being saved and sanctified. Also there were a good number of outstanding cases where God broke through in healing power for their bodies. We have a call for a return engagement in June. Feeling a definite call into the evangelistic field, I am now making up my slate. I am willing to go any place for freewill offerings. Would appreciate hearing from you. Contact me at my home address, 606 Maple Avenue, Mora, Minnesota.”

Evangelist Daniel Stafford writes: “In March I completed two years in the evangelistic field—God has been far better than we could have asked. We have conducted forty-seven meetings on fifteen districts, and have seen more than two thousand seekers in these campaigns. Pastors have been kind and considerate. My slate is full for '55 except some time in July; also, I have some open time in 1956 during January and August. I love God and souls. Would like to slate this time for July of '55; write me, Box 254, Vivian, Louisiana.”

Columbiana, Ohio—Our church recently closed the greatest revival in its history with Evangelist Harold Runyan. God visited us in mighty power with sixty seekers at the altar. Many friends from other denominations attended. Brother Runyan is a great minister of God's Word and a great soul winner. Columbiana has been growing steadily under the ministry of Rev. L. A. Baltz as pastor. Eight members were received into the church the last night of the meeting. God's Spirit is manifested throughout the church.—R. B. Stockman, Reporter.

Mississippi District Preachers' Meeting

The annual preachers' meeting of the Mississippi District convened on Monday afternoon, March 7, at Hattiesburg. By prearrangement, it was a Crusade for Souls Now conference, and we enjoyed God's blessings from the very beginning.

No better corps of workers could have been secured—Dr. G. B. Williamson, with his characteristic passion and power; Dr. Roy F. Smee, with his wit and wisdom; and Rev. Dick Littrell, with enthusiasm born of recent personal experiences. All served to present the Crusade for Souls program with its great accomplishments and even greater possibilities in such a challenging manner that Mississippi Nazarenes can never be the same.

The Hattiesburg church and Rev. M. L. Turney, the host pastor, entertained those in attendance very graciously.

Dr. Otto Stucki, our much-loved district superintendent, directed the services with dignity and grace. The ministers presented Brother Stucki with a new suit as a gift of appreciation.

We thank God for sending this conference our way. The Mississippi District is a united, progressive, crusading district.

M. L. McCASKELL, Reporter

A new day on June 5.

ANNOUNCEMENTS

RECOMMENDATIONS

I am happy to recommend Rev. and Mrs. W. L. Tremain to our people, as evangelistic workers. I trust they may be kept busy in the field to which they feel God has called them. They enter the field June 1, and will be glad to go anywhere. Address them, % Trevecca Nazarene College, Nashville 10, Tenn.—David K. Wachtel, Superintendent of Tennessee District.

It has been my privilege to work with Professor Warnie Tippitt in revival meetings. He is an excellent soloist and choir leader. He is wonderfully blessed of the Lord and has a most excellent spirit. He teaches at Northwest Nazarene College, Nampa, Idaho, during the school term, but will be free to engage in camp-meeting or revival services during the summer months. I understand he has some time open in June and the first part of August. Write him, % the college at the above address.—S. T. Ludwig, General Church Secretary.

BORN—to Mr. and Mrs. Clinton Wickham of Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Roma Lou, on March 27.

—to Mr. and Mrs. Everett Craighead of Kansas City, Missouri, a son, Ray Dean, on March 23.

—to Mr. and Mrs. Paul G. Purinton of Springfield, Illinois, a son, Wallace Steve, on January 21.

—to Rev. and Mrs. Harley Duncan of Topeka, Kansas, a daughter, Lois Annette, on January 10.

—to Mr. and Mrs. D. R. Wright of Cambridge, Massachusetts, a son, Michael Kevin, on January 3.

SPECIAL PRAYER IS REQUESTED by a lady in Ohio that God will touch and heal her body, also help in some home difficulties.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Washington Pacific	May 11 and 12
Oregon Pacific	May 18 to 20
Nevada-Utah	May 25 and 26
Nebraska	June 2 and 3
Northeastern Indiana	June 29 to July 1
Alabama	July 5 and 6
Eastern Michigan	July 20 to 22
Eastern Kentucky	July 27 to 29
Missouri	August 3 to 5
Northwest Indiana	August 17 to 19
Tennessee	August 24 to 26
Louisiana	August 31 to September 1
Georgia	September 14 and 15
Southeast Oklahoma	September 21 and 22

G. B. Williamson
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Northern California	May 11 to 13
Arizona	May 19 and 20
New Mexico	May 25 and 26
Southern California	June 1 to 3
South Dakota	June 22 and 23
Canada West	July 6 to 8
Western Ohio	July 27 to 29
Minnesota	August 1 to 3
Illinois	August 4 to 6
Iowa	August 10 to 12
Houston	August 24 and 25
Mississippi	Aug. 31 to Sept. 1
Kansas City	September 7 to 9
Northeast Oklahoma	September 28 and 29

Samuel Young
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Akron	May 4 to 6
Idaho-Oregon	May 11 to 13
Northwest	May 18 and 19
British Isles	
Southern District	May 28 to 31
Northern District	June 1 to 5
West Virginia	July 7 to 9
Michigan	July 13 to 15
Southwest Indiana	July 28 and 29
Kansas	August 3 to 5
Wisconsin	August 10 to 12
Dallas	August 17 and 18

D. I. Vanderpool
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Albany	May 11 and 12
Washington-Philadelphia	May 19 to 21
Florida	May 25 and 26
Canada Central	June 15 and 16
New England	June 22 to 24
New York	July 1 and 2
Maritime	July 13 and 14
Pittsburgh	July 21 to 23
Northwest Oklahoma	July 28 and 29
East Tennessee	August 3 and 4
Chicago Central	August 10 to 12
Southwest Oklahoma	September 14 to 16
North Carolina	September 21 and 22
South Carolina	September 28 and 29

H. C. Benner
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

San Antonio	May 4 and 5
Abilene	May 11 to 13
Los Angeles	May 25 to 27
Rocky Mountain	June 2 and 3
North Dakota	June 29 and 30
Colorado	July 13 and 14
Central Ohio	July 20 to 22
Kentucky	August 3 and 4
Virginia	August 10 and 11
Northwestern Illinois	August 17 and 18
Indianapolis	August 24 and 26
South Arkansas	September 7 and 8
North Arkansas	September 14 and 15

EVANGELISTS' SLATES

Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
 Cheney, Wash. Apr. 13 to 24
 Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
 Columbus (Fairwood Ave.), Ohio. Apr. 12 to 24
 Vanderbilt, Pa. Apr. 26 to May 8
 Anderson, Gilbert and Sylvia. Preacher and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Portales, N.M. Apr. 21 to May 1
 Waterloo, Iowa. May 4 to 15
 Aycock, Dell. Evangelistic Singer, P.O. Box 527,
 Kansas City 41, Mo.
 Bailey, Clayton. Evangelist, Box 579, Fort Dodge,
 Iowa
 Tulsa, Okla. Apr. 13 to 24
 Coffeyville, Kans. Apr. 27 to May 8
 Baker, Ralph and Betty. Preacher and Singers, Box
 171, Newell, W.Va.
 Curtisville, Pa. Apr. 20 to May 1
 Open date May 4 to 15
 Baldwin, C. R., 1122 W. Texas, Durant, Okla.
 Bokchito, Okla. Apr. 13 to 24
 Kansas City (Argentine), Kans. May 4 to 15
 Ball, Kenneth W. and Evelyn. Evangelist and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Lewiston (Orchards), Idaho. Apr. 13 to 24
 Pullman, Wash. Apr. 27 to May 8
 Balsmeier, A. F. and Leonora T. Preacher and Singer,
 P.O. Box 745, Hutchinson, Kans.
 Ponca City, Okla. Apr. 13 to 24
 Banning, R. M. Evangelist, P.O. Box 154, Morrow,
 Ohio
 Barkley, Arthur and Vada Lee. Preacher and Singers,
 305 N.W. Main St., Bethany, Okla.
 Mt. Gilead, Ohio. Apr. 13 to 24
 Newman Grove, Neb. Apr. 27 to May 8
 Bass, M. V. Evangelist, Route 5, Mt. Pleasant, Mich.
 Dresden, Ohio. Apr. 12 to 24
 Zanesville (1st), Ohio. Apr. 26 to May 8
 Battin, Buford. 1509 Seventh St., Lubbock, Texas
 Wellington, Texas. Apr. 13 to 24
 Belew, P.P. P.O. Box 527, Kansas City 41, Mo.
 Berryhill, Noble E. P.O. Box 527, Kansas City 41,
 Mo.
 Bertolotti, The Musical (Fred and Grace). Preacher
 and Musicians, 1349 Perkiomen Ave., Reading, Pa.
 Glendora, Calif. Apr. 13 to 24
 Denver (1st), Colo. May 11 to 22
 Bierce, Jack. Song Evangelist, 417 North St.,
 Apt. C., Logansport, Ind.
 Bierce, Joseph. Evangelist, 913 Indiana St., Bick-
 nell, Ind.
 West Chester, Pa. Apr. 20 to May 1
 Middletown, Ohio. May 3 to 15
 Bishop, Joe. Evangelist, Box 47, Yukon, Okla.
 Quanah, Texas. Apr. 17 to 24
 Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
 Van Dyke, Mich. Apr. 13 to 24
 Litchfield, Minn. May 11 to 22
 Boone, Ford. Evangelist, 227 S. Locust, McComb,
 Miss.
 Springfield, Ohio. Apr. 27 to May 8
 Geneva, Ohio. May 11 to 22
 Bouse, Fred. Evangelist, 420 E. 12th St., Indian-
 apolis, Ind.
 Andersonville, Ind. Apr. 5 to 17
 Bowman, Don and Frances. Song Evangelists, 1013
 Vine St., Newport, Ky.
 Cincinnati (Lockland), Ohio. Apr. 13 to 24
 Bowman, Russell. Evangelist, 1841 Belmead Rd.,
 Columbus, Ohio
 Brannon, George. 125 N. Wheeler, Bethany, Okla.
 Wichita, Kans. Apr. 13 to 24
 Waterloo, Ind. Apr. 27 to May 8
 Brannon, J. S. Coal Fork, W.Va.
 Cross Lanes, W.Va. May 18 to 29
 Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
 Houston (1st), Texas. Apr. 6 to 17
 Terre Haute (1st), Ind. Apr. 20 to May 1
 Bridgwater, R. E. and Dorothy. 116 Wolfe Ave.,
 Colorado Springs, Colo.
 Kalvesta, Kans. June 9 to 19
 Colo. Dist. Assembly. July 13 to 14
 Brinkman, George. Evangelist, 1330 Corbin Rd.,
 Toledo, Ohio
 Utica, N.Y. Apr. 13 to 24
 Odenburg, N.Y. Apr. 27 to May 8
 Brockmuller, C. W. and Esther. Box 527, Kansas
 City 41, Mo.
 Brough, C. Wesley. P.O. Box 527, Kansas City 41,
 Mo.
 Coffeyville (1st), Kans. Apr. 6 to 17
 Denver (Daniels), Colo. Apr. 20 to May 1
 Brown, Burton. 212 W. Jefferson St., Lansing, Mich.
 Brown, Clon C. 112 Manor Dr., High Point, N.C.
 Portsmouth, Va. Apr. 14 to 24
 Raleigh, N.C. Apr. 27 to May 8
 Brown, Curtis R. Song Evangelist, 912 Fifth St.,
 N.W., Canton, Ohio
 Covington, Ky. Apr. 27 to May 8
 Cardington, Ohio. May 25 to June 5
 Brown, J. Russell. P.O. Box 527, Kansas City 41,
 Mo.
 Clovis (1st), N.M. Apr. 7 to 17
 Salina (1st), Kans. Apr. 20 to May 1

Church Treasurers



If you were in his (our general treasurer's) shoes and had to complete the fiscal year's report by April 30, you would appreciate receiving the Easter Offering check from your church promptly.

Thank you for your co-operation. Send to Dr. John Stockton, general treasurer, by April 30. Address: 6401 The Paseo, Kansas City 10, Missouri.

Brown, Mackey J., Evangelist; Sullivan, R. A., Singer.
 208 Eighth Ave., S., Nashville, Tenn.
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 Newcomerstown, Ohio. Apr. 12 to 24
 Greentown (Stringtown), Ind. Apr. 26 to May 8
 Burton, C. C. Evangelist, P.O. Box 145, Somerset, Ky.
 Concord, N.C. Apr. 20 to May 2
 Asheboro, N.C. May 4 to 15
 Bush, Russell, and Wife. Evangelist and Musicians,
 P.O. Box 527, Kansas City 41, Mo.
 Riedtown, Tenn. Apr. 20 to May 1
 Byers, C. F., and Wife. Evangelist and Singers,
 Wood River, Neb.
 Roseville, Calif. Apr. 13 to 24
 Portland (Brentwood), Ore. Apr. 27 to May 8
 Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado
 Springs, Colo. Apr. 27 to May 8
 Carlsen, Harry and Esther. Preachers and Musicians,
 Box 200, Carbondale, Pa.
 Beaver, Pa. Apr. 12 to 24
 New Castle, Pa. Apr. 27 to May 8
 Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
 Iberia, Mo. Apr. 20 to May 1
 Hutchinson (Peniel), Kans. May 4 to 15
 Carpenter, Harvey and Ruth. Evangelists and Singers,
 323 N. Franklin Ave., Greensburg, Ind.
 Dyer, Ind. Apr. 6 to 17
 Detroit, Mich. Apr. 20 to May 1
 Carroll, Bob and Gladys. Evangelist and Singers,
 Box 422, Nowata, Okla.
 Drumright, Okla. Apr. 13 to 24
 Houston (Denver), Texas. Apr. 27 to May 8
 Carter, Jack and Ruby. Preacher and Singer, 609
 N. Mueller St., Bethany, Okla.
 Houston (Woodsdale Ch.), Texas
 Baytown, Texas. Apr. 24 to May 1
 Baytown, Texas. May 4 to 15
 Carter, W. A. Evangelist, 3808 Park St., Greenville,
 Texas
 Victoria, Va. Apr. 6 to 17
 Port Arthur (1st), Texas
 Port Arthur, Texas. Apr. 20 to May 1
 Casey, H. A. Evangelist, 1801 N.E. Madison, Okla-
 homa City, Okla.
 Warsaw, Ohio. Apr. 6 to 17
 Pickford, Mich. Apr. 20 to May 1
 Casto, Clyde C. Evangelist, 4120 21st St., Del
 Paso Heights, Calif.
 Dunsmuir, Calif. Apr. 13 to 24
 Sparks, Nev. Apr. 27 to May 8
 Chapman, G. H. Evangelist, Box 592, Bethany, Okla.
 Chatfield, C. C. and Flora N. Preachers and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Guymon, Okla. Apr. 13 to 24
 Stockton, Ill. Apr. 27 to May 8
 Chickenoff, Miss Susie. Song Evangelist, 564 Barham
 Ave., Santa Rosa, Calif.
 Clark, Eddie. Route 1, Colona, Ill.
 Cochran, H. H. Evangelist, 6600 Piccadilly St.,
 Riverside, Calif.
 Cocoris, George J. Evangelist, 422 W. DeSoto,
 Pensacola, Fla.
 Cole, Phillip. Evangelist, Route 4, Nampa, Idaho
 Conway, L. W. Evangelist, 1043 Columbia St.,
 Newport, Ky.
 Grove City, Pa. Apr. 13 to 24
 Argo, Ill. Apr. 27 to May 8
 Cook, James V. Song Evangelist, Route 1, Harris-
 burg, Ill.
 Cook, Troy and Margaret. Singers and Musicians,
 Route 2, Ames, Iowa
 Cooper, Marvin S. Evangelist, 1514 N. Wakefield St.,
 Arlington, Va.
 Annapolis, Md. Apr. 6 to 17
 Corbett, C. T. Evangelist, Box 215, Kankakee, Ill.
 Ottumwa (1st), Iowa. Apr. 20 to May 1
 Rock Hill, S.C. May 4 to 15
 Crabtree, J. C. Evangelist, 1506 Amherst Rd.,
 Springfield, Ohio
 Crandell, Charles H. 106 North Hoff, El Reno, Okla.
 Crawford, J. H. and Maggie. Springfield, Ark.
 St. Marys (1st), Ohio. May 17 to 29
 Moberly, Mo. June 14 to 26
 Crider, Jim and Janet. Singers and Musicians, 5509
 S. Randolph St., Indianapolis, Ind.
 Indianapolis (W'brook), Ind. Apr. 6 to 17
 Scottsburg, Ind. June 15 to 26
 Crites, Evangelistic Party. P.O. Box 527, Kansas
 City 41, Mo.
 Grand Rapids, Mich. Apr. 13 to 24
 Terrace, Pa. Apr. 27 to May 8
 Crutcher, Estelle. Evangelist, 7221 S.W. 5th St.,
 Miami, Fla.
 Shelby, Ohio. Apr. 14 to 24
 New Castle, Pa. Apr. 28 to May 8
 Darnell, H. E. Evangelist, Box 929, Vivian, La.
 Waterloo (1st), Iowa. Apr. 13 to 24
 Pensacola, Fla. May 4 to 15
 Davidson, Otto, and Wife. Evangelist and Singers,
 224 E. Ames St., Mt. Vernon, Ohio
 Davis, C. W. and Florence. 930 N. Institute, Colo-
 rado Springs, Colo.
 Greeley, Colo. Apr. 21 to May 1
 Loveland, Colo. May 4 to 15
 Davis, Leland R. Song Evangelist, 2021 12th St.,
 Akron, Ohio
 Davis, Ray. Evangelist, P.O. Box 527, Kansas City
 41, Mo.
 Florian (Cenchrea), La. Apr. 14 to 24
 Garland, Texas. Apr. 28 to May 8
 DeBord, Clifton. Evangelist, Box 881, Ashland, Ky.
 Jamestown, N.Y. Apr. 20 to May 1
 Madison, Ind. May 3 to 15
 DeLong, Russell V. P.O. Box 527, Kansas City 41,
 Mo.
 Dickerson, H. H. Evangelist, Box 662, Bethany, Okla.

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Dawson, Minn. Apr. 20 to May 1
 Mitchell, Ind. May 4 to 15
 Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.
 Dobson, J. C. Evangelist, Box 504, Bethany, Okla. Houston, Texas Apr. 13 to 24
 Odessa, Texas May 11 to 22
 Dorrance, Doyle, and Wife. Evangelists and Artists, P.O. Box 281, Monrovia, Calif.
 Douglas, Wilson. Evangelist, 1905 Tenth Ave., Jasper, Ala.
 Olive Hill, Ky. Apr. 12 to 24
 Walker Co. (Hol. Con.), Ala. Apr. 25 to 29

Dunn, T. P. 4352 N. Frankfort, Tulsa, Okla.
 Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
 Hays, Kans. Apr. 20 to May 1
 St. Joseph (1st), Mo. May 4 to 15
 Elsea, Cloyce. Evangelist, Box 18, Van Buren, Ohio
 Jackson (Fellowship), Mich. Apr. 12 to 24
 Manchester, Ohio Apr. 26 to May 8
 Emmert, H. C. 405 N. Redmond, Bethany, Okla.
 Sikeston, Mo. Apr. 20 to May 1
 Conroe, Texas May 4 to 15
 Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
 Augusta, Me. Apr. 13 to 24
 Livermore Falls, Me. Apr. 27 to May 8
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Portland (Mt. Scott), Ore. Apr. 20 to May 1
 Vancouver (1st), B.C. May 4 to 15
 Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
 Farnsworth, Irving. Evangelist, 141 River St., Bourbonnais, Ill.
 Tindley Park, Ill. Apr. 6 to 17
 Mancelona, Mich. Apr. 20 to May 1
 Felter, H. J., and Wife. Box 87, Leesburg, N.J.
 Ravena, N.Y. Apr. 13 to 24
 Northville, N.Y. Apr. 27 to May 8
 Ferguson, Edw. R. and Alma. Preacher and Singers, 920 21st St., Orlando, Fla.
 Peabody, Mass. Apr. 20 to May 1
 York, Pa. May 4 to 15
 Feters, Fred W. P.O. Box 527, Kansas City 41, Mo.
 Files, Gloria; and Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
 Rock Island, Ill. Apr. 13 to 24
 Rochelle, Ill. Apr. 27 to May 8
 Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Norman (1st), Okla. Apr. 13 to 24
 Mitchell, S.D. Apr. 27 to May 8
 Finger, Maurice and Naomi. Preacher and Singers, Route 3, Lincolnton, N.C.
 Fairborn, Ohio Apr. 6 to 17
 Scranton, Pa. Apr. 20 to May 1
 Fisher, C. William. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Seattle (1st), Wash. Apr. 6 to 17
 Fitch, James S. Evangelist, 2126 Slane Ave., Norwood 12, Ohio
 Flinner, Lyle P., and Wife. Preacher and Singers, 28 Carson St., Uniontown, Pa.
 Corydon, Pa. Apr. 13 to 24
 Foltz, John. Evangelist, R.D. 1, Center Valley, Pa.
 Riverside Mission, N.J. Apr. 13 to 24
 Reading, Pa. Apr. 25 to May 1
 Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
 Herrin, Ill. Apr. 12 to 24
 Edgewood, Ind. May 4 to 15
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Hawthorn, Pa. Apr. 10 to 24
 Moscow, Md. Apr. 27 to May 8
 Franklin, Norman and Connie. Singers, Route 1, San Pierre, Ind.
 East Gary, Ind. Apr. 6 to 17
 Greeley, Colo. Apr. 21 to May 1
 Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio
 Monticello, Ill. Apr. 6 to 17
 Lebanon, Ohio Apr. 19 to May 1
 Frost, Earl. 811 N. Market St., Troy, Ohio
 Fugett, C. B. 4311 Blackburn, Ashland, Ky.
 Geeding, W. W. and Wilma (Raker). Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Bettendorf, Iowa Apr. 13 to 24
 Ottumwa (N. Side), Iowa Apr. 27 to May 8
 Gering, Melvin. Song Evangelist, 105 S.W. First, Bethany, Okla.
 Gillespie, George M. 934 Harrison St., Elkhart, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.
 Marion (Home Ave.), Ind. Apr. 18 to May 1
 Madison, Ind. May 3 to 15
 Gilliam, Harold P. Evangelist, 219 N. Washington St., Moscow, Idaho
 Glaze, Harold and Polly. Preacher and Singers, 2015 Orange, N. Little Rock, Ark.
 Magnolia, Miss. Apr. 13 to 24
 Little Rock (Rose Hill), Ark. Apr. 27 to May 8
 Gleason, J. M., and Wife. Evangelist and Musicians, 935 N. Mueller, Bethany, Okla.
 Peabody, Kans. Apr. 6 to 17
 Oakley, Kans. Apr. 18 to 24
 Godfrey, Laura. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Sterling, Colo. Apr. 28 to May 8
 Gospel Light Trio (Rev. Lyle Leach, Fred Findley, and Wife). Preacher and Musicians, Rt. 1, Box 175, Salem, Ore.
 Willmar, Minn. Apr. 13 to 24
 Duluth, Minn. Apr. 27 to May 8
 Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis 10, Mo.



ON FEBRUARY 15, Rev. Earl C. Wolf joined the staff of the Department of Church Schools in the first major full-time expansion of the staff since 1946. Mr. Wolf comes as director of adult work and Christian family

life. In addition to editing the adult periodicals, *Bible School Journal*, *Advanced Quarterly*, and *Our Bible Study*, he will develop and promote resources for more vital family religion in the homes of the church.

In taking over direct responsibility for the adult periodicals, Mr. Wolf will enable the editor in chief to devote his full time to supervision of the department and to lesson writing. The writing of the adult lesson exposition will be divided each year among the editor in chief, Mr. Wolf, and one outside writer.

Mr. Wolf comes to the department with a rich background of pastoral ministry and administrative experience. He is a graduate of Eastern Nazarene College and has done graduate study at the Evangelical and Reformed Seminary, Lancaster, Pennsylvania. Mr. Wolf began his ministry in 1939 at Stamford, Connecticut; he was ordained in 1940 and has since served nearly fifteen years in Pennsylvania pastorates—at Lancaster, Easton, Norristown, and Oxford. He was currently serving as a trustee of Eastern Nazarene College, a member of the District Advisory Board, and chairman of the District Church Schools Board on the Washington-Philadelphia District. He represented the Eastern Educational Zone on the General N.Y.P.S. Council from 1948 to 1952.

Mr. Wolf is well known to the readers of our Sunday-school and young people's periodicals. He has been a frequent contributor to *Youth's Bible School Quarterly*, *Young People's Journal*, and *Conquest*, and is the author of two widely read training textbooks, *My Gold and God*, 1947, and *The Living Word*, 1953.

Mr. and Mrs. Wolf and their young son, Timmy, will make their home in Kansas City. In connection with his work on the staff, Mr. Wolf will devote two or three months of each year to field service. He will be available for conventions, revivals, tours, workshops, and training classes.

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Eaton, Ohio Apr. 18 to 24
Kokomo (North), Ind. Apr. 27 to May 8

Greene, Bernard. Evangelist, 314 E. 16th St., Bloomington, Ind.
Joliet, Ill. Apr. 24 to May 1

Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa
Waterloo (1st), Iowa Apr. 13 to 24
Muncie (1st), Ind. May 1 to 22

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

Griffith, Glenn. 620 S. Dale Court, Denver, Colo.
Groves Sisters. Singers and Chalk Artist, Rt. 1, Box 203 B., Brooksville, Fla.
Flint, Mich. Apr. 13 to 24
Parkersburg, W. Va. Apr. 26 to May 8

Grubbs, R. D. 1215 Highway Ave., Covington, Ky.
Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
Rockport, Ind. Apr. 11 to 17
Columbus (1st), Ind. Apr. 21 to May 1

Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio
High Point (Calvary), N.C. Apr. 6 to 17
Charlotte (N. Side), N.C. Apr. 20 to May 1

Hall, Dave. Evangelist, 629 E. Kansas, McPherson, Kans.
Wichita, Kans. Apr. 13 to 24
St. Charles, Mo. Apr. 27 to May 8

Hamilton, Jack and Wilma. Box 172, Hays, Kans.

Harding, Mrs. Maridel. Evangelist, 893 N. Briggs, Hastings, Neb.

Harding, U. E., and Wife. Room 405, Villa Raymond Hotel, Pasadena, Calif.

Harley, C. H. Evangelist, Burbank, Ohio
Crestline, Ohio Apr. 12 to 24
Lucasville, Ohio Apr. 26 to May 8

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

Harrison, Raymond W. Evangelist, Box 57, Neotsu, Ore.
Stevenson, Wash. Apr. 17 to 24
Klamath Falls (Lakeside), Ore. Apr. 27 to May 8

Harrold, John W. Box 309, Red Key, Ind.
Mercer, Wis. Apr. 18 to 24
Nekosia, Wis. Apr. 2 to May 1

Hart, H. J. Route 1, Owasso, Okla.

Harvey, Hoye. Evangelist, Box 124, Hodge, La.
Peoria (N. Side), Ill. Apr. 13 to 24
Old Hickory, Tenn. Apr. 27 to May 8

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

Henbest, C. L. Box 345, Rogers, Ark.
Oklahoma City (Trinity), Okla. Apr. 13 to 24

Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
West Grove, Pa. Apr. 13 to 24
Union, Me. Apr. 27 to May 8

Henderson, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Meridian, Idaho Apr. 13 to 24
Michigan City, Ind. May 4 to 15

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

Henriksen, G. W. Evangelist, 16025 S.E. Pacific Highway, 99-E, Portland 22, Ore.
Portland (Highland Park), Ore. Apr. 13 to 24
Fergus Falls, Minn. Apr. 27 to May 8

Henry, J. W. Evangelist, 451 Martin, Banning, Calif.
Bloomington, Calif. Apr. 20 to May 1

Henson, J. C. Bethany, Okla.

Higgins, Charles A. Evangelist, 1702 Pecos St., Las Cruces, N.M.
Open date Apr. 13 to 24

Hodge, W. M. Evangelist, Science Hill, Ky.
Beverly, Ohio Apr. 19 to May 1

Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.

Holso Evangelistic Party. 5332 Summer Ave., Ashtabula, Ohio
Frostburg, Md. Apr. 20 to May 1
Ryot, Pa. May 4 to 15

Holstein, C. V. Evangelist, 432 W. Walnut St., Kalamazoo, Mich.
Hollywood, Md. Apr. 13 to 24

Holtzclaw, Paul M. Evangelist, Mount Erie, Ill.

Hoof, A. J. (Jack). 1610 S. Grand St., Monroe, La.
Oak Grove, La. Apr. 13 to 24

Jackson (Elraine), Miss. Apr. 29 to May 8

Hoof, Billy S. Evangelist, McEwen, Tenn.
Hohenwald, Tenn. Apr. 6 to 17
Overland Park (Lakeview), Kans. Apr. 27 to May 8

Hooker, H. H. Box 18, Gardendale, Ala.
Marietta, Ohio Apr. 13 to 24

Kewanee, Ill. Apr. 27 to May 8

Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
Nashville (Grace), Tenn. Apr. 13 to 24
Marine City, Mich. Apr. 27 to May 8

Hostetler, Robert. Song Evangelist, 107 E. Firmin, Kokomo, Ind.

Huff, Hiram Perry. Box 201, Lanett, Ala.
Huff, Thomas. Evangelist, Box 228, Zylks, La.
Baton Rouge (Fairfield), La. Apr. 21 to May 1
Crowley (Ebenezer), La. May 4 to 15

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

Huffman, W. D. and Marvel. Evangelist and Musicians, 138 E. Hazeltine St., Richland Center, Wis.

Hughes, Guthrie H. Evangelist, Greenfield, Ind.
Bartlesville (1st), Okla. Apr. 13 to 24

Humble, Dave and Mary. Singers and Chalk Artist, Worthington, Ind.

Ihrig, R. L. Evangelist, 20 Hollywood Dr., Florence, Ky.
Mt. Sterling, Ky. Apr. 13 to 24
Covington (1st), Ky. Apr. 27 to May 8

Inglard, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.

Isenberg Evangelistic Party. Evangelist and Singers, Box 388, New Cumberland, Pa.
Burnham, Pa. Apr. 20 to May 1
Orbisonia, Pa. May 4 to 15

Jackson, R. V. Box 31, Elizabethtown, Ill.

Jantz, Calvin and Majorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
Lyons, Kans. Apr. 18 to 24
Columbus, Ohio Apr. 27 to May 8

Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.
E. St. Louis (Alorton), Ill. Apr. 20 to May 1
Lansing (1st), Mich. May 11 to 22

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale 20, Mich.
Muskegon (Pil. Hol.), Mich. Apr. 13 to 24

Johnson, Andrew. Wilmore, Ky.

Johnson, Spencer. Box 11, Vivian, La.

Jackson, Ga. Apr. 13 to 24
Shreveport (Queensboro), La. May 1 to 8

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

Columbus (1st), Ind. Apr. 21 to May 1

Jones, Claude W. Evangelist, 9 Elm Ave., Wollaston 70, Mass.
Coatesville, Pa. Apr. 13 to 24
Pitman, N.J. Apr. 27 to May 8

Jones, Lum. 630 West 9th St., Ada, Okla.

Jones, Nadine K. (Mrs. Bob). Song Evangelist, Route 1, Scranton, S.C.

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

Kelly, Arthur E. 331 Whaley St., Columbus, S.C.
Norfolk (Central), Va. Apr. 20 to May 1
Cottondale, Ala. May 4 to 15

Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
Cherryvale, Kans. Apr. 20 to May 1
Ligonier, Ind. May 4 to 15

Kuschner, Allard and Dorothea. Evangelist and Singer, 701 E. Schaff Rd., Brooklyn Heights, Ohio
Albion, Pa. Apr. 13 to 24

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

Laird, Charles, and Wife. Preacher and Singers, R.D. 3, Salem, Ohio
N. Tonawanda, N.Y. Apr. 20 to May 1

Lamneck, Forest. 1518 S. Buckeye, Kokomo, Ind.



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 Harmon, Okla. Apr. 20 to May 1
 Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
 Elmira, N.Y. Apr. 17 to 24
 Monroe, Mich. Apr. 25 to May 1

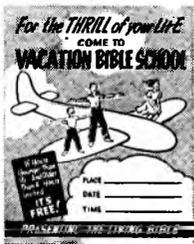
Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Parsons, Kans. Apr. 20 to May 1
 Wichita (Eastridge), Kans. .. May 5 to 15
 Lee, Mason. 217 Division St., Huntington 2, W.Va.
 Richmond, Ky. Apr. 12 to 24
 Summersville, Ky. Apr. 26 to May 8
 Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.

Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo. Reserved Apr. 11 to 28
 Lambert (Riverside), Miss. Apr. 28 to May 8
 Miller, Ford. Box 269, Osceola, Ind.
 Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
 Ottawa (1st), Ill. Apr. 13 to 24
 Canton (1st), Ohio Apr. 26 to May 8

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 Vilonia, Ark. Apr. 13 to 24
 Alexander, Ark. Apr. 27 to May 8
 Lewis, Ellis. 206 N. Donald, Bethany, Okla.
 Caruthers, Calif. Apr. 14 to 24
 Colton, Calif. Apr. 27 to May 8
 Lewis, Roy R. Route 1, Albany, Ind.

Lindley, R. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Tehachapi, Calif. Apr. 7 to 17
 Lipker, Charles H. Route 3, Findlay, Ohio
 Evansville (1st), Ind. Apr. 13 to 24
 Trenton, Ohio Apr. 27 to May 8
 Litle, H. C. 1338½ Hunter Ave., Columbus 1, Ohio
 South Zanesville, Ohio Apr. 12 to 24
 Montrose, Iowa Apr. 26 to May 8

Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
 Kansas City (1st), Mo. Apr. 13 to 24
 Little Rock (1st), Ark. May 1 to 8
 Mac Allen, L. J. and Mary E. Evangelists and Artists, 27 W. Falls St., New Castle, Pa.
 Tuscola, Ill. Apr. 19 to May 1
 Jacksonville, Fla. May 4 to 15

Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 113, Bethany, Okla.
 Gaylord, Kans. Apr. 13 to 24
 Billings (1st), Mont. Apr. 27 to May 8
 Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
 Arlington (Calvary), Va. Apr. 6 to 17
 McPherson, Kans. Apr. 20 to May 1

Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Houston (Central), Texas .. Apr. 27 to May 8
 McAllen, Texas May 11 to 22
 Mathews, L. B. 2105 Natches Trace, Nashville 12, Tenn.
 Clayton, Ind. Apr. 6 to 17
 Trenton, Missouri Apr. 20 to May 1

McCoy, Norman. Song Evangelist, 1425 Pearl St., Anderson, Ind.
 Allentown (Free Meth.), Pa. .. Apr. 15 to 24
 McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Santa Monica, Calif.
 Ono, Pa. Apr. 27 to May 8
 Washington, Pa. May 11 to 22
 McGuffey, J. W. Evangelist, 1629 N. Central, Tyler, Texas
 Freeport, Texas Apr. 6 to 17
 Vidor, Texas Apr. 20 to May 1

McGuire, Paul A., Wife, and Daughter. Evangelist and Singers, 901 Kelley Dr., Barstow, Calif.
 McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
 McMillan, W. L. Evangelist, 506 N. Court St., Circleville, Ohio
 Leipsic (Pilg. Hol.), Ohio .. Apr. 22 to 24
 Hebron, Ohio May 9 to 15
 McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Bethany (E. Side), Okla. ... Apr. 20 to May 1
 Reserved May 4 to June 12

Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
 Ft. Dodge, Iowa Apr. 20 to May 1
 Leon, Iowa May 4 to 15
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Mt. Vernon, Ohio Apr. 13 to 24
 Smith Center, Kans. Apr. 27 to May 8

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Winfield, Kans. Apr. 13 to 24
 Lawton, Okla. Apr. 27 to May 8
 Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.
 Winfield, Kans. Apr. 13 to 24
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Milner, Ga. Apr. 13 to 24
 Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
 St. Louis (Central), Mo. Apr. 13 to 24
 Floyd, Va. Apr. 27 to May 8

Mickey, Bob. Song Evangelist, 309 Cimarron, La Junta, Colo.
 Harmon, Okla. Apr. 20 to May 1
 Prince Albert, Sask. May 4 to 15
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Tallahassee, Fla. Apr. 12 to 24
 Cumberland (Bethel), Md. Apr. 26 to May 8

Miller, Ruth (Mrs. Henry A.). Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.
 Santa Paula, Calif. Apr. 20 to May 1
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Canton, Ohio Apr. 20 to May 1
 Akron Assembly May 2 to 8
 Minglehoff, O. C. P.O. Box 43, Douglas, Ga.
 Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 93, Ridgway, Pa.
 Moore, Ernest. Evangelist, P.O. Box 515, Bremond, Texas

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Weirton (1st), W.Va. Apr. 12 to 24
 Trenton (1st), Ohio Apr. 27 to May 8
 Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.) 10802 53rd Ave., Edmonton, Alberta, Canada
 Whitefish, Mont. Apr. 19 to May 1
 Calgary (Bowness), Alta. May 8 to 22

Mooshian, C. Helen. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Mounts, Dewey. Evangelist, 134th St. and Ridgeland Ave., Worth, Ill.
 Mundell, Winfield A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Sawyer, N.D. Apr. 13 to 24
 Canning, S.D. Apr. 27 to May 8
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Marion, Va. Apr. 13 to 24
 Paden City, W.Va. Apr. 27 to May 8

Musical Messengers. % Don Ratliff, 3423 Hottel Dr., Louisville 16, Ky.
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Open date Apr. 13 to 24
 Smithfield, Ill. Apr. 27 to May 8
 Nelson, Charles Ed. and Normadene. Preacher and Singer, 1524 S. 4th St., Rogers, Ark.
 Larned, Kans. Apr. 13 to 24
 Van, Ark. Apr. 27 to May 8
 Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
 Ossian, Ind. Apr. 13 to 24
 Tipton, Ind. Apr. 27 to May 8

Norton, Joe. Evangelist, Box 143, Hamlin, Texas
 Midland, Texas Apr. 13 to 24
 Smith Center, Kans. Apr. 27 to May 8
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 Beckley, W.Va. Apr. 12 to 24
 Pineville, W.Va. Apr. 26 to May 8
 Oliver, Charles. Evangelist, Rt. 1, Box 294, 3105 McArthur Dr., La Marque, Texas
 Bay City, Texas Apr. 20 to May 1
 Tampa (Sulphur Springs), Fla. .. May 4 to 15

Parrott, A. L. Evangelist, P.O. Box 298, Bourbonnais, Ill.
 Tulsa (1st), Okla. Apr. 13 to 24
 Atlanta, Texas Apr. 27 to May 8
 Parry, Elwood. Song Evangelist, 710 Dellwood St., Bethlehem, Pa.
 Patrone, D. E. Evangelist, 224 Liberty St., Painesville, Ohio
 Hamilton, Ohio Apr. 12 to 24
 Kokomo, Ind. Apr. 26 to May 8

Patterson, Walter. Route 3, Waurika, Okla.
 Searcy, Ark. Apr. 6 to 17
 Open dates May
 Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wellsville, Ohio
 Payne, L. M. 509 Northwest Main, Bethany, Okla.
 Pendleton, T. E. 2019 Greenrock Lane, Indianapolis, Ind.
 Peters, Max. Evangelist, 8665 Dearborn Ave., South Gate, Calif.
 Ojai, Calif. Apr. 13 to 24
 Grass Valley, Calif. June 15 to 26

Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
 Charlotte (W. Side), N.C. ... Apr. 20 to May 1
 Muncie (Forrest Park), Ind. May 4 to 15
 Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill.
 Versailles, Ill. Apr. 17 to May 1

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Akron (Arlington St.), Ohio Apr. 13 to 24
 Argo, Ill. Apr. 27 to May 8



SERVICEMEN'S CORNER

Cpls. John and Robert Russell write:

"Here are just a few lines to express our wholehearted thanks in appreciation for all the good Christian literature which we have enjoyed receiving since entering the army in February '53; especially over here in Korea they have meant so much. We always enjoy reading them in spare moments each day and even more on Sunday, and they have helped to make our Sundays over here so much more Christlike.

"Though we are so many miles from home and loved ones, with the love of God in our hearts we have made some fine Christian Korean friends and God has enabled us to make the best of every difficult situation. Throughout this army experience the Lord has gone with us, and met our every need. We have learned to trust Him more, and it does pay to serve Him each day. We pray that our lives have told for Him, and that others may have come to know more of the Christian way because of us."

A SERVICEMAN'S PRAYER

*Dear Saviour, I have left my home
And all whom I hold dear.
Guide Thou me with Thy loving hand,
And be Thou ever near.*

*So let me live, from day to day,
In steadfast love of Thee
That I may never grieve the hearts
That pray at home for me.*

*Keep me from every harm and sin,
That never I may roam
From Thy pure Word, which I have
learned
In my dear Christian home.*

*Grant me success in all I do
If Thou wilt have it come;
But let me value more than this
My Christian faith and home.*

—JOHN THEODORE MUELLER

NAZARENE SERVICE MEN'S COMMISSION

Albois DIRECTOR

Thompson, Harold C. P.O. Box 549, Blytheville, Ark. Steele, Mo. May 25 to June 5
Tremain, W. L., and Wife. Trevecca Nazarene College, Nashville 10, Tenn.
Turner, A. C. 111 Juniper, Nampa, Idaho
Turpel, J. W. Evangelist, Convene, Maine London, Ont. Apr. 12 to 24
Woodstock, Ont. Apr. 26 to May 8
Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Tex.
Van Slyke, D. C. 508 16th Ave., S. Nampa, Idaho Sidney, Nebr. Apr. 27 to May 8
Nampa, Idaho May 11 to 15

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio Lafayette, Colo. Apr. 12 to 24
Woodbine, Kans. Apr. 26 to May 8
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
Oakland City, Ind. Apr. 13 to 24
Somerset, Ky. Apr. 27 to May 8
Potter, Harold J., and Wife. Evangelist and Singer, Box 197 Rt. 2, Williamston, Mich.
Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.
Idaho-Oregon Dist. Conv. Apr. 17 to 24
Nevada-Utah Dist. Conv. Apr. 26 to May 2
Pults, Bertha. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Pumpelly, Paul. Evangelist, 608 E. Prien Lake Rd., Lake Charles, La.
Kurtz, Ind. Apr. 6 to 17
Bryan, Texas Apr. 21 to May 1
Purkiser, H. G. 4531 Marcellus Ave., N.W., Canton 8, Ohio
Akron (Arlington St.), Ohio Apr. 13 to 24
Philadelphia (1st), Pa. Apr. 27 to May 8
Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.
Raker, W. C. Astoria, Ill.
Garden City, Kans. Apr. 13 to 24
Paradise, Kans. Apr. 27 to May 8
Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.
Redwood City, Calif. Apr. 19 to 24
Clarksville, Tenn. Apr. 27 to May 8
Reed, Fred W. Evangelist, 612 S. 26th, Billings, Mont.
Reed, Harlow. Evangelist, Box 45, Hull, Ill.
Bloomington, Ill. Apr. 19 to May 1
Reynolds, D. C. Indian Evangelist, 1933 1/2 N.W. 30th, Oklahoma City, Okla.
Rice, Cecil H. Evangelist, 1128 Grace St., Washington C.H., Ohio
Flint (Christian Un.), Mich. . . . Apr. 4 to 17
Deshler, Ohio Apr. 20 to May 1
Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
Juliaetta, Idaho Apr. 12 to 24
Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.
Minneapolis (Spring Lake Park), Minn. . . . Apr. 12 to 24
Richardson, Harold S. and Flossie F. Preacher and Singers, R.R. 4, Muncie, Ind.
Kampsville, Ill. Apr. 12 to 24
Lawrenceburg, Ind. May 3 to 15
Ridings, E. Paul. Evangelist, 708 N. College, Bethany, Okla.
Helena, Okla. Apr. 13 to 24
Pierre, S.D. Apr. 27 to May 8
Robbins, James. 1817 "F" St., Bedford, Ind.
Coulterville, Ill. Apr. 11 to 17
Lansing, Ill. Apr. 20 to May 1
Robinson, John. Evangelist, 448 Washington Ave., Huntington, W.Va.
Indianapolis (Speedway), Ind. . . . Apr. 13 to 24
Columbus (Parsons Ave.), Ohio Apr. 27 to May 8
Robinson, Mrs. Lillian. Evangelist, 506 S.E. First Ave., Perryton, Texas
Rody, Frank. Evangelist, 242 Chase St., Marion, Ohio
Xenia, Ohio Apr. 12 to 17
Marion (Silver St.), Ohio May 3 to 15
Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
Henderson, Ky. Apr. 12 to 24
Dover (Lee's Chapel), Tenn. . . . Apr. 25 to May 1
Roedel, Bernice L. Evangelist, 423 Maple St., Boonville, Ind.
West Baden, Ind. Apr. 11 to 24
Mackey, Ind. May 23 to June 5
Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.
Washington, D.C. Apr. 27 to May 1
Royce, C. E. and Lois. Evangelist and Singer, St. Marys, Ohio
Markle, Ind. Apr. 13 to 24
North Baltimore, Ohio May 4 to 15
Runyan, Harold. Evangelist, 1086 Oakhurst Dr., Charleston, W.Va.
Muskogee (1st), Okla. Apr. 13 to 24
Dallas (Trinity), Texas Apr. 27 to May 8
Rushing Family. Singers and Musicians, King City, Mo.
Bloomington, Calif. Apr. 20 to May 1
Paciantia, Calif. May 2 to 8
Rushing-Drye Party. Preacher and Singers, P.O. Box 1, Coffeyville, Kans.
Ryall, Frank L. (Toby). Evangelist, 1608 S. Hawthorne St., Chattanooga, Tenn.
Sanford, Ruth. Song Evangelist, Box 590, Fort Scott, Kans.
Shelby, Ohio Apr. 13 to 24
Schmidt, William and June. Preacher and Singers, Unionville, Mich.
Grand Blanc, Mich. Apr. 12 to 24
Francisco, Ind. Apr. 26 to May 8
Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Scott, Earl P. P.O. Box 275, Kansas City 41, Mo.
Seligick, R. T. Box 22, Oxford, Nova Scotia
Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
Olympia, Wash. Apr. 14 to 24
Missoula, Mont. May 10 to 22
Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Shirley, T. A. Evangelist, 204 East 9th St., Sylacauga, Ala. Apr. 28 to May 8
Sylacauga, Ala. Apr. 28 to May 8
Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
Lake Charles, La. Apr. 13 to 24
Oklahoma City, Okla. May 4 to 15
Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich. Apr. 27 to May 8
Laingsburg, Mich. Apr. 27 to May 8
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind. Open date Apr. 27 to May 8
Bloomington (E. Side), Ind. Apr. 13 to May 8
Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Creston, Iowa Apr. 13 to 24
Udall, Kans. Apr. 27 to May 8
Slayton, Hubert M. 237 N. Fifth St., Elwood, Ind.
Sloan, Carmon. Evangelist, 844 Rose Dr., Louisville 13, Ky.
Smith, Bernie. Box 145, Harrisburg, Ill.
Dayton (Parkview), Ohio Apr. 13 to 24
Lima (1st), Ohio Apr. 27 to May 8
Smith, Billy and Helen. Evangelist and Singers, 816 McKinley, Cambridge, Ohio
Modoc, Ind. Apr. 6 to 17
Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla. Apr. 20 to May 1
Conway, Ark. May 4 to 15
Fort Smith (Central), Ark. May 4 to 15
Smith, Eugene and LaNora. Song Evangelists, Winsboro, S.C.
Fayetteville, N.C. Apr. 18 to 24
Hamilton (1st), Ohio Apr. 27 to May 8
Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
Hawaii Apr. 18 to May 15
Osawatimie, Kans. May 26 to June 5
Snow, Loy. R.F.D. 1, Bedford, Ind.
Carlisle, Ind. Apr. 12 to 24
Monrovia, Ind. Apr. 26 to May 8
Snyder, D. R., and Wife. Evangelist and Singers, Gen. Del., Carl Junction, Mo.
Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
Sparks, Samuel L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Spittal, David J. R. Evangelist, Gen. Del., Bourbonnais, Ill.
Minot, N.D. Apr. 20 to May 1
Penticton, B.C. May 4 to 15
Stabler, R. C. Evangelist, Box 34, Montoursville, Pa. Richland Center, Wis. Apr. 20 to May 1
LaFarge (Free Meth.), Wis. May 3 to 15
Stafford, Daniel. Box 254, Vivian, La.
Ansdarko, Okla. Apr. 21 to May 1
Plainfield, Ind. May 4 to 15
Stafford, J. D. P.O. Box 1514, Indianapolis, Ind.
North Vernon, Ind. Apr. 25 to May 1
Clarksville, Tenn. May 4 to 15
Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
Huron, S.D. Apr. 12 to 24
Colorado Springs (Central), Colo. Apr. 26 to May 8
Starnes, Earl. 1317 Keller St., Evansville, Ind.
Lockland (1st), Ohio Apr. 13 to 24
Monroe (1st), La. Apr. 27 to May 8
Steelman, Thelma. Evangelist, Box 294, Gilmer, Texas
Edcouch, Texas Apr. 15 to 24
Carthage, Texas Apr. 29 to May 8
Steininger, Dwight F. Artist-Evangelist, Gen. Del., Nashville, Tenn.
Terre Haute (S. Side), Ind. . . . Apr. 13 to 24
Columbus (Calvary), Ind. May 14 to 22
Stevenson, Edward and Lydia. Singers and Musicians, Box 154B, Cuba, Ill.
Strack, W. J. Box 215, New Lyme, Ohio
Susuras, Nick. Box 485, Pasadena College, Pasadena 7, Calif.
Sweeten, Howard W. Ashley, Ill.
Des Moines, Iowa Apr. 11 to 22
Sapulpa, Okla. May 1 to 8
Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kans.
Severy, Kans. Apr. 21 to May 1
Irving, Texas May 3 to 15
Tarvin, E. C. California, Ky.
Taylor, E. E. 208 W. Martin, East Palestine, Ohio
Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Taylor, Robert W. Evangelist, 240 Forestdale Ave., Knollwood, Dayton, Ohio
Pioneer, Ohio Apr. 6 to 17
Sardinia, Ohio May 18 to 29
Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
Mt. Vernon (1st), Ohio Apr. 13 to 24
Hamilton (1st), Ohio Apr. 27 to May 8

April 13, 1955

Volk, Harold. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
 Dayton (Wrightview), Ohio. Apr. 19 to May 1
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
 Cookeville, Tenn. Apr. 13 to 24
 Bethany, Okla. Apr. 28 to May 8
 Walker, Lawrence and Lavona. 223 Ray Ave., N.W., New Philadelphia, Ohio
 Lowville, N.Y. Apr. 13 to 24
 Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
 Reading, Mich. Apr. 13 to 24
 Richfield, Mich. Apr. 27 to May 8
 Weagley, Charles W., and Wife. 312 Brad St., Waukesha, Wis.
 Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
 North Manchester, Ind. Apr. 27 to May 8
 Springdale, Ohio May 9 to 15
 Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont.
 Skowhegan, Me. Apr. 27 to May 8
 Beverly, Mass. May 11 to 22
 Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.

White, W. T. Evangelist, Clearwater, Kans. Sherman, Texas Apr. 13 to 24
 Midwest City, Okla. May 4 to 15
 Whiting, Warren and Katherine. Musician and Song Evangelist, 139 S.W. 35th Ave., Ft. Lauderdale, Fla.
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Peoria, Ill. Apr. 6 to 17
 Whitworth, James H. Box 401-A, John's Hill Rd., Cold Spring, Ky.
 Manhattan, Kans. Apr. 12 to 24
 California, Ky. May 22 to 29
 Wiggs, W. Frank. Evangelist, Cor. E. Nettleton and Sycamore Ave., Jonesboro, Ark.
 Newport, Ark. Apr. 3 to 24
 Wilkinson Trio (Lloyd M., and Wife, and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.
 Yorktown, Ind. Apr. 12 to 24
 Brownstown, Ind. Apr. 27 to May 8
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Muncie (S. Side), Ind. Apr. 6 to 17
 Milwaukee (1st), Wis. Apr. 20 to May 1
 Williams, Lillian. 627 W. Main St., Sparta, Tenn.
 Willis, Harold J. and Mae. Preachers and Children's Workers, P.O. Box 527, Kansas City 41, Mo.
 Montrose, Colo. Apr. 13 to 24
 Palisade, Colo. Apr. 27 to May 8

Willison, Otto R. 501 N.W. 10th St., Bethany, Okla.
 Springfield (Scenic Dr.), Mo. Apr. 20 to May 1
 Idabel, Okla. May 4 to 15
 Winland, C. B. R.D. 5, Mt. Vernon, Ohio
 Wire, B. N. 518 N. College St., Bethany, Okla.
 Oklahoma (Shields), Okla. Apr. 17 to May 1
 Wolfe, E. D. Evangelist, 820 Edina Ave., Salem, Ore.
 Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Charleston, W.Va. Apr. 13 to 24
 Butler, Pa. May 1 to 8
 Woolman, J. L. 223 N. Hammond, Bethany, Okla.
 Wooton, B. H. Evangelist, 2519 Galbreth Rd., Pasadena 7, Calif.
 Sacramento (Arden), Calif. Apr. 6 to 17
 Santa Paula, Calif. Apr. 20 to May 1
 Worley, Joe D. Song Evangelist, 266 N. Vasseur Ave., Bradley, Ill.
 Wright, Guy and Lillian. Preacher and Singers, Gen. Del., Staunton, Va.
 Mannington, W.Va. Apr. 13 to 24
 Roanoke (Riverdale), Va. Apr. 27 to May 8
 Wynkoop, Ralph C. Evangelist, 3010 W. Washington Blvd., Chicago 12, Ill.
 St. Johns, Mich. Apr. 12 to 24
 Millington, Mich. Apr. 26 to May 8
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
 Muncie, Ind. May 3 to 15

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