



OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

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Problems Are Soul Size

General Superintendent Vanderpool

A GIVEN problem is small to one man because he himself is large; to another the same problem is big because he is small. Goliath was formidable to David's brothers because they were small; but to David, who had encountered lions and bears, Goliath was only a common foe.

In measuring a man it is not the size of his hat, the height of his stature, or the number of his shoe that determines his strength, but the size of the problem that can defeat him. If a man has soul size and heartthrob that enable him to stand on top of big problems, then the man is big in the true sense. Little problems are soul size for some people.

Spiritual stamina and the inner heart surges of a big man drove the Apostle Paul through storms, shipwreck, angry mobs, hunger, and imprisonment, and finally planted Spirit-filled churches in strategic cities. A small man would have offered alibis and sought something easy.

Luther, Wesley, Bresee, and others surmounted gigantic difficulties; the size of those difficulties surmounted reveals the true measure of the men.

The soul size of the Duke of Wellington was unveiled when he stopped Napoleon at Waterloo. Only the intrepid soul of a big man could put Washington across the Delaware on a cold, winter night.

Little mothers, widowed by strange providences, have demonstrated unmeasured strength and greatness of soul as they have faithfully guided their children to happy, useful lives.

The problems mastered by that godly stepmother in her heroic effort to bring to useful lives and finally to heaven's gate the children of another will reveal her towering among God's stalwarts.

Problems hurdled by God-called pastors in line of duty, or by the humble laymen in their field of church service, are evidence of soul magnitude.

Problems are soul size. Little souls are upset and distracted by minor things, while great souls drive on to dispatch the major things, thus giving strength to the weak and courage to the faint. My prayer: Enlarge my soul until my problems become small. Amen!

"FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION" (1 Thess. 4:3)

WHITE (?) LIES

By A. H. Townsend*

GIPSY SMITH was right! He said, "The whitest lie ever told is as black as the devil." Black is black, and white is white, and there are no shaded colors in between. In fact, the smallest lie ever told is as black and as large as the devil—there are no *white* ones or *small* ones. We have lost our true sense of values; we have placed our heads in the sand of life. Like the foolish, proverbial ostrich, we think that we are covered over when we are fully exposed. When we deal in *white* lies, we are dealing in shifting sands and head coverings, but the heart is exposed.

God's Word states, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37). This does not mean that we should say nothing but yes and no; that all conversation other than yes or no is evil. We are instructed to communicate truthfully—without so-called *white* lies. Yes or no; true or false; right or wrong; black or white—there are no shaded colors in between. Saved or unsaved; hot or cold; Christ or the devil; heaven or hell—God's Word has no half measures.

Our generation has been so corrupted by Hollywood and cheap, degrading literature that we have perverted values and no sound conscience. We have lost the grand and noble desire to live righteously. We deal in lies, and we call our lies *little*, *white* lies. But God does not! He has said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie" (Rev. 22:14-15).

*Prince George, B.C., Canada

A certain missionary compared the way some Christians act to three kinds of boats—"the rowing boat, the sailing boat, and the engine boat." The first boat represents the Christians who want to do things for the Lord, but slowly; the second, those who act according to the winds that blow; and the third represent those Christians filled with the Holy Ghost who want to obey their Master as quickly as possible and without delay. *Which are you?—Exchange.*

COMMENDATIONS—

Eleven districts made or exceeded their quotas for subscriptions to the HERALD OF HOLINESS for 1952, and eleven more came so near that we feel they should be given honorable mention. The quotas were based on 60 per cent of the district membership. Those making or exceeding this figure were given last week.

The honorable mention list includes those who attained percentage figures of from 50 to 59 per cent. They are:

District	Percentage
Pittsburgh	59
Hawaii	57
Alabama	57
West Virginia	56
Nebraska	55
Florida	55
Rocky Mountain	54
New England	53
Northeast Oklahoma	52
Alaska	51
Missouri	50

Congratulations and commendations; next year these will surely be among the "Over the Top" group!

The rest of the tabulation of districts and the percentage for each is as follows:

District	Percentage
Virginia	49
Wisconsin	49
Dallas	48
Colorado	45
Houston	45

HERALD OF HOLINESS

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THAINE F. SANFORD,
Sales Promotion Manager

We Found a Winter Home

One year ago in November we traveled from Iowa to Florida, making our winter home in Jacksonville. After we were settled in a beautiful trailer park we sought for a place to worship. It seemed like the Lord led us to a church that was alive and on fire for Him. I knew we were in the right place as we went up the steps of the Central Church of the Nazarene. Such singing I had not heard in a long time. The friendly and godly young people made us feel at home. The pastor's messages were food for our souls. It seemed as though the young folks were always doing something to win souls.

On Sunday afternoon the young people would go to the city jail and conduct a service. Sunday morning they would go out on the street with cars and bring sailors to church. It seemed that each one could do something special for the Lord.

The first of June we left Jacksonville to return home, feeling it was good to have met with the pilgrims of Central Church.—By CURTIS ELDRED, Cedar Falls, Iowa.

TRUTHS FROM EVERYDAY LIFE:

By Mendell Taylor*

Faith, the Spiritual Treadle

ANYONE who uses public transportation vehicles such as buses or streetcars is familiar with the sign, "Stand on Treadle to Open." This is always the sign over the exit door. Since there is no hired operator to open and close these exit doors, it is necessary to have a mechanical device to regulate the doors. This gadget that opens the door is called the treadle. It is equipped so that the moment a passenger stands on a rubber mat the machinery to open the door is set in motion. However, nothing happens until one's weight is placed on the treadle and then the door immediately opens and allows the passenger to be on his way to his destination.

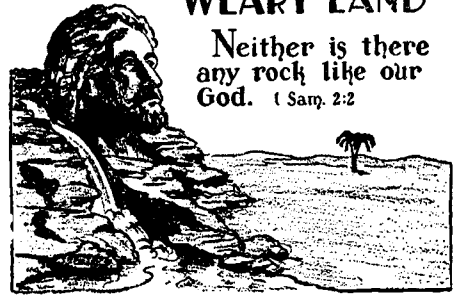
Each time I stand on a treadle and watch a door open, I am reminded of a vital spiritual truth. What crosses my mind is that the promises of God are almost without number. They have been revealed in the Word to assure us that His resources are adequate for our every need. However, these provisions of the Lord do not come to us automatically or accidentally. They are available to us if we meet His stipulated terms for fulfillment. The only key to open this arsenal of spiritual reserves is *faith*. These promises become real and operative in our behalf in the measure that we appropriate them through faith. If faith is absent, then the promises are meaningless. If faith is active, then they are tools for achievement.

The best sign of my utter trust in the Lord is to stand on His promises without hesitation and without questioning. When I plant my two feet on the promise of the Lord, I create a faith treadle that opens the warehouses of divine provisions. These doors would be locked and sealed against me if I refused to stand on the faith treadle that accomplishes the indescribable. But all divine power in heaven and earth is at our disposal if we unequivocally position ourselves on the sure Word of the Lord. The weight of faith is sufficient to operate the treadle that pries open doors which would otherwise remain permanently closed.

This assures us that any burden or need that we may wrestle with may be transferred to a promise by faith, and it will have sufficient weight to trip the treadle which opens the way for a divine solution. We can see the impossible made actual if we will dare to stand on the treadle of faith and give God a chance to place His omnipotence at our finger tips.

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The **ROCK** in a WEARY LAND



Neither is there any rock like our God. (1 Sam. 2:2)

ISAIAH'S ILLUSTRATION:

By John W. May*

I. Sanctified Members

THE MESSAGE of Isaiah 35 may be directed in three directions of interpretation. It is a prophecy concerning Edom. It is further a beautiful picture of the millennium and the Church of the Lord. It is also a descriptive picture of sanctification, especially the fifth through the tenth verses.

Isaiah speaks illustratively of the whole man sanctified, in the fifth and sixth verses. Sanctification as a crisis and holiness as a state involve the whole man; all his members must be sanctified and made holy.

His *eyes* must be sanctified. It is an accepted fact that a great percentage of all that enters the eye-gate is retained. What we expose to our view has its effect upon our personality. There is no sinful eye; it is the direction in which we employ our view that makes a sin. We may see mountain peaks and stars spiritually if we look up. We may also look down to the mud, grime, and filth of sin. The eyes of the sanctified must be regulated to see the beneficial, the uplifting. Though he must see sin on every side, his look should be that of pity and not sympathy. His eyes must be open to suggestions of the providence of God in the issues of life.

The *ears* must be sanctified. They must be closed to the call of the world. Although temptation presents itself, his ears will not respond in sympathy. Listening to, or participation in, evil conversation will be avoided. He will give no hearing to shady or sexy stories. He will not make his ears a garbage can to receive gossip.

The *feet* must be sanctified. Where one goes always describes what he is. Feet running to mischief are not characteristic of the sanctified life. Feet upon the mountain carrying the good news of the gospel may be designated as in the center of God's will.

The *tongue* must be sanctified. A cutting, critical tongue must never be conjectured a sanctified

*Pastor, Marmet, West Virginia

tongue. No doubt ill use of this little member of the body is the cause of backsliding—more than any other member of the body. Gossip cannot be tolerated in the holy life; nor can lying, libel, licentious speech, lust, lewdness, or looseness.

The Holy Spirit possesses the whole man in sanctification and each member blends with and supports the others in living a holy life.

(To be continued)

Getting the Spiritual Taste

By E. E. Michael*

IN THE Book of the Psalms the voice of the sweet singer of Israel breaks forth in exultant song, with an inviting appeal, "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8). The old-fashioned Methodists upon meeting one another would enquire, "Do you enjoy religion?" The interrogation is freighted with meaning. It means more than being a Christian in the ordinary sense of the term. It means that all the tastes of the soul have been adjusted to the heavenly life. It means that the wellsprings of the soul are fed by the reservoirs of heaven; that one has entered into a state in which salvation has become the seraphic passion of the heart; that the streams of God's grace have risen to flood stage, filling the channels of the soul and flowing on in tides of spiritual luxury.

Someone has triflingly said, "Oh, this thing called religion is a mere matter of taste." But there is more truth than poetry here. In fact, this thing called taste is at the base of every moral being in the universe. As taste in the palate of the mouth decides what food we will eat, so taste in the inner heart life of the individual decides what moral food the soul feeds on.

*Evangelist, Jasper, Alabama

"The Fruit of the Spirit Is Love"

(Galatians 5:22)

By Nona Keen Duffy

*O Heavenly Father, within my heart,
Make me a channel, I pray,
An outgoing channel of spiritual love
For those that I meet each day.*

*Make me more thoughtful of others, Lord,
More understanding of needs;
Make me more eager to please than be pleased,
And to serve with words and deeds.*

*The fruit of the Spirit is love divine,
And it comes from Thy throne above.
Keep me from selfishness, pettiness, greed,
And fill me with heavenly love!*

Sometimes the organs of the body become diseased, impairing the tastes. Thus the diseases of the soul must be washed away before the taste for heavenly things can be made strong.

Many people live in a realm of conflicting natures—grace and depravity warring against each other, striving for the mastery. In such a state the soul has some desires or taste for worldly things: honor, fame, popularity, vainglory, etc. On the other hand there is a taste for religion, a desire for its present pursuits (in a general way), and for its future glories—like Balaam, who desired to die the death of the righteous but was unwilling to live the life of a saint. His taste was not sufficiently strong to enable him to yield himself completely and enthusiastically to the pursuits of holiness.

Many preachers and professed Christians live along this line of moral mixtures. They would draw back in horror at the thought of going as far as sinners in worldly indulgence, but on the other hand they would feel equally disgraced to go as far as the entirely sanctified in their zeal for heavenly purity. They love preaching on "the general generality of things in general," but cannot endure the full-orbed blaze of Holy-Ghost-anointed, heart-searching truth. They can enjoy a quiet, dignified little prayer meeting but cannot endure one that takes on Pentecostal proportions, where the heavenly fire and glory is falling. They enjoy a little religious conversation, but get nauseated at a scriptural testimony to definite, second-blessing holiness.

What one in this condition needs is a healthy religious taste, made possible by the sanctifying fullness of the Holy Spirit. Then he will have a relish for the deep things of God. Holiness puts an end to the disagreeable divisions of soul tastes. The secret lingering taste for jewelry and gaudy attire, worldly associates, and amusements, and all the traits of carnality are washed away, so that they become odious and repugnant to the pure soul. All ambitions, affections, and desires, tastes of the intellect, perceptions of reason, choices of the will, and appetites of the heart flow like a crystal stream toward the heavenly and the divine.

The old religious duties that once were monotonous and boresome now take on a new thrill. Bible reading and prayer become a joy. Close preaching is now heard with rapturous delight. Prayer meetings with the old-fashioned testimonies and shouts of victory are relished with a heavenly enthusiasm. Furthermore, the tastes of the soul thus sanctified and filled with all the fullness of God become enormously more intense and stronger toward God and heavenly things than they ever were toward earthly things. This must of necessity be so, because God is mightier than the devil. Holiness is stronger than carnality, and the heavenward pull is by far greater than was the hellward pull of sin. Holiness is the only panacea for all the vitiated tastes that corrupt and blind the souls of men. God wants to spoil us for this world, that He may fit us for heaven.

Yes, it is only a matter of taste, but heaven and hell revolve on that pivot of taste. Remember, demons and angels, saints and sinners are divided only by their tastes. What does the appetite of your soul call for? "O taste and see that the Lord is good: blessed is the man that trusteth in him."

Seeing Is Not Believing

By John T. Donnelly*

WE TRUDGE over roads where circumstances shriek loudly against our creeds. We have heard the divine Word, but the skeptical "not likely" stares upon us on every side. Common sense is very aggressive. It rears itself against the promise of God. The gathered wisdom of the world obtrudes itself against the hidden wisdom of the Lord Almighty. Our material setting is unfriendly to spiritual substance. Carnal forces are ironical in their easy triumph; and we begin to look foolish in our simple faith. And, God help us! Sometimes we begin to feel foolish, and are tempted to make obeisance to the kingdom of the apparent, and to bow down and worship it.

Abraham "staggered not . . . through unbelief." The divine promise had been given. There could be no doubt about that. But there were no external helps to make the soul certain of its fulfillment. The promise had no friends in the outer circumstances. The face of everything frowned upon it. Common experience was definitely

*Nazarene Chaplain, with the U.S. Army in Germany

against it. Common sense laughed the idea to scorn. Yet, Abraham "staggered not" but steadied himself on the promise. His soul nested in the divine purpose. He dwelt in the secret place of the Most High. By faith he companioned with friendly realities where every hard and glaring event appeared to be his foe; for faith is indeed a finer sense even than common sense. Common sense, when it is despoiled of faith, is a very local and deceitful sight.

"But seeing is believing," they say; and again they stoutly affirm, "I'll not believe it until I see it." Nothing of the kind, because seeing is not believing. On the contrary, believing is the only true seeing. If one were to be absolutely truthful with his psychological processes he would say, "I'll not see it until I believe it." "Said I not unto thee, that, if thou wouldest believe, thou shouldest see?" "He endured, as seeing him who is invisible."

Never was there greater need of deep-living men and women who will confront the proud and massed "unlikelies" with the spoken promise of our God. Never was the need more urgent that we should confirm ourselves in the promise amid the uncomfortable irony of circumstances, and the loud and blatant taunt of our foes. We must wear the Word of the Lord like an athlete's belt, "Having your loins girt about with truth." These are the men and women who remain victors on the field at the end of the long and bloody day. At the beginning of day, theirs is the faith which gives substance to things hoped for; at the end of the day, the things hoped for have become their eternal possession.

THE POWER OF CHOICE

By John E. Stadler

*We are led to believe that there was a time
When the angelic host, created sublime,*

*Were placed on probation which came to a close
When the brightest archangel of heaven arose
In revolt against God and His sovereign command,
And was cast down to earth with his angelic band.*

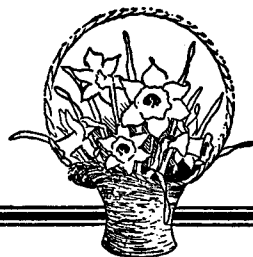
*The angels who retained their holy estate
Were those that chose God as their Lord-Potentate.*

*What is man, asks the Psalmist, that, mindful of him,
Thou shouldst make him just lower than high seraphim?*

*For man like the angels at creation stood
With the power to choose between evil and good.
Had our parents in Eden obeyed God's command,
Earth might have been changed into heaven's borderland.*

*The power of choice! How fateful it is!
Three worlds recognize it, for doom or for bliss.*

*God the Father, the Son, and blest Holy Ghost
Stand helpless before the will uppermost,
And only can enter the door of the heart
When self-will surrenders and doubtings depart.*



**Come, take up
the cross, and
follow me**

Mark 10:21

*On the edge of the Kingdom, all-
glorious above,
The Saviour is calling in mercy and
love.*

*Over one that repenteth, the angels
rejoice.*

*How great is the God-given power of
choice!*

THE N.F.M.S.

By Mrs. Louise R. Chapman*

THE OBJECT of a missionary society in the church is (1) to enlist members for active missionary service; (2) to study the salvation needs of the world and to excite missionary interest; (3) to unite in prayer for the supplying of our foreign missionary needs; and (4) to raise funds for the extension of the kingdom of Jesus Christ around the world.

The missionary society has proved that it is an overwhelming advantage to the church. Under the broader name, the Nazarene Foreign Missionary Society, all Nazarenes are eligible for active membership. Enlistment, of course, must be voluntary. "Every member of the church a member of the missionary society" is a noble, challenging, and attainable slogan.

Any plan of organization to be truly successful in our church has to be adaptable to small churches. It is stated that 75 per cent of our churches have a membership of less than seventy-five, and 50 per cent of our churches have a membership of less than fifty. In many places it takes everybody in the church to make one efficient chapter. In larger churches, where material is available, under the present arrangement chapters can be formed on any basis for differentiation that seems desirable and plausible.

It is very interesting to watch this enlarged missionary society as our people fit it into the local program. Many churches, all over the land, are setting aside the first prayer meeting of the month for the inspirational part of the foreign missionary work. In places this plan is working with great success. Here are some of the things I have observed and some remarks I wish to make about this plan where it is at its best.

1. *Missionary Songs and Choruses:* The whole church learns and sings the missionary songs and choruses. This is commendable. We have far too little missionary singing. Singing prepares the heart for prayer and acceptance of the message. In missionary meetings we should forget ourselves and give our time unreservedly to missionary singing. I believe this should apply even to the special songs.

2. *Missionary Prayer Lists:* Some churches have lists of definite prayer requests taken from the *Other Sheep* and from missionary letters. When a prayer is answered they place a bright-red seal on that particular line. This is an excellent plan. Definite prayer for definite missionary needs should have a very important part in the missionary meeting. Sick missionaries, national workers, missionaries' children, open doors, closing doors, new fields, new missionaries, definite problems, specific converts make a very challenging prayer appeal when they are listed, each particular request separately. Praying people at

home, praying definitely, praying daily for specific cases in heathen lands—this is the intercessory missionary idea that brings rich fruitage.

3. *Missionary Study:* In societies of one chapter the very best and ablest teacher in the group should be chosen as study superintendent. The lesson should *never, never* be read from the study book.

Where there is more than one chapter, they are handled like Sunday-school classes. All come together for the opening service, then divide into chapters for study and prayer.

4. *The Opening Period:* The opening service is a very important part of the missionary meeting. A definite number of minutes should be given to this part of the service. In no case should it exceed fifteen minutes in length.

This opening service furnishes an opportunity for different individuals or groups to participate. The men, the women, the young people, as individuals or in groups, should be used.

Suggested subjects for the opening services might be short talks on leper work in Africa, the orphanage, medical work, educational work, methods of evangelism, the European work in South Africa, work in the compounds or locations, etc., etc. Where there is no other missionary meeting in the month, the opening service might center around the object of special emphasis for that month.

5. *Methods of Getting the Work Done Easily:* In one section of the country I noticed that the Prayer and Fasting secretary stood at the door Sunday morning and gave out her envelopes to each member as he entered the church. Those that escaped her at the entrance she found in the Sunday-school classes. They dropped their Prayer and Fasting envelopes into the collection plates during the morning service along with the regular tithes and offerings. The church treasurer handed them back to the Prayer and Fasting secretary. Everybody co-operated with this plan and their record was unsurpassed.

In several churches I saw men and women competing in healthy fashion in securing members for the Reading Course.

Bulletin boards are often used so cleverly that it is not necessary to spend much time in announcements.

Dues paid in lump sums at the beginning of the assembly year, as nearly as possible, works beautifully and saves much time and confusion.

In several places I noticed that the work times were conducted in homes of the members during the evening and that men were present, packing boxes of used clothing for national workers.

6. *The Business Meeting:* It may require greater experience to determine the best time and method to care for the business part of the missionary work. Some societies have prayer and study in the first midweek prayer meeting of each month and successfully bring in "special emphases" and business at the opening of their regular monthly day (or evening) of work and prayer in the home of some of the members.

*General President, N.F.M.S.

"You Can't Beat God Giving"

By McKinley Wilton*

THIS IS A layman's testimony to God's blessing on faithfulness in tithing. If I seem to be boasting, let God be the Judge!

I have been in the church for twenty-three years and began to tithe one year before I was saved. During this time, I have known what it is to be in want. I have earned as a layman a pretty fair salary, from \$1,000.00 to \$4,000.00 a year, but was always faithful in tithing and many times have given many times beyond my tenth. In some of the hardest times I have proved beyond a shadow of a doubt that if you are not tithing you are missing one of the greatest privileges of helping God with His great program, and also missing many a blessing that passes you by.

I will give you some of the incidents that have happened during the twenty-three years. I want to prove that you can't beat God giving. If you give to your relatives, friends, charity, etc., that is not paying your tithe.

During the depression I was out of work, with a wife and four children. There was a drive on for missions—we had an old car and I felt God said, "Sell your car and give it to Me." The car sold for \$75.00 and we turned it over to the missionary. This was on a Sunday. Monday morning, early, a strange man knocked at my door. He could hardly speak English but was dressed like a prince. He seemed to be very highly educated. He was a Japanese, from Japan, and he paid me \$600.00 for some very special lessons in spun sugar work, pulled sugar, and candy making. I know most folks don't know too much about this kind of work; it is done in large hotels and catering places. I have a rare trade and I give God all the glory. God had prepared this man months before and He knew where I lived.

I could go on and tell you of at least twenty-five times in my twenty-three years of some of these wonderful happenings which I did not even pray for.

I will tell you of an incident that happened three and a half years ago. My wife and I were saving a little regularly to buy a little home. The Lord said, "Give Me this money." We had saved \$5,000.00 for a down payment on a home. As you know, in these times that is only a down payment and you pay the rest of your life. I told my wife about it and she said, "If this is for God, do it!" One thing God has blessed me with and that is a good wife. She did not even murmur, but was always ready to give up or make a sacrifice for God. Many a time our need was great in our little home in raising our four children, but she never grumbled. While I think of it, she wanted a gas stove with a decent oven at this time. We had saved our quarters, dimes, and pennies and put them into an old fruit jar until we had \$150.00 to buy

*Nazarene Layman, First Church, Chicago, Ill.

the stove. There was also another plea for money and we turned it over to the Lord—and there were other things she sacrificed and said nothing.

Getting back to the \$5,000.00 which we gave the Lord, that we had saved for the down payment on our home—this is what she said, "We have raised the children and we do not need a home; we can live in the old flat." I want you to notice what happened in the three and one-half years. I was practically unknown before. Since that time we have traveled around 60,000 miles, from the Atlantic to the Pacific—my income has risen several times since. There are three children and myself that travel and teach this work. I am amazed at the wonderful ideas that God has given me in that short a time. We, in turn, teach the students. My children are also blessed with these wonderful ideas. We have appeared in Los Angeles, New York, Chicago—on television and radio. We are known in the four corners of the earth, in large hotels and bakeries. We have risen from nothing. Some of the schools in different parts of the country send their teachers to get our ideas.

To top it off, we have bought our new home and do not owe one cent on it!

JESUS NEVER FAILS

"He will not fail thee, nor forsake thee."

Thoughts from a Farmer's Son:

By Spencer Johnson*

"TORNADO"

ONE OF the things that was feared by the people who lived on the prairie farms was the tornado. With little or no warning the storm would swoop down upon a section of the country, leaving nothing but utter destruction in its path. In the springtime, when the storm season was on, my mother would wake at the slightest warning when a storm would be approaching. We used to think that somehow within her she could intuitively sense danger. Many times in the middle of the night she would see the rising cloud and hustle us all to the place of safety in the dugout (storm cellar). With the door snugly tied we would listen to the storm as it broke and spent its fury. Occasionally a neighbor, alarmed by the danger, would come through the wind and the rain to share our place of refuge.

Although years have intervened since those boyhood days, again I sense a terrible danger,

*Evangelist, Bethany, Okla.

though now it is anxiety for those who are yet in sin. A terrible fear drives me on to sound the alarm, and urge men and women to hide in Jesus Christ, the mighty Ark of safety. It seems that the dark clouds rise higher and higher while the rumbling thunder of the wrath of God sounds nearer still as the fleeting moments pass. The awful judgment day, with its terrible verdicts, and the guilty shrinking beneath the piercing eyes of God, approaches.

There are some who are heavy with slumber; no alarm seems to disturb them. The watchmen cannot wake them; they sleep on, unaware that already the winds are rising to howling fierceness. One can but tremble at the thought of the awful vengeance and judgments of God. The long-pent-up waters of righteous wrath of a just God are almost ready to break in a terrible flood of divine retribution upon the world for the hideousness of its sin.

The terrible fear lingers with me. Only those who are sheltered 'neath the cleansing Blood are safe from the storm. I determine to cling close to the Saviour, and keep my heart pure in His sight. "Rock of Ages, cleft for me!"

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

It is time to awake, O Zion! We must shake ourselves and put on the armor. The time to do battle is here. We must come to ourselves, lest we perish. "Woe to them that are at ease in Zion" (Amos 6:1).

Scaling the Heights

By Donald Metz*

MOUNT EVEREST, the highest mountain peak of the world, has never been conquered. The monarch of the skies, located in the Himalayas, has defied men for centuries. A few hardy souls have nearly reached the top, but as yet no one has been able to climb the icy, wind-lashed heights of this towering giant.

Mount Calvary, the rugged hill outside Jerusalem where God piles love, mercy, and forgiveness higher than any Mt. Everest, has been climbed by multitudes whose souls have been thrilled with the divine atmosphere of the holy mount where God's Son died. Here there are no icy blasts to sweep the climber to a nameless grave; here the pure, warm rays of heavenly sunlight encourage the eager mountain climber on his journey.

In the heights the air is vitalizing and fresh. The view is broad and the landscape serene. Appetites are sharpened by the arduous climb. The body becomes vigorous and strong. Zest and confidence replace drabness and discouragement. The soul is freed from the cramping details of a too crowded life.

Spiritual mountain climbing started early in the Bible. Abraham, father of the faithful, met his supreme test and gained his greatest victory on a mountain. David, the sweet singer of Israel, was familiar with every nook and cranny of his native land. Jonathan, David's warmhearted and courageous friend, was "an intrepid rock-climber." Dr. Clarence Macartney has said that "the tremendous figure of Moses looms higher than the mountains upon which he received the Ten Commandments, and the majestic law given there is more lasting than the rocks of the craggy heights."

Jesus met His greatest temptation on a mountain, preached the greatest sermon ever proclaimed on a mountain, went to the mountain early in the day to pray, was transfigured before His disciples on a mountain, was nailed to the cross on a mountain, held His last meeting with His followers on a mountain, and from a mountain ascended into heaven before the wonder-filled gaze of the disciples.

From the distance the holy mountain of spiritual attainment might appear remote, forbidding, and inaccessible. One might fear and tremble to begin such a climb. But when the task is begun we find beauties of scenery so enchanting we look ahead eagerly to the higher heights. We discover traveling companions so helpful and congenial that the steepness of the climb is forgotten. Having attained the heights, we discover that heaven does not seem a far-off place, but a region just a step in the distance.

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Is Your Work for God a Burden?

By F. W. Davis

Do you love to work for Jesus?

Does His service bring you joy?

Has your toil become a burden

Since you entered His employ?

Are you zealous for the Master?

Or do you live so far from Him

That your zeal is slowly waning,

And your light is growing dim?

If you're fully consecrated

And your prayer life's up to date,

You'll be glad to labor for Him,

And you will not hesitate.

If you dread to give your service

Any longer for the Lord,

Pray to Him that He will stir you,

Lest you lose your blest reward.

A Stewardship Interview

1. *The term stewardship is being used frequently in church circles today. Just what is involved in its meaning?*

It's difficult to cover this big subject in a few words. Paragraph 41 of the 1952 *Manual* reads: "Our people should recognize God's ownership of all things and our trusteeship—that we are but stewards of our own lives and are responsible for the use of our time, means, and other possessions; and that we are under the sacred obligation of systematic and proportionate giving of our time and means for the support of Christian work, and of holding and using all possessions sacredly unto the Lord. Because stewardship is essential to the more abundant life, we should seek by all proper means to promote its practice throughout the church."

Stewardship requires placing at God's disposal physical energy, talent, education, possessions, influence, experience, prayer, time, affection, achievements, loved ones; in fact, life in all its fullness. One cannot be at his or her best in the various walks of life unless hands (physical), mind (mental), and heart (spiritual) are co-operating and "working together."

2. *Does the Bible support this view?*

Like all words ending in "ship," stewardship implies a definite relationship between two persons or things. The relation of man to God may be interpreted in terms of stewardship. No more searching definition of stewardship can be conceived than that which Christ taught when He said, "Whosoever he be of you that renounceth not all that he hath, he cannot be My disciple" (read Luke 14:26-27, 33). Paul translated this definition in his own terms when he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). "Lay up for yourselves treasures in heaven" (Matt. 6:20). "Give, and it shall be given unto you" (Luke 6:38).

3. *Regarding money matters, what do we mean when we say, "The tithe is the Lord's"?*

The tithe is a sacred thing; it is holy unto the Lord. "And all the tithe . . . is the Lord's: it is holy unto the Lord" (Lev. 27:30). To withhold the tithe is to rob God (Mal. 3:8-9). The Christian steward under the rulership of grace should tithe by conviction and because of his love to God, not by coercion or because of the demands of the law. Love knows no maximum of giving to the object of that love. The tithe always is considered the minimum, for love usually finds a way to make gifts and/or offerings in excess of the tithe. These are essentially offerings to God and are given for the support of God's cause, the ministry, or the church or enterprise of His kingdom requiring our support.

4. *What is meant by the term "storehouse tithing"?*

The Master's great cause on earth is the Church. Necessarily, He desires His Church supported. The Church must never be compelled to beg; consequently, tithes and offerings must be poured into the treasury of His Church. That portion of His Church to which we belong, called the Church of the Nazarene, ought to receive the tithes and offerings of all Nazarenes. To allow one's means to go elsewhere until all our own church's enterprises are cared for is a reflection. To give my tithe and offerings through my church is scriptural, simplifies my problem of giving, and is sensible as well as sublime. You will be interested in knowing that Paragraph 582 of the 1952 *Manual* reads:

"Storehouse tithing is clearly both the scriptural and practical performance of faithfully and regularly placing the tithe in that church to which the member belongs.

"Upon careful reflection the local church is the only storehouse properly recognizable in a scriptural sense. Therefore, to widen the scope of the definition but weakens its import and value."

5. *What about "tithes and offerings"?*

Tithing, or one-tenth, is a token and admission of His ownership of all we possess. It is the plan our Lord approved. It links us with God in a real and definite sharing of His work. It is the one sure way of proving we are in earnest when we say of God that He owns all we possess. Your tithe is not your gift, for that belongs to God. Your



A little thing is a little thing; but faithfulness in little things is a very great thing.

offering comes above the tithe in grateful appreciation of God's love and mercy.

6. *If stewardship has to do with time, talents, and material possessions, is there any relation between stewardship and consecration?*

Most assuredly. We quote from Dr. S. S. White's book, *Acceptable unto God*: "A steward from the standpoint of Christianity is God's overseer of all that he as a human being is and has, because all that he is and has really belongs to God. Now the question arises—how can a Christian best meet this demand or live up to his ideal? He must consecrate his all to God, he must come to a place where he unconditionally surrenders all that he is and has to God. This is a deliberate recognition of the fact that his life with its talents, great or small, is something which God has entrusted to his care. When this choice is made, he is ready to use his all for God to become a steward in the highest and best sense."

7. *What benefits come to the person who is a faithful steward of what God has given him?*

There are several:

His spiritual life will deepen.

Generosity will be encouraged. It will be easy to go from one-tenth to larger giving. God's Word reads:

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

The Springing Well

By R. B. Oliver*

THE SEASON had been dry, and the spring from which we got our water had failed. Father was busy clearing the woods from a piece of new ground, from which he hoped to get enough crop to carry the family through the winter. This meant that my sister, my brother, and I had to haul water from the nearest neighbor with our little red wagon and a large can. This proved a taxing chore, as we had only a path to follow that led up hill and down, over gullies, and across two fences. If the wagon did not tip over and spill the water, most of it had sloshed out by the time we got it home.

Just when the water hauling in the hot sun had become an almost unbearable grind, the neighbor's well went dry. The nearest water then was a big flowing spring, over the hills and up the next valley. This meant a trip of several miles over worse terrain than before. How well the writer remembers those heart-breaking experiences of getting almost home with the water from the spring, only to have the wagon upset, and having to repeat the trip!

*Tucson, Arizona

One day my father went down to the bank of what had been the creek before it dried up, and cut a switch from the willows. Mother said he was going to try to locate water for a well. We children watched with intense interest as Dad walked back and forth across our place, with one prong of the willow grasped in each hand. We were the water department and we were real candidates for a well. Finally, at a point at the base of a hill, across the creek from the house, the fork of the willow dipped towards the ground. Father checked and double-checked. Marking the spot, he crossed and crisscrossed, following the lead. Then he announced that there was an underground stream at that point flowing in an east-west direction.

With no help available he started digging the well singlehanded. Mother was too ill, and we children were too small, to put on a windlass; but Father rigged up a set of pulleys, block-and-tackle fashion, and hauled himself up with each bucket of earth, dumped it, then let himself and bucket down for another load. Things went fine and our hopes rose when we hit wet dirt. Then we hit rock and the going was hard and slow, but he kept digging. Finally he dug through. We heard a whoop down in the well and, looking in, we saw Father in the bucket, hurriedly pulling himself out, in a race with the rising water.

We had a *springing well*. The water literally came "springing up," to within a few feet of the surface. At times it overflowed and ran into the creek. If possible, and I think it was, we children were happier even than were our parents. No more would we have to trudge miles for water. No more would we go to bed at night thirsty and dreading the trip for water when morning came. We had a well now *springing up* with cool, sweet, life-giving water. We would never thirst again, as long as we lived near this *springing well*.

* * * * *

Carrying water into town from the country well, in the old earthen waterpot, was a tiring chore also. Even when empty, the old waterpot was heavy and cumbersome. Tired, hot, and thirsty, the woman was glad for the chance to linger and talk awhile by the cool wellside, after drawing the requested drink for the Stranger. She was weary of this chore and her hopes of escaping it were raised when He promised water that would quench the thirst forever of all those who drank of it. For she said to Jesus: "Sir, give me this water, that I thirst not, *neither come hither to draw.*"

But her heart was heavier and the load of her guilt more cumbersome than the waterpot which she bore. The thirsting of her soul had never been satisfied. It had never occurred to her that she could have a well of spiritual water in the front yard of her soul; a well that would spring up and bubble over with that Living Water until every recess of her soul would be filled with joy, peace, tenderness, and love for others. Little did

she realize, as she approached the well with the heavy old waterpot and the heavier heart, that she would leave it lighthearted and joyous and with an eagerness to share it with others that would make her forget all about the old waterpot. When she asked Him for the *thirst-quenching water* she did not know she was talking to the Master Well Digger, who could break the rock of her heart and start rivers of living water flowing out of her innermost being. She had met the Maker of the *springing well*.

This well was to be unique for several reasons. First, *it was to be inward*. "... but the water that I shall give him *shall be in him a well*..." Instead of legislating against man's deeds, it was to change his motives, purify the fountain of his desires, and change the springhead of his thoughts. Change one's thinking and you change his actions. Change his motives and desires and you change his deeds. Change the moral nature and you change the character and the life.

It was to be a "... *well of water springing up*..." Not only would it spring up with cleansing action and purify man's heart, but it would make pure his speech; it would spring up and reach his eyes and ears, and control what he saw and heard. It would spring up when the going became hard and wash away discouragement. In the hour of temptation it would spring up with power to stand true. In the valley of the shadow of death it would

spring up with a staff, and a light, and hope. It was to be "a well of water springing up."

It was to be universal. "Whosoever drinketh": let him be of any race, color, or tongue. It makes no difference as to the color of his skin, or how he pronounces his name, man's need is universally the same. This water would satisfy the thirstings of all people of all ages.

It was to be continuously satisfying. Whosoever drinketh of this water "shall never thirst." It satisfies in youth; and in middle life when the cares of life pile high, it still satisfies. In old age, when time casts her long shadows, it is still the same cool, sweet, satisfying portion, springing up into everlasting life.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou maketh thy ways perfect? (Job. 22:3.)

This great question has been answered in the affirmative by millions of saved, sanctified, and blessed Christian people all over the world.—EARLE F. WILDE.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

THIS is a call for HELP IN PRAYER for the India District Camp Meeting which meets February 22 through March 1. Eternal issues are at stake. Tremendous opportunities are on every hand. Please ask everyone to pray, pray, PRAY.—MARY ANDERSON, *India*.

Back in Korea

Rev. Robert Chung, who has been touring the United States and Canada for the past two years, has returned to Korea. His address is Nazarene Mission, P.O. Box 60, Pusan, Korea.

Successful Youth Camp

On January 3, Della Boggs, of Stegi, Swaziland, wrote: "I just came from the youth camp at Endingeni, where there were over two hundred young people gathered for the week. I believe lasting good has been done in this camp. Many knelt at the altar and received help."

Progress

In the Isle of Pines

I have just returned from a trip to the Isle of Pines, overseeing our work there. I preached Sunday morning, December 28, at Santa Barbara. It

would be more correct to say Sunday afternoon, because the car I was traveling in broke down and made us arrive very late. The pastor, Brother Alfred Egers, had to do a complete cleaning of the old Ford station wagon carburetor before we could continue our trip, but our faithful congregation waited patiently for us to arrive. At the close of the service one man came to the altar and was beautifully reclaimed. What rejoicing we had!

Sunday night the church traveled to the principal town of the island, Nueva Gerona, by chartered bus, and here we inaugurated a new mission. It is located on a corner of the new highway among the English-speaking colony. Brother Egers and his capable wife, Maud, serve as pastors here too. The Eggers located this house, which is half of a duplex, removed the partition between the two main rooms, cleaned it, repaired benches and moved them in, and then canvassed the community and announced the opening. We had about sixty present for the first service, and five hungry-hearted folk raised their hands for prayer.

There are several holiness people in Nueva Gerona who are ready to

cast their lot with us. We anticipate a good work there but long for our own property and a good Spanish worker who can reach the majority of the population of the town. Please pray for our new mission at Nueva Gerona, center of pirate treasure lore and center of precious souls to win for God.—LYLE PRESCOTT, *Cuba*.

Branching Out

I traveled for six hours today on the back of a mule named Diablo. Considering that a holiness missionary was in such company, we got along fairly well, although I have to confess that the old fellow threw some mud and splattered me up a bit. San Francisco, Peten, was our destination. We finally got there and back to my lodging in Santa Elena, twelve miles distant.

My special mission was to lay out the foundations for the new church which the congregation is to build. While I am here in Peten, I plan to go again to San Francisco for special meetings. During the time that Brother Mario Davis Santos, a young evangelist from Cuba, preaches, I hope to raise the structure and roof it. Then the brethren can continue the work *poco a poco* (little by little) as they have time.—REV. R. C. INGRAM, *Guatemala*.

I Believe in God

I HAVE never seen God with my physical eyes.

I was not even here when He revealed himself through Jesus Christ. I have never touched Him with my fingers, and neither have my fleshly ears ever heard His voice. In His innermost self, God is a Spirit and lies beyond the evidences of time and sense.

Nevertheless, I believe in God. I see His footprints in the world about me. I was sleepless the other night, and as I walked about the room I stopped and looked out the tiny window in the front door. The heavens above were clear, and the cold, still world was flooded with moonlight. And as the morning hours drew near, I peered into the night again and found the full, silvery moon all but kissing the horizon. Who but a personal, all-wise, and all-powerful God could make the moon and set its course in the heavens above?

Then there is the sun. This morning as I started out in my car the sun was just rising, and its bright light all but blinded me. Most of the day I was inside my office and did not see or feel its warming rays. But, as I drove home, the last stretch in the eight-mile drive bore me westward and I faced the sun as it neared the hour of setting. It is millions of miles away, but as it unerringly moves on its way it gives to you and me that without which we could not survive. I thank God for the sun, an ever-active fiery furnace, which blesses the earth and all of its inhabitants. This wonderful center of energy cannot be accounted for without assuming the existence of God.

I look again and see the stars, a host of flaming suns, and other heavenly bodies. They are so far away that they look tiny when compared with our sun. In them we see the marks of a hand mightier than ours. Only a God could have brought them into existence.

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (Ps. 19:1-6).

"In the Beginning God"

THE BIBLE begins with God. "In the beginning God." No attempt is made to prove that there is a God. He is assumed from the first. When man starts with God, he can find his way around; but when he leaves God out of his world, his life finally ends in darkness. The mind of man needs God, and the soul does not feel at home without

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Him. Existence has no meaning for the intellect apart from God, and the heart is helpless and hopeless until He is recognized. The universe around us, the good earth beneath us, and man himself are all riddles without a belief in God.

GOD CREATED the heaven and the earth" (Gen. 1:1). The God of the Bible is a God of action. "And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. . . . And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (Gen. 1:2-6). This beginning of creation moved on at the word of God until man was made.

The true God is a God of limitless power. Man can streak through the air and shout around the world. He has been able to build wonderful machines out of the materials which God has placed within his reach, but he is not a creator. On the other hand, God, with the greatest ease, speaks into existence that which was not. Man, with all of his ingenuity, is circumscribed almost beyond measure when compared with God. Man is great, but he cannot approach the greatness of God. "In the beginning God created the heaven and the earth" (Gen. 1:1). God is the unbegun and unending source of all that is

GOD IS personal. "And God said, Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26-27). Man was

created like God. Therefore, God must be like man. This likeness consists of that in man which the rest of God's creation did not have, for only man was created in God's image. Man was the only personal part of God's creation. Thus God must be like man in that He is a personal existence. This means that God is like man and not things or animals in that He can reason and make choices. It does not signify that man can reason and choose as fully and freely as God. Man is finite, he is limited in his reasoning and choosing, while God is not hemmed in by finiteness. He is infinite in reason and power except insofar as He wills to limit himself. God is a Person, and yet in certain aspects of His personality He far transcends man.

GOD IS a God of worship. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his

Stephen S. White

work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:1-3). At the very time of creation, God provided for a continuing fellowship with man. The latter, being a person like the former, could worship and fellowship with his Creator as nothing else in God's creation could. This arrangement for a special time when this relationship between God and man would be recognized did not mean that it was to be an intermittent something. It was but a token of the fact that every day the way to communion with God was to be open. Every day Adam could walk with God in the cool of the evening. The Garden of Eden also emphasized the closeness and continuity of Adam's walk with God.

No Second Esau

"And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright" (Gen. 25:29-34).

These words tell the sad and disgraceful story of Esau. He sold his birthright for a mess of pottage. He was a man, but he lived in this moment on the level of a dog. He exchanged that which symbolized the highest of all values for one of the lowest. He was the victim of a physical appetite and has represented this type of weakling across the centuries. Esau's reasoning had no basis in fact. In the first place, he would not have died if he had not obtained the pottage. He was not starving. Second, it would have been better for him to starve than to sell his birthright. A person had better die any time than deliberately to do that which is wrong. There is no justification for wrongdoing.

However, let's not be too hard on Esau. Many who criticize him are guilty of the same sin. Have you ever chosen the lower value instead of the higher? No man should make a God of any appetite. No man should sell his soul for a mess of pottage.

Jesus faced the same temptation which overcame Esau. Here's the story: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he

said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:1-4).

After his fast of forty days and nights, Jesus was much nearer the point of starvation than Esau was. Further, Jesus was divine and could have commanded those stones to be made into bread. Nevertheless, He knew that if He started on the path of placing physical appetite first, the lower above the higher, He would take the way of sin and thwart the purpose of God for His life. This was exactly what Esau did. Jesus triumphed over this first temptation. He refused to be a second Esau. In an hour of temptation more severe than that which faced Esau, He came off more than conqueror.

This is good news for us, because our victorious High Priest guarantees to us all of the help we need. This is clearly implied in these glorious verses: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

No Circus Stunt

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God" (Matt. 4:5-7).

What a setting for a circus stunt! On the pinnacle of the Temple—the most important center in the city of Jerusalem. There were many in that section of the city to witness the stunt. By such a feat He would not only win the applause of the crowd, but also impress upon them the fact that He was somebody unusual, a real god. Besides, He would have the advantage of those who usually performed these stunts in that the invisible hands of the angels would cushion His leap from the pinnacle of the Temple. On the surface, it looked as if He had everything to gain and nothing to lose.

But the Son of God didn't then, and does not now, sanction circus stunts as the means of forwarding His kingdom. He turned His back on such foolishness, such short-cut ways of gaining a following. He dared to follow the Word and not tempt God. This is a much more prosaic method, but it is a much safer foundation upon which to build the kingdom of God.

I read of one circus stunt which ended fatally for the man who made the perilous leap. A great crowd was there—according to the papers—and

the man jumped, thinking that he was secured by a rubber rope. But the rope broke, and he fell to his death in the middle of the arena.

Regular circus stunts are bad enough, but those which masquerade under the cloak of religion are worse. Samson had some tendencies which moved in this direction, and he did not make it so well during the latter part of his life. However, we cannot judge him by the light of our day. Simon the sorcerer, who wanted to buy the power to lay his hands on people and bestow the Holy Ghost, might be classed with those who want to do religious stunts. This is true also of a lot of

healers who are deceiving the people today and taking their money falsely. In addition, I would be inclined to include in this group those who capitalize on a spirit of discernment which they claim to have. I believe that once in a very great while God may endow a person with a spirit of discernment, but its use is never to be a publicity stunt. It was this very thing which Jesus refused to be led into when He rejected the devil's temptation to leap from the pinnacle of the Temple. He did not believe in religious circus stunts, and His followers are expected to join Him in this stand.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Has our church taken any official position as to the Revised Standard Version?

A. Since so many questions of this type are still coming to my office, I am taking the liberty to publish again a statement about the Revised Standard Version which appeared in the **HERALD OF HOLINESS** of February 4. It was made by the general superintendents, and reads as follows:

A STATEMENT

Numerous inquiries have been received recently concerning the attitude of the Church of the Nazarene with reference to the Revised Standard Version of the Scriptures. We make the following statement:

We reaffirm our doctrinal position as recorded in our *Manual*. We particularly re-emphasize our unequivocal belief in the divine and plenary inspiration of the Scriptures, the essential and unique deity of Jesus Christ, the virgin birth, the atonement for all sin through the blood of Jesus Christ, and the personality of the Holy Spirit.

We acknowledge the value of sound scholarship to help us understand God's revelation, but we find no reason for accepting the theological emphases and pronouncements of liberal scholars. The doctrinal bias of translators is often manifested in any given translation. The theological views of those who have done the work on the Revised Standard Version are not concealed. There is some evidence of a tendency to weaken certain fundamental and historic Christian doctrines.

All modern translations have value in the enrichment of Bible study, but in such study we caution our people to use these materials with due regard for the possible theological bias involved.

In the light of the total situation, we find no justification for replacing the King James Version with the Revised Standard Version, or any other modern translation. We urge our ministers and people of the English-speaking world to continue the use of the King James Version for preaching, teaching, and public worship.

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Q. Is it possible that the message of salvation and the divine revelation is of such a nature that it cannot be expressed in modern English? In short, is the English of the seventeenth century the only fit medium for a translation of the Bible? Is the revelation of God a frozen static something, or is it living and dynamic, as Hebrews 4:12 would seem to indicate?

A. The writer of this question has really asked three related questions. To the first one, I answer, "No." The Bible of the original languages is not of such a nature that it cannot be expressed in present-day English. I also answer the second question, "No." I would not want to say that the English of the seventeenth century is the only fit medium for the translation of the Bible. However, I do insist that it was a very good medium since it was through it that the King

James Version was given to the world. Finally, if I rightly understand the third and last question, I hold that the Bible is not a frozen static something, but rather a living and dynamic revelation. On the other hand, I do not believe that these three questions touch the vital problem involved in the relation between the King James Version and later versions or translations. The central question here is not whether the Bible can be expressed better in present-day English than in earlier forms of English, but rather, Has it been so expressed? This is the important question, and it will not be answered by the scholars or the translators themselves, but rather by the great mass of Bible readers. In the end they will determine the value of any version or translation. I also add that I do not personally believe that any version or translation which has succeeded the King James Version has equaled it when everything has been taken into consideration.

Unprofitable Servant

(Luke 17:1)

By James E. Kratz

*To seek for laud and recognition
In lieu of work I've done
Would mark the source of motive
power
And nullify the sum.*

*But then I hear the Saviour say,
"When you have given all,
Remember, you have done no more
Than heed your Master's call."*

*Yes, unprofitable servant—
Hence I long to be
More useful in His service
That men my Christ may see.*

*Then, God forbid that I should glory
Save in His own dear Son;
May Christ my ransomed powers employ
Till life's brief race is run!*

Home Missions and Evangelism

Roy J. Smee, Secretary

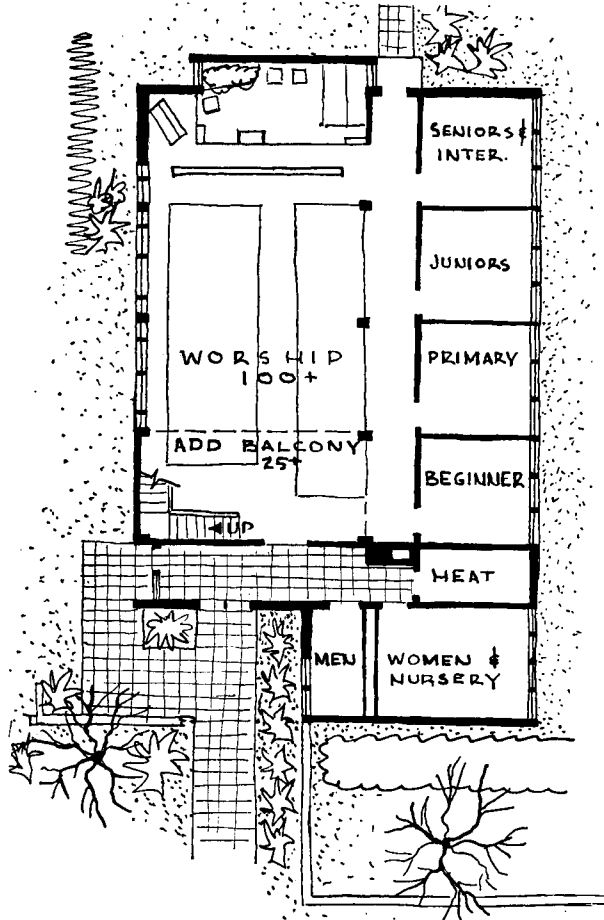
Changes in Church Building

RECENTLY one of our home-mission churches less than two years old and located in a suburban town purchased a half block of property and erected the first unit of their church plant. They first had their architect plot the whole property with the second unit, outdoor youth area, and third unit of their future church buildings. Parking facilities have been provided for the present, and already arrangements have been made for the probable purchase of some adjoining lots to provide for parking in the future.

This is a far cry from the type of church building of twenty-five years ago. Then, a couple of corner lots were purchased and a two-story building erected, filling almost the entire property. The Sunday school met in the basement and the church services "upstairs."

What has brought about these changes in church building planning? Probably there are numerous secondary influences, but the principal reasons are shifting population, changes in transportation methods and building codes, and increasing use of the building during the week, and changing trends in Christian education. We do not have the space to fully explain these influences to change, but they do suggest these items for consideration by the church that is planning to build:

1. *Have adequate land.* The increased emphasis on Christian education, the departmentalization of the



Plan for a "first unit" church building to provide minimum needs for the small church and Sunday school, now in process of preparation and study by the Division of Church Extension.

Sunday school, and the widespread use of forced air heating have brought the Sunday school up out of the basement, putting it apart from the building for worship. This has also made it possible to put the sanctuary only a step or two off the ground, an important factor for the elderly. More and more cities are requiring off-the-street parking space, some specifying such a figure as space for one car for every four worshippers.

2. *Use capable technical help.* Perhaps many people can build a satisfactory barn or shed but, with the high cost of building materials and labor these days, every church should insist on using the best architectural planning it can get for God's house. Every building dollar should be spent wisely and for a purpose, and the com-

pleted building should be functional without being fantastic, attractive without being ornate, and spiritual without being formal.

3. *Make the sanctuary Nazarene.* We used to speak of this as the "auditorium," and we are told that the correct architectural term is "nave." Personally, I like to call it the sanctuary, where the glory of the Lord is present upon His people. But, regardless of what we call it, the sanctuary is the most important room of our entire church plant. In this room everything has significance—the size, the shape, the height of the ceiling, provision for "overflow," the location of the choir and furniture, the plan of seating. The sanctuary is used for worship and evangelism, and in many of our services the two are carried on simultaneously—the saints being blessed and sinners convicted through the presence of God. The way the sanctuary is designed will help to make our church friendly and spiritual, cold and formal, or noisy and irreverent. Current building trends do not give us much help, for they are predominantly emphasizing ritualism in worship. We must pioneer our way, but let us not plan this room in hit-or-miss fashion.

An example of Nazarene planning for the sanctuary is the altar. It is not an ornament or a piece of furniture. It is the hallowed mourners' bench, and ought to be planned with care and thoughtfulness, to make it a sacred place and an aid to our evangelism.

The Division of Church Extension, under the Department of Home Missions and Evangelism, is happy to give suggestions to pastors planning building programs, forms for studying their church needs, and a lending library of books on church architecture. It will also go over your preliminary plans and make recommendations to help as you proceed in your program.

4. *Make double use of your facilities.* The building dollar doesn't go far these days. Wherever we can conveniently use an assembly room as a classroom, and perhaps for a youth group Sunday night and for midweek prayer meeting, we will do so. A careful study of all our needs as a church will reveal a number of instances where one room can serve several purposes and thus stretch our building dollar.

Before any church rushes into a building program, the pastor and board should carefully go over these considerations in the light of the population trends of the community and pray that God will help them to wisely build for the future a lighthouse of salvation.—ALPIN P. BOWES.

Religious News and Comments

Edited by Delbert R. Gish

AN AIR CORPS chaplain friend sends the following item from a Portland, Maine, newspaper. It is a plan prescribed by Catholic Bishop John J. Wright for men who drink.

"First, build a bar in your own home and be the only customer. Then you have neither license nor protection to pay. Give your wife six (6) dollars to buy the first quart of liquor—remembering there should be at least sixteen (16) drinks in the quart.

"Buy the drinks from no one but your wife and pay at a rate a bar would charge. By the time the first quart is finished, she will have six (6) dollars to put in the bank and six (6) dollars to start business again.

"If you live ten years and continue to buy from her, you can then die of delirium tremens and she will have plenty to bury you, educate your children, marry a decent man, and forget the misery you brought her."

It is interesting to note how much our judgments change with the passing of time. On this score, we note the case of Dr. Ashley Montague, noted anthropologist, who told a group to whom he was lecturing some weeks ago that Darwin was mistaken and biased in his view that the struggle for existence is the rule of life. Instead of this, said Dr. Montague, cooperation is a far more universal principle. Darwin's outlook was affected by his own physical problems, one of which was ulcers, and by the ideologies of his time, which took hunger and war as the answer to overcrowded conditions. In the heat of the battle over the evolutionary theory during the past century, it seemed to be impossible for anyone to take a calm, sane view of the side which opposed his prejudices.

The National Education Association has released these figures concerning public schools in the United States today: 26,000,000 pupils; 1,000,000 teachers and administrators; 85,000 school districts; 210,000 buildings; 340,000 school board members. School property is evaluated at \$9,000,000,000.00 and \$6,500,000,000.00 is spent yearly to keep the schools going. Someone notes that this is about one-eighth of our annual military budget.

A listing of the religious affiliations of senators in the Eighty-third Congress shows that the representation of churches is as follows: Methodist,

19; Baptist, 13; Presbyterian, 12; Protestant Episcopal, 12; Roman Catholic, 9; Congregational Christian, 7; Disciples of Christ, 4; Lutheran, 5; Reorganized Church of the Latter-Day Saints, 1; Jewish Congregation, 1; Friends, 1; Christian Scientist, 1; Latter-Day Saints, 2; Unitarian, 2; and 5 call themselves "Protestant." Three or four either have no affiliation or have not yet been reported.

A warning by the government of General Mohammed Naguib of Egypt decrees that any person in that coun-

try who attacks a place of worship, whether church, synagogue, or mosque, will be tried for treason, and, if found guilty, is subject to the death penalty by hanging. This is part of the reaction to the tyranny and corruption of Farouk's government, which would try to make a real freedom of worship effective.

The Canadian Parliament is being urged to ban distribution of lewd and indecent literature. At the present session a campaign, supported by both Catholic and Protestant groups, is under way to get this legislation. The movement appears to be a reasonable one, stating in its purpose that there is no desire to restrict the press, genuine art, or constructive literature.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for March 1: Jesus Warns and Pleads

Scripture: Matthew 23 (Printed, Matt. 23:1-12, 37-39)

GOLDEN TEXT: *Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted* (Matt. 23:12).

To be honest, I am somewhat perplexed by this whole matter of humility. We hear Jesus say, "He that shall humble himself shall be exalted"; and we read in Peter's letter, "Humble yourselves therefore under the mighty hand of God." These scriptures suggest that each of us should adopt a planned program of humility.

But then on the other hand we are told that humility must be spontaneous and natural or else it is counterfeit—that it is like piety: if you have it inwardly it will show itself, but try to put it on and you are a hypocrite. For a person to strut his humility and placard himself as a humble man is sure evidence that he is not humble. So, while the Bible says to work at the job of being humble, man's advice is to forget it. So what is the answer?

Perhaps the Bible is right—in fact, I know it is. All we need to do is understand what it says. When the Bible urges us to humility it really says, "Place yourself intentionally in the place and attitude where the humbling processes of God can go to work on you." Here is what I mean: it does no harm to any of us to admit that we are wrong, even if it be in a small matter. Some men and women hate to back up; their reverse gear has scarcely ever been used. Such would do well to apologize when opportunities afford, admit their ig-

norance, even bend backward to do so. That places them where the grace of God can work within the soul, mellowing the spirit so pride will be thrust away and find no rootage. It is good for parents to admit that they are very human and faulty. There is no use trying to fool others, not even strangers; we are measured very accurately by people before they know us long. This strutting of infallibility by Protestants is sheer folly and, what's more, it is nauseating. There are those we all know who like to inject a note of finality into every conversation. The tone suggests, "You have been giving your opinions, but here is the final word. Nothing more needs to be said." Brother, do I need to pray to keep sweet around people like that! Some humbling processes are needed in cases like that. So let's not go out to don artificial garments of humility, but let us frequently place ourselves in that attitude of contriteness and self-abasement where God can humble us, thus keeping pride from our hearts.

Jesus meant it, "He that shall humble himself shall be exalted."

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.

"If we have God in all things while they are ours, we shall have all things in God when they are taken away."—*Exchange*.

NEWS OF THE CHURCHES.

Ventura, California—This church engaged in revival effort with Evangelist B. H. Wooton, December 31 to January 11. The presence and power of God were upon the services in unprecedented measure. This meeting was marked by the adults and elderly persons who became seekers as well as young people and children. We feel we have had a real visitation from on high which has meant much to the church. We are moving forward under the leadership of the Holy Spirit, and growing both in grace and numbers; all praise be to God.—Ida M. Attebery, Reporter.

Hampton, Illinois—Our church has enjoyed a very profitable revival with Evangelist Eddie Clark. He is a splendid evangelist and was a help to the church. Our people are united and going forward in the Lord's work. We are in the process of securing a lot to build in a new housing addition of East Moline, where there is no church of any denomination.—S. Joe Bird, Pastor.

Evangelist Cloyce Elsea writes: "I will be in a meeting in Mason, Michigan, for a meeting closing on April 5; then have open dates, April 7 to 19 and April 21 to May 3. I'd like to schedule these in Michigan or Ohio. Will be glad to come as God may lead, for freewill offerings and entertainment. Write me at Van Buren, Ohio."

Globe, Arizona—Recently our church enjoyed a meeting, the evangelist and musicians being my brother and family, Rev. and Mrs. Henry T. Poteet, returned missionaries from South Africa. Their music, songs, and messages were used of God to bless our hearts and strengthen the church. Several persons received definite help, and some young people were reclaimed. Everyone sang joyfully the choruses led by their twelve-year-old son, Jarrette, who also gave several inspiring messages and told of native life in Africa. Our church will not soon forget their ministry, and are more missionary-minded after seeing the slides of the Transvaal and Swaziland. We are for the whole program of the whole church. Pray for this needy, thriving mining community and our church here.—W. I. Poteet, Pastor.

Evangelist P. P. Belew reports: "I recently closed a fine short meeting with our church at Barnesville, Georgia, of which Rev. Hugh W. Hill is pastor. Although the meeting ran only from Thursday through Sunday, there was a good number of seekers and a class of members came into the church. The writer organized this church several years ago, and it was a pleasure to be with them again and note the progress that is being made. We also enjoyed working with Brother Hill and his wife."

SPECIAL NOTICE

Evangelistic Conference

1954

Another church-wide Conference on Evangelism will be held at Kansas City, Missouri, Monday through Wednesday, January 11-13, 1954, in conjunction with the Superintendents' Conference as approved by the Board of General Superintendents.

The Conference on Evangelism will be under the auspices of the Department of Evangelism of Nazarene Theological Seminary and directed by Dr. Russell V. DeLong, dean of the Seminary.

Evangelists are urged to take note of this date and plan their schedules to include this significant event in the Crusade for Souls Now.

It is not too early to begin praying immediately for the blessing of God on this conference.

Evangelist John W. Harrold writes: "I have enjoyed working with the following pastors and churches this past fall in revivals: Leonard Hubartt, Muncie, Ind.; Carlton Gollither, Paoli, Ind.; Frank Voss, Montpelier, Ind.; Kenneth Clay, Pioneer, Ohio; John Decamp, Upland, Ind.; Roger H. Ward, Goshen, Ind.; Merle Bright, Bristol, Ind.; also three week-end meetings with Everette Baker at Salem, Doyle Hofferbert at Red Key, and William Brace at Berne, Indiana. I have enjoyed the past eight years in the field of evangelism; I love my church and support every phase of it. I have a good slate for '53 and '54 apart from a few open dates. I am very grateful for the privilege of working with our pastors and churches. I give God the praise for the souls that have been saved and sanctified and united with the church. My address is Box 309, Red Key, Indiana."

Confluence, Pennsylvania—On January 14, Rev. and Mrs. Ralph Mickel came to us for a revival meeting. They immediately found their way into the hearts of the people and crowds attended every service. The Mickels carry a burden for souls; therefore many found the Lord, and the church was greatly helped. On the last Sunday of the meeting, in spite of bad weather, God gave us a good crowd. In the evening service, Brother Mickel raised in cash and pledges more than five hundred dollars, which was needed to pay off a note at the bank. We have asked the Mickels to return in 1955.—Mrs. Mary Colflesh, Secretary.

Pastor Noble V. Hunt reports: "In October, 1952, I accepted a unanimous call to the Pleasant Hill Church, located five miles from Sylvia, Kansas. In the short time we have been here we have enjoyed our ministry among these fine people. From January 14 to 25 we had a revival with Rev. and Mrs. W. E. Carlton as the evangelists. Truly, they were God's anointed for the spiritual awakening we had been praying for. The people prayed and fasted; Brother Carlton preached heart-searching Bible messages under the anointing of the Holy Spirit; and many souls were saved, sanctified, and joined the church. The last morning the Holy Spirit moved wonderfully and powerfully, leaving no place for the message, while souls made their way to the altar and prayed through to victory. God is still giving revivals; the revival spirit continues in our services; and the prayer-meeting attendance has more than doubled."

Lansdale, Pennsylvania—Sunday, January 25, was the close of our revival sponsored by the young people. Evangelist Robert Mortensen was greatly used of God in this meeting. Twice in the revival the glory came on so that the evangelist did not get to preach. Sunday morning, without any preaching, thirty-three people came to the altar, and it was 1:30 p.m. before we left the church. This was Brother Mortensen's second meeting here within two years. Both meetings were pretty much alike in manifestations of God, and souls getting through. We also had powerful prayer meetings at night after service, as we went to the downstairs auditorium and prayed nightly. I am now entering my seventh year here. We have a happy and united people, an active spiritual young people's group. We broadcast twice on Sundays, have organized visitation work, and run a chartered bus for the Sunday school each week. We are installing accordion-type folding doors in our Sunday-school departments to take care of increasing attendance.—Nelson G. Mink, Pastor.

The Tallahassee Zone of the Florida District met with the church at Lake City in a zone rally on January 16, with all the churches represented except the Barber Memorial Church at Madison. The zone attendance banner, which had been held by the Lake City church since the last zone rally, was awarded to the Live Oak church, they having attained the most attendance points. The rally was one of the best attended and most spiritual rallies held on the Tallahassee Zone for several years, many having expressed their enjoyment and the blessings received from the rally. Rev. Richard H. Thompson, pastor of the church at Live Oak, presided as chairman. Rev. Craig Blanchard, pastor of our First Church in Gainesville, rendered two musical numbers. Then a trio from the local church sang. These special numbers, along with several

congregational songs led by Samuel Vann, were a time of refreshing. Rev. Craig Blanchard was the speaker of the hour, stressing the value of choices, giving examples of those who had made choices both good and bad and the rewards received by each. There were three seekers at the altar who received victory. The rally was one of those that lift the soul, inspire faith, increase zeal, instill courage, and enlarge the vision. The next rally is to be held with the Tallahassee church at seven-thirty in the evening on February 20.—Austin Brown, Zone Secretary.

Peoria, Illinois—North Side Church had a good revival in January with Evangelist Harold C. Frodge. He is an outstanding speaker, and was a help to our people. North Side Church is moving steadily on in spirit and numerical growth. Please pray for us in plans for a much-needed new church building.—J. Russell Gravvat, Pastor.

Rev. C. V. Bryson writes: "After having served as pastor for more than twenty years, I am entering the evangelistic field. I will go anywhere—no place too hard, no place too small. Address me, Box 153, Stevenson, Washington."

Oklahoma City, Oklahoma—January 18 was a day of rejoicing in the Pennsylvania Avenue Church. Rev. O. F. Langford and Rev. Harold Jones, former pastors, preached morning and evening. Rev. W. T. Johnson, district superintendent, preached in the afternoon mortgage-burning service with shouts of victory in the camp. God has helped us since coming to Pennsylvania Avenue. We have purchased and installed new church furniture, put in paved, off-the-street parking, finished the building, completely redecorated the entire plant, and paid off the mortgage on the property. Last year we had a 26 per cent increase in Sunday-school attendance and a 23 per cent increase in church membership. Never has a people been more considerate of a pastor than this crowd. We leave this good people to re-enter the evangelistic field with a feeling that God has honored our sincere labors while in Oklahoma City.—J. Russell Brown, Pastor.

Pastor Clyde W. Rather reports: "After five years with our splendid church at Coolidge, Arizona, we resigned January 11, to accept a call to our church at El Centro, California. We have found a loyal band of people who are interested wholeheartedly in advancing God's kingdom in this section of the country. Our predecessor, Rev. J. W. Henry, did a remarkable piece of work here. The Sunday school and church is well organized, also well attended. There is a forward move on the people which is catching fire. As we are within a few miles of the U.S. Naval Auxiliary Air Sta-

tion, Seely Air Base, it is our desire to be a blessing to any of our men who might be stationed there. If you have friends stationed there, let me hear from you and I will contact them for the church."

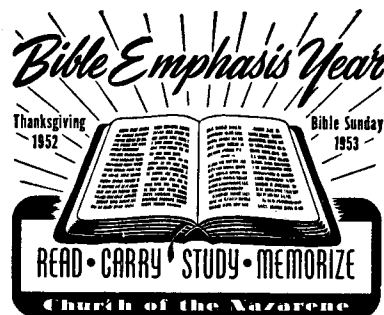
First Church, Corpus Christi, Texas, has just given almost \$2,500.00 to start a new church in this lovely and rapidly growing city. The pastor, Rev. Paul Mangum, led his people in this vision. He presented the matter to the church board, and they voted to ask the district superintendent to raise the offering. Brother Mangum is much loved by his people, and is a real booster of the total district program. A committee from the church is now looking for property, and we hope soon to have a new organization in this city. Within the last few years, Corpus Christi has doubled in population. It is estimated that within the next twenty years it will more than double again its present population of 130,000. The vision of the pastor and the loyalty and response of the members and friends of First Church are greatly appreciated by the district.—Ponder W. Gilliland, District Superintendent.

Dr. and Mrs. A. S. London report: "Pastor C. I. DeBoard has been with First Church, East St. Louis, for eighteen years. He has organized six churches in the St. Louis area. A Christian Service Training Course, with the text, *Labor of Love* by Dr. G. B. Williamson, was one of the best that we have had with a local church. This text ought to be given in every church in our denomination. It stimulates the work of evangelism, personal visitation, revivals, and winning outsiders to the Sunday school and church. The DeBoards are devout, sincere and studious pastors. Thirty people pledged to do weekly visitation work for the building of the school. This program, if carried out, will lift any school to a new day."

Pastor R. E. Elzey reports from St. Petersburg, Florida: "Since coming to First Church here last March, we have enjoyed many blessings from the Lord. We have seen many seekers bow at the altar of prayer, thirty new members have been received into the church, the Sunday school has increased over 25 per cent, and the midweek prayer meeting is extra well attended. In the first six months of the assembly year the church paid most of its budgets in full for the year. The Lord helped our people to raise \$630.00 for the Thanksgiving offering. Two weeks later, our good district superintendent, Rev. John L. Knight, was with us for a home-mission service. Our people responded for this great cause with an offering of \$755.00 in cash and short-time pledges. Seventy-five people have joined the Prayer and Fasting League. For Christmas the church gave the pastor and wife a cash offering of \$75.00.

Recently we closed a revival with Evangelist Estelle Crutcher, and in this meeting the presence of the Lord was wonderfully manifested from time to time. The preaching was anointed by the Holy Spirit, many seekers were at the altar, and a class of members united with the church. This church is in good fellowship, and back of the entire program. This is a great crowd of Nazarenes who love the church and its leaders. When in Florida, stop at St. Petersburg and worship with us."

Roseburg, Oregon—This church recently had a very fine revival with Rev. and Mrs. Noble Berryhill as evangelists, and Jim and Beulah Carkhuff as song evangelists. Brother Berryhill's messages were tender and appealing and, under the anointing of the Spirit, brought conviction to the hearts of sinners. Five or six new homes were reached; the church was revived, edified, and challenged to reach out as never before. Mrs. Berryhill is efficient at either the organ or piano, gives inspired readings, and is a faithful altar worker. Jim and Beulah Carkhuff are fine, anointed musicians; God's blessing was upon them as they took complete charge of the music. Crowds were good and kept increasing throughout the meeting.—Forrest Hill, Pastor.



Dallas District

The people of the Dallas District were thrilled in December to hear Dr. S. S. White, editor of the HERALD OF HOLINESS, speak in fifteen services in five zone rallies. Speaking three times a day was quite a schedule, but Dr. White was equal to the occasion with an inspiring and thought-provoking message. Attendance was excellent in every rally, especially for the evening services. Nearly one thousand people were in the services of the week, December 8 to 12.

January 19 to 23 was given over to zone rallies in the interest of the HERALD OF HOLINESS and the Caravan work. Rev. Harold C. Davis, HERALD campaign manager for the district, and Rev. W. E. Boggs, district Caravan director, spoke in the services. Nearly 1,400 HERALD subscriptions were pledged by those in attendance at the rallies; this means we are off to a great start in the effort to secure 3,883, or one subscription for each church mem-

ber on the district. Already some churches have exceeded their goal before the official start of the campaign, February 1.

"Debt free in '53" is the slogan for our Nazarenes with regard to Scottsville Camp. Just recently Mrs. O. C. Hope, our camp-meeting treasurer, paid \$3,000.00 of the \$4,000.00 debt, so we are encouraged as pledges come in to cover the last \$1,000.00 of this obligation. The people have responded well over the years to the investment that has been made in this great camp that has proclaimed holiness for more than sixty years.

PAUL H. GARRETT,
District Superintendent

ANNOUNCEMENTS

NOTICE—The Eighty-fifth Annual Convention of the National Holiness Association will be held in the Cadie Tabernacle, Indianapolis, Indiana, instead of the Wesley Memorial Methodist Church, Atlanta, Georgia, April 29 to May 3. Otherwise the schedule remains unchanged. Mail your reservations to Rev. B. L. Wilson, Room 211, Pilgrim Bldg., 230 E. Ohio St., Indianapolis, Indiana.—H. M. Couchenour, Executive Secretary.

WEDDING BELLS

Miss Joyce Delight Tooley of Elk City and Billy Ray Cole of Udall, Kansas, were united in marriage on January 1, at the home of the bride in Elk City, with the pastor of the Elk City Church of the Nazarene, Rev. O. D. Samuel, officiating.

Miss Roseanna Parker of Sylvia and Mr. Roger McGuire of Cimarron, Kansas, were united in marriage on December 22, 1952, at the Pleasant Hill Church of the Nazarene, near Sylvia, with Rev. O. A. McGuire, father of the groom, officiating, assisted by Rev. E. W. Kiemel.

BORN—to Sgt. and Mrs. Robert E. Williams of Denver, Colorado, a daughter, Malinda Ruth, on January 21.

—to Mr. and Mrs. Stanton M. White of Bradley, Illinois, a daughter, Jackie May, on January 20.

—to Mr. and Mrs. Roy W. Carpenter, Jr., of Fitchburg, Massachusetts, a son, Matthew Lawrence, on January 20.

—to Mr. and Mrs. Thomas G. Carson of Chattanooga, Tennessee, a daughter, Kathy Renee, on January 8.

—to Rev. and Mrs. Robert E. Pittam of San Francisco, California, a son, James Mark, on December 13, 1952.

—to Mr. and Mrs. Fred McGraw of Evanston, Illinois, a daughter, Kathryn Elaine, on November 12, 1952.

SPECIAL PRAYER IS REQUESTED by a lady in California for her body—an injured spine, with no hope except through Christ;

by "an anxious father and mother in Iowa" that a young woman may accept Christ as her Saviour, for a young man in love with a girl of another faith, and that a Christian young man may be willing to follow the call of God for his life.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

San Antonio	May 6-7
Northern California	May 13-15
Oregon Pacific	May 20-22
Los Angeles	May 26-28
Southern California	June 3-5
North American Indian	June 10
New England	June 24-26
New York	July 3-4
Maritime	July 15-17
Pittsburgh	July 22-24
Northwest Oklahoma	July 29-31
Illinois	August 5-7
Indianapolis	August 26-28
Kansas City	September 9-11
Southwest Oklahoma	September 16-18

G. B. Williamson:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Akron	April 30—May 3
Albany	May 7-8
Canada Central	May 13-14
Washington-Philadelphia	May 20-22
Arizona	May 28-29
New Mexico	June 3-4
Colorado	July 8-9
Central Ohio	July 14-17
Eastern Kentucky	July 29-30
East Tennessee	August 5-7
Wisconsin	August 13-14
Tennessee	August 26-28
Louisiana	September 2-3
Georgia	Sept. 30—October 1

Samuel Young:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Abilene	May 13-15
Florida	May 20-22
Nevada-Utah	June 10-11
Rocky Mountain	June 17-19
North Dakota	June 24-25
Canada West	July 8-10
Eastern Michigan	July 22-24
Western Ohio	July 29-31
Missouri	August 5-7
Northwest Indiana	August 12-14
Chicago Central	August 19-20
Mississippi	September 2-3
Southeast Oklahoma	September 23-24

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

British Isles	May 21-25
South Dakota	July 1-2
Northeastern Indiana	July 8-10
Michigan	July 15-16
Southwest Indiana	July 29-31
Kentucky	August 5-7
Virginia	August 12-13
Northwestern Illinois	August 19-20
Houston	August 26-28
South Arkansas	September 9-10
North Arkansas	September 16-17

Hugh C. Benner:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Texas-Mexican	April 16-17
Southwest Mexican	April 20-22
Northwest	May 6-8
Idaho-Oregon	May 13-15
Washington Pacific	May 20-21
Nebraska	May 27-28
West Virginia	July 3-4
Alabama	July 8-10
Minnesota	July 22-23
Kansas	August 5-7
Iowa	August 12-14
Dallas	August 19-21
Northwest Oklahoma	September 16-17
North Carolina	September 23-24
South Carolina	Sept. 30—Oct. 1



Just in Time for
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Adams, Donald and Louise. Preacher and Singers, Box 325, Salem, Ill.

Akers, Ira R. and Mary B. Preacher and Young People's Worker, 2120 Brookline Ave., Dayton 10, Ohio
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Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio Oil City, Pa. Feb. 17 to March 8
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Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Pasco, Wash. Feb. 18 to March 1
Selma, Ind. March 18 to 29

Applegate, Nellie. 742 Elysian Ave., Toledo 7, Ohio

Armstrong, Alfred H. M.C. 52, Warren, Ohio

Ashcraft, Jim. Lorena, Texas

Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.

Baldwin, C. R. 1124 W. Texas, Durant, Okla.

Ball, Kenneth and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Molalla, Ore. Feb. 10 to 22
Hoquiam, Wash. Feb. 24 to March 8

Ball, Lenore. P.O. Box 527, Kansas City 41, Mo.
Enid, Okla. Feb. 16 to 18
Hooker, Okla. Feb. 24 to 26

Ballard, Donald K. 1005 W. Greenwood, Nashville, Tenn.
Winchester, Ky. Feb. 18 to March 1
Madison, Tenn. March 4 to 15

Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kansas
Indio, Calif. March 4 to 15

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main, Bethany, Okla.
Edinburg, Texas Feb. 16 to March 1
Raymondville, Texas March 3 to 15

Barnes, William. Rt. 2, Harold Ave., Franklin, Ohio

Bass, M. V. 18616 Riverview, Detroit 19, Michigan

Birmingham, Mich. Feb. 10 to 22

Darbydale, Ohio Feb. 24 to March 8

Battin, Buford. 1509 Seventh St., Lubbock, Texas
Midland, Texas March 4 to 15
Ford, Kansas March 25 to April 5

Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.

Belew, P. P. P.O. Box 527, Kansas City 41, Mo.

Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
Montebello, Calif. Feb. 22 to March 8

Bertolets, The Musical (Faith and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
Beyer, Henry T. 1742 Lesseps St., New Orleans, La.

Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
Oil City, Pa. Feb. 25 to March 8
Trenton, Ohio March 10 to 22

Bierce, Joseph. P.O. Box 527, Kansas City 41, Mo.
Oil City, Pa. Feb. 25 to March 8
Trenton, Ohio March 10 to 22

Bishop, Joe. Box 47, Yukon, Okla.

Quannah, Texas Feb. 27 to March 8

Bixby, J., Jr. Song Evangelist, R.D. 1, Box 13, Weatherford, Texas

Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.
Kankakee (First Church), Ill. March 5 to 15

Bomgardner, Harold E. 2223 W. Colorado Ave., Colorado Springs, Colo.

Bouse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.

Bowman, Don and Frances. Musicians and Singers, 815 Suire Ave., Cincinnati 5, Ohio

Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio

Brannon, George. 125 N. Wheeler, Bethany, Okla.
Chicago Heights, Ill. Feb. 25 to March 8

Bryan, Ohio March 11 to 22

Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
Lynn, Ind. Feb. 25 to March 8

Irving, Texas March 11 to 22

Brinkman, George. Evangelist, 76 Orange St., St. Augustine, Florida

Brown, Clarence W. Evangelist, 3981 S. Broadway, Grove City, Ohio

Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton, Ohio

Brown, Marvin L. 118 N. Washington St., Kewanee, Ill.

Browning, Raymond. 322 N. Redmond St., Bethany, Okla.

Bulla, Daniel H. Box 712, Pataskala, Ohio

Burgess, Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Waco, Texas Feb. 24 to March 1

Lake Charles, La. March 3 to 15

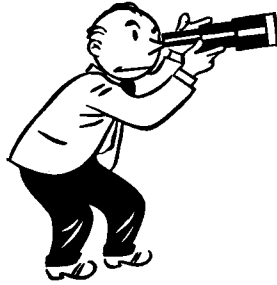
Burson, H. D. 401 W. Clay St., Houston 6, Texas

Wichita Falls, Texas March 4 to 15

Meade, Kansas March 18 to 28

Burton, C. C. P.O. Box 145, Somerset, Ky.
Asheville, N.C. Feb. 17 to March 1
De Soto, Mo. March 2 to 15

Worth Looking Into!



Important Announcement Coming

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Greybull, Wyo. March 10 to 22

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Canby, Ore. Feb. 26 to March 8
Sweet Home, Ore. March 11 to 22

Cameron, A. Alexander. 27 Ravine Ave., % Mrs. Wilson Lane, Yonkers, N.Y.

Carey, A. B. 76 Prospect St., Beacon, N.Y.
Huntington, W.Va. March 4 to 15
Ravenna, Ohio March 18 to 29

Cargill, A. L. and Myrta. Box 256, Divide, Colo.
Santa Maria, Calif. Feb. 15 to 25

Carlsen, Harry and Esther. Evangelists and Musicians, P.O. Box 200, Carbondale, Pa.

Carlton, W. E. 510 Bell St., Beatrice, Neb.
Omaha (Central), Neb. Feb. 25 to March 8
Chadron, Neb. March 11 to 22

Carroll, Bob. 119 N. Flood St., Norman, Okla.

Erick, Okla. Feb. 11 to 22

Rockville, Ind. Feb. 25 to March 8

Carpenter, R. W. 1755 Dover St., Lakewood, Colo.
Los Angeles, Calif. Feb. 25 to March 8
Denver, Colo. March 11 to 22

Carter, E. L. Kincaid, Ill.
Kincaid, Ill. Feb. 17 to March 1
Ogden, Ill. March 3 to 15

Carter, Jack and Ruby. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Roanoke, Ala. Feb. 13 to 22
Terrell, Texas March 4 to 15

Chapman, G. H. Evangelist, Box 434, Lexington, Okla.

Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Fortuna, Calif. Feb. 18 to March 1
Inglewood, Calif. March 4 to 15

Chickenoff, Miss Susie. Song Evangelist, 546 Barham Ave., Santa Rosa, Calif.

Childress, Sammy and Rhea. Evangelistic Singers, Box 153, Owensville, Ind.
Carmi, Ill. Feb. 25 to March 8

Clark, Eddie, 701 A Avenue E., Oskaloosa, Iowa

Cleveland, B. H. Evangelist, 6771 Orange Ave., Long Beach, Calif.

Cloer, W. R. Evangelist, 2731 Magnolia St., Columbia, S.C. Feb. 16 to March 1

Columbia, S.C. Feb. 16 to March 1

Collins, Joe C. General Delivery, Nashville, Ind.
Kurtz, Ind. Feb. 10 to 22
Vincennes, Ind. March 25 to April 5

Conway, L. W. 1043 Columbus St., Newport, Ky.
Overland, Mo. Feb. 25 to March 8

Evansville, Ind. March 11 to 22

Cooffide Evangelistic Party, C. C. Preacher and Singer, 286 S. Cypress Ave., Columbus, Ohio

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

Cope, Jacob and Mildred. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Corbett, C. T. Box 215, Kankakee, Ill.
Huntington, W.Va. Feb. 25 to March 8
Columbus, Ind. March 11 to 22

Corlett, D. Shelby, and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Nampa (College), Idaho .. Feb. 22 to March 1
Lewiston, Idaho March 4 to 15

Cornelius, E. Lloyd. 620 W. Platte Ave., Colorado Springs, Colo.
Boulder, Colo. Feb. 18 to 22
Dodson, Texas March 4 to 15

Cornelius, H. W., and Wife. Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.
Piqua, Ohio Feb. 18 to March 1
Collett, Ind. March 4 to 15

Coulter, Violet M. Singer, 209 Northeast "E" St., Linton, Ind.

Crabtree, J. C. 1506 Amherst Road, Springfield, Ohio
New Castle, Ind. Feb. 11 to 22
Newell, W.Va. March 4 to 15

Crawford, J. H. and Maggie. Springdale, Ark.
McAllen, Texas Feb. 17 to March 1
Weslaco, Texas March 3 to 15

Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Florida
Titusville, Fla. March 11 to 22

Culbertson, Bernard W. Evangelist, 1632 Dominion Ave., Pasadena 7, Calif.
Missoula, Mont. March 1 to 11
Riverton, Wyo. March 15 to 29

Daniels, Bert. Box 151, Meade, Kansas
Austin, Texas Feb. 18 to March 1
Fort Worth, Texas March 4 to 15

Darity, Joe T. Song Evangelist, P.O. Box 142, Columbus, Ohio

Darnell, H. E. Box 929, Vivian, La.
Carmi, Ill. Feb. 25 to March 8
Corydon, Ind. March 11 to 22

Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
New Castle, Pa. Feb. 15 to March 1
West Lafayette, Ohio March 10 to 22

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Compton, Calif. Feb. 18 to March 1
Coalinga, Calif. March 4 to 15

Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio
Akron (Kenmore), Ohio Feb. 11 to 22
Sebring, Ohio March 1 to 15

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

DeBolt, Ted and Dorothy. Evangelistic Singers, 72 West 151st St., Harvey, Ill.

DeBord, Clifton. Box 881, Ashland, Ky.
Wurtland, Ky. Feb. 10 to 23
Winchester, Ind. March 1 to 15

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Indianapolis (Eastside), Ind. Feb. 25 to March 8
Sidney, Ill. March 11 to 22

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
Cleveland, Ohio Feb. 15 to 22
Waterloo, Ind. March 4 to 15

Dobbins, C. H., and Wife. Evangelists and Musicians, 2536 Maple Place, Ft. Wayne, Ind.
Pitkin, La. Feb. 10 to 22
Wheatland, Wyo. March 10 to 22

Donley, John R. 2064 Bonnie Brae, N.E., Warren, Ohio
Lebanon, Pa. Feb. 25 to March 8
Rebersburg, Pa. March 11 to 22

Dotson, Anna Marie. Song Evangelist, Box 31, Honey Creek, Ind.
Douglas, Wilson. Blanton Apt. 59, Jasper, Ala.
Dunham, L. J., and Wife. Preacher and Singers, 512 Cruger Ave., Eureka, Ill.
Kittanning, Pa. Feb. 17 to March 1
Pittsburgh District Home Missions
..... March 3 to 29

Dunn, T. P. 318 East 7th St., Hastings, Neb.
Anaheim, Calif. Feb. 11 to 22
Arvin, Calif. Feb. 25 to March 8

Dyer, Esther M. Musical Evangelist, R.D. 1, Box 584, Mohnton, Pa.

Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 E. 11th, Pueblo, Colo.
Santa Barbara, Calif. Feb. 6 to 15
Brighton, Colo. March 25 to April 5

Elkins, ("Bill") W. T. Wurtland, Ky.

Eilwanger, C. Wm. and Twylah. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
Charlotte (Northside), N.C. Feb. 18 to March 1
Columbus (First), Georgia March 4 to 15

Elsa, Cloyce. Evangelist, Box 18, Van Buren, Ohio
Waverly, Ohio March 3 to 22
Mason, Mich. March 24 to April 5

Emrick, Nellie M. Evangelist, Box 8674, Pittsburgh 21, Pa.
Milwaukee (First), Wis. .. Feb. 25 to March 8
Eugene, Ore. March 17 to 29

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Connorsville (First), Ind. Feb. 18 to March 1
Cloverdale, Ind. March 4 to 15

Ewy, Phillip S. 39 Arizona Ave., Tacoma, Wash.
Fagan, Harry and Cleona. Singers and Musicians, Shelby, Ohio

Felter, H. J. Box 86, Leesburg, N.J.
Ferguson, Edw. R. and Alma. Preacher and Singer, 920-21 St., Orlando, Fla.
Hollywood, Fla. Feb. 18 to March 1
Orlando, Fla. March 4 to 15

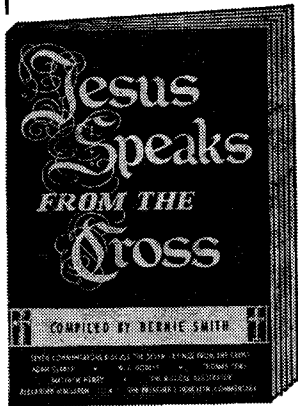
- Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.
 Los Angeles, Calif. March 4 to 15
 Turlock, Calif. March 18 to 29
- Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
 Rock Island, Ill. Feb. 25 to March 8
 Freeport, Ill. March 11 to 22
- Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Finger, Maurice and Naomi. Preacher and Singers, 529 East 4th St., Northampton, Pa.
- Fisher, Al. Artist-Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Battle Ground, Wash. Feb. 22 to March 1
 Kirkland, Wash. March 4 to 15
- Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Pasadena (Central), Calif. Feb. 25 to March 8
 Portland, Ore. March 11 to 22
- Fitch, James S. 4327 Ashland Ave., Norwood 12, Ohio
- Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
 Clinton, Ind. Feb. 24 to March 8
 Mineral City, Ohio March 10 to 22
- Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa.
 Belle Vernon, Pa. Feb. 17 to March 1
- Free, O. S. 311 Brown St., Little Rock, Ark.
 El Reno, Okla. Feb. 11 to 22
 Little Rock, Ark. Feb. 25 to March 8
- Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio
 La Porte, Ind. Feb. 17 to March 1
- Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.
- Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine, Canton, Ill.
 Pixley, Calif. Feb. 18 to March 1
 Concord, Calif. March 4 to 14
- Gering, Miss Leota. Evangelist, Pretty Prairie, Kansas.
- Gillespie, George M. 934 Harrison St., Elkhart, Ind.
 Vale, Ore. Feb. 17 to March 1
 Unity, Ore. March 3 to 8
- Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.
 Parker, Ind. Feb. 10 to 22
 Berne, Ind. Feb. 24 to March 8
- Glover, E. M. Evangelist, R.F.D. 1, Chase, Kansas
- Godfrey, Laura. Song Evangelist, 797 N. Wilson, Pasadena 7, Calif.
- Gongwer, A. R. Evangelist, 505 S. Catherine Ave., Walla Walla, Wash.
- Gordon, Maurice F. 2417 "C" Street, Selma, Calif.
- Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Mo.
- Graves, Harold. Evangelist, 1617 Russell St., Nashville, Tenn.
- Gray, James A. Evangelist, 224 S. 13th St., Frederick, Okla.
- Gray, Paul. P.O. Box 527, Kansas City 41, Mo.
 Escondido, Calif. Feb. 11 to 22
 Fresno (Trinity), Calif. Feb. 25 to March 8
- Green, James and Rosemary. Singers and Musicians, 1201 Bower St., New Castle, Ind.
 Indianapolis (Westside), Ind. Feb. 11 to 22
 Florida Tour Feb. 24 to March 1
- Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.
- Griffin, "Bill." Evangelist, 457 N.W. Fargo St., Camas, Wash.
- Griffith, Glenn. 1304 Schley St., Nampa, Idaho
 Oakland City, Ind. Feb. 19 to March 1
 Lafayette, Ind. March 5 to 15
- Grim, Alden D. Evangelist, Bethany, Okla.
- Grimm, George J. and Ruth (Reynolds). Preachers and Singers, 144 E. Charles St., Sistersville, W.Va.
 Beaver Falls, Pa. March 3 to 15
 Highland, Michigan March 17 to 29
- Groves Sisters. Singers and Chalk Artist, Bruceton Mills, W.Va.
 Zelienople, Pa. March 3 to 15
 Albany, Ind. March 24 to April 5
- Grubbs, R. D. Rt. 3, Box 220, Covington, Ky.
- Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Columbus (First), Ind. March 11 to 22
 Evansville, Ind. March 23 to April 5
- Haggard, W. E. 531 S. 11th St., Hamilton, Ohio
- Hall, Dave. Evangelist, 629 E. Kansas Ave., McPherson, Kansas
- Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Pasadena, Texas Feb. 18 to March 1
 El Dorado, Kansas March 4 to 15
- Hamric, Lee L. 221 N. Rosemont St., Dallas, Texas
- Hankins, A. K., and Wife. Preacher and Singers, 208½ S.E. 4th St., Evansville, Ind.
- Harding, Mrs. Maridel. Evangelist, 803 N. Briggs, Hastings, Neb.
 Upland, Calif. Feb. 18 to March 1
 San Diego (Univ. Ave.) Calif. March 4 to 15
- Harding, U. E., and Wife. Preacher and Singer, 1006 East 17th St., Long Beach, Calif.
 Auburn, Calif. Feb. 10 to 22
 Chula Vista, Calif. March 1 to 11
- Harley, C. H. Evangelist, Burbank, Ohio
- Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Florida
- Harris, Kenneth J. Singer-Artist, 432½ Frederick Street, Huntington, Indiana
- Harris, R. S. 432½ Frederick St., Huntington, Indiana
- Harrison, Ray W. Evangelist, 506 B Street, Hillside Park, Milwaukie, Ore.
 Orofino, Idaho Feb. 18 to March 1
- Harrold, John W. Box 309, Red Key, Ind.
 Middleport, Ohio March 3 to 15
 Frankfort, Ind. March 17 to 29
- Hart, H. J. Evangelist, Owasso, Okla.
 Vallejo, Calif. Feb. 22 to March 8
 Harrington, Wash. March 11 to 22
- Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
- Henbest, C. L. Box 345, Rogers, Ark.
 Marshall, Texas Feb. 25 to March 8
 Grand Saline, Texas March 11 to 22
- Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
 Pine Glenn, Pa. Feb. 24 to March 8
 Rio Grande, N.J. March 10 to 22
- Henry, Linwood W. Evangelistic Singer, 97 Douglas St., Uxbridge, Mass.
- Henson, J. C. Bethany, Oklahoma
 Spokane, Wash. March 2 to 8
 Spokane (Bethel), Wash. March 9 to 15
- Herron, U. J. 103 Court St., Box 70, Cynthiana, Ky.
- Heslop, Mrs. Norah. 1029 N. Concord, Indianapolis, Ind.
 Columbia, Ky. March 11 to 15
 Moline, Ill. March 27 to 29
- Higgs, Mrs. Margaret K. Song Evangelist, 1249 Cordova Ave., Glendale 7, Calif.
- Hodgson, R. E. Evangelist, 110 North Mueller, Bethany, Okla.
- Holso Evangelistic Party. 5332 Summer Ave., Ash-tabula, Ohio
 Allison, Pa. Feb. 11 to 22
 Ravenna, Ky. Feb. 24 to March 8
- Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.
- Hooker, H. H. Box 832, Jasper, Ala.
- Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.
 Leavenworth, Kans. Feb. 25 to March 8
 Elyria, Ohio March 17 to 29
- Huffman, H. B. Box 25, Onego, W.Va.
 Belpre, Ohio Feb. 17 to March 1
 Fairmont, W.Va. March 3 to 15
- Hungate, Robert and Delores. Singers and Musicians, Newburgh, Ind.
- Isbell, R. A. 622 N. Ave. G, Crowley, Louisiana
 Spring Valley, Okla. Feb. 11 to 22
- Isenberg, Don. Evangelist, Box 388, New Cumberland, Pa.
 Annapolis, Md. Feb. 11 to 22
 Open Date Feb. 24 to March 1
- Israelson, N. M. P.O. Box 527, Kansas City 41, Mo.
- Jackson, R. V. Evangelist, Rantoul, Ill.
 Jacksonville, Ill. Feb. 11 to 22
 St. Louis (Goodfellow), Mo. March 4 to 15
- Jantz, Calvin and Marjorie. Singers and Musicians, Box 304, Independence, Kansas
 Trenton, Mo. Feb. 18 to March 1
 Chicago Central District Tour March 3 to 14
- Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale, Mich.
 Cincinnati, Ohio March 4 to 15
 Newport, Ky. March 18 to 29
- Johansen, Kenneth. Box 177, Miltonvale, Kansas
- Johnson, Andrew. Wilmore, Ky.
- Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.
 Miami (First), Fla. Feb. 26 to March 8
 Pineville, La. March 19 to 29
- Jones, A. K. 519 Commercial St., Danville, Ill.
 Bernie, Mo. Feb. 17 to March 1
 Portland, Ore. March

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 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Riverton, Wyoming Feb. 26 to March 8
 Denver, Colorado March 10 to 22
 Killion, Robert and Madge. Singers and Musicians, Vicksburg, Mich.
 Kimball, E. Everett and Irene. Evangelist and Singers, 331 W. Michigan St., Sidney, Ohio
 Quincy, Ohio Feb. 18 to March 1
 Gibsonburg, Ohio March 4 to 15
 Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.
 Grassland, Texas March 3 to 15
 Anthony, Kans. March 17 to 29
 Kuykendall, P. E. P.O. Box 978, Hendersonville, N.C.
 Cleveland, Ohio Feb. 15 to 22
 Greenville, Tenn. March 8 to 15
 Langford, J. Vestal. Evangelist, 808 N. College St., Bethany, Okla.
 Raton, N.M. March 24 to April 5
 Langford, O. F. Evangelist, 4636 31 W. Ave., Tulsa, Okla.
 Twin Falls, Idaho March 4 to 15
 Kimberly, Idaho March 18 to 29
 Lanterman, R. S. 5063 43rd St., Red Deer, Alberta
 Latham, Joy and Mary E. 18 Allen Ave., Wyoming, Cincinnati 15, Ohio
 Columbus (First), Ohio Feb. 23 to March 1
 West Virginia Dist. S.S. Tour .. March 2 to 14
 Lauerman, Miss Minnie A. Evangelist, 2001 N. 29th St., Lincoln, Neb.
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Reserved Feb. 11 to March 1
 Hydro, Okla. March 4 to 15
 Lee, Mason. 217 Division St., Huntington, W.Va.
 Indianapolis, Ind. Feb. 10 to 22
 Alexandria, La. Feb. 24 to March 1
 Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
 Eagle Rock, Calif. Feb. 22 to March 4
 Puente, Calif. March 8 to 18
 Leverett Brothers. Preachers and Singers, 706 N. Broadway, Lamar, Mo.
 Clinton, Mo. Feb. 11 to 22
 Open Date Feb. 25 to March 8
 Levine, Marion. Evangelist, Rt. 4, Box 185 A, Bennettsville, S.C.
 Lewis, Albert and Rachel. Preacher and Singers, Box 106, Dunkirk, N.Y.
 Lewis, Ellis. 206 N. Donald, Bethany, Okla.
 Porterville, Calif. Feb. 18 to March 1
 Richmond, Calif. March 4 to 15
 Lewis, Howard. Evangelist, 620 N. Marengo Ave., Pasadena, Calif.
 Lewis, Roy. Route 1, Albany, Ind.
 Lindley, R. F. Evangelist, Box B, Savanna, Okla.
 Lipker, Charles H. Route 4, Marion, Ohio
 Stillwater, Okla. March 11 to 22
 Covington, Ky. March 25 to April 5
 Little, H. C. 1338 Hunter Ave., Columbus, Ohio
 Colorado District Feb. 1 to March 15
 New Lexington, Ohio March 22 to April 5
 Long, Robert and Helen. Evangelist and Singers, R.F.D. 1, New Martinsville, W.Va.
 Lush, Ronald J. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Taft, Calif. Feb. 18 to March 1
 Hood River, Ore. March 12 to 22
 Lutz, Louis K. Evangelist, 1121 Irving Ave., Dayton 9, Ohio
 Bowling Green, Ind. March 3 to 15
 Fort Recovery, Ohio March 24 to April 5
 MacAllen, L. J. Evangelist, 27 W. Falls St., New Castle, Pa.
 Akron, Ohio Feb. 17 to March 1
 Urbana, Ill. March 3 to 15
 Mackey Evangelistic Party. D. D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.
 Bethany, Okla. Feb. 25 to March 1
 St. Louis (Northside), Mo. March 4 to 15
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Mason, W. T. and Margaret. Evangelist and Singers, 435 E. High St., Lexington, Ky.
 Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Reserved Feb. 16 to March 1
 Vancouver, B.C. March 4 to 15
 Martin, Sammy. Evangelist, Trevecca Nazarene College, Nashville, Tenn.
 Matthews, L. B. and Wife. Evangelist and Singer, 2208 18th Ave. S., Nashville, Tenn.
 May, Thomas. % Asbury College, Wilmore, Ky.
 McCart, R. H. and Edna. Preacher and Singer, 4100 Quitman St., Denver 12, Colo.
 McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
 McKinley, Pauline. Song Evangelist, P.O. Box 1204, Muncie, Ind.

KOREA NEEDS YOUR HELP

Rev. and Mrs. Robert Chung have returned to war-torn Korea and have now established their residence in Pusan. A recent letter says that we can help by sending used clothing. The clothing should be clean and in good condition. The following list will be some guide as to the type of thing most needed: trousers and overalls, caps and gloves, mittens and mufflers, dresses and skirts, coats, bathrobes, shirts and sweaters, socks and stockings, outer clothing and underwear of all kinds and in all sizes for infants, boys, and girls. Blankets and bedding, shoes (low heels only, pairs tied together).

You are permitted to send 22 pounds in one parcel (including wrapping). Postage is 14 cents a pound.

The post office usually requires an itemized list.

Send parcel to:

REV. ROBERT CHUNG
 Nazarene Mission
 P.O. Box 60
 Pusan, Korea

McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Hartford City, Ind. Feb. 25 to March 8
 Eldon, Mo. March 11 to 23
 McVay, Charles and Pauline. Song Evangelists, 343 W. 41 St., Tucson, Ariz.
 Meadows, A. G. Evangelist, 228 S. Oak St., Kendallville, Ind.
 Meadows, Miss Naomi F. Evangelist, 3119 Eden Ave., Cincinnati 19, Ohio
 Paoli, Ind. March 3 to 15
 Indianapolis, Ind. March 17 to 29
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Mt. Gilead, Ohio Feb. 25 to March 8
 Burlington, Iowa March 18 to 29
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Kenesaw, Neb. March 4 to 15
 Beatrice, Neb. March 18 to 29
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
 Staunton, Va. Feb. 25 to March 8
 Salisbury, Md. March 11 to 22
 Miller, A. E., and Pauline. Preachers and Chalk-Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Open Date Feb. 24 to March 8
 Zanesville, Ohio March 10 to 22
 Miller, Basil W., 86 E. Loma Alta Drive, Altadena, Calif.
 California February
 Ashland, Ky. March 23 to 29
 Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
 Warren, Ohio Feb. 23 to March 1
 Detroit (Van Dyke), Mich. March 2 to 8
 Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
 Costa Mesa, Calif. Feb. 16 to 22
 South Gate, Calif. Feb. 25 to March 8
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Frederick, Maryland March 3 to 15
 Kansas City (Grace), Mo. March 24 to April 5
 Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 93, Ridgway, Pa.
 Moore, Austin. Evangelist, Box 616, Bethany, Okla.
 Open Date Feb. 18 to March 1
 Dumas, Texas March 4 to 15
 Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Charleston, W.Va. Feb. 25 to March 8
 Marion, Ohio March 11 to 22

Moore, Myrtle C.; Dake, Lorraine M. Evangelistic Party, 10802-63rd Ave., Edmonton, Alta., Can.
 High Prairie, Alta. Feb. 8 to 22
 Edmonton, Alta. Feb. 24 to March 8
 Mooshian, C. Helen. P.O. Box 527, Kansas City 41, Mo.
 Murphy, B. W. 406 31st St., Huntington 2, W.Va.
 Musical Messengers (Mr. and Mrs. Don Ratliff). 3040 Linwood Ave., Louisville, Ky.
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Neely, B. F. 111 N. Beaver, Bethany, Okla.
 Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. Sixth, Rogers, Ark.
 Brownwood, Texas Feb. 4 to 15
 Bradleyville, Mo. March 4 to 15
 Nelson, Wade L. Evangelist, 3005 S.W. 14th Street, Oklahoma City, Okla.
 Newcomb, L. H. Evangelist, Route 2, Box 193, Pineville, La.
 Open Dates
 Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
 Logansport, Ind. Feb. 25 to March 8
 Durant, Miss. March 11 to 22
 Norton, Joe. Box 143, Hamlin, Texas
 Zylys, La. Feb. 12 to 22
 Ryan, Okla. Feb. 28 to March 8
 Osborn, L. C. 201 Pasadena Ave., Elyria, Ohio
 Pagan, Keith A. Evangelistic Singer, Box 541, Bethany, Okla.
 Parrott, A. L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Mineral Wells, Texas Feb. 11 to 22
 Chattanooga, Tenn. Feb. 25 to March 8
 Patrone, D. E. P.O. Box 817, Alliance, Ohio
 Berne, Ind. Feb. 17 to March 1
 Crawfordsville, Ind. March 3 to 15
 Payne, L. M. 509 N.W. Main St., Bethany, Okla.
 Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville, Tenn.
 Louisville, Ky. Feb. 25 to March 8
 Concord, N.C. March 11 to 22
 Pendry, C. E., and Wife. Evangelist and Singers, 768 N.W. 49th St., Miami 37, Florida
 Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
 Reserved for Lakeland, Fla., camp
 Landess, Ind. Feb. 9 to 22
 Landess, Ind. March 4 to 16
 Phillips, Wm. H. Evangelist, Box 131, Apple River, Illinois
 Harlan, Iowa Feb. 22 to March 8
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Overland, Mo. Feb. 25 to March 8
 Lafayette, Ind. March 11 to 22
 Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
 Plummer, Chester D., 515 N. Chester Ave., Indianapolis 1, Ind.
 Independence, Kans. Feb. 25 to March 8
 Phoenix, Ariz. March 11 to 22
 Pults, Bertha. P.O. Box 527, Kansas City 41, Mo.
 Springfield, Mo. March 4 to 15
 Charlotte, Mich. March 25 to April 5
 Purkisher, H. G. 214 Grandview Ave., N.W., Canton 8, Ohio
 Lamar, Mo. Feb. 25 to March 8
 Artesia, N.M. March 11 to 22
 Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Florida
 Greenville, Texas March 4 to 15
 Gary (First), Ind. March 18 to 29
 Raker, W. C. Smithfield, Ill.
 Open Date Feb. 18 to March 1
 Columbus, Ga. March 4 to 15
 Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.
 Everett, Wash. Feb. 18 to March 1
 Calgary, Alberta March 4 to 15
 Reasoner, Miss Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
 Paoli, Ind. March 3 to 15
 Indianapolis, Ind. March 17 to 29
 Reed, Fred W. 612 So. 26th St., Billings, Mont.
 Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 3, Okla.
 Rice, Ralph. 444 N. Blaine, Bradley, Ill.
 Kokomo, Ind. March 17 to 29
 Danville, Ill. March 31 to April 12
 Robinson, Mrs. Lillian. Evangelist, Box 205, McLean, Texas
 Roddy, Frank. 242 Chase St., Marion, Ohio
 Western Michigan Home Missions
 Feb. 10 to March 8
 Berea, Ohio March 10 to 22
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Akron, Ohio Feb. 24 to March 8
 Seymour, Ind. March 10 to 22
 Roedel, Bernice L. Evangelist, 432 East Maple St., Boonville, Ind.
 Reserved Feb. 23 to 26
 Albion, Ill. Feb. 26 to March 8
 Round, Ralph B. Evangelist, Dubois Route, Riverton, Wyoming

Monyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.
 Spring Hill, W.Va. Feb. 18 to March 1
 Bluefield, W.Va. March 3 to 15
 Rushing-Drye Party. Preacher and Singer, P.O. Box 1, J. T. Drye, Coffeyville, Kansas
 St. Albans, W.Va. Feb. 25 to March 8
 McAlester, Okla. March 25 to April 5
 Scherrer, L. J. Evangelist, 122 Leonard Pl., Knoxville, Tenn.
 Attica, Mich. Feb. 15 to March 8
 Alliance, Ohio March 10 to 22
 Schriber, George R. Preacher and Singer, 4000 Riverside Drive, Columbus 12, Ohio
 Schultz, Royal G. Evangelist, P.O. Box 576, Fayetteville, Ark.
 Tishomingo, Okla. Feb. 11 to 22
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
 Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.
 Easton, Pa. March 11 to 22
 East Liberty, Ohio March 24 to April 5
 Scott, N. Edward. Evangelist, 648 "H" St., Ontario, Calif.
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Concord, N.H. Feb. 10 to 22
 St. John, N.B. March 3 to 15
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Oakes, N.Dak. Feb. 25 to March 8
 Ellendale, N.Dak. March 11 to 22
 Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
 Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Colfax, Wash. March 11 to 22
 Shaw, L. E. Box 744, Barnsdall, Okla.
 Sigler, Raymond. Song Evangelist, 392 Orchard Ave., Pontiac, Mich.
 Silvernail, Donald R. 528 S. Dibble St., Hastings, Mich.
 Carstonville, Mich. Feb. 8 to 22
 Hastings, Mich. April 7 to 19
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Frank Clay, Mo. Feb. 17 to March 1
 Bicknell, Ind. March 3 to 15
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Modoc, Ind. Feb. 10 to 22
 Smeltzer, R. J. 428 King St., Ravenna, Ohio
 Canton, Ohio March 11 to 22
 Canonsburg, Pa. March 25 to April 5
 Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
 Conway, Ark. Feb. 25 to March 8
 Marion, Ohio March 11 to 22
 Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio
 Smith, Charles Hastings. 1512 Robinson Ave., Conway, Ark.
 Fullerton, Calif. Feb. 11 to 22
 Eureka, Calif. Feb. 25 to March 8
 Smith, Eugene and LaNora. Song Evangelists, Winstboro, S.C.
 Rock Hill, S.C. Feb. 23 to March 1
 Preachers' Meeting (South Carolina)
 March 3 to 5
 Smith, Gene and Wanda. Evangelist and Musicians, Box 599, Independence, Kansas
 Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
 Nowata, Okla. Feb. 11 to 22
 Slaton, Texas March 11 to 22
 Smith, H. T. (Sam). 709 N. Redmond St., Bethany, Okla.
 Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
 Gosport, Ind. March 2 to 15
 Gosport, Ind. March 16 to 29
 South, J. W. Evangelist, 2422 E. St. Vrain, Colorado Springs, Colo.
 Baton Rouge, La. Feb. 19 to March 1
 Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Saginaw, Mich. Feb. 10 to 22
 Bellaire, Ohio Feb. 24 to March 8
 Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
 States, Wayne L. Evangelist, 308 N. Chestnut, Colorado Springs, Colo.
 Haigler, Neb. March 3 to 15
 Hillsdale, Colo. March 18 to 29
 Steinginer, D. F. Artist-Evangelist, 926 Helen Ave., Terre Haute, Ind.
 Stevenson, Edward and Lydia. Singers and Musicians, 353 Clark St., Galesburg, Ill.
 Indianapolis, Ind. Feb. 22 to March 8
 St. Bernice, Ind. March 10 to 22
 Stone, Nell Jean. Song Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
 Marmet, W.Va. March 24 to April 5
 Strack, W. J. Box 215, New Lyme, Ohio
 Pittsburgh, Pa. Feb. 22 to March 8
 Shelby, Ohio March 17 to 29
 Sumner, Robert and Louise. Evangelist and Singers, 3916 Roland Circle, Dayton, Ohio

Sweeten, Howard W. Ashley, Ill.
 Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas
 Albuquerque, N.M. Feb. 24 to March 8
 Lockhart, Texas March 10 to 22
 Tarvin, E. C. California, Ky.
 Taylor, E. E. 208 W. Martin, East Palestine, Ohio
 Taylor, Emmett E. General Delivery, Bethany, Okla.
 Teare, Laten E., and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Milton, Ore. Feb. 8 to 22
 Laurel, Mont. March 4 to 15
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
 Longmont, Colo. Feb. 25 to March 8
 Sacramento, Calif. March 11 to 22
 Thompson, Genevieve (Paulson). Preacher and Singer, 1014 McLean St., Falls City, Neb.
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Thoreen, Paul R. Evangelist, 2505 S. Commercial, Salem, Ore.
 Toney, C. E. 945 Disston St., St. Petersburg, Fla.
 Turbyfill, M. L., and Wife. Evangelist and Chalk-Artist, 621 Wanetta St., Bethany, Okla.
 Elkhart, Kans. March 4 to 15
 Burr Oak, Kans. March 17 to 29
 Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho
 Nampa, Idaho March 4 to 15
 Norman, Okla. March 18 to 29
 Volk, Harold. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Florida
 Washington, Ohio Feb. 17 to March 1
 Toledo, Ohio March 3 to 15
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
 Wallin, Henry B. Evangelist, 2147 Dudley St., Pasadena, Calif.
 Ward, Lloyd and Gertrude. Preacher and Chalk-Artist, 1115 N. Meridian St., Portland, Ind.
 Magnolia, Ark. Feb. 18 to March 1
 Morrilton, Ark. March 4 to 15
 Weaver, Paul R. 900 E. Douglas, Roseburg, Oregon
 Prineville, Ore. Feb. 25 to March 8
 Snoqualmie, Wash. March 11 to 22
 Webb, G. H. Evangelist, Rt. 4, Weiser, Idaho
 Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
 Franklin, Ohio Feb. 25 to March 8
 Cincinnati, Ohio March 11 to 22
 Wells, Kenneth and Lily. Evangelist and Singers, 9343 S. Justine St., Chicago 20, Ill.
 Stinesville, Ind. March 4 to 15
 Lancaster, Pa. March 18 to 29
 Whisler, John F. Blind Singer, 404 North Francis Street, Carthage, Mo.
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 White, I. W. Evangelist, 614 East Minnesota St., Indianapolis, Ind.
 White, W. T. (Thurman). P.O. Box 527, Kansas City 41, Mo.
 Weiser, Idaho Feb. 18 to March 1
 Port Arthur (Grace), Texas March 4 to 15
 Wickham, Pauline. Evangelist, Friendly, W.Va.
 Wilcke, W. W. Evangelist, 443 N. 58th St., East St. Louis, Ill.
 Wilkinson Trio (Lloyd M., Wife, and Daughter, Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Oakland (First), Calif. Feb. 25 to March 8
 North Platte, Neb. March 11 to 22
 Williams, Trafton D. Box 15, Siloam Springs, Ark.
 Taft, Calif. Feb. 18 to March 1
 Delano, Calif. March 4 to 15
 Williamson, Earl, and Wife. Song Evangelist, 756 Harrison Ave., Akron 14, Ohio
 Willis, Harold J. and Mae. Preachers and Children's Worker, P.O. Box 527, Kansas City 41, Mo.
 Tularosa, N.M. Feb. 25 to March 8
 Omaha, Neb. March 11 to 22
 Willison, Otto R. 800 S. Oak, Holdenville, Okla.
 Ardmore, Okla. March 11 to 22
 Charleston, Mo. March 25 to April 5
 Wilson, Matthew V. 506 S. Rock Island, El Reno, Oklahoma
 Open Dates February and March
 Winland, C. B. R. D. 5, Mt. Vernon, Ohio
 Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
 Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Columbus, Ohio Feb. 25 to March 8
 Ashtabula, Ohio March 12 to 22
 Woolman, J. L. 209 N. Hammond, Bethany, Okla.
 Searcy, Ark. Feb. 18 to March 1
 Cordell, Okla. March 4 to 15
 Wooton, B. H. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Bloomington, Calif. Feb. 11 to 22
 Rensselaer, Ind. March 11 to 22
 Wright, C. F. 412 Grand Blvd., Boone, N.C.
 Waycross, Ga. March 1 to 15
 Ramseur, N.C. March 29 to April 12
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
 Zachary, O. F. Convent Ave., Bourbonnais, Ill.



SERVICEMEN'S CORNER

THE OPPORTUNITY of the military chaplain to "serve the more than 3,000,000 young men who are away from home" while on duty in the armed forces was stressed in a report to the chief of army chaplains, Major General Ivan L. Bennett, by Bishop Richard C. Raines, of the Methodist church, upon his return from the Far East to conduct retreats for Protestant chaplains. His report was released by the Office of the Chief of Chaplains.

"The chaplaincy," Bishop Raines' report states, "is a highly honorable and valuable work to which a minister can devote his life or a part of it."

Citing the large numbers of young men entering the armed forces, Bishop Raines pointed out that "in fully 50 per cent of the men's lives the chaplain may be the only touch the church will have."

During the past thirty years, Bishop Raines asserted, the chaplain "by dint of consecrated thought and effort" has been elevated to a "well defined, known and accepted" status as a staff officer with rights and responsibilities.

"It will be a comfort to every parent to know," the clergyman declared, "that a chaplain is at hand and available at every stage of a man's military career. When he is drafted, a chaplain is at the camp to which he reports and will probably give advice in a lecture as to the new life he enters, its dangers and opportunities. When a man is sent overseas, there is a chaplain on board ship. When he lands and is assigned to a unit, the chaplain is notified and visits him. If he is sick and hospitalized, his chaplain is notified. If he goes to the battle front, a chaplain will be with him. If wounded, a chaplain will comfort him and help him. Whatever a boy's need or problem, a chaplain is at hand to help."

Chaplain John T. Donnelly writes from Germany: "I have been fortunate in securing the capable assistance of Mrs. V. G. L. Roth, the wife of Captain Roth, as the teacher of the adult class of our base Sunday school. Mrs. Roth is a wonderfully consecrated Christian and a very loyal Nazarene."

"I received your Christmas greetings and I want to tell you how much I appreciate it. Sure makes a soldier's heart feel warm to know that people remember. I have been getting your papers regularly. Thanks a million for everything."—ROBERT L. REEVE.

February 18, 1953

Life in a Nazarene Parsonage

By Paul Martin*

She Had a Basket on Her Arm

TO A LOVELY, blond-haired girl, sweet sixteen, came a call to preach the gospel, a call that burned like fire, that kept blazing till the stuff of life was burned away—for my mother was a holiness preacher. Mother was a good preacher—determined, spiritual, and fiery. She seemed to feel she had a message that every church should hear. How she loved her Saviour! Nothing kept her from preaching, calling, visiting the sick, caring for the souls of men. There were some who felt she neglected her family—poor folk; I have wished she had neglected me more.

One anxious church member carefully said, when I had finished preaching: "O Brother Martin, I'm so glad you came back to our church, for when your parents were pastors here I just knew that you wouldn't be very successful—your mother left you alone so often. One day she left you with me, a tender chap you were, and while I was rocking you I dropped you on your head." This statement not only solved a good many questions in my wife's mind, but it just showed that the Lord must have known what I needed to bring me back to clarity of mind, and gave me a treatment while Mother was doing the work of the church. But Mother had the happy faculty of doing several things at one time—she could preach, shout, make the announcements, and give me a personal disciplinary touch, all in the same moment and spirit.

Her messages were freighted with prayer, God's glory, and common sense.

*Nazarene Evangelist

Once while preaching, she thought of a dramatic illustration. I was sitting close to the front by maternal command. My new Easter shoes were "killing" me and they squeaked loudly. Then I heard Mother say, "Come, Son, I will show the folk how closely peace and holiness go together—you are peace—and I shall be holiness." To me she quietly whispered, "Walk around the platform, slowly." So off I limped, squeak, squeak, squeak-squeak—a pained, frustrated look on my pious countenance. "Is that your squeak, Son? And why are you limping?" Not waiting for an answer, she motioned for me to be seated, and continued as if suddenly inspired: "That's the way some folk are—testify to the blessing of holiness and go limping, squeaking around—an embarrassment to the preacher, the church, and to God." And Mother was shelling the woods again!

Mother preached when she was suffering. Her heart was ablaze for souls. After surgery paralyzed her arm, she held it as if carrying a basket and said, "I have a basket on my arm, and I'm gathering precious fruit for the Master." She preached until she died. Those who heard her last sermons in the last revival heard a dying evangelist sitting close to the pulpit, whispering a message, walking slowly from the platform before the invitation and back to bed to rest—till the next night at seven. God gave Mother five children and a call to preach. She loved them all—she nearly died for them. She loved her call—for it she died!