



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

February 17, 1954

Irresistible Charm

General Superintendent Williamson

THE pure love of God in the heart transfigures the total personality. Unsightly form and features are made beautiful by the glow of radiant love. It is culture that is natural, inspired, and spontaneous.

Unassumed self-effacement is a part of the irresistible charm of love. Love shines out like a light. There is no trumpeted announcement needed. It "vaunteth not itself." It makes no boast of virtue. There is no paraded righteousness, no condescending superiority. Love accepts praise with humility and deftly turns a compliment upon its giver. It allows no inflated ego, no intellectual pride, no spiritual Pharisaism, no rude discrimination against another.

Love is genteel and refined. It forbids boorishness and discourtesy. There is a love-inspired rebuke in great plainness of speech; but there can never be any crude impropriety. Love permits no hot words of retaliation. It leaves no room for smoldering resentments that finally burst forth in biting sarcasm. Even the chastisement of love is corrective and

healing. It is not withering or deadening.

Love does not seek its own glorification. It rather desires the exaltation of another. Love does not demand its own way. It may speak forth with conviction, but it yields in graciousness and co-operates with loyal enthusiasm. Love enables one to take a back seat without pouting. It does not demand either justice or recognition.

Love is "without offence." It does not carelessly give nor does it take offense. In love's garden there is no miff tree; but always there are found fresh varied roses, beautiful and fragrant. They are roses without thorns.

In Jesus Christ we behold the glory of divine love incarnate. That is the secret of His never-failing charm. He draws men to himself in admiration and adoration by the irresistible attraction of love. The more completely He is stripped of the trappings with which men have clothed Him, the more magnetic He becomes.

Jesus fills those who love Him with the Holy Spirit. "The fruit of the Spirit is love."

"This is the will of God, even your sanctification" (I Thess. 4:3).

Maritime, North Dakota, South Dakota Again Lead Districts in Subscriptions

Winners Declared on Basis of Percentage of Membership

Eleven Districts Exceed 60 per Cent Quota According to the January 1 Count

THE MARITIME, North Dakota, and South Dakota districts again lead the denomination in the annual tabulation of subscriptions for the *HERALD OF HOLINESS*. At the close of each year this count of the more than 100,000 subscriptions as credited to each district is made. For the past four years the winners in each of three zones have been declared on the basis of the greatest number of subscriptions in proportion to membership.

The winning districts and their percentage in order are as follows:

Maritime in Zone 3, 86 per cent; Rev. J. H. MacGregor, superintendent; Rev. H. Malcolm Burgess, campaign manager;

North Dakota in Zone 2, 74 per cent; Rev. Vearl Fisher, campaign manager; Rev. Claire Kern, campaign manager;

South Dakota in Zone 1, 71 per cent; Rev. W. H. Davis, superintendent; Rev. Vearl Fisher, campaign manager.

Eleven districts were in the elite group who made or exceeded their quota of subscriptions equal to 60 per cent of their membership. Besides those given above they are:

Zone 1, Dallas, 66 per cent; Rev. Paul H. Garrett, superintendent; Rev. Harold O. Davis, campaign manager;

Nebraska, 70 per cent; Rev. Whitcomb Harding, superintendent.

Zone 2, Central Ohio, 61 per cent; Dr. Harvey S. Galloway, superintendent; Rev. Joseph Nielson, campaign manager;

Western Ohio, 60 per cent, Dr. W. E. Albea, superintendent, Rev. Mark E. Moore, campaign manager;

Zone 3, Arizona, 72 per cent; Rev. M. L. Mann, superintendent; Rev. J. E. Moore, campaign manager;

New York, 68 per cent; Rev. Robert Goslaw, superintendent; Rev. George Teaguc, campaign manager;

Canada Central, 67 per cent; Rev. T. E. Martin, superintendent; R. Bradley Harrison, campaign manager;

Albany, 65 per cent; Rev. Renard D. Smith, superintendent; Rev. L. S. Boardman, campaign manager.

We commend every one of these for his remarkable achievements and for his wholehearted support of and efforts in behalf of the *HERALD OF HOLINESS*, the official publication of our church.

Many other districts did outstanding work, for which we want also to express appreciation. Next week a complete list of the districts and their subscriptions will be given.

THAINE F. SANFORD,
Sales Manager

NEWS IN BRIEF

Our hearts have been saddened by the sudden death of Dr. J. D. Saxon, superintendent of the Mississippi District. Prayer is requested for Mrs. Saxon as she carries on alone and provides for the younger children who are still at home. Her faith is strong, and she is brave. But she needs the help that comes from above, and will be very grateful for an interest in your prayers.—SAMUEL YOUNG, *General Superintendent*.

Dr. C. Warren Jones sends word: "Getting a glimpse of our work in

Nicaragua; 13 missionaries on the field and 21 national workers. Arrived on January 22 from British Honduras. That night a district Y.P. rally in Managua First Church. All the missionaries present along with 14 national workers. Good crowd of 400, and two-thirds of the crowd were young people, 150 from outside of the city. Fully 150 of our friends were present. We now have 2 new churches in the capital city. This field was opened in 1943; outlook in Nicaragua most encouraging."

Pastor Kenneth D. Suits sends word from Noblesville, Indiana: "On January 24 our church closed the most marvelous revival on record, with Evangelist Leila Dell Miller. Crowds and victories throughout, and wonderful class of new members received. During the closing service we had an overflow crowd, plus six different altar services, lasting a total of more than three hours, with old-fashioned shouting and many new converts. Revival fires are burning bright in our midst and our people are greatly rejoicing over this glorious visitation from God."

THANKS: The family of Rev. Harvey C. Bettcher, Greenfield, Indiana, would like to thank all the many friends and loved ones who sent such wonderful messages of comfort and sympathy at this time of sorrow.—Mrs. Dorothy Bettcher and Lloyd.

"The Tulare, California, Church of the Nazarene has recently received the 'Showers of Blessing,' for which they had prayed long and earnestly. Un-

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HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*
VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents,
Church of the Nazarene

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The Tension of Love

By Richard S. Taylor*

IT IS a mistake to assume that true love will instinctively know how to express itself in the most artful and suitable manner. The teen-age boy, awkward and self-conscious in the presence of his first love; the friend who yearns to say just the right word to another in sorrow; the new convert who is bursting with joy but whose first testimony is halting and trite—all are examples of love which is deep enough yet which has much to learn about self-expression.

Especially difficult is the proper expression of Christian love in everyday situations. This is true because divine love comprises a blend of ruggedness and tenderness. On the one hand is unswerving fidelity to righteousness, which puts honor ahead of sentimental feelings and pleasing God ahead of pleasing people. Here are the stern rebuke, the rigorous separation, the uncompromising opposition, the parental or ecclesiastical discipline—all of which are sometimes necessary, made necessary by the nature of divine love itself. On the other hand is the yearning compassion which would shield and sympathize, and delight to cover a "multitude of sins." There is that in true love which at one and the same time would seek to expose sin yet seek to cover sin.

Without the undaunted fidelity to righteousness, love ceases to be divine and degenerates into soft sentimentality. It is just as true that love of truth without love of person, love of law that has no mercy, ruggedness without tenderness, becomes harsh legalism. Love is truly Godlike only insofar as it consists of both moral valor and compassion.

But this is the very novelty about divine love which makes its balanced expression peculiarly difficult. Some situations should call forth a greater measure of sternness, while others would be best handled by leniency. It is when a loving heart is torn between both impulses, and doesn't know quite which is the most consistent direction for love to take, that he discovers the truth that as long as sin is in the world divine love will experience both pain and tension.

Right here do we discover why many truly sanctified believers often seem to fall far short of the proper expression of the very love which motivates them. For the direction love takes in a given situation is determined by the judgment; and, while the love may be perfect, the judgment may not be. What father has not awakened sorrowfully to the realization that he was sterner than he should have been in a particular family episode? At other times he may be just as conscious that his lad deserved far more than he got! The mellowing of the years, or the discovery of additional circumstances, often corrects faulty perspectives, and reveals the error of judgments

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him (Acts 10: 34-35).

which at the time were made in perfect sincerity. This is true, not only in the home, but in all other relationships as well. Certainly the church is by no means exempt.

Since it is extremely difficult to achieve skill in the balanced expression of love in both its stern and tender elements, there is a tendency to fall into a pattern of slight overdevelopment on one side or the other. The direction which a particular character takes is often determined by the natural temperament. Some have legalistic minds—they were born that way. They have great capacity for detail, are "perfectionists," and desire everything to be exactly according to rules and regulations. It is easy to understand why small infractions will seem unduly important to them. Others have, on the other hand, an emotional, generous, largehearted disposition which finds it easy to overlook what to them seem trifles. Such a person may be easier to get along with but, if his tendency to leniency is not curbed, he is apt to overlook too much!

At any rate the overdevelopment on one side or the other is seen among Christians in family, business, and church life. There are the stern father and indulgent mother (sometimes the order is reversed!), the exacting boss and the easy-going boss, the tolerant church member and the church "watchdog." At times the opposites are a trial to each other, with the unfortunate tendency to discount the other's true love. The rugged soul is dubbed a crank and the tolerant soul a compromiser. Maybe the names fit; possibly the one is a backslidden legalist and the other a backslidden compromiser, but not necessarily so. It may simply be a case of the lopsided expression of divine love, one manifesting the rugged aspect and the other the tender aspect.

Since perfect balance in each Christian is not probable, it is well as a second best that a place be made for both types. If parents *must* be lopsided, more fortunate is the child who "inherits" one parent of each type than is the child whose parents are both either too stern or too indulgent. If they are *truly* sanctified, they will balance and gradually modify each other. Likewise both types of preachers are needed. A certain couple preached alternately in their campaigns; he preached law, judgment, and hell with sternness and vehemence, insisting as he did so on strict order and attention. She followed the next night with the tender promise of mercy and a gentle appeal. Neither one was perfectly balanced alone, but between the two of them they made an excellent team.

In the church, the "watchdog" is particularly trying to have around. He can scent worldliness a mile away. But his baying is the only thing

*Principal, Nazarene Bible College, Sydney, Australia

which keeps folk from going to sleep. One such brother had a way in a long testimony of bluntly telling what was wrong with the church, and of painting glowing pictures of past standards and glories. When the pastor got next to him he discovered a tender heart, true love, and deep, sincere devotion. He was so anxious that his church have God's best that he had fallen into the unfortunate habit of looking for suspicious trends. It was another case of eccentric development, and in his case it was so marked that it proved particularly damaging to his usefulness. Yet withal the unfortunate impression, he was probably a healthful irritant!

Since the excessive expression of the rugged aspect of love is the more misunderstood and often more hurtful to tender, sensitive spirits, it is probably safer to err on the side of leniency, if one must err at all. Better yet, one should keep so filled with the Spirit that His anointing can overrule blunders, when made, and at the same time decrease the frequency of making them. For the best safeguard against excessive faultiness in the expression of love is more love—warm, true, and tender. The next best safeguard is the intelligent effort to improve its expression, under the guidance of the Holy Spirit. This will certainly involve a quickness to acknowledge an error and to apologize humbly. When one sees clearly that good intentions do not always offset the damage of blundering, and that pure motives do not assure infallibility, much of the battle in achieving a balanced expression of Christian love is already won.

As I work I gather little sermons—

From Little Things

By Genevieve Thompson*

YESTERDAY was a glorious November day, perfect for doing the many chores necessary to put a flower garden to bed for the winter. The sun was bright, the soil only slightly moist, the air crisp and cold. So, clad in my garden togs and looking very much like a scarecrow, I spent the day in my garden—and it was such a blessed and profitable day.

I have done the best thinking and the most blessed meditating of my life on my knees. To be on my knees on God's good earth, breathing His good air, feeling His good sun and wind on my face, watching His small feathered and furred creatures, compels a mood of meditation. Yes, I was on my knees. Some gardeners stoop and some squat, but I subscribe to neither practice. For genuine accomplishment nothing quite equals getting right down on my knees and crawling along. I do not expect ever to suffer from housemaid's knee, but if there is such an ailment as gardener's knee I am a candidate for it.

*Falls City, Nebraska

While I worked, the busy red squirrels gathered walnuts from the tree in the midst of my garden and sometimes sat close enough for me to touch them. The birds splashed and talked together at the birdbath and cared not a whit that I was there. The petunias bobbed their dainty frills, denying the freezing nights. Only a furry rabbit ran, frightened, from under the bushes as I moved. And these small things spoke to me of Him who holds my life in His hand.

Jesus said that not a sparrow falls to the ground but the Father sees, and, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: . . . Solomon in all his glory was not arrayed like one of these . . . shall he not much more clothe you, O ye of little faith?" (Matt. 6:28-30.)

One of the chores I did was to move some tulip bulbs. It took only a few minutes to turn them out, even with my pint-size shovel, but much longer to pick them out and sort them for size and plant them in the new bed. Strange, I mused, how tulip bulbs multiply! Two years ago I planted twelve bulbs and now I have just dug eighty-four, large and small. True, only forty-five or so are blooming size, but every one will produce a bloom someday. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Yes, I did not dig up a single potato, only tulip bulbs. I planted only red and yellow tulips in this bed two years ago, and will have only red and yellow next spring where I plant these today. But the increase—eighty-four bulbs from twelve! The Lord might say, "My child, it is like that in things spiritual also—sow a careless word, reap bitter regret; sow selfishness, reap loneliness; sow a life of sin, reap eternal death."

As I tucked the fat, brown bulbs into the earth, I thought of the beautiful blossom tightly folded, perfectly formed, complete, within the plain brown skin. Did you ever cut a bulb in half? Do it sometime. Next spring's flower is cunningly folded inside, complete and perfect in every detail. But it must lie in the soil, and the earth must freeze, and the snows must cover it. Then when the sun warms the earth in the spring, the flower bursts forth, but it was there all the while. "I am the resurrection, and the life" (John 11:25), and, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (I John 3:2). Precious promise, blessed hope!

Truly yesterday was a profitable day for me, as with aching muscles and two broken nails I said, "Thank You, Lord, for my garden and for Your love for me and for the little things which remind me of that love."

We are all in the business of sowing. Every thought, every word, and every act is a seed dropped into the soil of life. Let us remember the warning: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).—BERNARD SEAMAN.

TIMELY PRAYER

By Enola Chamberlin

*God, stretch Your hand across our world tonight,
And, like those needed rains which gently fall,
Let drop a benison which touches all;
A benison which shows each heart a bright
And perfect gleam of charity and right.
Help us shed apathy, self-comfort's shawl,
And crumble down the greed-embattled wall
Which more and more is shutting out Your light.
For while neglected children starve for bread,
While there is waste in spite of hunger cries,
We fail to walk our path of destiny.
Take pity on us, God, and on our head
Let blessings fall in full that we may rise,
Submerge our greed, and walk again with Thee!*

Died for Want of a Second

By Mendell Taylor*

ONE of the basic laws governing the procedure of business and legislative sessions is to vote on a motion only after it has been seconded. This means that a moderator of a voting group will not give consideration to a proposition which has the support of only one person. After a motion has been stated, the usual call from the presiding officer is, "Do I hear a second to this motion?" If there is a second, the chairman is sure that the matter before the house is more than one man's opinion. When the motion is duly seconded, then a vote can be taken to test the total opinion of the group. But if the motion is not seconded, that indicates that no one else in the group agrees with the proposition, so that there is no need to keep it before the voting group. When this happens, the chairman announces: "Died for want of a second."

However, the Bible is clear in declaring what happens to prayers which are duly seconded. The promise is as follows: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). This seems to indicate that a request should have the support of at least two people before it is worthy of the consideration of the Father. But we can be assured that if several agree on a particular item, then it will be favorably received by the Father.

An ancient saying comes into focus at this point: "Two minds are better than one." The collective judgment of a group seems to be sounder and more accurate than the opinion of a single person; and the Lord indicates that a proposition supported by two or more persons merits His attention. This places the request on a broader base than merely an "I" and the new foundation is wide to make it stand upright at the throne of grace.

*Dean, Nazarene Theological Seminary, Kansas City, Mo.

This concept of sharing and fellowship runs through the whole gospel. Christian living is not a singlehanded proposition. There must be a mutual system of exchange or Christianity loses its meaning. We must "rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15), if we keep close to the Master. This program of identifying ourselves with the tears and triumphs of fellow Christians is the basis of a spiritual association that makes life infinitely richer. By bearing one another's burdens, and sharing one another's strength, a Christian partnership is formed that wins the favorable consideration of the Father.

Our petitions have wings when they are supported on both sides by the collective faith of two or more persons. Individual prayer strands, when welded together by love, become strong cables for lifting loads to the feet of God. We can make the most of our prayer privileges when we make sure that our petition is being seconded by another witness.

George Washington Carver

By Fletcher Spruce*

MOSES CARVER, atheist, plantation owner, slave trader of Civil War times, did not know that one day the President of the United States would sign a bill making his Missouri plantation a national monument. He did know that he was determined to outwit the night-raiding slave kidnapers whom he followed to Arkansas in his effort to recover his stolen slaves. But a scrawny, sickly, black baby was all he got back, and that cost him a \$300.00 race horse in ransom fees.

That was just ninety years ago, about this time of the year. The plantation owners kept the black infant as their household servant and, since he didn't have a name, they gave him theirs: Carver—George Washington Carver. Mr. and Mrs. Moses Carver even adopted the child into their family despite his color, and kept him until he was ten years old. Young George learned to be at home in the kitchen among the pots and pans, making experiments rather than cooking. And since he was too frail to work in the fields, he learned to do housework, needlework, crocheting, and even painting. He became interested in nature and made a study of the trees, plants, flowers, and animals. He learned to pray early in life and made it an unbroken habit until his death in 1943.

Young George had such an unquenchable thirst for learning that he left home at the age of ten to attend school in Neosho, Missouri, and later at Fort Scott and Olathe, Kansas, working to pay his own expenses. In eight years he gained his high school diploma from Minneapolis, Kansas, and opened a laundry business of his own. He

*Pastor, First Church, Texarkana, Texas

was also soundly converted and united with the Presbyterian church at this time.

In 1886, at the age of twenty-two, George Washington Carver quit the laundry business to take up a homestead in western Kansas, which he afterward sold for \$300.00 to finance himself in Simpson College at Indianola, Iowa. It was here that Carver got his head and heart above the color line, and "realized that I was a human being." He completed his college work at Iowa State College at Ames, where he gained fame as an artist, singer, and musician. But his heart was inclined to the study of science and botany, and so he took more schooling, received his B.S. degree from Ames in 1894, and was immediately added to the teaching staff. So skillful was his dealing with plants that it was said of him that he could touch a sick flower and make it live.

Carver's stay on the faculty at Ames was brief, for in 1896 Booker T. Washington, founder of the Tuskegee Institute in Alabama, invited him to work among his own people in the Southland—and Carver's heart said, "Yes."

Tuskegee was having growing pains and money was short, but Carver was happy—so happy that even Thomas Edison's \$175,000.00 offer and many others were unattractive to him. He began a detailed study of crop improvement and plant investigation, especially with the sweet potato and peanut.

Soon after the close of the first world war he was invited to speak before the U.S. Senate Ways and Means Committee as a representative of the peanut lobbyists. He was to be given only ten minutes, but they kept him there almost two hours as he showed them how 145 useful products could be made from the peanut alone. Years later he had pushed the figure to the 300 mark. He also discovered 118 things which could be made from the sweet potato. His fame spread rapidly, and for twenty years he was a much-sought-after speaker, and one of the most popular figures on the American platform.

Dr. Carver was a keen student of the Bible, and his unfolding of the Scriptures to his Bible class each Sunday attracted literally hundreds. He always worked with his Bible at his elbow, frequently pausing to pray aloud, without regard to those around him. His pastor once remarked that to hear him pray was to be in the vestibule of heaven. He confessed that he prayed to know the mysteries of the universe, but God gave him the secret of the peanut. And the unfolding of that secret, plus the grace of God, made him the most outstanding man of his race, and one of the best-loved men of his generation.

When America Needed a Man—

They Called George Washington

By Paul Martin*

EVERY American has reason to be proud of George Washington. He was a man in the finest sense of the term. Naturally, when the struggling colonists, brilliant minds like Madison and Hamilton, and the new world all were groping for a way in the dark, they turned to a man—to George Washington. *I know he was a popular leader, he had money, he had friends; but it is sort of wholesome to remember that times of crisis call for men of integrity, whose convictions and honesty we can trust.*

Washington was a man who did what he could when called upon. He never shirked a duty. When only twenty, he carried Governor Dinwiddie's message to the French in the Ohio Valley. Two years later, in a hail of bullets, he tried to save General Braddock's army from destruction by the French. In this instance he did his best, even though his judgment had been bypassed by a highhanded officer. *Men often do what they can, even though their suggestions are forgotten, and the opposite opinion has led to near disaster.* At forty-two he took command of the American army and under his command the War of Independence was won. He helped make a new government that has had a way of calling its best men to serve.

Washington was a man who was not a slave to his money or position. John Adams, a member of the Congress, suggested Washington for the office of commander in chief of the ragged colonial forces. When he accepted, the General told the Congress that he would take no salary for his service, but that he would keep an exact account of his expenses, and he should be paid only what he spent. Of course, I do not suggest that you pay me according to my worth or expenses, but men learn somewhere, somehow, that the dollar sign points to a dead-end road. Washington did not even feel he was indispensable. While they would have elected him for a third term, he turned his face homeward. He respected

*Nazarene Evangelist

Our Ascended Lord

By Fannie B. Brown

*Earth with heaven seemed to meet,
The day their risen Lord
Stood with them in Bethany,
And He, whom they adored,
Spoke sweet words that thrilled their hearts.
In blessing, hands He raised.
There they worshiped Him with joy,
And while on Him they gazed
Slowly rose He from the ground,
And passed up from their sight;
Clouds so gently wrapped Him round
In robe of radiant white.
Look we for Him soon to come;
We'll meet Him in the air.
Joys forever will be ours
As we His glory share.*

the ability of his country to find men to carry on. *It takes a man to give way to others, when his work is obviously done.*

Washington was a man who believed he could discipline his mind and keep his conscience clean. On display in the Library of Congress, Washington, D.C., are "Washington's Rules of Civility." They will be of help even to sanctified people: "Play not the peacock, looking everywhere about you, to see if you be well deck't . . . be not curious to know the affairs of others, neither approach those that speak in private . . . sleep not when others speak, sit not when others stand, speak not when you should hold your peace . . . labour to keep alive in your breast the little spark of celestial fire called Conscience."

The Touch of His Hand

By Justa Lee Allen*

LOGIC, reasoning, and debate have their place, even in religion. Certainly God does not give to His people reasoning power, then expect them to accept what is illogical or unreasonable. But it was neither logic, reasoning, nor debate alone which persuaded the two blind men to follow Jesus. It was *experience* that finally convinced them and won them for the Master—the experience of the touch of Jesus' hand on their blind eyes that gave them sight.

From that day to this there have been multitudes of Christians who have based their knowledge of the Christ on experiencing His touch in their lives, and not on some intellectual knowledge of Him alone. When we experience a thing, we have no need for further proof—we *know*. Experience, preceded by faith in action, becomes knowledge. In the words of the scripture: "Faith is the substance of things hoped for," because when faith in God is exercised, it leads into the

*Tallahassee, Florida

experience of the reality and nearness of God, which is the fulfillment of our hope of Him.

The touch of the Saviour's hand is just as real and effectual today as when He walked on earth in the flesh. Shall we ever forget the time when our small son underwent a most serious head operation? It was then that his mother learned the larger meaning of prayer. The surgeon, a Christian man, asked us to pray while he worked. We prayed without ceasing. After long hours with surgical instruments the blood clot was successfully removed from his brain—when medical science had little hope. We believe the hand of the Great Physician was upon the hand of the surgeon. We believe His touch was upon the little patient, who recovered with no ill after-effects. No less was His touch upon the hearts and bodies of the parents, who were sustained through the long days and nights of vigil which ran into months.

Many Christians can testify to an experience similar to that of a woman to whom sleep would not come because of a heart that was sorely troubled and a mind that was frustrated. In her misery she sat alone on the porch at two o'clock in the morning while the world around her slept. Finally her mind turned to God for help. She recalled the words of Jesus as He looked upon His disciples and said, in reply to their question: "With men it is impossible, but not with God: for with God all things are possible" (Mark 10: 27). Anxieties subsided. She returned to her bed, and to sleep. She had exercised faith; then followed the reassuring touch of the Saviour's spirit on her spirit. From experience she knew whom she believed, and peace and rest followed.

It is notable that during His physical sojourn on earth everything that Jesus came in touch with was made better. His most humble manger-bed became the glorified cradle of the newborn King. The simple, curious shepherds, after having looked upon the Christ child, returned to their shepherding as wiser and stronger men of faith. The ignominious, despised cross on which Jesus

Their Plantation—and Ours!

By Muriel Shrader Mann

*I have no knowledge as the schools display
To prove there is a land fairer than day,
But this I know: Whenever I must pray,
That One is there beside me who will stay*

And all my fears erase.

And He is in a place.

*I could not argue. Just my heart decrees
That in a better land than this the trees
Still make familiar music. More than these,
The dear, prized mysteries*

*Of sunset . . . springtime's lace
Must know this holy place.*

*No scholarly theology is mine.
But love, however great, remains divine,*

*And dear ones go beyond us at a sign,
Themselves by far more vividly to shine—
Not vaguely into space,
But in another place.*

*And very near it is. That we have been
Quite blind and deaf still cannot take the sheen
Away from truth! How else explain serene
Acceptance of an empty chair than lean
On words that counseled Thomas? . . . Us they
mean,*

*"Blessed are they who know that have not seen!"
On earth we hold by grace
The "next-door neighbor's" place.*

died became the exalted symbol of divine love and redemption for a lost world, making the cross the accepted symbol of the Christian religion. The touch of Jesus' hand on the heads of little children, as He took them up in His arms and blessed them, established forever the importance of childhood, and elevated the status of womanhood; just as His mingling with the poor, the sick, and the downtrodden placed permanently in the minds of people the truth of the dignity of man, and his divine right to freedom in God.

Whatever or whoever is touched by the Christ is always made better.

How God Answers Prayer (VI)

By L. Wayne Sears*

He that loseth his life for my sake shall find it (Matt. 10:9).

WE HAVE desired to "form a more perfect union" with Christ. It has occupied our thinking and praying. We have searched the Scriptures to understand more perfectly His ways and His mind in order to align more perfectly our thoughts with His. Then we began to pray. We wanted Christ to come and make himself so real, His presence so precious, His heart so close that we would know a perfect union with Him in heart and soul. So we prayed for a perfect union.

Then there came difficulties. Perhaps loved ones were taken away and many natural ties were broken; or perhaps some of our friends misunderstood us and misjudged us. We felt that we were losing much of what is precious in life in losing our friends and our loved ones. But we did not understand that in order to find a perfect life we must lose the imperfect.

The native pecan tree can grow paper-shell pecans. But it must first be severed from its natural branches and the new branches grafted in, until all of its nutriment is diverted to these new limbs. It is so in our lives. We cannot know a perfect union with Christ and at the same time be closely tied to the things of this earth. Earthly friends and loved ones are precious, but they must not be allowed to separate us from Christ.

We prayed for a more perfect union with Christ; He came and answered our prayer by severing other ties that were dear. We did not understand why but, if we walked in the light and stayed humble before Him, we found that with each natural tie that was severed He seemed nearer and dearer than ever before, *and we found that He had answered our prayer.*

*Pastor, First Church, Ponca City, Okla.

Thou knowest that I am not wicked (Job 10:7).

This kind of testimony on the part of Job must have been very pleasing unto God, for He knew Job was telling the truth.—E. F. WILDE.

Gordon's Calvary

By E. Wayne Stahl*

CHARLES George Gordon, born in England one hundred and twenty years ago, is one of the noblest characters in history. He was a successful general; so much so that his achievements in suppressing a rebellion in China gained for him the name of "Chinese" Gordon.

As a Christian he was equally triumphant, being able to testify, "I am more than a conqueror through Him that loved me." Had his military career taken place when William Wordsworth wrote his immortal poem, "The Happy Warrior," one could easily believe that the poet had Gordon in mind as he composed the great lines. This masterpiece of the former poet laureate of England has for its beautiful beginning,

*Who is the happy warrior? Who is he
That every man in arms would wish to be?*

Gordon measured up gloriously to the shining standards of noble character and conduct held aloft in the poem.

Christ was indeed the Captain of his salvation, as real as life itself to his heart. In the glowing intensity of his religious experience a beautiful ambition came to possess him. He desired with all the ardor of a devout spirit to locate with certainty the exact spot where the Lord Jesus Christ was crucified. Therefore, he journeyed to Jerusalem, and after diligent, thorough, persistent investigation found that place which, he was confident, must be the very point on which the King of Glory gave His life for the salvation of the world.

This has since been known as "Gordon's Calvary." Christian tourists in the Holy Land never fail to visit it, believing, as many do, that there our stupendous redemption price was paid. Some, doubtless, gazing on that hallowed spot, probably think of the mighty line from the old hymn which begins, "Of Him who did salvation bring, I could forever think and sing." This mighty line is:

To shame our sins He blushed in blood.

Gordon's Calvary! Those two words have for me a holy fascination. From them seem to sound the heavenly bugles summoning to everlasting spiritual triumph for the Christian. For they suggest the personalizing of the Cross in consecration, and the tremendous consequences of doing this in faith. So that the believer who can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," (Gal. 2:20) has an "interior Calvary." Then, friend reader, if you are of this mystic number, it is, experientially, Smith's Calvary, Brown's Calvary, Johnson's Calvary, or whatever your name may be.

Then for you life will become another name for victory, victory surpassing any gained by General Gordon in China as an illustrious military commander.

*Nazarene Elder, Lowell, Mass.

Sealed with a Kiss

By B. V. Seals*

LAST night we had a good altar service here in Seward (Alaska), where Rev. L. C. Hopkins and his good wife are being so wonderfully used of the Lord. After the altar was full and there was no more room for anyone to kneel at the altar, little eight-year-old Bradford Cook came and knelt at the edge of the platform. (He reminded me so much of my grandson, Rock.) His father, Mr. Marcus Cook, came and prayed with him and encouraged him to put his trust in Jesus. Little Bradford touched God, and I saw his father stoop over and kiss him twice on the cheek. I'll never forget that scene.

We never know what final and conclusive business may be transacted in an altar service, but the kiss Mr. Cook gave little Bradford was perhaps his last and final kiss. There is something wonderful and grand about a father's love for his son. It has not been glorified like a mother's love; and while we would not steal any of the glory from a mother's love, there is something strong, masculine, understanding, and enduring in a dad's love for his boy.

The next morning Mr. Cook and a friend of his went out goat hunting on the steep mountains here, right by the edge of Seward. When he kissed little Bradford last night at the altar, it was perhaps his last kiss, for I understand he went out hunting early. That kiss sealed for time and for eternity the undying love of a dad for his boy. That day while hunting, Mr. Cook slipped and fell into the arms of Jesus, although his body went over the cliff. They're up there today trying to recover his body.

Mrs. Cook and her lovely daughter and two sons are here at the parsonage. The Lord is giving her strength and courage in a wonderful way. In the tomorrows as little Bradford grows up, he will have sweet memories of a Christian dad who congratulated him on his choice of Christ, and will be waiting for him on the other side. May the Lord strengthen every tie that binds us to Him, even though that tie be a parting promise or a farewell kiss of a loved one.

I think if Mr. Cook could talk to little Bradford today, perhaps he would say something like this:

*You have made the right choice, Son,
And Jesus will see you through.
My foot slipped; but don't feel too bad,
For I went doing what I loved to do.
My body will be found in the canyon,
But I will be waiting in heaven for you.*

*Superintendent, Washington Pacific District

For true worship let there be harmony and unison of mind and heart in balance, quickened by the Holy Ghost.—THOMAS E. MANGUM.

WHEN JESUS COMES AGAIN

By L. M. Hearn

*When Jesus comes again, I would not be
On some high hill to wait eternity;
I would not idly stand somewhere apart
From men, as though I feared some hostile dart.*

*When Jesus comes again, let me be found
In busy ways, to stand on common ground
With hungry multitudes who cry for bread—
I would not have them think my Master dead!*

*But let me in a thousand little ways
Say, "Jesus lives!" and ever speak His praise.
When Jesus comes again, I want to be
In ways like those He walked in Galilee!*

The Magnificent Unison

By Grace Noll Crowell*

*That they all may be one; as thou, Father, art
in me, and I in thee, that they also may be one
in us: that the world may believe that thou
hast sent me. And the glory which thou gavest
me I have given them; that they may be one, even
as we are one (John 17:21-22).*

"These words spake Jesus" as He was moving steadily forward on the road to Calvary. Even so, He took time to speak out for the human race as He prayed for those gathered about Him at that time—and wonder of wonders, He prayed that day for you, and He prayed for me! He prayed for those of all ages to come.

Here Christ asks for His followers the greatest blessings they could possibly receive: unity, peace, love, and eternal glory—"that they all may be one" with Him as He and His Father are one.

This truly means "in tune with the Infinite." It means to be in full accord with the great orchestra of life; being one with the ancient realities of living, and at ease with them. It means harmony and concord with the will of God, out of which will come the celestial music of eternity.

We have all heard the tuning up of a great orchestra—a shriek here, a rasp there, the discordantly plucked strings, the harassed keys—all the din of unassembled chaos, as the musicians ready themselves and their instruments for an important performance.

One wonders what music could possibly come from that wild confusion, and then the master appears. The chairs are in order, the instruments in place, the baton is lifted, and out of the distracting welter of discord comes a burst of music in perfect harmony, the instruments in exact tune.

The violins sing out, the golden trumpet notes climb the air, the trombones slide and give forth clear and silvery, all in an exquisite symphony

*Dallas, Texas

of sound that lifts out and up, climbing, it seems, to the very gates of heaven.

The musicians are following the master. Their eyes are on him; his hands, their hands; his movements, their movements—"That they all may be one." God grant in the great symphony of life we all may truly help answer our Lord's prayer. "The glory which thou gavest me," He said, "I have given them." How wonderful, how marvelous to be associated with the Creator of the universe; in tune with Him; His glory, our glory; His peace, our peace; His will, our will!

True, we cannot all be skilled musicians; but we can, as we follow the Master's leading, become one with Him, moving as He moves, resting as He rests. For the rests in the composition of life are quite as important as the spirited, swinging movements, and thus a glorious whole can and will be attained.

We would be one with the Lord in His great love of humanity; one with Him in the pursuit of peace for all nations; one with Him in charity when there is need; and one with Him in long-suffering if we are to learn His patience and trust in the will and the wisdom of the Father.

"I am the vine, ye are the branches" (John 15:5). Could any two objects be more closely allied? The same root feeds the main stalk that feeds the frail offshoots. The blood in the veins of leaf and flower is the lifeblood from the root. The output of fruit belongs to the whole creation. We should be grateful, indeed, to be sharers with Christ in that upward climb, that sharing of the ultimate fruit.

God gives each a place to fill, a task to do. He wants us to harmonize with Him in the world's work. Oh, may we keep the instruments of our hearts, our minds, ever "in tune with the Infinite"!

We might pray, "Our Lord and our God, help us to tune our lives so accurately with Thine that

there may be no discord in the music of our living. We would be one with Thee, ready to heed Thy bidding, eager to follow Thy directing. We need Thy superintending. We would keep our eyes fixed on Thee, that our part in the orchestra of life may not mar the perfect whole. Amen."

Now when they heard this, they were pricked in their heart, and said . . . Men and brethren, what shall we do? Then Peter said . . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:37-38).

Reverence or Revelry?

By Mont Hurst*

IT IS safe to say that we Christians certainly and strongly believe that reverence is one of the fundamental and pre-eminent practices of our spiritual program. The majesty of God must be revered if we aim to respect Him and worship Him in spirit and in truth. No sincere, thinking follower of Christ wants to be stamped as one who does not give himself wholeheartedly in complete honor and respect to God. But it is a fact that many fail to recognize the vital importance of being in the proper state of reverence.

We are tremendously honored in being allowed to enter the church to worship God. Not many of us realize this as we step across the threshold into the sanctuary. We are greeting friends and meeting visitors. For some, unthinking and who do not properly recognize the sacredness of the very atmosphere in God's house, the passage of scripture should read thus: "I was glad when they said unto me, Let us go into the house of the Lord—because I have the chance to talk with friends, meet visitors, run to and fro, gossip, and disturb those who may come to meditate before the service begins." What a travesty this is, but it is a fact facing many churches today!

How many times have you entered a church and found the early arrivals engaged in loud talking, laughter, joking, dashing about, and showing an utter lack of reverence? This is a very serious problem as far as our Lord is concerned. Right when this talking and confusion are going on, the minister may be in his study, on his knees, asking God to fill him with power and his message with an unction that will stir all hearts he is to face shortly. Why should not the early arrivals in the church practice a reverence that will greatly aid in building a spiritual air?

This problem in too many churches was brought home to me when I visited another church to hear a widely known minister preach. As I entered I was greeted cordially by two men. I went on into the sanctuary and found it a place

*Dallas, Texas

SECURITY

By Nona Keen Duffy

*All things are possible with God
And so I turn to Him
And He supplies my every need
And fills me to the brim.*

*I know that everything will work
Together for the best;
In faith I turn all things to God
And know He'll do the rest!*

*God is at work in all my life;
He hears me when I pray.
I feel relaxed and poised and free
In what I do and say.*

*I am surrounded by His power;
The why I cannot tell,
But I'm infolded by His love
And know that all is well.*

of silence. Many people were already there, but they were sitting quietly. There was an air of complete silence and reverence. If one person had something to say to the one sitting next to him, it was said in a short whisper. A few seemed to be in prayer. The entire atmosphere was charged with a holy silence. I sat down to meditate and it didn't take long for me to find my spiritual mood rising. I knew, and could feel, that I was in God's house and that the Holy Spirit brooded within.

When the ministers entered it seemed that the congregation was fully briefed and prepared for the spiritual feast that followed. I sat there, thinking of some churches I had attended where there was almost bedlam going on before the beginning of the service. The contrast struck me very forcibly. It brought home to me the value of genuine reverence in the church before the service. I left that church knowing I had been in a service which was conducted under the utmost respect and reverence to almighty God. I knew it was good to have been in the house of the Lord.

God knows that the attitude and pre-sermon preparation by members of the congregation are prime requisites for a successful service. Too often we find ourselves in a season of revelry as we wait for the service to begin. This should never be. To practice reverence in the house of God is a noble state in which worshipers should place themselves. People are the church and, this being true, reverence should be as natural as breathing. Happy is the minister who, when entering his pulpit, senses and actually feels a spirit of reverence and expectancy in his congregation.

Adults really set a bad example for children when they enter the sanctuary after the Sunday-school period and engage in much loud talking, laughter, and visiting about. It is safe to say that the sooner children are taught the importance of reverence, the more natural is going to be their assimilating of things which are spiritual. We should enter into the church with praise and thanksgiving. This means in an attitude of prayer and the maintaining of reverence from the time we enter until we leave.



Pension Board Report

THE NAZARENE MINISTER'S PENSION BOARD met in Kansas City January 7, 1954. The members of the board are:

T. W. Willingham, Temporary Chairman and Executive Secretary

John Stockton, Secretary

M. Lunn, Treasurer (Not board member)

W. E. Albea, Ohio

Harry L. Craddock, Oklahoma

Oscar J. Finch, California

Paul F. Little, California

I. C. Mathis, Oklahoma

Leonard Spangenberg, Massachusetts

John E. Wordsworth, Washington

Reports were given by the executive secretary and secretary summing up the results of the joint meetings of church representatives and representatives of the Department of Health, Education, and Welfare of the Federal Government which were held in Philadelphia and New York during the year for the purpose of reaching an agreement on a plan to include ministers in Social Security on a voluntary basis, which would be satisfactory to the churches and the Federal government.

Inasmuch as the findings of these joint conferences strongly indicated that the present Congress would offer Social Security to ministers, it appeared that the only wise course was to await definite Congressional action on the matter.

The favorable consideration now being given to the expansion of Social Security coverage and benefits by the Congress indicate that ministers will be included in Social Security. As soon as favorable or unfavorable action is taken by the Congress on this matter, the Pension Board will meet to consider its future course of action.

Attention should be called to the fact that although it is highly probable that Social Security might become a practical solution of the retirement needs of our ministers, it remains that the present proposed legislation, if passed, would not become effective until 1955. We therefore urge a strong support of our present 2 per cent plan, in order that we may care for our retired men and those who would not be eligible for Social Security.

The board felt that its officers had done all that they could have wisely done pending definite Congressional action on the proposed Social Security legislation.

We want all our people and especially our ministers to know that the Pension Board is doing its best to find a speedy and satisfactory answer to the retirement needs of our ministers. We hope to have a more definite word for you soon. In the meantime you will want to keep informed through the press of the current consideration being given to this matter by the Congress.

NAZARENE PENSION BOARD

T. W. WILLINGHAM,

Temporary Chairman

JOHN STOCKTON, Secretary

TWO MEN who have stood high in the work of our church, Dr. Fred J. Shields and Dr. Grover Van Duyn, the former a minister and the latter a layman, have gone to be with their Lord. In this or a later issue a review of their lives will be given. I only pause now to pay a brief tribute to them. I knew both of them personally—especially was this true of Dr. Shields, who had been one of my best friends for many years, Dr. Shields was an educator, scholar, and fiery preacher of full salvation. Dr. Van Duyn was a gifted teacher, businessman, and lay leader in our church. Both of these men were Christian gentlemen of the highest type. In spirit, they were the very soul of courtesy and set an example which all who profess the experience of entire sanctification should strive to follow. Many will rise up in that last day and call these followers of Christ blessed. May God bless their memory to the good of all of us and comfort their loved ones in their loneliness.

An Interview with Isaiah

(Based on chapters 1, 6,
37, and 38 of Isaiah)

Isaiah, where and when did you live and work?

"I lived in Jerusalem, and was a prophet to the Kingdom of Judah. I prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. This, for the most part, was during the eighth century before Christ."

What about your family and your social standing?

"I had access to the highest levels of society, the aristocracy, those closest to the king, and even to the king himself. I married a prophetess, and was the father of two sons."

As you have already indicated, you were a prophet. Was that all that you did?

"Not exactly. I was also a statesman. As I have already said, I had access to the leaders of my country, and was often called upon to give them advice. I was interested in the affairs of state, and my prophecies had to do with my nation and its future."

Please explain more fully the nature of your work as a prophet.

"A prophet is a person who has been definitely called of God to that specific vocation. Further, he has to have the special help of God as he pursues his career. At times, in fulfilling my office as prophet, I predicted, or foretold, coming events with reference to my nation and other nations which had to do with the welfare of Judah. But this is not all that it meant for me to be a prophet. It was my business also to warn and encourage my people by bringing to them the spiritual message which God had laid upon my heart."

Just how were you called to be a prophet, Isaiah?

"It came about in this way: 'In the year that king Uzziah died I saw . . . the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.'"

So far, Isaiah, your answers have been very straightforward and enlightening. However, in responding to my last question, you had nothing to say about the over-all, or general, message which you were to give to the people as a prophet. Can you give me any light on this?

"I certainly can. God commanded me: 'Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.'"

I must confess, Isaiah, that these are strange words. Will you please explain them to me?

"I admit that I was puzzled at first by what God commanded me to do in these words, and I am not yet sure that I understand their full significance. Still, I believe their chief meaning can be expressed as follows: God was only telling me what was going to take place, that is, how my message would be received; most of the people would hear it, but not heed it, and by the very message of mercy which they rejected their hearts would be hardened all the more until terrible destruction would be theirs. Their resistance to Jehovah's call would inevitably bring this

Stephen S. White

result. From the standpoint of those who ignore or deliberately reject the prophet's message, his task is a very serious one. Through the truth which he speaks, he becomes a savor of death unto death to them."

In several instances, Isaiah, you warned of judgments which were coming upon your own nation, or nations round about Judah. Were the results which followed these predictions always the same?

"No, the prophecies caused some nations to repent, and thus escape the predicted judgments. In contrast, others refused to repent, and thus suffered the full force of the judgments predicted. If prophesied judgments bring obedience on the part of the people involved, they become the means of blessing. On the other hand, if they are ignored, they tend to intensify the judgments which fall upon those who persevere in wickedness."

I certainly thank you, Isaiah, for the valuable information you have already given me, but if you will bear with me a little longer, I would like to ask you several more questions. The first one has to do with the victory which God gave Judah over Assyria. According to your description of it, the king of Assyria, Sennacherib, sent forth his emissaries to threaten Hezekiah and Judah. He warned them not to resist him, and told them of the destruction that he and his forces would bring upon their nation if they did fight back. The emissaries of Sennacherib also told Hezekiah that it would do him and his people no good to place their dependence in the God whom they served. *But you came to your people with this promise, "Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land."* What was it that finally caused the fulfillment of this prophecy?

"In the last analysis, it was the prayer and faith of King Hezekiah. He took the latest letter from the Assyrians and spread it before the Lord, and prayed thus: 'O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God,

save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.'"

Just how was the promise as to the destruction of the Assyrians fulfilled?

"The angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."

My next question is of a somewhat different type. Do you believe that God can heal the human body?

"I certainly do believe in divine healing. All power in heaven and in earth is given to our God, and He has the ability to meet our every need. God healed Hezekiah. When he became ill and was told that his sickness would result in death, he cried to God in these words: 'Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.' Then God had me inform him that his prayer had been answered, and fifteen years had been added to his life."

I must now bring this interview, which you have so graciously given me, to a conclusion. Answer me just one more question, Isaiah, and I'll not trouble you further. Which do you consider to be the three greatest chapters in the book which bears your name?

"First let me say that anything that might be called great in this book of mine is great because of the special divine help which was given to me. Without that, there would be nothing in it which could really be called significant. With this understanding, I would say that chapter 35 would be one of the three most important chapters in my book. This describes the coming millennium, when Christ shall set up His kingdom on this earth, and rule supremely. Then there is chapter 40, where we have a description, beginning with verse 12, continuing through the remainder of the chapter, of the greatness of God. Here the wonder and power of God, as over against nature, man, and the nations, is set forth. The last of the three great chapters which I would place in this class is the fifty-third, where our Redeemer, the Man of Sorrows, the Son of God, the Son of Man, Jesus Christ, is described in His vicarious role as the Saviour of men. The wonder and beauty of these three chapters is far above anything that I could have uttered of myself; they are indeed and in truth the work of God as He moved upon my heart and mind."

... by the name of Jesus Christ of Nazareth, ... This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:10-12).

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Coast-to-Coast

DISTRICT MISSIONARY CONVENTION WORKERS

FOURTH SERIES (Cont.)



Dr. Vanderpool



Dr. Williamson



Dr. Young



C. S. Jenkins

KANSAS CITY Kansas City First, Feb. 26-28

Dr. G. B. Williamson, General Superintendent
Rev. C. S. Jenkins, Africa
Rev. Ronald Bishop, British Honduras
Rev. John McKay, India
Mrs. Louise Chapman, N.F.M.S. President

MISSOURI St. Louis First, Mar. 2-3

Rev. C. S. Jenkins
Rev. Ronald Bishop
Rev. John McKay
Rev. Enrique Rosales, Mexico
Mrs. Louise Chapman

INDIANAPOLIS Mar. 4-5

Dr. Samuel Young, General Superintendent
Rev. C. S. Jenkins
Rev. Ronald Bishop
Rev. Enrique Rosales
Mrs. Louise Chapman



Ronald Bishop



Elmer Schmelzenbach

WISCONSIN Milwaukee First, Mar. 9-10

Rev. C. S. Jenkins
Rev. Ronald Bishop
Rev. Prescott Beals, India
Rev. Enrique Rosales
Mrs. Louise Chapman

NORTHWEST ILLINOIS Peoria, Mar. 12-14

Rev. Elmer Schmelzenbach, Africa
Rev. Prescott Beals
Rev. Enrique Rosales
Mrs. Louise Chapman

ILLINOIS Decatur West Side, Mar. 16-17

Dr. D. I. Vanderpool, General Superintendent
Rev. Elmer Schmelzenbach
Rev. Prescott Beals
Rev. Ira True, S.W. Mexican District
Mrs. Louise Chapman



Prescott Beals



Ira True

CHICAGO CENTRAL Hoopston, Kankakee, Chicago First, Mar. 19-21

Rev. Elmer Schmelzenbach
Rev. Prescott Beals
Rev. Ira True
Rev. Sergio Franco, Mexico
Miss Mary Scott, N.F.M.S. Secretary

IOWA Oskaloosa, Mar. 23-24

Rev. Elmer Schmelzenbach
Rev. Prescott Beals
Rev. Ira True
Rev. Sergio Franco
Miss Mary Scott



John McKay

Attend in Car and Bus Loads

The Young People's Society

L. J. Du Bois, Secretary

"Conquest" Editor Honored

ALL of us at the General N.Y.P.S. office were "a-flutter" when the efficient editor of *Conquest*, J. Fred Parker, returned from the annual meeting of the Evangelical Press Association, held in Chicago, January 26-28. He brought home significant honors to himself and to the publication which he edits and promotes.

At the meeting he was elected as president of the association, succeeding Hart R. Armstrong of Gospel Light Press, Glendale, California.

Ernest Keasling, editor of Y.P.M.S. *News* (Free Methodist), was elected vice-president. The association gathers together editors and publishers from almost all evangelical denominations. There are at present eighty-five member publications in the association.

Also at this meeting, award plaques were presented to the winners in three contests which had been conducted in various phases of editorial activity. In one of these, for the most

effective circulation campaign, the *Conquest* entry was judged the best. The entry featured the materials which the *Conquest* office has supplied for district subscription campaigns across the church. The inscription on the plaque-shield is as follows:

1953
Recognition
of the
Outstanding Circulation Campaign
to
Conquest
Presented by
Evangelical Press
Association

We can be proud of the fact that our own magazine, *Conquest*, has won such high rank in the religious magazine field.

THE QUESTION BOX

Conducted by Stephen S. White

Q. *Is it true that the Ten Commandments were "nailed to the cross," or abolished?*

A. The Cross did away with the law, abolished it, in the sense that it was no longer to be the ground of justification. We were no longer to be justified by the works of the law, but rather by faith in Jesus Christ. Further, it was done away with as the impulse to service—the cause of our obedience to God was not the fear of the law, but rather the love of the Lawgiver. In other words, certain functions of the moral law were done away with when the gospel came in, but its function as an external standard of righteousness was not destroyed. Salvation by faith in Jesus Christ does not make it possible for us to sin, or ignore the standard of righteousness as set forth by the Ten Commandments. As the rule of life, these laws of God still have supreme significance. The believer, or the born-again Christian, obeys the law from within through the help of the Holy Spirit. The law can accuse and convince of sin, but it can never provide the inner dynamic whereby its mandates can be obeyed. However, permit me to say again that the law still has a place in that it gives us a rule of life which we must respect and not willfully transgress.

Q. *What does the phrase "sons of God" in Job 1:6 and 2:1 mean?*

A. It is usually thought of as referring to angels. Satan, as the first reference indicates, was one of them—among them, or in the midst of them.

Q. *Matt. 17:3 speaks of Moses and Elias (Elijah) as appearing with Christ on the Mount of Transfiguration. Was this a miracle of God causing these two men to go to heaven before the rapture of the saints?*

A. It was undoubtedly a miracle. However, these men were in a live, or conscious, state, even if the resurrection had not yet occurred.

Q. *Please explain the story of the unclean spirit that returned and found the house empty. Why was it that the unclean spirit could not get in until he took seven other spirits with him?*

A. The passage in Matt. 12:43-45 says nothing about the unclean spirit not being able to get into the man's heart alone. It just declares that before he did go back into the man's heart he went and got seven other spirits to go with him. This is the "parable of a great relapse," as someone has called it. Its purpose is to teach that a person cannot be neutral as to evil. The empty heart will be filled with evil; and worse still, there will be an increasing degeneration. The evil which takes over will tend to enlarge at a rapid pace. The only safe way to live in a wicked world is not only to get rid of sin but also to be filled with God. In the moral world there are no vacuums.

Q. *Will you please differentiate between infirmities and sins?*

A. Infirmities are explained by Daniel Steele thus: "They are failures to keep the law of perfect obedience given to Adam in Eden. This law no man on earth can keep, since sin has impaired the powers of universal humanity. Sin is a voluntary offense

against the law of Christ, the law of love. Infirmities are an involuntary outflow from an hereditary, imperfect organization. They have their ground in our physical nature, aggravated by intellectual deficiencies. Sin roots itself in a perverse will, the core of the moral nature. Infirmities entail regret and humiliation. Sin always produces guilt. Infirmities in well-instructed souls do not interrupt communion with God, but sin cuts the telegraphic wire. Infirmities hidden from ourselves, as believing souls, are unconditionally covered by the blood of Christ. They are without remedy so long as we are in the body." I might add that growth in the Christian life should help us to reduce the number of infirmities to which we are subject.

Q. *Who was Jonas?*

A. Jonas was the father of Simon Peter (see Matt. 16:17; John 1:42; and John 21:15). Also, this is the New Testament name of a prophet of Israel—Jonah (see Matt. 12:39-41 and the Book of Jonah in the Old Testament).

To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Rom. 8:6-7).

GOD KNOWS

By Pearl B. McKinney

*Never tremble at man's judging;
Few will realize what thou art.
Keep your eyes upon the Master;
Only He can know the heart.*

*Falter not, nor lose the vision,
Though at times you stand alone;
As you stand in daily living,
So you'll stand before the throne!*

THE SUNDAY-SCHOOL LESSON

By J. George Taylorson

Topic for February 28: The Good Shepherd

Scripture: John 10 (Printed, John 10:1-11)

GOLDEN TEXT: *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd (John 10:16).*

Shepherds are known to be most patient and kind. The Eastern shepherd differs from our Western men in that there is a more intimate relationship between himself and his sheep. These men are endowed with physical ruggedness enabling them to live in all weathers and to face all types of danger in the interest of their trust. It is often true that the Eastern shepherd has individual knowledge of each of his flock and, moreover, the sheep well know their shepherd. Jesus, knowing this almost personal relationship, uses this parable to reveal how personal should be our religion.

How striking the parallel—Christ, the Good Shepherd, a Christ who lays down His own life for His sheep! Sheep are among the most helpless and dependent creatures in the animal kingdom. It is said that a sheep can see only a distance of about fifteen yards. How utterly dependent upon the shepherd he is! Here is the Shepherd of our souls, driven to His service by the inner compulsion of love. What He might have done for himself had He used His amazing gifts for personal advantage! But with merciful love and determination He chooses to lay down His life for His sheep. A hireling will go so far, but always stops short of personal risk. Only the true Shepherd will think first and always of His sheep, even though it includes a cross.

There is no more meaningful portrait of God than the one Jesus gives

us here—Christ, in the role of the Good Shepherd. No threatening danger can reach His sheep until first it passes over His body, yea, even over His dead body.

How intimate is this picture! Not just a herd or a band, for Christ is always personal: "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14). The Master knows us each and all. He understands our differences and our idiosyncrasies, our frailties, frustrations, and failures. He knows just when we need Him and just what we need. The Good Shepherd, knowing His sheep, stands between us and all temptations, allowing us not to be tempted more than we can bear. So close is the relationship between Christ and His, in this metaphor, that He compares it with the communion enjoyed between himself and the Father—glorious fact: one with Christ and one with God!

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

Home Missions and Evangelism

Roy F. Smee, Secretary

Slide Set Demand

WE HAVE had far more requests for the special slide set prepared for the 1954 N.Y.P.S. special project—putting "Showers of Blessing" on the air in New York City—than we have been able to supply. We are sorry we were not able to get a set to everyone who wanted one during Youth Week. We ask your patience, and we will get a set to your society as quickly as we can.

There are six of these sets now available, and any others who would like to use these full color slides in a young people's service may order from the Department of Home Missions and Evangelism. Rental is only one dollar.

NEW CHURCHES

District Superintendent Paul H. Garrett organized a new church in North Texarkana on December 20, in the Spring Lake Park school auditorium. The attendance averaged twenty-nine in December. The Dallas District is paying the rent on a parsonage, but the young church has assumed already its own operating expenses and budgets. Rev. Lawrence Abila is the pastor.

District Superintendent W. M. McGuire organized a new church at Li-

vania, Michigan, on January 3, with twenty-five charter members. Rev. O. D. Faulkner is the pastor and there is promise of an excellent church in this growing community, on the Eastern Michigan District.

District Superintendent B. V. Seals organized the Maple Leaf Church in Seattle in December with a fine beginning group. An attractive small church building had been purchased in a beautiful valley suburban to Seattle. Rev. and Mrs. Darrell Teare were sent in as pastors, and Dr. Seals and Ronald Lush held the opening home-mission campaign prior to the organization. The Sunday school has been averaging about fifty. A new public school is being built on property next to the church, and there is every indication of a splendid church in this new area.

We have received reports of other new churches recently organized as follows: the Wickliffe Church in Youngstown, Ohio, by District Superintendent C. D. Taylor, Akron District; Rose City by District Superintendent Orville L. Maish, Michigan District; the Eastside Church in Memphis by District Superintendent D. K. Wachtel, Tennessee District; a church for colored people in Weirton, by District Superintend-

ent E. C. Oney, West Virginia District.

SPRING REVIVALS

In the next few months several thousand revival meetings will be held in our churches, most of them by our commissioned evangelists. The evangelist is a specialist who teams up with the pastor and the local church to bring about results for God and the church that could not otherwise be accomplished. I believe that all our pastors feel that the new voice of the evangelist has an authority and will help in reaching those the pastor himself may never reach.

A revival meeting is never an isolated event, divorced from everything else in the church year. There must be a careful period of preparation and an extended period of follow-up work if the revival is to count for anything of permanence.

Prayer and contacts should be the main concern of the period of preparation. Nazarenes believe that revivals can come only as God's people enter into the spiritual battle for souls in prayer. We cannot omit prayer and expect a revival. This period should also be a time when the church makes as many contacts as possible. It is difficult to get people to come to church on one invitation, but if they have been invited several times it is much easier to get them to come during the revival meetings. Once our friends do come to church, it is much easier for the Christians to invite them to the altar if they have already

visited them in their homes and gained their friendship than if they have to invite them as strangers.

During the meeting, the evangelist assists the pastor, not only as the special messenger in the public services, but also in the homes of the people. The pastor who is busy in winning souls has many people in the community upon his heart. The evangelist goes with him to their homes, and his added and new voice may be just what is necessary for some of them to forsake sin and yield to

Christ. Not all evangelists are adept at this level of personal contact, but all should endeavor to improve and be as effective for God as possible.

The follow-up work after the meeting is over is just as important as the revival itself. The evangelist is like a doctor delivering a baby. When the baby is safely born, his responsibility is over. Then the progress and development of that new babe in Christ is the responsibility of the pastor, the Sunday-school teacher, and the good laymen of the church. These new

Christians need all the prayer, encouragement, and help we can give them. Pastor's classes for new converts and members will give them instruction and guidance, but they will need the love, friendship, and prayers of all the church.

Our evangelists are working at their God-given task. They are holding up the hands of our pastors. Let us not fail to hold them up in prayer and support them in our revival meetings so that they may continue this important ministry.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

der the searching, dynamic preaching of Rev. C. B. Fugett and devoted co-operation of the new pastor, Rev. Charles L. Wheeler, the church individually and collectively made strides never before matched by any other revival effort. 'Old things are passed away; behold, all things are become new.'—Virginia Smith, Reporter.

"First Church, Hot Springs, Arkansas, recently enjoyed a very interesting and profitable Christian Service Training course, with forty completing the course. Dr. Albert F. Harper was greatly enjoyed by our group, and we shall receive lasting results in our Sunday school from having had this course, *The Nazarene Sunday School*; book by Dr. Harper."—J. F. Hamm, Pastor.

"Glasgow, West Virginia, church closed on January 31 one of the greatest revivals in its history with Rev. C. C. Burton, evangelist. Scores of people sought the Lord for reclamation, justification, and sanctification. A fine group of members received into the church."—Earl Hissom, Jr., Pastor.

THANKS—to all the wonderful people who sent sympathy cards, telegrams, and flowers at the death of my husband, Burrell C. Bryant, chalk-artist-evangelist, of Texarkana, Texas; and especially do I appreciate the prayers in my behalf.—Mrs. B. C. Bryant.

Evangelist K. F. Johnson writes: "I am a commissioned evangelist of the Indianapolis District, and am now making up my slate. I have some open time after a meeting at Johnson, Kansas, which closes May 2. I shall be glad to go to any church. Write me, % our publishing house."

TELEGRAM

Buldana, India—Dr. H. C. Powers' timely visit of great spiritual blessing and encouragement to both missionaries and Indian church.—EARL LEE, *Missionary*.

CORRECTION: In the January 13 issue of the paper, in report from Pastor Glen VanHook of Moultrie, Georgia, statement is made, "Following our district assembly in October, we entered our thirtieth year as pastor of Moultrie First Church." It should have read, "We entered our thirteenth year." Moultrie First Church is only twenty-one years old. We regret the mistake was made.—Office Editor.

Blytheville, Arkansas—First Church has been privileged to have one of the finest pastors to be found anywhere in Rev. Joe L. Bean. We have loved and appreciated him and his family during their ministry with us. We feel they were true examples of holiness. As a church, we feel we have been strengthened, encouraged, and inspired to press forward, carrying the banner of holiness higher than ever as a result of Brother Bean's compassionate leadership. Feeling he was led of the Lord, Brother Bean resigned as of January 24, to accept a call to the Trinity Church in Oklahoma City, Oklahoma.—Hazel McWilliams, Secretary.

Sanger, California—About six years ago the Nazarene work was started here, with services held in the parsonage. Soon work was begun on a church building, and the basement was dug first. When it looked as if we would have to close the work, Rev. H. H. Gandy, wife, and son came to us as pastors—Easter of 1950. As a result of Brother Gandy's good work, people became more interested and the attendance increased. Then with winter came the rains, and because the basement wasn't finished it would flood. There were trying days, but the Gandys worked hard, with no word of complaint, and the folks stood by. On last December 27 we had the first service in our new building, although it is

not yet complete. We thank God for the Gandys and the blessing they have been to all of us.—B. Briggs, Secretary.

Kenneth J. Harris, singer and chalk artist of Huntington, Indiana, writes: "I have an open date that I shall be happy to slate with one of our churches—it is for the last part of February. Write me at address given in the *HERALD OF HOLINESS*."

Russellville, Alabama — A revival spirit sweeps over the church during the regular Sunday evening service with preaching by the pastor, Rev. Douglas W. Hendon. Brother Hendon and his family have been here as pastor for two years, and during this time God has done many things for the church. With only a few in number as members, God helped these faithful folk to remodel the sanctuary completely and add a nine-room annex to the present building. In a period of two years the church membership has almost doubled, and the Sunday-school attendance has more than tripled. The increase in spirit and in number was climaxed on Sunday night, January 24. When God swept over a sizable congregation the results were: eleven saved or sanctified, four of the eleven uniting with the church, and nine baptized. The days of revival are not over. God is blessing the Church of the Nazarene locally and world-wide. We thank all of our friends for their support by their prayers, attendance, and means.—Reporter.

Rev. Luther Grossman writes: "I have been on the inactive list as pastor for two years because of my wife's illness. I am an elder on the Southeast Oklahoma District; saved and sanctified and ready to do God's will. I shall be glad to accept calls for week-end meetings, or regular two-week evangelistic or young people's meetings. I have been pastoring for ten years. Shall be glad to go anywhere for freewill offerings. Write me, 1610 W. Hull Street, Denison, Texas."

Evangelist A. G. Weiss writes that he has an open date, April 1 to 11, which he would like to fill while in the East—anywhere between Illinois and New England. Write him, Box 474, Lisbon, Iowa. Brother Weiss is a preacher, singer, and musician.

Evangelist Fred W. Reed writes: "I have a meeting scheduled at Hemingford, Nebraska, February 7 to 21, also one at Kalispell, Montana, April 18 to May 2. If there are other churches and pastors who would like a meeting while I am in these areas, please write me, 612 South 26th Street, Billings, Montana."

Pastor F. H. Beeson of the Church of the Nazarene in Lancaster, California, writes: "Two years ago our church was faced with a great challenge when offered a piece of property, in a rapidly growing section of the city, without cost, if we would establish a Christian school. The challenge was accepted, and within eight months a building of two large rooms and an office was erected to house the school, and a large chapel completed as a sanctuary for the church. In September of '52, school opened with an enrollment of 72 pupils, grades one through seven. All during the year, children had to be turned away for lack of room. During this past summer three new rooms were added, and school opened in September of '53 with an enrollment of 140 children, and a waiting list; kindergarten and eighth grade were added. We now have a superintendent, 5 full-time teachers, an assistant teacher, a part-time teacher for vocal music, and another for orchestra. Christian teaching, including daily Bible study, emphasizes discipline and high scholastic standing. Although children from some 8 denominations are registered, the school is still a feeder for our Nazarene Sunday school. All the school buildings are used on Sunday morning for classes and young people's meetings are held on Sunday evening. Every phase of the church is on the increase. Seventeen months ago we moved into our new chapel, which has a seating capacity of 275—this seemed like an enormous auditorium for our small congregation, but today we are faced with the need of a larger church. Best of all, God is with us."

Song Evangelist Rhea Childress of Owensville, Indiana, writes: "We regret that, due to a sudden, serious heart condition of my husband (Sammy), we have had to cancel our slate for a few months. We are praying and trusting the Lord for his healing; help us pray for his speedy recovery."

Evangelist C. Helen Mooshian writes: "Since my last report, it has been my pleasure and privilege to serve in the following places. We had a three-week meeting at the North Hollywood, California, church with Pastor Eric Jorden, where God blessed and gave us an excellent church revival. A number of the members really died out to sin and self in the old-fashioned Bible way, due to the daily prayer and fasting sessions, and the chain of prayer where many cooperated. Then we had two very profitable weeks with our new Colored Church in Pasadena, with

SPECIAL NOTICE

After consultation with the District Advisory Board and with the unanimous approval of the Board of General Superintendents, I hereby appoint Rev. Otto Stucki superintendent of the Mississippi District effective February 1, 1954. I am sure that all of our Nazarenes throughout Mississippi will rally to Rev. Stucki and give him loyal support as he endeavors to carry on the work laid down by Dr. John D. Saxon, who has gone to his reward so recently.

SAMUEL YOUNG
General Superintendent

Pastor O. B. Whitesides, where God gave us some new souls, some of them joining the church. The Pasadena College students were very co-operative in furnishing the music for the campaign. Elision Miller, the song leader, was instrumental in securing these workers. Pastor Whitesides is now holding nightly prayer meetings at the church. Week-end meetings were held at Tujunga, California, with Pastor Earl Maynard; the Chinese Church in Los Angeles, with Pastor Milton Cowles; and at Yuma, Arizona, First Church with Pastor L. D. Smith; also one-night service at the Bethlehem Colored Church of Christ (holiness) in Pasadena with Pastor Glover; and at the Armenian holiness church in Los Angeles with Pastor Stephen Lazarian. We closed 1953 with a two-week meeting with our Quechuan Indian mission at Winterhaven, California, where Maryella Long is the missionary. A goodly number seemed to pray through, not only among the Indians, but whites as well, who came over from Yuma. Many souls were contacted in my travels, and I have prayed with them in trains, buses, stations, taxis, etc. I believe as much good for the Kingdom was accomplished through the travel medium as through the church. I traveled through most of the states, holding 285 services in 112 churches on 32 districts. To God be all the glory. Pray for me."

Evangelist Thomas S. Fowler reports: "These are days of great victory for the Lord. In December we had a good revival with Rev. and Mrs. Don Hennen, Albion, Pennsylvania. Things looked hard when we first arrived, but God came and we had some very fine altar services. Brother and Sister Hennen are fine young people, in their first pastorate; but God is using them for His glory. Pray for them. From January 4 to 17 we had a wonderful revival at Annapolis, Maryland, with almost fifty people seeking God at the altar. One of these was a man for whom the church had been praying for nearly fifteen years. Thank God, he prayed through to great victory. Another of the seekers was my brother, Walter; he found victory also after being away from God for about

ten years. Rev. and Mrs. John Maybury, pastors, are fine workers for the Lord. During the summer months we will travel as the Fowler Family. All of the children (three boys and three girls) sing, and some play musical instruments. We are qualified for camps, revivals, or holiness conventions. Write us, Box 127, Hawthorn, Pennsylvania."

Evangelist Elmer E. Michael writes: "I have two open dates, March 10 to 21 and March 24 to April 4, which I'd like to slate, preferably in Alabama, Georgia, or Florida. Write me, 1406 Sixth Avenue, Jasper, Alabama."

Spencer, West Virginia—Recently we closed a wonderful revival with Evangelist H. C. Litle. Rev. Aaron Bess, our pastor, directed the singing, and local talent was used in the special songs. Many souls prayed through to a definite experience of salvation and entire sanctification. Brother Litle pastored one Church of the Nazarene for twenty-seven years, and his wonderful messages on holiness inspired and encouraged our church in a great way.—F. W. Davis, Reporter.

Evangelist Guthrie H. Hughes writes: "We are having an outstanding revival with Rev. Howard Lobb and church at Ravenna, Kentucky. There are good crowds, and many souls praying through to victory. Brother Lobb is doing a good, solid work here, with a nice new basement church, and plans to go on up with a new building. God is letting me see some of the best, old-time revivals in eighteen years. Thank God for victory!"

Rev. George Lampkin writes: "On last September 3 we began a revival in Cabot, Arkansas, and had good attendance during the meeting. Enough people were interested that we continued to hold regular services. Evangelist Harold Thompson conducted a revival with us for ten days in December; he was a real blessing to the people. On December 20, District Superintendent J. W. Hendrickson organized the church with eleven members and thirty in Sunday school. We continue as pastor of the work."

Mexico, Missouri—Thank God, revivals are not outmoded. Our church has been privileged to have two good campaigns in recent months. In October we had a revival scheduled with Rev. George Cocoris, and before his arrival our people prayed earnestly for a real revival. When the meeting began, Brother Cocoris launched an intensified prayer and fasting program which soon caught fire, and when it did the meeting was on! Simultaneous with the revival was a special Sunday-school drive which resulted in a new record high attendance, and many new people remained for the morning worship service. God came on the scene in sweeping power and the altar was lined with seekers, many of them seeking God for the first time. The revival atmosphere lingered with the

church. We closed another revival campaign on January 24 with Rev. and Mrs. W. A. Peck, preacher and singer. Again God honored the prayers of His people by giving us souls. Despite an unusual amount of sickness, which hurt the attendance considerably, a goodly number of new people were reached with the gospel and some of this number responded by confessing their sins and accepting Christ as Saviour. We are praising God for the encouragement and help which the church received in this brief meeting. Surely our folk will never forget the impact left upon the church by the sane and Spirit-anointed messages of these two good men. Neither will they forget the quality of the songs, the voice, or the spirit of Sister Peck.—John R. Smith, Pastor.

Lexington, Kentucky — Kenwick Church recently conducted a most profitable Christian Service Training class in a study of "Sanctification," with Professor Percival A. Wesche, of Wilmore, serving as instructor. His lectures, based upon years of teaching in our holiness colleges, were rich indeed. The greatest emphasis was placed upon "Holiness in Practical Living," using the text of the same name by Dr. L. T. Corlett. One of the pupils testified that she had received more help from this study than from anything in all of the nine years of her Christian experience. The church marches on in the building program—the roof is now going on the new building, and work on the interior will proceed rapidly. It is expected that we will occupy our new sanctuary by Easter Sunday. Surely the Lord is blessing the church these days in a most unusual way.—Ralph Ahlemann, Pastor.

Wichita, Kansas—Beulah Church recently closed one of the best revivals of its history, with Rev. A. L. Parrott as the evangelist, and Dwight and Norma Jean Meredith as singers and musicians. The Lord came on the services from time to time. On the last Sunday morning we had a unified service and, when the altar call was given, 116 responded to the invitation. Some 135 souls sought God at the altar of prayer for salvation or heart purity. Dr. Parrott and the Merediths were greatly used of God in this revival meeting—there are none better. The Sunday school has enjoyed a steady and constant growth during our ministry here the past four years. The high point in our Sunday-school campaign was reached last December when we broke all records in the church's history with an attendance of 477 on Christmas Sunday, and an average for the month of 354, thus receiving the Kansas District Double A Banner. We have received 47 new members into the church since the assembly. We give God the praise for all that has been accomplished. We are privileged to pastor a wonderful people.—C. E. Rowland, Pastor.

DR. FRED J. SHIELDS

A veteran educator in the Church of the Nazarene, Dr. Fred J. Shields, died at his Pasadena, California, home on December 21, 1953. Funeral services were held at Bresee Avenue Church of the Nazarene on December 24, with Rev. J. George Taylorson, Dr. H. Orton Wiley, and Dr. M. Kimber Moulton officiating. Burial was in Mountain View Cemetery.



Born at Mentor, Ohio, March 26, 1880, Dr. Shields joined the Church of the Nazarene in 1907 and was ordained by Dr. Phineas F. Bresee in 1913. From 1914 to 1916 he pastored churches at Los Angeles and Downey, California.

Dr. Shields received the A.B. degree from Pasadena College in 1915; the A.M. from the University of Southern California in 1919; and the Ed.M. from Harvard in 1923. Pasadena College conferred the honorary D.D. degree upon him in 1935.

For thirty-five years Dr. Shields was a college professor and administrator. From 1917 to 1920 he was professor of philosophy at Northwest

Nazarene College; from 1920 to 1924, president of Eastern Nazarene College; from 1925 to 1931, professor of psychology and education at Connecticut College for Women; from 1932 to 1936, professor of education at Pasadena College; and from 1936 until his retirement in 1952, professor of education and psychology at Eastern Nazarene College. An author of note, he has written two textbooks, *Moral Judgment Manual for Children* and *Age Scale for Measure of Moral Judgment*. He is listed in *Who's Who in Education* and *Who's Who Among Religious Leaders*.

Surviving Dr. Shields are his wife, Hester Ann; three sons, James of Glendale, John of Pasadena, and Frederick of Wasco; and three grandchildren.

The contribution of Dr. Shields to the educational work of the Church of the Nazarene cannot be valued in material things. He was a pioneer among us and gave unstintingly of his time and talent, not only to build the institutions of which he was a part, but by inculcating Christian ideals on the hearts and minds of thousands of young people. His earthly work is done, but his influence for God and holiness lives on.

S. T. LUBWIG, *Executive Secretary*
Department of Education

Pastor Earl W. Powell of Hollydale, California, writes: "We recently concluded one of the best revivals in the history of this church, with David D. and Dorothy Mackey and their two children, Debora, age twelve, and Danny, age eight, as the singers, musicians, and preacher. Crowds were good and altar services fruitful. God used Brother Mackey's good, solid, sane Bible preaching to produce old-time conviction and people prayed through to victory. Eight new members were received into the church. Our Sunday school averaged 270 for the month of December. Praise be to our wonderful Saviour!"

Twin-Cities Christian Service Training Class

The seven Nazarene churches of St. Paul and Minneapolis, Minnesota, have completed a most profitable Christian Service Training class with Miss Mary Latham as the teacher. The class met three nights in St. Paul First Church and two nights in Minneapolis First Church, alternating each service. Rev. Geren Roberts, pastor of Minneapolis First Church, was the dean of the class. All seven churches were well represented and, in spite of temperatures that fell as low as twenty-five below zero during the week, the attendance was good each night. There were ninety-seven people registered for the class.

Miss Latham is one of the finest Sunday-school workers of our church or any other. She made the work of the Sunday school real to our hearts and minds as few people can. She in-

spired our teachers and made them feel that they could do the job. She gave them information and know-how that will better enable them to do the great work of the Sunday school.

Surely our churches of the Twin-Cities area will go forward in a greater way than ever before. There are over one million people in this metropolitan area, and we are trusting God to give us a great harvest among them. Minnesota Nazarenes are loyal and sacrificial and we are marching on to victory.

H. B. HUGHES, *Chairman*

Wisconsin District Convention

The Wisconsin District Crusade for Souls Convention was held in Madison, October 26 to 28. Dr. H. C. Benner, the night evangelist, Dr. Roy F. Smeed, and Rev. W. C. Strong were genuinely blessed of God as they challenged and encouraged all of us in this great frontier state with their Holy Spirit anointed messages.

We believe that in the future as the work continues to advance in this state of three and one-half million souls, where there are over 150 cities with population from 1,000 to 70,000 without a Church of the Nazarene, we shall point back to this convention and realize it had an important part in our forward progress.

Our district superintendent, Dr. Charles Gibson, directed this convention with the spirit of challenge and godliness that so characterize him.

REPORTER

Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo. Fithian, Ill. Mar. 9 to 21 Providence, R.I. Mar. 23 to Apr. 4

Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb. Dewey, Oklahoma Feb. 24 to Mar. 7 Palisade, Colo. Mar. 10 to 21

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

Campbell, Ira L. Evangelist, 4120 N.W. 21st Terrace, Oklahoma City, Okla.

Cargill, A. L. and Myrta. Box 256, Divide, Colo.

Cargill, Porter T. 405 N.W. 1st, Bethany, Okla. Maple Valley, Wash. Feb. 17 to 28

Carlton, W. E. P.O. Box 527, Kansas City 41, Mo. Union, Ore. Feb. 17 to 28 Baker, Ore. Mar. 3 to 14

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

Carter, E. L. Kincaid, Ill. Hardin, Ill. Feb. 24 to Mar. 7 Otter Lake, Mich. Mar. 10 to 21

Carter, Jack and Ruby. 609 N. Mueller St., Bethany, Okla. Macon, Ga. Mar. 3 to 14 Leaksville, N.C. Mar. 17 to 28

Carter, W. A. Evangelist, 3808 W. Park St., Greenville, Texas Peniel, Tex. Feb. 17 to 28 Kendallville, Ind. Mar. 21 to 28

Chalfant, E. O. Evangelist, 471 S. Osborn, Kankakee, Ill. Donaldsonville, Ga. (Hol. Conv.) .. Mar. 5 to 7 Missouri Home Miss. Tour Mar. 14 to 28

Chapman, G. H. Evangelist, Box 592, Bethany, Okla.

Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo. Toledo (Douglas Rd.), Ohio Feb. 24 to Mar. 7

Colorado Springs, Colo. Mar. 10 to 21

Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.

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

Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.

Conway, L. W. 1043 Columbia St., Newport, Ky. Rockford, Ill. Feb. 24 to Mar. 7

Corydon, Ind. Mar. 10 to 21

Cook, James V. Song Evangelist, Route 1, Harrisburg, Illinois St. Louis (Bellefontaine), Mo. Feb. 26 to Mar. 7 Cincinnati (Stanton Ave.), Ohio .. Mar. 9 to 21

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

Cope, Jacob and Mildred. Preacher and Singers, General Delivery, Cave City, Kentucky

Vidor, Texas Feb. 22 to 28

Tucson (N. Side), Ariz. Mar. 7 to 21

Corbett, C. T. Box 215, Kankakee, Ill. Ashtabula, Ohio Feb. 24 to Mar. 7 Paden City, W.Va. Mar. 10 to 21

Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio

Hoopston (First), Ill. Feb. 23 to Mar. 7 Kokomo (First), Ind. Mar. 10 to 21

Crawford, J. H. and Maggie. Springdale, Ark. California Feb. 16 to 28

Crider, Jim and Janet. Singers and Musicians, 5509 S. Randolph St., Indianapolis, Ind. Feb. 23 to Mar. 7

Indianapolis Dist. Tour Mar. 21 to 28

Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo. Lowell, Mich. Mar. 9 to 21 Saginaw (Sheridan), Mich. Mar. 23 to Apr. 4

Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla. Owego, N.Y. Feb. 17 to 28 Titusville, Fla. Mar. 10 to 21

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

Darnell, H. E. P.O. Box 929, Vivian, La.

Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio

Warsaw, Ohio Mar. 9 to 21

New Matamoras, Ohio Mar. 30 to Apr. 18

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo. Lodi, Calif. Feb. 24 to Mar. 7 Tucson, Ariz. Mar. 10 to 21

Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio

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

DeBord, Clifton. Box 881, Ashland, Ky. Clay City, Ind. Feb. 16 to 28

Wurtland, Ky. Mar. 2 to 14

DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo. Hawaii-Honolulu (Island-wide) Mar. 4 to 14 Denver, Colo. (Union) Apr. 9 to 18

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind. Maryville (Hallwood), Calif. Feb. 17 to 28 San Jose (First), Calif. Mar. 17 to 28

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y. Sharpsville, Pa. March 7 to 14 Dayton (Edgemont), Ohio March 21 to 28

Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind. Herrin, Ill. Feb. 16 to 28

Middleport, Ohio Mar. 2 to 14

Douglas, Wilson. 1905 10th Ave., Jasper, Ala.

Drayer, Fred E. Evangelist, Box 14, Hawthorn, Pa. Dunn, T. P. 318 East 7th St., Hastings, Neb. San Antonio (Grace), Tex. Feb. 17 to 28

Hermosa Beach, Calif. Mar. 7 to 14

Dyer, Esther M. Musical Evangelist, 1190 Brown's Court, Clearwater, Fla.

Eastman, H. T., and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo. San Pablo, Calif. Feb. 26 to Mar. 7

Concord, Calif. Mar. 9 to 14

Edwards, L. T. Evangelist, P.O. Box 110, Lowell, Oregon Fargo, N.D. Feb. 24 to Mar. 7 Ellendale, N.D. Mar. 10 to 21

Elsa, Cloyce. Evangelist, Box 18, Van Buren, Ohio

Open dates Feb. 16 to March 14

Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich. Flint (Central), Mich. Feb. 17 to 28

Norwood, Ohio Mar. 3 to 14

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind. Tallahassee, Fla. Feb. 17 to 28

Peoria, Ariz. Mar. 24 to Apr. 4

Everist, Gerald W. Evangelist, P.O. Box 921, Texarkana, Texas

Feltner, H. J. Box 86, Leesburg, N.J.

Ferguson, Edw. R. and Alma. Preacher and Singers, 920 21st St., Orlando, Fla. Adrian, Mich. Feb. 24 to Mar. 7

Hanover, Pa. Mar. 10 to 21

Fettters, Fred W. P.O. Box 527, Kansas City 41, Mo. Somerton (Indian), Ariz. Feb. 14 to 21

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Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va. Feb. 17 to 28
 Lewistown, Ill. Mar. 3 to 14
Mablevale, Ark. Mar. 3 to 14
 Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo. Feb. 17 to 28
 San Diego (First), Calif. Mar. 4 to 14
 Hollywood, Calif. Feb. 17 to 28
 Finger, Maurice and Naomi. Preacher and Singers, 529 East 4th St., Northampton, Pa. Feb. 17 to 28
 Sullivan, Ind. Mar. 3 to 14
 Pelion, S.C. Feb. 17 to 28
 Firestone, Orville. Evangelist, 1519 W. 47th St., Tulsa, Okla. Mar. 3 to 14
 Fisher, C. William. P.O. Box 527, Kansas City 41, Mo. Feb. 24 to Mar. 7
 Berkeley, Calif. Mar. 10 to 21
 Los Angeles (First), Calif. Mar. 2 to 14
 Fitch, James S. Evangelist, 1382 Myrtle Ave., Cincinnati 6, Ohio Mar. 16 to 28
 Ashland, Ohio Mar. 16 to 28
 Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind. Mar. 2 to 14
 Worthington, Ind. Mar. 16 to 28
 Bridgeport, Ind. Mar. 16 to 28
 Fowler, Thomas S. Evangelist, Box 127, Hawthorn, Pa. Mar. 23 to Apr. 4
 Barton (Moscow), Md. Apr. 6 to 18
 Saratoga Springs, N.Y. Mar. 2 to 14
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa. Mar. 16 to 28
 Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio Feb. 16 to 28
 Miamisburg, Ohio Mar. 2 to 14
 Open date Mar. 2 to 14
 Gardner, Earl and Pearl. Preachers and Singers, 302 W. Adams St., Muncie, Ind. Feb. 24 to Mar. 7
 Richmond, Calif. Mar. 10 to 21
 Pittsburg, Calif. Mar. 10 to 21
 Geren, Ray N. Evangelist, P.O. Box 527, Kansas City 41, Mo. Feb. 16 to 28

Gillespie, George M. 934 Harrison St., Elkhart, Ind. Feb. 16 to 28
 Nyssa, Ore. Mar. 2 to 14
 Buhl, Idaho Mar. 2 to 14
 Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind. Mar. 2 to 14
 Albany, Ind. Mar. 31 to Apr. 11
 Anderson (Hoppes), Ind. Mar. 2 to 14
 Gilliam, Harold P. Evangelist, Route 1, Woodland, Wash. Mar. 2 to 14
 Glover, E. M. Evangelist, Coffeyville, Kansas Mar. 2 to 14
 Godfrey, Laura. Song Evangelist, 797 N. Wilson, Pasadena 7, Calif. Mar. 2 to 14
 Gordon, Maurice F. 2417 "C" St., Selma, Calif. Mar. 2 to 14
 Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Mo. Mar. 2 to 14
 Gray, Paul. P.O. Box 527, Kansas City 41, Mo. Mar. 2 to 14
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo. Feb. 17 to 28
 Chico, Calif. Mar. 3 to 13
 Long Beach (Lakewood), Calif. Mar. 3 to 13
 Green, James and Rosemary. Singers and Musicians, 1201 Bower St., New Castle, Ind. Feb. 17 to 28
 Auburn, Ind. Mar. 10 to 21
 Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa Mar. 23 to Apr. 4
 Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif. Mar. 20 to Apr. 2
 Vancouver, Wash. Mar. 16 to 28
 Griffith, Glenn. 1304 Schley St., Nampa, Idaho Mar. 2 to 14
 Groves Sisters. Singers and Chalk Artist, Bruceton Mills, W.Va. Feb. & Mar.
 Grubbs, R. D. Rt. 3, Box 220, Covington, Ky. Mar. 16 to 28
 Home Missions—Iowa Dist. Mar. 16 to 28
 Gullett, Langley. Route 1, Oak Hill, Ohio Mar. 16 to 28
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind. Feb. 24 to Mar. 7
 Lincoln, Ill. Mar. 10 to 21
 Corydon, Ind. Mar. 10 to 21
 Hail, C. B. Evangelist, 2104 Grange Hall Rd., c/o U. S. Allen, Dayton 3, Ohio Mar. 2 to 14
 Johnstown, Pa. Mar. 16 to 28
 Harris, Kenneth J. Singing Artist, 432 1/2 Frederick St., Huntington, Ind. Mar. 2 to 14
 Open date Mar. 16 to 28
 Harrison, Ray W. Evangelist, 506 B St., Hillside Park, Milwaukee, Ore. Feb. 24 to Mar. 7
 Beaverton, Ore. Mar. 10 to 21
 Philomath, Ore. Mar. 10 to 21
 Harrold, John W. Box 369, Red Key, Ind. Feb. 23 to Mar. 7
 Pioneer, Ohio Mar. 9 to 21
 Hart, H. J. Evangelist, Rt. 1, Owasso, Oklahoma Mar. 3 to 14
 Eliensburg, Wash. Mar. 17 to 28
 Goldendale, Wash. Mar. 5 to 14
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo. Mar. 5 to 14
 Kalvesta, Kans. Mar. 17 to 28
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa. Feb. 23 to Mar. 7
 Martinsburg, W. Va. Mar. 9 to 21
 Hendrick, Doris V. Evangelist, 336 North St., Bau Axe, Mich. Mar. 2 to 7
 Villa Grove, Ill. Feb. 25 to Mar. 7
 Kirkland, Wash. Mar. 10 to 21
 Frankfort, Ky. Mar. 10 to 21
 Henry, J. W. Evangelist, 934 W. Hays Ave., Banning, Calif. Mar. 10 to 21
 Woodland, Calif. Mar. 8 to 14
 Chickasha, Okla. Mar. 16 to 21
 Batesville, Ark. Mar. 16 to 21
 Heslop, Mrs. Noran. 1029 N. Concord, Indianapolis 22, Ind. Feb. 17 to 28
 Las Cruces, New Mexico Mar. 8 to 14
 Hodge, W. M. Evangelist, Science Hill, Kentucky Feb. 8 to 21
 Attica, Ind. Mar. 10 to 21
 Hodgson, R. E. Evangelist, 110 N. Mueller, Bethany, Okla. Feb. 17 to 28
 Zanesville (South), Ohio Mar. 3 to 14
 Huffman, H. B. Box 25, Onego, W. Va. Feb. 2 to 28
 Cory, Ind. Mar. 2 to 14
 Burlington, Iowa Mar. 24 to Apr. 4
 Hughes, Guthrie H. Evangelist, Greenfield, Indiana Mar. 24 to Apr. 4
 Tuscaloosa, Ala. Mar. 24 to Apr. 4
 Hull, James L. Evangelist, Box 392, Sainna, Kansas Mar. 24 to Apr. 4
 Hungate, Robert and Delores. Singers and Musicians, Newburgh, Ind. Mar. 24 to Apr. 4
 Isenberg Evangelistic Party. Artist-Evangelist and Singers, Box 388, New Cumberland, Pa. Feb. 24 to Mar. 7
 Harrisburg, Pa. Mar. 10 to 21
 North East, Md. Mar. 10 to 21
 Jackson, Bly. Song Evangelist, 40 Elizabeth St., Asheville, N.C. Mar. 17 to 28
 Seymour, Ind. Mar. 3 to 14
 St. Louis (Ferguson), Mo. Mar. 3 to 14
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo. Feb. 17 to 28
 Coffeyville, Kans. (P.H.) Mar. 3 to 14
 Jenkins, Gerald and Donna Lou. Singers, P.O. Box 527, Kansas City 41, Mo. Mar. 24 to Apr. 4
 Pontiac (Parkdale), Mich. Apr. 6 to 18

Hall, Miss Clarine. Song Evangelist, 819 Milburn Ave., Dayton 4, Ohio Feb. 17 to 28
 Springfield, Ohio Mar. 2 to 9
 Hall, Dave. Evangelist, 629 E. Kansas, McPherson, Kansas Mar. 2 to 14
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas Mar. 3 to 14
 Jonesboro, Ark. Mar. 3 to 14
 Guymon, Okla. Mar. 3 to 14
 Hamric, Lee L. and Elsie. 221 N. Rosemont St., Dallas, Texas Mar. 23 to Apr. 4
 Harmonettes, Va. Late and Betty Brown. Singers and Musicians, 138 South Franklin Street, Delaware, Ohio Mar. 23 to Apr. 4
 Harrington, Wm. N. Route 3, Box 666, Gainesville, Fla. Mar. 1 to 18
 Church Hill, Tenn. Mar. 20 to Apr. 2
 Harris, Kenneth J. Singing Artist, 432 1/2 Frederick St., Huntington, Ind. Mar. 2 to 14
 Johnstown, Pa. Mar. 16 to 28
 Open date Mar. 16 to 28
 Harrison, Ray W. Evangelist, 506 B St., Hillside Park, Milwaukee, Ore. Feb. 24 to Mar. 7
 Beaverton, Ore. Mar. 10 to 21
 Philomath, Ore. Mar. 10 to 21
 Harrold, John W. Box 369, Red Key, Ind. Feb. 23 to Mar. 7
 Pioneer, Ohio Mar. 9 to 21
 Hart, H. J. Evangelist, Rt. 1, Owasso, Oklahoma Mar. 3 to 14
 Eliensburg, Wash. Mar. 17 to 28
 Goldendale, Wash. Mar. 5 to 14
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo. Mar. 5 to 14
 Kalvesta, Kans. Mar. 17 to 28
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa. Feb. 23 to Mar. 7
 Martinsburg, W. Va. Mar. 9 to 21
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 Villa Grove, Ill. Feb. 25 to Mar. 7
 Kirkland, Wash. Mar. 10 to 21
 Frankfort, Ky. Mar. 10 to 21
 Henry, J. W. Evangelist, 934 W. Hays Ave., Banning, Calif. Mar. 10 to 21
 Woodland, Calif. Mar. 8 to 14
 Chickasha, Okla. Mar. 16 to 21
 Batesville, Ark. Mar. 16 to 21
 Heslop, Mrs. Noran. 1029 N. Concord, Indianapolis 22, Ind. Feb. 17 to 28
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 Burlington, Iowa Mar. 24 to Apr. 4
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 Tuscaloosa, Ala. Mar. 24 to Apr. 4
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 Harrisburg, Pa. Mar. 10 to 21
 North East, Md. Mar. 10 to 21
 Jackson, Bly. Song Evangelist, 40 Elizabeth St., Asheville, N.C. Mar. 17 to 28
 Seymour, Ind. Mar. 3 to 14
 St. Louis (Ferguson), Mo. Mar. 3 to 14
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo. Feb. 17 to 28
 Coffeyville, Kans. (P.H.) Mar. 3 to 14
 Jenkins, Gerald and Donna Lou. Singers, P.O. Box 527, Kansas City 41, Mo. Mar. 24 to Apr. 4
 Pontiac (Parkdale), Mich. Apr. 6 to 18

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Jerrett, Howard W. 630 W. Hazelhurst, Ferndale 20, Mich.
 W. Somerville, Mass. Mar. 17 to 28
 Haverhill, Mass. Mar. 30 to Apr. 11
 Johnson, Andrew. Wilmore, Kentucky
 Johnson, K. F. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Johnson, Spencer. Box 11, Vivian, La.
 Jones, A. K. 519 Commercial, Danville, Ill.
 Waxahachie, Tex. Feb. 24 to Mar. 7
 Jones, Claude W. Evangelist, 9 Elm Ave., Wollaston 70, Mass.
 Jones, Lum. Ada, Okla.
 Wheeling, W. Va. Feb. 24 to Mar. 7
 Springfield, Ohio Mar. 10 to 21
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Owosso, Mich. Mar. 10 to 21
 Springfield (First), Ohio Mar. 24 to Apr. 4
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Lynn, Ind. Feb. 23 to Mar. 7
 St. Petersburg (First), Fla. Mar. 9 to 27
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
 Zykes (McCoy), Ia. Feb. 17 to 28
 Kansas City (St. Paul), Mo. Mar. 2 to 14
 Kuykendall, P. W. Box 978, Hendersonville, N.C.
 Langford, J. V. Evangelist, 808 N. College St., Bethany, Okla.
 Collibran, Colo. Feb. 10 to 21
 Hot Springs, N.M. Feb. 24 to Mar. 7
 Lanterman, R. S. 4405 48th Ave., Red Deer, Alberta
 Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
 Idaho-Ore. Dist. S.S. Tour Mar. 7 to 14
 Akron Dist. V.B.S. Workshops Mar. 26 to 31
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Fairview, Okla. Mar. 10 to 21
 Meta, Mo. Mar. 24 to Apr. 4
 Lee, Mason, 217 Division St., Huntington 2, W. Va.
 Caldwell, Idaho Feb. 16 to 28
 Parma, Idaho Mar. 2 to 14
 Leverett Brothers. Preacher and Singers, 706 N. Broadway, Lamar, Mo.
 Glenwood, Iowa Mar. 3 to 14
 West Frankfort, Ill. Mar. 17 to 28
 Lewis, Albert H. and Rachel. Preacher and Singers, 578 Richmond Ave., Buffalo, N.Y.
 Needmore, Pa. Feb. 24 to Mar. 7
 Philipsburg, Pa. Mar. 10 to 21
 Lewis, Ellis. 206 N. Donald, Bethany, Okla.
 Merced, Calif. Feb. 17 to 28
 Vallejo, Calif. Mar. 3 to 14
 Lewis, Roy R. Route 1, Albany, Ind.
 Shelbyville, Ind. Feb. 9 to 21
 Robeline, La. Feb. 23 to Mar. 7
 Lindley, R. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 West Helena, Ark. Feb. 17 to 28
 Cabot, Ark. Mar. 11 to 21
 Lipker, Charles H. Route 4, Marion, Ohio
 Lansing (First), Mich. Mar. 10 to 21
 Hamilton (First), Ohio Mar. 24 to Apr. 4
 Little, H. C. 1338 1/2 Hunter Ave., Columbus, Ohio
 Columbus (Fairwood Ave.), Ohio Feb. 17 to 28
 Elyria, Ohio Mar. 2 to 14
 Lush, Ronald J. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Lutz, Louis K. Evangelist, 4410 Acherman Blvd., Dayton 9, Ohio
 MacAllen, L. J. and Mary E. Evangelists and Artist, 27 W. Falls St., New Castle, Pa.
 Grove City, Pa. Feb. 16 to 28
 Bloomington, Ind. Mar. 2 to 14
 Mackey. Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 113, Bethany, Okla.
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Pasadena (Bresee Ave.), Calif. Feb. 21 to 28
 Long Beach (First), Calif. Mar. 3 to 14
 Martin, Sammie. Evangelist, Box 24, % Trevecca Nazarene College, Nashville, Tenn.
 Mathews, L. B. 2105 Natchez Trace, Nashville 12, Tennessee
 McCollom, Russel R., and Wife. Evangelists, 524 S. Knight, Wichita, Kansas
 McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
 Paxtonia, Pa. Feb. 17 to 28
 New Cumberland, Pa. (Youth Week)
 McGuire, P. A. Evangelist, Box 14, Hammonton, Calif.
 Riverbank, Calif. Feb. 17 to 28
 Sanger, Calif. Mar. 3 to 14
 McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
 McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Auburn, Ind. Feb. 17 to 28
 Houston (Central Park), Tex. Mar. 4 to 14
 McVay, Charles and Pauline. Song Evangelists, 343 W. 41st St., Tucson, Ariz.

Meadows, A. G. Evangelist, 228 S. Oak St., Kendallville, Ind.
 Meadows, Miss Naomi F. Evangelist, 2510 Hudson Ave., Norwood 12, Ohio
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Topeka (First), Kansas Feb. 22 to 28
 Iberia, Mo. Mar. 10 to 21
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Topeka (First), Kansas Feb. 17 to 28
 San Angelo (First), Tex. Mar. 3 to 14
 Messer, L. C. and Ruth. Singers and Musicians, 236 "C" S. Michigan Ave., Glendora, Calif.
 Somerton, Ariz. Feb. 20 to 28
 San Angelo (First), Tex. Mar. 3 to 14
 Michael, Elmer E., 1406 Sixth Ave., Jasper, Ala.
 Jacksonville (North Side), Fla. Feb. 23 to Mar. 7
 Open date Mar. 10 to 21
 Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
 Kenmore, N.Y. Feb. 24 to Mar. 7
 Brilliant, Ohio Mar. 10 to 21
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware Street, Mt. Gilead, Ohio
 Dodson, Tex. Feb. 24 to Mar. 7
 Caro, Mich. Mar. 10 to 21
 Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.
 Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
 Fairfax, Ala. Feb. 17 to 28
 Columbus, Miss. Mar. 3 to 14
 Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
 Ft. Mills (First), S.C. Feb. 17 to 28
 Selma (First), Ala. Mar. 3 to 14
 Miller, W. F. 521 Victoria Ave., Williamstown, W. Va.
 Plymouth, Ind. Feb. 9 to 21
 Dodge City, Kans. Mar. 3 to 14
 Mingleдорff, O. C. P.O. Box 43, Douglas, Ga.
 Barnesville, Ga. Mar. 28 to Apr. 4
 Bainbridge, Ga. Apr. 8 to 18
 Mitchell, Clint and Barbara. Preacher and Singers, Rt. 1, Box 70, Ava, Mo.
 Oswego, Kansas Feb. 24 to Mar. 7
 Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 93, Ridgway, Pa.
 Plant City, Fla. Feb. 2 to 9
 St. Petersburg, Fla. Mar. 9 to 22
 Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Moore, Myrtle C., and Lorraine M. 10802 63rd Ave., Edmonton, Alberta, Canada
 Glasgow, Montana Feb. 17 to 28
 Greybull, Wyo. Mar. 7 to 21
 Mooshian, C. Helen. P.O. Box 527, Kansas City 41, Mo.
 Murphy, B. W. 2952 4th Ave., Huntington 2, W. Va.
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Seymour, Ind. Feb. 9 to 21
 Neely, B. F. 111 N. Beaver, Bethany, Okla.
 Nelson, Charles E. and Normadeen. Preacher and Singers, 208 N. 5th, Rogers, Ark.
 Lebanon, Mo. Feb. 24 to Mar. 7
 Oklahoma City (May Ave.) Mar. 24 to Apr. 4
 Nelson, Wade L. Evangelist, 21 S.W. 40th Street, Oklahoma City 9, Okla.
 Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
 Kitchener (First), Ontario Feb. 24 to Mar. 7
 Brantford (First), Ontario Mar. 10 to 21
 Norton, Joe. Box 143, Hamlin, Texas
 Nutter, C. S. P.O. Box 48, Parkersburg, W. Va.
 Parrott, A. L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Morenci, Mich. Feb. 17 to 28
 Dallas (Central), Tex. Mar. 3 to 14
 Patrone, D. E. Evangelist, 224 Liberty St., Painesville, Ohio
 Van Wert, Ohio Feb. 16 to 28
 Patterson, Walter. Route 3, Waurika, Oklahoma
 Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wells-ville, Ohio
 Lewlsburg, Pa. Feb. 24 to Mar. 7
 Salem, Ohio Mar. 10 to 21
 Payne, L. M. 509 N.W. Main St., Bethany, Okla.
 Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.
 Wardell, Mo. Feb. 24 to Mar. 7
 Kankakee (Fairmount), Ill. Mar. 10 to 21
 Pendry, C. E., and Wife. Evangelist and Singer, 768 N.W. 49th St., Miami 36, Fla.
 Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
 Landess, Ind. Feb. 23 to Mar. 7
 Delta, Ohio Mar. 10 to 21
 Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill.
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 St. Albans, W. Va. Feb. 17 to 28
 Clarksburg, W. Va. Mar. 3 to 14



SERVICEMEN'S CORNER

A CORRECTION: We recently reported a promotion in Navy Reserve rank for Cecil Ewell. This promotion should have read to Commander from Lt. Commander.

Chaplain Henry Stroman writes from Korea: "During October I had opportunity to make several contacts with and for our Nazarene work here in Korea. I have visited six Nazarene pastors briefly and got a quick look at four of the church buildings. I was able also to give a few boxes of clothing to the local Church of the Nazarene for distribution. I preached in two Presbyterian pulpits during the past month. On both occasions the Nazarene pastors of the cities were present and introduced. One of these pulpits was in the Presbyterian Seminary in Seoul. The president of this Seminary is the vice-president of the Republic of Korea."

"Thank you very much for your wonderful Christmas greetings. It sure does mean a lot to me each and every time that I hear from my Christian friends.

"We had a wonderful Christmas at the Tokyo Christian Servicemen's Home. God came in a special way Christmas Eve and we had three souls to pray through. I couldn't have asked for a better Christmas than that. The following Sunday we had two more souls to find the Lord.

"New Year's Eve at the Home, we were making a tape recording and a fellow that was on R & R from Korea came in. Pop Mincey asked him to give his testimony so that it could be recorded. The fellow said to Pop, 'I'm just not where I should be with the Lord. I wonder if you would pray with me.' We all got on our knees and in a few minutes the fellow came through praising the Lord. He had to return to Korea the next day, but he had a wonderful testimony to give.

"Please pray for us that God will continue to move among our servicemen. It is a pitiful sight to walk down the streets here and see how these fellows are selling their souls for a price. God has placed us Christians here for a reason and please pray that we will ever do His blessed will."

GEORGE MATHES

NAZARENE SERVICE MEN'S COMMISSION
Al Dubois DIRECTOR

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 Kankakee, Illinois
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February 17, 1954

- Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.
 Parsons, Kansas. Feb. 24 to Mar. 7
 Toledo, Ohio. Mar. 10 to 21
 Prentice, Carl and Ethel. Evangelists, 400 N.W. Third, Bethany, Okla.
 Baton Rouge (Fairfield), La. Mar. 3 to 14
 Baton Rouge (First), La. Mar. 15 to 21
 Properi, Dominick and Wife. Olivet Nazarene College, Box 302, Kankakee, Ill.
 Pults, Bertha. P.O. Box 527, Kansas City 41, Mo. McFarland, Calif. Feb. 17 to 28
 Pumpelly, Paul. Evangelist, 1705 Henry St., Pineville, La.
 Bryan, Tex. Feb. 17 to 28
 Pineville (Lakeside), La. Mar. 3 to 14
 Purkiser, H. G. 214 Grandview Ave. N.W., Canton 8, Ohio
 Cuyahoga Falls, Ohio Feb. 24 to Mar. 7
 Painesville, Ohio Mar. 10 to 21
 Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.
 Columbia, Ky. Feb. 24 to Mar. 7
 Hamilton (First), Ohio Mar. 10 to 21
 Quillin, Helen M. Song Evangelist, Box 156, Syracuse, Ohio
 Obetz, Ohio Feb. 10 to 21
 Raker, W. C. Astoria, Ill.
 Ray, Jonathan E. Evangelist, 321 S.W. 24th, Oklahoma City, Okla.
 Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.
 Tampa (First), Fla. Feb. 24 to Mar. 7
 Lakeland, Fla. Mar. 10 to 21
 Reasoner, Miss Eleanore. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
 Reed, Fred W. Evangelist, 612 So. 26th St., Billings, Mont.
 Hemingford, Neb. Feb. 7 to 21
 Kalispell, Mont. Apr. 18 to May 2
 Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 4, Okla.
 Rice, Ralph. 444 N. Blaine, Bradley, Ill.
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Lapeer, Mich. Feb. 17 to 28
 Open date Mar. 1 to 7
 Richardson, Harold S. and Flossie. Preacher and Singers, R.R. 4, Muncie, Ind.
 Open dates Feb. and Mar.
 Ripper, Loraine M.; Markey, Berniece. Preachers and Singers, 3917 West 29th Ave., Denver, Colo.
 Rist, Leonard. Evangelist, 2316 S. 7th St., Ironton, Ohio
 Robbins, James. 1817 F Street, Bedford, Indiana Shirley, Ind. Feb. 23 to Mar. 7
 Evansville (Trinity), Ind. Mar. 9 to 21
 Robinson, John. 1110 Adams Ave., Huntington, W. Va.
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 North Vernon, Ind. Feb. 16 to 28
 Grafton, W. Va. Mar. 9 to 21
 Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
 Carlisle, Ind. Feb. 16 to 28
 Clermont, Ind. Mar. 21 to 28
 Round, Ralph B. Evangelist, Dubois Route, Riverton, Wyoming
 Royce, C. E. Villa Nova, St. Marys, Ohio
 Runyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W. Va.
 Rushing Family. Singers and Musicians, King City, Mo.
 Rushing-Drye Party. Preacher and Singers, P.O. Box 1, Coffeyville, Kansas
 Yuma, Colo. Feb. 17 to 28
 Vici, Okla. Mar. 3 to 14
 Rushing, V. S. and Wife. Evangelist and Singers, 1980 Speigle St., Montgomery, Ala.
 Roanoke (Garden City), Va. Feb. 19 to 28
 Fulton, Ky. Mar. 3 to 14
 Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Missouri
 Malden, Mo. Feb. 17 to 28
 Rutherford, Robert. Evangelist, 906 23rd St., Orlando, Florida
 Scriber, George R. Evangelist, 230 South Rosemead, Pasadena 10, Calif.
 Plymouth, Mich. Feb. 24 to 28
 Mount Gilead, Ohio Mar. 3 to 14
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
 Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.
 Scott, Wilbur. Rt. 1, Box 4, Georgetown, Ohio
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Owen Sound, Ont. Feb. 17 to 28
 Providence, R.I. Mar. 9 to 21
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Taft, Calif. Feb. 17 to 28
 Buena Park, Calif. Mar. 2 to 14
 Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
 Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Bowie, Tex. Mar. 4 to 14
 Tahoka, Tex. Mar. 17 to 28
 Shaw, L. E. Evangelist, 503 S. Ohio, Cherokee, Oklahoma
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Nashville, Tenn. (Hol. Conv.) Feb. 17 to Mar. 14
 South Carolina (Home Miss. Tour) Mar. 21 to Apr. 4
 Silvernall, Donald R. Nazarene Assembly Park, Vicksburg, Mich.
 Fairgrove, Mich. Feb. 28 to Mar. 7
 Francisco, Ind. Mar. 10 to 21
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind. New Castle (Broad St.), Ind.
 Feb. 23 to Mar. 7
 Evansville (North Side), Ind. Mar. 17 to 28
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Open date Mar. 3 to 14
 Ford, Kansas Mar. 17 to 28
 Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind.
 Smith, Bernie. Box 145, Harrisburg, Ill.
 Marion, Ind. Feb. 17 to 28
 Hartford City, Ind. Mar. 3 to 14
 Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio
 Smith, Charles Hastings. 622 Center St., Conway, Arkansas
 Wichita (Beulah), Kans. Feb. 24 to Mar. 7
 Enid (First), Okla. Mar. 10 to 21
 Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.
 Dayton, Ohio Mar. 3 to 14
 Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
 Greeneville, Tenn. Feb. 24 to Mar. 7
 Springfield (Southside), Ill. Mar. 10 to 21
 Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.
 Snow, Loy. R.F.D. 1, Bedford, Indiana
 Mt. Zion, Ind. Feb. 15 to 28
 Stipps Hill, Ind. Mar. 1 to 14
 South, J. W. Evangelist, 2422 E. St. Vrain, Colorado Springs, Colo.
 Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
 Stafford, Daniel. Box 254, Vivian, La.
 Filer, Idaho Feb. 24 to Mar. 7
 San Leandro, Calif. Mar. 10 to 21
 Stafford, J. D. P.O. Box 97, Vivian, La.
 Brazil, Ind. Feb. 17 to 28
 Quanah, Tex. Mar. 5 to 14
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Pampa, Tex. Mar. 2 to 14
 Hamlin, Tex. Mar. 16 to 28
 Starnes, Earl. 1317 Keller St., Evansville, Ind.
 New Castle (Broad), Ind. Feb. 23 to Mar. 7
 Bluefield (First), W. Va. Mar. 9 to 21
 Stevenson, Edward and Lydia. Singers and Musicians, 154-B, Cuba, Ill.
 Erie, Pa. Feb. 18 to 28
 Flint, Mich. Mar. 2 to 14
 Stone, Grant, and Wife. Singers and Musicians, Route 1, Vanceburg, Ky.
 Strack, W. J. Box 215, New Lyme, Ohio
 Wareham, Mass. Feb. 16 to 28
 New Brighton, Pa. Mar. 2 to 14
 Sustras, Nick. Evangelist, 30 West 12th Ave., Denver, Colo.
 Sweeten, Howard W. Ashley, Ill.
 Oklahoma City, Okla. Feb. 24 to Mar. 1
 Duncan, Okla. Mar. 3 to 15
 Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas
 Tarvin, E. C. California, Ky.
 Batavia, Ohio Mar. 2 to 14
 Gary, Ind. Mar. 23 to Apr. 4
 Taylor, E. E. 208 W. Martin, East Palestine, Ohio
 Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Teare, Laten E. and Laura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Dayton, Wash. Feb. 17 to 28
 Alsea, Ore. Mar. 3 to 14
 Terrill, Charles and Virginia. Song Evangelists, 105 Robbins Court, Richmond, Kentucky
 Lancaster, Ky. Feb. 10 to 21
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
 Monrovia, Calif. Feb. 24 to Mar. 7
 Moscow, Idaho Mar. 10 to 21
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Bartesville, Okla. Mar. 24 to Apr. 4
 Cabot (Russell Chapel), Ark. Apr. 7 to 18
 Toney, C. E. 945 Disston St., St. Petersburg, Fla.
 Turner, Roy, and Wife. Preacher and Singers, Rt. 1, Bradford, Ky.
 Van Slyke, D. C. 508 16th Ave. S., Nampa, Idaho
 Volk, Harold L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 South Gate, Calif. Feb. 16 to 28
 Atlanta (First), Ga. Mar. 10 to 21
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
 Home Feb. 17 to 28
 Franklin, Ohio Mar. 10 to 21
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
 Malden (First), Mo. Feb. 17 to 28
 Bluefield (First), W. Va. Mar. 10 to 21
 Walker, Lawrence and Lavona. 223 Ray Ave. N.W., New Philadelphia, Ohio
 Open date Feb. 17 to 28
 Reed City, Mich. Mar. 3 to 14
 Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.
 Oregon City, Ore. Feb. 17 to 28
 Brea, Calif. Mar. 3 to 14
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 115 N. Meridian St., Portland, Ind.
 Lovington, N.M. Feb. 18 to 28
 Monticello, Ill. Mar. 3 to 14
 Weagley, Charles W., and Wife. Evangelist and Singers, 312 Brad St., Waukesha, Wis.
 Milwaukee, Wis. Feb. 17 to 28
 Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
 North Star, Mich. Feb. 24 to Mar. 7
 New Lothrop, Mich. Mar. 9 to 14
 Weiss, A. G. Evangelist, Box 474, Lisbon, Iowa
 Bussey, Iowa Feb. 9 to 21
 Des Moines (Highland Park), Iowa Feb. 23 to Mar. 7
 Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
 White, I. W. Evangelist, 614 E. Minnesota St., Indianapolis, Ind.
 Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Wiggs, W. Frank. Evangelist, Corner E. Nettleton and Sycamore Ave., Jonesboro, Ark.
 Melfort, Sask., Can. Feb. 8 to Mar. 14
 Wilkinson Trio (Lloyd M., and Wife, and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Santa Rosa, Calif. Feb. 24 to Mar. 7
 Modesto, Calif. Mar. 10 to 21
 Williams, Perry M. Evangelist, 808 North 30th St., Boise, Idaho
 Willis, Harold J. and Mae. Preachers and Children's Worker, P.O. Box 527, Kansas City 41, Mo.
 Fortuna, Calif. Feb. 24 to Mar. 7
 Florin, Calif. Mar. 10 to 21
 Willison, Otto R. 800 S. Oak, Holdenville, Okla.
 Tishomingo, Okla. Feb. 24 to Mar. 7
 Hydro, Okla. Mar. 10 to 21
 Wilson, Matthew V. 108 Pearl St., Potterville, Mich.
 Winland, C. B. R.D. 5, Mt. Vernon, Ohio
 Wood, Eugene. Evangelist, 212 S. Liggett St., Bakersfield, Calif.
 Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Burnips, Mich. (P.H.) Feb. 24 to Mar. 7
 Portsmouth, Ohio Mar. 10 to 21
 Woolman, J. L. 223 N. Hammond, Bethany, Okla.
 Chrisman, III. Feb. 16 to 28
 El Reno, Okla. Mar. 3 to 14
 Wooten, B. H. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Worley, Joe D., Song Evangelist, 266 N. Vasseur Ave., Bradley, Ill.
 Wright, C. F. 412 Grand Blvd., Boone, N.C.
 Home Feb. 15 to 28
 Stonington, Ill. Mar. 2 to 14
 Wynkoop, Ralph C. Preacher and Singer, 6120 S.E. Knapp, Portland 6, Ore.
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
 Halifax, N.S., Can. Feb. 16 to 28
 Albany, Ind. Mar. 2 to 14
 Zachary, O. F. 504 S. Lake St., Aurora, Ill.