

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



May 9, 1956

WHILE THE DISCIPLES WAITED ON THE MOUNT of Transfiguration, the Father spoke from heaven, commanding them to hear what Jesus had to say unto them.

In comparison to the voice of Moses, of Elijah, or any other voice, the voice of Jesus is supreme. In a world of

“Hear Ye Him”

General Superintendent Vanderpool

Then said Jesus . . . If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

John 8:31-32

sorrow and disappointment there is nothing that can comfort as does His gentle voice. Grief that is too deep for human utterance, disappointments that leave plans and ambitions in splinters and ashes at our feet will move away as mists before the morning sun under the quiet, soothing voice of Jesus.

When matters of importance are before us, and we are frustrated and in doubt about which way to go or what to do, and after we have earnestly sought to know His will, it will always give us a feeling of deep satisfaction, of assurance and security, when we hear His clear, steady voice saying, “This is the way, walk ye in it.” Our perplexities come to an end when He speaks.

His voice always settles the argument of what is right or wrong. If He condemns it, the argument is over. We must leave it alone. In the midst of so many voices of the world, we must come to recognize His voice above every other. As the sheep learn to recognize the shepherd’s voice and obey his call, so we must learn to hear and hasten to heed His voice.

In the Bible, Jesus speaks declaring His love for us. He speaks giving instructions to us. He speaks with divine authority, and He speaks as our coming King. The divine instruction from the Father on the mount is, “Hear ye Him.” What a glorious privilege it is to hear His voice and walk in His way!

LATE NEWS

Telegrams . . .

New church organized at Blackpool, Lancashire, England, with 27 charter members. N.F.M.S. president elected. Rev. E. J. Gough appointed pastor. Church has seating accommodations for 350 people, and comes to us free of all indebtedness.—J. B. Maclagan, Superintendent of British Isles South District.

Louisville, Kentucky—On Sunday afternoon of April 8 we organized the Kirksey Church of the Nazarene with sixty charter members. All are new Nazarenes, which means a net increase to the district and movement. Rev. and Mrs. W. S. Jones have done a marvelous job in helping to perfect this organization and will continue on as pastors.—D. D. Lewis, Superintendent of Kentucky District.

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**VIRGINIA DISTRICT, Rev. V. W. Littrell, district superintendent, has joined forty-one other districts on Seminary Honor Roll, having paid the Seminary Building allocation in full.—LEWIS T. CORLETT, President, Nazarene Theological Seminary.**

Dr. and Mrs. G. B. Williamson left New York City, May 2, on the "Queen Elizabeth" for the British Isles, where Dr. Williamson will preside at the district assemblies of the North and South districts. They will return May 31 on the "United States," arriving in New York City on June 5.

Pastor Donald W. Woodruff sends word: "Titusville (Florida) Church of the Nazarene destroyed by fire on Saturday, April 14; total loss."

After nearly seven years as pastor of the church in Eugene, Rev. Duane E. Muth has accepted a call to pastor First Church in Salem, Oregon, taking up his duties there on May 27.

Pastor C. R. Lee sends word from Richmond, Indiana: "First Church established a record attendance in Sunday school on Easter Sunday by having 1,415 present; with Lewis D. Cordell, superintendent."

Mr. David McCulloch, a local preacher in the Paisley church (Northern District) was inducted to the pastorate of the Oldham church (Southern District) on April 3. Rev. T. Crichton Mitchell, Bolton, who had been Mr. McCulloch's pastor for ten years, gave the charge to

## Herald of Holiness



Vol. 45, No. 10  
May 9, 1956  
Whole Number 2298

- 1 "Hear Ye Him," General Superintendent Vanderpool
- 3 Why I Believe in Pentecost
- 1 How I Obtained My Pentecost
- 5 What Pentecost Means to Me
- 6 Pentecost and My Church
- 8 Preparing for Pentecost, Paul Updike
- 8 Mediator, Jessie Whiteside Finks
- 8 John Wesley Advises Making a Will, General Superintendent Young
- 9 Alchemy, Margaret Doty Pieratt
- 9 Watch Those Words! J. Scott Newell
- 10 The Only Indestructible Book, Mont Hurst
- 16 The God of My Life, F. W. Davis

## Next Week . . .

"My New Bible," Louis O. McMahon

"The Beauty of Jesus," Alroma B. Jurich

"The Mathematics of Pentecost," Nicholas A. Hull

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. Van-Jerpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

the minister, and Rev. Jack Ford, Ash-ton-u-Lyne, gave the charge to the church. District Superintendent J. B. Maclagan performed the induction ceremony. The church was crowded to capacity, and the solemnity of the service made a deep impression on everyone present.

Pastor G. W. Abla sends word from Sapulpa, Oklahoma: "Just closed a good revival with Rev. C. E. Shumake as evangelist; number of new people reached; 431 in attendance on Easter Sunday; 312 on Sunday following. Fifteen members received, making total of 103 received since coming here as pastor in 1952. Sunday night crowds growing; wonderful spirit on all services."

After serving as minister of music at First Church, North Little Rock, Arkansas, and First Church in Hollydale, California, Brother Norvin Pierce is re-entering the field of evangelism; his wife, Irsyl, will travel with him.

If you love my Jesus . . .

## Stand Up and Tell It!

By B. V. SEALS

Superintendent of Washington Pacific District

SOME TIME AGO OUR LITTLE granddaughter, four and a half, was at our place. She loves horses and dogs, and about all kinds of animals. She got a fuzzy Teddy bear and a donkey for Christmas and plays with them much more than she does her dolls. In fact, she sleeps with them. I have teased her about them, so the other morning she came and climbed in bed with me, dragging them along. She said, "Granddad, I know you love me, but one thing I want to know: do you like my animals?" I told her I really did. Now I brag on them instead of bragging on her, and it makes her very happy.

I think we all like to be appreciated by people, but what is more important than your love for me is, "Do you love my Jesus?" Other things are not so important, but this is all-important. We can go along only so far with anyone unless he loves Christ.

There comes a time and place when, to take me, you must take my Jesus too. I will not leave Him to join in anything I cannot ask His blessing on. I do not want to become affiliated with anything He cannot join. I'd rather stay outside of some social circle with Him than go without Him. It's not so important what you think of me—*what think ye of Christ?*

Approximately one thousand people assembled at Oldham, Lancashire, for the closing meetings on Easter Monday of the annual Easter convention. Pastor David McCulloch, Oldham, and Evangelist Victor McManus, Ireland, brought the closing messages, with over thirty people seeking God. Rev. E. E. Jorden, formerly of North Hollywood, also addressed the convention. Convention arrangements were in the hands of Revs. Maynard James, Jack Ford, T. Crichton Mitchell, and District Superintendent J. B. Maclagan, who chaired most of the meetings.

Pastor Leo Hastie sends word from Riceville, Pennsylvania: "New day dawns for our church; greatest revival in its twenty-five years; largest crowds ever. Workers, B. R. Okelly and the Singing Smiths; good offering for workers and fine group received into the church. Wonderful love offering for pastor and wife for General Assembly. Loyal group of Nazarenes with vision enlarged. Church building to be dedicated soon."

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## Why I Believe in

# PENTECOST

### **H. BLAIR WARD, Superintendent, Canada Central District**

My basic reason for believing in Pentecost is that God's Word teaches it.

Our Master commanded His followers to tarry in Jerusalem until they were endued with power from on high. Locked behind closed doors, facing the reality of their defeats, they knew they had to have something more from God.

Pentecost came! God came! Jerusalem, their place of greatest defeat, became their place of greatest victory. Peter, speaking in after years about that experience, said the Holy Ghost came upon them purifying their hearts by faith. This was his mature judgment after years in the service of Christ.

In other places we are told how the Holy Spirit came upon God's servants. The Samaritans, Cornelius with his household, the Ephesians, and Paul—all were filled with the Holy Spirit.

A personal Pentecost is God's supreme requirement for service in His kingdom.

### **R. A. SISSON, Nazarene Layman, Princeton, West Virginia**

The Book of Acts tells of the beginning of the dispensation of the Holy Spirit. In it we have the story of the outpouring of the Holy Spirit on the Day of Pentecost, in fulfillment of our Lord's own promise. Here also we see how the apostles were filled with power, so that they could do what their Lord had commanded them, namely, preach the gospel successfully to all nations. Pentecost—the giving of power to these plain men to do wonderful works, and to disciple all nations! I am glad that I know Pentecost can be repeated, for the Lord is just the same, yesterday, today, and forever. Glory

to His precious name! Saints of God can be victorious over sin and death and hell, "have a full and free salvation, and the blessed story tell."

### **W. F. MILLER, Evangelist, Williamstown, West Virginia**

I believe in Pentecost because Pentecost commemorates the descent of the Holy Ghost on the apostles and the ushering in of a new dispensation. The Holy Ghost accepted the responsibility of superintending the work of God here on earth. Jesus said, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment."

The Holy Ghost imparts power, divine love, and heart purity to those who have received Him, qualifying them to witness for God. He is like unto fire—He burns out inbred sin, which we have always had, and burns in something we never have had; burns out everything that is burnable, destroys everything that needs to be destroyed, never burns out anything that belongs to us—*only sin*. We are still human, we still have feelings that can be grieved and hurt.

We do not get this experience from colleges or universities, or by obtaining degrees. It is not a product of intellectuality or man-made philosophy, but it is the product of the refining fire that enters into the very life, character, and personality. This experience comes to us as a second work of grace, subsequent to justification, or the new birth.

Someone has said: "The mind says, 'I see it'; the conscience says, 'I ought to have it'; the heart says, 'I want it'; the life says, 'I need it'; the will says, 'I will get it'; faith says, 'I take it'; the consciousness says, 'I've got it!'" The Apostle Paul says, "Have ye received the Holy Ghost since ye believed?"

## How I Obtained My

# PENTECOST

**CECIL KNIPPERS, Superintendent, Hawaii District**

I was converted at the age of five, united with the church and was baptized when I was eight. Soon after my conversion I remember my father preaching from Jas. 4:8: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." During the years following I spent many hours on camp-meeting benches listening to great holiness messages by Dr. W. B. Godbey, Dr. H. C. Morrison, "Bud" Robinson, and others. It was after I was in my teens, during a revival under the ministry of "Uncle Bud," that I surrendered all and obtained my Pentecost. With this glorious experience my feet were established. The Church of the Nazarene licensed me to preach while I was still in my teens. I am thankful for the privilege of preaching the gospel of full salvation in my church with its emphasis on a personal Pentecost.

**BRUCE DEISENROTH, Business Manager, Pasadena College, Pasadena, California**

As a youth I attended various churches, depending on which one had the best athletic facilities. My parents were nominal Christians until Mother was converted at a Nazarene altar. Later, Father was saved at home while shoveling coal into the furnace. It wasn't long before I plowed through at the altar, and joined Chicago First Church with my parents.

Several weeks after I was saved I wrote the pastor about sanctification, asking that he preach a sermon explaining fully the significance of each experience and clearly distinguishing between them. He preached the sermon requested the next Sunday morning. In a logical, intelligent message, anointed by the Holy Spirit, he made it so clear that it seemed to me anyone should understand and be a candidate for the experience. I was glad to go forward as a seeker, and the result was that the Holy Spirit came into my heart in Pentecostal blessing. Praise God, the experience is richer today than ever before.

**CARL H. KRUSE, Evangelist, Bethany, Oklahoma**

Being radically changed at conversion, I was unconscious for a time of the carnal nature. Eventually, however, provocations came which showed me my need of cleansing. It seemed difficult simply

to trust God to do the work. Impressions and human weaknesses were used by the enemy to cause doubt.

Having settled it to have this experience, I kept asking God to help me believe. Examining my consecration, I found it complete and finally realized the final step was to trust God's promises, namely, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23-24); and, "This is the will of God, even your sanctification, . . ." (I Thess. 4:3). As I trusted, the assurance came, a consciousness of purity. His presence satisfies my soul!

**J. R. MANGUM, Nazarene M.D., Nampa, Idaho**

As a high school senior attending college high at Nampa, Idaho, I first began to see my need of the Pentecostal experience. My greatest need seemed to be my inadequacy to cope properly with all of the problems which came in from every side. I could not seem to be a blessing to others because I was fully occupied with my own spiritual matters. How I longed to be in a position where I could help others and where I could feel the power of the Holy Spirit working through my life!

My Pentecost was preceded by soul searching on my part to detect any unforgiven sin or any feeling of enmity toward any person. When the searching was over and the "decks clear," I could claim the promise of cleansing and await the occupying of the Comforter. He came! My Pentecost flooded my inner being in the form of the soul rest that follows complete consecration of the individual and heart cleansing by the precious Holy Spirit.

Since His indwelling I have not been "ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." My prayer is that the channels of my life itself may be funnels through which the love and passion of the Holy Spirit may live and move and reach others.

**E. E. YOUNG, Pastor, Taylor Avenue Church, Racine, Wisconsin**

After my conversion at fourteen years of age I was told there was more for me. This I wanted, but having grown up unchurched, I knew nothing of what it was or how to get it. Conviction of need came much sooner than light on how to obtain

the experience. My hunger, intensified by preaching and the victorious living of others, came to a climax in college after reading many books on holiness. I felt I could not live without Pentecost. After weeks of seeking and increasing hunger, in prayer, I felt that my heart was being wrung to the very breaking point with desire. Then the Holy

Spirit whispered faith to me. I said, "I can trust the One who led Daniel through the lions' den and the three Hebrew children through the fiery furnace"—a great calm and indescribable peace filled my soul. I knew He had come. I feared even to move lest I disturb this inexpressible rest; but after years of labor it still abides.

## What **PENTECOST** Means to Me

**ORVILLE W. JENKINS, Superintendent of Abilene District**

Pentecost to me means cleansing from all sin and power to witness for and serve Christ. The original Pentecost following Christ's ascension brought the Holy Ghost to the disciples, and produced inward cleansing and power to witness. The vital experience of a personal Pentecost should do no less for us.

God declares, "I will put my spirit within you," which means God himself coming into the inner life of human personality to cleanse and redeem. The Apostle Peter, years after Pentecost, comparing the work of God among the Gentiles with that among the Jews, said: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

Ever and always, the lasting result of a personal Pentecost is cleansing from all sin, resulting in power for service and witnessing.

**DON ROBERTS, Sunday-School Superintendent, First Church, Albuquerque, New Mexico**

To me, Pentecost is God's inverted volcano of divine power and grace. I see it as a molten force sweeping open those doors to the Upper Room, locked for fear of the Jews, and flowing out into the streets to overwhelm men with their own "lostness." I cannot brush it aside as a spiritual accessory; for everywhere this lava of love burns into men's souls, making heroes, martyrs, missionaries. I see it hindered momentarily, but again it breaks through and pushes on with resurgent force. Devils and men try to stamp it out, bottle it up, or imitate its action without permanent success.

What is it, then, but that inner force of godly, compassionate zeal, that saturation of soul by the Comforter, which will allow neither me nor my

church to rest until all have heard "the story"? And, failing this, we die.

**J. G. TAYLORSON, Pastor, Bresee Avenue Church, Pasadena, California**

Pentecost means the clothing of God's living Word in human personality, the revelation that God has broken through to the minds of men. Pentecost means the releasing of a great power for a magnificent purpose. Pentecost means God's Spirit asking why we are doing so many things and why we are going through so many motions.

Pentecost means that eternity has broken into time and we may be freed from the trivial in His proclamation of the living truth; it is saving me from small themes, trivial purposes, and temporary topics. Pentecost means the cleansing of the souls of men, so that they reflect the person of our Lord and Saviour; it is the abundant life tuned to God, playing the majestic tones of a life that knows no dying. Pentecost means my weaning from childish comforts and complacent prejudices, my arousing from the deep sleep of indifference into a flame of sacred love for the souls of all men.

Oh, come, Thou Holy Spirit, and burn within this soul of mine, that I may have a new measure of wisdom and zeal, understanding and courage, patience and persistence, purity and tolerance, loyalty and love. May Thy Spirit impel me to new efforts and Thy burning love keep me humble and holy as Thou art holy. Come, Holy Spirit, come, and then and then only will I fully know the meaning of Pentecost. Amen.

**HAROLD T. JACKSON, Nazarene Insurance Man, Canton, Ohio**

The miracle of inward cleansing is an adequate cure for the love of the world. The condemnation of worldliness in the Bible is plain. John said: "Love not the world, neither the things that are in the world. If any man love the world,

the love of the Father is not in him" (I John 2:15). It satisfies the heart, enabling us to love God supremely.

Second, it gives me the strength, the courage, and the desire to witness before the world of a changed life—a life of joy and peace and blessing.

Third, it provides unction for service. With such, our community and the world are ours to conquer and claim for Christ.

Fourth, it provides depth and breadth to life—as deep as our convictions and as broad as our love and service.

Finally, it provides direction and distance, on which successful living depends.

**FORD BOONE, *Evangelist, McComb, Mississippi***

It was February 19, 1917, in a chapel service at Trevecca Nazarene College, Nashville, Tennessee, where God showed me a need for Pentecost. While God's glory was manifest, and students were shouting His praises, I made my way to the altar to surrender my all to Him. About twenty-five minutes until one o'clock, my consecration was complete and I fully trusted Him for this glorious experience.

That day Pentecost meant to me freedom from sin. Today it means power to live victoriously, preparation to die triumphantly, and qualification to live with God throughout eternity.

When I look back to my personal Pentecost in 1917, I thank God for what He did for me then. The present is even more glorious, while the future is filled with Pentecostal blessings. With all my heart I say, "Praise God for a personal Pentecost!"

**R. T. WILLIAMS, *Pastor, First Church, Oklahoma City, Oklahoma***

We do not see things as "they" are but as "we" are. I recently overheard a man say quite sincerely,

"My mind is made up. Don't confuse me with the facts." All this lines up with what Mark Twain once said, "Converts are incurably autobiographical." This seems to be in the divine will in the propagation of Christ's kingdom. If this were not a true principle in Christian experience, the world would have no firsthand, personal witness in this twentieth century.

The only way to give permanence to this initial "first love" is to go on to "perfection" and have the inner cleansed as well as the outer forgiven. The nature must be cleansed as well as the deeds forgiven. Conversion freed me from the paralysis of guilt—the knowledge of sins committed. Pentecost frees me from the slavery of the contradiction of a divided life. The Holy Spirit is the great "Unifier" and "Solidifier" of the changed life. This has changed my life in both experience and expression.

To me "the Holy Spirit is like electricity. He won't go in where He cannot come out." The Holy Spirit comes into the regenerated heart in cleansing and comes out in a life of holiness and sacrificial service. Pentecost makes the Christian "incurably autobiographical." May it always be so, in order to have something to talk about in "the first person."

America today is on the search. America is hungry for something. We know what people want and what they need are not always the same. While we have a garage full of cars, a kitchen full of gadgets, a bank full of money, and a home full of children—we have hearts that are appallingly empty. Pentecost is the answer. Pentecost gives me the one central dynamic that my life needs to be effective in service and holy in character. Let us demonstrate lives that have been emancipated from the slavery of the contradiction of a divided life.

# **PENTECOST**

## *And My Church*

**J. C. ALBRIGHT, *Superintendent of New England District***

The essentials of Pentecost—the cleansing and filling of the believer's heart, and the salvation of sinners—I have seen repeated again and again. One experience stands out: A new church—membership largely composed of women whose husbands were friendly but unsaved. The battle to build was on. The pastor and a few people were praying importunately for revival. In a regular Sunday night

service the Holy Spirit came during the first song. *He* took over completely; spontaneous weeping, laughing, and shouting broke out among the people. The pastor joined in praising God from an inner compulsion he could not control. Believers and unsaved husbands rushed weeping to the altar. No one stopped to pray with the seekers, but one by one they came up with tear-stained faces aglow with heavenly light and joined the celebration. The benediction was pronounced at 11:00 p.m. No one present will ever forget that Pentecostal visitation.

**LAUREN I. SEAMAN, Nazarene M.D., Chicago, Illinois**

Serious situations have developed in my church far less from a clash of personalities and differing viewpoints than from the presence of a carnal, unsanctified spirit remaining in the Christian. Jesus was gravely concerned about this and gave much time and instruction about the coming of the Holy Spirit as the effectual corrective of it (John 14; 15; 16). His all-consuming desire and prayer was: "Sanctify them . . . that they all may be one; . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me" (John 17:17-23).

This unity was no spiritual luxury, but a grim necessity for them, for us, and for the salvation of the world. The inborn selfishness and enmity against God make this oneness impossible. It is attainable only by a divine intervention which changes the basic disposition of the believer. This is the paramount need of the disciples of Jesus.

What a difference it makes in the Church when all go on to the perfection of oneness! The gospel is preached with power and sinners are convicted. Also, it profoundly affects the administration of church affairs. With every church board member filled with the Spirit, that oneness for which Jesus prayed will become manifest in the church's business.

**FRED REEDY, Pastor, First Church, Clarksville, Tennessee**

A real Pentecostal outpouring in my church will mean what it meant to the Early Church. Those early disciples prayed for and received new and fresh outpourings of the Holy Ghost within a few days after Pentecost (Acts 4:1-31). They faced new problems and great persecution. They needed a special outpouring for the occasion. They prayed for "boldness" to "speak thy word" (v. 29). They were shaken by an outpouring of the Holy Ghost and their prayer was answered. "They spake the word of God with boldness" (v. 31).

The purpose of Pentecost is to make the Church witnesses (Acts 1:8). To pray for Pentecostal outpouring for any other purpose is to ask amiss. Let us pray for "boldness" to "speak thy word," and God will be pleased and send us a real outpouring of the Holy Ghost, and we will speak "the word of God with boldness." Nazarenes need have no theological problem in praying for new anointings of the Holy Ghost.

**ERNEST SHERRILL, Nazarene Sunday-School Superintendent, Vicksburg, Mississippi**

In Luke 24:49 we read the words of Jesus, speaking to His disciples after His resurrection: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

We are living in an age when the world is plac-

**It is not enough to keep from outward acts of sin if in the heart there is any secret liking for it. Before we can attain to that perfect freedom from sin, our heart must be as much closed to the tempter as if we were nailed down in our coffin.—Pulpit Commentary.**

ing great emphasis on power; power for destruction, for production, and for speed. Why shouldn't your church and mine get more excited about power in the spiritual realm? I don't mean power to exalt our own ego, or to handle snakes, or to defy disease, but power to be effective witnesses to the saving and redeeming grace of our Lord.

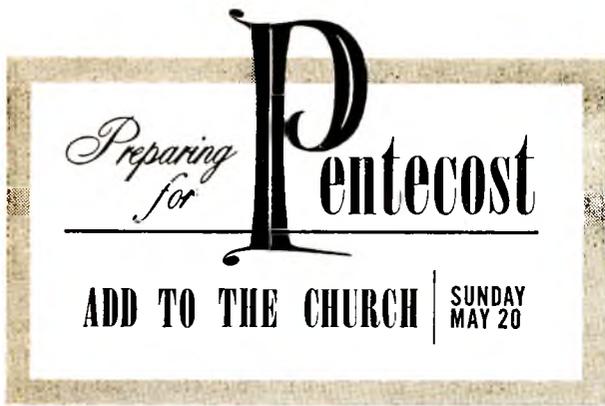
We have placed a great deal of emphasis on the crisis experience of heart holiness or sanctification, and truly this experience should be emphasized, but I believe we need a revival of practicing the presence of the Holy Spirit in the hearts of believers throughout our church. When the Holy Spirit has complete control of a personality He does cleanse the heart, but it is not a static experience. He continues to cleanse the heart as the Christian walks in the light or trusts and obeys. We might add, too, that He empowers for service. He gives power to get to the midweek prayer meeting, for faithful preparation of the Sunday-school lesson, and for faithfulness in visitation, witnessing, giving, and prayer. He empowers a Christian to be faithful in all his obligations to his church.

Pentecost properly received and practiced in my church will make it a growing, living, powerful unit in the Church of the Nazarene in carrying the message of salvation to all our neighbors at home and abroad.

**DICK LAW, Evangelist, Kansas City, Missouri**

In the light of his miraculous evangelistic results, these words from the pen of Charles G. Finney are astounding: "If I had the strength to go through the churches again, instead of preaching to convert sinners, I would preach to bring the churches up to the Gospel standard of holy living." One could hardly say this godly evangelist was careless regarding the conversion of sinners. He was more nearly—as John Wesley's sister said of Methodism's founder—"out of breath seeking souls." In issuing this provocative statement, Finney simply presses the point that a real Pentecostal revival must precede great soul-saving efforts.

As it was with the Church at Pentecost, so will it be with every present-day local church experiencing such an outpouring—weak, anemic believers will be transformed into daring saints who worship with spontaneity, give with liberality, and witness with a flaming compassion.



### "I'll Be a Member"

MISERS HOARD THAT WHICH CAN BE turned into life. They keep milk from the growing child and meat from the hungry. Joining resources, however, brings dividends for the poverty-stricken as we press forward in a common affection. This truth applies in the realm of the spiritual as well as the material.

"Yes, I'll be a member," is a decision that wills the best and opposes evil-producing habits endangering others. The welfare of others must concern all who are interdependent. The common tribal bowl made even the uncivilized careful of the broth. How much more are we vitally concerned for others when divine love springs within!

Similar interpretations of truth bind us together like common offspring of parental joy. In the fellowship of the whole, we ourselves gain strength and each one finds a place for service. Freedom bows when a single source of light sets boundaries for traveling feet and binds in common devotion. Truly, united pressing shoulders will push the proverbial wheel up steps too great for single souls. "Yes, I'll be a member."

Paul Updike  
District Superintendent  
Northeastern Indiana District

The following words, written by John Wesley after long experience, are worth remembering:

"You can never speak too strongly or too explicitly on the head of Christian Perfection. If you speak only faintly or indirectly none will be offended and none profited; but if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation."

## MEDIATOR

By JESSIE WHITESIDE FINKS

*How can one scorn the nail-pierced hands  
Of Him . . . who stands 'twixt God and men?*

*The Christian there finds rest,  
And soothing solace in the thought  
That one pierced hand rests on us  
And the other on God's loving heart!*

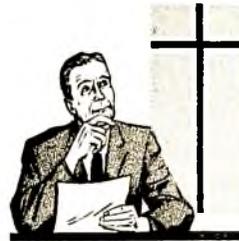
*That nothing comes to us  
But these pierced hands permit;  
No burden—but they would bear;  
No sorrow—but they would share;  
No pain—but their tender touch assuage!  
And if we sin, these pierced hands will plead  
With God the Father till we are whole again.*

*What blissful rest . . . in nail-pierced hands!*

## JOHN WESLEY

### Advises Making a Will

JOHN WESLEY was impressed by the confusion and evil that are often created when a Christian dies without a will. He records the death of one who had intended that his money should be used for God's cause after his decease, but inasmuch as he was taken suddenly, he "left all his money to—be scrambled for."



In his *Journal*, under date of December 9, 1779, Wesley observes:

"In speaking on those words, 'set thy house in order, for thou shalt die and not live,' I took occasion to exhort all who had not done it already to settle their temporal affairs without delay. Let not any man who reads these words put off a day longer."

He preached from the same text again in 1786 and adds this comment in his *Journal* account:

"It is strange madness which still possesses many, that are in other respects men of understanding, who put this off from day to day, till death comes in an hour when they looked not for it."

*If this sound advice fits your case, why not write Dr. John Stockton at headquarters for help in making your will in accordance with your Christian view of stewardship? Do it today!*

SAMUEL YOUNG  
General Superintendent

## ALCHEMY

By MARGARET DOTY PIERATT

*My body is a mass of clay—  
With mind, and hands, and feet of clay—  
Restless, never still.  
But deep within this mass of clay  
My spirit-soul holds breath of life,  
Breath of God's own will;  
Which slowly, on God's potter's wheel,  
By alchemy refines my clay,  
And calms my mind until—  
Removed from thoughts of earthly gain,  
Made sensitive to others' pain—  
Unlocks the divine skill  
To follow Him who led that company  
Up Calvary's thorny hill.*

## NEWS in PICTURE



REV. CLINTON A. ROCK (right), pastor of the Grace Church of the Nazarene, Cheyenne, Wyoming, receives a check for \$10,000.00 from Rev. Alpin P. Bowes (left), office secretary of the Division of Church Extension, as the first part of a ten-year building loan to his church from the General Church Loan Fund, as Rev. Alvin L. McQuay, Rocky Mountain District superintendent, looks on.

John Wesley reminds us to . . .

## WATCH THOSE WORDS!

By J. SCOTT NEWELL

Pastor, Zelienople, Pennsylvania

JOHN WESLEY SAID: "SPEAK EVIL OF NO man," says the great apostle—as plain a command as 'Thou shalt do no murder.' But even among Christians who regards this command? Yea, how few there are that so much as understand it." He goes on to say that it is not the same as lying or slandering. All that is said may be as true as the Bible and yet be evilspeaking. For evilspeaking is speaking evil of a third person who is not present to answer for himself.

Most of us are guilty at one time or another of evilspeaking. But the fact that all do it makes it no less wrong or no less important that we strive earnestly to avoid it.

We would all justly question the Christian experience of a person who was continually getting into street brawls. The Apostle Paul combines brawling and evilspeaking (Titus 3:2), condemning them equally and exhorting that they be replaced by meekness. In the following verses he gives three reasons why we should not speak evil.

The first reason suggested in the third verse is that "we ourselves also were sometime foolish." A woman taken in adultery was brought before Jesus. His reply to her accusers was, "He that is without sin . . . let him first cast a stone at her." When all had left Jesus said, "Go, and sin no more." Should not we who call ourselves Christians

exhibit the same spirit, condemning not, but helping the fallen to sin no more?

The second reason we find in the fourth verse, which reminds us of "the kindness and love of God." The Christian's great commandment is to love God *and* "thy neighbour as thyself." The parable of the Good Samaritan teaches us that our neighbor is anyone that we can help. Three men in the Old Testament—Eliphaz, Bildad, and Zophar—had a neighbor, called Job, who was in trouble. They came to comfort him, and for seven days gave him eloquent comfort as they sat in silence. Then they tried to speak comfort, but their words of accusation became a greater trial than the loss of possessions, family, or health.

The third reason, suggested in the seventh verse, is that only God is able to judge justly. Again I quote Wesley: "Evil speaking is the more difficult to be avoided because it frequently attacks us in disguise. We speak out of noble, generous holy indignation against those evil creatures. We commit sin from the hatred of sin. We serve the devil out of pure zeal for God. It is merely to punish the wicked that we run into this wickedness. So do the passions (as one speaks) all justify themselves and palm sin upon us under the evil of holiness."

You have read what Wesley and Paul had to say. Now what do you say?

Though  
hated by communism,  
ignored by secularism,  
it still is . . .

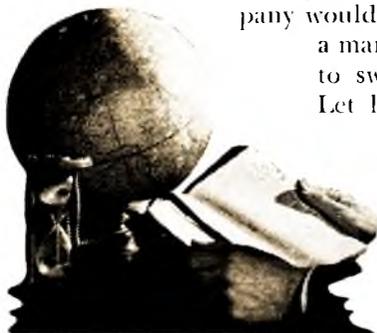
# THE ONLY INDESTRUCTIBLE BOOK

TODAY, WITH THE TERRIBLE RESURGENCE of atheistic and God-hating movements, programs, and people seeking to fight our Heavenly Father himself, the power, importance, durability, and verities of the Bible stand out more surely and clearly than ever before. It is very evident to all that the Bible cannot be destroyed. No matter if communism should capture the world, the Bible would not die. It cannot die; it is the only indestructible thing on earth.

Since the appearance of the very first volume of God's Eternal Word, men have died for this Book. Men are still dying the world over and, in dying, they triumph over the fact of death and the grave, even as the Saviour did. They are gaining eternal life by sacrificing their physical lives for righteousness' sake. People die for atheistic and godless causes and programs, and their reward is an existence in outer darkness. But the reward of those who live by the Bible is eternal joy in the new life hereafter.

Men find God and talk to Him as a result of the Bible. They find a solution to problems and the perfect compass that guides them into heaven. Such a valuable Book is priceless and can never be utterly done away with, no matter what cunning and devices men may try to use. The Bible is a part of heaven—that is another reason why it is indestructible.

Beecher said that many will say, "I can find God without the help of the Bible, the church, or the minister." Very well; do so if you can. The ferry company would feel no jealousy of a man who would prefer to swim to New York. Let him do so if he is



By  
**MONT HURST**  
Dallas, Texas

## BOOKS IN REVIEW

Review of books from other publishers does not mean full approval. Read discriminatingly! Order all books from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

PERSONALITIES AROUND PAUL, HOLMES ROLSTON, *John Knox Press*, \$2.50

There never ceases to be a deep interest in the life and ministry and influence of the indomitable apostle, Saul of Tarsus. We have studied this man's life from a variety of angles but here we have something brand-new, interesting, and exceedingly informative. The author introduces us to all of the personalities who clustered around Paul at various times in his ministry. It indeed is surprising how many people move in the circle of Paul's influence, and the apostle was such a dominant figure and so deeply spiritual that without exception they either moved up to become better persons or else drifted away to become worse. That was something of the spiritual magnetism exerted by the apostle from Tarsus. *Personalities Around Paul* does not give detailed stories of those persons but sketches something of their lives—where their paths crossed the path of Paul. This is an excellent book for any teacher of a Sunday-school class, a leader in a young people's group who would like to find character studies of this nature—in fact, anyone interested at all would find deep benefit from this study.

—NORMAN R. OKE, *Book Editor*

able, and we will talk about it on the other shore; but probably trying to swim would be the thing that would bring him the most quickly to the boat. So God would have no jealousy of a man's going to heaven without the aid of the Bible, or church, or minister—but let him try to do so, and it will be the surest way to bring him back to them for assistance. Thus the Bible is a vital necessity, for it surely guides the pilgrim into the safety of eternal life.

It is said that, over one hundred years ago, Voltaire declared that there would not be one copy of the Bible on earth in a hundred years. But he is long since dead, and who can name the date of his passing? It is said that the Geneva Bible Society is using the very printing press on which this great infidel's prophecy was issued. But this man died, crying in anguish for Christ to help him. He found that the Bible was indestructible—but too late! No matter how many times the

# Thought for the Day

by BERTHA MUNRO



## "ALL THE RIVERS"

"... of thy grace I claim, ... over every promise write my name."

### Monday:

First of them all is the springing "fountain" (source) opened in the Saviour's side. There I find all grace—and all my hope. Blood to cancel the clinging past, water to assure a new, clean life—this is the river of *redeeming love*. (Zech. 13:1.)

### Tuesday:

As Naaman found in the river Jordan the sole means of deliverance from his leprosy, I too, who have felt the taint of spiritual leprosy polluting me through and through—if I will appropriate Christ's death-bought promise of

through-and-through cleanness—I can know the virtue of the river of *cleansing*.

*The cleansing stream, I see, I see!  
I plunge and, oh, it cleanseth me!  
Even me.* (II Kings 5:10, 14.)

### Wednesday:

From the holy place the glorious river of *healing* flows out through the salt marshes, renewing and restoring wherever it goes. No sour, bitter experiences unsweetened; no sores of spirit left festering.

*See waters flowing  
Forth from the throne of God, pure  
from above . . .  
Earth hath no sorrow but heav'n can  
remove.*

And this stream of healing can channel itself through me. (Ezek. 47:1, 9.)

### Thursday:

*Oh, there's peace and rest and love  
Where the healing waters flow!*

The river of *peace* flows quietly, steadily, deep in the spirit. On the surface of life whirlpools, rapids, hurricanes—perplexities, confusions, uncertainties, anxieties, demands, irritations—but at the center the calm of a sure confidence in the wisdom and love of God ever-present.

*Peace like a river attendeth my  
way, . . .*

*It is well, it is well with my soul.*  
(Isa. 48:18.)

### Friday:

"Rivers of pleasure never cease" their flow. Who can number God's rivers

of *pleasure*? Every one an "unreproved pleasure free," yielding the satisfaction that maketh rich with no sorrow attached. Whatever your definition of pleasure—exhilaration, romance, exploration, beauty, intellectual stimulus, or just plain rest; the excitement of variety and the sureness of the unchanging dependable, the new and the old, the fresh *and* the familiar—"here is God's plenty," and with His pleasures the taste to enjoy them. (Ps. 36:8.)

### Saturday:

*Blest river of salvation, pursue thine  
onward way;*

*Flow thou to ev'ry nation, nor in  
thy richness stay.*

Finally, yes; for "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But now somebody must be choking the flow. How far can it reach in our generation if we knock out the dam? There is flood force in the river. (Isa. 11:9.)

### Sunday:

One river still to enjoy—the river of the water of life that flows through the Holy City, shaded by trees with fruit every month and leaves for the healing of the nations. Still to enjoy, yet the terminology is familiar! Eternal life begins down here. The same river of healing, of peace and pleasures, the same quality of satisfactions. Now I know in part, but then—! "Eye hath not seen, . . . the things . . . prepared . . . But God hath revealed them." (Rev. 22:1-2; Ezek. 47:12.)

All the rivers—for me to claim!

Bible is assaulted, its life goes on, and after each attempt to destroy it, God's Word rises stronger and more vivid than ever.

Another great reason for the indestructibility of the Bible is the fact that, as it is God's Word, it is like Him. That is why it is the same yesterday, today, and forever. Being this, it cannot be destroyed. It can resist anything man or devil can devise, from ridicule to the hydrogen bomb. The only real safety man may find is to hide himself in God's Word. When he does that he will have no fear of atomic, hydrogen, or cobalt bombs.

All books simply planned and written by man have their day and become obsolete and dated. Not so with the Book of Books. It fits modern times just as if it had been written for this day and age. No other book can fit into this category. The Bible deals with man and his life, and the sure way into heaven; just as it did yesterday, it does today, and will continue to do so in the tomorrows. If Jesus delays His return for another thousand years, the Bible will be just as fresh and applicable

to future time as it has been in the past and is at present. This is because God is eternal.

Someone has said the Word of God is *solid*. It will stand a thousand readings, and the man who has gone over it the most frequently and most carefully is the surest of finding new wonders there. Holland said: "All that has been done to weaken the foundation of an implicit faith in the Bible, as a whole, has been at the expense of the sense of religious obligation, and at the cost of human happiness." The indestructibility of the Bible derives from the fact that between its covers are the mind and heart of God himself. Doubts and rational arguments against its authenticity cannot be used. It is His Word, and His Word was in the beginning, and shall be after the worlds have disappeared with a loud noise. If the godless, atheistic forces now running rampant in the world could only understand that the Bible cannot be destroyed, the peace of God which passeth understanding would reign on earth, and there would be good will and brotherly love among men.

## **Pentecost Can Be Yours Today!**

“AND IT SHALL COME TO PASS IN THE last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams” (Acts 2:17). The words from this verse which especially strike me now are these: “I will pour out of my Spirit upon all flesh.”

Pentecost is for everybody—“all flesh” includes everybody. This means *you*. It doesn't make any difference where you live, nor who you are; you may be rich or poor, white or black, of any race, or nation, or people, Jew or Gentile, but you may still have the Holy Spirit poured out upon you. “I will pour out of my Spirit upon all flesh.” Pentecost meant exactly this. Perhaps Joel and Peter especially had in mind the fact that the Gentiles, and not merely the Jews, could get this blessing; and for us today that means that everybody can get it—the young and the old, the high and the low, the learned and the unlearned—each and every one may have his Pentecost! “I will pour out of my Spirit upon all flesh.”

This is the best news I can bring you about Pentecost. It's the only news I really need to bring you about this great event. It means that if you will meet the conditions, whoever you are, you can get what this news story tells you about. After all, that's the main thing about all of our talk as to Pentecost. It is to “get” our Pentecost, really “get it.” Have YOU got it? Have you been saved, and after that have you been sanctified by the baptism with the Holy Ghost? Or are you just reading about it, and hearing people talk about it, and talking about it yourself, or looking back to the great event of Pentecost, or thinking about the prophecies in connection with Pentecost, or the promises that have to do with it? If that's all you are doing, then you are doing very little. The main thing for you and for me, if we have not already done so, is to get our Pentecost.

We talk about churches having their Pentecost; but churches can have their Pentecost only as individuals within those churches have their Pentecost. It must come individually and severally; Pentecost doesn't come in bulk. If you want to start a Pentecostal revival in the Church of the Nazarene, then get the baptism with the Holy Ghost; really get it, and live it. Nothing else can compare with this Pentecostal experience; nothing else can mean more to the church—if only we get it. It's not enough to talk about it, sing about it, pray about it, or shout about it—we must get it! “I will pour out of my Spirit upon all flesh.” This includes every individual.

Here are the conditions: First, if you are a sin-

ner, you must repent, believe, and be saved. Then, as a Christian, you must come and consecrate your all to God and believe that He does now give you the fullness of the blessing—pour out His Pentecostal blessing upon you. These steps will inevitably lead you to your Pentecost. Then you'll be ready to live or die; then you'll be ready to be a soul winner, to witness unto the ends of the earth.

Thank God for Pentecost! Thank God for this Pentecostal season! Thank God for all the Pentecostal emphases which we are having in our church, and in every other church. But above everything else, people must get the blessing—each one for himself!

## *Editorials*

### **Keys to the Acts of the Apostles**

#### **9. The Key Word**

THE KEY WORD IN THE Acts of the Apostles is “witness.”

It appears first in the key verse:

“But ye shall receive power, after

that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (1:8). Someone in speaking of the Gospels and Acts said: “Both alike narrate the work of the Lord, the Gospels what He did in person, the Acts what He did by His chosen witnesses.”

The Acts of the Apostles is full of witnesses; they are witnessing by deeds and words. If you doubt what I have said, listen as the Apostle Paul tells of his vision on the road to Damascus: “And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard” (Acts 22:12-15). Paul was to witness to “all men” of what he had “seen and heard.”

Another very significant verse is given in Acts 23:11. Paul is having his troubles, all right, in Jerusalem, but God gives him a wonderful prom-



Once more it was the Resurrection to which they were witnessing, and it was by the power of the Holy Ghost, who had been given to them, that they declared this witness.

Chapter ten is just as clear on this point as the other parts of the Acts; note this quotation: "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead" (vv. 39-42). **Again, the Resurrection is in the limelight, and it is that to which they are to witness.**

Finally, a similar thought is given in Acts 26: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the

first that should rise from the dead, and should shew light unto the people, and to the Gentiles" (vv. 22-23). We can't get away from the fact of the Resurrection; it was the heart of their testimony.

As I have studied Acts again in connection with this key word, "witness," I have not only been impressed with the significance of the word, but also with the importance of that to which they witnessed—the resurrection of the Lord Jesus Christ. Professor Olin A. Curtis used to say that all true preaching is Christian testimony. "No preacher," he said, "has a right to preach anything that he has not experienced or is reaching out to experience." Certainly preaching in the Early Church was testifying, and the content of their message, or that which they witnessed to, was the resurrection of Jesus Christ. I am not surprised that we celebrate Easter. Its message is the capstone of the gospel to which the Christian witnesses.

## The Sunday-School Lesson

FLETCHER  
GALLOWAY



Topic for  
May 20:

### A Church with Concern

SCRIPTURE: ACTS 11:19-12:24 (Printed: Acts 11:19-30)

GOLDEN TEXT: *Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive* (Acts 20: 35).

TO THE AMAZEMENT OF THE early Christians in the mother church at Jerusalem, the Word began to take effect upon others besides Jews. At first it was Jews in Phenice, Cyprus, Cyrene, and Antioch who heard the Word and believed; but soon the good news began to overleap racial boundaries and religious prejudices. Some of these new converts "spake unto the Grecians, preaching the Lord Jesus. . . and a great number believed." Christianity is not a local lamp, but a sun to brighten the distant hills and cause the far-off valleys to sing. Antioch began to be a thriving nucleus of Christian influence. When the apostles heard of it they sent Barnabas, and what he found made him glad. They could not have picked a better man. Barnabas had good religion and good sense and a kind heart—an unbeatable combination. The church grew under his supervision.

It has been my observation over a considerable period of pastoral experi-

ence that if you get people well saved and sanctified, and can keep them working together harmoniously, the church is bound to grow. A well-saved Christian always wants to see other people saved. What would you think of a man saved from a shipwreck who would sit complacently in the lifeboat and do nothing to try to rescue those who were still floundering in the waves and about to go down? It was at Antioch where these believers were first called Christians.

This new church at Antioch became the training school for Christianity's greatest missionary—Saul of Tarsus. Saul had been back in Tarsus for some time and Barnabas began to feel concerned. The church had been a little slow to receive him. They found it hard to forget that he had been a bitter persecutor—some of them may even have suffered at his hands. Barnabas was afraid Saul had been hurt, and so he made the trip to Tarsus to find him and bring him back. He developed rapidly under the tutorage of Barnabas and soon was outpreaching him. The revival continued for a year and great

numbers found God. One of the great joys of the work of the church, and one of the rewards of maintaining a warm, sympathetic, spiritual atmosphere, is to see young eagles hatch out and then soar. Many a promising, young potential preacher or missionary has been lost to the church because it lost the spirit of its Founder—the Galilean.

A spiritual church is not only evangelistic; it also has a concern for all those who suffer. When the church at Antioch found out that their brethren in Judea were suffering, they took up a generous offering and sent it by the hands of Barnabas and Saul. This not only revealed the beautiful spirit of the young church at Antioch but also reminded the church at Jerusalem that, if we will cast our "bread upon the waters," we shall "find it after many days."

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.



## Foreign Missions

### Cape Verde Clippings

TWO WEEKS AGO DURING A VISIT to S. Antao, sixty-two persons were saved and ten were sanctified. We have since visited Brava and Fogo, where we baptized believers, received members, and evangelized. It is our plan to visit the other churches on Fogo, St. James, and Maio before the District Assembly, and our furlough which comes immediately after. We expect to reach Kansas City

REMISS REHFELDT, *Secretary*

in time for the General Assembly.—EARL MOSTELLER.

### News Flash from British Honduras

*Good day Easter in Belize. A great sunrise service, four hundred in Sunday school, \$201.00 in the Easter Offering, twenty-four new members and probationers received. Ten seekers were at the altar at night.—Ronald Bishop.*

## Sunday-School Records Broken

Great Sunday-school rallies totaling nearly 10,000—Trinidad 2,159, Barbados 3,351, British Guiana 4,219, despite serious rain handicap. All previous records broken.—Ault, Jones, Beals.

## Return from Furlough

WHAT A JOY IT IS TO BE WRITING you from the beloved city of Praia! Oh, it's true—the wind is blowing constantly, everything is gritty with volcanic earth, and I'm coughing from both the dust and the soakings I got from the waves, but I'm overjoyed to have the privilege of being chosen by my Lord to work with and for the Cape Verdeans.

As I saw the missionaries rowing out to meet me in S. Vicente I felt that I had been away only a short while.

It was great to see our lovely new church in S. Vicente, but that wasn't half as thrilling as seeing the hundreds in Sunday school that first Sunday morning as I sat on the platform for my "welcome" service.

I left S. Vicente on one of the larger sailboats. It boasts a motor that goes three to four miles per hour. To fully describe that trip would take hours! Before we were out of the bay a huge wave covered us and left us drenched.

We arrived at Brava the next afternoon, had a service, and then embarked for Fogo, just nine miles away. It took us three hours to go the nine miles.

The sea between the two islands is usually rough but that day it must have been worse than the Sea of Galilee. I almost called out, "Master, we perish!" Although I was wearing a heavy knit dress and a coat, it took just one big wave to drench me. Almost everyone else was in the same condition.

Modern seasick pills weren't made for Cape Verdean boats and seas!

After being greeted by my brothers and sisters in Christ in S. Vicente, Brava, Fogo, and now in Praia, I can say that "it pays to serve Jesus," and that there is nothing equal to fellowship with God and with His redeemed.

I rejoice at the victories that have come since I went home on furlough. Miracles still happen in Cape Verde. I believe they will continue to happen as long as we do His will.

This coming week I hope to visit Picos, S. Catarina, and Ribeiro da Barca; then I shall go to S. Filipe, Fogo.

As Gideon, I put out a "fleece," saying that if it was God's will that I go there, I wanted Him to find me a house to live in. They have tried to find one there for about four years. Now I have just arrived, and the house is found! A Cape Verdean who works in Guine brought his family back here, thinking they would stay in S. Filipe. He completely remodeled his house and moved in just a month ago. But now his wife has decided she wants to go back to Guine with him. We have rented the

house for a little over ten dollars a month. It is just what I need! We take this as God's clear will for us.

My things are already in Fogo. The car will go with me when I go. I need prayer that it will arrive in one piece and without accident!—LYDIA WILKE.

## Missionaries Recently Furloughed

Miss Irene Jester, Africa, arrived April 12

Miss Fairy Cochlin, Africa, arrived April 13

Rev. and Mrs. James Graham, Africa, to Scotland, February 24

Rev. and Mrs. Carl Mischke, Africa, arrived February 15

Dr. and Mrs. Kenneth Stark, in England, March 9; to States, April 6

Rev. and Mrs. Donald Ault, British Guiana, April

Rev. and Mrs. Russell Birchard, Guatemala, April

### Soon to Furlough

Rev. and Mrs. Earl Hunter, Bolivia, June

Rev. Alfredo Del Rosso, Italy, June

Rev. and Mrs. Clarence Carter, India, May

Rev. and Mrs. Max Conder, Haiti, August

Rev. and Mrs. Harrison Davis, Japan, May

Rev. and Mrs. Don DePasquale, Syria, June

Rev. Samuel Krikorian, Jordan, June

Rev. and Mrs. Earl Mosteller, Cape Verde Islands, June

Miss Evelyn VerHoek, Guatemala, May

Rev. and Mrs. Leonard York, British Honduras, June

## Assembly Notes . . . Japan

OUR ASSEMBLY MET DURING THE last few days of March, and there were many notes of progress. It scarcely seems possible that we have been in Japan over a year and a half now. Things look much different to us now, and a good deal of the oddity of our surroundings has worn off. But on the other hand, it seems as though we have just learned enough to realize the depth of the Oriental mind and how differently it functions from ours.

At assembly time the first group of four-year students was graduated, and last night the last of them left Tokyo to go to their places of duty. As far

as monetary rewards are concerned, theirs will be very small. On the average, after paying their board and tithe, they will have about one thousand yen, or about \$2.80 left from their monthly salary to take care of all their personal needs and wants for the next month. After four years of study this seems very small, but not a word of complaint has been registered, and we do thank God for the spirit of sacrifice and devotion of the young people.

We earnestly request prayer for these young people as they make their start in the work of the Lord.

Our plans for a weekly broadcast over the facilities of the Far Eastern Broadcasting Company in Manila are completed. Four broadcasts have been recorded and the program will soon be under way. During assembly time I recorded eleven messages from pastors over the district, which will be used during the summer months.—BARTLETT MCKAY.

## God Is Answering Prayer

In the latest report from Miss Frances Vine in the Philippines, she indicated that there seemed to be some improvement and the doctors are hopeful that brain surgery will not be necessary.

Please continue to pray that God will completely heal and restore this missionary to full service speedily.

## Thank You from British Guiana

WE WANT TO THANK THE MANY faithful Nazarenes at home who have sent us used literature and used clothing for the work here. Your gifts and support in this way have meant a great deal to the missionaries and have assisted us in doing the task that was ours. The British Guianese have been very grateful, especially for the clothing, and have appropriately called it a "heritage."

Now as we are about to go on furlough, we want to urge you to keep sending your back-dated Sunday-school literature and HERALDS regularly. Send them to:

Rev. H. A. Ratcliff, P.O. Box 170, Georgetown, British Guiana.

Brother Ratcliff is now responsible for the distribution of these things and will be able to clear anything that may have been addressed to me.—DONALD AULT, British Guiana.

## HOME MISSIONS & EVANGELISM



ROY F. SMEE, Secretary

## Pentecost Sunday

MAY 20 IS PENTECOST SUNDAY, one of the great anniversary days of the Church. On that first Pentecost, the last step in the mission of Christ to the world was accomplished as the Holy Spirit, whom He had promised to send, entered the praying, waiting disciples

in the Upper Room. Now it became an accomplished fact that He who had been with them was now in them. Through the indwelling presence of the Holy Spirit, the Christ that they had known as a Man became the universal Son of God, available to all men of all times.

The coming of the Holy Spirit on

Pentecost cleansed the hearts of the followers of Jesus until they went forth in one spirit with one purpose, and their cleansed lives were a convincing testimony to a world that had seen a great deal of religion involving forms and laws, but very little of a religion of love that transforms lives.

The coming of the Holy Spirit on Pentecost also brought power to the disciples—power to witness to what Christ had done for and in them. They went forth as a band of insignificant numbers, but with a power that was to be felt in every part of the known world within a few score years.

As we look at the many needs of the Church today, we must humbly say we have no greater need than the power and presence of the Holy Spirit, in cleansing, transforming activity within our lives. There are many attempted substitutes for His presence, but they are useless and powerless. We have had our month of evangelism; we have had our week of intercession. Now may we open our hearts that He may come in in His fullness and send us out as flaming evangelists, with a message to be felt by those within the circle of our influence.

The Day of Pentecost was also a time of growth in the Early Church, for 3,000 were added to their number on that day. In many of our churches today this is the time for the reception of new members. Let us rejoice that we may follow in the steps of that Early Church. No doubt there are more than 3,000 added to our Nazarene rolls on Pentecost Sunday this year. But in our rejoicing, let us also pray that these new Nazarenes may not stop short of being filled with the Holy Spirit, as were those first followers of the Lord, and that their influence may be felt in an ever-widening circle of blessing.

### New Churches

DISTRICT SUPERINTENDENT J. B. MacLagan organized a new church in Blackpool, Lancashire, England, on April 8 with twenty-seven charter members. Rev. E. G. Gough has been appointed pastor. The new congregation has church property free of all debt. Blackpool is one of England's most popular pleasure resorts. This is the sixth new church on the British Isles South District this quadrennium, not including the forty-seven churches that have been added through the union with the International Holiness Mission and the Calvary Holiness church.

DISTRICT SUPERINTENDENT D. S. Somerville organized a new church at Bellevue, Kentucky, with Rev. Jack Sexton as pastor. The new church had an attendance of forty-six on Easter Sunday. This is the fifteenth organization this quadrennium for the Eastern Kentucky District.

DISTRICT SUPERINTENDENT D. D. Lewis organized a new church at Kirksey, Kentucky, with sixty charter members, all of them new Nazarenes. Rev. and Mrs. W. S. Jones have been working with the congregation for some time, and they own their own church and parsonage. This is the seventeenth

## The God of My Life

By F. W. Davis

Ps. 42:8

*He's my life and joy in living;  
He's my health from day to day;  
Blesses me with grace and courage  
And never fails me, when I pray.  
I could never live without Him—  
He is all the world to me;  
Yea, the Rock of my salvation,  
Now and for eternity!*

*He's my comfort when in trouble—  
Blessed fellowship divine!  
Gracious is His loving presence,  
Anywhere, and all the time.  
He satisfies my every longing;  
Every day, He is the same.  
I shall ever live to serve Him  
And exalt His matchless name!*

new church for the quadrennium on the Kentucky District, one above their quota for the four years.

### New Record for Alaska

THE EASTER ATTENDANCE FOR our 8 churches and missions in Alaska totals 1,083. This was a new record attendance and 113 more than the attendance for Easter 1955. The Anchorage church set the pace with 302 present. A total of \$1,534.02 was given by the

Alaska churches for the Easter Offering for missions.

Fairbanks First Church were able to get into their new sanctuary for Easter Sunday, and likewise the Ketchikan church.

The Nome church has recently had a splendid revival with Rev. Aubrey Ponce, of Seward, as the evangelist. Fourteen members have been received into the church as a result of this meeting. Rev. Lewis Hudgins is the pastor at Nome.



By A. K. BRACKEN

### "Priesthood of Believers"

THE REPORT OF THE CHAIRMAN of the National Lay Committee of the National Council, J. Howard Pew, is said by Dr. Daniel Poling to be historic and of great importance. "We believe the report itself proves that the Ecumenical movement is in grave danger of duplicating the clericalism of the Roman Catholic Church, thus vitiating the unique strength of Protestantism." It seems the Board of the National Council could use the influence of the laymen's group, their services in raising funds, and generously, in return, gave consent that "they may pray, pay and vote yes," or some such equivalent. On June 30 this Layman's Committee was "officially disbanded," so it is reported, "by the vote of the Council's

General Board." Mr. Pew is a Presbyterian layman and formerly president of the Sun Oil Company. It is amazingly difficult to keep alive the spirit of "the priesthood of the believers." The gains of the Lutheran Reformation have no perpetual guarantee of their continuance. The battle for these gains is always and everywhere a necessity.

### "Right and Wrong"

WASHINGTON RELIGIOUS REPORT, commenting on a Lenten address by Theodore A. Gill, managing editor of the *Christian Century*, quoted him as saying: "So love is the answer to what is right and wrong . . . [not] conforming to codes . . . not even conspicuous virtue characterizes the good life, but

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# the Question box

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Conducted by STEPHEN S. WHITE, Editor

love." Since the word love is used so often to represent cheap and shallow sentimentality, to be the answer to "What is right and wrong?" the word must be understood to mean Christian, moral love, which is ruggedly exacting. Love has come to represent unworthy sentimentality and vulgar responses. It has lost weight since the days of St. Paul. The discussion of right and wrong, in these days of "thinking gray" where righteousness and sin are involved, demands language with impact. "Christian, moral love" will qualify. Paley sweet terms are inadequate.

## "Ancient . . . Full of Wisdom"

RECENTLY A NEW YORK JUDGE said that in his seventeen years on the bench he had not had one child before him, in a criminal charge, who was from a Chinese-American family. Police judges from Chicago, Washington, D.C., and San Francisco, all with heavy Chinese-American populations, report the same record. From infancy the child is taught that "the family is a patriarchy and that the father is wise and kind and stern." A home where the mother works away from home is looked upon as in some sense a "broken" home. The father's influence is no longer balanced by motherly care and loving-kindness. Chinese-American children are not "street children." They do not loiter in gangs on street corners. If a Chinese-American boy throws a rock through a window, the whole family is disgraced. If a girl wears rouge and lipstick on the street, the whole family is shamed. Confucius taught that the family was the fountain of obedience and joy. "The Chinese are a very, very ancient people and full of wisdom." The Chinese Reds are systematically trying to break down the family as a unit.

## Briefs:

*The Ordination of Women* to the ministry has been approved by 156 Presbyteries of the Presbyterian Church U.S.A. This vote will guarantee the passage of the measure by the General Assembly that is to be held May 24-30. (*Washington Religious Report*.)

*Missionaries to Texas.* Washington *Catholic Standard* reports the sending of Irish missionaries to Texas. Sixty-two are Sisters of Charity of the Incarnate Word and nineteen Sisters of the Holy Ghost and Mary Immaculate. They are sponsored by the Irish Society for the Propagation of the Faith.

*Protest.* Earl W. Jimerson and Patrick E. Gorman, president and secretary, respectively, of the Amalgamated Meat Cutters and Butcher Workmen, launched an attack on profanity among the members in a recent number of the *Butcher Workmen*. Profanity anywhere is useless, senseless, utterly degrading, and sinful. Labor in general could with profit follow their example of protest. (*Christian Life*.)

*When but Not Who.* Top authorities in Washington circles have decided that the president, instead of being inaugurated on January 20, which is Sunday, will rather be inducted into office on Monday, the twenty-first. They omitted to say who will be inaugurated.

**Are we losing Christian testimony out of our churches? If not, why is it that so many preachers take up most of the time of the prayer meeting?**

It is easy for you and me to generalize from one or a few examples. I have never been a member of a church where the preacher has taken all of the time in the prayer meeting, or even the major part of it. I have been a pastor of several churches during the years I have been a preacher, and I have also been a layman for fifteen or twenty of those years. When I was a pastor I do not believe that I yielded to the temptation to preach in prayer meeting. I am sure that I did not do this as a rule.

**Why was it that the two disciples did not recognize Jesus after the Resurrection as He walked with them on the way to Emmaus (Luke 24:13-34)? Also, I would like to know why Mary Magdalene did not know who He was until He spoke to her (John 20:1-18).**

In Luke 24:16 we have these words as to the two disciples on the road to Emmaus: "But their eyes were holden that they should not know him." Some would explain this verse by saying that they were kept from recognizing Jesus by a supernatural cause. Others hold that it describes only a natural condition. A third group of interpreters claim that both types of causes were involved. I believe that the words of the

A preacher who preaches in prayer meeting is surely anxious to preach. He shouldn't do this even in the name of giving Bible studies to his people. Instead, let him make his preaching on Sunday more Biblical or have another week night for Bible study. I like what we have in Kansas City First Church on Wednesday evening. We have singing, a prayer or several prayers, a short talk by our pastor, Dr. A. Milton Smith, and then most of the time is given over to testimonies.

verse imply a divine intervention, or a supernatural cause. However, along with this there were natural causes present—their sorrow and confusion over the death of Jesus and their lack of expectancy and faith as to the possibility of Jesus' resurrection. In addition, the resurrection body of Jesus was no doubt strange to them. As to Mary, I would say that the same natural causes were present.

**Was the water which Jesus turned into wine intoxicating?**

This question and the one dealing with the meaning of wine as used in the New Testament or the Bible as a whole are often asked. Because of this, I have studied considerably along these lines during the last few years. What I have learned does not shut me up to believing that every time wine is mentioned in the Bible it can refer only to fermented grape juice. Take the word *oinos*, the Greek term translated wine in John 2:1-11; it is used for both fermented and unfermented wine. It is like our word cider, which is often used for fermented and unfermented apple juice. According to Dr. Abbott in his *Dictionary of Religious Knowledge*, *oinos* does not necessarily mean fermented liquor. "It signifies only a production of the vine." Dr. Abbott also says that "fermented wine was the least common (in Biblical times), and the percentage of alcohol was small. New wines were wholly without alcohol and were easily preserved in this condition for several months. There were also wines in which, by boiling or by drugs, the process of fermentation was prevented and alcohol excluded. These were mixed with water and constituted

the most common drink of the land." The Septuagint—which is a Greek translation of the Hebrew of the Old Testament—translates the word for grape juice, *tiros*, by the Greek term *oinos* in at least thirty-three places. It should also be added that this is done without adding the word "new," so that the passage would read "new wine." Surely, then, *oinos*, when unqualified, can easily refer to unfermented wine. Further, they had several ways for preserving the grape juice in an unfermented form, even in that day, in spite of the fact that they did not have our modern methods of refrigeration. Besides, even the use of fermented wines in feasts was carefully supervised. Water was added, so that they were not intoxicating. In studying this question, I have made use of two up-to-date Bible dictionaries, an article by Stan Schirmacher in the *National Voice* for January 28, 1954, and another article in the same publication for October 27, 1955, and the book *Christ, the Apostles and Wine*, by Ernest Gordon. The last mentioned is published by the Sunday School Times Company.

# NEWS of the Churches



Cedar Falls, Iowa—Last August we accepted the call to pastor this church. We found the congregation had plans for building a parsonage and on September 6 we broke ground for the structure. The building, 28 x 46 feet, is a ranch-style home with seven rooms, and garage attached. The work has been done almost entirely by the men of the church; we were fortunate to have two carpenters, an electrician, and a plumber in our number. Men who have looked over the plans tell us we have a \$15,000.00 property, and we have \$5,000.00 actual money in it. In October the pastor held a two-week revival campaign with encouraging results. Recently we closed a two-week revival campaign with the Meadows-Reasoner Duo. God gave us some fine victories, including some good young people, at the altar. We have a fine group of people, and a good spirit of co-operation, and we look forward to the time when we can build a new church auditorium. —W. D. HUFFMAN, *Pastor*.

Meyersdale, Pennsylvania—Our church recently closed one of the greatest revivals of its history, with Rev. C. Neil Hutchinson and the "Musical Mitchells" as the special workers. Brother Hutchinson's preaching is dynamic and yet practical. We greatly appreciated the ministry of all these workers. Souls were saved, believers sanctified, and on Easter Sunday eight new members were added to the church. Lloyd and Addie Mitchell with their three children are a real inspiration in their singing and playing; they are good altar workers and carry a burden for the meeting. The pastor has been given a unanimous call for another year. There is a wonderful spirit of harmony and love in the church. A fine love offering was given to the pastor and wife.—JOHN C. KUHN, *Pastor*.

Evangelist Walter Patterson writes: "I have slated a revival in southern California, August 3 to 12, and would like to slate another meeting in that part of the country or back toward El Paso, Texas. Write me, Route 3, Waurika, Oklahoma."

Pastor Paul Darulla reports from Wheeling, West Virginia: "Our Sunday-school record has been broken for the fourth time during our five-year ministry here. We had 182 present on Easter, with more than \$240.00 in the Easter offering. Souls are finding the Lord in our services, and it is a privilege to pastor these fine people. We were asked by the city editor of the newspaper to furnish scripture reading in the morning paper for the month of March. Plans are being made to make some improvements on our church property. If you have friends in this area, send their names and addresses to us—34th and Chapline Streets, Wheeling."

Evangelist J. L. Woolman writes: "Beginning May 29 of next year, Mrs. Woolman will be working with me in revivals; she will take care of the song service and special singing. During the summer months our daughter, Linda Sue, will be with us; she plays the piano, and Wife and Daughter sing together. We are willing to go to any size church. The Lord is giving us some good revivals; I believe this is the best year I have had in the field. I am enjoying the work and working with our good pastors. Write me, 223 N. Hammond, Bethany, Oklahoma."

## ARGENTINA-URUGUAY N.Y.P.S. Convention

On March 13 the Argentina-Uruguay N.Y.P.S. Convention met under the leadership of District President Vincente Bustos. The day's activities began with a powerful message by Edgardo Farino. Later, after hearing encouraging reports from the district officers, the elections were held.

Pastor Vincente Bustos was re-elected to the presidency. We thank God for the Spirit-filled leadership of Brother Bustos. Other officers elected for 1956 were: first vice-president, Rev. Alejandro Medina; second vice-president, Jose Malla; treasurer, Luis Euguren; and secretary, Albert E. Ainscough.

One of the victories achieved during the past year was our first N.Y.P.S. camp, held in the Cordoba hills. This was a great blessing to all who had the privilege to attend. Some were saved and others sanctified. The beautiful scenery, splendid climate, and spiritual atmosphere were a real rest and tonic to all. The brethren in Uruguay also had reports of great blessing on their teen-agers' camp.

During the afternoon session interesting reports were presented by each society; it was inspiring to hear of the progress throughout the district. A spirit of faith and unity was manifested as we chose our slogan, "Ready for the Harvest," for this present year. The goal set was that all our Nazarene youth in Argentina and Uruguay go "all out" to reach the 19,000,000 Argentinians and 3,000,000 Uruguayans with the gospel of full salvation, and as soon as possible reach over to the Brazilians and Paraguayans.

The high light of the convention was the evening rally, with the Reverend Mr. Baltazar of Peru as the guest preacher. After a challenging sermon delivered with the power of the Holy Ghost, twenty of our young people responded to the call for service. It was a service never to be forgotten. Our district N.Y.P.S. is "Ready for the Harvest." Pray that God will give us a great harvest of souls during 1956. Meanwhile, "We praise our God for all that is past, and trust Him for all that is to come."—ALBERT E. AINSCOUGH, *Reporter*.

Bridgeport, Indiana—Since coming here last August we have enjoyed wonderful blessings from the Lord. After four months we broke our Sunday-school record with an attendance of 169; then four months later, on Easter Sunday, we set a new record of 214. We thank God for a group of people who have a mind to work; they have been so good to us and given us many gifts. We have a fine church board and Sunday-school superintendent who co-operate in every way. Our Alabaster Box offering for the year was \$163.46. We thank God for our great Church of the Nazarene.—JAMES FORD AND WIFE, *Pastors*.

Wapello, Iowa—In February our church enjoyed one of its very best revivals, with Rev. Thomas Hayes as the evangelist God used to bring it about. His emphasis upon prayer and fasting, and tithing, was well received and had a lasting effect upon the church. The attendance was good throughout the meeting, finances came easily, and service after service was crowned with seekers. Some members were added to the church, and all phases of the work, including finances, were strengthened. We greatly appreciated the ministry of Brother Hayes with us, and thank God that the day of revivals is not past.—DENNIS KIPER, *Pastor*.

Oil City, Pennsylvania—Our church recently had a very worth-while revival campaign with Evangelist Otis E. Smith. The Spirit of God was truly felt, the hearts of Christians were blessed and encouraged, and a large number of folks were saved and some sanctified. The preaching and singing of Brother Smith were enjoyed by all, and we truly thank God for sending him to us. The young people were reached in an unusual way. We hope to have Brother Smith with us again, the Lord willing, in 1958.—MARTHA O. REYMORE, *Secretary*.

## COLORADO DISTRICT Church Schools

The Colorado District Church School Board, under the leadership of Chairman J. B. Miller of Denver First Church, sponsored a district-wide Sunday-school enrollment campaign for a period of nine weeks, closing on Easter Sunday. It proved to be an excellent attendance campaign as well. Every church and pastor co-operated, and during the nine-week period we enrolled an average of 172 new scholars per Sunday. This gave us a total of 1,548—an increase of 17 per cent in our total Sunday-school enrollment.

A marvelous spirit prevails, and we are thanking God for His presence and blessing.—OSCAR J. FINCH, *District Superintendent*.

## COLLINSVILLE, OKLAHOMA

In August of 1953, our people began work on a new church building, with an auditorium 50 x 35 feet, and a front 12 x 42 feet, which includes two rest rooms and nursery; seating capacity will be about 225 when new pews are installed. The old building was turned around and converted into ten classrooms for the Sunday school. The new church is constructed of pink brick; constructed at a cost of approximately \$15,000.00, with the brick donated by members of the church and the businessmen of the town. Most of the labor was donated. The building is valued at about \$25,000.00 with an indebtedness of \$8,435.00. Dedication services were held on Sunday afternoon of March 4, with Dr. J. C. Mathis, district superintendent, officiating. A number of visiting pastors with their people were present.—I. C. Purrs, *Pastor*.



### DEATHS

#### REV. MAGGIE A. CRAWFORD

Maggie A. Crawford was born February 1, 1880, in Coryell County, Texas. She was converted at the age of fourteen, and six years later sanctified, at which time she dedicated her life to full-time Christian service. She studied at Peniel College, Oskaloosa College, and graduated from Olivet College in 1910. During this time she did part-time teaching and ministerial work. In 1910 she was united in marriage to Rev. J. H. Crawford, and they entered the full-time ministry. In 1912 they transferred to the Church of the Nazarene. To Revs. J. H. and Maggie Crawford were born four sons and one daughter. Along with her duties of rearing a family she served as pastor for seven years at Hooker, Oklahoma—one of the thirty-two churches organized by the Crawfords. She served as co-worker with her husband as pastor for fifteen years, and the other thirty-six years of her fifty-one years in the ministry were spent in the evangelistic field. She was faithful to her calling to the very end. At the close of her Easter message on April 1, at Grace Church of the Nazarene in Hot Springs, Arkansas, she suffered a heart attack, and went home to her reward. She is survived by her husband, Rev. J. H. Crawford; four sons: Milton of Grand Junction and Henry of Denver, Colorado; Roy of Oklahoma City, Oklahoma; and Cecil of Waukegan, Illinois; also three brothers and one sister. She was a devoted wife, a loving and faithful mother. Funeral service was held in the Church of the Nazarene in Springdale, Arkansas, with her pastor, Rev. Paul Watson, officiating, assisted by District Superintendent J. W. Hendrickson. Interment was in Bluff Cemetery, Springdale.

JOSEPH ZOOK was born June 3, 1887, near Cambridge, Nebraska, and died January 22, 1956, at a hospital in La Junta, Colorado. He was united in marriage to Alzina Smith in 1922. To this union were born three daughters. He was a faithful member and supporter of the Church of the Nazarene in Ordway, Colorado, and served as trustee on the official board for several years. Besides his wife, Alzina, he is survived by three daughters: Irene Zook and Evelyn Osbourn, Ordway; and Helen Glasscock, Magnolia, Texas; also one sister, Faye Ferguson. Funeral service was conducted by Rev. G. F. Pennington, a former pastor, and Rev. R. L. Wikoff, with interment in the Valleyview Cemetery, near Ordway.

MRS. CYRUS HUXTABLE, age eighty-three years, died of a heart attack on January 7, 1956, at her home in Woodbine, Kansas. She was a member of the Church of the Nazarene at Woodbine. Prior to 1945 she lived at Skiddy, and was a member of the church there. Her life was lived so that everybody knew she was constantly abiding in Jesus. Funeral service was conducted by Rev. Jesse Drinen, a former pastor, with burial beside her husband in the Woodbine cemetery.

MRS. ELSIE BATEMON died December 24, 1955, at the age of sixty-one years, at her home in Howard, Kansas. She was a saint, a faithful member of the church. She was well known for her kind and sweet attitude, which made so many friends for her throughout her life. She was born October 7, 1894, in Seymour, Iowa. In 1912 she

was united in marriage to Albert Otto Batemon. She is survived by her husband, four children, three brothers, and three sisters. Her life was a great blessing to the Howard Church of the Nazarene. Funeral service was conducted by her pastor, Rev. James W. Richie, with interment in Grace Lawn Cemetery, at Howard.

MRS. LELIA HALE (nee Brackett) was born February 20, 1909, and died January 15, 1956, at a hospital in Decatur, Illinois, after an illness of four months. She was an active member of First Church of the Nazarene in Decatur until her illness; served as a member of the official board, and had been a Sunday-school teacher of the teenage group, also worked in the district boys' and girls' camp. She was always ready and willing to do what she could for the Master; a beautiful Christian and loved by all who knew her. She is survived by her husband, Ernest; two sons: Lt. Lowell D. of Webb Air Force Base, Texas; and James, a student at Olivet Nazarene College; also her mother, two brothers, and seven sisters. Her father preceded her in death. Funeral service was conducted by her pastor, Rev. J. Y. Jones, with interment in the Graceland Cemetery.

### ANNOUNCEMENTS

**WEDDING BELLS**—Mrs. Susie R. Morrill of Santa Cruz, California, and Mr. Bert Brodien of Chicago, Illinois, were united in marriage in Chicago on February 24.

**BORN**—to Mr. and Mrs. P. Oliver of Gardiner, Maine, a daughter, Ethel May, on April 1.

**SPECIAL PRAYER IS REQUESTED** by a lady in Indiana for a man only recently returned from service, now in Tennessee, and that his wife will be true to God and the church—also for two special silent requests;

by a friend in Ohio that conviction may settle upon that place—and especially help those taking lessons in a certain studio.

**NOTICE**—Rev. Neil Robertson (Edinburgh's blind preacher) and Mrs. Robertson, delegates to the General Assembly, and editors of *Channels of Blessing* in Braille, will be available for any engagements from May 10 to August 14 (except General Assembly dates, June 14 to 22). Please write or wire them, c/o the General Secretary's office, 6401 The Paseo, Kansas City 10, Missouri.—S. T. Ludwig, General Church Secretary.

### DIRECTORIES

#### GENERAL SUPERINTENDENTS

##### HARDY C. POWERS

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

##### Assembly Schedule

Albany ..... May 16 and 17  
Canada Central ..... May 24 and 25  
New England ..... May 31 to June 2

##### G. B. WILLIAMSON

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

##### Assembly Schedule

British Isles ..... May

##### SAMUEL YOUNG

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

##### Assembly Schedule

Florida ..... May 16 and 17  
Los Angeles ..... May 23 to 25  
Rocky Mountain ..... May 29 and 30  
Nebraska ..... May 31 and June 1

##### D. I. VANDERPOOL

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

##### Assembly Schedule

Northwest ..... May 16 and 17  
Washington Pacific ..... May 23 and 24  
Nevada-Utah ..... May 30 and 31

##### HUGH C. BENNER

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

##### Assembly Schedule

Arizona ..... May 17 and 18  
New Mexico ..... May 23 and 24  
Southern California ..... May 30 to June 1

West Virginia ..... July 5 to 7  
Michigan ..... July 11 to 13  
Central Ohio ..... July 18 to 20  
Western Ohio ..... July 25 to 27  
East Tennessee ..... August 1 and 2  
Iowa ..... August 8 and 9  
Houston ..... August 22 and 23  
Southwest Oklahoma ..... September 12 to 14  
Northeast Oklahoma ..... September 19 and 20

Alabama ..... July 3 and 4  
Colorado ..... July 19 and 20  
Southwest Indiana ..... July 26 and 27  
Kansas ..... August 1 to 3  
Chicago Central ..... August 8 and 9  
Northwestern Illinois ..... August 15 and 16  
Northwest Indiana ..... August 22 and 23  
South Arkansas ..... September 12 and 13  
North Arkansas ..... September 19 and 20

South Dakota ..... June 28 and 29  
New York ..... July 6 and 7  
Maritime ..... July 12 and 13  
Pittsburgh ..... July 18 to 20  
Northwest Oklahoma ..... July 25 and 26  
Kentucky ..... August 1 and 2  
Kansas City ..... September 5 to 7  
North Carolina ..... September 19 and 20  
South Carolina ..... September 26 and 27

North Dakota ..... June 28 and 29  
Minnesota ..... July 18 and 19  
Missouri ..... August 1 to 3  
Virginia ..... August 8 and 9  
Tennessee ..... August 15 and 16  
Indianapolis ..... August 22 and 23  
Mississippi ..... August 29 and 30  
Georgia ..... September 12 and 13

Northeastern Indiana ..... July 4 to 6  
Eastern Michigan ..... July 18 to 20  
Eastern Kentucky ..... July 25 and 26  
Illinois ..... August 1 to 3  
Wisconsin ..... August 8 to 10  
Dallas ..... August 15 and 16  
Louisiana ..... August 29 and 30  
Southeast Oklahoma ..... September 19 and 20

## DISTRICT ASSEMBLY INFORMATION

**ALBANY**—Assembly, May 16 and 17, at First Church, 240 Main St., Binghamton, New York. Rev. Arthur Fallon, 66 Grand Blvd., Binghamton, entertaining pastor. Send mail and other items relating to the assembly in care of entertaining pastor. Dr. Hardy C. Powers, presiding.

**ARIZONA**—Assembly, May 17 and 18, at East-side Church, 24th and Oak Sts., Phoenix. Send mail and other items relating to the assembly in care of Rev. George Gardner, entertaining pastor, 2515 E. Harvard, Phoenix. Dr. Hugh C. Benner presiding.

**FLORIDA**—Assembly, May 16 and 17, at Bradenton church, 16th Avenue and 13th Street. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. Charles D. Ide, 1305 16th Ave. W., Bradenton, Florida (P.O. Box 352). Dr. Samuel Young presiding.

**NORTHWEST**—Assembly, May 16 and 17, at First Church, Clinton and Alder Sts., Walla Walla, Washington. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. C. L. Rodda, 701 Hobson St., Walla Walla. Dr. D. I. Vanderpool presiding.

**BRITISH ISLES SOUTH**—Assembly, May 19 to 22, at Morley Church, Albion Street, Morley, near Leeds, Yorkshire, England. Entertaining pastor, Rev. Leslie Roberts, "Ashburn," Barfield Terrace, Morley, near Leeds, Yorkshire, England. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. G. B. Williamson presiding.

**NEW MEXICO**—Assembly, May 22 to 24, at First Church, 8th at Missouri St., Roswell, New Mexico. Send mail and other items relating to the assembly to Rev. Wayne Gash, entertaining pastor, in care of First Church, 8th at Missouri, Roswell, New Mexico. Dr. Hugh C. Benner presiding.

**WASHINGTON PACIFIC**—Assembly, May 23 and 24, at the church, 4th and Alder, Kelso, Washington. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. Elwood Smith, 714 South Fifth, Kelso, Washington. Dr. D. I. Vanderpool presiding.

**LOS ANGELES**—Assembly, May 23 to 25, at Bresee Avenue Church, Washington at Bresee, Pasadena, California. Entertaining pastor, Dr. J. George Taylorson, 1400 Bresee Ave., Pasadena. Send mail and other items relating to the assembly in care of Rev. Shelburne Brown, 1601 E. Howard St., Pasadena, California. Dr. Samuel Young presiding.

**CANADA CENTRAL**—Assembly, May 24 and 25, at Hamilton First Church, 96 Ottawa Street North, Hamilton, Ontario, Canada. Entertaining pastor, Rev. R. F. Tink, 109 Kensington Avenue South, Hamilton, Ontario. Send mail and other items relating to the assembly in care of First Church of the Nazarene, 96 Ottawa Street North, Hamilton, Ontario, Canada. Dr. Hardy C. Powers presiding.

**ROCKY MOUNTAIN**—Assembly, May 29 and 30, at First Church, Third Avenue N., at 33rd Street, Billings, Montana. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. Murray J. Pallett, 835 Alderson, Billings. Dr. Samuel Young presiding.

**NEVADA-UTAH**—Assembly, May 30 and 31, at the church, Reno, Nevada. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. M. G. Bassett, 231 E. Sixth Street, Reno. Dr. D. I. Vanderpool presiding.

**SOUTHERN CALIFORNIA**—Assembly, May 30 to June 1, at the Civic Auditorium, 3485 Seventh St., Riverside, California (phone Overland 3-8500). Rev. J. E. Smith and Rev. H. E. Burton, entertaining pastors. Send mail and other items relating to the assembly in care of Rev. J. E. Smith, 3468 Spruce St., Riverside. Dr. Hugh C. Benner presiding.

**NEBRASKA**—Assembly, May 31 to June 1, at the church, 1021 W. Fifth Street, North Platte, Nebraska. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. George L. Mowry, 509 West 11th St., North Platte. Dr. Samuel Young presiding.

**NEW ENGLAND**—Assembly, May 31 to June 2, at Church of the Nazarene, 37 E. Elm Ave., Wollaston 70, Massachusetts. Send mail and other items relating to the assembly in care of the entertain-

ing pastor, Dr. J. Glenn Gould, 29 Dunbarton Road, Wollaston 70, Massachusetts. Dr. Hardy C. Powers presiding.

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## EVANGELISTS' SLATES

### A to C

Ailee, C. Franklin, 1137 Skyline Drive, Moses Lake, Wash.  
 Pierre, S.D. . . . . . May 3 to 13  
 Sioux City, Iowa . . . . . May 17 to 27  
 Allen, Jimmie, Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Anderson, G. R. Box 76, Lindsey, Ohio  
 Point Pleasant, W.Va. . . . . May 1 to 13  
 Newark (East), Ohio . . . . . May 15 to 27  
 Anderson, Gilbert and Sylvia, Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Leon, Iowa . . . . . May 3 to 13  
 Pierson, Iowa . . . . . May 17 to 27

Ashby, Kenneth and Geneva. Singers and Musicians, 1111 Shannon Ave., Indianapolis, Ind.

Bailey, Clayton D. Box 579, Fort Dodge, Iowa  
Pahuska, Okla. . . . . May 9 to 20  
Des Moines (Central), Ia. . . . . May 23 to June 3

Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.  
Orangeburg, S.C. . . . . May 2 to 13  
Hanging Rock, Ohio. . . . . May 16 to 27

Baldwin, C. R. 1122 W. Texas, Durant, Okla.  
Memphis (Park Ave.), Tenn. . . . . May 20 to 27

Ball, R. S. 3028 Henshey Dr., Midwest City 10, Okla.

Banning, R. M. Route 1, Morrow, Ohio  
Winchester, Ky. . . . . May 9 to 20  
Robinson, Ill. . . . . May 23 to June 3

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.

Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.

Battin, Buford. 1509 Seventh St., Lubbock, Texas.

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

Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.  
Regina, Sask., Canada. . . . . May 9 to 20

Bertolotti, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.  
La Habra, Calif. . . . . May 2 to 13  
Milwaukee (First), Wis. . . . . May 18 to 27

Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.  
St. Louis (Goodfellow), Mo. . . . . May 9 to 20  
Cincinnati (Carthage), Ohio. . . . . May 23 to June 3

Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Cincinnati (Carthage), Ohio. . . . . May 23 to June 3

Bishop, Joe. Box 47, Yukon, Okla.

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.  
Reserved. . . . . to May 27  
Raymondville, Texas. . . . . May 30 to June 10

Boner, George D. 349 West 53rd St., Seattle 7, Wash.

Boone, Ford. 227 S. Locust St., McComb, Miss.  
Dayton, Ohio. . . . . May 9 to 20  
Charlottesville, Va. . . . . May 23 to June 3

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

Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio  
Coptina, W.Va. . . . . May 1 to 13  
Miami, W.Va. . . . . May 30 to June 10

Brannon, George. 125 N. Wheeler, Bethany, Okla.  
Fithian, Ill. . . . . May 9 to 20  
Ft. Wayne, Ind. . . . . May 23 to June 3

Brannon, J. S. Coal Fork, W.Va.  
Glasgow, W.Va. . . . . May 2 to 13

Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.  
Lansing (First), Mich. . . . . May 9 to 20  
Champaign, Ill. . . . . May 23 to June 3

Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.  
Hutchinson (W. Side), Kans. . . . . May 9 to 20

Brinkman, George and Flora. 76 Orange St., St. Augustine, Fla.

Brockmueller, C. W. P.O. Box 527, Kansas City 41, Mo.

Brough, C. Wesley. 302 W. Belleview, Porterville, Calif.  
Tracy, Calif. . . . . May 16 to 27  
Hillsboro (camp), N.D. . . . . June 6 to 17

Brown, Clon C. 112 Manor Dr., High Point, N.C.

Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio  
Richmond, Ky. . . . . May 9 to 20

Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.  
Cedar Hill, Texas. . . . . May 1 to 13

Burson, H. D. 401 W. Clay, Houston 6, Texas  
Oklahoma City (Merid. Pk.), Okla. . . . . May 2 to 13  
Galveston, Texas. . . . . May 28 to June 3

Burton, C. C. P.O. Box 145, Somerset, Ky.  
Weirton, W.Va. . . . . May 1 to 13  
Pascagoula, Miss. . . . . June 1 to 10

Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.

Campbell, Carson. Route 2, Mitchell, Ind.

Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado Springs, Colo.

Carleton, J. D., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
McCune, Kansas. . . . . May 2 to 13

Carlsen, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.  
Homer City, Pa. . . . . May 2 to 13  
Wayne, Mich. . . . . May 16 to 27

Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.  
Peoria (First), Ill. . . . . May 2 to 13  
Lake Charles, La. . . . . May 16 to 27

Carpenter, Harry and Ruth. Evangelists and Singers, 323 N. Franklin, Greensburg, Ind.  
Detroit, Mich. . . . . May 13 to 27

Carroll, Bob and Gladys. Evangelist and Singers, Box 422, Nowata, Okla.  
Valentine, Neb. . . . . May 2 to 13  
Madison, S.D. . . . . May 16 to 27

Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.  
New Cumberland, W.Va. . . . . May 9 to 20

Carter, W. A. 3808 Park St., Greenville, Texas  
Mansfield (McPherson), O. . . . . May 2 to 13  
San Antonio (First), Tex. . . . . May 16 to 27

Casey, H. A. 1801 N.E. Madison, Oklahoma City, Okla.  
Tipton, Ind. . . . . May 9 to 20  
Newburgh, Ind. . . . . May 23 to June 3

Casto, Clyde C. 2016 North Ave., Del Paso Heights, Calif.

Chatfield, C. C. and Flora R. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.  
Cherry Valley, Ohio. . . . . May 9 to 20  
Worthington, Ind. . . . . May 23 to June 3

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

Clark, Eddie. Route 1, Colona, Ill.  
Keokuk, Iowa. . . . . May 2 to 13  
Monmouth, Ill. . . . . May 16 to 27

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



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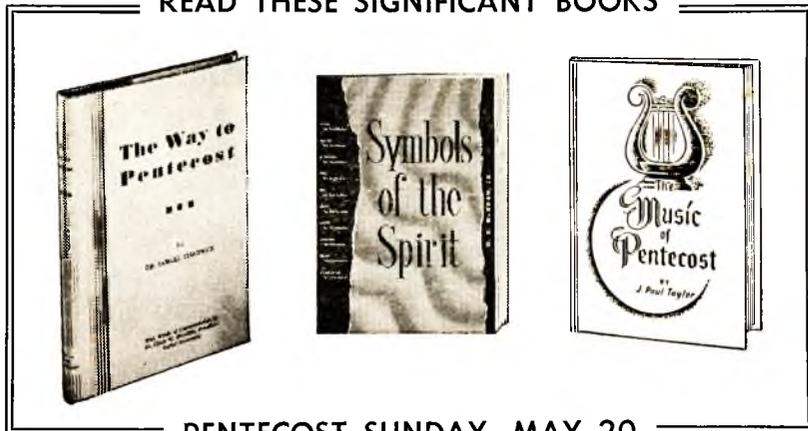
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Reedsport, Ore. .... May 13 to 21  
Florence, Ore. .... May 23 to June 3  
Collins, A. E. P.O. Box 682, Carleton Place, Ontario, Canada  
Irwin, Pa. .... May 15 to 20  
Canada Central Assembly. .... May 23 and 24  
Conway, L. W. 223 South 8th St., Vincennes, Ind.  
Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.  
Corbett, C. T. Box 215, Kankakee, Ill.  
Lansing, Mich. .... May 9 to 20  
Cardington, Ohio. .... May 23 to June 3  
Cornelson, E. L. 122 North 16th, Colorado Springs, Colo.  
Cox, C. B. 1322 N. First Ave., Upland, Calif.  
Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio  
Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.  
Crawford, J. H. Springdale, Ark.  
Ft. Smith (S. Side), Ark. .... May 15 to 27  
Crider, Jim and Janet. Singers and Musicians, c/o Gen. Del., Southport, Ind.  
Southport, Ind. .... May 2 to 13  
Miamisburg, Ohio. .... May 16 to 27  
Crist, Wesley F. P.O. Box 527, Kansas City 41, Mo.  
Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.  
Saginaw, Mich. .... May 2 to 13  
Crutcher, Estelle. 7221 S.W. 5th St., Miami, Fla.  
Muncie, Ind. .... May 10 to 20  
Zelienople, Pa. .... May 26 to June 3

## D to F

Darnell, H. E. Box 929, Vivian, La.  
Greeneville, Tenn. .... May 2 to 13  
Clarksville (Franklin), Tenn. .... May 16 to 27  
Darnell, Leo and Edith. 1309 Court St., Columbus, Ind.  
Evansville (Grace), Ind. .... May 2 to 13  
Open date. .... May 16 to 27  
Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio  
Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.  
Winfield, Kansas. .... May 3 to 13  
Ottumwa (First), Iowa. .... May 16 to 27  
Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio  
DeBord, Clifton and Nelle. Box 881, Ashland, Ky.  
Indianapolis (Edgewood), Ind. .... May 1 to 13  
Miamisburg, Ohio. .... May 15 to 27  
DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.  
Tulsa, Okla. .... May 6 to 13  
Bartlesville, Okla. .... May 13 to 20  
DiCicco, Frank and Dolores. Preacher and Singers, 4387 West 28th St., Cleveland 9, Ohio  
Marionette, Wis. .... May 8 to 20  
Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.  
Palestine, Ill. .... May 1 to 13  
Kankakee, Ill. .... May 23 to June 3  
Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.  
Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.  
Marion, Ind. .... May 15 to 27  
Paducah, Ky. .... May 29 to June 10  
Dobson, J. C. Box 504, Bethany, Okla.  
Durant, Okla. .... May 2 to 13  
Montebello, Calif. .... May 17 to 23  
Donoho, Edward K. Box 244, Lyons, Kansas  
Drye, J. T. and Vesta. Evangelist and Singer, Box 1, Coffeyville, Kansas  
Sidney, Ohio. .... May 2 to 13  
Chillicothe, Ohio. .... May 16 to 27  
Duncan, W. Ray. Evangelist, Waverly, Ohio.  
Dunn, T. P. 4352 N. Frankfort, Tulsa, Okla.  
Peoria, Ill. .... May 9 to 20  
Colorado Springs (Central), Colo. .... May 23 to June 3  
Durbin, Max. Song Evangelist, 412 W. Franklin St., Winchester, Ind.  
Dyer, Esther M. Musical-Evangelist, Crystal Beach, Fla.  
Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.  
Montebello, Calif. .... May 13 to 20  
Los Angeles Assembly. .... May 21 to 25  
Edwards, L. T., and Wife. Lowell, Oregon  
Lisbon, N.D. .... May 9 to 19  
Regent, N.D. .... May 22 to June 3  
Elkins, W. T. Wurtland, Ky.  
Paris, Ky. .... June 4 to 17  
Elsea, Cloyce. Box 18, Van Buren, Ohio  
Toledo (Sylvania), Ohio. .... May 8 to 20  
Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.  
East Detroit, Mich. .... May 9 to 13  
Adrian, Mich. .... May 20 to 29  
Emsley, Robert. British Holiness Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Ojai, Calif. .... May 7 to 13  
Erp, J. R. 415 N. Biltmore, Muncie, Ind.

(Continued on page 24)

# Servicemen's Corner



## Nazarene Chaplains in Active Duty

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3200 W. Concord Way, Apt. 445  
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Chaplain Lt. R. A. Berry  
U.S. Naval Auxiliary Air Station  
Fallon, Nevada

Chaplain (Maj.) Claude L. Chilton  
AO 513312 Base Chaplain  
Headquarters, 3911th Air Base Group  
APO 197 New York, New York  
(England)

Chaplain Verl L. Churchill  
271 Beaumont  
Sheppard A.F.B., Texas

Chaplain (Lt. Jg.) Leonard W. Dodson  
415 N. Hamilton  
Pasadena, California

Chaplain (Maj.) John T. Donnelly  
3201st Air Base Wing  
Eglin A.F.B., Florida

Chaplain (1st Lt.) Albert L. Gamble  
6147th Tac Con Gp  
APO 76 San Francisco, California  
(Korea)

Chaplain (Capt.) J. L. George  
Office of the Chaplain  
Headquarters 21st Fighter Bomber Wing  
APO 247 New York, New York  
(France)

Chaplain (1st Lt.) Samuel R. Graves  
Office of the Chaplain  
Hq. 7810 A.U.  
APO 21 New York, New York  
(France)

Chaplain (Lt. Jg.) Wyland Huffman  
U.S.S. "Gearing" DD-710  
FPO New York, New York  
Chaplain (1st Lt.) Clifford E. Keys, Jr.  
508th Airborne (RCT)  
Camp Wood  
APO 37 San Francisco, California  
(Japan)

Chaplain (Lt. Jg.) Albert S. M. Kirkland  
CHC. U.S. Naval Training Center  
Bainbridge, Maryland

Chaplain (Maj.) George C. Laurie  
0-553905 Hdqs. Btry. 450 AAA (AW) Bn.  
APO 937 Seattle, Washington  
(Alaska)

Chaplain (Lt. Jg.) Elvin D. Leavell  
Marine Wing Service Group 17  
Marine Air Base Squadron 17  
First Marine Air Wing  
FPO San Francisco, California  
(Japan)

Chaplain Archel Meredith  
V.A. Center  
Box 225  
Wadsworth, Kansas

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May 9, 1956

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.  
 Worland, Wyo. .... May 2 to 13  
 Obetz, Ohio ..... May 16 to 27

Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Carmichaels, Pa.

Farnsworth, Irving. 5036 Winslow Dr., Columbus 13, Ohio.

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.  
 Hurlock, Md. .... May 9 to 20  
 Sturgis, Mich. .... May 23 to June 3

Ferguson, Edw. R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.  
 Pittsburgh (Lincoln Pl.), Pa. ... May 9 to 20  
 Louisville, Ky. .... May 23 to June 3

Fetters, Fred W. 546 Vermont St., Altadena, Calif. Open dates for month of May

Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.  
 Greenrock, Ill. .... May 9 to 20

Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.  
 Greensboro, N.C. .... May 2 to 13  
 Decherd, Tenn. .... May 16 to 27

Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.  
 Bremerton, Wash. .... May 2 to 13  
 Vancouver (First), B.C. .... May 16 to 27

Fitch, James S. Evangelist, 2738 Bobby Ave., Nashville 6, Tenn.

Flygare, Bill and Marguerite. Evangelist and Musicians, 837 Padilla St., San Gabriel, Calif.

Foltz, John C. Cherryville, Pa.  
 Paxtonia, Pa. .... May 16 to 27

Fouse, Fay A. 635 Western Ave., Winchester, Ind.  
 Beech Grove, Ind. .... May 9 to 20  
 Orleans, Ind. .... May 23 to June 3

Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.

Franklin, Cletus. Box 181, Odon, Ind.  
 West Frankfort, Ill. .... May 9 to 20  
 Wyandotte, Mich. .... May 30 to June 10

Franklin, Norman and Connie. Song Evangelists, Route 1, San Pierre, Ind.

Frodge, Harold C. Box 181, St. Paris, Ohio  
 Knoxville, Iowa ..... May 2 to 13  
 Oakwood, Ill. .... May 16 to 27

Frost, Earl L. 510 W. Market St., Troy, Ohio.

Fugett, C. B., General Delivery, Anaheim, Calif.  
 Anaheim, Calif. .... May 9 to 20

Fuller, J. O. P.O. Box 81, Nashville, Ga.

**G and H**

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.  
 Portland, Ind. .... May 16 to 27  
 Janesville, Wis. .... May 30 to June 10

Gillespie, George M. P.O. Box 208, Auburn, Ind.

Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.  
 Ridgeville, Ind. .... May 1 to 13

Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.

Goodall, Haven. 6850 W. 115th St., Worth, Ill.  
 Fairmont, Ill. .... May 1 to 13  
 Saratoga Springs, N.Y. .... May 18 to 27

Gospel Light Trio (Rev. Lyle Leach, Fred Findley, and Wife). Preacher and Musicians, Rt. 1, Box 175, Salem, Ore.  
 Marysville, Calif. .... May 11 to 20  
 Spokane (P.H. ch.), Wash. ... May 23 to June 3

Gould, Loren W., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Arlington (First), Va. .... May 2 to 13

Granger, Miss Marjorie. Song Evangelist, 4322 Manchester St., St. Louis 10, Mo.

Granger, R. L. Evangelist, 1143 Treat Lane, Concord, Calif.

Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.  
 Nashville (Inglewood), Tenn. ... May 10 to 20  
 Ada, Okla. .... May 30 to June 10

Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.  
 Hays, Kansas ..... May 2 to 13  
 Bartlesville (First), Okla. ... May 14 to 20

Greene, Bernard. 905 S. Michigan St., Plymouth, Ind.

Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa  
 Marshalltown, Iowa ..... May 2 to 13  
 Anna, Ill. .... May 15 to 20

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

Grubbs, R. D. 1704 Madison Ave., Covington, Ky.  
 Wauseon, Ohio ..... May 1 to 13

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.  
 Indianapolis (Speedway), Ind. ... May 9 to 20

Hahn, O. G. 230 Leyte St., Mishawaka, Ind.

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Hall, Dave. 776 E. Simpson, McPherson, Kansas  
 Ferguson, Mo. .... May 9 to 20  
 Salina, Kansas ..... May 23 to June 3

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

Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.

Harley, C. H. Burbank, Ohio  
 Hawthorn, Pa. .... May 8 to 20  
 Loudonville, Ohio ..... May 22 to June 3

Harper, Alvin A. 901 W. Lincoln, Salina, Kansas.

Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Fla.  
 Elizabethton (First), Tenn. .... May 1 to 13  
 Harris, E. T. P.O. Box 527, Kansas City 41, Mo.

Harrold, John W. Box 309, Red Key, Ind.  
 Lakewood, Ohio ..... May 1 to 13

Harvey, Hoyer. Box 124, Hodge, La.

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

Henbest, C. L. Box 345, Rogers, Ark.  
 El Reno, Okla. .... May 3 to 13  
 Fayetteville, Ark. .... May 16 to 20

Henck, Nelson H. 714 Campbell St., Williamsport, Pa.

Hendrick, Doris V. Evangelist, 342 North St., Bad Axe, Mich.

Hendricks, Joe E. Song Evangelist, 4012 Catherine Ave., Norwood 12, Ohio  
 Cincinnati (Stanton), Ohio .... May 4 to 13

Henriksen, G. W. 12703 N.E. Clackamas, Portland 16, Ore.  
 N.W. Dist. Assemb. .... May 16 to 18  
 Viborg, S.D. .... May 30 to June 10

Henson, J. C. 103 N. Peniel St., Bethany, Okla.  
 Chattanooga, Tenn. .... May 8 to 13

Higgins, Charles A. 1702 Pecos St., Las Cruces, N.M.  
 Aztec, N.M. .... May 2 to 13

Hodge, W. M. Science Hill, Ky.

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

Hols Evangelistic Party. 5332 Summer Ave., Ash-tabula, Ohio

Holstein, C. V. Rt. 2, Adams Park, Indian Lake, Vicksburg, Mich.

Hoof, A. J. (Jack). 1610 S. Grand St., Monroe, La.  
 Lake Charles (Moss Bluff), La. ... May 2 to 13

Hoof, Billy S. McEwen, Tenn.

Hooker, H. H. P.O. Box 11, Gardendale, Ala.  
 La Junta (First), Colo. .... May 9 to 20  
 Houston (Woodale), Tex. .... May 23 to June 3

Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.  
 Beaverton, Mich. .... May 9 to 20

Mancelona, Mich. .... June 5 to 17

Hostetler, Robert. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.

Huff, Thomas. Box 228, Zylks, La.  
 Covington, La. (tent) .... May 3 to 27

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

Hughes, Guthrie. Greenfield, Ind.

Humble, Dave and Mary. Singers and Chalk Artist, Worthington, Ind.  
 Swift Current, Sask., Can. ... May 16 to 27

Hutchinson, C. Neal. P.O. Box 527, Kansas City 41, Mo.  
 Belle Vernon, Pa. .... May 1 to 13  
 Pineville, N.C. .... May 23 to June 3

**I to K**

Inglard, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.  
 Erie, Pa. .... May 2 to 13  
 Pittsburgh (Sheraden), Pa. ... May 23 to June 3

Isenberg Evangelistic Party. Evangelist and Singers, Box 388, New Cumberland, Pa.  
 Redwood Falls, Minn. .... May 2 to 13  
 Willmar, Minn. .... May 16 to 27

Jackson, R. V. Box 31, Elizabethtown, Ill.  
 Grand Haven, Mich. .... May 2 to 13  
 De Soto, Mo. .... May 16 to 27

Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Wadsworth, Ohio ..... May 6 to 13

Erlanger, Ky. .... May 16 to 27

Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.  
 Lansing, Mich. .... May 9 to 20  
 Cardington, Ohio ..... May 23 to June 3

Jerrett, Howard W. 630 W. Hazelhurst St., Ferndale, Mich.

Johnson, A. G. and Elveda. 355 61st St. N.W., Albuquerque, N.M.  
 Franklin, Ky. .... May 1 to 13

Johnson, Andrew. Wilmore, Ky.

Jones, A. K. P.O. Box 527, Kansas City 41, Mo.

Jones, Clarence "Tiz." Evangelist, 2022 Lippert St., Charleston, W.Va.  
 Athens, W.Va. .... May 16 to 27  
 Marlinton, W.Va. .... May 30 to June 10

Jones, Claude W. R.F.D. 1, Box 172, Bel Air, Md.  
 N.Y. Dist. Home Miss. ... May 16 to June 10

Jones, Lum. 630 West 9th St., Ada, Okla.  
 New Castle, Ind. .... May 9 to 20  
 Kent, Ohio ..... May 23 to June 3

Jordan, Hugh R. P.O. Box 527, Kansas City 41, Mo.  
 Grass Valley, Calif. .... May 16 to 27

Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.  
 Anderson (Fairfax), Ind. .... May 2 to 13  
 Fort Wayne (Elmhurst), Ind. .... May 16 to 27

Keller-York Party, T.H. Singers and Musicians, Box 256, Seelyville, Ind.  
 Muncie (S. Side), Ind. .... May 2 to 13

Charleston (First), W.Va. ... May 16 to 27

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.  
 Cayce, S.C. .... May 9 to 20

Charleston Heights, S.C. ... May 23 to June 3

Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Selma, Ind. .... May 16 to 27

Cadillac, Mich. .... May 30 to June 10

Kleven, Orville H. and Kathryn. Evangelist and Musician, 2355 Roosevelt Blvd., Eugene, Ore.  
 Williston, N.D. .... May 9 to 20

Dawson, Minn. .... May 22 to June 3

Krauss, James L. 818½ E. Spring, St. Marys, Ohio

Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.  
 Winston-Salem, N.C. .... May 15 to 27

Leroy, Mich. .... May 29 to June 10

Kunze, R. J. Sunday-School Evangelist, 614 W. Elm St., Compton, Calif.

Kuschner, Allard and Dorothea. Evangelist and Singer, Route 1, Burton, Ohio  
 Pontiac (Zion Ch.), Mich. .... May 10 to 20

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