

Herald of HOLINESS

OFFICIAL ORGAN · CHURCH OF THE NAZARENE

The God That Answers!

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"Be ye holy; for I am holy"
(1 Peter 1:16)

ELIJAH'S PROPOSITION to the prophets of Baal was, "The God that answereth by fire, let him be God." The challenged had the advantages. There were four hundred prophets of Baal; Elijah stood alone. They prayed all day; Elijah prayed about thirty seconds. Their wood was dry; Elijah's wood was soaked with water. Their God was the sun. If he could do anything, he could start a fire with his heat. But Elijah's God was the Eternal Spirit, the Creator of the sun and all the material elements of the universe.

Fire was an incident in this contest. The real point at issue was in the fact that Elijah's God heard his prayer and answered, while Baal neither heard nor answered. His fanatical prophets called upon him from morning till evening. They cried aloud and leaped upon their altars and cut themselves with knives and lancets; but "there was neither voice, nor any to answer, nor any that regarded."

In striking contrast to that day of vain ranting, at the time of the evening sacrifice Elijah in great confidence took over. He repaired the altar of the Lord that was broken down. He put the wood in order and laid his sacrifice upon it. It was drenched with twelve barrels of water. And, in the assurance that he prayed to a God who lived, who heard and who answered, he framed a prayer in sixty-two simple words.

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." That was a prayer born of daring faith, to a living God who answers!

He was the God of Elijah, but He was and is the God of every righteous, obedient, and believing soul. When Elijah went up to heaven, his mantle fell at the feet of Elisha, who stood on Jordan's bank while his eye followed the flaming chariot till the heavens received it from his sight. Elisha took up the mantle, smote the waters of Jordan, and cried, "Where is the Lord God of Elijah?" The waters divided and the watching sons of the prophets said, "The spirit of Elijah doth rest on Elisha."

He was the answering God then; He is today! To the penitent sinner who calls for mercy, He answers with the assurance of pardon and peace. To the consecrated believer, He answers with the witness to his cleansing. To the interceding church, He answers with the seasons of refreshing from the presence of the Lord. He is the God that answers!

May 15, 1950

WV 22 '50

TELEGRAMS

Encinitas, California—Sixth annual Indian Assembly shows remarkable gains in all departments. General Superintendent Orval J. Nease at his best. Indians and missionaries all encouraged.—D. SWARTH, *Superintendent*.

Great day in history of Nazarene Church British Honduras on Easter; more than 1,200 attendants in Sunday schools; Crooked Tree, 305 in attendance; church organized, 43 charter members, 18 probationers.—HAROLD HAMPTON, *Missionary*.

St. Louis, Missouri—Easter Sunday-school attendance surpasses all previous records with 10,504. St. Louis churches had over 3,800. Great Easter Offering in almost all churches. Missouri District supporting entire church program and moving on to victory.—E. D. SIMPSON, *Superintendent*.

Kankakee, Illinois—Doctor Roy Smee gives fine home missionary tour. Home missions moves upward and onward on Chicago Central District.—E. O. CHALFANT, *Superintendent*.

Temple, Texas—Organized new church at close of three-week campaign conducted by Rev. J. E. Cole, at Edcouch, Sunday. Mrs. A. L. James of McAllen contributes one thousand dollars toward building. Prospect very bright.—HADLEY A. HALL, *Superintendent of San Antonio District*.

NEWS IN BRIEF

Mrs. John W. Henry, wife of pastor at El Centro, California, died May 3. Funeral services in charge of Dr. A. E. Sanner, Revs. Rogers, Wallin and Whitcanack. Interment in Forest Lawn Memorial Park, Los Angeles.

Miss Mary E. Latham, of the Department of Church Schools, spent May 1 through 7 touring the Michigan District in the interest of Sunday schools. On Saturday, May 6, she made a flying trip to Indianapolis, Indiana, to speak at a district seminar for vacation Bible school workers.

Rev. H. H. Hartman, pastor of the Fort Morgan church for more than five years, has accepted a call to the church in Monte Vista, Colorado.

Rev. L. T. Holman, pastor at Chandler, Arizona, has accepted a call to pastor the church in Covina, California.

Total cash received on Easter Missionary Offering up to Saturday noon, April 29: \$414,107. Money is still coming in.

JOHN STOCKTON,
General Church Treasurer

Only Speak!

By Maggie Culver Fry

—And God said, "Speak unto the rock,

Moses—
That every suffering throat
Sticking with thirst
Be bathed and healed."

—And Moses, vexed, smote the rock
twice

Instead—
And cooling life leaped forth:
Water of life
To slake—to fill.

—And Moses, sad, gazing afar,
Knowing
The price of headstrong sin,
Seeing Canaan,
Yet not possessing.

—And God says: "Speak unto the
Rock,
My child.
Thy panting, fev'rish heart—
Pleading for life—
May now be healed."

His way is mild—no need for force—
But trust.
To taste immortal life—
Water of Life—
To slake—to fill!

HERALD OF HOLINESS

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Published every Monday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 10, Missouri. Subscription price, \$1.25 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

Printed in U.S.A.

150,000 HERALDS in 1950
NOW, EVERYONE, BOOST!

Miss Mildred Frazier, of Mason City, Iowa, reports a church membership of 60, with 152 subscriptions secured within one month.

OVER THE TOP!

These churches have gone "over the top" of the goal of a subscription list equal to two-thirds of their membership. Congratulations!

Members Subs.

Springfield, South Side, Illinois	36	26
Hutchinson, West Side, Kansas	15	15
Liberal, Kansas	48	41
Pleasant View, Baxter, Kansas	26	20
Fredericktown, Missouri	70	61
Ironton, Missouri	46	70
Albion, Nebraska	18	20
Tillamook, Oregon	124	175
San Angelo, Texas	40	38
Shawmut, Alabama	59	100
East Brewton, Alabama	26	38
Calvert, Alabama	27	19
Chicago, Central, Illinois	41	59
Wilmington, Illinois	30	44
Pawhuska, Oklahoma	33	27
Sallisaw, Oklahoma	60	50
Kalvesta, Kansas	31	39
Hoisington, Kansas	50	46
Caney, Kansas	30	38
Halltown, Missouri	24	32

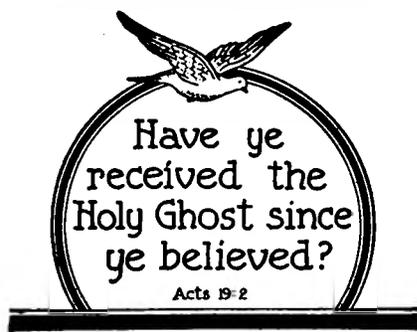
CORRECTION: In the April 3 issue, Springfield, Ohio, First Church, report should have read 254 subscriptions for 204 members instead of 205 subscriptions for 204 members.

THAINE F. SANFORD,
Sales Promotion Manager

You Promote the GOSPEL
When You Promote the HERALD

Pentecost for Our Day!

By Weaver W. Hess*



catch the significance of our Lord's oft-repeated admonitions concerning Jerusalem's "upper room" and the coming of the Holy Ghost. Oh, why have God's people always been so "slow of heart to believe," and why do they hesitate to accept all that God in His infinite love and mercy has made available?

Israel sighed for the fleshpots of Egypt when God's current rations for them were the tender breast of quail and manna from heaven. They grieved Him by their wanderings and unbelief until none of that generation were allowed to enter the promised land of Canaan, save only faithful Joshua and Caleb. Jesus stood among a people who prided themselves on being the seed of Abraham. He told them that a greater than Abraham was there; and yet they crucified Him, their true Messiah, in utter disregard of the prophecies concerning His advent.

Paul urged his churches to a new covenant and "better sacrifices" than those under the fading ministration of the law. He feared in his day that they too would fail to enter into that promised rest, "after the same example of unbelief."

There is a very significant blending of the three great ministrations or dispensations of God's revelation to sinful men. We shall miss the beauty, hidden truths, and warnings of the Bible if we consider any one of these by itself. They are indeed an inseparable, glorious, unified whole, in whose eternal realities we are given to know the unsearchable riches of grace divine. The prevailing sin in each of these dispensations is found in the tendency to disregard the person and revelation of the present, and hold to or overevaluate those of the former. Israel rejected Jehovah; the Jews rejected Jesus; and in this our day, which is in the dispensation of the Spirit, we find a serious grieving and rejection of the Holy Ghost. Well did Stephen the martyr say, "Ye do always resist the Holy Ghost: as your fathers did, so do ye."

As the essential appointments of the Levitical ceremonies and sacrifices foreshadowed the Cross, just so did the essential features of the dispen-

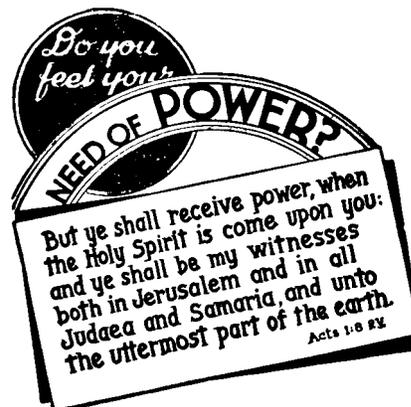
THE fullest provision of Christ's redemption can be realized only in the blessings of Pentecost. Many linger at Calvary and glory in the Resurrection

who fail to catch the significance of our Lord's oft-repeated admonitions concerning Jerusalem's "upper room" and the coming of the Holy Ghost. Oh, why have God's people always been so "slow of heart to believe," and why do they hesitate to accept all that God in His infinite love and mercy has made available?

sation of the Son point to Pentecost. It is simply unavoidable, for we cannot honestly read the Gospels or even the prophets without being constantly brought to the promise and provisions of the gracious and wonderful "upper room" experience. The prophets not only saw the coming Redeemer, but they visioned Pentecost as well. Joel gave voice to this promise with prophetic clearness, for he saw the day in which God should pour out of His Spirit upon all flesh; sons and daughters, servants, and handmaidens, all were assured of the outpouring of the Holy Spirit. And when that day was fully come, and all these hopes had been truly realized, Peter proclaimed, "This is that which was spoken by the prophet Joel."

Often quoted is that dramatic utterance of John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." But this same voice crying in the wilderness also said, "He that cometh after me is mightier than I, . . . he shall baptize you with the Holy Ghost, and with fire." Another of the prophets saw Jesus as a Refiner and Purifier of silver. In this conception of Christ, we trace the doctrine of sanctification with its definite teaching of heart purity. The Bible teaches very clearly that sanctification is a part of and essentially the primary basis for the Pentecostal fulfillment. Peter had no misgivings on his part in his witness regarding the household of Cornelius, for said he, "God, . . . bare them witness, giving them the Holy Ghost, even as he did unto us; . . . purifying their hearts by faith" (Acts 15:8-9). So we find that the cleansing of the justified heart from carnality or inbred sin is simultaneous with the baptism of the Holy Ghost and fire.

All this adds interest to the high priestly prayer of Jesus, found in John 17. "For their sakes I sanctify myself, that they also might be sanctified." "I pray not for the world, but for them which thou hast given me." "Sanctify them through thy truth." And lest any of us might



*Superintendent of Oregon Pacific District

hear someone declare this blessing to be only for the apostles, He continues, "Neither pray I for these alone, but for them also which shall believe on me through their word."

On a great feast day, Jesus cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, . . . out of his inmost soul shall flow rivers of living water." Now note the following words: "This spake he of the Spirit, which they . . . should receive: for the Holy Ghost was not yet given." The Master also said, "Go ye into all the world," and, "Lo, I am with you always." Please remember that He had just told them He was going away; oh, no, not as the Galilean carpenter, but by His Spirit He was ever to abide with them. "It is expedient for you that I go away: for if I go not away, the Comforter will not come . . . I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." We cannot appropriate these promises without accepting Pentecost.

At no time was the Saviour's heart more serious and His words more sacred than in those last days among His disciples. This was on His mind and seemed to be a chief concern, that, having accepted Him, they would refuse to prepare for the coming of the Holy Spirit. We see them together, the Lord and His little group who had left so much to follow that Man who was so unlike any other they ever had seen, nearing the top of old Olivet. And as the silvery cloud enveloped Him, they heard that wonderful voice for the last time, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Silently He was lifted into the rapturous glory, still urging upon them this one great and important matter, "Ye shall receive power, after that the Holy Ghost is come upon you."

From the overshadowed crest of Sinai comes to me the thundering of God's law which drives me to seek pardon and cleansing at Calvary. But to please Him who thus died to pardon my sins and purify my nature outside the gate, I must go on to the "upper room," and tarry until my soul is filled and my life is endued with a power which will enable me to live the life demanded by God's revealed law.

Prophet's-Chamber Blessing

By Alice Hansche Mortenson

*If you should make a prophet's life the sweeter,
By giving him a place to rest his head,
That you might send him forth upon the morrow
To better serve, all comforted and fed,
I somehow know a blessing will befall you.
Some inner joy you've never known before
Will make your home a better place to live in,
For Christ himself will bless your open door!*

The Need for Guidance

By Elizabeth Munro*

MOST OF us who have sought guidance are agreed that it is not easy to obtain. When at last, sometimes after several years, we obtain our leading, we are conscious that the process through which we have passed has developed and strengthened us.

To every life, at some time or other, comes the need for guidance. One of the saddest sights in life is to see a man who never feels such a need. His eyes are closed to the great possibilities which may lie in him, and because of this He knows no need for the wisdom of God to direct his steps. In his blindness, he is content to foscilize.

Apart from the guidance of God, we are as sheep without a shepherd, men without a purpose. The goal of life is dim and uncertain, and because of this we are rendered prone to follow flickering will-o'-the-wisps. It is common to see men and women embark on various enterprises which in a short time fizzle out. Why? Because these have not been the purpose of God; or if they were, these persons failed to allow the purpose of God to grip them. Thinking men and women, through the various experiences of life, are driven to ask: "For what am I born? Who will guide me into the purpose of my life?"

Guidance is essential to the man who is earnestly seeking the purpose for which he was born, and who desires to have some means through which to find fulfillment of character and personality. He may feel many stirrings within him to realize his life, but it is only God who can enable him to judge which particular line of action will satisfy his nature. Only God sees the potentialities within him, and therefore He is the only One who can tell whether the end he has in view is a completely worthy one.

Outward circumstances may seem very unfavorable. A man full of vigor and vitality may, at the age of thirty or thirty-five, find himself in a dead-end job, where there is no further scope for him. A woman may find herself with insufficient money to keep her household as she would like, and she may weep bitter tears because she cannot afford to give her children the advantages she longs for them to have. Or the child may be born into a home where life is at its lowest, and only by heroic struggle and effort could the child ever rise above it.

Frustrations may be on every hand. Crippling and binding circumstances do not bind the hands of God. Through all these things He can work, and does work, for our enrichment and gain. His word abounds with promises of fulfillment and satisfaction to all who follow the divine Guide. God has a solution for every life; He has a worthy purpose for each person, a pur-

*Dundee, Scotland, G.B.

pose in which the great fires within us may be spent.

To arrive at the purpose of his life a man may have to go through purifying fires and deep floods, experience keen disappointments, face hard questions, and know grief and frustration. These very things cause him to cry aloud to his Maker to guide him and to integrate him.

The true destiny of life is to be like Christ. Of ourselves we can never reach the goal, but by yielding continually to the leadings of God's Spirit our personalities become transformed, ennobled, and matured. Everywhere we see stunted personalities; the tests of life are constantly revealing lack of Christian manhood and womanhood. Nature has made us men, but do the trials of life find us pygmies?

Here and there we see those who have risen to the heights of Christian character, and who have left all, and dared all, to do the will of God. Were their lives ever unfulfilled? Never! They passed through heartache, anguish, despair; but at the end of life they were persuaded that their God-appointed work had been done.

When David Livingstone's body was brought back to England for Christian burial as a hero, thousands went to pay tribute to this great man who had given his life in service for Africa and her sons. An elderly man was sobbing bitterly. As a young man he had known Livingstone, and had sneered at Livingstone's choice to be a missionary. He himself had been ambitious. With deep remorse he sobbed: "I put the emphasis on the wrong world."

The leadings and guidance of God are bound to form sterling character. The man who follows God has something to contribute to life. He can never be a nonentity.

When John G. Paton felt the call of God to leave Glasgow and to leave Christian work on which God's blessing was very evident, and go and take the gospel to the cannibals of the New Hebrides, many questioned his call. When later, in a lonely grave among South Sea natives, he laid wife and child; and when he said: "But for Jesus, and the fellowship He vouchsafed me there, I must have gone mad and died beside that lonely grave," many might have doubted his guidance. But when God crowned his labors with success, and those of other lands acknowledged them, who then doubted that the purpose of John G. Paton's life lay in the New Hebrides?

Through much tribulation men enter the kingdom of His purpose and will towards them. When William Booth, a man in his forties at the time, went home and told Catherine Booth, his wife, of his longing to help the poor of London, she said, though it cost her a great effort, she accepted his call and was willing to start again on hard years of financial insecurity with which she had been only too familiar. How far-reaching was her decision! Little did she dream that she would become world-renowned, and that a quarter of a century later thousands would mourn the

passing of the "Army mother." Catherine Booth did not easily enter the purpose of her life.

Our vision is limited; we are finite; we cannot see all around the whole of a problem. We are forced by these facts to acknowledge that our wisdom is not sufficient; we need the wisdom of God. We only need to come face to face with the subtleties of our nature to be persuaded that the intents and purposes of our hearts are hard to discern. It is when we fully realize that it is not in man to direct his own steps that we turn with thankfulness to God, to hear from our Guide words and counsel of pure wisdom.

Theologians tell us that the purpose of God towards each one of us is: "Unto a perfect man, unto the measure of the stature of the fulness of Christ." Who is sufficient to undertake such a development of character? We are not sufficient. But we have a Guide who is!



The Gospel of the Spirit

By Evangelist Lon R. Woodrum

III. The Witnessing Spirit

PAUL had had a hard time of it in his past. He had studied so diligently, memorized so much scripture, prayed such long, dry prayers, learned so many creeds. But what had he got out of it? Only trouble of mind and spirit, only "ravens flying through his troubled soul!" What he would do he didn't, and what he wouldn't he did! The creeds didn't help, the dogmas failed him, the big books only mocked him! There was no inner peace, no comforting voice. God was out there somewhere keeping a good grip on the universe, but Paul couldn't get an audience with Him. All the theology and the beautiful music of Israel didn't help.

Then—it happened! After the tortures of soul, after the long struggle, after his persecution of a Galilean, he found himself flat on his face in the highway, and the great Voice came through to him. (Somehow, I feel if we mean it deeply enough, sometime we will hear from God! One way or another—He'll give us a chance!)

Then—the Light! The blessedness of *knowing* that Jesus was the Christ! How? Hear Paul's own words on this, "by the Holy Ghost." The finding of the certainty of something! A thing to hold on to even when the world cracks!

Listen to this bugle-cry, "The Spirit itself beareth witness with our spirit, that we are the children of God." How many times have Christians flung that cry upon the wind! Oh, how much it means! Shut the big books for a moment; never mind the multitudinous voices—look, you can have a "Western Union" from the New Jerusalem! You can be *sure!* God speaking, calling you "Son." Wonderful, gentle, blessed, witnessing Spirit!

One Secret to Answered Prayer

By Roy F. Smee*

THERE IS scarcely anything more desirable in the life of a Christian than the satisfaction that comes from answered prayer. Access to the ear of God, consciousness that He is interested in our desires, and a reasonable certainty that He is responsive to our request give the child of God a sense of security which will fortify him in the hour of life's most anxious experience. Successful praying releases the power of God. Prayers that are answered bring the one who prays and the God who answers prayer into close relationship.

There may be many hindrances to the answers to our prayers. But the primary cause of sterile praying is lack of faith. Now faith is hard to define fully. Paul says of Abraham (Rom. 4: 21) that he was fully persuaded that what God had promised He was able to perform. Faith presupposes that God is able. But before faith can become effective we must be fully persuaded that He *will* do it. "If ye shall ask any thing in my name, I *will* do it" (John 14:14). And the climax of faith comes when we are fully persuaded that He *does* do it. The blind beggar by the Jericho road cried, "Have mercy on me." The Master heard his wail and asked, "What wilt thou have me to do?" He answered, "That I may receive my sight." Not at some future time, but he expected it *now*. And his faith was adequate. Jesus said, "Receive thy sight: thy faith hath saved thee."

True faith is conditioned upon our relationship with God. John, in his First Epistle (3:21), tells us, "Beloved, if our heart condemn us not, then have we confidence toward God." Faith cannot be generated within ourselves. Especially is this true in the matter of saving faith. No amount of study, no compilation of arguments, no acceptance of validity of God's Word can bring us into a favored relationship with God so long as the sense of condemnation rests upon us. I

*Secretary, Home Missions and Evangelism

COMMITMENT

By Jean Leathers Phillips

*Thy perfect will, my Father, will I seek
In everything that life unto me brings.
I will not care for passing earthly things
Or cast my lot but with the pure, the meek.
I will not touch what doth of falseness reek,
But lift to Thee my prayer on faithful wings
With sweet submission that within me sings;
Then reach my hands to lift the frail, the weak,
To heal the wounds, to cheer the valiant on
In Christ's grim warfare as Thou sendest me;
To keep the pure faith till my day is done
And time is lost in vast eternity!*

have noticed that usually when a seeker at the altar struggles long and beats the air with seemingly no progress, if you will probe him deeply you will find he is struggling because of unconfessed sin—condemnation.

It was so with me. When a boy not yet in my teens, I found myself at an altar of prayer under awful conviction. I was face to face with condemnation. I tried to pray around it; I cried long and loud; I beat the mourners' bench; I wore everybody out who was praying for me. I quieted myself and tried to argue with God about it, but there it stood like an insurmountable wall. How gracious God is! No one told me what I had to do, but God showed me as plainly as if someone had told me. I had wronged a school-teacher. She was there praying for me. God said, "You will have to apologize to her." That was a hard pill to swallow. The only way I could get free from condemnation was to make that apology.

In the following service I went to the altar determined to obey God. And when I reached my hand out toward Hester Glover, the school-teacher, and said, "Forgive me," heaven came down my soul to meet and glory crowned the mercy seat. No one needed to urge me to believe. Faith became spontaneous, and in the twinkling of an eye I knew the work was done. "Beloved, if our heart condemn us not, *then* have we confidence toward God!"

Just as freedom from condemnation is a requirement for saving faith, so constant obedience and loving service to God are requirements for achieving faith by which we may witness the answer to our prayers. John goes on in verse 22 to say, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

Obedience to the known will of God is the lowest standard by which any Christian can maintain favorable relationship with God. Anything less than this obedience will eclipse faith and shut the light of God out of our lives. Disobedience always brings condemnation again to the soul. We may continue to go through the motions of religion, but only as we maintain favorable connection with God can we expect Him to answer our prayers. And the Christian who goes beyond the demands of duty and pours out his life in loving service to God just because he knows that "those things are pleasing in his sight" has the surest foundation from which to expect that his prayers will be answered.

Let us refuse to be merely margin-line Christians. We might get by with the minimum of prayer; we might make it through with average service; we may feel that we are living up to the letter of the law when we pay our tithes and refuse to make an offering beyond that point; but that is not the way of grace. Grace will cause us to exceed the law because love is the essence of grace. And love will prompt us to keep a wide margin between what we *must* do and what we enjoy doing. Love is the fulfilling of the law!

The Old Look at the New Light

By H. M. von Stein *

SOMETHING new is being rendered obsolete every day, furnishing radio with palpitating propaganda and some evangelists with similes to the point of unqualified boredom. When I was a youngster people distrusted and were at least passively hostile to new things, because they tended to disrupt the way of life and to destroy old concepts. It used to be a project to go to town; now it is a hazard—but we go much more often.

We have now become resigned to the new, and it marks a unique convulsion in the collective mentality. We are even impatient with science in not making available to us the thing we feel should have come long ago. More than a year ago we were actually buying radios with television arrangements before there was much prospect of television for general use; and we wonder why our cars are not equipped with ship-to-shore radiophones.

Never before in the history of mankind have a people existed who were not suspicious, hostile, and reluctant in the face of *any* innovation. We have become so accustomed to the astonishing that every time a "comic book" comes out we wonder why science is so slow to catch up with the trend. Just recently a group of well-informed young men, in this room, were gravely discussing the *result* of an invention that would time-machine a man back into history—his youth, and on back into—what?

If you think for one moment that this attitude has not affected religious concepts, you are missing one of the reasons why religious teaching is losing some of its impact. If you are a Sunday-school teacher, or a preacher, there is a great deal you can do about it.

It is true that orthodox Protestantism is based upon God's Word; "A new law give I unto you . . ."—the New Testament. The trouble is that, although we know it pretty well, we lose some of the concept of the *newness* of the New Covenant because we never have properly grasped its foundation upon the Old.

A young man told me the other day that he seldom read the Old Testament. He carries around a New Testament and reads it religiously; and I certainly did not discourage him. He is a fine young man, worthy the name Christian. But he is shutting himself away from some of the grandness, the glory, the power, and the revealing quality of the ancient scriptures, and it isn't his fault—his church is that way.

There are few in the membership of the Church of the Nazarene who will not nod their heads in agreement with me that we could do a little better in using the Old Testament as a revelation of the New instead of drawing upon similes of the modern day and fixing attention upon them.

*Medford, Oregon

This is not to criticize, but to draw to our mutual attention something in which this writer also is guilty, perhaps more than my share. There is such a temptation to use what stands before us as realities and, if we speak of the ancient things at all, to allow them only a place more or less visionary or legendary. This ought not to be so.

There would be no trouble at all in producing evidence that young people of impressionable—the "breaking over" age—are largely unimpressed with modern newness. It has become a matter of course. The very word "new" strikes a discordant sound. The greater percentage of them are staring, open-eyed, at life slipping away from them with an unprecedented rapidity, wondering how on earth they are going to get the money together to have a home of their own before they are too old. New inventions aren't helping them any; in fact, new inventions are rapidly becoming a menace, implementing the threat of a new war that will destroy for most of them any hope for any future!

Let us raise again the vision of the ancient walls of a desirable Jerusalem; let us teach the history of those who lived through encroaching innovations, of those who fought evil because it was sin and who worshiped a God who was real.

The concept of the New Testament religion is emphatically divine and spiritual; and unless it is stamped with the seal of Old Testament prophetic, historical factuality, it can become and will remain in the minds of all too many of our young people as visionary. Already there are preachers abroad in the land who have a visionary concept of religion; and sensationalism, fanaticism, and plain racketeering are the ultimate result.

Let us not forget, nor neglect, at every opportunity, to turn back the pages and bind the *New Law* before our eyes with the beautiful golden cords of the *Old*.

F O R U S

By Georgia Moore Eberling

God's promises to us are great and good.

The Father never will forget His child.

He is our Strength and gives us hardihood

To breast the waves when they are high and wild.

He is our Refuge in a stormy day,

And hides us safely in a clefted rock.

He makes for us "a new and living way,"

And holds us steady through life's earthquake shock.

When we are sore beset, He walks with us.

Along the road of years we feel His hand,

And darkness then is strangely luminous,

While faith sees far ahead the Fatherland.

The Lord is our Redemption and our Shield;

He bore our sins; by His stripes we are healed.

How Does It Read In the Greek New Testament?

By E. Wayne Stahl

From "Pedagogue" to "Saviour"

IF A MAN ever could have been saved by keeping the moral code, it would have been John Wesley. With Paul, he could have said that as regards "the righteousness which is in the law" he was "blameless." But he wrote when in Georgia, "I came here to convert the Indians, but who will convert me?"

Back in England again, he heard, in a Moravian chapel, statements by Luther dealing with salvation doctrines as found in the letter to the Galatians. Then at that hour his heart was "strangely warmed," and he realized that at such a moment he had been born again.

I like to think that the particular passage from Galatians with which Luther's exegesis had to do that night was verses 24 and 25 of the third chapter, so wonderfully do they describe Wesley's finding peace by believing. Here Paul writes of the law as a "schoolmaster" to bring us to Christ, "that we might be justified by faith."

The word he uses for "schoolmaster" is *paidagogos*. From it we get our word pedagogue, or teacher. But the apostle did not have such a man in mind. Had this been the case, he would have written *didaskalos*, from *didasko*, to teach.

Paidagogos comes from two other Greek words, *pais* (*paidos*, genitive form), boy, and *ago*, to lead. And that is what, among the Greeks, he proved to be, a "boy leader," whose duty it was to conduct a boy to and from school, and in various ways to supervise his bringing up. *It is significant for us that he was usually a slave.* See Paul's great allegory of Sarah and Hagar, Galatians 4:22-26.

When the Greek boy was no longer a minor, having come of age, the *paidagogos'* work was done. So, thank God, for us "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4).



WON—Without Guns!

By W. Everett Henry*

WHEN JACOB walked, limping, away from Peniel (the face of God), he knew he had been in a real battle—a battle without guns. The struggle had lasted through the major portion of the night; its roots ran back into the years. Thus far Jacob's conduct had been in harmony with his name—"deceiver." He had deceived his father as a young man, and his father-in-law in his manhood. The necessity to meet the brother he had wronged, as he came back to his native land, brought the experiences of the years to a climax. The battle ended in a victory which changed the "deceiver" into a "prince of God," and has influenced the ages.

Centuries later, there was born in Elstow, England, a boy who, according to his own words, "was of a low and inconsiderable generation, my father's house being of that rank that is meanest and most despised of all families in the land," and who "never went to school . . . but was brought up in my father's house in a very mean condition, among a company of poor countrymen."

As this boy came to maturity, he was greatly troubled by his sins. On his marriage, he gave up his evil habits, and, as he says, "fell in with the religion of the times to go to church twice a day, very devoutly to say and sing as the others did, yet retaining my wicked life." But this respectable outward life while his heart remained unclean left him spiritually miserable.

The struggle was long and agonizing. Let him describe its end. "One day," he says, "as I was traveling into the country, musing on the wickedness of my heart, and considering the enmity that was in me to God, the scripture came into my mind, 'He hath made peace through the blood of his cross.' I saw that the justice of God and my sinful soul could embrace and kiss each other. I was ready to swoon, not with grief and trouble, but with solid joy and peace."

This victory in a battle fought without guns gave to the world *Pilgrim's Progress*, a book second only to the Bible in total circulation, and whose influence in the life of the world has been incalculably great.

Our battles with self, its indolence, selfishness, wickedness, are always fought without guns; but for the individual none can be more important than these. Important as these inner victories are, however, they are not the only ones won without guns. Victories in the constant conflicts with others are won in the same manner.

A Christian leader as a young man was working as an apprentice in a railroad machine shop. Just one Negro was employed in that shop, a noble Christian whose kinky hair was growing gray. One day the young apprentice was working with a new machinist from the West Coast when some-

*McMinnville, Oregon

thing went wrong. Seldom have more ugly oaths been crowded into one minute than that machinist used. When silence fell, a very humble voice came from behind them, "Boss, please don't talk like that and use my Saviour's name in such a way." Turning, they saw the old Negro humbly standing with his hat in his hand. Fiercely the machinist hurled some ugly sentences at him. Without moving, the old Negro waited until there was silence again, and then said very slowly, "Boss, I'se gwine pray for you; Boss, I'se gwine pray for you."

The one who reported the experience said it was both beautiful and funny to see that machinist, in the days that followed, shut off his outbursts in the middle of an oath and look hurriedly around to see if the faithful Negro was within earshot. Within three weeks the man had completely quit swearing.

If victory over self and others is won without guns, so also is victory over the great adversary of God and men.

Our Lord's weapons were words of truth, deeds of love and power, and the manifestation of the character of his Father. He spoke as never man had spoken. His words were spirit, and they were life. He went about daily doing good. His deeds were more than manifestations of His power; they were expressions of himself, of His sympathy, His understanding, His wisdom, and His love, as well as of His power. And when the Father raised Him from the dead, He placed His seal of approval on all His Son had said and done.

The resurrection of our Lord was the victory which guaranteed all other victories. It guarantees the victory of His followers. After Paul had set forth to the Corinthians the greatness of the Resurrection, he exclaimed, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." And in guaranteeing the victory of His followers, the resurrection of Christ guaranteed the victory of righteousness, the complete fulfillment of all the plans of God for man and his universe.

Great battles have been fought and won with guns, battles which have greatly influenced the course of history. But the most significant battles of earth are fought in the minds and hearts of men under the leadership of Christ our Lord; and these battles are fought and won without guns.



To Be Sincerely Christian

We Must—

- Not only *act* kindly—but be kind.
- Not only *perform* unselfishly—but be unselfish.
- Not only *give* generously—but be generous.
- Not only *show* tolerance—but be tolerant.
- Not only *react* joyously—but be joyous.
- Not only *behave* graciously—but be gracious.
- Not only *practice* gentility—but be gentle.

—MARY SANDERS

The Greatest Book!

By Evangelist Joseph E. Kiemel

For ever, O Lord, thy word is settled in heaven (Psalms 119: 89).

THE BIBLE is the greatest book in the world, and the writer has accepted its counsel to be his guide and consolation in life. When graduating at Pasadena College, he quoted the following words in the introduction to his speech:

"The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct, food to support, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. In it paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the Judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its holy and sacred contents."

Canon Farrar said: "The Bible furnished the main training of my youth; it is the chief blessing and most indefeasible consolation of my advancing age." "The Bible is the begetter of life, the uprooter of sin, the revealer of God; the forerunner of civilization, the embodiment of all lofty ideals, the guide and hope and inspiration of man."

Daniel Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."

When my wife and I were first married we set up our family altar and started reading the Bible together. Since that happy and glorious occasion, we have gone through the Bible once each year, and now have gone through it thirty times together—hard names and all. You cannot know, nor are you able to comprehend, what a great blessing is yours until you have taken time to read the Bible thoroughly, thoughtfully, regularly, and systematically.

But God said unto him, Thou fool (Luke 12: 20).

To achieve success through compromise, and rejection of Christ as the Saviour, is a game only fools will play.—E. F. WILDE.

Home Missions and Evangelism

Roy F. Smees, Secretary

More New Churches

WE PRAISE God for this recent report from Rev. C. H. Strickland, superintendent of our work among the European peoples of South Africa:

"On Sunday afternoon, April 9, a new Church of the Nazarene was organized at Vanderbijl Park, South Africa. Located forty miles south of Johannesburg, Vanderbijl Park is rapidly becoming the center of heavy industry in South Africa. The present population is 8,000 Europeans. The building of new industries and the near proximity to the new gold fields will increase the population to over 25,000 within the coming year, according to estimates.

"The Vanderbijl Park Estate Company has given our church a lovely site for a building. On this lot we hope to build the R. T. Williams Memorial Church, so generously provided by Kansas City First Church.

"Rev. Chris. D. Botha, a splendid young South African minister, has united with the Church of the Nazarene and has taken over the new work. He, together with his fine wife, are wonderful Nazarenes, and they carry a great burden for the work of holiness in this country. A Sunday school was organized and many friends and contacts made during the month's campaign which preceded the organization.

"This is our fourth church to be organized in South Africa. Our hearts rejoice in the victories God has given. We do ask for the prayers of our church as we bring the Crusade for Souls to the people of South Africa."

Superintendent L. A. Ogden has organized a new church at Dixon, in the northeast corner of Nebraska. There are ten charter members and they are now arranging to purchase property. This is the fourth organization this quadrennium for the Nebraska District.

Another city of over one hundred thousand population has been entered by the Church of the Nazarene. On April 16, Superintendent V. H. Lewis organized a church at Galveston on the Houston District. They have sixteen charter members and have been averaging about fifty in Sunday school. On their organization day the attendance was sixty-three. The church has a fine new chapel with some Sunday-school space and an apartment for the pastor, erected with the assistance of a short-term loan from the Department of Church Ex-

tension to the Houston District. Rev. William Porter is the pastor. This is the third new church for the Houston District this quadrennium.

There are still many doors for home missions to enter. We are glad for the new church at Galveston, but there are thirty cities of over fifty-thousand population without a Church of the Nazarene. Don't forget to pray for and support the home missions program on your district.

A further victory is the organization of a Church of the Nazarene in the

capital of New Hampshire. Services have been held in a chapel in Concord for almost two years by Rev. Allen Richardson. Good progress has been made under the leadership of Rev. Allan Keith, who has been pastoring at Concord and Lincoln Park since last fall. Superintendent J. C. Albright (of the New England District) organized the new church on Palm Sunday with ten charter members. Sixty-one were present in Sunday school. New England has eight new churches this quadrennium.

The eighteenth new church since the General Assembly was organized by Superintendent D. K. Wachtel at Pleasant Point, near Leoma, on the Tennessee District.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Progress!

IN OUR Christmas letter we reported nineteen missions and preaching places; now we have five more, making a total of twenty-four. Since November we have received forty-two probationary members. Julio Bouzo has opened services in the town of Madruga, Havana Province, in the home of an acquaintance. Also he has begun a work at the sugar plantation of Ayala. Blas Serrano has opened a work in the nice town of Guira de Melena, Havana Province. Brother Blas also is visiting the Caribbean fishing village of Guanimar, where there is no church of any kind. A Nazarene soldier boy, Andres Morejon, feels called to preach and has spoken in a couple of missions recently.—GRACE PRESCOTT, Cuba.

New Addresses

Rev. H. L. Hampton
Box 175
Belize
British Honduras

Rev. David Browning
Corozal
British Honduras

Rev. W. C. Fowler, Jr.
Punta Gorda
British Honduras

Los Angeles Chinese Church Packed to Overflowing

The Chinese work, started years ago by interested members of Los Angeles First Church, has grown until now they are running an average of 150. Easter Sunday when the count was taken they had 204. Others came later.

We have a fine group of young peo-

ple who give one a thrill to work with. There are great possibilities ahead for this work. They will be organized in a month or so as a church.

We have been appointed by the General Board to have charge of the Chinese work on the coast and this is our immediate task, to help these people get a church built. There is a wonderful spirit among the people. God is blessing.—H. A. WISE.

Report of Argentine Annual N.Y.P.S. Convention—1950

The ninth annual young people's convention of the Argentine District convened March 7 in the Donato Alvarez Church in Buenos Aires with the president, Mrs. Marie de Zoroastro, presiding. The theme already chosen for the convention and the following year was "Be strong, and of good courage."

The church had been artistically decorated with flowers and imitation swords which typically indicated the nature of the program for the coming year, that of entering into the battle against sin with a united effort to put to flight the army of the enemy. Spurgeon Hendrix sang "I'd Rather Have Jesus," after which Francisco Laiacona, one of our national pastors, gave the morning message, "Strength in Weakness." This was followed by the election of officers, reports of the past year's work, and goals for the new year.

The afternoon session convened at two-thirty. The message given by Cesarea Perucho, "Courage in the Christian Life," was a blessing to all present.

At five o'clock tea was served, after which a street meeting was conducted

by the young people. The evening service was held under the big tent in the Terrero property. The speaker for this service was Rev. Edward Palaci, of the Salvation Army. Truly, his message stirred our hearts and inspired us to a more devoted life to the Master and His cause.

It is the prayer of our hearts to God that He will continue His blessings on our Argentine youth as they go forward into another year's activity under the leadership of the new president, Juan Zani; and may the following year's convention find them even more enthusiastic and determined to labor in the great vineyard of our Lord than they have ever been before.—REPORTER.

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Nineteenth District Assembly Barbados District, B.W.I.

We are glad to report another splendid district assembly on Barbados, April 7 to 9, over Easter. The business was conducted on Friday when the pastors, licensed ministers, deaconesses, and heads of the departments and various committees gave their reports. It was interesting to note an increase in every department.

On April 3 the district W.F.M.S. held its annual convention, at which time the officers for the coming year were elected. This convention voted unanimously that the W.F.M.S. take as its special project for the coming year the raising of a District Manse Fund for the erection of a small house for the pastor to live in by the church where they have enough land to build. At the close of the convention, they had a Hallelujah March, and the good women gave over \$40 to launch this project.

On Friday the assembly unanimously adopted the project of the W.F.M.S. to raise the District Manse (Parsonage) Fund and set the minimum of \$500 for this year.

On Easter Sunday morning we baptized fifty-four and received forty-five into full membership, making a net increase for the year of ninety-eight members, or over 15 per cent gain. Rev. Dorothea Hayter, from Michigan, who is visiting the British West Indies, brought a splendid Easter message to a full house. Eleven seekers responded at the altar. In the afternoon we had the Memoirs Committee report and a beautiful memorial service for our beloved sister, Rev. Rosetta Pinder, and others who have gone from us to their heavenly home during the past year. At the close of the assembly we had a rally or Hallelujah March and gave a liberal offering for the establishing of the District Manse Fund. It was a hilarious rally.—A. O. HENDRICKS, Barbados.

THE QUESTION BOX

Conducted by Stephen S. White

Q. What do you think of slang, especially bywords which border on swearing, or the taking of God's name in vain?

A. If a person will trace his byword down, he will find that in most instances it is only a form of modified swearing, and often the modification is astonishingly slight. Therefore I think that the Christian should be careful about the use of bywords. Of course, those who have been saved before having had much Christian teaching may be guilty of using some bywords for a time, but it should not be long before they see the inconsistency of such language. It might also be said that the use of bywords shows a lack of refinement.

Q. In view of such scriptures as Malachi 4:5; Matthew 11:13-14; 17:13; and Luke 1:17, are we to understand that Elijah actually and literally came back to earth in the personality as well as in the "spirit and power" of John the Baptist, or are we to take these words figuratively and, therefore, as meaning only that John the Baptist was the same type of man as Elijah in that he was a fiery prophet?

A. In the second sense—John the Baptist was not Elijah come back to earth in the literal sense, but rather the former manifested the same spirit and power in his prophetic function as the latter did.

Q. Will you tell your readers in your "Question Box" department something about the "eternal safety" teaching—when it originated and how it differs, if at all, from the old Calvinistic doctrine of "once in grace, always in grace"?

A. The eternal safety teaching is usually called the doctrine of eternal security today. It is exactly the same as the old doctrine of "once in grace, always in grace," or the belief in the final perseverance of the saints. Once a person is born into the kingdom of God, he can never be lost. He may grow cold or become a castaway for a time, but he will not be finally lost. This is a wonderful theory for those who want to profess salvation and live as they please. It is part and parcel of the idea of a sinning religion—we can get to God, but that does not necessarily mean that our lives will actually change. From the time of our acceptance of Christ by faith, God will not see us and our crookedness, but rather the righteousness of Jesus Christ. We have,

through the blood of Jesus Christ, a certain standing before God, a position before God where the righteousness of Jesus Christ is imputed, or reckoned, to us, but not imparted.

Many of those who hold to this view think that it especially exalts Christ; for thus, they say, we are saved through faith in Jesus Christ alone. The facts in the case, however, are that those who take this position make Christ a weakling—He is unable to do anything for us here and now.

One of the main arguments which the sponsors of this notion give is "once a son, always a son." Then they talk much about being born again. They fail to remember that being born into the kingdom of God is only a figure of speech which emphasizes the great change which takes place in the person (and which they really deny) when he is born again. It is like physical birth in that sense, but not in any other. No illustration can be made to "walk on all fours." Being saved is unlike a physical birth in many ways—chiefly in that it is based on conscious choice, while physical birth is not. And if I can choose to come into the Kingdom, I can choose to get out of it. I did not choose to become a member of my earthly father's family, but I did choose to become a part of God's family. That was the only way I could get in, and it is the one way that I can get out. There will certainly be plenty of people in hell who once knew the joy of salvation. "Eternal security" really should be called "false security."

Q. In answering a question, you say in substance that probation after death would be a second chance. We all know that millions have died, both before and after the Crucifixion, without ever hearing of the name of Christ, through which alone we are to be saved (Acts 4:12). If they should have the gospel preached to them after death, how could we call that a second chance?

A. They did not hear of Christ, but they did have the light of conscience, or nature, which Paul speaks of; and this was theirs through the provision which was made in Christ's atonement (Rom. 2:13-16). If they would only follow that rather faint glimmer of light, they would be saved. This does not free those of us

(Concluded on page 16)

The Universe of Prayer

EDIT

Stephen

ASTRONOMERS tell us that the heavenly spaces have in them many galaxies, island universes, or families of celestial bodies. The Milky Way, the galaxy of Island Universes which our solar system is a part, is so vast in itself that it is difficult to conceive of its magnitude. Any heavenly body however insignificant is a part of some island universe and has to fit into that system. Likewise, we can speak of a universe of prayer. It has its laws, and those who enter into it are governed thereby. In this spiritual universe, the will of God is supreme; and, therefore, whatsoever one asks will be received, because underlying every petition is the desire that the will of God shall be realized in his life. There is nothing more important in our praying than that our life shall be God-centered.

THE IMPORTANCE of living in the universe of prayer is emphasized under the figure of the vine and the branches in John 15, especially in verses 1-7. Here

Abiding in the Vine Jesus says: "I am the vine, ye are the branches," "Every branch in me," "Abide in me, and I in you," "If a man abide not in me," "If ye abide in me, and my words abide in you." Then in these words Christ tells His disciples how to abide in Him: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). These commandments are to be kept from the heart by the aid of the Holy Spirit's presence in its fullness. This means that the fifteenth chapter of John with its teaching as to the abiding life must always be thought of in the light of the fourteenth chapter. Here the revelation of the triune God through the indwelling Comforter is the theme. In other words, no one can enter into this abiding life, or the universe of prayer, in the highest and best sense until the Comforter has come to dwell in his heart.

JAMES tells us that "the effectual fervent prayer of a righteous man availeth much" (James 5:16). Here we learn that it is the prayer

The Prayer of the Righteous of the righteous man that changes things.

It is the righteous man who lives in the universe of prayer and can do what Elijah did. As an illustration of this truth, a brief account of one of Elijah's achievements through prayer is given as follows: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5:17-18).

WE MUST NOT only enter into this universe of prayer; we must also live in it, if we would be able to pray as we should. There must be a settled, established walk with God. We must not only permit the Holy Spirit to come

Living in God in, but we must also make all of our plans for Him to abide with us forever. Then prayer will become always more natural, and we shall more and more walk and talk with the King of Kings. The times when we shall want to isolate ourselves from everything and everybody else and commune only with Him will increase in number. This tendency will often have to be cultivated, even by those who live in the universe of prayer. This is especially true in this rushing age when so many things crowd in. The best of people often have to take time to pray if they get it. There is a sense in which prayer is spontaneous, and there is a sense in which it is not. We must both let ourselves pray and cause ourselves to pray.

THE PRIMARY effect of living in the universe of prayer is that His will becomes our will. Then we can truly say to the Father in heaven:

Thy Will Be Done "Thy kingdom come. Thy will be done" (Matt. 6:10); and, "Nevertheless not my will, but thine, be done" (Luke 22:42). Of all things, prayer cannot be self-centered. No selfishness can enter into true praying. One of the main reasons why many prayers are not effective is given by James in this significant verse: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts," or pleasures, as the margin says (James 4:3). In other words, our prayers are not answered because they are not God-centered.

It is only when one is living in the universe of prayer, where God's will is first, that the following promises can be rightly understood: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13-14); "Ye shall ask what ye will, and it shall be done unto you" (John 15:7), "That whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16), "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23). If our all is dedicated to the doing of God's will, we will not ask for anything except with the understanding that it be given only if in accord with His will. With this self-imposed condition, we cannot ask for anything outside of His will, and, therefore, all that we request of Him will be granted. Much

TRIALS

Editor

of what we have said so far is summarized thus: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:21-22).

PAUL GIVES us a wonderful description of the situation as it is for those who are in the universe of prayer. Here are the verses: "Like-

Paul and the Universe of Prayer

wise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:26-28). Yes, the abiding Spirit, who knows the will of God and that everything works together for good to them who love God and are called according to His purpose, will pray in and through us effectively if we live in the universe of prayer.

There is nothing which we need more today than real praying, praying in the Spirit, praying by those who are living in the universe of prayer, praying that perseveres. Such praying will make us better examples of Christ, and it will also send us out to crusade for Him with new understanding and enthusiasm.

Christianity a Life

I am come that they might have life, and that they might have it more abundantly (John 10:10).

T. H. HUXLEY, famous nineteenth century thinker, prophesied that all spirit and spontaneity, or life, would be banished from human thought. He was convinced that even man would soon be reduced to a pure mechanism. Huxley has been dead for more than a half-century, and his prophecy has not yet been fulfilled. In fact, the scientist of today would be much less inclined to prophesy what he did.

While science and philosophy are moving less in the direction of mechanism than they were in Huxley's day, religion and religious worship are becoming largely the prey of a dead formalism. In too many places there is a form of godliness without the spirit thereof. Care will have

to be taken lest this tendency find its way into our church—if it has not already done so.

But to drive life and spontaneity out of Christianity is to destroy it, for Christianity—according to my text—is a life, a divinely bestowed life, and not a mere legalism, form, or law. This does not mean that all form or ritualism should be done away with, but rather that true religion can never be a mere ceremonialism, or liturgy. There must be the formal, or the external, but it must be filled with and directed by life. It must always be the instrument of the internal, the living, or the spiritual. I have a form, or body, which is essential to my present existence, but no one will care to have it around when it has been deprived of its living spirit. The same is true as to the Christian religion. It must have a liturgy, but that liturgy must be permeated by a divine life or else be of no value. A non-spiritual religious formalism is worse than no religion at all. This is partly what Jesus had in mind when He said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

After emphasizing the truth that spirit and form do not exclude each other, I call attention again to the claim that Christianity in the individual is a life. And as a living, personal something, Christianity must have the characteristics of that which is living. When Christ said that He had come in order that man might have life and that more abundantly, He undoubtedly meant that His gift to man would manifest the qualities of the living. Some of these marks of life are growth, self-activity, purpose, and creativeness—spontaneity, or unpredictableness.

Not Guilty Until Proved Guilty!

SEVERAL years ago I attended the trial of a woman who was charged with killing her husband. After she and her children had been brutally mistreated by him for twenty-five years, he was shot, and she was accused of doing it. Drink was largely the cause of what he did; and as I remember the evidence now, his record was of the worst sort. Children, young and old, as well as the wife and neighbors, witnessed to the long years of brutality of which he had been guilty. On the ground of this cruel, overbearing way in which he had treated those about him, the jury quickly declared the wife and mother not guilty. I am not here to pass on the merits of the case or the verdict of the jury.

This crime is mentioned chiefly because of one thing which the defense lawyer emphasized during his final speech to the jury. In the course of his plea, he repeatedly informed those who were soon to have the case in their hands that this woman was not guilty until she was proved guilty. The fact that she had been charged with that crime and was now being tried for it did

not at all mean that she was guilty of it. He said further that as a jury they had a right to interpret the law, and that if they found a reasonable doubt that she was guilty, then they should free her. These facts were brought to their attention again and again, and the basis for them in the law of the land was clearly pointed out.

Many times since listening to this attorney's appeal to the jury, I have wondered if we as

Christians live up to this ideal. If man's law would have you and me judge the accused in this way, how much more should the Christian practice this principle! Please remember that your neighbor or fellow Christian is innocent until the charge brought against him has been proved beyond any reasonable doubt. If man's legal demands go this far, surely the Christian spirit should not come short of it.

Religious News and Comments

Edited by Delbert R. Gish

REVEREND Earl G. Lee, missionary to India, writes an interesting letter and sends clippings from the Bombay newspaper, *Times of India*. Prohibition has been coming into operation in India, state by state, with some states trying the plan of easing into total prohibition gradually.

In Bombay most liquor shops had practically bare shelves even before the official time (April 1) for the law to go into effect. Stern disciplinary action was promised by the home minister, Mr. Morarji Desai, against government servants who continue to use alcohol. He said: "It is fantastic that people cannot give up their drinking habit. Government servants must support the prohibition policy, and if they do not they must resign and go . . . We shall continue our prohibition policy, whatever may happen."

"In one of the states where total prohibition is now in effect," writes Brother Lee, "a foreigner went to the authorities and made a formal application to purchase liquor on the grounds that he was a chronic alcoholic, and had to have his daily liquor. They granted his request—but the next day the police stopped around at his home and picked up his driver's license."

One immediate problem raised by prohibition in India was economic—a small amount of unemployment and some loss of government revenue. However, many believe that the benefits will far outweigh these initial problems of readjustment. Ninety per cent of the people were expected to co-operate with the government, and it in turn was taking steps to provide employment to those who become unemployed through prohibition.

Some readers will be interested in the announcement that Dr. Georgia Harkness, since 1939 a professor of theology at Garrett Biblical Institute, has resigned that position to accept a similar position on the staff at the Pacific School of Religion at Berkeley, California.

A package of cigarettes costs about the same as a quart of milk. The *Pentecostal Evangel* reports that cigarettes are now selling at the rate of seventy-two million packages a day, while sixty million quarts of milk are sold. Thus the fuel for a harmful habit outsells a staple food, even in the face of the facts revealed by reliable medical men and of notoriously false advertising by tobacco men.

During the early part of April, the Federal Trade Commission ordered cigarette advertisers to desist from the false advertising of their products. Makers of well-known brands were enjoined to stop advertising as if their product were not

irritating to the throat, since no brand is free from nicotine and other irritating substances. After investigating signers of forty-three testimonials, the commission found that some had been given by nonsmokers, some who gave them could not even read, and some had signed without hearing the testimonial read.

An item from the *Christian Advocate* reveals that the only important subject of college training under the G.I. Bill that has not had a sharp drop in veteran enrollment in the last three years is theology.

General MacArthur has received splendid co-operation from the American Bible Society in the project to distribute ten million Bibles and Scripture portions by 1951. The Japanese are said to be reading the Bible with an openness of mind never before known in Japan.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for May 28: Micah's Hope of God's Salvation

Scripture: Micah 4:1-5; 5:2-4; 7:18-20

GOLDEN TEXT: *Who is a God like unto thee, that pardoneth iniquity, . . . he retaineth not his anger for ever, because he delighteth in mercy (Micah 7:18).*

Micah had every reason to be a pessimist, but instead he was an eternal optimist. And why? Gloom like midnight hung over the land; the blight of iniquity had gripped the people; the nation was saturated in sin. Yet Micah peered through the dim light and saw a great national revival, and then he smiled. People thronging back to the "mountain of the Lord"; eagerly climbing the hills to Jerusalem; crowding the sanctuary with hungry, upturned faces—no wonder Micah smiled a deep smile.

It is easy to be pessimistic—just keep your eyes turned down toward the dirt beneath your feet. But it

is harder to be an optimist, for you have to get your head back and your eyes turned up and ahead. Our lives are so often pressed into narrow hallways of existence where heaven's atmosphere can scarcely enter! Micah looked up and out. He saw God working; things were happening in God's realm. The devil was now running roughshod over things, but God would have His comeback. There was revival in the future. No one else saw it, but Micah did, and he sang deep in his heart. Through the inky darkness of national corruption he saw a gleam.

Revivals are born in the hearts of people who are optimists!

(Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.)

NEWS OF THE CHURCHES

NOTICE: In making plans for vacations in the office, we are planning to print the next two schedules of evangelists' slates at intervals of three weeks, instead of the regular schedule of each fourth issue. Following this number, the slates will appear in the *HERALD* dated June 5, then June 23, following which we will resume the four-week schedule, making the next one July 24.—**OFFICE EDITOR.**

Evangelists Wesley F. and Kyle Crist write: "Notice has appeared in the *HERALD* of the sudden death of Evangelist Roy Christ, leaving Mrs. Ruth Christ to carry on alone. Since there has been some confusion in the past concerning two names so nearly alike, I am hereby saying Wesley F. Crist is still very much alive and slating revivals. His slate appears with that of his wife as Wesley F. and Kyle Crist. Since the summer of 1941 we have had the happy privilege of working in some of our largest and finest churches and camp meetings, as well as many of the smaller ones. We have found the finest people and pastors in the world. We love the church and all of her great leaders and people. May God's bountiful blessings continually be outpoured upon every church in our movement. We are continually in this work, week after week, and God is giving us some good victories, many souls, and new Nazarenes."

Shreveport, Louisiana—First Church has recently enjoyed the greatest manifestation of God's presence it has ever been our privilege to experience. Dr. T. M. Anderson was with us for about seven services. His ministry is richer and more wonderfully anointed of God than ever before. For some time before Dr. Anderson came, the people of First Church were maintaining a chain of prayer around the clock. Several of the other Nazarene churches in the city were holding daily prayer meetings. Dr. Anderson came to us March 17 and continued through March 19 with two services on Saturday and three on Sunday. The church was packed with people from the first, and during some of the services it was impossible to take care of all of the crowd. The meeting went on for nearly two weeks after Dr. Anderson left, with the manifest presence of God upon the people. All of the Nazarene churches of Shreveport and Bossier City cooperated. A wonderful spirit of harmony and fellowship prevails among the pastors and people. We can never be the same after this mighty visitation from God.—**W. O. Fisher, Pastor.**

Song Evangelists Boyce and Catherine Pierce write: "We have had a cancellation and thus have an open date, June 6 to 18. Write us at 505 Columbia Avenue, Danville, Illinois."

Ardmore, Oklahoma—God gave us a good day Easter Sunday. Our people worked hard, visited, and prayed, and as a result all previous attendance records were broken with 325 present for Sunday school. The missionary offering of \$231 considerably more than pays the General Budget for the year. The morning service was a time of victory. Rev. Joe Bishop told of his recent vision of heaven, and God so moved on the people that we had a good altar service with souls finding God. Brother Bishop has a most unusual experience, and God is using him in a mighty way. Our people say they will never be the same after hearing him.—**Earl C. Darden, Pastor.**

Pastor R. B. Phillips reports: "In almost four years as pastor here in First Church, Selma, Alabama, there has not been such a manifestation of the Holy Ghost in our midst. People are getting saved and sanctified. The Spirit of God has never helped us more to preach on holiness. The glorious thing about it is that people who are not saved and have never heard anything about this wonderful doctrine are getting saved. We are an eyewitness to the fact that if holiness is preached sinners will get saved as well as believers will get sanctified. There is no message that will stir the hearts of our congregation any more than one on second blessing holiness. On Easter Sunday, through the help of God and some personal work, a new attendance record was set for our Sunday school with 212 in attendance. Seventy-seven of that number were men present in the Men's Bible Class. Among those who have been saved recently are men from this class. We feel that if we, as a group who have been wonderfully blessed of God, will pray the glory down in our secret places of prayer and around the family altars, and if we will urge the people to meet for special prayer before the services in the sanctuary, there is no way this side of eternity to estimate the good which would be accomplished."

The Leverett Brothers, preachers and singers, write: "We will be in Florida July 5 to 16 and have open time before and after this date. Write us, 408 East 10th, Lamar, Missouri."

Sunday-School Evangelist A. S. London and wife write: "Pastor Freeman Brunson of Rantoul, Illinois, saw 250 present in the Sunday school after a full week of convention work. We had one of the finest altar services we have seen for many months, when several soldier boys were converted. It was a beautiful sight when nearly forty people said they had been definitely helped at the altar in the morning service. The crowds were exceptionally good all during the week. Hundreds of contacts were made by

personal visitation. Twenty-five people pledged to help carry on this work. Twenty-five hundred dollars was pledged to add to the building fund on an expansion program. The Brunsons are studious, energetic, devout, and aggressive. We will not soon forget this time of inspiration, organization, agitation, visitation, and salvation."

Evangelist J. R. Faver and wife write: "We have an open date in July, 1950, and would like to slate it in northern or central Illinois. Write us at 517 Twelfth St., Henderson, Kentucky."

Evangelist Edward R. Ferguson and wife report: "We appreciate the prayers of our friends, and ask a continued interest that God may make our ministry even more fruitful. During 1949 we conducted twenty-one revivals in eight states. God blessed and gave excellent revivals, with souls praying through to definite experiences in grace. Beginning January 1, this year, in Conway, Arkansas, the Lord gave us the outstanding revival of our ministry. Pastors have given us 100 per cent co-operation, and each meeting has been blessed of the Lord, with many souls added to the Kingdom. Our slate for this year is filled with the exception of one date in July and one in December; we have a few scattered dates for 1951 and are now slating for 1952. We are doing our best to preach old-fashioned regeneration and holiness. Write us, 832 Wall St., Port Huron, Michigan."

Rev. W. H. Minor writes: "On May 28, the closing of our assembly year, we will be closing two and one-half years in our pastorate at Weiser, Idaho. At that time we are again entering the evangelistic field, and are now making up our slate. We have time open this summer for revival meetings, camps, and one-week or week-end holiness conventions. Glad to go any place, large or small. Until May 28 write me, 423 W. Main St., Weiser, Idaho; after that, % our Publishing House."

Evangelists Jack and Ruby Carter report: "In our last three revivals the Lord gave wonderful victory. The churches were helped and blessed, many seekers found their way to an altar of prayer, and a number of people joined the church. At Chanute, Kansas, with Rev. Marion Jones and his people, we had a good revival, with fifty-seven seekers and ten joining the church. In Wichita, Kansas, with Pastor Ingersol and his church, we had thirty-four seekers and seven good members joining the church. At Scottsbluff, Nebraska, with Pastor Harold Henry and his good people, we had sixty-three seekers and ten fine members joining the church. At present we are in Mt. Vernon, Texas, with Pastor O. J. Runge and his people, and the Lord is giving victory. This is our fourth revival here."

Evangelist Joe Norton writes: "Because of a pastoral change I have a cancellation, May 17 through 28. Will slate with any church desiring my services. Write me at Box 143, Hamlin, Texas."

Bremerton, Washington—Our church is praising God for sending a genuine Holy Ghost revival. After much prevailing prayer, a three-Sunday meeting was conducted in March with Evangelist Joseph W. Selz. Under his powerful, convincing ministry many souls were converted, reclaimed, and grounded in the experience of holiness. The last Sunday closed with great victory. The people wanted the meetings to continue, and in direct answer to prayer Evangelist Howard T. Lewis was able to come for two more Sundays. Many more souls responded to Christ through the challenging appeal of his anointed messages. This church has never heard any evangelists who were more sincere, hard-working, and effective than Brother Selz and Brother Lewis. We close this church year with the financial, numerical, and spiritual strength of the church at the best we have experienced in our three years of pastoral ministry here.—W. N. Vanderpool, Pastor.

Toledo, Ohio—Jackman Road Church had a fine revival in February with Evangelist Fred Thomas and Song Evangelists Boyce and Catherine Pierce. Certainly there is no finer couple in the field of song evangelism, and their spirituality plus top-rate ability captured the hearts of our people. The church was encouraged and many souls sought the Lord. A family of three joined the church. In March the N.Y.P.S. sponsored their annual Youth Week services, and God answered prayer in a wondrous way. Four young married couples prayed through to old-fashioned victory. Brother Hardy Powers, Jr., of Olivet Nazarene College, was anointed as he spoke; his sincerity and spirit won the hearts of our entire church. Paul Grubb, also a student at Olivet, served as soloist and song leader. It was a pleasure to have Hardy's wife, Toni, with us also. We have had many fine victories in this church during the past four years. We appreciate the wonderful people who stand by in the entire program of the church.—James Rice, Pastor.

The Question Box

(Continued from page 11)

who have the full light of the gospel from the obligation of taking the gospel to such people. We should do all that we can to take the full light to them; but even if they fail to get it, they are without excuse, because the light hath appeared unto all men (John 1:9). Then, all are accountable before God because all have had the light in some measure, and any opportunity after death would be a second chance.

Fort Sumner, New Mexico—We have just closed a revival with Evangelist and Mrs. Carl H. Kruse that has done us much good and will yet do us good. Brother Kruse's messages were clear, forceful, and soundly Biblical, anointed by the power of God. Mrs. Kruse's ministry in song was deeply appreciated, as was her really unusual work in the children's services.—Mrs. Ella Keller, Pastor.

Sacramento, California—Impetus was given toward an upward swing in Sunday-school attendance in First Church by the visitation evangelism program initiated recently by Mr. Elmer Kauffman. He took the field, planned the strategy, trained thirty visitors, and during his four-day convention injected Sunday-school enthusiasm into the entire church. While the new educational unit has not as yet been filled to capacity, evidence witnesses that it pays to ring doorbells and search out Sunday-school prospects. The benefit of Brother Kauffman's ministry is measured not alone in the new people being enrolled as a direct result of the visitation, but also in the renewed vision evident in those who are going out into the highways and hedges after the unchurched. To date 1,180 homes have been contacted and the visitation program progresses, with Pastor Harold G. Gardner wholeheartedly behind it and the superintendent of visitation keeping alive the enthusiasm inspired by Brother Kauffman.—Gertrude W. McIntyre, Reporter.

Grand Saline, Texas—In April we had a good revival with Evangelist R. B. Gilmore and Chalk-Artist Burrell C. Bryant as the special workers. We had the largest crowds in attendance in the history of our church. Our people were blessed and helped by the scriptural and sincere messages of Brother Gilmore, and Brother Bryant's chalk work was wonderful. God blessed in giving definite victories at the altar of prayer. We greatly appreciated the ministry of both of these fine workers.—J. W. McGuffey, Pastor.

La Center, Washington—View Church closed a twelve-day revival campaign Sunday, April 16, with Evangelist Hugh R. Jordan. The meetings were a great help and encouragement to the church and souls were saved, sanctified, and strengthened under Brother Jordan's gracious ministry. This is one of the older churches on the Washington Pacific District and the former home church of Louise Robinson Chapman. We recently have wrecked the old church building and have bought an abandoned schoolhouse, which we are remodeling. This building is in fair condition and has about twice the capacity of the old building, which was about beyond repair. God has blessed us during the past several years with souls, and the Sunday

school and membership have doubled. We love and appreciate the good people of this church and community. Most of all we praise and thank God for His help and leadership among us and give Him all the glory for every accomplishment. We have received a call to remain for another year. Pray for us at View.—Allen A. Bennett, Pastor.

Lougheed, Alberta—In April we had a very successful revival campaign with Evangelist Walter Markham. He preached under the anointing of the Holy Spirit, and God gave us outstanding victories. Brother Markham won his way into our hearts, and he has been slated for a return meeting. A fine class of members was received into the church, giving us a 15 per cent gain for this assembly year. Our people are encouraged.—N. Grainger, Pastor.

St. Marys, West Virginia—Sunday, April 23, marked the ground-breaking service for our new church and parsonage combined. A goodly number of people were present, with keen interest being manifested. We are grateful that God has favored us in the purchase of a very desirable corner lot in the center of the town. We are beginning work immediately on the erection of the building.—J. E. Bruce, Pastor.

Evangelist Lee L. Hamric writes: "There were some good victories in our meeting at New Haven, Connecticut, with Pastor William Benson. Some new folks came into the church. We held a holiness convention for a week in Arcadia, Florida, with victory from the first service. Rev. Charles Crauswell is the pastor of the fine people there. We had some good victories in the meeting at Princeton, Florida. Our next meeting will be in Columbus, Georgia, May 7 to 15. We have an open date the last half of June to slate somewhere in the South. We also have an open date in September and one in October. My home address is 766 Sycamore St., Abilene, Texas."

Pastor H. M. Watson writes: "We came to Decatur, Alabama, about eight months ago and found a nice little church building and some fine folks who love God and are willing to sacrifice to see His work grow. God has helped us to add five additional Sunday-school rooms and to nearly pay for this. We praise God for about 70 per cent gain in Sunday-school attendance and also some fine folks who have been taken into the church. Sunday night, April 16, we closed a good revival with Evangelist R. D. Grubbs. God's mighty presence was felt in each service, and in a marked way in the last four services. The people carried the burden all the way through, and God certainly did not disappoint them. Quite a number of the Sunday-school children received help at the altar of prayer as well as

a number of adults who were either saved or sanctified. If you are interested in any friends or relatives in this area and will furnish their names and addresses, we shall be glad to contact them and do all in our power to help them. Our address is 317 Sixth Ave. W., Decatur, Alabama."

Jennings, Louisiana—We recently closed a revival with Evangelist Leo L. Lawrence, and Rev. and Mrs. Vance Beasler as singers. God mightily moved upon the church and outside people. Many came begging for prayer between services, praying through to glorious victory. Many restitutions were made. We had seekers in the day and evening services from the beginning of the revival. Five fine members came into the church the closing Sunday morning. Attendance records were broken both in Sunday school and evangelistic services. Our church received Bible preaching that caused us to be honest with our hearts and obedient to the Word. Brother Lawrence kept a constant flow of Bible truth flowing. Our people now have Bible convictions. This truly has been our greatest revival, and it is because God came in honor to His Word being so fervently preached. Our church has learned to love Brother Lawrence; he is so true to souls! —Paul Pumpelly, Pastor.

Covina, California—The N.Y.P.S. just closed one of the most successful revivals in the history of the church. It was held during Holy Week with Evangelist Doris McDowell. She is a capable and qualified speaker and truly preaches under the anointing of the Holy Spirit. After serving the Covina church for five years, we have resigned to accept the call to the church at Ventura, California. All the departments of the church have been tripled and our attendance for Easter in Sunday school was 192. The Easter offering was \$180, which overpaid the General Budget \$100. If you have relatives or friends in Ventura, write me and I will count it a privilege to call on them. Our address will be 461 S. Seaward Ave., Ventura, California.—Ben C. Johnson, Pastor.

Granite City, Illinois—Our church was pioneered by Rev. C. I. DeBoard and Sister Helen Peters (Hoke), and organized by Dr. E. O. Chalfant in 1931. Many have been the battles fought and won to bring the church where it is today. The church has been pastored by Rev. E. L. Latham, Rev. Emmitt Nelson, and Rev. James H. Campbell, who built a fine basement at our present location. Brother Campbell was followed by Rev. P. J. Wolpe, who built the upper structure to our present building, followed by Rev. F. J. DeVidal and the present pastor. On coming to Granite City three years ago we found a fine group of people with an average of 87 in Sunday school and a record attendance of 213. This record has been standing for ten years, but on March 26 at the close of a good meeting with

Evangelists Leo and Mrs. Darnell our Sunday school rallied and we went over the top with 280. We appreciate the Darnells and believe them to be among the finest evangelists in our movement. We averaged 170 for the month of March in our "Out-March Your Neighbor" campaign. God has helped us to install and pay for new oak pews this year, and the church is coming along fine. We have a nice 40 by 60-foot brick church and a five-room parsonage with very little indebtedness. The church is on the march for God.—H. M. Foster, Pastor.

Detroit Lakes, Minnesota—God has richly blessed here, and we have seen the work increase from a membership of thirteen last October to a present total of twenty-seven. The Sunday school also has made good progress, with fifty-two present on Easter Sunday morning. God has blessed and given eighteen seekers in our services since January. We have a unified church, with a good group of people who have a mind to work.—H. A. Williams, Pastor.

Trevecca Nazarene College

The faculty and students of Trevecca Nazarene College, Nashville, Tennessee, are indeed grateful to God for the wonderful, Christ-centered revival which began March 27, and which we trust will continue till Jesus comes. Dr. T. M. Anderson was here for two chapel services. His earnest desire to stand aside and help us see Christ was realized in a marvelous way. Dozens of hungry hearts wept their way to victory each day. In the days that followed many others found Christ in saving and sanctifying power. As the weeks have passed, others continue to gain entrance into the glorious experience of full salvation. The revival has reached out to students' families and to churches. There have been a depth, a genuineness, a permanence that have gone far beyond what is ordinarily suggested by the term revival. Christ has become a mighty and immediate Power and Presence in our midst. Although the special services are over, the work of salvation still goes on. Truly Christ has been and is the Leader of this revival. Our greatest desire is that Christ shall be all and in all.

—REPORTER

Indianapolis District Preachers' Convention

The Indianapolis District Preachers' Convention was held in First Church, Indianapolis, Indiana, April 10 to 12. The ministry of Rev. Raymond Browning was deeply appreciated. His messages during the day sessions to the preachers and their wives were most helpful. The evening sessions were well attended and the blessing of the Lord was present.

The convention was presided over by District Superintendent J. W. Short. His years of rich experience as district superintendent enabled him



CAMPAIGN BRIEFS

Dr. C. A. Gibson, alert and efficient superintendent of the Wisconsin District, has planned a preparatory poster presentation leading up to Sunday, June 4, with the slogan, "We Can Do It in Fifteen Minutes." Wisconsin Nazarenes plan to underwrite their entire district apportionment in fifteen minutes. Great going!

EARLY LOCAL OFFERINGS

Arizona District, M. L. Mann, Superintendent *
Tucson First Church, Andrew Young, pastor, generously oversubscribed their quota, with an offering of \$530.

Southwest Oklahoma District, W. T. Johnson, Superintendent

Norman First Church, Geren Roberts, pastor, pledged nearly \$900—almost three times their quota of \$325.

Kansas City District, Jarrette Aycock, Superintendent

Quindaro Church, Kansas City, Kansas, H. C. ShROUT, pastor, pledged \$543—more than three times their quota.

to bring many helpful and practical suggestions. We appreciate the leadership of our superintendent.

A number of good, interesting papers were presented by the various pastors of the district, challenging us to do more along every line.

Tuesday afternoon was given over to the work of missions. Mrs. J. W. Short, district W.F.M.S. president, spoke of the work on the district. The guest speaker was Mrs. Nora Heslop, a missionary for many years in Korea. Her message was clear and wonderfully blessed of the Lord.

Among the many ministerial guests visiting the convention were Rev. E. E. Hale, District Superintendents Leo Davis and Orville L. Maish. Rev. Charles D. Ide, field representative of Olivet Nazarene College, was present and gave a good report of the work and progress of the college.

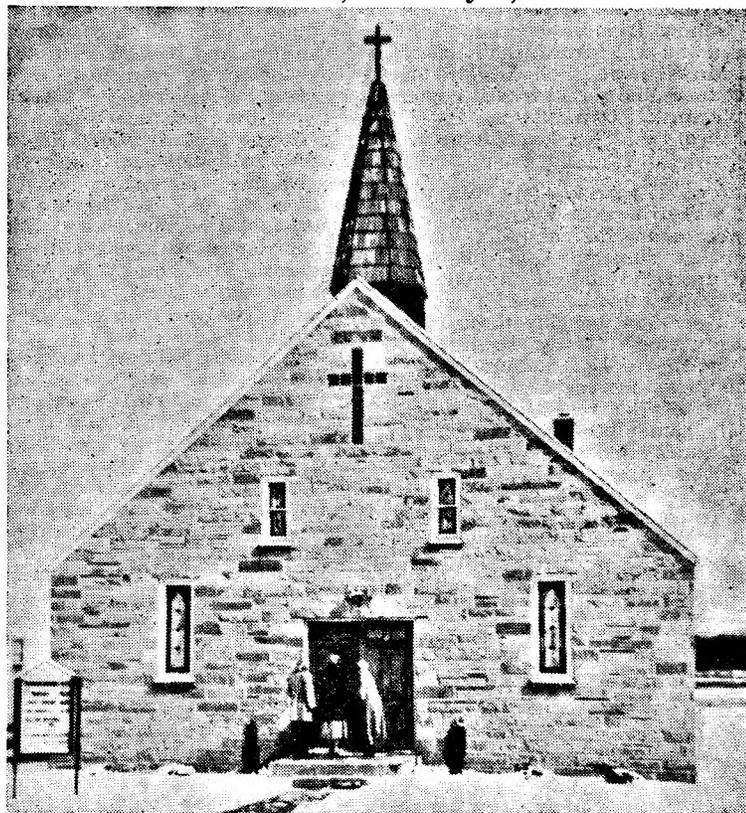
There is an optimism and confidence among the pastors here on the Indianapolis District, and as we left the convention we felt strengthened and encouraged. By God's help and grace we are resolved to establish the Church of the Nazarene in many more new communities that need our message.

From the opening until the closing session God was with us and a beautiful spirit of unity prevailed.

EDWIN C. MARTIN, Reporter

Upon completing our work at Olivet Nazarene College in May of 1948, we accepted a call to Elmhurst Church. Coming here July 1, we found a lovely, stone building, which had been completed recently under the supervision of Rev. Harold L. Kennedy. He with three of his laymen did most of the work in building; this building is a monument to the vision and sacrifice of these consecrated laymen and their pastor. In the last twenty-one months the membership has been tripled, and the Sunday school shows a gain of 40 per cent in average attendance. When we came the church paid a salary of \$20 per week and we furnished our own living quarters. Today, we have a lovely, new six-room parsonage, and the church is paying \$30 per week, plus all utilities. We have a total debt of \$10,000 on a property valued at \$50,000. We have enjoyed Sunday services, week-end conventions, and revivals with Dr. L. A. Reed, Dr. Ronald D. Jones, Dr. J. Russell Gardner, and Rev. H. Dale Mitchell. All these men helped to break down prejudice against the Church of the Nazarene in this fast-growing suburban community. In March, Evangelist C. G. Bohannan and wife were special workers in a revival which brought outstanding and far-reaching results. The Bohannans are wonderful workers, with a burden for souls, and able to carry the entire program for the revival. At the close of this meeting, eleven members were added to the church. We are enjoying our ministry with this fine people, and

Elmhurst Church, Fort Wayne, Indiana



appreciate the fellowship on this district. We are back of the general and district program one hundred per cent. We have accepted a unanimous call for another year.—Myron C. Morford, Pastor.

Missouri District Preachers' Convention

The annual preachers' meeting of the Missouri District convened April 10 to 12 at Lafayette Park Church in St. Louis. Rev. A. L. Roach, host pastor, and his people efficiently entertained the convention, which was characterized by Christian fellowship and blessing.

Dr. Hardy C. Powers and Dr. T. W. Willingham were the special workers. Their ministry was used and blessed of God to challenge us to greater devotion to the high calling which is ours as ministers of the gospel. Dr. Powers presented, in his unique manner, the need of a deeper spiritual life and a passion for the lost. Dr. Willingham's messages on prayer stirred our hearts anew to this means of grace.

Rev. E. D. Simpson, district superintendent, presided with his usual ease. He had a well-planned program of papers and messages. Shouts of victory and spontaneous praise meetings made us keenly aware of God's presence.

Encouraging reports were given by Rev. C. E. Fleshman, chairman of the District Church Schools Board; Rev. Joe Washburn, N.Y.P.S. president; and Mrs. J. W. Hoffert, president of the W.F.M.S.

Visitors in the convention includ-

ed Dr. Harold W. Reed and Rev. Charles L. Henderson, who presented reports of the progress of Olivet Nazarene College; Rev. W. S. Purinton, superintendent of the Illinois District; Evangelist Bona Fleming; and many other pastors and evangelists from neighboring districts and other denominations.

We thank God for the leadership of Superintendent and Mrs. Simpson, and for the spirit of unity which prevails among our ministers.

DOIL F. FELTS, Reporter

DEATHS

WILLIE BROWN APPLE was born January 18, 1892, and died January 28, 1950, after an illness of several months. He was a native of DeKalb County, and had lived in or near Nashville, Tennessee, since the age of eighteen. He served for fifteen months in World War I. In 1919 he was married to Nettie Davidson, who survives. Converted at the age of thirteen, Mr. Apple had been active in church affairs for many years, having served as Sunday-school superintendent and member of the board of trustees of Inglewood Church of the Nazarene since it was organized in 1941. He was also a member of the Board of Trustees of Trevecca Nazarene College. Besides his wife, he is survived by his mother, one brother, two sisters, two sons, and two daughters. Funeral service was conducted by his pastor, Rev. J. G. Wells, assisted by Rev. D. K. Wachtel and Rev. J. D. Saxon.

ERNEST MILTON HIMES was born in Orwell, N.Y., July 1, 1878, and died in a hospital in Seattle, Washington, February 22, 1950. In 1905 he was united in marriage to Jennie Mae Cook; to this union were born five children. He was con-

verted in the Salvation Army, and after coming to Kirkland, Washington, in 1915, he united with the Church of the Nazarene in 1920, a few months after it was organized. He served the church many years as steward, Bible class teacher, Sunday-school superintendent, and church treasurer. At the time of his death he belonged to the Society of Friends. He is survived by one son and four daughters. Funeral service was conducted by Rev. Douglas Brown, assisted by Rev. E. E. Wordsworth, with burial in the Kirkland cemetery.

HAROLD B. WILLIAMS was born at Poplar Grove, October 20, 1917, and died at Mount Pleasant, P.E.I., on February 21, 1950. Converted in the fall of '45 under the preaching of Evangelist D. E. Patrone, he had come to be one of the leading laymen of the Maritime District, carrying a deep concern for all the activities of the church. He is survived by his wife and five children, the youngest only nineteen days old; also, his father and mother. His death was due to cerebral hemorrhage. Funeral service was conducted in the Mount Pleasant Church, where he was a member and the Sunday-school superintendent. —Richard A. Lewis, pastor.

WAYNE RANSOM BUTCHER was born April 29, 1934, at San Bernardino, California, and died October 18, 1949, in Seattle, Washington. He was a Christian and an ardent worker for the Sunday school and boys' camp. He is survived by his father and mother, Mr. and Mrs. Cecil K. Butcher, five brothers and two sisters. Funeral service was conducted by Rev. Roy Veider, pastor, with interment in Evergreen Cemetery.

MRS. SARAH ELIZABETH FERGUSON was born March 5, 1870, in Union, Arkansas, and died at her home in Floydada, Texas, February 25, 1950. In 1894 she was united in marriage to W. B. Ferguson; to this union were born one daughter and four sons. She was converted when a child, sanctified in 1927, and joined the Church of the Nazarene. She was a loyal, devoted, consecrated Christian, and died in the triumphs of

the faith. She is survived by four sons, the oldest of whom is Rev. John R. Ferguson, Nazarene pastor at Brownfield, Texas. Funeral service was conducted by her pastor, Rev. C. C. Calhoun, assisted by Rev. R. E. Broyles and Rev. J. E. Young, with interment in the Floydada Cemetery.

MRS. IDA JANE BLAIR was born near Forrest, Illinois, September 10, 1879, and died at Fairbury, Illinois, March 22, 1950. She was converted as a young woman, and later sanctified. She had been a member of the Fairbury Church of the Nazarene for a number of years, serving as secretary and treasurer. She was a faithful attendant at the services. She is survived by her husband John, one son, one daughter, three brothers, and one sister. Funeral service was conducted by her pastor, Rev. Richard Boynton, with interment in Graceland Cemetery at Fairbury.

SOPHIA D. HAGEMEIER died March 18, 1950, at Albuquerque, New Mexico, at the age of eighty-six years. She was born December 16, 1863, at Lansing, Iowa. She was known as "Grandma Hagemeier." She was converted at the age of eleven, and for about twenty-five years had been a member of the Church of the Nazarene.

ANNOUNCEMENTS

RECOMMENDATION—I have known Rev. A. E. Hacker of Midway City, California, for nineteen years, and know him to be an earnest Christian, devoted minister, and a lover of souls. He has had eight years' experience in the pastorate and seven years in the evangelistic field. He now feels the leading of the Spirit again to give his time to evangelism. I am happy to commend Brother Hacker to the Christian confidence of the brethren everywhere. I am sure he will give good earnest service in evangelism, and will win many to Christ in saving and sanctifying experience.—A. E. Sanner, Superintendent of Southern California District.

NOTICE—Mr. and Mrs. Gus Wrobell of Kingfisher, Oklahoma, celebrated their golden wedding anniversary on May 2, with open house for a large number of relatives from Minnesota and Kansas, and also a number of local friends. They renewed their wedding vows with their local pastor, Rev. W. J. Campbell, reading the ceremony.

WEDDING BELLS

Miss Darlene Prouse and Mr. Kenneth Walker, both of Golden, Colorado, were united in marriage on Sunday, April 30, at the Golden Church of the Nazarene, with Rev. C. W. Davis officiating.

Mr. Glen Glass and Miss Almeda Hampton, both of Dallas, Texas, were united in marriage on April 1, in the home of the groom's sister, with Rev. Wm. C. Allshouse, Nazarene pastor, officiating.

Miss Martence Eddy and Robert H. Watters, both of Ottumwa, Iowa, were united in marriage on April 9, at First Church of the Nazarene, Ottumwa, with the brother of the groom, Rev. Lewie L. Watters, of Des Moines, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Washington for a man in California who is getting up in years and is not a Christian, that he might be saved soon, also if it is God's will that he and his wife might move because of his health;

by a lady in Illinois that a satisfactory relationship and adjustment may be brought about speedily with another person and that she may do her part, also that her family may see the light on holiness;

by a lady in Missouri that she may find satisfactory work—that God will bless the church in that place—and for a meeting there;

by a lady in Texas for a wayward son, drinking a great deal and away from his wife and baby—for the salvation of another son and his wife—and that another son and his wife may be sanctified—the salvation of a sixteen-year-old boy, and for her husband now near sixty years of age, who never has been saved, for some problems in their church, and that she may have strength and courage from God to go on;

by a lady in Ohio for a brother-in-law who is deep in sin, that God may undertake—for her husband who never has been saved—and for an unspoken request;

by a brother in Washington for a man of the underworld, very definitely saved, but who is in danger;

by a young woman in Texas, very discouraged and worried, that God may undertake in a special way in the matter of her husband's keeping his job, also that they may be able to have a home.

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Southern California May 30 to June 2
Arizona June 8 and 9
New Mexico June 14 and 15
Rocky Mountain June 21 to 23
Nevada-Utah June 28 and 29
Canada West July 5 to 7
Nebraska July 19 to 21
Northeastern Indiana August 2 to 4
Africa Summer and Fall

Orval J. Nease:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule
New England June 21 to 23
New York June 28 and 29
Maritime July 12 and 13
Albany July 19 to 21
Kentucky August 9 to 11
Abilene August 16 to 18
San Antonio August 23 to 25
Indianapolis Aug. 30 to Sept. 1
North Carolina September 27 and 28
South Carolina October 4 and 5
Georgia October 11 and 12
Florida October 18 and 19

G. B. Williamson:
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District Assembly Schedule
South Dakota June 7 and 8
Eastern Michigan June 14 to 16
Colorado July 5 to 7
Michigan July 12 to 14

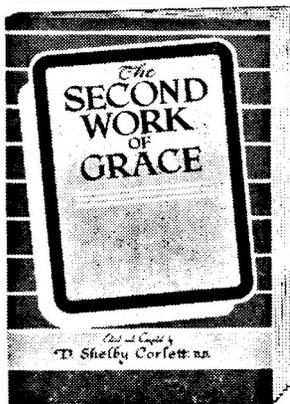
Pittsburgh July 19 to 21
Washington-Philadelphia August 2 to 4
Illinois August 9 to 11
Virginia August 16 and 17
Houston Aug. 23 and 24
Dallas Aug. 30 to Sept. 1
Southwest Indiana Sept. 13 to 15
East Tennessee Sept. 20 and 21
Hawaii, Australia, India, Palestine, Syria Fall and Winter

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District Assembly Schedule
Cape Verde Islands May—June
West Virginia July 6 to 8
Central Ohio July 19 to 21
Wisconsin August 2 and 3
Iowa August 9 to 11
Northwest Illinois August 23 and 24
Chicago Central August 30 and 31
Kansas City Sept. 6 to 8
Alabama Sept. 13 to 15
Arkansas Sept. 20 to 22
Eastern Oklahoma Oct. 4 to 6
Mississippi Oct. 11 and 12

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule
Idaho-Oregon May 24 to 26
Minnesota June 21 and 22
North Dakota June 28 and 29
Kansas Aug. 2 to 4
Missouri Aug. 9 to 11
Northwest Oklahoma Aug. 16 to 18
Northwest Indiana Aug. 23 to 25
Western Ohio Aug. 30 to Sept. 1
Louisiana Sept. 6 to 8
Tennessee Sept. 13 and 14
Southwest Oklahoma Sept. 20 to 22



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SOUTHERN CALIFORNIA—Assembly, May 30 to June 2, at the District Auditorium, 1601 E. Howard, Pasadena, California. For information write, District Auditorium, 1601 E. Howard Ave., Pasadena 7. General Superintendent Powers.

ARIZONA—Assembly, June 8 and 9, at Church of the Nazarene, 119 N. Highland Ave., Tucson. Pastor: Rev. Andrew Young, 119 N. Highland Ave., Tucson. General Superintendent Powers.

NEW MEXICO—Assembly, June 14 and 15, at Nazarene Campground, ten miles south of Capitan, New Mexico. Rev. E. H. Timmer, Capitan, is the entertaining pastor. General Superintendent Powers.

EASTERN MICHIGAN—Assembly, June 14 to 16, at First Church of the Nazarene, 60 State St., Pontiac, Michigan. Pastor: Rev. R. C. Johnson, 46 Norton St., Pontiac. General Superintendent Williamson.

MINNESOTA—Assembly, June 19 to 21, at St. Matthews. Evangelical-Lutheran Church (recently purchased by St. Paul First Church), one block north of University Avenue on Dale Street, St. Paul, Minnesota. Pastor: Rev. Eugene M. Culbertson, 1401 Payne Ave., St. Paul. General Superintendent Vanderpool.

ROCKY MOUNTAIN—Assembly, June 21 and 22, at First Church of the Nazarene, Third Avenue at 33rd Street, Billings, Montana. Pastor: Rev. A. Furman Harris, 22 Lewis Ave., Billings. General Superintendent Powers.

NEW ENGLAND—Assembly, June 21 to 23, at Church of the Nazarene, 8 High St., Malden, Massachusetts. Pastor: Dr. Oscar Reed, 236 Hawthorne St., Malden. General Superintendent Nease.

NEVADA-UTAH—Assembly, June 28 and 29, at the Clark County Recreation Camp in Lee's Canyon, north of Las Vegas. Rev. Robert A. Lundgren, Box 1192, Las Vegas, Nevada, entertaining pastor. General Superintendent Powers.

NORTH DAKOTA—Assembly, June 28 and 29, at Nazarene Campgrounds, Sawyer, North Dakota. Rev. A. L. Lang, Box 202, Sawyer, entertaining pastor. General Superintendent Vanderpool.

NEW YORK—Assembly, June 28 to 30, at Nazarene District Campgrounds, Groville Park, Beacon, New York. Pastor: J. L. Collom, 73 W. Center St., Beacon. General Superintendent Nease.

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G. M. Akin, 220 Pine St., Minden, La.
 G. Franklin Allee, Route 1, Box 431-C, Woodland, Wash.
 Yacolt, Wash. May 17 to 28
 W. E. Allison, 1643 N. Morgan St., Decatur, Ill.
 Gilbert and Sylvia Anderson, Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
 Wichita, Kansas May 10 to 21
 Alfred H. Armstrong, P.O. Box 527, Kansas City 10, Mo.
 Scottdale, Pa. May 16 to 28
 Coaltown, Pa. June 6 to 18
 Mildred Sisson Asbury, Evangelist, Route 1, Carlisle, Ky.
 Jim Ashcraft, % General Delivery, Lorena, Texas
 Arthur and Florence Atkins, Preachers and Singers, 1318 West 32nd, Long Beach 10, Calif.
 Dell Aycock, Evangelistic Singer, P.O. Box 527, Kansas City 10, Mo.
 Joseph and Opal Bailey, Preachers and Singers, West Newton, Pa.
 Kenneth W. and Evelyn Ball, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Marshall, Mo. May 16 to 28
 Lenore Ball, P.O. Box 527, Kansas City 10, Mo.
 Wichita, Kans. (Grace) June 5 to 18
 Iola, Kans. (V.B.S.) June 19 to July 2
 A. F. and Leonora T. Balsmeier, Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kansas
 Fort Dodge, Iowa May 17 to 30
 Madison, Wis. May 31 to June 11
 Bane Sisters Trio, Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.
 High Point, N.C. May 23 to June 4
 R. M. Banning, P.O. Box 371, Vincennes, Ind.
 Edinburg, Ind. May 9 to 21
 William Barnes, Route 2, Harold Ave., Franklin, Ohio
 North Judson, Ind. May 21 to June 4
 M. V. Bass, 18616 Riverview, Detroit 19, Mich.
 Rowsburg, Ohio May 8 to 21
 Detroit, Mich. (Emmanuel) May 23 to June 4
 P. P. Belew, P.O. Box 527, Kansas City 10, Mo.
 Vinita, Okla. May 16 to 28
 Dwight D. Berry, Walkerville, Mich.
 Noble E. Berryhill, P.O. Box 527, Kansas City 10, Mo.
 Fairfield, Maine May 11 to 21
 Eliot, Maine May 24 to June 4
 Roy A. Bettcher, 210 Taylor St., Mooresville, Ind.
 Ames, Iowa May 11 to 21
 Dayton, O. (Central) May 24 to June 4
 Henry T. Beyer, 1742 Lesseps St., New Orleans, La.
 Chattanooga, Tenn. May 16 to 28
 Sulphur, La. May 31 to June 11
 Jack Bierce, Song Evangelist, 19 Cedar Drive, Glen Burnie, Maryland
 Charlotte, N.C. (1st) May 11 to 21
 Rochester, N.Y. May 24 to June 4
 Joseph Bierce, Prater Road, Chattanooga, Tenn.
 Blackaby Sisters, Singers and Musicians, 1404 Black St., Pekin, Ill.
 W. A. Blount, Song Evangelist, 2201 Chester, Little Rock, Ark.
 Conway, Ark. May 30 to June 11
 Reserved (DeWitt, Ark.) June 18 to 25
 E. Gordon Blystone, P.O. Box 527, Kansas City 10, Mo.
 Harrisburg, Pa. May 7 to 21
 J. H. Boggs, Hickory Ave., Bel Air, Md.
 W. E. and Lucille Boggs, Evangelist and Artist, P.O. Box 527, Kansas City 10, Mo.
 Indianapolis, Ind. May 10 to 21
 Fallon, Nevada June 7 to 18

C. G. Bohannon and Wife, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
 H. G. Bohannon, 2521 First St., Lubbock, Texas
 Harold E. Bmgardner, Song Evangelist, 4422 N. Lockwood, Toledo, Ohio
 Fred Bouse, Pennville, Ind.
 Newburg, Mo. May 16 to 28
 E. J. and Lucille Bowers, Evangelist and Singers, 1725 East 20th St., Little Rock, Ark.
 Don and Frances Bowman, Song Evangelists and Musicians, 4407 Vermont Ave., Covington, Ky.
 Russell Bowman, 2400 North 4th St., Columbus, Ohio
 Mt. Blanchard, Ohio May 23 to June 4
 Francisco, Ind. June 6 to 18
 Robert S. Bradley, 849 Columbia Ave., Fort Wayne, Ind.
 George Brannon, 1119 East 37th Place, Tulsa, Okla.
 Beckley, W.Va. May 9 to 21
 Orangeburg, S.C. May 23 to June 4
 C. W. and Esther Brockmueller, Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
 Curtis R. Brown, Song Evangelist, 4928 Yukon St., N.W.; Canton 3, Ohio
 Marvin L. Brown, 118 N. Washington St., Kewanee, Ill.
 Sam R. Buchanan, Box 943, Tyler, Texas
 F. H. Bugh, 735 Cavalier St., San Antonio, Texas
 J. W. Burgess Gospel Messengers, Preacher and Singers, Box 161, Pontiac, Mich.
 Fredericktown, Mo. May 23 to June 11
 Reserved for assembly June 12 to 18
 J. E. Burkett, 2406 Monroe St., Milwaukie, Oregon

Eddie and Ann Burnem, 2801 Carter Ave., Ashland, Ky.
 Richmond, Ind. May 9 to 21
 W. Evans Burnett, P.O. Box 1269, Ponca City, Okla.
 H. D. Burson and Son, Ernie, Evangelist and Singer, 3273 N. Mount Curve, Altadena, Calif. Center, Texas May 10 to 21
 C. C. Burton, Box 145, Somerset, Ky.
 De Soto, Mo. May 22 to June 4
 Delmer, Ky. June 5 to 18
 C. F. Byers and Wife, Evangelist and Singers, Wood River, Neb.
 Medicine Hat, Alberta May 10 to 21
 Picture Butte, Alta. May 24 to June 4
 Fred T. Carby, 1501 W. Third St., Owensboro, Ky.
 Owensboro, Ky. (1st ch.) May 8 to 21
 Evansville, Ind. May 23 to June 4
 A. B. Carey, 76 Prospect St., Beacon, N.Y.
 Anderson, Ind. May 9 to 21
 Waynesburg, Pa. June 6 to 18
 A. L. and Myrta Cargill, Box 256, Divide, Colo.
 D. H. Carr, P.O. Box 146, Lady Lake, Florida
 Robert Carroll, Box 744, Barnsdall, Okla.
 Jack and Ruby Carter, Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
 Galena Park, Texas May 10 to 21
 Burr Oak, Kansas May 24 to June 4
 W. A. Carter, 1021 E. Thompson, Sapulpa, Okla.
 F. P. Cassidy, 814 Idlewild Ct., Lexington, Ky.
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Home Missions, S.C. May 1 to 31

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Rex Conner, Song Evangelist, 1032 Clinton St., Carthage, Mo.

Leon G. and Marie Cook, Preacher and Singers, 1319 Sherrod Ave., Florence, Ala.

C. C. Coolidge and Wife, Evangelist and Singer, 286 S. Cypress Ave., Columbus, Ohio

G. Essel Cooper, 421 W. Fifth St., Greenfield, Ind.

Jacob and Mildred Cope, Preacher and Singers, Larimore, N.D.

C. T. Corbett, P.O. Box 215, Kankakee, Ill.

Dayton, O. (Northridge) May 10 to 21

Hanover, Pa. May 31 to June 11

H. W. and Cornelius and Wife, Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.

Nebo, Ill. May 16 to 28

Fulton, Ohio June 6 to 18

J. H. and Maggie Crawford, Springdale, Ark.

Walter and Betty Cresswell, Preacher and Musicians, R.D. 3, Pottsville, Pa.

Wesley F. and Kyle Crist, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

Mrs. Bertha Crow, P.O. Box 527, Kansas City 10, Mo.

Estelle Crutcher, 1620 N.W. Third St. (Apt. 3), Miami, Fla.

Samuel O. Cummings, Hout, W.Va.

R. L. Daily, Box 92, Winnfield, La.

Trout, La. May 12 to 21

Chatham, La. May 23 to June 11

Bert Daniels, box 151, Meade, Kansas

El Reno, Okla. May 10 to 21

Lawton, Okla. June 6 to 18

Joe T. Darity, 707—21st St., Columbus, Ga.

H. E. Darnell, box 929, Vivian, La.

Sparta, Tenn. May 17 to 28

Leo Darnell and Wife, 436A W. Poplar, Harrisburg, Ill.

Toledo, Ohio May 10 to 21

St. Louis, Mo. (Central) May 24 to June 4

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

E. H. Davis, Vienna, W.Va.

Loudendale, Ohio May 9 to 21

Ella Mae Davis, Song Evangelist, 412 S. Harris St., Indianapolis, Ind.

William Deal, Box 212, Ashland, Ky.

Ted and Dorothy DeBolt, Evangelistic Singers, 15114 Page Ave., Harvey, Ill.

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Clifton DeBord, Box 1109, Ashland, Ky.

North Vernon, Ind. May 7 to 21

Nappanee, Ind. May 28 to June 11

H. N. Dickerson, 4300 Ridgeway Ave., Ashland, Ky.

Agnes W. Diffie, 1914 Maryland Ave., Little Rock, Ark.

George and Charlotte Dixon, Preachers and Singers, 222 Lowther St., Preston, Ontario

Robert J. Dixon, 416—16th Ave. South, Nampa, Idaho

C. H. Dobbins and Wife, Evangelist and Musicians, 39 Etna Ave., Huntington, Ind.

Paris, Tenn. May 16 to 28

Lake Mary, Fla. June 25 to July 16

Anna Marie Dotson, Song Evangelist, Rt. 1, Box 145, Yorktown, Ind.

Ira E. Downs, Song Evangelist, Vivian, La.

Loren V. Duff, Song Evangelist, 329 N. Belleview Place, Indianapolis 22, Ind.

T. P. Dunn, 318 East 7th St., Hastings, Neb.

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

H. T. and Verla May Eastman, Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.

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

Catlettsburg, Ky. (S. Side) May 23 to June 4

Wurtland, Ky. June 5 to 25

C. Wm. and Twylah Ellwanger, Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.

Lyons, Kansas May 17 to 28

Kokomo, Ind. (camp) June 1 to 11

Ross and Dorothy Emrick, 600 Trumbull St., Bay City, Mich.

Owego, N.Y. May 23 to June 4

Butler, N.J. June 6 to 18

Alva O. and Gladys Estep, Preacher and Singers, Box 238, Losantville, Ind.

Hessville, Ind. May 9 to 21

Philip S. Ewy, 39 Arizona Ave., Lincoln Heights, Tacoma, Wash.

Kalama, Wash. May 28 to June 11

Lake City, Wash. June 14 to 25

Harry Fagan and Wife, Singers and Musicians, Shelby, Ohio

J. R. Faver and Wife, Preacher and Children's Workers, 517—12th St., Henderson, Ky.

Beloit, Wis. May 10 to 21

Tomahawk, Wis. May 23 to June 4

M. F. Fezell, 307—30th St., West; Charleston, W.Va.

A. W. Fee, 798 Penticton Ave., Penticton, B.C., Canada

San Bruno, Calif. May 24 to June 4

Black Diamond, Calif. June 7 to 18

Felker Sisters, Singers, Route 2, Liberty, Ky.

Harry J. Felter, Box 87, Leesburg, N.J.

Lake Placid, N.Y. May 14 to 28

Cortland, N.Y. May 30 to June 11

Ed. and Alma Ferguson, Preacher and Singer, 832 Wall St., Port Huron, Mich.

Lansing, Mich. May 9 to 21

Wheeling, W.Va. May 23 to June 4

Fred W. Fetters, P.O. Box 527, Kansas City 10, Mo.

Maritime District May 17 to July 30

Fred F. Fike, Box 1982, Longview, Texas

Sparta, N.J. (Home Miss.) May 9 to 21

Springfield Gardens, N.Y. May 23 to June 4

Files Sisters, Vocal and Instrumental, Willey Ford, W.Va.

New Bedford, Mass. May 10 to 21

Titusville, Pa. May 24 to June 4

Maurice and Naomi Finger, 529 East 4th St., Northampton, Pa.

C. William and Marjorie Fisher, Evangelist and Musicians, Bethany, Okla.

Alliance, Ohio May 17 to 28

Lansing, Mich. (N. St.) May 31 to June 11

George L. Fitch, South Cle Elum, Wash.

Hillsboro, N.D. May 16 to 28

James S. Fitch, 3870 Alta Ave., Cincinnati 36, Ohio

Bona Fleming, 341 West 9th Ave., Columbus 1, Ohio

Oak Ridge, La. May 10 to 21

Ponchatoula, La. May 25 to June 4

James and Ruth Ford, Preachers and Singers, Route 1, New Castle, Ind.

Pekin, Ill. May 15 to 28

Fay A. Fouse and Wife, Preacher and Singers, 731 Beeson Drive, Winchester, Ind.

Ypsilanti, Mich. May 16 to 28

Ira and Naomi Fowler, Preacher and Singers, Hollywood, Md.

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

Sheraden, Pittsburgh, Pa. May 9 to 21

Cletus Franklin, Odon, Ind. (% Gen. Del.)

O. S. Free, Box 931, Little Rock, Ark.

Norfolk, Va. May 10 to 21

Malden, Mo. May 23 to June 4

J. O. Fuller, 124 Spencer St., Fort Valley, Ga.

Alapaha, Ga. May 12 to 21

Fort Valley, Ga. May 22 to June 4

M. L. and Sylvia Garrett, Preachers and Singers, Rt. 3, Box 298-A, Lenoir City, Tenn.

Thomas Garrett, 4605 Highland Ave., Chattanooga, Tenn.

W. W. and Wilma (Raker) Geeding, Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.

Laurens, S.C. May 16 to 28

Huntingburg, Ind. May 31 to June 11

R. B. Gilmore, 1617 West 6th, Texarkana, Texas

W. R. Glendening and Wife, Preacher and Musicians, 504 N. Cooper Ave., Colorado Springs, Colo.

Maurice F. Gordon, 2417 "C" St., Selma, Calif.

Arthur W. Gould, P.O. Box 527, Kansas City 10, Mo.

Decatur, Ill. May 24 to June 4

Monmouth, Ill. June 6 to 18

Marjorie Granger, Song Evangelist, 4245A McRae Ave., St. Louis 10, Mo.

Joseph and Ruth Gray, Evangelists and Children's Workers, 419 E. Worth, Stockton, Calif.

Laramie, Wyo. May 10 to 21

Monte Vista, Colo. May 23 to June 4

Paul Gray, P.O. Box 527, Kansas City 10, Mo.

James and Rosemary Green, Singers and Musicians, 1201 Bower Ct., New Castle, Ind.

Selma, Ala. May 24 to June 4

Paul W. Gregory, Song Evangelist, % Olivet Nazarene College (Olivet 501), Kankakee, Ill.

Harold W. Gretzinger, 1115 E. New York St., Long Beach, Calif.

Glenn Griffith, Route 3, Nampa, Idaho

Jasper, Ala. June 1 to 11

Ft. Wayne, Ind. (Nelson St.) June 15 to 25

Alden D. Grim and Wife, Preacher and Musician, Box 114, Bethany, Okla.

Groves Sisters, Singers and Chalk Artist, Bruceton Mills, W.Va.

R.D. Grubbs, Rt. 3, Box 220, Covington, Ky.

Nashville, Tenn. (Ridgevale) May 15 to 28

Jasper, Ala. (Snoddy Chapel) June 26 to July 9

Eva Gruver, Evangelist, P.O. Box 1212, Hutchinson, Kansas

Langlet E. Gullett, P.O. Box 548, Pineville, Ky.

John D. Guy and Wife, Evangelist and Singers, Dellroy, Ohio

Wayne and June Haas, Singers and Musicians, Route 1, Cory, Ind.

Bloomfield, Ind. May 22 to June 4

Charles E. Haden, 905 Triplett St., Owensboro, Ky.

W. E. Haggard, 999 Kahn Ave., Hamilton, Ohio

James A. and Faye Hale, Preacher and Singers, Box W-357, West Tulsa 7, Okla.

Grenada, Miss. May 16 to 28

David Hall, Wife, and four-year-old Son, Preacher and Chalk Artist, 509 N. Maple St., McPherson, Kansas

Corsicana, Texas May 17 to 28

Clinton, Okla. May 31 to June 11

Jack and Wilma Hamilton, Evangelist and Musicians, Box 172, Hays, Kansas

Lee L. Hamric, 766 Sycamore St., Abilene, Texas

Dallas, Texas May 28 to June 4

U. E. Harding and Wife, P.O. Box 71, Arcadia, Fla.

Whitcomb and Maridel Harding, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.

Akron, Ohio (1st) May 16 to 28

Ludington, Mich. May 30 to June 11

W. N. Harrington, Rt. 3, Box 280-B, Gainesville, Fla.

Pensacola, Fla. May 17 to 28

R. S. Harris, Route 8, Huntington, Ind.

John W. Harrod, Box 309, Red Key, Ind.

Sturgis, Mich. May 16 to 28

Wabash, Ind. May 29 to June 4

Charles W. Hart, Song Evangelist, Route 3, Greenfield, Ind.

H. J. Hart, Route 1, Nampa, Idaho

J. D. Havener, Box 401, Bourbonnais, Ill.

Open date May 23 to June 4

Union, Mo. June 6 to 18

Nathan W. Hawkes, 42 Peirce St., Mancelona, Mich.

Thomas Hayes, P.O. Box 527, Kansas City 10, Mo.

Norris, S.D. May 9 to 21

Pierre, S.D. May 23 to June 4

O. F. Haynes, 1638 Seventh Ave., Charleston 2, W.Va.

Jimmy and Fern Heasley, Preachers and Singers, 214 N. Redmond, Bethany, Okla.

Caney, Kansas May 17 to 28

C. L. Henbest, Box 345, Rogers, Ark.

Columbus, Ga. (1st) May 26 to June 4

Louisville, Ky. June 6 to 18

J. C. Henson, Bethany, Okla.

Texarkana, Texas May 23 to 28

Siloam Springs, Ark. June 6 to 11

Ben Herrell, Song Evangelist, P.O. Box 527, Kansas City 10, Mo.

N. B. Herrell, P.O. Box 527, Kansas City 10, Mo.

Mrs. Norah Heslop, 1260 N. Bellview Place, Indianapolis 22, Ind.

Morristown, Ind. May 21

Rantoul, Ill. May 29 to June 10

D. L. Hlatt, 323 Clinton Ave., Farmer City, Ill.

Fred Hicks, 233 N. Walcott, Indianapolis, Ind.

Superior, Minn. May 8 to 21

Open dates, May 22 to June 25

C. A. Higgins, 1083 North 9th St., Las Cruces, N.Mex.

Mrs. Margaret Kapigian Higgs, Song Evangelist, 1249 Cordova Ave., Glendale 7, Calif.

Jewell Hocker and Helen Alexander, Preachers and Singers, 803 N. Briggs, Hastings, Neb.

Rose Hoffman, % Eastern Nazarene College, Wallaston 70, Mass.

Ted Hollingsworth, 3015 West 12th St., Little Rock, Ark.

Holso Evangelistic Party, Preacher and Singers, 5332 Summer Ave., Ashtabula, Ohio

Gorham, Ill. May 16 to 28

Warwick, Ohio May 31 to June 10

James D. and Lois Holstein, Preacher and Singers, Ethel, W.Va.

H. H. Hooker, Box 832, Jasper, Ala.

Louisville, Ky. (1st) May 9 to 28

Louisville, Ky. (S. Side) May 30 to June 11

G. W. and Pearl Moser Hoot, Evangelist and Musicians, Olivet, Ill.

Indianapolis, Ind. May 16 to 28

Logansport, Ind. May 30 to June 11

A. S. Howard, 1144 N.W. 41st St., Oklahoma City, Okla.

Mary Howland, 400 Olds St., Jonesville, Mich.

J. M. Huff, S.S. Evangelist, % Gen. Del., Leighton, Pa.

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

Ralph and Lois Humble, Song Evangelists, 2211 Indiana Ave., New Castle, Ind.

Robert and Delores Hungate, Singers and Children's Workers, Newburgh, Ind.
Chandler, Ind. May 15 to 21
Evansville, Ind. (N. Side) ... May 23 to June 4
Loren Irby, Box-102, Marion, Ind.
Atlanta, Ind. May 16 to 28
Donald T. Isenberg, Box 388, New Cumberland, Pa.
Belington, W.Va. June 6 to 18
A. L. James and Wife, Evangelist and Reader, 300 N. Seventh St., McAllen, Texas
Homer Jarvis, Song Evangelist, S. Oakside Ave., Mishawaka, Ind.
Howard W. Jerrett, 2207 Pinecrest Dr., Ferndale, Mich.
Johnson Sisters, Preacher and Singers, 606 N. Beach St., Daytona Beach, Fla.
Andrew Johnson, Wilmore, Ky.
Paul and Ruth Johnson, Singers and Musicians, 3333 South 3rd St., Springfield, Ill.
Reserved May 9 to 30
Michigan District June 12 to 25
A. K. Jones, 519 Commercial, Danville, Ill.
Denver, Colo. (Miss. Ch.) ... May 9 to 21
Woodston, Kans. (camp) June 1 to 11
Claude W. Jones, Bel Air, Md.
Eastport, Md. May 9 to 21
Wash.-Phila. Dist. Home Missions May 27 to July 9
Lum Jones, Ada, Okla.
Monterey, Tenn. May 23 to June 4
Willard F. Jones, Lexington Park, Maryland
Hugh R. Jordan, 418 N. Marguerita, Alhambra, Calif.
Elmer H. Kauffman, 134 Grand View Ave., Wollaston 70, Mass.
Arthur E. Kelly, 331 Whaley St., Columbia, S.C.
New Castle, Ind. (1st ch.) ... May 9 to 21
Shawmut, Ala. May 23 to June 4
Ernest M. and Orela Kennedy, Evangelist and Singers, % Gen. Del., Vicksburg, Mich.
Harold L. and Lottiemae Kennedy, Preacher and Chalk Artist, P.O. Box 535, Muncie, Ind.
Dayton, O. (Daytonview) ... May 9 to 21
E. Gary, Ind. May 22 to 24
Clayton Kidd, Box 115, Laurel, Miss.
Robert L. Killion and Wife, Singers and Musicians, Vicksburg, Mich.
Hazel F. Kime, Song Evangelist, 301 N. Fifth St., Brighton, Colo.
Hubert King, 702 Claim St., Aurora, Ill.
Paul and Lucille King, Evangelist and Singer, 2004 Kearns Ave., Pittsburgh 5, Pa.
Brockton, N.Y. May 9 to 21
Ridgeway, Pa. May 23 to June 4
Carl H. Kruse and Wife, Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
Reserved May 23 to June 3
Mineral Wells, Texas June 4 to 18
R. R. Kunkel, 303 High St., Hanover, Pa.
P. E. Kuykendall, Box 978, Hendersonville, N.C.
Lewisburg, Tenn. May 21 to 28
George T. Lampkin, 1927 1/2 Eye St., Bakersfield, Calif.
Sterling C. Lansdowne, 1508 Laura Ave., Wichita 9, Kansas
R. S. Lanterman, 5063-43rd St., Red Deer, Alberta, Canada
Joy and Mary Latham, 18 Allen Ave., Wyoming, Cincinnati 15, Ohio
Topeka, Kans. (Oakland) May 20
Kansas City, Mo. May 22 to June 30
Minnie Lauerman, 3261 "Y" St., Lincoln, Neb.
Leo L. Lawrence, 128 N. Donald, Bethany, Okla.
Mason Lee, 217 Division St., Huntington, W.Va.
St. Louis, Mo. May 9 to 21
High Point, N.C. (tent) ... May 23 to June 4
Don Leitch, 129 W. Francis Ave., La Habra, Calif.
Los Angeles, Calif. (Highland Park) May 10 to 21
El Paso, Tex. (Emmanuel) ... June 1 to 11
Martin Lath, 721 E. Foothill Blvd., Monrovia, Calif.
Fenton, Mich. May 10 to 21
Roy O. Lemons, 831 Center St., Ashland, Ohio
Leverett Brothers, Preachers and Singers, 408 East 10th, Lamar, Mo.
Mound City, Mo. May 24 to June 4
Open date June 7 to 18
E. Arthur Lewis and Wife, Preachers and Singer, 1823 N. Sierra Bonita, Ave., Pasadena 7, Calif.
Madras, Ore. May 14 to 28
Seaside, Calif. June 3 to 17
E. E. Lewis, 302 N. Main, Ironton, Mo.
Billings, Mont. May 16 to 28
Ellis Lewis, 208 N. Donald, Bethany, Okla.
Farnam, Neb. May 16 to 30
Kennett, Mo. June 6 to 18
Howard and Irene Lewis, Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
Frankfort, Ind. May 2 to 21
Middletown, Ohio May 23 to June 4
P. L. Liddell and Wife, Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
Boyer City, Mich. May 9 to 21
Colling, Mich. May 25 to 28
Herbert E. Lilly, 523 Juniper St., Nampa, Idaho
Miles City, Mont. May 10 to 21
Nampa, Idaho May 23 to June 4
Charles H. Lipker, P.O. Box 210, Marion, Ohio
Eaton, Ohio May 9 to 21
Ironton, Ohio May 23 to June 4
Eli Lipps, 1023 Edison Ave., Hamilton, Ohio
Dick and Doris Littrell, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
Muncie, Ind. (S. Side) May 18 to 28
Logan, W.Va. May 31 to June 11
J. L. Longnecker, 45 Main St., Valley Park, Mo.
Valley Park, Mo. May 9 to 21
Hurdland, Mo. May 22 to June 4
L. H. Lucous, 2328 S.W. 28th St., Oklahoma City, Okla.
Leroy Lyell, 505 South 20th St., Herrin, Ill.
D. D. Mackey Evangelistic Party, Preacher and Musicians, P.O. Box 103, Bluffton, Ind.
Omaha, Neb. (Central) ... May 9 to 21
Muncie, Ind. (Five Pts.) ... May 23 to June 4
J. Stewart Maddox, 1410 King St., Danville, Ill.
Walter Markham, P.O. Box 527, Kansas City 10, Mo.
Brandon, Man., Canada May 16 to 28
Yorkton, Sask. May 30 to June 11
John C. Martin, Song Evangelist, Box 503, Bethany, Okla.
Walter F. Masters, 115 Mannington Ave., Mannington, W.Va.
Clifton T. Matthews, 53 Nassau Ave., Freeport, N.Y.
Spring Valley, N.Y. May 21 to 28
L. B. Mathews and Wife, Evangelist and Singer, 2208-18th Ave. South; Nashville 4, Tenn.
M. M. Matlock, P.O. Box 527, Kansas City 10, Mo.
Alvin and Pauline Maule, Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
Sand Springs, Okla. May 16 to 28
Buddie May, 324 Greenup Ave., Ashland, Ky.
John W. and Celina May, Preacher and Singers, P.O. Box 495, Du Bois, Pa.
Corydon, Pa. May 9 to 21
McConnellstown, Pa. May 23 to June 4
Paul and Helen Mayfield, Preacher and Singers, 915 W. Genesee St., Saginaw, Mich.
Flint, Mich. (Yale Ave.) ... May 9 to 21
R. H. and Edna McCart, Preacher and Singer, 4100 Quitman St., Denver 12, Colo.
A. J. McComas, 225 Riverside Dr., Russell, Ky.
L. W. McCoy, 1419 Tiffin Ave., Des Moines, Iowa
Pauline McKinley, Song Evangelist, P.O. Box 158, Greenfield, Ind.
Charles and Pauline McVay, Song Evangelists, 343 West 41st St., Tucson, Ariz.
Miss Naomi Meadows, Box 203, Olive Hill, Ky.
Anderson, Ind. May 16 to 28
Indianapolis, Ind. (Madison) ... June 6 to 18
Dwight and Norma Jean Meredith, Song Evangelists and Musicians, 2032 S. Waco, Wichita, Kansas
Palco, Kansas July 19 to 30
Haley Messer, 616 East 26th Place, North; Tulsa, Okla.
New Plymouth, Idaho May 9 to 21
Ralph A. and Lillian Mickel, Evangelist and Singer, Alum Bank, Pa.
Bedford, Pa. May 9 to 21
Ebensburg, Pa. May 24 to June 4
A. E. and Pauline Miller, Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Chester, Ohio May 9 to 21
Cairo, Ga. May 23 to June 4
James Miller, Rt. 17, Box 609, Indianapolis 44, Ind.
Leila Dell Miller, % Trevecca Nazarene College, Nashville, Tenn.
Millry, Ala. (tent) May 10 to 21
Dodson, Texas June 7 to 18
Nettie A. Miller, % Trevecca Nazarene College, Nashville, Tenn.
Columbus, Ga. May 15 to 21
Selma, Ala. (1st) May 24 to June 4
W. F. Miller, 521 Victoria Ave., Williamstown, W.Va.
Augusta, Maine May 9 to 21
Open date June 13 to 25
J. E. Moore, 2673 Crest Ave., Dallas, Texas
John E. Moore, Song Evangelist, P.O. Box 527, Kansas City 10, Mo.
Huntington Park, Calif. (2665 Grand Ave.) June 1 to July 12
S. T. Moore, Box 777, Lafayette, Ind.
Owosso, Mich. May 16 to 28
Cambridge City, Ind. May 30 to June 11
C. Helen Mooshian, P.O. Box 527, Kansas City 10, Mo.
Greece, Malta, Tripoli May 26 to 31
Egypt, Palestine, Syria June and July
Winfield A. Mundell, Route 1, Trout, La.
Lincoln, Ark. May 10 to 21
Open dates May 24 to June 18
Musical Messengers (Don Ratliff and Wife, Paul Jester and Wife), 6 N. Colorado Ave., Indianapolis, Ind.
Pontiac, Mich. May 21 to 28
Louisville, Ky. June 4
B. F. Neely, 545 N. Park, Shawnee, Okla.
Pelham, Tenn. May 10 to 21
Jackson, Ga. May 24 to June 4
Nettie W. Neff, 100 Beulah Park Dr., Santa Cruz, Calif.
Sparks, Nevada June 7 to 18
Olton, Texas August 1 to 13
E. P. Nelson, 317 N. Riley, Indianapolis, Ind.
L. H. Newcomb, P.O. Box 946, Vivian, La.
Pocasset, Okla. (LaCrosse Ch.) ... May 17 to 28
Tulsa, Okla. (Springdale Ch.) May 31 to June 11
Neva Newell, Song Evangelist, W. 220 Indiana St., Spokane 13, Wash.
Ray O. Noggle, Blind Preacher, 345 Boyd St., Harrisburg, Pa.
Paxtonia, Pa. May 8 to 21
Joe Norton, Box 143, Hamlin, Texas
Muleshoe, Texas May 17 to 28
S. Ellsworth Nothstine, P.O. Box 527, Kansas City 10, Mo.
Harry and Joan Olin, Preacher and Singer, Benton Road, Mt. Vernon, Ill.
Mary E. Olson, 817 S. Crawford, Troy, Ohio
J. H. Parker, 3102 Windsor Ave., Baltimore 16, Md.
New Bedford, Mass. May 10 to 21
Titusville, Pa. May 23 to June 4
Leslie and Lora Lee Parrott, Evangelist and Musicians, P.O. Box 243, Salem, Oregon
D. E. Patrone, P.O. Box 817, Alliance, Ohio
Eddie E. Patzsch, 1747 Clark Ave., Wellsville, Ohio
Easton, Pa. May 7 to 21
Evangeline Paul, Song Evangelist, Route 4, Moscow, Idaho
L. M. Payne, Box 257, Bethany, Okla.
J. F. Penn, 116 Ivy St., Nampa, Idaho
George C. Pestana and Wife, Preacher and Singers, 1743 Sunnyvale Ave., Walnut Creek, Calif.
Monroe, Wash. May 10 to 21
Misses Edna Peterson and Emma Thiessen, Preacher and Singer, 1212 Tenth Ave. S.; Nampa, Idaho
Wm. H. Phillips, P.O. Box 131, Apple River, Ill.
Boyce and Catherine Pierce, Singers and Musicians, 505 Columbia St., Danville, Ill.
Louisville, Ky. (B'dway) ... May 24 to June 4
New Castle, Pa. June 6 to 18
Piercy Trio, Song Evangelists and Musicians, 410 S. Clay St., Fairbury, Ill.
Twyla Pittenger, Evangelist, R.D. 1, Shelby, Ohio
Edinburg, Ind. May 7 to 21
Darbydale, Ohio (V.B.S.) ... May 29 to June 9
Chester D. Plummer, R.F.D. 7, Box 173, Columbus, Ind.
Jacksonville, Ill. May 10 to 21
Danville, Ill. (S. Side) ... May 24 to June 4
C. P. Pridgen, 2325 W. Second, Dayton, Ohio
Wilmore, Ky. May 26 to 31
E. Puffer and Wife, Preacher and Singer, 414 North 18th St., Omaha, Neb.
Bertha Pults, P.O. Box 527, Kansas City 10, Mo.
Barbados, B.W.I. May-June-July
Paul M. Qualls, Song Evangelist, 408 Jersey Ave., Orlando, Fla.
Hartford City, Ind. May 16 to 28
Poteau, Okla. May 30 to June 11
Eleanore Reasoner, Song Evangelist, 1109 Maple Row, Elkhart, Ind.
Anderson, Ind. May 16 to 28
Indianapolis, Ind. (Madison) ... June 6 to 18
D. C. Reynolds, Indian Evangelist, 4805 N. Western Ave., Oklahoma City, Okla.
Ralph Rice, 444 N. Blaine, Bradley, Ill.
Council Bluffs, Ia. (1st) ... May 9 to 21
E. Chicago, Ind. May 23 to June 4
Miss Alice Rich, Song Evangelist, 415 East 6th St., Bloomington, Ind.
R. L. and Pearl Rich, 415 East 6th St., Bloomington, Ind.
Richards Trio, Preacher and Singers, Loomis and River St., Sparta, Mich.
Harold S. and Flossie Richardson, Evangelist and Singers, 2200 East 9th St., Muncie, Ind.
Indianola, Iowa May 9 to 21
Utica, N.Y. May 23 to June 4
Max E. Rincker, Box 137, Stewardson, Ill.
C. C. Rinebarger and Wife, Evangelist and Singers, 10203 Driver Ave., Overland 14, Mo.
Louisville, Ky. (1st) May 9 to 28
Caro, Mich. (camp) June 29 to July 9
O. F. Ring, 418 Grant St., Newell, W.Va.
Lorraine M. Ripper and Berniece Markey, Preachers and Singers, 3917 W. 29th Ave., Denver, Colo.
Mrs. Lillian Robinson, 506 S.E. First Ave., Perryton, Texas
Perryton, Texas (V.B.S.) ... May 22 to 28
Pampa, Texas (V.B.S.) ... May 29 to June 9
Clyde B. Rodgers, 505 Lester Ave., Nashville, Tenn.
Mary Ellen Rogers, Singer, 3142 Vichy Ave., Napa, Calif.
F. N. Roney, P.O. Box 85, Opdyke, Ill.
A. C. Rowland Evangelistic Party, Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Broadview, N.Mex. May 24 to June 4
Altus, Okla. June 7 to 18
Mrs. Beulah Sargis, Song Evangelist, 834 Newport Ave., Chicago 13, Ill.

F. C. Savage, P.O. Box 207, Kokomo, Ind.
Logansport, Ind. May 16 to 28
Bluffton, Ind. May 31 to June 11

Don S. Scarlett, Route 1, North Vernon, Ind.
Walter C. Schultz, Song Evangelist, 707 S. Chipman St., Owosso, Mich.

Cyril E. Scott, Box 354, Elverta, Calif.
Earl P. Scott and Wife, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Haltown, Mo. May 17 to 28
Quanal, Texas May 31 to June 11

J. Lester and Edna M. Seel and Merlin, Musicians and Preacher, 1501—29th St., Ashland, Ky.
Oak Hill, Ohio May 22 to June 4
Nashville, Mich. June 6 to 18

Joseph W. Seiz, 627 Juniper St., Walla Walla, Wash.

Ralph Sexton, Box 33, Asheville, N.C.

R. A. Shank and Wife, Box 377, Vicksburg, Mich.

L. D. Sharp, P.O. Box 527, Kansas City 10, Mo.
Iatan, Mo. May 10 to 21
El Paso, Ill. June 15 to 25

U. B. Shearer and Wife, Singers and Musicians, 106 Sterrett Ave., Covington, Ky.

S. Trueman Shelton, 610 Cypress Circle, Redlands, Calif.

Howard O. Sherron, Song Evangelist, Lynn, Ind.
Ray Sigler, Song Evangelist, 545 W. Walnut St., Kankakee, Ill.

Donald R. Silvernail, Route 3, Hastings, Mich.
Vera Lois Simms, Glencoe, Ohio
Summerville, W.Va. May 10 to 21

D. F. Slack, Song Evangelist, Route 2, Vevay, Ind.
Glenn and Vera Slatyer, Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
Alton, Ill. May 16 to 28
Minneapolis, Kansas June 6 to 18

J. Howard and Carrie Sloan, 514 Jackson St., East Liverpool, Ohio

R. J. Smeltzer, 428 King Ave., Ravenna, Ohio
Uhrichville, Ohio May 9 to 21
Warren, Ohio May 23 to June 4

Arthur Smith, 513 W. Grand River, Lansing 6, Mich.

Bernie Smith, Box 145, Harrisburg, Ill.
Edmonton, Alta. (1st) May 17 to 28
Fairbanks, Alaska May 30 to June 11

Billy and Helen Smith, Evangelist and Singers, 818 McKinley Ave., Cambridge, Ohio

C. B. Smith, Wrens, Georgia

Charles Hastings Smith, 1514 Robinson, Conway, Ark.
San Benito, Texas May 10 to 21

Eugene and LaNora Smith, Song Evangelists, 201 S. Congress St., Winnsboro, S.C.

Wilkinsburg, Pa. May 9 to 21
St. Petersburg, Pa. May 23 to June 4

Iola V. Smith, Song Evangelist, 4690 Clay St., Denver 11, Colo.

Wray, Colo. (V.B.S.) May 17 to June 2
Denver, Colo. (S. Side V.B.S.) June 12 to 23

Janet O. Smith, Nazarene Seminary, 1000 East 30th St., Kansas City, Mo.
Tenn. Dist. Tour (V.B.S.) May 19 to June 6
Ashtabula, Ohio June 12 to 23

Miss Joy Dean Smith, Song Evangelist, 323 Madison Ave., Covington, Ky.

Stanford, Ky. May 7 to 21

L. B. Smith and Wife, 341—54th St., Newport News, Va.

Raymond V. Smith, 565 West Drive, Woodruff Place, Indianapolis, Ind.

Walter J. Smith, 323 Madison Ave., Covington, Ky.

Donald E. Snow, 4222 S. Washington St., Marion, Ind.
Columbia City, Ind. May 16 to 28
Toronto, Ohio May 31 to June 11

Loy Snow, Route 1, Mitchell, Ind.
Vincennes, Ind. (N. Side) May 15 to 28
Winslow, Ind. (Home Miss.) June 6 to July 2

J. W. South and Wife, Preacher and Singers, 1718 East 6th St., Little Rock, Ark.

Burl Sparks, Song Evangelist, 709 E. Third St., Seymour, Ind.

Sammy Sparks, 3416 Central Ave., Ashland, Ky.
Huntington, W.Va. (Central) May 10 to 21
Champaign, Ill. (1st) May 24 to June 4

J. D. Stafford, Box 97, Vivian, La.
Sylacauga, Ala. (W. Side) May 10 to 21
McKinney, Texas May 24 to June 4

T. H. Stanley, 1242 Cottage Ave., Middletown, Ind.
No. Calif. Dist. Camp (Santa Cruz, Calif.)
Earl Starnes, 2832 "B" St., Evansville, Ind.
Waterloo, Iowa (1st) May 15 to 21
Ladoga, Ind. May 23 to June 4

L. Wayne States, 308 N. Chestnut, Colorado Springs, Colo.

Joe A. Stephens, 3301 S. Santa Fe, Oklahoma City, Okla.

Edward and Lydia Stevenson, Singers and Musicians, Box 154-B, Cuba, Ill.
Bloomington, Ill. (1st) May 16 to 28
Springfield, Ill. June 4 to 18

Wesley Stites, Rt. 13, Box 608, Phoenix, Ariz.

Grant and Ola Stone, Song Evangelists, Kennicock, Ky.
Vanaburg, Ky. May 15 to 28

W. J. Strack, Box 215, New Lyme, Ohio

E. L. Striegel, 229 S. Findlay, Norman, Okla.

M. A. Stumbaugh and Wife, Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
Greenville, Tenn. June 6 to 18

Robert and Louise Sumner, Evangelist and Singers, 2215 Maplegrove, Dayton 4, Ohio
Ft. Myers, Fla. May 31 to June 11
Avon Park, Fla. June 14 to 25

B. D. Sutton and Wife, Evangelistic Singers, Olivet, Ill.
Cathoun, Ill. (camp) June 7 to 18
Tilden, Ill. (camp) July 11 to 23

C. C. Swallow, Farmington, Iowa
Howard W. Sweeten, Ashley, Ill.
Painesville, Ohio June 6 to 18
Marietta, Ohio June 20 to July 3

George H. Talbert and Wife, Evangelist and Poet, 409 E. 13th St., Box 438, Abilene, Kansas
Spoonerville, Wis. May 9 to 28
Minong, Wis. May 30 to June 11

Valla M. Tarr, 2749 W. Brooklyn, Dallas, Texas

E. C. Tarvin, California, Ky.
Dayton, Ohio May 8 to 21

E. E. Taylor, 208 W. Martin St., East Palestine, Ohio
Chattanooga, Tenn. (Avondale Church) May 14 to 28

Laten E. and Loura Teare, Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Kenmare, N.Dak. May 17 to 28
Norma, N.Dak. May 31 to June 11

Fred Thomas, 2201 Morehouse Ave., Elkhart, Ind.
Danville, Ill. (1st ch.) May 10 to 21
Van Wert, Ohio May 24 to June 4

Harold C. Thompson, P.O. Box 549, Blytheville, Ark.

W. W. Tink, P.O. Box 527, Kansas City 10, Mo.
Regina, Sask., Canada May 17 to 28
Winnipeg, Man. June 1 to 11

Laura and Orma Tompkins, Evangelistic Singers, 25861 W. Nine-Mile Rd., Detroit 19, Mich.
Colborne, Ontario May 9 to 21
St. Thomas, Ontario May 23 to June 4

L. E. Toone, 1501 S. Franklin St., Muncie, Ind.

Mrs. Lena M. Troesch, 320 E. Ercoupe Dr., Oklahoma City 10, Okla.

E. E. and Ora J. Turner, Personal Evang. Conv. and Singers, 1115 Newman, Indianapolis, Ind.

James C. Uehlein, Song Evangelist, 1101 St. Gregory St., Cincinnati 2, Ohio

L. L. Van Houten, P.O. Box 228, Columbus, Miss.

D. C. Van Slyke, 508—16th Ave. South; Nampa, Idaho
Portland, Oregon May 16 to 28
Reserved June 1 to 25

Ralph L. and Charlene Van Winkle, Evangelist and Musicians, 1003½ N. Third, Arkansas City, Kansas

L. L. Vaughn, 1403 Young St., Henderson, Ky.
Victory Singers (Colored), 5390 Bangor Ave., Detroit 10, Mich.

Harold L. Volk, 515 Holly St., Nampa, Idaho

E. Bruce Wade, Song Evangelist, 6238 Petain, Dallas, Texas

Betty Wagner and Helen Lavelly, Preacher and Singers, 118 South 13th St., Vincennes, Ind.

A. C. Wakefield, Song Evangelist, 4201 Murphy Rd., Nashville, Tenn.
Lewisburg, Tenn. (tent) May 17 to 28
Florien, La. May 31 to June 11

Jesse C. Walker, McCune, Kansas

Laura DeLong Walker, 91 Bangor St., Augusta, Maine

Lloyd H. and Gertrude Ward, Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
Hamilton, Mich. May 9 to 21
Rocky Ford, Colo. May 24 to June 4

Glenn Warstler, Route 1, Waterloo, Ind.

Emma T. Watts, Temperance and Y.P. Worker, 604 Ridge Rd. S.E.; Washington 19, D.C.

C. G. and Florence Weathers, Preachers and Singers, 916 Second, Covington, Ind.
Danville, Ill. (Oaklawn) May 9 to 21
Roxana, Ill. May 31 to June 11

Oliver C. Weigel, 3130 Cleveland, Beaumont, Texas

George and Jane Whetstone, Evangelists and Singers, 10 E. Ridge Rd., Linwood, Pa.

John F. Whisler, Blind Singer, 404 N. Francis, Carthage, Mo.
Iatan, Mo. May 17 to 28
Macomb, Ill. May 30 to June 11

C. M. Whitley and Wife, Preacher and Singer, 1471 W. Duin, Sherman, Texas

Mrs. Pauline Wickham, Route 1, Friendly, W.Va.
Lola Wilkins, Box 134, Vivian, La.

J. E. Williams, P.O. Box 527, Kansas City 10, Mo.
Minneapolis, Minn. (1st) May 10 to 21
Louisville, Ky. (B'rdway) May 24 to June 4

Trafton and Thressa Williams, Evangelism and Visual Aids for Jrs., 1718 N. Taylor, Little Rock, Ark.

Dickson, Tenn. May 17 to 28
Albuquerque, N.M. May 31 to June 11

W. L. Williams and Wife, 125 S. Third St., Glendale, Ariz.
West Plains, Mo. May 21 to June 4
Open date June 5 to 18

Harold J. Willis and Wife, Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.

R. E. Willis and Wife, Preacher and Children's Worker, Route 1, Centralia, Ill.

Otto R. Willison Evangelistic Trio, Singers and Preacher, P.O. Box 223, Antlers, Okla.

H. E. Wilson, 270 Byrd St., Coolidge, Ariz.

C. B. Winland, R.D. 5, Mt. Vernon, Ohio

Edna Winsch, Song Evangelist, 1103 S. Hall St., Allentown, Pa.

J. Elton and Margaret Wood, Preacher and Singers, 112 S.E. Main St., Bethany, Okla.
Post, Texas June 26 to July 2

Lon R. Woodrum, P.O. Box 527, Kansas City 10, Mo.
Grand Haven, Mich. May 10 to 21
Archie Woodward, 401 N. Third St., Iola, Kansas
Anderson, Ind. (1st) May 9 to 21
Waco, Tex. (Central) June 4 to 11

George P. Woodward, Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
Indianapolis, Ind. (Edgewood) May 10 to 21
Woodstock, Ontario May 24 to June 4

C. F. Wright, 412 Grand Blvd., Boone, N.C.
Kings Mountain, N.C. May 9 to 21
Greensboro, N.C. May 22 to 28

Fred D. Wright, Keystone, Ind.

Thomas H. Younce and Wife, Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
E. Liverpool, O. (Gardendale) May 9 to 21
Cuyahoga Falls, Ohio May 23 to June 4

O. F. Zachary, Route 1, Shelbyville, Ill.

**TREVECCA
NAZARENE COLLEGE
Summer Quarter, 1950**

Courses Offered in:

English	Music	Speech
Education	Mathematics	Languages
History	Religion	Biology

Calendar:

First Session Registration	June 7
Holiday	July 4
First Session Examinations	July 17-18
Second Session Registration	July 18
Second Session Examinations	August 24-25

For Bulletin or other information write:

**Dr. A. B. Mackey
Trevecca Nazarene College
Nashville 10, Tennessee**