

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



March 14, 1956

THE APOSTLE PAUL WAS WRITING TO THE church at Corinth. His phrases are solemn, and somewhat depressing: "The sting of death is sin; and the strength of sin is the law." Suddenly he soars to the heights of exultant triumph, "But thanks be to God." How could this be?

Certainly physical degeneration and death constitute major mysteries and problems of human existence. Any ade-

Thanksgiving at Easter

General Superintendent Benner

If there be no resurrection of the dead, . . . if Christ be not risen, . . . But now is Christ risen from the dead, and become the firstfruits

...

I Cor. 15:13-20

quate religion must meet the challenge of such a mystery and problem, and herein is found a fundamental point of strength in the religion of Jesus Christ. The gospel of Christ recognizes death as a fact, but at the same time it sounds a clear note of assurance and victory.

The key to this possibility of thanksgiving in the face of death is found in another Pauline phrase, "We shall all be changed." This truth is fundamental in vital Christianity. The transforming quality of the gospel in *this* life is its primary glory. Here and now the sinful heart can "be changed," the power of sin can be broken, fear of judgment can give way to peace and assurance, and the soul be turned from darkness to light.

And this same divine, transforming power reaches into the mystery of death, for in Christ the penalty of sin is done away, and "there shall be no more curse." He is "the resurrection, and the life"; and because He lives, we need not be limited to our poor human resources, but can be partakers of His eternal victory over sin and death. "Through our Lord Jesus Christ," even the presence of sin and all its accompaniments will be banished forever.

Surely, at this Easter time, every redeemed soul should join in Paul's triumphant shout, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

LATE NEWS

After pastoring the church at Princeton, Indiana, for nearly four years, Rev. Roy M. Vaughn has resigned to accept a call to pastor First Church in Seymour, Indiana.

Rev. LeRoy M. Hastie has resigned, as of May 7, as pastor of the LaCroft Church in East Liverpool to accept a call to pastor the church in Niles, Ohio.

THANKS—I wish to express my deep gratitude and appreciation for all the cards, letters, gifts, and prayers of the many kind friends during my convalescence, after our serious automobile accident at Christmas time. I am making good progress toward complete health, and thank God for His mercy and faithfulness.—Mrs. Wilson D. Baker, pastor's wife in Springfield, Missouri.

Pastor W. H. Gentry sends word from Hendersonville, North Carolina: "First Church recently closed one of the greatest revivals of its history with Evangelist Clarence 'Ti' Jones; overflowing crowds, scores in the altar, and a good number joining the church."

First Church, Fort Scott, Kansas, with Rev. J. D. Wadley, Jr., pastor, dedicated their new church building on Sunday, March 4, at 2:30 p.m., with Dr. Hugh C. Benner as the special speaker.

Pastor C. D. Holley sends word from Tucson, Arizona: "Northside Church recently broke all previous records in Alabaster giving. In the February opening of the boxes, \$221.69 was received—exceeding our goal of \$150.00 by \$71.69. We thank God for a missionary-minded people."

Evangelist Russell V. DeLong sends word: "The Nazarenes of Charleston, West Virginia, are to be congratulated for their fine standing in the city, making it possible for Rev. Hadley A. Hall, pastor of our Southeast Church, to be elected to the presidency of the Ministerial Association. A preaching mission was recently conducted with over one hundred churches participating, and I was privileged to be one of the speakers."

Rev. and Mrs. E. W. Kiemel, of Sylvia, Kansas, will celebrate their fifty-fifth wedding anniversary on March 20. Brother Kiemel has been in the Nazarene ministry for forty-three years; he was seventy-eight years old on February 6, and still preaches occasionally for one of the neighboring pastors.

Pastor H. Doyle Smith sends word from Nashville, Tennessee: "We had a wonderful youth revival at Bordeaux Church. Many young people found help in God at the altar, with seven fine young people joining the church. The pastor did the preaching, with James Rudd as singer."

Herald of Holiness



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Annual Easter issue of the Herald of Holiness, featuring brief messages from eight of our Nazarene evangelists

HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

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After being out of the pastorate for nearly seven years because of ill health, Dr. Hubert E. Meredith has accepted the pastorate of First Church in Monterey, Tennessee. He had been engaged in teaching and pastoring on the Alabama District prior to coming to Monterey.

PALM SUNDAY

By
LAURA EMILY MAU

"Hosanna in the Highest!"
Today all people sing:
They strew green palms before
Our Lord and promised King!

They crown Him Lord again,
Whose ruling will transcend
All earthly governments.
To reign without an end.

Adoringly they strew
Palms before Him and sing:
"Hosanna in the Highest!"
Our everlasting King!"

I Took a Sen-sen

By PAULINE E. SPRAY
Sparta, Michigan

ONE SUNDAY MORNING WE WERE doing our usual last-minute scurrying before leaving for Sunday school and church services. As I finished my own preparations, I checked the children at the same time.

"Sue, did you brush your teeth?" I called to our eight-year-old.

Confidently she replied, "I took a Sen-sen."

Naturally, we thought that was a rather clever answer, but immediately we explained to her that, even though the Sen-sen might have sweetened her breath, there was still absolute necessity for her to brush her teeth.

There is no satisfactory substitute for cleanliness. This also applies to our spiritual life, for there is no substitute for a clean heart.

Gracious prayers, inspiring testimonies, and beautiful singing produce pleasing results. Modest apparel, strict adherence to the rules of the church, and regular attendance to the means of grace are commendable. But we could comply with all these and still come short when in the presence of the Great Judge.

The all-important need is a thorough cleansing of our hearts. Are our thoughts, motives, attitudes, and ambitions fully surrendered to the cleansing process of the Holy Spirit? Does His blood free us from all impurities, just now?

"It shall be called The way of holiness; the unclean shall not pass over it" (Isa. 35:8).

There is no escape. We must submit to the cleansing process. No exceptions will be made if we try to answer, "I took a Sen-sen."

AUSTRALIA

“out-back”

OVER EIGHT HUNDRED MILES NORTH-west of Sydney, in the huge State of Queensland, is Quilpie, a sprawling little sheep and cattle town at the end of the railroad. It is typical “out-back” in Australian jargon. In American language it would be a frontier town a century ago. There is little to see but kangaroo, emu, sheep, cattle, and scrub bush for hundreds of miles in any direction. Here a hundred miles between neighbors is an easy jaunt, and ranches (“stations” they are called) are often a hundred thousand acres. The shire itself (*county* in American parlance), of which Quilpie is the seat, is larger than Iowa. In this hot, wind-swept, dusty, and desolate wilderness are only 26,000 people.

On the stations families sometimes live in total isolation; in other places in small clusters, often entirely without school or church privileges, except as the mother may guide the children in correspondence study, and an itinerant priest or “bush brother” may upon rare occasion happen by. Many of the men who live in town are “drovers” who spend weeks at a time in the scrub with their cattle or sheep, their wives and children keeping lonely vigil at home. And when they do come home, too often their time is spent in the “pub,” drinking up their earnings. There are three spacious saloons in this small town, and they seem perpetually busy.

In some respects the town is quite colorful. Herds of goats, the chief source of milk, roam the wide dirt streets. The barking of dogs rends the air day and night, and the signs, “Beware of dog,” are frighteningly frequent—especially for this preacher and his two student helpers who try to do house visitation. But perhaps the outstanding boast is the fact that every house has hot water “laid on.” Few country towns have even cold water piped to each house, to say nothing of hot. But the city is proud of its bore which has tapped an inexhaustible supply of boiling water 3,200 feet deep. Its

artesian surge brings it to the surface at a pressure of 140 pounds to the square inch and a temperature of 170 degrees. But the smell and accumulating chemical stains everywhere are reminiscent of Sodom and Gomorrah.

So also are the sin and spiritual ignorance. The people, though intelligent and literate, are in densest darkness about many of the most elemental facts of salvation. But they do not know it; on the contrary, our chief obstacle is the fact that almost to a man they claim to be Christians. Such is one of the blinding effects of a formal church which allows the people to believe that infant baptism and nominal adherence are sure and sufficient passports to heaven. Though they may never attend, and though they may live careless, godless lives, it is still very difficult to break past the barricade of religious smugness to create any sense of real need. With pitifully few exceptions, they are politely friendly but personally satisfied with their spiritual state and their easy, indifferent way of life.

Such was the atmosphere which Mr. and Mrs. Jack Straw found when they moved to Quilpie over a year ago. The Straws—he an engineering graduate of Cambridge, she a trained nurse and former hospital superintendent—had been reclaimed and sanctified in the little Church of the Nazarene at Eidsvold, where Ted Hill is pastor. Shortly thereafter Jack accepted the position as shire mechanic at Quilpie, which meant moving to this barren, seemingly forsaken town. But their object was not primarily to mend trucks and bulldozers, but to mend souls.

A call to Christian service, suppressed and evaded years ago, now began to be answered. Ministering principally to the neglected children, who gathered for instruction at their home not only on Sundays

By **RICHARD S. TAYLOR**

President, Nazarene Bible College, Sydney, Australia

*This article tells a little of what our General Budget dollars
are doing through our overseas home-mission fields;
the Easter Offering helps in this field also.*

Easter Sunday!

What a day of rejoicing! And what an opportunity to express my love for Christ by giving for world evangelism.

but in between, they gradually have been winning the confidence of the town and working their way into the hearts of the people. Mrs. Straw obtained government permission to conduct a weekly class for religious instruction in the public school. Opposition from the itinerant ecclesiastic, who never touched the town more than once a month, has been bitter and determined, and has succeeded in effecting a slowdown—but not a defeat. For God is beginning to put His seal on their lonely, loving efforts.

Through the visit of District Superintendent Albert Berg some months previous, and the activities of this mission, plus the faithful praying and working of the Straws, there have been several sound conversions. A fine young couple and their thirteen-year-old son, all three of high caliber, have

been saved, and are now enthusiastically studying the *Manual* and reading holiness books. Some of the children have truly found Jesus. Two young men in their twenties, cattle and sheep “drovers,” have been converted, and are thinking of college. An intelligent, attractive nurse in the local hospital happily and tearfully said after finding Christ at the altar: “I have been trying to live right and be a blessing in my own strength, but have failed. Now I am a different girl.”

Unfortunately not all of these are permanent residents; but they will take the new light with them to other dark places, and several more have been left under conviction and inquiring. The town has been sowed down with Nazarene tracts. It is good seed and some of it, at least, will yet bring a harvest. One family especially, cursed by drink and other forms of sin, have been touched by the Spirit of God, as they have attended and inquired. The whole town has watched and gossiped, some skeptically, others hopefully, saying, “If those Nazarenes can only help D—!” A mighty transformation in that home will spark a general revival. Let Nazarenes everywhere pray for Quilpie, the Straws, the new converts, and this tragically needy family. May God be glorified once again as the God of hard places!

Studies in
the Epistle
to the Colossians

XII. ST. PAUL'S WARNING AGAINST FALSE PHILOSOPHIES AND HUMAN TRADITIONS

By H. ORTON WILEY

President Emeritus, Pasadena College, Pasadena, Calif.

ST. PAUL HAS JUST SPOKEN OF HIS GREAT conflict in prayer for the Colossians and the Laodiceans, that they might not be enticed away from the faith by false philosophies and human traditions. These he now proceeds to analyze.

1. *Beware lest any man spoil you through philosophy and vain deceit.* The words “any man,” being singular, doubtless refers to a particular person, an expression often used by St. Paul when he refers to an opponent that he does not care to mention by name. The words “spoil you” are literally “lest anyone be your spoiler,” leading you off into error by his philosophy and empty delusion. This philosophy may be summarized in that (1) it has its source in the tradition of men, and (2) it is according to the elements of the world. These philosophies are constantly changing and never reach ultimate truth. None of them are sufficiently comprehensive to express the

fullness of Christianity, and therefore they are not according to Christ.

2. *Not according to Christ.* This is the key word in judging the value of a philosophy. Stated positively, St. Paul judged every teaching as to whether it was “according to Christ.” The Gnostics, against whom he was writing, made Christ one of their emanations; and most philosophies make a place for Christ. But Paul did not study Christ in the light of other things; he studied all things in the light of Christ. This does not dwarf one's thought, as popular sentiment appears to proclaim. Let a man catch a view of Christ as the Word reveals Him, and as the Spirit glorifies Him, and he will have sufficient subject matter to stimulate his mental powers, and that as never before.

3. *Ye are complete in Him.* Christ is the Head

ACCORDING TO SOME AUTHORITIES THE VALUE OF THE OINTMENT used to anoint Jesus was equivalent to a whole year's income for a woman of her day. To pour it all on the head and feet of her Lord may have seemed to Mary's friends an act of rarest extravagance.

Some years ago Amelia Earhart was lost somewhere over the Pacific. The cost of the gigantic search for her amounted to a quarter of a million dollars daily. This vast amount was spent day after day, as several nations joined in the search with airplanes and ships of all kinds in the hopes of rescuing one lost soul. Few complained because of the money spent in trying to rescue her.

During my childhood days in Washington, a little girl became lost in the mountains. Every responsible person in all that locality joined in the search. Men and women left their jobs, farmers left their precious crops unharvested. Without solicitation and without regard to cost they sought day and night, until the child was found. Nobody remembered the sacrifice or thought the price too great. A little girl was lost. It was sufficient that by their efforts and sacrifice she had been found and saved.

It takes extravagance to rescue lost men. The Great Commission cannot be carried out without dollars and bank checks. The fate of not only one woman and one little girl is at stake—untold millions today are lost and dying! Nothing is really extravagant if a soul is rescued.

April first is Easter Sunday. It is our last opportunity during this quadrennium for all Nazarenes to join together in combined effort, by giving, to reach and save men.

We will all want to remember that it was unprecedented extravagance that provided the means for our rescue. It was not by silver and bank checks. It was not by a week's salary or a year's.

"She hath done what she could," said Jesus. How MUCH could I do? Have I done what I could? Lord, help me to do WHAT I CAN.

Giving Extravagantly



By
LOUISE R. CHAPMAN

General
N. T. M. S. President

of all principality and power. The philosophy of the world is empty. Christ has the *pleroma* or fullness, and we are filled with His fullness through the Spirit. There are no lesser intermediaries between us and Christ, as the Gnostics taught. Everywhere in this Epistle the truth stands out that there is "nothing between," so that the weakest and most unworthy may come immediately to Christ.

The preceding verses have dealt with the philosophical and theological positions of the false teachers, and St. Paul now turns to a consideration of their false practices.

4. *The circumcision of Christ.* By this expression, St. Paul means that circumcision which Christ administers in opposition to that of Moses. Lightfoot points out that there are three distinguishing features of this higher circumcision. (1) It is not external but inward, not made by hands but wrought by the Spirit. (2) It divests not of a part only of the flesh, but of the whole body of carnal affections. (3) It is the circumcision not of Moses or the patriarchs, but of Christ. Thus it is distinguished, as regards *first* its character, *secondly* its extent, and *thirdly* its author." Even under the Mosaic economy, circumcision was prophetic of purity. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 10:6). As the Jewish child was circumcised the

eighth day (or first day of the week), so the Pentecostal gift of the Holy Spirit, which purifies the heart and fills it with love, was given on the first day of the week, and is available to every "born-again" child of God.

5. *Baptism.* As the word "circumcision" was interpreted to mean that which Christ administers, or a spiritual purification, so we may suppose that here also the apostle is speaking of the baptism which Christ administers, that is, the baptism with the Holy Ghost and fire (Luke 3:16-17). This baptism was also a spiritual purification, which marked the death and burial of the "old man" and the resurrection of the "new man" into the full covenant privileges of the New Testament. Water baptism thus becomes both the sign and the seal of entrance into the fullness of the new covenant, through the baptism with the Holy Spirit.

6. *The handwriting of ordinances blotted out.* The bond or "note-of-hand" which was couched in the ordinances, statutes, and precepts of the external law which we had broken was not only erased by a line drawn through it, but by its being publicly nailed to His cross. Thus He triumphed openly over the principalities and powers that sought our ruin, by His sufferings on the cross; and what to the world was but a scaffold of shame became His imperial chariot, in which He, as the Captain of our salvation, will bring many sons to glory.

Matthew 27:27-30

a KING . . . in mockery

They made Him a King! He who was eternal, man made a King!

"Now every king must have a crown." They laughed. A crown was made. Craftsmen with gold did not fashion a diadem worthy of His majestic head. No jewels adorned His sacred brow. No! Ruthless hands twisted a wreath of thorns, ugly, sharp, piercing. The precious metals of this crown were crude, thorny branches from the earth. Its jewels were the rubylike drops of blood that touched each needlelike thorn.

They scorned, "Every king must have a scepter." A scepter was placed into His hand. It was not of shining silver and glistening gold, but one pulled by cruel hands from the river's bank. A bruised reed became His scepter.

A throne was built for Him. It was not ornately carved of woods from Ceylon or Lebanon. His throne was an ugly, rough-

By **HAROLD M. DANIELS**
Pastor, North Hill Church, Spokane, Washington

hewn cross! The throne room was the "place of the skull." Inscribed above His head was: "JESUS, THE KING OF THE JEWS."

Those who passed by jeered and spat. They mocked the King! They mocked Jesus Christ . . . the ageless King . . . the holy King . . . the all-powerful King!

They made Him a King! He who was eternal, man made a King! A King of mockery!

*O sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thine only crown;
O sacred Head, what glory,
What bliss till now was Thine!
Yet, tho' despised and gory,
I joy to call Thee mine.*

BERNARD OF CLAIRVAUX

this is our day for

WORLD EVANGELISM

THE SPIRIT OF EVANGELISM IS THE CRYING need of the Church today. Too long we have associated evangelism exclusively with the revivalist who comes to hold an evangelistic meeting in our church or community. And truly these evangelistic "efforts" should be a part of every live and wide-awake church. The evangelist who gives his time, heart, and soul to the work of the revival is an important agent in the work of any church; but unless he finds the spirit of evangelism in the church to whom he ministers, his preaching will be like one beating the air.

The spirit of evangelism will create in the heart of every child of God—preacher or layman—a desire to see a lost world brought to know the saving power of the Lord Jesus. He will carry in his heart a crying prayer for dying

men. If he really prays, he will take every opportunity offered to help answer his own prayer. He will be a witness to the saving grace in his own heart and life, a witness to his family, a witness to his friends, a witness to those with whom he works, a witness to the stranger. This spirit permeating the hearts of those in the pew is the spirit of evangelism, which makes the revival meeting a success.

But the spirit of evangelism cannot be contained in any limited area. It always reaches out to that neighboring town or city, to that area of spiritually neglected people. Yes, the spirit of evangelism reaches around the world. You cannot go to many of these areas, but the love that constrains will cause you to give so that others may go. To this end let us pray for the largest Easter offering for world evangelism in the history of our church. "Ye shall be witnesses . . . unto the uttermost part of the earth."



ROY F. SMEE
Executive Secretary
Home Missions and Evangelism

THE REDEEMER'S CROSS

By E. E. WORDSWORTH

Pastor, Goldendale, Washington

And when they were come to the place, which is called Calvary, there they crucified him (Luke 23:33). For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God (I Cor. 1:18); But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world (Gal. 6:14).

Christ is the central Figure of history. His cross is the pivot upon which the destiny of the human race swings. Types, shadows, priestly functions, sacrificial lambs, ceremonies, and oblations—all foreshadow the Redeemer's cross. The Old Testament points to Calvary. The Gospels portray it. The Acts, the Epistles, and the Apocalypse point back to the atonement through Christ. Dr. P. F. Bresee well said: "There is not a text in the Bible more than three feet away from Calvary."

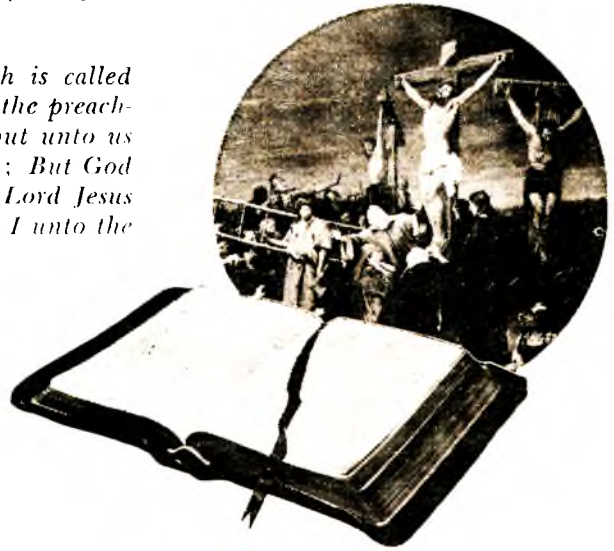
*See, from His head, His hands, His feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?*

Some would say, "The Cross is the religion of the shambles," or, "A slaughterhouse religion," or, "A mere martyrdom for principles espoused." I hear the blasphemous cry, "Intolerance!" But with Paul we say, "But unto us which are saved it is the power of God," and, "By whom the world is crucified unto me, and I unto the world." Praise be unto our wonderful Redeemer!

In the Cross we recognize the fall of man and the moral turpitude of sin. Man is distanced from God by awful sin. The psychology of the day would tell us the soul becomes the nerve center of the brain. Criminality is taught to be only the result of the impaired brain with a nerve basis and distorted cranial capacities, paralyzed intellectual and judgmental centers, and undeveloped emotional responses. It is godless psychology, anti-supernatural, humanistic, materialistic, mechanistic, and utterly unbiblical. Away with such nonsense! Sin is the most obvious fact of the universe, and it is idiocy to deny its existence.

Man's intellect is fallen. His emotional nature is corrupted by sin. His will is perverted, depraved, utterly wicked.

In the Cross we also recognize God's plan for saving us from our sins. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). Good, sanctified Bishop Joyce said,



"I have preached the gospel around the world, and it has always met the needs of man everywhere."

*The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.*

In the cross of Christ we discover deliverance from inherited, inbred sin. "Knowing this, that our old man [the carnal nature] is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin [the sin principle]." Note now: (1) We know the carnal nature is crucified on His cross; (2) we know the body of sin is destroyed; (3) we know that because of this crucifixion of the sin nature and principle, seeing it is crucified provisionally and experimentally; and (4) we know that *henceforth* (from the moment of our sanctification and throughout our earthly pilgrimage) we should *not* serve the carnal nature or sin principle. This little word "*not*" overthrows the Calvinistic doctrine of sin remaining in the regenerate. Believe it, and be sanctified wholly (I Thess. 5: 23-24). The German translation here is "through and through." You may have an internal sanctification. Hallelujah!

In the glorious Redeemer's cross we also find our message of good news, and the method for the world's salvation, our everlasting hope, the song of the redeemed in heaven, and the center of heaven's glory. Preaching full salvation is the message of the Church. The evangelization of the world is our calling and responsibility: "Go ye." Then, when the battles are all over, we shall wear a crown "in the New Jerusalem."

Diary of a Small Town

... **March**



By
**DOROTHY BOONE
KIDNEY**
Yarmouth, Maine

I AWOKE TO A CRYSTAL WORLD this morning. The tree outside my window has become a glass tree and is shining like a glistening chandelier; crystal icicles are dripping silver rain. Even the telephone wires have become strings of flashing diamonds. We have a "glitterland" of crystal ice this morning. Sometime in the night the rain froze, and now because the sun has come out, trees are weeping crystal teardrops all over town.

Such a wonderful God! So full of surprises! During the night He transforms our countryside into a jewelry store window, then turns on the floodlights of sun to give us the full effect!

Of course the front doorstep is covered with slush and I must go out and shovel it off as soon as I finish my morning coffee—but who minds shoveling a doorstep? Who minds, really, with ice-stars sparkling from the hedges, with ice-stars glittering from the bushes?

"Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?" God asked Job.

And, as I shovel off my steps, I answer Him humbly: "Thou hast—Thou, my God—Thou who art an Artist and a Poet and the Author and Finisher of my salvation! Thou hast created a crystal world this morning! My Saviour and my Lord!"

UNITY AT Udall

By **Wilson R. Lanpher**
Pastor, First Church, Hutchinson, Kansas

SAVAGE, DEATH-DEALING WINDS DESTROYED the Udall, Kansas, Church of the Nazarene on a Wednesday night in May of last year. With a fury defying description, homes, churches, and schools were leveled by a tornado that literally "sat down" on the little town.

But on a day in February of this year I was part of a wonderful expression of Christianity in action. In response to Superintendent Ray Hance's invitation, about fifty pastors and laymen converged on Udall to give a day in the building of a new church.

Perhaps these old plains had looked upon similar scenes of co-operation when friends and neighbors had helped rebuild a home or barn, but they never looked upon a happier group of men as they nailed siding, laid floors, and shingled the roof.

Mute evidence of the storm's wrath was still visible. Twisted and tortured timbers and tidy piles of rubble had not yet given place to the onrush of new building, but the shouts of encouragement and good-natured fellowship as the work on our

new church went on proved that in unity there is strength. Indeed, there was a "plus" about the strength and purpose that one could feel. It was as if the Lord added something that made more than the sum of the efforts of fifty different men. And that's always the way! It was just that the rebuilding of a church made it easier to see and feel.

A part of the ritual for receiving members came to my mind, "And there is co-operation in service, accomplishing that which cannot otherwise be done." Significantly, pastors and laymen were working side by side. When a job needed to be done, there were willing hands and a will to accomplish. Cool, calculating lip service was nonexistent. Warm, hilarious service was the keynote of the day. There was something about it that was in step with the spirit evidenced in the Book of Acts.

On the way home I thought of other walls to be built: walls of dedicated example and love around our young people, in their fight to save their souls; a covering to be raised in the "household of faith" to protect from the practical atheism of our time; foundations to be dug that would reach down to the changeless power of the gospel. I thought of our Crusade for Souls, and our missionary opportunities.

There were unity and love for the Kingdom that February day in Udall. God grant that the romance of building His work in every place will kindle the same kind of unity as pastor and laymen work side by side.

Your money

represents YOU! Therefore you can have a very real part in the salvation of souls around the world.

Cross and Crown

By CHRISTINE WHITE

"Lord, I want to have my way—"
How childishly we sometimes pray!
Should we not come to God and ask
For strength to do the humble task;
Or feel our need for deeper grace,
Not just desire for a higher place?

It was not thus the Saviour prayed,
When in the Garden late He stayed.
He sought no honor 'neath the sun,
But only that God's will be done.
For us He took and drained the cup,
On Calvary was lifted up.

Before the gain must come the loss;
Before the crown, He bore the cross!

NEWS in PICTURE



GLOBE TO TOP NAZARENE HEADQUARTERS building. Dallas Meade, left, artist of Tulsa, Oklahoma, spots Cuba on the eight-foot globe he made for the new international Headquarters building. Left to right are: Mr. Meade; Dr. S. T. Ludwig, general church secretary; Dr. I. C. Mathis, superintendent of Northeast Oklahoma District; and Dr. John Stockton, general church treasurer.

He Stayed on the Cross for Me

They nailed His hands, they hung
Him high,
As they cried with fiendish glee,
"If Thou be the Son of God, come
down"—
But He stayed on the cross for me.

The thief then echoed their taunts
and jeers
As they mocked with bended knee;
But with legions of angels at His
command,
He stayed on the cross for me.



Then they sat down and watched
Him there
As He writhed in agony;
Each moment seemed an endless
night—
But He stayed on the cross for me.

The King of Kings did not come
down,
But He paid our penalty;
And my cross turns to wings when
I recall
How He stayed on the cross for me!

By RUTH WILLIAMS CROOKS

Social Security for Ministers

The Board of General Superintendents Speaks: DO IT TODAY

APRIL 15 IS THE INCOME TAX DEADLINE in the United States, but it is also the final date for Social Security coverage for ministers without loss of the extra four years' credit.

Every minister must settle this himself—the government puts it on a voluntary basis—but when finalized the decision is irrevocable.

Please do not fail by delay or carelessness. If you have any practical problems or questions, write Dr. T. W. Willingham at Headquarters. Our Board of General Superintendents thinks this is a workable and helpful plan. We have joined. Think it over, then act—soon!

**SAMUEL YOUNG, Secretary
Board of General Superintendents**



LAST NIGHT I WENT TO BED, BUT NOT to sleep. Here is the reason: I heard three missionary messages by Harmon Schmelzenbach, grandson of our pioneer missionary to Africa. In his first message he told us that as a denomination we were giving about six dollars per person per year to foreign missions, or about fifty-two cents a month. He said we should decide after the message whether we thought our investment was worth while, whether we should increase it or decrease it. Then very graphically he told the wonderful and thrilling story of the beginning of our missionary work in Africa—many interesting details that the life story of Harmon Schmelzenbach does not give us. All through the late afternoon I kept saying to myself, And fifty-two cents per person per month has done that in Africa, to say nothing of the work on all our other mission fields!

That night Brother Schmelzenbach spoke again, and this time he told the story of Samuel, one of our African preachers. I wonder how many of us would be Christians today if we had been made to suffer as Samuel did for choosing Jesus!

The next night he told the story of a preachers' meeting in Africa where eighty preachers and their wives came together to get the fire in their hearts fanned into a brighter flame. (Compared to us it

SIN'S NIGHT

By
PAULINE
SUMMERS

Out of God's presence, away from the light,
Judas went swiftly and then it was night.

Tho' Christ's own hand had just served him the
bread,

Satan he'd welcomed to heart and to head.

Into the darkness he stumbled alone;

Gone were his dreams of a King on a throne.

Gone were his hopes that his spirit might be

One with the Infinite, holy and free.

Jesus rejected—on him lay the blame;

He'd to his Master brought suffering and shame.

Self at the center—despairing, in fright,

Judas chose death and sin's eternal night!

By Esther F. Cook Seattle, Washington

I Couldn't Sleep Last Night!

seemed to me they were already burning up with zeal.) And again I came home to ponder and to think what fifty-two cents per person per month was doing on the foreign missionary fields.

And so I cannot sleep—for my mind keeps going on like this: Oh, wouldn't it be wonderful if this year our denomination would bring in such a tremendous Easter offering that it would make every missionary on every field have a shouting spell, letting them realize that we really *do care*, that we really *do pray*, that we really *do give*!

And then again I thought: Well, our denomination is made up of districts, and if our denomination is to give the biggest Easter offering we ever have given, then each district will have to give the biggest Easter offering it ever has given. And since districts are made up of churches, each church will have to give the largest Easter offering it ever has given. And since churches are made up of individuals like you and me, then you and I are going to have to start right now to plan and save, and say no to a lot of things we'd like to have if we are to bring in, as individuals, the largest Easter offering we ever have brought in. And we can do it, if we care enough, love enough, and sacrifice enough.

Just imagine what we could do if every one of our women would decide right now to give every penny for the Easter offering that she had been

CHURCH MUSICIANS' INSTITUTE



AN EVENT OF GREAT MUSICAL SIGNIFICANCE in the evangelical outreach of the Church of the Nazarene—the first regional Church Musicians' Institute and Festival—took place in Oklahoma City, January 23, 24, and 25. Pastors and church musicians gathered from a six-state area to participate in classes devoted to song leading, choir organization and conducting, youth choir, piano, organ, and orchestra instruments. Questions-and-answer periods and discussions were also conducted with the purpose of finding better methods as well as materials which contribute to a more effective, spiritual music ministry.

The Nazarene Publishing House through its Music Department is sponsoring a series of regional music institutes for the purpose of encouraging young aspiring Christian musicians and also providing additional studies in the latest techniques and materials for those already engaged in this work. Over 380 persons registered for this first music institute. Rev. R. T. Williams was host-pastor and served as an instructor. The instructional staff also included Professor Lester L. Dunn

of Bethany Nazarene College, Ray Moore and Miss Eleanor Watkins of Kansas City, and Paul Skiles of Santa Cruz, California. Bob Stringfield, manager of the Music Department of the Nazarene Publishing House, served as co-ordinator and presented an extensive exhibit of music supplies. Al Ramquist was the institute director.

As a fitting climax to the work of the institute, a Sacred Music Festival was presented on the closing night. Nearly 1,000 persons crowded into First Church to enjoy a two-hour service of inspiring music including spirituals, gospel songs, hymns, and oratorio. The chorus-choir of 100 voices sang. A demonstration period was featured which included the orchestra, a youth choir, and a student from one of the conducting classes who had never before led congregational singing. Dr. E. S. Phillips, pastor of the college church in Bethany, Oklahoma, delivered an inspirational address titled "What Is Music?" relating his subject to the primary spiritual objectives of the Christian Church.

Plans are now being made for the second regional Church Musicians' Institute, which will be held in Pasadena, California, April 2, 3, and 4, 1956.

Second Regional CHURCH MUSICIANS' INSTITUTE, Pasadena, Calif.

April 2, 3, and 4, 1956

planning to spend on new clothes for Easter! If you are planning to buy only a hat, give the price of the hat; if gloves or shoes, then give that amount; if a new suit, wear last year's suit and give that amount. We might not look so "dressed up" in the Easter parade, but I believe with all my heart that we'd be about the happiest and most blessed women ever.

I am not planning on buying one new thing for Easter this year, so I can't save there; but you wait and see—already I am mapping out my saving

campaign, and by Easter I expect to have the biggest offering I ever have given for missions, God helping me. And as I pray and save, I'll be praying that you too will find a way to bring in the very best Easter offering you ever have had the privilege of giving.

Jesus asked Peter, "Lovest thou me more than these?" More than what? More than anything that would keep Peter from doing the task we all are called to do—"Feed my lambs," "Feed my sheep," feed the hungry. May God help all of us!

The Virus of Sin

SOME YEARS AGO I HAD A VIRUS INFECTION. Since then, I have been interested in virus diseases. In studying them, I found that there are many things not known about them; nevertheless, there are a good many things which are known. One thing that struck me about viruses was that they are extremely small. They are very difficult to isolate, because of this fact. They'll pass right through the finest filter. It isn't easy to understand just how small they are unless we notice some of the figures which experts give. One has said that they are less than 1/125,000 of an inch in diameter; then the writer goes on to say, by way of comparison, that if a body cell were enlarged five thousand times it would be one inch across. On the other hand, the largest virus, if enlarged that much, would still be smaller than the head of a pin. In fact, there are some viruses which if enlarged five thousand times would still be less than the point of a pin. Certainly, then, we have a right to speak of viruses as infinitesimal. You cannot see them through ordinary microscopes at all; it takes an electron microscope to make them visible.

Another thing that makes it difficult to study viruses is that they are found only on living cells; you can't just grow them anywhere, and some of these viruses are so particular that they won't grow on anything but human living cells. They are particular indeed about where they grow. The common cold virus, for instance, will not touch anything but a human cell. These viruses are rather high-toned in their selection as to where they will grow and develop.

Another thing that interested me about viruses is the way they do their damage. First, they work on the outside of the cell, then they pass into the cell; somehow they know the way to unlock the door of the cell and go right in. Once they are in, they multiply very rapidly, and finally the cell bursts—a kind of bomb explosion. This scatters the viruses, of course, to other cells in that neighborhood, and the process begins again. They stick to the outside, then go inside, multiply, and then explode, or burst the cell. It isn't easy to control virus diseases because of the facts which I have mentioned. It is still not known exactly what viruses are, chemically or structurally.

The study of viruses has suggested some relationships between them and sin. Because of this fact, I have headed my article "The Virus of Sin." Sin is a moral and spiritual virus, and it is more subtle in its character even—more hidden, more difficult to fathom and understand—than physical viruses are. Sometimes it is very difficult to locate sin and find out what it is and why it has such a grip on people.

Then we think of the virus of sin as being very "choosy." It has to do with the highest level of man's living, that is, his moral and spiritual selfhood. It doesn't directly have to do with the body, or, in a sense, with the mind, but it does have to do directly, as I have said, with the moral and the spiritual man. Here is where it does its deadly work. Anyone who tries to minimize the danger and effects of the virus of sin is certainly on the wrong track. Its work is more destructive in relation to the human family's whole existence than these physical viruses are, terrible as they may be and as difficult to discover and analyze as they are.

Like a virus in the human body, the virus of sin spreads rapidly. Soon it gets a grip on one's whole

Editorials

manhood. After committing one type of sin, you will find it easy to commit another. Also, the virus of sin not only quickly takes possession of the whole individual; it reaches out to infect the entire group of which the individual is a part. In other words, it is highly contagious. It may even become an epidemic in the community. Men are born in sin, and it is easy to fall into sin.

If I were going to preach on "The Virus of Sin," I don't think I could find any better text than Jer. 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?" Then we might turn from that to the terrible description in Isaiah, "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (1:5-6). These scripture passages certainly bring to us, in a dramatic fashion, the terrible effects of the virus of sin, to both the individual and the social group to which he belongs. I am not surprised that Isaiah goes on to give this wonderful exhortation in the same chapter: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (vv. 16-20).

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
March 25:

The Meaning of Christ's Suffering

SCRIPTURE: Luke 23:1-56 (Printed: Luke 23:1-18, 39-43)

GOLDEN TEXT: *He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed (Isa. 53:5).*

Isaac Watts wrote:

*When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

When we think of the Cross and its meaning, it overwhelms us. I was privileged to visit the sacred shrines of memory in the Holy Land a few years ago. When we stood on the rugged, skull-shaped hill outside the Damascus gate, which many Bible scholars identify as the site of Calvary, I had to excuse myself to my fellow travelers. I fell on my knees and the tears came unbidden. I said: "O Jesus, how can I ever tell You how I love You and how I thank You for what You suffered here?" And then I prayed: "O Lord, please help me never to forget. Help me never to get away from this spot in my thinking. Help me always to keep Calvary's viewpoint. I want to see men, always, like they looked to Thee when Thou wast pouring out Thy life for them." I do not know of any experience that has helped me more. Whenever I am inclined to lose patience with those who seem hard and callous and unconcerned, I remember that it was for men like that, that Jesus died.

Jesus was plumbing the depth of human misery that day when He died. If He was to help us He had to "taste" the bitterness of human suffering. He would be a "merciful and faithful high priest." Because His body had never known the hardening effects of sin, His suffering was keener than ours.

Jesus plumbed the depths of despair. "My God, my God, why hast thou forsaken me?" No one has ever been able to explain what that means, but in some deep and full sense Jesus was suffering the pangs of a lost soul.

Jesus became sin for us; He who knew no sin. He took upon himself our guilt

and thus we go free. Because He took the sinner's place, a thief who hung on one of the crosses beside Him got a pardoning welcome into paradise.

A judge was called upon to try a case which involved a boyhood classmate. Someone who was sitting in the court and knew the circumstances, said, sarcastically, "I thought this was supposed to be a court of justice. That man will just receive a favor from his friend." It was a minor offense and the judge himself was to act on it. After the evidence was presented the judge found him guilty and passed sentence upon him which involved a fine. The spectator was somewhat taken aback but he regained himself and said, "What

good does it do for a man to have a friend if he forgets him when he gets into trouble?" It was evident that the defendant was down on his luck. His clothes were shabby and he stood there, the picture of hopelessness. The judge stepped down from the bench and took him by the hand. "John, I am sorry. I could not set you free. The evidence was too unquestionable." But then the judge took out his billfold and paid the fine.

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SUNDAY-SCHOOL ATTENDANCE REPORT



	Last Year	January	Percentage
Southwest Zone			
Hawaii	519	591	113
Arizona	3,683	3,920	106
Northern California	14,748	15,166	103
Los Angeles	9,020	9,151	101
New Mexico	3,126	3,147	101
Southern California	11,161	11,174	100
Colorado	6,334	6,041	95
Northwest Zone			
Alaska	549	580	106
Minnesota	2,192	2,177	99
Nevada-Utah	893	882	99
Oregon Pacific	7,253	6,937	96
South Dakota	847	806	95
Rocky Mountain	2,463	2,262	92
Idaho-Oregon	6,179	5,622	91
Northwest	7,010	6,307	90
Washington Pacific	5,094	4,369	86
North Dakota	1,737	1,484	85
Central Zone			
Northwestern Illinois	4,998	4,969	99
Eastern Michigan	8,431	8,310	99
Northeastern Indiana	9,697	9,520	98
Central Ohio	13,336	13,009	98
Southwest Indiana	9,359	9,011	97
Chicago Central	5,494	5,286	96
Western Ohio	14,380	13,816	96
Indianapolis	8,916	8,543	96
Missouri	7,628	7,292	96
Northwest Indiana	5,499	5,251	95
Illinois	8,788	8,381	95
Wisconsin	2,328	2,198	94
Iowa	6,437	5,983	93
Michigan	8,347	7,452	89
Southeast Zone			
Georgia	5,596	5,887	105
Florida	7,069	7,184	102
North Carolina	3,670	3,708	101
East Tennessee	5,712	5,622	98
Alabama	7,486	7,321	98
South Carolina	4,748	4,626	97
Virginia	3,144	3,052	97
West Virginia	10,773	10,347	96

	<i>Last Year</i>	<i>January</i>	<i>Percentage</i>
Mississippi	2,875	2,728	95
Eastern Kentucky	5,463	5,066	93
<i>Districts not reporting: Tennessee, Kentucky</i>			
Eastern Zone			
Albany	3,369	3,300	98
Pittsburgh	8,535	8,242	97
Akron	11,366	10,944	96
Washington-Philadelphia	10,467	10,023	96
New England	6,975	6,678	96
New York	2,137	1,969	92
Canadian Zone			
Canada Central	1,887	1,862	99
Canada Pacific	1,055	1,035	98
Canada West	4,228	3,823	90
Maritime	1,087	834	77
Southern Zone			
Nebraska	2,728	2,870	105
Louisiana	4,054	4,200	104
Houston	3,582	3,622	101
Dallas	5,046	5,003	99
Northwest Oklahoma	5,989	5,880	98
San Antonio	3,679	3,603	98
Kansas City	9,258	9,017	97
Southeast Oklahoma	3,955	3,826	97
Northeast Oklahoma	3,961	3,810	96
Kansas	7,962	7,550	95
South Arkansas	3,948	3,727	94
Abilene	5,687	5,301	93
Southwest Oklahoma	6,277	5,784	92
Miscellaneous			
North American Indian	1,018	1,182	116
<i>District not reporting: Australia</i>			
<i>Estimated average for January, 1956</i>			371,232
<i>Drop from last year's average</i>			11,939
<i>Percentage of decrease</i>			3.3

ERWIN G. BENSON, *Field Secretary*



REMISS REHFELDT, *Secretary*

Returned from the Field

Rev. and Mrs. G. H. Pope have arrived in the United States on furlough from Africa. They will be traveling in deputation work.

Dr. and Mrs. Quentin Howard have returned from British Honduras. Their home address is Emmett, Idaho.

Nurses' Training School Recognized

THIS HAS BEEN A STRANGE YEAR, but the Lord knoweth the way. All the happenings of the year were not against us by any means. One which surprised us greatly was the receiving of recognition for our Nurses' Training School by the government. This is through the Mid-India Board of Nurses' Examiners, which is a mission board. We hadn't expected this yet for some time but, needless to say, are very pleased to have it.

All of the girls whom we have in training right now will not be able to sit for government exams, but we hope only to take in those who will be able to when we take in our new classes.

Of course, such recognition brings extra work with its records and all that goes with it, but we don't mind that.

It has brought varied reactions among the students—especially those who will not be able to sit for government exams. They didn't expect to when they came in training, but when it comes so close it is a little more disappointing to them. Do pray especially for our nurses at this time. We long to see a real revival break out among them. We have several girls from other missions, as well as our own, and we want them all to graduate with a real experience in the Lord. One of the girls from outside says she knows definitely that she was saved at camp meeting last year on Thursday night. I am thankful for the surety of this testimony.

We wrote sometime last year about a little Hindu girl we had taken in train-

ing and who was saved after coming to us. She tells me that her father and mother have been saved now and they all plan to be baptized. She is one of our most promising students, so we are thrilled with how the Lord has worked.

We are looking forward to a wonderful year in His service. How wonderful it is to be in the center of His will! I appreciate so much the prayers of the friends and loved ones at home. I know that I could not get on without them.

—ESTHER HOWARD, *India*.

Soon to Furlough

Rev. and Mrs. Donald Ault, from British Guiana, expect to leave there April 12, and should arrive in New York April 23.

Rev. and Mrs. Harrison Davis, Japan, plan to leave there May 1 and come direct to Los Angeles, California.

L.A. First American Indian Church

On Sunday afternoon, January 29, 1956, the First American Indian Church of the Nazarene in Los Angeles was organized with twenty-five charter members. The new organization was born in an atmosphere of genuine enthusiasm and of great faith for reaching hundreds of our Indians who have left their homes on the reservation and have settled in this large California city. Rev. Florence and Jess Walling have been appointed the first pastors of this new congregation. Please pray for this fine group.

Reports from British Honduras

REVIVAL: In our recent revival services we had 287 seekers at the altars. A wonderful workers' conference was held during the daytime, during which troubles and difficulties, some of long standing, melted away in the presence of the Lord.

USED CLOTHING: The response to the plea for used clothing has been beyond our expectation. We are grateful for it and as it tapers off now, we feel that most of our people will have been aided sufficiently. We do wish that from time to time folk would send clothing, as there is always someone in need.

—RONALD BISHOP, *British Honduras*.

PLEASE PRAY EARNESTLY FOR our missionary work in Portuguese East Africa. They face grave problems which only God can surmount, but He is abundantly able. Pray for His intervention, and for a great revival that will sweep the entire country.



Our "Uncle Bud Robinson"

Chapter Three A Real Featherbed

AT THE ROBINSON FARM, IT WAS always the duty of the younger boys to take the corn to the water mill; at the mill it was ground into meal for bread-making.

When Bud was about eleven, it fell his lot to take over the corn-grinding business. Many times when he reached the mill he had to wait from an hour to a whole day while others who got there first were having their corn ground. As he waited, he and the other boys from the neighboring farms played in the creek, played marbles, and sometimes made little ponds where they placed the minnows they caught. In this way, the boys from the surrounding countryside became acquainted.

A number of times Bud met and played with a young lad of his own age. The two boys became fast friends, and the young neighbor over and over again invited Bud to stay all night at his house. Bud was always dirty and ragged, while the other boy always wore good jeans and had a clean face. This seemed to make no difference however. Each time Bud was invited, he returned home and asked to be allowed to make the visit, but his mother always said, "No, not this time." Finally one day, when Bud came home with a special desire to visit his new friend, Mrs. Robinson gave her permission. That was a great day for Bud.

The next morning early, Bud started for his friend's home, which was a good twelve miles away. He followed pig tracks which were narrow and rocky and often took him up steep hills. It was already sundown when he reached the house, a weary and hungry little boy.

Bud looked at the house in amazement, for it was a huge one in comparison to the cabin in which he lived. The logs from which the house had been built had been cut in the same shape. This made a beautiful appearance from the outside. However, the outside was nothing in comparison to the inside. When Bud entered the house, he at once noticed the beautiful floors made of smooth wood. In the living room there was a large fireplace,

Conducted by GRACE RAMQUIST

where a big fire was burning. All around the room against the walls were featherbeds. Somehow Bud knew there were plenty of beds, plenty even for a poor, little, ragged boy.

Soon after reaching the home, Bud was led into a large kitchen. In the center of this room was a long table covered with a white tablecloth. The table was carefully set with plates, cups and saucers, forks and spoons and knives. It made a beautiful sight for poor little Bud, who had always eaten off tin plates or pan lids. The family gathered around the table and Bud took the chair they had placed for him.

Once everyone was seated, all became quiet and the father of the house started talking to Someone. Bud looked around and couldn't see a soul. The man thanked this Someone for the food which was on the table. As soon as he was through talking, he began to fill the plates with food. When he came to Bud's plate, he heaped it fuller than any of the others. It was beautiful food and smelled wonderful. Although Bud was hungry, he was tempted not to eat, for he felt sure he would never see such a beautiful plate again in all his life. However when everyone started eating, Bud did too. He ate all the food on his plate, and the man gave him some more. When he had had three helpings, he could hold no more and was glad to go back into the living room with the family.

Once all were in the living room, they began to play games. The most exciting one was blindfold. Even the father of the house played with the children. All of them played until they were tired, then roasted potatoes in the fireplace. They ate roasted potatoes and big red apples until they could eat no more.

The father quietly said, "Children, it's bedtime."

Bud looked around, thinking the children would go right to bed, but instead they all sat down facing the fireplace, and stretched out their feet toward the burning logs. The father went to a small table where a tallow candle was burning and then he picked up a Book. He began to read some beautiful words. Bud could not read a word nor could he write, but he listened to every word the man read. It was many years later before he discovered that the man had

read a scripture lesson from Isaiah in the Bible.

The man closed the Book and all the family knelt. Bud did too. The man began to pray. He prayed for his wife, as if he loved her tenderly; he prayed for each child in the house, even remembering to pray especially for the visitor, little Bud. He asked God to bless Bud and to make him a wonderful man when he grew up. This was almost too much for the lad. He could scarcely keep the tears from falling.

After prayer, Bud was led to one of the featherbeds. He sank into the middle of the feathers and was then covered with a warm, homespun wool blanket. He must have fallen asleep immediately, for it was morning before he knew another thing.

"Get up, boys," the father called. "Breakfast is ready!"

Bud followed the boys to the water and washpan. They all washed and then sat down to eat. The father once again talked to Someone before they ate, then after breakfast read from the Book and prayed.

Bud started back toward his home. Over and over through his mind he kept thinking of all the wonderful things he had seen and heard at his friend's home. He began to talk out loud. This is something like what he said:

"Thomeday, I'm going to be ath big ath that man, and I'm going to have a home, a wife, and children. I'm going to have a big, long table with a white tablecloth on it and plenty to eat. Before we eat, I'm going to talk to *Thomebody* and after thupper I'm going to play with my children."



by BERTHA MUNRO

The Scope Of the Golden Rule

(FIRST CORINTHIANS 13)

Monday:

"Thou shalt love thy neighbour as thyself"—the one law which everybody admires, praises, and—neglects, or at best fails to explore. The law which everyone wishes everybody else would follow. As sure and as basic in the

world of persons as is the law of gravitation in the world of nature, Jesus rated it high. I suggest we look it in the face.

Tuesday:

Thou shalt love thy neighbor in *deeds*—most of us nod our heads. Act justly; don't cheat him—he, too, is a person. Act helpfully; push him ahead when you see, or can make, an opportunity. Wherever you would say, "Thank you," you can be sure he will.

Wednesday:

Thou shalt love thy neighbor in *words*. Speak honestly. Let him know he can depend on your word. Speak strongly; dare tell the truth *to* him when others would tell it *about* him. And be silent strongly; listen to his secrets and bury them. A trustworthy friend is an anchor to windward.

Thursday:

Love him in words. Speak kindly; to him when his heart is sore; of him when others would laugh at his expense, or when the clever twist you could give a story would win you a reputation but ruin him. A good name is worth more than millions. Don't be a thief.

Friday:

But the golden rule takes us farther. Thou shalt love thy neighbor as thyself in *thought*. Think generously: "Love envieth not." Practice being glad at his successes and promotions (one omission here will hurt you more than it does him), and start an endless chain of good will. One of humanity's sorest needs is someone who will share their joys without envying.

Saturday:

Think purely: "Love thinketh no evil." Practice putting the best construction on your neighbor's words and ways. (You know your motives often look far different when they get into action from what you intended or realize.) Give him the benefit of the doubt—sincerely in your thinking. Trusting him will make him worthy to be trusted; you know how it works with you.

Sunday:

Love your neighbor with your thoughts—just *think*. The rule isn't intricate or subtle. The difficulty is simply that we ourselves are always the focus and he is on the fringes. One moment's "How would I feel?" will bring him into sharp relief. "Love never faileth."

"Do everything *loving* that comes to your mind in prayer."* Emphasize both words: "loving" first, then "do." The love is supplied us in the gift of the Spirit; the working out is our job. It will keep us all busy.

the Question box

Conducted by STEPHEN S. WHITE, Editor

A recent letter indicates that a reader of the "Herald of Holiness" does not accept the statement as to the signs of sanctification which appeared on the editorial pages in the issue of February 8. The writer sees nothing more in these signs than proof of salvation. Of the first sign—such as are sanctified can remember a time when they were un sanctified"—she says: "Of course, every person who has been saved can easily remember the time before he came to the wonderful experience of salvation, so we cannot consider this a sign of sanctification."

Certainly, the saved can remember when they were sinners. However, this does not prove that there is no such experience as entire sanctification. After a person is saved, he still has the sin nature within. Then when he gets

rid of it by the baptism with the Holy Spirit, he can remember when he, as a saved person, had the carnal mind, which he does not now have. Further, this is a sign that he has been sanctified wholly.

Of the second sign, "The Holy Ghost which dwelleth in us," the writer of the above letter says that according to the Bible there is no salvation apart from receiving the Holy Ghost.

This is a half truth by which one can easily be deceived. It is one thing to quote scriptures to prove that it is the Holy Spirit who saves, but it is quite another to claim on the basis of these scriptures that those persons who have been born again are sanctified wholly, or have the fullness of the Spirit. The Bible nowhere talks about the saved being filled with the Spirit

of God. Jesus in John 14:17 says that the Holy Spirit is *with* them but not *in* them. Also, on the Day of Pentecost those who had tarried in the Upper Room for ten days were all filled with the Holy Spirit. They were not a company of sinners who were tarrying in the Upper Room. They had been born of the Spirit but not baptized with Him.

It is charged that the third sign—antipathy against sin—is true of the saved. Therefore, it is not a sign of sanctification but of conversion. Then the writer continues: "I have been born again and I have an antipathy for sin. Old things have passed away and behold all things have become new. I now hate the things I once loved."

I would not deny what is said. Nevertheless, the antipathy against sin is intensified when the old man of sin, the condition within, which every man has because he is a part of a fallen race, is cleansed away. It should be added that there is no Christian church which claims that a person gets entire sanctification when he gets saved. They may not agree with the Church of the Nazarene as to when this sin-nature is de-

stroyed, but they are ready to admit that it is not when a sinner is saved. More than that, I believe that all Christian churches would be ready to admit that when a man is sanctified he does have more antipathy for sin than before, or just as a saved person. This is no doubt what the author of these signs of sanctification had in mind when he gave us this third one.

The fourth sign, that the sanctified live on the level of love, is rejected also. It is claimed that the saved obey God from a heart filled with love to God, and thus there is no place for entire sanctification.

There is no doubt but that the love of God comes into the heart that is saved, but it does not possess fullness of love, or perfect love. The saved person follows God largely from a sense of duty and not love, while the sanctified do His will because they delight in it. God's law has been written on their hearts. They have the "indeed freedom" which John speaks of in 1:36.

They have come to the place where, as Augustine said, they "love God and do as they please" because they please to do God's will. The two great commandments which summarize the law are that we love God with all of our hearts and our neighbor as ourselves (Matt. 22:34-40). This perfect love which the Christian gets when he is sanctified is described in 1 John 4:16-18.

The fifth sign, a well-ordered life, "Be ye holy in all manner of conversation. Where the heart is sanctified, the life will be so too; the temple had gold without as well as within." All of this is true of the saved, the writer of the letter says.

The saved live above deliberate sin, but they do not live such a life as victoriously as the sanctified. The concept of holy living is enlarged and intensified

in those who are sanctified and this change cannot help but make its influence felt in the practice of holy living.

*E. Stanley Jones



Religious News & Comments

"A Master Passes"

THE PASSING OF THAT "BRILLIANT" and "scintillating" master of invective, H. L. Mencken, is now well known. The chief part of his career was during a period of history quite barren of worthy idealism and straight thinking in the fields of ethics and religion. He truly belonged to that period. With his brilliance of mind what a pity that he should pervert it to the uses of invective and near blasphemy! He is reputed to have held that it was his mission not to soothe (comfort) but rather to "scarify." Few attended his funeral, and two brothers alone were to accompany his body to the crematory. He is said to have suggested for funeral rites that "poets spit upon their hands and confect it at once"; also, it is reported, "that someone standing by forgive some sinner and wink at a passing blonde." Fame taps some on the shoulder for odd reasons—or is it fame? No tongue nor pen of man can portray the sadness, sorrow, nor utter tragedy of a life that has such an ending. The departure of the poorest and most ignorant Christian saint will be as a royal and triumphant procession in comparison.

Perpetual Guarantee

THE FEBRUARY NUMBER OF THE *Reader's Digest* carries an excellent article by the Honorable Herbert Hoover. In this article he enumerates many things about our country that should make us all proud of our American heritage. He then ends the article with the sentence: "These ideals of freedom and religious faith guarantee that there will be no decline and fall of American civilization." Did Mr. Hoover really mean to say just that? The lofty ideals of one generation do not automatically pass on in full strength to the next. If the ideals of freedom and religious faith are to preserve our civilization, it will be because the people of coming generations make a personal dedication of themselves to those ideals. The mere fact that these ideals obtain today is no guarantee of our civilization in the tomorrows. Each generation must have God with them and, in order to have Him, they must seek Him for themselves. Where the ideals of freedom, the freedoms, and religious faith are concerned we win battles and sometimes campaigns but the war is never won. There is no permanent guarantee that "there will

By A. K. Bracken

be no decline and fall of American civilization." The statement seems too broad and too optimistic to be valid.

Progress

THERE ARE REPORTS THAT comic books which two years ago were dripping depravity, obscenity, and violence are disappearing from the newsstands. Publishers are finding sales so slim that some are quitting business. Annual sales that were close to one hundred million dollars have dropped to less than half that figure. This has come about by a great "spontaneous grass-roots movement of citizens who became sick and tired of the filth that was being sold to their children." From a great mass of them a few cases are

cited: a housewife in Bentonville, Arkansas; one in Portland, Maine; Junior Chambers of Commerce in Santa Barbara, California. Fred Salter of the Mission News Agency joined the Crusade. A traveling salesman, as he would go from town to town, would buy five of the worst and would tear them to pieces and would shame the proprietor for selling the stuff. Publishers of the better comics find their sales mounting. The article reports only progress.

Utopian??

THERE ARE SAID TO BE ONE-HALF million Scandinavians in the city of Chicago and Cook County, and not one elective office in either the city or county is held by a citizen of this lineage. In response to a letter from one of their group complaining about such discrimination, numerous letters from other Scandinavians revealed that many disagree. These latter take it as a compliment. They say that the "political-fixers" know that the five hundred thousand Scandinavians cannot be bought. It could be. Not all men are corrupt.



Crusade for Souls Conference

I RECENTLY RECEIVED A VERY heartening letter from a pastor whose church was host to a Crusade for Souls Conference for the district. The message of the letter should encourage everyone who can possibly do so to attend any Crusade for Souls Conference that is held nearby. The letter reads in part as follows:

"DEAR DR. SMEE:

"I enjoyed the Crusade for Souls Conference recently held here. In fact, I think I received more light and have a deeper appreciation for this movement than I have had heretofore. The spirit and the burden that I sensed in this meeting were something so different from some of the dry, mechanical programs I have heard in the past. The fact of the matter is, I feel that the program is warranted in the New Testament and has the blessing of the Spirit upon it.

"This is the first of this type Crusade for Souls Conference that I have been in. I have listened to many others give papers about it, preach about it, and have even read some of the literature about it. In all these I seem to have been impressed that the humanistic element was so strong that much of the spiritual was dissipated. But this one which just closed here pulled heavily on my heartstrings and it likewise im-

ROY F. SMEE, *Secretary*

pressed for the first time some of our laymen."

The following conferences will be held in the next few weeks:

MICHIGAN DISTRICT

March 19 (2:00 p.m.) to 21 (noon)

First Church, Lansing

Dr. Hugh C. Benner, Dr. Roy F. Smece,

Rev. Robert I. Goslaw

IOWA DISTRICT

April 2 (7:30 p.m.) to 4 (noon)

Church of the Nazarene

Cedar Rapids, Iowa

Dr. G. B. Williamson, Dr. Roy F. Smece,

Rev. Robert I. Goslaw

NEBRASKA DISTRICT

April 18 (7:30 p.m.) to 20 (noon)

Church of the Nazarene

Lincoln, Nebraska

Dr. Roy F. Smece, Rev. Leslie Parrott,

Rev. Robert I. Goslaw

Essentials for Revival

THIS IS THE TIME OF THE YEAR when our churches are having their spring revivals. There is a feeling of expectancy as the date for the revival meeting draws near. Will this meeting be just another evangelistic campaign, or will it be a time of genuine revival with sinners converted, backsliders reclaimed, believers sanctified, and new converts brought into the church? We can have revival in our churches today

if the conditions for revival are met. There must be a oneness of desire, prayer, and effort upon the part of the church through which the Holy Spirit may work in bringing about revival.

Unity of Purpose. A oneness of longing and desire to really have the Holy Spirit upon the hearts of men and women in salvation is a prerequisite to revival. Certainly if the people are more interested in their own convenience than in the salvation of souls, there will not be revival. The will of God and the salvation of men must be our primary purpose.

Unity of Faith. Not only must there be a supreme longing for revival, but there must be a oneness of faith that the conditions have been met, prayer is being answered, and revival is coming. There is no community and no situation that is too hard for God. Any church can have revival today.

Unity of Prayer. In this day of full schedules and fast transportation it

seems that we have less time than ever before, yet it remains true that there is no short cut to revival. Believing, persistent, intercessory prayer that lays hold of the promises of God for the salvation of souls is necessary for revival today.

Unity of Conditions. All hindrances for revival must be removed. A spirit of prayerlessness, unbelief, or a lack of love for souls will hamper the work of revival until the Spirit cannot operate. Strife or division among the people, or an unforgiving spirit, will put a damper on a revival effort. Worldly living and a lack of concern for the things of God will not bring about a revival. On the other hand, when everyone removes the hindrances that may be in his own way and humbly unites in a desire to bring about the right conditions for a revival, the Holy Spirit can effectively operate in our midst.

Unity of Spirit. Where there are unity of purpose, faith, prayer, and conditions

for a revival meeting, this will bring about a oneness of spirit. Each one will be in his own place recognizing that he is one of God's instruments for a revival. There is a spirit of expectancy in every service, and a united co-operation with God.

Unity of Effort. The coming of revival is not altogether a passive attitude, for there is a recognition on the part of all that if sinners are to be saved they must hear the gospel, and if they are to hear the gospel they must be brought to the services. Realizing this, there is united effort in calling and invitation, long before the evangelistic campaign is to begin, so that when the evangelist comes, the heart-soil of many has been prepared until it is easy and natural for them to attend the services and be responsive to the evangelist's message.

We can have revival today if we will pay the price, working as if all depended upon us and then trusting God as if it all depended upon Him.

DIRECTORIES

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Hugh C. Benner

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

ANNOUNCEMENTS

RECOMMENDATION—This is to recommend Rev. Olen C. Granger to our pastors and churches everywhere. He is entering the evangelistic field around August 15. Brother Granger has served our district well as pastor for several years. He is loved and appreciated by our people and will hold any church a good revival. Let's keep him busy. Write him, 2942 Michigan Ave., St. Louis, Missouri—E. D. Simpson, Superintendent of Missouri District.

WEDDING BELLS

Miss Shelba Banks and Mr. Rodger Gayle Barnett were united in marriage on February 11 at the Church of the Nazarene in Huntington Park, California, with the father of the groom, Rev. Kenneth V. Barnett, officiating, assisted by the father of the bride, Rev. Walter Banks.

Miss Elsie Tombaugh and Darrell L. Powell, both of Wichita, Kansas, were united in marriage on February 5, with Rev. J. W. Youngman, pastor of the Eureka Gardens Church of the Nazarene, in Wichita, officiating.

Marlene Anita Luttrell and Andrew Sperry Martin were united in marriage on January 27, in Kankakee, Illinois.

Mss Sue Ann Cox of Provo and Mr. Frank Ammons of Springville, Utah, were united in marriage on January 22, in the Provo Church of the Nazarene, with the pastor, Rev. Irvin Kennedy, officiating.

Mss Nadine Williams of Denver, and John W. (Jack) Johnson of Hugo, Colorado, (now in U.S. Navy) were united in marriage on January 20, at Portsmouth, Virginia, in the Church of the Nazarene, with Rev. S. D. Cox, officiating.

Miss Eulene Akin of Grand Saline, Texas, and Mr. Donald Dorr of Marion, Indiana, were united in

marriage on December 21, at First Methodist Church in Grand Saline, with Rev. Floyd Akin, father of the bride, officiating, assisted by Rev. D. O. Dorr of Alva, Oklahoma, father of the groom.

Miss Patricia Anne Mayfield and Mr. James Van Ausdal, both of Provo, Utah, were united in marriage on December 12, at the home of the bride's parents, with Rev. Irvin Kennedy, Nazarene pastor, officiating.

BORN—to Rev. and Mrs. Frank G. Carver of Kimball, Nebraska, a daughter, Carol Denise, on February 14.

—to Owen J. and Dorothy Smith of Nashville, Tennessee, a daughter, Joyce Carol, on February 13.

—to John C. and Carol (Wordsworth) Nix III, of Tuscaloosa, Alabama, a daughter, Carol Sue, on February 7.

—to Mr. and Mrs. Fred Thaxton of Springhill, Louisiana, a son, Kenneth Leland, on February 2.

—to Rev. and Mrs. John E. Maybury of Jonesboro, Arkansas, a daughter, Kim Ann Marie, on January 30.

—to Mr. and Mrs. Wallin W. Slomaker of Palouse, Washington, a son, Frederick Dean, on January 25.

—to Preston and Angie (McGuire) Moyers of Romulus, Michigan, a son, John Preston, on January 23.

—to Mr. and Mrs. Gerald V. Daoust of Brasher Falls, New York, a daughter, Cheryl Ann, on January 14.

—to Dwayne and Johanna Craig of Milwaukee, Wisconsin, a daughter, Debra Ann, on January 11.

—to Jerry and Lora (Craig) Dahlquist of Nashville, Tennessee, a son, Kenneth Wayne, on January 4.

SPECIAL PRAYER IS REQUESTED by a young man in the U.S. Navy, now in the hospital, that he may get back to God in complete victory;

by a Nazarene woman in Michigan that God will touch her body and heal her, also help in the problems she faces since she lost her husband—she needs help badly;

by a Christian man in Nebraska for his wife, who has cancer of the liver;

by a reader in Illinois for a friend in a Kansas City hospital;

by a Christian lady in Iowa that God will undertake in the salvation of her husband and family—she is being threatened in body, mind, and soul—also for three unspoken requests;

by an anxious Christian mother in Arkansas for her son and his wife—they need help in many ways—and that they may find work;

by a reader in Pennsylvania that God will undertake in a serious problem;

by a Christian brother in Washington for a fourteen-year-old boy deserted by his mother, also for an unspoken request;

by a Christian brother in Pennsylvania for a person (believed to be devil-possessed) to be saved and healed; that two friends may receive and accept the light on holiness; for the salvation of some unsaved people—"my foes"; some unspoken requests, and that he may be truly sanctified and healed and do God's whole will;

by a Christian lady in Illinois that God will touch and heal her body, that she may evade an operation, and again be able to do church work;

by a Christian lady in Wyoming for the salvation of her husband and an aged relative who lives in the home, also for an aged aunt and uncle in Missouri who are unsaved.

EVANGELISTS' SLATES

A to C

Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.

Ridgefield (Pleasant View), Wash.

Butte, Mont. March 8 to 18
Allen, Jimmie. Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.

Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
Shawnee Hills, Ohio Mar. 20 to Apr. 1
Zanesville (North), Ohio April 17 to 29
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Ponca City, Okla. April 18 to 29
Ashby, Kenneth and Geneva. Singers and Musicians, 1111 Shannon Ave., Indianapolis, Ind.
Indianapolis (E. Side), Ind. March 13 to 25
Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.

Howell, Mich. March 16 to 25
Joplin (First), Mo. April 11 to 22
Bailey, Clayton D. Evangelist, Box 579, Fort Dodge, Iowa

Canon City, Colo. March 14 to 25
Boise, Idaho Mar. 28 to Apr. 8
Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.

Stigler, Okla. March 14 to 25
Monaca, Pa. April 3 to 15
Baldwin, C. R. 1122 W. Texas, Durant, Okla.
Oklahoma City (Cap. Hill), Okla.

March 14 to 25
Coffeyville (First), Kans. April 1 to 8
Ball, R. S. Evangelist, 3028 Henshey Dr., Midwest City 10, Okla.

Banning, R. M. Route 1, Morrow, Ohio
Follansbee, W.Va. March 14 to 25
Union City, Pa. Mar. 28 to Apr. 8
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.

Paradise, Kansas March 6 to 19
Jackson, Ohio Mar. 21 to Apr. 1
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.

Winchester, Ky. (Meth.) March 11 to 25
Inez, Ky. April 1 to 15

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- Northern California
- Northwest
- Northwest Oklahoma
- Oregon Pacific
- South Arkansas
- Southeast Oklahoma
- Southern California
- South Dakota
- Southwest Indiana
- Washington-Philadelphia
- Western Ohio
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THE LORD reigneth; let the people
tremble: he sitteth between the
cherú-bims; let the earth be moved.
2 The LORD is great in Zion; and
he is high above all the people.

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- Bertolets, The Musical (Fred and Grace). Preacher
and Musicians, 1349 Perkiomen Ave., Reading, Pa.
Enid, Okla. March 14 to 18
San Diego (First), Calif. Mar. 21 to Apr. 1
- Bierce, Jack. Song Evangelist, 417 North St.,
Apt. C, Logansport, Ind.
Alliance, Ohio March 7 to 18
Mt. Vernon, Ill. (Meth.) Mar. 21 to Apr. 1
- Bierce, Joseph. Evangelist, 913 Indiana St., Bick-
nell, Ind.
Royersford, Pa. March 14 to 25
Coatesville, Pa. Mar. 28 to Apr. 8
- Bishop, Joe. Evangelist, Box 47, Yukon, Okla.
Galesburg, Ill. March 14 to 25
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- Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Borer, George D. 349 West 53rd St., Seattle 7,
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- Boone, Ford. Evangelist, 227 S. Locust St.,
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Dallas (Hampton Pl.), Tex. . . . Mar. 28 to Apr. 8
- Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
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- Brannon, Wilbur. 2201 Morehouse Ave., Eikhart,
Ind.
Placentia, Calif. March 14 to 25
Moscow, Idaho Mar. 28 to Apr. 8
- Bridgwater, R. E. and Dorothy. 116 Wolfe Ave.,
Colorado Springs, Colo.
Kingman, Kansas March 14 to 25
Augusta, Kansas Mar. 28 to Apr. 8
- Brinkman, George and Flora. Evangelists, 76 Orange
St., St. Augustine, Fla.
Brockmuller, C. W. Evangelist, P.O. Box 527,
Kansas City 41, Mo.
Brough, C. Wesley. 302 W. Belleview, Porterville,
Calif.
San Pedro, Calif. Mar. 21 to Apr. 1
San Fernando (First), Calif. . . . April 4 to 15
- Brown, Clon C. 112 Manor Dr., High Point, N.C.
Biloxi, Miss. March 7 to 18
New Ellington, S.C. Mar. 29 to Apr. 1
- Brown, Curtis R. Song Evangelist, 912 Fifth St.
N.W., Canton, Ohio
Niagara Falls, N.Y. Mar. 28 to Apr. 8
Buffalo, N.Y. April 11 to 22
- Brown, J. Russell. P.O. Box 527, Kansas City 41,
Mo.
Weiser, Idaho March 7 to 18
- Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Decatur, Ill. March 14 to 25
Palmer, Tenn. Mar. 29 to April 1
- Burson, H. D. 401 W. Clay, Houston 6, Texas
Sherman, Texas March 14 to 25
Dallas, Texas Mar. 26 to April 1
- Burton, C. C. P.O. Box 145, Somerset, Ky.
Memphis, Tenn. March 6 to 18
Andersonville, Ind. Mar. 27 to Apr. 8
- Bush, Russell, and Wife. Evangelist and Musicians,
P.O. Box 527, Kansas City 41, Mo.
- Campbell, Carson. Evangelist, Route 2, Mitchell,
Ind.
- Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado
Springs, Colo.
Nampa (Franklin Rd.), Ida. . . . March 7 to 18
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- Carleton, J. D., and Wife. Preacher and Singer,
P.O. Box 527, Kansas City 41, Mo.
Baytown, Texas Mar. 21 to Apr. 1
Tulsa (Parkview), Okla. April 4 to 15
- Carlsen, Harry and Esther. Preachers and Musicians,
Box 200, Carbondale, Pa.
Madison, Tenn. March 14 to 25
Greentown, Ohio Mar. 28 to Apr. 1
- Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
Lawton (First), Okla. March 14 to 25
Malden, Mo. April 4 to 15
- Carpenter, Harry and Ruth. Evangelists and Singers,
323 N. Franklin Ave., Greensburg, Ind.
Ravenna, Ky. March 11 to 25
Detroit (West), Mich. April 1 to 15
- Carroll, Bob and Gladys. Evangelist and Singers,
Box 422, Nowata, Okla.
Oklahoma City (S. Side), Okla.
 Mar. 21 to Apr. 1
Anadarko, Okla. April 4 to 15
- Carter, Jack and Ruby. Preacher and Singer, 609
N. Muefler St., Bethany, Okla.
Craffton, W.Va. March 14 to 25
Stillwater, Okla. Mar. 28 to Apr. 8
- Carter, W. A. Evangelist, 3808 Park St., Greenville,
Texas
Montpelier, Ind. Mar. 21 to April 1
Lynn, Ind. April 4 to 15

We hope every district will endeavor
to pay in full by the time of the Gen-
eral Assembly and be listed on the
Honor Roll which will be in the
Seminary booth.

LEWIS T. CORLETT
President

- Casey, H. A. 1801 N.E. Madison, Oklahoma City,
Okla.
Montpelier, Ohio March 14 to 25
Albany (First), Ky. Mar. 28 to Apr. 8
- Casto, Clyde C. 2016 North Ave., Del Paso Heights,
Calif.
Wasco, Calif. April 11 to 25
- Chatfield, C. C. and Flora N. Preachers and
Singers, P.O. Box 527, Kansas City 41, Mo.
Barstow, Calif. March 14 to 25
Needles, Calif. Mar. 28 to Apr. 8
- Chickenoff, Miss Susie. 564 Barham Ave., Santa
Rosa, Calif.
Bakersfield (East), Calif. April 9 to 15
- Clark, Eddie. Route 1, Colona, Ill.
La Porte, Ind. Mar. 21 to Apr. 1
- Norwood, Mo. April 4 to 15
- Cleveland, B. H. 6771 Orange Ave., Long Beach,
Calif.
Clift, Norvie O. Evangelist, P.O. Box 52, Cambria,
Calif.
Vallejo, Calif. Mar. 26 to April 1
- Collins, A. E. Evangelist, P.O. Box 628, Carleton
Pl., Ont., Canada
Akron (Arlington St.), Ohio Mar. 21 to Apr. 1
- Ogdensburg, N.Y. April 8 to 15
- Conway, L. W. Evangelist, 223 S. 8th St., Vin-
cennes, Ind.

Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.
 Corbett, C. T. Box 215, Kankakee, Ill.
 Guymon, Okla. March 14 to 25
 Niagara Falls, N.Y. Mar. 28 to Apr. 8
 Cornelison, E. L. Evangelist, 122 North 16th, Colorado Springs, Colo.
 Cox, C. B. Evangelist, 1322 N. First Ave., Upland, Calif.
 Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio
 Cravens, Rupert. Evangelist, 823 N. Kramer Ave., Lawrenceburg, Tenn.
 Waynesboro, Tenn. April 2 to 15
 Crawford, J. H. and Maggie, Springdale, Ark.
 Hot Springs (Grace), Ark. Mar. 28 to Apr. 8
 Crider, Jim and Janet. Singers and Musicians, % Gen. Del., Southport, Ind.
 Rising Sun, Ind. March 7 to 18
 Piqua, Ohio Mar. 21 to Apr. 1
 Crist, Wesley F. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.
 Flushing, N.Y. Mar. 21 to Apr. 1
 Patchogue, N.Y. April 4 to 16
 Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.
 Baltimore, Md. March 15 to 25
 E. Bangor, Pa. April 1 to 8

D to F

Darnell, H. E. Box 929, Vivian, La.
 Evansville (N. Side), Ind. Mar. 21 to Apr. 1
 Indianapolis (W'brook), Ind. April 4 to 15
 Darnell, Leo. Evangelist, P.O. Box 135, Galatia, Ill.
 Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 El Verano, Calif. March 14 to 25
 Lancaster, Calif. Mar. 28 to Apr. 8
 Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio
 DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
 Bluffton (First), Ind. Mar. 20 to Apr. 1
 Stinesville, Ind. April 3 to 15
 DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
 DiCicco, Frank and Dolores. Preacher and Singers, 4387 West 28th St., Cleveland 9, Ohio
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 North Little Rock (Grace), Ark.
 March 14 to 25
 Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.
 Bristol, Ind. Mar. 20 to Apr. 1
 Yellville, Ark. April 10 to 22
 Dobson, J. C. Box 504, Bethany, Okla.
 San Angelo, Texas March 7 to 18
 Fort Worth, Texas Mar. 21 to Apr. 1
 Donoho, Edward K. Evangelist, Box 244, Lyons, Kansas
 Ogdon, Ill. Mar. 21 to Apr. 1
 Stafford, Kans. April 4 to 15
 Drey, J. T. and Vesta. Evangelist and Singer, Box 1, Coffeyville, Kansas
 Tulsa (Carbondale), Okla. Mar. 21 to Apr. 1
 Tucumcari, N.M. April 4 to 15
 Duncan, W. Ray. Evangelist, Waverly, Ohio
 Dunn, T. P. 4352 N. Frankfort, Tulsa, Okla.
 Huntington Park, Calif. March 14 to 25
 Oswego, Kansas. Mar. 28 to Apr. 8

Durbin, Max. Song Evangelist, 412 W. Franklin St., Winchester, Ind.
 Dyer, Esther M. Musical Evangelist, Crystal Beach, Fla.
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.
 Oakdale, Calif. Mar. 21 to Apr. 1
 San Pablo, Calif. April 4 to 15
 Edwards, L. T., and Wife. Lowell, Oregon
 La Moure, N.D. March 14 to 25
 Ellendale, N.D. Mar. 28 to Apr. 8
 Elkins, W. T. Evangelist, Wurtland, Ky.
 Cumberland, Ky. March 6 to 18
 Princeton, W.Va. Mar. 21 to Apr. 1
 Elsea, Cloyce. Box 18, Van Buren, Ohio
 Kendallville (First), Ind. March 13 to 25
 Open dates Mar. 28 to Apr. 22
 Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.
 Detroit (Trinity), Mich. March 18 to 25
 Ottawa, Ill. April 11 to 15
 Emsly, Robert. British Holiness Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Kankakee (First), Ill. March 14 to 25
 Shinnock, Okla. Mar. 28 to Apr. 8
 Erp, J. R. 415 N. Baltimore, Muncie, Ind.
 Lincoln (First), Neb. Mar. 21 to Apr. 1
 St. Louis (Kirkwood), Mo. April 4 to 15
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Coquille, Ore. Mar. 21 to Apr. 1
 Caruthers, Calif. April 4 to 15
 Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Carmichaels, Pa.
 Farnsworth, Irving. Evangelist, 5036 Winslow Dr., Columbus 13, Ohio
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Indiana, Pa. Mar. 20 to Apr. 1
 Bloomsburg, Pa. April 3 to 8
 Ferguson, Edw. R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.
 Milwaukee, Wis. March 14 to 25
 Monroe, Mich. Mar. 28 to Apr. 8
 Feters, Fred W. 546 Vermont St., Altadena, Calif.
 Sierra Madre, Calif. April 4 to 15
 Phoenix (Central), Ariz. April 18 to 29
 Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
 So. Norfolk (Portlock), Va. March 14 to 25
 Oakland, Md. Mar. 28 to Apr. 8
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Rock Hill, S.C. Mar. 21 to Apr. 1
 Man, W.Va. April 4 to 15
 Fisher, C. William. P.O. Box 527, Kansas City 41, Mo.
 Nampa (First), Ida. Mar. 21 to Apr. 1
 Boulder (First), Colo. April 4 to 15
 Fitch, James S. Evangelist, 2738 Bobby Ave., Nashville 6, Tenn.
 Flygare, Bill and Marguerite. Evangelist and Musicians, 837 Padilla St., San Gabriel, Calif.
 Foltz, John C. Evangelist, Cherrystone, Pa.
 North East, Md. March 14 to 25
 Harrisburg, Pa. Mar. 28 to Apr. 8
 Fouse, Fay A. 635 Western Ave., Winchester, Ind.
 Fountain City, Ind. Mar. 20 to Apr. 1
 New Madison, Ohio April 3 to 15
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus. Evangelist, Odon, Ind.
 Franklin, Norman and Connie. Song Evangelists, Route 1, San Pierre, Ind.
 Findlay (First), Ohio March 7 to 18
 Longmont, Colo. Mar. 21 to Apr. 1

Servicemen's Corner



Chaplain Vert Churchill writes the following report from Sheppard Air Force Base Hospital in Wichita Falls, Texas:

"According to the doctors, I may return to duty about the fifteenth of March. With this good news my joy knows no bounds. God is good to restore my health sufficiently that I may again take up my work in the air force chaplaincy."

Chaplain Herbert J. Van Force writes from Fort George G. Meade, Maryland:

"During the past month I have been conducting services in various chapels on the post each Sunday while the chaplains were absent, some on leaves, and others on TDY duty off-post. I enjoyed this privilege, as it afforded an opportunity to meet several new men and their families.

"I was privileged also to preach three times during the month to the men in the post stockade. God wonderfully blessed in all these services, and there were several that lifted their hands last Sunday morning asking for prayer that they might be forgiven and indicating that they wanted to become followers of Christ.

"It was my happy privilege to meet and have dinner with Chaplain (Lt. Col.) P. E. Winslow and Chaplain Albert S. M. Kirkland at the Army Chemical Center, where Chaplain Winslow is post chaplain. We had a most blessed time in Christian fellowship, and in discussing problems pertaining to Nazarene chaplains in the armed forces. We also visited and participated in services in our church at College Park and Washington First Church, where Rev. Dodge, and Rev. Allshouse are pastors. It was a real treat for us to visit our brethren and all their fine people."

"The Church of the Nazarene periodicals have been coming to me regularly and have been a great blessing and help to me in keeping contact with our church.

"After having been stationed here in Misawa, Japan, for fourteen months, the missionary program has taken on a new outlook for me. I have visited and heard many consecrated missionaries in this area of Japan, but I have not been privileged to meet any of our own denomination yet. Through the *Other Sheep* I have learned of the appointments of young couples whom I met in Bethany, Oklahoma, in 1949, my freshman year of college. It is a thrill to me to see young men and women accept the call of God to preach the gospel."—IVAN K. BRADLEY.

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

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Frodge, Harold C. Evangelist Box 181, St. Paris, Ohio
 Rossville, Ill. March 7 to 18
 Piqua, Ohio Mar. 20 to Apr. 1
 Frost, Earl L. Evangelist, 510 W. Market St., Troy, Ohio
 Franklin, Ohio March 7 to 18
 Fugett, C. B. General Delivery, Anaheim, Calif.
 Lindsay, Calif. March 12 to 18
 San Francisco, Calif. Mar. 22 to Apr. 1
 Fuller, J. O. Evangelist, P.O. Box 81, Nashville, Ga.
 Atlanta (Riverside), Ga. March 15 to 25
 Rogers, Ark. April 5 to 15

G and H

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Mt. Vernon, Ind. March 7 to 18
 Coolidge, Ariz. Mar. 28 to Apr. 8

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

Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Geneva, Ind. Mar. 18 to Apr. 1
 Portland (Collett), Ind. April 3 to 15

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

Goodall, Haven. Evangelist, 6850 W. 115th St., Worth, Ill.
 Fairmont, Ill. May 1 to 13

Gospel Light Trio (Rev. Lyle Leach, Fred Findley, and Wife). Preacher and Musicians, Route 1, Box 175, Salem, Ore.
 Riverton, Wyo. March 8 to 18
 International Falls, Minn. April 2 to 11

Gould, Loren W., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Drexel, Mo. Mar. 21 to Apr. 1
 Deepwater, Mo. April 4 to 15
 Granger, Miss Marjorie. Song Evangelist, 4322 Manchester St., St. Louis 10, Mo.
 Granger, R. L. Evangelist, 1143 Treat Lane, Concord, Calif.

Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.

Artesia, N.M. March 14 to 25
 Elk City, Okla. Mar. 28 to Apr. 8

Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Marion (First), Ind. April 4 to 15

Green, Bernard. Evangelist, 314 East 16th St., Bloomington, Ind.

Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Oregon, Ill. Mar. 21 to Apr. 1

Troy, Ohio April 4 to 15
 Gretzinger, Harold W. 1391 Mar Vista Ave., Pasadena, Calif.

Grubbs, R. D. Evangelist, 1704 Madison Ave., Covington, Ky.
 Dayton (Daytonview), Ohio Mar. 20 to Apr. 1

Oak Ridge, Tenn. April 3 to 15
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.

Terre Haute (Central), Ind. March 13 to 25
 Pittsburgh (Beechview), Pa. April 10 to 15

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

Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio

Hall, Dave. 776 E. Simpson, McPherson, Kansas
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas

Cross Roads, Mo. March 14 to 25
 Brighton, Colo. Mar. 28 to Apr. 8

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

Harley, C. H. Burbank, Ohio
 Bellevue, Ohio Mar. 20 to Apr. 1

Frank, W.Va. April 10 to 22
 Harper, Alvin A. Evangelist, 901 W. Lincoln, Salina, Kansas

Harrington, W. N. Rt. 3, Box 666, Gainesville, Fla.
 Burnham, Pa. Mar. 1 to Apr. 1

Kingsport (First), Tenn. April 4 to 15
 Harris, E. T. P.O. Box 527, Kansas City 41, Mo.

Harrison, Raymond W. Evangelist, Box 57, Neetsu, Oregon

Harrold, John W. Box 309, Red Key, Ind.
 Eaton, Ind. Mar. 21 to Apr. 1

Mitchell, Ind. April 4 to 15
 Hart, H. J. Route 1, Owasso, Okla.

Harvey, Hoye. Evangelist, Box 124, Hodge, La.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.

Henbest, C. L. Box 345, Rogers, Ark.
 Savannah, Ga. March 16 to 25

Charleston, Mo. April 4 to 15
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.

Henderson, C. W. Evangelist, 22 W. Pierson St., Greenfield, Ind.

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

Hendricks, Jse. Song Evangelist, 4012 Catherine Ave., Norwood 12, Ohio

Henriksen, G. W. Evangelist, 12703 N.E. Clackamas, Portland 16, Ore.

Flint (East), Mich. Mar. 22 to Apr. 1
 Flint (South), Mich. April 4 to 15

Henry J. W. P.O. Box 581, Banning, Calif.
 Henson, J. C. 103 N. Peniel St., Bethany, Okla.

Omaha (First), Neb. March 20 to 25
 Medford, Okla. Mar. 28 to Apr. 8

Higgins, Charles A. 1702 Pecos St., Las Cruces, N.M.

Hodge, W. M. Evangelist, Science Hill, Ky.
 Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.

Holso Evangelistic Party. 5332 Summer Ave., Ashtabula, Ohio

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

Hoof, A. J. (Jack). 1610 S. Grand St., Monroe, La.
 De Ridder, La. Mar. 22 to Apr. 1

Hoof, Billy S. Evangelist, McEwen, Tenn.
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.

Vincennes (First), Ind. March 14 to 25
 Albion, Pa. Mar. 28 to Apr. 8

Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.

Grand Rapids (East), Mich. March 14 to 25
 Power Point, Ohio Mar. 28 to Apr. 8

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

Huff, Thomas. Evangelist, Box 228, Zylks, La.
 Hudson, La. Mar. 21 to Apr. 1

De Queen, Ark. April 4 to 15
 Huffman, H. B. Box 25, Onego, W.Va.

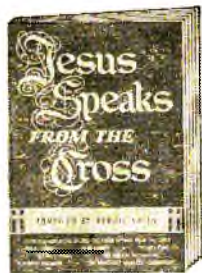
Hughes, Guthrie. Evangelist, Greenfield, Ind.
 Sikeston (First), Mo. March 14 to 25

Humble, Dave and Mary. Singers and Chalk Artist, Worthington, Ind.
 Galesburg, Ill. (First) March 14 to 25

Chinook, Mont. April 4 to 15

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 for
 Easter*

*Reading
 the
 Season*

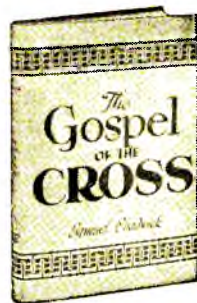


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 Pasadena 7, California Kansas City 41, Missouri Toronto 9, Ontario

Hutchinson, C. Neal. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Meyersdale, Pa. March 14 to 25

I to K

Jhrig, R. L. 20 Hollywood Dr., Florence, Ky.
 Jngland, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa. March 12 to 18
 Monongahela, Pa. Mar. 22 to Apr. 1
 New Brighton, Pa.
 Jnsenberg Evangelistic Party. Evangelist and Singers, Box 388, New Cumberland, Pa.
 Montgomery, Ala. March 14 to 25
 Open date Mar. 28 to Apr. 8
 Jackson, R. V. Evangelist, Box 31, Elizabethtown, Ill. Marshall, Texas March 14 to 25
 Highland, Ind. April 4 to 15
 Jantz, Calvin and Marjorie. Singers and Musicians. P.O. Box 527, Kansas City 41, Mo.
 Akron (Kennore), Ohio Mar. 21 to Apr. 1
 Wichita (Beulah), Kans. April 4 to 15
 Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.
 Lincoln (First), Neb. Mar. 21 to Apr. 1
 Flint (South), Mich. April 4 to 15
 Jerritt, Howard W. 630 W. Hazelhurst St., Ferndale, Mich.
 Shreveport, La. March 7 to 18
 Indianapolis, Ind. Mar. 21 to Apr. 1
 Johnson, A. G. and Elveda. P.O. Box 527, Kansas City 41, Mo.
 Johnson, Andrew. Wilmore, Kentucky.
 Johnson, Spencer. Box 11, Vivian, La.
 Kearney, Neb. Mar. 30 to Apr. 8
 Oklahoma City (Grand Blvd.), Okla.
 Jones, A. K. P.O. Box 527, Kansas City 41, Mo.
 Oakwood, (Grace Sidding) Ill. Mar. 20 to Apr. 1
 Open date April 3 to 15
 Jones, Clarence "Tiz." Evangelist, 2022 Lippert St., Charleston, W.Va.
 Johnstown (First), Pa. Mar. 21 to Apr. 1
 Parkersburg (First), W.Va. April 4 to 15
 Jones, Claude W. Evangelist, R.F.D. 1, Box 172, Bel Air, Md.
 Ravenna, Ohio Mar. 21 to Apr. 1
 Akron (First), Ohio April 4 to 15
 Jones, Lum. 630 West 9th St., Ada, Okla.
 Bridge City, Texas Mar. 28 to Apr. 8
 Jordan, Hugh R. Evangelist, P.O. Box 527, Kansas City 41, Mo.

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Keith, Donald R. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Westerville, Ohio Mar. 21 to Apr. 1
 Butler, Ind. April 4 to 15
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Owosso, Mich. March 7 to 18
 Akron (Arlington), Ohio Mar. 21 to Apr. 1
 Kelly, Arthur E. 331 Whaley St., Columbia S.C.
 Greencastle, Ind. Mar. 28 to Apr. 8
 Murfreesboro, Tenn. April 11 to 22
 Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Perry, Mich. Mar. 21 to Apr. 1
 Nappanee, Ind. April 4 to 15
 Kleven, Orville H. and Kathryn. Evangelist and Singers, 2355 Roosevelt Blvd., Eugene, Ore.
 Mount Vernon, Wash. March 13 to 25
 Ashland, Ore. April 1 to 8
 Krauss, James L. Evangelist, 818 1/2 E. Spring, St. Marys, Ohio
 Kruse, Carl H., and Wife. Evangelist and Singers, 503 Redmond, Bethany, Okla.
 Hooker, Okla. Mar. 20 to Apr. 1
 Coffeyville (Central), Kans. April 4 to 15

Kunze, R. J. Sunday-School Evangelist, 614 W. Elm St., Compton, Calif.
 Kuschner, Allard and Doretha. Evangelist and Singer, Route 1, Burton, Ohio
 South Windham, Maine Mar. 21 to Apr. 1
 Farmington Falls, Me. April 4 to 15
 Kuykendall, P. E. Box 978, Hendersonville, N.C.

SPECIAL NOTICE

It seems advisable, because of the space taken up by the Evangelists' Slates, to print them in two issues. Therefore, this issue includes names **A** through **K**, and the next issue will carry the remainder, following this plan from now on.—Editor.

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March 14, 1956

Jesus Saves

PRISCILLA J. OWENS

WM. J. KIRKPATRICK

-
1. We have heard the joy-ful sound:
 2. Waft it on the roll-ing tide:
 3. Sing a-bove the bat-tle strife: Je - sus saves! Je - sus saves!
 4. Give the winds a might-y voice.

Spread the ti - dings all a - round:
Tell to sin - ners far and wide:
By His death and end - less life, Je - sus saves! Je - sus saves!
Let the na - tions now re - joice.

We must

WE MUST, because we are debtors to every man to give him the gospel in the same measure as we have received it

WE MUST, because the Great Commission, "Go," has not been abrogated.

WE MUST, because the need of all men everywhere for the gospel (good news) is more urgent than ever before.

WE MUST, and will, *give liberally*. This will be the last opportunity to give before the General Assembly.

EASTER OFFERING April 1