

# Herald of Holiness



Official  
Organ  
of the  
Church of  
the Nazarene

March 19, 1958

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (Matthew 5:14-15). "The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches" (Revelation 1:20b).

The basic requirements for church membership in the Church of the Nazarene are the grace of God and harmony with the *Manual* position of the church. Nothing less than

## The Candle on the Candlestick

*General Superintendent Powers*



a genuine born-again experience and an intelligent commitment to the *Manual* position of the church can qualify one for membership in the church. This position can be legitimately amended only by action of the General Assembly.

To be identified with the church is both a blessed privilege and a sacred duty of all who are saved from their sins and are seeking completeness in Christ Jesus. The advantages are many: the godly care of pastors, the teachings of the Word, the helpful inspiration of social worship, and many others.

I met a businessman recently in Dublin, Ireland, who told me he was a sanctified Christian without denominational affiliation, and that he was praying that the Church of the Nazarene would come to his city because he felt the need of it in the rearing of his family.

But one of the great advantages of church membership is the increased efficiency of individual service to Christ. *One* may chase a thousand but through co-operation and organization *two* can put ten thousand to flight. One little candle alone in a dark world might go almost unnoticed, but put it on a candlestick (the church) and, combined with others, its light will reach out into the darkness far and near through the channels of the church.

Your life would count far more for Christ, my friend, if you joined the church and put your candle on the candlestick.

# LATE NEWS

## Telegrams . . .

Flint, Michigan—*The South Flint Church was completely demolished by a gas explosion at 2:20 p.m., February 25. No one hurt; damage estimated at \$60,000. Rev. W. O. Welton is pastor. Services will be held temporarily in nearby school building.*—J. E. Van Allen, District Secretary.

Santa Cruz, California—*February a month of progress in Northern California. Four area Crusade Conferences with Dr. Samuel Young and Dr. V. H. Lewis challenged over two thousand people to soul-winning work. Regional Sunday school conference at Sacramento with Dr. A. F. Harper and his staff received enthusiastic response. Two special messages by Dr. Hugh C. Benner inspired and blessed our hearts. Two new churches organized, at Kingsburg and Gilroy. Moving toward our goal of twelve new churches in 1958. We are praying that the Golden Anniversary year may produce a golden harvest of souls.*—George Coulter, Superintendent of Northern California District.

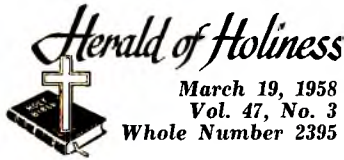
Word received from Rev. Harold Glaze, pastor of East St. Louis, Illinois. First Church: "Rev. C. I. DeBoard, former pastor of this church for twenty-seven years, is in McMillan Hospital of St. Louis with cancer of the throat in the early stages and pernicious anemia. Our church requests your prayers as he is to undergo surgery as soon as possible."

Rev. Melvin Shroust has resigned as pastor of First Church in Columbus, Georgia, to accept a call to pastor Grace Church in Kansas City, Missouri.

Rev. W. Stanley Tranter has resigned from his church at Hull, Yorks, to accept the appointment of the district superintendent to the pastorate of Clapham Junction Church, London. He was inducted to his new charge on February 13, by District Superintendent J. B. Maclagan.

Rev. Chester Henneman of New Galilee accepted the call to pastor the church in St. Petersburg, Pennsylvania, beginning his work there on February 23.

On February 10, Pastor and Mrs. James Bedwell celebrated the sixtieth anniversary of their wedding in the Thomas Memorial Church of the Nazarene, Battersea, London. There were 130 guests present. Congratulatory telegrams and cards were received from



- 1 The Candle on the Candlestick, *General Superintendent Powers*
- 3 The Meaning of the Christian Cross, *Charles A. Higgins*
- 4 The Tree of Victory, *Barbara Myers*
- 6 Let the Voice of the Church Be Heard! *F. H. Lewis*
- 6 The Trial of the Ages, *Ronald Borden*
- 7 God in Need, *E. D. Messer*
- 7 The Veil of the Temple, *Art Rakestraw*
- 8 That Picture of Pictures, *Norman C. Schlichter*
- 9 Athletic Christianity, *Flora E. Breck*
- 10 From a Traveler's Notebook, *Alice Spangenberg*
- 11 The Lord Is My Shepherd, *Alice Hansche Mortenson*

## Next Week . . .

Special Easter issue with articles and poems

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.

Her Majesty the Queen, Mrs. Louise R. Chapman, and ministers and friends from far and near. Pastor Bedwell retired from the active ministry in 1944, and he and his wife reside with their daughter and son-in-law, Mr. and Mrs. S. F. Francis, 42 Magdalen Rd., Wandsworth Common, London, S.W. 18. They have six sons and two daughters; the eldest son is Rev. H. Kenneth Bedwell, principal of the Nazarene Bible College at Stegi, South Africa. Rev. Maurice Winterburn presided over the happy gathering, and District Superintendent Maclagan was also present.

After pastoring Faith Church in Bay City for two and one-half years, Rev. Carl R. Allen has accepted a call to pastor South Church in Lansing, Michigan.

After pastoring South Church in Lansing for five and one-half years, Rev. Harold J. Wood has resigned to accept the call to pastor the church in St. Louis, Michigan.

Rev. Andrew Spence, Batley, Yorks, has resigned the pastorate of the church to accept the call to the church at Salford, Lancs. He was inducted to his new charge by the Rev. Jack Ford and the Rev. T. Crichton Mitchell.

Rev. Wm. A. Russell of Transjordan received a call to the pastorate of the church at Ilkeston, Derbyshire; he was inducted to his new church by Rev. J. B. Maclagan, district superintendent, on March 8.

## The Purposeful Christ



*Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice (John 18:37).*

To a large extent it can be said that the difference between those who succeed in life and those who simply wander aimlessly through it is *purpose*. To succeed in any endeavor requires purpose. In His answer to Pilate, Jesus states clearly that there was a purpose for His coming into the world—a predetermined purpose. He came into the world that the human family might be awakened to the fact that the eternal Godhead is the supreme Authority over all the universe. Not only of the stars in their courses, the seasons in their cycles, nor simply of the dynasty of nations, but also of the hearts and minds of individual men! He said He came to bear witness to this truth.

We who name His name are to be witnesses for Him. That is the purpose for our living. Are we taking this Great Commission as the purpose of our lives or are we simply drifting along on the slow, eddy current of religious living? "Ye shall be witnesses," He said. Are we? Are our lives filled, driven, energized with this great purpose?

He is our Redeemer, our Sanctifier, our blessed Lord, but He is also our Example. His life was filled with purpose, from the manger in Bethlehem to the Cross, yes, on to the Mount of Ascension! Where do you and I stand? How much purpose is there in our lives?

By W. DON ADAMS  
Pastor, Kalispell, Montana

# The Meaning of the Christian Cross



Matthew 16:24

By Evangelist CHARLES A. HIGGINS

Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The meaning of the Christian's cross is this: To become so identified with Christ that His shame becomes our shame, His humiliation becomes our humiliation, and His reproach becomes our reproach. This is the Christian's badge, the identification mark. The cross is not something that is imposed from without, but something I must take voluntarily—we are not compelled to bear it. Much of the stigma of the cross has been removed since the first Christian era, but there is still a reproach to bearing the cross today. "Let us go forth therefore unto him . . . bearing his reproach" (Hebrews 13:13).

Dr. Beverly Carradine, in his book, points out the fact that the reproach of the cross shifts from one position to another as time moves on. In the first Christian century the reproach lay in the fact that the early Christians preached Jesus Christ and the resurrection from the dead. It often brought persecution and death to those who believed and preached this kind of doctrine. Time moved on and the reproach shifted to a new position. Following the Dark Ages there emerged what is known as the state church or the Roman Catholic church. The church of this era taught that one obtains salvation by doing certain acts and observing certain ceremonies. Among the churchmen of that day was one Martin Luther, a German monk, who discovered by revelation from God that "the just shall live by faith." He and others began to preach that men could be saved by faith without going by way of the priest. This brought down the wrath of the church on Luther and those who believed like him.

During the days of the Wesleys the reproach lay in the fact that the Wesleys and others preached not only that people could be justified by faith but that also they were to be sanctified as a second work of divine grace. This meant reproach to believe and preach such a doctrine. Even on down to the beginning of the present holiness movement it has been a reproach to be associated with the holiness crowd. But in the last generation the reproach has shifted

to a new position. The reproach today is not obtaining holiness but *living* holiness.

Jesus said, "Think not that I am come to send peace on earth: . . . but a sword. . . . to set a man at variance against . . . And a man's foes shall be they of his own household" (Matthew 10:34-36). All that is necessary for one to be reproached today is just to lift up Jesus Christ and His standards. Even some modernistic church members will "think it strange that ye run not with them to the same excess of riot."

But there is another side to this matter of bearing the cross and being reproached for His name. There is a glorious side to being a Christian. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (I Peter 4:14). Also verse sixteen of the same chapter, "If any man suffer as a Christian, let him not be ashamed." "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 Corinthians 1:18). The Apostle Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, . . ." (Galatians 6:14).

Christians of all ages have found that there is something other than shame and reproach in bearing one's cross. This glorious element is expressed in many of the old hymns, such as—

*In the cross of Christ I glory,*

*Tow'ring o'er the wrecks of time. . . .*

It is this which inspired George Bennard to write "The Old Rugged Cross" and tell about the Cross on which Jesus suffered and died "to pardon and sanctify me."

Moses, in his faraway day, caught something of the glory of the cross as told in the eleventh chapter of Hebrews, for he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Hebrews 11:25-26). I am sure that if Moses had been living today and made such a choice, the peo-

ple would declare him to be among the foolish. But history and human experience have proved that he made a wise choice. The secret back of Moses' action was, "He endured, as seeing him who is invisible."

*Tell me not of heavy crosses,  
Nor the burdens hard to bear,  
For I've found this great salvation  
Makes each burden light appear;  
And I love to follow Jesus,  
Gladly counting all but dross,  
Worldly honors all forsaking,  
For the glory of the Cross.*

*Oh, the Cross has wondrous glory!  
Oft I've proved this to be true,*

***Twenty thousand Nazarenes making  
an anniversary gift of fifty dollars each  
will assure victory and make advance  
into Brazil and West Germany possible.***

*When I'm in the way so narrow  
I can see a pathway thro';  
And how sweetly Jesus whispers:  
"Take the cross; thou need'st not fear,  
For I've trod the way before thee,  
And the glory lingers near."*

I count it a privilege here and now to bear my cross for Jesus Christ!

## *The Tree of Victory*

By BARBARA MYERS

Some form of the palm will be used in almost every church in the land on Palm Sunday. Decorating committees in the southern parts of the country may cut fronds from their own trees while churches in cooler climates will order potted palms from a greenhouse or a bundle of branches from a Florida distributor.

The use of palms on the Sunday marking Christ's triumphal entry into Jerusalem originated, of course, in the Gospel of John, which states that the people "took branches of palm trees, and went out to meet him."

The first Palm Sunday celebration was held in the fourth century by the Christian church in Jerusalem, but probably not until the seventh century in the Western world. The bishop or priest took the part of Jesus and rode on a donkey while children sang and waved palm branches. This custom still exists in some parts of Spain and Latin America. Today the Roman Catholic celebration has become a solemn processional culminating in the singing of the Passion in the Mass. In the Greek church palms are blessed and the day is one of rejoicing. Protestants use palms on their altars and recall the story in song and sermon.

Though the palm branch has been used through the centuries some authorities suggest it may actually not have been the leaves used by those who came to cheer Jesus, for palms need more water for their feet than was available in high, rocky Jerusalem. The nearest place, they say, where palms were found in any abundance was in Jericho, a good day's journey away. Those who take this view also point to the fact that the Gospels of Matthew and Mark do not mention the palm but only that

crowds "cut down branches off the trees, and strowed them in the way." The olive was the common roadside tree in Jerusalem and, perhaps, it was their branches that were broken for the impromptu procession.

If this be true, Christians in the countries of the world where palms are not available could be following the original tradition when they make use of any vegetation that stays green all winter. In the Mediterranean countries, for instance, people bring olive branches to church, and in northern lands yew or juniper are often used. Box is used in Brittany, and in Yorkshire the people carry pussy-willow, which comes into bloom just before Easter. An old poem says

*And willow-branches hallow  
That they palmes do use to call.*

Holly, long associated with Christmas, is so frequently used in Germany and Austria on Palm Sunday that it has become known as *stechpalme* or prickly palm.

Those scholars who go along with the Gospel of John contend that palms did grow in the neighborhood of the Mount of Olives and that Jesus must have passed that way into the city from Bethany. Madeleine Miller in her *Encyclopedia of Bible Life* says, "A few palms still grow in the Garden of Gethsemane giving credence to John's detail that the branches waved were palms."

Be that as it may, whichever branch is used on Palm Sunday conveys the symbolism of the palm to the worshiper. For to Christian and non-Christian alike the palm has always represented royalty. It is an old custom to keep one's palm throughout the year to remind the owner that Christ is King. In



*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 (Galatians 6:14).*

So very much is contained in this passage from the Bible. St. Paul's purpose for living is herein seen. His prayer for the

fulfillment of that high purpose is set forth. God's power to grant that purpose is discovered to be "in the cross of Jesus Christ." The final and great product of God's power is set forth in a non-worldly religion.

The Apostle's purpose in life was to "glory" in the "cross work" of Christ. Paul's original language implies that he would "boast," "take delight in," "exult in" the precious deliverance that the Cross had wrought in his life. The word for boast here in Galatians 6:14 occurs no less than thirty-seven times in the Greek New Testament. Oh, that we would exalt the might of Christ's death more today!

Paul fervently prayed that his sole pride and joy would be in the crucified Christ. His words are strong, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." His desire is that it might be the most foreign thing in all his make-up to glory in any learning, wealth, prestige, or any other human accomplishment. Christ Jesus and Him crucified was to be the only source of joy.

St. Paul fully recognized that human power was wholly futile to answer his prayer. The bid of the world would be too strong. (It is thus today too.) But the Cross—it is powerful! It works a double crucifixion, a dual death! The saint has the pull of the world killed in him and desire of the world for him also removed. The world wants no more of the sanctified man than the holy man wants of it.

To discover light, worldly Christians is to find a crossless consecration. We must die ere He can reign. Romans 6:6 is ever the true way toward holiness.

—LAWRENCE B. HICKS, *Pastor, Central Church, Orlando, Florida*



some churches the year-old palms are gathered and burned, the ashes being used to mark the foreheads in the form of a small cross on the next Ash Wednesday.

The palm was also a symbol of victory and the

Greek goddess of victory, known by the Romans as Victoria, is often represented carrying a palm. To the early Christians death was victory and so the palm became the symbol of martyrdom, and they were often painted holding branches of it in their hands.

Origen, an early Christian writer, said, "The palm is the symbol of those conflicts which are carried on between flesh and spirit." Recognizing the One who came to show the way to victory in this eternal conflict, Christian people through the ages have taken a palm branch or its equivalent in their hands and joined the chorus outside of Jerusalem who shouted on that first Palm Sunday, "Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matthew 21:9).

**Twenty thousand Nazarenes giving fifty dollars each for WORLD EVANGELISM at Easter time represents less than 10 per cent of our membership. We CAN if we WILL!**

# LET THE VOICE OF THE CHURCH BE HEARD!

The voice of the church is a voice calling men to redemption. This must always be its great call. As such, it is the time-long echo of the Master's voice as He calls, "Come unto me, . . ."

The voice of the church is the voice of God, the mighty God, to men. Our God, who thus speaks, is a God of purpose and as such He commands His people to forward His kingdom among men.

In this day of many voices—weak voices of men uncertain in a terrible hour, rough voices of course, degraded society, harsh voices of brutality, sneering voices of skeptics, domineering voices of dictators—let the voice of the church, our church, be clear, strong, and divine.

This is the hour when men will listen to the voice of the church—if it be the voice of God. Other voices have failed them; the voice of the leaders of men is drowned in the din of the mediocrity in this day. Out of the babel of the sounds—many sounds of the twentieth century, the atomic age—let God's voice be *heard*.

Our Easter Offering is the voice of the church in this hour. It is the united voice of our people everywhere, and because it is the composite symphony of a united object, a co-operative effort, it is mighty. It is the voice of strength, a united people. It is the shout of faithful stewardship for God and speaks to a weak, vacillating world.

God's voice always carried intelligence to the perceptions of men. He spoke, men heard and understood, and believed. Our million for world evangelism is surely God's voice speaking still to men. We speak to our children and by it say to them, "This we believe. This is not a side line but our main line, for we are giving our offering unto God, our God." It thus becomes a mighty shout to them of our faith in God and our church.

We speak to men everywhere saying, "We are our brother's keeper. We do not forget. We love.

**YOUR Easter offering is twice blessed.  
It enriches those who give and reaches  
out to save those who are lost.**

We evangelize. We are here a mighty force and in this offering there are hope and redemption offered around this globe."

We speak to the world and proclaim to them that "we are true to our purpose, our call, our mission. We serve our God. This is the fruit of our human toil which we now translate into world evangelism. We are the church."

So rings the voice of the church on this Easter morning.

Let us each one join that great throng who speak, and make God's voice a million dollars strong on Christ's resurrection day. The echoes of this offering shall never die, for we will be busy in the months ahead translating it into gospel and into the shouts of redeemed souls everywhere.

Let the voice of the church  
be heard!



V. H. LEWIS, *Executive Secretary*  
*Department of Evangelism*

## The Trial of the Ages

*The greatest trial in all the world  
Was not in city fair;  
Nor could you find great orators  
Or famous lawyers there.  
The Judge, He hung upon a Cross;  
The defendants wore a smile—  
Little did they realize  
They were the ones on trial.*

*From every rank and walk of life  
They came to watch that day.  
They came to watch, to scoff, to curse,  
But no one came to pray.  
The jury sat, unseen, unheard;  
It watched, and weighed, then sighed.  
The jury was none other than  
Their response to the Crucified.*

*This scene upon Golgotha's brow  
Is long since past and gone;  
But across the years, e'en down to now,  
That selfsame trial is on.  
How do you stand this day, this hour,  
Before that middle Cross?  
Is it to be your joy, your crown—  
Or is it to be your loss?*

By RON BORDEN

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# God IN NEED

By **E. D. MESSER**  
Supply Pastor, Largo, Florida

Just prior to the Triumphal Entry into Jerusalem, Jesus bade two of His disciples, "Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him" (Mark 11: 2-3). They obeyed and found the colt and brought him to Jesus.

The owner of the colt must have known the Lord, for he did not hesitate to let the disciples take the colt to Him. He must have been consecrated to God or else he would have probably found some excuse to keep from sending him. But when he knew that the Lord had need of him, it was all right. He did not ask any more questions; neither did he make any requirements for the colt's safe return. The Lord had need of him; that was sufficient.

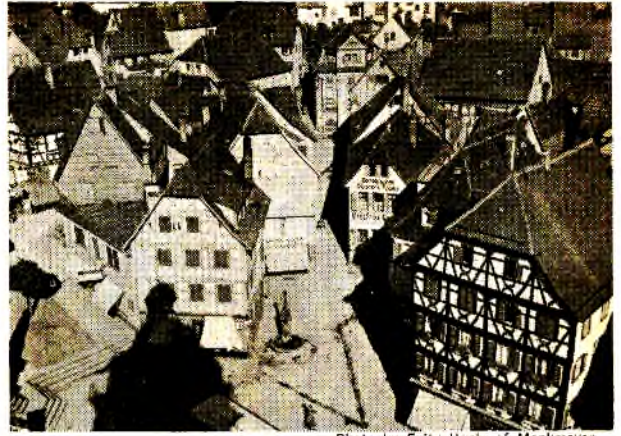
Why did Jesus need the colt? It was in fulfillment of prophecy, and Jesus chose to make His triumphal entry into Jerusalem with humility. The statement, "The Lord hath need of him," gave rise to the thought of the caption of this article, "God in Need." Can you imagine such a thing? God, the Creator of all things, Maker of heaven and earth, Inhabiter of eternity, Owner of the cattle on a thousand hills—the One of whom it was said, "The earth is the Lord's, and the fulness thereof"—being in need?

Yes, He needed a colt then to help Him carry out His plan and purpose. He is still in need. He is building a Kingdom among men, and in order to do this He must have help.

What does God need today? In reality there is but one basic need. If He can get that, all His need will be supplied. That one basic need is consecrated men and women with and through whom He may work. If he can get enough consecrated men and women His need will be met. He will have all the missionaries, preachers, laymen, and money He needs to carry out the Great Commission, and thus evangelize the world.

If God needed and used a colt to help Him carry out His purpose, then surely He can use us if we will consecrate our lives to Him, regardless of how small our talents are.

"God in need"—will you help supply that need?



—Photo by Fritz Henle of Monkmeier

**View of a typical German town. In West Germany, about the size of Michigan and Ohio combined, there are 51,500,000 people. The industrial expansion of this country since the war is a challenge to holiness evangelism. Your offering at Easter time will help the church enter this great open door.**

## The Veil of the Temple

(See Hebrews 6:18-20; 10:11-12, 19-21.)

*The veil of the Temple is rent in twain.  
"It is finished," the Saviour cried.  
The Lamb of God for our sins is slain—  
No longer we stand outside.*

*The great Forerunner hath passed within  
On the altar himself to lay;  
And now, behold, we may enter in  
By a new and living way.*

*Our anchor is cast within the veil;  
For refuge thereto we fly.  
We trust in the promise that cannot fail;  
By faith we may now draw nigh.*

*No blood is sprinkled before the throne  
By priests as they daily stand;  
For our great High Priest hath shed His  
own,  
And sitteth at God's right hand!*

By **ART RAKESTRAW**

# That Picture of Pictures

By NORMAN C. SCHLICHTER

Each Easter time I like to meditate anew on the why and how of "The Last Supper," the picture of all man-made pictures.

I always begin my meditation by thinking of Moses, whom all thoughtful men hold to be the greatest man who has yet lived on earth. At thought of God's plan for him, who of us does not bow in reverential awe! And Moses instantly calls up before me this later, almost superman, Leonardo da Vinci. God made him a master of almost every kind of human knowledge so that, apart from his highest gifts as a painter, Moses is the only other man with whom he may be fittingly compared. The fact that he painted "The Last Supper" has attracted the attention of the intellectual leaders of mankind in all lands to this picture ever since its completion in 1497 (a date easy to remember if coupled with the Columbus' first discovery date). The work of a master mind, the whole world has called it, through these four and one-half centuries, merely as a work of art.

The only doubt ever thought of as to its being the greatest of all pictures ever painted by the greatest artists of all lands connects it with Leonardo's other picture in the Paris Louvre, "The Mona Lisa." There will perhaps always be some notable art critics who like to debate as to the comparative greatness of these two masterpieces, but only as to artistic technique. All critics, whether Christian or non-Christian, know that there can be no comparison made as respects the greatness of theme and conception of these two paintings. And those who meditate upon God's plan for "The Last Supper" are never in doubt about its being *the* picture of pictures for all time.

All who think on this aspect of the monastery work can only think of it always prayerfully and reverently, and with minds and hearts overflowing with gratitude to God for His plan. In molding a man so great as to awe all other great men who have come after him to create this artistic work God clearly meant to have it stand out down the ages as a divine achievement.

Moses, the God-inspired man! Leonardo da Vinci, a later, God-inspired man!

All whose Easter meditation upon "The Last Supper" begins with this aspect of its earthly creator will see new power and beauty in it, and gain new spiritual strength of mind and heart to go forward in zeal for Christ's cause.

These Easter meditations of mine for a considerable number of years have proved to be the right

preparation for my own sight of the glorious delineation. And my deep reverence for the work was heightened just before I went to see it for the first time by the attitude toward it of an artist friend in Milan, who holds a high place in present-day Italy as a sculptor.

"I'll greatly appreciate a word from you about the picture before I look on it," I said to him that winter morning of treasured memory.

"O my dear sir," he replied, "I have long been afraid to speak of this work of art."

It was only after a number of visits to the monastery that I began to study the comments on "The Last Supper" by the world's great art critics. These helped me greatly to see new wonders, intellectual and spiritual, in the picture. But of all these comments none has impressed me more or

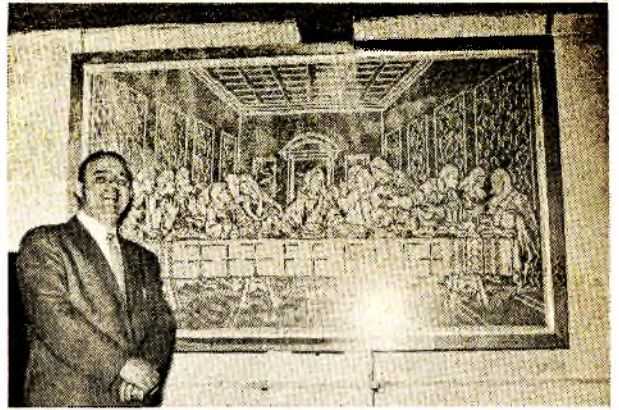


*Golden Anniversary*  
1908-1958

**Thinking Nazarenes will thrill at the prospect of the coming Easter Offering. Twenty thousand offerings of \$50.00 each—one million dollars!—to drive nails in faraway Africa, lay pipes in India, string wires in Cuba, sing in Japan, pray in Argentina, and preach in Old Mexico. Yes, to transmit the hands and the spirits of 20,000 Nazarenes around the world is a thrilling prospect and a magnificent challenge.**

**—JOHN T. BENSON, JR.**  
*Member General Board*





**UNIQUE PICTURE OF LORD'S SUPPER.** This beautiful, hand-crocheted picture was made by Mrs. Louis West, Monterey, Tennessee, for Rev. and Mrs. Roy Nash, pastors of the Wright View Church of the Nazarene, Fairborn, Ohio. The photo shows Rev. Roy Nash and the unusual picture, which hangs behind his pulpit.

proved more helpful than these words of Vasari, an Italian, one of the greatest art critics of all time: "Sometimes according to the course of nature, sometimes beyond and above it, the greatest gifts rain down from heavenly influences upon the bodies of men, and crowd into one person beauty, grace and excellence in such superabundance that to whatever that man shall turn, his every act is so divine that, surpassing the work of all other men, it makes manifest that it is by the special gift of God, and not by human art."

Here was a great, great man who shared my own long-fixed idea that God had a special plan for this holy picture, and had formed and shaped a special man to help Him carry it out.

"The Last Supper" is an eternal thing because it embodies the eternity that is the essence of our Holy Communion.

**On April 6—GIVE so that others may LIVE!**

The writer of Hebrews believed in

## Athletic Christianity

By FLORA E. BRECK

*Wherefore . . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus (Hebrews 12:1-2).*

A minister preached recently on "Athletic Christianity." He emphasized *discarding trivialities* and things which clutter up the life, for they're so likely to prevent us from running with patience the race.

Even in our prayer life we are likely to let the mind be cluttered up with things which impede our progress. Martha (in the Bible) had a wonderful opportunity to come close to the Master and learn more of Him, but she allowed household chores to break the spirit of fellowship—things which Mary was wise enough to clear from her mind during the visit and talk with Jesus.

How often when we pray we let thoughts into our consciousness which should not be admitted! We harbor trivial *things*—perhaps things which have a legitimate place *elsewhere* but which make the prayer time less helpful. Maybe the inconsequential things pertain just to small household arrangements which don't matter—like Martha's

way. Perhaps she was studying just which item of food to serve or how the table was to be set. Anyway, the Bible says she was cumbered about much serving, and thereby missed the sweet communion which her sister, Mary, enjoyed during Jesus' brief visit.

When we sit at Jesus' feet studying His Word, and before we pray, let us put small things in proper perspective, so as to receive the blessings He has in store. If we are heroic souls we will have singleness of purpose. Very soon we will learn which things should be rejected in the interest of eternal values.

Christ was an *athletic Spirit*, considering as naught the visible, earthly "prizes" in favor of doing His Father's will. He *did* God's will—and won approval—setting His feet firmly on the road to the Cross, despising hardships because of the ultimate goal. Are we getting set this year to run the race with endurance, by being strengthened in prayer to do the task to which we are *dedicated*? We're not here merely to *dream*, but to *do* the Father's will. Let us not shun the struggle, but "*Be strong!*" and go forward, unimpeded by trivialities.

From a



## TRAVELER'S NOTEBOOK

### **London:**

Westminster Abbey. Layer upon layer of history and tradition. Man's past glories. Here sleep the great.

St. Paul's Cathedral. Under its huge dome man is reduced to pigmy size.

### **Heidelberg:**

Castle on the Rhine. Remote splendor of an age and a way of life that can never touch mine.

### **Rome:**

The Roman Forum. Walked among the ruins. Sat on a fallen column of a temple to a heathen god. Crumbling statues erected to the once great. Man's fallen glory.

St. Peter's. Bewildering extravaganza of pagentry and art. Priceless mosaics, statuary. Crowds milling around, seeking medals and papal blessings. Guides expounding on the glories of the place. Multitudinous voices. Where, the still small Voice?

### **Athens:**

The Acropolis, the Parthenon. Fair flower of culture, wisdom, art. Flawless perfection of a Greek temple now bowing to relentless time. Can man again bring forth a golden age?

### **Jerusalem:**

Churches, mosques, temples dedicated to places and occasions and days. Religious groups jockeying with one another for strategic positions and control of the holy places.

**THE GARDEN TOMB:** Within this high-walled, semitropical garden the green foliage is as fresh as it might have been at the dawn of creation. But the eye focuses on a doorless opening to the rocky cave. The cave, too, but for the shaping by man's hands, might have been as on the morn of creation. One's feet hasten to step over the trough where the huge stone was once placed at the door, and on into the cave itself.

*God gave His all that we might live.  
In response to divine love we will not  
give less than our best in the EASTER  
OFFERING.*

No milling crowds here. There is no room. Jesus speaks to men one by one. No mosaics, statues, portraits of the saints or of our Lord. No need of man's genius to add further glory to a grave hewn out of a rocky place. Some say that the irregular proportions of one end of the tomb give evidence that it was hastily gouged out to accommodate the taller than average body of our Lord. So men even today underestimate His stature.

The tomb is only the length of a man. But it could not hold Him. The stone at the door of the cave could not shut Him in.

Some churchmen are persuaded that another spot marks the empty tomb of our Lord. Small wonder. Too briefly did His body lie in the grave to identify it with one spot of earth. Wherever they had laid Him it would have been the same.

Here there are no fallen columns. No ruins. No ashes. No corruption. No stench of death. The air is sweet and clear as it must have been in the first garden before man's fall. The bright Jerusalem sunshine streams through the doorless entrance.

Our risen Lord has made the place of death the place of light and life. He is the Bright and Morning Star. With Him eternal life has only just begun.

—ALICE SPANGENBERG

### **Reminder to All Ministers:**

*A recent amendment to the Social Security law provides that ministers must now include as net earnings for Social Security purposes the rental value of a parsonage or rental allowance furnished them as part of their compensation. Social Security tax must be paid on the rental value of a parsonage or rental allowance as well as on the net earnings from the ministry. However, ministers are not required to report the rental value of a parsonage or rental allowance as income when computing their Federal income tax. The provisions of this amendment began with the 1957 taxable year, for which a report must be filed with the Internal Revenue Service on or before April 15, 1958.*

*This will be advantageous to the minister inasmuch as it allows him to build up a larger monthly Social Security retirement benefit without increasing his Federal income tax.*

**BOARD OF PENSIONS  
T. W. Willingham  
Executive Secretary**

# The Lord Is My Shepherd

(Psalms 23)

*"The Lord is my shepherd; I shall not want."*

*So I would stay close to His side,  
Lest wandering away I forfeit my right  
To the riches His will doth provide.*

*"He maketh me to lie down in green pastures"—*

*What compassionate love has He!  
Knowing my frame, He maketh me do  
The thing that is best for me.*

*"He leadeth me beside the still waters,"*

*Not driven, but led by His hands.  
On earth He grew weary of multitudes too,  
And was thirsty, so He understands.*

*"He restoreth my soul" for the conflicts  
That later may come when He leads  
Me in paths "of righteousness for his name's sake,"  
And He will supply all my needs.*

*"Yea, though I walk through the valley*

*Of the shadow of death, I will fear  
No evil: for thou art with me,"*

*And my heavenly skies are clear.*

*"Thy rod and thy staff they comfort me."*

*Affliction so often is laid  
In love by Thy hand, so I'll trust Thee  
And lean on Thy staff, unafraid.*

*"Thou preparest a table before me  
In the presence of mine enemies," those*

*Who have scorned me, refusing to follow  
The path that a Christian goes.*

*"Thou anointest my head with oil"*

*Of gladness and spiritual calm,  
Removing the edges of sorrow  
With Thy love as a healing balm.*

*"My cup runneth over"—oh, surely*

*There's more than enough for me  
Of joy while I serve Thee awhile on earth,  
And all through eternity.*

*"Surely goodness and mercy shall follow me  
All the days of my life."*

*For my Shepherd is watching to keep me from harm  
As I walk through this valley of strife.*

*And when I go "home," my Shepherd and I  
Will cross that last river together,*

*"And I will dwell in the house of the Lord,"  
The house of the Lord, "for ever."*

By ALICE HANSCHÉ MORTENSON

# THOUGHTS



from  
the

## "Old-timers"

*The bars where you enter are one thing, the broad fields to be explored are another—do not sit down at the bars.—E. A. Fergerson ("Beulah Christian," February 9, 1907).*

*When a professor of sanctification reaches a point where it takes most of his time and energy to keep sweet and out of actual sin, he has about arrived at the place where it means a fresh anointing or the scrap-heap.—D. Rand Pierce ("Beulah Christian," June 1, 1907).*

*The lions by the Way are chained, but you are not required to get down out of the Way to examine the chains. Pass on quickly, with praises.—C. A. McConnell ("Texas Holiness Banner," January, 1900).*

*Love is big enough to take in all of God's children and broad enough to cover everybody though they do not entirely agree with us in all things. Without perfect love we cannot do our work. It will prepare us for everything in our varied circumstances and ease us in all disappointments.—C. V. LaFontaine (The "Nazarene Messenger," April 11, 1907).*

*Splendor of machinery is no guarantee of good work. Through story after story you may walk amid gilded wheels and polished steel and brass artfully contrived by man's device for marvelous mechanical results. Down below all this in a dark basement, the power is forged where the faithful fireman pours in the fuel and endures the heat and dust. In the closet alone with God prayer procures the power which vitalizes church machinery and brings forth results.—B. F. Haynes ("Herald of Holiness," May 1, 1912).*



## **What Is Christian Love?**

There was a prelude to Easter and that was the Cross. Thus it is easy for our thought to concern itself with the latter as we come up to the former. And this is not all. The crucified One turns our minds to the love of God. We cannot fathom this love, but we know it to be a fact when we catch a glimpse of the dying Lamb. The next link in this chain of thought is the Christian's love for his fellow man.

How can anyone stand amazed at the love of God and at the same time hold anything against anyone! If Jesus were willing to take the worst from man and still forgive him, certainly we ought to be willing to take anything from human beings and still love them.

But what does it mean to love our fellow men? The answer to that question is that love is more than an emotion, or sentiment; it is a passion, an active principle, an outreaching toward those about us. We cannot love merely in feeling, or thought, or even word; if we really love, there will be deeds of love. John says: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. . . . Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:10-18).

Love will find a way to get out on a person. This is one reason, at least, why Christ's words, "Thou shalt love thy neighbour as thyself," ought to be accompanied by those other words, "All things whatsoever ye would that men should do to you, do ye even so to them." The golden rule is the outward expression of the principle, "Love thy neighbour as thyself." True love, then, is active; it manifests itself in deeds. The final link in my chain of thought at this Lenten season is the application of this truth to criticism.

Many of us are too free with our criticisms. Is this doing unto others as we would have them do unto us? Is it manifesting the spirit of love? It is so easy to criticize someone who is in a position, when actually if we had to fill that place ourselves we would, perhaps, come short far more than the person who is there. It is so easy to name a certain failure of the Sunday school superintendent, a Sunday school teacher, the pastor, a member of the board of trustees, or of the song leader, when actually we could do no better, perhaps not as well, as the person we are criticizing.

Our errors, mistakes, or shortcomings might not be the same, but in the total picture they would be just as much of a hindrance to us as the failure of this person we are criticizing is to him. We must love our brethren in deed and in truth, not merely in word. We should do unto them as we would have them do unto us.

In this great Anniversary year, wouldn't it be wonderful if the things which we *think* are not just 100 per cent in this or that person who fills this or that position could just be forgotten; if we could just ignore them, and co-operate 100 per cent with these leaders? If we were really to do this I think we'd be amazed at what would happen. Some people, who we think now are

## *Editorials*

coming so far short of filling the position that they hold, would do much better than they have been doing, because of our co-operation. And, in the second place, their shortcomings would not seem so important as they do now!

*Do we really love our fellow men?* That is one of the most important questions which we can ask during this particular season of the year—as we come up to Easter and think especially of the love of God as manifested in the Cross.

### **Holiness Means Wholeness**

Holiness means wholeness, completeness; to put it another way, it means oneness, or singleness. If you have been sanctified wholly, you are an integer, your personality has been integrated, it has one motivating center; you are not a double-minded Christian. You are not a Christian who still has in his heart the carnal mind, an enemy to Christ and His truth. You have one gravitational center.

It should also be remembered that if you possess entire sanctification your center of gravity is supreme love to God and your fellow man. It is not enough to be one-centered; there must also be the right kind of center. Your life must not only revolve around one thing; it must revolve around that thing which has highest value for personality. This is supreme love to God and your fellow man.

This holiness is not an integration merely in the sense that it is a quantitative oneness; it is more than that. It is an integration which is qualitative as well as quantitative; an integration of the highest order, or an integration which centers around



the highest principle of life. The Master had this in mind in the following passage: "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:34-40). This is an integration, all right, but it is more than a mere quantitative in-

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**STEPHEN S. WHITE**

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tegration. It is a qualitative integration: it is a oneness which is built around that which is supreme for personality. The kind of oneness is as important as the fact of the oneness, if not more so.

Holiness means wholeness, completeness, oneness, integration, and it means all of these from the standpoint of the highest motivation possible to man, the highest center of oneness possible to man. We must always remember, however, that the type of holiness, or oneness, which is described here does not mean fixedness. Entire sanctification means stability, it means character, but it does not mean the person who has it has arrived at the place in this life where there can be no change. There are still temptations and the possibility of backsliding. This can be done either by lowering the center of one's motivation or by the disintegration of the person. If we keep from backsliding we'll have to continue to have one center, and that center will have to be the highest possible center from the standpoint of quality.

More important, in a sense, than this truth is the fact that when we reach this stage of development where our lives have become integrated about the supreme center of love, this does not mean there can no longer be any development of character. Day by day we can learn better how to live according to this new center of love; we can become more capable of manifesting the love which dominates our inner lives. There is no end to the possibility of growth in this life or the next—on and on we can move toward the goal which is infinite, and of course because of that never fully attainable. God has been good in placing before us such unlimited possibilities!

## **The Pure in Heart**

*Blessed are the pure in heart: for they shall see God* (Matthew 5:8). Matthew Henry says that this is the most comprehensive of all the Beatitudes. Blessedness and happiness, he declares, are fully described and put together in this beatitude. Purity of heart, of course, is something inward. Out of the heart "are the issues of life" (Proverbs 4:23); it is that which comes from within that defiles. The Pharisees had external cleanliness, but not internal cleanliness. They manifested purity without, but within they did not have purity. Jesus says, Blessed are those who are pure within. "Blessed are the pure in heart"—purity moves from within and not from without. Really, we are what we are within and not what we seem to be from the outside.

Purity not only suggests inwardness; it suggests unmixedness, singleness, sincerity, dependableness. He who is pure in heart is what he is, without any admixture of something foreign, or of lesser quality; the heart is pure gold, gold without alloy.

This great beatitude not only points to an inward and fundamental purity, a oneness without the presence of anything that adulterates, but it also tells us that a heart condition such as this opens one's eyes to the Reality of all realities—to God himself. "Blessed are the pure in heart: for they shall see God." Our vision is cleared and we look up and out and see the Infinite One. Sin blinds; sin makes us nearsighted, but purity enables us to see beyond the things of sense and time, beyond the earth, beyond the sun, beyond the Milky Way, beyond countless Milky Ways, to the infinite and all-wise God. There is telescopic value in heart purity. The greatest telescope ever given to man is heart purity; it opens up the spiritual universe to our eyes, which no man-made telescope ever could do. "Blessed are the pure in heart: for they shall see God." Cleanness, sincerity, vision; and along with these, as a fourth member of this great family, we find blessedness. "Blessed [or happy] are the pure in heart: for they shall see God." Happiness and holiness are twins.

Sometimes people try to start in the wrong way to avail themselves of happiness—but without holiness that is an impossible achievement. True happiness can come only as a by-product of purity, or freedom from sin, holiness. "Blessed are the pure in heart: for they shall see God." The Master is always more interested in our holiness than He is in our happiness, for He knows that with the former, sooner or later, the other will always come. Goodness, sincerity, vision, and happiness—"Blessed are the pure in heart: for they shall see God." Truly it may be added that with this inner state or condition there will inevitably follow a holy walk with God.

# The Sunday School Lesson

MILTON  
POOLE



Topic for  
March 30:

## The Sacraments of the Church

SCRIPTURE: Matthew 26:26-29; John 6:35-59; Acts 8:26-39; Romans 6:3-11; I Corinthians 10:14-22; 11:23-29 (Printed: Romans 6:3-4; Matthew 26:26-29; I Corinthians 10:16-17; 10:21-22)

GOLDEN TEXT: *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come* (I Corinthians 11:26).

Protestantism accepts only two sacraments, baptism and the Lord's Supper. The term sacrament, says Dr. H. Orton Wiley, "signifies an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself."

In Christian baptism, then, we signify the "acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers as declarative of their faith in Jesus Christ as their Saviour, and full purpose of obedience in holiness and righteousness. . . . Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant" (*Manual*, p. 33).

And the Lord's Supper is "essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ" (*Manual*, p. 34).

Truly, these sacraments must be lifted to major importance in every believer. We hope you will have a better understanding and thus a more meaningful experience at each baptismal service and regular observance of the Lord's Supper. To do so, may we remember—

*That these sacraments are instituted by Christ.* Considering this, how necessary that each believer sincerely follow the directives of our Lord!

*That we consider these sacraments a perpetual obligation.* Can we be indifferent to such observances? And when they are pledges of God's fidelity and represent in action and by symbol the blessing of the covenant of grace, can we be neglectful?

*That we recognize their sacramental import.* They are more than mere observances; they are, by faith, the ac-

ceptance of His grace for your every need.

*That these sacraments are a constant reminder.* With the admonition of Paul to "flee from idolatry," we too must maintain a complete break with the world, its loves and attractions; and in

constant obedience and faith partake of the benefits of the grace of our Lord Jesus Christ.

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

## Nazarene Young People's Society and Nazarene Junior Society

PONDER W. GILLILAND  
Executive Secretary

FROM:  
AMERICAN BIBLE SOCIETY,  
BIBLE HOUSE

450 Park Avenue,  
New York 22, New York

Arrangements have been made by the American Bible Society's agency in Venezuela to supply 100,000 Spanish Gospels of John for distribution in Caracas in advance of the evangelistic campaign which Dr. Billy Graham has been invited to lead. Rev. Kenneth Bystrom, secretary of the society's agency there, is chairman of the literature committee for the campaign and will direct the distribution of the Gospels. The Presbyterian Print Shop is prepared to print invitations to the evangelistic meetings on the reverse side of the Gospel.

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Bible Sunday was the occasion to stage a parade in the Dominican Republic, "the first time any Protestant parade was ever held in San Juan," according to a report received by the American Bible Society from Rev. Andrew M. Rupp, superintendent of the Mennonite Mission work there.

"An amplifier was used to announce the significance of the Bible, its purpose, statements of its contents, and what important world figures have said about the Bible," wrote Mr. Rupp. "Posters were carried and everyone carried a Bible. It was a real success."

In this country, where Universal Bible Sunday has been observed for more than three decades, the reading of the Bible was stressed in many thousands of churches. During the weeks before Bible Sunday, commercial concerns offer window space for special exhibits of Bibles; libraries feature books on religious reading with special attention called to the Bible; churches arrange Bible exhibits, featuring interesting family Bibles that may belong to members of the congregation; each year the day-long reading of the Bible is reported from churches; this year such a program was reported from White City, Kansas, where the reading of the New Testament was featured in the Methodist church there. The program, in which seventy-two persons participated, began at 3:00 a.m. and was completed by 9:00 p.m.



The General N.Y.P.S. Council held its annual meeting January 7-9, 1958. Reading left to right, the members are:

Front row: James Snow, Olivet Zone; Richard Littrell, Bethany Zone; Ponder W. Gilliland, Executive Secretary; Eugene Stowe, General President; Charles Muxworthy, Canada and British Isles; Robert Foster, Member at Large;

Back row: Ray Lunn Hance, Member at Large; Paul Wells, E.N.C. Zone; Jerald Johnson, N.N.C. Zone; Homer Adams, Trevecca Zone; and Paul Skiles, Pasadena Zone.



# Thought for the Day



by BERTHA MUNRO

## Do You Think Enough of Yourself?

### Monday:

Think as much, at least, as Jesus thought of you?

"What is here today that was not here a hundred years ago?" asked Father Patrick Bronte in a teaching mood, looking over the wide-spreading moors. "Me," his small daughter Emily answered promptly.

She spoke well, if surprisingly. You matter to God more than all the worlds. And personality is the one intrinsic value.

### Tuesday:

Think enough about your debt to yourself?

Answering a question on the nature of sin in the "Question Box," the editor of the *Herald of Holiness* defines the essence of sin as disregard for personality: God's (shown in rebellion, or disobedience), your neighbor's, or your own.

And an article in the *Christian Herald*\* on "Where to Draw the Line" suggests three tests for any decision: (1) harmony with the will of God, (2) constructive service to other persons, (3) *satisfaction of your own best self*. You are the one person to whom you owe most.

### Wednesday:

Think about your own well-being?

Your *soul*—on good terms with the Supreme Personality? "Right connections" made and cultivated in the skies? Your *health*? Your body has been consecrated to God for His use; to keep yourself fit is to treat His property well and give Him good returns on His investment.

### Thursday:

Your *home*—forever?

Are you accumulating "riches in heaven" to furnish it well? Jesus suggested that would be a good matter to look after. Or have you settled for a hut instead of a mansion? You don't act that way here. And your *job*—you want a lucrative, well-paying, satisfying

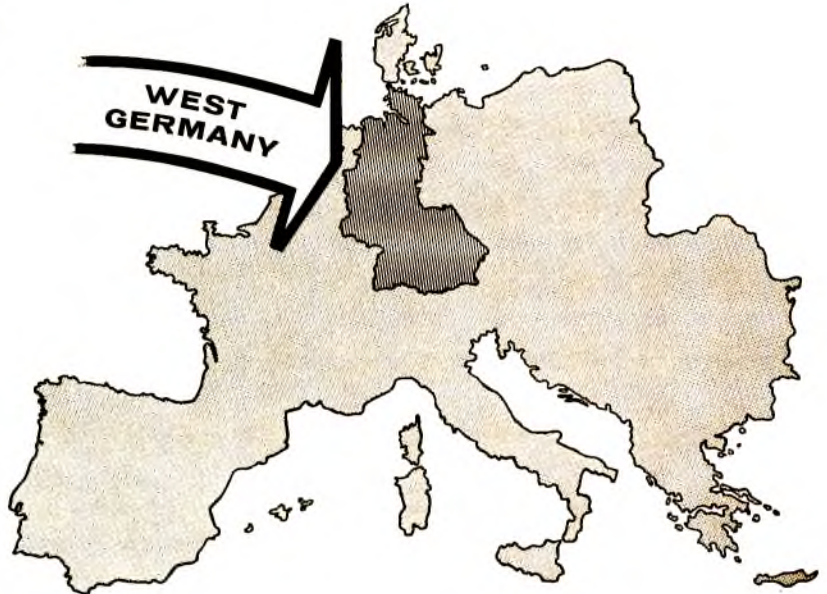
*Continued on page 16*

# HOME MISSIONS

NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

ROY F. SMEE, Secretary

## Opening in Germany Through Our Greatest Easter Offering



Dr. Hardy C. Powers investigated the possibilities for the Church of the Nazarene in West Germany on behalf of the Board of General Superintendents. Following his recommendations, the Department of Home Missions and the General Board voted unanimously in January that West Germany be entered as a special project of our Golden Anniversary year.

This land of the Reformation in the heart of Europe with 51,500,000 people, the largest population of any country in Europe except the Soviet Union, has

no organized holiness work. The doors have opened and we must enter now with the message of heartfelt religion and full salvation.

Those who were present at the Evangelists' Conference in Kansas City will long remember the thrilling moment when Dr. Powers presented Rev. Jerald Johnson as our representative in the opening of this work. If their passports and visas go through on schedule, the Johnsons will be flying the polar route from Portland to Germany while this issue of the *Herald* is in the mail.



Our entering Germany is dependent upon two great offerings for world-wide evangelism in 1958. One million dollars in the Easter Offering will provide enough to open this work, in addition

to our foreign missionary program and the overseas home mission fields. Let us meet this challenge of our Golden Anniversary year as we move forward for God.

one that guarantees security. You owe it to yourself to take God's best offer. Your *ability*? You are equal to the job's demands or He would not make the offer.

**Friday:**

Your *name*, and what it stands for?

You owe it to the personality entrusted to you to guard this from stain. Regard it too highly to let it be dragged in the mire: God may need to use it. Some actions you may not risk for its sake. There is a duty of the self-respect that will not stoop to moral (or mental) shoddiness.

(Slander may be thrown, and not everyone will speak well of you, but you owe it to your name to protect it from inner infection.)

**Saturday:**

Your *influence* on others, for good or evil?

Personality cannot be neutral; it should be actively positive. They tell us that a large part of a small boy's time is taken up (legitimately) with

just "doing nothing." Yesterday, while waiting in a car, I saw a group of young men standing at the door of a drugstore "just doing nothing"—killing time. Too late for them to be doing nothing legitimately; we call them "loafers." "None of us liveth to himself."

**Sunday:**

Your *memories*?

You owe it to yourself to be laying up happy ones for your old age. Your *report* that is to be given in to Christ one great day? Your *character* and soul skills, which are your capital to begin eternity's endless days of purposeful activity? Your *return* of the loan of a personality?

\*May, 1957

## God's Will for Me

*Not what I will, but what is best;  
On this high hill my heart is blest.*

*Deep mists fade into the dawn  
Since I have made God's will my own.*

—MARION B. SHOEN

## NAZARENE THEOLOGICAL SEMINARY

### A Seminarian Views His Church

"What do you think of your church?" some have asked with a tone of cynicism. "What of her troubles—her tremors—her trends?" I'm concerned over such matters, but not discouraged, downcast, or depressed. Yes, I have seen some of her people fail—fumble—fall short—but I have also heard them pray—seen them plan—helped them pull. Even in this day of the "third generation" I have witnessed her pulpits on fire—her pews filled—her altars lined—the glory fall! She is on the march, moving, militant; I believe in my Zion. She is not only the church of my choice, the church of my conviction, but she is also the church of my confidence. She has my life, my love, my loyalty!

—Ronald Borden, '58

## Servicemen's Corner

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### From Korea

"During this past quarter, I became the chaplain of the battle group that was formed out of the first and third battalion areas. This transition has greatly increased my responsibility and work, especially in view of the fact that there is no Catholic chaplain in our battle group. In addition, it has been necessary for us to move and redecorate the battle group chapel.

"My firm purpose remains to bring men to Jesus Christ. It is my daily prayer that God will turn the seeds we are sowing, into an increase in His kingdom. From the letters, cards, and sentiments I receive continually, I am sure our church folks are joining me in this prayer."—CALVIN G. CAUSEY, *chaplain*.

### A Busy Chaplain

"This has been a busy quarter. I have visited and sailed on all eight of the ships in my squadron. I have organized two Bible study groups on two of the ships. These are led by officers, one of them the commanding officer of the ship, which makes the program most effective.

"To make the rounds of my ships, I have transferred at sea, by helicopter twenty-five times, and by highline seven times in the last three months, conducting an average of four services on Sunday.

"We have been able to win twenty-three men to Christ in definite decisions for Him. Three of them were candidates for baptism with eight

more under instruction. This has been one of the most active, strenuous, but fruitful periods of my naval ministry. We give God the glory for it all!"—LEONARD W. DODSON.

### A Discharged Serviceman Writes

"I wish to thank you so much for the periodicals received the past three years as a serviceman. My wife and I were also blessed with the fellowship of the Eckels, McKays, Davises, and Hellings stationed in Tokyo, Japan.

"Please discontinue sending the literature since I am no longer in service as of this month. I'll be continuing my education as an engineering student; however our major concern will remain the furtherance of the cause of Jesus Christ.

"While in Yokohama, Japan, we had two Japanese Bible classes meeting in our home, with many decisions for Christ. It is needless to say how difficult our good-bys were there. Having to leave early because of college, we were unable to find a meeting place for our classes. Please pray with us that even yet these classes may continue again as the Lord provides. Our vision has truly grown for foreign missions, and we'll always feel we've been part-time foreign missionaries in His service."—GEORGE SMITH.

## NAZARENE SERVICEMEN'S COMMISSION

*Ponder W. Gilliland* DIRECTOR



## You and your

# Morals



Last week we wrote to the Senate about the Airline Safety Bill to eliminate the sale of alcoholic beverages to customers on commercial airlines.

This week we need to write to the House of Representatives Committee about the same thing. Five different bills have been introduced into the House of Representatives concerning this measure and all have been referred to the House Interstate and Foreign Commerce Committee, headed by Oren Harris of Arkansas. The bills are numbered HR 301, HR 1009, HR 1011, HR 4502, and HR 4954.

Every Nazarene should write to the Honorable Oren Harris, House of Representatives Office Building, Washington 25, D.C., and urge him to act favorably on these bills as quickly as possible. Nazarenes from the states listed with representatives on this committee should write to their representatives urging their support of these bills.

Address them as follows:

The Honorable \_\_\_\_\_  
House of Representatives Office Building  
Washington 25, D.C.  
Oren Harris, Arkansas  
John Bell Williams, Mississippi  
Peter F. Mack, Illinois  
Kenneth A. Roberts, Alabama  
Morgan M. Boulder, Missouri  
Harley O. Staggers, West Virginia  
Isidore Dollinger, New York  
Walter Rogers, Texas  
Martin Dies, Texas  
Samuel N. Friedel, Maryland  
John J. Flynt, Georgia  
Torbert H. Macdonald, Mass.  
George M. Rhodes, Penna.  
John Jarman, Oklahoma  
Leo W. O'Brien, New York  
John E. Moss, California  
John D. Dingell, Michigan  
J. Carlton Loser, Tennessee  
Charles A. Wolverton, New Jersey  
Joseph P. O'Hara, Minnesota  
Robert Hale, Maine  
John W. Heselton, Mass.  
John B. Bennett, Michigan  
John V. Beamer, Indiana  
William L. Springer, Illinois  
Alvin R. Bush, Pennsylvania  
Paul F. Schenck, Ohio  
Joseph L. Carrigg, Penna.  
Steven B. Derounian, New York  
J. Arthur Younger, California

Continued on page 18

# the Question box

Conducted by STEPHEN S. WHITE, Editor

**The story of Isaiah's vision is given in the first eight verses of Isaiah 6. Where was it that Isaiah had this vision?**

Isaiah had this vision in the Temple, according to Isaiah 6:1. It says in the last part—"and his train filled the temple." This interpretation is verified by one of the most famous Old Testament authorities that the United States has ever had. The introduction to the commentary on Isaiah, in the *Abingdon Bible Commentary* (one volume), was written by Robert W. Rogers, who was professor of Old Testament Literature when I attended Drew Theological Seminary. On page 636 he discusses "Isaiah the Man." In that connection he men-

tions Isaiah's vision. Here Professor Rogers says: "He entered the Temple, quite probably to worship, and that he was admitted at all to a holy place intended only for priests, shows that he was linked in some way with priestly blood, or admitted as a man with royal ties. There in that holy place he had a vision that changed his life. In a prophetic trance he saw Jehovah, God of Israel. Experience was actual, real, genuine, and not a fancy, not a vagary of a mind disturbed."

**Rev. George Peck in his book "Christian Perfection" states: "Apathy is the greatest obstacle to the pursuit of holiness" (p. 248). He also says: "And is there not a dreadful amount of apathy in the church upon the subject of entire sanctification?" (p. 248) Further, he declares: "We have done but little when we have admitted that Christian perfection is a speculative or doctrinal truth" (pp. 243-44). Dr. Peck was a leader in the holiness movement during the last century and was writing of conditions in his day. Isn't the situation similar, if not worse, in our holiness churches today? Further, is there not serious danger at this point of apathy, and can those who have obtained the experience of entire sanctification retain it if they fail to testify to it?**

One of the gravest dangers which faces any holiness church as it begins to grow is that many good, saved people will join it but fail to go on and get sanctified wholly. They believe our doctrine and in our church, they stand by and help support our activities with their money; but they won't go to the altar and pay the price and get the blessing themselves. We must have holiness conventions during this Anniversary year and pray as we never have before that God will give us a great holiness revival. God must get to us

and help us reach the unsanctified, and I believe that He is going to do it. You also ask about testifying to the blessing of entire sanctification. I believe that we need help along this line too. I can remember when they seldom permitted anyone to get saved or sanctified in our services without calling on him at once to testify *definitely* to what God had done for him. Testimonies which are genuine and specific are essential for those who are saved or sanctified and also for those who need to get saved or sanctified.

**We have our children with us for such a short time, and feel that the family altar is one of the most important things to keep a solid foundation for holiness in the future years. However, every time it is mentioned, the father says: "Well, you are the mother." Am I being selfish because I believe that the family altar is just as much the responsibility of the husband and father as of the wife and mother? I have prayed about this a great deal and hope that you can help me.**

Of course the family altar is just as much the responsibility of the husband and father as it is of the wife and mother. In fact it is more his responsi-

bility, for he is the head of the family. He should take the lead in this as well as in the other religious activities of the home.

**Will we go through the Great Tribulation before Christ's bride has been snatched away?**

There is a difference of opinion on this among premillennialists. However, I believe I am right in saying that the majority of the premillennialists believe

that the Great Tribulation will take place after Christ's bride has been taken away from this world.

**Is God pleased with Russia trying to go to the moon? Would such a triumph be a fulfillment of prophecy? It says in Genesis 11:6, "Nothing will be restrained from them, which they have imagined to do."**

I can't think of going to the moon as the fulfillment of prophecy, and neither can I think of it as a sin. When it is done, it will be a remarkable scientific

achievement, and whether it is good or bad will depend on how the knowledge and power obtained thereby are used.

William H. Avery, Kansas  
 Bruce Alger, Texas  
 Will E. Neal, West Virginia  
 Remember your letter represents

your vote and is as important to your representative as anyone else's letter.

**KENNETH S. RICE, Secretary**  
*Committee on Public Morals*

Our Stegi station school has passed the four hundred mark. Each of the outstations has a school. We are contacting over six hundred young people daily. Pray that we may win them for Christ.

## God Is Answering Prayer

### New Guinea

Sidney Knox is home from the hospital and is recovering speedily from such a serious operation.—MARY CONDER, *New Guinea*.

*(Continue to pray that Brother Knox will be restored, not only to full health, but to a long life of service for God.)*

### Portuguese East Africa

Some time ago prayer was requested for four-year-old Timothy Stockwell, who has been quite ill. Timmie's long siege of illness included pneumonia, two bouts with malaria, convulsions, and several children's diseases which took a heavy physical toll of his frail body. Finally he developed a serious asthma condition. He has been better since we prayed, and has had only three attacks of asthma in the past three months. The doctors are now hopeful that he will outgrow this allergy. They want to remove his tonsils, for he is suffering rheumatic pains in his legs, but are hesitating because it is currently polio season in Tavane.

Take courage from this beginning answer to prayer and continue to pray for the restoration of Timmie's health.

### Mexico

We also asked prayer for Mr. and Mrs. Maurice Clinger's little boy, Maurice, in Mexico. Maurice, Jr., has suffered from severe bronchitis ever since moving to the high altitude of Mexico City. The doctors feared it would take several years for him to become adapted to the new climate. Since we have been praying for this little boy, his mother reports that his bronchial attacks have disappeared and he is doing fine.

We thank God for these wonderful answers to your prayers.



# Foreign Missions

**REMISS REHFELDT, Secretary**

## News Items

Susan Rebecca Flinner arrived in the home of our missionaries the Rev. Harry Flimmers, in Peru, on January 7, 1958. Her two little sisters were glad to welcome her.

## Change of Address

Miss Mabel Skinner, retired missionary from Africa, is now living at 55 Southmead Close, Mayfield, Sussex, England.

## British Guiana Assembly

The fifth Annual District Assembly of British Guiana was a great inspiration to all present. The Lord came upon the scene in the Tuesday night service and hearts were blessed in an unusual manner.

Our superintendent challenged us with "Operation Essequibo" as our Golden Anniversary project. This will open work in a new district of our field.

Progress made during the past year was encouraging. We look forward to a great harvest of souls during the coming year.—MRS. ELIZABETH BROWNING, *Reporter*.

## Stegi Reports

**By H. K. BEDWELL, Africa**

God has given us some faithful evangelists who have worked sacrificially to further the interests of the Kingdom. Every outstation now has a number of preaching points where the gospel is

taken to the area surrounding the station. Some outstations maintain four preaching points every Sunday.

A new venture this year was a camp meeting at Namahasha, where our expectations were far exceeded and the church was crowded. Many souls found the Lord. Two hundred souls sought God in our revival efforts held during the year. Mary Bagley opened a new outpost at Nogwane, twenty-seven miles from here, and it may develop into a permanent outstation. Namahasha is now fully supporting its own evangelist.

A feature of this year's work was the formation of an N.Y.P.S. with eighty members. The giving of the church has been heartening. When one of our people suffered the loss of quite a sum of money through burglary, the church gave a spontaneous offering which more than covered the loss. When a day was set aside for bringing in the tithes of gardens, the front of the church was filled with sacks and dishes of produce. The church supports its pastor, assistant pastor, Bible woman, and sends one-fifth of all offerings to district funds. The women of the church have been stirred up regarding visitation and through this means a number of souls have been saved and added to the church. One notable conversion has been the wife of old Bembe, our nearest neighbor. We are still praying for Bembe.

# NEWS of the Churches



Bedford, Indiana—Valley Mission, a country church, is being blessed by unusual manifestations of the Holy Spirit, and God is leading on under the direction of Pastor and Mrs. Harold Small. We had a good youth revival with Rev. Carson Campbell as the Spirit-filled preacher. Twenty-three souls were saved, sanctified, or reclaimed, among them three men whom the church had prayed for for years—all three past fifty years of age. The spirit was so good that the meeting continued for two weeks, instead of one as scheduled. We greatly appreciated the ministry of Brother Campbell.—MILDRED DECKARD, *Reporter*.

Redford, Missouri—Recently during our youth week-end revival our hearts were stirred and thrilled by the presence of the Lord among us. In the four services God came and we saw the altar lined with seekers in two of the services, without any preaching. Rev. Frank Shell, pastor of Beulah church, was the evangelist. His willingness to follow the leadership of the Spirit brought good results and God wonderfully blessed. Since coming here three months ago we have seen an increase in all departments; also the N.Y.P.S. has been reorganized as a direct result of this youth revival. We thank God for His blessings.—CFCIL ADAMS, *Pastor*.

Ventura, California—On February 2 our church closed a series of revival services with Evangelists Kenneth and Lily Wells. The procedure of the services was unique and beautiful, and the central theme was holiness. In spite of bad weather, and much sickness, God gave some gratifying results. An afterglow of blessings has remained upon the people for which we praise God.—*Reporter*.

Evangelists W. W. and Wilma Geeding write that because of a change of pastors, they have an open date, April 9 to 20. Write them, 376 W. Pine Street, Canton, Illinois.

Fern Park, Florida—Day services filled with the presence of God, a crusade of prevailing prayer, and the preaching of Evangelist M. J. Jones resulted in a revival for our church. There were forty-eight seekers at the altar, and a good class added to the church membership on the closing Sunday morning. Night after night we saw the church filled, with deep conviction on repentant hearts, with some very definite cases of conversion and restitution. Such victories as these have characterized the growth of this eighteen-month-old rural church. We now have thirty-four members, with an average Sunday school attendance of seventy-two. This meeting helped us to gain in every department—spiritually, numerically, and financially.—JIM FISHER, *Pastor*.

Scores of people sought the Lord, many for the first time, in the eighth annual midwinter indoor camp meeting held at Cadle Tabernacle, Indianapolis, Indiana, which closed on Sunday night, January 26. More than two hundred churches participated. Dr. D. I. Vanderpool, general superintendent of the Church of the Nazarene, spoke each night and his ministry was Spirit-anointed and well received. Dr. James

F. Gregory, editor of the *Free Methodist*, spoke each morning, also on Saturday and Sunday afternoons; his ministry was unique, refreshing, and instructive. Evangelist T. M. Anderson spoke three afternoons, and also was mightily used of God as the radio preacher, speaking twice a day. Rev. J. P. Trueblood, general evangelist of the Wesleyan Methodist church, brought two afternoon messages, which were convincing and enlightening. Dr. Paul S. Rees spoke to more than one hundred ministers and Christian businessmen at a breakfast meeting on Saturday, and also brought a great message at the thirty service. Ken Masterman, head of the Music Department of Eastern Pilgrim College, blessed the hearers again and again with his gifted ministry in singing; he also directed the choir and assisted in the radio broadcasts. His wife, Betty, accompanied him at the organ. The closing Sunday night found about four thousand people present, with forty seeking the Lord at the altar of prayer. Delegations attended the camp meeting from Michigan, Ohio, Kentucky, Illinois, Missouri, and Indiana. Plans have been made to hold another camp meeting in January of '59.—PAUL F. ELLIOTT, *Chairman*.

Illinois ..... July 30 and 31  
Houston ..... August 20 and 21  
Joplin ..... September 3 and 4  
South Arkansas ..... September 17 and 18  
North Arkansas ..... September 24 and 25

**HUGH C. BENNER**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

**District Assembly Schedule for '58**

Hawaii  
British Isles South ..... May 26 and 27  
British Isles North ..... June 2 and 3  
Nebraska ..... June 16 and 17  
Northeast Oklahoma ..... June 25 and 26  
Canada West ..... July 9 to 11  
Minnesota ..... July 16 and 17  
Southwest Indiana ..... July 30 and 31  
Kansas ..... August 6 to 8  
Iowa ..... August 13 to 15  
Michigan ..... August 20 and 21  
Kansas City ..... September 3 and 4  
Southwest Oklahoma ..... September 17 and 18

**District Assembly Information**

**CANADA PACIFIC**—Assembly, April 10 and 11, at First Church of the Nazarene, 19th and Windsor Sts., Vancouver, B.C. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. W. R. Robinson, 250 Nigel Ave., Vancouver, B.C., Canada. General Superintendent Vanderpool presiding.

**ALASKA**—Assembly, April 17 and 18, at 13th Avenue Church of the Nazarene, 13th and "E" Sts., Anchorage, Alaska. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. M. R. Korody, 13th and "E" Sts., Anchorage, Alaska. General Superintendent Vanderpool presiding.

**IDAHO-OREGON**—Assembly, April 30 to May 1, at College Church of the Nazarene, Dewey at Juniper Sts., Nampa, Idaho. Rev. Eugene Stowe, 411 Ivy St., Nampa, entertaining pastor. Send mail and other items relating to the assembly c/o District Superintendent I. F. Younger, Box 89, Nampa, Idaho. General Superintendent Young presiding.

**AKRON**—Assembly, April 30 to May 2, at First Christian Church, Cleveland Avenue & Fourth St. S.W., Canton, Ohio. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. D. D. Palmer, 1301 Tenth St. N.W., Canton, Ohio (P.O. Box 125). General Superintendent Powers presiding.

**WASHINGTON**—Assembly, April 30 to May 2, at First Church of the Nazarene, Walnut Avenue at Woodridge, Baltimore, Maryland. Entertaining pastor, Rev. James R. Bell, 710 Walnut Ave., Baltimore. Send mail and other items relating to the assembly in care of First Church, Walnut Avenue at Woodridge, Baltimore 29, Maryland. General Superintendent Williamson presiding.

**PHILADELPHIA**—Assembly, May 7 and 8, at Calvary Church of the Nazarene, Centre Avenue and Fourth Street, Reading, Pennsylvania. Entertaining pastor, Rev. G. Thomas Spiker, 1209 N. Fifth St., Reading. Send mail and other items relating to the assembly c/o Rev. G. Thomas Spiker, Calvary Church of the Nazarene, Centre Ave. and Fourth St., Reading, Pennsylvania. General Superintendent Williamson presiding.

**ABILENE**—Assembly, May 7 to 9, at First Church of the Nazarene, 3755 South Freeway, Fort Worth, Texas. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. W. J. Benson, 820 E. Robert St., Fort Worth, Texas. General Superintendent Vanderpool presiding.

**Evangelists' Slates**

**A to C**

Abla, Glen W. P.O. Box 527, Kansas City 41, Mo.  
Adam, Mrs. Susie (Chickenoff). Rt. 1, Box 230, Lindsay, Calif.  
Akin, G. M. 627 Pine St., Minden, La.  
Ailee, G. Franklin. 2022 Ellis Ave., Boise, Idaho  
Myrtle Creek, Ore. .... March 27 to April 6  
Reardon, Wash. (E.U.B.) .... April 10 to 20  
Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Amos, C. A. Route 4, Boonville, Ind.  
Kurtz, Ind. .... March 18 to 30  
Cable, Ohio ..... April 2 to 13  
Anderson, G. R. R.F.D. 1, Linesville, Penna.  
Belle Vernon, Pa. .... March 12 to 23  
Allison, Pa. .... March 26 to April 6

**Announcements**  
**NOTICES**

Greater Oklahoma City Holiness Convention, April 9 through 13; opening service April 9 at 7:30 p.m. Services at 10:30 a.m. and 7:30 p.m., Thursday through Saturday, and a rally on Sunday at 2:30 p.m. All services Wednesday through Saturday at First Church of the Nazarene, 901 N.W. Sixth, Oklahoma City, with the Sunday afternoon rally (April 13) at College Church in Bethany. Special workers: Dr. Lawrence B. Hicks and Rev. John S. Logan.

National Holiness Association, ninetieth annual convention, April 8 to 10, at Hotel Sherman, Chicago, Illinois. Among the special speakers—Dr. Myron F. Boyd, Dr. Robert Walker, Bishop Leslie R. Marston, Dr. Delbert R. Rose, Dr. John R. Church, and Dr. Everett L. Cattell. For further information, write National Holiness Association, 1128 Metropolitan Bldg., Minneapolis, Minnesota.

**SPECIAL PRAYER IS REQUESTED** by a lady in Indiana for her mother, a backslider, and now her mind is bad; that the Lord will heal her mind and save her soul;

by a middle-aged couple in Michigan, and others older, who are about to lose their homes, that God will step in and intervene; also about a job for their son, and their grandbaby now in the hospital;

by a friend for a group of people in an isolated mining community in Pennsylvania—rough territory—and the people need God's help in every way;

by a Christian mother in Kansas for her eighteen-year-old, wayward son;

by a reader in Ohio for wisdom in solving a problem, for a revival among the membership of that church, for a son to become settled in God, and for a very special unspoken request;

by a friend in Oklahoma for an unspoken request;

by a Christian wife and mother in Tennessee—she wants to live to please the Lord but is facing many problems in the home and needs special help from God;

by a Christian lady in California, at present separated from her husband, that God may undertake and there will be no divorce, but the home may be saved.

**Directories**

**GENERAL SUPERINTENDENTS**

**HARDY C. POWERS**

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

**District Assembly Schedule for '58**

Akron ..... April 30 to May 2  
Arizona ..... May 15 and 16  
Los Angeles ..... May 21 to 23  
Southern California ..... May 28 to 30

New Mexico ..... June 4 and 5  
New York ..... July 4 and 5  
Maritime ..... July 10 and 11  
Pittsburgh ..... July 24 and 25  
Missouri ..... August 6 and 7  
Dallas ..... August 13 and 14  
Northwest Indiana ..... August 20 and 21  
Indianapolis ..... August 27 and 28  
Mississippi ..... September 10 and 11  
North Carolina ..... September 17 and 18  
South Carolina ..... September 24 and 25

**G. B. WILLIAMSON**

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

**District Assembly Schedule for '58**

Washington ..... April 30 to May 2  
Philadelphia ..... May 7 and 8  
Florida ..... May 21 and 22  
Alabama ..... May 28 and 29  
Northwest ..... June 18 and 19  
Albany ..... July 2 and 3  
Central Ohio ..... July 16 to 18  
Eastern Kentucky ..... July 24 and 25  
Northwest Oklahoma ..... July 30 and 31  
Wisconsin ..... August 7 and 8  
Tennessee ..... August 20 and 21  
Louisiana ..... September 3 and 4  
Georgia ..... September 10 and 11  
Southeast Oklahoma ..... September 17 and 18

**SAMUEL YOUNG**

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

**District Assembly Schedule for '58**

Idaho-Oregon ..... April 30 and May 1  
Washington Pacific ..... May 8 and 9  
Northern California ..... May 14 to 16  
Nevada-Utah ..... June 5 and 6  
Canada Central ..... June 12 and 13  
New England ..... June 18 to 20  
North Dakota ..... June 25 and 26  
Northeastern Indiana ..... July 9 to 11  
Eastern Michigan ..... July 16 and 17  
Chicago Central ..... July 23 and 24  
East Tennessee ..... July 31 and August 1  
Virginia ..... August 13 and 14  
Northwestern Illinois ..... August 20 and 21

**D. I. VANDERPOOL**

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

**District Assembly Schedule for '58**

Canada Pacific ..... April 10 and 11  
Alaska ..... April 17 and 18  
San Antonio ..... April 30 and May 1  
Abilene ..... May 7 to 9  
Oregon Pacific ..... May 21 to 23  
Rocky Mountain ..... June 12 and 13  
South Dakota ..... June 18 and 19  
West Virginia ..... July 3 to 5  
Colorado ..... July 10 and 11  
Western Ohio ..... July 23 to 25





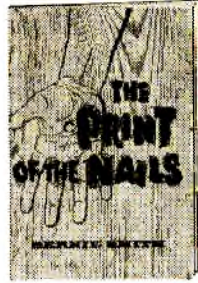
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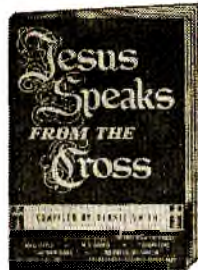


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 Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind.  
 Greenwood, Ind. (P.H.) ... March 17 to 23  
 Augusta (First), Ky. ... March 28 to April 6  
 Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.  
 Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.  
 Bailey, Clayton D. Box 579, Fort Dodge, Iowa  
 Waterloo, Iowa ... March 19 to 30  
 Wichita, Kansas ... April 2 to 13  
 Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.  
 Balsmeier, A. F. 14 N. Maple, Hutchinson, Kansas  
 Manhattan, Kansas ... March 30 to April 6  
 Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.  
 Madison, S.D. ... April 2 to 13  
 Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.  
 Ft. Thomas, Ky. ... April 1 to 13  
 New Castle, Pa. ... April 22 to May 4  
 Battin, Buford. 1509 Seventh St., Lubbock, Texas  
 Dalhart, Texas ... March 26 to April 6  
 Midwest City, Okla. ... April 9 to 20  
 Becker, Miss Wanda L. c/o 317 Main St., Augusta, Ky.  
 Danville (W. Side), Ill. ... March 12 to 23  
 Marmet, W.Va. ... March 26 to April 6  
 Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.

Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.  
 Hartford City, Ind. ... March 19 to 30  
 Lawrence, Kansas ... April 2 to 13  
 Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.  
 Dayton (Glen Rd.), Ohio ... March 12 to 23  
 Lansing (North), Mich. ... March 26 to April 6  
 Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Georgetown, Ill. ... March 26 to April 6  
 Presque Isle, Maine ... April 10 to 20  
 Bishop, Joe. Box 47, Yukon, Okla.  
 Hutchinson (Peniel), Kans. ... March 12 to 23  
 Canton (First), Ill. ... March 26 to April 6  
 Blair, Earl E. 941 Idlewilde Ct., Lexington, Ky.  
 Blue, Peggy (Baker). Song Evangelist, 329 East E St., Hutchinson, Kansas  
 Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.  
 Syracuse (Fairmont), N.Y. ... March 19 to 30  
 Altona, N.Y. ... April 2 to 13  
 Bomgardner, Harold E. Song Evangelist, 3522 N. Cascade, Colorado Springs, Colo.  
 Bouse, Fred. 420 East 12th St., Indianapolis, Ind.  
 Bowman, Russell. 11 Kelso Rd., Columbus, Ohio  
 Dayton (Wright View), Ohio ... March 26 to April 6  
 Ironton (Sunrise Chap.), Ohio ... April 9 to 20  
 Bracken, A. K. 115 N. Mueller Ave., Bethany, Okla.  
 Pittsburg, Texas ... March 12 to 23  
 Iola, Kansas ... April 13 to 20  
 Brannon, George. 125 N. Wheeler, Bethany, Okla.  
 Bentonville, Ark. ... March 26 to April 6  
 Oklahoma City (Shields), Okla. ... April 9 to 20

Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.  
 Reading, Pa. ... March 26 to April 6  
 Mansfield (McPherson), Ohio ... April 9 to 20  
 Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.  
 Frankfort (First), Ind. ... April 9 to 20  
 Denver (First), Colo. ... April 23 to May 4  
 Brinkman, George and Flora. 76 Orange St., St. Augustine, Fla.  
 Brockmuller, C. W. 1318 W. Mountain Ave., Fort Collins, Colo.  
 Brough, C. Wesley. 302 W. Bellevue, Porterville, Calif.  
 Richmond (El Sabrante), Calif. ... March 19 to 30  
 Midland (First), Mich. ... April 2 to 13  
 Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio  
 Reading (First), Pa. ... March 26 to April 6  
 Indianapolis (First), Ind. ... April 8 to 20  
 Brown, J. R. Song Evangelist, 13 Latonia Terrace, Covington, Ky.  
 Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.  
 Brown, Melza H. 1715 North 15th St., Boise, Idaho  
 Santa Monica, Calif. ... March 16 to 23  
 Phoenix (First), Ariz. ... March 26 to April 6  
 Brown, W. Lawson. P.O. Box 527, Kansas City 41, Mo.  
 Eldon, Mo. ... March 19 to 30  
 Council Bluffs (Central), Iowa ... April 2 to 13  
 Burchfield, Riley and Mildred. Preacher and Musicians, Tallassee, Tenn.  
 Burk, Elbert F. 2711 Danube Dr., Sacramento 21, Calif.  
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.  
 Coshocton, Ohio ... March 19 to 30  
 Sidney, Ohio ... April 2 to 12  
 Burson, H. D. 4609 Briarland, Houston 35, Texas  
 Wichita Falls, Texas ... March 19 to 30  
 Oklahoma City (S. Side), Okla. ... April 2 to 13  
 Burton, C. C. P.O. Box 145, Somerset, Ky.  
 Van Buren, Ind. ... March 19 to 30  
 St. Louis, Mo. ... April 6 to 13  
 Butcher, Bill R. Box 454, Skiatook, Okla.  
 Callihan, Jim and Evelyn. Singers and Musicians, 6 Eisenhower Dr., Dayton 3, Ohio  
 Zanesville, Ohio ... April 9 to 20  
 Chester, W.Va. ... April 23 to May 4  
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.  
 Levelland, Texas ... March 19 to 30  
 Carlsen, Harry and Esther. Preachers and Musicians, 168 Belmont St., Carbondale, Pa.  
 Brush, Colo. ... March 20 to 30  
 Greeley (First), Colo. ... April 3 to 13  
 Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Carpenter, Harry and Ruth. Evangelists and Singers, 5 Reading Ave., Hillside, Mich.  
 Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.  
 Wichita (Eureka Gardens), Kans. ... April 16 to 27  
 Ashland, Ohio ... May 1 to 11  
 Carter, W. A. 3808 Park St., Greenville, Texas  
 Osawatomie, Kansas ... March 26 to April 6  
 Decatur (Farries Pkwy.), Ill. ... April 9 to 20  
 Casey, H. A. and Jewel. Preacher and Musicians, P.O. Box 206, Bethany, Okla.  
 Elkhart (N. Side), Ind. ... March 26 to April 6  
 Waterloo, Ind. ... April 9 to 20  
 Casto, Clyde C. 2016 North Ave., Del Paso Heights, Calif.  
 Paradise, Calif. ... March 19 to 30

## Emergency Revival Date Service

### Notice: Evangelists and Pastors

The Department of Evangelism, 6401 The Paseo, Box 6076, Kansas City 10, Missouri, gladly lists open dates of commissioned evangelists, provided such open date is within the next six months. Pastors may contact the Department of Evangelism for names and dates of evangelists available during the next six months.—V. H. Lewis, Executive Secretary.



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Chaney, Mrs. Opal. Song Evangelist, 3103 Roslyn Drive, Middletown, Ohio

Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Colton, Calif. .... April 9 to 20  
 Fremont, Ohio .... April 30 to May 11

Clark, Eddie. Route 1, Colona, Ill.

Clift, Norvie O. P.O. Box 85, San Luis Obispo, Calif.  
 Pittsburg, Calif. .... March 12 to 23  
 Vallejo (First), Calif. .... March 26 to April 6

Cochran, Gene W. 6718 McCorkle Ave., St. Albans, W.Va.  
 Elizabethtown, Ky. .... April 1 to 13  
 Open date .... April 15 to 27

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio

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

Corbett, C. T. P.O. Box 215, Kankakee, Ill.  
 Uniontown, Pa. .... March 26 to April 6  
 Rochester (Trinity), N.Y. .... April 9 to 20

Coulter, Phyllis. Song Evangelist, Nineveh, Ind. Liberty, Ind. .... March 19 to 23  
 Claremont, Ind. .... March 26 to April 6

Cox, C. B. 1322 N. First Ave., Upland, Calif.

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

Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.  
 Summertown, Tenn. .... March 24 to 30  
 Lebanon, Mo. .... April 2 to 13

Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Bonham, Texas .... March 26 to April 6  
 Pine Bluff, Ark. .... April 9 to 20

Crider, Jim and Janet. Singers and Musicians, 1014 S. Tompkins St., Shelbyville, Ind.  
 Bridgeport, Ind. .... March 26 to April 8  
 Oakland City, Ind. .... April 9 to 20

Crutcher, Estelle. 2134 S.W. 82nd Place, Miami, Fla.  
 Rockford (First), Ill. .... March 26 to April 6  
 Yorktown (First), Ind. .... April 10 to 20

**D to F**

Daggett, T. J. 2040 E. Maple, Kankakee, Ill.

Danner, Joel. Box 724, Bethany, Okla.

Chase, Kansas .... March 20 to 30  
 Great Bend, Kansas .... April 2 to 13

Darnell, H. E. Box 929, Vivian, La.  
 Saginaw, Mich. .... March 17 to 23  
 Dewey, Okla. .... March 26 to April 6

Darnell, Leo. 1524 Laurel Dr., Columbus, Ind.  
 Nashville, Ind. .... March 19 to 30  
 Bloomington (First), Ind. .... April 2 to 13

Davidson, Otto, and Wife. Evangelist and Singers, 930 N. Institute, Colorado Springs, Colo.  
 Little Rock, Calif. .... March 2 to 30  
 Phoenix (Orangewood), Ariz. .... April 3 to 13

Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio

DeBord, Clifton and Nelle. Box 881, Ashland, Ky.

Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.  
 Little Rock (Grace), Ark. .... March 12 to 23  
 Ruston, La. .... March 26 to April 6

Dobbins, C. H., and Wife. Evangelist and Musicians, 604 S. Wayne St., Alexandria, Ind.  
 Portland, Ind. .... March 19 to 30

Payne, Ohio .... April 2 to 13

Dobson, J. C. Box 504, Bethany, Okla.  
 Tulsa, Okla. .... March 26 to April 6  
 Tulsa, Okla. .... April 10 to 20

Dooley, C. H. 2012 Boulevard St., Greensboro, N.C.  
 Youngstown, Ohio (P.M.) .... April 2 to 13  
 Decherd, Tenn. .... April 16 to 27

Drye, J. T. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.

Des Moines (First), Iowa .. March 12 to 23  
 Burlington (First), Iowa .. March 26 to April 6

Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn.  
 Georgetown, Ill. .... March 26 to April 6

Dyer, Esther M. Musical Evangelist, P.O. Box 121, Crystal Beach, Fla.

Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.  
 View, Wash. .... March 23 to 30  
 Victoria (Esquimalt), B.C. .. April 13 to 20

Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Oregon  
 Oakland (F.M.), Ore. .. March 26 to April 6  
 Gresham, Ore. .... April 9 to 20

Elkins, W. T. Wurland, Ky.  
 Wewoka, Okla. .... March 12 to 23  
 Erlanger, Ky. .... March 26 to April 6

Elsa, Cloyce. Box 18, Van Buren, Ind.

Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.  
 Kankakee, Ill. (O.N.C.) .. March 16 to 23  
 Abilene (First), Texas .. March 30 to April 6

Emsley, Robert. Bible Expositor, P.O. Box 527, Kansas City 41, Mo.  
 Covina, Calif. .... March 19 to 30  
 Olton, Texas .... April 2 to 13

Erickson, David C. Evangelist, 3972 Christopher St., Charleston Heights, S.C.

Esmond, Sarah; and Pilot, Verle. Visitation Evangelists and Singer, 20 Beulah Park Dr., Santa Cruz, Calif.

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.  
 Wilmington, Ohio ..... March 12 to 23  
 Jacksonville (First), Texas .... April 9 to 20

Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.  
 Felter, H. J., and Wife. Box 87, Leesburg, N.J.  
 Frankford, Del. .... March 25 to 30  
 Freedom, Pa. .... April 2 to 13

Ferguson, Edw. R. and Alma. Preacher and Singer, 3144 McCracken Ave., Muskegon, Mich.  
 Hanover, Pa. .... March 12 to 23  
 Cumberland, Md. .... March 26 to April 6

Ferguson, Lois. Song Evangelist, 702 First Ave. East, Oskaloosa, Iowa  
 Diagonal, Iowa ..... March 30 to April 13  
 Shenandoah, Iowa ..... April 16 to 27

Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.  
 Haverhill, Mass. .... March 26 to April 6  
 Selingsgrove, Pa. .... April 9 to 20

Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.  
 Van Wert, Ohio ..... April 9 to 20

Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.  
 Coeur d'Alene, Idaho .. March 26 to April 6  
 Oakland (First), Calif. .... April 9 to 20

Fleener, Maurice. Song Evangelist, Route 3, Box 209A, Martinsville, Ind.

Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.  
 Newburgh, Ind. .... April 8 to 20

Fouse, Fay A. 635 Western Ave., Winchester, Ind.

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

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 Free, O. S. P.O. Box 527, Kansas City 41, Mo.  
 Alexandria, La. . . . . March 19 to 30  
 Quincy, Ill. . . . . April 2 to 13  
 Freeman, Mary Ann. Evangelist, 404 N. Clinton St., Bloomington, Ill.  
 Frodge, Harold C. Box 181, St. Paris, Ohio  
 Geneva, Ohio . . . . . March 19 to 30  
 Pana, Ill. . . . . April 1 to 13  
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.  
 Gallatin, Tenn. . . . . March 21 to 30  
 Louisville, Ky. . . . . April 4 to 13

**G and H**

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.  
 Urbana (First), Ill. . . . . March 26 to April 6  
 Reading, Mich. . . . . April 9 to 20  
 Gillespie, George M. P.O. Box 208, Auburn, Ind.  
 Gillespie, Joe and Jim. Singers and Musicians, Box 208, Auburn, Ind.  
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.  
 Upland, Ind. . . . . April 1 to 13  
 Gleason, J. M., and Wife. Preacher and Singers, 935 N. Mueller, Bethany, Okla.  
 Fort Morgan, Colo. . . . . March 12 to 23  
 Buckeye, Ariz. . . . . March 25 to April 6  
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.  
 Goodall, Haven and Gladys. Evangelist and Singers, Box 232, Worth, Ill.  
 Wausau, Wis. . . . . March 26 to April 6  
 Merrill, Wis. . . . . April 9 to 20  
 Gough, J. J. 6553 Monte Vista Dr., San Bernardino, Calif.

Gordon, Maurice F. 2417 "C" St., Selma, Calif.  
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.  
 Granger, Olen C. 3906 Oakwood St., Pine Lawn 20, Mo.  
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.  
 Monahans, Texas . . . . . March 19 to 30  
 Tucumcari, N.M. . . . . April 16 to 27  
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.  
 Richmond, Mo. . . . . March 27 to 31  
 Gary (First), Ind. . . . . April 1 to 6  
 Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa  
 Crawfordsville, Ind. . . . . March 17 to 23  
 Danville (First), Ill. . . . . March 27 to April 6  
 Griffin, "Bill." 711 Roosevelt, Nampa, Idaho  
 Boise (S. Side), Idaho. . . . . March 12 to 23  
 Washougal, Wash. . . . . March 30 to April 6  
 Grimm, George J. 513 Diamond St., Sistersville, W.Va.  
 Grubbs, R. D. 1704 Madison, Covington, Ky.  
 Cookeville, Tenn. . . . . April 3 to 13  
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.  
 Clay City (Union Chapel), Ind. . . . . April 2 to 13  
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.  
 Houston (Irvington), Texas . . . . . March 19 to 30  
 Freeport, Texas . . . . . April 2 to 13  
 Hall, Dave. 776 E. Simpson, McPherson, Kansas  
 Bethany (Wm. Mem.), Okla. . . . . March 26 to April 6  
 Paris, Texas . . . . . April 9 to 20  
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas  
 Lake Placid, N.Y. . . . . March 13 to 23  
 Chicago (Austin), Ill. . . . . March 26 to April 6

Hamilton, James A. 4404 Riverside Dr., Huntington, W.Va.  
 Hampton, Pleas and Dorothy. Evangelist and Chalk Artist, 123 Moreland Ave. S.E., Atlanta 16, Ga.  
 Falmouth, Mich. . . . . April 2 to 13  
 Cadillac, Mich. . . . . April 16 to 27  
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.  
 San Diego (Univ. Ave.), Calif.  
 . . . . . March 19 to 30  
 Flint (First), Mich. . . . . April 6 to 13  
 Harley, C. H. Burbank, Ohio  
 North Baltimore, Ohio (U.B.)  
 . . . . . March 20 to April 6  
 Loudonville, Ohio . . . . . April 8 to 20  
 Harrison, Ray. P.O. Box 527, Kansas City 41, Mo.  
 Puyallup, Wash. . . . . March 26 to April 6  
 Clearview, Wash. . . . . April 9 to 20  
 Harrod, John W. Box 309, Red Key, Ind.  
 Ironwood, Mich. . . . . March 26 to April 6  
 West Baden, Ind. . . . . April 9 to 20  
 Hart, H. J. Route 1, Owasso, Okla.  
 Nowata, Okla. . . . . March 19 to 30  
 Union Gap, Wash. . . . . April 2 to 13  
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.  
 Los Angeles (Glendale), Calif.  
 . . . . . March 6 to 23  
 Heasley, Jimmy and Fern. Preachers and Singers, Box 293, Marionville, Mo.  
 Drumwright, Okla. . . . . March 19 to 30  
 Webb City, Mo. . . . . April 9 to 20  
 Hegstrom, H. E. 834 17th St. S.W., Cedar Rapids, Iowa  
 Indianola, Iowa . . . . . March 12 to 23  
 Danville (Cedar Grove), Ill.  
 . . . . . March 26 to April 6  
 Henbest, C. L. Box 345, Rogers, Ark.  
 Little Rock, Ark. . . . . March 20 to 30  
 Guymon, Okla. . . . . April 16 to 27  
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.  
 Henriksen, G. W. 12703 N.E. Clackamas St., Portland 16, Ore.  
 Ft. Madison, Iowa . . . . . March 12 to 23  
 Akron (Kenmore), Ohio . . . . . March 26 to April 6  
 Henson, J. C. 103 N. Peniel, Bethany, Okla.  
 El Centro, Calif. . . . . April 29 to May 4  
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.  
 Holcomb, T. E. 787 Breedlove St., Memphis 7, Tenn.  
 Ladoga, Ind. . . . . March 18 to 30  
 W. Memphis, Tenn. . . . . April 1 to 13  
 Holstein, James and Lois. Evangelist and Singers, R.F.D. 5, Russ Rd., Greenville, Ohio  
 Farmington, Iowa . . . . . March 18 to 23  
 Henderson, Ky. . . . . March 26 to April 6  
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.  
 Brooksville, Pa. . . . . March 19 to 30  
 Phillipsburg, Pa. . . . . April 2 to 13  
 Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.  
 Mannington, W.Va. . . . . March 19 to 30  
 Whiting, Ind. . . . . April 9 to 20  
 Hubart, Leonard G. Route 3, North Manchester, Ind.  
 Middletown, Ind. . . . . March 11 to 23  
 Elkhart (Grace), Ind. . . . . March 25 to April 6  
 Hughes, Guthrie. Box 212, Valley Station, Ky.  
 Humble, James W. Box 122, Parma, Idaho  
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.  
 Warren, Ohio . . . . . March 20 to 30  
 Reed City, Mich. . . . . April 3 to 13



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**I to K**

Ingland, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.  
 Kittanning, Pa. . . . . March 13 to 23  
 Pittsburgh (Beechview), Pa.  
 . . . . . March 26 to April 6  
 Isenberg Evangelistic Party. Evangelist and Musicians, Box 388, New Cumberland, Pa.  
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Spencer (First), Ind. . . . . March 19 to 30  
 Oklahoma City (S. Side), Okla. . . . . April 2 to 13  
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.  
 Jewel, G. Raymond. Evangelist, 619 Fifth St., Fort Wayne, Ind.  
 Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.  
 Pauls Valley, Okla. . . . . March 25 to April 6  
 Hobart, Okla. . . . . April 8 to 20  
 Johnson, Andrew. Wilmore, Kentucky.  
 Dennison, Ill. . . . . March 16 to 30  
 Gary, Ind. . . . . April 16 to 20  
 Jones, A. K. 309½ N. Franklin, Danville, Ill.  
 Pontiac, Mich. . . . . April 30 to May 11  
 Jones, Claude W. R.F.D. 1, Bel Air, Maryland  
 Baltimore (First), Md. . . . . March 19 to 30  
 Ashtabula (First), Ohio . . . . . April 9 to 20  
 Jones, M. J. 119 N. Colorado Ave., Indianapolis, Ind.  
 Indianapolis (Broad Ripple), Ind.  
 . . . . . March 26 to April 6  
 Ossian, Ind. . . . . April 9 to 20  
 Jordan, Hugh R. 1124 Fort St., Boise, Idaho



Keel, Charles. 3642 Linwood Ave., Cincinnati 26, Ohio  
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.  
 Markle, Ind. .... March 26 to April 6  
 New Cumberland, Pa. .... April 9 to 20  
 Keller, Wm. D. 200 Randolph St., Buckhannon, W.Va.  
 Keller-York Evangelistic Party. Singers and Musicians, Box 256, Seelyville, Ind.  
 Rockford (First), Ill. .... March 26 to April 6  
 Fostoria, Ohio ..... April 9 to 20

Kelley, Wm. Evangelist, 1966 Phillips Ave., Holt, Mich.  
 Lansing (Towar Gardens), Mich. .... March 12 to 23  
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.  
 Columbia (First), S.C. .... March 26 to April 6  
 Decatur (S. Side), Ill. .... April 9 to 20  
 Kent, Maurice B. Evangelist-Artist, 76 S. Cedar Rd., Tippecanoe, Ind.  
 Klemme, Kenneth A. Song Evangelist, 1229 North 11th St., Enid, Okla.

Kleven, Orville and Kathryn. Evangelists and Musicians, 2355 Roosevelt Blvd., Eugene, Oregon  
 Grangeville, Idaho ..... March 18 to 30  
 Spokane, Wash. (Friends) .... April 1 to 13  
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.  
 Molalla, Oregon ..... March 19 to 30  
 Blackfalds, Alta., Can. .... April 2 to 13  
 Kuschner, Allard and Dorothea. Evangelist and Singers, R.F.D. 1, Burton, Ohio  
 Kuykendall, P. E. P.O. Box 978, Hendersonville, N.C.



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