

# Herald of HOLINESS



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# ***Blow the Trumpet***

THE ANCIENT WATCHMAN had an all-important assignment involving a responsibility to every citizen—the righteous, the careless, the wicked. He was required to be alert to discern perils that might approach and to blow the warning trumpet. Should the watchman fail to blow the trumpet and the people perish as the result of his failure, then their blood was upon him. On the other hand, if he warned the people and they gave heed, the watchman saved both himself and those that heard. However if the people disregarded his warning and went their own careless, wicked way (which they could do), they would perish, but the watchman, having been faithful, saved his own soul.

At intervals during the night the inquiry was made, "Watchman, what of the night?" If the people heard the watchman's reassuring answer, "All is well," a sense of security was theirs; but if they did not hear the watchman's voice saying, "All is well," deep concern seized them.

The minister today occupies a position comparable to the watchman of long ago. He has a responsibility for the whole church constituency. He must be alert, watching for approaching perils both glaring and subtle. The young and thoughtless, the strong and self-sufficient, the elderly, the feeble, the

bedfast, all are compassed by perils and stand in need of an alert watchman.

The clear-visioned, honest watchman cannot answer the midnight inquiry, "Watchman, what of the night?" with a reassuring "All is well." The dust clouds of the approaching enemy (ease, indifference, smugness), the settling gloom of skepticism and doubt, the swift passing of golden opportunities, all unite to impel the watchman to blow the trumpet and warn the people.

The presence of a watchman is an evidence of God's love and concern for the race. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: . . ." Then comes the

plaintive cry, "Turn ye, turn ye from your evil ways; for why will ye die . . . ?" (Ezekiel 33:11) The hope of the world lies in turning from its wicked way to God, who said, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).



# EDITORIALS

By W. T. PURKISER

## The Grace of Resilience

Dr. H. Orton Wiley used to point out that "meekness" as a Christian grace is much misunderstood. It is often thought of as "weakness," a spineless surrender to external pressures, a sort of grudging "make do" with conditions one cannot help. But this is about as far from the truth as it is possible to get.

Rather the meekness which was the character of Christ (Matthew 11:29) and which is commanded in His followers (Titus 3:2) is "the fruit of power." The meekness of Christ was certainly not the subdued demeanor of one who could not help himself. It was the steady forbearance of One who had infinite resources at His command.

THERE ARE at least two kinds of moral sturdiness to be found among men. One is the hard and unbending quality of cast iron. The other is the resilience of tempered steel. The grace of meekness partakes of the nature of steel.

Next to Christ himself the Apostle Paul stands as a supreme Biblical example of the grace of resilience. Where spiritual principles were at stake, Paul rang true every time. In fact, if he lived and preached today, there are probably a great many broad-minded folks who would criticize what they would call his intolerance. No doubt there would be those who would say, "Paul, you shouldn't be so dogmatic. There are no absolutes. There is no certainty. Whatever a person thinks is right is right for him. You ought to give every man the right to his own opinions."

FOR PAUL proclaimed truths without exceptions. He made no concessions, in this area, to special cases. He left no room for "other points of view." "God was in Christ, reconciling the world unto himself" (II Corinthians 5:19); "All have sinned, and come short of the glory of God" (Romans 3:23); "Where sin abounded, grace did much more abound" (Romans 5:20); "If any man have not the Spirit of Christ, he is none of his" (Romans 8:9); "This is the will of God, even your sanctification" (I Thessalonians 4:3); "Set your affection on things above, not on things on the earth" (Colossians 3:2).

Of course where no moral issue or spiritual principle was involved, Paul could be very broad and tolerant. When it was a question of methods,

he could say, "I am made all things to all men, that I might by all means save some" (I Corinthians 9:22), what Dr. J. B. Chapman called, "The Unchanging Message and the Changing Methods."

Where it was a question of such incidentals as the debate between the meat eaters and the vegetarians, or arguments about feast and fast days, he could say, "Let every man be fully persuaded in his own mind" (Romans 14:5). Where it was a matter of prudence or advice in some particular situation, Paul would write, "But I speak this by permission, and not of commandment. . . . to the rest speak I, not the Lord: . . . I have no commandment of the Lord: yet I give my judgment" (I Corinthians 7:6-25).

But where the truths of eternal salvation were in view, Paul left no one in doubt as to just where he stood. He was not only dogmatic; he was "bulldogmatic." He spoke always the truth, and spoke it in love.

QUITE THE OPPOSITE of this was Pontius Pilate in the Gospels. When the great issues of truth, justice, and righteousness were at stake, Pilate was weak and vacillating, surrendering supinely to the "cry of the crowd." When he should have been sturdy in the defense of even his own ideals of justice, he gave in and delivered Christ to the will of His enemies. However, when the ghastly deed was done, and the Pharisees sought to get the inscription on the Cross changed—something which really didn't matter much anyway—Pilate's retort was unbending, "What I have written I have written."

I suppose all of us have known our Pauls, and we have known our Pilates. We have known men of steel, and we have known men of cast iron. We have known those who were unwaveringly true in the pursuit of principle who yet met the varied demands of human life with flexibility and resilience; and we have known those who were rigidly unbending in minor matters only to crack and break under great pressures in the realm of integrity and principle.

There is little doubt as to which represents the ideal of Christlikeness. What our fathers used to express in the words, "In essentials, unity; in non-essentials, liberty; and in all things, charity," is still valid and important. This is meekness; and this is strength.



## The Cover . . .

*The First Church of the Nazarene in Stockton, California, was completed a little over a year ago. The entire plant is of fawn-colored block construction with open-beam ceilings throughout. In the sanctuary, the high ceiling is accented with curved, laminated wood beams which sweep up from the floor to the peak. The entire plant is built in a "U" shape with church and Sunday school unit surrounding a large patio area, eventual location of an outdoor baptistry. Charles F. Barnard served as chairman of the building committee. Rev. Robert H. Sutton is the pastor.*

## "Go Quickly, and Tell . . ."

There is a natural connection between Easter and missions, between the resurrection of Christ and the world task of His Church. The "marching orders" of the Church throughout the ages were spoken by the risen Redeemer. The message to be carried to the ends of the earth is that Christ "was delivered for our offences, and was raised again for our justification" (Romans 4:25).

Why should we be concerned about missions? For one thing, having freely received, *common fairness* demands that we freely give. Outside the Holy Land itself, every church on the face of the earth today is the product of a "foreign" mission. What has been done for us we must be willing to

do for others.

*Compassion* is another reason for giving to missions. The deep needs of mankind are to be met, not with bombs but Bibles, not with guns but the gospel. We may well be staggered by the size of the task; but because we cannot do everything, we must not on that account do nothing.

BUT ABOVE and beyond every other reason for giving for world evangelism is the message at the empty tomb, "Go quickly, and tell . . ." (Matthew 28:7). It is Christ, crucified and risen, living forevermore, who bids His people, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

There is urgency in the fact that Christian missions the world around have now to work against the tide of history, and not with it. There is urgency posed by the curtains that have been coming down: iron curtains, bamboo curtains, or whatever sort. But the supreme urgency comes from the commission of the risen Christ to preach the gospel "in his name among all nations" (Luke 24:47).

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## Rivers and "The River"

By E. WAYNE STAHL

*What mighty rivers are there in the world,  
Which shall roll on till time his flag has furled!  
I think of the tremendous Amazon,  
Missouri, Mississippi, Danube, Don,  
Columbia, the Nile, and Coppermine,  
The Yellow River, Ganges, and the Rhine;  
And many more, if space permitted, might be  
named,  
Which are in history forever famed.*

*A river greater than all these combined  
Rejoicing memory now brings to mind;  
Its source, the Cross, where Christ, my Lover,  
gave  
His precious blood for me, once Satan's slave;  
Around the world its crimson currents go,  
With healing, cleansing, in their ceaseless flow.  
The depth and breadth are eevermore the same;  
SALVATION is that glorious river's name!*

### LEUVOI

*Sin's leprosy had once afflicted me,  
More awful than great Naaman's could be;\*  
I washed in that Red River, and my soul  
Glory to God—was made completely whole!*

II Kings 5:14.



By EUNICE BRYANT

Teacher, Spanish Bible School, San Antonio, Texas



# THE GATES OF HEAVEN

I STOOD at the gates of heaven and watched the saints come marching in!

There were tall, black saints from British Honduras with pleasant mischief still dancing in their eyes. There were wiry, little saints from Nicaragua with their characteristic Spanish lisp. There were rugged Mexican pioneers with the love of adventure and of lost men burning in their hearts. There were quiet Indians dressed in rainbow elegance from the "Land of Eternal Spring"—the emerald mountains of Guatemala. There were tall, handsome businessmen from New York and Chicago. There were soft-spoken, pleasant saints from Costa Rica. There were fast-speaking, jubilant saints from El Salvador.

From all denominations; Indians, Ladinos, Negroes, Scotch-Irish, German, and English; evangelists, pastors, missionaries, teachers, doctors, and good laymen from nearly every legitimate walk of life—they all filed through the wide-open doors. And I could hear them singing in glorious harmony the songs of the soul set free.

As I stood at the door and rejoiced with them, I watched Brother and Sister Peck, Presbyterians who had spent over thirty years among the Mam Indians, dressed as they dress, eating their foods and mastering their dialect full of clicks and glotal stops, teaching and preaching and translating the Word of God for barefooted Indians in the high mountains of the department of Quezaltenango. White-haired and glowing, they walked serenely through the doors.

Then I noticed a small, energetic man of God, surrounded by a cheerful group of joyous black Christians who spoke with a British accent. Brother Beals had just helped them through the horrid aftermath of Hurricane Hattie. His courage and love had inspired them to help their fellow men and do their share toward rehabilitation.

Soon Betty Sedat walked through the door. At the moment she was alone, but her busy husband would come later. Petite and unobtrusive, she mingled with the joyful crowd of Christians—Betty,

who for twenty happy years had worked with Bill to see the New Testament laboriously translated into the Kekchi dialect! It was a masterpiece of scholarship, and Betty had done her full share of background work for her genius husband. Now the work was finished and off the press. The Kekchis at last had the Word in beautifully bound copies for a day's wages.

Heaven's gates? Perhaps some would not agree with me, but that Central American Preachers' Retreat in Guatemala last year was a wonderful foretaste of glory divine.

How frequently I've had the privilege of being very close to heaven! Sometimes I think a missionary is the most favored soul on earth. We hear messages preached in several languages and dialects, hear men testify in languages we cannot understand, but we can tell by the glow on their faces and the triumph in their voices that their experiences are as wonderful as our own. Then we kneel around full altars and pray where frequently five or six languages or dialects mingle in the passionate plea for the salvation of lost men, and we watch the newly born Christians rise from the altar with tears sparkling across their smiles as they tell in their own picturesque manner what God has done for them.

That God is no respecter of persons we have no doubt, but we have such frequent reminders of it in the type of work we do. A few days ago we sat in chapel at our Nazarene Bible School and listened to a fine young Negro pastor as he broke the Bread of Life to the Spanish congregation before him. Brother Jose Rodriguez expertly translated his ideas for his listeners who represented our Nazarene work in Puerto Rico, Argentina, Mexico, and Guatemala. Race differences, language distinctions, and cultural levels were not important. God's Spirit was present and blessed all of us. Again I sensed the fact that I was near heaven's gate.

Just this morning I listened to our senior boys, whom Brother Vaughters had sent out to hold services during Youth Week, and realized again that the artificial distinctions which we have built up do not exist in God's eternal plan. One after another testified of full altars, "brand-new" converts, and special blessings. The tallest senior told how he had been a little disturbed the first few nights when he had to wait to have his message interpreted for the English listeners of his congregation, but he had changed his mind when a woman who could not understand a word of Spanish came to the altar and was gloriously saved. The preacher is a fine, stalwart Mexican who will soon return to his field to preach to his own people, but while he is here as a student God is using him to win where the influence of Babel has shut the door.

In my fancy I stand finally at the gates of heaven



and watch the crowds from earth pour in, tall saints and small saints from every remote area of the earth. There are preachers and evangelists, teachers and doctors, men from every legitimate walk of life. I don't hear the lisp of the Nicaraguan or the brogue of a North American speaking Spanish, nor the clicks of the Mayan dialects, nor do I see the gay colors of strange costumes, nor do I hear of denominational distinctions. These are the redeemed, and they are speaking a new language, a celestial language, the most completely expressive language of the universe. There is a togetherness, a oneness that makes me glad I am a part of the throng. I cannot remain at the gate; I must press on with the rest. I too would sing the songs of the soul set free!

## God Is Real!

*God is not a "when" or "what" or "where";  
He is divine, above all earthly pelf,  
And close to us as life-sustaining air—  
Nothing is more real than God himself.*

*It is His presence that imparts a peace  
That stands a storm, or daily trudging walk;  
His grace sustains, and it shall never cease  
To keep the just, though skeptics loudly talk.*

*It was His love that gave His only Son  
That I might know redemption full and free;  
He loved my soul when time was just begun—  
Nothing is more real than God to me!*

By PEARL BURNSIDE McKINNEY



### It Speaks to Me

WHO CAN KNOW the joy of a man who hears the Bible speak in his language for the first time?

Thanks to dedicated missionary translators, to the Bible Societies who print the Scriptures, and to faithful supporters at home, more than one thousand tribes and nations now have at least one Gospel translated into their own tongues. But there are two thousand languages yet to be written.

From the earliest days of missionary effort men have known that a strong, indigenous church cannot be built anywhere until the people can read the Bible in their own vernacular.

The work is still going on. There are many African tribes whose dialects are not yet written down. Not one word of Scripture has ever been

read by these people. In South and Central America, Indian tribes living back in the mountains still speak their ancient tribal tongues—unwritten—unlearned by men from outside. Into these remote regions, missionaries are quietly moving. They labor patiently, sometimes for years, listening, writing, testing, until a grammar is built, and from this the Scriptures are put into the Indian tongue. These translations are sometimes rewritten over and over until the faces of the listeners light up and they exclaim, "This is God's Book. It speaks to my heart."

Nazarenes too share in this outreach of the Word of God. Just a year ago sixteen years of patient translation by Missionary William Sedat culminated in the printing of the New Testament in the Kekchi Indian dialect of Guatemala. Thirteen hundred Indians and Ladinos gathered to hear the Book read, and presented to the people. One hundred copies were sold in half an hour, to people who often do not see a single piece of money for months at a time.

Other Indian tribes are still waiting for the Word of God to "speak their language."

Throughout the world millions of people are becoming literate every year. They read eagerly every piece of printed matter given to them. We must put Christian literature into these reaching hands. Never before have so many people been so receptive to the Christian message in print. This is our golden day.

But mission staffs on every field are hampered by acute shortages of personnel, by the need of trained nationals who can write holiness literature in their own language. Budgets cannot be stretched to allow for printing costs of the volume that could be distributed to thousands who would read it if they had it. This is one of the crying needs of our day.

What are we going to do about it? There is one thing we can do. We can pour out a great love offering at Easter that will overpay our General Budget and provide the overplus that is needed to carry on these new areas of missionary work.

—General Stewardship Committee



# Above All You Need Christ

By JOHN M. WARREN



**JOHN M. WARREN** is president of the Warren Lightning Rod Company of Collingswood, New Jersey, an occupation he has followed for the past ten years. He is a director of the United Lightning Protection Association, and a member of the Philadelphia

Christian Ushers Association. Mr. and Mrs. Warren have one daughter, a sophomore at Eastern Nazarene College. He is a member of the board of his local church and serves on several committees, and is a member of both the Development Council and the Alumni Executive Committee of Eastern Nazarene College.

OUR BUSINESS SLOGAN is, "Above All—You Need Lightning Rods," which combined with the "sales thunder" seems to "conduct" enough "current-cy" our way to furnish the necessary vitamins and calories. However, that is not the slogan that I live by. "Above All—I Need Christ" gives the purpose and the real meaning to my life.

I believe a layman should be no less dedicated to Christ and His cause than the most consecrated teacher, preacher, or missionary. He may not produce as much for the Kingdom as the three "called professionals" mentioned, but a *completely committed* life to Christ automatically brings Christ to administer every promise of the Book one requires in order to chart his course along the "narrow path." For instance, "All things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

The "things" concerning my life over the years have dovetailed into a pattern too consistently to label them as coincidence. If I were to relate to you some of the many things that have *worked together* for which I give full credit to Christ, some would say that it was luck or a series of coincidences. The proof is on my side—they actually worked out and continue to do so.

However, being a true Christian does not necessarily guarantee a person material success—if it did, then people would try to be Christians with a motive to be materially successful. Then, too, if I

could always have all things work as I would want them too, God would be out of a job in my life. It is when I follow Him, doing His will, that Christ is pleased and Satan defeated.

This leads me to my next step—*faith*. It takes the "works" to make faith live. "Faith without works is dead." We must work with a vision and a purpose. I always believed in God, trusted Him for my salvation, and had experienced definite answers to prayer. I was reared in a good Christian home where we had family prayers three times a day—the Bible was read and everybody prayed. Thank God for that foundation stone!

There is a particular experience in my life which pivoted me from a sort of negative faith approach to a definitely positive faith in Christ and His plan in my life. Several years ago a serious business problem developed. The insurance company suddenly announced cancellation of our workmen's compensation and public liability insurance. Their only reason was that our steeple-jack work was too great a risk for them. (We had never had a serious injury and still haven't had any approximately nine years later—thank the Lord!)

So-o-o, I'll get another company, thought I! But our insurance broker could not find a company who would take us. He told me that we were the first client in his fifty years in the business that he could not find an insurance company to take. Time was running fast toward the cancellation date. It was serious. If an insurance company would not insure our operations, it meant going out of business.

I drove in the park one day to talk things over with the Lord. I started to pray with an attitude. Probably no company will take us, although God could find the company if He would. I have to eat. Then it dawned on me—I don't have to eat. I don't have to be in this business. I belong to God—committed to Him—so I took a new, positive approach. I believe in *Christ* and *His will* for me—what inner peace—whatever develops will be His will!

I believe the negative approach came from the "if" it is His will. Let's be positive and unwavering in our determination for *His will*. Then that sort of subconscious, negative, doubting "if" will disappear and leave us serene in *His will*.

May I tell you that God placed our insurance with one of the biggest brokers in the nation—who have given us even a better and more complete service. The old policies expired 12:01 a.m., February 4, 1954, and the new policies took effect 12:01 a.m., February 4, 1954—not one minute was without insurance coverage!

Being a true Christian won't take the problems out of life, but it can take the *strain* out of the problems. We simply must work for His glory and purpose. Christ carries the load—"My yoke is easy." He takes care of the people—"Vengeance is mine; I will repay, saith the Lord" (Romans



12:19). He gives soul tranquillity—"My peace I give unto you."

Frustrations, fears, and anxieties? "Casting all

your care upon him; for he careth for you" (1 Peter 5:7), and, "In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6).

## "They Know Not What They Do"

By WESLEY D. TRACY, Pastor, East Gary, Indiana

JESUS surveyed His tormentors from the Cross. There before Him stood the mocking mob crying, "Save thyself," the serpentine high priests stroking their beards in sanctimonious satisfaction, and the Roman soldiers callously carrying out their cruel orders. In the background were Pontius Pilate, the slave of political expediency, and Judas, the traitor. The frightened followers of Jesus must also be classed as "tormentors," for surely they added to His suffering.

The reaction of Jesus in this situation was not an outburst of justified anger. Quite the contrary, from His great heart flowed a famous prayer of forgiveness, "Father, forgive them; for they know not what they do" (Luke 23:34).

Notice the argument of His prayer. Jesus searched them for something to justify His intercession. The only thing that He could find to urge in their favor was their ignorance: "they know not what they do."

This did not mean that they did not know they were sinners. Certainly the religious leaders knew that they had bribed, perjured, falsely accused, and murdered. Pilate knew that he had compromised and sentenced an innocent Man to death. The soldiers who had beaten, spit upon, slapped, ridiculed, and crucified Christ knew that they were guilty of brutality and cruelty. Jesus' disillusioned disciples knew that they were guilty of the sin of cowardice. The mob was conscious of its anger and injustice, and Judas knew that he was guilty of treachery and treason.

Oh, yes, they *knew* that they were sinners. What then did Jesus mean? He simply meant that, while they knew that they had sinned, they did not realize the enormity of their sin. They did not realize the far-reaching effects of their deeds.

If, after we Nazarenes have dropped our missionary offerings in the plates this Easter (or failed to), will Jesus have to pray this haunting prayer again for a people who have failed to see the eternal results of selfishness, carelessness, and indifference? It must break the heart of God, who has abundantly blessed American church members so that they can spread the gospel, to see them turn around and lavish their God-given prosperity upon themselves.

What will it mean if you give \$100.00 in the Easter Offering when you should have given \$1,000.00; if you give \$50.00 when you should have given \$100.00; or if you give \$5.00 instead of \$25.00? What will it mean if we Nazarenes elect to spend our money on gadgets and creature comforts instead of giving sacrificially to world evangelism? Obviously the whole missionary program will suffer and only eternity will tell the enormity of our sin.

"Maybe next year I can do more," you say. But we dare not wait until next year, because every *minute* that we wait, eighty-five more persons die and go out to meet God. Think of it—eighty-five per minute! If we wait until next year fifty million will have died!

There is that young African mother leading a child and carrying another in her arms. She stands at eventide gazing into the sunset that decorates the mountains on the horizon and wonders about a nameless God that created them and planted within her heart a yearning to know Him. Finally she turns away and goes back to her routine chores—coughing, but refusing to admit to herself that she has the dreaded consumptive disease that will take her life before another year passes.

There is that beggar sleeping in a village street somewhere in India. Sometime before this year is over he will pillow his gray head on the pavement for the last time and die in darkness while we wait until "next year" to send the light.

There is that hungry, ragged child in Formosa who will starve to death "while you wait." Look! Look at the diseased in heathen countries around the world who will die this year because we treasured our luxuries more than their lives. Oh, the enormity of our thoughtlessness! Can't we put off the new carpet or the new clothes just as easily as we can put off giving?

If we fail, if we wait, how can we face them or our Lord at the judgment? Will Jesus say, "I died for them, but you wouldn't tell them"? Will they cast accusing glances our way?

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**A man can lift a heavier load on his knees, carry it farther, and hold it longer, than any other way.—Bud Robinson.**



Sounds pretty dark, doesn't it? But remember, the converse of this proposition is also true. Suppose we don't fail. What if we refuse to spend our wealth selfishly? Suppose we determine right now to double what we intended to give? What if we Nazarenes decide now really to give sacrificially and dig down deep in our pockets and give more than anyone has a right to expect us to give? What then? Then only eternity will tell the enormous, far-reaching effects of our deeds. Death and hell will literally be robbed of their victims! The gospel fire will spread more rapidly than ever! Thousands will thank us now and throughout eternity!

This is the challenge. What will it be on Easter Sunday, 1963? Will Jesus pray for us, "Father, forgive them; for they know not what they do," or will He say, "Well done, thou good and faithful servant" (Matthew 25:21)?

**MY PRAYER** is that your **Easter Offering** will be the **greatest** in history for your church, and that as a result great spiritual blessings will come upon the hearts and lives of those who give. We will be praying for you on that day.



*Hardy C. Powers*  
General Superintendent

# Before You LIVE!

By RUTH VAUGHN

SHE STOOD with her back to the tall oak tree in the springtime and rested her head in the leaf shadow's pool of blue, and twirled her lovely dreams within her heart, then sent them scampering out upon the clouds with a joyous burst of song. She grabbed up the books at her side and skipped down the graveled pathway, throwing loveliness and sparkle to every passer-by.

And God spoke to her heart and said: "Give your dreams to Me. Give your life to Me. Follow in My steps."

She paused in her gaiety and the notes of song slipped away from her lips. "Give away my dreams? Give away my life? Oh, I can't do that! There is too much joy in the world. I want it for my own! If I follow in Your steps, they will lead me to a cross! It will bring the shadow of death into the bright color of my life."

Then slowly she turned away. "The price is too great," she said. "I want to live!"

He sat behind the huge, shiny desk in his dark black suit and let his eyes caress the name plate on the door which stated his high position. He heard the busy sounds of a typewriter's keys in the office beyond and he smiled at the place that was his.

Then he turned in his plush, cushioned chair and gazed out of his office window into the late winter afternoon, where icicles hung from the eaves of the roof and the sun hid behind a furry cloud.

And God spoke to his heart and said, "Give your position to Me. Give your life to Me. Follow in My steps."

He stood and walked to the window. "Give away my position? Give away my life? Oh, I can't do that! There is too much power yet within my reach. I want it for my own! If I follow in Your steps, they will lead me to a cross. I will have to experience the pangs of death within my soul."

Then slowly he turned back to the huge, shiny desk and sat down in the cushioned chair. "The price is too great," he said. "I want to live."

The young doctor walked briskly down the antiseptic corridor with a smile on his face. He had won another bout with death. His patient was out of danger. He smiled broadly at the girl behind the counter in the coffee shop as she set the steaming cup before him. He stretched luxuriously and took a long, slow sip. He was perfecting his knowledge; he was increasing his skill. Ahead lay a future of greater knowledge, more practice, greater ability.

And God spoke to his heart and said: "Give your skill to Me. Give your life to Me. Follow in My steps."

He set the cup of coffee on the counter and bowed his head. "Give away my skill? Give away my life? Oh, I can't do that. There is too much



perfection in the world. I want it for my own! If I follow in Your steps, they will lead me to a cross. I will have to submit *myself* to the darkness of death."

He picked up the coffee cup and took another sip. "The price is too great," he said. "I want to live."

The furniture with its satiny finish reflected her smiling face as she entered the deep-carpeted room and surveyed its immaculate beauty. Then with a sigh of pleasure she sank down upon the rose-colored sofa. She unbuttoned the soft Angora sweater about her shoulders and let it slip to the floor as she picked up a heavy silver bell from the marbled table and let her fingers slip into the rhythm of its perfect lines. She lay back upon the sofa and let her mind and heart revel in the loveliness of her home.

And God spoke to her heart and said: "Give your home to Me. Give your life to Me. Follow in My steps!"

She placed the silver bell on the table and sat up. "Give away my home? Give away my life? Oh, I can't do that! There is too much luxury in the world. I want it for my own! If I follow in Your steps, they will lead me to a cross! It will take away the easy beauty of my world and I will

have to face the ugliness of death."

She picked up the sweater and pulled it about her shoulders, shivering a little. "The price is too great," she said. "I want to live!"

They each had one desire. One craved pleasure; another, power. One wanted perfection; another, luxury. Each had a goal in life, and each felt that, when this goal was attained, it would bring to him the right to say, "I really live."

Ah, foolish man, who falls so easily into the tempter's snare! Cannot you see that life is not your own? You will never attain the right to say, "I really live," until your footsteps have followed a weary Man to a cross!

Ah, foolish man, your hopes, your desires, your goals all lie dormant at your feet! All is futility and void in the small cubicle of self in which you are housed. You can never have the knowledge of fulfillment so that you can say, "I really live," until you submit yourself to the dimensions of a cross.

Ah, foolish man, cannot you see the secret of true joy, true power, true perfection, true beauty? Cannot you see the secret of true life? Upon the face of earth, no man has ever really lived—until first he has died!

## The Little Gods

*By LAWRENCE WALKER, Pastor, Bolindale Church, Warren, Ohio*

WE LIVE in a troubled world, and it is desperately late. The cry is for some superman or super-method to provide immediate and conclusive answers. There has arisen a renewed emphasis on education and science. It has come with an urgency that borders on desperation. Terrible realities are hammering at our door. Within the brief span of a few decades, cold materialism has gathered great areas of our world behind an iron curtain.

At such a fearful time we are, alas, seized by a deadly delusion. We have come to think that our salvation is around us rather than above us. We have escorted education, along with science, up a gilded stairway to a gilded throne. We stand, almost reverently, to watch a man-made machine temporarily escape this finite sphere. While we stand transfixed, we need a Moses to descend from some rendezvous with God to awaken us all. How pathetic, how puny are all the little gods! They cannot save us. The epitaph to science has already been written: If "there be knowledge, it shall vanish away" (I Corinthians 13:8).

Change the scenery; move away twenty centuries. A crowd of long ago stood before Pilate. They gazed upon the purity of the Son of God. They

looked full into the face of Eternal Love. The sun must have glistened upon His hair like a gleam from glory. Listen—their lips move—what are they saying? "Release unto us Barabbas." Give us Barabbas! Mas, what blindness had befallen them! But we too may choose Barabbas.

Yet standing hard by all this is God's way, and it is a better way. The Bible says, "If any of you lack wisdom, let him ask of God. . . ." (James 1:5). And again this promise to those who will humble themselves and pray, "I will heal their land." Unyielding problems haunt us down every road, yet in God's sight they must be small indeed.

While we fear the miscalculations of a power-mad dictator, we may forget that there is a God whose finger tip is upon every heartbeat. We can draw lines upon which missiles will run their course, but who can declare the boundaries of a limitless God? It is God who hurls His lightning bolts across the pathless sky and upholdeth "all things by the word of his power" (Hebrews 1:3). He is our High Tower and our Strong Defense. No nation is ever so strong as when it is upon its knees before Him. No nation is ever weaker than when it forgets Him and instead gathers unto itself the "little gods."



# The CROSS Divides the Ways!



MAKE SURE that it is more than mere lip service when during this Passion season and on Good Friday you sing:

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

Just what does the cross of Christ mean to you? What messages does it convey to your mind and heart? In our minds we see three crosses silhouetted against the Judean sky. On each of them is nailed a man. Surrounding that skull-shaped hill is a motley crowd. The faces of some show sorrow and grief. The faces of others show grim satisfaction and bitter scorn. Still other faces betray those drawn to that place merely out of curiosity.

The cross of Christ proclaims the most important message of the ages. The greatest preacher of all time, the Apostle Paul, was moved to declare, "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Corinthians 2:2). What moved Paul, the saved sinner, to say something so strange, so decisive, so exclusive?

First of all, this amazing paradox: on the Cross the righteous One is condemned that the guilty may be acquitted. Modern man will side in with the judgment of the ancient Greek saying under his breath, "Nonsense." The judge who passed the sentence stated repeatedly during the course of the swift trial, "I find no fault in this man." To what end? To the end that the guilty might be acquitted. One of the criminals in that solemn hour suddenly became aware that he was being summoned before the supreme Judge of heaven and earth. In that moment he made his appeal to

the central Cross.

Take a look at the cross of Calvary. God makes a cleavage between men, while at the same time He bridges a wide gulf. By the Cross mankind is divided, and by that Cross men are reconciled to God and united with each other. Christ was crucified between two criminals—"two of a kind." But now the cross of Jesus Christ came in between them. That marked the parting of the ways forever. The one went to heaven, and the other went to hell. The final issue was determined by their relationship to the Cross.

You can project this truth into any direction that you wish in the social world. We are inclined to divide people along the lines of race and nation. Human pride tends to judge one nation superior to another. God's line of division, effected by the Cross, cuts squarely across all national and racial lines.

God divides the human race, not because He delights in doing so, but because His holiness and righteousness demand it. After the divine-human encounter at Calvary there is no other alternative. Sinners are either saved by the blood of the crucified Christ or they are not saved at all. Calvary is at once a sign of grace and a sign of judgment. It proclaims eternal life and eternal death. The final issue of man's life is determined by his relationship to the Christ of the Cross.

And so to every voice crying out of the distress and the night of his soul, "Which way shall I take?" the answer keeps coming, certain and clear, "Take the way of the Cross." For there at Calvary are acquittal for the guilty, peace for the troubled soul, rest for the weary, hope for the despairing, cleansing for the sinful, healing for the bruised and broken, refuge for the distressed, and comfort for the lonely and sorrowing.

*By J. PAUL DOWNEY, Pastor, First Church, Phoenix, Arizona*





**1. DENMARK**

Chapel,  
Copenhagen.

**2. AMERICAN SAMOA**

Sunday School

**3. KOREA**

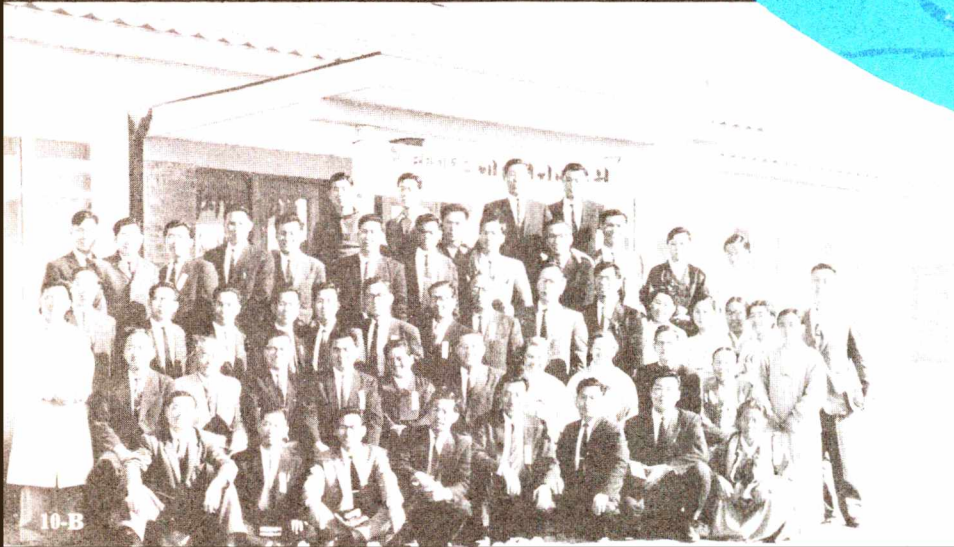
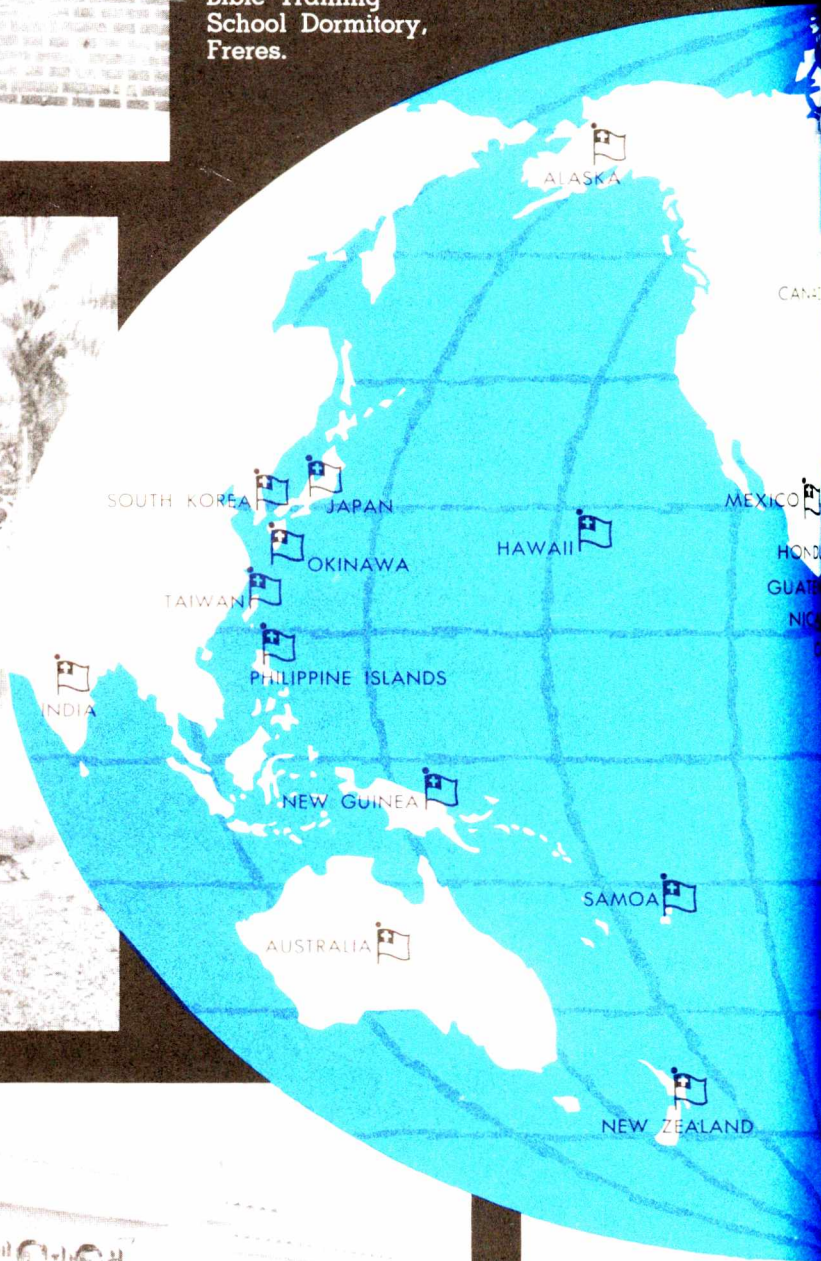
District Assembly,  
Seoul.

**4. HAITI**

Bible Training  
School Dormitory,  
Freres.

# EASTER

*will keep the HOLINESS*



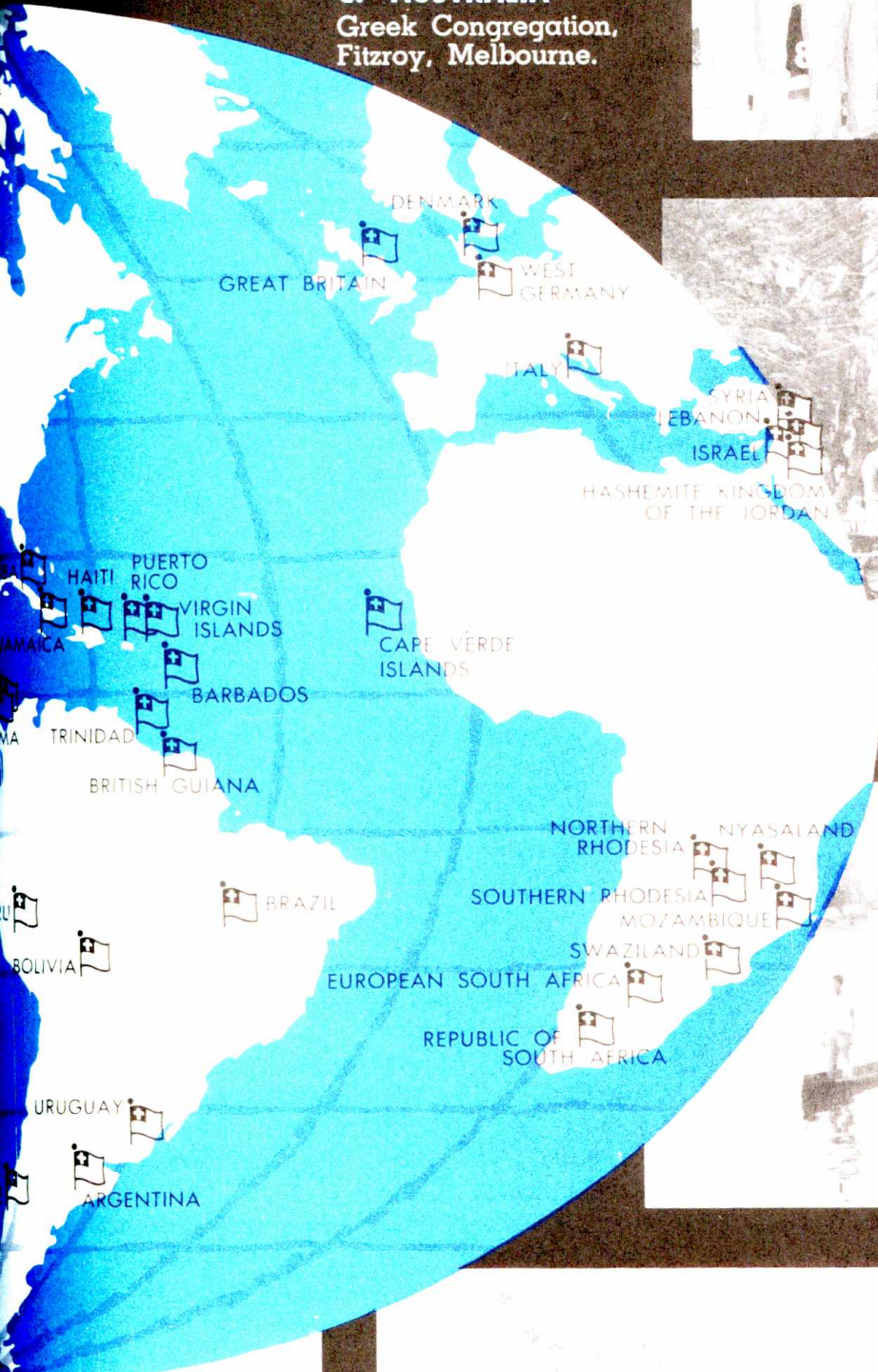


# OFFERING

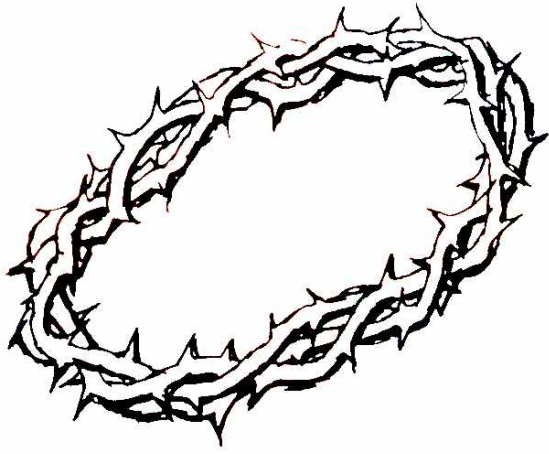
14

advancing on all fronts

- 5. **TRANSVAAL**  
Wayside Sunday School,  
Green Valley.
- 6. **GUATEMALA**  
Youth Camp
- 7. **SWAZILAND**  
Outpatient Unit,  
Raleigh Fitkin Memorial  
Hospital, Manzini.
- 8. **AUSTRALIA**  
Greek Congregation,  
Fitzroy, Melbourne.







# *The* REDEEMER of the Cross

BY JAMES W. McNeely, *Port Hueneme, California*

IF BY SOME MIRACLE a subject of ancient Rome should find himself resurrected in a modern American city he would be completely overwhelmed by the changes wrought in recent centuries. Consider his bewilderment as he reads a newspaper—a recent innovation. Or what strange theory would he propound to account for the maze of wires with which our cities seem to be tied together?

Perhaps the most astonishing spectacle would be the sight of a cross worn on the lapel of a business suit or lifted heavenward on the spire of a place of worship. If this visitor from another era should visit a church, he would be further confused to hear the congregation singing the opening line of the world's favorite hymn, "On a hill far away . . . an old rugged cross." He could hardly comprehend the words of the minister if he should read from the Scripture, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, . . ." (Galatians 6:14).

To the ancient Roman, reverence for the contemptuous cross would have been unthinkable. The cross was synonymous with crucifixion and this was the most agonizing form of punishment ever devised, the most ignoble death ever inflicted upon man. To him the cross was, as the hymn writer said, the "emblem of suffering and shame."

Though crucifixion was widely used in ancient times, it was for the Romans, their appetites for blood whetted by the gory events of the arena, to perfect this diabolical form of torture. Crucifixion was calculated to exact the last particle of suffering of which the victim was capable.

The incessant throbbing of the fleshly wounds was only a part of this agonizing death. There was also the shame of suffering a death reserved for the vilest of men, and the humiliation of having the clothing stripped from the body. Not to be overlooked was the intense thirst brought on by the loss of body fluids and the fevers which attended the gangrenous wounds. All these agonies

were multiplied a thousandfold as it was often as much as three days before death would kindly claim its victim.

So loathsome was the place of crucifixion that the more sensitive subjects of the Caesars living in Jerusalem no doubt beat their paths in a wide arc around the hill called Golgotha. Those who dared to venture near could hear the vile cursing and raving of the dying as they screamed in agony. Skulls littered the hillside where bodies hung until the flesh could bear them up no longer and they crumpled to the ground, where they lay uninterred. Vultures ridded the knoll of its putrefying smells.

It is little wonder our guest from the past is astonished to hear us singing of Calvary and extolling the Cross. However, if he had been in Jerusalem at a certain Passover season, he might have witnessed the event which transformed the rough-hewn tree. On that day the Cross took on sanctity as it became an altar and Calvary became the holy place where the Lamb of God was slain for the sins of the world. So, bathed in the blood of the Son of God, the Cross could not remain an object of reproach and shame. Touched by the Redeemer, it has become the most cherished object of the Christian world.

But Christ came not to elevate the status of a nail-studded tree, nor to create a shrine of a repugnant knoll. He came to redeem men—to save sinners. If His touch could enshroud the Cross in glory, consider the hope which His atonement brings even to the vilest of sinners.

Could the ancient Roman hear the glad story of Christ's atoning death on the Cross, he could comprehend the meaning of the words the Christian often sings:

*"At the Cross, at the Cross, where I first saw the  
light,  
And the burden of my heart rolled away,  
It was there by faith I received my sight,  
And now I am happy all the day!"*



# THE CROSS:



## More than a Symbol

By NEIL STRATT

—Pastor, First Church, Eau Gallie, Florida

THE CROSS, as a symbol, marks thousands of churches and hangs over innumerable doorways that lead to places of meditation and worship. And far too many times this cross hangs as a symbol only, empty and void of meaning.

For in the process of time and events the meaning of the cross has been lost in shibboleths. Whenever the symbol of the cross takes on this emptiness, there is suffering inflicted upon our Lord.

The outline of the cross, wherever seen, warms the heart of the true Christ-follower. For it leads his memory along lines of spiritual experiences that were made possible by the events of that Cross. Yet while this is true, behind that outline so many times our Lord feels the pain of suffering, for He sees the emptiness which has come to the symbol. He knocks daily at heart doors well acquainted with the symbol of the cross, but strangers to the Christ of the Cross. And here suffering takes place.

Such suffering is most intense at the point of rejection. We choose this symbol more frequently than any other for religious institutions. Yet the

choosing of an outward symbol speaks nothing, necessarily, of the heart. While this symbol is worn proudly, by either a building or a person, it remains, all too many times, something quite different from that within the heart, where, with its sham and luster gone, it stands out in bold relief, begging discipleship and courage, which men find hard and repulsive. Thus it remains a hollow symbol and never advances to the more serious stages of faith, hope, and love.

The cross as a symbol is not to be entirely deplored. If behind the symbol we can be led to the real meaning, it has served its purpose well. If while viewing the symbol we can see the Christ, it has its place.

But when the symbol loses any identification with the Cross event, and fails to speak to us of deep spiritual significance, then the symbol has been lost in meaningless verbiage. It will then inflict suffering upon our Lord. It will then have run afield of its intention, to remain as something to haunt our consciences and reveal our shame.

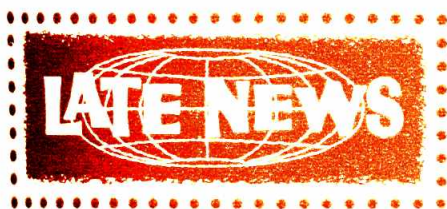
We must not let this symbol lose its meaning. We must, by life and deed, make the symbol speak of mighty acts, until people will get beyond the state of symbolism and into the serious stages of Cross reflection, where they will want to get acquainted with the Christ of the Cross.

May God grant us the ability to thrill not only at the symbol of the cross, but may our hearts be warmed by the Christ of the Cross!

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*"I believe that the root of every schism and heresy from which the Christian Church has suffered has been the effort to earn salvation rather than to receive it; and that one reason why preaching is so ineffective is that it calls on men oftener to work for God than to behold God working for them."*—John Ruskin.

## THE CHURCH AT WORK



Word has been received from Anchorage, Alaska: "After nearly fourteen years of pioneering and establishing work in Anchorage, Rev. M. R. Korody has resigned his pastorate of First Church, effective at assembly time in late May. God has honored the church with a glorious ministry of soul winning; a beautiful spirit prevails."—MRS. CLARA PERKINS, *Secretary*.

Pastor Earl D. Hyatt sends word: "After organizing and pastoring our First Church in Eau Gallie, Florida, for more than five years, I have accepted a unanimous call to pastor our church in Decherd, Tennessee. We have appreciated the fine people who so faithfully and loyally supported us in Eau Gallie."

Rev. Mrs. M. E. Carlin writes: "After serving for eleven years as pastor of our church in Bass River, Nova Scotia, I have been forced to retire because of ill health. These have been happy years with a loyal and co-operative people,

My husband and I will be making our home in Oxford, Nova Scotia."

### EVANGELISM

EDWARD LAWLOR, *Secretary*

### MEMBERS MAKE CONTACT

We may not be able to win the masses, but we can *contact* the world one by one. In this great year of personal soul winning, every born-again



child of God must remember that the prime reason for our existence is to propagate the gospel of our Saviour, Jesus Christ.

Belonging to a denomination is not enough. We must not be content just to be counted. We must make *contact!*

**We Were Won to Win Others!**

The normal tactics we use in our "Contact to Win" should be to invite every person we can to accept Jesus Christ as his Saviour. Every person we meet is a possible *contact* for Christ.

During this year of "Won to Win" in our "Evangelism First" emphasis we must become increasingly conscious of the tremendous potential we have for soul winning in using the redeemed powers of every Christian in our church to *contact* the people around us. During this climactic year of the quadrennium of "Evangelism First," let this significant truth become a part of our daily Christian living.

**We Were Won to Win Others!**

# CONTACT TO WIN!



**We Were Won to Win Others!**

## CONTACTS MAKE MEMBERS

The fruits of all our evangelism in the church are new members being added by profession of faith. Will your church qualify for the Evangelistic Honor Roll this year? Make your *contacts* count!

**We Were Won to Win Others!**

The Department of Evangelism offers an Evangelistic Honor Roll Certificate to each church qualifying. This certificate is presented on the basis of new members received by profession of faith. The Department lists five groups of churches according to their membership. Each church qualifies for a certificate by receiving at least the designated number of new members by profession of faith shown as the goal for its particu-

lar group. Group status is determined by the number of members reported at the last district assembly. The five groups with their regulations are as follows:

Group	Membership Reported at the Last District Assembly	Gain of New Members by Profession of Faith Required
I	1-24	4
II	25-74	8
III	75-149	12
IV	150-299	18
V	300 and above	25

Will the presiding general superintendent at your district assembly be able to present your church with this certificate?

### NOTICE

To ministers covered under the **PLAN ONE** group life insurance program of the general church:

*Your Annual Insurance Questionnaire has been mailed to you. It must be returned by May 15, 1963, if your "plan one" insurance coverage is to be continued for another year.*

*If your Questionnaire has not reached you, please notify the Board of Pensions at once.*

Dean Wessels  
Executive Secretary  
6401 The Paseo  
Kansas City 31, Missouri

### FOREIGN MISSIONS

GEORGE COULTER, Secretary

#### Prayer Request

By HAROLD STANFIELD, Bolivia

Our new chapel in Tiquina has caused much interest. Two new families have been converted within the last month. Tiquina is the lake-shore town where we plan to station Brother and Sister Spaulding. So far we have not been able to get a property for the missionary home and the clinic. Right now we have four different places in mind, but nothing for sure. This is a very important subject for prayer.

#### Moving Missionaries

Rev. and Mrs. Paul S. Dayhoff are now located at our new Bible school in the Transvaal. Their address is: Lula Schmelzenbach Nazarene Bible College, P.O. Box 15, Acornhoek, E. Transvaal, Republic of South Africa.

Miss Abigail Hewson is in England on furlough from our hospital at Acornhoek, Transvaal, South Africa. Her address is: 42 Magdalen Road, Wandsworth Common, London S.W. 18, England. She will be in the United States in August.

Rev. and Mrs. Kenneth Bedwell are on furlough from Swaziland, South Africa. Their address is c/o Mr. S. E. Francis, 42 Magdalen Road, Wandsworth Common, London, S.W. 18, England.

Miss Nellie Storey, missionary to

Transvaal, South Africa, is on furlough in England. We do not have an address. She will come to the States in August.

Our retired foreign missionary, Rev. C. H. Strickland, and his wife have moved to P.O. Box 2860, Pretoria, Transvaal, Republic of South Africa. NOTE: Do not confuse these Stricklands with the Rev. and Mrs. C. H. Strickland who are superintendents of the European South African District. These latter missionaries are still very active and continue to live at their same address.

### Opportunities in Mango Creek

By CHARLOTTE BEALS  
British Honduras

A few weeks ago Paul and I and a national pastor went to Mango Creek—the "boom town" of British Honduras—to have services. Several American companies have set up operations—Brown & Root, Inc., to build buildings; Pine Harvesters, Ltd., to harvest pine stumps; Hercules, Inc., to process stumps for turpentine; and Belize Estates sawmill. There are now about sixteen hundred local people employed in these operations. This, of course, has caused the "birth" of a new town. The property is privately owned; therefore when all the necessities were being considered, the plan for a church was left out. The Anglicans and Methodists have gone in about once a quarter or less for services during the past year with only a handful in attendance.

Last August when we were trying to get home from our vacation we went through Mango Creek. It was out of the way but we were trying to get transportation. We met some of the officials of the company and they invited us to tea. Several times during the year we have made contact with them. The last time we were in Belize, Paul went to the main office and secured permission to go into Mango Creek and hold services. On September 12, Paul and I flew (only forty-two miles, but no other way to go and come within a week) and Rev. Alvin Young came on the boat down from Stann Creek. Paul and Brother Young spent all day Wednesday calling in the homes and inviting people to the recreation hall, which we had been given permission to use. Wednesday night we had 126 inside and many more standing in the doors and looking in the windows. Brother Young preached and Paul and I sang and I played the accordion. On Thursday night it was raining, but we still had over one hundred. Paul preached and there were 31 seekers, most of whom were men. This was more than we ever would have imagined, because Mango Creek has been called by some "Little Sodom." On Friday night there were over 127 inside and crowds outside and 40 at the altar.

When Paul got ready to leave he



went to the officials who had given permission for the services and reported the attendance and offerings. The man was surprised but happy for the success. He said he was happy for the men to be off the streets. Three men came to make arrangements to marry women they were living with. Truly this is an indication that God is in it.

The new converts are gathering in different homes for services until we can make other arrangements. We trust and pray that God will continue to help us in this endeavor and that the company will give permission for us to build a church there.

## SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

### Hindsight Won't Work

"Chaplain! I'm glad you came. I've just had it—straight!" These words were from a man I had visited several times the past few days. He was a relatively new patient in our hospital. "Straight? Really?" I asked.

"Yeah, real straight. The doc just gave me the dope on the tests he's been running. My—my 1-liver gone," he faltered. "That's why I look so yellow." "Cirrhosis?" I knew he had a long history of drinking. He nodded.

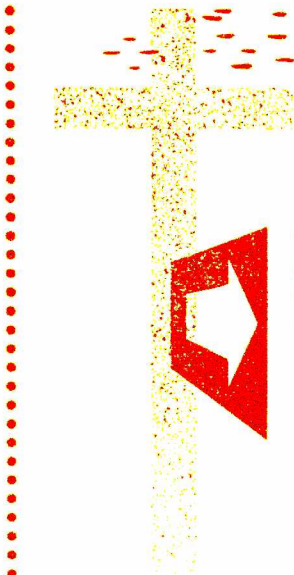
"How bad? What's the outlook?" I asked, feeling he wanted to talk about it.

"There's not any outlook—the doc said I could die in days," he returned bluntly. "All I can do is look back and wish I had done differently." He went on. "There's a mountain of empty whisky bottles in my past. That's what I see when I look back. I was told that alcohol was no good for my system, but I couldn't see it. Now I got a good picture."

Good hindsight but no liver—it was destroyed by steady tipping through the years. He died a slow, miserable death within a month.

I sat in another room with another man who had another disease. I knew he had been operated on four days before for lung cancer and that it was so far advanced nothing could be done for him but sew him up and keep him comfortable as long as life lingered. I had stopped in this day to learn whether he knew. One glance at him told me he did.

After telling me that he knew the surgery had been futile, he lay quiet for a while; then reaching over on the bedside stand he picked up a lone cigarette. Rolling it between his fingers he spoke in measured terms. "The doctor didn't say so, but right there is the culprit. I figured up I have smoked 657,000 of these things—an average of 2 packs a day for 45 years. I thought



# Easter

## OFFERING

To express our appreciation for the risen Christ, and to help spread His light around the world, we send this offering for world evangelism.

Name .....

Address .....

Clip and mail to:

Dr. John Stockton, *General Treasurer*  
6401 The Paseo  
Kansas City 31, Missouri

it was smart to smoke when I was young; then after a while the weed was a habit. Why can't a man see these things in time?"

He died a month and a half later after weeks of slow, suffocating torture. And so it goes around the wards and rooms of a hospital. Men develop clarity of understanding about alcohol, tobacco, overweight, overwork, and wrong living, but this *hindsight* often comes too late. The good vision is needed when it is *foresight*. It is then that health and happiness can be built on it.

ARCHEL R. MEREDITH, Chaplain  
Veterans' Administration Consolidated Center  
Wadsworth, Kansas

## THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for April 7:

### Jesus Fulfills His Mission

SCRIPTURE: Mark 14:1—15:41 (Printed: Mark 14:32-36; 15:24-31, 37-39)

GOLDEN TEXT: *Therefore doth my Father love me, because I lay down my life, that I might take it again* (John 10:17).

Among the many truths which surround the suffering and death of Christ, two stand out prominently. The first is that suffering is the lot of all who live on this earth. It varies in degree with different persons, but all share it. A father dies and leaves a wife and family; a saintly wife wears out herself caring for an invalid husband; a child is crippled and denied the privilege of leading a normal life; the innocent suffer for and with the guilty; a disaster lays waste an entire neighborhood. Why? Why? And human reasoning goes

like this: If God were all-powerful He could prevent it; if He were loving and merciful, He would prevent it. This is the involvement of many people in the problem of suffering.

The second truth is that suffering is redemptive. In our kind of world there is no restoration, no recovery, no progress, no birth without suffering. There is no more evident nor powerful principle of life than this. The prophets saw it and based their hope of redemption for both Israel and the world upon it. And Christ demonstrated this principle in His own death.

Two corresponding attitudes may be taken toward suffering. The first is to seek relief. Pain is thought to be evil or the direct result of evil. Painkillers are the most popular of drugs. Almost any Sunday one can listen to radio ministers who promise relief from the suffering of sickness and the pain of poverty to all who will put their trust in God. More often, peace and joy are held up as the primary marks of the Christian life; and heaven is a place where all tears will be wiped away. It is natural and human to seek for relief, but this is not the Christian attitude toward suffering and pain. It supposes that they are evil and must be eliminated in order to give free rein to the grace of God. The picture of Christ suffering and dying hardly fits this picture.

The other attitude is to recognize that pain can be a blessing and suffering a benefit. The answer to suffering is not found by a reasoning process; it must be formed in experience, "in the realm of instinctive feeling rather than of reasoned thought." Suffering in its many phases need never be destructive, but constructive of good, of development, of maturity. Suffering must be seen as an instrument of God's love. "Whom the Lord loveth he chasteneth"



(Hebrews 12:6). It is a sign of our value in God's eyes. It is our "burden of glory" that God through anxiety and pain seeks to mold us, above all other created beings, into the image of the Man Christ Jesus.

The Polynesians have a cultic ritual of tattooing their young men over large portions of the body. It is very painful, but it "separates the men from the boys." They have a saying that manhood can come only through pain. Our mission in life can be accomplished only through "fire, toil, and pain." This is the lesson of the cross of Christ, who fulfilled His mission only by suffering and death.

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## Directories

### GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo  
Kansas City 31, Missouri

### District Assembly Schedules for 1963

#### HARDY C. POWERS:

Central California	May 1 and 2
Abilene	May 8 and 9
Alabama	May 15 and 16
Florida	May 20 and 21
Nevada-Utah	June 12 and 13
Southwestern Ohio	July 3 and 4
Chicago Central	July 18 and 19
Northwest Oklahoma	July 24 and 25
Kansas	July 31 to August 2
Northwestern Illinois	August 15 and 16
Minnesota	August 29 and 30
Joplin	September 18 and 19
North Arkansas	September 25 and 26

#### G. B. WILLIAMSON:

Washington	May 1 and 2
Philadelphia	May 8 and 9
Los Angeles	May 15 to 17
Rocky Mountain	June 6 and 7
New England	June 19 and 20
Maine	June 26 and 27
Michigan	July 10 to 12
Eastern Michigan	July 17 and 18
Eastern Kentucky	July 24 and 25
Dallas	August 1 and 2
Wisconsin	August 8 and 9
Tennessee	August 21 and 22
Louisiana	August 28 and 29

#### SAMUEL YOUNG:

Northwest	May 1 and 2
Idaho-Oregon	May 9 and 10
Southern California	May 22 and 23
Canada Central	June 27 and 28
Northwestern Ohio	July 10 and 11
Pittsburgh	July 18 and 19
Illinois	July 24 and 25
Virginia	August 8 and 9
Missouri	August 15 and 16
Northwest Indiana	August 21 and 22
South Carolina	September 11 and 12
New York	September 27 and 28

#### D. I. VANDERPOOL:

Sacramento	May 1 and 2
Northern California	May 8 and 9
Arizona	May 22 and 23
New Mexico	May 29 and 30
Northeast Oklahoma	June 19 and 20
Nebraska	June 27 and 28
Gulf Central	July 12 and 13
Colorado	July 18 and 19
Iowa	August 7 and 8
Southeast Oklahoma	September 4 and 5
South Arkansas	September 18 and 19

#### HUGH C. BENNER:

Mississippi	May 1 and 2
British Isles North	May 25 to 26
British Isles South	June 1 to 4
Canada Atlantic	June 20 and 21
Albany	June 26 and 27
Canada West	July 5 and 6
Oregon Pacific	July 17 to 19
Akron	July 31 and Aug. 1
Southwest Indiana	August 8 and 9
Houston	August 21 and 22
Georgia	September 11 and 12
North Carolina	September 18 and 19
Southwest Oklahoma	September 25 and 26

#### V. H. LEWIS:

San Antonio	May 1 and 2
Washington Pacific	May 15 and 16
Canada Pacific	May 23 and 24
Alaska	May 30 and 31
South Dakota	June 19 and 20
North Dakota	June 27 and 28
West Virginia	July 4 to 6
Northeastern Indiana	July 10 to 12
Central Ohio	July 17 to 19
East Tennessee	July 25 and 26
Kentucky	August 8 and 9
Indianapolis	August 21 and 22
Kansas City	August 28 and 29

**EVANGELISTS' SLATES**  
Compiled by  
Visual Art  
Department

Notice: Please send your slate direct to the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64101.

## Preachers:

### A to C

Abla, Glen W. c/o Publishing House*
Abright, J. C. 592 Lincoln Ave., Saugus, Mass.
Allen, Arthur L. 51 E. Main St., Yarmouth, Maine Caribou, Maine April 3-14 Warren, Pa. (First) April 17-28
Allen, Jennie (J. A.) c/o Publishing House*
Applegate, Nellie T. 742 Elysian Ave., Toledo 7, Ohio
Aycock, Jarrette and Deil. Preacher and Singers, c/o Publishing House* Parsons, Kans. (First) April 5-14 Lexington, Ky. (Kenwick Chapel) April 21-28
Bailey, E. W. 3589 55th Ave. North, St. Petersburg, Fla.
Battin, Buford. 3015 47th St., Lubbock, Texas Amarillo, Tex. (Grand Ave.) April 10-21 Shreveport, La. (Linwood) April 24—May 5
Beaty, B. K. Route 4, Taylorville, Ill. Monticello, Ill. April 4-14 Poplar Bluff, Mo. April 17-29
Bebout, R. E. 1873 Channel Drive, Ventura, Calif.
Bender Evangelistic Party, James U. P.O. Box 8635, Sulphur Springs, Texas Hamilton, Ohio April 24—May 5
Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.
Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa. Madison, Wis. (First) April 10-14 Columbus, Ind. April 19-28
Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. Oak Ridge, Tenn. April 10-14 Cedar Rapids, Iowa (First) April 19-28
Bierce, Joseph. 224 South 17th St., Terre Haute, Ind.

Bedford, Ind. (Davis Mem.) April 10-21
Terre Haute, Ind. (First) April 24—May 5
Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Florida Largo, Florida (First) April 10-21 Minneapolis, Minn. (Spring Lake Park) April 28—May 8
Bishop, Joe. 1515 S. Jensen, El Reno, Okla. Moss, Miss. March 27—April 7
Blythe, Ellis G. 225 Ludlow, Springfield, Ohio Nashville, Tenn. (Donelson) March 28—April 7
Boggs, W. E. c/o Publishing House* Ashtabula, Ohio (First) April 10-21 Trenton, Ohio (First) April 24—May 5
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 2719 Morse Road, Columbus, Ohio Hilliard, Ohio April 8-14 New Martinsville, W.Va. April 17-28
Bowsher, O. W. 146 Loper, Cygnat, Ohio
Bradley, Ernest R. 20 17th St., Lowell, Mass.
Brand, Willis H. and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. Brainerd, Minn. April 11-21 Moscow, Idaho April 25—May 5
Brannon, George. 4105 N. Wheeler, Bethany, Okla. Mitchell, Ind. April 10-21 Lufkin, Texas April 24—May 5
Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo. Yuma, Colo. April 17-28
Brown, Charles. 212 Clay St., Dayton, Ky.
Brown, J. Russell. c/o Publishing House* El Dorado, Kans. (First) April 7-17 Richardson, Tex. (First) April 18-28
Brown, Marvin L. 810 Pleasant St., Kewanee, Ill. Kincaid, Ill. April 17-28
Brown, W. Lawson. Box 785, Bethany, Okla. Dumas, Tex. April 10-21 Mound City, Mo. April 22-28
Browning, John R. 606 Dingess St., Logan, W.Va. Bryon, John "Benny." c/o Trevecca Nazarene College, Nashville 10, Tenn. New Cumberland, W.Va. (Congo) April 3-14 Follansbee, W.Va. (First) April 15-21
Burnem, Eddie and Ann. Box 1007, Ashland, Ky. Cincinnati, Ohio (Carthage) April 3-14 Akron, Ohio (E. Liberty) April 17-28
Burton, C. C. 412 Monticello St., Somerset, Ky. Bossier City, La. March 28—April 7 Clarksville, Tenn. April 17-28
Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo. Torrington, Wyo. April 10-21
Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla.
Carleton, J. D. and Wife. Preacher and Singers, c/o Publishing House*
Carlisle, Harold G. P.O. Box 302, Moody, Texas Slaton, Texas April 1-7 Burleson, Texas April 8-14
Carroll, Morgan. Box 42, Vilonia, Ark.
Carter, E. L. Blufford, Ill. Ridge Farm, Ill. April 3-7
Casey, H. A. and Helen. Preacher and Singers, c/o Publishing House* Orbisonia, Pa. April 10-21 West Mifflin, Pa. (Terrace) April 24—May 5
Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio
Chaifant, Morris. 1420 Oak Ave., Danville, Ill. Indianapolis, Ind. (Westbrook) March 27—April 7 Las Vegas, Nev. (First) April 17-28
Chapman, C. L. 415 S. Mill St., Olney, Ill.
Chapman, W. Emerson. c/o Publishing House*
Chatfield, C. C. and Flora N. Evangelists and Singers, c/o Publishing House* Bryan, Ohio April 10-21 Vincennes, Ind. April 24—May 5
Clark, Eddie. Route 1, Colona, Ill.
Clark, Gene. 104 Waddell St., Findlay, Ohio Danbury, Conn. April 10-14 Willard, Ohio April 18-28
Clark, Ronald E. 135 E. Shannon Ave., West Carrollton, Ohio Wapello, Iowa April 10-28
Cochran, Richard H. 102 Cora, Dexter, Mo.
Cole, George O. 413 E. Ohio Ave., Sebring, Ohio Ephrata, Pa. April 10-21 Jefferson, Ohio April 24—May 5
Condon, Robert. c/o Publishing House* Ashland, Ore. March 26—April 7
Cook, Charles T. 433 Plum St., Albany, Ind.
Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Virginia Sumner, Mich. April 3-14 Clare, Mich. April 17-28
Corbett, C. T. P.O. Box 215, Kankakee, Ill. Billings, Mont. (First) March 27—April 7 Cheyenne, Wyo. (First) April 8-14
Cox, C. B. 1322 N. First Ave., Upland, Calif. Oakdale, Calif. April 3-14 Fresno, Calif. (Grace) April 11-21
Cox, David M. 1857 Walker St., Cincinnati, Ohio Williamsburg, Ohio April 3-14

\*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.



**"AS YOU PRAY, can you not hear the cry of the lost around the world as they yearn for true inner joy, peace, and happiness? Let us not only pray but also give sacrificially in the Easter Offering that others may spread this wonderful news to those who have never heard."**

**Charles E. Oney, Electrical Engineer**



Columbus, Ohio (Frank Rd.)... April 17-28  
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio  
 Oskaloosa, Iowa (First)... April 3-14  
 Ashland, Ky. (First)... April 18-28  
 Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.  
 Waco, Ga.... April 6-7  
 Roswell, Ga.... April 27-28  
 Crews, H. F. and Mrs. Evangelist and Singers, c/o Publishing House\*  
 Killeen, Texas... March 27—April 7  
 Carlsbad, N.M. (First)... April 10-21  
 Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.  
 Bloomington, Ind. (Broadview)... April 3-14  
 Anderson, Ind. (Goodwin Mem.)... April 17-28  
 Cruse, C. E. and Barbara. Preacher and Singers, 1403 Monroe, Charleston, Ill.

## D to F

Danner, Joel. P.O. Box 404, Bethany, Okla.  
 Darnell, H. E. P.O. Box 929, Vivian, La.  
 El Dorado, Ark. (First)... April 4-14  
 Oklahoma City, Okla. (Grand Blvd.) April 16-28  
 Davis, C. W. and Florence, 930 N. Institute, Colorado Springs, Colo.  
 Selma, Ala.... April 4-14  
 Temple, Tex. (First)... April 18-28  
 Davis, E. H. 1717 Washington, Ave., Parkersburg, W.Va.  
 Davis, Ray. c/o Publishing House\*  
 Lawton, Okla. (Lawton Heights)  
 ... March 31—April 7  
 Bussey, Iowa... April 24—May 5  
 Dayhoff, I. E. Missionary-Evangelist, 2310 E. 9th Ave., University Park, Iowa  
 Washington, Iowa... April 7-14  
 DeLong, Russell V. 19236 Gulf Blvd., Indian Rock, Florida  
 Dennis, Laston and Ruth. Evangelist and Singer, c/o Publishing House\*  
 Bridgeport, Ind.... April 17-28  
 Dickerson, H. N. 5220 N.W. 20th Ave., Ft. Lauderdale, Fla.  
 Dobbins, C. H. Yoder, Indiana  
 Waukegan, Ill. (First)... April 3-14  
 Drye, J. T. c/o Publishing House\*  
 New Albany, Ind.... April 10-21  
 Beardstown, Ill.... April 24—May 5  
 Duncan, W. Ray. Waverley, Ohio  
 Lithopolis, Ohio... April 7-14  
 Greenfield, Ohio... April 18-28  
 Dunham, L. J. Lake Road, Route 2, Eureka, Ill.  
 Smithfield, Ill.... April 10-21  
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.  
 Valentine, Neb.... April 3-14  
 Easley, Gordon W. c/o Nazarene Camp, Andover, Oklahoma  
 Eastman, H. T. and Vera May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.  
 Kalama, Wash.... April 1-14  
 Portland, Ore. (Central)... April 17-28  
 Edwards, L. T., and Wife. 1132 A 4 St., Cottage Grove, Oregon  
 Cloverdale, Ore. (Hemlock)... April 3-14  
 Elsa, Cloyce. Box 18, Vanhook, Ohio  
 Emrick, C. Ross and Dorothy. Evangelist and Musicians, 600 N. Trumbull, Bay City, Mich.  
 Barberton, Ohio... March 31—April 7  
 Paterson, N.J.... April 14-21  
 Emsley, Robert. Bible Expositor, 200 East and West Road, Buffalo 24, N.Y.  
 Ridgecrest, Calif.... April 3-14  
 Concord, Calif.... April 17-28  
 Emsey, Lee H. 2094 "F" St., San Bernardino, Calif.  
 Los Angeles, Calif. (Grace)... April 3-14  
 Chula Vista, Calif.... April 21-28  
 Erickson, A. Wm. (Billy). 994 Gwynn Drive, Nashville 6, Tenn.  
 West Monroe, La.... March 27—April 7  
 Ironton, Ohio (Em St.)... April 17-28  
 Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.  
 Parkersburg, W.Va. (Southside)... April 3-14  
 Zellenople, Pa. (First)... April 17-28  
 Eudaley, O. W. 603 S. Second, Marlow, Okla.  
 Hooker, Okla.... April 3-14  
 Felter, Harry J., and Wife. Box 87, Leaburg, Ill.  
 Pleasantville, N.J.... April 7-14  
 Ferguson, Bobby R. Route 3, Floydada, Texas  
 Eastland, Texas... April 8-14  
 Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton 20, Ohio  
 Fleshman C. E. 139 S. Park Ave., Cape Girardeau, Mo.  
 Big Rock, Tenn.... April 25—May 5  
 Florence, Ernest E. 1000 S. Cross St., Robinson, Ill.  
 Bedford, Ind. (Valley Mission)... April 3-14  
 Bunola, Pa.... April 17-28  
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o Nazarene Nazarene College, Nashville 10, Tenn.

**"MILLIONS in the darkness of sin in forty-three countries outside the United States will never receive the light of the gospel except through our church. We must not fail these for whom Christ died. Give to the Easter Offering until your soul is satisfied."**

**Lawrence W. Durkee**

**Personnel Manager, Goodyear Corporation**



Rutland, Ohio... April 4-14  
 Nevada, Mo. (First)... April 19-28  
 E. Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.  
 Hazy, Hazel M. 458 Moore Ave., New Castle, Pa.  
 Freeman, Mary Ann, c/o 407 N. Clinton St., Bloomington, Ill.  
 La Harpe, Ill.... April 13-24  
 Bushnell, Ill.... April 24—May 5  
 French, W. L. Route 1, Emmett, Arkansas  
 Livingston, N.M.... April 1-7  
 Irvine, Ky.... April 10-21  
 Fredge, Harold C. 201 N 6, Marshall, Ill.  
 Robeline, La.... April 10-21  
 Pineville, La.... April 24—May 5  
 Pegett, C. B. 4311 Blackburn Ave., Ashland, Ky.  
 Hurricane, W.Va.... April 7-14  
 Rockford, Ill. (Parkside)... April 21-28  
 Files, Gloria and Adams, Dorothy. Evangelist and Singers, Wiley Ford, W.Va.  
 Wadsworth, Ohio... March 27—April 7  
 Oswego, N.Y.... April 25—May 5  
 Fugate, Joseph. 8515 Cypress Drive, Orlando, Fla.  
 Funder, Maudie and Maemi. Route 3, Lincolnton, N.C.  
 Newell, Waverly... April 24—May 5  
 Finkbeiner, A. J. c/o Publishing House\*  
 Lindsay, Calif.... April 3-14  
 New Plymouth, Idaho... April 17-28  
 Furkstone, Orville. 736 E. 43rd St., North, Tulsa 6, Okla.  
 Dewey, Okla.... April 11-21  
 Sanna, Okla.... April 24—May 5  
 Fisher, C. Wm. c/o Publishing House\*  
 Seattle, Wash. (First)... March 27—April 7  
 Madford, Ore. (First)... April 10-21  
 Fitch, George L. 124 Elder St., Nampa, Idaho  
 Myrtle Creek, Ore.... March 27—April 7  
 New Rockford, N.D.... April 10-21  
 Fitch, James S. 4105 Floral Ave., Norwood 12, Ohio  
 Fitz, R. C. 215 Chestnut, Nampa, Idaho

## G and H

Games, G. A. 2862 La Loma Place, Hilsum Manor, Riverside, Calif.  
 Yuma, Ariz.... March 31—April 7  
 Gaven, J. B. 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Fla.  
 Gawthrop, Loy A. Box 37, Mansfield, Ill.  
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.  
 Grand Ledge, Mich.... March 28—April 7  
 St. David, Ill.... April 11-21  
 Gibbons, Paul. 648 N. Boyer Ave., Gallatin, Tenn.  
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.  
 Peoria, Ill. (Forest Hill)... April 17-28  
 Gilliam, Harold P. Box 25, Juliaetta, Idaho  
 Gilmour, A. Alan. 309 Spring St., Jamestown, N.Y.  
 Glaze, Harold J. 701 Third St., Hot Springs, Ark.  
 Pine Bluff, Ark. (First)... April 3-14  
 Pontiac, Ill. (First)... April 17-28  
 Gorman, J. P. and Wife. Preacher and Singers, 241 N. Shelton, Bethany, Okla.  
 Gosholt, Howard and Gladys. 22330 Lomax St., Panama Red, Calif.  
 Gordon, Maurice E. 2137 "C" St., Selma, Calif.  
 Griffin, Clarence A. 5829 North 64th Drive, Glen Dale, Ark.  
 Griffith, Walter. Box 107th East St., Modesto, Ill.  
 Grimm, Alden D. 1001 N. May, Oklahoma City, Okla.  
 Grimmett, George J. 136 East St., Sistersville, W.Va.  
 Cuyahoga Falls, Ohio... March 27—April 7  
 E. Aiton, Ill.... April 26—May 5  
 Guy, Marion G. Route 5, Muskogee, Okla.  
 Muskogee, Okla. (First)... April 17-28  
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.  
 Louisville, Ky. (Butcher)... April 6-14  
 Cincinnati, Ohio (Blue Ash)... April 19-28  
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.  
 Kansas City, Mo. (First)... April 9-14  
 ... April 21-28

Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.  
 Topeka, Kans. (Oakland)... April 8-14  
 Topeka, Kans. (First)... April 18-28  
 Harley, C. H. Burbank, Ohio  
 St. Johns, Mich.... April 10-21  
 State Line, Ind.... April 24—May 5  
 Harrison, Raymond W. 2401 W. Luke Ave., Phoenix, Ariz.  
 Harold, John W. Box 291, Redkey, Ind.  
 Pataskala, Ohio... April 3-14  
 Cambridge City, Ind.... April 17-28  
 Hawkins, Alton. 6802 N.W. 45th, Bethany, Okla.  
 Hayes, Thomas, c/o Publishing House\*  
 Marysville, Calif.... April 3-14  
 Elkhart, Ind.... April 17-28  
 Hegstrom, H. E. P.O. Box 8, University Park, Iowa  
 Ottumwa, Iowa (Trinity)... April 3-14  
 Menomonie, Wis.... April 24—May 5  
 Heriford, Russell W. 7534 E. Young Place, Tulsa, Okla.  
 Hess, Weaver W. 329 E. Ave. R 7, Palmdale, Calif.  
 Springfield, Ore.... April 10-21  
 Hicks, A. M. 336 Norway Ave., Huntington, W.Va.  
 Huntington, W.Va. (Walnut Hills)... April 4-14  
 Wheeling, W.Va. (First)... April 18-28  
 Higgins, Charles A. 1402 Bontz Rd., Las Cruces, N.M.  
 Hodgson, Robert E. Box 555, Bethany, Okla.  
 Wichita, Kans. (Towanda)... April 3-14  
 Hoerle, Wesley W. P.O. Box 3338, Corpus Christi, Texas  
 Arlington, Tex. (First)... March 27—April 7  
 St. Joseph, Mo. (First)... April 17-28  
 Hoffman, Daniel C. 5874 Hopkins Rd., Mentor, Ohio  
 Tippecanoe, Ohio... March 27—April 7  
 Freeport, Ohio (Canaan Hill)... April 17-24  
 Hokada, James T. Route 1, Parkview, Grafton, W.Va.  
 Holtzclaw, Paul M. 306 S. Jefferson, Robinson, Ill.  
 Grayville, Ill. (E.U.B.)... March 29—April 7  
 Hunt, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.  
 Gaston, Ind.... April 1-7  
 Hunt, W. W. Rt. 9, Box 27, Morgantown, W.Va.  
 Greensboro, Pa.... April 4-14  
 Berkeley Springs, W.Va.... April 18-28  
 Hoots, Bob. Box 1, Albany, Ky.  
 Hoover, Amos. 1451 Ravine Rd., Vista, Calif.  
 Hopkins, L. C. (Lee). Mounted Route, Nampa, Ida.  
 House, John W. 1719 W. 19th St., North Little Rock, Ark.  
 Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City 22, Okla.  
 Granby, Mo.... April 3-14  
 Hubarrt, Leonard G. Route 4, Huntington, Ind.  
 Farmland, Ind.... March 27—April 7  
 Anderson, Ind. (Columbus Ave.)... April 10-21  
 Humble, James W. c/o Publishing House\*  
 Grimsby, Eng.... April 7-21  
 Yorkshire, Eng.... April 22—May 2  
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.  
 E. Liverpool, Ohio... March 27—April 7  
 Iowa, Pa.... April 25—May 5

## I to L

I. Theodos and Betty. 3104 Ashby Ave., Little Rock, Ark.  
 Prescott, Ariz.... April 3-14  
 N. Little Rock, Ark. (Rose City)... April 21-28  
 Ica, Charles D. 4875 Alleda, S.E., Grand Rapids, Mich.  
 Nashville, Tenn. (Grace)... April 7-14  
 Hartford City, Ind. (First)... April 17-28  
 Ide, Glen, Jr., Evangelistic Party, Vicksburg, Mich.  
 Ironwood, Mich.... April 17-28  
 Ingham, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.  
 Waynesburg, Pa.... April 11-21  
 Schuykill Haven, Pa.... April 25—May 5  
 Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas  
 Chase, Kans.... April 4-14  
 Hominy, Okla. (First)... April 15-21  
 Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.  
 Brightwaters, L.L., N.Y.... April 3-14  
 Rockford, Ill. (First)... April 17-28

\*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.



Jackson, R. W. Route 1, Davis Ave. Ex., Nampa, Idaho  
 Palouse, Wash. April 2-7  
 Ellensburg, Wash. April 9-14  
 James, Melvin R. 771 Esther St. N.W., Warren, Ohio  
 Belle Vernon, Pa. April 3-14  
 Andover, Ohio (Cherry Valley) April 17-28  
 Jaymes, Richard W. 424 E. Sandusky, Bellefontaine, Ohio  
 DeGraff, Ohio April 8-14  
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.  
 Johnson, A. G. 1147 Ortega Rd., N.W., Albuquerque, N.M.  
 Tishomingo, Okla. March 27—April 7  
 Kalvesta, Kans. April 10-21  
 Johnston, Lester, 11510 S. Union, Chicago 28, Ill.  
 Jones, A. K. 315 Harmon Ave., Danville, Ill.  
 Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.  
 Wabash, Ind. April 1-7  
 Indianapolis, Ind. (First) April 17-28  
 Justice, Eugene S. P.O. Box 586, Ashland, Ky.  
 Nancy, Ky. (Delmar) April 3-14  
 Ashland, Ky. (Summit) April 17-28  
 Keith, Donald R. c/o Publishing House\*  
 Peoria, Ill. April 3-14  
 Angola, Ind. April 17-28  
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.  
 Irving, Texas March 27—April 7  
 Muskogee, Okla. April 12-21  
 Knight, George M. 118 Hughes Ave., Oildale, Calif.  
 Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.  
 Hewitt, Minn. March 27—April 7  
 Columbia, Mo. April 9-21  
 Langford, J. V. 701 N. First, Henryetta, Okla.  
 Bismarck, N.D. (Mandan) April 2  
 Lanier, John H. Poplar Street, Junction City, Ohio  
 Decatur, Ind. April 3-14  
 Carey, Ohio April 17-28  
 Lanterman, R. S. c/o Publishing House\*  
 Law, Dick and Lucille. Preachers and Singers, c/o Publishing House\*  
 Hutchinson, Kans. (Bethany) April 3-14  
 Johnson, Kans. (Bethel) April 17-28  
 Leichtys, The Singing (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o Publishing House\*  
 Marseilles, Ill. April 7-14  
 Highland, Ind. April 19-28  
 Leih, John. 25319 Terry Lane, Hemet, Calif.  
 Rialto Calif. April 17-28  
 Leih, Martin. 124 W. Palm Dr., Arcadia, Calif.  
 Fairfield, Calif. April 3-14  
 Lewiston, Idaho April 17-28  
 Leonard, James C. 223 Jefferson St., Marion, Ohio  
 Waterloo, Ohio March 27—April 7  
 Westerville, Ohio April 10-21  
 Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.  
 Prineville, Ore. April 4-14  
 Lewis, Ellis. 6706 N.W. 31st St., Bethany, Okla.  
 Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.  
 Liddell, T. T. 10050 S. Carpenter St., Chicago 43, Ill.  
 Philadelphia, Pa. March 31—April 7  
 Lansing, Ill. April 24—May 5  
 Lipker, Charles H. Route 1, Alvada, Ohio  
 Miamisburg, Ohio April 9-14  
 Akron, Ohio (Kenmore) April 18-28  
 Lykins, C. E. c/o Publishing House\*  
 Ligonier, Ind. April 3-14  
 Muncie, Ind. April 17-28  
 Lyons, James H. P.O. Box 336, Harvey, Ill.

**M**

MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio  
 Newark, Ohio (Eastside) April 4-14  
 Allison, Pa. April 18-28  
 Mack, William. 512 High St., Williamston, Mich.  
 Williamston, Mich. April 5-14  
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.  
 Martin, Paul. c/o Publishing House\*  
 Detroit, Mich. (First) March 31—April 7  
 Flint, Mich. (First) April 8-14  
 Martin, Vern. Rt. 1, Box 118, Caldwell, Idaho  
 Mayo, Clifford. 516 E. Marlboro, Lubbock, Texas  
 Lubbock, Tex. (Eastside) April 5-14  
 Ft. Worth, Tex. (White Settlement) April 17-28  
 McCullough, Forrest. c/o Publishing House\*  
 Indianapolis, Ind. (Friendly) April 2-7  
 Florissant, Mo. April 8-14  
 McDonald, Ray. 5958 Southwind, Houston, Texas  
 Meridian, Miss. (Central) April 1-7  
 Memphis, Tenn. (White Haven) April 10-21  
 McDowell, Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.  
 Huntington Valley, Pa. April 3-14  
 Glassboro, N.J. (Pitman) April 17-28  
 McFarland, C. L. Box 245, Michigantown, Ind.  
 McGuire, W. M., and Wife. c/o Publishing House\*  
 Pontiac, Mich. (First) April 7-14  
 Temperance, Mich. (First) April 21-28

McManon, Louis G. c/o Publishing House\*  
 Granada Hills, Calif. April 8-14  
 Colorado Springs, Colo. (Palmer Heights) April 17-28  
 McNaught, J. Austin. 940 "B" St., Sweet Home, Ore.  
 McWhirter, G. Stuart. 202 Stewart St., Cordova, Ala.  
 Arlington, Va. (Calvary) March 27—April 7  
 Columbia, Tenn. (Grace) April 15-21  
 Meadows, A. G. 3928 W. Cypress St., Phoenix, Ariz.  
 Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood, Ohio  
 Tiffin, Ohio April 5-14  
 Greencastle, Ind. April 17-28  
 Meighen, J. M., and Family. Preacher and Musicians, 2122 Gospen Pike, Milford, Ohio

**"SHOWERS of BLESSING"  
 Program Schedule**

**April 7—"In This Thy Day" (Palm Sunday) by Wilson R. Lanpher**

**April 14—"Immovable Stone—Unlimited Power" (Easter Sunday), by Wilson R. Lanpher**

**April 21—"A New Start with a New Heart," by Mendell Taylor**

Meyer, Virgil G. 3112 Willow Oak Drive, Ft. Wayne, Ind.

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.

Tehachapi, Calif. March 27—April 7  
 Stockton, Calif. (Fremont) April 10-21

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Pleasant, Ohio.  
 Sylvania, Kans. April 2-14  
 Sparta, Tenn. April 17-28

Miller, Harold F., Sr. 307 Townsend Ave., Lake Wales, Fla.  
 Bloomington, Ind. April 18-28

Miller, Lella Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.

Nampa, Ida. (Franklin Rd.) Mar. 27—April 7  
 Shawnee, Okla. (First) April 10-21

Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.

Gainesville, Ga. (First) April 3-14  
 Charleston, S.C. (Port Park) April 17-28

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.

Baltimore, Md. (Eastside) April 3-14  
 Northfield, Ohio April 22-28

Millhuff, Charles. c/o Publishing House\*  
 Fredericktown, Mo. April 3-14  
 Spooner, Wis. April 17-28

Mitchell, H. Dale. 251 Kathryn Drive, Elkhart, Ind.

North Platte, Neb. April 3-7  
 Kewanee, Ill. April 10-14

Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas

Moore, Franklin M. Box 302, Castle Rock, Colo.  
 Cory, Ind. March 27—April 7  
 College Corner, Ohio April 10-21

Moore, Sartell. 7 Ferro-Monte Ave., Kenil, N.J.  
 Morgan, J. Herbert and Pansy S. Evangelists and Singers, 334 N. Randolph St., Indianapolis 1, Ind.

Urbana, Ill. March 27—April 7  
 Holly, Colo. April 10-21

Moulton, M. Kimber. c/o Publishing House\*  
 Richland, Wash. (First) March 27—April 7  
 Chicago, Ill. (Emerald Ave.) April 10-21

Moutts, Dewey and Wavelene. Evangelists and Singers, 123rd St. and Ridgeland Ave., Worth, Ill.

Mounts, Paul E. P.O. Box 81, Bethany, Okla.  
 Bonner Springs, Kans. March 28—April 7  
 Antlers, Okla. April 11-21

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.

Mason-Town, W.Va. April 17-28

Myers, J. T. 502 Lafayette St., Danville, Ill.

**N to R**

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.  
 Collinsville, Okla. March 29—April 7  
 Searcy, Ark. April 12-21

Nesseth-Hoopson Party. Rt. 6, Box 116, Battle Creek, Mich.

Noble, James E. 217 Elm St., Grand Junction, Colo.

Norris, Roy and Lily Anne. Evangelist and Singers c/o Publishing House\*  
 Columbus, Ohio (Beechwood) April 4-7  
 Tallahoma, Tenn. April 17-28

Norsworthy, Archie N. 113 Asbury, Bethany, Okla.  
 Norton, Joe. Box 143, Hamlin, Texas

Terrell, Texas April 4-7  
 Oyster, Texas April 17-28

Watter, C. S. P.O. Box 48, Parkersburg, W.Va.

Osborne, U. L. 619 E. Tenn. St., Evansville, Ind.

Parmer, "Bob." 1326 Grandview Ave., Portsmouth, Ohio

Severy, Kans. March 27—April 7  
 Upper Sandusky, Ohio April 24—May 5

Parrott, A. L. 403 S. Main, Bourbonnais, Ill.  
 Milwaukee, Wis. (First) March 27—April 7  
 Wichita, Kans. (University) April 10-21

Passmore Evangelistic Party, The A. A. Evangelists and Singers, c/o Publishing House\*  
 Rising Sun, Ind. April 5-7  
 Chanute, Kans. April 19-28

Pattin, Martin L. Route 11, Box 54, Fort Worth, Texas

Patterson, A. B. Box 569, Abbotsford, B.C., Canada

Patterson, Walter. 1642 Wilson, Wichita Falls, Texas

El Paso, Texas March 29—April 7

Pestana, George C. 3 Swan Court, Walnut Creek, Calif.

Peters, Joseph W. P.O. Box 22, Virden, Ill.

Phillips, Kennil J. 15118 Mark Twain, Detroit 27, Mich.  
 E. Detroit, Mich. April 1-14  
 Cincinnati, Ohio (Fellowship Tabernacle) April 17-28

Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.

Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.  
 Hattiesburg, Miss. (Bethel) April 2-7  
 Magnolia, Miss. (First) April 9-14

Pierson, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.  
 Anderson, Ind. (E. 38th St.) April 4-7  
 Lansing, Ill. April 18-28

Pittenger, Twyla. Shelby, Ohio

Plummer, Chester D. 519 N. Chester Ave., Indianapolis, Ind.

The Plains, Ohio March 27—April 7  
 Toledo, Ohio (Broadway) April 10-21

Potter, Lyle and Lois. Sunday School Evangelists c/o Publishing House\*  
 Pullman, Wash. (First) April 3-14  
 Spokane, Wash. (Valley) April 14-21

Prentice, Carl and Ethel. Evangelist and Children Worker, 6900 N.W. 43rd St., Bethany, Okla.  
 Wetherford, Okla. (First) March 28—April 7  
 New Orleans, La. (Downtown) April 14-21

Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.  
 New Cumberland, Pa. (First) April 18-28

Parkhiser, H. G. 308 E. Hadley, Aurora, Mo.  
 Denver, Colo. (Englewood) April 3-14  
 Kansas City, Mo. (First) April 21-28

Quinn, L. W. Sunday School Evangelist, 3702 Manchester, Colorado Springs, Colo.

Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.  
 Lombard, Ill. March 31—April 7  
 Keokuk, Iowa April 11-21

Rahfeldt, Romais R. Hilda, Missouri  
 Burlington, Iowa (Flint Hills) April 3-14  
 Red Oak, Iowa April 21-24

Riley, Kenneth R. 121 E. Main, Cambridge City, Ind.  
 Middletown, Ind. April 4-14  
 Mackey, Ind. April 17-28

Robbins, James. 1817 "F" St., Bedford, Ind.  
 St. Bernice, Ind. March 27—April 7  
 Marengo, Iowa April 10-21

Roberts, Robert C. 639 Hill Top Drive, Cumberland, Md.

Robinson, Paul E. P.O. Box 931, Dayton, Ohio

Robison Robert and Wife. Evangelist and Singers, Heaters, W.Va.

Rodgers, Clyde H. 515 Lester Ave., Nashville 2, Tenn.

Moreau, Wis. April 7-14  
 Anderson, Ind. (Fantax) April 18-28

Rogers, J. A. (Jimmy) 696 N. Market St., East Palestine, Ohio

Clinton, Ohio April 3-14  
 Warren, Ohio April 17-28

Roeder, Bernice E. 424 E. Maple St., Boonville, Ind.

Fort, Ind. April 3-14  
 Matthews, Mo. April 18-28

Rothwell, Mel Thomas. 4701 N. Donald Ave., Bethany, Okla.

Fort Smith, Ark. April 5-7

Rubing, Charles and Emma Jean. Preacher and Singers, c/o Publishing House\*  
 Rust, Everette E. 420 Sherman, Alva, Okla.

**S and T**

Schmitt, Dan. P.O. Box 48, North Vernon, Ind.  
 Lafayette, Ga. (First) March 28—April 7  
 Louisville, Ky. (Southside) April 11-21

\*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.



Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio

Sears, L. Wayne. 905 S. Lahoma, Norman, Okla.

Quanah, Texas. April 1-7

Haltom City, Texas. April 8-14

Sellick, R. T. Box 22, Oxford, N.S., Canada

New Brighton, Pa. March 27—April 7

Mundelein, Ill. April 10-21

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

Shackelford, H. W. 614 W. Market St., Washington C.H., Ohio

Inez, Ky. (Turkey Creek). April 3-14

Sharp, L. D. 1026 Dayton St., Wichita, Kansas

Sharples, J. J. and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Canada

Franklay, Mo. April 3-14

Houston, Tex. (Lake Forest). April 17-28

Shea, Albert J. 4245 Forest Ave., Cincinnati 12, Ohio

Danville, Ind. (Calvary). April 3-14

Jackson, Mich. (First). April 17-28

Shomo, Philip and Miriam. Preachers and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.

Macon, Mo. April 10-21

Benton, Ill. April 24—May 5

Sisk, Ivan. Box 17022, San Diego, Calif.

Toledo, Ohio (Manhattan). March 27—April 7

Slater, Glenn. 320 S. 22nd St., Independence, Kans.

Fredonia, Kans. March 27—April 7

Carlinville, Ill. April 10-21

Slater, Hugh L. c/o Publishing House\*

Smiley, Thos. R. and Wife. 342 S. Jackson, Oakland City, Ind.

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio

Smith, C. B. Box 505, Vernon, Ind.

Smith, Charles Hastings, P.O. Box 778, Bartlesville, Okla.

Ironton, Ohio (First). March 27—April 7

Middletown, Ohio (First). April 10-21

Smith, Ernest D. Strong, Maine

Smith, Ottis E., Jr. Route 7, Edinburg, Pa.

Bel Air, Md. March 31—April 7

Monongahela, Pa. April 11-21

Smith, Paul R. 305 Central Ave., Spencer, W.Va.

New Matamoras, Ohio. April 3-14

Sommer, Eugene C. 558 S. Maple St., Monticello, Ind.

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.

Rand, W.Va. (First). April 3-14

Nashville, Tenn. (Waverly Place). April 17-28

Spowis, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.

Lansing, Mich. March 27—April 7

Alanson, Mich. April 19-28

Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.

Reed City, Mich. March 27—April 9

Presque Isle, Maine (Ref. Baptist) April 10-21

Stafford, Daniel. Box 11, Bethany, Okla.

Hot Springs, Ark. April 3-14

Houston, Texas. April 18-28

Stallings, Oscar. 2708 Stallings Lane, Jonesboro, Ark.

Steele, J. J. P.O. Box 1, Coffeyville, Kans.

Alvin, Tex. April 3-14

Kansas City, Kans. (Argentina). April 17-28

Steinger, Dwight F. Chaik Artist-Evangelist, c/o Gen. Del., Nashville, Ind.

Naperville, Ill. March 27—April 7

Ridgeway, Mich. April 17-24

Stewart, Paul J. P.O. Box 850, Jasper, Ala.

Henryetta, Okla. (First). April 4-14

Great Bend, Kans. (First). April 18-28

Storey, E. T. 609 North Washington St., Milford, Delaware

Newport News, Va. (First). Mar. 27—April 7

Strack, W. J. Box 112, Jefferson, Ohio

Conroe, Tex. April 10-21

Windsor, Ont. April 24—May 5

Strahm, Loran. 732 Kingston Ave., Grove City, Ohio

Johnstown, Ohio (Whitehall). Mar. 31—April 7

Sturtevant, L. R. Box 535, Connell, Wash.

Gladstone, Ore. April 3-14

Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.

Cincinnati, Ohio (Miles Rd.). April 3-14

Utica, Ohio. April 17-28

Tavin, E. C. California, Kentucky

Taylor, Emmett E. c/o Publishing House\*

Pasadena, Tex. (First). April 3-14

Fritch, Tex. April 17-28

Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio

Omaha, Neb. (First). April 2-7

Omaha, Neb. (Southside). April 8-14

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.

Detroit, Mich. (Trinity). April 4-14

Fairmont, W.Va. April 18-28

Thomas, James W. Box 143, Gravette, Ark.

Bradleyville, Mo. March 27—April 7

Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.

Tucker, L. M. 417 Long St., Cambridge, Ohio

Turpel, John W. Route 2, Minesing, Ontario, Canada

Reading, Mass. Mar. 27—April 7

Melrose, Mass. April 10-21

## U to Z

Underwood, G. F., and Wife. Preachers and Singers, 1934 Westlawn, S.W., Warren, Ohio

Clymer, Pa. (Penns Manor). April 10-21

Idaho, Ind. April 28—May 5

Van Slyke, D. C. 508 16th Ave. South, Nampa, Idaho

Clinton, Iowa. Mar. 31—April 10

Montrose, Iowa. April 14-24

Wabtel, David K. 1025 Berwick Trail, Madison, Tenn.

Wagner, Betty. c/o Publishing House\*

Walker, W. B. c/o Publishing House\*

Dayton, Ohio. April 18-28

Wallin, Henry E. 1414 N. Hill Ave., Pasadena, Calif.

Hemosa Beach, Calif. April 21-28

Ward, Lloyd and Gertrude. Preacher and Chaik Artist. Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.

Duncan, Okla. (First). April 3-14

Christman, Ill. (First). April 17-28

Watson, C. R. Sealy, Tex.

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.

Caddo, Okla. April 3-14

Steam Springs, Ark. April 28—May 5

Weatherby, T. O. 1106 South 30th, Yakima, Wash.

Milton Freevater, Ore. April 7-14

Julietta, Ida. April 17-28

Wathers, C. G. and Florence. 811 N. Sinclair, Tavares, Fla.

Weeks, James A. 7641 Gwenwyn Dr., Cincinnati 36, Ohio

Marietta, Ohio. April 3-14

Akron, Ohio (Ellet). April 17-28

Debs, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.

Large, Ind. (Community). Mar. 27—April 7

Canning, S.D. April 10-21

White, W. T. 116 E. North, Norman, Okla.

Fayette, Ohio. Mar. 27—April 7

Greenville, Ohio. April 10-21

Whitley, C. M., and Wife. Preacher and Singer, c/o Publishing House\*

Groves, Okla. April 21-28

Williams, Earl C. c/o Publishing House\*

Lamar, Mo. (First). Mar. 27—April 7

Elk City, Kans. April 10-21

Williams, Lillian. 327 W. Broadway, Sparta, Tenn.

Williams, L. W. 1026 So. 17th St., New Castle, Ind.

Willison, Otto R. 2910 N. College, Bethany, Okla. (Oklahoma City, Okla. (Capitol Hill))

Freedom, Okla. Mar. 27—April 7

Wilson, Matthew V. Route 2, Vicksburg, Mich.

Winegarden, Robert. c/o Publishing House\*

Bath, Ill. Mar. 27—April 7

Tuscola, Ill. April 10-21

Wolfe, E. D. c/o Publishing House\*

Hillsboro, Ore. April 17-28

Woodward, Daniel E. P.O. Box 853, Portsmouth, Ohio

Columbia City, Ind. April 21-28

Woodward, George P. 326 Day Run Road, Monongahela, Pa.

Akron, Ohio (First). April 4-14

Monroe, Mich. (P.H.). April 19-28

Woolman, J. L. c/o Publishing House\*

Drumright, Okla. Mar. 27—April 7

Blytheville, Ark. (First). April 14-21

Worcester, Gerald. 11629 E. 164th St., Norwalk, Calif.

Wordsworth F.E. 107 E. Sammamish Rd. North, Redmond, Wash.

Wright, Fred D. Route 1, Hunteertown, Ind.

Zimmerlee, Don and June. Preacher and Singer, 2078 S. Florissant Rd., Florissant, Mo.

Cape Girardeau, Mo. Mar. 28—April 7

Clarence, Mo. April 10-21

## Singers:

Andy Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.

Bailey, Clarence and Helma. Song Evangelists, 1197 W. Arch St., Portland, Ind.

Baldridge, Willis and Velma (DeBoard). Song Evangelists, 24 Sharilane Drive, East St. Louis, Ill.

Bierce, Jack. Song Evangelist, c/o Publishing House\*

Kankakee, Ill. (First). Mar. 31—April 7

Ephrata, Pa. April 10-21

Hubi, James. Singer, 347 S. Pine, Bloomfield, Iowa

Okaloosa, Iowa. April 3-14

Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.

Akron, Ohio (Arlington St.). April 3-14

Callihan, Jim and Evelyn. Singers and Musicians, 6 E. Diana Lane, Fairborn, Ohio

Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla.

Coulter, Miss Phyllis. Song Evangelist, 1430 Fletcher Ave., Indianapolis, Ind.

Crider, Jim and Janet. Singers and Musicians, Box 157, Shirley, Ind.

Winchester, Ind. (First). Mar. 27—April 7

Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio

Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o Publishing House\*

Grahn, Ky. April 3-14

New Martinsville, W.Va. April 17-28

Dumire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.

Cleveland, Miss. April 1-7

Nashville, Tenn. (Northside). April 17-28

Everleth, Lee and Judy. Song Evangelists, 618 Eighth St., Marietta, Ohio

Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichael's, Pa.

Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.

Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind.

Bridgeport, Ind. April 17-28

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

Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.

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

Nashville, Tenn. (Grace). April 7-14

Kennewick, Wash. April 21-28

Haus, Wayne and Jim. Singers and Musicians, Route 1, Cory, Ind.

Hostetter, Robert L. Song Evangelist, 1017 East Firmin Kokomo, Ind.

Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o Publishing House\*

Fosteria, Ohio. April 10-21

Akron, Ohio (Kenmore). April 22-28

Keller-York Party, The. Singers and Musicians, Box 441, Nampa, Idaho

Kelly, Don and Helen (Greenlee). Song Evangelists, 1247 Perrysville Ave., c/o D 26, Danville, Ill.

Alexandria, La. (First). Mar. 29—April 7

Urbana, Ill. (Perkins). April 11-14

Kennedy, Roger D. Song Evangelist, 3437 E. Carpenter Rd., Flint, Mich.

McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.

McNutt, Paul W. Song Evangelist, c/o Publishing House\*

Tulsa, Okla. (city-wide). April 2-7

Hot Springs, Ark. April 8-14

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o Publishing House\*

El Dorado, Kans. (First). April 7-17

Anderson, Ind. (First). April 19-28

Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.

Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.

Mund, Fred A. Song Evangelist, 10101 Coburg Lands Drive, St. Louis 37, Mo.

Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.

Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.

Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.

Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.

Rushing, Dee and Bernadene. Singers and Musicians, King City, Mo.

Sanford, Mrs. Ruth. Song Evangelist, 9553 Hiway 67, St. Louis 36, Mo.

Schultz, Walter C. Song Evangelist, 707 South Chipman, Owosso, Mich.

Sigler, Ray. Song Evangelist, 4001 Kings Highway, Dayton 6, Ohio

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.

Oklahoma City, Okla. (Capitol Hill)

Mar. 27—April 7

Indianapolis, Ind. April 22-28

Wagner, Larry R. Song Evangelist, 2651 Airdale Dr., Greenville, Miss.

Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.

Detroit, Mich. (Trinity). April 4-14

Muskegon, Mich. (First). April 24—May 5

Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.

Wilkinson Trio (Lloyd M., Wife, and Daughter, Margaret). Song Evangelists, 1104 Penn St., Columbus, Ind.

Williams, Miss Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio

Yaakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.

\*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.



**Graham III; Will Miss Asian Tour**

HONOLULU (EP)—Under doctor's orders to rest completely for at least two months, Dr. Billy Graham will not be able to participate in a series of crusades which had been planned for major cities of Asia beginning last month. The evangelist said his associates will carry on in Asia without him.

"Certainly God must have a purpose in this," said Dr. Graham in St. Francis Hospital here. "This is the first time in my ministry that I have ever had to postpone a crusade." He entered the hospital here in March in an effort to pin down the cause of an acute gastrointestinal infection. Dr. Graham came to Honolulu in February to recuperate from lung ailments which have bothered him for the past five years.

A spokesman said the evangelist's ailment definitely has been isolated by doctors. The ailment could be described as serious in one respect, he said, but added that it was not believed that Graham's condition was anything to become distressed about.

**Africa's Christian Youth Challenged at Assembly**

NAIROBI, KENYA (EPS)—Some four hundred delegates from thirty-five countries attended the opening here of the first All-African Christian Youth Assembly, at which Dr. John Karefa Smart, minister of external affairs in the Sierra Leone government, presided. Theme of the assembly was "Freedom Under the Cross."

In a keynote address Dr. Smart declared that Africa's Christian youth face many pressing challenges in both spiritual and secular fields.

"The church in Africa," he said, "played a revolutionary role in planting the seed of revolt against every form of human oppression. In our time we have seen the end of imperial domination and the liquidation of two great European empires.

"However, past achievements are not enough. Christian youth in Africa is called to share in the church's ministry of prophetic judgment, pastoral leadership and active political, economic, and social service."

**Display Dead Sea Scrolls**

The Dead Sea Scrolls, ancient Biblical manuscripts found since 1947 and reputed to be among the greatest Old Testament discoveries of all times, will be exhibited by Jordan and Israel in their respective pavilions at the New York World's Fair. The manuscripts were discovered by wandering Bedouin shepherds in caves near some very old ruins, in the Judean desert along the western shores of the Dead Sea. (WRN)

the **Answer** corner

Conducted by W. T. PURKISER, Editor

**Recently a discussion came up in our class as to who John the Baptist was. One man said that John the Baptist and Elijah were one and the same person—that the day predicted in the last chapter of Malachi had already come, with Elijah returning in the person of John. Will you please give your opinion?**

John the Baptist was the son of Zacharias and Elisabeth (Luke 1:5-25). Since Elisabeth was the cousin of Mary, mother of Jesus, he was our Lord's second cousin (Luke 1:36). The verses in Malachi to which you refer say simply: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (4:5-6).

Jesus said, "For all the prophets and the law prophesied until John. And it ye will receive it, this is Elias [Greek for 'Elijah'], which was for to come" (Matthew 11:13-14; see also 17:12 and

Luke 1:17). The man in your class seems to share the view of the Jews of Jesus' day that, before the Messiah would come, Elijah would reappear in reincarnation—for they asked John, "Art thou Elias? And he saith, I am not" (John 1:21). In other words, because John came in "the spirit and power of Elias," he fulfilled the prophecy of Malachi. It is quite common to speak of a wise man as "Solomon," or to say that a man of purpose is "a regular Daniel." When Peter showed the wrong attitude, Jesus said to him, "Get thee behind me, Satan" (Matthew 16:23). These are all ways of speaking which we understand clearly, but do not take literally.

**In the "Answer Corner" will you please explain two works of grace in Galatians 5:24? By what spiritual experience do we become Christ's?**

Galatians 5:24 reads: "And they that are Christ's have crucified the flesh with the affections and lusts." This, as every other scripture, must be taken in its context, which here includes verses 16-25. Verse 17 speaks of the condition of one in whom "the flesh lusteth against the Spirit, and the Spirit against the flesh." This is the double-mindedness of James 1:8 and 4:8. It is the state of a converted but unsanctified person.

As to when we "become Christ's," it is initially and potentially when He becomes ours in saving grace; but in the deeper and fuller sense when as Paul

says we "yield" ourselves unto God as those alive from the dead, our members "servants to righteousness unto holiness," when we present our bodies as living sacrifices unto God (Romans 6:13, 19; 12:1-2). This sort of consecration only a Christian can make.

Incidentally, this passage is one of the great New Testament passages which show clearly that "flesh" used in this sense is not the physical body, but the "fleshly" or "carnal" nature, which lusts against the regenerating Spirit of God.

**What is the rapture?**

The term *rapture* is used to speak of the taking away of the Church at the return of Christ. It is described in Luke 17:24-37 and 1 Thessalonians 4:13-18, to give just two of the basic scripture references. It is often contrasted with the Revelation, by which is understood the phase of Christ's return described in II Thessalonians 1:7-10.

It seems to me a helpful clue to understanding the prophecies concerning both rapture and revelation is found in Isaiah 21:11-12: "He calleth to me out of Secu, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire; ye return, come."

This is not double talk. Just as a single revolution of the earth brings morning to one half of humanity and night to the other half, so the return of Christ ("the day of the Lord") will bring redemption to the Church and destruction and judgment on the unbelieving. In the face of this fact the watchman's exhortation is the one all people need to hear: "Return, come." Jesus said of the foolish bridesmaids, "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut" (Matthew 25:10). Being ready is the all-important thing.





This beautiful new parsonage at Erie, Pennsylvania, was recently completed. In addition to spacious living facilities for the pastor, the basement area serves the church as a fellowship hall with a main area of 1,450 square feet and high ceiling. The church building itself was constructed about six years ago, and both together are valued at \$150,000. Rev. M. Minich has been pastor since 1956.



General Superintendent and Mrs. Hardy C. Powers (left) are pictured with Mr. and Mrs. M. C. Richey on the occasion of the dedication of the Grassland, Texas, Church of the Nazarene. Special significance to the service was given by the fact that Dr. Powers attended his first Nazarene service at the time this church was being organized in 1921. Mr. and Mrs. Richey had charge of the music and were among the charter members of the church.

Professor Robert Hale of Bethany Nazarene College was named "Singer of the Year" by the Professional Music Teachers of America in nationwide competition at Los Angeles. A bass-baritone soloist, Hale won the southwest regional competition and went on to the national award with its prize of \$1,000. He has been teacher of voice at Bethany since 1960, and is minister of music at Oklahoma City (Oklahoma) First Church of the Nazarene.

Honoring the fiftieth wedding anniversary of Dr. and Mrs. Jarrette Aycock, District Superintendent and Mrs. Orrille Jenkins sponsored a drop-in greeting by pastors and friends at their home in Kansas City. Dr. and Mrs. Aycock are pictured with their daughter and son-in-law, Dr. Whitcomb Harding, superintendent of the Nebraska District, and Mrs. Harding, Dr. Aycock, who is now in the evangelistic



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# News in Picture

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field, was district superintendent of the Kansas City District for nineteen years. Approximately two hundred pastors and friends came to wish the Aycocks well on this joyous occasion.

A recent visitor to the Nazarene Publishing House was Franklin Bresee (center), great-grandson of the founder of the Church of the Nazarene in Los Angeles, Dr. P. E. Bresee. The younger Bresee was named after his great-grandfather, and lives in Los Angeles, where he works as a television and film consultant. He viewed the Publishing House documentary film, "Doers of the Word," and praised it from a technical standpoint, urging its use in local churches. Bresee is looking at a sketch of his great-grandfather with Elden Rawlings (left) and Publishing House Manager M. A. Lunn (right).



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a child  
in the way  
he should go.”*

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