

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



June 20, 1956

Poking fun at the Church and denying her true place in the world has been a favorite sport for many generations. A leading churchman of the early centuries wrote in a different vein: "I had not believed the gospel unless the church had persuaded me." By the church he meant the body of believers who had brought the impact of the gospel to bear upon his life.

Paul flung out this challenge to the confused Corinthians of his

The Church and I

General Superintendent Young

day: "What hast thou that thou didst not receive?" These words come to me today as personal and significant as I acknowledge my debt to the church. Of course, we believe that there are other branches of the Church of Jesus Christ, but I write more particularly to that branch called the Church of the Nazarene, relevant to my life.

It was here that I first received the message of salvation in its simplicity and power. This church was true to her essential mission and confronted me with the cross of Jesus Christ as God's answer to the sin question in my life. This church made redemption personal to me.

Also, this body of believers led me into a personal experience of grace. I felt the impact of their prayers of faith when I was weak and faltering. They showed me that in addition to conversion there was a second epochal crisis in which I could be cleansed from the inwardness of sin and filled with the Holy Spirit.

Within this group I have also found a fellowship far surpassing that of any secular order known to me. The value of this fellowship has increased with the passing years as our own children have found their places, one by one, within this hallowed circle.

Here, too, I have found a place of service. As a young man I was received into this church's halls of learning and given some foundational training for my ministry. I have also been permitted to serve the church, as doors of opportunity that exceeded my fondest dreams have been opened to me.

I am committing my hopes and prayers for the future to this organized holiness church. I do not believe her faith will die at my burial. Her world vision intrigues me, and her growing edge gives me courage. As a faithful steward of the mysteries of His grace, I would pass on to others the rich heritage I have received. I am in debt today, but I acknowledge it with sincere gratitude to the Giver of every good and perfect gift.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

—Matt. 16:15-19

LATE NEWS

Telegrams . . .

Riverside, California—Southern California Golden Anniversary District Assembly; Dr. R. J. Plumb, retiring, given love offering of over \$2,600.00; Rev. Nicholas Hull, pastor University Avenue Church, San Diego, elected new superintendent. Dr. Hugh C. Benner at his best as presiding officer.—Freeman A. Brunson, Reporter.

North Platte, Nebraska—Rev. Whitcomb Harding re-elected district superintendent of Nebraska by overwhelming vote of confidence and appreciation.—George L. Mowry, Reporter.

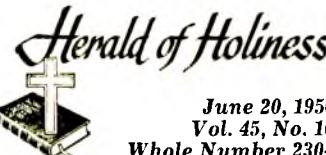
Bremerton, Washington—Wonderful assembly concluded on Washington Pacific District. Dr. B. V. Seals enthusiastically re-elected as superintendent; three hundred members net gain. Dr. D. I. Vanderpool, presiding officer, at his best; gracious spirit throughout.—Thaine F. Sanford, Reporter.

Fallon, Nevada—Twelfth annual assembly of the Nevada-Utah District held in Reno, Nevada. It began with a note of victory around an altar of prayer, under the anointed presiding of Dr. D. I. Vanderpool. Rev. R. B. Sherwood was re-elected as district superintendent, lacking one of receiving a unanimous vote. The assembly expressed their love by a gift of \$1,043.00 in pledges and offering. Dr. John Riley presented the challenge of Northwest Nazarene College; Mr. Elvin Hicks was the representative from the publishing house. God is blessing this district with excellent increases in all departments.—Delbert T. Morse, Reporter.

Nashville, Tennessee—Greater Nashville Crusade for Souls revival, which broke out spontaneously three weeks ago in Woodbine Church. Rev. L. H. Roebuck, pastor, reaches new heights; crowds overflowing in big gospel tent at State Fairgrounds. Evangelist Sam Sparks at his best in this city-wide awakening; revival continues indefinitely.—D. K. Wachtel, Superintendent of Tennessee District.

North Arkansas District. Rev. J. W. Hendrickson, superintendent, has paid their full allotment on the Seminary building, and joins the other forty-three districts on the Seminary Honor Roll.—LEWIS T. CORLETT, President, Nazarene Theological Seminary.

Pastor W. E. Varian sends word from Pontiac, Michigan: "Zion Church had average of 251 in May, which is the best



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

monthly average in the history of the Sunday school since opening of new church. Church has closed the finest year in its history."

Evangelist Dick Law sends word: "Mr. C. W. Meredith of Harper, Kansas, died May 25; he was the father of Evangelists Dwight Meredith and Lucille Law. The bereaved family covet your prayers."

"Don't Bury Your Diary!"

Is there anything to gain by looking back? Yes, sir—plenty! Turn the pages of your diary often. Take a trip up the river of yesterday. Tramp again over the road of life. You'll soon discover moss-covered milestones! Memories that speak to you of that dark hour when you were poor and unemployed—but Christ supplied your needs and you found work!

You were sick—but Jesus healed your body. You were blind—but He opened your eyes. You were bound by sin and habits—He set you free. You were persecuted—but One walked in the flames beside you. You were imprisoned—but Christ locked the jaws of the lions. You were guilty—but He forgave you. You were lost—but He saved you.

Remember what God has done for you! Turn the pages. Light the lamps of yesterday. They'll glitter through your present trial and beam rays of courage to your troubled heart! No better way to brighten the night!

Ever and anon borrow St. Paul's diary, and read a few of his Corinthian entries:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Ah, yes, the man from Tarsus was a realist. His entries noted both bad and good, but the good always triumphed through Christ. Hear the Jew:

"In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. . . . Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day . . . in the deep; in journeyings often, in perils of waters, in perils of robbers, . . . by the heathen, . . . the city, . . . the wilderness, . . . the sea, . . . false brethren; in weariness and painfulness, . . . in hunger and thirst, in fastings . . . in cold . . . the care of all the churches . . ." (II Cor. 11:23-28).

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:10).

Don't bury your diary!

By DALLAS BAGGETT

Pastor, Davis Creek Church, Charleston, West Virginia

A Surrendered Will

What is the heart of holiness? Is there any common denominator in the experience of all Spirit-filled men?

I believe there is. I have been especially interested in the testimony of those who do not accept theologically the doctrine of entire sanctification as a second definite work of grace, and yet give witness to a mighty infilling of the Holy Spirit which came as a crisis after conversion. With my own ears I have heard a number of such testimonies from devout men completely outside the holiness movement.

What is the common denominator in the experience of all truly sanctified Christians? I believe the answer is: *a surrendered will!*

We instruct seekers after holiness to consecrate their all and then believe God's promises. But sometimes we seem to go through this performance without getting satisfactory results. The seeker says that everything is on the altar—nothing reserved—and yet Pentecost does not take place. Why?

Increasingly it has become a conviction that the answer is simply this: *everything* is on the altar, but the seeker has not put *himself* there and then taken his hands completely off. His *will* is not yet fully yielded to God's will.

There is no victory short of complete abandonment of one's self to the will of God. And no one but the seeker can know when that actually has been done. But, oh, what rest and joy and peace come when one lies limp before the Lord, completely subdued in his spirit! There, and there alone, is perfect peace within,

the quiet calm of eternity in the human heart.

Sin is self-will. If we would be rid of sin, self must be slain. But how? The answer is found in Romans: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (6:6). Life comes only through death. There would be no spiritual life if Christ had not died on the cross; and the life more abundant comes only when our carnal self (the "old man") has been crucified with Him.

Paul states the same thing in another passage, Gal. 2:20. In the Greek the first part literally reads: "I have been crucified with Christ; and no longer do *I* live, but Christ lives in me." Self must be crucified, and Christ crowned. Self must be dethroned in our hearts, and Christ enthroned there. Then, and then only, comes perfect peace.

The last citadel in man's soul to yield is the will, but only when that has been unconditionally surrendered is the war fully ended. Self-will always spells strife. A divided heart inevitably means discord. There is no solution except self-surrender.

Reader, have you surrendered your will completely to God's will? This is the only gateway to the path of peace.

*Thy precious will, O conqu'ring Saviour,
Doth now embrace and compass me;
All discords hushed, my peace a river,
My soul a prisoned bird set free.**

And, oh, the joy of being able to sing,
"The center of God's will my home!"

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By Ralph Earle

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Believed — or Believing?

By W. T. Purkiser
President, Pasadena College
Pasadena, California

*Excerpt from Dr. Purkiser's book,
"Security: the False and the True"*

The Bible is a Book of incredibly accurate detail. This is seen in the care with which verb tenses are written. Scripture writers never put an action in the present tense unless it describes something now going on. This is especially true of the many references to saving faith found in the New Testament. Without exception they are in the present tense—referring to what was begun at a given time and is *now going on*.

For example, "Whosoever believeth [present tense, is believing] in him should not perish, but have eternal life" (John 3:15); "Whosoever liveth [is living] and believeth [is believing] in me shall never die" (11:26); and, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (20:30).

Teachers of false security very subtly ignore God's present tenses and change them to the past tense. One of them, quoting, "He that . . . believeth [is believing] on him that sent me, hath everlasting life" (John 5:24), comments, "If you have trusted in Christ, you now have eternal life, everlasting life, life that will last forever, and you will not lose it!" Substituting man's past tense for God's present tense looks like a small thing, but how radically it changes the meaning! Jesus did not say, "If you *have trusted*." He said, "If you *are trusting*." These, I submit, are poles apart in meaning.

What about this assumption that one single act of faith, whatever follows, forever secures eternal life, or as one has put it, secures a paid-up, non-forfeitable life insurance policy?

Properly speaking, a believer is one who now believes, not one who may at some time in the past have believed. Believing is a process, a continued action. One may have believed in Santa Claus as a child, but that fact does not make him a believer in St. Nick at the present time. Faith

represents an attitude and activity of the soul which may change in the course of a person's life.

Nowhere does the Bible suggest that a person who at one time believed in Christ is by that past-tense faith assured of final salvation. It is a present-tense, up-to-date faith which pleases God (Heb. 11:6) and secures eternal life (I John 5:10-12).

Indeed, the Word contains many passages which warn against forsaking that present-tense faith which alone secures salvation. Jesus in Luke 8:13 describes the quick-sprouting seed on the rock as representing those who, "when they hear, receive the word with joy; and these have no root, which *for a while believe*, and in time of temptation fall away."

In John 8:31, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." Even though they *had* believed, they must continue if they were to be His disciples indeed. (See also Rom. 11:20-22; I Cor. 15:1-2; Col. 1:22-23; I Tim. 6:12; and Heb. 3:6, 12-14; 10:38-39.)

The real evidence of a true and living faith is the quality of the life. Whoever claims a saving faith in Christ and at the same time lives in sin is making a false profession. For it is not what we *say* about it, but what we *do* that demonstrates the reality of our faith. The moral quality of the life is the final test of whether we are *believing* or *bluffing*. "Faith, if it hath not works, is dead, being alone. . . . But wilt thou know, O vain man, that faith without works is dead?" (Jas. 2:17-20.)

True security, then, rests in the fact that saving faith is not a single historical act, but is a present-tense, up-to-the-moment, continuing process. Every believer has eternal life, and that life is correlated with the faith by which he lives. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). It is "the shield of faith" which quenches every fiery dart of the enemy and assures of true security (Eph. 6:16).

TO REMEMBER . . .

By ILA R. MONDAY

Lord, help us to remember little things:

*In mending, pray to mend some heart I've hurt
Unmeaning; with my ironing smooth the brow
Of trouble, as I press a blouse or shirt;*

*In cleaning, let me search and clean each thought
Unworthy, from the corners of my mind;
And cooking, throw my useless worries out,*

*As I dispose of useless leaves and rind.
Lord, help me to remember as I start
Each day—to be like Jesus in my heart!*

A STROLL *Through the Garden of Hope*

Somewhere out in the presence of God there is a beautiful place called heaven. Inspired writers tell us that it is a place of jeweled walls, gold-paved streets, beautiful rivers, the tree of Life, angelic choirs, and eternal day.

In my mind's eye I can see a beautiful city, fifteen miles square, of golden beauty, surrounded by many thousand miles of rolling green mountains. I can imagine some of its beauty as I, in imagination, allow myself to stroll up and down its streets of purest gold.

I gaze enraptured at the beautiful mansions that Jesus has gone to prepare. I find myself reading doorplates on the mansions. I come to one that reads, "Brother Paul"; I find another that reads, "Brother Silas"; another, "Brother Stephen." Then, wonder of wonders, I find one that has my own name and I pause to have a shouting spell; but that is not unusual, for there is shouting all over heaven.

Everyone I meet greets me with a smile of welcome and a "Praise the Lord!" I hear singing in the distance. I ask, "Brother Paul, what is that?" and the Apostle answers, "Why, Brother Smith, that's the angels singing." I say, "I thought so: only angels could sing like that."

I again hear singing and as I again ask the question, the one who had camped on Patmos' isle answers: "This is the 'victory song' of those who have come 'out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.'" I say, "Glory to God, I'm glad I'm one of those!"

I stroll on up the golden street, pausing on the bank of the River of Life. I bathe my feet in its living waters, after having drunk from its cool depths. I follow the stream to its source—it flows from beneath a great throne of indescribable beauty! Kingly thrones of all ages have toppled and fallen, but here I stand in the presence of the King of the ages, God the Father, whose throne endureth forever. Atheists, agnostics, sinners, and the devil have combined their forces for ages in an attempt to topple this throne, but all in vain.

By H. Doyle Smith

Pastor, Bordeaux Church
Nashville, Tenn.

I bow my head and my heart speaks, "Praise God, I'm on the winning side!"

There on the right hand of the throne stands One whose face shines as the brightest of noonday suns—my Elder Brother, my Lord and Saviour. All this surrounded by a host of heavenly beings singing, "Welcome home, Pilgrim!" I look around to see to whom they are singing, and, lo, a tall angel stoops and whispers to me, "It's for you." My joy is beyond description, and my soul is truly filled with glory.

Then Jesus steps down from the right hand of the throne, takes me gently by the arm, and leads me before the throne, saying: "Father, this is my younger brother. Through the power of My blood he has been faithful over a 'few things.' I present him to You 'every whit whole.'" I stand with bowed head: every fiber of my being quivers with delight as the Hand that ruleth all things is placed on my head. All heaven rejoices, and all hell trembles as He "who doeth all things well" announces. Because "thou hast been faithful over a few things, I will make thee ruler over many things." With the crown of life resting upon my head, in my imagination, I again survey the realm of glory. My heart swells with the truth, "Mine, mine; mine for eternity!"

And now, coming back to the reality of this present world, I renew my covenant with God, for His Word tells us: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

I mean to reach heaven—it will be cheap at any cost: I will give up the world, I will serve only God, I will walk in the light, I will be obedient to Christ, I will live as a Christian should, and I will be clean, holy, and upright—for I would not miss heaven for anything!

EQUALITY

By LOUIS McCURDY

Kelowna, B.C., Canada

II Cor. 8:1-15

Paul is writing this letter to the Corinthian church and he calls their attention to the grace that was bestowed upon the churches of Macedonia. In verse 2 he indicates that out of some great trial of affliction there was developed a joy. Out of the joy there grew a liberality that caused them to give to their utmost; and verse 3 says they were willing to give, even beyond their power. Some of them may have borrowed to contribute to the gift that they made to Paul.

Paul knew what that gift had cost in sacrifice. He was reluctant to accept it. David had a similar experience while he was at war with the Philistines. He longed for a drink of water from his old home well near the gate of Bethlehem. Three strong men heard his audible wish and went and got the water for him. To do this they broke through the battle lines of the enemy, risking their lives. David did not want to take for himself the gift that represented so much in personal risk and sacrifice. He poured it out unto the Lord. No doubt Paul, like many leaders of today, passed the Macedonian gift along to other phases of the Lord's work. But they had to urge him to accept it.

The Lord evidently blesses those who thus take upon themselves the fellowship of Christian service by sharing their earnings with those who serve. *Equality*—that one word embodies the golden rule. It also qualifies them for the honor of being “workers together with him” (II Cor. 6:1). It is certainly indicated in verse 4 that the sharing of material things with workers brings that fellowship.

Paul longed for the Corinthian church to develop that same sacrificial spirit of giving that the Macedonian church had manifested. In verses 6 and 7 he indicated his plan to send Titus to them, so that

he as their pastor could develop in them that spiritual joy that, in turn, would result in abounding liberality. In verse 8 he tells them plainly that such liberality would prove the sincerity of their love.

Equality is manifested in verse 9. Christ, though rich in heaven, becomes poor on earth. By His poverty, He brought heavenly riches within reach of those who are destitute of heavenly grace. We who attain to that heavenly city shall share with Him, and be joint heirs with Him in that Kingdom. We shall be made rich through His temporary poverty.

Many people have the idea that church members are burdened down with the support of the ministry. Paul rejects that idea in verse 13. He advocates equality. In verse 14 the earner has an abundance of cash, or the ability to earn. The Christian worker has the ability to serve the church with his talents. The fellow with the wage-earning ability gives to the church. He supports, thus, the Christian worker and supplies his own want of heavenly rewards. The Christian worker is thus supplied with his greatest want, the cash to carry on his work. Thus the abundance of rewards due the Christian worker are shared with the wage earner; while the wage earner shares his wages with the Christian worker. Each one shares. There is Paul's idea of equality. Both the ministry and the laity now have cash, they both share in the rewards of soul winning. *Equality!* One serves with cash, while the other serves with talent. They will now be equal in God's sight, and both will be credited with the same heavenly rewards for Christian service.

In verse 15 Paul refers back to Exod. 16:18 to show the equality that God has planned for His people. Each person gathered manna according to the individual need. Not one of them lacked. After God called out the priesthood for His service, and the New Testament ministers for His workers, then they who are not called must share with those who are called out. Therefore, the ones who can gather more manna have the privilege of sharing with those who are so busy with the ministry that they have no time to gather. The result is: one has sufficient, while the other has enough. *Equality!*

A Lotta' Nerve

When the American colonists objected to Britain's right to tax them, an expression came into use—"Touching the pocket nerve." Though that expression is no longer familiar, the reaction is, not only to taxation, but to anything that affects

the pocketbook. This is particularly true concerning church giving. The reaction ranges from a fretful objection to violent criticism. One of the truest signs of a surrendered heart is a surrendered purse. No nerve in the body is quite so touchy as the "pocket nerve."

—BESS A. OLSON, Los Angeles, Calif.

The Apostle has just concluded his instructions concerning the Christian home and family, and now offers further counsel for the Christian life. He is concerned with a growth of inner spiritual life, and of outward conduct which becomes the furtherance of the gospel.

Continue in prayer, and watch in the same with thanksgiving (4:2). For the growth of the spiritual life, and increased fellowship with Christ, prayer is most important. Three essential elements of prayer are mentioned here: (1) The Greek word translated "continue" means literally "to cling closely," "to remain constant to," and hence may rightly be translated "continue steadfastly in prayer" (2) The word for watch means "keep awake," or be "vigilant." Since long continuance in prayer may lead to listlessness, or merely drowsy petitions, the Apostle warns that only as the heart is awake will prayer be answered. (3) The crowning admonition is thanksgiving, out of which rise the most sincere and confident prayers.

Withal praying also for us, that God would open

By H. ORTON WILEY

President Emeritus, Pasadena College, Pasadena, California

unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak (4:3-4). The Apostle turns aside to a personal note, requesting prayer for himself. It is clear that his burden is to be free to preach the gospel. The opposition of the Christian Jews was a source of great trial to him. Had he taken the position that Christianity was but the flower of Judaism, and that men must first become Jews before becoming Christians, he would not have been in bonds. It was because he preached Gentile liberty that he suffered; hence the fervent request that he might make the gospel manifest as he ought to speak.

Walk in wisdom toward them that are without, redeeming the time (4:5). Every true Christian desires to so live and speak as to commend the gospel to those who are without. In nonessentials, where no fundamental principle was involved, St. Paul always granted great liberty; but when it meant the sacrifice of the truth, he could say, "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5). Yet the Christian must himself decide when it is best to yield, and when it is necessary to exercise unswerving firmness. Hence all are to redeem the time, by making the most of every opportunity. Weymouth translates this as "buying up your opportunities," and Moffatt as "make the very most of your time."

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man (4:6). The word "grace" as used here, evidently means more than speaking graciously or pleasantly in order to favorably impress the hearers. We must view it as the "grace of God" bestowed by the indwelling of the Holy Spirit, whose mission it is to guide His people into all truth. Salt is frequently thought of as a preservative, but here it has reference solely to seasoning. By this is meant that we are not to deal merely in platitudes, but must give flavor to our speech, by making it attractive as well as wholesome. This is accomplished by the grace which accompanies it. Only such speech will create within the hearers a spiritual appetite for Him who is the Truth.

Thou That Inhabitest Eternity

By RUTH WILLIAMS CROOKS

Thou that inhabitest eternity—

*Thy ends, beginnings are as one,
Thy ancient days but just begin;
The past, the present, and to be
All melt into eternity.*

Thou that inhabitest eternity—

*Forgive us for our scheduled clocks,
Our frantic rush that but unlocks
The timelessness of dates and space,
The folly of our severed pace.*

Thou that inhabitest eternity—

*The years between the singing stars
And the last saints that cross the bars
Are but a fleck of time to Thee,
A nibbling at eternity.*

Thou that inhabitest eternity—

*The restless waves but lap the shore
Of what has been and is before.
O lofty One, help us to see
That now is our eternity!*

Holding HIS Hand



By R. E. Zollinhofer
Pastor, Royersford, Pennsylvania

I don't have a five-year-old daughter, but I took one of my Sunday-school children shopping with me in Philadelphia. She had never been on an escalator, in an elevator, or in a department store. She had never seen the wonders of a department-store toyland. I had the pleasure of personally conducting the little five-year-old on her greatest tour.

She and I both thrilled and laughed and played together. As her hand squeezed mine, I could tell how excited she was. We walked the aisles, rode escalators, played with toys, and inspected the wonders of toyland. We were holding hands, running, walking, stopping, going again, holding hands. Yes, holding hands . . . suddenly I realized we were not holding hands. She was gone . . . quickly I searched. She must have realized at the same time as I that we were not together. Just as the tears began to roll down her checks we found each other. We had been apart only a minute or two, but it was enough to cause us to feel how great our separation was.

She had lost her guide and friend. I had lost my

charge and companion. What an awful thing! I cautioned her not to let go my hand again, and believe me, she didn't. There was no more scare or separation. Hand in hand we roamed and played and gazed. What a wonderful day!

Walking with God is like that. We hold His hand and He shows us His love and handiwork. What a fellowship! But sometimes in the busyness of life we let go. What an awful separation! How lost we feel! How anxious God is to recover our grip. For the child of God, a separation, even a minute's separation, is an awful experience.

When the child was separated from my hand she was not in any immediate danger. She was not really lost. She had not run from me. She had just let go my hand. I was sure she was not in real danger. She could have walked around that floor for hours and not been hurt or molested. But her separation from the guiding hand was like a catastrophe.

EXPLOSION and EXULTATION

By E. Wayne Stahl
Nazarene Elder, Lowell, Mass.

One of the greatest sermons ever preached, in my opinion, was that spoken by a layman. Three words long, its text an automobile tire, its gesturing by means of a hand pump, it had an audience of one person—myself.

The time was a number of years ago, out in South Bend, Indiana. A devoted Nazarene brother and I were standing near a tabernacle which we, with other men, were helping to erect, to get the message of holiness over to inhabitants of the industrial metropolis of Hoosierdom.

He had discovered a leak in one of the tires of his machine. With the eye of memory I see him standing by the side of the "gasoline chariot" repeatedly raising and forcibly lowering that

pump's piston to introduce atmosphere into the soft rubber tube. It was sweating labor.

For several minutes he thus struggled. Then the tire began to take on the desired hardness, and to resume its former corpulent appearance. The toiling, apparently, was almost at an end.

Suddenly a loud, hideous popping sounded; the imprisoned air was making an explosive exit from that tire. All Brother M's strenuous efforts had been in vain.

Some men would have been explosive also in their expressions of rage over the pneumatic disappointment. But not so with my friend. He simply exclaimed, "Praise the Lord!"

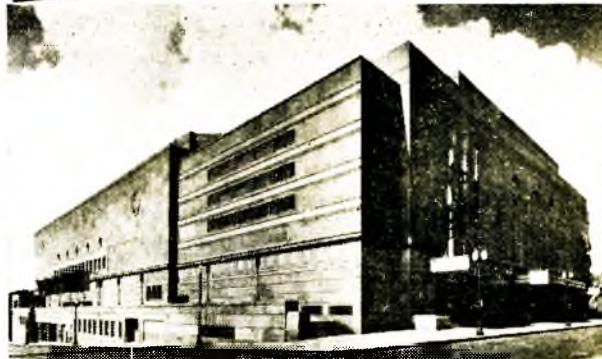
Many a time since, remembering that incident, I have said to myself, "That man indeed had triumphing holiness to take so sweetly that little tragedy."

Spiritually, the child of God is like that. When burdens and cares and humdrum of life crowd the soul, he often wanders from God. He is not sinning—not running away—not disobedient—just not holding hands with God. No danger seems near. It is likely nothing will happen or befall the child of God immediately. But an awareness comes over the Christian that he is not holding the guiding hand. Panic and fear grip the soul, thank God for that! And he flees to grasp again the hand that has not failed him nor guided him wrong.

Lest I get lost in the crowd, lest I lose my Guide and lose my way, I want to hold the Master's hand as I walk through this world. His hand guides me and tells me what is good for me and what is not right and what will hurt. His hand brings me home safe. The only time I feel comfortable and safe is when I feel the pressure of His hand on mine.

Dear Lord, let me walk with Thee, day by day, hand in hand, that I may not lose my way!

NEWS in PICTURE



THE MUNICIPAL AUDITORIUM IN KANSAS CITY, MISSOURI, where the Fourteenth General Assembly of the Church of the Nazarene is now in session. (Photo through the courtesy of the Kansas City Chamber of Commerce)

LIFE'S "CRYSTAL BALL"

By Katherine Bevis

Houston, Texas

Daniel Webster once said, "If we work upon men's immortal minds, if we imbue them with high principles, with the just fear of God, and love of their fellowmen, we engrave on those tablets something which no time can efface, and which will brighten and brighten to all eternity."

When you were a child, did you ever go to the top floor of some building that afforded a good view of city or landscape and make the rounds of the windows on all four sides? As you looked out, did you ever see something that started you wondering or dreaming, or perhaps planning to go closer to the interesting object and investigate it further?

Now that you are older, have you noticed that looking out a window in a leisurely mood can do things to you? If you just relax and let your eyes drink in the scene, your mind will start working. Quite without effort, you will recall incidents that you had almost forgotten, or your fancy will take you to pleasant scenes of imagination that leave you refreshed and more ready for the next task that awaits you.

I have no crystal ball; but as I sit here gazing in fascination at a little Book in my lap, as I consider what a prophetic pattern of my life this Book has proved to be, I realize that no crystal ball, however much faith one might have in it, could have ever revealed to me what this Book has revealed.

It is my Bible! A living library of sixty-six books of the most varied character—histories, poems, live stories, and biographies—a library recording sixty-six books of explorations into varied fields of knowledge to fit me for eternity.

Needless to say, at the time I first started reading the books in this library, I had small notion of their future value. I read them because my family believed in Bible reading, in a family altar where God's Word was read and prayer made to Him. Then in Sunday school, I was taught that the words in this Book were spiritual food, that the Psalmist David said: "For the word of the Lord is right; and all his works are done in truth" (Ps. 33:4). But the story of my life could be written in terms of those sixty-six books.

What a flood of memories it evokes as I vividly recall the journeys I took as a child, to strange lands, to interesting places! And these journeys were not uneventful trips, for this living library is the record of man's age-old search for God, for the meaning of life, and the significance of death.

On these trips, I found challenges many times and always warnings, but along with these challenges and warnings I found mercy and love. As one writer has put it, "God looketh in through the windows, showing Himself through the lattice."

Memory flows on through the years of exploration in faraway deserts and mountains, by the still, quiet waters of the lakes, and the angry billows of the seas, as I majored in living, working toward a Master's degree in eternal life.

It is obvious, of course, that there were other factors in this life's work, but there is no doubt in my mind that this precious Book, God's holy Word, was the early interest that set the direction. With such a start in life, it was a natural step for me to take God's holy Word as my *major* in life.

Are We . Saving Our Crop?

by
Harry L. Mann
Pastor
Van Buren, Indiana

As we listen to and read about the farm surplus today, we might ask ourselves the question, Is it important to save the crop? We know that the farmer who raises the crop and does not save it is facing disaster sooner or later.

In our modern machine age the farm implement manufacturers have worked hard and spent millions to perfect a machine that would save all the crop. But as one who spent a few years farming, I have observed that they have not succeeded.

During the farm harvest if we observe closely we will find what the farmer calls "a carry-over." This is the grain that has gone through the combine but was not separated from the chaff. This grain is then thrown back on the ground to rot; *it is lost*.

I think that this is a good question to be asked in our churches. "Are we saving our crop?" We have a great crop of children and youth in our church and Sunday school today, and I am sure we are proud of them. But the question is, "Are we saving them?" Are we separating them by the power of God from the chaff of the world? Are we fulfilling our obligation? If we fail they will be lost forever.

We find today that we lose many from our church during the teen-age period. It is possible for us to run them through the church as the farmer runs the grain through the combine, to be carried over with the chaff to be lost forever. Are we going to have a number that will be classified as carry-overs?

May God help us to check our spiritual machinery. Let us have every part in perfect working order, oiled by the precious Holy Spirit. Then as people come and go through our church doors, they will not be carried over with the chaff—they will be separated from sin and the world, and saved for Jesus' sake.

Am I a Compassionate Christian?

By A. S. LONDON
Sunday-School Evangelist, Oklahoma City, Oklahoma

AN OLD WRITER SAID, "BE KIND TO ALL you meet, for everyone is having a hard time." A Spanish proverb says, "Every home has its hush."

We meet people in all walks of life who are "low." They are restless and unhappy. What attitude do we take toward this vast army of people in and out of the church who are fighting battles and contrary winds?

A leading magazine tells of a group of pupils whose conduct had become a great problem to the school and community. When the question was asked as to the cause of such deportment, one answer struck the keynote when he said, "They lack compassion."

It is our honest thought that if we had compassion toward one another, our most serious problems could be solved. It is the one outstanding mark of the Christlike Christian. There would be no "inhumanity to man" with this characteristic or element in our lives.

Compassion helps us to suffer with others. It means to be able to "feel" with all who are bearing burdens, carrying loads, and suffering a thousand deaths. A person feels the pain that others are feeling when compassion is a mountain-peak quality in his life.

Compassion caused Dr. Hall, of England, to say as he saw a criminal being carried to the

Are YOU using or abusing

YOUR IMAGINATION?

By Clara M. Morrison

Youngstown, Ohio

Someone has said that worry involves misuse of the imagination. This is probably largely true, for unharnessed worry implies a lack of faith in God. Worry, however, is but one misuse of the imagination. There are many other ways in which we put our thoughts to wrong use.

Jesus said, ". . . out of the heart of men, proceed evil thoughts." He then listed several sins (Mark 7:21-22), including the evil of pride and

penitentiary, "There goes Dr. Hall but for the grace of God." Cruelty, regardless of the form it takes, is not the spirit of the suffering Christ.

Harsh, critical, unjust condemnation is not the soil out of which springs beautiful Christian living. When we are kind, courteous, and let others have their way, instead of demanding that things be done our way, we are proving the reality of the Christian way.

Compassion does not permit us to sit on the judgment seat and pass our opinions as the only way of life. Compassion softens, turns harshness into sympathetic understanding, and "feels" for those who suffer.

Compassion is courteous, longsuffering, patient, and helpful. It gives a feeling of friendliness to all regardless of circumstances or position in life. There are those who are cruel to all who do not do or say as they do.

A compassionate person is God's ideal Christian. It is the fertile soil from which grows the most fragrant fruit that can be found on the Christian tree. A good doctrine, without compassion, does not create a desire in others to accept our church or religion.

Communism, that has eight hundred million followers over the world today and is gaining territory at the rate of forty-four miles every hour in the day, is cruel toward all who do not accept its way of life.

The Christian way is considerate of others. It does not pass judgment upon those who differ in thought or in methods. It has faith, hope, and courage, and is willing to share with all who are of troubled heart.

Am I a compassionate Christian? Such a person cannot be weak while living nor soon forgotten when dead.

foolish thoughts. All of these, He said, defile man.

Most people recognize blasphemy, adultery, theft, murder, etc., as evil, and seek to avoid them. But we are often slow to become aware of the evil of pride and foolish thoughts. Foolish thoughts sometimes take the form of egotistical judging of what someone else is thinking. How often we hear the words, "I know she thought—," and, "If I don't do this she [or he] will think—," or, "I could tell by the way he looked that he didn't believe me!" Actually we are judging ourselves also. For if previous conduct has not implied indifference or untruthfulness, our friends are not likely to so misjudge us.

There is another way that we sometimes use our imaginations wrongly. Did you ever think how you would like to "tell someone off" or "give him a piece of your mind"? The next time you feel that way try imagining something pleasant instead, or better still say a prayer for the person and see how much better it makes you feel.

We are told that the Lord searches all hearts and understands all the imaginations of the thoughts (I Chron. 28:9). We may, indeed, be able to hide some of our thoughts from our contemporaries but the Lord knows them all. How careful then we should be to train our thoughts the right way, that we need not be ashamed before Him!

What is the right use of the imagination? First we should realize the presence of God. Solomon said, "Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. 16:3). God has given us the privilege of using our thoughts to plan constructively. If we use our imaginations to plan good and helpful things, they can never be wrong.

Concentrating on seeing the good in human nature, the loveliness of all creation, anything that lifts our hearts heavenward in all sincerity, is a right use of mind. Paul, in writing to the Philippians, sums up proper thinking very well—that we think of the true, honest, just, pure, lovely, things of good report, and praiseworthy things (4:8).

Once having learned to put aside impatient, proud, and foolish thoughts, substituting good instead, we find a new joy. It is not easy, but practicing God's presence in our day-to-day thinking brings a rewarding joy and peace.

Keys to Acts of the Apostles

14. The Key Divine Person . . . Jesus Christ

The name "Holy Ghost" appears 42 times in Acts, and the word "Spirit" 9 times; thus we have 51 references to the Third Person in the Trinity. How many references do we have to Christ? In all, when the following names are considered—Lord, Jesus (used alone), Jesus Christ, and Christ (used alone), we have 150 or more references to the Second Person in the Trinity. This means that Acts brings Him into the foreground at least three times as often as it does the Holy Spirit. Now I hear someone say, "You can't decide anything on the basis of mere numbers," and I readily agree. Nevertheless, there is something more to be said.

Acts tells about the opening of the dispensation of the Holy Ghost, but the business of this dispensation is to honor Jesus Christ. The Holy Spirit did not come to testify of himself; it was not His business to put himself in the limelight. He was ever doing His best to make the world see Christ and become acquainted with Him. The Holy Ghost didn't come to advertise himself, He came to advertise Christ. He came to make Christ's presence personal, spiritual, internal, and permanent. While the Master was on this earth in the body, He was here only on a visit, His stay was temporary; His physical presence was limited to one place even while He was here. The Holy Ghost came to overcome all of these limitations of time and space for the Son of God. Jesus had been crucified once, but they could not crucify His spirit, as it was brought to the heart of the believer by the Holy Ghost. They could not get their wicked hands on Him. The Holy Ghost was never an end in himself; He was only the means through which the Lord of glory was to more really and more truly fulfill His mission in the world.

Along with this we should remember that it was Jesus who promised to pray that the Father would send the Holy Ghost. Before He was crucified, He said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." And then He goes on to say in the very next verse, "I will not leave you comfortless: I will come to you."

Jesus also said: "Nevertheless I tell you the truth: It is expedient for you that I go away: for

if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). Then the Master continues: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:8-11). Even the conviction which the Holy Ghost was to bring upon the people was to result largely from what happened to the Christ and the attitude which the people took toward Him.

In Acts 2 there are these words: "This Jesus hath God raised up, whereof we all are witnesses.

Editorials

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (vv. 32-33). Jesus sent the Holy Ghost on the Day of Pentecost. In Acts 1:8, Jesus speaks thus: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Undoubtedly He was talking about the baptism with the Holy Ghost, which was to come upon them on the Day of Pentecost.

If we go back to Matt. 3:11-12, we find that this baptism with the Holy Ghost was Jesus' baptism, for John says: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Pentecost brought the baptism with the Holy Ghost, but that was the baptism *of* Jesus.

The only correct way to tell this story is to say that it was the baptism *of* Jesus *with* the Holy Ghost. Thus we find that it was Jesus' baptism; He sent the Holy Ghost. It was of Jesus that the Holy Ghost was to testify during His dispensation. Further, the baptism with the Holy Ghost was to enable the apostles and Christians of all ages to be witnesses of Jesus—not of the Holy Ghost, but of Jesus. Their message, as they went to the world, was of Jesus, and it was the baptism with the Holy

Ghost which enabled them to preach that message with power. You remember that Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2). If one will follow his preaching in Acts, he will find that the message which he preached was the crucified and resurrected Christ.

Not only was it Jesus whom the apostles preached, but also Jesus was their Lord and Master, even during the Holy Ghost dispensation. He was the One who was interceding for them at the right hand of God; He was the One who was to come again and bring them into the consummation which was to follow the dispensation of the Holy Ghost.

STEPHEN S. WHITE

Who was the key divine Person of the Acts of the Apostles? Jesus Christ. There are so many references to Him in one form or another that one can hardly read a verse, much less a chapter, without being confronted with Christ, as his Saviour, Sanctifier, Lord, or coming King. Jesus was all the apostles knew to preach, and it was that they might preach Him effectively that the Holy Ghost came upon them in power. The Holy Ghost was the Third Person of the Trinity, but even during His dispensation we still have the right to sing:

*All hail the pow'r of Jesus' name!
Let angels prostrate fall.
Bring forth the royal diadem.
And crown Him Lord of all.*

Saints

I've had some reason of late to study the word saint. I discovered that it seldom appears in the singular form in the Bible; usually when it is found there, it is in the plural, "saints." This means that it is not used with reference to specific individuals; no one in the New Testament is singled out and called a saint.

We may speak of St. Matthew or St. Luke or St. Paul, but those are names which were not given to them by God, but by men. Also, none of these writers in the New Testament calls himself a "saint"; he speaks of Christians, or "saints." The term itself when used in this way is indefinite; it may refer to any group of Christians, whatever their experience or stage of development. The Bible also refers at times to the followers of Christ who have gone on to the better world as "saints."

After studying the use of the word saint or saints in the Bible, I have decided that it isn't a word for any of us to use about particular persons. We don't need to "saint" anybody. Actually, only God can make a saint, and He is the only one who has a right to call anybody a saint. When Paul spoke of the "saints at Ephesus," he simply meant the Christians at Ephesus, those who were a part of the Christian Church there. He didn't set any one of the members apart from the others, and call him "St. . . ." All of us should do our best to live saintly, or holy, lives, or in the broadest sense of that term, truly Christian lives. If we do that, we shall have the favor of God, and our names will be enrolled in the Lamb's Book of Life.

The Virgin Birth

I cannot understand why some Bible scholars and theologians have such an antipathy for the Virgin Birth. If a person can believe in the miracle of Christ and Christianity, I see no reason why he cannot believe in the miracle of the Virgin Birth. The former is far more remarkable and inconceivable than the latter.

Again, we have two witnesses in the Bible to the fact of the Virgin Birth; Matthew and Luke give us this teaching. That's more than sufficient for me. Someone may say, "But you've never heard the other side of the proposition." Maybe not, but I believe I have. In fact, I think I've heard it more often than I have the right side, so far as the actual classroom teaching I have had. Nevertheless, I still hold to the traditional view of the Virgin Birth.

Again, for me there could have been no more fitting way for the eternal Son of God to become man than by means of the Virgin Birth. Dr. O. A. Curtis says that the Virgin Birth "belongs to the process of the incarnation by the most inherent fitness"; and then he further declares that to have "this stupendous miracle of the incarnation itself actualized by a natural method would be as much out of place as to have the sun rise without manifesting its nature in heat and light. The nature of the miracle should come out, the method should express the inner nature of the event. Not only so but the Virgin Birth is in fitness with the great miracles at the close of our Lord's earthly ministry, the resurrection and the ascension" (*The Christian Faith*, p. 231). I agree fully with this statement. I hold to the Virgin Birth of Jesus Christ as the Bible teaches it, and I do not feel that my faith is cramped in the least by taking such a position. The Christ I follow, who died for me, who has saved and sanctified me, is the kind of person that I would expect to come into this world by means of a birth such as Matthew and Luke describe.

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
July 1:

Letters of Faith and Encouragement

SCRIPTURE: Heb. 13:9, 18-25; I Pet. 1:1-2; 2:19-25; II Pet. 1:1-2, 15-18; Jude, vv. 3, 17-25. (Printed: I Pet. 2:19-25; Jude, vv. 3, 17-25).

GOLDEN TEXT: Contend for the faith which was once delivered unto the saints (Jude, v. 3).

The glory of the Bible is that it is always contemporary literature. It has a message that is pertinent to every age. The nine new Testament books, Hebrews through Revelation, which we study this quarter are especially timely. *A First Century Message to Twentieth Century Christians* is the title of Dr. G. Campbell Morgan's book on the letters to the churches of Asia. It would be a good title for this quarter's lessons.

There were two great problems which the Early Church faced, false teaching and persecution. Both of these have run all through church history but we are meeting them in greater strength today.

The authors of these books knew personally what it was to suffer for Christ. Peter died by crucifixion at about the same time that Paul was beheaded by Nero. Origen gives this significant side light on Peter's death. He said that Peter felt it would not be fitting for him to die in the same manner as his Lord, and so when he knew they were going to crucify him, he requested that it be with his head downward. Chrysostom commented, "Right posture for walking the skies." John was exiled on a lonely isle. He wrote, "I . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Christians now who are having to suffer behind the iron curtain, and behind the bamboo curtain, and in Catholic and Moslem countries, can find great comfort and encouragement from reading the promises and exhortations of these books—especially when they remember that the authors had to go through the fire.

False teaching was the other great challenge. Of course pagan religions, hoary with age, have always stood in the way of Christianity. But in our day we have cults and movements which go under the name of Christianity which have borrowed from these heathen religions. There are some churches in certain of the large Prot-

estant denominations which have become so liberal that they boast, "A person can believe whatever he wishes and belong." It was a part of the divine strategy that the writing of the Bible should not be completed until the last great viper of heresy that would ever appear in all the church history had raised its head and had its poison exposed. All of them made their first appearance during the lives of the apostles and thus were authoritatively answered.

One of the signs of the end of the age, which Jesus prophesied, was the appearance of many false prophets and false Christs. He said they would wear "sheep's clothing," but inwardly they would be "ravaging wolves." Let us always be alert!

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HOME MISSIONS & EVANGELISM



ROY F. SMEE, *Secretary*

EVERY CHURCH HELP START A CHURCH

"DEAR DR. SMEE:

"About ten months ago I wrote you about the new church we had sponsored, the La Marque church. Now that a year has passed, I thought you might be interested in some information regarding the progress of the sponsoring church.

"The new church was organized February 20, 1955. During that month we averaged 195 in Sunday-school attendance in the Texas City church. A year later, February, 1956, we averaged 278. The first Sunday in March we set a new record of 336. The year before the new church was sponsored, the Texas City church averaged 185 for the year. In February, 1956, our average of 278 and the average of the La Marque church of 70 made a total gain of 163 per Sunday over the average of our church before the new church was started. I believe in home missions.

"At the last assembly the Texas City church transferred 46 members, for the most part to home missions. However, we have during the past eighteen months received 73 members by profession of faith and are well ahead of the number given to other churches. We also have a nice class of members to be received soon.

"Our people have received a great deal of help from sponsoring the new church. We are now planning a branch Sunday school which we hope will be the means of a new church in this area. I just wanted to send my testimony that home missions pays great dividends to the sponsoring church." — HARRY C. DAVIS, *pastor, Church of the Nazarene, Texas City, Texas.*

This letter, received a few weeks ago, is an illustration of the fact that God blesses even numerically the church with the home missionary spirit. As people catch a vision of the need for a church in another community and pray, give, and work toward seeing the new church started, they are enlarged in their own souls and a new spirit pervades the old church. The Church of

the Nazarene has grown across the years through home missions and will continue to grow as we are obedient to the Great Commission in our own land as well as in foreign fields.

"Every Church Help Start a Church" is the home-missions slogan for the 1956-59 quadrennium. There are one thousand communities that need a Church of the Nazarene. We cannot start these churches this summer nor even in the year ahead; but by 1960, if the Lord tarries, *we can have a thousand new churches.* The way that this can be done is by every church helping to start a new church.

Not every church is financially and numerically able to begin a new church in its own strength, although there are many more churches that could do this if they would open their eyes to opportunities about them. Smaller churches can share in this vision and enthusiasm by joining with other churches in a city-wide, or zone, or district home-mission project. It will do something for the sponsoring churches to have the pastors and laymen get in and help start a new church. Let us all humbly ask God for a new vision of our responsibilities in home missions and the strength and determination to bring this vision to reality as every church helps start a church in the quadrennium ahead.

New Churches

District Superintendent Paul H. Garrett organized a new church at Lancaster, near Dallas, and has appointed Rev. Edwin Griffin as supply pastor. Dallas First Church is helping to sponsor the new project financially and an excellent property has been purchased for church and parsonage. This is the eighth new church on the Dallas District this quadrennium.

On April 29, 1956, a new church was organized at Ft. Thomas, Kentucky, by District Superintendent D. S. Somerville. This is the sixteenth organization on the Eastern Kentucky District since the 1952 General Assembly and this district has now reached its quota for the quadrennium.

District Superintendent John L. Knight has organized three new churches on the Florida District. At West Palm Beach, Rev. C. V. Holstein has been appointed pastor. The other two churches are in Jacksonville—the South Side Church, Rev. William A. Martin, pastor; and Faith Church, Rev. C. R. Armstrong, pastor. Each of these churches was organized with nineteen charter members. That brings the total of new churches on the Florida District to sixteen for the quadrennium, so that this district has also reached its quota.

District Superintendent Elbert Dodd has organized a new church at Vidalia with twenty-five charter members and Rev. L. H. Newcomb installed as pastor. Property is being purchased immediately for the new church. This is the eleventh organization on the Louisiana District in the past four years.

A few months ago District Superintendent Whitcomb Hardling organized a new church at Kimball, Nebraska, the third on this district for the quadrennium.

Two new churches have been organized in Tulsa, Oklahoma, by District Superintendent I. C. Mathis. They are known as the Lynn Lane Church and the Quincy Church. These organiza-

tions bring the total for the Northeast Oklahoma District to six new churches for the quadrennium.

District Superintendent E. E. Zachary organized a church at Post Falls, Idaho, on May 13. This church is the result of the work of Rev. Jerald D. Johnson of Coeur d'Alene and his Sunday-school superintendent, Robert Grossman, a young Coeur d'Alene businessman. Both of them became interested in the community and operated a Sunday school for several weeks. The Sunday school is now averaging more than fifty in attendance and Mr. Grossman, who feels that God has called him to preach, has been appointed as the new pastor. Three beautiful lots across the street from a new high school have been given to the new church. The Northwest District has now reached its quota of new churches for the quadrennium.

The final reports of new churches being organized these last few weeks before the General Assembly are coming at the time this column is being written. Our total of new churches for the quadrennium is now 663. The final record will be given at the General Assembly and displayed in the Home Missions and Evangelism exhibit in Exhibition Hall. Ten districts have now reached their quota for the four years and several others are very close to it.

Foreign Missions

Prayer Requests from Japan

Pastor Saegusa of our Beppu church is very seriously ill. Please pray for his recovery.

The outstation at Izuka is growing rapidly, but they have no building in which to worship. This small group of Christians are working hard. Pray for them.

Easter Offering at Elwandle

By DOROTHY BEVILL

Swaziland, Africa

I am so thrilled over Elwandle's wonderful response to their first Easter Offering that I want to tell their fellow Nazarenes overseas about it.

Elwandle is a branch Sunday school and preaching point run by Christian laymen of the Bremerdorp Main Station.

On April 8 I visited them. After the teacher's Sunday-school lesson she gave an appeal and three heathen children gave themselves to the Lord. They wept and prayed very sincerely.

The man who usually preaches there, Mr. Louis Mthethwa, then announced that on April 15 they would all bring an Easter Offering. He stressed that they could bring pumpkins, roasting ears of corn, or anything of that kind as well as money.

REMISS REHFELDT, Secretary

Before I preached there under the big tree I also urged them to do their best to bring a good offering, so that others all over the world would get the same opportunity they have had to hear the gospel.

Imagine my joy on Sunday afternoon, April 15, when the Sunday school teacher came to my room quite breathless and excited. She had walked the five miles home in record time. "We couldn't bring the offering all home, it was so much," she said, beaming all over. "Could you go in your jeep and help us?"

We hurried off, driving five miles by car, and walking the last mile up the hill. Late in the afternoon, tired but very, very happy, we returned with the jeep loaded down with seven or eight big pumpkins, several dozen roasting ears, peanuts, sugar cane, shelled corn, and eleven shillings in money. There were thirty-one pennies, which indicated how many different individuals had taken part. Fifty-one people had attended the service that Sunday. Many of these people are *new babes in Christ*. Several of the children come from heathen homes.

Do pray with us that God will teach them His way more perfectly, will guide them and enlarge their vision.

Be Not Anxious

By Anna M. Gilleland

Why should we entertain a fear
For the days that are ahead?
The God of grace and mercy lives—
He is the One who said:
"I will not leave you comfortless."
So let us look to Him
To chart the way 'neath azure skies,
Thro' stormy nights or shadows dim.
The winds and waves obey His will;
He holds the world in place.
Satan cannot break His power
Or change His sovereign grace.

On April 22 the other branch Sunday schools are to bring their first Easter Offering also. Bremerdorp Main Station gave its second cash offering this year. It is well over \$50.00.

Sick in Body and Soul

By ELMER SCHMELZENBACH
Africa

While I was home on furlough, an emergency call had come to the dispensary—a man was found unconscious in the cornfield, following a stroke. He regained consciousness long enough to fight them when they were trying to bring him to the dispensary. It was impossible for him to lie down, because of his heart, and there seemed little one could do for him.

When I returned from furlough, I heard he had been calling for me, so I went to see him often and prayed with him.

For days he could not talk. Then one day I found him living in a little reed enclosure among the tombs of his ancestors. He said he was afraid in his own hut and had gone to the tombs to get help from the spirits of his ancestors. I prayed with him and convinced him that it was better to move back into his own home.

Little by little his mind is clearing and his paralysis is leaving. He has told his three wives to come to church and repent. He comes also, but his life has been steeped so long in witchcraft and sin, and his mind is so befogged, that he has found it difficult to give himself to the Lord. Help us pray for his salvation, as we know he is not long for this world.

News Notes

At present I'm in Landour on my hot-season vacation. I plan to go back to Basim about the first of June to get things ready for our new class which will arrive about the twenty-third. We will appreciate your prayers for the choice of the new class and for the girls as they come, and for us as we try to teach them. Nalinibai, who has taken the heaviest of the teaching load, will no doubt be going away for her sister tutor's course in June, which will leave us with a much more difficult task than we faced last year. However, we feel it is the Lord's will for her to go at this time, and we know He is sufficient for any task and situation.

ESTHER HOWARD, India.



Religious News & Comments

By A. K. BRACKEN

Peeves

In answer to a questionnaire sent out by the Union Theological Seminary and Russell Sage Foundation, the "peeves" of 346 ministers were listed as follows: (1) Too many meetings with no results and no purpose—28 per cent; (2) dealing with people blown around by whims of new doctrine—25 per cent; (3) too much paper work and running of mimeograph machine—21 per cent. The questionnaire revealed that generally ministers are happy but not without problems. (*Washington Religious Report*)

Stormy Weather ahead for those interested in promoting drinks while flying is predicted by the trend in House hearings on the matter. Six bills are before the Foreign Commerce Subcommittee. The issues involved are safety hazards caused by air-borne drinking. Opponents of the bills say there have been no "authentic" nor "genuine" incidents involving safety reported, in spite of the fact that example after example of such was poured into the record by congressmen and crew members or their organization officers. Greed is morally blind and at times is insane.

"The Next Day." Kenneth W. Ritchel, newspaper salesman of advertising, is reported to have accepted the challenge

to fill two thousand seats of the First Methodist Church of Dallas for a Sunday evening service, and he succeeded. Good! What did he do the next Sunday? How did he fill them? For how long a period? What matters more than the fact that he did it once was. Were his methods true to New Testament Christianity? Consistency of performance also has its virtues!

"Wet Washington"

Under the above caption, *Listen* magazine quotes from Paul Harvey (copyright by General Features Corporation). Here are quotes from the quotes:

"Some day someone will . . . write . . . about the boozing that goes on around Washington, D.C. . . . and it will curl the hair of . . . churchgoers. . . ."

"There is a gentlemen's agreement among the solons not to mention this subject."

"One Senator 'has been helped repeatedly from the floor by his colleagues or page boys' . . . but his 'weakness' was 'never mentioned once' during a bitterly contested election in his state."

"International fraternizing has led us to imitate . . . social customs of the most emaciated and degenerate Old

World neighbors." (Still, leaders in our diplomatic circles clamor loudly for a large increase, percentagewise, of appropriation for liquor for entertaining.)

The "Senators and Congressmen who would flunk a sobriety test during working hours . . . are many" and not just a few.

Only a righteous and sober nation can hope to endure. The Bible and the Christian Church will clearly point the way to both righteousness and sobriety.

"Careening to Chaos"

The underworld of Phenix City, Alabama, was victimizing chiefly GI "suckers" from nearby Ft. Benning, Georgia, to the tune of \$100,000,000.00 a year—a fact not too complimentary to the moral responsibility and alertness of U.S. military forces. Ten Protestant ministers presented their protest to the Russell County grand jury and were sneeringly dismissed from the room with, "Why don't you go home and pray about it?" They did, and prayer called for action. These ministers organized 350 men into a corps to do something about it. At fearful danger and cost to them and their friends, they defeated the crime world of the city. Our whole country today is spotted by similar conditions and in many places it is worse. What would happen if today all the church people would "go home and [really] pray" about it? We could easily find our nation "careening to chaos" if something is not done. If the contrary proves true we shall rejoice, but we feel reasonably safe to predict that Victor Riesel's attacker will never suffer serious penalty—unless, of course, there be some serious praying.



the HOME CIRCLE

Conducted by Grace Ramquist

Our "Uncle Bud Robinson"

Chapter Nine

Bud Receives the Comforter

After Bud Robinson had preached for three months, he was asked to make a report before the leaders of the church. Bud's mother carefully wrote out the report but, when Bud stood to read it, his tongue got all twisted. He tried and tried. Finally, one of the older preachers kindly took the report and read it to the group. Bud had won ninety people to the Lord in ninety days. That was a better report than many of the other preachers could give.

For the next three years Bud spent every moment he could spare away from his farm, preaching and learning to read and write. He studied so hard!

Some nights there was not enough kerosene for Bud to use the lamps, so he would lie on his stomach out on the ground and read by the light of the moon. It was so hard for him to make out all the words that by the time he had figured out a verse in the Bible he almost knew it by memory. He began to learn by memory not only verses but whole chapters. He had only two books from which to study, his Testament and his songbook. All he learned came from those two books.

God was surely pleased with Bud's work, for soon this poor, stuttering boy became such a good preacher that people from faraway places started asking him to come and preach for them. In order to get to these places, Bud rode his old pony, which people around him

said wasn't worth five dollars. Every time someone said that to Bud, the young man would stutter his answer.

"B-b-b-bu-bu-but, my p-p-p-pony isn't for s-s-s-sale," he would say.

It didn't seem to matter that Bud couldn't speak plainly, for God helped him so much that before long the stammering began to look like a blessing. The people listened to him and they heeded his words of warning.

Bud had been preaching for six years when one day he heard old Dr. Godbey preach. Now Dr. Godbey was a holiness preacher. He believed and preached that everyone should receive a second work of grace. At first Bud thought like most of the other people who heard the old man's preaching. He thought the old preacher was talking about something that no one could have.

One day the people of Bud's town threw rotten eggs all over Dr. Godbey. Bud watched the preacher. He expected to see him fight back, but instead, old Dr. Godbey went right on preaching. He paid no attention to the eggs nor to the insulting words which the people yelled out.

Dr. Godbey preached that it was possible to have the Holy Spirit in your heart. He said that if one received the Comforter then he would not care what

people did to him. He would never get mad nor would he try to do mean things to anyone.

Now Bud had a bad temper. Sometimes he would get very mad at his pony or at some person. He was often jealous and proud. When times like that came, the old devil would tempt him.

"Now, what are you going to preach about tonight?" the devil would say.

The more Bud heard about sanctification, the more he knew he needed it. He became a seeker. He sought every day. Sometimes he would preach on the subject. When the sermon was over he would call for seekers and he would be the first to kneel at the altar as a seeker.

This continued for four years. One night after a service, Bud went home with a good Presbyterian man who was also seeking to be sanctified. The two talked nearly all night. The Presbyterian said that what Dr. Godbey called sanctification his church called "the rest of faith." The longer the men talked, the hungrier they became for the blessing.

The next morning, Bud went to his home early. He started hoeing the corn. He was so burdened in his heart that he could hardly work. Finally, he got down on his knees between the rows of corn and began to pray. He prayed as he had never prayed before. He told God he would give Him everything. He wanted to be sanctified more than he wanted anything else in the world. He prayed and he cried. About nine o'clock, the Lord came on the scene. He came into Bud's heart and gave him that peace which is beyond all understanding. He filled him with joy and peace and contentment such as he had never known in all of his life before.

Bud Robinson was so overcome with the glory of the Lord that he lay down between the rows of corn and stayed there for three hours just enjoying the presence of the Lord. Bud knew he was sanctified!

When noon came, Bud got up and went into the house for dinner. Now, his mother believed that no one could be sanctified until he died. The first thing Bud did when he got inside the kitchen was to testify to his mother.

"O Mother," he cried for joy, "the Lord has come into my heart and sanctified me." Then Bud gave a shout of praise. He couldn't keep quiet for long.

Mrs. Robinson listened to him for a few moments; then she turned her head toward the kitchen stove, wiping a tear from her eye at the same time. It was several years before Bud was able to convince her that God could and would sanctify those who came unto Him.

It was quite a shock when Bud Robinson found that everybody did not want to be sanctified. During the time he had preached he had become quite well known in his community. When he went to town, the preachers were all friendly and people always had time to visit with him.

After he was sanctified, the next time Bud went to town he met one of his preacher friends. He shook hands with him and then told him about his new

the Question box

Conducted by STEPHEN S. WHITE, Editor

I read your Question Box in the "Herald of Holiness" and like it very much. I have often wondered why there are just a certain few churches which preach sanctification and the others just call it full surrender or consecration. It seems to me that there are many people who get mixed up over the term sanctification. Don't you think that many more people would understand it if it were called full surrender? Aren't sanctification and full surrender the same?

First, so far as I know, the phrase full surrender does not appear anywhere in the Bible. Further, consecration, consecrate, consecrated, and consecrations are found only a little over forty times, and all but two of these are in the Old Testament. On the other hand, sanctify, sanctified, sanctifieth, and sanctification are used more than one hundred and forty times in the Bible, and thirty-one of these are in the New Testament. Evidently, the Bible doesn't prefer full surrender, or consecrate, to sanctification.

Second, sanctification carries with it a double meaning, while this is not the case with full surrender or consecration. One meaning of sanctification is consecration, which is a human act. However, the second and more important meaning of sanctification, for the New Testament, is to cleanse, or make free, from sin. This is a divine act which follows consecration. Thus it is evident that full surrender, or consecration, and sanctification are not the same.

Would you please give some scriptural reason for not believing in speaking in tongues as the evidence of the baptism with the Holy Spirit?

At Pentecost, the first outpouring of the Holy Spirit, there is not even a hint that speaking in tongues is the evidence of the baptism with the Holy Spirit. Moreover, the speaking in tongues at Pentecost was a gift of languages for that special occasion. There were present those who spoke different languages and they needed to hear the good news in their own tongue. The unknown tongue referred to in Corinthians is a counterfeit, a false manifestation, and not a language. Paul sanctioned speaking in a language, but not speaking in

an unknown tongue—the thing which was happening in the church at Corinth. Finally, not once did Christ or John the Baptist say anything about speaking in tongues even as a language, in connection with their teaching as to the baptism with the Holy Spirit. As evidence of this, I call attention to Matt. 3:11-12; Acts 1:8; the references on the part of Jesus to the coming of the Comforter, or the Holy Spirit, in His farewell address (John 14, 15, and 16); and other passages in the four Gospels and the first chapter of Acts.

Recently in the Question Box you said that the Holy Spirit comes into the heart when we are saved, or regenerated, but you were not correct in this. Concerning the relationship of justified Christians Jesus said to a hundred or more of his followers: ". . . for he [the Comforter—the Holy Spirit] dwelleth with you, and shall be in you" (John 14:17).

In the first place, you quoted only part of what I said. Jesus comes into the heart when we are saved, but He does not come in, in His fullness until we are sanctified. When we are saved we are born of the Spirit, and when we are sanctified we are baptized with the Spirit. In both cases the Holy Spirit has commerce directly with the spirit of man. The relation between the spirit, or personality, of man and the Spirit, or personality of God, is ethical, and not spatial. Jesus, in the passage which you quote from John's Gospel, uses spatial language to symbolize the relationship of the Holy Spirit to the saved heart and the sanctified heart. But God is pure spirit, and space is

never any item with Him—He is omnipresent, everywhere. God's true relationship to man must be described in terms of His ethical control of man, and not in terms of *with* or *in*. In Dan. 5:23, it is said of the wicked king, "And the God in whose hand thy breath is." Also, in Paul's sermon on Mars' Hill he declared that we all (including sinners) "live, and move, and have our being" in God. With the converted man, the domain of man's personality is not completely God's, while with the sanctified man it is. In both cases it is a relation of will to will and not of body to body or place to place. It cannot be correctly described in spatial terms.

experience. The preacher listened, then shook his head.

"You'd better be careful, Brother Bud," he said. Soon it looked as if everybody thought he had gone crazy.

People would pass him on the street and not speak.

"It isn't going to be easy to be a sanctified man," Bud said to himself a few months later.

Servicemen's Corner



Rev. Calvin G. Causey, pastor of the First Church of the Nazarene in Salisbury, North Carolina, was appointed as first lieutenant in the Chaplains' Branch of the Army Reserve on March 14, 1956. He was assigned to the 3431st Area Service Unit, Station Complement, Fort Jackson, South Carolina, effective April 8, 1956.

* * *
Chaplain Leonard W. Dodson, Jr., writes the following report from Pasadena, California:

"This has been a good month with the best attendance that we have had so far. In one of our communion services we served 135 men. After the service was over a WAVE asked to talk with me. She was thirty-five years old and had never been converted. After talking for some time I suggested that we pray. In full confession and surrender she found Christ as her Saviour for the first time in her life. Thank God for His wonderful saving power!"

* * *

"Please continue to send me the HERALD OF HOLINESS, *Come Ye Apart*, and *Conquest*. These magazines are a blessing to me. They are the second best reading, next to the Bible. I like to read the testimonies of how God has helped other people meet their problems and so learn new ways to meet my own."

"I thank you for showing such interest in me by telling me the location of a Nazarene church in the Canal Zone. I am having a wonderful time working in the church under the guidance of God and Rev. Nelsen. We have a lot to be thankful for. I thank God for the Church of the Nazarene and the wonderful people associated with it. The first time I went to a Nazarene church, I noted a difference from any other church I had been to. I listened to the preacher preach right to me. He told me how wonderful it was to know the Lord. He told me how Christ would take care of my problems if only I would let Him. He told me that the Lord was waiting for sinners like me. When they sang 'Jesus Is Calling,' tears came into my eyes. Before I hardly knew what I was doing I was at the altar telling Jesus my many problems. Jesus met me with open arms. He seemed to tell me that my simple problems were nothing for Him to take care of and told me that I was one of the many in the flock that He watches over. I am thankful that He can help me through any temptation, any problem, any time or any place.—DAVID PEIGHT."

Thoughts on Luke 9:27-36

Transfiguration Meditation

STAND WITH ME FOR A FEW MOMENTS TODAY AS I LOOK back upon time and see Jesus standing atop a mountain. With Him are three bewildered men who do not know why they are there. As Jesus stands there, His own thoughts go back to earlier days when He lived with His Father in that mansion that He can now see in the distance. He can see within the city that great palace with walls of precious stones, the street in front of it paved with pure gold.

What a city, not a street light there—for there never has been need of one; it is always light! Look closer—there are no traffic lights, nor even policemen; no jails, no prisons. The wail of a siren has never been heard. Not only are there no police but no ambulances, no hospitals, undertakers, or cemeteries. They never have had need for any of these, for no one is ever sick there, nor has anyone ever died in that city.

Today as Jesus stands there looking back He must remember how (without television) He has watched and listened to the thousand-voice angelic choir as their voices harmonized to praise God. What memories must pass through His mind there that day! And now there appear two of His faithful servants that He knew years ago. What memories of sweet fellowship must flash through His mind at just the sight of these two men!

Now He stands, between heaven and earth. Don't you suppose there is a great tugging at His heart to remain there or to step on over into His Father's home and enjoy the fellowship of angels?

He had spent more than thirty years away from His Father's house. Now in His life of ministry He had no place to lay His head. Can you imagine, Jesus, the Son of God, for thirty years living in the form of man? Thirty years without the companionship that He had always known, thirty years without having heard the great choirs that had meant so much to Him, but instead hearing the profane abuses of sinful men! Can you imagine the same God that made heaven and earth and all that is within now standing there on that mountaintop having the form of man?

How good it would have been to just step on over into this heavenly home and not think of this earth again!

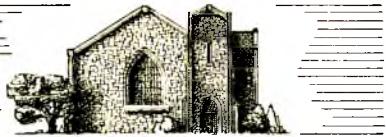
What love He had that day to turn His back upon heaven again and return to this world! Was He to spend another thirty years living with men to show them the way to heaven? No, He was to live less than three more—then the Cross. That day, there on that mountain, Jesus knew that He must turn His back to heaven again and face the cross on Calvary, that today I might have a way to heaven.

By W. WARREN SCHAFER

Nazarene Layman, Oregon City, Oregon

NAZARENE SERVICE MEN'S COMMISSION
John Dubois DIRECTOR

NEWS of the Churches



Cincinnati, Ohio—Cumminsville Church recently closed what the people said was one of the greatest meetings in the history of the church. More people sought God for holiness and found the experience than in any meeting I ever have been in during my ministry. On the closing Sunday, twenty-nine people arose to their feet and rushed to an altar of prayer—all but two prayed through to a definite experience. Evangelist Ellis Lewis was God's man for the hour, with a dynamic message on holiness. He endeared himself to our people by his Spirit-anointed messages, and has been given an invitation to return. Brother and Sister Homer Wilson, of Cincinnati, were used of God with their good singing and beautiful spirit; they do excellent work.—NEWMAN SHELDON, Pastor.

Leavenworth, Kansas—Oakland Church recently closed a very successful revival campaign with Evangelist George Brinkman. His brief, Spirit-anointed messages brought conviction, and God blessed the services. Many souls were saved, sanctified, and others found physical help in the healing service. We had a good Sunday-school rally, which gave us a record attendance for the month of May. Our church faces the future with faith and optimism.—MYRON RICHÉY, Pastor.

Evangelists Jack and Ruby Carter write: "On account of unavoidable circumstances, we have open time, June 27 to July 8, and also July 12 to 22. Any church needing our services as preacher and singers may write us, 609 N. Mueller Street, Bethany, Oklahoma."

Dothan, Alabama—In April we had a wonderful, eight-day, Sunday-school convention with Dr. A. S. London as the special speaker. He is a wonderful man of God, and as a result of his stirring, Spirit-anointed messages, many sought the Lord at the altar of prayer. On Easter Sunday all Sunday-school records were broken for this church. On Friday night our church was host to the Dothan Zone Sunday-school rally, and Dr. London brought a challenging message. God has been blessing in our regular services, with seekers at the altar for seventeen out of twenty Sundays. All budgets are paid in full, and we have nearly two thousand dollars in the building fund to purchase property for the relocation of the church. Pastor G. W. Ball started the building fund in January of this year.—*Reporter*.

Thought for the Day

by BERTHA MUNRO

Profiles in Courage

(Senator John F. Kennedy's *Profiles in Courage*, with its portraits of eight men in senatorial history who stood alone at great cost for what they believed right, and its searching analysis of the complicated issues involved in recognizing the time to stand alone, has set me to thinking deeply. What is Christian courage? How do I know when I have it?)

Monday:

*They are slaves who dare not be
In the right with two or three.*

And "the lion never counts the herd about him nor weighs the number of the flocks to be scattered." The first ingredient of courage is an uncalculating freedom from majorities. Its profile: Daniel on his knees in Babylon with windows open toward Jerusalem; the three young Hebrews in the furnace heated seven times. Its slogan, that ringing, "But if not . . ."

Tuesday:

Courage has made its own calculations. Not spur-of-the-moment rashness, not Peter slashing off ears at random with his own sword; rather, Gideon with lamps and pitchers—and the sword of the Lord.

Courage can grow out of fear and timidity. Its profile: Queen Esther's "If I perish, I perish"; the disciples' "Grant unto thy servants. . . boldness"; Jeremiah weak as a child but made as a fenced city. Its slogan: "God with us."

Wednesday:

Deep at the heart of courage is a supreme loyalty—to duty, and for the Christian, to the will of God revealed through Christ. Its word: "We ought to obey God rather than men." Its profile: Peter and John—and Luther, staunch before councils—"God helping me, I can do no other"; and the unnamed host who have "endured, as seeing him who is invisible."

Thursday:

Christian courage is grounded in *faith*: "Add to your faith" courage. Its profile is Abraham hearing the call, "Get thee out of thy country. . . unto a land that I will shew thee;" and going, "not knowing whither he went." "Content with ruin, having but the Word." Moses returning to Pharaoh's court with only his rod—or the slender young woman stepping into the plane for Viet-Nam or Formosa.

Friday:

*Rightly to be great
Is not to stir without great argument.*

*But greatly to find quarrel in a straw
When honor's at the stake.*

To weigh issues and think through to consequences; to distinguish truth from trivia, principles from prejudices, and essentials from nonessentials; to know when unity is more precious than independence—then to stand at the cost of all you hold dear, for the honor of Christ and His cause. Add to your courage *knowledge*, and use it.

For profile: Paul, all things to all men, if by any means to win some meat or no meat; James refusing to put a yoke on the neck of the Gentiles.

Saturday:

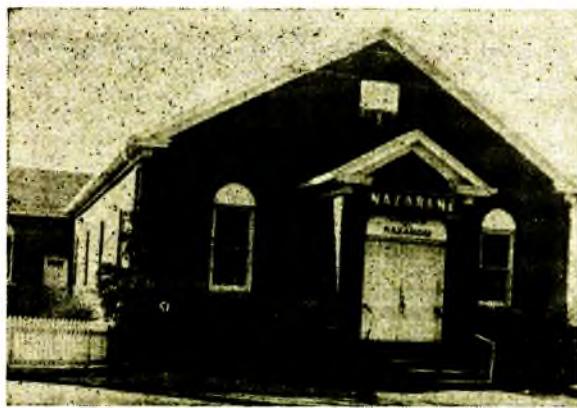
At the root of courage is a keen sense of honor. What I owe, both to God and to Caesar, I must pay. I could not settle at the altar just where the narrow line would run at every point; I did pledge the courage of step-by-step *obedience*. The line will not always be clear at once between my debt to God and to perhaps two or three Caesars; but I can find it and I am bound to do so. I shall be led. The profile: Ananias the disciple directed to call on Saul the slayer; Peter the Jew sent to fellowship with Cornelius the Gentile.

Sunday:

There is finally the courage of *endurance* when you could escape by compromise; "the power to see it through." For profiles, the roll call of heroes who through faith's courage and love of their Lord "subdued kingdoms, wrought righteousness, . . . out of weakness were made strong." When that roll-completed—"is called up yonder"—?

First Church, Georgetown, is observing its thirty-third anniversary this year. The church was organized with eight charter members, two of whom are yet active in the local church, Mr. and Mrs. John Gardner. The first pastor was Rev. H. H. Lee, and the first permanent place of worship was a small tabernacle, site of the present church building. During the seven-year pastorate of Rev. C. T. Duckett, the small congregation, led by this man of faith and devotion, erected a new church building. Rev. Joe Shouley returned for his second pastorate of seven years (having previously served the church for three years), and under his leadership a new educational unit was added. Rev. Hugh S. Clark, present pastor, then returned for his second term. Present debt on the building is about \$9,000.00; and the property, including the five-room parsonage, is valued at \$60,000.00. In 1955 the Northside Church was organized, with 16 members from First Church forming the nucleus for the new work. Although First Church gave about 50 members of the Sunday school

FIRST CHURCH, GEORGETOWN, KENTUCKY



for the new work, our Sunday school averaged 298 for the last month. The church observed its thirty-third anniversary with a revival meeting con-

ducted by Rev. Will Hardy of Lancashire, England. We give God praise for all that has been accomplished.—*Reporter.*

Lawton, Oklahoma—The Lawton Heights Church recently closed one of the best meetings we have had. Evangelist O. F. Langford preached with the anointing of the Lord and his messages were a blessing to all. We had some wonderful altar services, with a good number of people praying through. Three adult members were added to the church, and all Sunday-school records were broken with 153 present. The pastor was given a \$15.00-per-week raise in salary. We have recently brick veneered our church, and also bought a Sunday-school bus, which has been a great help.—GARLAND JOHNSON, *Pastor.*

Dayton, Ohio—Glen Road Church recently had a wonderful revival with Rev. and Mrs. James Holstein as the special workers. The meeting was preceded by a week of intensive praying—God heard and answered and gave one of the best revivals this church ever has had. God's presence was manifest in service after service, and there were forty-four seekers in the ten-day meeting. There were shouts of victory as men, women, and children were saved and gloriously sanctified. We are engaged in a remodeling program, at a cost of \$17,000.00, and the work should be completely finished by June 30. The work of the church is progressing in a wonderful way under the leadership of our new pastor, Rev. Harold E. Platter, and his family. God is blessing and souls are praying through and being added to the church. The past nine months have been days of hard work but God has helped.—MRS. KATHFRINE DAVIS, *Secretary.*

Hartselle, Alabama—In May we had an eight-day meeting which was one of the best revivals this church has had in years. Rev. Guy Glendenning, pastor at Jasper, was the evangelist. Again and again the Lord came and gave victory and poured out His blessings upon the people. Mr. and Mrs. W. H. Puckett, local members, were in charge of the special singing. Pastor R. C. Richey and the people of Hartselle church continue to move forward under God to great victories and increased blessings.—*Church Reporter.*

Evangelist C. V. Holstein writes: "I have accepted the pastorate of our church in West Palm Beach, Florida, therefore am cancelling my slate. I do appreciate the calls, and the good meetings I have been privileged to share in with our pastors and good people—thanks to all of you."

Evangelists Alva O. and Gladys Estep report: "Recently we closed an outstanding revival with our church in Baker, Oregon—another one of those meetings where seekers came without any singing or personal work. The Spirit of God was present and folks walked in the light, with more than fifty seeking God. Finances came easily. The Mansfields are doing a great work there, and we look forward to being with them again. We plan to return for some work on the Idaho-Oregon District, and could work in a couple of dates for that section in the late spring of '57. We carry the full program for the meeting. Write us at our home address, Box 238, Losantville, Indiana."

San Anselmo, California—God blessed in our revival with Evangelist H. T. Eastman and wife, giving twenty-seven seekers at the altar, and the church was encouraged. Quite a number of contacts were made with unchurched homes. The Eastmans have a very interesting program which has a deep appeal to all age groups. A special feature was the showing of colored slides taken during their Cuban tour of evangelism. We give God praise for the way the work of the church has gone forward under the ministry of Rev. Virgil M. Hutcheson, with many previous records surpassed during the assembly year just closed.—*Reporter.*

Irwin, Pennsylvania—On May 20 the Circleville Church closed a good six-day revival with Evangelist A. E. Collins, and Lee Everleth as soloist and choir director. Brother Collins preaches from a tender heart, and his Sunday morning message directed especially to the children held their attention and created a strong desire in their hearts to belong to Christ. There were nearly fifty seekers on Sunday. The solo work of Brother Everleth was superb, and the choir responded to his efforts in a wonderful way. These men honored the Holy Ghost and He in turn honored their efforts; both men are excellent personal workers. We are enjoying our new, air-conditioned church after spending eleven years in a basement church. If you have friends at the nearby Niki army bases at Irwin, Manor, and Sewickley, let me know and I'll be glad to contact them.—A. ALAN GILMOUR, *Pastor.*

Phoenix, Arizona—Central Church recently had a real spiritual awakening under the ministry of Evangelist Fred Fettters. The adult Sunday-school classes held special cottage prayer meetings for four weeks immediately preceding the opening of the revival; this resulted in a definite burden upon the hearts of the people. God blessed and anointed the preaching of Brother Fettters, which, with his talented playing of four musical instruments, attracted many visitors to the services. The altar services were fruitful—some were reclaimed, some saved for the first time, and some were sanctified. As a result of this meeting the church folk are more united and encouraged. We give God praise for His faithfulness.—I. W. DICKEY, *Pastor*.

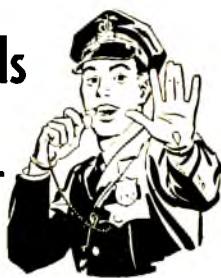
Evangelist W. B. Walker reports: "Since our last report, God has given us an outstanding revival with First Church and Pastor J. Wesley Sherrill in Findlay, Ohio; then we were in the Wright View Church in Dayton, with Rev. Roy Nash; in East Broadway Church in Toledo, with Rev. V. E. McCoy; and in Mt. Sterling, with Rev. Lester Meyer; also in the Crown Heights Church in Oklahoma City, Oklahoma, with Rev. Roy McCoy. We deeply appreciate the way our pastors and people have stood by us. The Lord has opened many doors and we have a full slate for the fall and winter of '56; however, we do have open time for a revival, camp, or conventions in July and August of this year. Write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Union evangelistic services were held in Woodland, California (county seat for Yolo County), April 18 through 29, with Dr. Russell V. DeLong as the evangelist. A group of ministers, organized as the Prayer and Revival Fellowship, for two years had prayed and planned for a union campaign in Yolo County. In spite of obstacles and handicaps, God gave seekers and good results in the services. The churches were blessed in this uniting of effort for the unsaved, and a witness for Christ and the gospel went out throughout this county which will aid the churches in their work of evangelism. Dr. DeLong faithfully preached the gospel and gave himself untiringly to the success of the campaign. We are grateful for his ministry. The Church of the Nazarene in Woodland supported the meeting in an excellent way and was benefited by it. Nazarene ministers from surrounding areas gave their support by attendance and announcement.—VERNON E. THOMAS, *Nazarene Pastor, Reporter*.

Leon, Iowa—Recently we had a good revival with Rev. Mrs. Sylvia Anderson as the evangelist. Because Mr. Anderson was unable to come, Mrs. Alta Trimpia was the song leader. We appreciated the ministry of both of these workers. Souls were saved and sanctified and the church was helped. Besides the wonderful preaching, Mrs. Anderson used the flannelgraph, and also showed colored slide pictures of her trip to the Holy Land.—L. L. WATTERS, *Pastor*.

Anderson, Indiana—First Church enjoyed a great Easter-to-Pentecost revival with Evangelist Fred Thomas and the Keller-York Party as the special workers. We had the best crowds in years, with over one hundred seekers bowing at the altar. Broke a twenty-year Sunday-school record with 552 in attendance. Received a nice class of members after the meeting, making 40 for the year, with 33 new Nazarenes. We are closing our third year with this great group of Nazarenes, and the church is showing gains along all lines. Our Sunday school has averaged 288 for the year, a gain of 110 in three years; and during the three years we have received 118 into membership, with 93 by profession of faith. Much of the progress made is due to an intensive visitation program, backed by a great volume of prayer.—MYRON C. MOREFORD, *Pastor*.

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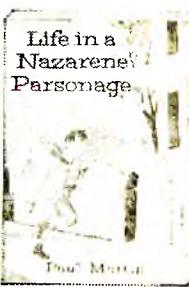
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COMMITTEE ON PUBLIC MORALS
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Evangelist Roy Norris writes: "Due to the illness of Rev. Jack Holso and other circumstances, the Holso Evangelistic Party will be unable to continue in the field. They wish to express their appreciation to the pastors and churches for their support and kindness during the past eleven years. My wife, the former Miss Lilly Anne Holso, and I intend to assume their slate. Lilly Anne has been the preacher for the party during the past five years. We will continue to carry the full musical program, give readings, and supply instrumental music, as well as do the preaching. We have a few dates open in January and February and after May 29 of 1957. Write us, 5332 Summer Ave., Ashtabula, Ohio."

Arlington, Virginia—Calvary Church recently had a most profitable revival campaign with Evangelist Edward R. Ferguson and wife as the evangelist and singer. From beginning to end the campaign was marked with fruitful altar services. Brother Ferguson demonstrated an outstanding example of holiness in devotion to God, prayer, and knowledge of the Word. Also, he manifested a real passion for souls, with an outstandingly attractive ministry. Sister Ferguson's singing was a great contribution to the services. God worked out a solution for some knotty problems in the church during the course of the revival, and we enjoyed the best attendance of any campaign in the course of the last three years. We praise God for the way He is leading and blessing our church under the fine leadership of Pastor T. T. Liddell.—MARION SCHUNK, *Secretary*.

West Hartlepool, England—Brother John Reaney, a student of Hurlet Nazarene College, Glasgow, was inducted into the pastorate of the West Hartlepool Church of the Nazarene on Sunday, May 20. Dr. George Frame, district superintendent, conducted this very impressive service, giving the charge to Pastor Reaney, and impressing on the congregation their vital part in cooperating for a successful ministry. An after meeting was held for those young people staying, with good testimonies and singing. At the close the leader invited young people to decide for Jesus, and nine young people came forward to seek the Lord. We give God praise for His blessings.—JOHN FOTHERGILL, *Secretary*.

Pastor Russell E. Lewis reports from Pittsburgh, Pennsylvania: "Pentecost Sunday was a great day in Lincoln Place Church. It was the closing day of our revival with Evangelist Edward R. Ferguson and wife. God moved in a wonderful way and we had two great altar services—it was great to feel the power of God working in our midst. The ministry of Evangelist and Mrs. Ferguson was greatly appreciated by the people here. For fifty-six years this church has been proclaiming the 'good news' of salvation in this city."

Pastor Robert Huff reports from Waycross, Georgia: "Coming here five years ago, we found a wonderful group of people who loved God. We have made some improvements on the property including a concrete basement floor, an outside vestibule, hardwood pews and pulpit stand, Hammond organ, and a six-room parsonage across the street from the church, with a 50 x 100-foot lot for future expansion. The former parsonage in the church added two Sunday-school rooms, two rest rooms, and a pastor's study. Two men of the church gave a large, lighted, outside bulletin, and the Sunday-school superintendent and wife gave a lovely new piano. A former pastor, Rev. Charles Strickland, and his wife were with us on May 13 for home-coming day. It was a wonderful day, with the Lord's presence on the services. The Sunday school has increased from 65 to the present average of 140, and every department of the church is on the move."

Florida District Assembly

The forty-first annual assembly of the Florida District met at Bradenton, Florida, May 16 and 17, with Rev. Charles Ide, host pastor. All sessions of the assembly proper were held in the Bradenton Nazarenes' new, commodious, air-conditioned church. Without a doubt this was the best assembly to date.

Dr. Samuel Young presided, and his messages stirred our hearts and thrilled our souls. We can never be the same after hearing his message on our work in Africa. He presided with his usual calm and dignity.

Also, we had the privilege of having with us Dr. V. H. Lewis, superintendent of the Houston District. His messages

were freighted with the power of God, and we thank God that this good man came our way.

One of the high lights of the assembly was the report of Dr. John L. Knight. This was the tenth full year he has been superintendent of the district, and the work and gains in all departments have been phenomenal. Dr. Knight has been mightily used of God in Florida. During the ten years he has organized 40 new churches, membership has climbed from 2,100 to 5,200, Sunday-school average attendance from 3,000 to 7,600, and Sunday-school enrollment from 4,300 to 10,000. Pastors' salaries have come up from \$74,000.00 ten years ago to \$214,000.00 this year. Following his report, Dr. Knight was elected for the eleventh year with an overwhelming majority and, at the suggestion of the pastors, a love offering was taken for him amounting to over one thousand dollars. We are happy for the spirit of unity prevailing on the district.

A great forward step was taken toward world evangelism with an increase in underwriting the budget of over 50 per cent. Dr. Young's message on missions gave us a greater vision and a spirit of sacrifice.

Delegates elected to the General Assembly were: ministers—John L. Knight, Don Irwin, Ben F. Marlin, Charles D. Ide, Wm. Abersold, and C. B. Nixon; laymen—T. J. Eby, R. E. Parker, E. B. Griffis, Major Casey, Russell Kleppinger, and Mrs. Ethel Keppel.

The assembly closed with a beautiful ordination service, and a feeling of solemnity prevailed as Dr. Young brought a good message and the following were ordained as elders: Raymond A. Buckley and L. Paul Say.—C. M. KELLY, *Reporter*.

Pittsburgh District N.Y.P.S. Convention

The Pittsburgh District N.Y.P.S. Convention was held April 26 and 27, in our church in Sharpsville, Pennsylvania, with a fine group of teen-age and younger people attending as delegates and visitors. Noticeable also was the deeper spiritual tone of the presidents' reports, their vision, and evidence of the fact that God is still on the throne and able to save, sanctify, satisfy, and keep our young people. We felt we were privileged to have as our conven-

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tion speaker Rev. E. W. Martin, pastor of First Church, Detroit, Michigan. His messages from God's Word stirred our hearts and challenged each of us to find God's will and co-operate with Him in fulfilling it.

Financially and numerically this appears to be one of our best years. The essay contest winner was Wanda Sewell of the Corydon society, and the oratorical contest winner was Ann Rubrite of the Coraopolis society; those chose the subject "What Christianity Means to Youth." Both will receive free tuition to the district institute.

God has blessed our district with capable leadership in our district superintendent, Rev. R. F. Heinlein. He is always ready with wise counseling for and interest in our young people.

We thank God for our district president, Rev. F. Franklyn Wise, who so efficiently presided over our convention, for his fine report, and for his complete dependence upon God to do the task that lies before him.

District officers for the coming year are: F. Franklyn Wise, president; D. P. Brickle, first vice-president; David J. Aldridge, second vice-president; Viola Doverspike, third vice-president; Mary Louise Smith, treasurer; June Greenwood, secretary; teen-age council members at large, Norma Hall and Charles Acheson.

As we look ahead we are determined to fulfill our 1956-57 theme, "We are His Witnesses—We Ought to Obey God."—JUNE GREENWOOD, Secretary.

Argentine, Michigan—Recently we had the best revival this church has had in years. Dr. Andrew Johnson was the Spirit-filled evangelist. Twenty-five seekers prayed through to God for regeneration or sanctification, and Christians were blessed and uplifted. New families were reached, the Sunday school increased, and the prayer meetings are larger. Dr. Johnson is a man of God, and was a great blessing to the church and community.—NINA COLE, Reporter.

DEATHS

TIMOTHY PRESTON SISSON, age one hundred one, of Princeton, West Virginia, died February 26, 1956. He was born July 14, 1854, at Roanoke, Virginia. He was united in marriage to Miss Lucy Smith in May of 1874, and to this union were born nine children. Six children survive: Robert Arnold, with whom he made his home; Byrd; O.P.; C.E.; Mrs. J. E. Likins; and Mrs. J. F. Sheppard. His wife and three children preceded him in death.

Mr. Sisson is believed to have been the oldest resident of Mercer County, West Virginia. He was a member of the Princeton Church of the Nazarene. Funeral service was conducted in the Piedmont Methodist Church, near Shawsville, Virginia, with Rev. Vane Anderson and Rev. M. R. Dodson officiating. Interment was in the Piedmont cemetery.

THOMAS R. FILES, age sixty-two, died February 19, 1956, at Wiley Ford, West Virginia. He was working on the Nazarene parsonage in Wiley Ford and fell from a scaffold, breaking his neck. He was a quiet and timid man, but still gave his life for the Kingdom. His testimony was radiant and a blessing and comfort to many hearts. He is survived by his widow, Opal M. Files; four daughters (formerly "Files Sisters Quartet") and one son. Funeral service was held in First Church of the Nazarene, Cumberland, Maryland, with Rev. J. H. Parker bringing the message, and assisted in the service by Rev. L. A. Fahringer.

MRS. KATIE SNOWBARGER (nee Yust) age eighty-three, died March 13, 1956, in Hutchinson, Kansas. She was born in April of 1875, in Canton County, Kansas. She was converted when eleven

years old. In 1893 she was united in marriage to Sam Snowbarger; to this union were born six sons and four daughters. The loving understanding mother was the center of her happy, devoted family, and she toiled unceasingly for the comfort and welfare of her household. In 1910 she, with her husband and their five oldest children, became charter members of the Pleasant Hill Church of the Nazarene in the community where they lived on the same farm for almost fifty-three years. All of her children are members of the Church of the Nazarene in their respective communities. She was preceded in death by her husband in 1946, a daughter, Mrs. Carrie Sauer, in 1945, and an infant son in 1904. Eight children survive: Edward W., Clarence S., J. Wesley, George W., Vernon A., Mrs. Esther Howard, Mrs. Elsie Gibbs, and Mrs. Florence Alter; also one brother and three sisters. Funeral service was held in her home church with the pastor, Rev. M. E. Waddean, in charge. Burial was in the Fairview Cemetery, near Sylvia, Kansas.

GEORGE BAUER was born in Chamois, Missouri, in February of 1881, and died on March 6, 1956, in Colorado Springs, Colorado. He had been a member of First Church of the Nazarene in Colorado Springs for the past eighteen years. Mr. and Mrs. Bauer worked in a home missionary work in Colorado for a number of years, where Mrs. Bauer pastored a number of home missionary churches. George Bauer was a true Christian brother, and always of excellent spirit. He had suffered for months before his home-going, but was always victorious in spirit and triumphant in his faith. He is survived by his wife, Rev. Elsie Bauer, and two brothers. Funeral service was conducted in Colorado Springs First Church by the pastor, Dr. Melvin H. Brown, assisted by Rev. J. A. Phillips. Interment was in Fairview Cemetery.

MRS. MINNIE PRICE, age eighty-three, died March 6, 1956. She was a charter member of the Church of the Nazarene at Beebe, Arkansas. For the past eight years she had lived in Searcy with her daughter, Mrs. John Montgomery. Besides Mrs. Montgomery, she is survived by two other daughters, Marjorie and Mrs. Sam White; also a brother, Sam R. Funeral service was held at Beebe, conducted by Rev. Floyd Dean and Rev. Eugene Hussey. Burial was in the Beebe cemetery.

WILLIAM NEWTON JONES was born August 13, 1871, and died November 2, 1955, in a hospital in Conway, Arkansas. In 1892 he was united in marriage to Mary T. Henry; she died in 1915. In 1917 he was married to Delfie Jane Aydelott, who survives. He is also survived by three daughters and five sons. He was a faithful member of the Church of the Nazarene. Funeral service was conducted at the Conway Church of the Nazarene, by the pastor, Rev. Harold D. Lathain, assisted by Rev. C. N. Grice and Rev. J. W. Hendrickson. Burial was in Marcus Hill Cemetery near Enola, Arkansas.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Hugh C. Slater of Savannah, Georgia, is now doing full-time evangelistic work and is having exceptional success with many fine revivals across our district and elsewhere. He has served with distinction in the pastorate as well as in the field of evangelism. I heartily recommend him. Address him to the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.—Mack Anderson, Superintendent of Georgia District.

Evangelists Roy and Lilly Anne (Holso) Norris are available for evangelistic meetings. Lilly Anne has been the preacher for the Holso Party for several years. She is a good preacher and with her husband (Roy) they make a good team. They have a good slate, but some open time. Their address, 5332 Summer Avenue, Ashtabula, Ohio.—C. D. Taylor, Superintendent of Akron District.

WEDDING BELLS—Miss Revs. Eloise Reames of St. Louis, Missouri, and Clifford Leroy Flanagan of Mt. Vernon, Illinois, were united in marriage on May 12, at South Side Church of the Nazarene in St. Louis, with the pastor, Rev. Odie James, officiating.

BORN—to Rev. and Mrs. Isa East of West Union, Ohio, a son, James Darrell, on May 23.

—to Rev. and Mrs. T. Frank Keeese of Bowie, Texas, a daughter, Cheryle Louise, on May 9.

—to 1st Lt. and Mrs. Ralph F. Unger of Augusta, Georgia, a son, Ronald John, on May 8.

—to William and Thelma (Roberts) Sunberg of Wollaston, Massachusetts, a son, Charles Houlston, on April 6.

SPECIAL PRAYER IS REQUESTED by a Christian mother in West Virginia for an unsaved husband and two sons and a daughter—and the children with their families have been led away into another

church after being brought up to believe in God and prayer—she needs help in prayer that they may all be brought into the Kingdom; also for the healing of the oldest son, who has been seriously hurt in an accident;

by a friend in Virginia that God will give victory in a camp near there, that a Church of the Nazarene may be started in that town;

by a lady in Texas for a sister who is seriously ill with cancer, in desperate need of prayer—they believe God is able—for help in prayer that she may be healed if it is God's will;

by a mother in Michigan "for my son who is suffering from multiple sclerosis, that he may realize his need of God and be saved";

by a reader in Pennsylvania "for divine guidance in a certain undertaking . . . according to His will";

by a friend in Texas for a special personal and family problem.

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

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

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

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

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

DISTRICT ASSEMBLY INFORMATION

NORTH DAKOTA—Assembly, June 28 and 29, at the District Campgrounds, Sawyer, North Dakota. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Duane J. Grover, Sawyer.

SOUTH DAKOTA—Assembly, June 28 and 29, at the Church of the Nazarene, corner Minnesota and West Haven, Mitchell, South Dakota. Entertaining pastor, Rev. Howard R. Olson, 612 W. Haven, Mitchell. Send mail and other items relating to the assembly in care of Rev. Crawford T. Vanderpool, 715 W. Haven, Mitchell.

June 20, 1956

ALABAMA—Assembly, July 3 and 4, at the District Campgrounds, Millport, Alabama. Send mail and other items relating to the assembly % Rev. H. E. Benson, Route 1, Millport, Alabama.

NORTHEASTERN INDIANA—Assembly, July 4 to 6, at the Nazarene Campgrounds, East 38th St. Extended, Marion, Indiana. Send mail and other items relating to the assembly % Rev. J. R. Shadowens, 1215 Quarry Road, Marion, Indiana.

NEW YORK—Assembly, July 6 and 7, at the campgrounds, Groveville Park, Beacon, New York. Entertaining pastor, Rev. A. Stiefel, 73 W. Center, Beacon, N.Y. Send mail and other items relating to the assembly % Rev. Robert Goslaw, 27 Wilson Street, Beacon, N.Y.

MICHIGAN—Assembly, July 11 to 13, at the Indian Lake Campground, five miles northeast of Vicksburg. Entertaining pastor, Rev. V. L. Ward, Route 2, Vicksburg, Michigan. Send mail and other items relating to the assembly % Rev. V. L. Ward at address given.

MARITIME—Assembly, July 12 and 13, at Church of the Nazarene, 156 Fitzroy Street, Summerside, P.E.I. Entertaining pastor, Rev. D. R. Morrison, Box 455, Summerside, P.E.I. Send mail and other items relating to the assembly % Rev. D. R. Morrison at address given.

CENTRAL OHIO—Assembly, July 17 to 20, at the Nazarene Campgrounds, Morse Road, Columbus, Ohio. Send mail and other items relating to the Assembly to Dr. Harvey S. Galloway, 2657 Morse Road, Columbus, Ohio.

COLORADO—Assembly, July 18 to 20, at the District Campgrounds, 1755 Dover St., Denver 15, Colorado. Rev. George Greiner, 1755 Dover St., entertaining pastor. Send mail and other items relating to the assembly % Colorado District Church of the Nazarene, 1755 Dover St., Denver 15, Colorado.

EASTERN MICHIGAN—Assembly, July 18 to 20, at First Church of the Nazarene, 18751 Fenkel, Detroit 23, Michigan. Entertaining pastor, Rev. E. W. Martin, 14329 Greenview, Detroit 23. Send mail and other items relating to the assembly % Rev. E. W. Martin at the above address.

MINNESOTA—Assembly, July 18 to 20, at the Mission Farms, 3401 Medicine Lake Blvd., Minneapolis 22, Minnesota. Send books and heavy material to Mission Farms; send other mail to Rev. Roy F. Stevens, 6224 Concord Ave., Minneapolis 24, Minnesota.

PITTSBURGH—Assembly, July 18 to 20, inclusive, at the Alameda Campgrounds, Butler, Pennsylvania. Entertaining pastor, Rev. Wm. W. Filer, 201½ Fifth Ave., Butler, Pennsylvania. Send mail and other items relating to the assembly % Rev. Wm. W. Filer at address given above.

NAZARENE CAMP MEETINGS

June 29 through July 8. Louisiana District Camp, at the District Campground (five miles north of Alexandria, Louisiana, on Hi-way 71, in Lee Heights addition). Workers: Dr. T. M. Anderson, Rev. Earl Starnes, Rev. H. N. Dickerson, preachers; Gerald and Donna Lou Jenkins, singers; and Miss Pat Perryman, pianist. Meals cafeteria style; rooms for rent on the ground, and plenty of tourist courts near the campground. For further information write Rev. Elbert Dodd, district superintendent, 1611 Henry Street, Pineville, Louisiana.

July 5 to 15. West Virginia District Camp, at the district campground (three miles east of Summersville, West Virginia, on State Route 41). Workers: Rev. Ray Hance, Rev. Gene Phillips, preachers; and Warnie Tippett, singer. Dr. Edward C. Oney, district superintendent. For further information write, Rev. H. Harvey Hendershot, 2610 New York Ave., Parkersburg, West Virginia.

July 19 to 29. Oregon Pacific District Camp, at district campground (12625 Southeast 82 Ave., three miles south of city limits, Portland, Oregon). Workers: Rev. John Logan, Rev. J. E. Williams, Rev. T. H. Stanley, evangelists; Rev. Murray L. Morford in charge of music; Rev. and Mrs. George Saucier, children's workers; and Dr. Kenneth Stark and family, missionaries to Africa; guest missionary speakers. Rev. W. D. McGraw, Jr., district superintendent. For reservations and information, write Rev. B. Martin Gale, Rt. 1, Box 425, Clackamas, Oregon.

July 23 to 29. Colorado District Camp, at the District Campgrounds, on Dover Street, two blocks north of West Colfax in Denver. The camp will begin Monday evening, July 23, and close on Sunday, July 29. Workers: Rev. Bernie Smith and Rev. C. B. Fuggett, evangelists; Dr. W. T. Purkiser, young people's worker; Professor Warnie Tippett, song evangelist; Miss Eunice Phillips, children's worker. Tents and cabins available for rent. Dr. Oscar J. Finch, district superintendent. For further information, write Rev. A. L. Hippie, 1755 Dover Street, Denver 15, Colorado.

July 23 to 29, Florida District Camp Meeting, Suwannee Campgrounds, located three miles north of White Springs, Florida, on U.S. Hi-way 41. Workers: Rev. J. A. McNatt and Rev. Victor E. Gray, preachers; Professor A. C. Wakefield, singer; Rev. C. R. Moore, youth worker; Dr. John L. Knight, district superintendent. Rooms and meals reasonable. For further information write, Rev. Paul Say, Route 1, White Springs, Florida.

July 23 to 29, Southern California District Camp Meeting, at Costa Mesa, California. Workers: Dr. Jarrette Aycock and Dr. V. H. Lewis, preachers; The Meredits, singers and musicians. For information, write Rev. Clive Williams, P.O. Box 384, Costa Mesa, California.



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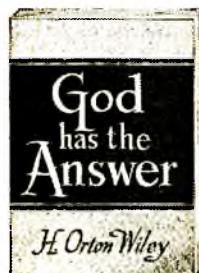
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