

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



August 29, 1956

Fathomless love alone could move a holy God to offer sonship to a lost race. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

God's love is a *patient* love that waits, watches, and pities

Unfathomed Love

General Superintendent Vanderpool

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

—John 3:16

sinful men as they struggle in rebellion against the claims and calls of the gospel—*patient* love that stands at the heart's door while the Saviour's knocking goes unheeded. Only patient love can anxiously await the return of willful prodigals.

It was *sacrificing* love that made the Saviour willing to leave the companionship of angels above to walk among men here below. It was *sacrificing love* that wrung the great heart of a Heavenly Father as He sent His Son on a tragic mission, sacrificing love that caused the Saviour to give His life on a shameful cross. Yes, it was *love!* Love that knew no limit of sacrifice!

The love bestowed upon us is a *powerful love* that lifts from the walks and ways of sin; that emancipates the enslaved from the thralldom of sin, and brings cleansing from the pollution of sin. Powerful love that restores to the likeness and fellowship of a Heavenly Father—heart-changing, life-changing, destiny-changing! Powerful love!

There is no wonder that John marveled at the manner of love bestowed upon us. We know it is patient, sacrificing, and powerful love which has been bestowed upon us, and its benefits are ours for the receiving. Sonship awaits our believing. Who can fathom such love!

LATE NEWS

Telegram . . .

Louisville, Kentucky—Mrs. L. T. Wells, wife of former district superintendent of the Kentucky District, Dr. L. T. Wells, died August 14 at Tampa, Florida. Sister Wells served the Kentucky District as president of the N.F.M.S. for twenty-seven years, and her work was outstanding. She was loved and appreciated by the entire district. We extend to Dr. Wells and family our deepest sympathy.—D. D. Lewis, Superintendent of Kentucky District.

Pastor W. Don Adams sends word: "Mrs. Panzie Wagner, mother of Mrs. Doretta Nees, wife of Dr. Guy Nees, pastor of College Church, Kankakee, Illinois, died August 13, 5:00 p.m., at Kalispell, Montana."

Evangelists Norman and Connie Franklin write: "After three years in the field of song evangelism, we have accepted the pastorate of the church in Kimball, Nebraska. It has been a joy and a blessing to labor in our great church with our pastors and evangelists across the nation."

"We wish to express our heartfelt appreciation to those who have shared in our sorrow in the passing of our beloved husband and father, Elmer E. Frazier. Your prayers and expressions of sympathy, and the beautiful floral pieces, have been a great blessing and comfort to our hearts."—Mrs. Elmer E. Frazier and family.

Mr. and Mrs. Roy A. Baker, 727 N. Plumer, Tucson, Arizona, will celebrate their golden wedding anniversary on September 10. They have been members of the Church of the Nazarene for twenty-five years. Their family of seven (two sons and five daughters) and their respective families are also members of Nazarene churches in California and Arizona.

Rev. Paul E. Cable writes he has resigned as pastor of the church at College Corner, Ohio, to accept the work of the church in Stringtown, Indiana. During his three-year pastorate at College Corner, God blessed and gave many gains, including a new parsonage.

Rev. I. L. Flynn, elder in the Church of the Nazarene for the past thirty-five years, died at the home of a son, in Wichita, Kansas, on August 3. The body was shipped to Austin, Texas, where he had lived for the past fifteen years, and was buried from First

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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. J. 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.

Church, where he was pastor for several years. Also he was pastor at Grace Church in Austin at its beginning. His pastor, Rev. A. L. Dennis, assisted by Rev. Howard Borgeson, conducted the service, with interment in Austin Memorial Park.

Evangelist Ernest Moore, Jr., writes that he is leaving the field to accept an appointment to pastor the Cumberland Avenue Church of the Nazarene in Waco, Texas.

Sanctify To My Heart's Good

By Anna M. Gilleland

Let the healing of Thy love
And the riches of Thy grace
Begin in my poor heart anew
That life's conflicts I may face.
With simple faith and greater strength,
With vision plain and clear:
That I may go on undisturbed
By a sense of doubt and fear.
Sanctify to my heart's good
Whatever the day may bring,
Even sorrow and distress,
That in Thy name I sing,
Though the world may scoff and mock,
Though my friends may chide,
Keep me ever near the cross
Of Christ, the Crucified!

Evil Surmisings

By CLIFTON T. MATTHEWS
Pastor, Yonkers, New York

Paul, in writing to Timothy, his son in the gospel, says: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. . . ." (I Tim. 6:3-4).

How easy it is to talk about our absent brother or sister in Christ! Our tongues often run flippantly. We mistake human limitations for wrong actions. "Man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). We sit on the judge's bench and condemn even holy people before we give them a fair trial. Let us weigh the evidence carefully, thoroughly, and prayerfully before we speak. Offend not one of Christ's little ones.

If you see a brother overtaken in a fault, "ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Brother, sister, be careful how you use this fiery little member which no man can tame—the tongue.

If you are given to evilspeaking, I am thankful to tell you there is a cure for you. You can have the root of bitterness, sarcasm, and all evil tendencies taken out. You need *extraction* and not *suppression*. Your will cannot do it, neither good intentions. Surrender your will and let Christ perform the will of God in you by baptizing you with the Holy Ghost and fire.

Peril without Pay!

Sir Winston Churchill says of the lifeboat: "It drives on with a mercy that does not quail in the presence of death, it drives on as a proof, a symbol, a testimony that man was created in the image of God, and that valour and virtue have not perished in the British race."

To Sir Winston, man was created in the image of God and because of this nobility he is worth saving at all cost from perishing.

Around the coasts of Britain there are lifeboats ready to be manned by gallant crews any time of the day or night; and as shipwrecks often occur in foul weather, the crews must be ready for immediate action and sacrifice. They are not conscripted men, but volunteers with no eye to mere reward.

These men do not heartlessly calculate the costs before they venture on their mission of mercy. At the call of the coxswain they leave families, friends, and food immediately, and launch the boat in the teeth of the gale. *They are off to save!* It fills their hearts and minds so that all other things become secondary. They trust as they go. They might never return to the genial hearths they have left for the sake of others.

Courageously defying the towering walls of water, and the raging seas before them, grimly they hold to their course. With great skill and daring they maneuver their lifesaving craft between the treacherous rocks. Again and again they make test and trial in the tossing billows to come near the wreck to make rescue possible. The lifeline is thrown. Men, women, and children are snatched from the jaws of a merciless sea.

Yes, it demands courage, strength, and expert seamanship to make a lifeboat a lifesaving power.

When I think of our churches scattered around the world, my earnest prayer is that each one will be a *life-church*, a soul-rescuing power for God in the community. I pray that men will hazard themselves for lost souls in the dark night of this world:

yes, take risks to snatch men, women, boys, and girls from perishing in the sea of iniquity. No doubt we shall have those who will, with mathematical precision, sit down and work out the cost in modern currency of a soul-rescuing campaign.

But let us away with it! Let us launch the boat! There are souls to rescue and save by the thousands upon thousands. God's resources are infinite. His good hand will be upon our frail craft if, with a daring faith and hearts full of love, we will launch out upon the area where God in His providence has placed us.

It means a risk to do big things for God. It always has meant that, and always will. But it is *souls*, the *precious, never-dying souls* of men which must be saved from sin and hell. And the *proof, symbol, testimony* that the love of Christ indwells us is that we are willing to make any sacrifice to help to secure man's redemption.

Dr. H. Orton Wiley says: "According to Jesus the supreme test of love is this, that a man lay down his life for his friends" (see John 15:13). Any holiness not permeated by a passion for the souls of men is foreign to God. It is by this very love-passion for the salvation of others that the world will have the greatest positive evidence that the *valor* and the *virtue* of Christ are still existent in His Church.

Do we *quail* in the presence of the cost to "rescue the perishing," in the realm of self-sacrifice and denial? Brethren, do not be afraid to launch the lifeboat in the teeth of the gale. The devil will fight you, but God will be with you; and souls will be saved, sanctified, and restored to God.

Let us "Crusade for Souls Now!"

Throw out the lifeline with hand quick and strong.

Why do you tarry, why linger so long?

See! he is sinking. Oh, hasten today—

And out with the lifeboat! Away, then, away!

By James McGraw
Professor of Preaching and Pastoral Ministry
NAZARENE THEOLOGICAL SEMINARY



I know thy works, and where thou dwellest (Rev. 2:13).

Abraham Lincoln once said: "It is true that you may fool all the people some of the time; you can even fool some of the people all the time; but you can't fool all of the people all the time." This may or may not be absolutely true; but certainly it is true that you cannot fool God any of the time!

Again and again in revealing to John His truth and revelation concerning the seven churches in Asia, God spoke such words as, "I know thy works." He still knows our works. He knows where we dwell! He has our house numbers, and I wonder what He thinks when He sees our hearts. In considering His word to John, let us locate ourselves as God has us located.

I

God knows there is a backslidden crowd. In this chapter (2:1-7), God points toward the church at Ephesus, commending them for their good start and faithful service for a brief time, then condemning them in verse 4: "Nevertheless I have somewhat against thee, because thou hast left thy first love." They are reminded that they should remember from whence they "art fallen" and repent!

The tragedy of our day is not that we are failing to reach any souls for the Kingdom; the tragedy is that altogether too many souls we have reached with the gospel are eventually lost to Christ and the church. Nazarene statistical reports indicate that, while we are busy gaining five new members to our Sunday schools, we find that we have in the meantime lost three others. Our net gains are entirely too small in proportion to our "gross gains," and we have failed to establish those we have seen converted.

Let those who have backslidden—departed from their first love, lost the romance of religion and the glory of personal victory and blessed assurance—return and repent! There is salvation waiting, for God has promised pardon and mercy.

II

God knows there is a suffering crowd. In verses 8 to 10, God singles out a church which has been persecuted and afflicted, and declares, "I know

God Has Our House Numbers

thy works, and tribulation, and poverty." It is of great comfort to realize that, when a Christian endures hardship and suffers tribulation, God knows all about it!

An inscription was found on the wall of a dungeon in which a Christian had been sealed alive and left to die in Nero's time. When the dungeon was opened and the bones of that faithful servant of Christ were removed, the workmen read in the scrawling handwriting of the dying Christian these words: "They may separate me from the world, O Lord, but not from Thee!"

We are warned by the Word of God that we must expect these things. Perhaps death and imprisonment may not be our lot, but some persecution certainly will. But we read, "Fear none of these things which thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life" (v. 10).

III

God knows there is a lukewarm crowd. In chapter three, God directs His rebuke toward a church for which He has nothing good to say: "I know thy works, that thou art neither cold nor hot" (v. 15).

Along with lukewarmness in religion, there seems to go a spirit of hypocrisy and false security. The people of this church thought of themselves as rich, but God declared they were actually poor. They clothed themselves in fine raiment, but God reminded them they were really naked. They were proud when they should have been ashamed of themselves, and they thought they had need of nothing when actually they needed everything.

A lukewarm church is blind! People who are neither cold nor hot seem to think they are doing all right. Like the Pharisee, they may pay their tithe, say their prayers, go to church, keep their law, and say, "Thank God, I am not as other men." Jesus condemned such an attitude then, and our scripture tells us He said of the church of the Laodiceans: "I would thou wert cold or hot. So then because thou art lukewarm, and neither

We receive only when we ask, find only when we seek, and are admitted into the audience chamber of the King only when we knock.—J. Russell Gardner.

cold nor hot, I will spue thee out of my mouth" (3:15-16).

But there is hope for the lukewarm church, for verse 20 depicts a seeking, loving Christ knocking at the door, promising, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Too busy to be spiritual? Jesus is as near to you as your heart's door. Go and open it, and let Him come in.

IV

God knows there is a faithful crowd. The only one of the seven churches mentioned toward which God directed only words of praise, no rebuke, was the one at Philadelphia. "I know thy works: behold, I have set before thee an open door, and no man can shut it" (3:8). This crowd had kept the Word, had exalted His name, and had overcome by His power. Thank God for the open door! No man can shut it.

Christ has opened the door of utterance, and the gospel is preached. He opens the door of entrance, and the hearts of men are changed. There is forgiveness for sins, there is cleansing from carnality, there is victory in the midst of temptation and trial. The door of prayer is open, and the promise is given: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:8).

The door of service is wide open and those who will hear the call of God may share in Isaiah's privilege of shouting, "Here am I; send me." The door of admission to the Church Triumphant is also open, for Stephen saw it when his body was bruised with the stones that crushed his life out; and he mustered enough strength for one last testimony that was heard by those who killed him: "I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56).

God knows your heart. He has your house number. "I know thy works, and where thou dwellest." Will you open your mind and soul and let Him show you your need? If He shows you your backslidden or lukewarm condition, beg Him for His forgiveness and let Him revive your spirit as you walk in the light of His presence. If you find yourself privileged to share in His suffering, count it all joy, with James, "when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience" (Jas. 1:2-3). By God's grace, make it your goal to live where the faithful live, and be found dwelling in Canaan, where the sanctified dwell.

O Lord, search us and know our thoughts. Help us to have the courage to know ourselves as Thou dost know us. Make us worthy of the open door Thou hast set before us, and help us to live in the center of Thy will. In Christ's name we pray. Amen.

I went to the local radio station at six-thirty in the morning to deliver the thought for the day—a five-minute program of scripture and meditation. As I was leaving the studio my eyes fell upon something that drew my attention. I stopped and looked again, and sure enough, there was an announcement that had been used for weekend advertising, and across the top of the page there was this word in large letters, DEAD.

This item had served its purpose, and was cast aside to be used no more.

As I left the station and came to the

DEAD!

By Jack L. Thompson

Pastor, First Church, Taylorville, Illinois

study, I asked myself this question: Have my testimony to the saving and sanctifying power of Christ and my passion for the lost become "dead"? Have I allowed the things of this world to sap the vitality from my spiritual strength and, as a result, has God written, "Dead," across my page?

I remember reading the words of Jesus as He stood at the tomb of Lazarus: "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25-26). The message of Christ is not dead, and we who are called to be crusaders for Him need not beat a retreat.

As Jesus was giving His final instructions to the apostles, He told them, "Go ye into all the world," and then He added, "And, lo, I am with you alway, even unto the end of the world." Our task, as crusaders for the Kingdom, is to tell the world about the power of the gospel of Christ. The Apostle Paul said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation" (Rom. 1:16).

I am thankful for the Church of the Nazarene, her program and her leaders. The program of the church is to be a *live* program and not a tape recording. May God help us to keep it alive with passion and zeal for the lost, and may the time never come when God will write, "Dead," across the top of the page and file it away. I am so thankful that the God of Elijah can keep the fire of Pentecost burning in our souls until our every ambition of life will be for the salvation of the lost.

What We Get at Church

By W. Everett Henry, McMinnville, Oregon

Some time ago a man said he went to church to get "his batteries charged." It was a striking way to express one part of what we get at church, but not the whole of it.

At church we do get our spiritual "batteries charged." As we worship we find spiritual renewal. The week has taken much out of us; like the battery of a car, we are somewhat run-down. In the church service we receive the "sincere milk of the word," perhaps, or the "strong meat" of profound truth. We catch a vision of the possibilities inherent in ourselves, in others, or in the church, and of the greatness of our God and of His work in the world. As we sing with others the great hymns of the Church and blend ourselves with the congregation in prayer, there comes to us the inspiration of Christian fellowship.

Is there any place that offers so much of such great value? Whoever wants his spiritual batteries recharged, let him go to church with sincere desire and expectancy. The house of worship may be small and plain, the music simple and perhaps a little off key, and the sermon neither profound nor eloquent; but the Spirit of God will be there to guide into the truth and to make beautiful the fellowship of the saints.

Beyond getting our batteries charged, at church we get a firming of the noblest purposes of life. Some purposes which have been only half-formed become clear-cut and attractive. Others, golden and well-shaped, but soft like molded butter, become rocklike in strength and endurance.

It was in the Temple that Isaiah's purpose to be a faithful prophet of Jehovah leaped to full clarity and strength. It was in the church at Antioch in Syria that the purpose of Paul and Barnabas to become missionaries to the Gentiles, under the leadership of the Holy Spirit, became clear and controlling.

"Your sins have withholden good things from you" (Jer. 5:25).

If we do not receive our share of the good things in life, we have only ourselves to blame.

—Earle F. Wilde

Thousands of ministers and missionaries in active service today had their purpose to give their lives to full-time Christian service initiated, clarified, or confirmed in church services. Millions of noble laymen have had their vague desires to be of service in the Kingdom become firm and established purposes as they sat with others in the house of God.

Beyond the spiritual renewal and the firming and establishment of noble purposes which we get at church, there comes to the sincere worshiper a gentle healing of the whole man. This healing is not something separate and apart from the other things we get at church, but rather arises out of spiritual renewal and the firming of purpose. Spiritual renewal involves receiving the truth, and that means increased mental alertness and vigor. The firming of purpose brings increased activity in harmony with the will of God.

As the soul is renewed, the mind invigorated, and life activity brought more completely into compliance with God's will, a healing power is set in motion that permeates the whole man, including the body.

We think of a man as composed of body, mind, and spirit. We can distinguish these components in thought, but in life they act as one. A man is a unit, a whole. Whatever affects any part of him affects all of him. Doctors today are insisting that worry is the real cause of many diseases of the body, and that many sick people cannot be cured until the worry is removed.

The only cure for worry is peace of mind and soul. Jesus said to His disciples in the upper room: "Peace I leave with you, my peace I give unto you." Paul wrote to the Philippians: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." One purpose of the gospel is to bring peace to men through the forgiveness of sins and the establishment of fellowship with God. Wherever the gospel is preached, the way to peace of mind and heart is presented to every listener. And, whenever that way is accepted, the healing process for the whole man begins. The emphasis now being laid by many churches on the healing of bodily ailments through spiritual understanding and faith should not occasion wonder. The wonder should be that the emphasis was so late in coming.

"Blessed Are They Which Do Hunger and Thirst"

(Matt. 5:6)

*"Blessed are they which do hunger and thirst
After righteousness . . . they shall be filled."
I say the words over and weigh them again,
And my heart with its longing is thrilled.*

By Alice Hansche Mortenson

*"Blessed are they"—oh, that must mean me.
For my heart is so hungry within!
As a hart panteth after the waterbrook's flow,
So panteth my soul after Him.*

*"Blessed are they." Oh, I've tasted, it's true,
Of the Bread which came down from above,
And I'm hungry for more, and I thirst to drink deep
From His life-giving river of love.*

*"Blessed are they which do hunger and thirst
After righteousness;" (long have I sought)
"For they shall be filled." The promise is mine!
Victorious—glorious thought!*

Turn aside from the hurry of life and . . .

Go for a Walk with God!

By Edith Carey, Johnson, Vermont

Walking, just walking—something that every physically normal person does—but to walk with God, what a privilege! To think that the creature may walk in companionship with the Creator!

If we see someone running at full speed, desperately rushing ahead, we think something exciting is taking place. But walking is a natural, everyday thing. We think nothing of it if we see people walking quietly along the street. Praise the Lord, the Bible so often compares the Christian life to walking—the common, everyday movements that we make, giving them no special thought, thinking only of where we are going or what we are doing. And too often we forget to keep in step with the Lord while busy at office desk, the counter, the machine, and on the farm.

The Lord will be with us not only in the great events of our lives when the need is so great that we must have help, but also He will be with us as we are busy with the routine of our daily tasks. God did not take Enoch from the earth to walk with Him; Enoch was already walking with God when He took him on to glory. We read in Hebrews about Enoch that "*before his translation he had this testimony, that he pleased God*" (11:5).

Neither did God make a sudden revelation of himself to Noah just before the Flood. On the

contrary, they were well acquainted at that time, for we read that Noah was "just," and "perfect in his generations," and that he "walked with God." It was because of this walk that God said to Noah, "With thee will I establish my covenant." Both Enoch and Noah had been living the customary life of men except that they "walked with God."

But God makes certain requirements of one who would walk with Him. "Can two walk together, except they be agreed?" (Amos 3:3.) As surely as our Lord is righteous and holy, He says to all men, "I the Lord have called thee in righteousness" (Isa. 42:6); and again, "Be ye holy; for I am holy" (1 Pet. 1:16).

Our wonderful Lord makes it possible to obey the command He has given to walk with Him in holiness of heart and life. Truly, we can say as Lot did while being led out of Sodom, "Thou hast magnified thy mercy." For the Word says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Washed in the Blood and daily walking with the Lord, we can say: "Yea, though I walk through the valley of the shadow of death, I will fear no

evil: for thou art with me" (Ps. 23:1). As we walk through each dark valley of trouble, trial, affliction in this earthly life, and finally through the last deep valley as we leave this world, we can testify that all are only "shadows" floating across life, "for thou art with me." His presence can make the hardest thing become a shadow; and no *shadow* ever can hit anybody with force enough to injure him.

Yes. "It is glory just to walk with Him" now

in the busy round and round of common duties, and also in the crises of life; but beyond this is the promise to the "overcomers"—"They shall walk with me in white" (Rev. 3:4). That is a promise that covers the eternal ages in our eternal home with our eternal God.

Let us, therefore, keep our garments undefiled, that we may be worthy to walk in holy companionship with the Lord in our days on earth and in the eternity ahead!

Go Home Smiling!

By JULIA W. WOLFE, New York City

Do you go home smiling, or is there peevish irritation written on your face? Maybe you are thinking, Well, I can take it out on the family—whatever ugliness bothers you.

The word *home* is full of sacred meaning for each and every one of us; it strikes a chord deep down in the heart of the most embittered man and woman. There are love, joy, laughter in the sound; and the softer, deeper tones of rest and peace complete the harmony of its music. The words *home* and *happiness* never can be utterly divorced from each other.

Yet we all know homes that are not happy. When we look around, even the most idealistic among us have humbly to confess this fact. We all know that an unhappy home is for its members the most deplorably wretched place in this world.

Why is it that those who possess this sacred treasure treat it so lightly? Anything goes for the home folks! What long-suffering people they often need to be! All day long in contact with the outside world, our own self-respect demands that we should keep up a semblance of cheerfulness, and a certain form of politeness to those with whom we come in contact, whatever our feelings toward them may be. We should never be tolerated in the business world if we did not show consideration for the feelings of others.

But when we reach our homes at night do we always show the same consideration to the home folks? Why should we? We have had enough to put up with all day long! We have to be free and say and do just what we like sometime, don't we? And saying what we like often consists of giving short, snappy answers to perfectly reasonable questions, and shedding an atmosphere of uncomfortable irritability.

Why, home-coming should be the happiest hour of the day! Angry words are so often uttered and

those we really love are stunned and hurt, and possibly we stifle all effort on their part to welcome us with cheer. Many a happy home fellowship is wrecked ultimately by chance bitter seeds sowed in trifling disputes entered into at such an hour.

But praise be to God, some of us have dear home folk who are wise and understanding enough to know that "getting-home time" is not the best time for making requests, telling the neighborhood gossip, seeking information. They see through all irritations, and they know how weary we are, and act accordingly. Such gifted mothers, wives, and children have become "by patient watching wise," and they are of the very "salt of the earth." But why should we test their love?

Modern psychologists might tell us that all this is just reaction, the natural result of a tired ego readjusting itself when reaching a place of refuge and rest—plus a good dinner. This is all very well; but what a much happier world it would be if we all took more time to consider the rights of the home folks—the ones who really care and so guard against weary home-coming!

We scrape the mud off our feet before we enter our homes. Why do we not do our best to dust off all the drabness and work-weariness that has settled on our minds and hearts before we enter the sacred portals of home?

After all, how many of our business worries, cares, irritations of the average business day can the home folk really sympathize with and help in any way? They may be willing, but cannot. They do not know all the circumstances, they are in no way responsible for them, so why should they have their feelings hurt or suffer if others have tried our patience? Would it not almost be more worth while to risk losing business associates, now and again, than to save up all our irritability for the

home folk, who are not doing anything to deserve it? We all know human emotions wear out; forgiveness and understanding are tender things; they are not made of cast iron at all. Don't lose them!

Surely many of us have happiness and pleasure in the business world; it is not all drab and irritating. Could we not make it a habit to collect some of these things to carry home at the end of the day? Dwell on the humorous episodes on our journey home. Our faces then would unconsciously brighten, and our home-coming then would be looked forward to as the happiest hour of the day. Then our nights would not be wakeful ones, thinking over hasty and unkind words which we'd like so much to recall.

Think of the thousands of people to whom the welcome of the home folks at the end of the day is denied. All the close of the day means to them is going to a furnished room, or some dreary abode among strangers. So you should cherish this hallowed hour with your loved ones in a civilized fashion. Carry joy home with you! It does not cost gold, but you will be amply blessed. Go home smiling!

NEWS in PICTURE



Rev. Aaron G. Bess and Spencer, West Virginia, church with 55 members, secured 252 subscriptions for the "Herald of Holiness" in their district campaign—the largest number of subscriptions on a percentage basis in connection with its quota: 458 per cent! Congratulations to this fine pastor and his people on this showing!

**Homespun
Meditations:**

"Add a Little More Flour"

by
Pauline E. Spray

Sparta, Michigan

Does your favorite cake recipe always give you the best results? Does it sometimes fail? This misfortune happens to me once in a while, and usually when we are having guests, too. But still I do not throw my recipe in the wastebasket. Often the fault is my own; occasionally it is because I fail to add enough flour to the batter.

When we make mistakes, should we become discouraged, and throw up our hands in despair? Of course not. We must keep our faith, but humbly repent of our failures, do our best to remedy our blunders, and thereafter strive diligently to be better overcomers.

The Apostle Paul said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

If we look back on our past experiences as Lot's wife looked back on hers, we shall find that we too are meeting destruction, spiritually. Instead, we may claim the promise given to Abraham: "The land which thou seest, to thee will I give it." Let us repent of our failures and then look ahead to new victories, and by faith claim new territory for the Lord.

Just because my maraschino cherry cake didn't turn out so well this time, I certainly am not going to stop making that cake altogether; but, when I try again, I intend to "add a little more flour."

By Helen K. Swarth
Nazarene Elder, Pasadena, California



WHAT IS THE CROSS?

Easter is past, Lent is forgotten, but the challenging thought remains—*What is the cross of Christ?* Jesus said, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” What is the cross in an individual’s life? Is it merely a symbol on faraway, lonely Golgotha? A mental conception for formal worship?

Beautiful songs have been written about the Cross: “In the cross of Christ I glory”; “The consecrated cross I’ll bear till death shall set me free”; “The Old Rugged Cross,” and “The Way of the Cross Leads Home.” Actually, how often do we sing these inspired songs with little conception of their deep meaning applied to our daily lives!

The first meaning of the cross is that our wills must be completely broken to His will. The deepest meaning of holiness is Christ’s last prayer in the Garden, “Not my will, but thine be done.” Not until the hard, selfish, unyielding, self-defending, self-centered life is surrendered in complete abandonment to God can we truly know the glory of the cross. The cross of Christ is not miserable situations forced upon us, ill health we did not choose, or even the death of loved ones—sinners have all of these. The cross is that which we de-

liberately choose for Jesus’ sake. Harsh circumstances may surely be crosses, but Jesus’ cross is that specific revelation of God’s will for us. We are bearing the cross when we willingly choose self-denial, self-sacrifice, forms of service for God and souls that the natural man would shrink from.

The secret of living is found in dying. “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” The self-centered are the self-destroyed; destroyed by a hard, unyielding, unteachable, carnal mind. The God-centered live in peace and joy forever. The cross crucifies man’s worst enemy—himself, and points the way to real living—for God and others.

What are we denying self for Jesus’ sake? Have we *the cross* in our lives? Then will we know the glory of the cross. Without the cross there will be no crown. Lukewarm religion is a religion without a cross. We may have as much of Christ as we make room for in our daily lives.

*Must Jesus bear the cross alone,
And all the world go free?
No, there’s a cross for ev’ry one,
And there’s a cross for me.*

WORLDS WE CREATE

By JUSTA LEE ALLEN

Tallahassee, Florida

In this day of rapid transit the art of walking has grown generally more and more obsolete, much to the loss of our physical—and spiritual—well-being. But spiritual walking we can never do away with, for it is permanently included in God’s plan for man. In the Scriptures the act of walking is a symbol of living; and the path upon which we walk, the *way* we live. There is a close relationship between the “paths” we walk on and the kind of world we live in.

What we see in the world about us as we walk depends upon the individual. The Apostle Paul said: “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure: . . .” (Titus 1:15). In other words, what

we see has a great deal to do with what we see.

It is true that two people dwelling in the same house may at the same time be living in two different worlds. One walks down the street and finds people to be kind, generous, and lovable. The other one goes forth and he sees that which is cruel, selfish, and hateful.

What is the explanation? Has God made two different worlds? Not at all. God made one world for all, decorated with fragrant flowers, majestic mountains, the arched dome of the star-studded heavens—beautiful reflections of His own beautiful character. But in the world there are man-made streets and alleys, and the second person chose to walk down the dark alley.

It must be noted that all things in God's world—given as blessings—when used wrongly, become hurtful. Water, fire, and poison are invaluable but when misused can destroy and kill. Even streets and alleys have their proper good uses; but, as a place for safe and pleasant walking, there must be discrimination between the two.

Likewise, spiritually speaking, there are "streets" and there are "alleys" along the way of life. So, for our protection, God has endowed man with the power to choose his "path." He also has ordained, by the laws of nature, that choices be recorded in character. Consequently, since the world—physical or spiritual—grows out of the character of its creator, each of us creates worlds in which we ourselves, and others, live.

It is not difficult to see how parents create worlds in which their children live. Someone has said, "Mother's eyes are Baby's skies." Good parents in the home create a marvelous world for their children. It is a world of happiness, wonder, and love that such fortunate children never quite outgrow. Such children are more than likely to grow up in a beautiful world of their own.

Whether for others or for ourselves, the worlds we create are from materials of our own choosing. This is well illustrated in an essay by the well-known writer, Dr. F. W. Borcham. During wartime some natives, wishing to insult a man, offered him a pigsty to sleep in. He accepted the offer; but he gathered ferns for a bed. The natives remarked, "You can't degrade that man."

The natives spoke truthfully. That man refused to identify himself with inferiority. He entertained no bitterness, but he *chose* to create for himself something better than his surroundings.

The kind of world each of us makes is largely the reflection of what we make of ourselves; and what we become depends upon our choice between things good and evil. But if, to the present moment, we have built the wrong kind of world, we can start in afresh and build over again. Offered another chance, when we have failed, is the glory of the gospel of God.

To be sure that any building will turn out right, a plan is essential. Every fine structure, every great bridge, and every proud ship of the sea began with a plan. There must be a plan, too, for every happy life. God the Father has furnished for His children the only plan that will work. He never has a shabby plan for any individual, or nation.

And there is always the right place to begin with a plan—the foundation work. Someone asked Jesus, "What shall we do, that we might work the works of God?" (John 6:28.) Jesus answered, "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). This is the right place to begin to build a good world for oneself, and for others—at the feet of Jesus!

DOING GOD'S WORK

By *Mont Hurst*
Dallas, Texas

One of the most prevalent questions of those who have laid their all on the altar is to inquire as to what God would have them do in the way of work. Some say they have no special talent; they cannot teach, preach, sing, or become a missionary. Yet they want to obey the admonition of the Lord to work for Him. It's a common mistake to fail to realize that God has a work for everyone who wants to serve Him. One person may say: "But I'm only a bookkeeper. I want to do the Lord's work. What can I do? How shall my aim to serve Him be accomplished?"

Jesus has the answer to such questions in His words: "This is the work of God, that ye believe on him whom he hath sent." This really means that the most important aim is to have faith in God and seek to obey Him in every way. Having done this, the way of witnessing and working for Him will be revealed, even though the material labor may be as a bookkeeper, machinist, salesperson, or laborer.

God makes a specific call when He finds the person with a special talent or who has the making of one through training. He is very select in His way of choosing people for these special jobs; and He has a work for all who love Him. All can *pray*, all can *witness*, and all can *support the church and its program*. After we receive Christ into our hearts, any work we do will become holy work. We can be as holy as a devout minister or missionary if we set our hearts, souls, and minds on serving Him to the best of our opportunities and ability.

Genuine love for God must transcend all other considerations when we think of working for Him. Bishop Quayle once said, in an address long ago: "What is celestial service? Loving! A woman was sitting beside her sick husband. She was looking at him as he lay upon his bed, and in a feeble voice, he said, 'What are you doing?' She replied, 'Just loving you.' When God looks at us and says, 'What are you doing?' please God, our answer shall be, 'Just loving You.' That is service."

In these materialistic days, so full of hustle and bustle and push, let us never forget the priceless value of cultivating the habit of just loving our Heavenly Father. When we do that, we will never be asked, "What shall I do in the way of working for Him?" We will suddenly find that we are working for Him with the special talent and opportunity that are ours, no matter what our work may be in the way of earning a daily living.

The Expression of Perfect Love

The experience of God's sanctifying grace within the human heart as a definite relationship has been regarded from the beginning as the cardinal doctrine of the Church of the Nazarene. It is our belief that the dynamic of this experience is the entrance of the Holy Spirit, shedding abroad the love of God within the human heart. John Wesley was in agreement with this and when pressed admitted that the expression "perfect love" was at the same time more Biblical and more explicit than any other term in revealing the nature of this spiritual relationship. The sanctified soul is one that is made perfect in love—where all known conflict is gone and the love of God is manifested through life to all people and in every aspect of life.

Any sensitive soul is conscious of the fact that it is one thing to claim such an experience of God's grace and quite another matter to work out the implications of that experience in ordinary life. All of us are just as aware that the doctrine of holiness is barren unless it is backed up by a Christlike example in the lives of those who profess this glorious experience. We should all be aware also that the implications of this work of grace reach into every area of life. We are quick to see its significance in the realm of speech, and of physical habits, but there are some other places we seem to be more reticent to admit that God has something to say.

The Consecration of Talents to God

With the incoming of the Holy Spirit there has been a complete consecration of life to God as a prerequisite. No one was ever yet sanctified who did not put everything on the altar for God. We are, in the typology of the Bible, to be a "whole burnt offering" unto the Lord. This surrender of all to God puts the attitude of "not my will, but thine, be done" at the very basis of life. It is now God's will that we will and desire to do. From that moment consecration implies that we never will ask, "Shall I do God's will in this case?" but the only valid question will be, "Lord, what is Thy will? and I will do it." Our desire is to be toward the will of God and His glory.

That means that, if I have a voice that is usable for God's work, it is not my choice to determine whether I will make use of it when the opportunity arises, for this already has been decided. This helps to settle a lot of the problems of service to God's kingdom. When the opportunity is afforded it is an indication of God's will to serve Him. If no opportunity is afforded for the use of that talent, this too is God's will.

No one ever gets to the place that it can be said, "I've done my part." Imagine Jesus saying that before He went to the cross! Imagine Paul uttering

that kind of selfish talk before he completed his mission to Rome! In God's kingdom there is no reprieve from using our best in His kingdom except as He shuts the door himself to our further service. When God shuts the door we can rest content in His sovereign wisdom that it is also best for us and for His kingdom.

It is a constant concern in most of our churches to find really devoted persons who will accept the responsibility of a Sunday-school class. Yet in the sanctuary there may be twenty persons professing to be sanctified wholly. Are they hypocrites? Not at all. They have simply failed to realize the implications of consecration made at the altar of prayer. They live below their own privileges and highest effectiveness in His work.

What would happen in your local church if every

Guest Edition

By War

Christian realized the full meaning of his consecration? Can it be possible that the church would lack effective workers? Would any office suffer for lack of loving service? Not unless we are willing to charge God with failure. The greatest travesty on religion is to find a pastor forced into the position of begging some professing Christian to take a place of service in the church. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

Relations to Other Races

There are few issues in our world more pertinent than this right now, and no place that a holiness church needs more to take the lead than in this matter of brotherhood. A church composed of people that profess to love the Lord with all their hearts and to have their hearts made perfect in love can do no other than take the lead in love to all men regardless of race, creed, or color.

The Word asks an unanswerable question when we read: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20.) One can almost hear the answer, "I don't hate those people, I just don't want to have anything to do with them." Is this the love of Jesus? Remember that Jesus said, "All ye are brethren." Truly, following Jesus means to love all men as brothers.

One of the great tragedies of the Christian Church is that the so-called Christian nations have been slower to accept other men on equal basis than nations that we call pagans. Look at the explosive tensions in South Africa and ask if we as a

people have done what we could to prevent that intense feeling. There is no logical consistency or Christian reason to send missionaries to the foreign lands to save them if we are not willing to accept the minority groups from those same countries as fellow Christians here in our land. It might be well to remember that if we were voting by our skin color as to which is the really proper color for a man, the Caucasian race would be outvoted more than two to one.

When the Pharisees asked Jesus what was the greatest commandment, He answered, "Thou shalt love the Lord thy God . . . and . . . Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." He made crystal-clear who our neighbor is when He told the story of the Good Samaritan. By im-

relief and disaster work that they do. The blood-bank work they carry on is one of the great humanitarian ventures of our generation. The Community Chest reaches into areas that our local churches probably can't reach. Nazarene workers and Nazarene gifts will help to speed on the good that is being done. The world looking on will always fail to see why a holiness church does not take an active part in these charitable institutions. The implications of the pure heart involve this too.

We are interested in righteous government. As individuals and as a church we are reaping the benefits of a Christian society, and yet it seems that the majority of the church stands aloof from politics and government as though to do anything to try to help would be to sully our spiritual hands. What right have we to expect the blessings that we receive in our Christian country if we are not also ready to put our efforts into righting wrongs and helping to build a stronger government, both locally and nationally? Politics does have a rather odious reputation, but it need not be so. Why not have some of our young people go into political work to give a strong testimony for holy living in high levels! We have some of our fine laymen now in such positions, and their influence for God is the greater because of it.

Our churches locally could well afford to become interested in the operation of our city government. The church was intended to be the conscience of society. We sit back and cluck our tongues when things do not go well, when, if we had been willing to let our light shine in some of these areas of the city government, we might have remedied a bad situation. Generally speaking, the cities are looking for dedicated persons with real character who will take the lead in civic affairs. Just because a person is in a high position does not mean that he must compromise his convictions. Why not let a holiness church such as your own provide the conscience for the affairs of your town?

The significant aspect of our churches generally is the warmth of spiritual enthusiasm that is prevalent. It is this sane but fervent spirituality that people hunger for. When the mayor comes to church, or some other important official, the tendency is to be staid, formal, unexpressive. We ought to open wide the doors of the church to invite the attendance of the world, but maintain the power of the Spirit until He will draw souls to God.

The Outreach of Love

Love made perfect in the heart is, and always shall be, prolific. If we love God and love men as is implied in the relationship of heart holiness, it seems impossible that our lives should be fruitless in bringing others to Christ. There are those in every church who know all the hymns, attend all



W. E. Brown, Superintendent of Los Angeles District

plication He was saying that the most despised person in the world is your neighbor. We as a holiness church are obligated by the very nature of our theology to take the lead in making real this love to all men at home and abroad.

Social Concern

The Church of the Nazarene is an evangelistic church. We do not intend to change this direction. The pendulum in church work generally seems to swing from the extreme of caring nothing for this present world, and making all plans for the next one, to the opposite extreme of being so involved in this present age that heaven is forgotten. Neither extreme is desirable. It is possible to be so heavenly-minded that we are no earthly good. In so doing we may overlook some glaring evils that we could eradicate. But it is equally wrong to get so entangled with the affairs of this world that we forget the purpose of the gospel in preparing men to live eternally. We sometimes talk about the social gospel; there really is no such thing. There is only one gospel which man can preach, but that gospel has definite implications in society.

There is so much good in the world that needs to be done that all of the agencies working together will not be able to complete the task. Thus, we as a church should link arms with the other upright agencies that are working for good. While we may not actively be able to participate with all of them, they should at least have our blessing. There are many in which we can have a vital part. The Red Cross is doing a work we cannot do. Our church should let itself be known in helping the

the services, and yet can make any situation tense and brittle by their presence. Though one may be insistent in professing holiness, such an attitude is not consistent with the Bible standard and will not be fruitful in drawing men to God.

In my own experience, I have never seen anyone brought to Christ through religious argument. Men seldom are convinced of God in that manner. Men are won to Christ because of the winsomeness of love in the life of someone near to them. The Early Church outlived, outloved, and out-died their generation. This was their power through God. The man in the street is not so much interested in what your theology is, but in what Christ has done in transforming your life. Only a life of simple

Christlikeness is effective in making men hunger for the Christ that we serve. We may quote all the scriptures pertaining to entire sanctification, convince men by irresistible argument of the validity of the second work of grace, and demonstrate the heritage of the Arminian theology; but if we fail to demonstrate perfect love in every aspect of life, no one will be won to Christ. Entering a new quadrennium, if all the people of the Church of the Nazarene would covenant to seek more of the love of God and let it be made manifest in their daily living under any circumstance or any hardship, the world would feel the weight of that testimony and cry after the people, "Sirs, we would see Jesus."

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
September 9:

The Source of Human Conflicts

SCRIPTURE: James 3-4 (Printed: Jas. 3:4-5; 4:1-12)

GOLDEN TEXT: *Follow peace with all men* (Heb. 12:14).

The source of human conflict is carnality. Stinging words, ugly attitudes, and a divisive spirit all originate in the same unholy fountain—an unsanctified heart. James points out some strange contradictions. However, they are not incurable. Holiness is the answer. But until this heart cleansing is experienced, carnality at times gets the upper hand. In the case of an unsaved person it is his desire to be decent, and disciplined, and co-operative. In the case of an unsanctified person, it is the expression of the mind of Christ. But in either case it is an unequal struggle. There are uprisings which make the person involved a living contradiction.

My first reaction to the Golden Text for this lesson (selected by the committee which arranges the International Sunday-School Lessons) was this: "That really does not seem quite consistent to leave out the 'holiness' part of this great text, when the comments are to appear in the HERALD OF HOLINESS and to be read primarily by holiness people." But as I gave a little thought to it, I said: "That may be a good

thing. Perhaps we will see it! We have been emphasizing the last part of the text, but God made 'holiness' and harmony the two parts of the same experience—the two results of the same quest." As I studied the matter farther, I was amazed how many of the great classic holiness texts tie these two together.

Effective praying is fundamental in Christian living. The inner contradictions of a carnal spirit work against it. If a person is selfish and self-centered, and especially if a person has a wrong attitude toward others, it would be dangerous for God to give him anything he desired. He might be in a frame of mind like the two disciples of Jesus that day who wanted to pray down fire from heaven and burn up a village—he might want to call down fire on somebody's head!

There is a beautiful parallel between

"the wisdom that is from above" which James discusses, the fruit of the Spirit (Gal. 5:22-23), and the Beatitudes given in the Sermon on the Mount. These are the graces of holiness. What a wonderful world, and what a heavenly atmosphere, if all were moved by the kind of spirit that James describes: ". . . pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (3:17-18)!

If we could have that kind of world, we would not need heaven hereafter—we would have it now!

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REMISS REHFELDT, Secretary

A New Sunday School At Sangre Grande, Trinidad

Rev. P. L. Beals, district superintendent of the Trinidad field, was much concerned that there was no Church of the Nazarene work in Sangre Grande, and after prayerful consideration, Brother Earl McMillan, a graduate of the Trinidad Nazarene Training College, was sent to this district on a visitation campaign, hoping to find a place that would be suitable for conducting a Sunday school.

A kind resident, touched by the power of prevailing prayer, kindly offered the lower portion of his home for the Sunday school, and January 29, 1956, was set for the day of opening.

Mr. McMillan and his student assistant, John Kumar, were happily surprised at the ample provision which they found awaiting them on the opening day: seats were arranged for, flowers were provided, and thirty-six persons were present to hear God's message.

Since that first day, the Sunday school has grown until the average attendance in May was forty-seven. Among the smaller Sunday schools this newest of all is top in giving.

Open-air services have been conducted in the area by the staff and student body of the Nazarene Training College, and these have met with great results.

Brother McMillan is now seeking a

place for a permanent location in Sangre Grande, so that regular church services can be started.—*From Trinidad District paper.*

Fever Needed

We have read where Dr. John R. Mott, the great missionary statesman, once said that the need and opportunity for giving the gospel to the whole world were so great that it warranted the mortgaging of every church building in America in order to bring it about.

Dr. R. T. Williams used to say that all a man needs to get a new car is not money—just the fever.

Dr. Bresee said, "When a man loses his enthusiasm he might as well be buried."

Dr. Williams also said, "A fellow has to be about crazy over a matter before he can get anything accomplished."

Ought not we Nazarenes, with the light and blessing we enjoy, to be about the most feverish and enthusiastic and crazy people in the world

about sending the gospel of full salvation to the many who have never yet heard it?

Never mind big statistics. Let us look over our own record. I am sure we can do a whole lot more if we will. Let us do it, for Jesus' sake, now, and save their souls, and *ours*.—F. M. Brown, *retired Nazarene elder.*

A Year of Progress

A year ago we had just moved here from Havana to open the work. We lived in a rented house. In January a nice Alabaster parsonage was purchased, and in the spring we started several missions. We now hold regular services during the week in Cienfuegos, about fifty miles from here. Brother Heremegildo Paz, with his family, came to help us from Havana, and they have been sent to Cienfuegos to take charge of our two missions there.

We made a trip last October to the important old city of Trinidad, where Miss Leona Gardner first opened Nazarene work many years ago. One night we preached to about one hundred people right next to where Miss Gardner

used to preach, and in front was still standing the house where she lived. We hope that someday not too far distant we shall have a Leona Gardner Chapel in the city of Trinidad.

On January 6, 7, and 8 we held our first Nazarene convention in Santa Clara. Rev. Lyle Prescott preached in the seven services, with God's anointing, on the theme of "Holiness." Sunday afternoon the altar was lined, and all the available seats at the front were filled with seekers for pardon and holiness of heart.

We have seen good results from this convention. One lady who had never been converted, and for whom her saved husband had prayed for seven years, was saved in these meetings and is faithfully attending our new work in Ranchuelo. Others were sanctified. One was a public school teacher who has attended our mission in Reparto San Daniel for the past year.

We now have seven members in our Santa Clara church and expect others soon.

We are praising God for His rich blessing on the efforts we have made to build His kingdom.—Mrs. JOHN HALL, *Cuba.*



Last week while in Chicago attending the Christian Booksellers' Convention, it was my privilege to meet the artist Warner Sallman, famous for his "Head of Christ." A copy of the artist's life story was given me along with a permission to pass it along to you. Having read the story, I was more convinced than ever of the importance of early training in the lives of men.

Because of the length of this story, it will be divided, one half appearing this week and the other half in the issue to follow.

An Arrangement from: The Ministry Of Christian Art*

Warner Sallman was born in Chicago, Illinois, April 30, 1892, of Swedish and Finnish parents, who reared him in the Christian faith. As a very young lad he dreamed of becoming a doctor, later he favored the ministry, but he became an artist. At an early age he manifested an active interest in drawing and painting, and his father and mother, recognizing the talent the boy possessed, encouraged him. "Mother showed me how to draw simple figures," he says, "figures such as those used today in sketching for chalk talks." His

father, who also possessed natural skill in the fine arts, painted both in water colors and oils. These pictures delighted young Warner, and before long he tried to emulate his father.

His interest in religious art manifested itself when he was very young. During his early childhood years he discovered in the home of family friends two volumes of Gustave Dore's illustrated Bible pictures.

These held a peculiar fascination for him. Hour upon hour he would peruse these books while stretched out in real boyish fashion on the floor. The impression that Dore's pictures made on him is best described by Sallman himself: "I believe this has been the strongest and greatest individual influence in my life, not only when it came to drawing and painting, but also in that it brought about an early conviction regarding the reality of God."

While yet a very small boy he became a regular attendant at Sunday school, frequently attending sessions in two different schools. These experiences lent three influences of special import for his life's work. One was an altar painting, a reproduction of Munkaev's masterpiece, "Christ Before Pilate," the message of which stirred his young heart. Another was a lovely

stained-glass window, which intrigued him as he sat in a far-corner pew and watched the sunlight stream through the intricate designs and illuminate the otherwise dark sanctuary. The third was some beautifully colored floral picture cards which he carried home with him. With boyish wonder and delight he fingered them and studied them. "How beautiful they are!" he said to himself. "I'd like to be able to paint like that sometime."

The attic studio which his father had devised in their home became a place of enchantment for him. It was here at the age of ten he attempted his first oil painting. This he brought with him to school and was overjoyed when his teacher found it worthy of displaying to the other members of the staff. During his school days he made classroom charts, mottoes, and posters in pen and ink as well as color work.

Upon graduation from school he apprenticed in local studios while attending night school classes in the Chicago Art Institute. Here he became a protegee of the noted Spanish War newspaper illustrator, Walter Marshall Cluett, and was granted the only certificate ever given for evening school work in the history of the Institute up to that time.

In the years which immediately followed, Warner Sallman was affiliated with various local studios until he established one of his own. During this time he set up a home of his own, when he married Ruth Edith Anderson on May 31, 1916. A period of severe testing came to them during the first years of their marriage. One evening in the spring of 1917 Sallman was told that he had tuberculosis in

*By Sylvia E. Petersen published by Warner Press

the glands of his neck, and that probably he would have but three months to live. Reluctantly he broke the news to his young wife. But manifesting her usual spirit of serenity and fortitude, she replied, "Let's pray about it and let the Lord have His way in the matter." This they did. A remarkable restoration to health followed, and the recovery seemed like a miracle, although it was progressive rather than instantaneous.

Through the influence of a business associate, he enrolled in evening classes at a Bible school where Dr. E. O.

Sellers was dean. One Saturday afternoon he was called into the dean's office, where the conversation went something like this:

"I understand that you're an artist, Sallman, and I'm interested in knowing why you are attending the institute."

"Well, I'm here because I wanted to increase my knowledge of the Scriptures. I want to be an illustrator of Biblical subjects."

"Fine! There is great need for Christian artists. Sometime I hope you give us your conception of Christ. And I

hope it's a manly one. Most of our pictures today are too effeminate."

"You mean to say you think Jesus was a more rugged type?"

"Yes, according to the way I read my Bible. We know He walked great distances and slept out under the stars; He was rugged and strong. He preached in the desert, so He must have been tanned. More than that, the Word says He set His face 'like a flint' to go down to Jerusalem, so He wasn't soft or flabby. I hope you will do it someday."

(Concluded in September 12 issue)

Servicemen's Corner



Chaplain Albert Gamble writes the following report from Korea:

"The month of May was one of the most gratifying and profitable since my coming to K-14, even though I was in Japan for nine days. The attendance at regular Sunday services was gratifying and the indication that the Holy Spirit is moving on the people was evidenced by many men raising their hands for prayer and a number coming, kneeling, and praying through to definite victory. Several have sought and found Jesus Christ as Lord and Saviour here in my office and in the Back Home Fellowship in Seoul. We are approaching a spiritual revival here and I will write more in detail about what is happening when I make my June report. In Japan it was my blessed privilege to attend the service for Nazarene service personnel, conducted twice monthly in our mission station at Oyamidia. There I met about forty of our fine young people. I was graciously received and entertained in the home of Brother and Sister Helling. It was my privilege to meet the McKays, the Shepherds, and visit in one of our Japanese Sunday schools and churches. I also saw a number of other Nazarene people, including Captain Murray and family at Johnson A.F.B., and Sgt. Deck and family at Tachikawa A.F.B."

* * * * *
Chaplain Samuel R. Graves, Jr., writes from France:

"The month opened on a real note of victory as three boys came to the altar after a Sunday evening service. Each one claimed real victory in testimony, and has subsequently been living a victorious life in barracks life and daily work.

"I have a good group of Protestant men of the chapel who have helped greatly in beautifying the chapel in three work nights this month."

"I have been going to write you for some time but just never got to it. I am writing to thank you for the wonderful literature you are sending me. I enjoy the HERALD OF HOLINESS most of all but I cannot overlook *Conquest*; they both have some interesting and helpful articles. I received the latest issue of the *Come Ye Apart* magazine this week.

"I am happy to say that I am still trusting the Lord and walking in His light.



The New Loan Fund

I talked to the pastor of one of the churches that is receiving one of the new amortized loans from the General Church Loan Fund. Their construction has stretched across a number of months and is still continuing. They are remodeling an old building and building a new sanctuary unit. Most of the labor is volunteer help, but with the aid of a good architect they are securing a beautiful church plant. Before the work began, no bank would give them any consideration. But now that the building is taking form, one bank has offered to lend them \$20,000.00, for the value of the completed structure will be more than twice that amount. This will enable the church to repay our loan of \$15,000.00, without which the new building would not have been possible.

Again, many have shared in building this loan fund, first through the church-wide offering in 1953 and then through lending their savings to this fund. They are receiving interest while their money is building churches such as these.

These two loan funds continue to operate. One is for small, short-term loans, particularly for home-mission churches. The General Church Loan Fund is for larger loans, with payments amortized over ten years. We do not seek any more applications for loans from either fund, for we have more

"With the addresses of churches in Wichita Falls you sent me I have found a real nice one to attend. I have attended it for the last ten Sundays now. The preacher is so friendly and the people are real nice. It is almost like my home church."--DONAVON L. SANQUIST.

NAZARENE SERVICE MEN'S COMMISSION
Roder W. Gilliland DIRECTOR

ROY F. SMEE, Secretary
applications than we can handle now. We do ask for more savings deposited in the General Church Loan Fund, as we build it up to the capacity authorized by the General Board. Write to the Division of Church Extension for information.

Church Building Loans

Recently we received a letter from the pastor of a church that was paying back its church extension loan through local bank refinancing, which letter read, in part:

"We wish to again express our appreciation for your interest in us, without which there would not yet be a church building here.

"We recently dedicated the building, and you would be interested. I am sure, to hear that well over \$600.00 came in during this one day. We feel that for a church membership of twenty-eight persons that is not too bad. The building was packed for the service and God was very near. We feel that you have had a distinct part to play in all of this, and thus wanted to share this moment of triumph with you."

We did rejoice in this victory, but not alone. For the past nine years a small allocation from the General Budget has built this revolving loan fund until it is now over \$250,000.00. And during these nine years not one cent of principal or interest has been

God Executes His Sovereign Will

By Marvin S. Cooper

Dark is the hour when God doesn't speak,

And man stands all alone;

When friends don't seem to understand,

And the future is all unknown;

When the sun doesn't send its rays,

And the moon seems to hide its face;

When nature doesn't smile as before,

And all the world seems displaced.

Then is the hour to trust and be still.

The moment to wait and pray—

For God executes His sovereign will,

And deliverance will not be late!

lost in the operation of this fund. All Nazarenes and all churches have shared through the General Budget in making these loans possible.

Church Building Sessions At the General Assembly

Two sessions on church building were conducted by the department during the General Assembly. One was a slide lecture and the other a question-and-answer period with a panel of Nazarene architects. There was considerable interest in these sessions and we anticipate several developments from them to help our churches build better.

We are glad to announce the first result of these sessions in the publication of the paper read by Professor C. Ray Bowman of Bethany Nazarene College, entitled "Church Buildings Speak." A copy may be secured, without charge, by writing to the Division of Church Extension.

The church building workshops, held in the Music Hall on Tuesday and Thursday afternoons, were a successful experiment. We hope to expand them into larger, more helpful conferences in the future.

Information on Architects Wanted

Another first at the recent General Assembly was a luncheon of Nazarene church architects. It was informal and unplanned, but it happened, and the three who attended were enriched by the experience of sharing together. We would like to see it happen again, with more adequate time for the architects to talk over their mutual concerns.

To encourage such a fellowship, we would like to receive the names and addresses of other Nazarene architects, or architects who have designed several of our church buildings and might be interested in receiving communications from the department. We will appreciate it if our pastors will send us this information.

the Question box

Conducted by STEPHEN S. WHITE, Editor

One seldom hears anything in the Church of the Nazarene or reads anything in the "Herald of Holiness" on practical, Christian service. Why is this? What stand does our church take on good works? In June, 1956, the "Bible School Journal," on page 26, Earl C. Wolf comments: "We have repudiated the liberal social gospel, but we dare not be unaware of the social implications of a vital Christianity . . ." What does this mean to our church?

I believe that Mr. Wolf has given a very good brief statement of what our church's position should be. Our church emphasizes Christian service in the sense that we are deeply interested in the moral and spiritual needs of the people about us. Further, the Crusade for Souls with its challenge is promoting evangelism of this type. But you ask about our position on *practical* Christian service. By this you undoubtedly refer to our church's ministry to the physical and social needs of those about us. Our first duty is to the souls of men, but we should not ignore what they lack from the standpoint of this present world and life. Also, we should remember that there is a vital relation between these two types of necessities. However, we might provide the very best for people physically and socially and yet those thus helped would not have real satisfaction because their hearts and lives have not been transformed by the power of God. Another element which enters into

this situation is the fact that in our modern world there are many civil and other nonreligious agencies which minister to these physical and social needs. Therefore, the demand for the Church in these fields is not so imperative as it once was. Still, there is something we can and should do. As a people, we should always be ready to take a stand for righteousness, where moral issues are involved. In addition, every Church of the Nazarene (as many of them already are) should be alert to the physical and social needs of its members and friends through its church board or a special committee for this purpose. Then, as individual Christians, we should stand ready to step in and lend a helping hand where there is an opportunity. I thank you for calling our attention to this matter, and I am sure there is room for us to improve in what you have called *practical*, Christian service. In this connection, it would be well for all of us to read Matt. 25:31-46.

I was taught to reverence one's minister and thus to speak of him as Rev. John Smith. Now I am told that this is wrong—that I should address him as Mr. and never as Reverend. Please tell me who is right.

You are right. Usually the person who rules out "Rev." would insist also that you are not to use instruments in the church service. He tries to prove that you are not to call a minister "Reverend" because the word is used only once in the Bible and then as referring to God. This once that the word *reverend* appears is in the Old Testament (Ps. 111:9). Thus his argument here is based on a statement from the Old Testament. Then the same person takes a position against instrumental music in the church on the basis that it is not mentioned in connection with religious services in the New Testament. He has to admit that instruments are referred to many times in the Old Testament as having a place in religious services. Thus in one instance he argues against a practice on the ground of what is found in the Old Testament, while in the other case (use of instruments in religious services) the authority of the Old Testament is rejected. There is no consistency in such reasoning. But this is not the whole story! When one goes to the Greek back of the English translation in the New Testament, he

finds that some of these words which in the English seem to refer only to singing actually include also the thought of music with or on instruments. This means that the New Testament as well as the Old Testament sanctions instrumental music in religious services. But let's go back to the word *reverend*. It is an adjective and refers to God, but that is no reason for not using it as to men, for many adjectives are used with reference to both God and men. We speak of God as being holy and we use the same adjective when speaking of men. There are dozens of examples of such words in the Bible. Finally, let's look at "Mr.," which these people recommend as a good word to use in addressing ministers. *Mister* is a form of *master*, or comes from that term, and Jesus specifically rules out the use of *master* (*rabbi*) in reference to others than himself (Matt. 23:8-10). Thus if a person wants to insist on the letter rather than the spirit of Jesus' command, he could find much more argument against calling your minister "Mr." than "Rev."

Thought for the Day



by BERTHA MUNRO

"Out of Many Waters"

(A very personal experience, but I believe it fits more cases than mine.)

I was lying flat during a prolonged fight with stubborn temperature, and morale was low. (You have heard comments on the marked contrast between the horizontal and vertical positions as regards feelings of courage and self-sufficiency!) But I was praying. All at once a verse of scripture came into my mind, and with it the sense, almost physical, of a gradual, steady lifting, by a strong support underneath, from one level to the next: "He sent from

above, he took me, he drew me out of many waters" (Ps. 18:16).

Monday:

"Out of many waters": from the tyranny of wanting *my own way*. With fresh power there chanted through every fiber the lines that had thrilled me so often as to "freedom from fear," freedom "from care with all of its pain," because Jesus is my "Glorious Emancipator!" It was true! I still willed only His will. I freely chose His way.

Tuesday:

Another lift: from the threat of *circumstances*. Not the size of the difficulties but the contact with power is what counts. Even "symptoms" don't have to be looked at too closely. I seem to have heard that it is no harder for God to deal with many than with few.

Wednesday:

Still the quiet lift: from the weakness of *telling my troubles* or anxieties to others. This is really God's problem and mine. To drain my friends of sympathy when they cannot help is not kind. My strength is in God.

Thursday:

Another pull up: from the self-dependence of *pushing*, pushing to "get well fast." After all, this is not my responsibility nor my ability. "All my

springs" are in Him. My fussy busyness could clog the channel.

Friday:

Now a master lift: from the *self-absorption* of even submissive prayer. "Stop praying for yourself and pray for others. I know the facts by now, and the answers. I have the case well in hand. I need your time used for something else." A deep breath of free, open air!

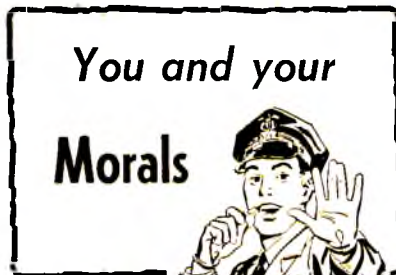
Saturday:

Clear to the top: escaped from the snare of *setting my own clock* for God's deliverance. After all, what did I want but for Him to find His own use for me? These moments are not to be "killed" or hurried on. He uses even suffering for His praise.

Sunday:

At the top all the bells of heaven were ringing "Glorious Freedom" in a liberty that stretched in all directions—a fresh assurance that I could pray for everyone I knew the world around—ask what I would, and it should be given. And a glad thanksgiving that I had not got well too soon to experience God's mighty lifting!

When temperature is normal again, shall I understand what they mean when they say Job's getting his camels back is an anticlimax?



You and your
Morals

It has been called to our attention that the "Reader's Digest," while including some of the best of literary materials, also includes two-and-three-line suggestive jokes that Christian people would not like to feed into their minds and their imaginations. Your secretary of public morals has written to "Reader's Digest" expressing appreciation for the quality of their materials, but calling to their attention the fact that followers of Christ do not appreciate cheap humor and particularly the members of the Church of the Nazarene are opposed to it.

Why not drop a card or letter to "Reader's Digest," Pleasantville, New York, expressing your appreciation for the general quality of their mate-

rial, but protesting the inclusion of these off-color jokes.

"To sin by silence when we should protest, makes cowards of us all."—Abraham Lincoln.

May Nazarenes never be guilty of this kind of sin.

Kenneth S. Rice, Secretary

COMMITTEE ON PUBLIC MORALS



By A. K. BRACKEN

"Shortstop and Deacon"

Under the above caption, *Presbyterian Life* tells of the church life of Peewee Reese, captain of the world-champion Brooklyn Dodgers. Recently he was ordained deacon in the New Covenant Presbyterian Church in Louisville, Kentucky. Reese says of himself: "I grew up in a tough section of Louisville and was on my way to becoming a bad kid when the church got hold of me . . . I can never express sufficiently my gratitude to the church that showed me the right way." Reese, his wife, and daughter, all go to church as they have opportunity. He says, "As there is one right way to play shortstop, so there is also one right way to live. Churchgoing lays the right foundation."

Each Has Task

Just before D-day, June 6, 1944, one of Mrs. Eisenhower's friends (?) is said to have asked her when the invasion of France would begin. Her reply was, "I turn the lamb chops over when they are ready to be turned and Ike fights the wars."

"Easter in January"

The Foursquare Church of Corvallis, Oregon, with its pastor, Raymond L. Cox, celebrated Easter in January. He heard of an Indiana Methodist church that did it and decided to try it. His people did not dream of such a storm of criticism as arose. One mother would not let her little daughter attend. "She does not believe it is right to change the date of Easter," so the daughter

reported. A daily paper headlined it: "Early Easter Slated by Corvallis Church." They had a record-breaking attendance in all four services of the day. Pastor Cox "wanted to dramatize the fact that the Easter message deserves a year-round emphasis." From the very earliest days the message of the Christian Church has been, "He lives! He lives!" In October, June, or November, or whenever—the message is the same and is to be in supreme emphasis.

Egypt's Foreign Schools

Egypt, strongly nationalist and strongly Moslem, has 281 foreign religious and lay schools. Recently the government ordered all schools of the country to teach the student his own religion, whether Christian or Moslem. All Protestants and Catholics are dedicated to one and only one religion. The lay schools are obligated to no

religion. Moslems are said to accuse the religious schools of being "spears-heads of imperialists." (A tinge of communism, would you think?) Educators in these foreign religious schools are greatly disturbed. Of these foreign schools only sixteen are said (*Newsweek*) to have decided. All sixteen are Protestants. Fourteen are Presbyterians and Episcopalians who agreed to teach the Koran. Two will not teach the Koran and will not open in the fall. The two are among the oldest of these schools, having been founded in 1859 by the Scottish Mission church. Others have not as yet reported their intentions.

How Will YOU Vote?

The ballot read, "God so loved the world. . . . that whosoever . . . should be saved." A young man seeking salvation held it in his hand. There were two places on the ballot for a "yes" vote and two places for a "no" vote.

A hand—the hand of God, had made the Cross mark in one of the "yes" spaces. The hand of the young man, haltingly, it almost seemed, was beginning to make a cross mark in the other "yes" space. Yes, he made it! God's vote on the ballot and the young man's vote elected him to salvation. In this season of balloting, or in any other season, no person will cast so important a ballot. (In cartoon form in the *Christian Herald*.)

Marriage?

Newsweek reports that, in Lima Province in Peru, of 16,092 babies born in the first nine months of 1955, 59 per cent were illegitimate. In the same area 9,470 mothers were unmarried and 6,622 were married. It is reported that a contributing cause was the excessive cost of having the wedding ceremony performed. May the light of Christian holiness shine upon home life the world over!

NEWS

of the Churches



Pastor Ruby McNulty reports from Bakersfield, California: "Eleven months ago we came to pastor the Rosedale Church and God has marvelously blessed in every way. We have completed and dedicated our new church building, paid up long-standing bills, and are now on a solid financial basis, with an increase in membership from eighteen to thirty-seven. Last October we had a fine Sunday-school convention with Margaret Abbott; and in January, Rev. A. G. Poole gave us an outstanding evangelistic campaign, with eighteen seekers, and six new members added to the church. In April, Evangelist R. F. Lindley was with us in a fine revival and raised money to pay the pastor's expenses to the General Assembly. We have just closed our first vacation Bible school, with Margaret Abbott as director. We registered eighty-one, had an average attendance of sixty, and broke all previous records in Sunday school with eighty-six present on the closing Sunday. We have a fine people here."

Texarkana, Arkansas—First Church recently had a marvelous revival with Evangelist W. B. Walker—he was God's man for the hour. Because of his Biblical preaching and the reality of Pentecost, there was such victory that the meeting was extended for another week. The Holy Spirit came in such power that we witnessed three services where there was no preaching and souls prayed through to victory. A class of members united with the church on profession of faith. We appreciated the splendid ministry of Brother Walker; he helps to win souls and blesses the church.—EUGENE TWining, *Pastor*.

Rev. Charles E. Haden writes: "After serving as pastor at Glasgow, Kentucky, and at First Church in Macon, Georgia, I re-entered the evangelistic field, as of August 15. I served in this capacity for a number of years, traveling in most of the states in my work. I am now making up my slate for the remainder of '56 and through '57; will be glad to hear from my friends. I have some good dates open for the fall and winter. Write me, Sacramento, Kentucky."

Evangelist Haven Goodall reports: "In recent meetings we labored with pastor and people at Fithian, Illinois, where God blessed and gave thirty-one seekers, and a nice class of members added to the church. Also we held meetings in Hull, Illinois; Upper Sandusky, Ohio; Fairmont, Illinois; and at New Richmond, Ohio, with Rev. Russell Smith, where God gave 108 seekers at the altar. Wife and I sing together, with accordion, and wife gives Scene-o-felt pictures, lighted, which have proved to be of special blessing. We travel with house-trailer, and will go anywhere the Lord may lead for free-will offerings. We have some open dates for this fall and winter and into next spring. Write us, 6850 West 11th Street, Worth, Illinois."

Evangelists Billy and Helen Smith write: "Due to cancellation because of a building program, we have an open date, September 5 to 16. We carry the full program—music, preaching, and young people's work—and will be glad to go any place the Lord may lead. Write us, 816 McKinley Avenue, Cambridge, Ohio."

Northwest Oklahoma District N.Y.P.S. Camp and Institute

Rev. James Hester, our very capable district N.Y.P.S. president, was the director of our splendid Northwest Oklahoma District camp, held at Lake Afton near Goddard, Kansas.

The 225 young people in attendance were thrilled in all of the chapel services as Rev. Curtis Smith, field representative of Bethany Nazarene College, delivered his youth-centered messages, which had both power and depth. Brother Smith has endeared himself to the hearts of our pastors and youth.

It was a privilege to have the college quartet singing in every service. Also, there was a special college service on Wednesday evening preceding the regular service.

Thursday evening was one of the high lights of the week. This service featured Rev. and Mrs. Grahym, missionaries from Africa. They challenged our hearts to a more faithful stewardship in our relationship to missions than ever before. The Grahym's will be long remembered for their fervency and love for young people.

The daily schedule began with the flag-raising ceremony, followed by breakfast, three Christian Service Training classes, one of which was directed by the missionaries, chapel, and lunch. The afternoons were devoted to recreational activities. The evenings were filled with a stunt hour, an evangelistic service, followed by campfire service—closing a busy day. Almost every young person left camp with an experience with Christ and a greater determination to carry out our great general theme, "We Are His Witnesses."

—MELVIN L. RIDDLE, *Reporter*.

Evangelist Ralph C. Wynkoop writes: "I have an open date in November, and also some open time for the spring of 1957. Write me, 6120 S.E. Knapp, Portland 6, Oregon."

Southern California District Camp

The annual Southern California camp meeting, July 23 to 29, was truly a time of rich spiritual blessing. This was the fifth year under the big tent at Costa Mesa. Cool Pacific breezes provided an air-conditioned atmosphere for the good crowds that came to the day services and the many who filled the tent at night.

The workers were all blessed of God in their ministry. District Superintendent Nicholas A. Hull presided like a veteran. Evangelists Jarrette Aycock and V. H. Lewis were without peer in the ministry of the Word, and the Singing Merediths thrilled the congregations with their songs.

The objectives of camp meeting were reached—souls were saved and sanctified. In response to the earnest prayers of the people, the faithful and impassioned preaching of the gospel, and the gracious entreaty of the Holy Spirit, more than 450 made their way down the "sawdust trail" to seek God at the old-fashioned altar. It was a great camp and the benefits will be lasting on the Southern California District. To God be the glory!—B. EDGAR JOHNSON, *Reporter*.

Virginia District N.Y.P.S. Convention

The young people's convention of the Virginia District was held July 20 and 21 at the district center near Dillwyn. The convention stressed the theme for the first year of the quadrennium: "We Are His Witnesses—to Obey." Many fine reports of progress were given by the local societies.

Rev. C. W. Ellwanger, district president, and pastor of Roanoke First Church, presided in his usual excellent manner. He was re-elected for a third term with a unanimous vote. The convention closed with a definite note of victory, and a new determination to obey God.

The youth camp and institute, which was conducted Monday through Friday prior to the convention, was the largest yet on the Virginia District. Signs of progress and growth were evident throughout.

Dr. L. Guy Nees, pastor of College Church, Kankakee, Illinois, was the speaker for the camp, in which 80 persons sought and found God. There were 140 registered, of which 120 were young people. The week was filled with wholesome activity of every kind.

Under the faithful leadership of Rev. V. W. Littrell, district superintendent; Rev. C. W. Ellwanger, director; and Rev. E. M. Fox, dean, the youth camp and institute were highly successful.—W. F. MASTERS, *Reporter*.

Western Ohio District Assembly

The Western Ohio District Assembly was held July 25 to 27, at the District Center, with Dr. Hardy C. Powers presiding. Dr. Powers was greatly appreciated for his challenging messages and his characteristic chairmanship, and also for his wise handling of district responsibilities due to the illness of our beloved district superintendent, Dr. W. E. Albea. Our district rejoices wholeheartedly in God's healing hand on Dr. Albea. He was given a three-year call, receiving 305 out of the 332 ballots cast.

Giving his report in person, Brother Albea stated: 6 new churches organized—Blue Ash, Defiance, New Carlisle, South Lebanon, Toledo Colored, and Wren; 31 churches made a 10 per cent gain in church membership; total membership now 10,855; 28 churches gave 10 per cent or more to world evangelism; total \$106,018.00. The grand total giving for all purposes was \$1,305,811.00. There were 26 churches which had a 10 per cent gain in Sunday-school average attendance, for a total of 14,532, and an enrollment of 25,777.

Donnis Paul Burris and Roy O. Watson were ordained.

In the pre-assembly district N.F.M.S. convention, Mrs. W. E. Albea was given a practically unanimous vote for reelection as district president; and in the post-assembly district N.Y.P.S. convention, Carl B. Clendenen, Jr., was re-elected district president.

Among the honored guests attending the assembly were Dr. Harold W. Reed, president of Olivet Nazarene College; Dr. Mendell Taylor, dean of Nazarene Theological Seminary, who spoke on the Sunday school, for the district N.Y.P.S. convention, and the district camp meeting; Dr. Remiss Rehfeldt, foreign missions secretary, who, with Brother Samuel Bhujbal of India, addressed the N.F.M.S. convention, and also spoke Wednesday evening on home missions; and Mr. Elvin Hicks, who represented the Nazarene Publishing House.—PAUL G. BASSETT, *Reporter*.

Eastern Kentucky District Assembly

The fifth annual assembly of the Eastern Kentucky District convened July 25 and 26 at First Church in Covington. Rev. W. P. Wilhoite, pastor, and his people made us welcome by their kind and efficient service. From the opening of the pre-assembly N.F.M.S. convention through the closing ordination service, God's presence was graciously manifest.

Dr. Hugh C. Benner presided efficiently and warmly throughout. His messages called us all to a larger, more effective ministry in this lost and dying world.

Throughout the convention and assembly the needs of men were brought home to us. Dr. and Mrs. W. A. Eckel, missionaries from Japan, awakened our consciences. Dr. Benner appealed to us to become a "10 per cent" district. On Wednesday evening, in a great home-missions service, Rev. C. D. Taylor, superintendent of the Akron District, appealed for an impassioned evangelism that the quadrennial theme of

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"Every Church Start a Church" might be fulfilled.

The high light of the assembly was in the report and re-election of our much-loved district superintendent, Rev. D. S. Somerville, and his presentation of the proposed program for the new year. He reported that since the inauguration of the district, just prior to the General Assembly of 1952, 17 new churches had been organized, thus making Eastern Kentucky one of the ten districts to reach her quadrennial quota. This was accomplished at a cost to the district of \$23,000.00; and the combined property valuation of these churches is now \$84,328.00. They have a combined membership of 300 and a Sunday-school average of 600. Rev. D. S. Somerville was re-elected as superintendent, and then elected for a three-year term by overwhelming majorities. After his election, among other matters, he appealed to the churches to become "10 per cent" churches for foreign missions, and requested that the General Budget be set at 7 per cent of the total giving. The assembly set all General Budgets at this percentage rate.

The assembly closed with a deeply meaningful ordination service, as John K. Hamby and David L. Cubie given elder's orders.—DAVID L. CUBIE, Reporter.

ANNOUNCEMENTS

BORN—to Rev. and Mrs. George C. Mullins of Sinton, Texas, a son, Paul Wesley, on July 28.

—to Dr. Sidney and Una Bishop of Anacortes, Washington, a daughter, Rhonda Grace, on July 27.

—to Rev. and Mrs. Keith Bottles of Carl Junction, Missouri, a son, Stephen Keith, on July 26.

—to Harry and Grace (Little) Schack of Rush, Colorado, a daughter, Myrna Rae, on July 25.

—to Wayne and Mary (Ruble) Smith of Kansas City, Missouri, a son, Mark Wayne, on July 17.

—to David R. and Dona Lacy Taylor, of Pasadena, California, a son, Scott David, on July 10.

—to Mr. and Mrs. R. V. Dean of Duncan, Oklahoma, a son, Randall Vaughn, on June 30.

WEDDING BELLS—Miss Delores Arlene Schorey of Monroeville, Indiana, and Mr. Ray L. Price, Jr., of Toulon, Illinois, were united in marriage on June 22, in the Monroeville Church of the Nazarene, with the bride's father, Rev. Lorin Schorey, officiating.

RECOMMENDATION—Rev. R. Lester Hale, who has pastored churches on this district for the past ten years, is entering the evangelistic field. Brother Hale is a fine Christian gentleman, a true advocate of the doctrines of our church, and a passionate soul winner. He is a good preacher and will give our churches good revivals. I recommend him to the confidence of our people.—Orville L. Maish, Superintendent of Michigan District.

SPECIAL PRAYER IS REQUESTED by a lady in Ohio that her brother may soon get to God; by a lady in Kentucky, seventy-seven years old, losing her vision, that she may regain her sight, especially to be able to read the "Herald of Holiness," to which she has been a subscriber for over forty years;

by a mother in Wisconsin for the salvation of her children, two sons and a daughter, also an unspoken request, one for healing—she wants to see people saved and wants to obey God's commands in her own life;

by a lady in Pennsylvania for the mother who encourages her children to be saved but does not know the Lord in salvation—for God's healing touch on their Sunday-school treasurer—for a man, backslidden, has been called to preach, and his wife; a friend; a lady in Texas; for healing of body for self and husband; her sister and father; an

unsaved lady, ill with dropsy; that a father may be saved and reconciled to his family; and an urgent request for a friend in regard to work and a pension.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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Assembly Schedule

Southwest Oklahoma September 12 to 14
Northeast Oklahoma September 19 and 20

G. B. WILLIAMSON

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Assembly Schedule

South Arkansas September 12 and 13
North Arkansas September 19 and 20

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Assembly Schedule

Kansas City September 5 to 7
North Carolina September 19 and 20
South Carolina September 26 and 27

D. I. VANDERPOOL

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Assembly Schedule

Georgia September 12 and 13

HUGH C. BENNER

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

Assembly Schedule

Southeast Oklahoma September 19 and 20

DISTRICT ASSEMBLY INFORMATION

KANSAS CITY—Assembly, September 5 to 7, at the Kansas City District Center, 7700 Antioch Road, Overland Park, Kansas. Send mail and other items relating to the assembly to Kansas City District Center at the address given. Dr. Samuel Young presiding.

GEORGIA—Assembly, September 12 and 13, at First Church, 1000 Thirty-first St., Columbus, Georgia. Entertaining pastor, Rev. Melvin K. Shrout, 2802 Peabody Ave., Columbus. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. D. I. Vanderpool presiding.

SOUTH ARKANSAS—Assembly, September 12 to 14, at First Church of the Nazarene, Maryland and Battery Sts., Little Rock, Arkansas. Entertaining pastor, Rev. Kline Dickerson, 800 Battery, Little Rock. Send mail and other items relating to the assembly to Rev. Ruby Holland, 1515 Poplar St., North Little Rock, Arkansas. Dr. G. B. Williamson presiding.

NORTH ARKANSAS—Assembly, September 19 and 20, at Church of the Nazarene, Harrison and Sydney Sts., Batesville, Arkansas. Entertaining pastor, Rev. Jimmie Heasley, 1611 Harrison St., Batesville. Send mail and other items relating to the assembly to Rev. Jimmie Heasley. Dr. G. B. Williamson presiding.

NORTH CAROLINA—Assembly, September 19 and 20, at First Church, 11 N. Ann St., Asheville, North Carolina. Entertaining pastor, Rev. Doyle C. Smith, 53 Baker Place, Asheville. Send mail and other items relating to the assembly to Rev. Doyle C. Smith at address given. Dr. Samuel Young presiding.

SOUTHEAST OKLAHOMA—Assembly, September 19 and 20, at Church of the Nazarene, 317 S. Oak, Holdenville, Oklahoma. Entertaining pastor, Rev. Nolan Culbertson, 317 S. Oak, Holdenville. Send mail and other items relating to the assembly to Rev. Nolan Culbertson at address given. Dr. Hugh C. Benner presiding.

NORTHEAST OKLAHOMA—Assembly, September 20 and 21, at Church of the Nazarene, Harrison and Maple Sts., Cushing, Oklahoma. Entertaining pastor, Rev. S. W. Nesmith, 116 E. Maple, Cushing, Oklahoma. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. Hardy C. Powers presiding.

SOUTH CAROLINA—Assembly, September 26 and 27, at First Church of the Nazarene, 715 Helm Ave., Charleston Heights, South Carolina. Entertaining pastor, Rev. W. B. Welch, 3972 Frederick St., Charleston Heights. Send mail and other items relating to the assembly to Rev. W. B. Welch at address given. Dr. Samuel Young presiding.

EVANGELISTS' SLATES

A to C

Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash. Aug. 24 to Sept. 2
Enterprise, Ore.

Allen, Jimmie. Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.

Anderson, G. R. Box 76, Lindsey, Ohio Loudonville, Ohio Sept. 4 to 16
Galion, Ohio Sept. 18 to 30

Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo. Sublette, Kans. Sept. 19 to 30

Ashby, Kenneth and Geneva. Singers and Musicians, 1111 Shannon Ave., Indianapolis, Ind.

Bailey, Clayton D. Box 579, Fort Dodge, Iowa

Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W. Va.

Baldwin, C. R. 1122 W. Texas, Durant, Okla.

Banning, R. M. Route 1, Morrow, Ohio Waterloo, Ind. Aug. 29 to Sept. 9
Catietsburg (First), Ky. Sept. 12 to 23

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla. Crawford, Neb. Sept. 5 to 16
Speed, Kansas Sept. 19 to 30

Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.

Baltin, Buford. 1509 Seventh St., Lubbock, Texas O'Donnell, Texas Aug. 29 to Sept. 9
Englewood, Colo. Sept. 12 to 23

Belew, P. P. P.O. Box 527, Kansas City 41, Mo. Bennett, Ed. 3614 Liberty Drive, Corpus Christi, Texas

Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo. New Castle, Pa. Aug. 29 to Sept. 9
Lisbon, Ohio Sept. 12 to 23

Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.

Muskegon, Mich. Sept. 5 to 16

Lansing (N. Side), Mich. Sept. 19 to 30

Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Legansport, Ind. Warren (Bollindale), Ohio Sept. 12 to 23

Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo. Warren (Bollindale), Ohio Sept. 12 to 23
Ogdenburg, N.Y. Sept. 26 to Oct. 7

Bishop, Joe. Box 47, Yukon, Okla.

Sallisaw, Okla. Aug. 29 to Sept. 10

Blair, Earl E. Evangelist, 941 Idlewild Ct., Lexington, Ky.

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo. Corpus Christi, Tex. Aug. 29 to Sept. 9
Tulare, Calif. Sept. 12 to 23

Boone, Ford. 227 S. Locust St., McComb, Miss. Trevecca Nazarene College Tour to September 9

Bouse, Fred. 420 East 12th St., Indianapolis, Ind. Bridgeport, Ind. Sept. 4 to 16
Beech Grove, Ind. Sept. 18 to 30

Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio Meta, Mo. Sept. 4 to 16
New Boston, Ohio Sept. 25 to Oct. 7

Bracken, A. K. 115 N. Mueller St., Bethany, Okla.

Brannon, George. 125 N. Wheeler, Bethany, Okla. Rock Hill (W. Main), S.C. Aug. 29 to Sept. 9
Louisville, Ky. Sept. 12 to 23

Brannon, J. S. 2209 N. Main St., Point Pleasant, W. Va.

Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind. Wichita Falls (First), Tex. Aug. 29 to Sept. 9
Pueblo (First), Colo. Sept. 12 to 23

Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo. Denver (Arvada), Colo. Sept. 12 to 23
Las Animas, Colo. Sept. 26 to Oct. 7

Brinkman, George and Flora. 76 Orange St., St. Augustine, Fla.

Brockmueller, C. W. 1318 W. Mountain Ave., Ft. Collins, Colo.

Brough, C. Wesley. 304 W. Belleview, Porterville, Calif. Champaign, Ill. Sept. 5 to 16
Lincoln (N. Side), Neb. Sept. 19 to 30

Brown, Clon C. 112 Manor Dr., High Point, N.C.

Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton 3, Ohio

Cape May, N.J. (camp) Aug. 24 to Sept. 3
Athens, Ohio Sept. 5 to 16

Brown, Marvin L. 1309 N. Main St., Kewanee, Ill. Buffington, Ralph. Box 707, Denver City, Texas Burk, Elbert F. 2711 Danube Dr., Sacramento 21, Calif. Burnem, Eddie and Ann. Box 1007, Ashland, Ky. Burson, H. D. 401 W. Clay, Houston 6, Texas Mineral Wells, Texas Aug. 29 to Sept. 9
Hutchinson (Peniel), Kans. Sept. 12 to 23

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Burton, C. C. P.O. Box 145, Somerset, Ky.
Quick, W.Va. Sept. 5 to 16
Irvine, Ky. Sept. 18 to 30
Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo. Sept. 19 to 30
Scott City, Kansas
Carlson, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.
Greensboro, Pa. Sept. 4 to 9
Orbisonia, Pa. Sept. 12 to 16
Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
McComb (First), Miss. Sept. 5 to 16
Webb City, Mo. Sept. 19 to 30
Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
Albia, Iowa Aug. 29 to Sept. 9
St. Charles, Mo. Sept. 12 to 23
Carpenter, Harry and Ruth. Evangelists and Singers, 323 N. Franklin, Greensburg, Ind.
Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
Terra Bella, Calif. Sept. 6 to 16
Colma, Calif. Sept. 20 to 30
Carter, W. A. 3808 Park St., Greenville, Texas
Odessa, Texas Sept. 5 to 16
Atchison, Kans. Sept. 19 to 30
Casey, H. A. 1801 N.E. Madison, Oklahoma City, Okla.
Pleasant Ridge Park (Greenwood), Ky. Aug. 29 to Sept. 9
College Corner, Ohio Sept. 12 to 23
Casto, Clyde C. 2016 North Ave., Del Paso Heights, Calif.
Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.
Jefferson, Ohio Sept. 5 to 16
Independence Hill, Ind. Sept. 19 to 30

Clark, Eddie. Route 1, Corona, Ill.
Janesville, Wis. Sept. 26 to Oct. 7
Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
Cliff, Norvie O. P.O. Box 52, Cambria, Calif.
Collins, A. E. P.O. Box 682, Carleton Place, Ontario, Canada
Conway, L. W. 223 South 8th St., Vincennes, Ind.
Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.
Corbett, C. T. Box 215, Kankakee, Ill.
Butler, Ind. Aug. 29 to Sept. 9
Elkhart, Ind. Sept. 12 to 23
Cornelson, E. L. 617 Kinnikinnik, Colorado Springs, Colo.
Cox, C. B. 1322 N. First Ave., Upland, Calif.
Crabtree, J. C. 1506 Amherst Ave., Lawrenceburg, Tenn.
Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
Millport, Ala. (camp) .. Aug. 22 to Sept. 2
Crawford, J. H. 910 N. Pleasant St., Springdale, Ark.
N. Ark. Assembly Sept. 19 and 20
Van Buren, Ark. Sept. 26 to Oct. 7
Cridler, Jim and Janet. Singers and Musicians, c/o Gen. Del., Southport, Ind.
Indianapolis (E. Side), Ind. Sept. 12 to 23
Corydon, Ind. Sept. 26 to Oct. 7
Crist, Wesley F. P.O. Box 527, Kansas City 41, Mo.
Crutcher, Estelle. 7221 S.W. Fifth St., Miami, Fla.
Owego, N.Y. Sept. 6 to 16
Toronto, Ont., Canada Sept. 23 to 30

D to F

Darnell, H. E. Box 929, Vivian, La.
Jeffersonville, Ind. (camp)
Elizabeth, W.Va. Aug. 21 to Sept. 2
Liberty, Ind. Sept. 5 to 16

Darnell, Leo and Edith. 1309 Court St., Columbus, Ind.
Barry, Ill. Aug. 29 to Sept. 9
Ottumwa, Iowa Sept. 19 to 30
Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio
College Park, Md. Sept. 19 to 30
DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
Winamac, Ind. Sept. 4 to 16
Morristown, Ind. Sept. 18 to 30
DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
Lubbock, Texas Aug. 30 to Sept. 9
San Benito, Texas Sept. 13 to 24
DiCicco, Frank and Dolores. Preacher and Singers, 4387 West 28th St., Cleveland 9, Ohio
Cleveland (W. Side), Ohio .. Sept. 18 to 30
Oil City, Pa. Oct. 2 to 14
Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Pana, Ill. Sept. 12 to 23
Monmouth, Ill. Sept. 26 to Oct. 7
Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.
Dobson, J. C. Box 504, Bethany, Okla.
Amarillo, Texas Sept. 9 to 16
Carthage, Mo. Sept. 20 to 30
Drye, J. T. and Vesta. Evangelist and Singer, Box 1, Coffeyville, Kansas
Oskaloosa (First), Iowa .. Aug. 29 to Sept. 9
Duncan, W. Ray. Evangelist, Waverly, Ohio
Dunn, T. P. 4352 N. Frankfort, Tulsa, Okla.
Dyer, Esther M. Musical Evangelist, Crystal Beach, Fla.
Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo.
Farmington, N.M. Sept. 5 to 16
Brighton, Colo. Sept. 19 to 30
Edwards, L. T., and Wife. Lowell, Oregon
Elkins, W. T. Wurtland, Ky.
Elsea, Cloyce. Box 18, Van Buren, Ohio
Defiance, Ohio Sept. 11 to 23
Open dates after October 1
Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.
Emsley, Robert. British Holiness Evangelist, P.O. Box 527, Kansas City 41, Mo.
Springfield Gardens, N.Y. Sept. 5 to 9
Freeport, N.Y. Sept. 12 to 23
Erp, J. R. 415 N. Biltmore, Muncie, Ind.
Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Nowata, Okla. Aug. 29 to Sept. 9
Yuma (First), Colo. Sept. 12 to 23
Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
New Freedom, Pa. Sept. 5 to 16
Brookville, Pa. Sept. 19 to 30
Ferguson, Edw. R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.
Three Rivers, Mich. Aug. 29 to Sept. 9
Adrian, Mich. Sept. 12 to 23
Fetters, Fred W. 546 Vermont St., Aitadena, Calif.
Dayton, Wash. Sept. 19 to 30
Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
Johnson City, Tenn. Sept. 12 to 23
Mooreville, N.C. Sept. 27 to Oct. 7
Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
Fitch, James S. 1134 Winding Way, Nashville, Tenn.
Foltz, John C. Cherryville, Pa.
Petersburg, Pa. Sept. 5 to 16
Windber, Pa. Sept. 19 to 30
Fouse, Fay A. 635 Western Ave., Winchester, Ind.
Fairbanks, Ind. (camp) .. Aug. 28 to Sept. 9
Greensboro, Ind. Sept. 12 to 23
Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa.
Franklin, Cletus. Box 181, Odon, Ind.
Sullivan, Ind. Oct. 3 to 14
Free, O. S. Beebe, Arkansas
Blytheville, Ark. Aug. 22 to Sept. 2
Glasgow, Ky. Sept. 5 to 16
Frode, Harold C. Box 181, St. Paris, Ohio
Hamilton (Williamsdale), Ohio .. Sept. 5 to 16
Kenton, Ohio Sept. 18 to 30
Frost, Earl L. 510 W. Market St., Troy, Ohio
Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
Mt. Sterling, Ky. Sept. 16 to 23
Lawrenceburg, Tenn. Sept. 24 to 30
Fuller, J. O. P.O. Box 81, Nashville, Ga.

G and H

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
Elizabeth, W.Va. Sept. 5 to 16
Follansbee, W.Va. Sept. 19 to 30

Gillespie, George M. P.O. Box 208, Auburn, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists,
 Box 312, Farmland, Ind.
 Portland, Ind. Sept. 4 to 14
 Churubusco, Ind. Sept. 18 to 30
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven. 6850 West 115th St., Worth, Ill.
 Fort Recovery, Ohio Oct. 2 to 14
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 and Wife). Preacher and Musicians, Rt. 1, Box
 175, Salem, Ore.
 Sunnyside, Wyo. Sept. 5 to 14
 Cody, Wyo. Sept. 19 to 30
 Granger, Miss Marjorie. Song Evangelist. 4322
 Manchester St., St. Louis 10, Mo.
 Granger, Glen C. Evangelist, 2351a Louisiana,
 St. Louis 4, Mo.
 Indianapolis (Ben Davis), Ind.
 Sept. 10 to 23
 St. Clair, Mo. Oct. 3 to 14
 Granger, R. L. Evangelist, 1143 Treat Lane
 Concord, Calif.
 Gray, Ralph C., and Wife. Evangelist and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Fithian, Ill. Sept. 5 to 16
 Houston, Miss. Sept. 19 to 30
 Green, James and Rosemary. Singers and Musi-
 cians, 1201 Bower Ct., New Castle, Ind.
 Bushnell, Ill. Aug. 19 to Sept. 2
 Greenlee, Miss Helen. Evangelistic Singer, Route 2,
 Humeston, Iowa
 Fort Dodge, Iowa Aug. 29 to Sept. 9
 Danville (S. Side), Ill. Sept. 13 to 24
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Algona, Iowa Sept. 4 to 16
 Shenandoah, Iowa Sept. 18 to 30
 Haas, Wayne and June. Singers and Musicians,
 Route 1, Cory, Ind.
 Morristown, Ind. Sept. 18 to 30
 Olive Hill, Ky. Oct. 2 to 14
 Haden, Charles E. Sacramento, Kentucky
 Somerset, Ky. Sept. 5 to 16
 Owensboro (Grace), Ky. Sept. 19 to 30
 Hahn, O. G. 230 Leyte St., Mishawaka, Ind.
 Hale, R. Lester. Nazarene Assembly Park, Rt. 2,
 Vicksburg, Mich.
 Vicksburg, Mich. Sept. 23 to 30
 Hall, Miss Clarine. Song Evangelist, 819 Milburn,
 Dayton 4, Ohio
 Hall, Dave. 776 E. Simpson, McPherson, Kansas
 Pine Bluff, Ark. October 3 to 14
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Ft. Worth, Texas Sept. 2 to 12
 Chicago (N. Side), Ill. Sept. 13 to 23
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings,
 Neb.
 Chanute, Kansas Sept. 9 to 16
 Seattle (First), Wash. Sept. 20 to 30
 Harley, C. H. Burbank, Ohio
 Rarden, Ohio Aug. 29 to Sept. 9
 Coal Grove, Ohio Sept. 18 to 30
 Harrington, Wm. N. Rt. 3, Box 666, Gainesville,
 Florida
 Harris, E. T. P.O. Box 527, Kansas City 41, Mo.
 Harrison, Ray. Neotsu, Oregon
 Port Orchard, Wash. Sept. 5 to 16
 Hood River, Ore. Sept. 19 to 30
 Harrold, John W. Box 309, Red Key, Ind.
 Kendallville, Ind. Oct. 3 to 14
 Hart, H. J. Route 1, Owasso, Okla.
 Breckenridge, Texas Oct. 10 to 21
 Harvey, Hays. Box 124, Hodge, La.
 Hayes, Thomas. P.O. Box 527, Kansas City 41,
 Mo.
 Washington, Iowa Sept. 5 to 16
 Des Moines, Iowa Sept. 19 to 30
 Henbest, C. L. Box 345, Rogers, Ark.
 Plainview, Texas Aug. 29 to Sept. 9
 Arkansas City, Kans. Sept. 26 to Oct. 7
 Henck, Nelson H. 714 Campbell St., Williams-
 port, Pa.
 Williamsport, Pa. Sept. 5 to 16
 Randle Cliffs, Md. Sept. 19 to 30
 Hendrick, Doris V. Evangelist, 342 North St.,
 Bad Axe, Mich.
 Henriksen, G. W. 12703 N.E. Clackamas, Port
 land 16, Ore.
 Bismarck, N.D. Sept. 12 to 23
 Henson, J. C. 103 N. Peniel, Bethany, Okla.
 Fortuna, Calif. Sept. 9 to 16
 Riverside (First), Calif. Sept. 17 to 23
 Higgins, Charles A. 1702 Pecos St., Las Cruces,
 N.M.
 Hodge, W. M. Science Hill, Ky.
 Hoke, J. O. and Helen (Peters). Evangelist and
 Singers, 525 W. Green, Virden, Ill.
 Hoof, A. J. (Jack). 1610 S. Grand St., Monroe,
 La.
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.
 Oneonta (Union Hill), Ala.
 Aug. 29 to Sept. 9
 Conemaugh, Pa. Sept. 25 to Oct. 7
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 Flint (West), Mich. Sept. 19 to 30

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