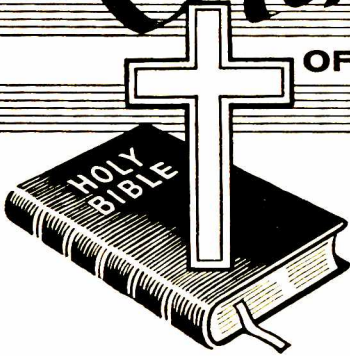


# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



July 17, 1957

It was William James who observed, "The reason why we pray is simply that we cannot help praying." In this sense I suppose we may say that prayer is natural. Even this may hint at the fact that prayer is often fitful in its naturalness, occasional or "for emergencies only." In my own ministry I have witnessed not a few who prayed with fervor when life had them in a corner, or when disaster or death stared them in the face. Afterwards, when the crisis had passed, I

## Fitful or Purposeful Prayer

General Superintendent Young

*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

Hebrews 4:15-16

watched the slow paralysis of neglect crowd God out of their lives again. It is probably true that not many people actually deny God outright; it is too hard to put Him out of His world. But it is rather easy to ignore Him or fail to include Him in our plans. To forget God thus is fatal, even though the spiritual death that ensues may come on us gradually.

The Psalmist wrote: "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psalms 55:16-17). Here prayer is planned, purposeful, and part of a philosophy of life. Devotion had found a schedule and had become constant, regular.

Jesus himself advised us to go to the secret place for prayer and He practiced this himself. How fitting that the soul should expose its deepest needs only to God! But Jesus further encouraged us with the assurance that God's answers would not remain a secret; He would reward us openly.

In this business of prayer the whole man is exposed to God and the encounter must reach to his entire life. Everything then is sanctified by the Word of God and prayer. Whatever cannot stand the gaze of His presence must go. Herein may lie the secret why we often shun the place of prayer. It is also a humbling experience. One's conceits and self-will must be crucified to the death. One's firsthand knowledge of God is learned only here. It makes us quiet, objective. Obedient faith then rises to take Him at His word.

Our heart's cry today is: "Lord, teach us to pray."

# LATE NEWS

Rev. Theodore Ludwig, retired Nazarene elder, died at his home in Nashville, Illinois, early Sunday morning, June 30, at the age of eighty-five years. He was the father of Dr. S. T. Ludwig, general church secretary. Funeral service was conducted by Dr. G. B. Williamson on Tuesday, July 2.

Rev. R. F. Heinlein, superintendent of the Pittsburgh District, suffered a severe heart attack on Friday, June 28. He will be confined to the hospital in Butler, Pennsylvania, for several weeks, and prayer is requested for his recovery.

Evangelist Troy C. Potts writes that he has left the field and accepted the pastorate of the church in Tatum, New Mexico.

After serving as pastor at El Reno, Oklahoma, for the past three and one-half years, Rev. Carl Prentice is resigning, as of their district assembly, September 12, to enter the field of full-time evangelism.

Rev. E. Stanley Hammond writes: "Since the tragic death of our son last December, I have been unable to carry on, except for conducting a few meetings. I have now accepted the pastorate of our church at Anderson, South Carolina."

Pastor W. H. Gentry sends word from Hendersonville, North Carolina: "Our church recently closed one of the greatest revivals ever held here. Evangelist Nettie A. Miller preached with the blessing of God and souls prayed through from the first night to the last. We had a great closing service, with old-time conviction, many seekers—some who had been on our church for years—and God's anointing upon evangelist and people."

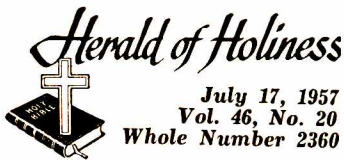
## FEED MY SHEEP

By MARION B. SHOEN

When we respond  
To love's clear call,  
We feel the bond—  
Love over all.

We feel the pull  
Of love, so blest,  
And wonderful  
Is God's request!

"We enclose \$1.50 for the *Herald of Holiness*. . . . It is a wonderful paper; I have been saved for two years now and don't know what I would do without the paper. Each week there is either an article or poem that fits my particular need. Thanks."—*Indiana*.



July 17, 1957  
Vol. 46, No. 20  
Whole Number 2360

- 1 Fitful or Purposeful Prayer, *General Superintendent Young*
- 2 Late News
- 2 Christ's Love Redeems, *Grace Clyde Andrews*
- 2 Music Memoettes, *Ovella Satre Shafer*
- 2 Feed My Sheep, *Marion B. Shoen*
- 3 The Pleasure of God, *Vernon L. Wilcox*
- 4 Wings of the Morning, *Donald S. Metz*
- 5 Death of Modesty, *H. F. Gilbert*
- 7 Is Your Love Abounding? *Roy W. Hoover*
- 7 Wisdom, *W. R. Adell*
- 8 His Way Is Perfect, *A. G. Johnson*
- 8 Faith—What Is It? *Alma H. Bailey*
- 9 News in Picture
- 10 O God, Remember Me! *Flora E. Breck*
- 10 Shout It from the Housetops, *Eva V. Beets*
- 10 If Trouble Comes, *Erden R. Craven*
- 11 Thought for the Day, *Bertha Munro*
- 12 Editorials, *Stephen S. White*
- 14 The Sunday School Lesson
- 14 Foreign Missions
- 15 Servicemen's Corner
- 15 N.Y.P.S. and Junior Society
- 16 Home Missions
- 17 The Question Box
- 17 You and Your Morals
- 18 News of the Churches

## Next Week . . .

**Pentecost: Its Meaning for Today, J. Kenneth Grider**  
**The "Moral Tone" of Christianity, Rupert Cravens**  
**Tunnels, Clinton J. Bushey**

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## Christ's Love Redeems

By GRACE CLYDE ANDREWS

*I will not waste, in vain regret,  
The golden now; I will forget  
All the past tears,  
For Christ has blotted out the list  
Of all my sins; His love has kissed  
Away my fears.  
He builds again the broken dreams,  
The bitter locust years redeems,  
And heaven nears!*

## Music Memoettes

By OVELLA SATRE SHAFER

How many people in the choir, or audience, pay attention to the names of hymn writers? Not enough, we are sure to state. Just how observing are you? Try your skill in the "Matching Quiz" below and give yourself a score of 10 for every one you can answer correctly. You will be *exceptional* with a grade of 90 or better.

### The Hymns

1. God Will Take Care of You
2. Take the Name of Jesus with You
3. I Will Sing the Wondrous Story
4. O Sacred Head, Now Wounded
5. The Old Rugged Cross
6. Majestic Sweetness Sits Enthroned
7. While Shepherds Watched Their Flocks
8. The Unveiled Christ
9. It's Real
10. The Church in the Wildwood

### The Authors

Homer Cox, N. B. Herrell, William Pitts, W. S. Martin, William H. Doane, Johann S. Bach, Peter P. Bilhorn, Thomas Hastings, George Bennard, George F. Handel.

### The Answers

(1) W. S. Martin. (2) William H. Doane. (3) Peter P. Bilhorn. (4) Johann S. Bach. (5) George Bennard. (6) Thomas Hastings. (7) George F. Handel. (8) N. B. Herrell. (9) Homer Cox. (10) William S. Pitts

A Christian is never called upon to *give* of his money; rather, he is under a divine ought to *share*. This lifts his contribution to the high plane of fellowship. Whatever we have has come to us through the sacrifice of others—from our spiritual riches through the sacrifice to Jesus, to our physical life through the sacrifice of a mother. The material things have come through the blessing of God in that He gives strength and health and opportunity to work and to earn. . . . What right do we have then to claim ought that is ours as personal property? . . . His love has provided for our blessing and spiritual development in giving to us the privilege of *sharing*.—NEAL C. DIRKSE.

*The Lord taketh pleasure in his people:  
he will beautify the meek with salvation (Psalms 149:4).*

# The Pleasure of God

By **VERNON L. WILCOX, Pastor, Moreland Church, Portland, Oregon**

We often think and speak of the work of God. In this verse we are told of the pleasure of God. We see that in which He takes pleasure, from which He gets satisfaction and enjoyment. This may be to some a new idea, but it is a scriptural one.

## I

*The Lord's pleasure is in His people.* As a Person, His true satisfaction is found in other persons. Personality cannot be satisfied with things. One might have all the wealth of the world, but unless that wealth could be shared with another it would canker in one's hands. To own a fine home is not enough; there must be someone who cares enough to live there and share that home with its owner. Our pleasures and human joys pall quickly unless we can share them with our friends and families.

God's pleasure is not in the physical or animal creation, although He pronounced it good; but it is in human beings, into whom He breathed the breath of life and whom He made in His own image.

The Lord takes pleasure in the sense that He wants to see His likeness in us. The first thing the father of a newborn son wants to know is, "Does he look like me?" And no matter how homely the father may feel himself to be, you can offer him no higher compliment than to tell him that the baby boy has his features. So, in an infinitely higher and finer way, does our Heavenly Father want to see His likeness in us. As we develop more and more into His moral and spiritual image, we satisfy Him the more. Our spirit and life are to reflect Christ to the world, so that when they see us they will be reminded that we have been with Jesus, and learned of Him.

## II

*God expresses His pleasure by beautifying them with salvation.* The pleasure of the Lord is shown in His purpose to beautify His people. As a father takes pride in the growth and development of his son, as a mother takes pleasure in beautifying her

daughter and dressing her becomingly, so the Lord is pleased to beautify His people.

The so-called beauty of the world is hollow and superficial. There is often nothing beneath a pretty face, either of intelligence or character, so that we have the expression "pretty but dumb." The world's beauty is artificial—it can be put on and taken off at will. It is transitory; even when real and not dependent on cosmetics, it passes away—youth and beauty are terribly fleeting. And it is relative; what one calls beautiful is repulsive to another, so that features that are beloved to one are homely to another.

But the Lord beautifies His people with salvation, and nothing is so effective as a beautifying agent as the salvation of God. Instead of being hollow it is thorough, with the beauty of character and spirit shining forth through the countenance and personality. It is genuine instead of artificial; it is put *in*, not put *on*; it is not dependent on a trip to the drugstore, but springs from deep reality of peace in the heart; with the spring of life cleansed, the stream is clear and pure. The beauty of His salvation is lasting instead of transitory—it really increases with the passing years with a shine not created on earth but a reflection of heaven's glory, and proves the promise, "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

And finally, instead of being relative, the beauty of His salvation is constant—always the same. It will do the same for anyone who comes in surrender to Christ. The man converted out of dark heathenism receives the same experience as the cultured person who gives his heart to the Lord. While there is much to learn, and on incidental matters there will be a difference, yet fundamentally the results are the same.

When a person receives Christ's salvation, there is *always* a turning away from sin to righteousness. It may take some training and time to know the

will of God in a given situation, but the desire to avoid sin and to live for the Lord is there. So universal is this aspect of conversion that we can confidently say that no one can call himself a true Christian if he has not made this about-face in his daily living.

When one is saved, it *always* means a change from the synthetic fun of the world to the real joy of serving the Lord. Some who have thought, sincerely, that they could continue on in some worldly pursuit after they were saved have quickly found how incongruous and unnecessary the things of the world are to a Christian life. It doesn't take long to realize the emptiness and tawdriness of the world's so-called pleasures and habits when one has been possessed of the glorious reality of Christ's "joy unspeakable and full of glory."

To be partakers of His salvation *always* means hope instead of despair, *always* means faith instead of fear, *always* means love instead of selfishness. These are the constant results that always come from God's beautifying process.

To be thus beautified with salvation we must be among the meek. This does not mean weakness, but in the strength of our manhood and womanhood giving ourselves voluntarily and fully to the Lord for Him to work on. It means relaxing under His treatment, allowing Him to make of us what

## The Wonders of the Word

The story is told that a highwayman held up John Wesley and robbed him of his money. As the robber was departing John Wesley said, "The time may come when you will regret the course of life in which you are engaged. Remember this: 'The blood of Jesus Christ his Son cleanseth us from all sin.'"

Years later John Wesley was walking out of a church in which he had preached. A stranger stepped up and asked him if he remembered a holdup years before. When John Wesley acknowledged that he did, the stranger said, "I was the man. That single verse that you quoted to me as I walked away has stayed with me and changed my life and habits. I am now a Christian and love the Word of God."

### NAZARENE PUBLISHING HOUSE

He will, which is always the best for us, incidentally. It calls for consecrating our all and dying out to sin and selfishness, "letting go and letting God" have His perfect way with our hearts and lives.

## Wings of the Morning

By DONALD S. METZ, Professor of Religion, Bethany Nazarene College, Bethany, Oklahoma

Mark Twain's notes contain the thought that the birds are the most favored of the Lord's creation. He has provided for them a domain forty miles high which envelops the whole globe. They are at liberty to fly as far and as high as they can.

The Psalmist believed that man was the most favored of God's creation, for he can soar to celestial heights on "the wings of the morning." Wings represent the easiest method of locomotion, the perfection and grace of going, the ideal propulsion. Man's body naturally must creep, or walk, or run, but to his spirit are promised "the wings of the morning."

An experience of heartfelt salvation is not a strait jacket to bind us hand and foot but wings to free us from the confining and crippling planes of life. Religion is not like the wrappings of an ancient mummy which serve to preserve a lifeless corpse for future veneration. Instead it offers "soul

wings" to soar into a life of nobility and grandeur. The message of the gospel is not dead ballast, but the God-given means of rising to the heights of holy achievements.

There are *wings of prayer*. Jesus set the example by praying early in the morning. As the sincere heart comes into the presence of God day by day, his soul is fitted to wing its way serenely through a jangling, clamoring, confused environment. By the wings of prayer the devout heart can quickly leave temptation behind. With the wings of prayer a humble heart can swiftly enter into the hallowed presence of God.

There are *wings of faith*. On the wings of faith Abraham soared high enough to discover a "city which hath foundations, whose builder and maker is God." On the wings of faith Moses was lifted to a rarefied atmosphere which made possible his choice to suffer with God's people. On the wings

# Death of Modesty

By H. F. GILBERT

What should be the position of the Christian, the preacher, and the religious press in the matter of the seminude fashions of the day?

The reason that this is an almost untouched issue is that it is "too hot" to touch. Like a nettle, it must be grasped firmly if at all. The writer is well aware that some readers will bring out the counter criticism that he sees harm in the present fashions of dress or undress because he himself is evil-minded. Knowing that we are men and women of "like passions," influenced by the bodies of the opposite sex, let us look frankly at the matter. Is there an issue, and if so, how can it be met?

The unrestrained freedom in dress of our day is not an isolated phenomenon, but is one aspect of the moral letdown of this generation. We will agree that there has been a tremendous moral decadence in society. This fact may be brought out by quotations from current periodicals.

The *Watchman-Examiner* of September 2, 1954, says: "New York newspapers report that illegitimacy is so rife that abortion has become an industry." In the *Christian Herald* of January, 1952, Howard Whitman quotes headlines: Borger, Texas—"Teen-age non-virgin club probed in Texas town"; Decatur, Indiana—"Girls thirteen and fourteen admit to orgies, implicate twenty men." Mr. Whitman says further: "According to a study by Dr. Lewis M. Terman, of Stanford University, sixty-eight percent of our brides are not virgins," and, "According to Dr. Luther E. Woodward, sex experience among unmarried girls is twice as prevalent as it was twenty-five years ago."

Simultaneously with, and as a part of, this general lowering in morals, there has been a radical departure from the dress customs, fashions, and taboos of forty years ago. This will be granted by all who were adults when this period began. It

will also be granted that the present popular near-nude attire of the bathing beaches, of our streets and homes, on band drum majorettes, and on festival queens, has been arrived at garment by garment and inch by inch. In our school days, we learned this stanza from Pope's *Essay on Man*:

*Vice is a monster of so frightful mien*

*As to be hated needs but to be seen.*

*Yet seen too oft, familiar with her face,*

*We first endure, then pity, then embrace.*

Does this not apply to our present situation? The voices of protest that were raised years ago have become well-nigh inaudible.

We are not even mildly shocked by what has taken place on many college campuses—hundreds of men rushing en masse through the girls' dormitories demanding and obtaining the only two garments which the girls have not already, on occasion, dispensed with for public appearances. I refrain from using the popular name given to these raids.

It is scarcely too much to say that three fig leaves, on the body of one of either sex, will satisfy the censors and the general public of today. While men and women are equally blameworthy, it is a fact that women are in a greater degree displaying the body for the *sake of display*, and being exploited at every possible opportunity. No popular festival occasion is complete without a half-naked queen, chosen largely for her "curvaceous figure" from a number of equally unclothed contestants.

The most outstanding admission of the secular press which we have seen may be found on page 88 of the December, 1954, *Reader's Digest*. That page ought to be digested by every Christian. The article is by Lois Long in the *New York Times Magazine*. We quote: "After the terror of the French Revolution, all hell broke loose. Women cut their hair first, then took off most of their clothes. They tossed

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of faith Joshua spun a web about the flaming sun and drew it to a halt.

Majestically Isaiah rose on wings of faith to peer across the dark span of centuries to see the light that shone when Christ was born. So too on the wings of faith we see the invisible, secure power

to make decisions, and look into a future as bright as the promises of God.

Stumbling in the muck and mire of life, surrounded by filth and evil, it is good to know that there is provision for spiritual wings to rise above it all.

## Quote . . . . .

**"You bring to God your perishable paper bills and silver, and then by divine chemistry they are translated into churches and schools and missionaries and saved souls."—W. J. Werning, in "Investing Your Life."**

away their corsets, and to quote James Laver's *Taste and Fashion*, "The disappearance of corsets is always accompanied by two related phenomena—promiscuity and inflated currency."

And where is that thing called modesty today? It is a memory of yesterday. Modesty is no longer considered necessary to the protection of virtue. What place can it find in all the present freedom, in "sex appeal," and in the free mingling of the sexes in nearly all situations in life? Scanty clothing is considered a mere matter of choice. "Sex appeal" is regarded legitimate for both non-Christian and Christian. A minimum of clothing is deemed sufficient for both sinner and saint. Near-nude "queens" are encouraged by half-nude church members.

FBI statistics for the United States state that, in the first half of 1954, forty-eight rapes were reported to police every twenty-four hours. Is not half-clothed female society an encouragement to the licentious urge of the rapist, the subtle advances of the seducer, and sexual awareness in man in general?

Basic Bible teaching is found in the Genesis account of creation: "So God created man in his own image, in the image of God created he him; male and female created he them . . . And the eyes of them both were opened, and they knew [were conscious of the fact] that they were naked . . . Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them." It is true that we were created male and female, but God expects us, having become conscious of the fact, to clothe our bodies and make our differences of body as inconspicuous as possible. If we want men to see the image of God in our faces, we shall have to keep our bodies clothed.

Roman Catholicism has spoken on the subject through the *American Quarterly of Papal Documents*, third quarter, 1954, pp. 289 ff. We quote: "The current mode of dress constitutes a serious offense against decency, and decency is the companion of modesty, in whose company chastity herself is safer."

Greek Orthodoxy has spoken indirectly through its organized youth. The secular press states that an attempt was made to stage a popular bathing beauty contest in Athens. Cries of "Shame, shame" from the Orthodox youth actually caused the contest to be called off.

The feeble voice of Protestantism has scarcely been heard, but there are some exceptions. The *Watchman-Examiner* has spoken emphatically on the immodesty of bathing beauty contests. One Baptist state assembly has for years enforced these rules, printed this year as formerly, under the heading of "Christian Conduct": "Shorts are not to be worn at any time. Mixed bathing is positively prohibited. Everyone must wear a cape going to and from the pool." But in most religious circles the issue is entirely untouched. Criticism of the existing order is not wanted, and the existing order is that of "the world."

Let professing Christians drop the naive assumption that the bare human body no longer rouses a response in the bodies and minds of the opposite sex, or the equally naive assumption that if the body does rouse such response, it is a legitimate and harmless thing to do so.

Having admitted that there is an issue, each Christian can have a part in striving to rectify the wrong. Knowing that, if Christians, our bodies are temples of the Holy Ghost, we can keep from wantonly exposing our bodies to public view. Let us who have seen this insidious change take place help our youth in their organizations to formulate standards consistent with their Christian profession.

Is it not time that our pulpits broke the unholy silence which has allowed modern undress to be adopted by a large part of the constituency of our churches? Let us hear some sermons from that text in Revelation: "Blessed is he that keepeth his garments, lest he walk naked, and they see his shame."

Let the religious press give space to an effort to stem the tide now flowing against the restraints of proper dress standards.

Certainly, our preachers and religious journals can speak as emphatically as the pope, and certainly our Protestant youth can have as emphatic an opinion as Greek Orthodox youth. The prophetic voice, whether from the pulpit, the press, or the pew, should have no uncertain sound.

The history of moral movements shows that public opinion, in its tolerance of evil, has swung like a pendulum, and that an awakened conscience in the church can start the swing toward the right in any issue. Let us no longer leave this issue untouched.

—Reprint from *Watchman-Examiner* of December 22, 1955

# Is Your Love Abounding?

By ROY W. HOOVER, Pastor, Grace Church, Los Angeles, California

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (I Thessalonians 3:12-13). Under the inspiration of the Holy Spirit, Paul in these words says that we are established unblamable in holiness when we increase and abound in love. Conversely, it may be said that if we fail to increase and abound in love we become encrusted with a blameworthy caricature of holiness, not true Christian holiness.

Most of us tend to love only those who love us; to love those with whom we have things in common—those who in some ways are like us. On the other hand, we tend not to love those with whom we differ or those whose interests and ideals are different from ours. And we excuse ourselves by saying that we just do not have anything in common with this person, or with that one.

But looking at this from a Christian point of view, such a statement ought not excuse us from loving. It ought to convict us of our smallness. It reveals that our love is only human love. We have not learned to love as God loves. We love only if our love is appreciated and returned. We love only if there is a favorable response to our love. But God goes right on loving us whether we appreciate His love or not, whether we return His love or not. Yea, even though we want to do away with Him, nail Him to a cross, He goes right on loving us. When we do our worst to Him, He is not in the least less faithful in His love.

We do not love John Doe because we have nothing in common with him, we say. And thus, self-excused, we pass him by. Let us ask ourselves, "How much does God 'have in common' with us?" He is holy and we are creatures of sin; He is supreme intelligence and at best we are dunces; He is full of grace and truth and we are largely lacking in both. He would have us be most impressed with, and aware of, the joys, the beauties, and the depths of the Spirit-life, but we are yet too much absorbed with automobiles, houses, salaries, and styles.

If God excused himself from loving us because

we have so little in common with Him we would be left to our material toys and to our trivial misunderstanding of life. Even though we are so little like Him in so many ways, God loves us. Not content with merely "hanging around" waiting for us to call on Him, He calls on us. He does not grin and bear our company; He seeks our fellowship! He asks for our friendship! Lo, the love of God!

It is to His kind of love that He calls everyone who follows Christ. "This is my commandment, That ye love one another, as I have loved you," Jesus said (John 15:12). We cannot keep this commandment and be sectarian in our love—loving only those who are like us. *Differences destroy human love but no difference destroys Christian love.* When we abound in love we do not love one another only—we love *all men*.

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## WISDOM

(from the New Testament)

Let us cast off the works of darkness,  
And put on the armor of light.  
Therefore, let us not sleep as do others;  
The day will come as a thief in the night.

Bear ye one another's burdens;  
Be not wise in your own conceit.  
Let us not therefore judge one another,  
For we shall stand before the judgment seat.

Put on kindness, humbleness, meekness;  
Be sober, be vigilant, fight the good fight.  
Let us go on unto perfection,  
For we walk by faith and not by sight.

Let nothing be done through strife or vainglory;  
Every man shall receive his reward.  
Therefore be ye steadfast, unmovable,  
Always abounding in the work of the Lord.

—W. R. ADELL

# His Way Is Perfect

By Evangelist A. G. JOHNSON

*As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him. For who is God, save the Lord? and who is a rock, save our God? God is my strength and power: and he maketh my way perfect (II Samuel 22:31-33).*

The sainted and now aged prophet so loved of God and man is drawing to the final days of his pilgrimage, and raises his bony hand to testify that God's "way is perfect" and that He maketh mankind's "way perfect."

Satan, in the Garden of Eden, convinced Mother Eve that God's way was not perfect. Thus he brought the separation from God and the curse of sin upon the race which continues to this day and shall continue to the close of the dispensation, "For as in Adam all die, . . ." (I Corinthians 15:22).

God's original plan was "freedom from sin, freedom from carnality; and communion with God." That was to be the perfect way and, with an unchanging God, that is still the perfect way. The blood of bulls, the ashes of a heifer, and the substitutes used in ritualistic ceremonials could never take away sins, and remove the carnal nature. The people must return each year, and those coming could never be made perfect (Hebrews 10:4 and 10). But God has "provided some better thing for us," for "they without us" could not be made perfect (Hebrews 11:40).

The better sacrifice, which is the blood of the Lamb of God, did make full and permanent reconciliation possible. "For the law made nothing perfect, but the bringing in of a better hope did: . . ." (Hebrews 7:19).

Again we read, "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). Thus we discover that God's way of deliverance from the carnal self-nature is to condemn it to death—to destroy completely "the works of the devil."

Thanks be unto God, who provides a perfect deliverance from the carnal self-nature which the Apostle Paul describes—"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:23). The weakness of the law did not provide a destruction of the carnal nature, but Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious

church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27). Note that Jesus gave himself for the church, not for sinners. It is a perfect cleansing of the inherited bent to sin which is called the carnal nature.

The Apostle Paul leaves no loophole for remaining carnal traits, as after saying, "Not having spot, or wrinkle," he adds, "or any such thing." It is a perfect cleansing for born-again Christians.

But God's perfect way doesn't stop on earth, for we read in Jesus' high priestly prayer, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). And again, "In my Father's house are many mansions: . . . I go to prepare a place for you"; and for a final assurance, "Whosoever liveth and believeth in me shall never die."

Yes, all His ways are perfect—

*Precious truth, so sweet, sublime,  
Perfect peace for every clime,  
Makes my all with heaven chime—  
Perfect rest beyond all time!*

## Faith

*—what is it?*

By ALMA H. BAILEY

That strange and wonderful something that furnishes a reason for every noble act of life—what is it? What is it that motivates one's daily round of duties: the preparing of meals, the sending of your children off to school, the calling of the family physician when necessary, even one's dependence upon the calendar for the day of the week? Is it not that most compelling basic principle of life—faith in action?

Faith implies the acceptance or reliance of one person upon the word or conduct of another; also, reliance upon inanimate objects which have been tested and proved trustworthy. Each day of our lives we act in unconscious faith towards a multitude of people and things all about us.



Faith stems largely from intimate fellowship with and knowledge of another. The degree of faith depends upon the credit placed in what another says or does. One believes in, and faith acts upon, only that which one accepts as true and factual. The word of a known fraud is quickly rejected.

You have faith in the integrity of those whom you love, serve, and fellowship with, because intimate acquaintance has proved them honest, upright, and dependable.

But do you have the same vital, living, active faith in God, "the King eternal, immortal, invisible, the only wise God," the Creator of heaven and earth, and the Giver of every good and perfect gift? Do you know Him? Do you fellowship with Him in His Word and in prayer? Have you proved Him trustworthy? "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). Like all living things in nature, living faith must demonstrate itself by exertion. For did not James say, "Faith, if it hath not works, is dead" (James 2:17)?

A little Scotch boy in Edinburgh said to his pastor, "I wish my sister could be got to read the Bible. Will you ask the people to pray that my sister will want to know God's word?"

"Well, well, it shall be done," the kind pastor replied.

The following week at the prayer meeting the pastor had scarcely stated Johnny's request when the boy got up and went out, not waiting to hear prayer offered in his behalf.

The next day the pastor spoke to him of his rude action in disturbing the meeting.

"O Sir," said the boy, "I did not mean to be rude. I only wanted to see my sister reading the Bible for the first time."

God delights to have us ask in childlike faith and wait expectantly for the answer. He is mightily pleased with active faith. By faith Enoch walked with God; by faith Noah prepared an ark; by faith Abraham when he was called went out, not knowing whither he went (Hebrews 11:5-8). Faith and works walk together, if faith be genuine.

Faith is not presumption. Moses, a man of faith, believed the divine promise of a safe passage through the Red Sea. Faith, acting upon God's command to "speak unto the children of Israel, that they go forward," resulted in the complete deliverance of the slave nation (Exodus 14:15).

The Egyptians had no "Go forward" command to obey or divine promise to rely upon. It was bold, impudent unbelief, or presumption, that drove them to attempt a crossing in pursuit of the slaves who had been divinely ordered to make their escape. But "the Lord overthrew the Egyptians in the midst of the sea. . . there remained

## NEWS in PICTURE



**DEDICATION OF MARTIN MEMORIAL BUILDING, Red Deer, Alberta, Canada. Dr. G. B. Williamson, general superintendent, delivering the address and officiating at the dedication of the building memorializing Dr. E. E. Martin, who passed to his reward December 25, 1951, while serving as president of Canadian Nazarene College.**

not so much as one of them" (Exodus 14:27-28).

Faith based upon the authority of God's Word acts promptly in dependence upon Him. When our Lord said to the nobleman of Capernaum, "Thy son liveth," the man went his way confident that he would find his son alive and well, which he did. "Go, wash in the pool of Siloam," said Jesus to the blind man. "He went his way therefore, and washed, and came seeing" (John 9:7).

God has bound himself to give the benefit upon the performance of the condition. Active, persevering faith brings promised results.

"Believe ye that I am able to do this?" Jesus asked.

"Yea, Lord," they answered.

"Then touched he their eyes, saying, According to your faith be it unto you" (Matthew 9:28-29).

"Active faith is living and powerful. Passive, or inactive, faith is dangerous. Dormant, or sleeping, faith is deadly," says one.

It is through a living, active faith in a crucified Lord and Saviour that we are saved by grace, and not by our own good works, or self-righteousness (Ephesians 2:8-9). Saving faith acknowledges one's own sinful nature before a holy, righteous God, and one's need of a living, powerful Saviour, who is able to save and to keep. Saving faith personally receives Christ into the heart as the only Saviour from sin and the Giver of eternal life.

Thus by active, living faith in the promises of God we venture our eternal interests on the bare word of God, and this is altogether reasonable.

**HAVE FAITH IN GOD!**

## O God, Remember Me!

By FLORA E. BRECK

*O Thou who fashioned stars and seas,  
Regard our human frailties.  
Though strange and dark be our abode,  
Provide new life for each new load.*

*If we but whisper in the storm,  
Thy voice is near—and close Thy form.  
O Maker of each vale and tree—  
Regard my prayer, remember me.*

*May we discern Thy presence here—  
Then far remove each thought of fear.  
O God, who formed the sky and sea,  
Remember humankind—and me!*

## Shout It from the Housetops

By EVA V. BEETS

"If I believed what some Christians claim to believe, I would proclaim it from the housetops!" someone wrote Billy Sunday.

And after reading that statement, I too was filled with shame. For had I not been guilty at times in failing to testify that to live the Christian life one would have to seek heart holiness? Too often I had kept my peace when I could have warned others of the dangers of backsliding. I had even failed to pray for a wise answer recently when a woman remarked, "I don't believe in no such mess as sanctification."

All about us are those who definitely have been saved through repentance. Many of these souls have not been warned of the dangers of backsliding; neither have they been told of the joys of sanctification. Thus when the new babe in Christ stumbles or falters he is frightened into a depression which old Satan has well prepared. With the idea already implanted in his soul that he cannot backslide and needs no goal of sanctification to reach for, it is easy indeed to believe one can stay saved in sin.

A young wife and mother of two small children who had attended a service at the Church of the Nazarene for the first time remarked, "I still believe once you are saved you're always saved."

"I can't understand why he goes on these drinking sprees. He was saved, I know he was, for I saw it happen," she was heard to say of her husband later.

"We knelt in prayer before the marriage ceremony," sobbed a middle-aged woman whose husband had returned to her after five years of infidelity. "He was sick, his feet were swollen, and his right arm hung limp from disease. In pity and forgiveness I remarried him but now the curses he

hurls at me are as vile as ever," she sobbed, adding pitifully, "I do hope he is saved."

So let us be not ashamed to shout heart holiness from the housetops to a sin-cursed world, carrying the full gospel to those who have had only the opportunity to feed on a half-loaf of bread. And may God grant us the wisdom to know where and when to point out the danger signals to those who are hungry for the way of a full and sanctified life.

And above all, let's pray continually that we will live the sanctified life in such an abundant way that the new converts will be so busy reaching for the glorious beams of our light that they will hardly be tempted to backslide.

## If Trouble Comes

By Erden R. Craven

Nazarene Elder, Northwest Oklahoma District

*Many are the afflictions of the righteous: but the Lord delivereth him out of them all (Psalms 34:19).*

The heathen say, "Trouble is a sign of an angry god that wishes to punish its followers." But Christianity says that trouble is a test permitted by the living God, to make us "sure of our salvation."

God does not cause the trouble, but He rather permits it to pass our way to test us. What, then, should the Christian do if trouble does come his way?

When depression hits, what is the answer? When

Wall Street crashes, what is the answer to the Christian investor? When business reverses come, what should the Christian do? Does God have an answer? When the death angel visits the home, what is the answer? When sickness takes its grip, what is the answer? Has God forsaken us?

Friend, God does have the answer to these and other troubles. We live in "troublesome times," but the answer is in the Bible. When trouble comes we should do seven things.

*Pray about it.* God does not want us to "run," but to fall on our faces and pray without ceasing. The song says to "pray your way through." Paul and Silas were in trouble. They called on God and prayed the "jail down."

*Seek out the deep meaning of your trouble.* Perhaps this trouble you are in is the only way God has of showing you something. I never thought much about sickness, for I had always enjoyed a good portion of health; then troublesome sickness came upon me. I fractured my leg, and for ten months I hobbled around in a cast. Why did this happen? God made me realize His wonderful protection and guidance, through my trouble. I was made to "seek" Him more fully in the hour of my affliction.

*Lean upon His Word.* When trouble comes, we are to lean heavily on His care and not always to put confidence in man.

*Trust in God and lean not to your own understanding.* Our ways are not always the best ways, but God's ways are always the best.

*Consider the benefits.* Even in trouble we can see benefits. I was in trouble and I called upon God. Through my trouble I was able to speak to some soul about God. I might not have met this precious friend had not God permitted me to have the trouble.

*Faith.* Yes, we must have faith that "all things work together for good to them that love God" (Romans 8:28).

*Be willing to "hold on."* Last, but not least, when trouble comes we must hold on to God. God does care about us and He sees our trouble. Plant your stakes a little deeper. Hold on to God. The answer is on the way.

My wife has prayed constantly about a matter for nine years. God is answering her prayer. She "held on" to God.

Trouble is just for a little while; then comes the smile of God, that all is well again, if we faint not in well-doing.

# Thought for the Day

by BERTHA MUNRO

## What Is It

that you really live for? You are busy every day with Christian work and Christian testimony—stop this quiet hour and look inside. "Stop, Look, Listen" (almost forgotten sign of the old-time railroad crossings).

### Monday:

What is it that you really "hallow"—His name or yours? Whose reputation are you more eager to shield, His or yours? Does it really hurt you more to be ill spoken of yourself or to have your Lord dishonored through a Christian brother's error? What is that glow of achievement—"I did well," or "He is satisfied"? (Matthew 6:9)

### Tuesday:

What is it that you are really working for, His kingdom or just your little piece of it? Do you rejoice in every evidence of its growth? What is your first reaction when you hear of an outstanding success achieved by some other worker, unmixed joy or a shadow of envy? (Matthew 6:10a.)

### Wednesday:

What is it that you really are dedicated to anyway, to your job in the church or to God's will for you? Are you thinking always about success in your work or about pleasing Him? Suppose He took your job away and gave it to someone who could do it better. Would you be "hurt," or see the change as a new assignment? (Matthew 6:10b.)

### Thursday:

What is it that you are living by, the constitution of heaven or the constitution of this world, the laws of God or the laws of men? Trusting God for your honors and rewards, or men? Caring for souls or for things? Are you at home in heaven in the spirit of your living, or only on earth? (Matthew 6:10 bc.)

### Friday:

What is it that gives you spontaneous pleasure, praise of yourself or praise of Him? You can test this perhaps by the

way you feel when the work of others is appreciated highly and yours is overlooked, when someone else is complimented and you are not noticed. Were you working for people's attention or for God's purposes? (Matthew 6:13c; Galatians 5:25-26.)

### Saturday:

What is it anyway, the pattern of your Christian service, doing or letting God's Holy Spirit do through you? This makes all the difference. And here is the reason for your personal Pentecost, received, kept fresh, constantly renewed. (After all, the essence of sin is the being centered in self rather than in God.) Then, "as ye have . . . received . . . so walk." (John 16:7-8; Acts 1:8; Colossians 2:6.)

### Sunday:

What has this been? Introspection? The word has a poor reputation. Let it be rather heart-opening, to the Spirit's searching, to the Spirit's powerful ministries. You have chosen once for all God's will as your highest good; entrust every motive, conscious and unconscious, to the Spirit's refining fire and rest in His faithfulness. It is a great thing to pray the Lord's Prayer with utter sincerity or to testify, "I love God with all my heart"; but it is possible, humbly, through His grace. (John 14:16-18; Acts 15:8-9; Galatians 5:23-24).

## Little Talks on the Holy Spirit:

### 20. The Spirit's Work in the Church

We hear much today about ecumenicity; church union is in the forefront. But the only kind of scriptural ecumenicity is that of the Spirit. Jesus prayed in John 17 that all of His followers might be one; it was a oneness of spirit that He was interested in, not oneness in outward organization. If the church in all of its branches will open its doors and windows to the outpouring of the Holy Ghost, to a mighty Pentecost, there will come an ecumenicity, a oneness, such as we have not had since New Testament times. The church is spoken of as the body of Christ, and it can be this only as the Spirit of God rules supremely.

Let's consider briefly the leadership of the Holy Ghost in the work of the church as set forth in the New Testament. There are four outstanding instances of this in the Acts of the Apostles. The first is found in Acts 6. The church had grown until it had become a multitude and, because of this, some of the needy members had been neglected. Grecian widows had not been cared for as they should have been. Therefore the apostles called the multitude together and recommended that "seven men of honest report, full of the Holy Ghost and wisdom," be appointed to take over this ministration to the needy. This left the twelve to give themselves "continually to prayer, and to the ministry of the word." There is no statement in these early verses of Acts which specifically says that the Holy Spirit was in this move, but certainly this is implied. Undoubtedly the Holy Ghost intervened in this hour of need and suggested the plan which the apostles gave to the people of the church. It was carried out and God's blessings were upon the seven men chosen.

The leadership of the Holy Ghost in the church is more definitely seen in Acts 13. The "Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The church obeyed this request—"and when they had fasted and prayed, and laid their hands on them, they sent them away." Still more significant as to the leadership of the Holy Ghost are these words: "So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." The direction of the Holy Ghost was so definite that Barnabas and Saul were described as being sent out by Him rather than by the church. Thus Paul's spectacular missionary career was launched by the Holy Spirit himself.

Another outstanding instance of the leadership of the Holy Spirit is found in Acts 15 at the meeting of the council in Jerusalem. The church was facing its first great crisis. Its future welfare hinged upon the decisions which were to be made at this conference. The central question was, Should the

Gentiles be allowed to come in without circumcision? Finally it was decided that the Gentiles did not have to be circumcised, but were asked only to "abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." On what basis was this decision made? We find the answer in Acts 15:8: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." The important thing for us now is that the Holy Ghost is brought into the picture—"It seemed good to the Holy Ghost." He directed the minds of those who met in that conference. They recognized His over-all leadership in this all-important gathering.

One of the most touching passages in the New Testament is Paul's charge to the elders of the Ephesian church. The key verse in these farewell

## Editorials

words is Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." What a responsibility Paul placed upon the shoulders of the Ephesian elders in these words! Notice also that he calls their attention to the fact that the Holy Ghost had made them "overseers" of "the flock." Once more the leadership of the Holy Spirit in the church is acknowledged.

The formal beginning of the Christian church was on the Day of Pentecost. From then until now, whenever a church organization, local or denominational, has been a part of the body of Christ, the Holy Ghost has been in the forefront. It is His business to guide the church in this, His, dispensation.

### **"So You're Going on a Vacation!"**

"So you're going on a vacation! Have a wonderful time! We're glad you can get away for rest, but as you go remember:

"(1) to attend Sunday school and church, and bring the pastor a bulletin;

"(2) to leave your tithes and offerings before you go, for church expenses go on just the same;

"(3) drive carefully; we want you back with us;

"(4) keep your devotional life strong all along;

"(5) remember your church misses you!"

The above was taken from the bulletin of First Church of the Nazarene, Texarkana, Texas, for Sunday, June 23; Rev. Fletcher Spruce, pastor.

The recommendations given in this brief article

as to one's vacation are good, but my mind was especially attracted by a part of the first one, "Bring the pastor a bulletin." That would remind your pastor of the fact that you went to Sunday school and church while you were on your vacation. Also, he would be interested in knowing what church you attended, and how they make up their local church bulletin. Don't forget to do this, as well as live up to the other recommendations.

A vacation is needed by all of us, but it should not be allowed to cause our spiritual life to deteriorate in any way.

## **Reverses Came!**

An urgent letter came. It requested prayer for a husband and wife. They had served God for a number of years and He had prospered them. As

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**STEPHEN S. WHITE**

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saved and sanctified Christians, they have been faithful with their time and liberal with their money. Now, largely through wicked people who have taken advantage of them, they are faced with possible financial ruin. In spite of all this, they were not pleading that their money be saved to them especially. They wanted prayer that they might know what to do in the crisis.

This letter and its contents are mentioned in order to contrast the writers with people who seemingly never think of Christ and yet they are prospering. They don't appear to be troubled or bothered about anything. They go on in their happy, irresponsible way, doing what they please, on Sunday as well as on Monday. God and the life hereafter are not in all their thoughts.

Sometimes conditions like these cause people to wonder. Why, they say, are God's people having misfortune while those who serve the devil are free of such trouble? God gives us the answer in Psalms 37: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb."

What is God saying here? Just this: The prosperity of the wicked is short-lived, temporary, passing; it won't last. After all, in the light of eternity, one might prosper all through this life and still his prosperity would be temporary. The main life is not here; it is out yonder in the future. God is on the side of the right, He is eternal, and He will never pass away. More than that, those who serve Him are guaranteed eternal life. There is really nothing permanent in the nature of evil; the founda-

tions are of sand, and soon the storm will come, rains will beat upon that house, and the winds will blow. The house will fall, and great will be the fall of it.

The friends of whom I spoke in the beginning are building their house upon the rock. They may lose all they have saved during their time of prosperity, but they need not fret if they have the life within which will never end. It's not only a never-ending life, but it is a glorious life as well. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). If you are building for eternity, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb."

The prosperity of the righteous alone is final and permanent. It is as enduring as God himself is.

## **A Recommendation for Our Seminary Men**

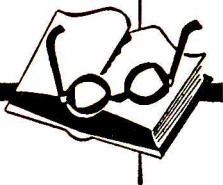
The editor was in a gathering recently where he was perhaps the only person who ever had attended a Church of the Nazarene. In the course of his conversation he had occasion to let them know his church relationship. Most of those he talked with knew there was a Church of the Nazarene, that it was growing, and that its international headquarters are in Kansas City, but they had never attended its services.

One of the individuals to whom he talked, speaking of herself and her husband, said, "Our only contact with the Church of the Nazarene has been in a chain store where we do the most of our trading. We know the manager there, and also have met a number of your young men, those who are preparing for the ministry in your theological seminary, for they work in that store. The manager said to us, 'These young men are efficient, and they don't steal.' His emphasis was on the last part of the statement, 'They don't steal.'"

The writer was glad to hear that from an outsider, a person who never had been in any of our churches. Such a recommendation as that makes for good relations between that couple and our church. Naturally it was the kind of recommendation that I would have expected. In fact, it's the kind of recommendation that people ought to give about any Nazarene, especially the part where they said, "They don't steal." We ought all to be as efficient as possible, but sometimes we may not come up to those with whom we have to compete as well as these Seminary boys evidently did; but all of us can be, and should be, honest. No person who professes to be a Nazarene should steal; no person who professes to be a follower of Jesus Christ should steal. Christianity makes a difference in our daily living!

## The Sunday School Lesson

MELZA H.  
BROWN



Topic for  
July 28:

### Gideon, Who Found Freedom from Fear

SCRIPTURE: Judges 6:1-8:23 (Printed:  
Judges 6:11-16, 25-27; 8:22-23)

GOLDEN TEXT: *Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord* (Psalms 31:24).

Joshua was dead. The Israelites had settled down in complacency and failed to take the rest of the Promised Land. Many of the pagan dwellers of the land had not been driven out. The people had fallen away from the worship of Jehovah and had taken up the idolatrous religion of the pagans among whom they lived.

Thus God forsook Israel and they were overrun by their enemies and became a prey to the small nations around them. They had no general, strong leader. At times they would cry to God, and He would raise up a deliverer, called a judge, but soon they would relapse into heathen idolatry, forsaking the Lord, and thus be again overrun by their enemies. They had a round of backsliding and revival—too true to humanity.

In such a time God appeared to Gideon and called him to the task of destroying the altar of Baal, and the wooden idol, called a grove. He was also to erect the altar of the Lord and offer a bullock as a burnt offering.

Gideon was a retiring, modest young man, with little confidence in himself; however, he did hate idolatry and he did have great faith in God. He believed if God was with him there would be evidences of the same and miracles taking place.

It took real courage on Gideon's part to obey God in the midst of a pagan people and a backslidden Israel. Even his own father had compromised with the people and had an altar built on his own property; yet Gideon dared to obey the command of God.

This act of faith on Gideon's part seemed to restore some courage in the heart of his father. Joash now took a stand for his son and against the worship of Baal. He ridiculed the worship-

ers of Baal for wanting to defend or revenge an act against the god Baal, saying, "If he be a god, let him plead for himself."

This one act of courage, in obedience to the command of God, also brought the confidence of the people. They accepted Gideon's leadership and responded to his call for battle against their enemies.

Gideon was cautious and desired to be certain that he was in divine order. However, when assured, his faith triumphed over all the opposing power of the great multitude gathered against him. With three hundred men, according to the selection of the Lord, he

went against the great multitude gathered from two nations.

God gave Gideon a great victory. He maintained his humility afterwards and refused to rule over the people, declaring, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you" (Judges 8:23).

Paganism, or the worship of that which is material rather than spiritual, is still the enemy of God and the defeat of the church.

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



REMISS REHFELDT, Secretary

### Prayer Request

Texas-Mexican District needs your prayers for more pastors. Some are sick, some moving, some new churches opening up in need of leaders, all creating a great need for consecrated, sanctified pastors who will preach holiness and live it among the people. God can meet this need.

### Prayer Is Being Answered

JOYCE BLAIR, *British Honduras*

I feel that in these days the prayers of many that have ascended to the throne are being answered. Souls are being saved and believers sanctified. One precious man, a devout Roman Catholic, was recently saved. A few weeks later he brought his brother to the service and when the altar call was given he took him by the hand and led him to the altar. They were followed by his backslidden son-in-law. The three gave such wonderful testimonies to God's saving grace when they stood up. Then one Sunday night his daughter was wonderfully saved. His wife, who was still very opposed to the gospel, gave permission for a prayer meeting to be held in their home. We praise the Lord for these, and there are others who have recently found Him that we could tell you of, if time permitted. The Lord is working. Praise His precious name!

### New Addresses

Rev. and Mrs. Carl Mischke are now at P.O. Box 505, Witbank, Transvaal, South Africa.

Rev. Lyle Prescott is superintending the work in Puerto Rico. His address is: Calle Bucare 117, Santurce, Puerto Rico.

Miss Irene Jester has returned to Africa. Her address is P.O. Idalia,

via Piet Retief, Transvaal, South Africa.

Rev. and Mrs. Earl Hunter have returned to Bolivia. Their address is Casilla 1792, La Paz, Bolivia, South America.

On furlough in the States are:

Rev. and Mrs. C. Dean Galloway

Rev. and Mrs. James Hudson

Rev. and Mrs. Harold Hampton

### Japan District Assembly

HUBERT HELLING

Yes, they've all gone home now and are at work telling the Good News, may God bless them; but we shall not soon forget them. They gathered from far north Hokkaido to Kagoshima in the south, and how these same 105 lay delegates and pastors did enjoy the four days spent together! Oh, yes, it did mean late hours at night and early rising for prayer meeting, but they were thrilled to have the whole Nazarene family together. Their singing, praying, and business procedures reflected their concern over the building of the kingdom of God in Japan, regardless of the cost it might be to them personally.

Let me introduce a few of these consecrated Nazarenes. There was the pastor who had collapsed and vomited great quantities of blood as he returned from calling one day about a year ago. He testifies to God's healing touch, even though doctors had told him his stomach ulcers were incurable.

Then there was the young father only recently converted out of communism. His face was shining as he said, "It's so wonderful, I would like to stay here always. I feel God is calling me into the ministry. Pray for me."

And listen to the Christian laymen who ask that we pray for their

# Servicemen's Corner



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## From the Philippines

"Being a serviceman's wife, I always turn to the Servicemen's Corner of the *Herald of Holiness* first. It is very exciting when we recognize a name there, and keep up with some of our friends this way.

"We read with interest the letter from Rev. and Mrs. McCroskey in Manila, for we count them among our new beloved friends.

"We were privileged to stay in their home a few days while our house was being completed, and it was a wonderful start for us in the Philippines.

"Bob was away preaching and had been home only about two days in nearly two months, but Mrs. McCroskey made us feel welcome in a time when we needed help most.

"We had arrived here to find our house was not completed. There were no quarters on the base, and we were 10,000 miles from home. So we are thanking the Lord for the McCroskeys. Thank you, the Nazarene people, for sending them here. Although we are stationed 62 miles from them it is good to know we have such wonderful friends who are near.

"We have a good chaplain at the base who really believes in winning souls. We are very thankful for that.

"There is much work to be done here. We have been asked to sponsor teen-agers, which will be a great challenge. Pray that God will lead

us in our decision, where we can work best for Him.—MRS. CECIL H. ALLEN."

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## From Okinawa

"In a few days my tour of duty in the Far East will be completed, and I will be on my way back to the States for discharge from the service. During the eighteen months I have been stationed on Okinawa, I have been very happy to receive all of the church periodicals, and these have often been a source of blessing and encouragement. Especially have I enjoyed the *Herald of Holiness* since there is always something in each edition to give a blessing or aid in solution of any present problem. I am sure the *Herald* is one of the best religious periodicals available anywhere.

"As any Christian who has been in the service can testify, it is not always easy to live a Christian life while in the service. The general acceptance of sin as a source of pleasure often makes it difficult to find a suitable companion, and also requires the Christian to make a firm stand for his beliefs. However, I can truly say that the so-called pleasures of the world still hold no attraction for me, and my main goal is to do as God would have me do.—MELVIN L. RICE."

## NAZARENE SERVICEMEN'S COMMISSION

*Ponder W. Gilliland* DIRECTOR

church. They need a new building, for the walls are leaning considerably and they fear it may collapse at any time.

Then watch the two ladies in the dark kimonos over at one side. Both of their husbands were recently laid to rest, the victims of our ever-present killer, tuberculosis. They have chosen to carry on the work as their husbands did. May God give them strength.

You could not help rejoicing with the four pastors who were so happy over new church buildings completed, because you at home were faithful in your giving.

I could go on and on. Just let me say that these folk are one of the finest crowds of Nazarenes anywhere in the world. This tenth assembly since the war goes into the records as one marked with many seasons of refreshing. All went away determined to make 1957-58 an outstanding year in Nazarene history in Japan.

## Nazarene Young People's Society and

## Nazarene Junior Society

**PONDER W. GILLILAND**  
*Executive Secretary*

### Selected to Serve

The following have recently been elected or re-elected to serve as district youth leaders.

#### DISTRICT N.Y.P.S. PRESIDENTS:

Alabama.....L. Wayne Sears  
Alaska.....Charles C. Powers  
Arizona.....Cecil Burns  
Central Ohio.....Joseph Nielson  
Idaho-Oregon.....Walter Lanman  
Nevada-Utah.....Winston Ketchum  
New York.....Albert Stiefel  
Oregon Pacific.....Jerald Johnson  
Rocky Mountain.....Kenneth W. Ball  
Southern California....Paul Benefiel  
Philadelphia.....George L. Wolf

#### DISTRICT N.J.S. DIRECTORS:

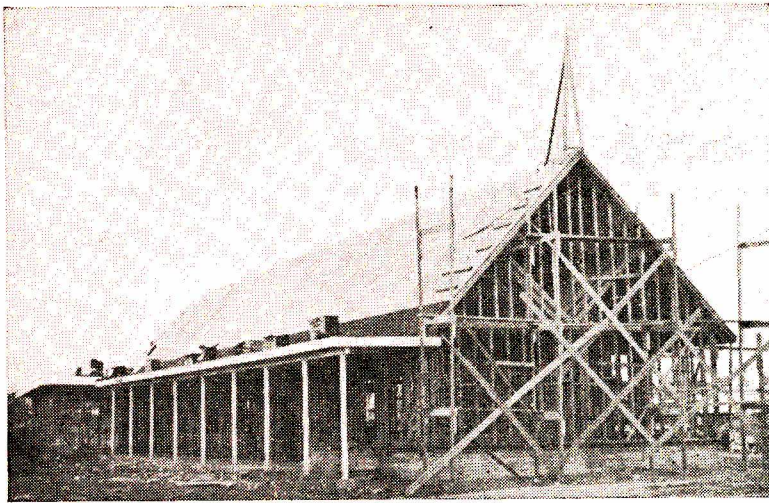
Alabama.....Mrs. Reeford Chancy  
Idaho-Oregon....Mrs. Emma Miller  
Rocky Mountain....Mrs. Lois Thorpe  
Southern California....Ruth Burton

### Youth and Home Missions

There is a growing interest among our Nazarene young people in projects for home missions. Just two weeks ago we reported on a project by our young people in Australia.

The young people of the Los Angeles District are also working with their district superintendent, Rev. Shelburne Brown, in special projects.

Rev. Glen Chaffee, district N.Y.P.S.



president, reports that the project for this past year has been to assume the total responsibility for a new church, including the purchase of the ground, helping with the building, and pastoral support until the church is self-supporting.

This picture is of the new West Covina Church and was taken January 19, 1957. The December average for Sunday school was eighty-one. Rev. Roy F. Orrin is the pastor. The N.Y.P.S. contributed \$2,000 towards this church.

Under this new plan, as described above, they have recently made a down payment on some property in Chatsworth, and they are making monthly payments on the balance.

Congratulations to Glen Chaffee and the young people of the Los Angeles District.

# HOME MISSIONS



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

ROY F. SMEE, *Secretary*

## Who Gets Church Extension Loans?

A month ago it was announced that the General Church Loan Fund needed \$60,000 in new savings deposits during the months of June, July, and August. Perhaps you wonder what churches get these building loans. A complete policy has been set up by the General Board with the requirements under which a church may qualify for a church extension loan. Smaller districts have found these loan funds of great aid for both home mission church building and in helping establish churches in areas where church loans are not made by banks. But use of these loans is widespread. Last year 46 applications for short-term loans on 33 different districts were approved. Since the beginning of the General Church Loan Fund less than two years ago, 39 applications have been approved for churches on 35 different districts, for a total sum of \$465,650.

These figures are interesting, but the story is better told by looking at a few of the churches that have had their applications approved and are waiting for their loan. The demand is so great there is a six months' backlog of approved applications.

*In the East.* At Dover, Delaware, on the Washington District, a young church of twenty-five members was worshipping in a clubhouse that was used for a public dance on Saturday nights and by the Christian Scientists Sunday mornings. The congregation bought lots for a church building and raised an addi-

tional \$2,500 building fund. The district loaned them \$7,500 and they started the construction of their building. They completed the basement so it could be used for services and got the walls and roof up, but they could not raise or borrow the money to complete it. Their application for a loan of \$5,500 from the General Church Loan Fund was approved and a local bank gave them a temporary loan for that amount so they could complete the building immediately. Our loan will repay the temporary loan from the bank.

*In the Midwest.* The Eastside Church in New Albany, Southwest Indiana, is completing a church building valued at \$60,000. When all efforts to secure a loan locally to pay off \$19,000 to material dealers failed, a General Church Loan Fund loan was approved for the major portion of this and the material dealers agreed to take a second mortgage for their small balance.

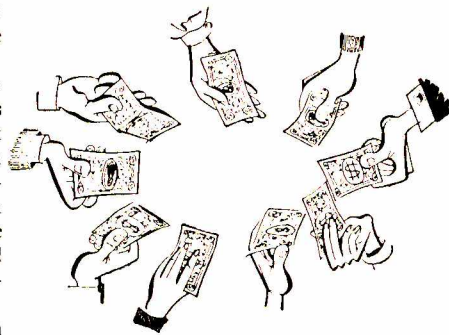
*In Alaska.* Our second church in Fairbanks, the Totem Park Church, was given property by Fairbanks First Church and the men of First Church erected an attractive chapel on it. As the young church grew, more space was needed for Sunday school classes. A temporary loan was secured to put a basement under the chapel. It was not possible to get long-term financing in Alaska, so a General Church Loan Fund loan was approved to pay off the balance of the temporary loan and provide for \$2,500 in completing the remodeling.

*In the West.* Several attempts were

made before we were successful in starting a church in Prosser, Washington, on the Northwest District. The congregation worshipped in a lodge hall and then were able to buy property and get a short-term loan to erect a church building. But this loan was not enough and they could not secure permanent financing with an uncompleted building. The district helped some and they are now waiting their turn for a General Church Loan Fund loan to pay off the balance of the short-term loan and complete the building enough to get into it.

## You May Have a Share

We all may have a share in helping these churches get their needed buildings, and actually make money while we



are helping. For these loans are made possible by monthly payments on present loans and by new savings deposits from individuals and churches. You will receive a fair rate of interest while your money is helping to build churches. Any amount of at least \$100 may be deposited for a term of one year or longer. Since most of the church loans are for a ten-year term, the fund is strengthened by longer-term deposits and larger interest is offered for deposits of at least five years and also for larger deposits. Write to the Division of Church Extension, Box 6076,

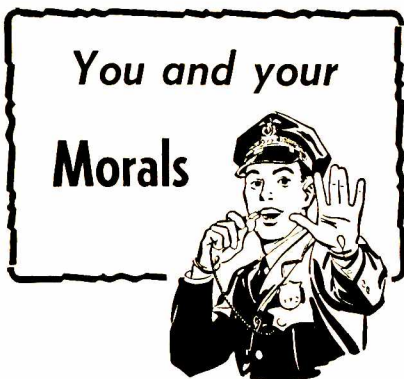


Kansas City 10, Missouri, for complete information.

Our emphasis has been upon savings deposits in the General Church Loan Fund—money that does not affect the giving to local, district, and general church causes. However, gifts, bequests, and annuities help to increase the base of permanent, non-borrowed funds upon which the General Church Loan Fund is built.

## Safeguarding Your Money

In the handling of every savings deposit, in the careful processing of every application for a church building loan, the Division of Church Extension strives to maintain its record of not having lost a dollar in principal or interest in ten years of church extension experience. In these ten years the fund has grown from \$33,000.00 to net assets of \$382,259.02 and total loans outstanding of \$536,829.98. A reserve trust fund of over \$30,000 has been set aside to give extra protection. Your money is safe, working for God and the church in church extension.



## URGENT

Legislation to ban service of alcoholic beverages aboard the nation's airliners remains buried in committee as first session of the Eighty-fifth Congress nears adjournment. We must act now!

It is difficult to understand why no action has been taken in view of the fact that pilots and stewards have convincingly proved that public safety is involved to a great extent. Also, last July the House of Representatives overwhelmingly approved legislation that would halt this practice, but the Senate never acted on it.

To keep this issue alive it is necessary that action be taken by at least one of the houses of Congress this session—before July adjournment. Write, phone, or wire your senator today urging support of Senate bills number S4 and number S593. Also phone, write, or wire your representatives urging the support of House bills numbers HR301, HR1009, HR1111, and HR4502. Address your communication to Senate Office Building or House Office Building, Washington 25, D.C.

Kenneth S. Rice, Secretary  
COMMITTEE ON PUBLIC MORALS

# the Question box

Conducted by STEPHEN S. WHITE, Editor

**Do you consider an old-age pension the mark of the beast? Is it right for a sanctified person to accept it?**

An old-age pension is not the mark of the beast. It is right for a sanctified person to accept it.

**Is it wrong for Christian boys and girls to participate in high school activities such as basketball and football games, track, and class plays? I realize that these must take a back seat to the regular church services. Also, I know that dancing and movies are wrong and our young people should not participate in them.**

I do not feel that it is necessary to bar our teen-agers from high school athletics, provided they are careful to keep God and the church first. This is not always easy to do. However, I have known some of our young people who have done it. They have made a place for themselves in athletics and at the same time have led exemplary Christian lives. As to plays, there will have to be careful selection at this point. I would not want our teen-agers to participate in some of the plays which they have in high schools.

**What do you think of a minister who never prays in Jesus' name?**

I don't think much of a Christian minister or layman who never prays in Jesus' name. Jesus Christ is the center of the Christian religion, and it is difficult for me to pray without mentioning His name. However, let's not be too quick to judge the other fellow. It's quite a statement to say of a Christian minister that he never prays in Jesus' name. I would hesitate to make such a charge as that unless I was sure it was true.

**If you have a place of business and tithe all above your business expenses, do you continue to tithe the price of your equipment after it is paid for? It still takes the same equipment to run the business.**

I would say that you would not continue to tithe the price of the equipment. It is your investment, and you do not tithe it; you tithe the income made from it.

**In Romans 3:23 we read, "For all have sinned, and come short of the glory of God." Then in Luke 1:15 we are told that John the Baptist was filled with the Holy Ghost from his mother's womb. How could John the Baptist sin and yet be filled with the Holy Ghost?**

John the Baptist was an exception to his behalf. Jesus' birth was an exception; He was different from the usual order of things, because God intervened and performed a miracle in that case.

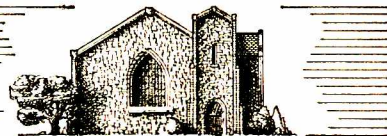
**I was called March 22 two years ago to leave the tobacco I was handling in the warehouse and follow Christ. I obeyed and was saved, and later sanctified. But this question is bothering me, Should I be baptized with water now? I was baptized before I was saved, with no special leading, and with the belief that baptism itself would fit me for heaven. Now, since I am born again and everything is different, should I be baptized again? I feel that I should but I want to be sure.**

Certainly, it will do no harm for you to be baptized again; and, feeling as you do, I would recommend that you be baptized again.

**Is a person who is married by the justice of the peace as legally married in the sight of God as if married by a minister?**

My answer would be yes. While I was married by a minister, and certainly prefer such a marriage, I would not want to say that a marriage by a justice of the peace was illegal in the sight of God. If a minister marries a couple, he does so because he has the right to perform that ceremony bestowed upon him by the government. Besides, the couple that is married by the minister must have a license, which is a legal document. This must be filled out by the minister and returned to the proper authority. We must remember that according to the Bible the powers that be are ordained of God.

# NEWS of the Churches



Evangelist Everett Kimball writes: "Due to the recent illness of Mrs. Kimball we've had to cancel out our slate for the summer and fall of 1957. We shall announce our return to the ministry on a full-time basis as soon as possible, as the Lord may lead. Many thanks for all the lovely cards and words of encouragement. The Lord very definitely has undertaken for Mrs. Kimball and we are glad to report she is much improved. Our address is P.O. Box 316, Pottersville, Michigan."

Evangelist C. M. Whitley and wife write: "We will be in Texas in August, and have an open date following that we'd like to give to some church or pastor in that section. Will be glad to go anywhere the Lord may lead. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

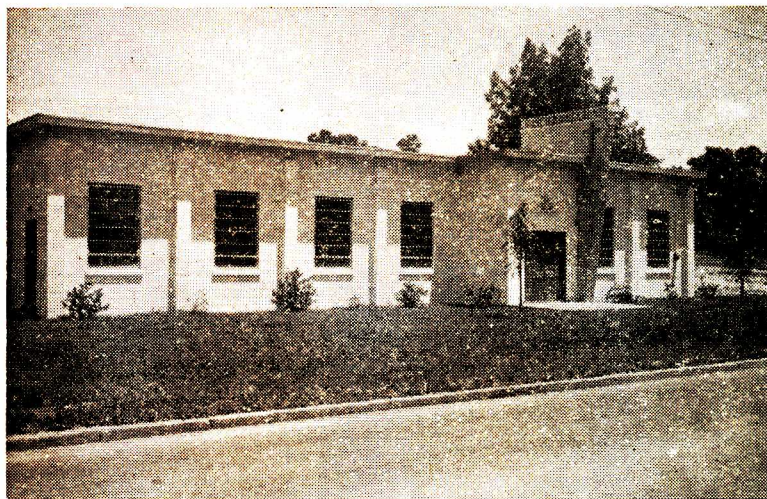
Evangelist Don Scarlett writes: "The Lord willing, I will be in the Southwest in the early part of 1958, and have about three weeks that I could give to pastors and churches in that area who would be interested in my services. Write me, Route 1, North Vernon, Indiana."

Rev. T. R. Smiley and wife write: "After serving for twenty-three years as pastors on the Indianapolis and Southwest Indiana districts, we have resigned our church at Rockville, Indiana, and plan to enter the field of evangelism at assembly time, August 1. We are both ordained elders, and feel we are acquainted with many of the problems of the pastor and the church. We will go anywhere as the Lord may lead. Write us, 410 E. Parke Street, Rockville, Indiana."

Evangelists Harry and Esther Carlsen write: "We will be leaving New York City on July 17, on the British liner, the "Queen Mary," for a seven-month tour of the British Isles and Europe, under the sponsorship of the British Isles North District, Dr. George Frame, district superintendent. Therefore, from July, '57, through January of '58, please send mail direct to us, % Dr. George Frame, 126 Glasgow Road, Garrowhill, Glasgow, Scotland."

East St. Louis, Illinois—First Church is enjoying its best days. Under the leadership of Pastor Harold Glaze we have seen new records established in every phase of our work. Sunday school average for the year is a new record of 309, and on Easter we topped all previous attendance records with 603 present. Also, on Easter we had the greatest single missionary offering ever given—\$805; our General Budget is overpaid by \$700. In the fall we had a good revival with the pastor preaching, 89 seekers and 12 new church members; then in February of this year, one of the greatest ever, with Evangelist C. B. Fugett—129 seekers and 18 new members. In June we had a holiness convention with Dr. T. W. Willingham, that gave us new faith, confidence, and unity, with 26 seekers and 6 new church members. We have remodeled the church sanctuary, and made improvements on the property amounting to \$9,000, which is clear of debt. Among these improvements are a new Baldwin church organ, new pulpit furniture, and a Sunday school bus (our second). We have given Rev. and Mrs. Glaze a unanimous recall vote, with a ten-dollar-per-week increase in salary.—Mrs. ULYS Mosk, *Secretary*.

## Ocala, Florida



Three years ago in June we came to this pastorate and found a small group of loyal folk who had been worshipping in an old frame building for eight years. As the result of prayer and the faithfulness of the people, God has miraculously opened doors. Within the first six months we had moved into a new parsonage and purchased lots to relocate the church. Within three more months we had broken ground for the new educational unit. With much hard work and sacrifice on the part of our people we held the first service in the new building on March 18, 1956—a building for which one old saint had prayed for more than twenty years. The new educational building is of concrete blocks and covers an area of four thousand square feet. It is being used as a temporary sanctuary, and has a seating capacity of over 220. We have the privilege of using our two radio stations here free of charge; one station

has been broadcasting "Showers of Blessing" for over a year. During the assembly year just closed we received 22 members into the church, of which 16 were on profession of faith; present membership is 68. Last year we gave 15 per cent of all the church income to foreign missions. Our Easter offering was \$161.26—more than double the previous record set on last Thanksgiving. In January we had one of our best revival campaigns. Evangelist and Mrs. Edward R. Ferguson were greatly used of the Lord, and many souls sought and found God. Average Sunday school attendance has increased from 50 to 98 in three years and, best of all, people are seeking and finding the Lord in our regular services. We go forward with the help of God and under the inspiring leadership of District Superintendent John L. Knight.—BERGE S. NARIAN, *Pastor*.

Rev. Wilbur W. Morgan writes: "We have recently completed four happy and fruitful years pastoring our church at Moses Lake, Washington; and now, with the assurance that God is leading, I am entering the field of evangelism. When we came here we found a small group of loyal people worshipping in a portion of the basement of the building they had begun. With the blessings of God, today we have a fine building centrally located, the membership has nearly quadrupled, and recently the church purchased a lovely new parsonage. During these four years we have had many times of gracious visitations of the Holy Spirit, with seekers in many of the regular services. There is a fine, sacrificial, and earnest band of Christians here, and it was only after much prayer that we resigned to enter the evangelistic field. I am making up my slate for the fall and into the spring of '58. I will feature gospel singing and personal evangelism in my meetings. Write me, 312 Locust, Nampa, Idaho."

Smyrna, Tennessee—A new church was organized here on Sunday morning, May 12, by District Superintendent Victor E. Gray. This is a rapidly growing city, near Sewart Air Force Base. The organization was effected at the close of a revival campaign, April 25 through May 15, with Rev. K. W. Phillips, Rev. Leon Chambers, and Superintendent Victor Gray as the special speakers. Brother Phillips and Rev. Ralph W. Cain worked with the district superintendent in planning this home mission campaign; Brother Cain has been appointed as pastor. If you have friends in this area, send their names to Rev. Ralph W. Cain, % Trevecca Nazarene College, Nashville, Tennessee.—Mrs. PAUL L. BEARD, *Secretary*.

La Center, Washington—Our recent revival at View Church was one of the best I have ever experienced. Rev. H. H. Cochran is a true minister of God, a man of prayer, and filled with the Holy Ghost. Through his old-fashioned preaching, under the anointing of God, sinners were saved, believers were sanctified, and the sanctified were edified. Several new people were reached and I feel our church prospered through the Lord. Real revival was felt and its impact is remaining in the lives of our people.—VERD COCHRAN, *Pastor*.

#### Houston District N.Y.P.S. Camp and Institute

The Houston District youth camp and institute this year was one of the most outstanding the district has had. Under the supervision of District N.Y.P.S. President Van Turman and Camp Director Art Payne, nearly two hundred campers were enrolled.

The presence and spiritual guidance of District Superintendent W. Raymond McClung and his lovely family were greatly appreciated by the pastors and young people alike.

Dr. Orville Jenkins, superintendent of the Abilene District, was the special speaker. His godly, anointed ministry resulted in a great host of seekers in each of the evening services. His wife and three children were guests of the camp.—W. M. LYNCH, *Reporter*.

Pastor Howard A. Small reports from Nashville, Indiana: "We came to this church in August of last year. A fifteen-hundred-dollar parsonage improvement was completed in November; also during that month we had a two-week revival with Rev. Leland Rogers. His ministry was solid and greatly helped the church. In our Youth Week revival with Evangelist Leo Darnell, many of our young people found God. We appreciated Brother Darnell's power-packed messages and sane holiness preaching. On June 2 we closed an outstanding revival with Evangelists James and Lois Holstein. They carry the full program and do excellent work with the boys and girls. We have just closed a ten-day Bible school. On the first Sunday during the vacation Bible school eight additional folk were present as a direct result of the Bible school. The church has given us a unanimous call for another year."

## Danielson, Connecticut



This church is one of the oldest in the denomination, being organized about the turn of the century. We came here as pastor in 1948 and found a group of loyal people who had a mind to work. With their wonderful co-operation and the blessings of God, some marked changes have been made. The one-room building has become a plant of twelve rooms; two of the added rooms will seat 75 and 150 peo-

ple each. The financial strength of the church has trebled, and attendance has increased until this church now leads the community in Sunday school attendance. These have been nine wonderful years and, only after much prayer, were we convinced that it was God's will for us to resign to accept the work of our church in New Haven.—G. EMERY PRATT, *Pastor*.

Woodbury, Georgia—Harmony Church recently enjoyed a good revival with Evangelist Joe Bishop as the special worker. Brother Bishop is a sincere, devout man of God, and his old-fashioned preaching brought conviction to hearts. People sought and found the Lord, backsliders were reclaimed, and believers sanctified.—*Reporter*.

Evangelist Joe Norton writes: "I have two open summer dates which I would be happy to slate with some church needing my services: August 1 to 11, and August 19 to 25. Write me, P.O. Box 143, Hamlin, Texas."

#### Northwest District N.Y.P.S. Convention

The thirty-fourth annual N.Y.P.S. convention of Northwest District was held May 27 and 28 at First Church, Spokane, Washington.

The guest speaker was Rev. Eugene Stowe, general N.Y.P.S. president, and pastor of our College Church in Nampa, Idaho. God blessed the ministry of Brother Stowe as he challenged Northwest District young people to be "Workmen with the Word."

Rev. Donald R. Peterman was elected to serve his second year as district president. Other officers elected were: Rev. Jack C. Hawthorne, vice-president; Rev. Harold M. Daniels, secretary; Rev. Wallace W. Roseboro, treasurer; Rev. Harold Stickeny, teen-age supervisor; and Dick Salisbury and Mary Lee Lester as teen-age members.

Plans were laid for an aggressive youth activity program for the new year.—HAROLD M. DANIELS, *Secretary*.

#### Rocky Mountain District Assembly

The thirtieth annual assembly of the Rocky Mountain District was held June 6 and 7 at the Rocky Mountain College in Billings, Montana, with Dr. G. B. Williamson presiding. His soul-stirring messages throughout the assembly were a great inspiration to both pastors and laymen.

On Thursday afternoon, Rev. Alvin L. McQuay, district superintendent, gave his eleventh report, after which he received a very favorable vote for re-election. The assembly gave him a love offering of two hundred dollars.

The pastors' reports indicated growth and development in all branches of the work of the district.

Rev. L. Wesley Johnson, business manager, presented the work of Northwest Nazarene College, and Mr. Al Ramquist, assisted by Mrs. Ramquist, represented the Nazarene Publishing House.

On Friday afternoon Mrs. Golda Rock and Lyle J. Higgins were ordained as elders.

In connection with the assembly, camp meeting services were held each night, June 3 through 9, with Dr. B. V. Seals, superintendent of the Washington Pacific District, as the special speaker. His messages received a ready response in the hearts of all present, and night after night the presence of God was manifest and the altars lined with people praying through to victory.

The assembly and camp meeting closed on Sunday evening with all returning to their churches determined to go "all out for souls."—HAROLD MACMILLAN, *Reporter*.

**Nebraska District Assembly**

"Old-timers" who attended the forty-fifth annual assembly of the Nebraska District, June 10 to 12, said it was "the best yet." Dr. G. B. Williamson preached with the anointing of the Holy Spirit and presided with his usual wisdom and poise.

The assembly was marked by one high point after another, but we were especially blessed by the annual report of our district superintendent, Rev. Whitcomb B. Harding. The five years of progress and blessings under his able leadership have proved that the general superintendent made a wise choice in appointing him as district superintendent. The assembly showed their love and appreciation by giving him an enthusiastic three-year call and a wonderful love offering for him and his family.

The assembly climaxed with an impressive ordination service in which eight ministers received elder's orders.

The assembly was preceded by the missionary convention, and the N.Y.P.S. group met for their convention following the assembly. Mrs. Maridel Harding was elected N.F.M.S. president. Rev. Alvin Maule as the Church Schools chairman, and Mrs. Mildred Byers was re-elected as N.Y.P.S. president.

Rev. Harold Daniels, pastor of First Church in Phoenix, Arizona, was guest speaker for the combined assembly and camp. He and his messages were a great blessing to all present. The services were conducted at the E.U.B. camp-

grounds near Milford. Night after night the altar was lined with sincere seekers and happy finders. Large crowds attended every service, but the climax came in the camp on Sunday morning with over six hundred people present. After a great afternoon and evening service the Nebraska pastors and laymen returned to their homes singing, "Praise God, from whom all blessings flow."—ALVIN MAULE, *Reporter*.

**Nevada-Utah District Annual N.Y.P.S. Convention**

The Nevada-Utah District N.Y.P.S. convention was held on June 4, in Salt Lake City, Utah, under the able direction of Rev. Winston Ketchum, district president. We greatly appreciate the fine work Brother Ketchum has done in leading the youth of our district for the past seven years.

Rev. Eugene Stowe, general N.Y.P.S. president, was the special speaker. His evening message, emphasizing this year's slogan, "Workmen with the Word," was heart-searching and inspiring to all present.

Officers elected for the new year are: Rev. Winston R. Ketchum, president; Rev. Robert F. Knighten, vice-president; Gordon Butler, secretary; and Gwendolyn Wilson, treasurer.

Much appreciation goes to the host pastor, Rev. Lowell Drake, and the Salt Lake City church for the fine entertainment provided during the convention.—ROBERT KNIGHTEN, *Reporter*.

Evangelist Hugh Slater writes: "At present I have a good date open, August 1 to 11, and would like to slate this time between Ohio and Florida. Write me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

**Southern California District Assembly**

The fifty-first assembly of the Southern California District convened on May 29 at San Diego, with First Church and its pastor, Rev. Joseph F. Morgan, as the gracious hosts.

Dr. D. I. Vanderpool conducted the assembly with a wonderful, sanctified spirit of understanding. One high light of the assembly was the pledging, over and above the district home mission budget, of \$13,500 for home missions. The message by Dr. Vanderpool was the impetus needed for our people to give.

Rev. Nicholas A. Hull was re-elected as district superintendent, then was given a very wonderful three-year call. He has proved himself a leader, and the pastors and laymen on the district believe in him as a man of God. His report of progress was thrilling, and our people have pledged themselves to stand behind him and his program for the next three years. The Hulls were given a love offering of six hundred dollars.

Herman Burton and L. A. Whitcomb, elders, and Jack Morris and K. P. Siler, laymen, were elected to the advisory board. Rev. B. Edgar Johnson was re-elected as district secretary, and Clarence E. Hill was appointed district treasurer on the resignation of Rev. W. E. Thompson, who has served so well the last two years.

The district superintendent reported: 72 organized churches, and 2 new churches organized this year; 7 new church edifices completed, and 2 new parsonages obtained; church membership of the district, 8,191, with 660 received this year by profession of faith. The Sunday school enrollment increased to 17,644 with an average attendance of 11,514. The N.F.M.S. membership reached 2,795, while the N.Y.P.S. reported 2,092 members. The grand total given for all purposes was \$1,339,498, an increase of \$11,086; \$122,468 was given to general interests. The total evaluation of all church property is now \$5,189,450. There were 120,000 copies of the special Golden Anniversary issue of the *Herald of Holiness* (1958) ordered.

William Thomas was ordained as an elder by Dr. Vanderpool, and Rev. Paul Bateman's orders were received from the Wesleyan Methodist church.

Pastors' reports were well received, and nearly all indicated a good spiritual condition in the local churches. This is a tremendous area, with a great opportunity for the people called Nazarenes. Delegates to the assembly returned home determined to follow the goals set by our district superintendent: (1) increased spiritual program in the district; (2) that each local church have at least one "old time" revival; (3) encourage new converts to join the church, and (4) organize eight new churches in 1958.—HAROLD B. BUCKNER, *Pastor*.



**GIFTS**

**That Pay**

**Spiritual and Financial Dividends**

*An annuity gift to the General Board yields spiritual as well as material benefits. You can promote the ministries of the church at home and abroad and provide for yourself a guaranteed income for life.*

Clip and mail

I would like to invest \$ \_\_\_\_\_ in a General Board Annuity. Please send information.

NAME.....

ADDRESS.....

BIRTH DATE.....

**Send to: John Stockton, General Treasurer  
6401 The Paseo, Box 6076  
Kansas City 10, Missouri**

Rev. Glen Terry writes from Colorado Springs: "After having pastored for the past five years, I feel directed of God to enter the field of evangelism. This was my major field of study while attending Nazarene Theological Seminary, and I have looked forward to conducting evangelistic campaigns and holiness conventions for some time. I am concluding my pastorate with our Trinity Church here in Colorado Springs at assembly time this month (July), and am now slating into 1958. Write me at my home address, 3313 Corbett Lane, Colorado Springs, Colorado."

## ANNOUNCEMENTS

**WEDDING BELLS**—Lester Neal Knight of Mineral Wells, and Patsy Ruth Robinson of Waco, Texas, were united in marriage on June 15, at Waco First Church of the Nazarene, with the pastor, Rev. Nelson G. Mink, officiating, assisted by Rev. Lee Parker Phillips.

**BORN**—to Rev. and Mrs. Lee Bates of Mackey, Indiana, a daughter, Becky Janelle, on June 22.

—to Rev. and Mrs. Dewey Johnston of Klamath Falls, Oregon, a daughter, Joy Ellen, on June 14.

—to Wayne and Joyce (Schurman) Murphy of Nashville, Tennessee, a son, Mark Wayne, on June 5.

—Rev. Darrell and Reba (Middleton) Spoon of Weldona, Colorado, a son, Toby Malcolm, on May 13.

**SPECIAL PRAYER IS REQUESTED** by a reader in Ohio for the conversion of my father, for a real revival in that place, for wisdom and grace in a certain problem, the sanctification of a son, and an unspoken request;

by a Christian lady in Pennsylvania for an un-saved niece to be saved, as she is causing trouble in the family;

by a Christian mother in New York for her son in the service, now being sent to Korea, that he may draw closer to God and be kept safely; also for four other sons and their families to come closer to God; also that she may have more faith and trust in God, and that He will touch her body; for an aged mother, for an estranged sister, and for a grandchild crippled by polio;

by a Nazarene in Montana for a brother in the hospital in Billings with lung cancer, that God may undertake for him along every line;

by a lady in Illinois "that Satan's hold will be broken upon a person of evil influence who is trying to rule another person," also for the salvation of loved ones.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

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

#### District Assembly Schedule for '57

Chicago Central ..... July 24 and 25  
Northwest Oklahoma ..... July 31 and Aug. 1  
Kansas ..... August 7 to 9  
Virginia ..... August 14 and 15  
Northwestern Illinois ..... August 21 and 22  
Kansas City ..... September 4 to 6  
South Arkansas ..... September 11 and 12  
North Arkansas ..... September 18 and 19

#### G. B. WILLIAMSON

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

#### District Assembly Schedule for '57

Pittsburgh ..... July 25 and 26  
East Tennessee ..... August 1 and 2  
Kentucky ..... August 7 and 8  
Michigan ..... August 14 and 15  
North Carolina ..... September 18 and 19  
South Carolina ..... September 25 and 26

#### SAMUEL YOUNG

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

#### District Assembly Schedule for '57

Illinois ..... August 1 to 3  
Iowa ..... August 14 to 16  
Tennessee ..... August 21 and 22  
Indianapolis ..... August 28 and 29  
Louisiana ..... September 4 and 5  
Southwest Oklahoma ..... September 11 and 12

#### D. I. VANDERPOOL

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

#### District Assembly Schedule for '57

Eastern Kentucky ..... July 24 and 25  
Southwest Indiana ..... July 31 and Aug. 1

Wisconsin ..... August 8 and 9  
Dallas ..... August 14 and 15  
Northwest Indiana ..... August 28 and 29  
Southeast Oklahoma ..... September 18 and 19

#### HUGH C. BENNER

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

#### District Assembly Schedule for '57

Western Ohio ..... July 24 to 26  
Missouri ..... August 7 and 8  
Houston ..... August 21 and 22  
Mississippi ..... September 4 and 5  
Georgia ..... September 11 and 12

## District Assembly Information

**CHICAGO CENTRAL**—Assembly, July 24 and 25, at First Church, Franklin at Seminary, Danville, Illinois. Send mail and other items relating to the assembly % the entertaining pastor, Rev. L. S. Oliver, 322 N. Gilbert St., Danville, Illinois. Dr. Hardy C. Powers presiding.

**EASTERN KENTUCKY**—Assembly, July 24 and 25, at First Church, 22nd and Bath Ave., Ashland, Kentucky. Dr. L. B. Hicks, 1501 29th St., Ashland, entertaining pastor. Send mail and other items relating to the assembly % First Church of the Nazarene, 22nd and Bath Ave., Ashland. Dr. D. I. Vanderpool presiding.

**WESTERN OHIO**—Assembly, July 24 to 26, at Nazarene District Center, R.F.D. 2, Highway 29, St. Marys, Ohio. Entertaining pastor, Rev. Robert L. Ellis, 1001 Edwards Street, St. Marys, Ohio. Send mail and other items relating to the assembly % Dr. W. E. Albea, district superintendent, R.F.D. 2, St. Marys, Ohio (July only). Dr. Hugh C. Benner presiding.

**PITTSBURGH**—Assembly, July 25 and 26, at the Alameda Park Camp, P.O. Box 367, Butler, Pennsylvania. Entertaining pastor, Rev. Benjamin Bixby, 201½ Fifth Ave., Butler, Pennsylvania. Send mail and other items relating to the assembly % the Pittsburgh District, Alameda Park Camp, P.O. Box 367, Butler, Pennsylvania. Dr. G. B. Williamson presiding.

**NORTHWEST OKLAHOMA**—Assembly, July 31 to August 1, at First Church, Main and Asbury, Bethany, Oklahoma. Send mail and other items relating to the assembly % the entertaining pastor, Dr. E. S. Phillips, P.O. Box 76, Bethany, Oklahoma. Dr. Hardy C. Powers presiding.

**EAST TENNESSEE**—Assembly, August 1 and 2, at the District Center, Route 2, Louisville, Tennessee. Send mail and other items relating to the assembly % Rev. Victor E. Gray, % Nazarene Camp, Route 2, Louisville, Tennessee. Dr. G. B. Williamson presiding.

**ILLINOIS**—Assembly, August 1 to 3, at the Nazarene Acres, Route 1, Mechanicsburg, Illinois. Entertaining pastor, Rev. Clifton Norrell, 924 W. Edwards St., Springfield, Illinois. Send mail and other items relating to the assembly % Dr. W. S. Purinton, Box 72, Springfield, Illinois. Dr. Samuel Young presiding.

**KENTUCKY**—Assembly, August 7 and 8, at Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Kentucky. Entertaining pastor, Rev. Dennis E. Wyrick, 2115 Bonycastle St., Louisville 5, Kentucky. Send mail and other items relating to the assembly % Rev. Dennis E. Wyrick, Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Kentucky. Dr. G. B. Williamson presiding.

**KANSAS**—Assembly, August 7 to 9, at Nazarene District Center, 520 East 15th St., Hutchinson, Kansas. Entertaining pastor, Rev. Wilson R. Lanpher, 211 East 4th Avenue, Hutchinson. Send mail and other items relating to the assembly % Rev. E. W. Kehr, 520 East 15th, Hutchinson, Kansas. Dr. Hardy C. Powers presiding.

**WISCONSIN**—Assembly, August 8 and 9, at Camp Byron, Rural Route, Oakfield, Wisconsin. Send mail and other items relating to the assembly % Rev. D. J. Gibson, 201 North 73rd, Milwaukee, Wisconsin. Dr. D. I. Vanderpool presiding.

**MISSOURI**—Assembly, August 7 and 8, at the Pine Crest Camp, Box 349, Fredericktown, Missouri. Entertaining pastor, Rev. M. G. McCaskell, 202 Saline, Fredericktown, Missouri. Send mail and other items relating to the assembly % Pine Crest Camp, Box 349, Fredericktown, Missouri. Dr. Hugh C. Benner presiding.

**DALLAS**—Assembly, August 14 and 15, at Church of the Nazarene, Martin and Sabine, Kilgore, Texas. Send mail and other items relating to

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the assembly % the entertaining pastor, Rev. Elmer H. Stahly, P.O. Box 730, Kilgore, Texas. Dr. D. I. Vanderpool presiding.

**MICHIGAN**—Assembly, August 14 and 15, at the Nazarene Campground, Vicksburg, Michigan. Send mail and other items relating to the assembly % the entertaining pastor, Rev. V. L. Ward, Route 2, Vicksburg, Michigan. Dr. D. I. Vanderpool presiding.

**VIRGINIA**—Assembly, August 14 and 15, at the Nazarene District Campground, R.F.D., Buckingham, Virginia. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. W. A. Cunningham, R.F.D., Nazarene Campground, Buckingham, Virginia. Dr. Hardy C. Powers presiding.

## NAZARENE CAMP MEETINGS

**July 19 to 28**—Central Ohio District Camp. Workers: Dr. T. W. Willingham, Evangelist Bernie Smith, Rev. James Cook, Rev. Joseph Nielson, the Olivet Nazarene College Quartet, and Rev. and Mrs. H. C. Little. For information write Rev. C. D. Westhafer, Box 162, Wooster, Ohio.

**July 19 to 28**—Florida District Camp, at Suwannee River Campground, three miles north of White Springs on U.S. Hi-way 41. Workers: Harold L. Volk and Lyle Eckley, evangelists; Professor and Mrs. Lester Dunn, singers. Dr. John L. Knight, district superintendent.

**July 19 to 28**—Fort Jessup Nazarene Camp, five miles east of Many, Louisiana, on Natchitoches Hi-way. Workers: Dr. I. C. Mathis, evangelist; James Bohi, singer; Pat Perryman, musician. Meals home style; rooms in dormitory. For information write the district superintendent, Rev. V. Dan Perryman, 1611 Henry St., Pineville, Louisiana.

**July 22 to 28**—Colorado District Camp, on district campgrounds, 1755 Dover Street (Lakewood), Denver, Colorado. Workers: Dr. Edward Lawlor and Dr. Melza H. Brown, evangelists; Dr. L. Guy Nees,

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youth evangelist and lecturer to ministers; Dwight and Norma Jean Meredith, singers and musicians; Miss Eunice Phillips, children's worker. For information write Rev. A. L. Hipple, 1701 Dover St., Denver 15, Colorado.

July 26 to August 4—Eastern Michigan District Camp, to be held at the District Center, near Howell, Michigan (6477 N. Burkhardt Road). Workers: Rev. Donald Snow, evangelist; Rev. and Mrs. T. T. Liddell, song evangelists. Dr. W. M. McGuire, 450 Eileen Drive, Pontiac, Michigan, district superintendent. Rev. R. C. Johnson, 3455 Harvard Rd., Detroit 24, Michigan, District Center secretary.

July 29 to August 4—Illinois District Camp, at Nazarene Acres, eleven miles east of Springfield, Illinois. Workers: Dr. Samuel Young, Dr. Russell V. DeLong, Professor Warnie Tippitt. Dr. W. S. Purinton, district superintendent.

August 1 to 11—Western Ohio District Camp, at the Nazarene Center on Hi-way 29, 2½ miles west of St. Marys and 7 miles east of Celina. Workers: Dr. V. H. Lewis and Dr. Lawrence Hicks, evangelists; James and Rosemary Green, singers and musicians; Mrs. Noel Whitits, children's worker. Dr. W. E. Albea, district superintendent. For information write Rev. Robert Ellis, 1001 Edwards St., St. Marys, Ohio.

August 1 to 11—Northern California District Camp, at Beulah Park Camp, two miles north of Santa Cruz, California, on State Hi-way 17. Workers: evangelists—Harold Volk, B. V. Seals, H. Orton Wiley, and T. H. Stanley; Ray Moore, director of music; Paul Skiles, director of teen-age activities; Hal Bonner, director of tween-teens activities; Rev. and Mrs. Ted Parrott, children's workers; Rev. M. W. Anderson in charge of people's meetings; Rev. Charles Higgins, pianist; Dr. George Coulter, district superintendent. For information, write to Beulah Park, 100 Beulah Park Drive, Santa Cruz, California.

August 2 to 11—Northeastern Indiana District Camp, at Nazarene District Campgrounds, East 38th Street, Marion, Indiana. Workers: Rev. J. A. McNatt and Dr. W. T. Purkiser, evangelists; Professor Curtis Brown, singer. For information write Dr. Paul Updike, district superintendent, Box 987, Marion, Indiana.

August 2 to 11—Southwest Oklahoma District Camp, at the District Campground, 3½ miles west of Anadarko, Oklahoma, on Hi-way 9. Workers: Rev. Gene Phillips and Rev. C. W. Davis, evangelists; Leon and Marie Cook, singers; Mrs. A. G. Johnson, children's worker; Rev. Joel Danner, prayer leader. For information write, Rev. W. T. Johnson, district superintendent, Box 249, Duncan, Oklahoma.

## EVANGELISTS' SLATES

### L and M

Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.  
Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
Chandler, Okla. . . . . July 11 to 21  
Rotan, Texas . . . . . July 26 to Aug. 4  
Lee, Mason. 217 Division St., Huntington, W.Va.  
Walters, Okla. . . . . July 23 to Aug. 4  
St. Bernice, Ind. (tent) . . . . . Aug. 6 to 18  
Leih, Martin. 309 Violet, Monrovia, Calif.  
Leverett Brothers. Preachers and Singers, Lamar, Mo.  
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.  
Lewis, Ellis. 311 N.W. 8th, Bethany, Okla.  
Liddell, T. T. % Gen. Del., Bourbonnais, Ill.  
Open dates for August

Lipker, Charles H. Box 2, Alvada, Ohio  
Little, H. C. 1338½ Hunter Ave., Columbus 1, Ohio  
Lockard, Dayton and Patricia. Preachers and Singers, Rt. 2, Box 312-C, Charleston, W.Va.  
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.  
Lumms, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.  
MacAllen, L. J. Artist-Evangelist, 119 W. Rambler Ave., Elyria, Ohio  
Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.  
Madden, Paul A. 4210 East 14th St., Des Moines, Iowa  
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.  
Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.  
Brazil, Ind. . . . . July 10 to 21  
Reserved for assemblies . . . . . July 31 to Aug. 11  
Martin, Paul. P.O. Box 527, Kansas City 41, Mo.  
Minnesota Dist. Camp . . . . . July 15 to 21  
Georgia Dist. Inst. . . . . July 22 to 26  
Mathews, L. B., and Wife. Evangelist and Singer, 514 W. 15th St., Columbia, Tenn.  
May, Frank W. 324 East 47th St., Covington, Ky.

McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.  
Siloam Springs, Ark. (Dist. Youth Camp) . . . . . July 15 to 19  
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.  
Home (Santa Monica) to September 10  
McIntosh, John P. 8240 E. Third St., Paramount, Calif.  
McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.  
McMahon, Louis O. 10138 Collett Ave., Granada Hills, Calif.  
McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.  
Vacation . . . . . July . . . . .  
N.E. Ind. Dist. Camp . . . . . Aug. 2 to 11  
McNutt, Paul. Song Evangelist, 14624 Gault St., Van Nuys, Calif.  
Meadows, Naomi F.; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood, Ohio  
Normal, Ill. (camp) . . . . . July 11 to 21  
Leon, Iowa . . . . . August 4 to 11  
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Denver, Colo. (Dist. camp) . . . . . July 22 to 28  
Indianapolis, Ind. (camp) . . . . . Aug. 2 to 11  
Messer, Haley. P.O. Box 527, Kansas City 41, Mo.  
Keysville, Ga. (camp) . . . . . July 18 to 28  
Medford, Ore. . . . . Aug. 7 to 11  
Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.  
Sidney, N.S. . . . . July 14 to 28  
Humphrey, N.B. . . . . July 30 to Aug. 11  
Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.  
Alliance, Neb. . . . . July 10 to 21  
Wainwright, Alberta . . . . . July 24 to Aug. 4  
Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.  
Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
Miller, E. J. P.O. Box 527, Kansas City 41, Mo.  
Pasagoula, Miss. . . . . July 19 to 28  
Miller, Leita Dell. % Trevecca Nazarene College, Nashville 10, Tenn.  
Little Rock (Rosehill), Ark. . . . . July 24 to Aug. 4  
East St. Louis (First), Ill. . . . . Aug. 7 to 18  
Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.  
Florida . . . . . July 8 to Aug. 4  
Birmingham, Ala. . . . . Aug. 7 to 18  
Miller, Mrs. Ruth E. Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.  
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
Reserved . . . . . July and August  
Mitchell, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Penna.  
Salamanaca, N.Y. (Indian Miss.) . . . . . July 11 to 21  
Butler, Pa. (camp) . . . . . July 29 to Aug. 9  
Mock, Richard, and Wife. Song Evangelists, P.O. Box 527, Kansas City 41, Mo.  
Moore, Franklin M. 1227 Fields, Hammond, Ind.  
Cayuga, Ind. . . . . July 5 to 21  
Scottsbluff, Neb. (camp) . . . . . July 31 to Aug. 11  
Morgan, Wilbur W. Evangelist, 312 Locust St., Nampa, Idaho  
Mounts, Dewey and Wavolene. Evangelist and Singer, 12300 W. Ridgeland Ave., Worth, Ill.  
Moulton, M. Kimber. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
Musical Messengers, The. % Don Ratliff, 3423 Janell Rd., Louisville 16, Ky.  
Kirkey, Ky. . . . . July 17 to 28  
Myers, J. T. 502 Lafayette St., Danville, Ill.

### N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver 19, Colo.  
Nelson, Charles Ed. and Normadene. Preachers and Singers, P.O. Box 241, Rogers, Ark.  
Bonham, Texas . . . . . July 10 to 21  
Reserved . . . . . July 24 to Aug. 4  
Noel, Ark and Lou. Preacher and Singers, Box 604, Bethany, Okla.  
Norris, Roy and Lilly Anne (Holso). Preachers and Singers, % Trevecca Nazarene College, Nashville 10, Tenn.  
Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.  
Norton, Joe. P.O. Box 143, Hamlin, Texas  
Ryan, Okla. . . . . July 18 to 28  
Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
McCloney, Ohio (Pig.) . . . . . Aug. 14 to 25  
Oren, Thurman. 230 E. Washington St., Box 327, Parker, Ind.  
Orton, Ernest E. 816 E. Oklahoma, Enid, Okla.  
Osborne, Geoffrey A., and Wife. Preachers, Box 36, Kurtz, Ind.  
Parrott, A. L. 140 S. Main, P.O. Box 298, Bourbonnais, Ill.  
Chattanooga (E. Lake), Tenn. . . . . July 18 to 29  
Wellington, Texas . . . . . Aug. 1 to 12

Patrone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio  
 Reserved ..... July  
 Patton, Martin L. Evangelist, Rt. 11, Box 54, Fort Worth, Texas  
 Patterson, Walter. Route 2, Waurika, Okla. Batesville (Weavers Chap.), Ark.  
 Prescott (Sutton), Ark. .... July 19 to 28  
 Aug. 2 to 11  
 Payne, L. M. 509 Northwest Main, Bethany, Okla.  
 Peck, W. A., and Wife. Preacher and Singer, Trevecca Nazarene College, Nashville 10, Tenn.  
 Perot, Louis H. Box 97, Tatum, N.M.  
 Pestana, George C. Evangelist, 1743 Sunnydale Ave., Walnut Creek, Calif.  
 Peters, Max F. 8665 Dearborn Ave., South Gate, Calif.  
 Phillips, Miss Lottie. Trevecca Nazarene College, Nashville 10, Tenn.  
 Phillips, Wm. H. Box 131, Apple River, Ill.  
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
 Cleveland, Ind. (camp) ..... July 19 to 28  
 Selma, Ala. .... Aug. 7 to 18

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
 Columbus, Ind. (camp) ..... July 18 to 28  
 Assembly ..... July 29 to Aug. 1  
 Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.  
 Vista, Calif. .... July 31 to Aug. 4  
 Canoga Park, Calif. .... Aug. 13 to 18  
 Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio  
 Beebe, Ark. (camp) ..... July 19 to 28  
 Akron Dist. Camp ..... Aug. 2 to 11  
 Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.  
 Adrian, Ga. (Dist. Camp) .. July 25 to Aug. 4  
 New Mexico Dist. Camp ..... Aug. 5 to 11  
 Rahrar, H. J. Evangelist, 2042 Singleton St., Indianapolis, Ind.  
 Reed, Fred W. 612 South 7th St., Billings, Mont.  
 Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio  
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.  
 Dunkirk, Ind. (tent) ..... July 18 to 28  
 Ogden, Mich. (camp) ..... Aug. 1 to 11

Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.  
 Riden, Kenneth. 117 Orchard St., Cambridge City, Ind.  
 Ridings, E. Paul. 708 N. College, Bethany, Okla.  
 Riepe, Alden. 1807 Josephine St., Cincinnati 19, Ohio  
 Riffie, Brady. 902 Mel St., Charleston, W.Va.  
 Robbins, James. 1817 "F" St., Bedford, Ind.  
 Robinson, John. P.O. Box 9151, Huntington, W.Va.  
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
 Mooers, N.Y. (camp) ..... July 27 to Aug. 11  
 Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.  
 Petersburg, Ind. (V.B.S.) .... July 15 to 28  
 Ramsey, Ind. (camp) ..... Aug. 1 to 11  
 Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.  
 Brooktondale, N.Y. .... July 19 to 28  
 Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.  
 Marietta, Ohio (tent) ..... July 17 to 28  
 Tent meeting in Maryland  
 ..... July 31 to Aug. 11

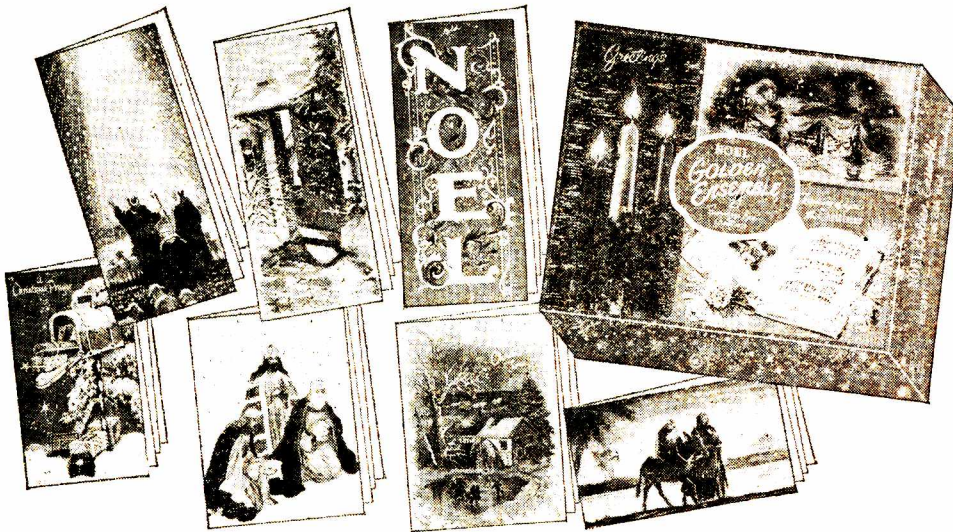
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Rushing, Charles and Emma Jean. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Russell, J. Reynald. Evangelist, 602 S. Eighth St., Abilene, Texas  
Post, Texas ..... July 10 to 21  
Sweetwater, Texas .... July 24 to Aug. 4

**S and T**

Samuel, O. D. and Thelma. Box 8, Halltown, Mo.  
Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.  
Canada Central Dist. Camp  
..... July 26 to Aug. 5  
Scarlett, Don. Route 3, Oakland City, Ind.  
Tilden, Ill. (camp) ..... July 11 to 21  
Bucyrus, Ohio (camp) .... July 24 to Aug. 4  
Scherrer, L. J. Evangelist, 3030A No. 62nd St., Milwaukee 10, Wis.  
Schmidt, Wm. and June. Preacher and Singers, Box 331, Vicksburg, Mich.  
Schriber, George R. 5949 N. Forestdale, Glendora, Calif.  
Schultz, Ernest. Evangelist, 606 Maple Ave., Mora, Minn.  
Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
Scott, N. Edward. 34806 Acacia St., Yucaipa, Calif.  
Seay, L. M. Evangelist, 405 Washington, Garland, Texas  
Sellick, R. T. Harbor Street, Box 22, Oxford, N.S. Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
Shank, R. A. and Mrs. P.O. Box 563, Fostoria, Ohio  
Sharp, L. D. 1449 S. Main, Wichita, Kansas  
Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.  
Indianapolis District (camp and assembly)  
..... August

Silvernail, Donald R. % Nazarene Assembly Park, Route 2, Vicksburg, Mich.  
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
Open date ..... July 24 to Aug. 4  
St. Bernice, Ind. .... August 6 to 18  
Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
Open dates, July through Aug. 11  
Rock Hill, S.C. .... August 14 to 25  
Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.  
Smith, Bernie. Box 145, Harrisburg, Ill.  
Columbus, Ohio (camp) .... July 19 to 28  
Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio  
Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.  
Beebe (Sunnyside), Ark. .... July 19 to 28  
Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C.  
Miss. Dist. Camp ..... July 15 to 21  
Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.  
Smith, Ottis E. P.O. Box 602, Greensboro, N.C.  
Pleasant Ridge Camp, Pa. .... July 11 to 20  
Robbins, N.C. (Chr. Ch.) .... August 11 to 25  
Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla.  
Groves, Texas ..... July 11 to 21  
Montrose, Colo. .... August 7 to 18  
Snow, Loy. Route 1, Bedford, Ind.  
Shoals, Ind. .... July 16 to 28  
Terre Haute (S. Side), Ind. .... August 13 to 25  
Stabler, R. C. Box 34, Montoursville, Pa.  
Stafford, Daniel. Box 1514, Indianapolis, Ind.  
Penns Creek, Pa. (camp) .... July 24 to Aug. 4  
Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
Steelman, Mrs. Thelma. P.O. Box 294, Gilmer, Texas  
Steininger, Dwight F. Artist-Evangelist, 1629 8th Ave., Terre Haute, Ind.  
Stewart, Claude E., Jr. 7804 Grandview, Arvada, Colo.  
Stockton, Fred G. Rt. 1, Box 149, Summer, Wash.  
Strack, W. J. Box 215, New Lyme, Ohio  
Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.  
Sweetwater, Tenn. .... July 12 to 21  
Sweeten, Howard W. Ashley, Ill.  
Springerton, Ill. .... July 18 to 28  
Hollow Rock, Ohio ..... August 1 to 12  
Tarvin, E. C. California, Ky.  
Taylor, Robert W. Evangelist, 415 Oak Drive, Fairborn, Ohio  
Terry, Glen. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.  
North East, Md. (camp) .... August 2 to 11  
Thomas, J. W. 615 Cedar St., Yukon, Okla.  
Open Dates ..... July 9 to Aug. 11  
Tuttle, Okla. .... August 14 to 28  
Thompson, Harold C. P.O. Box 549, Blytheville, Ark.  
Tripp, Howard M. Evangelist, 13810 Nebraska Ave., Tampa, Fla.



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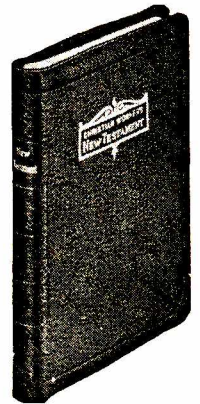
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Turpel, John W. R.F.D., West Baldwin, Maine.  
Pefferlaw, Ont. (camp) .... July 26 to Aug. 5

**U to Z**

Van Slyke, D. C. 508 16th Avenue, So., Nampa, Idaho  
Orchards, Wash. (camp) .... August 8 to 18  
Vennum, Earle W. and Elizabeth. P.O. Box 527, Kansas City 41, Mo.  
Miami, Fla. .... July 21 to 31  
Connelly Springs, N.C. .... August 1 to 11  
Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.  
Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.  
Wagner, Betty; and Lavelly, Helen. Preacher and Singers, % Gen. Del., Mt. Vernon, Ill.  
Wakefield, A. C. Song Evangelist, 515 Woodland, Nashville 6, Tenn.  
Missouri Dist. Camp ..... July 22 to 28  
Bell Buckle, Tenn. .... July 31 to Aug. 11  
Walker, Lawrence and Lavona. 349 E. High Ave., New Philadelphia, Ohio  
Ward, Lloyd and Gertrude. Preacher and Chalk Artist, P.O. Box 501, Fern Park, Fla.  
Reserved ..... July 24 to Aug. 18  
Warren, W. H. G-3189 Beecher Rd., Flint, Mich.  
Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont.  
Trego, Mont. (Bible Camp)  
Conconally Wash. (camp) ..... July 22 to Aug. 3  
Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.  
White, W. T. 116 E. Keith, Norman, Okla.

Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Fort Lauderdale, Fla.  
Douglas, Mass. (camp) ..... July 19 to 28  
Leicester, Vermont ..... August 14 to 25  
Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
Troup, Texas ..... July 31 to Aug. 11  
Open Date ..... August 14 to 25  
Wiggs, W. Frank, and Wife. Preacher and Singers, 2625 E. Nettleton, Jonesboro, Ark.  
Wilkinson Trio (Lloyd M., Wife, and Daughter). 1104 Penn St., Columbus, Ind.  
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.  
Williams, Mrs. Lillian. Evangelist, 327 W. Broadway, Sparta, Tenn.  
Chattanooga, Tenn. (W. Meth.)  
..... July 15 to 26  
Nashville (Radnor), Tenn. .... August 19 to 30  
Winegarden, Robert. Route 1, Cayuga, Ind.  
Hillsboro, Ill. .... July 12 to 28  
Wire, B. N. 109 N.W. Seventh, Bethany, Okla.  
Wolfe, E. D. 820 Edina Ave., Salem, Oregon  
Woods, Robert F. (Bob). Pefferlaw, P.O., Ontario, Canada  
Woolman, J. L. 223 N. Hammond St., Bethany, Okla.  
Paragould, Ark. .... July 31 to Aug. 11  
Eldorado, Okla. .... Aug. 14 to 25  
Wooton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.  
Wright, Guy and Lillian. Preacher and Singers, % Gen. Del., Bridgewater, Va.  
Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon