

Herald of Holiness

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August 1, 1956

John said of Jesus, "He that cometh after me is mightier than I"; "He . . . is preferred before me: for he *was* before me"; "He must increase, but I must decrease." Little wonder then that, when Jesus presented himself for baptism, John hesitated and protested.

It is little less than sacrilege that an act which had meaning so profound and sublime should be reduced to an occasion for argument as to the mode of baptism. Understanding of the true significance of

"Jesus . . . Was Baptized of John"

General Superintendent Williamson

this holy sacrament in the life of our Lord will push all such debate far into the background.

Here is public confession of the complete self-emptying of the glory which Jesus had with the Father before the world was. Furthermore, it is a voluntary identification of himself with humanity as the Son of Man. He was "in all things . . . made like unto his brethren," save in the pollution and practice of sin. The sin of the race was imputed to Him, that He might be the Propitiation for our sins, and not for ours only but also for the sins of the whole world. Therefore He said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

In this great ceremony enacted in the simple setting on the banks of Jordan we hear also the attestation of God Almighty. "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." As Son of Man, he was baptized of John like men confessing their sins. But His divine sonship was proclaimed by the eternal Father, for He "is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Here also is the induction of Jesus into the office of the Messiah, in which He is revealed as Prophet, Priest, and King. In testimony of His perfect unity with God, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

Now He had "power on earth to forgive sins." Therefore John cried, "Behold the Lamb of God, which taketh away the sin of the world." The Baptist also prophesied, "He shall baptize you with the Holy Ghost, and with fire." Thus shall man's sinfulness not only be pardoned but also purged as by fire.

**Jesus, Thine all-victorious
love**

**Shed in my heart abroad; . . .
Refining Fire, go thro' my
heart;**

**Illuminate my soul; . . .
Oh, that it now from heav'n
might fall,**

**And all my sins consume!
Come, Holy Ghost, for Thee I
call;**

Spirit of Burning, come!

—Charles Wesley

LATE NEWS

Rev. N. J. Archuk, pastor of the church at Huron for the past four years, is now pastoring the church in Madison, South Dakota.

Pastor Don Irwin writes from First Church, Miami, Florida, that at the recent organizational meeting of their official board "it was observed that Mrs. Leone House has been the secretary of the official board of First Church of the Nazarene, Miami, for thirty-one continuous years."

Pastor W. H. Gentry sends word from Hendersonville, North Carolina: "Recently closed a great revival with Rev. Brady Riffle as evangelist; a great host of people praying through to victory, and a class of twenty three joining the church. Brother Riffle's ministry is strongly effective in winning people to the church."

Evangelists Harold J. and Mae Willis write that they have accepted a unanimous call to pastor the church in Auburn, California.

Revs. Oscar and Nettie Hudson were married at Sunset, Texas, August 10, 1898. Both were already engaged in conducting successful, pioneer holiness meetings. Together they have pushed the work throughout the nation, witnessing revivals, establishing Nazarene churches, erecting church buildings and parsonages, and a large number of active workers have gone out from their ministry to preach the gospel around the world. They will celebrate their fifty-eighth wedding anniversary, quietly, August 10, at their home at 1137 N. Sierra Bonita Avenue, Pasadena, California.

Singing Heart

By Christine White

*I thank Thee, Lord, for eyes to see
Familiar things so dear to me—
My small green house, these poplars tall,
Blue plums and grapes against the wall.
I give Thee praise for ears to hear
Those notes of music sweet and clear:
For bird song, laughter, and the rain
That taps upon my windowpane;
A mind to think and comprehend
The ties that bind us friend to friend,
But most of all, Lord, I impart
Thanks for my joyful, singing heart!*

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DEFEAT OR VICTORY?

By William E. Corry

*Was today a defeat or a victory?
Did you stumble or stand upright?
Were there pain and sorrow instead of joy?
Did you weaken, or did you fight?*

*There's a challenge for you and for me,
To live wholesome and pure each day;*

*To stand, be brave and courageous—
Be sure every step of the way.*

*But we can't meet this challenge alone;
We must get help from above.
The supply is full and o'erflowing
Of God's grace and wonderful love.*

*So come, partake of these blessings;
To each they are given so free.
There's no difference of class or of race,
He loves you—and He loves me!*

Staggering Feet

By Jessie Whiteside Finks

I saw staggering feet come through the door of a licensed saloon. It was not a pleasant sight to behold, but it set me thinking on who might be responsible for this spectacle of broken humanity.

The brewers and distillers? Yes, for they have taken wholesome foodstuffs and turned them into that which debauches manhood and womanhood and makes defenseless children their innocent victims!

The saloonkeeper? Yes, for he takes money for drink from one with an already alcohol-crazed brain!

The city council? Yes, when they are swayed by the false reasoning that they can prosper a city by licensing an evil to debauch its citizens.

The citizens? Yes, when covetous hearts keep them from raising a dissenting voice in licensing the saloon, but want revenue which they hope will lower taxes.

The ministers? Yes, when they know that God's Word plainly says that no drunkard shall inherit the kingdom of God, and yet fail to faithfully warn their weak brothers.

Prayerless mothers? Yes, when they are so busy at cards and cocktail parties and other idle pastimes that they have no time for the secret place in rearing their children.

Christians? Yes, those who are indifferent to the evil effects of the liquor traffic and sit in smug complacency while it turns into society more and more staggering feet.

THE ACID TEST

Of Sanctification



By **H. RAY DUNNING**

Pastor, First Church, Maryville, Tennessee

Is there an unfailing evidence, conscious to the individual, that he has been sanctified and received the baptism with the Holy Spirit? If this is a necessary experience, there certainly ought to be an indisputable criterion by which a person may know without question that he has obtained it. It is to be feared that many people judge their possession of this blessed gift by certain standards which will not stand the test, and are thus resting in false security. Since eternity is at stake, we must not be deceived, but must search for an "acid test" which will eliminate all doubt that we have entered Canaan. This one, final verification must itself meet certain conditions.

In the first place, *it must be something that cannot be counterfeited.* Almost every genuine article has occasionally known an attempt to replace it with an inferior duplication, or counterfeit. This is especially true with more valuable things. The same is true in the spiritual realm. The devil can produce substitutes for a good many things. There are many good folk who believe that if a person gets "the blessing," he must shout, clap his hands, run, or make some sort of spectacular demonstration. While Jesus himself commends audible praise, this must ultimately fail the test because it is easily counterfeited. All of us have experienced shouting or demonstration that was "as sounding brass, or a tinkling cymbal." Any sort of physical, visible requirement cannot be depended on as absolute.

Second, this criterion *must be available to everybody at all times.* God is no respecter of persons and would not require us to meet a standard which was impossible for some to attain. We must not supersede God. Many good people are convinced that the only proof that one has received the baptism with the Spirit is speaking in tongues. They fail to realize that they are violating one of the essential messages of Christianity, that is, whosoever will may come. How could a man who was dumb speak in tongues? In the spiritual world, the exception never proves the rule; on the contrary, any exception in this case invalidates the rules and makes it unworthy to apply.

Standards of dress are important, but when we go beyond the Biblical requirement of the prohibition of wearing of adornment, and modesty, we go beyond the line of absolute proof. Too meticulous a specification runs the danger of violating this requirement. I think of the poverty-stricken Hindu whose material possessions consist entirely of a skimpy loincloth—but God wants to sanctify him too. However, this is no excuse for immodesty on the part of those who have more clothes.

Any test of sanctification must end in Christlikeness. The Holy Spirit will bestow no gift nor place His approval upon anything that is contrary to the spirit of the Saviour. Many of the older holiness preachers were insistent that the very essence of holiness was Christlikeness. We certainly subscribe to that.

Such a requirement as we are seeking *must also coincide with scripture at all points.* Naturally it cannot contradict scripture; but on certain occasions, as at Pentecost, there were a number of occurrences which might be easily confused with the essential element. We must ferret out the core and not build upon the dispensational accompaniments.

Is there nothing, then, that we can see? I believe there is, because there must be fruit. The fifth requirement is that *this test must produce fruit consistent with perfect love.* Finally, *it must be the result in every case.*

There is only one thing which will measure up to these scriptural standards. It has many ramifications but, when all the debris is cleared away, there shines undimmed, unmolested, and undisputed, A PURE HEART. Apply each of the tests used above and it will pass with flying colors. Jesus said, "Blessed are the pure in heart: for they shall see God." The heart and core of Peter's report to the Jerusalem council was that God "bare them witness, giving them the Holy Ghost, . . . purifying their hearts by faith." Here is the only yardstick by which we can unhesitatingly measure and be assured that if we pass this examination we are "in the experience."

By **Flora Mae Davis**
Chula Vista, California

IF...

God's Word is full of precious promises. They are there for us to claim. God's children should not be in need of anything. The Creator of all things has made provision for all needs through His Son, Jesus Christ. Jesus said, "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23). However, there is a condition to each and every promise. If we meet these conditions we can claim the promises, for "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32.) As we see, there is an "if" attached to each promise. Let us note several here.

The first "if" is of *salvation*. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). This is the first great promise, the saving of our immortal souls. A mere card signing is not the condition for the fulfillment of this promise. It is a thing of the heart, "believe in thine heart." That takes a true conversion with complete repentance and turning away from sin. And we are to confess Him before men. It takes witnessing to keep saved. This scripture is a criterion of salvation.

Another "if" is that of *entire sanctification*. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). The blessedness of forgiveness! No more can the past hound us, once we have the forgiveness of our Saviour. He removes our sins as far as the east is from the west; they are no more, as if they had never been. And we can better keep this great salvation if we go on into the rest of the quoted verse, and are cleansed from all unrighteousness. This is that root of bitterness, carnality, which we need removed that we may go and "sin no more." Full consecration brings complete sanctification, which preserves us, if we are found faithful unto the coming of our Lord Jesus Christ.

Then there is the "if" of *Christ's voice*. "Behold,

I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). The wonder of it all is that we do not choose Christ. He chooses us—"I stand at the door, and knock." If He never knocked at our hearts' doors, we would never be saved. If we heed the wooing of His tender voice and let Him in, then we shall have constant fellowship with Him. Oh, the blessed privilege of dwelling in heavenly places with Jesus! The continuous feast we have with Him is sweeter than honey and the honeycomb. And with all this is the wonder of His voice, ever gently guiding or chiding us: "This is the way, walk ye in it" (Isa. 30:21).

The "if" of *prayer* is, "Jesus said unto him, If thou canst believe, all things are possible to him that believeth" (Mark 9:23). Without faith it is impossible to please God. We must believe His Word that He does reward those who seek Him. James said, "Ye have not, because ye ask not." And Jesus said, "Ask, and ye shall receive, that your joy may be full." But we are to ask in faith, nothing wavering. Jesus turned not one away who came to Him in faith, even the father of the demoniac son, who had only a little faith, so small that he cried to Jesus with tears, "Lord, I believe; help thou mine unbelief." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

The last "if" to be considered here is the "if" of *reward*. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Sure, the way is hard at times; the prince of the power of the air wages war against us right up to the pearly gates. But let us consider the troubles we had before we turned to Christ, and those we had to bear alone. Whereas, with our Lord holding our hand, we go right through or up over our troubles as if they weren't there.

If we have been truly *saved*, and have the *Holy Spirit in full control*; if we keep *prayed up*, feed regularly on the Word of God, and heed the voice within, we will keep so refreshed that we shall not weary nor faint by the wayside. Instead, we can be strong in the Lord, knowing that nothing touches us of which He is not aware; nothing can overwhelm us, for He can overcome it. We cannot only conquer, but be more than conquerors; as Paul says: "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37-39).

A Song at Midnight

By Jack M. Scharn

*Paul and Silas sang at midnight
In the old Philippian jail;
For in spite of persecution,
Earthly rule could not avail.
They had walked and talked with Jesus,
And with blessing on their soul—
They were pressing toward the highlands,
Never daunted from their goal.*

*Even prison chains that bound them
Couldn't stop the praise within,
For they knew the great relief
Of having freedom from their sin.
The jailer, charged to keep them,
Nearly fell upon his sword
'Til he learned about their Jesus—
And they sang with one accord.
You too will find us singing
Even at the midnight hour,
For we've found an inner secret—
'Tis through Jesus and His power!*

We Took Our Children to the General Assembly

By Fred W. Gibson

Pastor, North Side Church, Chicago, Ill.

The subject above seems unworthy of development, except for the fact that almost one thousand other people did the same and the value cannot as yet be estimated. It was a sacrifice in time, effort, and money, but the Lord helped in each respect. *We took our children to the General Assembly.*

THEY SAW a world church, with people from every state and different countries, yet all alike in a common love of God, responding to heaven-sent unction and blessing.

THEY HEARD missionaries and ministers, with hearts aflame and vision undimmed, whose soul burden and zeal were sufficient to carry the challenge even to those who at best were casual listeners. The singing of the combined college choirs caused them to take special interest in Christian education, planting seed in their minds which will be well rooted by the time they finish high school.

THEY SENSED a warmth of Christian friendship, unknown among the ungodly. In addition to the advantages gained by associating with Nazarene youth from across the nation, they accompanied the wife of one of our general leaders to a hamburger stand. Surely

they realized our greatest are but humble people, and our least need no apology in any area.

THEY TASTED of spiritual blessings and found them sweet. No one could go through the communion service, missionary rally, portrayal of the development of our educational institutions, and the evangelistic service without circling the day of June 17 as an outstanding manifestation of the presence of God.

THEY TOUCHED the heart of the Church of the Nazarene, and even in their limited (?) perception, found it spiritually sound. The keynote of the assembly seemed to be a constant, rising, spiritual tide which could produce nothing but apostolic optimism. They were not in all the services, but time spent in other activities, especially visiting all the display booths, picking up samples, and meeting missionaries, was well invested. They were courteously treated, and everyone seemed to appreciate their presence (except the elevator operators!).

We took our children to the General Assembly! We now have four years to overcome an apparent financial crisis, but our children have some spiritual values and bonds, on which the dividends may be clipped continually until eternity!

THINK ON THESE THINGS

By **Evangelist F. LINCICOME**
Gary, Indiana

There have been three major dispensations—the dispensation of the Father, of the Son, and of the Holy Ghost. The dispensation of the Father is a dispensation of law and reached its climax on Mount Sinai. The dispensation of the Son is a dispensation of reconciling grace and reached its

climax on Mount Calvary. The dispensation of the Holy Ghost is a dispensation of sanctifying power and reached its climax on Mount Zion, or Jerusalem.

Hence, there have been three great epochs in the world's history—Sinai, Calvary, and Jerusalem. Sinai demands; Calvary provides; Jerusalem executes. God willed our holiness, Jesus provides our holiness, while the Holy Ghost is here to accomplish our holiness. In other words, God conceived it, Jesus provided it, the Scriptures taught it, I sought it, faith brought it, the Holy Ghost wrought it, the devil fought it—but I've got it!

Each Person of the Trinity made a distinct contribution to our salvation. The Father for four

HOW May I Serve?

by
**Lois M.
Marmon**
Bellefontaine, Ohio

If you would benefit from the gift God has given to you, use it to help others. Has God endowed you with some special gift—however small—by which you can be a channel of blessing? Is there not some special way in which you can be a Christian witness?

A devoted lay worker has taken a personal interest in the elderly folk who so often are forgotten, neglected, or entirely bypassed. She is constantly doing little acts of kindness for these senior citizens—taking time to visit them, helping them get to church, taking papers from the Sunday school and church to those who must remain at home. She gives of herself, as did the Master, to their needs, and through this service not only the lives of others but her own as well has been deeply enriched and blessed of God.

Cultivated through the years, the ability to memorize and recite is a gift that has become a rewarding source of pleasure and an inspiration to all who know him. "Mr. Clark, could you give us something this morning?" the Sunday-school superintendent asks without previous warning. "Why, yes," replies Mr. Clark, after thinking for a minute. "I've learned a new poem that will be appropriate to give today—it fits right in with our Sunday-school lesson."

Born of personal experiences, buffeted by the winds of adversity in her lifetime, both materially and physically, an earnest Christian has learned the gift of rare understanding and sympathy toward those who are lonely, ill, in sorrow, or trouble. With almost uncanny cleverness she finds out their needs, and through personal contacts, cheerful letters, and deeds of thoughtfulness is witnessing for Christ, His goodness, and His way of life.

A Christian father, a lover of good books, came to have a deep and troubled concern in his heart that others should read good books, too. As he is able, he buys Christian books for his own family to read and to pass on to others, doing what he can to provide good literature for those about him.

It may be only a small way in which you can serve. But—how many times in His life our Lord stepped aside to perform some small service for one in need! "Do not wait until some deed of greatness" you may be able to do—but serve, here and now!

thousand years was on the job. Then He finished His part of the plan of redemption and the Second Person of the Trinity took over and became the Mediator between God and man. Then He ascended the heavens and took His seat at the right hand of God. The Third Person, the Holy Spirit, then came and everything now that has to do with our salvation comes directly under His administration. It is His prerogative to convict, convert, and sanctify.

We live in the dispensation of the Holy Ghost. The dispensation of the Holy Ghost is superior in three ways to the dispensation of the Father and of the Son.

First, it is superior *in its manifestation*. Each revelation and dispensation brought God closer to us. In the dispensation of the Father, God is for us; in the dispensation of the Son, God is with us; and in the dispensation of the Holy Ghost, God is in us. First, we thought of God as away off in heaven. God wants to manifest himself and come closer, so that we have the cloud by day and the pillar of fire by night. Then He brings himself closer yet in the ark of the covenant in the Tabernacle. He comes closer yet in His next approach in the person of Jesus Christ and walks right by our side. In His next approach He comes still closer and takes up His abode with us: "Know ye not that your body is the temple of the Holy Ghost?" (I Cor. 6:19.)

Second, the dispensation of the Holy Ghost is superior *in its nature*. The whole historic movement has been toward a spiritual religion. Each dispensation has become less typical and more intellectual, less national and more personal, less remote and more immediate, less external and more internal, less earthly and more spiritual.

The chief essential of Christianity is not a creed, a science, or a philosophy. It is life; it is Spirit. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

Christianity is not a belief, it is life; it is not a conformation, but a transformation; not a theology, it is a theory; it is not a profession, it is a possession; it is not a ritual, but a regeneration; not an organization, it is an organism.

Third, the Holy Ghost dispensation is superior *in its measure*. There has been a rising tide of salvation with each dispensation. The dispensation of the Father's grace was measured by cups, "My cup runneth over." The dispensation of the Son was measured by wells, "... shall be in him a well of water . . ." The dispensation of the Holy Ghost is measured by rivers, "... out of his belly shall flow rivers of living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water . . . shall be in him a well of water springing up into everlasting life." But note, He spoke of the Holy Ghost, who was not yet in charge. What do YOU have? A cup? A well? Or rivers?

YES

. . . I'm Somebody!

By Pauline E. Spray
Sparta, Michigan

I am very fond of pretty glassware. Hobnail and milk-glass are among my favorites. Yes, the kinds I like are more expensive, and needless to say, I seldom am able to purchase any for myself. However, I sometimes purchase a piece to give as a gift to a relative or friend. It is a personal pleasure to be able to visit one of the stores in our nice, little town where they handle many beautiful pieces of glass and china. Sometimes, even though I am unable to buy anything, I manage to get up the courage to go in and just browse around.

One day while looking over the beautiful display of dishes, I began to feel rather self-conscious. A lady, very obviously quite wealthy and somewhat snobbish in her attitude and appearance, was looking over the display too. But with her it seemed to be a matter of choosing what she liked best, while with me it was a matter of "just looking."

I felt as though my purse were made of glass, too, and that she knew I could not buy anything. At first it seemed to me that she was silently asking: What business have you in here? You haven't any money. You cannot buy any of this. You are a *nobody* and you know it. This is no place for people of your kind to be wasting time. What are you doing here, anyway? But instead of slinking out of her presence like a whipped animal, I held up my head and began to feel very important, for a wonderful revelation came to me. It was something like this:

Lady, you don't know who I am. You think I don't amount to much, but you are mistaken. I am *Somebody*. Listen to this: I'm a child of the Heavenly King. That makes me a princess. I have royal blood in *my* veins. Yes, *my* Father is very wealthy, too. He owns the cattle on a thousand hills. In fact, He owns the world and everything therein. Greater still, He created the universe, the visible and the invisible, to His liking.

Since I have been adopted into His family, I am an heir to heavenly treasures. Jesus has gone to prepare a mansion for me that will exceed anything human mind can imagine, and it will not be any run-of-the-mill affair, either. It will be custom-built—just for me. I may not have much silver and gold in this present world, but I'll never be

able to count, or even estimate, the riches my Heavenly Father has in store for me. They are waiting for me in heaven now, and someday I expect to claim them for my own.

* * * * *

Soon I began to feel very sorry for the lady. Christian love filled my heart for her. She did not have happiness displayed on her countenance. The lovely things she could purchase would never bring her the abundant joy I had within my heart. I realized how fortunate I am. I *am* wealthy. I *am* an heir to a mansion and fabulous riches. I *am* a child of the King. I *am* a princess. Yes, I'm Somebody!

MISSION CALL

By Clara S. Hoff

*Today the answer to a prayer long said
Flashed like a picture torn from out a book,
And words, soft echoes from a mother's heart.
Now floated back on wings of memory—
A dedication of her newborn babe.*

*She saw him go today, a youth now tall
And eager-eyed to reach God's chosen field.*

"To Every One That Believeth"

By W. Everett Henry, McMinnville, Oregon

Paul declared that the gospel of Christ was "the power of God unto salvation to every one that believeth." How and how effectively this power of God works in the human heart and life is strikingly illustrated in the life story of a man in Brazil as told recently in the Christian press.

The man had been committed to prison for thirty years (the maximum penalty under Brazilian law) for murder. While in prison he heard, for the first time, concerning the Christ and the possibility that such a sinner as himself might be saved through the blood of His cross and the power

of His resurrection. The prisoner's heart was touched. He believed the gospel message and was accepted into the household of God.

From that hour he began to show evidences of the power of God working within him. The prison authorities noted the change in the man and began to allow him to go to church without a guard. It was at the church that the writer of the story met him in 1922.

Thirteen years later the writer returned to that area to attend a convention of the church of his denomination in the state. One day as he was walking with the pastor of the local church and another man, he remembered the prisoner he had met years before and asked the pastor if he knew what had become of the man. The pastor said he did not know but suggested that the man walking on his other side might be able to tell him.

He turned to the other man and said, "Brother Angelo, did you know the prisoner who was converted in the state prison some years ago and can you tell me what happened to him?"

The man hesitated a little and then replied, "Yes, I knew him and still know him, and you are speaking to him now." That prisoner had become the secretary of that state convention and a consecrated and effective evangelist.

The risen and glorified Christ says to the penitent soul today as lovingly as to those in Galilee so long ago, "Thy sins be forgiven thee," and the power of God wipes the slate clean. Only those who realize that they have greatly sinned can know the joy and uplift of this forgiveness.

But included in God's "salvation" is far more than forgiveness. There is the building of Christian character. As under the hand of the great

Books in Review

Review of books from other publishers does not mean full approval.

Read discriminately! Order all books from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

AUTOBIOGRAPHY OF PETER

CARTWRIGHT (Abingdon, \$3.75)

One hundred years ago this circuit-riding Methodist preacher burned his way across the plains. Homespun was his clothing, homespun were his sermons. Rugged is the only word to describe this bold man's dauntless courage. He may have wasted energy on needless fighting for unnecessary crusades, but running from an enemy was not in Cartwright's pattern of life.

More than three hundred pages of humor, thrills, and homestead-brand evangelism. After a hundred years of civilizing influences it will be well to have this reread by us all—laity and ministry alike.

—NORMAN R. OKE, *Book Editor*

master Workman, Simon became Peter, and the son of thunder became John, the apostle of love, so the power of God today fashions the unworthy into the worthy, the weak into the strong, the sinner into the saint. The believer grows in grace and in the knowledge of our Lord and Saviour and moves nearer and nearer to the full stature of "a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

The building of Christian character involves the development of whatever capacities of leadership the believer may possess. The fishermen chosen by our Lord became the leaders of the Early Church. Our Lord's brother James grew into the leadership of the great church at Jerusalem. Un-schooled Dwight L. Moody and "Billy" Sunday developed into outstanding leaders of their generations.

All these blessings of that salvation which comes to "every one that believeth" culminate in a profound and abiding satisfaction. It was that which led the Brazilian prisoner to declare, "I spent thirteen years behind the bars, but it was worth far more than that to have the privilege of receiving Jesus as my Saviour and Friend."

Except for One Thing!

Don't Love Too Late!

By C. B. STRANG

Pastor, First Church, Chicago, Illinois

The middle-aged man kneeling at the altar was in great distress. Others had prayed with him before I managed to get to his side. To each he had said, "There is no use. God won't forgive me."

After a short time of counseling and scripture quoting I learned his trouble. He was sincerely seeking God, and was sorry for his sins and willing to turn away from them, but he was remembering something. "Except for one thing" he could get through.

He had mistreated his mother when he was a young man. Now she was dead and he was extremely sorry. He wanted to get back into the past to say, "Mother, I did love you, and I'm sorry I mistreated you."

He reminded me of the story of Jack of Aberdeen. Jack was a wayward boy. In spite of his mother's protest he left home for distant shores when little more than a lad. Never did he write home to the one who watched longingly for every mail. After many years, Jack struck it rich. Then he thought of home and Mother. The boat could not bring him home fast enough. Landing one evening in his native Scotland, he made his way to the crude garret where he had left her. It was in darkness. Finding a neighbor, he inquired for

NEWS in PICTURE



Picture taken on May 16, 1956, Clapham Junction Church of the Nazarene, London, England. Pastor burning the note, signifying that the church building, known to all as historic "Speke Hall," was completely free from debt. Holding the note, Mr. W. Newman (at left); Rev. Eric E. Jorden, pastor; Rev. J. B. Maclagan, district superintendent (seated); W. Collyer, Battersea Borough representative; and E. Solly, secretary.

her. Said the neighbor, "Come in the morning and I will take you to your mother." Bright and early Jack was there. Together they wended their way up hill and down until they came to the fenced-in area of the cemetery. Going to an unmarked grave, the neighbor said, "Jack, there is your mother."

Jack flung himself at full length on the grave and cried repeatedly, "O Mother, I did love you. I did love you." But it was too late for that declaration. His words fell on unhearing ears—ears that would have been so delighted to hear them down through the years.

I said to the seeker, "You can't make your mother hear now—no doubt, she does forgive you for your unkindness. Mothers are like that. But now you must forgive yourself, and then you must believe God forgives you. Then go out and treat every mother you meet in the manner that you wish you had treated your mother." He left the altar a converted man, but motherless, a man with a sad heart because of his former carelessness.

I wonder how many readers have a similar regret, or how many will have similar regrets unless they at once mend their ways. "Except for one thing" can become a hollow echo to haunt you.

Are We Guilty of CHILD NEGLECT

At Our Altars?

By Genevieve Thompson
Falls City, Nebraska



One night during a revival campaign several children came to the altar and at the very close of the invitation one man came also. The church was extremely interested in him and he was soon surrounded by a group earnestly praying for him. I slipped up and prayed with three small children whose parents have never been in our services so far as I know. They all prayed simply and said Jesus saved them. One wept bitterly as she prayed; two shed no tears. Perhaps only one was really saved, perhaps all three were. God knows; I do not.

A few days later a young mother told me her five-year-old son had also been to the altar that night. When she asked him later if he was saved she said his face fell and he said, "No one prayed for me." She had taken her crying baby to the basement during the altar call. I was conscience-

stricken as I told her I did not know her little boy was at the altar that night.

I have seen the same thing happen before. Without pleading or coaxing our children come to our altars. After prolonged singing and pulling, many times, an adult or two will come—and no one prays with the children. God forgive us if we overlook them. A child's heart is so tender, his faith so spontaneous. If we get our children saved we will not be wringing our hands because we have no youth in a few years.

We ought never to think a child is too young to give his heart to Jesus. I have a sister two years younger than I. When we were four and six our mother told us the story of Jesus and His death on the cross for us. I do not remember what she said, it was just a story to me. What I do remember is my little sister's response to the story. She asked questions—and she cried. Later in the day Mother found her kneeling in a corner sobbing as if her heart would break, while I hovered in per-

TYPEWRITER RELIGION

By Nota McCall
Pastor's wife, Adrian, Missouri

Certain parts of a typewriter are designed as aids for the typist. Tabulator stops, margin, line spacer—all, if properly adjusted, add to speed and efficiency. If these aids are checked before typing is begun, the typist can operate with ease, confident that each will function at the needed time.

The same is true in spiritual matters. We have aids here too—prayer, Bible reading, stewardship. If these are regulated, we live buoyantly in full confidence that they are adding to our effectiveness as Christians. If we neglect these, we are handicapped in the work of the Kingdom.

Second, a typist must keep her eyes steadfastly on the guide from which she is

copying. If she allows her eyes to move from the guide, both speed and accuracy are crippled. As Christians, we must keep our eyes on *the Guide* and off ourselves and what we are doing. Our efficiency decreases if we become engrossed in methods (how we are doing it) or results (how many we report). Let us be content to follow His pattern and view the results in "due season."

As the last comparison, let us mention errors—prevalent both in typing and in the Christian life. A typist knows that no error can be ignored. There will be no "strikeovers"; any half-corrected error will show in the finished product. Christians must follow the same pattern. An attitude of sincere humility is a great help in correcting our mistakes.

Let's be faithful to heed the admonition, "Quench not the Spirit," in any manner, and also be diligent to remove any hindrances from our lives. Ours is not merely a typing speed test, but a race of eternal values.

plexity nearby. When asked what was wrong, she replied with a flood of tears, "Mother, I love Uncle God."

Amusing, yes! Also touching and highly significant. I believe she was truly saved that day. First because she said, "I love," and she tried to define a love relation between herself and God. Remember she was only four. I believe she was saved for another reason. All through our childhood and teens she had a more lovable nature than I. She was kinder, more sympathetic, sweeter. I thought

then she was so by nature. But after I was saved I felt I knew why.

Jesus said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:16-17). Shall we then encourage our children *by all our attitudes* to give their hearts to Jesus? It is so easy for a child to believe. Let us never ignore the children at our altars.

How a Busy Woman Keeps Her Friends

By JULIA W. WOLFE

New York City

"You are such a busy lady with your housework, your children, your church work, and all, how do you manage to keep your friends?" asked an acquaintance. "Why, half the people in town know you and are friendly. You never make calls, nor do you entertain, or—"

"No, indeed," answered the Busy Woman.

"Or even go calling, so far as I know," finished the puzzled neighbor.

"And I am not young, nor rich, nor up-to-the-minute in matters of dress," added the lady with a smile. Then she said soberly, half to herself, "It is rather queer that people stay friendly with me. I had not thought of it before."

"I did not mean it just that way," stammered the caller. "Of course, those that know you love you because you are lovable; but I wondered how it is that people who know you only a little do not shun you for not returning their calls within a certain time or leave you out of their parties because you do not entertain. I asked for my own sake. I have such a time trying to keep the peace, apologize, and go as much as I do."

The Busy Woman looked around her place and then said: "Give my telephone a large share of the credit. When the evening paper comes in—that is my leisure time—I scan every item, especially the social news, for the names of friends. If one is mentioned as just returning from a trip, I go straight to the telephone and give her a cordial welcome greeting. I ask her about her health and about her trip. Indeed, any event of importance in my friends' lives means a phone call from me, for it is less formal and quicker than a letter, and it voices my sincere interest in them.

"And you would be surprised to see how it pleases people, especially those who are not intimate friends. I do this usually in the early morning when the call is not apt to mean interruption.

"Then I have found that a long-stemmed, beautiful flower from my garden and my card, carried

by one of my children, pleases a friend better than a call; so when I am working in my garden, getting fresh air and recreation for myself, I am also growing a number of calls, doing them with a hoe instead of a card case. We often forget that well people love flowers as do sick ones; besides, note this, a lady does not have to dress up to go to the telephone or to gather flowers.

"Another thing I like to do is to send my magazines to others—especially to those who cannot afford to buy magazines, marked, so that they will know what I would like for them to read. It is easy to remember what others like—if you wish to do so. None of the things I do take much time. But when folks are sick, I do try to give them a little of my time. Then in summer I do wholesale calling. I walk all over town; drop in here and there, for just a minute or two. In one jaunt I see a lot of people. I never apologize for not calling before. I think that is silly. I just try to be cheery and unruffled myself, and take an interest in all I meet and in their affairs. It is not so much what you say but the way you say it and the way you look at people when you say it. For whether high or low in the social scale, people crave sympathetic friendliness. They turn to a smile as our eyes turn to a cheerful fireplace, involuntarily, instinctively, hoping for the warmth of soul.

"The telephone, the gift of flowers, the books—all are little things, yet they count as well as big things."

"I think you are a wonder-child." Her caller laughed.

"Nothing of the kind, but I have found that nothing takes the place of words of sympathy when one needs them, and the 'I-like-you' look and tone. If you don't forget people, they won't forget you; and if you show that you are really interested in them, they will think you are the sincere person you want to be."

Our Goals for the New Quadrennium

No doubt most of you by this time either have heard or read of the goals set by the general superintendents for the coming quadrennium, the years 1956-60. I repeat them here:

1. That we raise fourteen million dollars for world evangelism.
2. That we have a net gain in N.Y.P.S. membership of 25,000.
3. That we have a net gain in N.F.M.S. membership of 50,000.
4. That in Sunday-school enrollment we aim for 1,000,000, and an average attendance for the year 1959-60 of 500,000. Also, that we launch 500 new branch Sunday schools.
5. That we strive to gain 150,000 members for the church on profession of faith, with a net gain in membership of 75,000.
6. That we again set a goal of 1,000 churches organized in the next four years.

Then the general superintendents add: "Such goals are not fantastic. With a normal curve of progress we can reach such proportions. It will not be easy. But who wants it easy? Let us do it at any cost. It is time now for a revival of the pioneer spirit. We must have dedicated lives disciplined to hardship and sacrifice. Our greater numbers, resources, better equipment and training, and more prestige could become a snare to us. We do resist vigorously all such tendency. We can do our work only as we are toughened for it by the rigorous discipline of cross-bearing. We can do great exploits for God if we will. Carlyle said, 'Men do less than they ought unless they do all that they can.' We must not consent to fit inoffensively into the patchwork of myriad Protestant denominations. Often we should hear and heed such words as these found in an early report of P. G. Linaweaver, then superintendent of the Northern California District. He said: 'We still need men and money. Men looking for something to do. Men who are not afraid of hard work and small pay. Men who have staying qualities and who know no defeat. The fields are white unto harvest and we *must* go in right away.'"

If we accomplish this, achieve these goals, we'll have to do it by beginning in 1956. We can't wait until the last year, or even next year, in order to bring these goals to pass. But, by God's help, if we begin at once and are willing to make the sacrifices, we can do what we plan to do.

Extension Versus Intension

Somewhere recently, I read a statement something like this, "Our extension cannot exceed our intension." If we would extend the kingdom of

God as we hope to through the efforts of the Church of the Nazarene, we can do it only if we as Nazarenes deepen our spiritual lives; our devotion to God must become more intense if we would extend the work of God as we should. We must deepen the intensity of our fellowship with God. If we would enlarge the borders of our church, we must enlarge the borders of our own souls. The goals which we have set before us for the new quadrennium cannot be achieved without a great deal of effort, but mere effort will not bring the results. Our efforts must be anointed by the Spirit and presence of God. The boundaries of our devo-

Editorials

tional life must be extended if we would extend the boundaries of our church. We must have more of God within if we would bring to the world more of God. The precipitation, or development, of a great revival must be preceded by a manifestation of the mighty Spirit of God within.

Oh, that all of us could realize this now and begin at once to pray more, to see to it that our contact with God is more vital than ever before! Our extension will be in direct proportion to our intension, and there is no way for us to escape this law. Further, this intension which must precede extension cannot come to the church as a whole except as it comes to the individuals who make up that church.

Finally, the responsibility for the attainment of the goals which the leaders of our church have set before us for this quadrennium is an individual affair. Not one of us need to try to "pass the buck" or place the responsibility upon someone else's shoulders—each of us must do something about it. We must not spend our time talking about the needs of our brethren. Let's talk about our own needs. My big responsibility is to see to it that my needs are met, my soul is expanded within, so that I may fall in line with this great forward movement and do the work which God expects me to do!

"You and Your Morals"

We have received a number of comments on Rev. Kenneth Rice's new department, "You and Your Morals," now appearing in the **HERALD OF HOLINESS**. All of these comments have been favorable. One couple in writing said: "We've been

Nazarenes only six years and we've been disappointed that the church hasn't taken a firmer stand on morals. Your column has given us new faith in the church."

I appreciate this appraisal of our church, although I can't believe that it tells the whole story. The church has spoken out in its general and district meetings on the moral issues of our day. Anyone who will read the reports of the various committees on the state of the church will have to agree with this. However, I admit there has been some lack as to this emphasis in the local church and through the HERALD OF HOLINESS. We

STEPHEN S. WHITE

need to keep our people informed more regularly about the moral issues which are facing our nation, and advise them as to how to use their influence in the most effective manner. This is what the committee on public morals hopes to do in presenting these articles on "You and Your Morals."

"What Must I Do to Be Saved?"

An earthquake freed Paul and Silas from jail in Philippi. The keeper of the prison, awakened and frightened, was about to kill himself when Paul called to him saying, "Do thyself no harm: for we are all here." The jailer knew then that his life would not be taken because any of the prisoners had escaped. He was so moved that he "came trembling, and fell down before Paul and Silas, . . . and said, Sirs, what must I do to be saved?" (Acts 16:29-30.) Paul's answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved."

To "believe on the Lord Jesus Christ" does not mean merely to know about Him. I know about President Eisenhower, I know that he is alive, and that he is president of the United States; that he was a great general and leader in World War II. In fact, I know many things about President Eisenhower. Just now I know that he is sick (June 13), but also that he is on the road to recovery. Nevertheless, I have never seen, much less met, President Eisenhower; I do not know him personally. There are people, however, some of whom I think are quite unusual, that I have had the privilege of meeting and knowing personally; I am acquainted with them.

To believe on Jesus Christ, as I have already said, is not merely to know about Him; that He once lived and walked in Judea, Samaria, and Galilee; that He was crucified, arose from the dead, and ascended unto the Father. It is not sufficient to know these facts about Him—that isn't what belief on Jesus is. I must meet Him face to face, I must be introduced to Him, I must become personally acquainted with Him. He must become real to me from the standpoint of my inner heart life. Or, to put it in another way, to really believe on Him, I must trust Him, believe *in* Him—that means I will commit my way to Him.

In watching my grandchildren, I have often been touched by the faith they have in their parents. They have the utmost confidence in them and in their ability. It is this same way, and even more so, that we should believe in Jesus if we would be saved. We must so trust Him that we repent—turn our backs on sin and face toward the right—commit our way to Him. It means that you set yourself against the devil and wrong and place yourself on the side of God and right and heaven. "Believe on the Lord Jesus Christ"—believe in the Lord Jesus Christ; take Him as your Saviour and Lord now. "Believe on the Lord Jesus Christ, and thou shalt be saved."

But someone might say, I can do all that you advise, and yet I wouldn't be saved. I can't turn away from my sins to the right, I can't face right about, I am bound by wrong habits, and I cannot do what you have recommended. Listen, my friend, do all that I say insofar as you can, really trust Jesus fully, believe in Him completely; He will not let you down. Of course you will need His power to help you; and His power will be forthcoming. You need not doubt that for one moment.

"Believe on the Lord Jesus Christ." Yes, and there's something else, "and thou shalt be saved." God will see to it that you are saved, that you do have the strength you need to trust Him and commit your way to Him. To believe on Him and trust in Him will touch off His infinite power, and the work will be done—"and thou shalt be saved." He told the lame man to *rise up and walk*—and he did. When the man trusted Him, Jesus gave the power. He told Peter to come to meet Him, walking on the water. Peter stepped out of the boat and started; and he had the ability to walk on the water as long as he kept his eyes on Jesus, as long as he trusted Jesus fully. Why? Because Jesus saw to it that he could walk on the water.

Do not wait, my sinner friend, for one day, or even an hour. Now, *now*, you can "believe on the Lord Jesus Christ, and . . . be saved." "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved."

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
August 12:

The Way of Christian Fellowship

SCRIPTURE: I John 1:1-2:17; II and III John (Printed: I John 1:1-10).

GOLDEN TEXT: *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin* (I John 1:7).

Christian fellowship is a basic element in Christian living—so much so that Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). The forgiveness of sin restores fellowship with God, and restored fellowship with God lays the foundation for fellowship with our fellow men. The two are closely related. I once used this illustration in preaching:

I requested three men who were in the rear of the church to stand; one of them was at my extreme right, another was at my extreme left, and the third was near the center-rear of the church. I said: "Let us suppose that the pulpit represents God. Each of you men resolve to get closer to God. Come! Approach the pulpit along your nearest aisle." They did so until they stood shoulder to shoulder in front of the pulpit. Then I said to them, "You have now come close to God (by illustration). How do you stand now in relation to one another?" Now I said, "Suppose two of you men have a serious disagreement, so serious that there is broken fellowship. You turn your backs on one another." Now I said to them: "How do you stand in relation to God? The moment you turned your back on each other, you also turned your back on God. Let us suppose that a real break occurs. It drives you farther and farther apart. As you get farther from one another, you also get farther from God." They got the point.

God's first observation when he looked Adam over after his creation was this, "It is not good that the man should be alone" (Gen. 2:18). The Master's first miracle was performed to relieve a social embarrassment. Significantly He was there, and He was so interested in helping to maintain the happiness of the occasion that He unveiled His deity to turn water into wine. Jesus had only three short years to fulfill His mission, but He found time

during that brief period to cultivate a beautiful friendship at Bethany with Lazarus and his two sisters. There are four descriptive statements made in relation to those early Christians, converted at Pentecost. Two of them suggest fellowship: "Apostles' . . . fellowship. . . and breaking bread from house to house."

By divine adoption we are sons of God, and joint heirs with Christ. If we all are brothers and sisters of our great Elder Brother, we are brothers

and sisters of one another. It is highly significant that most of the scriptural marks of carnality are things that militate against fellowship, and the fruits of the Spirit are graces which promote fellowship. Heaven will be unbroken fellowship with God and with His children forever.

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.

SUNDAY-SCHOOL ATTENDANCE REPORT



District	Last Year	June	Percentage
Canadian Zone			
Canada Pacific	1,055	1,194	113
Canada Central	1,887	2,041	108
Canada West	4,228	4,188	99
Maritime	1,087	1,043	96
Southern Zone			
Abilene	5,687	5,821	102
Nebraska	2,728	2,787	102
Kansas	7,962	7,979	100
Dallas	5,046	5,003	99
Kansas City	9,258	9,140	99
South Arkansas	3,948	3,891	99
San Antonio	3,679	3,583	97
Northeast Oklahoma	3,961	3,660	92
Northwest Oklahoma	5,989	5,514	92
North Arkansas	3,656	3,354	92
Southwest Oklahoma	6,277	5,641	90
Houston	3,582	3,218	90
<i>Districts not reporting: Southeast Oklahoma, Louisiana</i>			
Southwest Zone			
Hawaii	519	635	122
Northern California	14,748	14,745	100
Arizona	3,683	3,531	96
Colorado	6,334	6,037	95
Southern California	11,161	10,636	95
New Mexico	3,126	2,813	90
<i>District not reporting: Los Angeles</i>			
Northwest Zone			
Alaska	549	622	113
Minnesota	2,192	2,281	104
North Dakota	1,737	1,732	100
Oregon Pacific	7,253	6,927	96
Rocky Mountain	2,463	2,302	93
Northwest	7,010	6,475	92
Nevada-Utah	893	802	90
Idaho-Oregon	6,179	5,453	88
<i>Districts not reporting: Washington Pacific, South Dakota</i>			
Central Zone			
Northwest Indiana	5,499	5,995	109
Northwestern Illinois	4,998	5,099	102
Eastern Michigan	8,431	8,559	102

District	Last Year	June	Percentage
Wisconsin	2,328	2,326	100
Southwest Indiana	9,359	9,117	97
Northeastern Indiana	9,697	9,372	97
Central Ohio	13,336	12,859	96
Western Ohio	14,380	13,827	96
Illinois	8,788	8,424	96
Chicago Central	5,494	5,069	92

Districts not reporting: Iowa, Indianapolis, Michigan, Missouri

Southeast Zone

Georgia	5,596	5,885	105
Virginia	3,144	3,237	103
North Carolina	3,670	3,743	102
Florida	7,069	7,200	102
South Carolina	4,748	4,798	101
Mississippi	2,875	2,791	97
Eastern Kentucky	5,463	4,959	91

Districts not reporting: West Virginia, Tennessee, Alabama, East Tennessee, Kentucky

Eastern Zone

Washington-Philadelphia	10,467	10,455	100
Akron	11,366	11,277	99

Districts not reporting: New England, Pittsburgh, Albany, New York

Miscellaneous

Australia	494	691	140
North American Indian	1,018	1,147	113

Estimated Average for June, 1956

Decrease over last year's average

Percentage of decrease

383,332

11,888

1.59

ERWIN G. BENSON, *Field Secretary*
Department of Church Schools

unto you." Then I questioned within myself: Are these words true or not? Can I trust the Lord's promise in the everyday life, in its troubles and difficulties? A bold idea came to me. I would put Christ's promise to the test, there and then.

Kneeling by the wayside, I said to Christ: "Lord, I cannot boast that I have always kept Thy words and always been faithful to Thee; but, dear Lord, be Thou faithful and keep Thy promises. Help me now in this hopeless situation. Thou hast promised: 'Ask what ye will, and it shall be done unto you.' I desire now that Thou wouldst give me and my family a place here, where we may live. Dear Lord, we have a proverb which says that the mills of God grind well, but slowly. Would You please hurry now, and arrange this matter before the train leaves in three hours' time? I ask this grace in the name of our Lord Jesus Christ."

Arising from my knees I saw a small girl coming toward me on the road. I had the feeling that I must ask this maiden to be my guide. On making my request, she said she was ready and willing. I told her my situation, of my long and fruitless quest for a home for myself and family. I also said that I preferred a small house that I could purchase for ourselves; a house away from the center of the village, which was like a naked plain. I told her I liked a house surrounded by some trees and near a forest, with a natural spring of drinking water nearby (I had heard that the water in the village was not good, and was sometimes difficult to obtain in a dry season).

The girl listened patiently, and then said quietly, "I know of such a place; please follow me."

She led me to the outskirts of the village, near a forest. There I saw, to my amazement, a nice, nearly new brick house, surrounded by some trees and with a spring of water nearby.

The maiden then said, "This is the house."

I went to inspect it and found it was empty—nobody was living there. On asking the girl if she knew the owner of the house, she replied, "Yes; I will lead you to him." Then she took me to a wealthy merchant in the village and left me with him.

In less than half an hour we had agreed on the particulars, including the price, which was surprisingly low, and I had become the owner of a most desirable house. I could hardly realize what had happened. In less than three hours after all my strenuous efforts had failed, God had marvelously answered my prayer by giving me my own house. A month later we moved into our new home, and spent many happy years in it, until the Lord called me for His service in the Holy Land. At present we live by the Lake of Gennesareth, in a house provided for us by the Lord.

Many times I have wondered if the maiden, who so unexpectedly appeared to me on the roadside in Finland, and who became my guide, was an actual girl or an angel sent by the Lord to help me at a time of great need.—*The Flame* (published in England).



Conducted by GRACE RAMQUIST

It Happened in Finland

A Remarkable Answer to Prayer

Did an Angel Talk to Me?

By K. O. Syranto

Missionary in Tiberias, Israel

It was during World War II, when living in Finland, that I experienced a marvelous answer to prayer. I was in government service, and was appointed to a new location, some two hundred miles away from my former station. I was married and had four small children, the youngest being only a few months old. It was winter, and the situation in our country was not good, owing to the evacuation of the whole population—about 500,000 persons—from the eastern frontier (near the Russian border) to places far inland. Local authorities had to receive these refugees and house them as best they could. Every available flat or room was used for these unfortunate people.

It was to such a community that I

was being transferred by the government; and so I knew it would be difficult to find accommodation for my family, especially in the middle of a severe winter. However, I journeyed to the place of my new appointment, only to be told on arriving that thousands of refugees had been sent there, and that every available place was fully occupied by them. The townspeople assured me that it was utterly impossible to find any vacant room in the whole area. But having traveled so far, I was compelled to do something about it. So, starting early in the morning and going on until the darkness of evening, I tramped the whole area, going from house to house in search of a room or flat for my family. The people simply laughed at me. I heard the same story again and again—the local authorities had already searched out every nook and corner for accommodation for the refugees. I was on an impossible quest.

Suddenly I remembered the words of Jesus, as recorded in John's Gospel, chapter 15, verse 7—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done



Religious News & Comments

By A. K. BRACKEN

Comment

(Taken from the General Baptist Messenger):

In supporting the church, some churches try cooking: chili suppers, bean dinners, oyster stews, and pancake fries.

Others try merchandising: rummage sales, bake sales, and bazaars.

Some churches even try gambling: bingo, raffles, and card parties.

Some churches try God's plan—tithes and offerings. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God's plan is always best.

Briefs

Bibles for prisoners. Senator William Langer (R.N.D.) has introduced into Congress legislation requiring federal penal and correctional institutions to maintain a supply of Bibles for those under their care.

Government sends aid. A Pilgrim Holiness church missionary plane was marooned in a South American jungle with broken landing gear. The State Department officials, hearing of it, sent a government plane winging its way to its aid with the needed equipment.

"Army" stamps. Recently the U.S. Post Office Department authorized 108 cities to use a die of the Salvation Army on their stamps, bearing the slogan, "National Salvation Army Week" fourth week in May. It was allowed on the basis that the Salvation Army is a social service institution. The "Army" is more—it is a soul-saving, spiritual force in our nation and the world.

"Pear Flower Study House"

This is the English name for a school for women in Korea called Ewha Haktang, opened by an American Methodist missionary, Mary Scranton, for the purpose of the uplift of Korean women. The noblemen of Korea looked upon it as a sinister foreign plot for the undoing of Korea. It did, indeed, work a change in Korean women by raising them from the role of "illiterate household servants" to a status higher than that Korean women had known. It made them more loyally Korean by instilling into them the highest type of patriotism. Now at age seventy, Ewha is Korea's largest university for women (enrollment 4,800) and is the most highly respected of all the nation's universities. The school was a hotbed of resistance to the Japanese and to the Communists. It stands for and is an example of the best in the cause for

the emancipation of women. Eternity alone will reveal the great force for good that Christian missions has been to the underprivileged peoples of the world. By such work is the kingdom of God advanced in the world.

Tars Stop the Gyros

Airplane pilots must pass rigid tests at frequent intervals, and to fail any one may cost them their jobs and can

end their careers. Robert N. Buck, a pilot, who flies to Europe and to the Near East, found his heartbeat was too fast. Spells of heartburn were frequent and severe. In talking with the foreman of the overhaul shop he learned that the gyros, used in instrument flying, and driven by an air stream, were seriously impaired and, at times, even stopped by tars, from the smoking of the crew and passengers, lodging in the gyro instrument case. "This is our biggest problem," said the foreman. Buck wondered about his own insides. He quit smoking. Research shows that smoking limits "altitude tolerance" and also "dark adaptability." Those who smoke a pack a day live at an altitude of 8,000 feet; those who do not smoke enjoy from 4,000 feet to 5,000 feet advantage over those who smoke. Tars stop gyros and men. (Reader's Digest)



HOME MISSIONS &

EVANGELISM

ROY F. SMEE, Secretary

New Churches

Telegram—Organized the Bethel Church, July 5, in Nampa with twenty-nine members. Rev. Richard Jackson has been appointed pastor. Nampa First Church with Pastor Raymond Kratzer will be commended in contributing nineteen members.—I. F. Younger, Idaho-Oregon District Superintendent.

Telegram—Organized church June 28 at Corinth, three miles out of Mena; eighteen members, thirty in Sunday school. Rev. Paul Reynolds appointed pastor.—W. L. French, South Arkansas District Superintendent.

District Superintendent Orville Jenkins recently organized a church at Seminole, Texas. This was started as a Sunday school on Sunday afternoons. Rev. A. B. Scudday of Brownfield, Texas, drove back and forth conducting these services for over a year. He and Rev. James A. Hale, who has been appointed pastor, also held revival meetings that helped to establish the church. This church is located on the Abilene District.

District Superintendent Orville L. Maish organized a new church on June 28 at Munith, Michigan. It began as a branch Sunday school in this small town. There are twenty charter members and the congregation hopes to build in the near future. The pastor is Rev. Dorothy Helderman.

Church Loan Fund Grows

We have just recently sent a check to the twentieth church that has received a loan through the General Church Loan Fund. It has been less than a year since we started making these loans, but the total for the twenty that have been sent is \$231,400.00. The churches are located in all parts of the

We can organize 1,000 new churches during our Golden Anniversary quadrennium if we begin now and every church helps to start a church.

country—Northeast, Southeast, South, Midwest, Southwest, Northwest, and Pacific Coast. There is also one loan in Alaska and two loans in Canada—one in the east and one in the west. Eight other churches have had their applications approved and are waiting until money is available. When these loans have been completed, churches on twenty-six different districts will have been helped through the General Church Loan Fund. You can help to make these loans possible as you consider

A NEW THOUGHT IN STEWARDSHIP

Recently, while reading, I came across this statement: "When Jesus becomes our Saviour, we become His stewards"—stewards of the life He has given us, our talents, our influence, our money. How are our time, talents, influence, and money being used? To the glory of God? I trust that it may be so.

We are in direct control of our time, our talents, and our influence; but how about our material things? No Nazarene would think of lending his time, talents, or influence to promote a theater, roadhouse, or brewery; nor would he consent for any such institution to use a building which he might own to house their activities. But how about those savings which he has invested in some commercial institution?

Can he be sure that his money is not being used to promote some evil enterprise? These institutions do not ask him where he wants his money loaned. They lend it to the proposition that promises the greatest financial return regardless of the moral implications. And many of them flatly refuse to lend to a church for the purpose of building a house of God.

You can be sure that your savings are being used for the glory of God if you deposit them with the General Church Loan Fund. And you will receive interest on your savings in excess of that paid by the average commercial savings agency. Your deposit will be safe—as safe as the Church of the Nazarene. Your note will bear the signatures of the president and the secretary of the General Board. Check us for a financial rating and you will find none more secure.

Write us for further details.
DIVISION OF CHURCH EXTENSION
6401 The Pasco, Box 6076
Kansas City 10, Missouri



In the June issue of the *Herald* we recommended that you write and commend those magazines that have a policy of refusing to advertise alcoholic beverages. Among those listed was the *Reader's Digest*.

It has been called to our attention by our people in Canada that the *Reader's Digest* does advertise alcoholic beverages in the Canadian issue. Your secretary of Public Morals has written the *Reader's Digest* citing his previous letter in which he commended them for their policy of providing a clean and high-quality magazine, but stating that the above information had just been received and we were greatly disappointed to know of this inconsistency.

Why not drop a card or letter today to Reader's Digest, Inc., Pleasantville, New York, and let them know how much you would like our Canadian brethren to be able to enjoy the same clean magazine that we enjoy here in the States? It will cost you so little and mean so much to them. Besides, you will feel good because you did good.

**Kenneth S. Rice, Secretary
Committee on Public Morals
CHURCH OF THE NAZARENE**

the Question box

Conducted by STEPHEN S. WHITE, Editor

Who is the other Mary referred to in Matt. 28:1?

Mary the mother of James—see Mark 16:1 and Luke 24:10.

What does the word "sith" in Ezekiel 35:6 mean?

It is a word which is not used today. It means since, afterwards, or seeing that. Thus the verse reads: "Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith [since] thou hast not hated blood, even blood shall pursue thee."

I have a friend who is a member of the Church of the Nazarene. He makes his living by selling groceries. His prices are in accord with the other stores except the specials advertised by the chain stores. It is doubtful if there is a man in the local church who is held in higher esteem than he is. However, very few of our people patronize him. I am sure none of the members of the church would want him to sell tobacco, beer, or wine. Neither would they want him to keep open on Sunday. Nevertheless, they patronize a chain store which sells tobacco, wine, and beer, and keeps open on Sunday. He would not think of doing these things, and because of refusing to sell these articles, he has suffered a financial loss. To my thinking, this loss to him should be somewhat compensated by the loyalty of the church people. Here is my question: Would my friend violate the teaching of the Scriptures and of our church "Manual" (page 35) to a greater extent by selling tobacco and beer than what our people do who patronize stores which sell tobacco, beer, and wine, and keep open on Sunday? Is such patronage not "giving influence to" such sales?

First, please remember that one wrong does not justify another, and also bear in mind the fact that technically, or legally, our Nazarene merchant would be in a worse position in relation to the *Manual* and the Bible than those who buy at the chain store you describe. Nevertheless, you have presented something in your question and in the explanation preceding it which ought to give every Nazarene who does what you have described plenty of reason for thought. Our religion ought to have a place in every phase of our lives, even with deciding where to buy our groceries.

You said once in an answer to a question that one little tiny sin, if unconfessed, will damn a person, and that truly has me worried. Just what do you mean by confessing each and every sin, and do we have to confess these to others; and what if you have forgotten some of them? When I came to Christ, I knew I was a terrible sinner, that is, in His sight, and I just said, "Lord, here I am without one plea; forgive everything that has gone before; I'm Yours with Thy help and I'll never commit a sin again." This I really meant.

I don't remember ever saying just what you ascribe to me, but I may have. If I did, I meant to impress upon all of us the importance of not being guilty of covering up any sin. If we would have God's approval, we must not try to hide any of our sins from Him. We must confess all of them and turn our backs upon them. Of course this does not mean that we can confess what we do not remember. Neither does it mean that we have to confess all of our sins to others or publicly. We must come to God confessing that we are sinners if we would be saved. Also, we must confess our sins individually as we remember them. Further, there will be some where others were involved that we will have to confess to others, but in doing this we must remember that we are not to confess sins publicly or to others if it will hinder the cause of God rather than help it. The good of God's kingdom must always be kept in mind in our confession of our sins to others or publicly.

In paying tithe would it be right to subtract the \$100.00 which you have to pay on the building where you conduct your business before tithing the income from your business?

Yes. The \$100.00 would be part of the cost of conducting your business—a part of your gross income, but not of your net income. A person should pay tithe on his net income—that which is left after all of the expenses actually connected with the business have been paid.



Foreign Missions

REMISS REHFELDT, *Secretary*

Special Prayer Request For South Africa Indian Work

We would appreciate your prayers for the Indian work in South Africa, that God will lead us in finding the right site for the work, and the proper time to begin. We have two Indian boys in our Bible school, and under the Group Areas Act of the government they will not be able to reside in a Coloured area. The city of Durban is known as "Little Bombay," there are so many Indian citizens residing there; and there is only one other holiness group working among these thousands of Indians.

At present one of our Bible school Indian boys is holding Indian services in Benoni, but he can go there only on week ends.

We would like to be able to send these boys out to preach to their own people, to whom God has called them, when they finish their schooling.—PHILIP STEIGLEDER, *South Africa*.

Prayer Request from Japan

Please pray for Mrs. Bartlett McKay, one of our newest missionaries. She is again ill with a high fever, and we are not yet sure of the cause.—HELLING, *Japan*.

Missionary Departures

Rev. and Mrs. Maurice Hall left for their first term in Africa, June 23, 1956. They will be located at the Coloured Bible School in Rehoboth. Their address is: Rehoboth Mission Station, Private Bag, P.O. Chloorkop, via Johannesburg, South Africa.

Miss Ruth Dech returned to British Honduras on June 27, 1956, for her third term. Her address is: Benque Viejo, British Honduras, Central America.

To the States

Rev. and Mrs. Max Conder arrived in the States from Haiti on June 8, 1956. They are on furlough.

Rev. Samuel Krikorian and family arrived from Jordan on June 8, 1956. Mr. Krikorian plans to retire in the United States.

Rev. and Mrs. Russell Birchard arrived in the States from Guatemala April 26 for their third furlough.

Miss Evelyn VerHock arrived in the States from Guatemala on May 18. This is her first furlough.

Spiritual Lift in Damascus

Our Armenian work in Damascus has experienced a genuine revival with six-

teen new persons converted during the past two months. We have taken in eight new members and have a second class ready for membership which numbers about ten. Praise the Lord for this great blessing.—DON DEPASQUALE, *Syria*.

Guatemala Camp Meeting

District camp meetings in Guatemala are seasons of great spiritual refreshings and the one this year was especially so. April was a beautiful month for weather, there being no rain to hinder the people from coming to service, and our evangelist was Rev. Alfredo Santin, the beloved pastor of First Church of the Nazarene in Mexico, D.F. His congregation graciously allowed him to come to us for two weeks, although they were in a busy building program. We were most happy because his good wife, Rebecca, could also come along. She inspired us on the first Sunday afternoon by telling us of the work of the Mexican Nazarene Missionary Society; and Dr. Santin preached twice each day, giving us the riches of God's Word.

The touch of God's Spirit was on each service and the church was comfortably full every night. There were numbers of seekers hungry for salvation and sanctification, and many positive testimonies were given. We want the Santins to come again and stay longer. Our hope is that when the Pan-American Hiway is completed between Guatemala and Mexico, we can have the privilege more often of an exchange of pastors and evangelists.—PEARL INGRAM.

Kurumuil and Kudjip

We will be worshipping in our new chapel at the preaching point (Kurumuil) very soon now. We have contacted all seventeen lines (villages) here, once, and plan to start at Kurumuil. There are as many or more lines in that vicinity as there are in Kudjip.

The Lord has truly been blessing. Our attendance is still growing. In fact, my Sunday-school class is about to get out of hand. I had 128 boys and girls last Sunday morning.

A piece of wonderful news, too. We feel our interpreter boy has definitely been converted. Of course, in life he has a good way to go and much to learn yet. But I have no doubt but that if Tal died tonight he would make it to heaven. That is encouraging to us. I feel he will continue to walk in the light as he receives it. Keep praying for him.

I've been trying to devote all my afternoons to language study. What I wouldn't give for a tutor and some good textbooks!—WANDA KNOX, *New Guinea*.

False Voice and True

By MAGGIE CULVER FRY

*When Satan speaks to me
Sometimes I scarcely know
That it is he.*

*There is, perhaps, a hint
Of fallen majesty
Synthetic glint . . .*

*I pray then: Let me know,
Is this Thy voice, dear Lord,
Who loves me so?*

*But when He speaks I feel
And know the contrast great . . .
The false from real!*

Confession-Resolution

By ELIOT CLAYTON

Work had been piling up for me, though I was almost continually at various duties. So numerous were these that I could have wished I were six people, or that I had a forty-hour working day.

And something else was piling up for me: unread copies of the HERALD OF HOLINESS. Of course I had rapidly glanced through these soon after their arrival, but they had not really been perused.

As I was thinking, two or three days ago, how I was in arrears as to this fact, another fact dawned upon my consciousness. So vociferous it was that, as a result, I know better the meaning of Kipling's line when, referring to a certain place in the tropical Far East, he writes, "Where the dawn comes up like thunder."

Into my consciousness (and conscience) roared the realization that *I was not in arrears in my reading the daily paper each evening!* Even though I seek to spend not more than fifteen minutes at this, I found myself in the "Valley of Humiliation" that I had not given perusal priority to the HERALD.

Bunyan, in his glorious *Pilgrim's Progress*, declares that this valley is a profitable place in which to be. For I am highly resolving that if, after three days from the arrival of our denomination's weekly in our home, it has not been well read, then the going over the newspaper will be omitted for that day, until I am caught up with the far more important reading of the HERALD.

I believe that I shall rejoice over this resolution a thousand years from tonight.

Thought for the Day

by BERTHA MUNRO

GOD MAKES A PROGRAM

Monday:

The Fourteenth General Assembly of the Church of the Nazarene has passed into history; but its spirit, communicated, is powerful, growing, energizing. Heritage—Vision—Task, the three words of the mammoth backdrop, have been fused into inescapable, burning logic. A past of truth held high and divine power released, a present of unspeakable need and limitless opportunity, a future—what we make it. "Heritage, vision, task"—and the drive of the Spirit to achieve.

Tuesday:

How they come thronging—aspects, facets, symbols, of God's program! *Unity* first: its symbol, the vast auditorium packed with over twelve thousand Nazarenes, representing other tens of thousands, all at a single moment

with faith in their hearts eating the bread, then drinking the cup, while the sense of God's presence fills the house. True Christian unity is centered in the Cross.

Wednesday:

Outreach: its symbol, the huge world globe on the roof of the International Headquarters Building, constantly revolving, illuminated at night. Or the happy-faced, exultant-voiced Chinese Christian reading for the opening business session Isaiah 35: "The desert shall rejoice, and blossom . . . an highway shall be there, . . . The way of holiness." A message for all people everywhere.

Thursday:

Spirit of conquest. Its secret, our superintendents' flaming "God in the midst"—power available through His mighty presence. Its symbol, our foreign missionary president's sling for felling giants.

Though giants tall are in the way, My Father's hand is strong to slay—

I'm going on.

Friday:

Practical challenge of goals to be achieved and gaps to be filled. Symbol of the gap: the three and one-half million dollars *more* for missions if *every* member would fast one (twenty-five cents) meal a week! Secret of goal-reaching, the inner *urge*: its symbol, Harmon Schmelenbach years ago moved by divine compulsion to register the Church of the Nazarene officially in South Africa. Today our representative seeking to establish a white holiness work faced frustration. *No admittance*

for a new denomination. But the records showed that Schmelenbach had loved enough to see and do. God fits the pieces together.

Saturday:

Heartbeat of the church, the individual experience of transforming grace. Symbol of this personal deliverance bursting to communicate itself, the Britishers' spirited singing of their favorite hymn:

*And can it be that I should gain
An interest in the Saviour's blood?*

*'Tis mercy all, immense and free,
For, oh, my God, it found out me.
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.*

Sunday:

Method of operation, individuals scattering to all corners of the world, constantly at it, doing the matter-of-fact jobs of the sanctified life—no one great in itself, but adding up to a contact with Infinite Power. Its symbol: after a night spent in a very ordinary motel en route home from the assembly, the unknown voice on the other side of the partition raised in morning thanksgiving for the "good assembly" and petition for the "coming quadrennium."

*Blest be the tie that binds
Our hearts in Christian love.*

'Tis a glorious Church without spot or wrinkle,

Washed in the blood of the Lamb.

"Fair as the moon, clear as the sun,
and terrible as an army with banners."
God grant it may be so!

NEWS

of the Churches



Uleta, Florida—This has been a wonderful year for our church. We came here in June of '53 and found a fine group of members. The Lord has richly blessed in every way. The pastor and family are enjoying a nice, furnished, three-bedroom parsonage, and appreciate the thoughtfulness of our people. We have received a unanimous call each year, and are now in our fourth year here. Many improvements have been added to the church, such as a heating system, a nursery, a P.A. system, and redecorating the interior. A new Sunday-school annex is now in the making. We are located in the north section of Miami (16504 N.E. Fourth Avenue). If you have friends in this part of the city, write us and we'll be glad to contact them.—J. V. FREDERICK, JR., *Pastor*.

Rev. W. M. Hodge writes: "I am re-entering the field of evangelism as of August 27. I am making up my slate and will be glad to go anywhere the Lord may lead. In past years in the field, I have worked on the Eastern Kentucky, Kentucky, Western Ohio, Central Ohio, Northwest Indiana, Chicago Central, Illinois, Tennessee, and Alabama districts. Write me at my home address, Science Hill, Kentucky."

Wellsburg, West Virginia—Recently our church enjoyed a wonderful revival with Rev. D. W. Thaxton, superintendent of South Carolina District, as the evangelist, and Eugene and L. Nora Smith as the singers. Surely, Brother Thaxton was God's man for the hour. He did some wonderful preaching, the Smiths were at their best,

and the altar was lined with seekers several times during the meeting. At the close of the meeting we received seven new members into the church, also broke all previous Sunday-school records, and the revival spirit continues in our midst. God is blessing and giving seekers in almost every service. Spiritually and financially, the church is at the top in its history, and we are going forward under the leadership of Pastor Frank L. Spiker.—JUNE STRICKLER, *Reporter*.

The Leverett Brothers, evangelists, write: "We have some good open dates for this summer, and would be glad to hear from any pastor or church desiring our services. We are happy in our work; we love the Lord and lost souls. Write us, Lamar, Missouri."

Pontiac, Michigan—First Church has had a year of many blessings, and we have made progress. We have had two good revivals: one in February with the Keller-York Party as musicians and our pastor, Rev. Kenneth A. Hutchinson, as evangelist; and Dr. Russell V. DeLong gave us a good meeting late in May. In March a new parsonage was purchased, located in a nice suburban area, and a three-year call was extended to our pastor. Our vacation Bible school had an average attendance of 225, with an enrollment of over 300. We are encouraged to press on for the Lord and the cause of holiness.—Reporter.

LaFayette, Georgia—First Church closed a wonderful revival on Sunday, June 17, with Rev. Frank L. (Toby) Ryall as the evangelist. Brother Ryall is faithful to the church and pastor, and is a God-anointed preacher. On the closing Sunday we broke all previous Sunday-school records with 250 present. Six new members were added to the church. The church gave the pastor a unanimous recall for three years, and is backing him in every respect. We thank God for the Church of the Nazarene and a place to serve.—CLIFTON HUTCHINSON, Pastor.

Rev. Frank W. May writes: "The Lord has blessed our ministry the past three years as we have pastored the church in Mt. Sterling, Kentucky. The Sunday school increased from 158 to an average of 212, many improvements were made on the church and parsonage, and we received a fine class of members into the church. God surely blessed and we thank Him and appreciated the wonderful people in Mt. Sterling. Feeling it to be the leading of the Spirit, I resigned on June 10 to enter the evangelistic field. Write me, 324 East 47th Street, Covington, Kentucky."

Evangelist Ralph C. Gray and wife report: "We are nearing the close of another assembly year in the field of evangelism. The Lord has graciously blessed us with traveling mercies and all spiritual blessings. Our travels have taken us this year from West Hollywood, Florida, to Costa Mesa, California; we have preached on thirteen districts, and in twenty-four churches and camps. More than three hundred seekers have bowed at the altar in these meetings, and God has given great seasons of salvation with many believers gloriously sanctified. We give God all the praise for His help and blessing."

Rev. Ernest and Florence Ferguson write: "After twenty-four very happy years in the pastorate, we feel definitely led to serve in the field of Sunday-school and convention work, with emphasis upon missions, prayer and fasting. Sunday school, and young people's work. We have our own visual aid equipment to use where desired. We have some open dates after October 1 for churches in the Midwest, and after January 1 (1957) in the West and Northwest. Write us, 5907 Decatur Road, Fort Wayne, Indiana."

South Dakota District Assembly

The seventeenth assembly of the South Dakota District was held in the beautiful new church at Mitchell on June 28 and 29.

General Superintendent Samuel Young presided with poise and efficiency. His messages were filled with practical truths; his wit was a truth clincher and, best of all, the Holy Spirit came upon the assembly in a gracious manner.

Rev. Crawford Vanderpool, district superintendent, gave a wonderful account of the activities on the district. His report showed fine gains in numbers and giving. The new work in Sturgis is making fine progress under the leadership of Rev. Cecil Thompson. Brother Vanderpool was unanimously re-elected to succeed himself. In a history-making move the South Dakota Nazarenes were the first, in the history

of the Church of the Nazarene, to give a district superintendent a three-year call, and we did it unanimously. Dr. Samuel Young was the first general superintendent of the church to have the privilege of presenting a district superintendent for a three-year term.

On Thursday night Dr. Young conducted an impressive ordination service, in which Vearl Fisher and Paul Chavet were elected to elder's orders.

The fine hospitality of Rev. Howard Olson and the Mitchell church was greatly appreciated by the delegates and visitors.

After District Superintendent Vanderpool challenged the assembly to a year of prayer and fasting, and the doubling of the membership in this quadrennium, the assembly was dismissed with the presence of God manifest in our midst. God is the strength of the South Dakota Nazarenes for the days ahead.—N. J. ARCHUK, Reporter.

DEATHS

REV. W. P. SIBLEY died May 5 at the home of his daughter, Mrs. Annie Leonard, of Erick, Oklahoma. He was born March 14, 1866, in Alabama. In 1892 he was married to Lillian Rucker. He was a minister and evangelist since 1902, a member of the Church of the Nazarene. He lived in Alabama until 1892, then in Texas and Oklahoma. His wife preceded him in death. He was ill for several months but preached to the visitors who came to see him, and shouted the praises of God. His last testimony was, "How wonderful, how wonderful to face death and have the victory!" He is survived by three daughters: Mrs. Annie Leonard, of Erick; Mrs. Ruth Lenord, of Wewoka, Oklahoma; and Mrs. Naomi Knox, of Lubbock, Texas; also three sons: W. R., of Abilene, Texas; C. M., of Sayre; and J. H., of Abilene.

PAUL W. MITCHELL died May 20, while in attendance at the Sunday school of the Church of the Nazarene in Ridgway, Pennsylvania. He had suffered two heart attacks, but was getting better and singing heartily at the Sunday-school service that morning; death came instantly. He is survived by the widow, Mrs. Hazel Mitchell, two sons and three daughters, all members of the Church of the Nazarene in Ridgway. One son, Lloyd E., is a song evangelist. Funeral service was conducted by the pastor, Rev. John R. Congalton, assisted by Rev. D. P. Brickley.

MRS. WILLIAM C. KING (nee Mary Dora Green) was born September 14, 1874, in Dalton, Georgia, and died on May 22, 1956, in Texas. She was married to Wm. C. King in 1898. To this union were born five children, a daughter, Arna Ruth Miller, preceding her mother in death. She resided at the Twin Pines Rest Home, near Victoria, from June of 1955 until her death. She was a charter member of First Church of the Nazarene in Temple, Texas. She is survived by one daughter and three sons, also one sister. Funeral service was held in Port Lavaca, with Rev. J. Walter Hall officiating; interment was in Memory Garden Cemetery, Victoria.

MRS. HORACE A. JONES (nee Norma Childers) was born November 23, 1906, in Stockton, Illinois, and died May 27, 1956, after a long illness. In 1932 she became a charter member of the Church of the Nazarene in Picture Butte, Alberta, which she served faithfully and well until her illness made it impossible. She was very active in the N.F.M.S., and taught a class of Junior boys. Her testimony was rich and assured until the end. She is survived by her husband, one daughter, and one son. Funeral was conducted by Dr. Edward Lawlor, district superintendent, with interment at Archmount Memorial Gardens in Lethbridge, Alberta.

NANCY VEST was born October 26, 1867, at Portsmouth, Ohio, and died May 31, 1956, at the Lewellen, Nebraska, hospital. She came to Broadwater, Nebraska, in 1933, where she resided until the time of her death. She was a member of the Church of the Nazarene and for many years a member of the missionary society. Funeral service was held in the Broadview Church of the Nazarene, by her pastor, Rev. H. W. Anderson, with interment in the Rose Hill Cemetery.

W. L. MITCHELL, age seventy-six, died at his home in Lafayette, Georgia, on June 12. He united with the Church of the Nazarene in 1949, and was a faithful song leader, member, and prayer warrior. He is survived by his wife and fourteen children. Funeral service was held in the Lafayette church with Rev. Clifton Hutchinson and Rev. A. F. Chappin officiating. Burial was in the Lafayette city cemetery.

MRS. MINNIE PEELER of Ft. Madison, Iowa, died June 1, 1956, at the age of ninety. She was a well-beloved member of the Ft. Madison Church of the Nazarene. She was buried at Oakland Cemetery with Rev. Oren Baker officiating.

ANNOUNCEMENTS WEDDING BELLS

Miss Beverly J. Carpenter of Greensburg, Indiana, and Mr. Earl L. Sprowls of Homestead, Pennsylvania, were united in marriage on June 28, at the Church of the Nazarene in Rushville, Indiana, with the bride's father, Rev. W. H. Carpenter, officiating.

Miss Edna Anne Gentry and Mr. Paul Schurman of Nashville, Tennessee, were united in marriage on June 8, at Grace Church of the Nazarene, Nashville, with the groom's father, Rev. Ralph Schurman, officiating.

Miss Joan McCreary and Mr. Richard Severance of Wichita Falls, Texas, were united in marriage on June 1, with Rev. Walter Little of the Electra, Texas, Church of the Nazarene officiating.

BORN to Rev. and Mrs. Frank L. Heberle of North Tonawanda, New York, a daughter, Beth Sue, on June 27.

—to Mr. and Mrs. Leon Cooper of Tucumcari, New Mexico, a daughter, Sherry Michelle, on June 13.

SPECIAL PRAYER IS REQUESTED by a lady in Ohio, going to the hospital soon for surgery; by a brother in Michigan for an unspoken request—for the conversion of a brother—also for a financial problem; by a reader in Ohio "for our home, that Husband may be healed and sanctified"; by a brother in Pennsylvania for himself, friends, and other needs; by a pastor in Ohio for his church, which needs "a real, Holy Ghost revival," and that God may begin it in his own heart; by a mother in Indiana for a son in the U.S. Navy, that God will save him, protect him, and bring him home safe—also for her mother and father, who are backslidden, sick, and their home broken; by a lady in Illinois that "the Lord will undertake in a work situation—a co-worker needs the Lord"—that circumstances may be more congenial; by a brother in Ohio "for healing of my body and a special unspoken request"; by a lady, wife of a serviceman in France, who has gotten discouraged and backslidden in heart, that she may be able to pray through and get back to God again and find peace and joy in Him.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

Assembly Schedule

Iowa August 8 and 9
Houston August 22 and 23
Southwest Oklahoma September 12 to 14
Northeast Oklahoma September 19 and 20

G. B. WILLIAMSON

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

Assembly Schedule

Chicago Central August 8 and 9
Northwestern Illinois August 15 and 16
Northwest Indiana August 22 and 23
South Arkansas September 12 and 13
North Arkansas September 19 and 20

SAMUEL YOUNG

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

Assembly Schedule

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

D. I. VANDERPOOL

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

Assembly Schedule

Virginia August 8 and 9
Tennessee August 15 and 16
Indianapolis August 22 and 23
Mississippi August 29 and 30
Georgia September 12 and 13

HUGH C. BENNER

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

Assembly Schedule

Wisconsin August 8 to 10
Dallas August 15 and 16
Louisiana August 29 and 30
Southeast Oklahoma September 19 and 20

DISTRICT ASSEMBLY INFORMATION

CHICAGO CENTRAL—Assembly, August 8 and 9, at Olivet Nazarene College Church, Kankakee, Illinois. Entertaining pastor, Dr. L. Guy Nees, 315 N. Center, Bradley, Illinois. Send mail and other items relating to the assembly % Dr. Nees at the address given. Dr. G. B. Williamson presiding.

VIRGINIA—Assembly, August 8 and 9, at the District Center, Dillwyn, Virginia. Entertaining pastor, Dr. V. W. Littrell, 1409 River View Terrace, Alexandria, Virginia. Send mail and other items relating to the assembly to Dr. Littrell at the address given. Dr. D. I. Vanderpool presiding.

IOWA—Assembly, August 8 to 10, at the Nazarene Campgrounds, Route 1, West Des Moines, Iowa. Entertaining pastor, Rev. Clyde Stanley, 2009 Beaver Ave., Des Moines 10, Iowa. Dr. Hardy C. Powers presiding.

WISCONSIN—Assembly, August 9 and 10, at Camp Byron, Rural Route, Oakfield, Wisconsin. Send mail and other items relating to the assembly % the camp, at the address given. Dr. Hugh C. Benner presiding.

DALLAS—Assembly, August 15 and 16, at Scottsville Camp, Scottsville, Texas. Entertaining pastor, Rev. J. Lewis Ingle, 403 S. Burleson, Marshall, Texas. Send mail and other items relating to the assembly to Rev. J. Lewis Ingle, at the address given. Dr. Hugh C. Benner presiding.

NORTHWESTERN ILLINOIS—Assembly, August 15 and 16, at Bradley Hall, Bradley University, Peoria, Illinois. Entertaining pastor, Rev. C. E. Fleshman, 1204 N. Elmwood, Peoria, Illinois. Send mail and other items relating to the assembly % Rev. C. E. Fleshman at the address given. Dr. G. B. Williamson presiding.

TENNESSEE—Assembly, August 15 and 16, at First Church of the Nazarene, 1026 Washington St., Clarksville, Tennessee. Entertaining pastor, Rev. Fred Reedy, 1024 Washington St., Clarksville. Send mail and other items relating to the assembly % Rev. Fred Reedy at the address given. Dr. D. I. Vanderpool presiding.

HOUSTON—Assembly, August 22 and 23, at First Church of the Nazarene, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston 8, Texas. Send mail and other items relating to the assembly to Rev. L. P. Durham at the address given. Dr. Hardy C. Powers presiding.

Servicemen's Corner



"For the last several years I have been receiving the Nazarene publications and I have enjoyed them tremendously. It is a definite pleasure to feel the interest of the Church of the Nazarene as shown by this service. I have been a member of the church for a number of years, and am at present a member at Gulfport, Mississippi. During my four years at Keesler Air Force Base, I have had the privilege of serving as Sunday-school superintendent at Gulfport for two years. The church at Gulfport and also the one at Biloxi are very much interested in the people who come through Keesler Air Force Base. Pastor Middendorf at Biloxi and Pastor Chafin at Gulfport will be happy to contact anyone at Keesler if they are notified when some of our people are being transferred there. The people here, like Nazarenes everywhere, are ready and willing to help their fellow men with their material and spiritual resources. Thanks again for sending me the church literature.—CAPTAIN A. R. SEEFLUTH."

"I'd like to take this opportunity to thank the Nazarene Servicemen's Commission and the Nazarene Publishing House for sending me the HERALD OF

INDIANAPOLIS—Assembly, August 22 to 24, at the District Campgrounds, Camby, Indiana. Entertaining pastor, Rev. W. A. Burton, Route 1, Camby, Indiana. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. D. I. Vanderpool presiding.

LOUISIANA—Assembly, August 28 and 29, at the District Center, Route 1, Pineville, Louisiana. Entertaining pastor, Rev. Earl McCall, 1709 Henry St., Pineville, Louisiana. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. Hugh C. Benner presiding.

MISSISSIPPI—Assembly, August 29 and 30, at the Sanctified Church of Christ Campgrounds, Route 1, Terry, Mississippi. Entertaining pastor, Rev. J. P. Jernigan, 618 W. Silas Brown St., Jackson, Mississippi. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. D. I. Vanderpool presiding.

NAZARENE CAMP MEETINGS

August 3 to 12. Southwest Oklahoma District Camp, at the district campground (three miles west of Anadarko, Oklahoma, on State Hi-way 9). Workers: Rev. J. C. Crabtree and Rev. Lyle Eckley, preachers; Professor Wannie Tipitt, singer. Meals served daily at reasonable rates, and dormitory accommodations available for all. For further information write Rev. W. T. Johnson, district superintendent, Box 249, Duncan, Oklahoma.

August 3 to 12. Washington-Philadelphia District Camp, at North East, Maryland (one mile north of Hi-way 40). Workers: Dr. Russell V. DeLong and Dr. Ralph Earle, evangelists; Dr. John E. Riley, youth speaker; Mrs. Louise Chapman, missionary speaker; Keller-York Party, singers. Dr.

HOLINESS, *Conquest*, and *Come Ye Apart* for the past year. I have truly enjoyed reading each issue, especially the HERALD OF HOLINESS, as it keeps me up to date on what our churches are doing in the States.

"I have been stationed here in Newfoundland for the past eighteen months and am sorry to say there is no Church of the Nazarene here at St. John's. I have truly missed the services and I am looking forward to my return to the States, when once again I can be in a Church of the Nazarene and hear a good holiness message. Upon release from the air force I plan to enter Pasadena College to study for the Lord's work. The Lord willing, I plan to answer His call to work as a youth evangelist. Thank you for your kindness.—IRA C. KOONS."

"I am writing to you wonderful people to let you know how much I appreciate your remembering me. The magazines are helping me out with my studies to become a minister. I feel that I can say this one thing for all of us servicemen, and all those who have been servicemen, 'Thanks a million for the work you have done.' I am sure that our Lord is as proud of you people as we are to receive your help.—DONALD MASON."

NAZARENE SERVICE MEN'S COMMISSION
Al DuBois DIRECTOR

E. E. Grosse, district superintendent. For reservations and information, write to Rev. Boyd M. Long, camp manager.

August 2 to 12. Northern California District annual camp meeting, at Beulah Park, Santa Cruz, California. Workers: Dr. H. Orton Wiley, Rev. C. B. Cox, Rev. Orville W. Jenkins, evangelists; Rev. M. W. Anderson, people's meetings; Rev. T. H. Stanley, prayer services; Rev. Gilbert Rushford, song director; Mrs. Mary Parrott, vacation Bible school activities; Paul Skiles, teen-age program; Rev. Charles Higgins and Mrs. Vera Rushford, pianists. Dr. George Coulter, district superintendent. For further information write to Beulah Park, 100 Beulah Park Drive, Route 4, Santa Cruz, California. (Beulah Park is located two miles north of the city limits of Santa Cruz on State Hi-way 17.)

August 3 to 12. Northeastern Indiana Camp, on district campgrounds, Marion, Indiana (East 38th Street extended, 1½ miles east of Veterans' Hospital). Workers: Dr. Edward Lawlor and Rev. Wilbur Brannon, preachers; James and Rosemary Green, singers; Rev. and Mrs. James Kratz, children's workers. For further information write the district superintendent, Dr. Paul Updike, Box 987, Marion, Indiana.

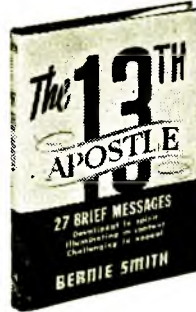
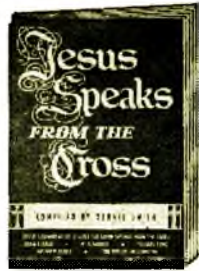
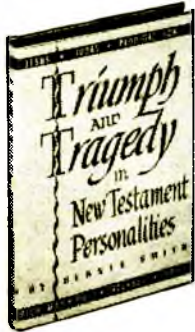
August 6 to 12. New Mexico District Camp, at the Mountain Park Campgrounds, Capitan, New Mexico. Services at 10:00 a.m., 2:00 and 7:30 p.m. Dr. Ross E. Price, of Pasadena College, preacher; Calvin and Marjorie Jantz, singers and musicians; Dr. R. C. Gunstream, district superintendent, will preside. For further information write F. R. Whitley, Capitan, New Mexico.

August 13 to 19. Seventieth annual encampment, Scottsville, Texas. Workers: Dr. Hugh C. Benner, Dr. Ralph Earle, and Professor Wannie Tippitt. Scottsville is located nine miles east of Marshall

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on Shreveport highway. For further information, write Rev. Leon Martin, 619 S. Fifth, Bonham, Texas.

August 20 to 26. Abilene District Camp, at Camp Arrowhead (four miles north on State Hi-way 199 off U.S. Hi-way 67, between a Cleburne and Glen Rose). Workers: Dr. Edward Lawlor, evangelist; Rev. L. A. Ogden, Bible teacher; Professor Warnie Tippitt, song evangelist. Rev. Orville Jenkins, district superintendent. For reservations and information, write Rev. D. M. Duke, 900 W. Sixth Street, Cisco, Texas.

EVANGELISTS' SLATES A to C

Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
Allen, Jimmie. Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.

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

Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Emporia, Kans. Aug. 6 to 19
Sublette, Kans. Sept. 19 to 30

Ashby, Kenneth and Geneva. Singers and Musicians, 1111 Shannon Ave., Indianapolis, Ind.
Hendersonville, N.C. (tent) Aug. 15 to 26

Bailey, Clayton D. Box 579, Fort Dodge, Iowa
Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.

Balwin, C. R. 1122 W. Texas, Durant, Okla.
Banning, R. M. Route 1, Morrow, Ohio
Selma, Ind. (camp) Aug. 14 to 26
Waterloo, Ind. Aug. 29 to Sept. 9

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Ewing, Neb. Aug. 21 to Sept. 12
Crawford, Neb. Sept. 5 to 16

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

Battin, Buford. 1509 Seventh St., Lubbock, Texas
Buffalo Gap, Texas Aug. 3 to 12
Slaton, Texas Aug. 15 to 26

Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
Connellys Springs, N.C. (camp) .. Aug. 2 to 12

Bennett, Ed. 3614 Liberty Drive, Corpus Christi, Texas

Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.

Sunfield, Mich. (camp) Aug. 2 to 12
Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
Ontario Dist. Camp (Canada) July 27 to Aug. 6
Sharpville, Pa. Aug. 24 to Sept. 2

Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Ludlow Falls, Ohio (camp) Aug. 2 to 12
Dennison, Ill. (camp) Aug. 17 to 26

Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Bicknell, Ind. (camp) Aug. 8 to 19
Warren (Bolindale), Ohio Sept. 12 to 23

Bishop, Joe. Box 47, Yukon, Okla.
Vinson, Okla. July 31 to Aug. 12
Athens, Ga. Aug. 14 to 19

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

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

Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio

Reserved August
Meta, Mo. Sept. 4 to 16
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Rock Hill (W. Main), S.C. Aug. 29 to Sept. 9

Louisville, Ky. Sept. 12 to 23

Brannon, J. S. Coal Fork, W.Va.

Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.
N.E. Ind. Dist. Camp Aug. 1 to 12
Monte Vista, Colo. Aug. 15 to 26

Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.

Alliance, Neb. (tent) Aug. 1 to 12
Wheatland, Wyo. Sept. 12 to 23

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

Brough, C. Wesley. 304 W. Belleview, Porterville, Calif.
Santa Maria (First), Calif. July 25 to Aug. 5

Indio, Calif. Aug. 15 to 26

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

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

Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.
Buffington, Ralph. Box 707, Denver City, Texas

Burk, Elbert F. 2711 Danube Drive, Sacramento 21, Calif.

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Winchester, Ky. (camp) Aug. 12 to 16
Calamine, Ark. (camp) Aug. 17 to 26

Burson, H. D. 401 W. Clay, Houston 6, Texas
Wellington, Texas Aug. 8 to 19
Mineral Wells, Texas Aug. 29 to Sept. 9

Burton, C. C. P.O. Box 145, Somerset, Ky.
Pascagoula, Miss. Aug. 2 to 12
Danville, Ky. Aug. 15 to 26

Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.

Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.

Carleton, J. D. and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.

Open time Aug. 1 to 19
Goshen, Ark. Aug. 22 to Sept. 2

Carlsen, Harry S. and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.
Reserved for month of August

Orbisonia, Pa. Sept. 12 to 16

Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.

Carpenter, Harry and Ruth. Evangelists and Singers, 323 N. Franklin, Greensburg, Ind.

Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.

Mahomet, Ill. Aug. 3 to 12
Corpus Christi (Trinity), Tex. Aug. 19 to 26

Carter, W. A. 3808 Park St., Greenville, Texas
Mound City, Mo. Aug. 8 to 19
San Antonio (Hat. Mem. Ch.), Tex. Aug. 22 to Sept. 2

Casey, H. A. 1801 N.E. Madison, Oklahoma City, Okla.

Excel, Ala. Aug. 15 to 26
Greenwood, Ky. Aug. 29 to Sept. 9

Casto, Clyde C. 2016 North Ave., Del Paso Heights, Calif.
Chatfield, C. C. and Flora R. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.

Scottsburg, Ind. Aug. 22 to Sept. 2
Jefferson, Ohio Sept. 5 to 16

Clark, Eddie. Route 1, Colona, Ill.
 North Pekin, Ill. Aug. 17 to 26
 Open dates for September

Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.

Clift, Norvie O. P.O. Box 52, Cambria, Calif.

Collins, A. E. P.O. Box 682, Carleton Place, Ontario, Canada
 Cobden, Ontario (camp) Aug. 17 to 26

Conway, L. W. 223 South 8th St., Vincennes, Ind.

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

Corbett, C. T. Box 215, Kankakee, Ill.
 Hope, Ark. Aug. 15 to 26
 Bitler, Ind. Aug. 29 to Sept. 9

Cornelison, E. L. 617 Kinnikinnik, Colorado Springs, Colo.

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

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

Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
 Millport, Ala. (camp) Aug. 22 to Sept. 2

Crawford, J. H. Springdale, Ark.

Crider, Jim and Janet. Singers and Musicians,
 Gen. Del., Southport, Ind.
 Decatur, Ind. (camp) Aug. 22 to Sept. 2
 Indianapolis (E. Side), Ind. Sept. 12 to 23

Crist, Wesley F. P.O. Box 527, Kansas City 41, Mo.

Crutcher, Estelle. 7221 S.W. 5th St., Miami, Fla.

D to F

Darnell, H. E. Box 929, Vivian, La.

Darnell, Leo and Edith. 1309 Court St., Columbus, Ind.
 Terre Haute, Ind. Aug. 1 to 12
 Oakland City, Ind. (camp) Aug. 17 to 26

Davidson, Otto, and Wife. Evangelist and Singers,
 224 E. Ames St., Mt. Vernon, Ohio

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Calumet, Okla. Aug. 1 to 12

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

DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
 Bedford, Ky. (camp) Aug. 3 to 12
 Decatur, Ind. (tent) Aug. 21 to Sept. 2

DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
 Wash.-Phila. Dist. Camp Aug. 3 to 12
 Lubbock, Texas Aug. 30 to Sept. 9

DiCicco, Frank and Dolores. Preacher and Singers,
 4387 West 28th St., Cleveland 9, Ohio

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 Sioux City, Iowa (camp) Aug. 16 to 26
 Pana, Ill. Sept. 12 to 23

Dixon, George and Charlotte. Preachers and Singers,
 39 S. Prospect Ave., Patchogue, N.Y.

Dobbins, C. H. and Wife. Evangelists and Musicians,
 604 S. Wayne St., Alexandria, Ind.

Dobson, J. C. Box 504, Bethany, Okla.
 Post, Texas Aug. 12 to 19
 Abernathy, Texas Aug. 26 to Sept. 2

Drye, J. T. and Vesta. Evangelist and Singer,
 Box 1, Coffeyville, Kansas

McCrary, Ark. July 25 to Aug. 5
 Port Jefferson, O. (Meth.) Aug. 12 to 26

Duncan, W. Ray. Evangelist, Waverly, Ohio

Dunn, T. P. 4352 N. Frankfort, Tulsa, Okla.

Dyer, Esther M. Musical Evangelist, Crystal Beach, Fla.

Eastman, H. T. and Verla May. Preacher and Singers,
 2005 East 11th, Pueblo, Colo.
 Kansas Dist. Assemb. Aug. 1 to 5
 Paonia, Colo. Aug. 22 to Sept. 2

Edwards, L. T., and Wife. Lowell, Oregon

Elkins, W. T. Wurtland, Ky.

Eisea, Cloyce. Box 18, Van Buren, Ohio

Emrick, Ross and Dorothy. Evangelist and Musicians,
 600 Trumbull St., Bay City, Mich.
 Mich. Dist. Inst. Aug. 6 to 11
 E. Mich. Dist. Inst. Aug. 27 to 31

Emsley, Robert. British Holiness Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Danville, Ill. July 25 to Aug. 5
 Camp Creek, Okla. Aug. 8 to 19

Erp, J. R. 415 N. Biltmore, Muncie, Ind.

Estep, Alva O. and Gladys. Preacher and Singers,
 Box 238, Losantville, Ind.
 Reserved for August
 Nowata, Okla. Aug. 29 to Sept. 9

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 New Freedom, Pa. Sept. 5 to 16
 Brookville, Pa. Sept. 19 to 30

Ferguson, Edw. R. and Alma. Preacher and Singer,
 920 21st St., Orlando, Fla.
 Newton Falls, Ohio Aug. 1 to 12
 West Mifflin, Pa. Sept. 12 to 23

Fetters, Fred W. 546 Vermont St., Altadena, Calif.
 Open dates for August and September

Files, Gloria; Adams, Dorothy. Preacher and Singers,
 Wiley Ford, W.Va.
 Akron (Ohio) District
 Home Missions July 25 to Aug. 19

Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.

The Official Proceedings of the 14th GENERAL ASSEMBLY Church of the Nazarene



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Fitch, James S. 1134 Winding Way, Nashville, Tenn.
Foltz, John C. Cherryville, Pa.
Petersburg, Pa. Sept. 5 to 16
Windber, Pa. Sept. 19 to 30
Fouse, Fay A. 635 Western Ave., Winchester, Ind.
Lynn, Ind. (camp) Aug. 12 to 26
Fairbanks, Ind. (camp) Aug. 28 to Sept. 9
Fralley, Hazel M. 458 Moore Ave., New Castle, Pa.
Conemaugh, Pa. (V.B.S.) July 30 to Aug. 10
Butler, Pa. (Y.P. Inst.) Aug. 13 to 17
Franklin, Cletus. Box 181, Odon, Ind.
Franklin, Norman and Connie. Song Evangelists,
Route 1, San Pierre, Ind.
Frodge, Harold C. Box 181, St. Paris, Ohio
Frost, Earl L. 510 W. Market St., Troy, Ohio
Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
Vilonia, Ark. (camp) Aug. 18 to 28
Kings Mountain, N.C. Sept. 2 to 9
Fuller, J. O. P.O. Box 81, Nashville, Ga.

G and H

Geeding, W. W. and Wilma. Preachers and Chalk
Artist, 376 W. Pine St., Canton, Ill.
Reserved To Aug. 21
Hudson, Ind. Aug. 22 to Sept. 2
Gillespie, George M. P.O. Box 208, Auburn, Ind.
Gillespie, Sherman and Elsie. Song Evangelists,
Box 312, Farmland, Ind.
Portland, Ind. Sept. 4 to 16
Churubusco, Ind. Sept. 18 to 30
Godfrey, Laura M. Singer, 797 N. Wilson, Pasaden
a 6, Calif.
Goodall, Haven. 6850 West 115th St., Worth, Ill.
Gospel Light Trio (Rev. Lyle Leach, Fred Findley,
and Wife). Preacher and Musicians, Rt. 1,
Box 175, Salem, Ore.
Prescott, Ariz. Aug. 22 to Sept. 2
Sunnyside, Wyo. Sept. 5 to 16
Granger, Miss Marjorie. Song Evangelist, 4322
Manchester St., St. Louis 10, Mo.
Granger, R. L. Evangelist, 1143 Treat Lane, Con
cord, Calif.

Gray, Ralph C., and Wife. Evangelist and Singer,
P.O. Box 527, Kansas City 41, Mo.
Louisville, Tenn. (Assemb. & camp)
. Aug. 1 to 12
Madison, Tenn. Aug. 15 to 26
Green, James and Rosemary. Singers and Musi
cians, 1201 Bower Ct., New Castle, Ind.
N.E. Ind. Dist. Camp Aug. 2 to 12
Bushnell, Ill. Aug. 19 to Sept. 2
Greenlee, Miss Helen. Evangelistic Singer, Route 2,
Humeston, Iowa
Olivet College Tour June 26 to Aug. 26
Fort Dodge, Iowa Aug. 29 to Sept. 9
Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
Iowa Dist. Home Missions Aug. 1 to 31
Algona, Iowa Sept. 4 to 16
Haas, Wayne and June. Singers and Musicians,
Route 1, Cory, Ind.
Campbellsburg, Ind. (tent) Aug. 1 to 12
Madison, Ind. (camp) Aug. 20 to Sept. 2
Hahn, O. G. 230 Leyte St., Mishawaka, Ind.
Hall, Miss Clarine. Song Evangelist, 819 Milburn,
Dayton 4, Ohio
Hall, Dave. 776 E. Simpson, McPherson, Kansas
Vici, Okla. (camp) July 26 to Aug. 5
Prague, Okla. Aug. 8 to 19
Hamilton, Jack and Wilma. Box 172, Hays, Kansas
Harding, Mrs. Maridel. 803 N. Briggs, Hastings,
Neb.
Harley, C. H. Burbank, Ohio
Wooster, Ohio (V.B.S.) Aug. 13 to 26
Rarden, Ohio Aug. 29 to Sept. 9
Harrington, Wm. N. Rt. 3, Box 666, Gainesville,
Ga.
Harris, E. T. P.O. Box 527, Kansas City 41, Mo
Harrold, John W. Box 309, Redkey, Ind.
Campbellsburg, Ind. (tent) Aug. 1 to 12
Harvey, Hoyer. Box 124, Hodge, La.
Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
Buena Park, Calif. Aug. 16 to 26
Washington, Iowa Sept. 5 to 16
Henbest, C. L. Box 345, Rogers, Ark.
Neosho, Mo. Aug. 17 to 26
Plainview, Texas Aug. 29 to Sept. 9

Henck, Nelson H. 714 Campbell St., Williamsport,
Pa.
Williamsport, Pa. Sept. 5 to 16
Randle Cliffs, Md. (Community)
. Sept. 19 to 30
Hendrick, Doris V. Evangelist, 342 North St.,
Bad Axe, Mich.
Henriksen, G. W. 12703 N.E. Clackamas, Port
land 16, Ore.
Henson, J. C. 103 N. Peniel St., Bethany, Okla.
Higgins, Charles A. 1702 Pecos St., Las Cruces,
N.M.
Hodge, W. M. Science Hill, Ky.
Hoke, J. O. and Helen (Peters). Evangelist and
Singers, 525 W. Green, Virden, Ill.
Hoof, A. J. (Jack). 1610 S. Grand St., Monroe, La.
Hoof, Billy S. McEwen, Tenn.
Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Port Matilda, Pa. (camp) Aug. 1 to 12
Winchester, Ky. (camp) Aug. 13 to 19
Hoot Evangelistic Party. P.O. Box 745, Wirona
Lake, Ind.
Wheeling, W.Va. Sept. 6 to 16
Flint (West), Mich. Sept. 19 to 30
Huff, Thomas. Box 228, Zylks, La.
Hughes, Guthrie. Greenfield, Ind.
Winfield, La. (camp) Aug. 9 to 19
Ridge Farm, Ill. Aug. 24 to Sept. 2
Humble, Dave and Mary. Singers and Musicians,
Worthington, Ind.
Hutchinson, C. Neal. P.O. Box 527, Kansas City 41,
Mo.

I to K

Inglard, Wilma Jean. Evangelist, 322 Meadow
Ave., Charleroi, Pa.
Isenberg Evangelistic Party. Evangelist and Sing
ers, P.O. Box 527, Kansas City 41, Mo.
Jackson, R. V. Box 31, Elizabethtown, Ill.
Jantz, Calvin and Marjorie. Singers and Musicians,
P.O. Box 527, Kansas City 41, Mo.
Western Ohio Dist. Camp July 27 to Aug. 5
New Mexico Dist. Camp Aug. 5 to 12
Jenkins, Gerald and Donna Lou. Evangelistic Singers,
P.O. Box 527, Kansas City 41, Mo.
Jennett, Howard W. 630 W. Hazelhurst St., Fern
dale, Mich.
Johnson, A. G. and Elveda. 355 61st St. N.W.,
Albuquerque, N.M.
Hickory Plains, Ark. Sept. 4 to 16
Alix, Ark. Sept. 19 to 30
Johnson, Andrew. Wilmore, Ky.
Jones, A. K. P.O. Box 527, Kansas City 41, Mo.
Pawnee, Okla. July 31 to Aug. 12
Palmer, Mo. (camp) Aug. 14 to 26
Jones, Clarence "Tiz". Evangelist, 2022 Lippert
St., Charleston, W.Va.
West Va. Home Missions (tent)
. Aug. 1 to 31
Pineville, W.Va. Sept. 4 to 16
Jones, Claude W. R.F.D. 1, Box 172, Bel Air, Md.
Akron Dist. Home Missions
. July 25 to Aug. 19
Leicester, Vt. Aug. 29 to Sept. 9
Jones, Lum. 630 West 9th St., Ada, Okla.
Jordan, Hugh R. P.O. Box 527, Kansas City 41,
Mo.
Keith, Donald R. P.O. Box 527, Kansas City 41,
Mo.
Keller-York Party, The. Singers and Musicians,
Box 256, Seelyville, Ind.
Wash.-Phila. Dist. Camp Aug. 3 to 12
Circleville, O. (camp) Aug. 17 to 26
Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Rock Hill (Emmanuel), S.C. Aug. 1 to 12
New Ellenton, S.C. Aug. 15 to 26
Kimball, Everett and Irene. Evangelist and Singers,
P.O. Box 527, Kansas City 41, Mo.
Reserved for August
Toledo (Walbridge), Ohio Aug. 29 to Sept. 5
King, Charles L. Evangelist, 726 North 32nd
Kansas City, Kansas
Indianapolis (W'brook), Ind. Aug. 12 to 15
Kleven, Orville H. and Kathryn. Evangelist and
Musicians, 2355 Roosevelt Blvd., Eugene, Ore
Tacoma, Wash. (camp) Aug. 9 to 15
Grants Pass, Ore. Sept. 2 to 11
Krauss, James L. 818½ E. Spring, St. Marys
Ohio
Kruse, Carl H., and Wife. Evangelist and Singers
503 N. Redmond, Bethany, Okla.
Pampa, Texas July 29 to Aug. 1
Ava, Mo. (Highway Ch.) Aug. 15 to 2
Kunze, R. J. Sunday-School Evangelist, 614 W
Elm St., Compton, Calif.
Kuschner, Allard and Dorothea. Evangelist and
Singer, Route 1, Burton, Ohio
Kuykendall, P. E. Box 978, Hendersonville, N.C.