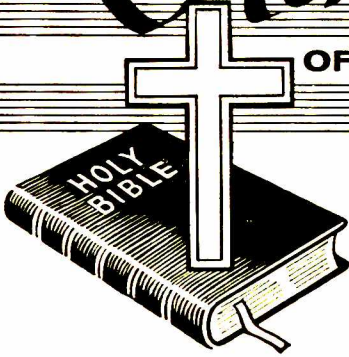


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



June 19, 1957

The word diplomacy has, like many other good words, gathered around it some unfavorable connotations. As a matter of fact, it describes a characteristic which is admirable. It is defined as skill in managing affairs or in the negotiation of agreements between persons, groups, or nations.

There are those who have sought to disguise deceit under a pretense of being "diplomatic." A man who made a great show of his religious "convictions" was discovered to have flagrantly misrepresented a situation in which he was deeply involved. When charged with

On Being a Diplomat

General Superintendent Williamson

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; . . . that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.

I Timothy 2:1-3

dishonesty, his defense was, "I did not want my strategy to be known." Such practice under guise of shrewdness could more accurately be called lying.

Diplomacy *demand*s honesty. Nothing can be more fatal to cordial relations between individuals or nations than for the intent to deceive to be discovered. Trust is the foundation of all satisfactory human understanding. Even the shading of truth to gain advantage is culpable. Affable smiles and feigned courtesies are a poor counterfeit for sincerity. Those who indulge such practice deceive themselves more than anyone. Like Haman, they build gallows for others on which they are sure to hang. Candor is an essential to safe diplomacy. One who is skilled in the art may avoid issues in order to gain advantage in timing. But they cannot be evaded at the cost of integrity. It cannot be forgotten that the answer to a burning question is not found merely by postponement.

Diplomacy includes the ability to see what the effect of evasion, delay, and compromise will eventually be. Such actions often contribute to confusion and prove to be a "sellout" and in the end a moral defeat. Remember Munich!

All who have been accorded a place among the promoters of peace and good will among men in the light of history have been men of courage. At times they are forced to take calculated risks. There will be some losses but there will also be some notable victories with honor.

To know what will ultimately advance the cause of truth, understanding, and righteousness and to stand for it with honesty, far vision, and courage is the keenest diplomacy.

LATE NEWS

Telegrams

Vancouver, Washington—Washington Pacific District Assembly re-elected Dr. B. V. Seals for fifteenth year with best vote—almost unanimous—then extended a three-year call by overwhelming vote. Two hundred net membership gain. Spirit of assembly the finest. Dr. G. B. Williamson's messages and presiding greatly appreciated.—Reporter.

Austin, Texas—San Antonio concludes forty-fourth district assembly under inspired leadership of Dr. Samuel Young. His warm messages and wise counsel endeared him to our people. District going forward under leadership of Superintendent W. H. Davis, who was elected to his fourth year. Good progress along many lines; challenging program outlined for new year. Wayne Black and Ralph West ordained as elders.—Howard R. Borgeson, Reporter.

San Diego, California—Rev. Nicholas A. Hull closed his first year as superintendent of the Southern California District with an outstanding report of progress in every department. The district showed its appreciation for his wonderful leadership by re-electing him to serve for the next three years with an excellent vote of confidence. Statistics: 72 organized churches with a membership of 8,191; 660 received by profession of faith; average Sunday school enrollment of 17,644; average Sunday school attendance 11,514; total raised for all purposes \$1,539,498; \$85,027 raised for General Budget; general interests \$122,468; two new churches organized; seven new church sanctuaries, seven educational units, and two parsonages were completed. Following a stirring message by General Superintendent Vanderpool, the assembly spontaneously pledged \$13,575 for home missions over and above the regular Home Mission Budget of \$30,300. Dr. Vanderpool's message and spirit increased our faith in God, the church, and our leadership. There are good days ahead for the Southern California District.—Harold B. Buckner, Reporter.

Chattanooga, Tennessee—Easter Sunday morning we organized Smyrna Church with twenty-five charter members. This was our forty-sixth new church in East Tennessee in less than eight years.—Victor E. Gray, Superintendent of East Tennessee District.

Kankakee, Illinois—Ninety-two seniors honored at Golden Anniversary Commencement at Olivet Nazarene College. Doctor of divinity de-



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Next Week . . .

How Old Is "Old-time" Religion? Leo C. Davis
The Tithes Is No Longer Enough, R. L. Lunsford

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

gree conferred upon Rev. Ernest W. Martin of Detroit (Michigan) First Church. General Superintendent Hugh C. Benner, distinguished Olivet alumnus, gave outstanding commencement address. Prospects excellent for overflow freshman class in September.—R. L. Lunsford, News Co-ordinator.

After pastoring First Church at Wichita Falls for five years, Rev. Buford Burgner has resigned to accept a call to the church in Pampa, Texas.

Pastor R. W. Kornegay of First Church sends word: "Rev. T. W. Sharpe died May 20 at San Antonio, Texas, after a lingering illness; he was seventy-six years old. He served the church as pastor of numerous churches and was superintendent of the Arkansas and San Antonio districts. He organized and built radio station KGJF (now KARK) for First Church, Little Rock, Arkansas."

Rev. Floyd T. Smith has resigned as pastor at Coolidge to accept the pastorate of the church at Glendale, Arizona.

Rev. Glenn A. Roberson has resigned as pastor of the church at Glendale to accept the pastorate of the church at Coolidge, Arizona.

One and Only

By ENOLA CHAMBERLIN

God is the stars and the heavens;
God is the life of me;
God is my soul and substance;
God is the land and the sea;
God is the all and always;
God is the here and there;
And my heart leaps out to serve Him,
And gives Him my thanks in prayer.

THANK YOU

The Board of General Superintendents offers thanks to God and to His people for the wonderful response to the recent appeal for a generous Easter Offering this year. To date, \$894,291.81 has been received. This is an increase of \$72,987.25 over the Easter Offering a year ago at this time, and is the best ever in the history of our church. Our total church is marching steadily toward the goal of 10 per cent for the General Budget and world missions. We are deeply grateful for this heartening response to our call.

Samuel Young
for the
Board of General Superintendents

Why Be a Nazarene?

III. The Heritage of Christian Doctrine

By James McGraw
Professor, Nazarene Theological Seminary

My church offers me a privilege of Christian fellowship, and an ideal for Christian living. She also offers me a *heritage of Christian doctrine*.

We believe in one eternally existent, infinite God, Sovereign of the universe. We believe in Jesus Christ, the Second Person of the Triune Godhead, that He was eternally one with the Father, and that He became incarnate by the Holy Spirit and was born of the Virgin Mary. We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.

We believe that entire sanctification is the act of God, subsequent to regeneration, by which believers are made free from original sin and brought into a state of entire devotion to God, and the holy obedience of love made perfect. This experience is wrought by the baptism of the Holy Spirit, provided by the blood of Jesus, wrought instantaneously by faith, preceded by entire consecration, and to this work and state of grace the Holy Spirit bears witness.

Holiness of heart and life! This is our calling, and this is the cardinal doctrine of our church.

All Christians need this glorious experience, and Christians in any church, if they be true followers of Christ, will like David desire it. He prayed, "Create in me a clean heart, O God." Nazarenes do not claim any "monopoly" on this experience. But while many other churches have skirted around the teachings of the Scriptures on the subject, or faintly intimated that some such state of grace might be achieved through slow processes of growth and development, the Church of the Nazarene has boldly proclaimed that it is possible now, instantaneously, by faith, through entire consecration of believers.

While some sing mournfully:

*Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul.
Break down ev'ry idol, cast out ev'ry foe.
Now wash me and I shall be whiter than snow,*

the Church of the Nazarene joyfully sings:

*Though coming weak and vile
Thou dost my strength renew;
Thou dost my vileness fully cleanse
Till spotless all and pure.*

*All hail, atoning Blood!
All hail, redeeming grace!
All hail, the gift of Christ, our Lord,
Our Strength and Righteousness!*

Holiness of heart! Not in purgatory while the priest lights the candles and chants the prayers, not in the hour and article of death while God waits to prepare the heart for entrance into His presence, not in partial and imperfect measure that leaves the soul struggling through life in vain attempts to "suppress" something that cannot be suppressed, not in slow and painful processes which leave the soul hoping for grace that never is realized! Holiness now! "The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:73-75).

Holiness prophesied in the Old Testament! "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28).

Holiness prayed for in our behalf by Jesus! "Sanctify them through thy truth: thy word is truth" (John 17:17). Holiness promised us by our Lord! "Ye shall receive power, after that the Holy Ghost is come upon you"; "John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence"; and, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you" (John 14:16-17).

Holiness received at Pentecost! "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there

came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:1-4).

Holiness received by others! "And God, which knoweth the hearts," said Peter of those he had prayed with in the household of Cornelius, "bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). Holiness emphasized by Paul! "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23); "This is the will of God, even your sanctification" (I Thessalonians 4:3); and, "God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7)!

Holiness in our literature, holiness in our Sunday schools, holiness in our pulpit preaching, holiness in our hymnals, holiness in our testimonies! Holiness in our churches, in our colleges, in our

seminary! Holiness taught, holiness preached, holiness lived and demonstrated!

"Holiness unto the Lord" is our watchword and song.

"Holiness unto the Lord" as we're marching along.

Sing it, shout it, loud and long.

*"Holiness unto the Lord," now and forever!**

The Church of the Nazarene has a faith to proclaim, a doctrine to preach, a mission to fulfill. Built on the Rock, Christ, as our one Foundation! Critics have found fault with her; holiness fighters have attacked her; cynics have mocked her. Worldlings have weakened her; legalists have grieved her; false brethren have betrayed her. Nevertheless, she marches on!

With Christ as her Leader, may the Church of the Nazarene never waste her time tampering with trivialities while the world gropes in darkness. May she close her ranks within, so that she may fight more vigorously the enemies from without. May she always reflect the glory of Jesus, who was called a Nazarene, and be worthy to bear His name.

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Easter Afterthought:

II. Our Risen Lord and the Christian Sabbath

By CARL W. GRAY, JR.

Pastor, Cross Lanes Church, Charleston, West Virginia

There has been much controversy down through the years concerning the Sabbath Day. Ecclesiastical disputes have existed even to the present day. Sunday as the Christian Sabbath presents consoling assurance when examined in the light of the Christian spirit of worship:

Sunday Exalts My Christ More than My Church:

As Christ made His reply to the accusations of the Pharisees, He proclaimed, "For the Son of man is Lord even of the sabbath day" (Matthew 12:8). It is a contradiction to claim the Christian faith and then exalt my church even above the name of Christ.

What glory is there in being a member of a church that keeps a certain day of the week? For the Christian, Christ is the center of his worship—not a day of the week. Christ arose from the tomb on the *first* day of the week. His first meeting with His disciples after His resurrection was on the evening of this glorious day.

The early Christians placed their approval on the first day as the Christian Sabbath for their day

of worship. The scriptural records reveal, "And upon the *first* day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7). The pastoral instructions of Paul relate, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come" (I Corinthians 16:2).

Even the Apostle John indicates that the Apocalypse was received on the first day of the week, which was generally known as the "Lord's day" (Revelation 1:10). Sunday was reserved by the Christian church because it exalts Christ as "the author and finisher of our faith"! Paul declares, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living" (Romans 14:9).

Sunday Gives the Lord Preference:

Too many people merely honor God with their "leftovers." God gets what is left, which many times is a very small amount. It is the natural

Wayside Altars:

"Mine hour is not yet come"

By Donald S. Metz

Professor of Religion, Bethany Nazarene College
Bethany, Oklahoma

When friends urged Him to strike prematurely, Jesus cried, "Mine hour is not yet come." He held himself for a supreme gift to all mankind. His altar was atop Calvary's jagged peak and He would not ruin His pilgrimage by worshiping at a lesser shrine. Following the infallible Guide, one is cautioned against turning aside at some wayside altar.

Moses made the mistake of striking too soon. He saw *red*. Later he saw God. But it took forty years from his life to correct the mistake. Judas turned aside at a wayside altar and his very name symbolizes cowardice and deceit. Demas was lured to a wayside altar and is regarded as one of the classic weaklings of history.

Robert Burns, the poor, lovable, impetuous poet of Ayrshire, had been a heedless devotee at wayside altars. He had given free rein to any spontaneous passion that engulfed him. His life and talents were wasted at wayside altars. In direct contrast to Robert Burns is Robert Browning. He ignored the lure of the loathsome and offered to Elizabeth Barrett the unspent, unsoiled love of a whole manhood.

According to Dr. Karl Menninger about 22,000 Americans commit suicide every year. It happens about 60 times a day, every day; 22,000 times a year. Wayside altars have proved disappointing. Dr. Raymond W. Waggoner, of Ann Arbor, Michigan, several years ago told the annual session of the American Medical Association at San Francisco that the illnesses of at least one-half of all hospitalized people are a result of emotional disturbances. Again, wayside altars have been tried and found wanting.

"Mine hour is not yet come." Blessed is the person who persists in the climb—who does not turn aside at a wayside altar!

attitude of mankind to care for his own personal desires—then God is offered the remaining fragments. The last day of the week, as the Sabbath, would perfectly satisfy the human nature.

In the Christian faith, the normal attitude of the Christian is, "Seek ye *first* the kingdom of God, and his righteousness; . . ." (Matthew 6:33). For the sanctified individual, the *first* day of the week harmonizes with his doctrine. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. . . . For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:6-8).

Sunday reveals the feeling of "keeping first things first." It honors the Lord and His kingdom before the individual thinks of his own affairs and activities. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; *that in all things he might have the preeminence*" (Colossians 1:18). Our Lord has preference; He deserves the first day, not the last day. Sunday is the ideal time for a Christian to reserve for his Lord.

Sunday Offers Spiritual Preparation:

Jesus admonished the rigid law-keepers that "the sabbath was made *for man*, and not *man for the*

sabbath" (Mark 2:27). He was aware of the fact that man required time for worship. The creature needed time to commune with his Creator. The weary body, the human faculties, needed renewed physical strength. The rambling mind needed to be centered on the Master Mind and His thoughts. Christ realized that the spiritual being of man demanded "a spiritual pause to refresh the soul."

The Christian Sabbath is a day designated for spiritual preparation for Christian living. The day of rest is a time of restoration. The soul, mind, and body of man are prepared for the mysterious journey that lies before him. The pathway of life does not seem so treacherous if he takes time out, first, to observe the instructions of God.

In tribute to our risen Lord, the first day of the week is the ideal day to dismiss all else to commune with the "Lord of the sabbath." It is the day to reveal Christian devotion by giving the Lord preference among the days of the weekly schedule. In return, the Christian prepares himself with spiritual zeal and courage to live a victorious life in the remaining days of the week.

The Sabbath for the people of God means *time* reserved for God. As a verification of a consecrated life, the first day of the week would seem the proper day to dedicate to the Lord in Christian devotion and service.

what
about
Hollywood Movies?

***Has the attitude of the
Christian church
on movies changed
completely? Is it O.K. for teen-agers
to attend films in theaters?
This may be the answer.***

"I hope every one of you goes to see 'The Ten Commandments'!—this from a Sunday school teacher of teen-agers in a church considered conservative and evangelical.

A staunchly fundamental Christian college recently sponsored "A Man Called Peter" for showing on campus—this in spite of the fact that students are asked to pledge themselves not to attend moving picture theaters.

A number of old-line denominational churches have recently shown "The Robe" in connection with their church programs.

We are in a period of transition, so far as the church and movies are concerned—that much is certain.

Let us admit freely at the outset that there is a wide divergence of opinion on the subject. For some it will seem a little silly to raise the question at all. After all, everyone goes to movies—don't they? It's simply a matter of choosing the good and omitting the rest.

Others say, "If you are going to make living the Christian life a matter of prohibitions, you just make the young person want to do that forbidden thing all the more." Why not emphasize the positive, they say, and leave out discussion of the negative?

There are other great areas, however, where

the encroachment of movies into the home through television and into the community conscience as a tolerated daily-life factor, is a matter for great concern. Thousands upon thousands of families have held, as a point of Christian separation unto God, that they will have nothing to do with the world of "show business," and that even though it occasionally presents some highly desirable features, they can get along very well without them, and stay clear with God.

Now they find that the very basis for that separation is breaking down, and it leaves parent and child alike somewhat at sea as to what to believe and how to react on the matter. If this one thing, which I have always been taught not to do, is

okay—what about the rest of the things that I have shunned in order to live a true Christian life?

Is morality, and Christian living, and Christian separation, after all, simply a matter of relative values, differing with different cultures and geographical locations? Sometimes it almost seems so, doesn't it?

Transition, he said. Things are changing.

But it is one thing to recognize a trend, and quite another to go meekly along with it. Paul said, "Evil men shall wax worse and worse," but did he condone the condition? Our Lord Jesus said that at the end-time the love of many would be cold—in fact, it would be difficult to find true faith on the earth. Did His awareness of that coming condition make it right? YFC people will have to admit that our very existence is predicated upon the fact that we stand for the old-fashioned gospel, the inspiration of the Scriptures, the deity of Christ, the Blood atonement, the new birth, a holy life by the power of the Holy Spirit, and all the other verities of the faith.

By the same token, we stand for the implications of such doctrine. We are forever involved in the truth that Christians appear different because they are different; that when you are born again, the Holy Spirit takes up His abode in your heart, and gives you an entirely different set of reactions to life and its temptations and pressures.

A Christian is different, not because he decided to be, but because he cannot help it—Christ lives within.

It is this essential difference from the world ("Love not the world, neither the things that are in the world. If any man love the world, the love

of the Father is not in him.") that distinguishes the Bible believer from the so-called nominal Christian, or the thoughtful pagan.

And, I maintain, the relationship to Christ and to His Word that produces the difference must be preserved at all costs.

That's why the movie, in the Hollywood, show-business definition of the term, has no place in the believer's heart and life. It presents a distorted, over-sexed, highly spiced view of life, coupled (where it is religious at all) with a watered-down version of the gospel, carefully weakened until it is nonoffensive and palatable to Jew and Gentile, Roman Catholic and Protestant, as well as to the thoughtful pagan. A kind of "moral do-goodism" it is, with an up-beat ending acceptable to the shallowest and the sinfulest, calculated to stir emotions without moving the Christ-rejecting will.

Given a chance (defend it how you will) the movie will edge out of your heart the desire for God and the Bible, prayer, and soul winning. Sin becomes less sinful, things and the money to buy them become more important, standards are easily lowered, and the sweet by-and-by becomes much less attractive than the sweet here-and-now.

What about the old lady who was invited to the theater and remarked with some acerbity, "Not on your life! I'm goin' to sit and watch television like the good Lord intended me to!"—what about her, and the thousands like her who watch Hollywood productions on their TV screen night after night? They wouldn't be caught dead in a moving picture house, but they can watch TV.

Let's face it. You can see stuff on your TV screen that is about as raw as anything at the Bijou Theatre down the street. Seeing the stuff in private spares you the shame of being seen in the wrong place, but doesn't keep your soul from being damaged. This is precisely why some Christians of my acquaintance have gotten rid of their TV sets rather than have their homes controlled by that dreadful one-eyed monster. "If thine hand offend

thee, cut it off," said the Man of Galilee. He might well remark today, "If thy TV set offend thee (or offend one of these who believe in Me), throw it out!"

Christ believed in desperate religion—the kind that is not afraid to face issues and make changes.

We are certainly not going to get anywhere preaching against TV or Hollywood, any more than ministers forty years ago got anywhere preaching against radio. Our job as Christians is to learn how to live in the world of our day, while keeping our souls clean, and our testimonies effective. "I pray not that thou shouldest take them out of the world," our Lord requested for His disciples, "but that thou shouldest keep them from the evil."

Hollywood has every right to produce films to its liking—and I have every right not to bother looking at them. The TV people have every right to put any kind of junk they wish on the screen—and I have the right to turn it off.

Let me keep my soul clear, clean, and right; let me be sure the Holy Spirit is in control at all times, and not grieved by my passing sewage through His sanctuary.

Let me be courageous enough to say, "No," to some things, even though they be vigorously defended by many, if by saying, "No," I can preserve that sweet, spontaneous relationship to my blessed Lord.

Let me be aware of the fact that the devil is forever seeking to weaken, to water down, to render ineffective, the message of the living Christ.

Let me evaluate all these matters (for what we have mentioned here is only one of hundreds of things the young believer has to decide upon daily) in the light of devotion to Christ: I'm different, because I'm His!

"And ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

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Thou Leddest Thy Flock

(Psalms 77:20)

By **ALICE HANSCHÉ MORTENSON**

*Thou leddest Thy people like a flock, O God,
By the hand of Moses and Aaron.*

*So ledest Thou still by the Spirit of Christ,
The beautiful Rose of Sharon.*

*Thou leddest Thy people in a cloud by day
And a pillar of fire by night.*

*Today Thy dear Word illumines the way,
As we follow by faith, not sight.*

*Thou feddest Thy flock with manna from heaven
And rolled back the waves of the sea.
Christ is our Bread, still living to prove
There is nothing too hard for Thee!*

*Thou leddest Thy flock! All power is Thine
Today as in ages long past.
Keep leading Thy flock, by the hand of Thy Son,
And we shall reach heaven at last!*

A BACKWARD GLANCE AND A FORWARD LOOK AT FREEDOM

By KATHERINE BEVIS

The eleven-year-old girl who wrote to Republican candidate Abraham Lincoln in 1860 suggesting that he grow a beard was exercising the very American prerogative, not only in choosing her own presidential candidate, but in choosing exactly how she wanted him as well.

Freedom—our Christian heritage—freedom! It's a great word for Fourth of July orators, but what does it really mean as far as my personal life is concerned? Is it the "life, liberty, and pursuit . . ." that the Declaration of Independence talks about? To many, freedom is an escape from an unpleasant circumstance, regulation, or person. The universal desire to "do as I please" has been the illusion of freedom since Adam and Eve were deceived into thinking that to eat of the forbidden fruit would give them greater power. However, as have millions of others since, they realized too

late that they had sacrificed a life of freedom for what Matthew Arnold called "the bondage of the passing moment." We make the mistake of imagining that to pursue a selfish pleasure, a passing attraction, or a momentary passion is an act of freedom, only to find that our desires have made us slaves to the things we hate.

Once upon a time a Man was nailed to a Cross on a skull-shaped hill outside a city wall. It was a local situation, and a commonplace wooden Cross; but the Person who died upon it gave it universal significance by flinging wide His arms and lifting *all* mankind to His Father's heart of love, and to *freedom*.

That is why St. Paul could declare, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (I Corinthians 6:12).

Paul knew that happiness in life is dependent, not upon what you're free from, but what you serve.

We Americans often speak of ourselves as a "free people," and in a political sense we probably have a better right to claim this than any other nation. But it is foolish for us to think we can remain this way unless we obey the words of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." There are no loopholes.

Freedom costs so much but can be sold so cheaply!

We have heard the story of the robin who was offered a worm in exchange for one of his feathers. Just one feather, he thought, and what an easy way to get a fat worm! So he made the exchange. The next day he did the same thing, and again the next day, and the next. Finally the inevitable happened and the robin realized he had lost his power to fly.

That is the way most freedom is lost—one thought, one desire, one act at a time.

In the immensity of the forces that buffet us, the temptation is to feel resignedly that the Christian individual is helpless to make his influence

Deliverance

By Frances B. Erickson

*God sometimes leads His children into darkness;
He hedgeth us about 'til all alone,
Like Jacob, we must walk in arid places,
And find, for rest, our pillow but a stone.
Perhaps it seems that God is slow to answer
Our heart's deep cry as on we grope in pain;
But we forget 'tis given us to suffer,
That one day with our Saviour we may reign.*

*So we must trust, though sight shall be denied us—
Remembering God's kingdom is within;
The path to peace too narrow for resentment—
Our soul too small to hold both God and sin.
We shall remain imprisoned with our sorrow
Until by faith our eyes, anointed, see
Christ high and lifted up, and hear His whisper,
"Behold My nail-pierced hand perfecteth thee!"*

felt. This is wrong. The greatest danger we face as a Christian nation today is the resignation of the individual. The real crisis of our time is the decline of faith in the individual—and the decline of the individual's faith in himself as he says with the Apostle Paul, "I can do all things through Christ which strengtheneth me."

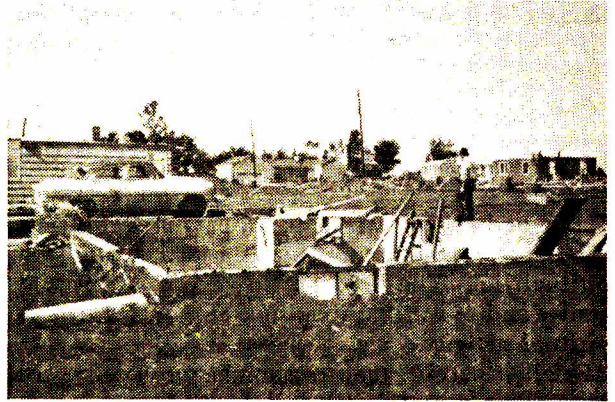
The moment the individual ceases to regard himself as a kind of "bond slave," as did Paul, a "bondage" that he practiced when he proudly admitted that he was a slave to the gospel, our national freedom is weakened that much.

May we as Christians recognize that everything that we do—and everything that we do not do—has a bearing for good or bad in our nation's fight for freedom as well as in our own eternal life. Each one of us therefore has an opportunity, and more, a duty and responsibility to help shape the future.

It was Calvin Coolidge who said, "We cannot do *everything* at once, but we can do *something* at once."

Remember to *love* God is to serve Him, and to serve Him is to be *free!*

NEWS in PICTURE



EMPLOYEE'S HOUSE AFTER KANSAS CITY TORNA-DO STRIKES, leaving only car, driveway, and a damaged basement. Cecil Smith, a production department employee, views the ruins of his new (two-week-old) three-bedroom home. All furniture, clothing, and personal possessions were lost with the exception of a skillet and three suits.

Erosion of the Soul

By **RALPH L. MOULTON**, Pastor, East Liberty Church, Akron, Ohio

Erosion is the act of washing or eating away at a given object, a gradual destruction. Hence, in soil erosion it is the gradual eating or washing away of the topsoil, the vital, life-giving elements. Thus vegetation is destroyed and gullies are formed which render the soil incapable of production. This illustrates what is possible to the soul of man.

We read in the Book of James that a "man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (1:14-15)—a step-by-step process. I desire to think of the Spirit as the life-giving element. Erosion of the soul is the gradual eating and washing away of this life-giving element. As a cancer eats away the vital organs of the body, so erosion eats away at the spiritual vitality of the soul. This eventually causes a complete breakdown of one's moral and spiritual fibers and leaves the soul calloused and impenetrable to the soft showers of Heaven. Soon it will become a whitened sepulcher full of dead men's bones, a fig tree without fruit.

As a tree may be planted and reach maturity but be dwarfed in size, so may a Christian be born

again and reach a state of maturity but be dwarfed in the possible development of his spiritual stature. The tree may be exposed to drought, insects, disease, and poor cultivation. Likewise the child of God may allow himself to be subject to improper conditions and thus never reach the spiritual goal he should. Too often this is the case with the rank and file of Christians.

There are definite causes for this soul erosion. Most of them are brought on by a defective will. No man is drawn away into sin by temptation until he wills to do so. Sin always involves the will. An uncommitted will strips away the protective covering of the soul through erosion and leaves it open and bare to the onslaughts of the enemy. A bitter, jealous, envious, spiteful, critical, faultfinding attitude is the reflection of the mind and the inner nature. It is impossible for a person to reflect this nature and at the same time have a will completely submitted to and saturated with the love of God.

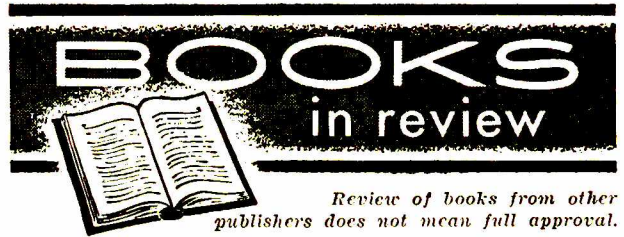
It is the will which gauges the sincerity in private and public devotions. There is no better way to stay in harmony with the will of God than in private devotions. It is here that the sincere

soul is opened to the True Breath of Life and things sacred and secretive are exposed to the searchlight of Heaven. It is here that a person renews his vows and seeks the will of the understanding Father in the mistakes, blunders, and successes he has made. Failure in private devotions will cause the spring of life to run dry and the source of spiritual strength to vanish.

Activity is another phase of the Christian life which is controlled by the will. It is the will which sets the tempo in activity. Common sense as well as medical science has taught us that the members of the body must be properly exercised or they will become paralyzed. It is the same with the spiritual life. The best way to keep our spiritual vitality and to ward against soul erosion is through spiritual activity.

Finally, permit me to summarize briefly: In order to prevent soil erosion the landowner must know how to properly cultivate the soil through the use of terraces, fertilization, and the planting of cover crops. There are also means, as mentioned above, by which soul erosion can be prevented.

Some of the best sermons come not only from the pulpit, but also from the ship, the street, the home.—W. J. Werning, in "Investing Your Life."



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

DID MAN JUST HAPPEN? (Zondervan, \$2.00)

By W. A. CRISWELL

A frank, reasonable, and well-written series of sermons to young people. These sermons were actually prepared and delivered to help high school young people face the issue—evolution or the Bible.

The author is pastor of the First Baptist Church, Dallas, Texas, and has done a lot of research in preparing these messages. They are fact-filled and sympathetic toward science. They will give any thoughtful, spiritual young person a good foundation on which to face those high school battles when the classroom seems to take a position opposite to that he has been taught in the home or in the church.

Logically and mercilessly the author chips away at mythical claims of the evolutionists.

—NORMAN R. OKE, *Book Editor*

This book may be ordered from the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri

When it is so possible and helps so much . . .

Let's Practice

Cheerfulness

By Vera Walters

God bless a cheerful person—man, woman, or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands cheerfulness. What the sun is to nature, what the stars are to night, what God is to the stricken heart which knows how to lean upon Him, are cheerful persons in the house and by the wayside.

If we are cheerful and contented, all nature smiles with us; the air seems more balmy, the sky more clear, the flowers more fragrant; the birds sing more sweetly; the sun, moon, and stars all appear more beautiful.

Cheerfulness—how sweet in infancy, how lovely in youth, how saintly in age! There are a few noble natures whose very presence carries sun-

shine with them wherever they are; they supply a sunshine which means sympathy and help for the suffering and unfortunate. Such a face enlivens every other face it meets and carries with it joy and gladness.

But consider a scowl and frown, begotten in a selfish heart, manifesting itself daily, almost hourly, complaining, faultfinding, angry, criticizing, making spiteful comments on the motives and actions of others. There is no joy in the heart, no nobility in the soul, no generosity in the nature—the whole character is as cold as an iceberg and as arid as the wastes of the Sahara.

Look on the bright side. Keep the hope of a living faith in the heart. However weary you may be, the promises of God will never cease to shine like the stars at night, to cheer and strengthen.

Learn to wait as well as labor. The best harvests are the longest in ripening. It is not pleasant to work in the earth plucking the tares and weeds, but it is as necessary as sowing the seed. A hopeful spirit will discern the silver lining of the darkest cloud, for back of all the planning and doing with its discouragements and hindrances shines the light of divine promise and help. Ye are God's husbandmen. It is for you to be faithful—He gives the increase.

The sky is ten times blue where it is black once. Maybe you have troubles; so have others. No one is free from them. What though things do look a little dark? The lane will turn, and the night will end in broad day. The cheerful are busy. When Trouble rings your doorbell, he will generally retire if you send him word, "Engaged."

You have known people within whose influence you felt cheerful, amiable, hopeful, and equal to anything. Oh, for that blessed power and for God's grace to exercise it rightly! I do not know of a more invaluable gift than the energy to sway others toward good. It is not a matter of great talent; it is not entirely a matter of great energy. It is a grace rather than a gift, and we know where all grace is to be had for the asking.

Are These

TEN WORKERS

in Your Church?

1. The man who puts God's business above any other business.
2. The man who brings his children to church rather than sends them.
3. The man who is willing to be the right example to every boy he meets.
4. The man who thinks more of his Sunday school class than he does of his Sunday sleep.
5. The man who measures his giving by what he has left rather than by the amount he gives.
6. The man who goes to church for Christ's sake rather than for himself or someone else.
7. The man who has a passion to help rather than to be helped.
8. The man who has a willing mind rather than just a brilliant mind.
9. The man who can see his own faults before he sees the faults of others.
10. The man who is more concerned about winning souls for Christ than he is about winning worldly honor.

—Bulletin of the First Presbyterian Church, Salisbury, North Carolina

God's Glory Still Falls!

The occasion was a morning worship service.

The person was a woman. She had been pardoned from all her past sins. Of this she was certain. For her, that morning will never be forgotten, for she can say, "I was there when it happened, Hallelujah!" The blessed Holy Spirit was not absent throughout the entire service. People were blessed from the beginning to the end. She could not hold back the tears. She knew her need could and would be met if the pastor would only grant an opportunity to go to the altar. God led His servant to speak upon the holy life portrayed by the Church of the Nazarene. As the story of Isaiah was reiterated, she too stood in the Temple.

Then it happened! Sure enough, the pastor did admonish all to come who felt a need. She did not have to be pressured but came forward as soon as the words of invitation left the minister's lips.

The song director began to sing:

"Take the world, but give me Jesus.

All its joys are but a name;

But His love abideth ever,

Thro' eternal years the same."

Glory! With tears streaming down her cheeks she fell prostrate on the altar. No one had to explain theology. Doubts were gone since conviction produced a deep hunger. Victory came! Sin was gone! Perfect love flooded her soul! The congregation sang, "I was all on the altar when the fire fell." Her testimony was clear and God-anointed.

People were brought closer to God's presence. The church drove down another stake for holiness. Satan's demons fled. Drifters were refired. Members were drawn closer together. Sinners were put under conviction. The church grew. The pastor was encouraged.

If the above be the result of one person's getting sanctified, then we must have similar services in every church across our nation and mission fields.

Holiness is a reality. There is no variation in God's redemptive policy. The plan is the same one exemplified in the New Testament. Every Nazarene ought to come a second time before the "Throne Room" for the cleansing fire of the Holy Spirit to burn out all sin.

—J. W. FARRIS, Pastor, Bryan, Texas

Tornado Time in Kansas City

On Monday, May 20, about four-thirty in the afternoon, the radio started warning us that tornadoes were in the making. By six-thirty the warnings began to come quite often. Outdoors, however, nothing looked especially dangerous even then; there were clouds on every side, but no lightning or thunder. The absence of these conditions was so noticeable that one was inclined to believe that those who were broadcasting the warnings didn't know what they were talking about. Nevertheless they kept it up.

About seven o'clock there began to be lightning and thunder from the southwest. All of us were advised to go to our basements if we lived in frame houses, and had basements; if not, to get under beds or tables, if we heard the tornado coming our way and couldn't get to a nearby basement or to some building of a definite steel or concrete structure. If in the open, they said, "Lie down as flat as possible." From then on until nine o'clock, there was almost a steady stream of warnings. They told about a funnel over here, and one over there, and one somewhere else. Finally, they said, "We have a report that one has touched ground in certain suburbs of the city."

Between eight-thirty and nine o'clock, the definite news began to come over the radio that certain outlying sections of the city had been devastated by at least one of the tornadoes. The outcome of it all was that 35 people were killed, and more than 200 injured, plus millions of dollars' worth of property damaged.

The weather bureau can forecast tornadoes today as it was not able to a few years ago. It can warn us as to what may be coming our way soon. Thus far, however, they have not been able to do anything to break them up, or destroy them. It is good to be forewarned, but it would be better if we could find some way to stop these tornadoes from forming. For, however much they may forewarn us, we might not be able to escape the destructive effects of the tornado. We might be out in the open and unable to find any place to hide. We might not have time to get to the basement—the funnel-shaped cloud might break so suddenly upon us. We might not have a basement, or any building that is tornado-proof. We might do the very best we could to heed the warnings, and yet not be able to escape the tornado. Such, no doubt, was the case with some of those who were killed or injured in the tornadoes in and around Kansas City.

One thing is sure: when a catastrophe like this comes one's way, he is once again impressed with the fact of man's helplessness. Sometimes men, because they have accomplished so much, begin to think they are God, but such is not the case.

We usually become the victims of the ruthless forces of nature—beside them we are frail and weak.

Just a few days ago Morgan Beatty, in his news broadcast, told of little Benny Hooper in New York; he fell into a well which wasn't very deep but, thank God, he was finally rescued. For a time they thought there was no hope for him, in spite of all they were doing. It was sandy country, and it wasn't easy to dig their way down to that boy; the sand kept coming back in. Finally they had to begin to dig out quite a ways from the well and dig in slantingly to where the boy was. They couldn't afford to dig straight down and let the sand fall in and smother him. It seems now that the boy will recover, but it was a miracle. Morgan Beatty went on to say that man, with all of his intelligence, inventions, power, atom bombs, and

Editorials

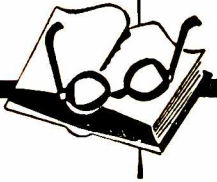
tools, came near failing to rescue this boy who was not far away from his loved ones and friends.

So, when a tornado comes, mines cave in, a child falls into a well, a hurricane sweeps our way, or floods come, man—with all that he has done and all of the high opinion he has of himself—is not yet God. He is still limited, yes, very limited, in intelligence and power. Today, every person in Kansas City ought to feel the weight of this truth. Man is not an independent creature; he is dependent, and he ought to be ready to acknowledge this fact.

On the other hand, in a time of tragedy the worst in some human beings comes to the surface. When they began to realize that there had really been a tornado, and people were screaming and dying, they begged those outside of the tornado zone not to go to the scene of destruction unless they were going there as physicians, nurses, or some officers with specific duties to perform. But in spite of all these pleadings over the radio, at times the road which led to some of these suburbs was filled with cars, four abreast, moving out there largely because some people were determined to see what had happened. Someone may say that most of those people didn't really know. Oh, yes, they did! They knew what had happened or they wouldn't have been heading in that direction, and, more than that, most of them knew that they were not wanted on those streets or highways. Still they pushed on. What did it matter to them if they

The Sunday School Lesson

MELZA H.
BROWN



Topic for
June 30:

What Makes a Man Great?

SCRIPTURE: Genesis 41:53-50:26
(Printed: Genesis 45:3-15)

GOLDEN TEXT: *Blessed are the merciful: for they shall obtain mercy* (Matthew 5:7).

The lesson story for this Sunday is of Joseph revealing himself to his brethren. This is one of the beautiful examples of true forgiveness and mercy.

The scene of Joseph's concern for his father, his love and affection for his brother Benjamin, and his sincere love and forgiveness for the brothers who had sold him into slavery, is indeed moving.

Joseph had every occasion and opportunity for retaliation and of administering justice rather than mercy to these brethren who had so plotted against him. However, his actions in this lesson portray his greatness.

One of the greatest blessings of life is the ability to see back of the happenings of life the hand of God. Joseph reassured his brethren with the words, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

This is one of the evident and clear cases of where God made the subtle plans of the enemy work out His own plans, and where God also made all things work together for good to the one who loved Him.

Joseph forgave his brethren on the basis that they knew not what they did, even as Christ prayed for those who crucified Him.

God vindicated Joseph but Joseph in return was not vindictive. He indeed inherited the blessing of the merciful.

True reconciliation brings a restoration of confidence and fellowship. The closing verse of our lesson says, "Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him." Evidently they were now convinced of his true spirit of forgiveness and mercy and their fear of him was removed. It would be indeed interesting to know just what they talked about to Joseph. Perhaps they now asked forgiveness and ex-

pressed their sorrow for the past. No doubt they confessed how miserable they had been with consciences that had tormented them down through the twenty years since their evil deed. What a wonderful restoration and reunion of

a family of brothers separated for long years by jealousy and hatred!

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.

Nazarene Young People's Society and Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Lamplighting by PAL's

"In September we organized a P.A.L. group. There were only two present the first night, but the group soon grew to six or seven. Soon after, during our fall revival, we saw nineteen teenagers find victory at our altar, most of them from unchurched homes.

"Bill Rogers, car salesman, his wife, Mary, minister of music and social worker, are the sponsors.

"At the P.A.L. Christmas party the kids did all the planning of games and refreshments as usual. At the close of a frolicking evening they dismissed with devotions. Bill Rogers felt led to ask if anyone wanted to get saved. A fine young man who hadn't been in a church service for a long time said, 'I think I would.' They gathered around and prayed him through to victory. His testimony was, 'Since tonight, I would rather be a Christian than anything else in the world.'

"A couple of weeks passed. Then on Sunday evening, in our regular service, this young man was the first to testify. All he said was, 'God saves me right now.' There were tears in his eyes. I looked at the sponsors; they had tears in their eyes, and there were tears of joy in my eyes too."

M. V. LAWS, Pastor,
Bellingham, Washington

Suppose

Suppose the membership of our church were limited to 100 people. Would you be "in" or "out"?



Foreign Missions

REMISS REHFELDT, Secretary

to start our Nazarene work.—HELLING, Japan.

Last Lap of the Journey

By CARL MISCHKE

Here we are on the last lap of our journey to Lourenco Marques, our port of debarkation from the good ship "African Planet." We expect to arrive

Servicemen's Corner



A Warm Welcome

"I want to take this opportunity to thank you very much for sending me your Christian magazines for these months while I have been stationed at Fort Huachuca. They have been a blessing and an inspiration to me.

"I have one very high compliment to pay to one of your very fine ministers and his family for the wonderful work they are doing with the servicemen stationed at Fort Devens. Over one year ago I left Fort Devens after being stationed there for over seven months to come here. While I was stationed at Fort Devens, Rev. Bradley, who is pastoring the Lowell church, never failed to make us servicemen welcome to all of the services of the very friendly church there as well as his home. There was never a Sunday that went by but what the Bradleys had at least three and usually four servicemen as guests for dinner. Other families in the church invited every serviceman (in attendance at the morning worship service) to the Sunday dinner. In the evening after services all of the servicemen would usually gather over at the Bradleys' (before heading back to the Fort) and have a short hymn sing and lunch as well as a wonderful time of fellowship. After having been to the Bradleys' we could always say that we went 'home' on Sunday.—RONALD A. HOUK."

Germany

Captain John Lowell George writes: "Although I am in the air force, we live in a huge army housing area. Mrs. George is actively engaged in the religious program of the Vogelweh Chapel, such as the missionary chapter, the weekday religious education program, and she is the supervisor of the Junior Department of the Sunday school with more than 200 enrolled in that department. The military establishment attempts to meet the religious needs of all its personnel, including dependents. We find it both beneficial and rewarding to lend our effort and influence toward whatever attempt is being made to get the gospel to our military families."

Home-cooked Meal

Pastor and Mrs. Harvey Peterson, of the First Church of the Nazarene of Great Falls, Montana, recently had a servicemen-and-family buffet dinner at the parsonage for all the Nazarene service personnel stationed at Malmstrom Air Force Base. Each person listed by the Nazarene Servicemen's Commission received an invitation.

NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR

in Lourenco Marques tomorrow about noon. Our journey has been long, for we left New York on April 4 and are arriving in Lourenco Marques on May 14. We lost some time in crossing the Atlantic, because one of the boilers sprung a leak which had to be repaired at sea. While these repairs were being made our speed was cut to about half and we lost three days in scheduled travel time. Then stormy weather delayed us another day and we were in Cape Town four days late. The trouble in the Suez Canal has diverted most of the shipping around South Africa and this has caused a congestion of ships in the harbors where docking facilities are limited. The captain figures that this has made our ship another ten days late in completing her journey.

We missed religious services while on board ship, but as we read and studied the Word together in our cabin and had our times of worship and prayer, the Lord met with us and blessed our hearts. We felt His continued presence with us and had the assurance that He was answering the many prayers

that friends and loved ones prayed for us.

Next to Heaven at a Funeral

By WESLEY HARMON, *Trinidad*

When John Wesley said that our people die well, he certainly spoke the truth as far as Mrs. Gertrude Doyle was concerned. She died in the Lord and her funeral service was unforgettable.

Mrs. Doyle had been an active member of the Pilgrim Holiness church in Trinidad for fifteen years. Her son, Bertrand Doyle, has been one of the leading pastors for the Church of the Nazarene at Couva in the middle of Trinidad. Whenever Sister Doyle was unable to attend her own church, or whenever we had services at a time they were not having any at her church, she would be in our services worshipping and praising God. On October 7, 1956, during the Sunday morning service she was in our church. God came on the service and most of the members of the

church were forward, praying for themselves and for revival. Sister Doyle was there praying that God would send revival, and during the testimony time she gave a witness for the Lord that made all hearts rejoice.

The following Saturday, Sister Doyle went to be with her Lord.

Because her son was a pastor in our church, and also because her own church was then under construction, the family requested that the funeral be held at the St. James Church of the Nazarene with ministers of her church and ours officiating. It was the largest funeral in the history of the church. Around five hundred were inside and another one hundred were around outside, unable to find a seat.

People remarked afterward that the service was more like a camp meeting than a funeral. In the singing, the preaching, the praying, the congregation wept, praised the Lord, and said, "Amen."

But it was at the grave site that I witnessed a scene I shall never forget. The son was in charge of the inter-

ment, and after the repeating of the appropriate words, the casket with the body of his beloved mother was lowered slowly into the grave. Around the grave, as the body was being lowered, the people began to sing, "I will meet you in the morning over there." Some waved their hands or handkerchiefs, in "good-by." The son stood at the head of the grave with his arm around his younger sister, who is also a wonderful Christian. There were tears in their

eyes; there was sorrow in their hearts; but there was confident hope in their faith that one day the theme of that song will become a reality. Back over our shoulders there shone a golden sunset, but in our minds we were thinking of that glad morning when all the dead in Christ shall rise to meet the Lord.

I shall never forget that experience. Truly I was next to heaven at that funeral!



New Churches

District Superintendent W. Raymond McClung organized the Belfort Church at the altar of Houston Central Park Church on Easter Sunday morning. Thirty-one of the thirty-four charter members are from Houston Central Park Church, with a wonderful spirit on the part of this church and its pastor, Rev. Odell Brown. The new congregation is worshipping in the auditorium of the Palms Center Shopping Center. Three lots have been purchased by the district and a building will be erected soon. There were sixty-three in Sunday school the first Sunday morning. Rev. Calvin Oyler has been appointed pastor. This is the second new church on the Houston District this year.

On May 5 a new church was organized at Littlerock, California, by District Superintendent W. Shelburne Brown, with twenty-eight adult charter members and a number of children. Five acres of property have been purchased for the new congregation. On Easter Sunday there were seventy in attendance, meeting in the Grange Hall. Rev. John Ramsey is the pastor. This is the fifth new church on the Los Angeles District in the first year of the quadrennium.

District Superintendent George Coulter organized a new church at Antioch, California, on April 28. Rev. R. L. Granger is the pastor. The congregation is renting at present until they have secured property of their own. The nucleus for this church on the Northern California District is from the Pittsburgh church.

On Sunday afternoon, May 19, District Superintendent R. F. Heinlein organized a new church at Timblin, Pennsylvania, with 20 charter members, most of them heads of families. About five months ago a group of people

gathered in the old Miner's Hall to open a branch Sunday school and preaching services. Rev. Karl Kaminske, pastor at Hawthorn, had the vision of the opportunity in Timblin. From this beginning the Sunday school grew until it reached an attendance of 104. Pastor Kaminske held a revival meeting with good results, for many were saved and some sanctified. The people asked to have a Church of the Nazarene organized in their town. This is the 100th church on the Pittsburgh District. Plans are now under way to purchase property for the new church. Rev. Karl Kaminske has been appointed pastor and will continue as pastor at Hawthorn.

District Superintendent W. E. Albea organized the Kettering church in Dayton, Ohio, on May 19 with twenty charter members. The church has resulted from the efforts of Rev. William Fightmaster, who lives nearby. There are hundreds of new homes in the area of the church. The district will help in locating property. This is the fourth new church on the Western Ohio District since the General Assembly.

Hysongs Arrive in Panama Canal Zone

On May 22, Rev. and Mrs. Ralph Hysong and their two children arrived in the Panama Canal Zone, to pastor our home mission work on the Atlantic side at Marguerita. We have had a mission there carried on for some months by Marvin L. Donaldson, whose term of duty in the Zone will soon expire. For some time a full-time pastor has been needed. Rev. Elmer O. Nelson, pastor at Ancon, on the Pacific side, started the Atlantic work a few months ago but appealed for additional help because of the pressure of his own work and the opportunities. Brother Hysong has been pastor at Danbury, Connecticut. Pray for the Hysongs as they enter into their new field of service. One of

their first tasks will be to locate a building that can be purchased for the new church.

Demand for Church Building Loans Continues

This is the time of the year for the greatest building activity in our churches. The demand for building loans from Church Extension and the General Church Loan Fund has continued until we have \$100,000 in approved applications above our available funds. The churches are patiently waiting for their turn, but in the meantime they are handicapped because they are unable to build.

In the General Church Loan Fund, \$60,000 is needed in the three months beginning June 1. This fund is built by the savings deposits of our people and churches that are putting aside a building fund for future use. If you have been considering a deposit in these funds, please pray about the matter and write to the Division of Church Extension, Box 6076, Kansas City 10, Missouri, for additional information. Deposits of \$100 or more are received for a term of one year or longer. Every one of these helps to supply the funds needed for these building loans, but we are especially seeking at this time a number of larger loans, of \$10,000 and above. This is an opportunity of great service to the church, and at the same time your money is well protected and will earn you a fair rate of interest. From all parts of our church we are receiving expressions of appreciation for the great assistance the General Church Loan Fund is giving to our churches in need of more adequate buildings.

You and your
Morals



CRUSADE AGAINST LIQUOR ADVERTISING BEER-BEAMING AND WINE-CASTING

A new, completely revised, four-page, 9" x 12" Crusade Against Liquor Advertising and Beer-casting brochure, giving the very latest obtainable information on such adver-

tising with numerous suggestions as to what you can do to help stop it, has just been published.

The Crusade is focused upon the editors or publishers of magazines, newspapers, officials of broadcasting networks, radio and television stations, and other mediums. The purpose is to promote the sending of protests to those who accept liquor, wine, and beer advertising and commendations to those who refuse such ads.

When it is remembered that there are 4,589,000 alcoholics and 3,000,000 problem drinkers in this country, that over 2,000,000 major crimes are committed annually in the U.S. with liquor as the major related cause, that the beverage use of alcohol has produced our fourth greatest public health problem, that alcohol is a major contributing factor to the more than 38,000 persons killed and 2,000,000 injured on our highways each year, that it is the major contributing cause of the breakdown of the American home, and that the unwarranted brain-washing effect of this advertising goes on hour after hour, day after day, week after week, year in and year out, it will be realized why this Crusade is most imperative.

No one has an inherent right to advertise alcoholic beverages. It has been rightly said that "the exploitation of vice or weakness of the human individual is a scandal condemned by the basic laws of morality." Nothing less than a strong and sustained voice of protest will silence this advertising. It will continue unabated as long as the voice of opposition is silent or weak.

If you are opposed to liquor advertising, say so. Your objection won't count unless you do. Be a leader in your community in promoting the Crusade. Enlist individuals, groups, and organizations. Make use of all the methods of protest suggested in the brochure.

Secure a supply of the Crusade Against Liquor Advertising and Beer-casting brochures jam-packed with ideas and suggestions on how and to whom to protest. Equip yourself and be prepared to equip others for active participation in this crusade.

The brochures may be obtained at the rate of 25 or less, 10c each; 50 or more 6c each; 1,000 or more, 5c each from:

NATIONAL REFORM ASSOCIATION
209 Ninth Street
Pittsburgh 22, Pennsylvania

In Matthew 5:1-12, Jesus is saying to His followers, "Happy are the godly, for they have chosen to travel the Christian road in which, although not always smooth, nevertheless run the only pathways to true happiness." Has not each of us who knows God found it so?

—JAMES D. HOLSTEIN.

the Question box

Conducted by STEPHEN S. WHITE, Editor

Recently in my reading, I ran across the word realism in connection with the theology of certain present-day religious thinkers. Just what is meant by this term?

In the histories of philosophy and religion, realism has been used with different meanings. In fact it is found in the field of art and literature also, and has a somewhat different significance there. However, the word as you met it in contemporary theology no doubt referred to those religious thinkers who claim that they face the facts as they are. For instance, they do not

shut their eyes to the sinfulness of man, as the liberals in theology have been inclined to do. The liberals have been too optimistic about human nature. Those who disagree with them do not want to be thought of as pessimists, but rather as realists. Man is a sinner, and society is far from ideal, but the picture is not hopeless. Religion can help at least some.

Please explain the fourth chapter of Malachi, especially verses one and three. To what occasion and period of history do they refer? Is it in the past or future?

These verses set forth the results of sin and righteousness. The former brings judgment and the latter good, or reward. This is the general truth found in the first three verses of Malachi 4. Of course we must bear in mind the fact that this truth is put in highly dramatic, or figurative, language. Now to be more specific: The judgment described in these verses refers to any judgment which may come upon men—the destruction of Jerusalem, the tribulation period, and the final judgment.

Likewise the record of the righteous brought out in this connection has to do with any blessing which may come to the righteous, but more especially that which will come to them when the final rewards are meted out. In this world it often seems that the wicked get by without suffering as they should for their sins, but they will not escape finally. In contrast, the righteous appear to suffer more than they should in this world, but at last God will see to it that they are rewarded.

Did the deity of Jesus Christ have anything to do with His being born of a virgin? Would Jesus Christ have been divine if He had not been born of a virgin?

I do not understand how anybody can read the two accounts of the virgin birth of Jesus Christ as given in Matthew and Luke without seeing that the two facts—Jesus' virgin birth and the fact that He is the Son of God—are connected. He was conceived by the Holy Ghost—this goes with the truth that He was the Son of God in a unique sense. For that is the only reason for mentioning the Virgin Birth. As to the sec-

ond part of your question, if you mean, Could there have been any other way for God to have brought His divine Son into the world and united His divine nature with His human nature? I can only answer that I do not know as to this. Nevertheless I hasten to say that the way God did bring about the Incarnation must have been the best way or the all-wise and all-powerful God would not have used it.

Matthew 26:6-13; Mark 14:3-9; and Luke 7:37-38 tell us about the breaking of the alabaster box on the head of Jesus; John 12:1-3 tells about Mary anointing His feet with ointment of spikenard. Would all of these be considered one anointing or two?

Matthew, Mark, and John undoubtedly refer to one anointing, but most, if not all, authorities hold that the

anointing in Luke is different from the one mentioned in the other three Gospels.

There is a question in our group as to how the Resolutions in the back of the "Manual" are passed. Why aren't they placed with the General Rules as given in the "Manual" when they have to do with the conduct of Nazarenes?

Such Resolutions, as I understand it, were passed by a majority vote of a General Assembly. They could not, however, be placed with the General Rules, for the latter are a part of the Constitution of our church, which was

passed by a two-thirds vote by all of the members of the General Assembly and concurred in by not less than two-thirds of all of the district assemblies. (See Part Four, Amendments, pp. 43 and 44 of the 1956 Manual.)

NEWS of the Churches



Gary, Indiana—We are enjoying our thirteenth year as pastor of Glen Park Church, and this is the best. The Sunday school has had a gain of more than fifty per Sunday in average attendance over last year; we have given over \$1,600 for General Budget and missions, and will be a "10 per cent church." We are enjoying our new church, which we have occupied for five years; it is well financed, with every payment met, and all our budgets are overpaid to date. We are now in the process of purchasing a lovely new parsonage property. We appreciate the good evangelistic help—Professor James McGraw for the fall revival, Evangelists Ross and Dorothy Emrick for Youth Week, and in May we closed a victorious one-week revival with Evangelist Sammy Sparks and the Dee Rushing Family. Attendance was excellent, with more than one hundred seekers at the altar. The ministry of these workers was much appreciated. Twenty-one members have been added to the church so far this year. The pastor has been given a fifteen-dollar-

per-week increase in salary, and a wonderful spirit prevails in the church. During the year we have enjoyed special messages from District Superintendent A. C. Morgan, General Superintendent G. B. Williamson, and Missionary Earl Mosteller from the Cape Verdes.—U. D. DIBBLER, *Pastor*.

St. Paul, Minnesota—First Church is witnessing a gracious revival. On Sunday morning before the revival services began there were three seekers at the altar, and others sought God in their homes. Much prayer and fasting preceded and continued during the revival services, May 1 to 12. God blessed the Spirit-filled preaching and singing of Evangelist T. T. Liddell, and there were seventeen seekers at the altar. Surely God wrought a great victory in our midst. With a very good midweek attendance and a wonderful spirit in the missionary meeting on Wednesday night following the meeting, it is evident that the revival fires continue to burn.—KENNETH P. FULMER, *Pastor*.

Columbia, South Carolina—Grace Church recently experienced the greatest revival in its history; many folks said it was the greatest they ever had seen. Eighty-nine people sought God to be saved or sanctified, with eighteen seekers in one service. Planned for twelve days, the meeting continued another week because of the mighty visitation of God, the persuasion of sinners, and the request of God's people. Evangelist George Cocoris was mightily used of the Lord; his messages were anointed of the Spirit and inspired the saints and brought conviction to sinners. The singing of the Strickland Twins was a great boost and blessing in the meeting. Four new members have been added to the church, and new people are looking our way as a result of this visitation of God in answer to the prayers of the saints. Prospects for the church are the best since we came here nearly three years ago. We thank God for our local people and our good district superintendent, Rev. D. W. Thaxton.—H. G. CLAYTON, *Pastor*.

Thought for the Day



by BERTHA MUNRO

That Other Beatitude (John 13:17)

Monday:

That word "blessed" is a superlative: *makarioi*, supremely happy, possessed of the *summum bonum*, life's highest good, that for which philosophers and thinkers have been searching through the ages, that which all of us, consciously or unconsciously, still are craving—genuine satisfaction. Important to define this; we are all—again consciously or unconsciously—deciding what we shall spend our life energies for. (Matthew 5:3-12.)

Tuesday:

Jesus started His public ministry with a spectrum analysis of this highest good: eight "Blessed's" which are one, a list of qualities found in their perfection only in himself. Supremely happy are those who have the *spirit* of Jesus. He closed His ministry with another "Blessed." Supremely happy (again *makarioi*) "if ye do"—live out the spirit of Jesus. "The servant is not greater" than his Master. (Matthew 5:3-12; John 13:15-17.)

Wednesday:

Two "if's." "If ye know"; Jesus found His disciples slow to learn what His spirit really was—that true greatness is humility. "If ye do"; even when they caught a glimpse of it they were pretty sketchy in the living of it! We are caught in their dilemma; if we know but don't live Christlike, we are hypocrites; if we don't know, we are stupid or careless. Neither sloppy living nor sloppy thinking will do. (John 13:17.)

Thursday:

"If ye know"—His life principles, tested and confirmed in a decisive battle with Satan. *I cannot be satisfied with a merely human life.* "Not bread alone." I must make and keep connections with God. Nothing is good that leaves Him out. (Matthew 4:4.)

Friday:

But I must live a human life. I cannot ask exemptions. I cannot ask God to do showy miracles for me, nor bring Him to my terms ("not tempt . . . thy God"). His glory is to shine in my earthen vessel; so, it means most to other earthen vessels. (Matthew 4:7.)

Saturday:

God must be at the center of my life. Two basic drives must control: worship and service, service with worship at its heart. Whatever diverts or deflects will for me be sin. Worship and serve Him only. (Matthew 4:10.)

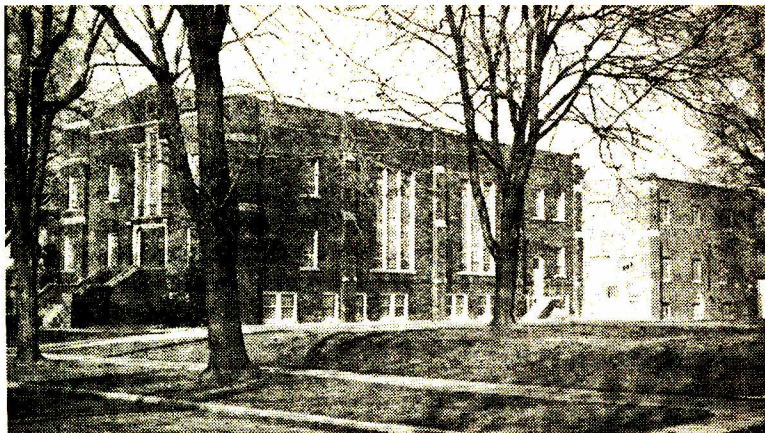
Sunday:

"If ye know these things." His reason for coming; to give himself to save, to serve; to trust His own interests to God while He washed disciples' feet, while He went to a Cross. His inner imperatives: "I must go to the next village"; "I must work . . . while it is day." His relation to the Father and the Father's resources: Pray in secret, be rewarded openly; ask and receive; fear not those who kill the body, fear Him; "I do always those things that please Him."

"Once you have realized these things, you will find your happiness in doing them."—Phillips. (Matthew 20:28; John 9:4; 8:29.)

And He said, "I will send the Holy Spirit; He will help you know and help you live My spirit; He *is* My spirit."

First Church, Winchester, Indiana



First Church dedicated its new annex, April 7, with Dr. D. I. Vanderpool as the special speaker. The church was organized in the fall of 1916 with 13 charter members; since that time it has had a steady growth. In the summer of 1929, under the leadership of Rev. Leo C. Davis, a \$36,000 church was erected. We then had 20 classes with an average attendance of 169. With a growing Sunday school more room was needed, and a new building project was

launched in the late summer of '56. The new annex, a 40 x 60-foot structure, is fireproof, built of brick to correspond with the main building. It has a full basement and two floors, affording 14 classrooms, 3 auditoriums, a new pastor's study, and 2 rest rooms, at an approximate cost of \$45,000. This has been accomplished through the untiring efforts of our fine pastor, Rev. Walter B. Greek. We give God praise for His help and blessing.—*Reporter*.

Butte, Montana—First Church experienced a fine revival, May 5 to 12, with Evangelist Martin Leih and Singer Henry Rodstrom as special workers. The church folk had been praying and God answered in giving eleven seekers—five of them coming to our altar for the first time. With a shifting population in this town we experience a great change of personnel from year to year, but the church has made some gains in spite of it. We greatly appreciated the ministry of Brothers Leih and Rodstrom with us.—ALLEN A. BENNETT, *Pastor*.

Richmond, Kentucky—In May the Rosemont Church enjoyed a revival with Evangelist Marshall Smart—one of the high lights of our church's history. God came, folks were saved and sanctified, and there were shouts of victory in the services. Brother Smart preached with the anointing of God; also the Smarts sang to the blessing of all. Our crowds were the largest we have had in any revival. We greatly appreciated having the Smarts with us and the church voted to call them to return in '58 for three weeks. Work on our new church building is now well under way, and we praise God for His blessings. I count it a privilege to work with these fine people.—A. A. FREDRICK, *Pastor*.

Muskogee, Oklahoma—First Church is enjoying some of its best days in years. During the past three months there has been more than a 25 per cent increase in Sunday school attendance as compared to the same period last year. Many have said the church is in its best spiritual condition. Recently we were blessed by a meeting with Evangelist D. C. Van Slyke and Song Evangelists Dwight and Norma Jean Meredith. God moved on the services—about eighty people sought help from the Lord at the altar, eleven were baptized, eight of whom united with the church by profession of faith. At the close of the meeting the church presented the pastor with a gift sufficient to equip his car with premium tires. This has been a good year with increases along all lines. We start a new fiscal year with a united church, a working people, a happy pastor, and a mighty God.—GEORGE M. LAKE, *Pastor*.

Dr. and Mrs. A. S. London report: "The Indiana State Sunday School Convention held its second annual session at Fort Wayne, May 9 to 11, with about twenty-five denominations represented. It was an inspiration to speak in this gathering; the people were appreciative and responsive. We had a great week at our church in Sheffield, Alabama, with Pastor Lindon Scales. This excellent pastor and his family are loved by the church and the public. We spoke four times in the public schools of the city. Rev. and Mrs. Paul Nesmith assisted in the convention with their beautiful music. They are good workers, excellent people, co-operative and devout. Twenty-five hundred dollars was subscribed for more buildings. The people have a mind to work, and a vision to build their school."

Windsor, Nova Scotia—Recently Calvary First Church enjoyed a real shower of blessings in answer to the faithful prayer and fasting of our people and the Spirit-filled ministry of our evangelist, Rev. M. E. Carlin. We give God praise for the fifteen souls who prayed through to victory for salvation, reclamation, or entire sanctification. Our people have been greatly strengthened in the faith.—BERNARD E. TATTON, *Pastor*.

Providence, Rhode Island—First Church has enjoyed the blessings of God in the assembly year just closing. Our pastor, Rev. Kenneth E. Sullivan, who has been very ill and spent some weeks in the hospital, is now doing full-time work. Also, our missionary president had a serious operation and spent some time in the hospital, but has come along nicely. We give God all the glory. New people are coming into the services, the Sunday school attendance has increased, several babies have been dedicated to the Lord, and souls have been seeking God at the altar. General Budget has been overpaid; also repairs and improvements have been made on the church and parsonage property.—LURA HORTON INGLER, *Reporter*.

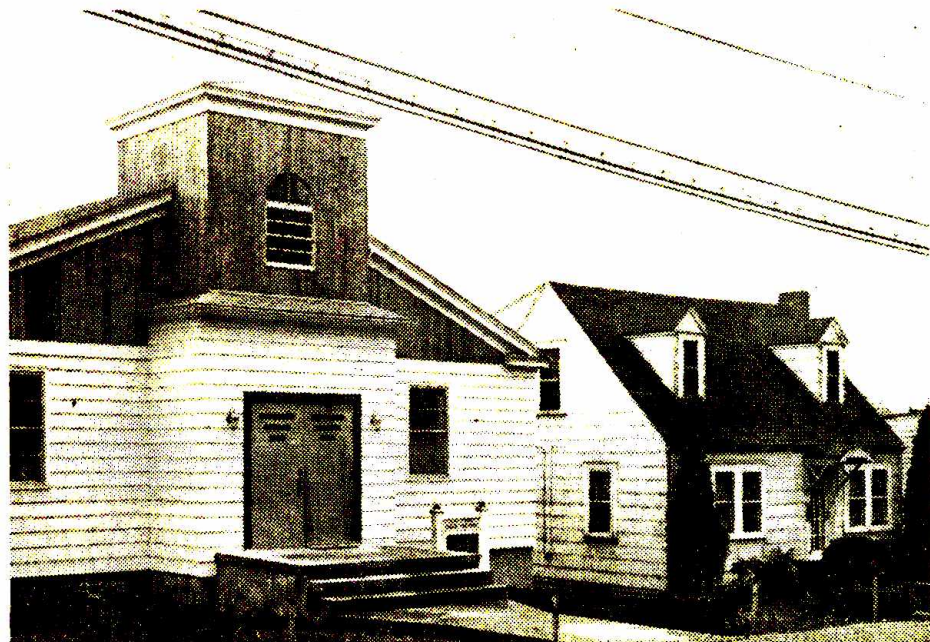
Poland, Indiana—In the pre-Easter revival at our Jordan Church we had Rev. J. L. Long as the evangelist. We enjoyed his Spirit-inspired messages, and the church was helped by his ministry; he is a man of God. We had 108 in Sunday school on Easter Sunday, the largest attendance during our five-year pastorate here. We have some wonderful people here and enjoy working with them for the salvation of souls.—HARVEY HOWE, *Pastor*.

Butler, Indiana—Our church has had a very good revival with Evangelist D. E. Patrone. God blessed his music and forceful messages in a wonderful way, and the church has been strengthened and encouraged. More than twenty souls found definite spiritual help. We have given Brother Patrone an invitation to return. We are enjoying our work with these fine people, and a wonderful spirit of unity prevails. A building fund has been started and church plans have been completed.—JAMES TUCKER, *Pastor*.

Evangelist W. M. Hodge reports: "Early in April we were with Pastor Harry Mann and church at Van Buren, Indiana. In many respects this was one of the best revivals we have been in for a long time. Several heads of families and one entire family were saved, and three of the same family were sanctified; this entire family, along with others, joined the church. Then we had a one-week meeting at Yosemite, Kentucky, with Rev. V. Anderson, and at this writing I am in our First Church, Morristown, Tennessee, with Rev. Gene Tarter. The Lord is blessing and already has given twenty-three seekers. I have some open dates for the summer and fall; write me at my home address, Science Hill, Kentucky."

Evangelist W. Lawson Brown writes that he is closing a meeting in Montrose, Iowa, on June 15, and then goes to Jefferson City, Missouri, June 20 to 30. He has an open date, September 4 to 15, which he would be glad to slate as the Lord may lead. Write him, % the publishing house, P.O. Box 527, Kansas City 41, Missouri.

North Side Church, Charleston, West Virginia



North Side Church was organized through a Sunday school, on November 16, 1947, with the church officially organized January 30, 1948, by District Superintendent E. C. Oney, with 29 charter members. The first pastor was Rev. Oval L. Carney. God honored the church under his ministry and during a tent revival an offering of \$4,500 was received in cash and pledges to purchase a new location. The present location, 2213 W. Washington Street, was purchased. The building was remodeled and moved back from the highway, housing the congregation until the present building was constructed. Other pastors were Rev. Jack Fields, Rev. Wilbur Beaver, and the present pastor, Rev. C. F. Beckett, coming in July of 1953. He has just been given a unanimous call for three more years. In November of '55 the congregation purchased the property on the west side of the church for a parsonage; the building program for the present structure was completed in November of '56, and

in January of this year the church purchased the property adjacent to the parsonage. The newly constructed building is valued at \$55,000 with the total property evaluation to near \$70,000. Pastor Beckett acted as contractor, with one of the local members, L. E. Affolter, in charge of construction—much of the labor was donated by our people. The church membership has grown from 29 to 108—90 of these have come in by profession of faith and transfer during the present pastor's ministry. Average attendance in Sunday school for February of this year was 255. Total expenditure of the church has increased from \$485 in 1948 to \$14,058 at the close of the statistical year, May, 1956. The building was dedicated on Sunday afternoon, April 14, with Dr. Edward C. Oney, district superintendent, bringing the message. We give thanks to a group of loyal people, and praise to God for His help and blessing.—*Reporter.*

Pastor Franklin P. Butler writes: "As of June 1, I am completing two years as pastor of our church in Hawthorne, Nevada. We have had many happy associations here, and a fine spirit of harmony and co-operation prevails in the church. With volunteer labor and a very little hired professional help, the pastor and laymen of the church have framed in a 37 x 25-foot fellowship hall and much-needed classrooms. District Superintendent R. B. Sherwood stuccoed it. This makes a very adequate plant for the Sunday school at this time. We have accepted a call to our church in Provo, Utah."

Bakersfield, California—Recently the Rosedale Church closed the best revival of its history with Evangelist L. J. Scherrer as special worker. More than forty people sought God at the altar of prayer for pardon or entire sanctification. Four new members were added to the church.

The church was stirred and greatly encouraged, and a spirit of revival continues in our midst.—*RUBY McNULTY, Pastor.*

Springfield, Ohio—First Church recently concluded a revival with Rev. D. D. Lewis, superintendent of the Kentucky District, as the evangelist. Brother Lewis has been a successful pastor and evangelist, and now district superintendent; our people enjoyed his ministry. Brother Howard Hedges, a young man from Louisville, was the song evangelist. He has a wonderful high tenor voice and was well accepted by our people, who want him to return for another meeting. We thank God for these workers and their ministry with us, and for the blessings of the Lord. We are now in the beginning of the tenth year of our pastorate with the wonderful people in Springfield First Church—*GEORGE M. GALLOWAY, Pastor.*

Rev. J. R. Erp writes: "After serving in the field of evangelism for the past two years, I have now accepted the pastorate of our church in McAllen, Texas. I appreciate all the fine pastors and people with whom I have worked, and now look forward to a good ministry here in McAllen with this fine people. A beautiful new modern parsonage has recently been purchased in a good residential section (2505 North 8th Street); it is a credit to our church."

Rev. G. M. Akin writes: "On May 5, I closed eight years as pastor of our church in Minden, Louisiana. Though small in number, this congregation is one of the best in our beloved church. I am now available for conventions, district tours, revivals, and camp meetings. I have served many years as evangelist, pastor, and district superintendent. I love our church and believe in our church program. Write me, 627 Pine Street, Minden, Louisiana."

Cle Elum, Washington—God has given us a good year here. We have had two fine revivals which deepened our people spiritually and brought in a number of new families. Last September, God used Evangelist E. D. Wolfe to lead the church into new spiritual life and vigor. In April, Evangelist T. H. Stanley was with us. These services were characterized by much prayer and waiting before God, which resulted in our reaching out into the community as never before. We thank God for the ministry of these consecrated, Spirit-anointed men.—*WILLIS D. BARNEY, Pastor.*

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. A. J. Frank, pastor of our First Church in Louisville, Kentucky, is resigning as pastor to enter the evangelistic field after our assembly, August 8. He has had successful pastorates in First Church, Charleston, West Virginia; First Church, Bloomington; and First Church, New Castle, Indiana; and this is his second pastorate at Louisville First. He has been a good, faithful pastor and preacher across the years, and made a great contribution to our church. He is doing a wonderful job as our district church schools chairman. With his years of experience as pastor and district worker, he will be a great blessing to any church or district. His address, 309 Ash Avenue, Pewee Valley, Kentucky.—*D. D. Lewis, Superintendent of Kentucky District.*

It gives me pleasure to recommend to our pastors and churches Rev. Carl Amos, 323 South 4th St., Boonville, Indiana, for the work of evangelism. The person and work of Brother Amos are highly respected wherever he is known; his spirit and attitude are excellent. He has served in the field of evangelism before, and always left a fine record for himself, being recalled for further meetings on many occasions. The Lord of the harvest sees fit to bless and anoint him for both personal and mass evangelism. When pastors desire, he will knock on doors and vitally interest himself in winning men to God and the Church of the Nazarene.—*Leo C. Davis, Superintendent of Southwest Indiana District.*

BORN—to Mr. Fred Hoffman and wife (Mary Hetrick) of East Butler, Pennsylvania, a son, Richard Fred, on May 26.

—to Rev. and Mrs. Raymond M. Hayse of Lexington, Kentucky, a son, Benson Martin, on May 18.

—to Chester and Margaret (Sutherland) Carlson of Chicago, Illinois, a son, Stephen Aaron, on May 15.

—to Rev. and Mrs. Julian L. Jackson of New Kensington, Pennsylvania, a daughter, Cynthia Ann, on May 4.

—to Rev. and Mrs. Wilbur Cassick of Milo, Maine, a son, Samuel Paul, on May 2.

—to Robert and Velma (Poole) Cantonwine of Nampa, Idaho, a son, Scott William, on April 30.

—to John and Della (Davis) Weeks of Pueblo, Colorado, a daughter, Cynthia Rogene, on April 22.

—to Winfield and Ruth (Angily) DeCastro of Providence, Rhode Island, a son, Stephen Edward, on April 14.

—to Wendell and Gladys (Fred) Poole of Nampa, Idaho, a daughter, Diane Louise, on April 1.

—to Rev. David and Esther (Hanna) Uerkvitz of El Paso, Texas, a son, Mark Aaron, on March 6.

SPECIAL PRAYER IS REQUESTED by a lady in Florida "that I might have God's leading in reference to work";

by a man in the penitentiary in Pennsylvania—he says, "PLEASE pray for me";

by a Christian in Oklahoma "for the Lord's guidance in a business problem, and also for a personal problem."

DIRECTORIES

GENERAL SUPERINTENDENTS

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

District Assembly Schedule for '57

North Dakota June 26 and 27
Idaho-Oregon July 1 to 3
Minnesota July 17 and 18
Chicago Central July 24 and 25
Northwest Oklahoma July 31 and Aug. 1
Kansas August 7 to 9
Virginia August 14 and 15
Northwestern Illinois August 21 and 22
Kansas City September 4 to 6
South Arkansas September 11 and 12
North Arkansas September 18 and 19

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District Assembly Schedule for '57

West Virginia July 4 to 6
Eastern Michigan July 17 to 19
Pittsburgh July 25 and 26
East Tennessee August 1 and 2
Kentucky August 7 and 8
Michigan August 14 and 15
North Carolina September 18 and 19
South Carolina September 25 and 26

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District Assembly Schedule for '57

Canada West July 10 to 12
Colorado July 17 and 18
Illinois August 1 to 3
Iowa August 14 to 16
Tennessee August 21 and 22
Indianapolis August 28 and 29
Louisiana September 4 and 5
Southwest Oklahoma September 11 and 12

D. I. VANDERPOOL

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

District Assembly Schedule for '57

Northeastern Indiana July 10 to 12
Central Ohio July 17 to 19
Eastern Kentucky July 24 and 25
Southwest Indiana July 31 and Aug. 1
Wisconsin August 8 and 9
Dallas August 14 and 15
Northwest Indiana August 28 and 29
Southeast Oklahoma September 18 and 19

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District Assembly Schedule for '57

South Dakota June 26 and 27
New York July 5 and 6
Maritime July 11 and 12
Western Ohio July 24 to 26
Missouri August 7 and 8
Houston August 21 and 22
Mississippi September 4 and 5
Georgia September 11 and 12

District Assembly Information

NORTH DAKOTA—Assembly, June 26 and 27, at the Nazarene Campgrounds. Sawyer, North Dakota. Entertaining pastor, Rev. Theo. Rosenau, Sawyer. Send mail and other items relating to the assembly % the district superintendent, Rev. Harry F. Taplin, % Nazarene Campgrounds, Sawyer, North Dakota. Dr. Hardy C. Powers presiding.

SOUTH DAKOTA—Assembly, June 26 and 27, in First Church, corner West Haven & Minnesota, Mitchell, South Dakota. Entertaining pastor, Rev. Howard Olson, 612 W. Haven, Mitchell. Send mail and other items relating to the assembly % the district superintendent, Rev. Crawford T. Vanderpool, 715 W. Haven, Mitchell, South Dakota. Dr. Hugh C. Benner presiding.

IDAHO-OREGON—Assembly, July 1 to 3, at First Church, 600 15th Avenue, South, Nampa, Idaho. Entertaining pastor, Rev. Raymond Kratzer, 503 Fourth Avenue, South. Send mail and other items relating to the assembly % Rev. I. F. Younger, Box 89, Nampa, Idaho. Dr. Hardy C. Powers presiding.

WEST VIRGINIA—Assembly, July 4 to 6, at the Nazarene District Campgrounds, Summersville, West Virginia. Send mail and other items relating to the assembly % Rev. Chester Acton, R.D. 1, Persinger, West Virginia. Dr. G. B. Williamson presiding.

NEW YORK—Assembly, July 5 and 6, at the Nazarene District Campgrounds, Groville Park, Beacon, New York. Entertaining pastor, Rev. Albert Stiefel, 73 W. Center St., Beacon. Send mail and other items relating to the assembly % Rev. Robert Goslaw, 27 Wilson St., Beacon, New York. Dr. Hugh C. Benner presiding.

CANADA WEST—Assembly, July 9 to 12, at First Church, 4802 Ross Street, Red Deer, Alberta, Canada. Send mail and other items relating to the assembly % the entertaining pastor, Rev. Charles J. Muxworthy, 4806 Ross Street, Red Deer, Alberta. Dr. Samuel Young presiding.

NORTHEASTERN INDIANA—Assembly, July 10 to 12, at the Nazarene Campgrounds, East 38th Street Extended, Marion, Indiana. Send mail and other items relating to the assembly % the entertaining pastor, Rev. Henry Hughes, 1215 Quarry Road, Marion, Indiana. Dr. D. I. Vanderpool presiding.

MARITIMES—Assembly, July 11 and 12, at Church of the Nazarene, Main Street, South, Oxford, Nova Scotia, Canada. Send mail and other items relating to the assembly % the entertaining pastor, Rev. Verbal E. Williams, Box 234, Oxford, N.S., Canada. Dr. Hugh C. Benner presiding.

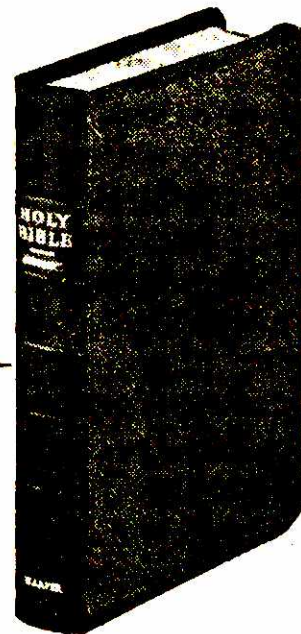
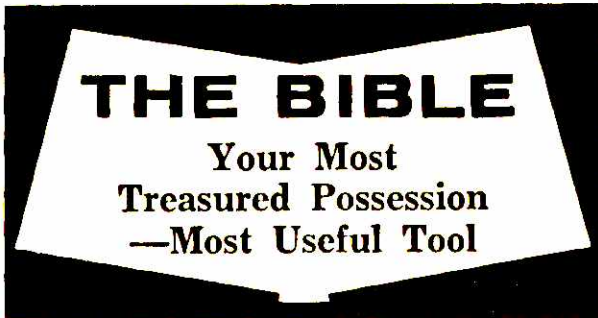
MINNESOTA—Assembly, July 16 and 17, at Mission Farms, 3401 Medicine Lake Boulevard, Minneapolis 27, Minnesota. Send mail and other items relating to the assembly in care of Rev. Roy F. Stevens, district superintendent, 6224 Concord Avenue, South, Minneapolis, Minnesota. Dr. Hardy C. Powers presiding.

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COLORADO—Assembly, July 17 and 18, at the District Campground, 1755 Dover St., Denver 15, Colorado. Entertaining pastor, Rev. George Greiner, 1755 Dover St., Denver 15. Send mail and other items relating to the assembly % Rev. A. L. Hipple, or Rev. C. B. Mylander, 1755 Dover St., Denver 15, Colorado. Dr. Samuel Young presiding.

CENTRAL OHIO—Assembly, July 16 to 19, at the Nazarene Campgrounds, Morse Road, Columbus, Ohio. Send mail and other items relating to the assembly % Dr. H. S. Galloway, district superintendent, 2657 Morse Rd., Columbus 24, Ohio. Dr. D. I. Vanderpool presiding.

EASTERN MICHIGAN—Assembly, July 17 to 19, at First Church of the Nazarene, 60 State Street, Pontiac, Michigan. Send mail and other items relating to the assembly % the entertaining pastor Rev. K. A. Hutchinson, 538 W. Iroquois, Pontiac, Michigan. Dr. G. B. Williamson presiding.

NAZARENE CAMP MEETINGS

June 28 to July 7—Tennessee District Camp (on U.S. Hi-way 70; 25 miles west of Nashville, seven miles east of White Bluff). Workers: Evangelists C. B. Fugett and Paul Martin; Singers Paul Qualls and John T. Benson.

July 1 to 7—Dallas District Camp (Scottsville) and N.Y.P.S. Institute. Workers: Dr. R. H. Cantrell and Calvin and Marjorie Jantz. For information write J. L. Ingle, 403 E. Burleson, Marshall, Texas.

July 4 to 14—Pittsburgh District Camp, Alameda Park, 1½ miles west of Butler, Pennsylvania. Opening service at 10:45 a.m. on July 4. Workers: Evangelists J. C. Crabtree and R. C. Stabler; Dr. L. J. Du Bois, young people's worker; the Rushing Trio, singers. Rev. R. F. Heinlein, district superintendent.

July 4 to 14—West Virginia District Camp (3 miles east of Summersville, on State Route 41). Workers: Evangelists Harold Volk and Charles Lipker, and Rev. and Mrs. Arthur Gould. For information write Rev. H. H. Hendershot, 2610 New York Avenue, Parkersburg, West Virginia.

July 12 to 21—Canada West District Camp, on campus of Canadian Nazarene College, Red Deer, Alberta. Workers: Dr. V. H. Lewis, Evangelist J. E. Williams, and Singer Paul Qualls. Dr. Edward Lawlor, district superintendent.

July 19 to 28—Central Ohio District Camp. Workers: Dr. T. W. Willingham, Evangelist Bernie Smith, Rev. James Cook, Rev. Joseph Nielson, the Olivet Nazarene College Quartet, and Rev. and Mrs.

H. C. Litle. For information write Rev. C. D. Westhafer, Box 162, Wooster, Ohio.

July 22 to 28—Colorado District Camp, on district campgrounds, 1755 Dover Street (Lakewood), Denver, Colorado. Workers: Dr. Edward Lawlor and Dr. Melza H. Brown, evangelists; Dr. L. Guy Nees, youth evangelist and lecturer to ministers; Dwight and Norma Jean Meredith, singers and musicians; Miss Eunice Phillips, children's worker. For information write Rev. A. L. Hipple, 1701 Dover St., Denver 15, Colorado.

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

EMERGENCY REVIVAL DATE SERVICE

Evangelists and Pastors Notice!

The Department of Evangelism, 6401 The Paseo, Box 6076, Kansas City 10, Missouri, gladly lists open dates of commissioned evangelists, provided such open date is within the next ninety days. Pastors may contact the Department of Evangelism for names and dates of evangelists available during the next three months.
—V. H. Lewis, Secretary.

EVANGELISTS' SLATES L and M

Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
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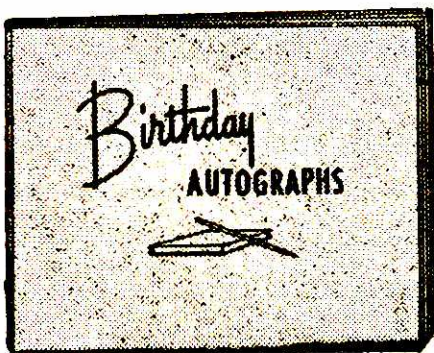


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Leverett Brothers. Preachers and Singers, Lamar, Mo.
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.
Lewis, Ellis. 308 N.W. Second, Bethany, Okla.
Oklahoma City (Merid. Pk.), .. June 23 to 30
Liddell, T. T. % Gen. Del., Bourbonnais, Ill.
Open dates after July 7
Lipker, Charles H. Box 2, Alvada, Ohio
Litle, H. C. 1338½ Hunter Ave., Columbus 1, Ohio
Fredericktown, Ohio June 16 to 30
Lockard, Dayton and Patricia. Preachers and Singers, Rt. 2, Box 312-C, Charleston, W.Va.
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
Lumms, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.
MacAllen, L. J. Artist-Evangelist, 119 W. Rambler Ave., Elyria, Ohio.
Mackey Evangelistic Party, D.D. Preacher and Musicians, Box 113, Bethany, Okla.
Madden, Paul A. 4210 East 14th St., Des Moines, Iowa
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
Brazil, Ind. July 10 to 21
Reserved (assemblies) July 31 to Aug. 11
Martin, Paul. P.O. Box 527, Kansas City 41, Mo.
Stillwater, Okla. June 13 to 23
Tennessee Institute June 24 to 28
Martin, Sammie. Box 467, Archdale, N.C.
Sylacauga, Ala. June 16 to 30
W.Va. Dist. Assembly July 4 to 6
Mathews, L. B., and Wife. Evangelist and Singer, 514 W. 15th St., Columbia, Tenn.
Columbia (First), Tenn June 19 to 30
May, Frank W. 324 East 47th St., Covington, Ky.
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
Home (Santa Monica) .. June 19 to Sept. 10
McIntosh, John P. 8240 E. Third St., Paramount, Calif.
McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
McMahon, Louis O. 10138 Collett Ave., Granada Hills, Calif.
McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.
Fairfax, Ala. June 19 to 30
Vacation July 3 to 28
McNutt, Paul. Song Evangelist, 14624 Gault St., Van Nuys, Calif.
Meadows, Naomi F.; and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood, Ohio
Normal, Ill. (camp) July 11 to 21
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 14, Mo.
Cherokee, Okla. (camp) July 10 to 21
Denver, Colo. (Dist. Camp) July 22 to 28

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Alum Bank, Pa.
Dartmouth, N.S. June 18 to 30
Sidney, N.S. July 14 to 28

Mickey, Bob and Ida Mae. Evangelist and Singer,
309 Cimarron Ave., La Junta, Colo.
Heavener, Okla. June 26 to July 7
Colorado Dist. Assemb. July 16 to 18

Mieras, Edward E. 1962 Brigden Rd., Pasadena 7,
Calif.

Miller, A. E. and Pauline. Preachers and Chalk
Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Jerome, Pa. June 9 to 23
Milo, Maine June 25 to July 8

Miller, E. J. P.O. Box 527, Kansas City 41, Mo.

Miller, Leila Dell. % Trevecca Nazarene College,
Nashville 10, Tenn.
Reserved June 19 to July 7
Little Rock (Rosehill), Ark. July 10 to 21

Miller, Nettie A. % Trevecca Nazarene College,
Nashville 10, Tenn.
Ocala, Fla. June 24 to 30
Orlando, Fla. July 1 to 7

Miller, Mrs. Ruth E. Song Evangelist, 1414 N.
Sierra Bonita, Pasadena 7, Calif.

Miller, W. F. 521 Victoria Ave., Williamstown,
W.Va.
Missionary Tour June 19 to 30
Reserved July and August

Mitchells, The Musical (Lloyd and Addie). Song
Evangelists and Musicians, Kersey, Pa.
Kirksey, Ky. June 25 to July 7
Salamanca, N.Y. (Indian Miss.)
..... July 17 to 28

Mock, Richard, and Wife. Song Evangelists, P.O.
Box 527, Kansas City 41, Mo.

Moore, Franklin M. 1227 Fields, Hammond, Ind.
Indianapolis (Keystone), Ind. ... June 19 to 30
Cayuga, Ind. July 5 to 21

Mounts, Dewey and Wavolene. Evangelist and Singer,
12300 W. Ridgeland Ave., Worth, Ill.

Moulton, M. Kimber. Evangelist, P.O. Box 527,
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Murphy, B. W. 2952 Fourth Ave., Huntington 2,
W.Va.
West Virginia District .. June through Aug. 25

Musical Messengers, The. % Don Ratliff, 3423
Janell Rd., Louisville 16, Ky.
Kirksey, Ky. July 17 to 28

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

N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Den-
ver 19, Colo.
Denver, Colo. June 17 to 28

Nelson, Charles Ed. and Normadene. Preachers and
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Matthews, Mo. June 26 to July 7
Bonham, Texas July 10 to 21

Noel, Ark and Lou. Preacher and Singers, Box 604,
Bethany, Okla.

Norris, Roy and Lilly Anne (Holso). Preachers and
Singers, % Trevecca Nazarene College, Nashville
10, Tenn.
Hopkinsville, Ky. June 12 to 23

Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.

Norton, Joe. P.O. Box 143, Hamlin, Texas

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
Hinton, W.Va. June 19 to 30

Oren, Thurman. 230 E. Washington St., Parker, Ind.

Orton, Ernest E. 816 E. Oklahoma, Enid, Okla.

Osborne, Geoffrey A., and Wife. Preacher and Sing-
ers, Box 36, Kurtz, Ind.

Parrott, A. L. 140 S. Main, P.O. Box 298, Bour-
bonnais, Ill.
Flint (First), Mich. July 7 to 14
Chattanooga (E. Lake), Tenn. .. July 18 to 29

Patrone, D. E. Evangelist-Violinist, P.O. Box 618,
Painesville, Ohio
Harrison, Ark. June 18 to 30
Reserved July

Pattan, Martin L. Evangelist, Rt. 11, Box 54,
Fort Worth, Texas

Patterson, Walter. Route 2, Waurika, Okla.
Waurika, Okla. June 23 to 30
Batesville, Ark. (Weavers Chap.)
..... July 19 to 28

Payne, L. M. 509 Northwest Main, Bethany, Okla.

Peck, W. A., and Wife. Preacher and Singer, %
Trevecca Nazarene College, Nashville 10, Tenn.
Russellville, Ala. June 16 to 23
Jackson, Ala. June 24 to July 7

Perot, Louis H. Box 97, Tatum, N.M.

Pestana, George C. Evangelist, 1743 Sunnydale
Ave., Walnut Creek, Calif.

Peters, Max F. 8665 Dearborn Ave., Southgate,
Calif.
Jefferson City, Mo. June 20 to 30
Erie, Kansas July 3 to 14

Phillips, Miss Lottie. % Trevecca Nazarene College,
Nashville 10, Tenn.

Phillips, Wm. H. Box 131, Apple River, Ill.

Pierce, Boyce and Catherine. Singers and Musicians,
505 Columbia, Danville, Ill.
Fort Wayne (Grassmere), Ind. .. June 19 to 30
Martinsville, Ind. July 3 to 14

Plummer, Chester D. 515 N. Chester Ave., Indian-
apolis 1, Ind.
Brainerd, Minn. June 19 to 30

Potter, Lyle and Lois. Sunday School Evangelists,
P.O. Box 527, Kansas City 41, Mo.
Escondido, Calif. (conv.) June 18 to 23
Torrance, Calif. (conv.) June 26 to 30

Potts, Troy C. Evangelist, 808 N. Asbury, Bethany,
Okla.

Purkhisier, H. G. 4531 Marcellus St. N.W., Can-
ton 8, Ohio
Roanoke (Villa Hghts.), Va. ... June 19 to 30
Open date July 3 to 14

Qualls, Paul M. Song Evangelist, 5487 Lake Jessa-
mine Dr., Orlando, Fla.
Wellston, Ohio (camp) June 18 to 30
Red Deer, Alta. (camp) July 11 to 21

Rahrar, H. J. Evangelist, 2042 Singleton St., In-
dianapolis, Ind.

Reed, Fred W. 612 South 7th St., Billings, Mont.

Rice, Cecil H. 1128 Grace St., Washington C.H.,
Ohio

Richards, Alvin and Annabelle. Preacher and Sing-
ers, Linden, Mich.
Sawyer, N.D. (camp) .. June 27 to July 7
Dunkirk, Ind. (tent) July 18 to 28

Richards Evangelistic Party. Preachers and Singers,
Box 313, Sparta, Mich.

Richardson, Harold and Flossie. Preacher and Sing-
ers, Route 4, Muncie, Ind.

Riden, Kenneth. 117 Orchard St., Cambridge City,
Ind.

Ridings, E. Paul. 708 N. College, Bethany, Okla.

Riepe, Alden. 1807 Josephine St., Cincinnati 19,
Ohio

Riffle, Brady. 902 Mel St., Charleston, W.Va.

Robbins, James. 1817 F St., Bedford, Ind.

Robinson, John. P.O. Box 9151, Huntington, W.Va.

Rodgers, Clyde B. Artist-Evangelist, 505 Lester
Ave., Nashville 10, Tenn.
Elizabethton, Tenn. June 26 to July 7
Nashville (College Hill), Tenn. .. July 10 to 21

Roedel, Bernice L. Evangelist, 423 E. Maple St.,
Boonville, Ind.
Evansville (Bayard Pk.), Ind. .. June 24 to 30
Reserved July 1 to 7

Rothwell, Mel-Thomas. 21 Bromfield St., Wollas-
ton, Mass.
Wilmington, N.Y. June 27 to July 7
Brooktondale, N.Y. July 19 to 28

Rushing Family Trio, The (Dee, Bernadene, and
Tracy). Singers and Musicians, King City, Mo.

Rushing, Charles and Emma Jean. Singers and
Musicians, P.O. Box 527, Kansas City 41, Mo.

Russell, J. Reyndal. Evangelist, 602 South 8th St.,
Abilene, Texas
Muleshoe, Texas June 19 to 30
Post, Texas July 10 to 21

S and T

Samuel, O. D. and Thelma. Box 8, Halltown, Mo.

Sanford, Mrs. Ruth. Song Evangelist, 5636 Wil-
born Dr., St. Louis 20, Mo.

Scarlett, Don. Route 3, Oakland City, Ind.
Chickasha, Okla. June 13 to 23
Alexandria, La. (camp) .. June 28 to July 7

Scherrer, L. J. Evangelist, 3030A No. 62nd St.,
Milwaukee 10, Wis.
Tucson, Ariz. (P.H.) June 11 to 23

Schmidt, Wm. and June. Preacher and Singers,
Box 331, Vicksburg, Mich.

Schriber, George R. 5949 N. Forestdale, Glendora,
Calif.

Schultz, Ernest. Evangelist, 606 Maple Ave., Mora,
Minn.

Schultz, Walter C. Song Evangelist, 707 S. Chip-
man St., Owosso, Mich.

Scott, N. Edward. 34806 Acacia St., Yucaipa,
Calif.

Seay, L. M. Evangelist, 405 Washington, Garland,
Texas

Sellick, R. T. Harbor Street, Box 22, Oxford, N.S.
Milville, N.B. June 12 to 23

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

Shank, R. A. and Mrs. P.O. Box 563, Fostoria,
Ohio

Sharp, L. D. 1449 S. Main, Wichita, Kansas

Short, J. W. and Frances. Evangelist, P.O. Box
527, Kansas City 41, Mo.
Home (Route 3, Greenfield, Ind.) June

Silvernail, Donald R. % Nazarene Assembly Park,
Route 2, Vicksburg, Mich.

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Florence, Ind. June 12 to 23
Brookville, Ohio July 10 to 21

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
Jeffersonville, Ind. June 19 to 30
Open dates for July

Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.

Smith, Bernie. Box 145, Harrisburg, Ill.
Hamilton, Ohio July 10 to 15
Columbus, Ohio (camp) July 19 to 28

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

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

Smith, The Singing (Eugene and LaNora). Song
Evangelists, Winnsboro, S.C.
Ashland, Ky. June 19 to 30
Miss. Dist. Camp July 15 to 21

Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.

Smith, Ottis E. P.O. Box 602, Greensboro, N.C.
Pleasant Ridge Camp, Pa. July 11 to 20

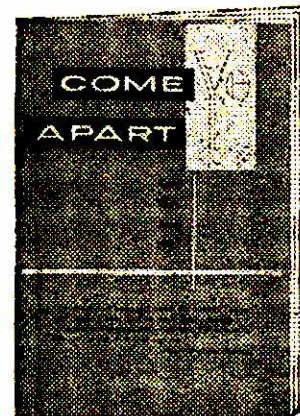
Smith, Paul and Hallie. Evangelist and Singers,
318 N.W. Fifth St., Bethany, Okla.
Ft. Sumner, N.M. June 12 to 23
Burkburnett, Texas June 26 to July 7

Snow, Loy. Route 1, Bedford, Ind.
Centerville, Ind. June 18 to 30
Indian Springs, Ind. July 2 to 14

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 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Steelman, Mrs. Thelma. P.O. Box 294, Gilmer, Texas
 Steining, Dwight F. Artist-Evangelist, 1629 8th
 Ave., Terre Haute, Ind.
 Terre Taute, Ind. June 12 to 23
 Stewart, Claude E., Jr. 7804 Grandview, Arvada,
 Colo.
 Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.
 Strack, W. J. Box 215, New Lyme, Ohio
 Sutherland, Jack and Naomi. Preacher and Singers,
 Route 5, Canton, Ill.
 East Peoria, Ill. June 12 to 23
 Fairfield, Ill. June 24 to 30
 Sweeten, Howard W. Ashley, Ill.
 Mt. Lake Park, Md. June 28 to July 7
 Springerton, Ill. July 18 to 28
 Tarvin, E. C. California, Ky.
 Taylor, Robert W. Evangelist, 415 Oak Drive, Fair-
 born, Ohio
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Williamston, Mich. June 20 to 30
 Brown's Flat, N.B., Canada
 (Beulah Camp) July 5 to 14
 Thomas, J. W. 615 Cedar St., Yukon, Okla.
 Shreveport, La. June 12 to 23
 Open dates July 9 to August 11
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Towns, Jesse. 4929 Ford St., Speedway, Ind.
 Tripp, Howard M. Evangelist, 13810 Nebraska Ave.,
 Tampa, Fla.
 Trissel, Paul D., and Family. Evangelist and Singers,
 Box 352, Bradenton, Fla.
 Cressona, Pa. (camp) June 13 to 23

Turpel, John W. R.F.D., West Baldwin, Maine.
 Elmsdale, P.E.I. June 18 to 30
 Pefferlaw, Ont. (camp) July 26 to Aug. 5

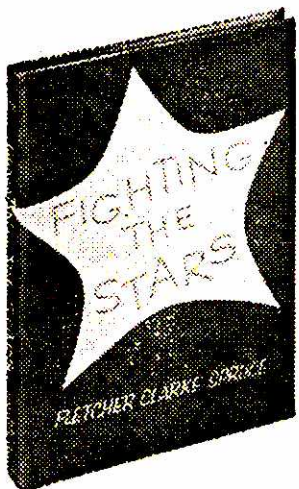
U to Z

Van Slyke, D. C. 508 16th Avenue, So., Nampa,
 Idaho
 Orchards, Wash. (camp) August 8 to 18
 Vennum, Earle W. and Elizabeth. P.O. Box 527,
 Kansas City 41, Mo.
 Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
 Wagner, Allen H. 404 N. Kentucky Ave., De Land,
 Fla.
 Wagner, Betty; and Lavelly, Helen. Preacher and
 Singers, % Gen. Del., Mt. Vernon, Ill.
 Berryville, Ark. June 19 to 30
 Wakefield, A. C. Song Evangelist, 515 Woodland,
 Nashville 6, Tenn.
 Spring Place, Tenn. (tent) .. June 26 to July 7
 Hartsville, S.C. July 10 to 21
 Walker, Lawrence and Lavona. 349 E. High Ave.,
 New Philadelphia, Ohio
 Ward, Lloyd and Gertrude. Preacher and Chalk Art-
 ist. P.O. Box 501, Fern Park, Fla.
 Wilmington, N.Y. (camp) .. June 25 to July 7
 Jerseyville, Ill. July 11 to 21
 Warren, W. H. G-3189 Beecher Rd., Flint, Mich.
 Wells, Kenneth and Lily. Evangelists and Singers,
 Box 679, Whitefish, Mont.
 Coleman, S.D. (camp) June 21 to 30
 Jamestown, N.D. (camp) July 5 to 14
 Whisler, John F. Blind Singer, 404 N. Francis,
 Carthage, Mo.
 White, W. T. 116 E. Keith, Norman, Okla.

Whiting, Warren and Katherine. Musician and Song
 Evangelist, 1239 S.W. 35th Ave., Fort Lauder-
 dale, Fla.
 Ft. Lauderdale, Fla. June 27 to 30
 Tewksbury, Mass. (camp) July 5 to 14
 Whitley, C. M., and Wife. Preacher and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Wiggs, W. Frank, and Wife. Preacher and Singers,
 2625 E. Nettleton, Jonesboro, Ark.
 Wilkinson Trio (Lloyd M., Wife, and Daughter). 1104
 Penn St., Columbus, Ind.
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Williams, Lillian. Evangelist, 327 W. Broadway,
 Sparta, Tenn.
 Owensboro (first), Ky. June 24 to 28
 Chattanooga (First), Tenn. July 1 to 12
 Winegarden, Robert. Route 1, Cayuga, Ind.
 Lincoln, Neb. (camp) June 28 to July 7
 Hillsboro, Ill. July 12 to 28
 Wire, B. N. 109 N.W. Seventh, Bethany, Okla.
 Wolfe, E. D. 820 Edina Ave., Salem, Oregon
 Woods, Robert F. (Bob). Pefferlaw, P.O., Ontario,
 Canada
 Kankakee (College Ch.), Ill. June 26 to 30
 Woolman, J. L. 223 N. Hammond St., Bethany,
 Okla.
 Longmont, Colo. June 16 to 23
 Weatherford, Okla. June 26 to July 7
 Wooton, B. H. 2519 Galbreth Rd., Pasadena 7,
 Calif.
 Wright, Guy and Lillian. Preacher and Singers, %
 Gen. Del., Bridgewater, Va.
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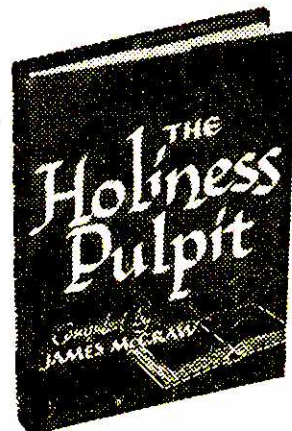
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