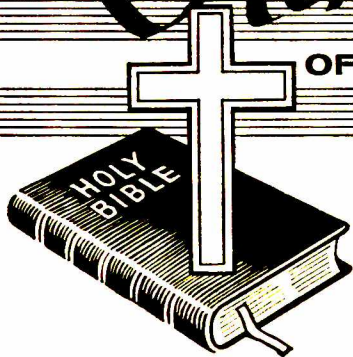


Herald of Holiness

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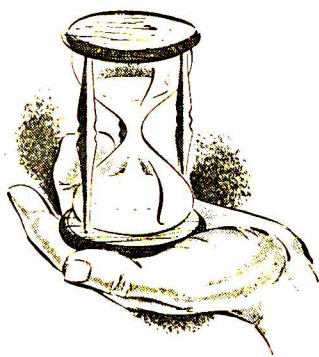
June 12, 1957

God himself employs delaying action at times in our spiritual warfare. This fact no one familiar with His dealings would deny. But to His followers this strategy often comes with exacting discipline. If only we could go out and face the issues openly, even perish in the struggle for the right, how challenging it would be! But to stand by, to watch and wait, how disconcerting, how enervating!

Men of action usually find this sort of test soul-shaking. With high courage, Elijah in his day faced 850 false prophets in an open contest and emerged the victor. Later he prevailed in agonizing prayer

God's Timing

General Superintendent Young



Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Psalms 27:14

until the promised rain came. In spite of these triumphs, Ahab and Jezebel persisted in their ruthless reign of terror until the baffled prophet knelt under the wilderness tree beseeching God to give him release from the conflict. He could not wait.

But God's timing must not be questioned. This having to wait upon Him was the lot of another prophet whose courage cannot be denied. He was described as a voice and not an echo. But when he languished in jail and the Master himself did nothing about it, he sent his disciples to ask, "Art thou he that should come? or look we for another?" John the Baptist found waiting hard, too.

Moses spoke words of wisdom to Israel in their early struggle for freedom. They had left Egypt behind and the Red Sea now lay before them. Then suddenly, the worst happened. The dread Egyptian army appeared, closing in on them with formidable chariots and spears and swords. On either side loomed the mountains. Surely this was a time for surrender rather than suicidal flight. In such an hour Moses counseled, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today." Then came the divine command, "Go forward," and the impossible happened. The waters parted, and Israel crossed over on solid ground. The cloud that had been their direction now became their defense in the rear, and the Egyptians could not find them. When they tried to repeat Israel's crossing, they were engulfed by the raging waters. Now the slave drivers of many years were destroyed. God was on time.

O God, our Father, give us quiet hearts to wait for Thee. Teach us patience in this spiritual conflict. We wait only for Thy voice to say, "Go forward in My name." Let our dilemmas today become new occasions for Thy manifest grace. Turn our mourning into song, for Thine is the Kingdom, and the power, and the glory forever. Amen.

LATE NEWS

Telegrams

Cablegram received on Monday, May 27: Mrs. Louise R. Chapman, general N.F.M.S. president, arrived in Capetown, South Africa, on Sunday, May 26.

Red Bluff, California—To assist in reaching their goals for the Golden Anniversary year, churches of the Northern California District have ordered 150,000 copies of the special issue of the "Herald of Holiness" for 1958.—Elvin A. Hicks.

Eugene, Oregon—The Oregon Pacific District has re-elected Dr. W. D. McGraw, Jr., as district superintendent with an almost unanimous vote and subsequently extended it to three years. Forty-four thousand copies of the special issue of the "Herald of Holiness" have been ordered. It was voted to pay \$200 each toward the expense of two evangelists of our district, elected by the assembly, to the Evangelists' Conference at Kansas City next January. A full-time director of evangelism is authorized for next year. Dr. Samuel Young at his best with characteristic messages and challenge. District membership now stands at 5,503. A wonderful spirit of harmony and optimism prevails with extensive plans made for a great Golden Anniversary emphasis in the months that lie ahead.—E. H. Edwards, Reporter.


Pastor Clyde A. Rhone sends word from San Bernardino, California: "Rev. Earle F. Wilde, golden-voiced singer of the yesterdays, in the Church of the Nazarene, went to heaven this week (May 24) from his home at Big Bear Lake, California. Although illness stilled his voice during the past decade, his happy spirit burned brightly on; he died in the faith."

After more than four years as pastor of First Church in Roanoke, Virginia, Rev. C. William Ellwanger has accepted a call to pastor the Wellston Church, St. Louis, Missouri.

Rev. A. J. Frank has resigned as pastor of First Church in Louisville, Kentucky, and is entering the evangelistic field at assembly time, August 1.

Rev. W. H. Deitz sends word, "After five delightful years as pastor of our good church in Henryetta, Oklahoma, and a wonderful vote for the sixth year, I have resigned to accept a call to pastor our church in Porterville, California."

Herald of Holiness



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

Rev. C. T. Moore, pastor of our church at Fort Recovery, Ohio, has been elected as the city mayor.

Rev. and Mrs. M. R. Dutton celebrated their fiftieth wedding anniversary with a very impressive service of rededication of vows at the Church of the Nazarene, Fullerton, California, on May 19. The ceremony was read by Dr. R. J. Plumb, with prayer offered by Dr. A. E. Sanner, friends of the Duttons for the past forty years. Acting as attendants were their three children, Raymond Dutton, Grace Wiley, and Ruth McGregor. Rev. and Mrs. Dutton served as Nazarene pastors in Colorado, Idaho, and Oregon; now retired, they live in Topanga, California. Many lovely gifts and cards were received by the Duttons.

SAMPLING THE PSALMS:

PSALMS 34:6

By Evangelist Paul Martin

"This poor man cried, and the Lord heard him, and saved him out of all his troubles."

"Triangles in the Sky"—I'm indebted to Major (Chaplain) Everett Penrod for this story—a story, true through and through, that will help you if you'll apply it to your experience.

In the unceasing task of scanning the sky, the aircraft control and warning service—"the eyes and ears of the free world"—has developed an interesting procedure to recognize friendly aircraft in trouble.

If a chap in a jet, thirty-thousand feet in the blue should suddenly develop trouble and find his radio communication broken, perhaps lost for a moment in the trackless sky—no radio contact—he would immediately begin a triangle pattern in the sky. Somewhere, as sure as the world stands, that pattern would be traced on a map of the sky. Immediately the controller of that radar site would see it! Then by "hot line" to an airfield, the message and the location of the troubled ship would be sent, and in less time than it takes to tell it, jet pilots would run from the ready-room, fire up their needle-nosed mounts, and whoo-oo-sh—they would find the stricken ship and guide it safely home!

"Triangles in the Sky," yes, I've traced that pattern too. Not in an airplane, but on my knees, in the car, in my room, and a hundred other places and times, calling for help! But the Lord knows our struggle before we call. *He knows, He cares, He hears, and He comes!* Not very often are desperate prayers like these worth repeating. They are not couched in beautiful language. When heard or read again, out of their context, they seem strange and silly. But no matter how foolish the words, my Lord sees the heart, and hears the groans, and gives strength for each day, grace for every trial, with His unflinching sympathy and love.

Hold Your Tongue!

A preacher of another era held that it was impossible to converse for more than an hour at one time without falling into condemnation or losing "something" from one's spirit. All we have to talk about are things and persons. Things soon prove uninteresting, so what have we left? Persons! The more one talks, the more he is tempted and the greater the chances of saying something that ought not be said. Thus we rob our own souls, our neighbor's reputation is jeopardized, and the Holy Spirit is grieved. May God help us today.—JAMES D. HOLSTEIN.

Nebicula Est—Transibit

By EVANGELIST BERNIE SMITH

Nebicula est—transibit. "It is a little cloud; it will pass away." This was said by Athanasius of Julian the Apostate, who, says one historian, "after a short reign of active hostility to Christianity, perished with a confession of utter failure." It is said that the emperor's dying words were, "O Galilean, Thou hast conquered!"

Athanasius was right. Little clouds come and go, but the sun continues to shine.

One night I stood in contemplation as I watched the welcoming beams of a lighthouse on a neighboring island. The bright light played on the rhythmic gray waters. Then came total darkness! A little cloud hid the view for a moment, but it passed by and the light quickly carpeted the waters again.

So it is when we pass through tunnels in life. Have no fear; the light will shine again. Don't be defeated by clouds that hang low. Don't lose faith when the valley is deep and dark. Why give up your God when you need Him the most? Simply say, "God will not fail me now. It is a little cloud; it will pass away."

CLOUDS OF DOUBT

Keep holding on. The clouds of doubt will pass away. Thomas, discouraged and disappointed, had a conflict between doubt and faith raging within his heart; doubt was high and faith was low. He thought Jesus was gone—gone forever. All seemed empty and futile. Now Israel would never be free; the yoke would never be lifted. New Messianic hope was hopeless. In that dark hour, as the cloud of doubt covered him, Faith would cry, "It must have been Christ." Then Doubt would shout, "How could it have been? You saw Him die. Admit it, Thomas—He has been swallowed by a hungry tomb and He is gone—gone. Don't be a prisoner of the past. Don't be chained to haunting memories. Forget it, Thomas—it was a dream and nothing more."

Then the sun broke through! The rumor came, "He is alive!" But in the heart of Thomas, Doubt had beaten Faith into submission. Doubt held his head high; Faith crouched low. Doubt walked proudly; Faith staggered.

Then *He* appeared! The risen, victorious Christ appeared and called Thomas by name. "I know

it is hard for you to believe, My son—but it is I! Back from Calvary—back from the grave! I conquered the sepulcher, Satan, and sin. Here, feel these nail-scarred hands and feet; thrust your hand into My wounded side. It is I, Thomas—it is I."

And the cloud of doubt passed away. Thomas wept for joy and cried, "My Lord and my God." Faith rose, clad in new armor, and Doubt fled before it; and Faith reigned in the heart of Thomas.

In this hour of crisis, give us "men to match the mountains," men with fires of faith in their hearts that cannot be quenched; men who march ahead with a triumphant tread, knowing that behind the clouds the sun is shining; men with a firm inner resolve that says, Come what may, I will continue to believe God; men who "will keep on believing when it seems they're not receiving." And the clouds of doubt will pass away.

CLOUDS OF SORROW

To try to run from life's sorrows is a mark of spiritual immaturity. The New Testament deals very little with those who tried to escape sorrow, but it deals much with the attitudes and reactions of those who learned how to believe when the heart hurts the most. The scene in the Garden of Gethsemane reminds us that even Jesus was not exempt. Nor was Paul. Nor were many others.

Since childhood we have heard, "Take the bitter with the sweet." But few of us have learned to do it. Too many are not as interested in serving God as they are in having God serve them. Too many will not pray, "Thy will be done"; they pray, "My will be done." And if God deems otherwise, they become resentful and forsake the faith.

Oh, that we would meet our Gethsemanes in life like Job! Job knew it was "better to walk *with* God in the dark than to walk *without* Him in the light." Picture him on the ruined ash heap of his life, his heart crowded with every conceivable sorrow. Even family and friends had forsaken him. But he cried, "Though he slay me, yet will I trust in him."

And God had not forgotten Job in his trouble and grief. The pressure of multitudinous sorrows caused Job to wonder how far away God was, but God was close by every moment. *I will never leave thee, nor forsake thee.* Job refused to give in, so the devil gave up and God began to give back.

The clouds of sorrow soon passed and the sun did shine on Job.

You may say, "But Job is a radical example of complete reliance at all cost. He lived in a different age from this. How about *my sorrows, my losses, my crosses?*" Well, I don't know anyone today named Job, but I know that Job's God is still on the throne. If He is the same, then He can comfort and strengthen us. If we hold on like Job, He will not forget, He cannot forsake us. If He is our anchor, He can hold us steady when the storms of sorrow come. That does not mean that we are not human and sorrows will not pain us; but it means that He is divine and is our source of strength when we need it so very much. *When thou passest through the waters, I will be with thee; . . . when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*

Thomas a Kempis said, "Carry the cross patiently, and with perfect submission, and in the end it shall carry you."

The clouds of sorrow will pass away. There shall be no clouds of pain, sorrow, or death in that "city where they need no sun."

CLOUDS VEIL THE ETERNAL

The veils shall soon be torn away, the clouds will pass, the scaffolding shall be removed, and we shall see things eternal. Only a little while and He shall come, and we shall rise to be with Him forever.

After the clouds have passed, we shall look back on this life and see what we cannot see now, know what we cannot understand now. From the heights of eternity we may look back and marvel at the tenacity with which some held to life, hesitant to take that first step through the portals of God.

After the clouds have passed, we shall see and know our loved ones. Standing by the crystal sea, wearing crowns of victory, we shall join the ransomed army of the Lord and sing the songs of Zion.

After the clouds have passed, we shall see and know the King.

During the reign of the late king of England, I returned to London from the continent. I was fearful lest I be late for my speaking engagement. I was in the queue with several others, waiting for the usual clearance at the office of customs and immigration. It was required that you give the nature of your business, your tenure, and address while in the country. The unpretentious individual who stood in front of me startled the officials by answering, "I have come to see His Majesty, the King, and I shall be at the palace."

I expect to see the King someday! Not an earthly king, for the joy would be transient. But I shall see the King of Kings! When my bark anchors in the haven of rest, I must say to the angels, "I have come to see the King."

And all the clouds will have passed away!

WISHING one's life away

By EDWIN ZIMBELMAN

Pastor, Napa, California

Perhaps all of us have desired certain things and have expressed those wishes, and often those wishes were entirely legitimate. God has warned us in His Word concerning covetousness and the disillusionment of possessing merely the material and earthly things. On the other hand, the Lord has given precious promises stating specifically that on certain occasions He would give His children even the desires of their hearts. Thus wishing can become an inspiration for hope, or it can become a tragedy. When one constantly wishes for things without ever realizing the benefits or satisfactions from those wishes, other than the futile exercise of just desiring something else, it is tragic selfishness.

While employed in a factory I heard fellow workers express such wishes often. They desired to overcome the grinding monotony of daily toil by wishing that time would pass more swiftly. One worker said, "I live only for Tuesday and for Friday"—because Tuesday was payday and Friday marked the end of the working week. The intervening hours and days were just segments of time that passed away much too slowly. There was no appreciation of the worth or value of the priceless commodity—*time*—the "stuff of which eternity is made." These workers wished it away with careless indifference, only to face another week which they wished away also. Other workers at this factory asked me for the time of day many times, and were usually provoked because there were so many working hours left. "I wish it were time to go home," was the common, daily wish they expressed.

Wishing one's life away! That priceless treasure *time*, which cannot be purchased by any amount of money and which cannot be reclaimed when it is gone! True, monotony can be tiring, but we should never wish away that portion of eternity that is entrusted to us in the span of life. Rather, we should "redeem the time" by using every hour of each new day, and each new year, as a wise investment for the glory of God and for the benefit of the bodies and souls of men.

Then each succeeding day can become a new and

exciting adventure. It may contain happy anticipations, ordinary events, opportunity for acquiring new knowledge and experience, rewarding joys and satisfaction, or possibly certain disappointments or even sorrows. Whatever it brings it should serve to make one conscious of the loving care and

plan of the Heavenly Father, who allows things to come which are designed definitely for our good. Let us not be guilty of wishing our lives and our time away! Let us use time carefully and enjoy it to the fullest in active service for Christ and for His cause.

Easter Afterthought:

I. Afterthoughts of Lenten Season

By Carl W. Gray, Jr.

Pastor, Charleston Cross Lanes Church, Charleston, West Virginia

The Lenten season is a wonderful time for sacred meditation. The Christian should recall the privileges made possible by our blessed Lord and Saviour, Jesus Christ. A Christian must bow his head and heart in gratitude and humility.

The modern interpretations concerning the Lenten season are somewhat misleading. Let us compare the ceremonial observance of Lent with the genuine sincerity of Christian living.

Christian Piety Is Not Fragmentary:

Beginning with Ash Wednesday, a host of people become very religious. The local newspapers and radios announce the procession of the prodigals. Many people make their annual religious debut.

The underlying emphasis was stated in a recent headline: "Many Christians Will Shed Their Accumulated Sins During Lent." This is a reformation that lasts for only forty days. Their spiritual awakening is fragmentary.

According to the teachings of the Word of God, this is misleading. Genuine Christian piety is a content more than a form. It is a practice rather than a theory. Christian living is an experience rather than a ritual. Christian spirituality is a life instead of a season. It is a matter of being rather than that of doing.

Christian Self-denial Is Not Temporary:

During this particular season of the church year, many people deny themselves of something; they are sacrificial. Many do without meat, tobacco, candy, and even strong drinks. They seem very religious because they are punishing themselves with a schedule of self-denial. Their religion is merited by their self-denial. The Apostle Paul rebukes this type of spirituality when he declares, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Ephesians 2:8-9).

Self-denial should be the normal life of the followers of Christ. The Gospel of Luke reveals this

characteristic of the Christian in recording the qualifications stated by Christ, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me" (Luke 9:23).

Anticipating the final day of a sacrificial season in order to return to previous living is a selfish attitude. Self-renunciation that results in self-esteem is contrary to the Christian doctrine. According to St. Paul's personal testimony, the Christian testimony is a life more than a custom or season. He confirms this fact when he states, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Christian Devotion Is God's Ideal:

Christian living is not spasmodic. The Christian must be consistent in his devotion or he is living a life of hypocrisy. God is not borrowed for special occasions. Christian devotion cannot be periodic and seasonal and remain genuine.

Lent religion is loaned for only forty days. Many people take pride in their Lenten devotion. The misleading aspect of this type of religion is that the person is not aware of the fact that God demands this type of devotion every day of the year.

The Lenten season has a memorial value. We need not underestimate this period to establish our belief. These forty days are reminders of the Unique One, Christ Jesus, who provided the way, making it possible for victorious Christian living.

Therefore the emphasis of Lenten season is God's ideal for sanctified living. Christian piety is the spiritual glow of heart purity. Self-denial is a privilege, not a punishment, that is a revelation of complete consecration. Consistent Christian devotion is the hearthrob that makes Christian experience a living reality.

(To be concluded)

And They Slept While The Master Prayed

By Donna Clark

The church is sleeping! Just a few are laboring and praying and the rest are sleeping. Oh, why do we close our eyes to things that have to be done for Christ and our ears to the messages God gives us? Our feet are bound when it comes to the places God wants us to go.

My heart aches within me as I see the coldness and indifference in some of our holiness churches today. The reverence which we used to have is gone. The people seem not to care any more; they act as though they have lost all interest in whether or not souls are saved.

Are people ashamed of Christ? How can they be ashamed of a Person who loved them enough to die for them, to rise again, and supply all their needs? Can they be ashamed of a Friend which "sticketh closer than a brother"?

Christ is not ashamed of us. "What is man, that thou art mindful of him?" (Psalms 8:4.) Newspapers are filled today with crime: murders and unbelievable incidents. Our prisons, our detention homes, our mental institutions are filled and many are on the waiting lists needing help.

Everyone in the world isn't beautiful. Not everyone has that rare beauty that comes only from the inside. Many people are horribly crippled; many are sick with killing diseases: some are just plain ugly, and earthly people shun and avoid them. If it depended upon us, they might never be forgiven, or loved, or saved! *But God isn't ashamed of us!*

He made no exception when He died; it wasn't only for the beautiful, or the rich; not just for those with lovely and expensive clothes. No, His

love is for all. *Whosoever will may come!* "Him that cometh to me I will in no wise cast out (John 6:37).

Then why are we sleeping today? Why do some of us need contests to bring people to Sunday school? Why do we have to give treats and prizes to the one who brings the most? Why? We have Someone to offer whom no one outside the fold has.

We have Christ! In Christ we have what the whole world is seeking. What are the countries fighting for today? *Peace!* Yet we can have the greatest peace in our hearts in Christ, without killing. A deep, settled peace; one that never leaves us; one that the world cannot give, neither can it take it away!

What else is the world seeking for? Thrills! "All that thrills my soul is Jesus." The greatest thrill is in Jesus. He gives thrills that last for an eternity, not just a night—the thrill that comes when your sins are forgiven and your name is written down; the thrill that comes when we see those for whom we've been praying come and kneel at an altar of prayer; the thrill when we realize we don't "have to cross Jordan alone."

The world is seeking for happiness and joy. Where can you find sweeter peace and happiness than in Jesus? The truest happiness in all the world is "joy unspeakable and full of glory."

*'Tis so sweet to trust in Jesus,
Just to take Him at His word.*

Churches today are being torn apart by doubt and distrust. Bitterness is creeping in and indifference follows.

When souls go to an altar, how it hurts to see those who sit back in their seats, laughing, joking, and not caring if the souls make it through or not! Yes, and that's why more don't go all the way—because it seems nobody cares! They're disinterested—there is nobody to back them up or to give them that friendly pat on the shoulders and say, "I'm praying for you." They feel alone.

And the minister, how discouraged he must get at times! The congregation walk in late, take their places, and without a bowing of the head for a brief word of prayer for the service begin talking to the ones next to them. As the service progresses, they begin to look bored. The minister is preaching a wonderful sermon, pouring out his whole soul in the message God has given him to preach. Occasionally someone will say, "Amen," but others will sit reading their Sunday school papers or planning or worrying about their Sunday dinners.

Yes, some of us in the holiness churches of America are *asleep!* When will we wake up to the things that have to be done for Christ, and get to work? "The harvest is past, the summer is ended, and we are not saved" (Jeremiah 8:20). Soon it will be too late. *Wake up, Christians!*

Our greatest poverty is our lack of prayer

The Force of **PRAYER**

It can be safely said that the greatest need in the religious world today is spiritual, praying Christians. The day is upon us when our only hope for surviving spiritual and moral chaos depends on those who are willing to stir themselves and become expendable in sacrificial, scriptural praying. The powers of logic, of theory, and of organization work their wonders in the natural. But it will take no less than the power of prayer to see wonders worked in the supernatural.

Prayer is a *communing force*. Unless we give ourselves to communion with the Divine, there will be no God-consciousness. We must be motivated in our prayer life by this one passion—to know and fellowship with God! To pray primarily for the supernatural manifestations in our churches and ministry, and to fail to seek the Magnificent One himself, is sheer selfishness. Such praying is wasted energy and is praying amiss. Surely we should be crying for the great demonstrations of divine power, but if such cries are to be answered, holy, humble, God-conscious men and women will be the channel through whom God works! Heavenly Father, give us hearts that thirst for Thee, that seek constantly Thine own self, Thy peace, Thy purity, Thy passion, and then Thy power.

Prayer is a *cleansing force*. There are many elements that clog the channels of service and blessing in our Christian life. No sensible Christian will deny that living victoriously requires diligence and alertness. Whatever may be the hindrance in any life, prayer must be the means employed to remedy it.

Unbelief is a great obstacle that will block our spiritual progress. It must be confessed as any other sin and put under the Blood. Selfishness will also clog the wheels of progress. We must insist on death to self if we expect to be a blessing to

the church or a lost world. Worldliness and a Spirit-filled life are incompatible. "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. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-16). Again, complacency can play havoc in our spiritual life. We live in an ease era, and it appears that the only thing we are diligent about is our pleasure or self-interests. Another impediment in our spiritual life is narrow-mindedness. Sometimes we should call this plain stubbornness. A person wrapped up in his own ideas, his own ways and means, his own philosophies—this is what we mean by narrowness. But the Spirit of God can melt all these hideous traits away if we are still before God, and really see ourselves, and cry with David, "Cleanse me."

Prayer is also a *creative force*. There is also a positive side to a spiritual prayer life. An effective session of prayer will produce an open mind to the truth of God. It is human to become fixed and set in our attitudes, and truly we need to be settled and established in the faith and doctrines of the Bible and our church. However, it requires a warm heart to throw one's mind open to God's Word when it comes close and searching. Prayer will also produce a considerate, tolerant spirit. It takes one who is worldly and carnal to compromise, but it requires one who is wise, spiritual, and sensible to reserve judgment on another. In light of this, we should soak ourselves in prayer until our hearts are rid of every obstacle and alive unto the Spirit of God.

Finally, prayer is a *conquering force*. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled" (II Corinthians 10:5-6). We cannot live in the flesh and walk in the Spirit. The fleshly mind must be dethroned until every thought is brought into captivity to Christ.

This kind of praying will challenge the world and bring us back to revivals and conversions and an ingathering of souls.

Pleasure won by sin always means peace lost. While sin is tempting, it is loved; but after sin is enacted, it is loathed.—CLIFFORD EARLE KEYS, JR.

Why Be a Nazarene?

II. The Ideal of Christian Living

By James McGraw

Professor, Nazarene Theological Seminary

Nazarenes have provided me with a privilege for Christian fellowship, and they have also given me an *ideal for Christian living*.

A look at the *Manual* suggests that the men who had a hand in the formation of the ethical standards of conduct which govern the people called Nazarenes were men of clear vision and keen conscience. They have suggested a course of conduct which *any Christian*, regardless of his church affiliation, should seek to follow. They have made their ideal of living to harmonize with the Word of God, which tells us to "abhor that which is evil; cleave to that which is good" (Romans 12:9). They have heeded the plea of St. John, "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. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-16).

The *lust of the eye* has always been condemned by the Church of the Nazarene. With fifteen million magazines published weekly in our nation and not fit to be sent through the United States mail, our people have adopted a ban on "literature not to the glory of God."

With 80,000,000 Americans attending motion picture theaters each week—and 30,000,000 of them under twelve years of age—our church has adopted the policy of not attending their sensational, secularized, highly sexed, morality-poor shows. Produced by men who are not in the least interested in our Christian ideals of clean living—they say, to quote their own spokesmen, "We give the people what they want." One of them told a committee of churchmen, "We are not interested in promoting Christian morals; we are interested in making money." In their fare of entertainment, it is not the common laborer who is glorified, but the gangster, the smuggler, the blackmailer, the night club girl, or the prostitute. In a recent year, one actress who played the part of a prostitute in all her motion pictures drew the second highest salary that year in the United States. It is heartening to see a church like the Church of the Nazarene stand firmly opposed to patronizing the movies.

Our stand on the use of television is likewise a

firm commitment to the principles of right living. We don't ban television, but we do recognize that it has many dangers and therefore urge our people to be discriminating in its use. Otherwise it will undermine our spiritual life and degrade us morally.

The church has taken a firm stand regarding "the lust of the flesh," and required of her members that they refrain from the use of tobacco in any form, or the "traffic therein." Medical authorities have recently recognized the dangers connected with the use of tobacco. Since 1910, cancer of the lung has increased 133 per cent, while cancer of the large intestine has increased only 3½ per cent. Dr. Glen R. Shepherd, M.D., writing in the *Kansas City Star* a few months ago, stated that the chances of a nonsmoker dying of cancer during the next twelve months are 10,000 to 1. But the chances of a heavy smoker shorten to 300 to 1. Containing nineteen deadly poisons, the best known of which are nicotine, prussic acid, pyrodine, and carbon monoxide, tobacco is harmful. Whether you draw it in and blow it out, chew it up and spit it out, or just "lip it" and let it "run out," it is a dirty, filthy, harmful habit that no sinner should practice and certainly no Christian. And the Church of the Nazarene has been saying that for forty-eight years!

Our church has taken a firm stand against the

Toiling in Rowing

(Mark 6:48)

By JESSIE WHITESIDE FINKS

Toiling in rowing I have done today

When I should have waited on Him

Who is the Captain of all of life's way.

He knows when the prospects are dim,

And will tell me in time where to cast the net

For the draught He would have me bring;

He never has failed a trusting child yet . . .

They obey, then let their hearts sing!

Lord, no more toiling in rowing . . .

I'll fling my net where'er You direct,

Whatever Your purpose for me;

My will and ambitions, all my plans, I subject

For guidance, dear Lord, unto Thee!

use of alcoholic beverages. Alcohol is not a food, has no vitamins, no minerals, no proteins, no fat in it. Beer does have some calories—but so does kerosene, for that matter. To consume as many calories as can be found in one loaf of bread, a man would have to drink seventy-five gallons of beer. That would cost him \$60.00, and he can buy the bread for 21c. And besides, who ever heard of a man loading up on bread and then going home to abuse his children and beat up his wife?

Some time ago a pamphlet came across my desk in which someone had suggested that if a person must insist on drinking he should do it right. He should let his wife open a saloon in his own home, and buy a gallon of whisky for \$10.00. She could sell him ninety-six drinks out of that gallon, at 25c per drink. She would have \$10.00 to buy another gallon, and \$14.00 of profit. "If you continue to buy booze from her," the article continued, "for ten years, and then die with snakes in your boots, she will have been able to save enough money by then to give you a decent burial, educate your children, buy a house and lot, marry a respectable man, and quit thinking about you."

With all sympathy for those who are in the throes of liquor's curse and need our understanding and our help as they fight desperately to regain their sobriety, we are, nevertheless, proud to be a part of a church like the Church of the Nazarene, which stands unalterably opposed to the use in any form of these deadly, satanic devices for the destruction of will power and the damnation of souls.

The church stands against the lust of the eye and the lust of the flesh, and she also opposes that type of worldliness which would be classified as "the pride of life." Nazarenes do not seek the approbation of the crowd; they study to show themselves "approved unto God." The Scriptures instruct, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?" (II Corinthians 6:14a.) Nazarenes believe they should refrain from fellowship with, or membership in "secret, oath-bound organizations" for this reason.

The best known and largest of these "lodges" has approximately three million members. They claim origin in Solomon's time, but *Encyclopedia Britannica* sets the date of their founding as A.D. 1717. Many well-meaning men do not seem to realize how anti-Christian they are. A Jew, Mohammedan, or pagan can be a member in equal standing, and in the branch of their fellowship which is designed for non-Christian members, reference to Jesus Christ as Saviour and God are discreetly deleted. Chaplains are advised not to pray "in the name of Jesus" in their meetings, lest non-Christian members might be offended.

The "oath" this lodge gives a member when he

NEWS in PICTURE



FLORIDA DISTRICT PLACES ORDER FOR 111,150 COPIES of the 1958 special Golden Anniversary issue of the "Herald of Holiness." District Superintendent John L. Knight (seated) watches as Pastor I. W. Justice (First Church, Lakeland) signs an order for 2,000 and Pastor T. Howard Warwick (South Florida Heights, Lakeland) orders 1,000. Congratulations to Florida!

joins as an apprentice is un-Christian. He promises he will not reveal any of its secrets "under no less penalty than having my throat cut across, my tongue torn out by the roots, and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows thrice in twenty-four hours." Such oaths are anti-Christian because Jesus said, "Swear not at all," and because such crude, pagan language is not in harmony with New Testament teaching that our bodies are the temples of the Holy Spirit.

The lodge requires secrecy, but Jesus said, "I spake openly to the world; I ever taught in the synagogue, . . . in secret have I said nothing" (John 18:20). The lodge says, "Do not tell anyone these good things we reveal to you," but Jesus commanded, "Go ye into all the world" and tell the good news to every creature.

The lodge teaches salvation is earned through good works. In the burial prayer the chaplain reads, ". . . and in thy favor may we be received into thine everlasting kingdom to enjoy in union with the souls of our departed friends the just reward of a pious and virtuous life." Jesus taught that no pious and virtuous life could earn heaven, and anyone who tried to enter in any other way than by His name and through His blood was a thief and a robber.

With all sympathy for the misguided millions who belong to lodges, I am proud to be a member of a church which calls me out from among them to be "separate" from the world.

BOOKS in review



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

MR. WESLEY, *By T. Crichton Mitchell*
(Beacon Hill Press, \$1.00)

The subtitle of this book, "An Intimate Sketch of John Wesley," gives you several of the outstanding factors.

First, it deals with one of the greatest personages of a thousand years.

Second, it is written by a man who has done a

very extensive amount of research into the life of John Wesley, who has lived and traveled in the very area where John Wesley had his wide ministry.

It really is an intimate sketch. He brings into play many of those insights and interesting experiences not always found in a biography of this great leader of Christianity.

The author has had young people in mind very considerably as the book has been written. It is meant to appeal to young people and get them acquainted with John Wesley as they have perhaps never been before. It warrants careful reading.

—NORMAN R. OKE, *Book Editor*

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

Hymns from the Heart:

"What a Friend We Have in Jesus"

By Justa Lee Allen

The hymn "What a Friend We Have in Jesus" is one of the best-loved and most useful hymns ever written. One commentator, in referring to this hymn, said: "To write such a useful lyric as this, so spiritual, so scriptural, and so helpful to

pious hearts, is a privilege an angel might covet."

Because of obscurity regarding the authorship of this hymn the author was marked "Unknown" until the death of Joseph Scriven in Canada in the year of 1886, when he was reported to have been the author. Investigation followed and, in answer to inquiries, a number of letters were received from friends of Joseph Scriven. One was from James Sackville, written in 1887, in which he said:

"The hymn, 'What a Friend We Have in Jesus,' was never published by the author in any book or paper. He sent one copy to his mother, and handed another copy to my mother about the year 1885; and until very recently his most intimate friends did not know that he was the author of it."

The prevailing opinion seems to be that the copy Scriven sent to his mother in Ireland got into some paper, then crossed the ocean to America, was set to music and published in *Gospel Hymns No. 1* in 1875, where Dr. Bonar, of Scotland, was given credit for its authorship. Dr. Bonar denied having written the hymn, whereupon it was marked "Unknown" until Scriven's death eleven years later, when the true authorship was established.

There is no question but that this hymn was born in the heart, for its author, Joseph Scriven,

THE WARNING WORD

"Turn ye,
Turn ye,
For why will ye die?"
Vanity
Of vanities;
Desolation thereof is nigh:
Be not wise
In thine own eyes;
The proud shall be brought down.
Hold that fast
Which thou hast,
"That no man take thy crown."

—W. R. ADELL.

was a humble person who lived a quiet though very useful life in Canada, where he moved from Dublin, Ireland, at the age of twenty-five.

This hymn was the expression of his own experience when, weighted down with grief, he found in the Lord Jesus the Friend he needed most. The report is that the young woman whom he was to have married was accidentally drowned on the eve of their wedding day. This great sorrow led him to consecrate his life and property to the service of Christ. It is said that no service was too

lowly for him to render to one of the least of humanity if he could do it without compensation and without observation.

His hymn is one of the most popular of all modern hymns, and most of us would be poorer, indeed, without the privilege of turning frequently to those comforting words of assurance:

*What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Ev'rything to God in pray'r!*

A Church Treasurer Speaks . . .

As your church treasurer I am in a position to know our financial status possibly better than anyone else. I will not go into detail, but today we are over five hundred dollars behind on our budgets and that should be disturbing to all of us because our budgets are not too high; in fact if each of us would meet his financial obligation to the church, our bills would all be paid and there would be money in the treasury for further expansion.

It is a serious thing to rob God, for when we rob Him, we are robbing not only our best Friend but also the poor of the gospel and ourselves. It is true, we cannot buy our way into the Kingdom but we can forfeit our right to a home in heaven by being self-centered and spending all on ourselves. Jesus was concerned about us laying up treasures in heaven (rather than on earth), where we can have all eternity to enjoy them.

One of the greatest chastisements I ever received from the Lord was when I used some of God's holy tithe in my business. I thought if I would invest it in calves and a new kind of seed wheat, I would have more for the Lord in the long run. I intended to pay back five dollars a week until it was all paid. *The result:* the calves got sick; the worms took large patches

of the wheat; my hens went on a strike; my cows failed; a blizzard laid ten acres of milo flat just before it was ready to combine; and I lost one of my best milk cows. Finally after about eight weeks, I inquired of the Lord why all of this trouble. The answer was in the form of a question: "What about the tithes?" I said, "Lord, I see it." And I immediately went to the bank and borrowed the money and paid my back tithe. I want you to know that those hens went back to work almost at once and the cows produced more milk—and I was rejoicing because I had God's smile of approval on my life.

Satan knows that God has a hedge about each of His children and that he can only go so far even in the way of temptation, unless an opening is made in the hedge. If we, through disobedience, open up a gap we can expect much suffering and anxiety. Remember Job! Satan challenged God; and God opened up the hedge and allowed him to be tried to the limit in order that three worlds might know that the grace of God could help under the most trying circumstances.

"Let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18). If we love we will give; if we love, we will find a way.

—L. A. BEAN

Little Talks on the Holy Spirit:

18. The Gift of the Holy Spirit

I

So far, from the standpoint of the second crisis, or Pentecost, we have emphasized the baptism with the Holy Ghost, or being filled with the Holy Ghost. These are usually synonymous expressions. In addition, this Pentecostal experience is at times described as the "Gift of the Holy Spirit," or of the Holy Ghost being given unto us. In Acts 5:32 we read, ". . . and so is also the Holy Ghost, whom God hath given to them that obey him." Certainly this was a Gift which was bestowed on them that obeyed God, that is, upon Christians. The same thought is found in connection with Peter and John's holiness revival in Samaria. Philip had been preaching there and had had quite a number of converts. These were baptized in the name of Jesus. When the apostles at Jerusalem heard this, they sent Peter and John to Samaria to preach to these new converts that they might receive the Holy Ghost. Simon, who had accepted Christ under Philip's ministry, wanted the Holy Ghost. Here are the words: "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost" (Acts 8:18-19).

II

At the Jerusalem conference, Peter arose and spoke in behalf of the Gentiles. He had realized that God was no respecter of persons, that He not only would save the Gentiles, but also give them the Pentecostal blessing—"And God, which knoweth the hearts, 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). This passage along with those in section one emphasizes the thought of God "giving" certain people the Holy Ghost.

The Apostle Paul sanctions this truth also. He tells of those who had been justified by faith going on into the grace wherein they were to stand "and rejoice in hope of the glory of God," and then he speaks of this hope making us unashamed. Why? "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:1-5). Men who are Christians lay the foundation for the reception of the gift of the Holy Ghost by consecration and faith, but finally it is God who actually gives the Holy Ghost to them.

III

For the climactic passage in this connection, let's go to Jesus' own words. While He was with His disciples He taught them how to pray. Next He

illustrated persistence in prayer by the friend who went to borrow three loaves of bread. He got the bread only because his request was insistent. Then Christ said: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:9-10). But the Master did not stop with these words. He had another important message for His disciples. It was as to giving them the Holy Ghost. He declared that if a son should ask bread of his father—something valuable—his father would not give him a stone; or if the son

Editorials

should ask for a fish, his father would not give him a serpent. "How much more" then, He said, "shall your heavenly Father give the Holy Spirit to them that ask him?" The outstanding thought in this passage for our present study is that God will gladly give the Holy Spirit to His children who ask for Him. In Acts 2:38 the same truth is brought out. There we are told that those who have repented, and have thus placed themselves within reach of the gift of the Holy Ghost, "shall receive" that gift.

IV

When we talk about the gift of the Holy Ghost, or the Holy Ghost being given, some have asked this question, "Don't we get the Holy Ghost when we are saved?" In a measure we get Him then. All true holiness leaders have taken this position. When we are saved, we are born of the Spirit. The Holy Spirit is the Agent of our conversion as surely as He is the agent of our sanctification. However, when we are converted we do not get the Holy Ghost in His fullness, or in His baptismal function. John describes the difference thus. The Spirit is "with us" when we are saved, but not "in us" (John 14:1-17). "He dwelleth with you, and shall be in you" (v. 17).

But in the most exact sense, the relationship between the Holy Ghost and the human personality isn't spatial; it's psychical and ethical. When one is saved, the Holy Spirit transforms his life and Christ takes the throne. When he is sanctified wholly, the carnal mind is cleansed away and the Holy Spirit begins to indwell his heart completely;

He dominates his will and life wholly. God is supreme within.

It is proper, then, to think of the giving of the Holy Ghost as synonymous with the baptism with the Holy Ghost, or the infilling of the Holy Ghost, which is a crisis experience that comes only to the saved.

What We Believe:

15. Divine Healing

"We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential

STEPHEN S. WHITE

means and agencies when deemed necessary should not be refused." (1956 *Manual*, Church of the Nazarene, page 34.)

This Article of Faith sets forth the fact that divine healing is a Bible doctrine. The Church of the Nazarene believes in divine healing. Our people are encouraged to offer the prayer of faith for the healing of the sick. However, "providential means" are not to be refused when "deemed necessary." By "providential means" is meant that we should not necessarily refuse to use medicine, or other health-giving means which may be offered to us through the advancement of medical science. We do not think that the great strides which have been made in medicine are of the devil; they are of God, and we should feel free to use them. On the other hand, there is no doubt that we fail to avail ourselves of the miracle of divine healing as often as we should. This does not mean that everyone will be healed—it may not be the will of God for everyone to be healed. Neither does it indicate that a person who is not healed is a sinner. Nevertheless, we should make more place in our churches and in our praying for divine healing.

Let us remember that miracles still happen, and Jesus Christ is the same yesterday, today, and forever.

Now as to the scriptures on this subject. There is the story of the man blind from his birth who was healed by Jesus. This is beautifully set forth in the ninth chapter of the Gospel of John. Then I think of the healing of the leper as recorded in

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much (Jas. 5:16).

the first four verses of the eighth chapter of Matthew. Also I mention the story of the impotent man, which we read about in the early part of the fifth chapter of the Gospel of John, and the raising of Lazarus in John 11. These are only a few of the healings that we find recorded in the Gospels. All power in heaven and in earth belongs to Christ. He is just as able to meet physical need today as He ever was.

But along with this we must remember that the meeting of spiritual need is more important than the meeting of physical need. That was true in Jesus' day, and it is still true—more so perhaps now than it was then. Above everything else, we must get the transforming power of the gospel to men who are sinners.

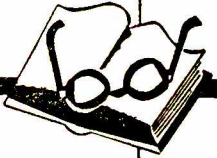
Eight Leaders Honored

During the 1957 commencement season our colleges honored eight leaders of the Church of the Nazarene. Bethany Nazarene College conferred the honorary degree of doctor of divinity on Rev. Orville W. Jenkins, superintendent of the Abilene District, and Rev. H. T. Reza, editor of Spanish publications. Eastern Nazarene College bestowed the honorary degree of doctor of laws on Mr. George Reed, chairman, Youth Corrections Division, U.S. Board of Parole, Washington, D.C., and the honorary degree of doctor of divinity on Rev. William C. Esselstyn, superintendent of the African foreign mission field. Professor F. C. Sutherland, veteran teacher and former missionary to China, was awarded the honorary degree of doctor of laws by Northwest Nazarene College. Rev. Ernest W. Martin, pastor of the First Church of the Nazarene, Detroit, Michigan, was given the honorary degree of doctor of divinity by Olivet Nazarene College. Pasadena College presented the honorary degree of doctor of divinity to Rev. Joseph H. Mayfield, dean of students and professor of Greek and philosophy. The honorary degree of doctor of divinity was received from Trevecca College by Rev. V. W. Littrell, superintendent of the Virginia District.

All of these eight men—one layman and seven ministers—have served God, the Church of the Nazarene, and their fellow men with faithfulness and distinction. The editor congratulates Drs. Jenkins, Reza, Reed, Esselstyn, Sutherland, Martin, Mayfield, and Littrell, on this special recognition which has been given to them.

The Sunday School Lesson

MELZA H.
BROWN



Topic for
June 23:

"All Things Work Together for Good"

SCRIPTURE: Genesis 39:1-41:52
(Printed: Genesis 39:20-23; 41:46-52)

GOLDEN TEXT: *The mercy of the Lord is from everlasting to everlasting upon them that fear him (Psalms 103:17).*

The key verse to Joseph's life is Genesis 39:2, "And the Lord was with Joseph, and he was a prosperous man." Paul said, "If God be for us, who can be against us?" (Romans 8:31.)

Regardless of what happened to Joseph, he prospered. Despite the hatred of his brethren, the bondage in Egypt, the unjust imprisonment, yet God blessed and prospered him. The wicked plans of men could take him away from his earthly father and his love and care, but no power on earth nor in hell could separate him from the love and care of his Heavenly Father.

The truth of the Golden Text was proved in Joseph's life. The mercy of the Lord was with him in Egypt as well as in Canaan simply because he feared the Lord.

Joseph lived near enough to the Lord to be able to understand the leadings and providences of God. Back of all that happened Joseph knew that God's hand worked for his good and thus he could commit his way unto the Lord and trust in Him, and God brought it to pass.

Evidently Joseph was not only a God-fearing man but a diligent and hard worker. God does not prosper lazy people. Joseph was always busy and was trusted with heavy responsibility. When a slave in the house of Potiphar he was soon found worthy of trust and his master saw that the Lord was with him. He was made overseer of all that Potiphar had and God made all that he did to prosper. However, this shows the wisdom and diligence of Joseph.

When Joseph was put in the king's prison his diligence and spirit soon won the favor of the keeper of the prison and the entire keeping of the prison was committed unto him.

The task of overseeing the gathering and storing of the grain during the

seven years of plenty was a tremendous task and responsibility. The exaltation from the prison to the second place in the kingdom was a tremendous event and demanded great adjustment. However, whatever came, Joseph still feared God and acknowledged God as the source and cause of his prosperity and blessing. When his children were born he named them to the glory of God,

attributing his deliverance and also his success to God. The great lesson for us from the example of this God-fearing man is that it always pays to fear God and keep His commandments. He is the same today!

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.



Foreign Missions

REMISS REHFELDT, Secretary

Returning to the Field

Rev. and Mrs. Russell Birchard left for Guatemala May 29, after a year's furlough in the States. We do not have their field address yet.

Through Argentina

By JOHN COCHRAN, Argentina

I stopped over for week-end services in San Antonio de Areco. This is a town 112 kilometers from Buenos Aires on the way to Rosario. Our old people's home is in San Antonio. This year we sent as pastors to this town Leopold Lagana and his wife, and we stayed with them.

Leopold has done well. Two years ago he had some serious problems and we were fearful that he wouldn't make it. But last year I took him out to a new section and turned him loose, saying, "Leopold, show me what you can do."

He had no believers and no place to worship. He found a home with believers. They moved things out of the kitchen and turned it into the preaching place. Leopold had to work to support his family. But at the end of the year he had about forty in the Sunday school and eleven baptized believers. So this year I put him into the pastorate at San Antonio. He also has the congregation in Capitan Sarmiento, a town about thirty kilometers nearer Rosario. The little church has struggled for several years but seemed only to slip back farther each year. We decided that we must get them into a new location, and had been searching for a lot on which to build. When we reached there on this week end, they had found a good lot in a choice location and the owner promised to sell it to us. The data for the deed is now being prepared.

After Sunday we drove to Rosario, where we spoke to the young people of the Bible school each night. There are nineteen students in Rosario and seven of them say they are called to preach.

While in Rosario we were able to

place the Spanish radio broadcast ("La Hora Nazarena") on the best radio of Rosario at 7:45 a.m. each Sunday. The churches here have underwritten all but 200 pesos of the cost each month and we believe the rest of the money will be coming in after the program gets started and people get interested. We feel that this will prove a blessing to our church in this area.

Revival

We just closed a wonderful revival with one of our nationals, Rev. B. Moses, doing the preaching. We had twenty-nine seekers come forward for prayer. Many of our Christians moved up the road spiritually. We feel that we will receive more soundly converted, good member material from this revival than any we have had thus far. Those whom God dealt with were moved to decisive action in seeking to bring their lives into line with His will. We received about one hundred dollars in our offerings during the revivals, and of that amount, thirty dollars was a love offering for the evangelist. This was a good sign, for here, as elsewhere, when people begin to put their money into the church they really want to see it go ahead.—HOWARD SAYES, Trinidad.

Bible School Students at Work

By EUNICE BRYANT, Guatemala

Larry took the Bible school quartet with him to El Salvador. Those young folk always help to break down prejudice. Fourteen new converts were won during the special meeting there, and our boys took a very active part in the work.

They also had the full music responsibility for the revival campaign in Rabinal. I took our son Kenneth and one of the Bible school boys with me for the special meeting in San Jeronimo. I didn't know until after we had arrived that I was expected to give illus-

Servicemen's Corner



Contact Bears Fruit

We recently received a letter from a mother as follows (we have withheld all names):

"Dear Sir:

"Thank you so very much for contacting our chaplain at Cheyenne, Wyoming, for me. He has talked to our son, and he prayed through in the chaplain's office. I will be very grateful for what you did for our son."—*A Mother.*

From Norfolk, Virginia

"I would like to express my gratitude to you and the Nazarene Servicemen's Commission for your faithful service of sending me the periodicals.

"My enlistment will terminate soon, at which time I will continue to receive the periodicals at home. May I encourage you to continue to send this material to our servicemen for they need to read it and apply it to their hearts. I have never read any literature with as high a standard as ours.

"I have been privileged to attend the Central Church of the Nazarene in Honolulu, Hawaii, and the First Church in Norfolk, Virginia, during my enlistment. While attending the former,

I found the Lord as personal Saviour. I rejoice to be able to report victory in my heart. While serving in the service with so many men who are worldly minded, I have tried to let them know where I stand, without being obnoxious, and they seem to sincerely respect anyone who stands for true Christian principles.—*JERRY E. CALL.*"

From a Non-Nazarene Chaplain

"I have just seen the Servicemen's Kit you distributed to your personnel in the military service. It seems that you are doing more than any other denomination to keep in contact with your own men. This is a vital and worthwhile project and you should be commended on it.

"Among the various cards and bulletins in the kit is a splendid pamphlet urging the men to see the friend of their pastor—the chaplain. This is without a doubt the best such tract that I have ever seen. Thank you for the work you are doing for the military men." (*name withheld*)

NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR

trated lessons to the children at four o'clock, as well as to preach in all the night services. We had a very highly interested group of boys and girls. Around twenty of them came to the altar on the next to the last day of our services. Five of them were *brand-new*

converts. Of the several adults who came to the altar in the night services, there was no new material. But we did enjoy God's blessings upon the services. And we ask for earnest prayer that the seeds planted might spring forth and bear abundant fruit.

"adopt" a "baby" church. Some of this is being done, but how many more of us could, with very little real effort, launch out into a neighboring community where we could help with a branch Sunday school, an extension class, a real visitation program, preliminary to an old-fashioned revival! Of the 4,326 Nazarene churches in the United States, Canada, and the British Commonwealth, is there scarcely one who could not do something about helping to bring this new baby into the world or help to mother a new infant? There are many infants for adoption—adopt that "baby" now.—*RAYMOND M. HAYSE.*



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, *Secretary*

Foster Parents Wanted —Infants for Adoption

If an orphanage or children's home should publish a statement such as we see here, they would be flooded with requests from eager and anxious homes. Many would apply, as they would be confident they could provide a good home. They could give love, kindness, and just the things a little homeless boy or girl would need. You know, at all the reputable adoption agencies, there is a long waiting list of hopeful families.

Then the question comes to me more forcefully, as I am reminded of the "Crusade for Souls" we in the Church of the Nazarene are attempting to carry out, *What do we need most in our work just now?* Surely we would all agree that first we need a denomination-wide revival of our concern for the unsaved, and the unchurched, and we need prayer backing for the task that has been committed to us.

When it comes to a discussion of what material help is most needed right now, it is my earnest conviction that the thing we need most is a great number of our strong mother-churches to

Evangelism in Action

How wonderful it would be if a group of Nazarene laymen would offer to go over to a nearby home mission church and do some intensive calling for that pastor and church! They are only a few over there. It would be a great project for some Sunday afternoon. Five or six Nazarene laymen could do wonders for a little church in two hours of calling.

It would put a lot of heart into the

pastor and his small group and would also convince the town that there was a great organization backing up the new church.

I know of a group of six or seven who called for about two hours one afternoon and left the pastor of a new church forty-eight families as prospects for his Sunday school.

That church has broken every previous record since and gone forward numerically and spiritually.

We pledge money for home missions. Why not give a little time to evangelize

for a new church!

Such calling will inspire the new church and help the church who "loans" workers. Great is the blessing upon those who work for Christ in soul-winning effort.

After all, we are all in one great family of Nazarenes who love God and want to evangelize our generation. So in "adopting a baby church" as Rev. Raymond Hayse has called it, we are evangelizing in a most real sense of the word and we will be meeting a great need.

by playing daredevil on the highway."—*Washington News Report.*

Scot Presbyterians Fight Bishop Plan

The biggest religious storm in Scotland for centuries became a possibility last April 30 when a proposal was entertained to introduce the office of bishop into the Presbyterian Church of Scotland. The proposal was contained in a report by representatives of the Churches of England and Scotland. They had held a series of meetings aimed at achieving closer unity between the Episcopalian and Presbyterian churches. The proposals were that the Presbyterian church would have bishops chosen by each presbytery and the Church of England would institute an office akin to the elders—high layman officials—of the Presbyterian church. It is around these proposals that the anticipated objection from the Church of Scotland will come.

Bible Attack Fails

Teachers in Czechoslovakia who were "overanxious" to prove the validity of Communist scientific theories "attained the opposite result," the Bratislava Communist Party newspaper *Pravda* dis-



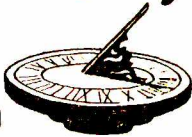
By L. J. DU BOIS

Speed Mania Is a Sin

It is about time that someone tells negligent drivers that they are committing a sin when they endanger the lives of others through excessive speed. Dr. Oswald C. J. Hoffman, public relations director, Lutheran church—Mis-

souri Synod, said on the April 7 "Lutheran Hour" program. Answering a written question submitted by a Wisconsin mother, worried about her son's reckless driving. Dr. Hoffman said during the question-answer period: "When God said, 'Thou shalt not kill,' He made no allowance for those who kill

Thought for the Day



by BERTHA MUNRO

WORK (Genesis 2)

Monday:

Breath of God. "God formed man of the dust of the ground, and breathed into his nostrils . . . and man became a living soul."

*He thinks he was not made to die;
And Thou hast made him:*

Thou art just.—Tennyson.

What for? Breathed into by the Creator to breathe out that breath. Something of God's own creativity stirs in us. Weighed down now by sluggish dust, it may be—"the clay-given mandate, *Eat thou and be filled*"—still deep in the

fiber of our nature is the urge of "the God-given mandate, *Work thou in well-doing.*"

Tuesday:

Work is of God. "All true work is sacred; in all true work, were it but true hand-labor, there is something of divineness. Labor, wide as the earth, has its summit in Heaven." For it responds to God's faith in us. Made for something, I do not want to vanish like a bubble, my life leaving no trace. I want God's breath in me to create His will. My work shall be worship.

Wednesday:

From God. Not made to work at random. Made with an ear to hear God's voice, to receive communications from Him. "He who takes not counsel of the Unseen and Silent, from him will never come real visibility." My work is from God; I am to make God's idea by God's pattern. "All men, if they work not as in a Great Taskmaster's eye, will work wrong, work unhappily for themselves and you." As God gave Adam his special task, so He gives each of us ours. We are dishonest if we try to get by without work.

Thursday:

Nor made to work alone. *With God.* "Here on earth we are as soldiers fight-

ing in a foreign land, that understand not the plan of the campaign, and have no need to understand it, seeing well what is at our hand to be done. Let us do it like soldiers, with submission, with courage, with a heroic joy—God not only made us and beholds us, but is in us and around us." God is conducting a vast enterprise; my part is co-operation.

Friday:

Through God. "Every noble work is at first impossible." Only until we see God in it.

Saturday:

And for God, to God. "The brave man has to give his life away. The 'wages' of every noble work do yet lie in Heaven." But they are certain.

Sunday:

And work—the right kind of activity—has *eternity in it.* "A seed cast into Time, it grows through all eternity!"

"Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it . . . How, as a free-flowing channel, like an ever-deepening river, it runs and flows, making instead of pestilential swamp, a green fruitful meadow with its clear-flowing stream." (Quotations are from Thomas Carlyle.)

closed. The teachers compared materialistic principles with stories of the Bible, the news account said. They referred to certain Biblical events to prove that science prevails over religion. But, complained *Pravda*, the students—especially those who had never seen a Bible at home—“began to take a lively interest in the sometimes romantic Biblical tales.” Teachers have been asked to refrain from further references to the Bible, the Communist paper explained. These people have found, as millions of others have before them, that there is that something divine about the Holy Bible which will not be ignored and will not be set aside.

the Question box

Conducted by STEPHEN S. WHITE, Editor

Is there such a thing as a living devil?

Yes. There is a living, personal devil. The orthodox Christian church has always believed in a personal devil. The words devil and Satan appear many times in the Bible—especially in the New Testament. Sometimes the former refers to an evil spirit, but at other times it undoubtedly means, like Satan,

an evil person who is constantly doing his best to thwart the purposes of God. The devil, or Satan, no doubt uses evil spirits as his agents. The devil is not just a bad influence or tendency in the world, an impersonal something, as some claim.

What is the church's stand on this business of a local church buying religious or secular things wholesale and selling them retail for profit?

I am against the local church selling religious or secular things for profit, and I believe that this is the feeling of our church as a whole. Our local

churches, with all of their departments, should be supported by tithes and offerings.

Did the Crucifixion bring a new experience of suffering to God? If the Lamb was slain "from the foundation of the world," would not this suffering have been eternally present to God? Thus the Crucifixion would have been only an external manifestation of what was already in the heart of God.

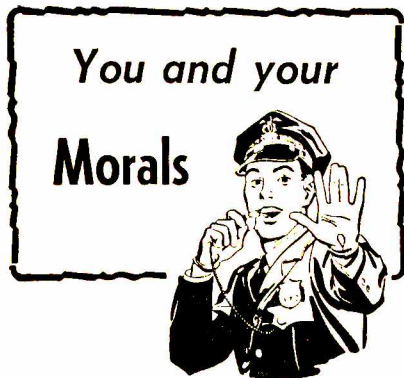
This is a difficult question and has many theological ramifications. Certainly, in Hebrews we are told that Jesus Christ was made perfect through suffering, and He, as the eternal Son of God, is a part of the Godhead. Some have talked about an "eternal atonement," but generally this has been rejected by those who have held to orthodox views of the atonement. Also, some of the early theologians referred to the impassibility of God—His inability to suffer, or His lack of the capacity for

suffering. Now impassibility is not given by theologians as an attribute, or characteristic, of God. Further, there are those who would say that when the Bible speaks of the Lamb being slain from the foundation of the world it is talking about an idea, or ideal, which was only later realized. Finally, whatever change (if there was a change) was brought into the Godhead through the death of Jesus Christ on the Cross did not affect God in His fundamental nature.

"Does God have a body?" was considered in the Question Box in one of the issues of the "Herald of Holiness" during December, 1956. In the light of this question and your answer that God does not have a body, I ask this question: Does not Christ, our Saviour and our God, have a body? Was He not last seen with a body here on earth? Did He not have a body as He ascended? At the stoning of Stephen, didn't Christ still have a body? When St. John was banished on Patmos, did he not see Christ as having a body? Do we not have a Man in heaven, even the Man Christ Jesus, who is also God? Will not this body which the councils of the Almighty have chosen for the Second Person of the Godhead and brought to realization through the Incarnation be on the throne in the ages to come, world without end? Are we to think that the Saviour throws off His "body" somewhere in the stratosphere as He returns to the gates of heaven?

You ask a lot of interesting questions. Let me say first of all that we shall finish this argument in heaven, if we both get there, and I am sure that both of us intend to make it. But for the present remember that, as you indicate in at least one of your questions, Jesus Christ was man as well as God. He was a divine-human Person dwelling in a human body while He was on earth. Before the Incarnation, we have no reason to believe that, as the eternal Son of God, the Second Person in the Trinity had any body. Of course when Jesus ascended He took His human nature with Him. He is now a divine-human Person, something that He was

not before the Incarnation. Also, He took His resurrected body with Him when He ascended to the Father, but He did not have that before His resurrection from the dead. His resurrection body, however, was different from the body which He had on this earth before His resurrection. It was a *spiritual* body. The exact nature of His resurrection body is beyond our knowledge. It could be visible or invisible. It could be hedged in by walls or go right through them—the latter just as easily as the former. Thus He could be seen or not be seen. This accounts in part, at least, for Stephen's and St. John's experiences.



Distillers Defy U.S. Agents

Defying disapproval of the Alcohol and Tobacco Division of the U.S. Treasury Department, Calvert Distillers Company has launched a nationwide advertising campaign using the slogan, "Clear Heads Call for Calvert Taste."

It is reported that the Tax Division has officially notified Calvert that the use of the slogan does not conform to its standards for liquor advertising. Similar Calvert ad copy was disapproved in 1937 and again in 1948.

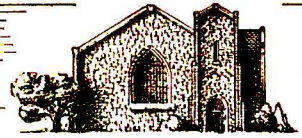
The Tax Division has taken the matter "under advisement." Even if they should take action against Calvert Company, the distillers know that the advertising is already out.

This is another case that points to the need for legislation prohibiting the interstate transportation of alcoholic beverage advertising. Be sure to write Senator Warren Magnuson today urging the early consideration and favorable action on bill S. 582. This is a bill by Senator William Langer to control alcoholic beverage advertising. If Nazarenes will join the other churches in registering their interest in this bill, action will be taken.

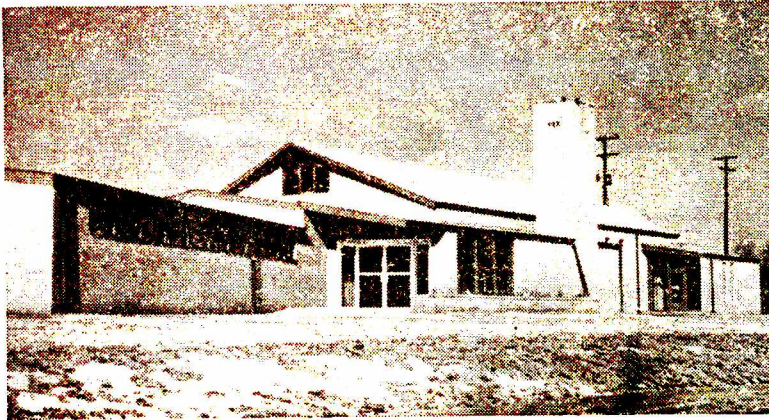
The same bill in the House of Representatives is H.R. 4835, submitted by Representative Eugene Siler. Write Hon. Oren Harris, chairman of the House Interstate and Foreign Commerce Committee, House Office Building, Washington, D.C., urging its ready and favorable approval.

Kenneth S. Rice, Secretary
COMMITTEE ON PUBLIC MORALS

NEWS of the Churches



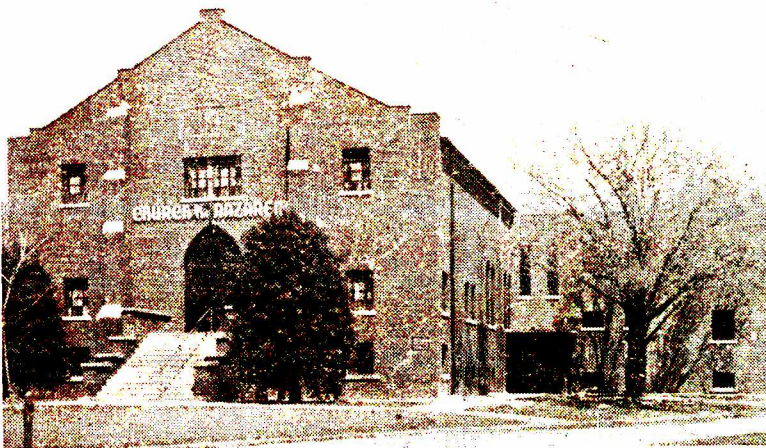
Mason, Michigan



On Sunday, last November 4, this church was dedicated by Dr. Hugh C. Benner, assisted by Rev. Orville Maish, district superintendent. In the spring of 1954, Rev. George Schriber was called to draw the plans. The present site consists of nine acres, located two blocks from the center of the city. Construction was begun that fall and finished in the summer of '56. The sanctuary is 40 x 80 feet, the foyer 20 x 60 feet, and the Sunday school wing 36 x 70 feet; plans are now being drawn for an educational wing 48 x 135 feet. The church is valued at \$120,000; the build-

ing cost \$19,000, the furnishings \$10,000, and the property improvements \$12,000. The church was built mostly by donated labor. God's blessings have been upon the work in a marvelous way during the past four years, with an increase in every department. We have received 69 into church membership, and the last ten months have had an average of 209 in Sunday school. In March we received a three-year recall, with a raise in salary. We thank God for His blessings and the faithfulness of our good people.—ROY MUMFAT, *Pastor*.

First Church, Norman, Oklahoma



Since coming here almost three years ago, we have enjoyed the work among the good folk of Norman First Church. Visible signs of progress have been shown numerically, financially, and spiritually. On April 7 of this year we moved into a much-needed educational unit, which is attached to the southeast side of the old building. This is a

34 x 40-foot, solid masonry building, with three floors, all centrally heated and air-conditioned. These added facilities enable Norman First Church to better serve the city, university, and navy base. We believe in the Church of the Nazarene and are endeavoring in every way to propagate its cause and message.—LOY WATSON, *Pastor*.

Wheatland, Wyoming—Our recent revival was one of the best I have ever attended. Evangelist Franklin Moore is a true man of God, a man of prayer, and filled with the Holy Ghost. His old-fashioned preaching with the anointing of the Holy Spirit brought waves of glory and old-time conviction. Many souls were saved and sanctified and others were reclaimed. Several new families were reached in this meeting, and the church is truly revived with new freedom and power.—BERY L. ELLIS, *Pastor*.

Evangelist T. T. Liddell writes: "I will be available for week ends during my rest time, as a vacation supply for pastors, in the Indiana, Michigan, and Chicago areas. The dates: Sundays, July 14 and 21, and August 11, 18, and 25. Write me, c/o General Delivery, Bourbonnais, Illinois."

Coffeyville, Kansas—It was the pleasure of Central Church to have Rev. C. Wesley Brough, evangelist, Rev. Orville Williams, song evangelist; and Mrs. Cleo Petty, pianist, as the special workers for our spring revival emphasis. The Lord certainly used these fine workers in a marvelous way, with 57 persons seeking God for spiritual help. On the closing Sunday the Lord blessed with 213 present, and a fine class of new members added to the church. We thank God for sending these good workers our way.—RALPH G. JARED, *Pastor*.

Evangelists W. W. and Wilma Geeding write: "Because of a change in our schedule we have an open date, February 5 to 16, 1958. We'll be glad to slate this time as the Lord may lead. Write us at our home address, 376 W. Pine Street, Canton, Illinois."

Evangelists Harold S. and Flossie Richardson report: "June 30 will mark the close of our assembly year. It has been our privilege to spend the eleventh full year of evangelistic work on six districts, conducting as many as three revivals on one district. We have seen scores of souls pray through to God for victory over sin and purity of heart. Recently we closed a good meeting in Hamilton, Ohio, with Rev. Gail Moorman. God blessed and gave forty-one seekers and eight new church members. At this writing we are at Fort Wayne, Indiana, with Pastor C. H. Templin. We still have three choice dates open for this fall, and also three dates open in the spring of '58. Write us, Route 4, Muncie, Indiana."

Evangelists H. H. and Erlene Hooker write: "We have an open date, August 7 to 18, and would like to slate this time with some church in west Texas, Oklahoma, Kansas, or Colorado. Write us, P.O. Box 11, Gardendale, Alabama."

Indiana, Pennsylvania—In May our church had a five-day revival campaign with Rev. Wilma Jean England as evangelist and Brother Paul McNutt as the singer. Miss England is a clear, forceful preacher of God's Word and her Spirit-filled gospel messages were much appreciated. Also she carries a real burden for souls. Brother McNutt's tender and beautiful singing, as well as his humble spirit, added much to the success of the meeting. The attendance was excellent, and many seekers bowed at the altar of prayer. Our church has been much strengthened by this meeting—**MARIANNE COLESAR, Reporter.**

Nazarene Theological Seminary Commencement

Again, as in previous years, friends of Nazarene Theological Seminary enjoyed a feast of good things at the commencement season. Beginning the series of events was the Reed Bible Reading Contest, Wednesday evening, May 8. On Sunday, May 10, the main seminary event was the baccalaureate service and the message of President Corlett on "Continuing Spiritual Freedom." Much appreciative comment was heard in response to his exhortation and encouragement to the graduating class. This was one of the best-attended baccalaureates the seminary has had, with a fine group of parents, other relatives, and friends of the class present from all parts of the country.

On Sunday evening Rev. James Sheckler preached the Mabes Senior Award Sermon, entitled "Ashamed of the Best." An audience which filled the main portion of the First Church auditorium gave rapt attention.

The all-seminary banquet was held on Monday evening. An overflow crowd ate a chicken dinner, then heard Rev. Ponder Gilliland, executive secretary of the Nazarene Young People's Society, challenge them to "horizons unlimited" in their task as holiness preachers.

Dr. V. H. Lewis, secretary of evangelism for the Church of the Nazarene, spoke to a large Tuesday night commencement audience at First Church. He urged graduates to be completely loyal to Christ and to the church, calling upon them to remember that their influence will go far beyond the temporal limits of their lives. At this service some of the graduates who have been holding student pastorates were honored by having their members attend. One group of 17 came 70 miles to see their pastor graduate, and another similar group from 150 miles away likewise showed their love for the young preacher they have called to serve their church. After the message, 49 graduates were awarded the bachelor of divinity degree, making the total number of graduates for the 12 years of the seminary's operation 490—an average of 41 per year.

The kindness and support of First Church, its pastor, Dr. A. Milton Smith, its board, and its people are greatly appreciated by the seminary group. Everyone was able to be quite comfortable in the commodious auditorium with its air conditioning, and the nursery was a great help to those with children.

This has been a good year at the

seminary—in some ways one of the best. Two new professors have been added to the staff since last commencement: Dr. L. J. Du Bois in the field of practical theology, and Dr. W. T. Purkiser in English Bible. These men of stature add strength and greater potentiality to the seminary faculty. Another gain has been the recent donation to the seminary of a strategically located plot of ground valued at \$15,000. This was accomplished through the alert action of Dr. Corlett and the influence of Mr. Eric A. Mabes, and a volume of earnest prayer. Mr. Mabes is a Nazarene realtor of Kansas City who has been a long-time friend of the seminary.

The year's enrollment of 210 students is an increase over last year, and the prospects for summer school and fall enrollment seem good. Both the administration and teaching staff are high in morale and are working diligently to give the fullest possible service to the church and the Kingdom.—**DELBERT R. GISH, Reporter.**

Canada Pacific District Assembly

The second annual assembly of the Canada Pacific District was held May 1 to 4, at First Church, Vancouver, British Columbia, with Dr. G. B. Williamson presiding, and Rev. W. R. Robinson as the host pastor.

A gracious spirit of love and unity prevailed throughout every session. Dr. Williamson proved once more to be an efficient leader; his counsel was wise and his inspiring messages were enjoyed by all.

Good crowds gathered for the evening services, one of which was a home mission meeting in which \$1,700 was raised for district home mission work.

Following a splendid report of the achievements of the past year, Rev. Bert Daniels received a unanimous vote for one year, followed by another vote on a three-year call. This too was 100 per cent in favor of our superintendent, who by his sweet, tender spirit has won the hearts of the entire district. A love offering was received for Brother and Sister Daniels and Marvelene.

The announcement that we were a "10 per cent" district was received with enthusiasm and rejoicing.

In the pre-assembly conventions, Rev. Roy Yeider of Seattle, Washington, was speaker for the Sunday schools, and Rev. Clarence Carter of India was the missionary speaker. Mrs. W. R. Robinson was re-elected as the N.E.M.S. president, and Rev. Arthur Grobe as the Church Schools chairman. The N.Y.P.S. group met for their convention following the assembly.

Wayne Munro, pastor of Esquimalt church, was granted elder's orders, and Mrs. Rachel Rennick of Dawson Creek was consecrated as deaconess.

Rev. George Rice ably represented the Nazarene Publishing House.

Almost every church on the district had made some advances either in erecting a new building or making improvements on the present church or parsonage. Canada Pacific is encouraged and accepts the challenge to go forward for another year of conquest and victory for Christ.—**J. R. SPITAL, Reporter.**

San Antonio District Assembly

The forty-fourth annual assembly of the San Antonio District was held at Grace Church in Austin, Texas. The assembly was preceded by a Sunday school convention service Monday night and the missionary convention on Tuesday.

Dr. Samuel Young spoke each evening and presided over the sessions of the assembly with grace and poise. His messages drew us closer to God, and increased our appreciation for the Church of the Nazarene.

Rev. W. H. Davis, district superintendent, was re-elected to begin his fourth year with the district. Plans and goals for the new year reflect a spiritual emphasis. Brother Davis' leadership is appreciated.

Climaxing the assembly was a most impressive ordination service in which Wayne Black and Ralph West were given elder's orders.

As host church we were benefited with the effects of a good revival by having the assembly here—we would welcome it again.—**HOWARD R. BORGESON, Host Pastor.**

Idaho-Oregon District

Annual N.Y.P.S. Convention

It is a privilege to be able to report on the Nazarene Young People's Society convention of my own district. Under the able direction of Rev. Walter Lanman, district president, the one and one-half days were packed full of important and interesting business with a generous supply of spiritual inspiration.

The special speaker, Professor James Jackson, of Pasadena College, did a masterful job in his five messages on our year's theme, "Workmen with the Word." All our hearts were inspired to a new dedication to the Bible and our task of working with God's Word. The sixty-second reports of local presidents were high lights of brevity and enthusiasm and reflected a year of vital youth activity on the district.

The convention unitedly elected Rev. Walter Lanman to continue as president, with Rev. L. C. Hopkins as vice-president; Lois Lindbloom, secretary; Richard Lindbloom, treasurer; and Chester Galloway, teen-age supervisor. A fine corps of zone chairmen make up the district council, which is already laying plans for another outstanding year in youth work on the Idaho-Oregon District.

It is a privilege to be a part of this great group of young people who are both spiritual and spirited, and who are devotedly living out our theme, "We Are His Witnesses."—**EUGENE STOWE, General N.Y.P.S. President.**

Arizona District Assembly

The thirty-sixth assembly of the Arizona District convened May 15 at East Side Church in Phoenix, where Rev. C. W. Elkins, host pastor, and his people did a gracious job of entertaining.

Dr. Samuel Young presided in his usual easy way; his morning and evening messages were outstanding. All of our hearts have been deeply moved to a greater love and appreciation for Dr. Young and the wonderful leadership he gives to our beloved church.

The assembly was marked with one

high point after another. It was a great movement when Rev. M. L. Mann, our beloved district superintendent, was re-elected for the fourteenth time, receiving 153 votes out of the 155 cast. The assembly showed their love and appreciation again by giving Brother Mann an enthusiastic three-year call, and presenting him with a love offering of \$200.

The thirteen years of Brother Mann's leadership in Arizona has been marked with continued progress. There have been fourteen new churches organized, and a wonderful District Center purchased at Prescott; it has been developed into a camp meeting grounds, boys' and girls' camps, and a pivot for all young people's activities.

At the close of the year we report 3,021 church members, with \$409,088 raised for all purposes; \$326,492 for lo-

cal church expenses; \$42,349 for district interests, and \$10,247 for general interests. This represents \$135.50 per capita.

The N.F.M.S. convention was the best yet, under the capable leadership of Mrs. M. L. Mann, who was re-elected for the fourteenth time as district president, receiving 153 of the 155 votes cast. She was given a love offering of \$100. A total of \$26,921 was given for the General Budget, an increase of \$4,078 over last year. Eleven churches paid "10 per cent" or more for missions. There was a net gain of 173 members; total membership now is 1,223.

The Sunday schools, under the leadership of Rev. J. Erben Moore, Jr., have shown wonderful progress with a Sunday school enrollment of 5,596 and an average attendance of 3,752 per Sunday.

The N.Y.P.S. closed the year with

1,056 members. The boys' and girls' camps were outstanding, with a total attendance of 300.

We close the year rejoicing over the progress made, and the district accepted as quadrennial goals for Arizona: (1) definite progress in prayer; (2) active participation in soul winning—five hundred new converts this year; (3) faithfulness to all services; (4) loyalty to the Nazarene way; (5) increased home missionary action; (6) \$150,000 for missions; (7) \$40,000 added to the district revolving fund. Also the churches subscribed for 31,500 copies of the special Golden Anniversary issue of the *Herald of Holiness*.—R. A. NOAKES, Reporter.

DEATHS

MRS. EMMA LYDIA GREISS died in her home in Olympia, Washington, February 23, 1957, at the age of seventy-eight; she was born in Henderson, Nebraska, September 2, 1878. She was a faithful member of the Church of the Nazarene in Olympia. Her husband died in May of 1939. She was an uncompromising, consistent Christian to the end. She was associated with the Laymen's Holiness Association in North Dakota for a number of years prior to affiliating with the Church of the Nazarene. She is survived by a daughter, Mrs. Lucille Watkins; two sons, Harland and Williams; also three sisters and two brothers. Officiating ministers at the funeral were Rev. Dannie Pyle, Rev. Sidney Baxter, and Rev. M. M. Mockler. Interment was in Memorial Park.

MRS. MARY ADAM died in Chicago, Illinois, on March 9, 1957. She was a Catholic, converted and sanctified under the preaching of Etta Innis (Mrs. H. A. Shirley), and joined the Church of the Nazarene when it was organized in Seymour, Indiana. She was born in Ripley County, Indiana, March 4, eighty-six years ago. She was a regular attendant at Sunday school and church and missed very few Sundays. She was the widow of Charles H. Adam. Two children also preceded her in death. She is survived by four children: Rev. M. Charles, Elsie B. Moore, Millard Francis, and Lawrence Albert. At the time of her death she was a member of the Austin Church of the Nazarene, Chicago. Funeral service was held at Chicago.

MRS. JOHANNA ENBRECHT EICHHOLZ was born October 29, 1886, in Germany; came to the United States at the age of three, moving to Hillsboro, Kansas. In 1907 she was united in marriage to Robert Christian Eichholz. To this union five children were born; a daughter, Martha, preceded her in death. Mr. Eichholz died in 1949. Mrs. Eichholz died October 29, 1956, on her seventieth birthday. She was converted at an early age and remained a devout Christian until her death. In 1915 at Upland, California, she was sanctified wholly and united with the Church of the Nazarene. Living on a farm near El Reno, Oklahoma, the Eichholzes were charter members of the Church of the Nazarene organized in El Reno in 1921. She is survived by two sons, Eldon and Lloyd, and two daughters, Bertha and Elda. Funeral service was conducted at El Reno by her pastor, Rev. Carl Prentice, assisted by a former pastor, Rev. J. Louis Emmert.

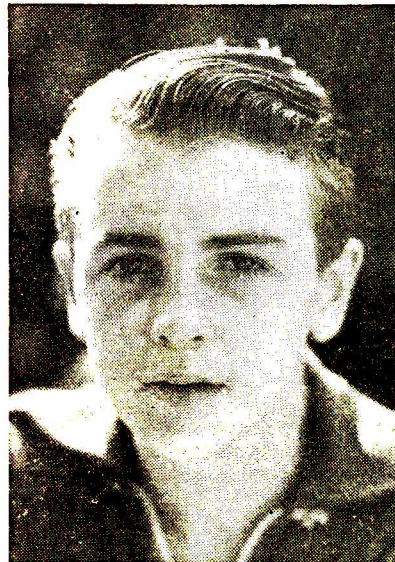
MRS. EDITH SMEDLEY, age forty-eight, of Anadarko, Oklahoma, died January 11, 1957, in a hospital in Anadarko. Converted as a little girl, she served the Lord faithfully until her death. She and her husband, Rev. J. S. Smedley, served in three different pastorates; she was an outstanding worker with children and in the N.F.M.S. Beside her husband, she is survived by two sons, A. D. and W. E.; also four brothers. She was a member of the Anadarko Church of the Nazarene and served as the N.F.M.S. president.

PAUL JOHN FRAZIER was born November 15, 1925, in Nampa, Idaho, and died January 20, 1957, in the Veterans' Hospital in Boise, Idaho. He was a beautiful Christian during his long illness, testifying as much as possible. He is survived by his wife, Betty; two daughters, Lydia and Brenda Joyce; a son, Quentin John; also his parents, Mr. and Mrs. Harvey Frazier of Nampa, two sisters, and three brothers. He was a nephew of Rev. Gilbert and Sylvia Anderson, Nazarene evangelists. Funeral service was held in First Church, Nampa, in charge of Rev. Raymond Kratzer, assisted by Chaplain John Frazee of the Boise Hospital, with interment in Morris Hill Cemetery, Boise.

MRS. LAURA BELLE SMITHWICK, consecrated deaconess and charter member of the Church of the Nazarene at Ardmore, Oklahoma, died March 13,

Why

didn't my dad
make a will?



The security and happiness of one's family may be dependent upon a properly drawn will. How will your estate be handled? If you make a Christian will, you can make just provisions not only for your family but for the work of the church as well.

Clip and mail

I am interested in leaving a bequest to the General Board. Please send additional information and suggested forms to use.

NAME

ADDRESS

Send to JOHN STOCKTON, General Treasurer
6401 The Paseo, Box 6076
Kansas City 10, Missouri

1957, at her son's home in Ardmore. She was a leader in the founding of the church in Ardmore in 1925. Converted as a young girl, later sanctified, she was consecrated as a deaconess in 1928 by Dr. H. F. Reynolds, at Bethany, Oklahoma. Her life, labors, and example were a blessing and inspiration to all who knew her. "Mother" Smithwick was eighty-six years old at the time of her home-going. Funeral service was in charge of her pastor, Rev. C. C. Calhoun, assisted by Rev. Willie Voigt.

ANNOUNCEMENTS

WEDDING BELLS—John Warren Rue of Plainville, and Jacquita Marie Castka of Zurich, Kansas, were united in marriage on May 15 at Plainville Church of the Nazarene, with the pastor, Rev. Ralph E. Shafer, officiating.

BORN—to Rev. Newman and Ruby (Winget) Sheldon of Cincinnati, Ohio, a son, David Keith, on May 14.

—to Mr. and Mrs. (Iris L. Campbell) Jos. Opatrny, Jr., of South Euclid, Cleveland, Ohio, a daughter, Doris Janell, on May 10.

—to Rev. and Mrs. Lyle Parker of New Ellenton, South Carolina, a daughter, Susan Rebecca, on May 7.

—to Rev. and Mrs. Earl Cotton of Hooker, Oklahoma, a daughter, Deborah Jean, on May 6.

—to Mr. and Mrs. Ted Sinclair of Hays, Kansas, a son, Lendell Ray, on April 18.

—to Rev. and Mrs. Willis R. Scott of Atwater, Ohio, a daughter, Myra Frances, on April 16.

—to Mr. and Mrs. James E. Emmert of Bethany, Oklahoma, a daughter, Faith Denise, on March 29.

SPECIAL PRAYER IS REQUESTED by a lady in Montana that God may straighten out her legs so she can walk again, that her backslidden husband may return home, and that her children may come to God before it is too late;

by a lady in Pennsylvania that "I may get a job";

by a Nazarene lady in Iowa that her husband may get to God—for two sons and a daughter and her family to find God—that the Lord will help a friend in deep sorrow, also touch her body and help her husband—for a backslidden brother, and a daughter who has cancer and needs salvation—she does believe God answers prayer;

by a reader from Ohio "for a problem that only God can work out";

by a minister in Kentucky that God will touch and heal his body of a nervous disorder;

by a man in Arizona, ill with tuberculosis.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

G. B. WILLIAMSON

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

District Assembly Schedule for '57

New England	June 19 to 21
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

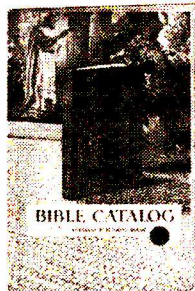
SAMUEL YOUNG

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

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

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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
Southwest Oklahoma	September 18 and 19

HUGH C. BENNER

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

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

NEW ENGLAND—Assembly, June 19 to 21, at Wollaston Church of the Nazarene, 37 E. Elm Street, Wollaston 70, Massachusetts. Send mail and other items relating to the assembly to the entertaining pastor, Dr. J. Glenn Gould, 12 E. Elm St., Wollaston 70, Massachusetts. Dr. G. B. Williamson presiding.

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 to the district superintendent, Rev. Harry F. Tapiin, 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 to 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 to 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 to 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 to 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 to the entertaining pastor, Rev. Charles J. Muxworthy, 4806 Ross Street, Red Deer, Alberta. Dr. Samuel Young presiding.

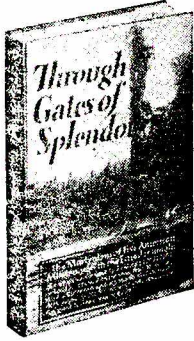
NORTHEASTERN INDIANA—Assembly, July 10 to 12, at the Nazarene Campgrounds, East 38th Street Extended, Marion, Indiana. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Henry Hughes, 1215 Quarry Road, Marion, Indiana. Dr. D. I. Vanderpool presiding.

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 to the entertaining pastor, Rev. Verbal E. Williams, Box 234, Oxford, N.S., Canada. Dr. Hugh C. Benner presiding.

EVANGELISTS' SLATES

A to C

Allie, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.	
Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.	
Home	June 13 to 23
Pond Creek, Okla.	June 30 to July 7
Amos, C. A. Evangelist, 323 S. Fourth, Boonville, Ind.	
Florence, Ind. (Home Miss.)	June 12 to 23
Indianapolis, Ind. (Camp)	July 18 to 28



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Anderson, G. R. Box 76, Lindsey, Ohio
Camp, Napoleon, Mich. July 4 to 14
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Wichita, Kansas June 3 to 16
Ashby, Kenneth and Geneva. Singers and Musicians, 8745 E. Steele St., Rosemead, Calif.
Bailey, Clayton D. Box 579, Fort Dodge, Iowa
Oak Lawn, Ill. June 5 to 16
Western Ohio Youth Camp July 15 to 20
Baker, Miss Peggy. Song Evangelist, 329 East E St., Hutchinson, Kansas
Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
Banning, R. M. Morrow, Ohio
Barkley, Arthur E. and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Clinton, Mo. July 7 to 14

Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Texarkana, Ark. June 7 to 16
Magnolia, Ark. July 3 to 14
Becker, Miss Wanda L. 819 Central Ave., Newport, Ky.
Belew, P. P. and Marie (Oyer). Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
Freeport, Pa. June 24 to 30
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.
Monticello, Ind. June 19 to 30
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Emergency Revival Date Service

Notice: *Evangelists and Pastors 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, Executive Secretary.

Bishop, Joe. Box 47, Yukon, Okla.
Meansville, Ga. (camp) June 13 to 23
Oklahoma City (Home Miss. tent) July 7 to 21
Blair, Earl L. Evangelist, 941 Idelwilde Ct., Lexington, Ky.
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Dayton, Tenn. (Hol. Camp) July 11 to 21
Bowman, Russell. 11 Kelso Rd., Columbus, Ohio
Columbus (Shonee Hills), Ohio June 5 to 16
Reserved July and August
Bracken, A. K. 115 N. Mueller Ave., Bethany, Okla.
Jola, Kansas June 19 to 23
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Brannon, J. S. 2209 N. Main St., Point Pleasant, W.Va.
Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.
Evansville (Grace), Ind. June 19 to 30
Arkadelphia, Ark. July 3 to 14
Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Brinkman, George and Flora. 76 Orange St., St. Augustine, Fla.
Brockmueller, C. W. 1318 W. Mountain Ave., Ft. Collins, Colo.
Brough, C. Wesley. 302 W. Belleview, Porterville, Calif.
Maryville (First), Tenn. June 5 to 16
Traverse City, Mich. June 19 to 23
Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio
Wilkinson, Ind. June 5 to 16
New York Dist. Camp July 7 to 14
Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.
Dover, Tenn. (tent) June 16 to 30
Brown, Melza H. 1715 North 15th St., Boise, Idaho
Brown, W. Lawson. Evangelist, P.O. Box 527, Kansas City 41, Mo.
St. Clair, Mo. June 5 to 16
Jefferson City, Mo. June 20 to 30
Buffington, Ralph. Box 707, Denver City, Texas
Burb, Elbert F. 2711 Danube Dr., Sacramento 21, Calif.
Burnett, Eddie and Ann. Box 1007, Ashland, Ky.
Defiance, Ohio June 19 to 30
Waverly, Ohio July 3 to 14
Burson, H. D. 401 W. Clay, Houston 6, Texas
Orange, Texas June 12 to 23
Angleton, Texas June 26 to 17
Burton, C. C. P.O. Box 145, Somerset, Ky.
Wellsville, W.Va. June 6 to 16
Muldrow, Okla. June 19 to 30
Butcher, Bill R. Box 454, Skiatook, Okla.
Gargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Muldrow, Okla. June 5 to 16
Columbia, Miss. June 19 to 30
Carlsen, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.
Carpenter, Harry and Ruth. Evangelists and Singers, 5 Reading Ave., Hillsdale, Mich.
Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
St. Clair, Mo. June 5 to 16
Reserved—Vacation June 17 to 30
Carter, W. A. 3808 Park St., Greenville, Texas
San Antonio (Houston Terr.), Texas June 5 to 16
Casey, H. A. 1801 N.E. Madison, Oklahoma City, Okla.
Owensboro, Ky. June 19 to 30
Alix, Ark. July 17 to 28
Casto, Clyde C. 2016 North Ave., Del Paso Heights, Calif.

Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.
Whiting, Ind. June 12 to 23
Chickenoft, Miss Susie. 564 Barham Ave., Santa Rosa, Calif.
Clark, Eddie. Route 1, Colona, Ill.
St. David, Ind. June 21 to 30
Redkey, Ind. July 7 to 21
Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
Cliff, Norvie O. Evangelist, P.O. Box 52, Cambria, Calif.
Collins, A. E. P.O. Box 682, Carleton Place, Ontario
Stittsville, Ontario (camp)
. June 28 to July 7
Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Racine (First), Wis. June 5 to 16
Backus, Minn. June 21 to 24
Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
Alliance, Ohio June 24 to 30
Pittsburgh Dist. Camp July 4 to 14
Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
Crawford, J. H. 910 N. Pleasant St., Springdale, Ark.
Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Antlers, Okla. June 5 to 16
Greggton, Texas June 19 to 30
Crisler, Jim and Janet. Singers and Musicians, Gen. Del., Southport, Ind.
Iberia, Mo. July 7 to 14
Wren, Ohio (camp) July 16 to 28
Crotcher, Estelle. 3725 S.W. 86th Ave., Miami, Fla.

D to F

Daggett, T. J. 1201 N. Schuyler, Kankakee, Ill.
Danner, Joel. Box 724, Bethany, Okla.
Albany, Ga. June 16 to 23
Fort Oglethorpe (Fairview), Ga.
. June 26 to July 7
Darnell, H. E. Box 929, Vivian, La.
Bedford, Ky. June 12 to 23
Louisiana Dist. Camp June 28 to July 7
Darnell, Leo and Edith. Evangelist and Singer, 1524 Laurel Dr., Columbus, Ind.
Edwardsport, Ind. June 13 to 23
Open time for July
Davidson, Otto, and Wife. Evangelist and Singers, 224 Ames St., Mt. Vernon, Ohio
Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Reserved June 10 to July 15
Colorado Assemb. & Camp July 16 to 26
Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio
DeBard, Clifton and Nelle. Box 981, Ashland, Ky.
Summitt, Ky. June 18 to 30
Saratoga, Ind. July 2 to 14
DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
White Water Camp, Ga. June 20 to 30
Wilmore, Ky. (camp) July 18 to 28
Dickerson, H. N. 5220 N.E. 20th Avenue, Ft. Lauderdale, Fla.
Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
Dobbins, C. H., and Wife. Evangelist and Musicians, 604 S. Wayne St., Alexandria, Ind.
Tulsa (Parkview), Okla. July 24 to August 4
Dobson, J. C. Box 504, Bethany, Okla.
Dooley, C. H. 2012 Boulevard St., Greensboro, N.C.
Tennille, Ga. June 14 to 23
Monticello, Iowa (tent) July 2 to 14
Drey, J. T. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
Cordell, Okla. June 5 to 16
Norwood, N.C. June 20 to 30
Duke, F. J. Evangelist, Pine River, Minn.
Dunnire, Ralph and Joann. Song Evangelists and Musicians, 202 Garwood Dr., Nashville, Tenn.
Newark (First), Ohio June 18 to 30
Dyer, Esther M. Musical Evangelist, Crystal Beach, Fla.
Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th St., Pueblo, Colo.
New Westminster, B.C. June 5 to 16
Stevenson, Wash. June 19 to 30
Edwards, L. T., and Wife. Lowell, Oregon
Elkins, W. T. Wurtland, Ky.
Elsa, Cloyce. Box 18, Van Buren, Ohio
Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
Baltimore, Md. June 9 to 16
Pontiac, Mich. June 23 to 30
Emsley, Robert. Bible Expositor, P.O. Box 527, Kansas City 41, Mo.
Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
St. Albans, W.Va. June 1 to 21
Covington, Va. June 24 to July 5
Felter, H. J., and Wife. Box 87, Leesburg, N.J.

Ferguson, Edward R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.
Orlando, Fla. June 17 to 26
McKeansburg, Pa. (camp) July 7 to 23
Ferguson, Lois. Song Evangelist, 702 First Ave., East, Oskaloosa, Iowa
Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
Fisher, Al. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
Cypress Gardens, Calif. June 9 to 16
Banning, Calif. June 17 to 23
Fitch, James S. 95 Antioch Pike, Nashville 11, Tenn.
Nauvoo, Ala. June 14 to 23
Open date June 26 to July 7
Fouse, Fay A. 635 Western Ave., Winchester, Ind.
Frale, Hazel M. 458 Moore Ave., New Castle, Pa.
Bradford, Pa. (V.B.S.) June 17 to 23
New Castle, Pa. (F.M. camp) July 4 to 14
Franklin, Cletus. Box 181, Odon, Ind.
Rochelle, Ill. June 26 to July 7
Dunkirk, Ind. July 17 to 28

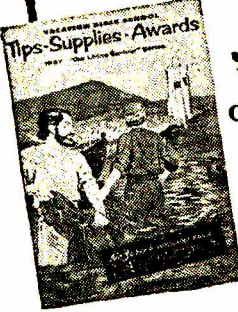
Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
Indianapolis, Ind. June 5 to 16
Viroqua, Wis. June 24 to 30
Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
Indianapolis (South), Ind. June 19 to 30
Reserved July 1 to Sept. 1
Griffith, C. A. 614 N. Jefferson St., Knightstown, Ind.
Grimm, George J. 513 Diamond St., Sistersville, W.Va.
Uniontown, Pa. June 5 to 16
Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
Centerville, Ind. June 19 to 30
Columbus, Ind. (camp) June 27 to July 7
Haden, Charles E. P.O. Box 245, Sacramento, Ky.
Hall, Dave. 776 E. Simpson, McPherson, Kansas
Hamilton, Jack and Wilma. Box 172, Hays, Kansas
Dickson, Tenn. June 9 to 19
Oneill, Neb. (Indoor Camp) June 21 to 30
Hamilton, James A. 4404 Riverside Dr., Huntington, W.Va.
Parsons, W.Va. June 6 to 16
Dexter, Mo. June 19 to 30
Hampton, Pleais. Evangelist, 123 Moreland Ave. S.E., Atlanta, Ga.
Harding, Mrs. Maridel. Evangelist, 803 N. Briggs, Hastings, Neb.
Harley, C. H. Burbank, Ohio
Frank, W.Va. June 4 to 16
Upper Sandusky, Ohio June 19 to 30
Harrington, W. N. Route 3, Box 666, Gainesville, Fla.
Harrison, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Harrold, John W. Box 309, Red Key, Ind.
Henbest, C. L. Box 345, Rogers, Ark.
Oklahoma City (Cap. Hill), Okla.
. June 12 to 23
Chattanooga, Tenn. June 27 to July 7
Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
Hendrick, Doris V. Evangelist, 342 North St., Bad Axe, Mich.
Henson, J. C. 103 N. Peniel, Bethany, Okla.
Herrell, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
Hodge, W. M. Science Hill, Ky.
Holcomb, T. E. 1229 Will Scarlet, Memphis, Tenn.
Milan, Tenn. (tent) May 26 to June 16
Camden, S.C. June 18 to 30
Holstein, James and Lois. Evangelist and Singers, R.F.D. 5, Greenville, Ohio
Alberta, Minn. June 6 to 16
Monett, Mo. June 20 to 30
Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Pineville, Ky. June 12 to 23
Scott (Mt. Olive), Ga. June 26 to July 7
Hoos, Charles A. Evangelist, 502 E. Marengo, Flint 5, Mich.
Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
Ludington, Mich. June 5 to 16
East Liverpool (La Croft), Ohio
. June 18 to 30
Hostettler, Robert. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.
Hubbatt, Leonard G. Evangelist, Route 3, North Manchester, Ind.
Hughes, Guthrie. Box 212, Valley Station, Ky.
Lexington (First), Ky. June 5 to 16
Nicholasville, Ky. June 19 to 30
Humble, Dave and Mary. Singers and Musicians, 228 Westwood Ave., Bedford, Ind.
Lawrenceville, Ill. June 5 to 16
Hutchinson, C. Neal. P.O. Box 527, Kansas City 41, Mo.

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Freeman, Mary Ann. Evangelist, 404 N. Clinton St., Bloomington, Ill.
Frodge, Harold C. Box 181, St. Paris, Ohio
Galesburg (Faith), Ill. June 19 to 30
Open Date July 2 to 14
Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.

G and H

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
Broddhead, Wis. June 12 to 23
Gillespie, George M. P.O. Box 208, Auburn, Ind.
Corona, S.D. (Hol. Camp) June 13 to 23
Gillespie, Joe and Jim. Singers and Musicians, P.O. Box 208, Auburn, Ind.
Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
Goodall, Haven and Gladys. Evangelist and Singers, 6850 West 115th St., Worth, Ill.
Gordon, Maurice F. 2417 'C' St., Selma, Calif.
Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
Granger, Olen C. Evangelist, 2351a Louisiana Ave., St. Louis 4, Mo.
Missouri District Camp activities
. June 16 to August 8
Granger, R. L. Evangelist, 1143 Treat Lane, Concord, Calif.
Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
Madison, Tenn. June 12 to 30
Tennessee District July

I to K

Inglad, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.
Isenberg Evangelistic Party. Evangelist and Musicians, Box 388, New Cumberland, Pa.
Olean, N.Y. June 12 to 23
Open date June 26 to July 7
Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
Huron, S.D. June 10 to 16
Dallas, Texas (Dist. Camp)
. June 30 to July 7
Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
Scottville, Mich. June 16 to 23
Johnson, A. G. and Elveda. Evangelist and Singers, 366 61st St. N.W., Albuquerque, N.M.
Johnson, Andrew. Wilmore, Kentucky
Jones, A. K. P.O. Box 527, Kansas City 41, Mo.
Jones, Clarence "Tiz." 102 Dutch Road, Dunbar, W.Va.
West Virginia Dist. Home Missions
. May 15 to Aug. 31

June 12, 1957

Jones, Claude W. Rt. 1, Box 172, Bel Air, Maryland
 Dallas District Home Missions
 June 7 to 30

Jones, Marvin J. 119 N. Colorado Ave., Indianapolis, Ind.
 New Castle (First), Ind. July 16 to 21

Keel, Charles. Evangelist, 3642 Linwood Ave., Cincinnati 26, Ohio

Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Luray, Ind. July 17 to 28

Keller, William D. 200 Randolph St., Buckhannon, W.Va.

Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Louisville (Bdway.), Ky. June 12 to 23
 Kentucky Dist. Camp July 8 to 14

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Bartow, Fla. June 19 to 30
 Jacksonville (Oakdale), Fla. .. July 4 to 14

Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 346, Pottersville, Mich.
 Walnut, Ill. (tent) June 12 to 23

King, Charles L. Evangelist, 726 North 32nd, Kansas City, Kansas

Klemme, Kenneth A. Song Evangelist, 1229 No. 11th St., Enid, Okla.

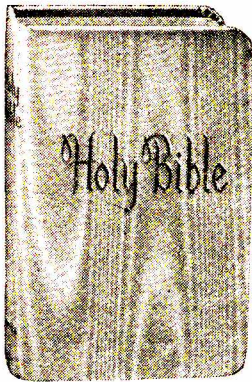
Kleven, Orville and Kathryn. Evangelists and Musicians, 2355 Roosevelt Blvd., Eugene, Oregon
 Denhoff, N.D. June 4 to 16
 Sandpoint, Idaho June 19 to 30

Kline, David K., and Wife. Preacher and Singers, 5023 West 30th St., Little Rock, Ark.
 Beacon, N.Y. (Dist. Camp) .. July 7 to 14

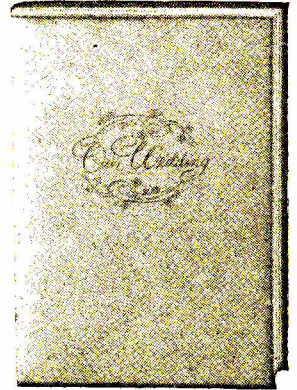
Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
 Mansfield, Ark. June 5 to 16
 Hope, Ark. June 18 to 30

Kuschner, Allard and Dorothea. Evangelist and Singers, R.F.D. 1, Burton, Ohio

Kuykendall, P. E. P.O. Box 978, Hendersonville, N.C.



FOR THE JUNE BRIDE



White, Padded Bible

A lovely Bible for the wedding ceremony and one that will become a significant keepsake.

Bound in a high-quality, padded, white, "grained" rayon with gold-stamped title. Paper-lined, gold edges, India paper, presentation page, marriage certificate, family record, maps, silk ribbon marker. Size 3 1/2 x 5 3/4 x 1/2". Boxed. (GB)

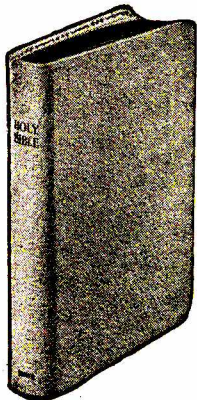
No. B-14 \$5.75

Exquisite Wedding Book

For keeping a permanent record of that eventful day. Thirty-six pages appropriately designed in pastel shades and hand lettering for recording the many activities and important data of this special occasion. Four pages for guests and space for 158 gifts. Size 7 1/4 x 9 3/4". Boxed. (GB)

No. BL-331 Ivory leatherette cover \$1.50
 No. BL-335 Beautiful padded, white rayon cover with rich floral design \$3.00

Soft, White Leather Bible



Exactly what the bride would want to carry on "her" day.

Beautiful, white, genuine leather binding, paper-lined, with distinctive gold-border design along inside. Gold edges, India paper, marriage certificate, white silk ribbon marker. Washable. Clear, bold type. Size 3 1/2 x 5 1/4 x 9/16". GIFT-PAK. (HA)

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Something a bride will cherish for years to come.

Beautiful cover, silver die-stamped and embossed with soft, pastel roses tied with white rayon cord. Inside are selected scripture, certificate, gift and guest pages—all hand-lettered and lithographed with floral designs. Size 7 1/2 x 5". (GB)

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 No. BL-151 Hard board cover, in envelope 60c
 No. BL-115B Hand-decorated, padded rayon cover, gift boxed \$1.25



A Lifetime Remembrance of a Most Significant Occasion