

Herald of Holiness

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April 25, 1956

THE GREEK WORD WHICH IS TRANSLATED CHRIST IS identical in meaning with the Hebrew word for Messiah. The definition is *anointed*. The word Christ was at the first an adjective and was accompanied by the definite article "the." As Jesus came to be generally recognized as the Messiah, the article was omitted and Christ became a proper name.

Anointing was for prophets, priests, and kings as they were inducted into their respective positions. Since Jesus came to fulfill these

Christ . . . the Anointed

General Superintendent Williamson

This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Acts 2:32-33

three offices, it is appropriate that He should be called *The Anointed One*.

With prophetic understanding Isaiah said for the Messiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." In the synagogue in Nazareth Jesus showed that great picture in words to His fellow townsmen. Then He said, "This day is this scripture fulfilled in your ears." Doubtless He had a vivid memory of His baptism by John at Jordan, when the Spirit of God descended upon Him. And more, He had a keen awareness of His present anointing. God had not given the Spirit by measure unto Him. It was an endowment without limit. It was a testimony of His identity with God the Father, and the possession of absolute authority.

The evidence of this divinity is seen in the miracle-working power which He used with such unassumed naturalness. Peter declared that "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38). A complete list of His mighty works would be a faith-inspiring catalogue.

The anointing was also with the oil of gladness. The Psalmist gives a preview of the Christ in this poetic language: "Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Ps. 45:7). The fulfillment of this prophecy is proclaimed in the first chapter of the Epistle to the Hebrews, the ninth verse. It is recorded that "when they had sung an hymn, they went out" to Gethsemane with its agony and Calvary with its ignominy and death.

In the great painting, "The Crucifixion," Jan Styka pictures Jesus as He stands before the cross with head uplifted and with face illuminated and triumphant. Perhaps He did look far beyond the cross to that ultimate victory when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

LATE NEWS

Telegram

Honolulu—Record attendance on Easter Sunday of 1,028 on Hawaiian District; seven churches co-operating; great days ahead.—Cecil Knippers, District Superintendent.

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After pastoring the church in Oatsville for four and one-half years, Rev. Elsie G. Martin has resigned to accept the call to pastor the church in Gosport, Indiana.

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Rev. Milton Harrington has resigned as pastor of the church in Woodville, California, to accept a call as pastor of First Church in Reno, Nevada.

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After more than four years as pastor of the church in Beatrice, Nebraska, Rev. J. W. Lundy has resigned to accept the call to pastor the Lowell Boulevard Church in Denver, Colorado.

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Pastor Harley A. Downs sends word from Indianapolis, Indiana: "South Side Church closed greatest revival in years with Rev. J. C. Crabtree and the Musical Messengers. Scriptural preaching, spiritual singing, outstanding altar services, clear seeking, and testimonies to victory. Best attendance; much prayer; over 2,300 revival contacts. Fourteen members received, thirteen by profession of faith. Our revival is here!"

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Dr. C. Warren Jones writes: "Have just arrived home from a week-end holiness convention at First Church in Tulsa, Oklahoma, closing on Easter Sunday. I have been busy during the first quarter of '56, having had four week-end conventions, fourteen zone missionary rallies, and a service in thirty other churches. Holiness and missions are still good themes on which to preach."

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Evangelist J. W. Henry is leaving the field to accept the pastorate of the church at Maywood, California. He writes that he has enjoyed his work with the fine pastors and churches he has been privileged to labor with during the past three years.

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YOUR HEAVENLY FATHER

By PAULINE E. SPRAY
Sparta, Mich.

WHEN I WAS A CHILD, I THOUGHT my dad was a combination of "Superman" and a miracle worker. I believed he could do anything. If Dad was around when a stranger came to our house, as tramps often did in those days, we had no need to fear, for we felt certain Dad was strong enough to protect us all. When a bad windstorm came up, we children didn't worry if our father was close by. We were confident that nothing could harm us while he was near. We were carefree. Why shouldn't we be? With Dad around, there was no need to entertain an anxious thought.

Today, our girls have the same implicit faith in their father. They do not worry from one meal to the next, lest there be nothing to eat. When they ask for new shoes—which they do all too frequently—our children feel confident that Daddy will provide them. He is rich, they believe.

When we are traveling after dark, the girls curl up in the back seat of the car and go to sleep. They feel absolutely safe with Daddy at the wheel. They trust his care and keeping. To them, he is just about "it."

When we were children we trusted in our earthly parents without hesitation. But somewhere along the path to maturity we lost this ability and began to depend upon our own finite strength, knowledge, and wisdom.

As Christians, we are children of our Heavenly Father, and we must recapture this same childlike trust if we obtain the smile of divine approval. But why does it take some of us so long to learn to trust the Lord completely? Why does it take us so long to get to the end of ourselves? Why do we persistently cling to our own sufficiency instead of claiming Christ as our "All in All"?

King Solomon, the wisest man who ever lived, left us this advice: "Trust in the Lord with all thine heart." Absolute faith and trust brings rest, peace, and overflowing happiness.

Shouldn't we Christians have the same trusting faith in our Heavenly Father as we had in our earthly parent? Is there any reason for us to doubt His promises and His concern for us?

God is all-wise and all-powerful. He can do anything and everything. He is fabulously rich and able to supply our every need. He has given His angels charge over us to keep us in all our ways. He is the answer to every problem. He is our Heavenly Father.

MANY YEARS AGO I SAW A GREAT CURIOSITY—a calf with a perfect body, but where neck and head normally join there was a division; instead of one head there were two quite good heads apparently united only by the skin below the ears. Poor calf! What could it do with two heads each containing a brain that could control any

in great soul danger, because the carnal mind obeyed will surely lead one to destruction—"to be carnally minded is death."

Of course James knew the psalm of David where the question is asked, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer is given in the next verse:

God has an answer for—

The Double Mind

By **EDITH CAREY**
Johnson, Vermont

part or the whole of its body? One mind might say, "Run, and jump," the other say, "No, lie down in the shade." On another occasion one head might suggest it was time for a drink of milk, while the other head was equally insistent on going to the manger to eat hay. Again I say, "Poor calf!" so unstable in all its ways.

Yes, that calf was a curious sight. But today there are some people in the world who look all right—they have only one head—yet again and again they strangely show evidence of having two minds. It seems there long have been such people, for James wrote about the "double minded man," saying he is "unstable in all his ways." Poor man, wabbling this way and that way, seeking to follow one mind but finding the other trying to turn him toward something different!

And the very lamentable fact is that one mind is evil, though the other is good. The Bible calls the good one the "spiritual mind," the evil one the "carnal mind." When endeavoring to obey the spiritual mind, many have the sad experience of having the carnal mind object so suddenly and strenuously that they do something they had no intention of doing. When the spiritual mind seeks the things of God, the carnal mind is very likely to interpose obstacles, "because the carnal mind is enmity against God."

The two-headed calf died in a very short time; there was no cure for it. It was impossible to remove one head, so the calf would have only one mind. Any person who is double-minded stands

"He that hath clean hands, and a pure heart." James also must have remembered the numerous times that Jesus had warned His listeners they could not have divided affections and interests and win eternal life. What can be done? Thanks be unto our Lord, there is a cure for the double-minded man, though there was none for the calf.

The trouble with the calf was in its head; not so with the man—his double mind stems from trouble in his heart. So God inspired James to write: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (1:8). Our wonderful Lord, condemning our sin, still holds out to us the hand of mercy, bidding us draw nigh to Him and He will draw nigh to us, granting forgiveness, the cleansing of our hands (lives), that we may no longer be sinners.

Then there is the second marvelous work of grace in which the double mind is removed by the purifying of the heart, making it possible for the spiritual mind to take full control of the whole life and all the heart's affections. No more of the inner struggle with carnality, but peace in the heart whatever the outward conflict may be. There is a glorious rest, a shining hope, for "to be spiritually minded is life." It is life everlasting, beginning here while yet in the body, continuing through all the joys and sorrows of our days on earth, and over in glory with our Lord while the eternal ages roll on!

Are YOU a Saboteur?

By E. W. SUDLOW

Miami, Florida

IF ANYONE SHOULD ASK YOU, "ARE YOU A saboteur?" the answer would doubtless be an indignant "No." It is not a nice word to apply to anyone, and for the most part we would be justified in feeling insulted and wounded were our friends even to hint that we were suspected of sabotage. Yet there are countless church members, and not altogether among the younger group, who have qualified to be called church saboteurs.

Let's get down to facts and see just what a saboteur is. A recent report following an investigation by the FBI declares that the greatest number of sabotage actions show that the saboteur was not acting under orders, or at the direction of an enemy nation. Carelessness and personal grievances are listed as the greatest secret enemies discovered in the investigations. The tragedy of the report is that most of these acts of sabotage were committed by Americans, men and women who placed their personal grievances above the security of the nation—they impeded United States production.

How do you measure up as a saboteur in your Christian life and with your Christian obligations? Are you one of those members who fail to contribute regularly toward its support? Are you one of those church members who accept the benefits the Church has to offer but do not uphold it? You will not subscribe toward its support but prefer to contribute "when I attend." You say: "My little mite does not matter; there are plenty of rich people in the congregation who can afford to give enough to keep things going. Let them pay the bills." But if everyone felt as do these saboteurs, just how long would the church stay alive?

You would not like to live in a churchless community, but are you doing your part to keep the church active, or are you so careless about your share in keeping it alive and shining that you might be classed as a saboteur?

Are you one of the members who do not contribute toward the missionary program of your church, and thereby one of those helping to slow down its progress both at home and abroad? The church certainly cannot exist without the active co-operation of its members, and cannot extend its influence if all its members are saboteurs. Where do you stand on this matter? Are you pushing the work ahead or are you helping to slow down its missionary zeal?

Are you one of those persons who do not attend church services regularly, thereby leaving to others your share of the work of the organization, letting

someone else do what is expected of you? Are you a church member who takes no active part in its work because you do not like the preacher, because so-and-so is a hypocrite, because you have a personal grievance against the choir leader? As a church member you may not be guilty of actual malicious mischief; but by allowing your own personal grievances to activate your church life you are slowing down the production of your church. Just how much difference is there between what you are doing and what some worker in a munitions or other factory does when he allows his personal feelings against the foreman or management to slow him up? Are you a saboteur in this respect?

There are so many ways by which and in which a church member can slow down the work of his church, which, fundamentally, is the spreading of the gospel, that each of us should ask himself: Am I a saboteur? Is anything I am, or am not, doing slowing down the work? Am I in any way hindering the progress of my church, to which I have pledged allegiance and support?

The work of the church cannot be carried on without workers; the minister cannot live without a salary; the church cannot be kept in repair without funds; the gospel cannot be preached in far-off lands without missionaries; the church cannot exist without the aid of its members. Am I a member in good standing or am I a saboteur?

Many years ago there appeared in a church bulletin this challenge:

"Let me take a look at myself and see:

Am I a lifter or a leaner?

Am I a pusher or a puller?

Am I a tugboat or a raft?

Am I an asset or excess baggage?

"If everybody in this church were just like me, there would be an attendance of 2,500 or 0 in Bible school every Sunday. *Which?*

"If everybody in this church were just like me, First Church would be jammed or empty at almost every service. *Which?*

"If everybody in this church were just like me, the church would have plenty of funds to carry on the Lord's work at home and evangelize the world, or it would be a penniless bankrupt. *Which?*

*"What, oh, what would First Church be
If every member were just like me?"*

Now, take a good look at yourself and ask, "Am

I in any way a saboteur?" We recognize our obligations to other organizations: we serve our employers, our clubs, pay the grocer for food, the electric power company for light and current, our taxes, and everything else. *Are we saboteurs when it comes to taking care of the church obligations which do by rights belong to us?*

Why not resolve that the charge of being a saboteur will never be laid against our door be-

cause we are careless or allow our personal feelings to come between us and our obligations? Let us not be saboteurs.

Someone has asked this question: let us answer it: "Is it fair for me to accept the recognized benefits of Christianity as expressed by my church and not uphold it by contributing generously of my time, my talents, and my money?" Do not be classed as a saboteur.

Let's Check This



THE AIR SUDDENLY

crackled with tension as I turned with the request, "Please be quiet, so we can hear the preacher." I received surprised stares of hurt and reproach from six amazed teenagers. They didn't realize that they were thoughtlessly and selfishly tearing down weeks of prayer and effort to win a soul.

The woman seated beside me needed God's help desperately. With difficulty she strained forward, trying to listen in spite of her handicapped hearing and the noisy confusion behind her. That one service of the revival was the only one which she could attend. Why? Her husband ridicules her hunger for spiritual knowledge, won't step a foot in a church, and doesn't allow a penny of his money "spent" on such foolishness. Her sisters purposely visit her home just before and during church time and reprove her for telling her children those "Bible fairy tales." She has to battle for every square inch of ground gained in her fight against Satan. That night her heart was despondent, her courage low, her nerves strained to the breaking point. Those Christian, well-meaning, faithful young people were actually helping the devil's efforts to defeat that struggling soul.

Another Sunday morning I watched a young mother across the aisle, trying in vain to control her excited two-year-old as a row of inconsiderate young people winked, made faces, and laughed at his cute antics. Finally, she took the child to the nursery to quiet him, wondering if it was worth the trouble and hard work she had put forth all week to be able to come to the Lord's house.

I saw a young fellow shaking his head in bewilderment during a Sunday evening service. His Catholic training had not prepared him for the steady procession of people going and coming

while our service was in process. Knowing his religious background, I squirmed as I counted four children and six adults parading the aisle as the pastor preached his forty-five-minute sermon. The same people sit quietly for hours watching television and scream, "Sit down and shut up," to any human obstacle which blocks their view of the screen.

Some people come to church for entertainment. A great many of our young people believe that if the service is too dull for them it is time to create some excitement. They are too heedless and inconsiderate to realize that many souls in that congregation come to seek the magnificent, living Personality whom we worship. They don't seem to realize that He is right there watching their every action and word, knowing the motive of each heart, longing and anxious over each lost soul, like a mother bending over a dying baby. His Spirit talks deep in the heart, inviting each prodigal son to come to His outstretched arms. As His born-again child, help Him save this lost brother. *Please, don't drive him away!*

***Lord, wilt Thou help us to keep our lives and hearts so delicately in tune with Thy Spirit that should Satan attempt the least discord we shall be quick to sense it; that we may thus keep in perfect harmony with Thee.—
Mary Sanders.***

CHURCH CHATTER

By MRS. MARLENE BRISCOE

Ponca City, Okla.

*Secondhand religion
will not save us!*

RELIGION BY RUMOR?

By J. KENNETH GRIDER

Associate Professor of Theology, Nazarene Theological
Seminary

THE WORD HAS COME TO US THAT JOHN Wesley experienced and preached full salvation in eighteenth-century England. We have heard too that in America, out in the West there, in the East, and in the Southland, at the beginning of this century, there was a revival of that distinctive element in Wesley's faith. Moreover, we realize that the Church of the Nazarene became one of the visible expressions of that revival.

And here we are, we Nazarenes. It is the year 1956, and we are preparing to celebrate, in 1958, our fiftieth anniversary as a denomination. Dr. P. F. Bresee and others who founded our church have been with Christ these several years. Other

men, like E. P. Ellyson and "Uncle Charlie" McConnell, who tarried with us longer have gone up also. Most of us, at the present time, are one or two generations removed from the denomination's beginning.

At this time, of course, we are enjoying a measure of success in promulgating the good news of salvation from all sin. Our founding fathers would be proud of our long arm that now reaches even to New Guinea and, yes, around the world.

But are we not confronted with a problem—a problem that every new generation of Nazarenes will have to face? Ours, surely, is the problem of religion by rumor.

We have heard what happened to—and through—Wesley, Bresee, and others. What happened to them, however, is not enough. Something must happen to us also—to each of us, in our time. It must always happen to each person in each new generation of Nazarenes.

Secondhand religion will not save us—nor others. A creed that we simply inherit, superimposed, will not serve us deep down. Testimonies to holiness experience, solidified in Wesleyan literature, will not suffice. A way of life taught us by pastors and parents will make whited sepulchers of us if our

HOW EASY IT IS FOR ALL OF US WHO CONTEND FOR righteousness and truth to neglect one of the positive rules of our church, which reads:

"By doing that which is enjoined in the Word of God, which is both our rule of faith and practice, including:

"(1) Being courteous to all men" ("Manual").

A Neglected Rule

General
Superintendent
Young

John Wesley, who knew the sting of foul invectives hurled at him in his day, from both the pulpit and the press, saw the relationship between holiness and courtesy. He wrote: "How amiable is courtesy joined to sanctity! Why should they ever be divided?" In his sermon "Pleasing All Men," he exhorts: "See that you are courteous towards all men. It matters not, in this respect, whether they are high or low, rich or poor, superior or inferior to you. No, not even whether good or bad, whether they fear God or not. Indeed, the mode of showing your courtesy may vary, as Christian prudence will direct; but the thing itself is due all; the lowest and the worst have a claim to your courtesy. It may be either inward or outward; either a temper or a mode of behaviour: such a mode of behaviour as naturally springs from courtesy of the heart. . . . This may subsist, even in a high degree, where there has been no advantage of education. I have seen as real courtesy in an Irish cabin, as could be found in St. James's or at the Louvre."

Peter's advice is placed in a similar setting: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (1 Pet. 3:8-9).

inwardness has not been transfigured by regeneration and entire sanctification.

No religion by rumor for John the Apostle! No set of dead doctrines, easily inherited, by which he would witness for the living God! He himself *knew* by firsthand encounter. He writes: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: . . . declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:1-3).

THE BAPTISM OF FIRE

By **EUEL M. FOX**
Pastor, First Church, Staunton, Virginia

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11).

This prophecy from the lips of John the Baptist was literally fulfilled on the Day of Pentecost, but this fulfillment did not exhaust the prophecy. The magnitude of Pentecost has been due to a continued fulfillment of the prophecy in the lives of the followers of Christ of every age. The baptism of fire here spoken of by the forerunner of Christ is indeed the work of the Holy Spirit within the heart of a believer.

Fire, at different times and in various places, has been taken to represent the divine, and in heathen worship has been deified. As Christians we do not worship fire, but we do believe in a God who is able to purge our hearts with the fire of the Holy Spirit.

This experience begins at the seat of sin, which Christ refers to as the heart. With the coming of the Holy Spirit there is a consuming of the dross. This fire consumes (1) corrupt desires, (2) pride, and (3) selfishness, resulting in holiness of heart.

To maintain this experience of holiness there must be a continued influence of this baptism, and there certainly is for the sincere and obedient soul. As fire imparts light, so the fire of the Holy Spirit imparts light to the sanctified. This illumination

is always needful in the Christian life for a clear and correct understanding of divine truth. However, not only is light needed to guide into all truth, but it is just as necessary to guard against the seduction of error. As light reveals the truth, so light reveals the false, enabling the sanctified under the guidance of the Holy Spirit to accept the truth and reject false doctrine. Too often a false doctrine is accepted as a substitute when a soul rejects the truth.

Another aspect of fire is its warmth. Again, the fire of the Holy Spirit imparts warmth. It kindles within men's souls a blaze that turns cold self-regard into self-forgetting consecration.

John's baptism, so he testified, washed the surface; it dealt with bad practices—sins. The soldier was to refrain from violence, the tax collector from extortion, and the Pharisee from hypocrisy; but more was needed if the world was ever to learn of Christ. A holy enthusiasm had to be kindled in the heart of man if he was to become an effective witness. Those in the Upper Room on the Day of Pentecost received the fire of holy enthusiasm which sent them out to face a hostile world, and this warmth touched the lives of many in their generation. Present-day Christians need this warmth of Christian love imparted by the Holy Spirit to make them "Crusaders for Souls—Now."

*Refining Fire, go thro' my heart;
Illuminate my soul;
Scatter Thy life thro' ev'ry part,
And sanctify the whole.*

A HOLINESS PIONEER

By **ERNEST MOORE, Jr.**
Evangelist, Bremond, Texas

HE IS OLD NOW AND DISEASE HAS RACKED his frame, but his countenance is still cheerful as he enthusiastically relates his experiences of days gone by when he, too, was in the thick of the fight. His experiences date back to 1904 and the Holiness Church of Christ before that group merged with the Church of the Nazarene. He was a stalwart leader in that day. But his day of active service is gone forever and he knows it.

Somehow, as he looks up into my face and grips my hand, I feel deep within that he is trying to say: "Son, we holiness pioneers wrought well. Now it is up to you fellows who follow after to carry on the battle where we have left off."

And the response wells up within my heart as I turn to leave that sickbed: "Yes, and we will, by the help of Almighty God, stay true to the well-charted pathway laid out for us by consecrated hands in this our day, 1956!"

*Let us be generous, kind, liberal,
bighearted, and gracious, lest we
shrivel in our spirits and miss heaven.*
—E. E. Wordsworth.



"PEACE"

by

JAMES H. WHITWORTH

Nazarene Elder, Bloomington, Illinois

TWO VERY IMPORTANT CONCEPTS ARE tied together in the Hebrew word *ShLM* (the vowels used to pronounce the word depend upon its use). In its verbal form, the word means "to be entire, complete, or finished." When a debt was paid or a vow performed, it came to mean "to requite" or "to recompense." From this idea it was only a step to that of being at peace. Thus the word for soundness or wholeness also conveys the thought of peace.

Modern psychologists recognize the basic need to integrate the personalities of maladjusted individuals who come to them for help. This is nothing new. When a person's self has been blown apart in flames ignited by friction against the laws of God, there can be no rest without renewal. Peace can come only as the soul is restored to wholeness.

For the Hebrew, restoration of peace with God involved making good all obligations to God. When the recompense was finished, a condition of soundness came to the soul with its witnessing sense of peace. Hence peace was the result of the saving process. In fact, the word later came to mean salvation.

The peace offering was an extra sacrifice which followed the two essential types. First, always the worshiper presented either the sin or the trespass offering, as the offense may have demanded; and then he followed it with the burnt sacrifice, which

typified entire consecration. After the whole burnt offering had ascended in an attitude of complete abandonment, the worshiper enjoyed a state of contentment which could find expression only in a peace offering. The voluntary offering was a gift in appreciation of complete satisfaction of the sin problem.

While in the new birth there is a degree of peace that accompanies the cessation of acts of sin, the sweetest peace can be realized only when the believer's whole burnt offering is consumed on the altar of consecration. Only in entire sanctification is the personality fully integrated, so as to create a state of perfect peace. After the experience of heart purity, the Christian sings:

*Peace, blessed peace is filling now my soul,
Since He pardon'd all my sin;
Love, perfect love in billows o'er me roll,
Since He cleans'd my heart within.**

This, in the highest sense, is "Wonderful Peace."

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*Preparing
for* **Pentecost**

ON OUR KNEES | MAY 14-20

The summum bonum of Christianity is the Pentecostal experience with its ensuing life of holiness. The most important method of entry into this highest of all graces is that of prayer. In prayer only we make our consecration and arrive at our absolute surrender so necessary to holiness. In prayer we claim the promises of God for the gift of the Holy Spirit. It has been well said that prayer is the greatest thing that any person may do for both God and man. By prayer we boldly enter the throne room of the Eternal; by prayer we claim the numerous benefits of Calvary. We ask to receive, seek to discover, and knock to have heaven's doors opened unto us. All these acts of contrition, supplication, and faith are acts of prayer. Lack of prayer will at once produce a shallowness of consecration and devotion with its ultimate dearth of blessing. Let us "come boldly unto the throne of grace," let us seek prayerfully the full will of God, let us claim our heritage.

LAWRENCE B. HICKS, D.D.
Pastor, First Church of the Nazarene
Ashland, Kentucky

Arrested for Speeding!

by
HAZEL E. HOWARD
Redlands, California



WOOO! WOOO! The motorcycle's siren blasted my ears. Automatically I eased my car to the curb. In the rear-view mirror, I watched the spruce, uniformed officer looking at the license plate and making notes on his pad.

What had I done? Mentally I ran down the list of possible traffic violations. Not illegal passing or driving on the wrong side of the road. I had made the boulevard stop. Speeding was out of the question. I never drove fast . . . well . . . not often! Surely not today. I fidgeted. I'd be late for my appointment. What took him so long?

The unsmiling face confronted me at length. Steel-blue eyes evaluated me. "Your license, please."

Oh, yes . . . my license. I fumbled in my purse. Had I lost it? I tried to think. Was it home in another wallet? I located it, breathing easier, as I handed it to him.

"What have I done?" I scarcely recognized my voice.

"You were traveling forty miles in a twenty-five-mile zone. This is a serious offense, lady. What if a child had been in the way?"

I am still positive I hadn't driven over thirty-five, but arguing would get me nowhere. Arrested for speeding! Not speeding as some consider it. Not seventy-five miles an hour. But too fast for safety in that zone. I had broken the law. I must pay the consequences.

Ten days later I stood before the white-haired judge, whose dour face might have been carved from a dried apple. I was the only violator. When I paid my fine, after a stern lecture on the dangers of speeding, I resolved to watch zoning signs in the future.

* * *

"You've been arrested for speeding," the doctor told my neighbor after a thorough checkup. "From

Let us not be weary in well-doing, when visible results appear almost nil, for who can tell what an avalanche of glory can result from a single prayer, a kind deed, or an invitation to church, when these simple acts are given momentum by an all-powerful God!—Mary Sanders.

NEWS in PICTURE



EXHIBIT PREPARATION FOR GENERAL ASSEMBLY is an important item on the agenda at the publishing house. Paul Hubart, staff artist, inspects some of the work he is supervising for the N.Y.P.S., N.F.M.S., and Foreign Missions booths.

now on, you've got to heed the warning signs and *slow down.*"

"And if I don't?" the Colonel asked.

"If you don't I won't be responsible for the consequences."

While flying on a government mission, my friend had been rushed to a military hospital after the plane made an unscheduled landing. "Do you know," he told me, "I had no idea I had a weak heart! It's never acted up before."

* * *

In the spiritual realm, the Holy Spirit arrests men and women for breaking God's law. Wooo! Wooo! shrieked the siren of conscience when Eve's lips sampled the forbidden fruit of Eden's garden. It sounded in Cain's ears when he murdered Abel, his brother, in a tantrum of jealousy.

Jacob heard it when he deceived his half-blind father and obtained Esau's birthright. He tried to evade his spiritual arrest by running away, but all the time he was aware of it. Later, just before being brought face to face with the brother he had wronged he sought and found God's forgiveness and subsequently his brother's. Then there was David, who was stopped by the prophet Nathan and given his "ticket" for speeding when he caused the death of an innocent man to cover his own sin.

And today the siren still says, "Stop!" Many do. They repent, resolving to go their way and sin no more. Others try to flee from God, continuing on their heedless, sinful way, hardening their hearts. But the judgment day is coming. Yet, by the grace of God, they may escape the heavy sentence if they confess their guilt today. They can know and rejoice in the knowledge of full, divine forgiveness. Tomorrow, if they continue in their sin, they will bear the punishment, but *today is the day of salvation.*

The General Assembly And Headquarters Expansion

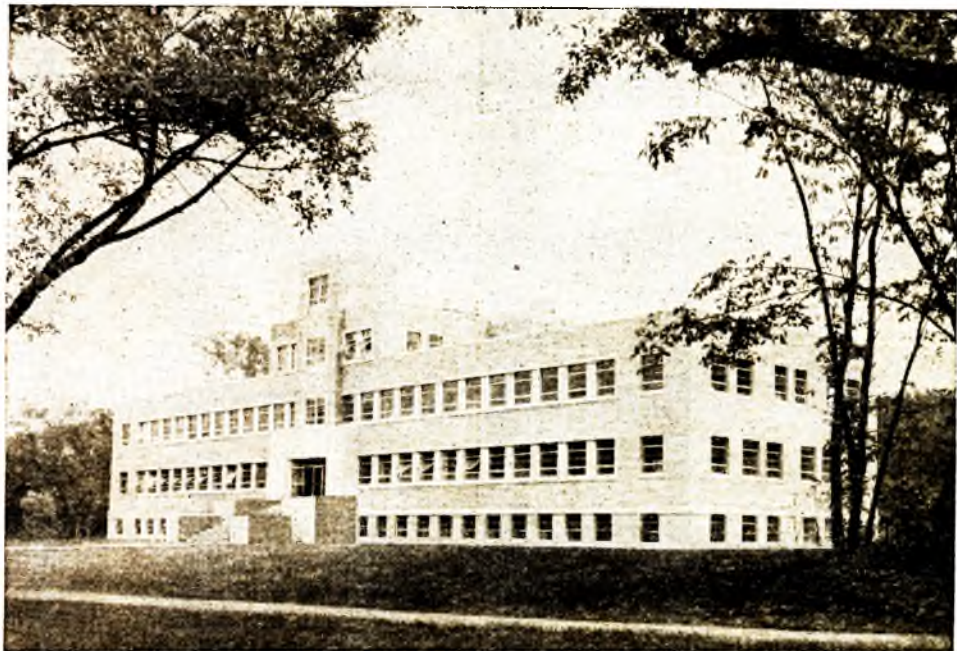
FOLLOWING INSTRUCTIONS OF THE General Assembly, twenty-two acres of land located in one of the most beautiful sections of Kansas City was purchased at the cost of \$90,000.00 to be developed for the buildings of the International Headquarters of the Church of the Nazarene. Shortly after we had purchased it, we were offered a quarter of a million dollars for it.

During the quadrennium, development of this property has progressed rapidly, with two buildings completed and land being leveled at the site of the proposed new Publishing House.

The Nazarene Theological Seminary, a large red-brick building and the first building to be completed, stands on a hill overlooking Meyer Boulevard—an excellent location. The Seminary houses seven adequately equipped classrooms, eight offices for the professors, and a general office and a conference room. The building also includes a temporary library (which will be used until the remaining wing of the building is completed), a spacious lounge provided for student gatherings, and a prayer chapel where students may go for prayer and meditation. This is in addition to the regular chapel, which, with balcony, seats 600 people. An adequate parking lot and driveway have been surfaced, and the landscaping has been completed.

In December of 1954 the International Headquarters Building, with a spacious parking lot, was completed. Constructed of fireproof reinforced concrete faced with buff Roman brick, it is 182 by 50 feet, containing approximately 30,000 square feet of floor space. It is equipped with an elevator and is air-conditioned. On the ground floor are a fully equipped lunchroom, mailing room, and stock

room, a General Board room, and a suite of rooms for the caretaker and his wife. There are four conference rooms, an editorial library, and adequate vault space in the building. In addition,



the three-story building houses the offices of the five general superintendents, the general secretary, and the general treasurer, and offices for the Departments of Home Missions and Evangelism, Nazarene Foreign Missionary Society and Foreign Missions, Pensions, Spanish Publications, and Bookkeeping as well as the Department of Church Schools, Nazarene Young People's Society, and the Nazarene Radio League. A radio studio makes possible the recording of our "Showers of Blessing" programs and our Spanish-language program, "La Hora Nazarena," in a soundproof room with adequate facilities for their production. A large, revolving world globe has been mounted on the tower of the building, signifying the world-wide ministry of the Church of the Nazarene.

Nazarenes and friends attending the coming General Assembly are invited to visit our new buildings, and look over the plans for further expansion.

—T. W. WILLINGHAM, *Chairman
Relocation Commission*

*In the silent world of
deafness he found that God was—*

Greater than His Handicap

By JUSTA LEE ALLEN

Tallahassee, Florida

ALWAYS, WHEN SOMETHING WORTH-while is accomplished, we can be sure that behind the scenes something more has taken place. Back of every well-rendered musical composition are months and years of grueling practice. Back of every moving sermon and speech are hours of thought and research. Back of every good story we read is the writer's trial-and-error work—including rejection slips! Back of every strong Christian character are self-control and constant effort to live up to an ideal.

People usually are rated by their obvious successes. What the world does not see are the struggles, the failures, the heartaches, and the obstacles that had to be endured and overcome before there could be success.

The experience of Ludwig von Beethoven, the great musician, was no exception. One day while still a young man, Beethoven sat with crushed spirit and bowed head in the seclusion of his own room. He had grown deaf. Deafness to him meant certain defeat and extreme irony. How could he, a musician, continue to create symphonies when he could not hear his own music?

It was when Beethoven was about thirty years of age that a malady caused rapid, progressive deafness. He did not know he was growing deaf until one day, on one of his habitual walks into the country, his companion remarked about the shepherd lad's flute in the distance. When Beethoven couldn't hear the notes, he knew something was wrong with his hearing.

What a test—to have to accept deafness for what should have been the most productive years in his life! But he was not soft and unused to hardship. His parents were poor laboring people, and he had always worked hard to provide the means for his education. He had been rejected by the woman he loved. And later, after his brother had died, he assumed the task of rearing his nephew, who provided only a source of anxiety for his uncle.

But this—the deafness—was hardest of all for him to face. Alone in his room, in his extremity, he prayed, earnestly, "God, help poor Beethoven!"

Suddenly he stood to his feet. With clenched hands, he declared: "I shall not be defeated! In spite of deafness, I shall write symphonies more beautiful than any I have yet written!"

Some years later the auditorium in Vienna, Austria, was packed. Ludwig von Beethoven, the deaf musician, stood on the conductor's rostrum. As the audience listened to his "Ninth Symphony," they knew they were sharing the life of Beethoven: his heartaches, his crushed spirit, his faith in God, and in himself, his triumph. It was all there in the music.

When the symphony ended, the audience stood in their enthusiasm. But the great master was not aware of their ovation. When he finally turned to face the audience, he saw in their smiles and tears his victory.

Ludwig von Beethoven—one of the world's great—had faced, fought, and overcome his handicap, because he himself, plus God, was greater than his handicap. Beethoven had proved once again the truth of the words in Second Corinthians: "My grace is sufficient for thee" (12:9).

BOOKS IN REVIEW

BESIDE THE SHEPHERD'S TENT, B. V. Seals

(Beacon Hill Press, \$1.00.—may be ordered from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.)

This book of devotional materials has been subtitled "Helps for the Hungry of Heart," and that is a most apt description. The author gives a series of brief inspirational and devotional messages that are as warm as a lighted fireplace and carry with them some of the same coziness. They are distinctly beamed to help people who have heart hungers—not only those who hunger for salvation, but the saintliest person on earth still hungers for more of God, hungers to see others saved. Nothing is more characteristic of a true Christian than a deep spiritual hunger. The author's series of brief messages on "Helps from the Sanctuary" are splendid indeed, and also the series entitled "God's Kind of Love." Here is a book that will benefit the person who will keep it at hand, to dip into frequently on cloudy days and in lonely moments.

—NORMAN R. OKE, *Book Editor*

I Believe in the Visible Church

"THE CHURCH OF GOD IS COMPOSED OF all spiritually regenerated persons whose names are written in heaven." This is one definition of the invisible Church. To put it in another way, the invisible Church is made up of all human beings who have been saved through faith in Jesus Christ and, as a result, have their names written in the Lamb's Book of Life. This is true of these persons whether they do or don't have their names on the roll of some earthly church organization. I believe in the invisible Church!

However, I do not stop at this point. I believe also in the visible Church. It is made up of the whole body of those on earth who profess faith in Jesus Christ, whether they are actually saved or not. The Church of the Nazarene is a part of the visible Church, and all of its members as professed Christians are a part of that visible Church. When I say then that I believe in the visible Church, it means for me, since I am a member of the Church of the Nazarene, that I believe in the Church of the Nazarene.

I believe it is worth while for people to belong to one part of the visible Church—that is, be members of the Church of the Nazarene, or some other organization of Christians in this world. Christians can't be developed in isolation; they need the fellowship which they can get only through membership in some church. Their lives can become effective for Jesus Christ in the fullest sense only as this is the case.

Believing then what I do, I can never be satisfied with merely getting people saved, or even saved and sanctified; I must do my best to get them to come into the Church of the Nazarene. I say the Church of the Nazarene, not because it is the only Christian church, but because it is the one through which I believe I can best use and develop my life. It more nearly expresses my Christian beliefs and also it better affords me an opportunity to carry on for Christ. In my thinking I cannot separate getting people to Christ from getting them into the Church of the Nazarene.

I hope that no one who reads these lines will ever feel that he can separate salvation and church membership. They were made for each other, they go together, and I cannot see how any Christians can be satisfied merely to get people to Christ. They must feel that they should go further and get those persons who have been saved into a church which they believe will help those persons to be the most and do the most for the kingdom of God.

It is not enough for our church to celebrate Easter, evangelism, prayer, and Pentecost. These

are all good and essential, and I thank God that we have made a place for them in our church during this springtime; but for us to stop there would be criminal. We must go further and add to these various emphases another one, and that is church membership. There must be a campaign to get every person we help to find Christ into the Church of the Nazarene. Of course we want him to know what we stand for and be willing to live in harmony with these ideals. Then we should do our best to persuade him to join the church. Saved people can develop as they should only as members of a church, an organization which is a part

Editorials

of the visible Church. God bless our pastors and our people as they do everything they can at this time in the year to get people into the Church of the Nazarene.

What I have said, I mean, and mean with all my heart, and I say it without any apology. I would not dare to apologize for my interest in church membership, and I would not want to belong to a church that I could not feel happy about urging others to join. I believe in the Church visible, and the part of it that I belong to, the Church of the Nazarene; and I believe in getting everybody else that I possibly can—who loves my Christ—to find his way into its membership.

"I Intended to Call . . ."

"I INTENDED TO CALL ON HER, BUT NOW it is too late." These were the words of a good Christian woman after the death of another woman. How many times have you said that, or would have said it if you had been honest? Perhaps you had a legitimate excuse for not calling before the person died, but sometimes I am afraid that we are without excuse. We neglect, or we let other things crowd in. This is true not only of preachers but also of laymen. Life is uncertain, and when we feel that we should visit someone, we ought to do it if we possibly can. Especially is this true if the person is sick. Lost opportunities! Lost! Gone forever!

There is one case like this which stands out in my own mind. I felt very definitely that I should go to

see a person who was quite ill; I didn't get there. That person died before I made the call. I don't remember all the circumstances now, but after this had happened I felt that I could have gone. Some other things I felt I should do could have been left off. I believe God has forgiven me for this unintentional neglect of my duty; but I still don't feel good when I think about it.

We are finite and human, and perhaps none of us can escape such instances that cause us to feel we might have done something which very much needed to be done; but we didn't do it. "I intended to call on her, but now it is too late." "I intended to

STEPHEN S. WHITE

call on him, but now it's too late." I intended to do this or that for the Master, but the opportunity is gone, it has passed. Let's do better!

Are YOU Nearsighted?

A FEW DAYS AGO I WAS IN A MEAT MARKET. The man beside me bought six very thick individual steaks; the bill was between fifteen and twenty dollars. Some days later, I stood at the check-out counter of a big chain store. The husband of the couple ahead of me was carrying their groceries to the car. They had so many that I suggested to the wife that I might go home with them. She informed me that it took quite a few groceries since they had seven children, which made nine mouths to feed. The girl who checked up the bill told me after the couple left that the total was forty dollars; she added that it was for two weeks, however. Not so much for that large a family for that length of time! I enjoyed these two experiences; I like grocery stores. Eating food is one of the chief ways I have of satisfying my appetite, my ever-present hunger. I satisfy it somewhat by just seeing good things to eat; this doesn't cost me anything.

Some people never see anything but food and clothes—they are nearsighted. It is easy to live on this level, for we are a part of the physical world. On every hand there are physical things, and if we are not careful we'll make them all-important.

We'll be so blinded by them that we can see nothing else. I know people who are very careful about the health of their children; they want them to be well clothed and well fed, but they pay little attention to their mental development. They don't give much time to their children's need for an education. The result is not so immediate, the danger of not getting an education isn't right there, it's off in the future; therefore they pass it by, they are nearsighted. It's only the things that are near at hand with which they are concerned.

Still worse is the fact that there are so many people who never think seriously of spiritual values. They let their children grow up without going to Sunday school and church. Spiritual values are even farther removed from their present situation than the mental ones are. Thus, if they are so nearsighted that they can't see the value of an education, certainly it is easy for them to pass up the significance of salvation and the soul's relation to God.

There is nothing wrong in liking meat and having an interest in beautiful clothes, but it is certainly dangerous to fix our eyes completely on these things. A taste must also be cultivated for learning and cultural advancement; these must even take precedence over that which is physical or material. We must not allow ourselves to be afflicted with nearsightedness.

And as we go up the scale, our interest should increase; more important than physical and mental satisfactions are those which are spiritual. Do you really enjoy a service of worship on the Sabbath? Can you be lifted to heights of feeling and blessing by anything which is not material or intellectual? Can you get a real blessing out of a prayer meeting? Does the "thrill" that you get there surpass the experience which is yours in eating a good meal or reading an intellectually stimulating book? God and the church and the values associated with them are intrinsic and invisible; nevertheless, they should hold a higher place in the interest and attention of your life than any other experiences which you have. There is a certain farsightedness which should be developed by every human being; he should be able to look away from that which is near at hand to that which is farthest removed and see in it a supreme significance. "Seek ye first the kingdom of God, and his righteousness; and all these [other] things shall be added unto you" (Matt. 6:33). The kingdom of God and the meaning and attraction which center in it should far surpass eating and drinking; moreover, they should always take precedence over that which comes merely within the realm of human learning, as important as such values are.

Nearsightedness is a disease which all of us should shun!

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
May 6:

Saul's Conversion and Commission

SCRIPTURE: Acts 9:1-31 (Printed: Acts 9:1-6, 10-19a)

GOLDEN TEXT: *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain (John 15:16).*

CHRIST'S SOLDIERS ARE HIS CAPTURED ENEMIES. He never encountered an abler foe, or one that was more determined than the one He conquered on the Damascus road. When Saul of Tarsus was unhorsed that day, Christianity had a new "five-star" general. The transformation was complete. Someone has said: "Saul approached Damascus a furious persecutor; he entered it a humble penitent; he left it a great apostle." When Saul was converted, more than one man was saved. All the maps had to be redrawn, and the statistics had to be retallied. Here was a man who could never ride incognito. Proud Caesar, with his heel on the neck of the world, would yet hear from this man before he died. The Lord said, "He is a chosen vessel unto me."

There were some things unique in the conversion of Saul, but actually this was just God's method of doing for Saul what must be done for every man before he becomes a real Christian. No man is a Christian until he has come into conscious contact with Jesus Christ, and is so completely won by Him that, from that time on, Jesus is the Lord of his life. For Saul it took a light from heaven shining above the brightness of the noonday sun, and a voice speaking to him, saying: "Saul, Saul, . . . it is hard for thee to kick against the pricks."

We today have the Bible with its record of the life, death, and resurrection of Jesus. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). The Holy Spirit takes the Word and makes it living and personal to us. Through this means we come into conscious contact with Jesus. Saul did not have the New Testament.

He was so confirmed in his prejudices that he thought he was doing God's service in killing Christians and causing them to blaspheme. If it takes a spiritual lightning flash and audible voice to turn a Saul into a Paul, God has the means at hand. However, we must remember that Saul's conversion was not involuntary. Balaam and King Pharaoh each received as convincing a divine revelation and neither of them was converted. Paul tells us why his vision transformed his life. Speaking before King Agrippa he said: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." It was not the heavenly vision that saved him, but the action of his own will as a result of it. There must have been a struggle going on in his mind for some time, for the Lord said, "It is hard

for thee to kick against the pricks." Stephen's martyrdom did something to him. He never could forget the look on Stephen's face and the words he spoke as he died. The vision settled all his doubts about the fact that Jesus was really the Christ. As Ananias prayed the scales fell from Paul's eyes, and at that very moment all the "scales" fell from his spiritual vision. From that day his testimony was, "For to me to live is Christ."

Three men played a key role in Saul's conversion. Stephen left an indelible testimony, Ananias helped to pray him through, and Barnabas stood by him until he got his feet down.

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



REMISS REHFELDT, *Secretary*

Argentina-Uruguay News Note

WE HAD GOOD SERVICES IN A RECENT campaign in Cordoba. Several were converted and nine became probationary members of the Church of the Nazarene. We have rented a house for a pastor's home and church services, until a chapel can be erected. Regular services are already being held in this new area.—RUTH PERKINSON, *Uruguay*.

Las Villas Province, Cuba

I RECENTLY HELD A WEEK OF special meetings in Las Villas Province. It was a very profitable week, for the Lord blessed the services. I held a four-day meeting in our mission in Cienfuegos. There were eleven altar seekers and the Lord helped me to reach some new people for the church. There had been a bad province-wide strike the week before that had limited our announcements a lot, and a severe cold wave kept people from coming out as much as they ordinarily would have, but the meeting was worth while.

At Santa Clara I helped the Halls put on their first Las Villas convention. It was well attended, and there was a grand spirit of co-operation among the new Nazarene members and friends. The Cubans constantly expressed their faith in a good future for the Church of the Nazarene in Santa Clara and throughout their province. The last day God broke in upon us and twenty-four people came to the altar. Many of them prayed through, some achieving very wonderful victories. I preached throughout the convention only on holiness themes. There was a favorable response from most of the hearers.

The last Sunday afternoon at Brother Hall's home I witnessed what seemed to be a case of demon possession, when a Cuban guest invited to dine at the Halls' home (all the members and friends of the church who lived in or near the city invited those guests from a distance to have dinner with them) had an attack of a strange nature. He was sitting on the porch with me, endeavoring to tell me of his heart hunger and how he had gotten mixed up in spiritualism and had become a practicing medium, but longed to find the way of truth. All at once a kind of fit overpowered him and he nearly died. It seems that whenever he tries to praise Jesus Christ, as he began to do there, these attacks come over him. We prayed earnestly for him and he seemed to get help, but we are determined to pray for him until he is completely delivered and saved. His case was so pitiful that my heart went out to him in an unusual way.

We would appreciate the prayer help of our homeland Nazarenes for this man called Damaso.—LYLE PRESCOTT.

News from Africa

YOUTH CAMPS HAVE RECENTLY been held on our African districts. On the European District, 180 young people attended their camp; 65 young people enrolled in the coloured youth camp at Rehoboth, and others met at Endingeni and Bremersdorp.

Naboomspruit just closed a fine camp meeting, during which much blessing and the best attendance ever were enjoyed.

God has given us some of the best

Bible conferences in Gazaland and Swaziland that we have ever had. In all, well over three hundred workers were in attendance at these meetings. The theme for both conferences was "Revival." The African workers were unanimous in their appreciation of the practical help given through messages and periods of discussion.

At Stegi, Rev. Duma was the worker in the Swaziland conference. His messages and the holy influence of his life made him an unusual blessing to every heart. A Zulu by birth and a devout,

passionate Christian, his burning messages went straight to the hearts of our Swazi people, and of us missionaries. God used him to lift up a standard against the dividing and discordant attitudes of this day, and to unite our hearts in true Christian love and confidence.

God has blessed the work of our Bible schools this past year, and prospects for increased enrollments during the coming year are good. Five students have finished the two-year course at Rehoboth, five more have been graduated from the

two-year course at Tavane, and eight at Stegi.

Prayer Request

IN JANUARY WE WERE ABLE TO transfer Brother and Sister Hermenegildo Paz and their family to Cienfuegos to be in charge of our Nazarene work in that great city. The beginning of this new mission is slow, but we are expecting progress during this next year. Please remember Brother and Sister Paz in your prayers.—JOHN HALL, Cuba.

HOME MISSIONS & EVANGELISM



ROY F. SMEE, Secretary

Investments That Pay

SEVENTY-THREE INDIVIDUALS AND churches are receiving a total of \$1,123.65 this week in interest checks on their loans to the General Church Loan Fund. This is their semiannual investment earnings, while their money is helping to build Nazarene churches across the country. Many others have thought about investing in this fund. Why not send in your loan now and receive a full six months' interest when the checks are sent out next October? Perhaps you would like to ask me some questions about this fund.

Mr. Nazarene. This idea of Nazarenes depositing their savings in the General Church Loan Fund for use in Church Extension strikes me as being very practical.

Brother Smece. It is practical. Your money will be earning a fair rate of interest—above the average paid by commercial concerns—while at the same time it will be building Nazarene churches where the gospel will be preached and souls will be saved and sanctified.

Mr. Nazarene. But I am wondering if my money will be safe.

Brother Smece. Just as safe as the General Board of the Church of the Nazarene. Look up our credit rating and you will find no higher rating than we enjoy. You will receive a note bearing interest payable semiannually, signed by the president and secretary of the General Board. Notes for five years or more bear 3½ per cent interest; for less than 5 years, 3 per cent.

Mr. Nazarene. You mean I will receive the interest twice a year?

Brother Smece. Every April 30 and October 30 you will receive a check for your interest.

Mr. Nazarene. How small amounts will you accept?

Brother Smece. One hundred dollars or more. To accept smaller amounts would entail too much bookkeeping.

Mr. Nazarene. Would you accept a larger loan? Could I lend \$10,000.00 or \$20,000.00?

Brother Smece. We have now received two loans of \$15,000.00 each. On larger loans, it is of help to us if we can have the money for five years, since our loans to churches are for a longer term.

Mr. Nazarene. Suppose you do not have on hand the amount of my loan at the time it is due and I need my money?

Brother Smece. You will receive your money when it is due. Our funds are planned ahead so that we will have it on hand. In addition, we have \$25,000.00 in a special trust fund reserved for any emergencies.

Mr. Nazarene. Could I send in additional loans later?

Brother Smece. Yes. We have several who have already sent us three loans.

Mr. Nazarene. Who will need to know if I should lend the fund my savings? I don't want everybody to know my business.

Brother Smece. You will be protected in every way in this regard. All of our dealings are in strictest confidence. Our secretaries are schooled in the art of secrecy in these matters.

Mr. Nazarene. Is this plan receiving a response from people across the church?

Brother Smece. It certainly is. Over \$120,000.00 in loans has been received in eight months, and the loans are coming in better almost every month.

Mr. Nazarene. How will I go about making the loan?

Brother Smece. Just make your check to

John Stockton, Treasurer, and mail it to the Division of Church Extension, 6401 The Paseo, Kansas City 10, Missouri. State the length of time you wish to lend the money and in whose name or names you wish the note made. We will immediately forward to you a note properly signed and sealed. Your interest begins when your check is received.

Mr. Nazarene. Do you need my loan now?

Brother Smece. Yes, we do. We have almost \$100,000.00 in approved loans beyond our present available funds. Then, too, we are giving a special certificate to all who lend to the General Church Loan Fund before the General Assembly.

Mr. Nazarene. Well, I'll think it over—

Brother Smece. Please do more than just "think it over." Please, please, make it a matter of prayer. If you really pray about it I am sure you will find that God is in it and you will want to cooperate. As you pray about it, please think of the many congregations which are handicapped because they need a new church building so badly. Think of your loan in terms of souls that may

The Cup of Life

By ALROMA JURICH

*Life's cup is oftentimes bitter,
The dregs a loathsome brew.
Could Jesus e'er have helped us
Less He had tasted too?*

*Or how can we, as brothers,
Another's burden bear
'Til we ourselves have labored
And known life's toil and care?*

*Then go, console thy neighbor,
And thou shalt find ere long
Thine own cup sweeter if thou
Hast filled his heart with song!*

be won if adequate facilities could be provided. Many commercial concerns will not lend them money with which to build, but they will lend money—it

may be your money—to build a liquor store or a dance hall. Why not put Nazarene dollars into Nazarene churches!

recent study made by the Educational Department of *Who's Who in America* says that "for every person now enrolled in private schools there is one *Who's Who* biographee" from a private school. "On the public school side one *Who's Who* man equals 157 undergrads." Private schools show better in business, manufacturing, and investment services. Almost 30 per cent in these services are graduates from private schools. "Chances of the private school graduate making *Who's Who* is six to one over the public school man." Carrying a far greater burden of the education of America's youth than is well known, the denominational colleges are a far greater economic asset than is recognized. Their moral worth to the nation is beyond computation. (*Newsweek*)



Religious News & Comments

By A. K. BRACKEN

More Religious Freedom

PRESBYTERIAN LIFE REPORTS that the Spanish government has closed down the "seventy-two-year-old Evangelical Seminary in Madrid." During the past five years the cause of Protestantism has been rather encouraging in Europe, but this blow rather reveals a hidden hostility. The Protestant Evangelical church, through this seminary and other agencies, had developed good leaders among the Spanish and was having a growth in membership. The government gave no explanation for its move in closing it down. The Spanish Evangelical church carried its grievance to the Ministry of the Interior. A Roman Catholic weekly in Switzerland condemned the action of the Spanish government and called it "utterly improper." The American Embassy in Madrid reported the closing of the seminary to the State Department in Washington, D.C.

Right Living Kit

PERHAPS NO PROBLEM FOR THE Christian denominations is greater than that of getting their members to exemplify during the week what the churches preach as Christianity on Sunday. *Time* magazine tells of a system that some churches have devised and adopted to

emphasize this very great matter of importance. The idea is to help people to help themselves to find the answer to the question, "What is right for a Christian in his day-by-day living?" It is called the "Right Living Kit." In this kit there are (1) five lithustrips, (2) five recordings, and (3) five manuals on five subjects as follows: (a) right choice, (b) right attitude, (c) right counsel, (d) right outlook, (e) right leadership. This is said to be an "entirely new enterprise." It sounds like a new and worth-while approach. These kits are being produced by the thousands. The answers are supposed to come from the discussions. If these groups are Bible-reading and God-fearing Christians, the answers are bound to be helpful. Christians need Christian ethics in their day-by-day walk and conversation.

Private Versus Public Education

PERHAPS THE WORD SHOULD BE plus instead of versus. Nevertheless, there has been the contest on in the minds of many for many decades. So long as we have a democracy and so long as we have diversities of ideals and of interests, we will likely have the discussion. This in some measure favors the argument for the private schools. A

For Future Consideration

THE SUBJECT OF TAX EXEMPTIONS and church-state relations holds promise of things of interest for future consideration. In three different sections of the nation the problem of exemption attracted attention recently, according to the *Christian Herald*. Richmond, Virginia, decided to place "denominational and diocesan administrative offices" on the city tax rolls. The Foreign Mission Board of the Southern Baptist Convention was among the previously tax-free groups. Until the ruling, they were planning to build a new Richmond headquarters. The city modified its action under heavy pressure and excluded them from the ruling. In Trenton, New Jersey, the State Supreme Court ruled the residences for faculty members of a Bible Institute should be taxed. In Fort Worth, Texas, the city council decided that churches could have two residences free of taxation, one for the pastor and one for the educational director. The taxpayers complained. With our various governments growing continually more tax-hungry, it is easy to imagine much more restlessness in this area in the future.

CHRIST

... My Companion

*Christ, my Companion, Thy unswerving
friendship is my stay;
Thy guidance, counsel, and protection are
present through each day.*

*At morn when I awake I find I'm still with
Thee;
And in the night when all is calm, Thou
dwestest close to me.
Tho valleys may be rough or on the
mountaintops You lead,
Thou art Christ, my great Companion
all in all I'll ever need!*

By JACK M. SCHARN

Thought for the Day



by BERTHA MUNRO

Why Not?

Monday:

"How shall I go up to my father, and the lad be not with me?" Why not? That younger brother for whose safety I am answerable—shall I carelessly let him slip out into the dark? I stay

safe sheltered in the fold,

When Thou hast given me some charge to hold?

(Gen. 44:34.)

Tuesday:

"Inasmuch as ye did it not to one of the least of these, ye did it not to me." "I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." When? We didn't know. Why not? (Matt. 25:45, 43.)

Wednesday:

"As thy servant was busy here and there, he was gone." "They did eat, they drank, they married wives, they were given in marriage, until the day

that . . . the flood came, . . . Likewise also . . . they did eat, they drank, they bought, they sold, they planted, they builded." (1 Kings 20:40; Luke 17:27-28.)

Thursday:

He "dugged in the earth, and hid his lord's money." Who? The man who couldn't do much, and so did nothing. Why not? "I was afraid . . ." (Matt. 25:18, 25.)

Friday:

"Go and sell . . . give . . . come . . . follow me." But "he went away sorrowful." He didn't see his big chance. Why not? Because he was looking the other way. "He went away sorrowful: for he had great possessions." "So is he that layeth up treasure for himself, and is not rich toward God." (Matt. 19:21-22; Luke 12:21.)

Saturday:

"Why could not we cast him out?" "This kind goeth not out but by prayer and fasting."

"Could ye not watch with me one hour?" Why not? "Their eyes were heavy." "The flesh is weak."

Lord, "take the dimness of my soul away." (Matt. 17:19, 21; 26:40, 43.)

Sunday:

What is a "sin of omission"? And why? "We are debtors, not to the flesh, to live after the flesh. . . . but in the Spirit." We are not responsible to do everything that might be good; but the particular good thing the Spirit points out to us as *the* good thing for us to do—if that is not done, why not? (Rom. 8:12, 9; Josh. 4:17.)

God-given Privilege!

By BLANCHE BOWMAN

*Just content on Thee to wait,
Knowing Thou art never late;*

*Content to cease from troubled toil,
To thus transcend the earth's turmoil.*

'Tis my heritage, Thou hast said,

As on this journey Thou hast led;

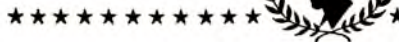
*'Tis my right to shout and sing
As a child of heaven's King!*

time of fellowship following that. Here at K-14 (Kimpo) we have transportation set up each Tuesday night for Back-Home Fellowship in Seoul. This is a service put on by the missionaries for the service personnel in this area. Last Tuesday two of our men from this base were wonderfully saved. Our Bible study group meets on Friday nights, and our choir on Thursday. There has been a good response to both of these activities. The opportunity for spiritual ministry is great here. Today (March 12) one man prayed through to definite victory here in our small day chapel.

"I have had wonderful times of fellowship with some of our Nazarene men here. It has been my privilege to visit with the Owenses in Seoul, and since we are now only fourteen miles from them it is possible for us to get together much more frequently. They are doing a wonderful work, both for the Korean people and in their encouragement and help to our servicemen.

"I would like to add that the presence of Christ and the abiding Holy Spirit is very real and wonderful to me here in Korea. I am constantly aware of my unworthiness of all His blessings, and the sacred privilege of serving Him as a minister and chaplain; but how I greatly rejoice in His mercy and love toward us! The need of this land is beyond description. The darkness, both spiritual and physical, of the Korean people is so great. The suffering of babies and children, diseased and hungry and homeless, as well as adults; the poverty, filth, and privation, make one's heart to break as one thinks of the millions of this country without Christ and the necessities of life. The door of Korea is wide open to the gospel of Christ and people are hungry for it. How desperately we need to enter these doors in an even greater way, and give the gospel while the fields are white to harvest!"

Servicemen's Corner



Chaplain Albert L. Gamble writes from Korea:

"I have had a wonderful time in God's work since arriving here at K-14 on February 17. There is a fine spirit of co-operation here and our spiritual activities are being received enthusiastically. We have two Sunday morning services, one on each side of the base. I am still flying to K-13 for Sunday evening services. We have a detachment of men there of about one hundred ten. Of these about eighty are Protestant and our Sunday evening service averages about forty. Last night three hands were raised for prayer for salvation. We have a Bible study following the evening service and then an informal

Under Thy Wings

By MARIAN L. KNORR

*Under Thy wings I will hide,
'Til the storms of life are past.
I will not fear the raging seas;
On Thee my anchor's cast.*

*Under Thy wings I am safe,
Though Satan's darts are cruel;
With my hand in Thine, dear Lord,
I'll rest, and let Thee rule.*

*Under Thy wings I'll stay,
Trusting Thy love so divine,
Thankful to know Thou art near,
Caring for those who are Thine.*

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR



Evangelist C. M. Whitley and wife report: "Recently we had a wonderful revival with Rev. Earle P. Campbell at Marion, Illinois, and then with the Townsends at Okemah, Oklahoma. At this writing we are with Rev. J. Marvin Harrison at our First Church in Brownwood, Texas. We will be in Lamar, Missouri, for a meeting closing on May 6; then have an open date, May 9 to 20, which we'd like to slate in that section of the country. God is especially blessing our work this year, for which we give Him praise. Write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Dr. and Mrs. A. S. London report: "Our tour with the Wesleyan Methodists of the Wisconsin Conference was graciously received. There was a hearty response to our messages, and we had lovely fellowship with pastors and laymen. We traveled with the Sunday-school conference secretary, Rev. Harry Johnson, and his wife. This denomination is 112 years old, with a membership of 36,000. They have caught a new vision, and pledged to go after the unchurched. We had eight days with our pastor in East St. Louis, Illinois, Rev. C. I. DeBoard, at First Church. In the training class the whole church attended, and more than 30 credits were given; had 270 present in Sunday school with a fine altar service. Fourteen men pledged to go after unchurched boys. It was a privilege to be with Pastor DeBoard for the fourth time."

Richmond, Indiana—This has been a wonderful year for St. Paul's Church. The Lord has been good to us, and blessed both spiritually and financially, with good increases in every department. We have received eighteen fine members thus far this assembly year—new converts and young married people. We deeply appreciate our good pastors, Rev. and Mrs. Earl Marvel; they work unceasingly for God, and are doing a fine job.—E. LOISE WOOD, *Reporter*.

Pawhuska, Oklahoma—February 1 to 12 marked one of the best revivals our church ever has had. As Evangelist H. D. Burson preached, the presence of God was felt night after night; thirty-one people were saved and sanctified, making sixty-two professions. A class of nine new members was added to the church. A revival spirit continues, our people are praying, and God is granting a real spiritual tide. On two different occasions people have come to the parsonage at midnight for prayer. Recently our Sunday morning and evening services have increased 25 per cent in attendance, and the prayer meeting crowds have doubled. We have served this church for three years, and have now begun the first year of a three-year recall. We thank God for His blessings.—JOHN R. CONGALTON, *Pastor*.

High Springs, Florida—We have been greatly blessed in a revival with Evangelist James Robbins. It would be difficult to properly estimate the value of the messages delivered by Brother Robbins. He has a beautiful spirit, a passion for lost souls, and a message which brings conviction to sinners as well as at the same time edifying the church. God gave some wonderful victories at the altar of prayer.—R. B. PHILLIPS, *Pastor*.

Fairbanks, Alaska—On March 11 the Totem Park Church closed one of the best meetings of its short history, with Rev. Robert Sheppard, pastor of Fairbanks First Church, as the evangelist. Night after night the Spirit of the Lord was manifested in the messages of the preacher, and conviction was deep. Counting as they came, twenty-three bowed at the altar of prayer, with some genuine, old-fashioned conversions. Three new members were added to the church. God came in a marked way in this meeting, and we thank Him for His blessings. The past year has been a challenge to our hearts. We are now using our new basement, which was made possible by a Church Extension loan. We are located near Ladd and Eielson air force bases and would be glad to contact your friends here.—CHARLES C. POWERS, *Pastor*.

Rev. Paul A. Madden writes: "At the close of our assembly year, August 12, I plan to enter the full-time evangelistic field. I am an ordained elder, pastored for fifteen years, serving on the Iowa District the past fourteen years, and am closing my third year with our Centerville church. I am now making up my slate and will be glad to go anywhere the Lord may lead. Write me, 415 E. Bank Street, Centerville, Iowa."

Rensselaer, Indiana—Our spring revival with Evangelist A. K. Jones was one of those meetings that lift the spirit of the entire church. Over forty seekers bowed at the altar of prayer, and all hearts were encouraged. The evangelist called in the homes and at the hospital with the pastor, besides spending several hours each day in prayer and study. His preaching was doctrinally sound, clearly presented, and God-anointed. We also appreciated the faithfulness of our song leader, Robert Grobe; the special numbers in song by Mrs. Paul James, of Kankakee, Illinois; and the vocal and instrumental selections by Rev. and Mrs. Elvin Leichty, of Olivet Nazarene College. Mr. and Mrs. Mitcham, of Chicago Heights, assisted with the music on the closing Sunday night. The church board voted unanimously for Brother Jones to return in the fall of '57 for another revival.—J. R. SMITH, *Pastor*.

Lynwood, California—First Church recently had a good revival with Evangelists Kenneth and Lily Wells as the special workers. The attendance was good, and a number of souls prayed through to real victory, with five new members added to the church by profession of faith. The excellent singing and the clear Bible preaching of the evangelists were much appreciated. We plan to continue as pastor for the sixth year with this wonderful church.—L. A. Whitcomb, *Pastor*.

Pastor Kenneth Pollard writes from Cleo Springs, Oklahoma: "Coming here at assembly time last year we found a fine work had been done by our predecessor. The people are loyal and kind to us. Our recent revival with Evangelist B. N. Wire was truly an old-fashioned visitation from God. Night after night the building was filled with our people and their friends. Twenty-five people were saved, sanctified, or healed. God used Brother Wire in a marvelous way. Sound Bible preaching brought earnest and fruitful seeking. Under the leadership of Brother Wire, the church board voted to raise the pastor's salary, so we may give full time to the work of the church."

Knoxville, Tennessee—The Immanuel Nazarene Mission has been having Sunday afternoon revival services, February 26 through March. Assisting the pastor in the preaching was Miss Gwen Suttle. During these five Sundays, thirty people sought God at the altar. Immanuel Mission is nearly five years old and God has blessed and given many souls at the altar.—WILLIAM ELKINS, JR., *Pastor*.

Brandon, Manitoba, Canada—Evangelist A. E. Collins was the special worker in our revival campaign during March, the best revival campaign in the history of the church. Brother Collins is a man of God, a man of prayer, and the man for the hour. Twenty-seven people sought God at the altar of prayer in this small church of that number of members.—W. F. BAHAN, *Pastor*.

Sapulpa, Oklahoma—God is blessing our church in a wonderful way. During the last few months, through personal evangelism and visitation, we have reached several new families for God and the church. In the four Sunday evenings in March we saw 27 people pray through at the altar in the regular services; and on Sunday morning, March 25, we received 15 new members, making a total of 103 members received during the past three years. Our Sunday-school average attendance was 245 for March. During these three years we have done extensive remodeling, including finishing 16 Sunday-school rooms, laying tile floors, building retaining walls, install-

ing new front entrance with glass doors and aluminum trim, and many other items. Now have completed a new central heating and twenty-ton air-conditioning system—all this at a cost of \$16,000.00. Our people have co-operated in a wonderful way in tithes, offerings, and donated labor, so that we have an indebtedness of only \$7,000.00. Each year all budgets have been paid in full, and last year we gave 11 per cent to general interests. We thank God for His blessings and the capable leadership of Pastor G. W. Abla.—**DICK YOCIAM, Reporter.**

Rockdale, Texas—In March we had a wonderful revival with Evangelist Walter Patterson. Many people received help from God at the altar, and three new members were added to the church by profession of faith. God is richly blessing this home-mission church, organized ten months ago. We had seventy people present for the Easter Sunday morning service. We appreciate the spiritual life of Evangelist Walter Patterson, and our good pastor, Rev. C. A. Raines.—**BETTY EARMAN, Reporter.**

Ridgway, Pennsylvania—Our church recently had one of the best revivals of its history, with Evangelist Clarence ("Tiz") Jones preaching with power from on high. God wonderfully blessed in each service. As a result of the heart-searching messages of Brother Jones and the faithfulness of the Holy Ghost, sinners were converted, backsliders were reclaimed, a number of folks were sanctified, and the church was edified.—**JOHN R. CONGALTON, Pastor.**

Muskogee, Oklahoma—The Lord has been blessing First Church under the leadership of Rev. George M. Lake, who came to us last fall. We thank God for sending us this good and godly man. Recently we had a wonderful revival with Evangelist D. C. Van Slyke and Song Evangelist Jimmy Bohi. Brother Van Slyke preached with the anointing of the Holy Spirit, and his soul-stirring messages resulted in good altar services with a number of souls saved and sanctified. Brother Bohi's ministry in song was a blessing also. We thank God for His presence with us in the regular services under the godly leadership of Brother Lake.—**MRS. J. M. DAVENPORT, Secretary.**

Hebron, Ohio—On March 4 we closed a very successful revival with Evangelist H. C. Little and Song Evangelist Lee Everleth as the special workers. Brother Little's holiness messages were a real spiritual uplift, and several souls sought and found God for the first time. The church is going forward under the leadership of our good pastor, Rev. Clyde J. Bartlett. We are now worshiping in a remodeled garage, but have a new church building under construction—we hope to move into it by early fall. We have given our pastor a unanimous call for another year. Our Sunday-school record attendance stands at 108.—**FAYE ANGLE, Secretary.**

Chicago Central District Sunday-School Convention

The annual district Sunday-school convention was held in the church at Joliet, Illinois, Saturday, March 3.

In the morning and afternoon sessions, Rev. R. R. Miller and family, missionaries, were the special speakers.

District Church Schools Chairman Byron M. Carmony presided in a gracious way, with the counsel of the district superintendent always at hand. Much enthusiasm was indicated, and a forward look is evident in the church schools of the Chicago Central District. The attendance was the best ever.—**SYLVESTER A. SMITH, Secretary.**

LaFayette, Georgia—First Church recently closed a wonderful revival with Rev. and Mrs. Ralph Swisher as the workers. God blessed with a full house each evening, and good altar services. Brother Swisher is "tops" as a chalk artist and singer, and Sister Swisher preaches with a burden for lost souls and with the anointing of the Holy Spirit. Five teen-agers found victory and God, and united with the church.—**CLIFTON HUTCHINSON, Pastor.**

Milwaukee, Wisconsin—The work of the South 60th Street Church has gone forward consistently since its organization on Easter Sunday three years ago. In our recent revival, with Evangelist and Mrs. Edw. R. Ferguson as the special workers, God's presence was manifested in an unusual way. God blessed and gave seekers for salvation and entire sanctification, including twenty-five children who stepped out and accepted Christ in a special children's service. Among many good workers who have been with us since last Easter are Rev. and Mrs. E. T. Harris, Rev. and Mrs. C. Wesley Brough, Rev. C. W. Brockmueller, Superintendent Lyle Eckley of Northwestern Illinois District, and our own district superintendent, Dr. Charles A. Gibson, and his wife. We now have forty-one members, and church finances are in good condition, with faithful tithers standing by the work.—**FRANK H. ENOCH, Pastor.**

Pensacola, Florida—First Church was privileged to have Evangelist Sammy Sparks and the Rushing Family as the special workers in our revival. It was a great time of feasting on the wonderful truths of God. The altar was lined with seekers in every service as people sought God. On the closing Sunday, February 26, we set a new record in Sunday school with 338 present. The church continues to go forward in a marked way under the leadership of our fine pastor, Rev. Gordon Winchester.—**RAY BLACK, Secretary.**

Bonham, Texas—Recently our church had a profitable revival with Rev. Mrs. Thelma Steelman as the evangelist. Several seekers received definite help from God, and three new members were added to the church. A number of new people attended the revival services. Mrs. Steelman preaches the Word with the anointing of the Spirit, and is a tireless worker. The church appreciated her ministry. Our people are united and have an aggressive spirit. Pastor and people are encouraged to do more to reach new people for Christ.—**LEON MARTIN, Pastor.**

Michigan District Crusade for Souls Conference

The Crusade for Souls Conference, Michigan District, was held March 19 to 21, at Lansing First Church, with Rev. Orville L. Maish, district superintendent, presiding.

The speakers for this inspiring and challenging conference were: our beloved general superintendent, Dr. Hugh C. Benner, whose spirit, enthusiasm, and vision once more made us thankful to God for the leaders He has given to us; Dr. Roy F. Smee, secretary of the Department of Home Missions and Evangelism, who pointed the way to consecration in action; and Rev. Robert I. Goslaw, superintendent of the New York District, whose thrilling experiences showed us that it can be done.

God's wonderful presence was manifested in every one of the services of the conference in a very real way. This is the day of opportunity for the Church

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—S. T. LUDWIG, *General Secretary*

of the Nazarene. We of the Michigan District have determined that we will do our part in accepting the challenge of the "open door" in this our corner of God's kingdom.

Mrs. Maish, much-beloved wife of our fine district superintendent, who was recently injured in an automobile accident, was greatly missed in this conference. To her go our prayers for a quick recovery.

Rev. Fred J. Hawk, pastor, and his people of First Church, as well as the pastors and people of all the churches of Lansing, extended every courtesy. Their gracious hospitality was greatly appreciated by the district and the workers.—**WILLIAM G. FOOTE, Reporter.**

Velva, North Dakota—In March we had one of the best and most spiritual meetings this church ever has experienced. Rev. A. A. Miller was the evangelist. Much prayer, including a one-half-hour prayer chain, we believe, brought about this revival. The Spirit was much in evidence, seekers sought and found God at the altar, and God blessed in a wonderful way. We give God the praise for the souls saved.—**A. E. BLTZER, Pastor.**

Canadian Nazarene College

The Board of Governors of Canadian Nazarene College met in executive session at Red Deer, Alberta, Canada, March 6 and 7. Reports were received from the department heads of the school, indicating that in spite of many severe handicaps the work of Canadian Nazarene College has been a credit to the Church of the Nazarene.

The report of President Arnold Airhart was gratefully received and enthusiastically accepted. Confidence was expressed that under his continued leadership Canadian Nazarene College would be used of God in the building of His kingdom in western Canada.

Plans were laid through which the facilities of the school are to be materially expanded through the construction of an auditorium-gymnasium to be used as a district camp-meeting center in the summer and as a gymnasium for the college throughout the school year.

The following officers were elected to serve as the executives of the Board of Governors for the coming year: Dr. Edward Lawlor, chairman; Rev. H. L. G. Smith, vice-chairman; Rev. Wm. Baptiste, secretary; and Mr. Elgin Hallman, treasurer.—**DWAYNE HILDE, Reporter.**

Evangelists Ralph and Lillian Mickel report: "Now that we have begun our ninth consecutive year in the field of evangelism, we desire to report victory in the Lord and to praise Him for His continued blessings. The past year was one of our best and busiest for the Lord; we were in meetings forty-six weeks and traveled from coast to coast. We enjoyed four weeks in British Columbia at Vancouver. With the exception of open time following the General Assembly, as the result of a cancellation, our slate is filled until Christmas; we'd like to slate this open time west or north of Kansas City. Write us, Alum Bank, Pennsylvania."

Evangelist H. A. Casey reports: "Truly, these are good days. God is blessing in our revivals, and souls are praying through. I carry the whole program for the meeting—sing, play several different musical instruments (vibra-harp, cathedral chimes, trombone, etc.), and preach. I have an open date, July 4 to 15, also open time for August, and some time in November and December; and am slating for 1957 and '58. Will be glad to go anywhere the Lord may lead. Write me, 1801 N.E. Madison, Oklahoma City, Oklahoma."

Evangelist E. D. Wolfe writes: "I have some open dates for the summer and fall months and would be glad to give this time for camps, holiness conventions, or revival meetings. Will be glad to go wherever the Lord may lead. Write me, 820 Edina Avenue, Salem, Oregon."

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Christian Service Training School

A most profitable Christian Service Training school was conducted recently on the Lexington Zone, Kentucky District, at Georgetown First Church, where Rev. Hugh Clark is pastor. Seven churches participated, with a total enrollment of 180, and an average attendance of 90 each night; with 125 certificates of credit issued. This was the largest school of the four conducted on this zone during the past four years, and in many respects the most profitable.

Professor M. E. Redford, of Trevecca Nazarene College, was the special worker, teaching two classes: "Scriptural Basis for Sanctification" and "Rise of the Church of the Nazarene." Brother Redford is the author of the text used in the latter course, and brought to the entire school in lecture form a very able and inspiring presentation of the history of our church.

Other courses offered were: "Visitation Evangelism," taught by Rev. Chester

Pike, pastor at Nicholasville; "Life and Works of Paul," taught by Rev. Thomas May, pastor at Lexington First; and "Christian Youth Problems," taught by Rev. J. C. Roberts, pastor at Frankfort. These classes were all well attended, being taught at the seven o'clock hour; all came together at eight o'clock for the lecture course by Professor Redford.

Rev. Ralph Ahlemann, pastor of Lexington Kenwick Church, served as dean of the school, and Mrs. Earl Blair was a most efficient registrar.

This is the fourth consecutive year for a training school of zone coverage, and it is proving to be a most profitable part of our program.—*Reporter.*

Sherman, Texas—First Church had a wonderful revival, closing on March 25, with Rev. H. D. Burson as the evangelist. He is an outstanding preacher, and his messages were stirring and Spirit-filled, resulting in unusual altar services. Mr. and Mrs. Bruce Wade were the special singers, and God used their ministry in song in a marvelous way. Every service was climaxed with shouts of victory around the altar, and we saw some miracles in healing also. In one service as Brother Wade was singing, the glory of God came upon the people, and seekers came to the altar without any preaching. Some people were converted for the first time, and a fine class of ten joined the church, all by profession of faith. Our pastor, Rev. J. T. Crawford, is president of the Sherman Ministerial Alliance. He has been with us three years, and we have now given him a three-year recall. The spiritual condition of the church is said to be the best in many years, for which we give God praise.—**OPHELIA WALL, Secretary.**

EAST TENNESSEE DISTRICT

Preachers' Meeting

Dr. D. I. Vanderpool, and Dr. Stephen S. White, editor of the **HERALD OF HOLINESS**, were the special workers at the East Tennessee District preachers' convention which met at Chattanooga First Church, February 27 to 29. Rev. Victor E. Gray, district superintendent, presided at all the sessions with spiritual alertness that gave the Holy Spirit opportunity to move in our midst.

The special messages by Dr. Vanderpool and Dr. White were scriptural, Spirit-filled, and helpfully practical. Their messages supplemented each other so beautifully as to indicate the guidance of the Spirit throughout the convention.

The opening devotional message on Tuesday was brought by Rev. A. A. Forsythe, Tullahoma pastor, and the Wednesday devotional by Rev. Roy A. Bettcher, host pastor. District departmental leaders were given opportunity to present their program and challenge.

The pastors co-operated well. Great crowds attended the evening services. God's blessings were manifestly real in all sessions. Truly, this was a rich feast of good things.

Rev. Roy A. Bettcher and First Church are to be commended for being excellent hosts; pastors and people of

... on
"her"
day



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other churches provided rooms for some of the guests.

East Tennessee looks forward to a good home-mission season. Superintendent Gray hopes for six more new churches by General Assembly time, bringing the total to twenty for the quadrennium.—K. W. PHILLIPS, *Reporter*.

Evangelists Billy and Helen Smith report: "We are closing one of our greatest years in the field of evangelism. God has blessed and we have seen many souls saved and sanctified, and many bodies healed. We have worked on many districts, and have traveled thousands of miles. We have our own tent equipment, and would be glad to slate for tent campaigns—we have open time in July or August. We both sing and preach the old-fashioned gospel, also take charge of young people's work if so desired. Write us, 816 McKinley Avenue, Cambridge, Ohio."

Pontiac, Michigan—This has been a year of blessing and progress in the Clintonville Church. We have had three good revivals, with Rev. Lowell Yeatts, Rev. Doris Hendricks, and the Schmidt Evangelistic Party. The last revival closed with an unusual manifestation of the Holy Spirit in the closing altar service, in which several were saved for whom the church had been earnestly praying. The ministry of each of these evangelists has made a distinct contribution to the promotion of the Kingdom here. Some excellent contacts have been made in the community, and two fine families received into church membership by profession of faith. Most of the budgets are paid in full, and a program of property improvement has resulted in much-needed work being done on both church and parsonage.—ERMA HAVENS, *Pastor*.

Ravenna, Kentucky—God worked miracles in our midst in the recent revival with Evangelists Harvey and Ruth Carpenter, and a number of souls found definite victory at the altar of prayer. With the Carpenters promoting the scripture-reading contest during the campaign, 77,416 verses were read. Coming to this church we found a wonderful group of consecrated, sacrificing Nazarenes. During this assembly year we have received 21 new members, and the Sunday school has shown proportionate gains, averaging 121 for March. At our last church membership meeting the building of a new church was authorized. God provided an architect who drew the plans, without charge, and then a man of the community is loaning us \$15,000.00 at a rate lower than we could have hoped for elsewhere. We appreciate our fine people of the church and community, and our good district superintendent, Rev. D. S. Somerville.—RAYMOND M. HAYS, *Pastor*.

DEATHS

REV. KENNETH DONALD HORTON

Kenneth Donald Horton, pastor of the Dell View Church of the Nazarene in San Antonio, Texas, for eighteen months, died December 13, 1955, as the result of an automobile accident. He was born June 4, 1929, in Ada, Oklahoma; converted and called to the ministry in 1947. He was married to Marie Knight, December 18, 1949, in Grand Saline, Texas. They finished Bethany Nazarene College in 1951, and Don finished Nazarene Theological Seminary in 1954. He was a devout servant of God, untiring in his labors, and faithful to his church until God called him home—at the age of twenty-six years. He is survived by his wife, Marie, and infant son, Kenneth Donald, Jr.; his parents, Mr. and Mrs. W. R. Horton; three brothers and one sister. Funeral service was conducted at the Dell View Church with Rev. Everett Howard and Rev. W. H. Davis officiating; and also in Grand Saline, with Rev. Ponder W. Gilliland officiating, assisted by Rev. Bill Draper. Interment was at the Grand Saline cemetery.

"POP" CARMONY, as he was known to his many friends and relatives, was recognized by all who knew him as a man of unusual abilities, with a keen, vigorous mind, and warm, lovable personality. He died September 18, 1955. He was a godly leader in the Church of the Nazarene at Morrilstown, Indiana, for thirty-six years; he was a charter member. His influence also was mightily felt on the Indianapolis District; he will be missed for his wise counseling and godly advice. His love for God and the church was proved by his faithful and sacrificial life in the community. In 1903 he was united in marriage to Fanny Brown; she died March 20, 1955. God blessed them with nine children—Paul, Edwin, Lois, Cecil, Esther, Byron, Harry Neil, Marvin, and Charlotte; Byron is the Nazarene pastor at Chicago Heights, Illinois. Fu-

neral service was held at the Morrilstown church, with Rev. H. S. Martin, pastor, in charge, assisted by former pastors, Revs. Loy Snow, Gale Shaffer, Harley Downs, and Earl Marvel. Also assisting in the service were visiting ministers, Revs. Ralph Carter, Jesse Towns, and Marion Kemper. Fourteen ministers attended the service.

ELIHU B. GOLLIHUGH was born January 30, 1912, at Quail, Texas, and died January 5, 1956, after a brief illness. He was converted at the age of eleven, sanctified in early manhood, and joined the Church of the Nazarene in Amarillo, Texas. In 1940 he moved to San Diego, where

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Lela Blanche Davis (nee Nelson) was born April 1, 1894, in Delaware County, Indiana. Her own mother died when she was a baby and she was reared by Mr. and Mrs. Wm. Simpson. She was converted at the age of eighteen, and later sanctified. During these early years she served as organist and taught a Sunday-school class. Through her influence she saw her seven brothers and sisters brought under the power of conviction. She joined the Church of the Nazarene in Muncie, Indiana, during the ministry of Revs. E. E. and Ora J. Turner. In 1919 she entered Olivet Nazarene College, where she was known for her radiance. Here she met Leo C. Davis, and after graduation, they were united in marriage on August 16, 1922. This union was peculiarly blessed of God from the beginning. They labored together twenty-seven years in pastorates in Elkhart, Indianapolis, Mohawk, Parker City, and Bloomington, Indiana; Miami and Lakeland, Florida; and Denver, Colorado. Sister Davis was active in every phase of the church work—as president of young people's societies, local missionary societies, teacher of Sunday-school classes, supervising vacation Bible schools (having introduced this work on the Florida District). She served as treasurer of the District W.F.M.S. in Florida, and always she carried a burden for souls. She was mightily used of God in visitation work and praying with souls around the altar. Together she and Brother Davis read their Bible through forty times. In 1948 when Brother Davis was chosen to serve as superintendent of the South-west Indiana District, she was elected district president of the missionary society, serving efficiently in that capacity until her death. She had missionary societies organized in eighty-eight of the ninety-three churches in the district. She was thorough and meticulous in her work. She leaned hard on God and was led by His Spirit in all that she did. She was a member of the Bedford East Side Church, being one of five members with which it was organized. She could be depended upon to be in every service of the church when she was at home. One of her very last acts was to send her Prayer and Fasting and missionary dues to the meeting on Wednesday evening before she died. Sister Davis' most far-reaching ministry was that of her godly life. Those who knew her well will be long influenced by her humble spirit, genial personality, and Christlike life. Besides her

he joined the University Avenue Church of the Nazarene; in 1944 transferring to the church in Chula Vista, California, of which he was a faithful member at the time of his death. On May 31, 1942, he was united in marriage to Mildred Essex, to which union were born two children. He is survived by his wife, Mildred; son, Robert, age

twelve; daughter, Carol, age eleven; also his mother, Mrs. C. W. Jewell; three brothers; and three sisters. Funeral service was conducted at the Chula Vista church with his pastor, Rev. L. Wayne Jenkins, and Rev. D. G. Plymire officiating, assisted by Rev. Clive Williams, Rev. E. D. Green, and Rev. Nicholas Hull.

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devoted companion, she is survived by one sister, Mrs. Ruby Thurston, of Muncie. The holiness movement has lost one of its most beautiful examples of God's power to make men holy. Many times in her illness she was heard to say, "I am the Lord's. His will be done." Funeral service was held in Bedford First Church, with Dr. Samuel Young, general superintendent, bringing the message. Others assisting in the service were Dr. Paul Updike, Rev. J. W. Swaerengen, and Rev. J. C. Collins. Interment was in the Bedford cemetery.

MRS. ROY P. HARDY (nee Ruth Belmont) was born September 17, 1906, in Wolcott, Vermont, and died January 1, 1956. She was converted at an early age. Feeling the call of God to be a missionary, she began training at Eastern Nazarene College Academy, later took training at Lynn, Massachusetts, and Burlington, Vermont, hospitals. She was highly talented as a singer and musician and traveled extensively for a number of years as a song evangelist with Miss Eva Blackley and later with the Richards Trio. She suffered in the furnace of physical affliction for many years, during which time she made many recordings to be sent to shut-ins throughout the States. She was united in marriage to Roy P. Hardy on November 9, 1945. Funeral service was held in the Church of the Nazarene in Wolcott, Vermont, with her pastor, Rev. Dean Hardy, officiating, assisted by Rev. Wm. Heughins and Rev. John W. Poole. Interment was in the family lot in Fairmount Cemetery, Wolcott. She is survived by her husband, Roy; her mother, Mrs. Wm. Millett; and a sister, Mrs. John W. Poole.

ANNOUNCEMENTS RECOMMENDATIONS

I am happy to recommend Rev. J. C. Leonard for evangelistic work. He has been serving for many years on the Iowa District as pastor and has done a very excellent work. He also has done some work as an evangelist, and is now leaving his pastorate at Atlantic, Iowa, to enter full-time evangelistic work. He is going into evangelistic work because he has felt a definite call. He is a good preacher, also plays the guitar and sings. He will always do his best to help the church in every way. Contact him at 121 Main Street, Ames, Iowa.—Gene E. Phillips, Superintendent of Iowa District.

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This is to recommend Rev. Paul Madden, of 415 E. Bank Street, Centerville, Iowa, to our pastors and churches as an evangelist. He will be entering the evangelistic field following our assembly in August. He has been a very wonderful pastor, and we are sure that he will make a splendid evangelist. He is entering the evangelistic field because he feels a definite call to this work. We are happy to recommend him to our churches, and we are sure that he will work for the best interests of the Church of the Nazarene.—Gene E. Phillips, Superintendent of Iowa District.

BORN—to Rev. and Mrs. J. Nikkel of Fortuna, California, a son, Rodney Lee, on March 30.

—to Rev. and Mrs. Bill Burch of Nazarene Theological Seminary, Kansas City, Missouri, a son, Curtis Eugene, on March 29.

—to Rev. and Mrs. Carl Collins of Kingfisher, Oklahoma, a son, Ricky Edward, on March 27.

—to Rev. and Mrs. J. Walter Hall, Jr., of Victoria, Texas, a son, Leslie Walter, on March 24.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in West Virginia for the healing of her body, that she might have strength to serve the Lord and win souls;

by a Nazarene lady in California that God will heal a brother of a very serious nervous break, and that he and his wife may wholly follow the Lord;

by a lady in Iowa that God will send deep conviction on her husband and family until they will straighten up their lives and yield to God, also if it is God's will that He will heal her, and for two unspoken requests;

by an Oklahoma mother for her daughter who is seriously ill—but she believes God can touch and heal her body;

by a "Herald" reader in Pennsylvania "for a decision I have made, that all problems connected with it will be solved, and in God's blessed will."

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Michigan July 11 to 13
Central Ohio July 18 to 20
Western Ohio July 25 to 27
East Tennessee August 1 and 2
Iowa August 8 and 9
Houston August 22 and 23
Southwest Oklahoma September 12 to 14
Northeast Oklahoma September 19 and 20

Alabama July 3 and 4
Colorado July 19 and 20
Southwest Indiana July 26 and 27
Kansas August 1 to 3
Chicago Central August 8 and 9

Northwestern Illinois April 15 and 16
Northwest Indiana August 22 and 23
South Arkansas September 12 and 13
North Arkansas September 19 and 20
South Dakota June 28 and 29
New York July 6 and 7
Maritime July 12 and 13
Pittsburgh July 18 to 20
Northwest Oklahoma July 25 and 26
Kentucky August 1 and 2
Kansas City September 5 to 7
North Carolina September 19 and 20
South Carolina September 26 and 27

North Dakota June 28 and 29
Minnesota July 18 and 19
Missouri August 1 to 3
Virginia August 8 and 9
Tennessee August 15 and 16
Indianapolis August 22 and 23
Mississippi August 29 and 30
Georgia September 12 and 13

Northeastern Indiana July 4 to 6
Eastern Michigan July 18 to 20
Eastern Kentucky July 25 and 26
Illinois August 1 to 3
Wisconsin August 8 to 10
Dallas August 15 and 16
Louisiana August 29 and 30
Southeast Oklahoma September 19 and 20

DISTRICT ASSEMBLY INFORMATION

IDAHO-OREGON—Assembly, May 2 to 4, at Nampa College Church, Dewey and Ivy Streets, Nampa, Idaho. Rev. Eugene Stowe, 411 Ivy Street, entertaining pastor. Send mail and other items relating to the assembly in care of Rev. I. F. Younger, Box 89, Nampa, Idaho. Dr. D. I. Vanderpool presiding.

SAN ANTONIO—Assembly, May 2 and 3, at First Church, Alameda at Booty, Corpus Christi, Texas. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. T. A. Burton, 1214 McKenzie, Corpus Christi. Dr. Hardy C. Powers presiding.

AKRON—Assembly, May 2 to 4, at First Christian Church, 400 Cleveland Avenue S.W., Canton, Ohio. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. D. D. Palmer, Box 125, Canton. Dr. Hugh C. Benner presiding.

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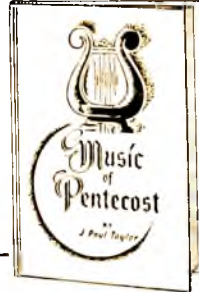
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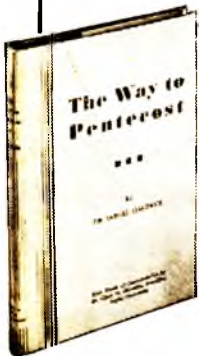
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ABILENE—Assembly, May 9 to 11, at First Church, 46th & Avenue Q, Lubbock, Texas. Rev. Milton Poole, 1601 28th St., Lubbock, entertaining pastor. Send mail and other items relating to the assembly in care of Rev. Orville W. Jenkins, 3515 43rd St., Lubbock. Dr. Hardy C. Powers presiding.

NORTHERN CALIFORNIA—Assembly, May 9 to 11, at Beulah Park Auditorium, 100 Beulah Park Drive, Santa Cruz (three miles from city of Santa Cruz, on Hi-way 17). Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. Frank S. True, 100 Beulah Park Drive, Santa Cruz, California. Dr. Hugh C. Benner presiding.

OREGON PACIFIC—Assembly, May 9 to 11, at First Church, S.W. 12th Ave. and Main St., Portland 5, Oregon. Rev. Harold M. Sanner, 2621 S.E. Canuthers St., Portland 15, Oregon, entertaining pastor. Send mail and other items relating to assembly in care of First Church, at address given. Dr. D. I. Vanderpool presiding.

WASHINGTON-PHILADELPHIA—Assembly, May 9 to 11, at the church in Wilmington, Delaware. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. J. Edmund Turnock, 2704 New Road, Wilmington. Dr. Samuel Young, presiding.

ALBANY—Assembly, May 16 and 17, at First Church, 240 Main St., Binghamton, New York. Rev. Arthur Fallon, 66 Grand Blvd., Binghamton, entertaining pastor. Send mail and other items relating to the assembly in care of entertaining pastor. Dr. Hardy C. Powers, presiding.

ARIZONA—Assembly, May 17 and 18, at East-side Church, 24th and Oak Sts., Phoenix. Send mail and other items relating to the assembly in care of Rev. George Gardner, entertaining pastor, 2515 E. Harvard, Phoenix. Dr. Hugh C. Benner presiding.

FLORIDA—Assembly, May 16 and 17, at Bradenton church, 16th Avenue and 13th Street. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. Charles D. Ide, 1305 16th Ave. W., Bradenton, Florida (P.O. Box 352). Dr. Samuel Young presiding.

NORTHWEST—Assembly, May 16 and 17, at First Church, Clinton and Alder Sts., Walla Walla, Washington. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. C. L. Rodda, 701 Hobson St., Walla Walla. Dr. D. I. Vanderpool presiding.

BRITISH ISLES, SOUTH—Assembly, May 19 to 22, at Morley Church, Albion Street, Morley, near Leeds, Yorkshire, England. Entertaining pastor, Rev. Leslie Roberts, "Ashburn," Barfield Terrace, Morley, near Leeds, Yorkshire, England. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. G. B. Williamson presiding.

NEW MEXICO—Assembly, May 22 to 24, at First Church, 8th at Missouri St., Roswell, New Mexico. Send mail and other items relating to the assembly to Rev. Wayne Gash, entertaining pastor, in care of First Church, 8th at Missouri, Roswell, New Mexico. Dr. Hugh C. Benner presiding.

WASHINGTON PACIFIC—Assembly, May 23 and 24, at the church, 4th and Alder, Kelso, Washington. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. Elwood Smith, 714 South Fifth, Kelso, Washington. Dr. D. I. Vanderpool presiding.

LOS ANGELES—Assembly, May 23 to 25, at Bresee Avenue Church, Washington at Bresee, Pasadena, California. Entertaining pastor, Dr. J. George Taylorson, 1400 Bresee Ave., Pasadena. Send mail and other items relating to the assembly in care of Rev. Shelburne Brown, 1601 E. Howard St., Pasadena, California. Dr. Samuel Young presiding.

CANADA CENTRAL—Assembly, May 24 and 25, at Hamilton First Church, 96 Ottawa Street North, Hamilton, Ontario, Canada. Entertaining pastor, Rev. R. F. Link, 109 Kensington Avenue South, Hamilton, Ontario. Send mail and other items relating to the assembly in care of First Church of the Nazarene, 96 Ottawa Street North, Hamilton, Ontario, Canada. Dr. Hardy C. Powers presiding.