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Church of the Nazarene

4-11-1956

Herald of Holiness Volume 45 Number 06 (1956)

Stephen S. White (Editor)

Nazarene Publishing House

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Recommended Citation

White, Stephen S. (Editor), "Herald of Holiness Volume 45 Number 06 (1956)" (1956). *Herald of Holiness/Holiness Today*. 1054.

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Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



April 11, 1956

VITAL CHRISTIANITY IS MORE THAN A CREED. A code, a profession; it is a way of living. It is based on thinking and being, but also involves doing. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven."

The true Christian not only declares his allegiance to Christ, but lives a life of loving obedience to His supreme will.

Active Allegiance to Christ

General Superintendent Benner

Be ye doers of the word, and not hearers only, deceiving your own selves. . . . being not a forgetful hearer, but a doer of the word, this man shall be blessed.

—James 1:22-25

"If any man will come after me," said the Master, "let him deny himself, and take up his cross daily, and follow me." "Let him deny himself" means more than an occasional act of self-denial. It is a constant attitude of heart that deliberately and consistently chooses the will of God instead of following the selfish desires of the human heart; that accepts the will of God as the authoritative standard for life.

This attitude of self-denial was at the very heart of the experience of Jesus Christ in His relation to the Father. "As my Father hath sent me," He declared, "even so send I you." Christ was emphasizing the fact that as He had come accepting the authority of the Father and doing His will, so every Christian should be interested primarily in the will of Jesus Christ, accepting without question His authority as Lord and Master.

The prayer, "Thy kingdom come. Thy will be done" must be answered in our individual hearts. It is relatively easy to interest people in nebulous general attempts to bring this prayer into actuality. But God wants first that we should recognize in the depths of our beings the sovereignty, the authority of Christ, and then proceed with all means at our command to work out this will in every phase of our lives.

As in the long ago, Christ is asking today: "Why call ye me, Lord, Lord, and do not the things which I say?"

LATE NEWS

I wish to express my deepest appreciation for the many kind letters, cards, deeds, and prayers extended to me at the death of my husband, Rev. Kenneth Donald Horton, by friends, members, and leaders of our church. The kind remembrances shall always be treasured. Our loss has been great, but our God has been wonderful in His presence with us.—Mrs. Don Horton and Kenneth Donald, Jr., Grand Saline, Texas.

On March 18, Mr. and Mrs. W. C. Metcalf of Poteau, Oklahoma, celebrated their sixty-fifth wedding anniversary; they were united in marriage on March 18, 1891. They have nine children, all living; thirty-five grandchildren; and forty-three great-grandchildren. Both Mr. and Mrs. Metcalf were converted at an early age. In 1913 they united with the Church of the Nazarene at Cherryhill, Arkansas, and moved to Poteau that same year. In 1921 the Church of the Nazarene was organized in Poteau, and they became charter members—the only two still living. Brother and Sister Metcalf are very loyal to the church even at their present ages.

Love's Gift

By **ETHEL McMULLEN**

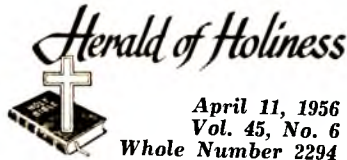
*She came, this sinner of the street,
To listen to His voice;
Then on His weary feet she poured
Her perfume, rare and choice.*

*The scornful crowd derided her
And grumbled at her deed.
"Go sell and give it to the poor,
For they are sore in need."*

*But He rebuked them as He said:
"Upon Me she hath wrought
A work of loving-kindness
No money could have bought."*

*Love still remains a priceless gift,
A treasure all can hold;
The Master's hand will measure it—
He knows its weight in gold.*

*We beseech you, brethren, that . . .
ye study to be quiet, and to do your
own business, and to work with your
own hands, . . . that ye may walk
honestly toward them that are without,
. . . (I Thess. 4:10-12).*



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Special articles on "Prayer," by seven district superintendents

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

PHOTO CREDIT: Page 9, Jack Corn

The Church's World-wide Mission

In which the Publishing House
Has a Vital Part
Principally Through the
HERALD OF HOLINESS

AT THE RISK OF BEING REPE-
titious we emphasize once more that the Publishing House is the church preaching the gospel by means of the printed page. Preaching the gospel is the world-wide mission of the Church of the Nazarene. This preaching program begins at home and extends to the most remote missionary outpost.

Each year the church (which includes the Publishing House) engages in a subscription campaign to promote the circulation of its official paper, the **HERALD OF HOLINESS**. Enthusiasm for and co-operation in this campaign permeate all levels of the church—general superintendents, district superintendents, pastors, evangelists, and laymen.

Never were the evangelistic program and the gospel message of the Church of the Nazarene more desperately needed than today. The doctrines of our church—doctrines clearly taught in the Old and New Testaments—are necessary to a complete and adequate gospel message. Through the years since the New Testament Church, that message has been preached. God has never been without His witness on the earth. Holiness has been preached and lived throughout the centuries. The light may have flickered but it has never gone out. The Wesleys and others fanned the spark to a flame that swept over England, influencing the religious, political, economic, and social life of the English people. It spread to America, where its advocates rode circuits that stopped not at frontiers but penetrated the unexplored wilderness. When the torch has been set aside by one group, another has picked it up and the flame has never been permitted to die.

Since the early days of the revival of holiness in England down to the present time, the printed page has had a constant and important part in promoting a gospel that saves from the guilt and power of sin. So we continue in the glorious tradition of girdling "the globe with salvation, with holiness unto the Lord."



Blessed are ye that sow beside all waters (Isa. 32:20),

THE ALTAR

By W. T. JOHNSON

Superintendent of Southwest Oklahoma District

THE FIRST MENTION OF THE ALTAR IN the Scriptures is where Noah, having come through the Flood, came out of the ark and built an altar unto the Lord and there made sacrifice (Gen. 8:20). The altar was a built-up place where sacrifices were offered to God. It was a meeting place for a holy God and sin-cursed humanity. The altar is referred to in connection with the Tabernacle, the Temple, and all the places where God met man. Let us consider—

The Place of the Altar in Worship

The importance of the altar in worship may be seen in the life of Abraham. Wherever he went, he built an altar and called upon God. It was said of Abraham that he left a trail of altars across Palestine. It was at the altar that Abraham proved his faith in God when on Mount Moriah he was willing to offer his only son, Isaac. It was from that altar on the rugged, gray heights of the mountain that Abraham, the father of the faithful and the friend of God, saw Christ's day and rejoiced.

The altar played an important part in the life and worship of Isaac and Jacob. When Elijah repaired the altar of the Lord and prayed down the fire from heaven, the prophets of Baal were defeated and the name of the Lord exalted. Good King Asa, upon his ascension to the throne, threw down the heathen altars and worshiped the Lord by building the altar of Jehovah. Ezra, Nehemiah, and many others made frequent use of the altar in their worship of the true and living God. With the spread of every true revival in any church, and especially among the holiness churches, the altar has been one of the established and essential pieces of the furniture.

The Neglect of the Altar

The neglect of the altar is noticeable in the nation, in the home, and in the church. It is a misnomer to have a holiness church without an altar. When the altar is neglected, the people have a tendency to gather and sit toward the back of the church; the front of the church loses its warmth and glow. The cloud of glory departs, while the sins that once seemed dark and hideous do not seem bad enough to require old-fashioned, heartfelt repentance. The sinner gropes on in the darkness.

The Restoration of the Altar

The first thing that the prophets of God in olden times did when they came on the scene was to restore the altar. God would not come and bless until the altar was restored. The humble way of the altar is the way to victory. "God resisteth the proud, but giveth grace unto the humble." When the church places the altar back in its proper place, then we will hear the unmistakable sound of the going in the mulberry trees. If the proud, sophisticated professors of religion of this day would humble themselves and confess their spiritual poverty, God would sweep this land with revival fires once more.

Hindrances to the Restoration of the Altar

Prominent among the things that stand in the way of the altar is *pride*. There are many who are too proud to bow and make a humble confession of their need. This same old haughty spirit is what transformed Lucifer, the son of the morning, into Satan, the arch deceiver.

Another hindrance to the altar is *formality*. Formal religion has always wanted to do away with the altar. The blood and sweat and tears of a mourners' bench do not fit into its program.

A third thing that is antagonistic to the altar is the *spirit of compromise*. The compromiser is afraid to offend, and will consequently move out the altar, or substitute a chancel rail on the platform in its place.

Furthermore, *the supporters of apostate religion* are opposed to the altar. The apostate group would like to move it out because it stands as a symbol of the truth which they have perverted, and it is a constant reminder of their backsliding from the glory that has long since departed.

The church without an altar is incomplete. It is like a carpenter without a workbench or a surgeon without an operating table. A real holiness church and an altar are inseparable. They must go together or the loss will be tragic. Without question, every Church of the Nazarene, or every real orthodox church, should have a specially made altar, situated in the front part of the church where all can gather around and lift their voices to God. It is the proper place for the sinner's penitent cry, the backslider's returning plea, the groans of the believing child of God as he deplores the carnal

mind, casting his all upon the altar and beseeching God, the Holy Ghost, to burn out the dross. It is the proper place for the saints to pray for renewal of strength and for blessings to perform the work of the Lord. It is the place of sweet communion with God and a closer fellowship with the household of faith.

Oh, that sacred and hallowed spot where first we knelt, laden with the burden of sin, and with

bitter tears of anguish begged for mercy and pardon! There kind hands were laid upon our heads, while among the tears, prayers, songs, and shouts of the saints we poured out our hearts before God. As the saints battled the darkness and we prayed on, suddenly, there among the clouds of despair, Jesus came and kissed away our sins and brought pardon to our sin-sick souls. Yes, thank God for the altar!

Nature's grandeur

reminds us of God's **AMAZING GRACE**

By Grace E. Herdener

Bucyrus, Ohio

MANY THOUSANDS OF PEOPLE STAND ON the brink of the Grand Canyon each year. I'll never forget the day I stood there myself, gazing in awed silence into the vast chasm, marveling at the colors, the shifting lights and shadows, the astonishing parade of irregular cliffs, the bright-hued massive buttes and towers rearing their heads above the misty veil which hovers over the depths, the tiny ribbon winding far, far below, which is not tiny after all, but a mighty, raging, churning river—the chisel which carved this breath-taking gorge.

I have seen the Colorado River in Rocky Mountain Park in Colorado, where it has its origin. There its waters are clear, and it gurgles and tumbles over its rocky bed. I have seen it in western Colorado and in eastern Utah, where it flows through the Colorado River Canyon between flaming, three-thousand-foot cliffs. I saw it from the dizzy heights of Navajo Bridge, where it churns muddy with the soil it has stolen en route. I also saw it from the bridge near Needles, California. The Colorado River is a mighty thing; it flows through some of the most spectacular scenery of our country.

I have viewed, with thousands of other Americans, the symphony of color in the bowl of Bryce Canyon. It is indescribable.

In Zion Canyon, the highway winds along with the Virgin River between rock formations rearing their heads about one-half into the atmosphere. Many are red, while the White Throne is red at the base, fades to pink, and finally stretches bare and white against the sky.

At Arches National Monument in eastern Utah, I followed trails over slick rock or ankle-deep in sand to see the various arches and windows carved by the elements. There was almost complete silence, but I could almost imagine I was hearing the roaring of the waters and the whistle of the winds as, speck by speck through the centuries, they carried away the weakest portion of the rocks, leaving the strongest to stand outlined against the

matchless blue of the summer sky in mute testimony of the Creator's love of color and beauty. They bear scars of battle, but it is the scars that make them beautiful—they are scars of victory.

I stood beneath the giant redwoods, centuries old, looking up and up in an attempt to see their swaying tops. How tiny and insignificant I felt beside them, but how wonderful to know God values my soul above all the trees in the world! Stormy winds have bowed those proud trees, but still they stand straight and tall.

The evil forces of worldly pleasure, criticism of friends, indifference, and a busy life sweep like a flooded river about us. The winds of doubt and fear are howling around us, but by God's *amazing grace*, we can stand firm and strong as do the trees, the rocks, and the mountains. We too, may carry the scars of battle, but they will be scars of victory. The stream of God's love has bored its way through sin, leaving beautiful, outstanding monuments of His grace in the lives of those who have accepted Him.

I stood on the summit of Pikes Peak and surveyed the peaks and the fields below, spreading across the plains like an appliqued quilt. I understood how such a panorama could inspire Katherine Lee Bates to write her lovely poem, "America, the Beautiful." Samuel A. Ward set the words to music, and Americans across the country have been making them ring for years. I wish all Americans could stand there at the place of inspiration. I'm sure they would join in prayer for God's grace to bless America.

I saw the mighty Pacific from southern California to northern Oregon. I have watched for hours the waves roll, pounding and foaming on the beach. I watched the waters spray over the rocks, and rise in a wall to flow between them. I saw strange seaweed the waves washed in, purple, red, pink, green, and white of fantastic formations. I gathered shells, pieces of bone, vertebrae of fish, and driftwood that may have come from far shores, and certainly had been in the water for a long

time. I thought of how those waters have been shifting with the tide, surging restlessly, pounding the rocks and the sandy shore for centuries. Even now, as I sit at my typewriter, those waters are rising and falling, even though I am far from their shores.

I went through an aquarium and saw many of the strange creatures which make their home in the ocean. Some of them, such as the sea anemones, pastel-colored and fragile-looking, and the gaily colored clusters of plume worms, are very lovely, while the wolf fish, especially, is hideously ugly. It is almost unbelievable the way the ocean changes color, and reflects the mood of the sky. One could never tire of watching it, I am sure.

Sometimes we meet people who seem hopeless to us when we think of winning them to God. But let us be as persistent and constant as the ocean waves, proclaiming God's grace over and over to those about us. *His grace is measureless and sufficient for all, but someone must tell them.*

I stood high on the brink of Crater Lake, fringed by various conifers, and flanked on all sides by colorful walls. The water there seems bluer than any other water, and is cradled in the crater of an ancient volcano. There is no inlet or outlet, but rains and snows keep it full. It is located high in the mountains of south-central Oregon, and there was still deep snow in some places in August.

Crater Lake is beautiful, but the Christian needs the stream of God's power flowing continually through his soul to the needy, love-starved, sin-sick world.

I visited the Oregon Vortex, where the magnetic north draws everything toward it. Standing or walking that area, you lean far to the north, though as you grow used to it you feel as though you are standing upright. You can see the others of your party leaning, and it looks as though they will surely fall.

God has a vortex also, and draws men unto Him. May our lives be such that the world will be able to see which way we are leaning.

We cross bridges over bays, rivers, and chasms. We marvel at the intelligence of the men who designed and constructed them. We wonder at their strength and endurance as the streams of traffic pour over them continually.

Only God's grace can bridge the gulf of sin. It will endure to the end, no matter how heavy the flow of traffic. Travel-weary pilgrims are seeking a safe way across the pit of hell, but there is only one safe span—*God's amazing grace.*

God has given us a wonderful and beautiful world in which to live. Everything we need to survive is here, and He has given us the intelligence to utilize all; but more important, and more enduring, is His amazing grace. Someday this world will pass away, but His grace will endure throughout all eternity, and only those who have accepted

it in this life will be there to enjoy it in heaven. Can we fully comprehend the worth of a human soul in God's sight? When we realize that God loves every soul on this earth so much that He sent His only Son to die for each one, we have grasped only a tiny fragment of understanding His great love.

No matter how poor or wretched and despised by his fellow man an individual may be, Christ died for him. He died for the rich, the high-minded, the indifferent, the ignorant, the educated, the miserable, the suffering, the demon-possessed, the happy-go-lucky, the scorner, the hypocrite and those who hide behind him, the preacher, the layman, the old, the young, the hermit, the farmer, the city dweller, the heaven-bound, the hell-bound, the ones who have already gone to be with Him, and the ones who have died in their sins. For some His death was in vain, but for others it was the price that bought their redemption.

It wasn't really a wooden cross that held Him suspended between the earth and the sky—it was our sins. It wasn't spikes that held Him to the tree, and made those cruel scars—it was our sins. It wasn't anything He had done which separated Him from the Father, with whom He had been one throughout the past ages of eternity, but our sins were there between them.

Can we comprehend what He has *saved us from*? Not just the old way of living, but an eternal separation from himself. We suffer in hot weather, but we know cooler days will come. Can you imagine the despair in a place many degrees hotter than we'll ever feel here, where there is no hope of relief, no hope of release, *no hope of anything at all*? Can you imagine eternal fellowship with nothing but darkness, sin, and torment? How the world needs to know of God's amazing grace before it is eternally too late!

What has He *saved us to*? An eternity in His presence. That alone would be enough, but there is much more. Our human minds are much too frail and mortal to comprehend the wonders God has prepared for those who love Him. Everyone has the right to hear of God's amazing grace, and make his decision one way or the other. Someone told us, and we must pass the word along. God does not need reservoirs to store His grace, for it is something that must be kept on the move. It has so much to do, and so far to go, and so little time to operate, and so few who are willing to provide the channels necessary to keep it flowing. Those who attempt to store it and preserve it for themselves will someday realize it is gone from their own lives. It is something which cannot be hoarded, something which need not be hoarded, for it is blessed of God and breaks and multiplies. There is sufficient for all. *The more we give, the more we have; and the more we have, the more amazing is God's wonderful grace!*

"Light in the Shadows"

By C. B. Strang

Pastor, First Church, Chicago, Illinois

THE DOCTOR WAS LEAVING THE HOME to which I had been called. He had arrived there in just the nick of time. A young girl from my congregation had attempted to take her life by poisoning. The doctor's hasty arrival and expeditious use of remedies were all that saved her life. Now he was leaving and I encountered a poor girl full of regrets.

What an unfortunate situation! She was a deaf mute and unable to communicate with me except as I wrote on a pad and held it up to her. A shake or nod of the head was her only expression.

At one time she had been a Christian, but had become discouraged. Home conditions were not conducive to good living; harshness and misunderstanding were things she must face every day. She had a feeling of being unwanted. Even as I tried to help her, I felt barriers in the home. What could I do?

And then the answer came through the ringing of the doorbell. I answered it myself, and there stood a young man. He also was a deaf mute! He made me understand his interest in the young girl—he was a Christian worker. Gladly I took him to her bedside. My work now was so much easier! I wrote on a pad and his rapid fingers conveyed my every thought to the poor, unfortunate girl.

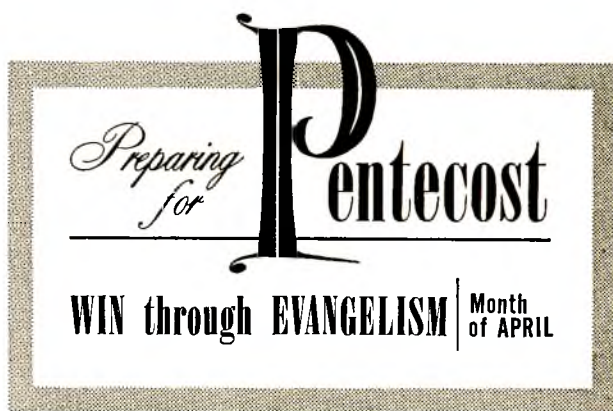
She was of the opinion that the attempt to take her life was unforgivable. We battled that false idea for an hour. Slowly, slowly, her faith was ignited and then suddenly blazed into flame. Soon, now, she was restored, and her smile was beautiful to see.

I shall never cease to thank God for sending that young man at the exact moment I needed him, and that young girl needed him. Without him and his help, all might have been lost. It is only an illustration of the fact that God does work in marvelous ways His wonders to perform.

A little deaf mute is not obscured from God's all-seeing eye. He is trying in every way to get to everyone who needs Him. No situation is too difficult for Him. He will meet *your* situation if you will trust in Him. Jesus can do anything and everything, but He cannot fail!

The difficult life situations of others can be

helped by consecrated ministers and laymen who love God with all their hearts and their neighbors as themselves.



This Is No Time For Casual Evangelism

By Rev. Harold Daniels

Could anyone say that now is the time for us to throw life away or fritter away our day on unconsequential things? For as someone has said: "Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living."

This is not a Christian nation; it is pagan, dominated by a pagan philosophy of life. The task of evangelizing the nation is ever before us.

Our day demands a message of evangelism centered about four words: retribution, repentance, regeneration, and restitution. Ever so much praying, and praising, and preaching, pretended piety, plausible planning, and prolonged persistency will avail little except the heart be on fire for God. If there is any secret to the power of the evangelistic leaders back through all the centuries, it is to be found in their passion for lost souls. Conviction on the part of the sinner is always preceded by concern on the part of the saint.

God save us as Nazarenes from the casual approach to evangelism. Religious service that lacks unction is an unimpressive formality void of any fruitage that partakes of the supernatural.

“Did You See the Holy Father?”

“Did you see the Holy Father?” a voice rang in my ear. I turned about from the desk in the USO in Rome, in the shadow of St. Peter’s, to look upon a youthful American GI on furlough. His face was aglow. Before I could answer and, perhaps, sensing a confusion by the look on my face, he rephrased his question, this time asking, “Did you see the Pope appear on the balcony a half-hour ago?”

He was so beside himself with delight over the experience of having seen the number one man in his particular church that he never gave me a chance to open my mouth. Instead, he went on, telling me of the lifelong desire he had cherished and that now had been fulfilled. Then he was lost in the crowd, a boy bathed in reverie and glory, as though he had been in the presence of Deity—and to him it was just that!

To me, as I stood there, mouth agape, the thought came, What a tragedy that one should be so transformed by the misunderstanding of the position of a mere man! Yet, as I pondered, I realized that men, always and everywhere, have been seeking for a glimpse of “the” Holy Father—God. Often deceived and corrupted by sin, error, and their own imaginations, men have been led to raise up and worship gods of their own making. Every land has its well-beaten paths that lead to holy shrines where hungry-hearted men toil and suffer in indescribable agony, hoping in dismal futility for some vision of God.

That picture left me sick at heart, but only for a moment, as I realized that that need is met in Jesus Christ. His especial desire was that we might see *the* Father. The disciple Philip spoke for all men when he said: “Shew us the Father, and it sufficeth us.” Jesus, in replying, revealed to all His true relation—“Have I been so long time with you, and yet hast thou not known me, . . .? *he that hath seen me hath seen the Father.*” The Apostle Paul echoed this, saying: “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God *in the face of Jesus Christ.*”

Then, again, I wondered—a young man, still in his teens, saw what to him was the earthly manifestation of God, the Father, and his face shone like the noonday sun, while his personality vibrated with life and vigor. “Deception and gullibility,” you say? Yes, I agree, in part. But if deception and gullibility will do that to a lad—will make him come alive to witness to what he has seen, mistaken though his faith may be—then how much more should we who have looked, not upon the face of a mere earthly man, but have beheld the glory of the Father in the face of Jesus Christ—how radiant ought our personalities to be, and how spontaneous our witness to the world ought to be in truer tones of personal experience! “Did you see the Holy Father—in *the face of Jesus Christ?*”

Salt or Mustard Seed?

By Rob L. Staples

Pastor, Brentwood Church, Bakersfield, California

MEN’S WORDS OFTEN HAVE TO BE TAKEN “with a grain of salt.” But God’s Word, if it is really to change our lives, must be taken with “a grain of mustard seed.” Jesus once said: “If ye have faith *as a grain of mustard seed*, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you” (Matt. 17:20).

The whole kingdom of God is built out of mus-

tard seed—mustard seeds of faith. Jesus again said: “The kingdom of heaven is like to a grain of mustard seed, . . . which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”

As a mustard seed looks insignificant when dropped into the earth, so Jesus looked insignificant when He first came—just a Baby in a barn! Who would ever have thought that this “blessed event” would have started so much? But look at the Church today! Men, like birds on tired wing, come and find rest in its branches.

And the first grain of faith planted in a man’s heart at an altar of prayer may seem small too; but if properly nourished it can grow into a thing of beauty and a joy forever.

God’s Word is being served today—pull up a chair and sit down to the table. Away with the salt! Pass the mustard seed, please!

XIV. THE LIFE RISEN WITH CHRIST

If ye then be risen with Christ [R.V., were raised], seek those things which are above, where Christ sitteth on the right hand of God (3:1).

THIS VERSE IS SO SIMILAR TO 2:12 THAT it appears the apostle is now resuming his discussion of that text. In 2:12 he speaks of baptism as representative of death to sin; and thus having discussed its negative aspect, he turns to a consideration of the positive side, the life "risen with Christ." There are two aorists here, "If therefore ye died" and "If therefore ye were raised," denoting two great facts occurring in the past, by which St. Paul evidently meant to emphasize the one absolute crisis, "the death and resurrection of Christ," and its application to the work of redemption. The death to sin and the resurrection to newness of life mark, therefore, what we commonly call the negative and positive aspects of entire sanctification. We die to sin here, but we die to the possibility of sin only when through physical death we pass into the new and eternal order.

Seek those things which are above, where Christ sitteth on the right hand of God (3:1bc). We are not only raised with Christ out of death into newness of life, but like Him are lifted up on exalted wings until we are brought into the presence of our Saviour, who is seated on the right hand of God. The greatness of the Christian life when lived under the fullness of the new covenant is one of increasing wonder and joy. It is a heavenly life, and is ruled by Christ from the throne of God. Ours is a "heavenly calling" and therefore we must seek those things which are above. It will be noticed that the apostle has now lifted his argument to a higher plane. He no longer speaks of asceticism and false religious practices, but draws a contrast between a social life engrossed in secular and material environment and one now centered in the risen and exalted Christ.

Set your affection on things above, not on things on the earth (3:2). Here again the apostle shows

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work (Jer. 22:13).

Cheaters and deceivers in religion or business are doomed to personal defeat and distress, and the utter disgust of God.—Earle F. Wilde.

By H. ORTON WILEY

President Emeritus, Pasadena College, Pasadena, Calif.

how distinct is the Christian life from that lived by the world. Our affections are set on things above and are, therefore, detached from the things of this perishing world. But the injunction not only means that heaven is to be the goal of our lives; it means "to set one's mind on" or "to direct the mind towards"; and consequently we are not only to seek heaven as our home, but to think on its eternal glories as well. This is the import of the word *phronein*, which occurs only here and in Phil. 3:19.

For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory (3:3-4). The word "hid" carries with it the two ideas of safety and secrecy. As to safety, nothing that God allows to come to us can harm us, for He gives grace with each trial and always makes a way of escape that we may be able to bear it. As to secrecy, Lightfoot has this beautiful paragraph. "The veil that now shrouds your higher life from others, and even partly from yourselves, will then be withdrawn. The world which persecutes, despises, ignores now, will then be blinded with the dazzling glory of the revelation." Thus shall we also appear in glory with Him when He comes again.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry (cf. 3:5-7). Dr. Daniel Steele says that the word "mortify," as here used, means "kill at once." But why does the apostle call to mind these grosser sins which were put off when the Colossians were converted? It must be borne in mind that some of the things judged to be gross sins by Christian standards were not so viewed by the pagan religions, and these converts needed this particular warning. St. Paul calls these gross sins by their scriptural names which connote both their culpability and the stigma attached to them. We face something of the same thing now in the use of more polite terms, which seem to take the stigma from them as well as the culpability. But St. Paul uses the rugged terms with all their stigma, and adds, "for which things' sake the wrath of God cometh on the children of disobedience."

The Ultimate City

By E. WAYNE STAHL

Oh, rich is my hope of "the Ultimate City"!
Bright jasper its walls, whose foundations are
gems;

'Tis the heavenly Zion, in the Land of Immortals,
Who are wearing triumphantly life's diadems.

Great Abraham looked for "the Ultimate City"
With the jeweled foundations; its Architect, God.

(1)

In that country is Jesus preparing our mansions,
(2)

Who was homeless on earth when its highways
He trod.

Through that holy and glorious "Ultimate City"
Grief's hurricanes never, no, never, shall blow;
No earthquakes of pain nor black seas of disaster
Its beatified citizens ever can know.

Lord, grant us Thy grace that "the Ultimate City,"
Through the blood of the Cross, we in triumph
shall gain.

We shall there with our royal Messiah-Redeemer,
By His love overcomers, eternally reign. (3)

(1) Heb. 11:10; (2) John 14:2; (3) Rom. 8:37; Rev. 3:21

NEWS in PICTURE



REV. AND MRS. CHARLES H. STRICKLAND, PHOTOGRAPHED by the staff photographer of the Nashville Tennessean upon their return for furlough from the Union of South Africa. The boys are Robert, age ten; Charles, age fourteen; and the twins, Dudley and Douglas, who were born in Johannesburg, South Africa, in 1952. Mr. Strickland is superintendent of the South Africa District of the church, which he pioneered in 1948 and which now embraces 19 churches with 490 members. This district is one of the overseas fields of the Department of Home Missions and Evangelism. The Stricklands plan to be in the United States for about one year. This is the usual furlough term for missionaries and it is the first return of the Strickland family to the United States, with the exception of Mr. Strickland's brief visit for the 1952 General Assembly.

Diary of a Small Town

... April

by
**DOROTHY BOONE
KIDNEY**
Yarmouth, Maine

Jonquils are pictured in magazines, but the sky is still holding onto winter with a gray, clutching look—especially at night, just about supertime, the sky comes down very close and sits on the hills with a gray, determined face, as if to say, "I will sit on these hills and forbid them to turn green."

But the sun knows that winter's life span is short. She comes out to shine warmly for a short while almost every afternoon. And it won't be long before the sky will realize that it has lost the battle, will wipe the scowl from its cold, gray face, and will start shaking out white, fleecy clouds to drift around against a blue background.

It will not be long until we can say with wise Solomon of the Bible: *Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come* (Song of Sol. 2:11-12).

It's ROOTAGE That Counts!

Matt. 7:24-27

"Connie—Hazel—Barbara—Ione!" Significant names, of consequence to East Coast residents! Long shall these be remembered, for they are the devastating hurricanes of recent months.

Amid the destruction of the wind-tossed, rain-swept, flood-washed ruins of these storms lay fallen, twisted, broken trees—mute testimony to the violence and fierceness of these storms.

Trees! A symbol of beauty—stately majesty—towering strength. Beautiful palms, majestic pines, stately oaks, shady elms, cypress, willow, maple, and many others. Around us still lies the debris of many of these once beautiful trees, bearing open testimony that their shallow roots and hollow trunks could not suffice when the storms became too severe.

Well do we recall seeing these trees lashed about by the terrific winds. How amazed we were to see trees twenty and thirty feet tall bend almost halfway under the buffeting winds; amazed to see limbs whipped and twisted almost to the snapping point, and then return to normal when the storms subsided and peace and calm returned! These were the trees that had thrust their roots deep into the earth; deep enough to be firm, well grounded; deep enough to get plenty of life-giving nourishment; trees that were supple, pliable, and yielding, yet strong and firm.

Beneath these trees, on the ground, lay others, battered, dying, no longer things of beauty. Today they testify to us that their outward appearance was hollow mockery. It took the storms to reveal how shallow-rooted many were; how hollow and rotten the center-core was; how dry and brittle were many of the limbs from lack of proper nourishment! Yes, we *thought* they were fine, healthy specimens; and now they lie before us, open testimony that they could not withstand the storms of life because of *inward disease*.

How like the trees are men! Fallen, battered, crushed men—the storms of life have taken their toll!

Oh, that we all had "rooted and grounded" ourselves deep in God's experiences of grace; that we would permit the nourishment of the sanctify-

ing power of the Holy Spirit to course through our beings, ridding us of inward disease! Then, when life's storms assail us, we would be supple, pliable, firm, and strong, and full of the Spirit, strength, and power of God. What a blessing from God, what a joy to the believer's heart, what rejoicing in heaven, when we can be trusted of God to have the storms of life, the "fiery trial" course

By KATHRYN STODDARD

Raleigh, North Carolina

in our direction! What a glorious privilege to say, as did Paul, that we bear in our body "the marks" and scars of a stormy life!

Yes, we can stand tall and straight and humbly proud, like the trees, knowing each storm deepens our *love roots* in God; knowing we have strengthened the faith of those whom our ever-present, *unconscious influence* affects, and knowing we have been victorious over Satan once again. We can be exceedingly, abundantly victorious. We can be assured that God is "standing by."



IN SPRING



by
Christine
White

*I love to wander when it's spring
In ferny woods where blackbirds sing;
And wild sweet Williams scent the air,
While sunlight's playing everywhere.*

*Here spiders weave their magic spells,
And dogwood blooms in shady dells;
See, from her velvet mossy bed
A pure white lily lifts her head.*

*Clear streams come leaping on the rocks,
And April shakes her lovely locks;
Good gifts are lavishly outpoured
On God's green altar, out of doors.*

Different Experiences During January and February

FIRST, I PREACHED ON WEDNESDAY AND Sunday nights at Calvary Church of the Nazarene in Kansas City, Missouri. The church has been organized only a few years and has a membership which is below fifty. Rev. Carl C. Pratt is their gifted pastor, and he is supported by some A-1 Nazarenes. They already have a nice new church building in a good location, and God is blessing them. It was a joy to be with them in these two services.

Next, I was one of the workers at the Houston District preachers' convention. General Superintendent Samuel Young was the main speaker for the occasion. The district is led by Dr. V. H. Lewis and has been for several years. Its progress has been phenomenal under his leadership. I was raised in Texas and know that the Church of the Nazarene made slow progress in that state for many years. The meeting was held in the Church of the Nazarene in Lufkin, Texas, in a new building, which is the best church structure in the city. Mrs. Emma Irick is the pastor and has been for nearly a quarter of a century. This church has the largest membership on the district—it is moving on toward the 400 mark.

Doctor Young's messages, with their common sense, wit, and deep devotion to the church and God, stirred all of us to greater activity for the Kingdom. Dr. Roy H. Cantrell, president of Bethany Nazarene College, and Mrs. Cantrell, were there during most of the convention. Mrs. Cantrell spoke several times to the preachers' wives. Mrs. Irick and her people entertained the convention royally. She had a birthday, and they showered her with gifts; and I had one, and they presented me with a Texas hat—I had never owned one before, even though I was raised in Texas. I had a wonderful time meeting former friends and fellowshiping with plenty of new people, as well as speaking several times to the preachers.

My third trip was to Britt, Iowa, where I taught and preached holiness for five days—Wednesday over Sunday. It was during good old Iowa winter weather, and I enjoyed it. I stayed in the home of the pastor, Rev. James A. Adams, and had the best of care and food. The Britt Zion Church of the Nazarene is made up of some of the finest people in the world. It is in a small community surrounded by wonderful farming country. Those good people brought in so much of the highest class food that I am afraid I over-

ate considerably. Best of all, we had a teacher training class which was well attended, and on Sunday we closed out with God's blessing in our midst in a special way. The Britt church has stood for holiness and old-time religion for many years.

Chattanooga First Church of the Nazarene (Tennessee), where Rev. Roy A. Bettcher is pastor, was my next stop. The occasion was the East Tennessee District preachers' meeting. Rev. Victor E. Gray, district superintendent, had charge, and General Superintendent D. I. Vanderpool was the chief speaker. All of the affairs of the district were well taken care of; and besides, we had a regular camp meeting. Dr. Vanderpool is a great camp-meeting preacher, and he was at his best as he preached at the two night meetings to a full house. His messages to the preachers in the day services were an inspiration to all of us. The people prayed, sang, and shouted, and there was an unusual spirit of co-operation throughout the convention. Chattanooga First Church is an outstanding church with a great pastor, and the East Tennessee District, under the leadership of District Superintendent Victor Gray, is on the move for God and the Church of the Nazarene. I am glad that I had the privilege of having a part in this gathering.—*The Editor.*

Social Security for Ministers Our FINAL NOTICE Before the Deadline Date, April 15

ALL MINISTERS WHO HOPE TO GET THE earliest and best coverage under Social Security must have their "waivers" signed (entering "1955" in answer to Question Number 5), delivered to the Internal Revenue Service, or mailed to them with the postmark not later than midnight, April 15. We urge all who expect to participate in Social Security to take advantage of this, their best opportunity.

Although the government originally announced that a minister's decision to join Social Security was "irrevocable," nevertheless it has modified that position to this extent—that any minister who has signed for Social Security and decides to change his mind may do so by filing due notice by midnight, April 15.

For additional information if desired on this matter, inquire at the office of Internal Revenue Service, or the post office.

If any minister to whom our office has issued a group insurance policy should withdraw from Social Security under this special provision, he should immediately notify our office and return his policy for cancellation.

**T. W. WILLINGHAM, Executive Secretary
Board of Pensions
6401 The Paseo, Kansas City, Missouri**

Marching Orders!

FOR A LONG TIME I THOUGHT OF THE seventeenth chapter of the Gospel of John as passive, with the emphasis upon reception rather than action, especially the sections which have to do with the disciples. After telling of the change which already has come to His disciples, Jesus prays that they may be kept, that His joy may be fulfilled in them, that they may be sanctified, and that they may be one. All the way through verses six to nineteen, He recounts what has been bestowed upon His disciples or prays for some new blessing to be theirs. I am not saying this in order to be critical. We do need to receive, especially from God. There is a definite experience which is provided for His disciples, that they must realize in their hearts before they can become active as they should be for Him. By all of this, however, I mean that for a long time I got only this impression from John 17. I failed to see the crusading element in this chapter until within recent years. I had not realized there is an active side to Jesus' prayer.

The late Dr. E. O. Chalfant brought this to my mind not long before he died, when I heard him speak in a holiness convention. He spoke on the eighteenth verse, with special emphasis on the latter part. His message gripped me so that I have not been able to get away from it: "As thou hast sent me into the world, even so have I also sent them into the world." From that moment on, this chapter ceased to be merely a chapter of passiveness, or reception. It is that, but it is more. The disciples were to receive in order that they might give. They were to become crusaders, even as Jesus was the greatest of all crusaders. He made His way out of heaven and came to earth, and here petitions His Father, "As thou hast sent me into the world, even so have I also sent them into the world." Just as truly as Jesus came, they were to go. No disciple of Jesus Christ could live up to the truth which He set forth in this verse without doing something to save the world.

Recently I heard Rev. D. K. Wachtel, superintendent of the Tennessee District, speak from this chapter. He connected the words, "Sanctify them" (v. 17), to other words found in verse 23, "that the world may know." We are to be sanctified—to receive this second blessing which will fill our hearts with joy and establish us in the grace of God—not that we may do nothing, but that we may go out and make known to the world the wonderful power of Jesus Christ. "Sanctify them . . . that the world may know." "Sanctify them" sets forth the thought of receptivity, while "that the world may know" certainly brings to us the

thought of activity. We are not sanctified to go on a "sit-down" strike; we are not sanctified to fold our hands; we are not sanctified to "do nothing"; we are not sanctified merely to enjoy the blessing—we are sanctified "that the world may know."

But this is not the whole story, the truth does not end here. Let's look at verse 21, where we read, ". . . that the world may believe that thou hast sent me." The key word in the Book of John is "believe," and the key purpose of the whole

Editorials

Gospel is that those who have not yet believed may believe (20:30-31). We are to be sanctified "that the world may believe." We are sent out, even as Jesus was sent out, "that the world may believe" that God sent Jesus to be its Saviour. There is nothing but action in these words. It is not enough to have gifts or bestowals of grace showered upon us; it is not enough to receive much from the hand of God. On the basis of what has been received, of what has been given to us, we must go forth and see to it that others may come to believe in this Christ, whom God the Father sent. Never any more can I think of John 17 as being merely devoted to passivity, as being merely the promoter of inactivity, or reception. From now on, it must be a chapter filled with life and action—a chapter which gives marching orders to the Christian.

What I have said thus far is substantiated by an outline of a sermon preached at Berkeley, California, on May 20, 1909, by Dr. P. F. Bresee, on John 17. Dr. Wiley gives this outline on page 496 of Volume II of his *Christian Theology*. Let me give it to you and emphasize certain parts of it.

"(1) The believer is transferred by the Father into the hands of Jesus. (2) Jesus is seeking a place for Himself—a resting place for His personality in the hearts of His people, and thus illumined by His presence, we become messengers of divine glory." This second point stresses the one thing which I am emphasizing in this discussion—we are not merely to have His glory within; but we are to be messengers of that divine glory.

"(3) Entire sanctification is not the settling of the sin question only, but the incoming of the divine Personality. (4) The world is opposed to spirituality. People may live moral lives—may even become reformers without meeting much opposition, but when the Spirit of God comes, the carnal mind is stirred. It was only after the anointing of Jesus with the Spirit that His opposition began. (5) Backsliding is the open door to souls for all false teaching, but a lack of sense marvelously helps it along. (6) Unworldliness is the key to successful

enjoy their new-found blessing, but rather that they may manifest Pentecostal results in their lives.

To understand fully what these Pentecostal results are, we have to turn to Acts 2, and see what follows the outpouring of the Holy Spirit. Certainly we have there the story of the greatest "Crusade for Souls" that the world ever has known. "Pentecostal conditions bring Pentecostal results." The seventeenth chapter of the Gospel of John has its passive phase all right, but it does not end there. We are sent even as Jesus was sent, we are sanctified that the world may believe, and we are sanctified "that the world may know." We are sanctified that we may carry on a "Crusade for Souls," that we may evangelize the world, beginning with those who are at home and never stopping until we reach those in "the uttermost part of the earth." This chapter has marching orders in it!

STEPHEN S. WHITE

Christian living and Christian service. We need in spirit, a new order of Franciscans who will dare to be poor for the cause of God." Dr. Bresee, in this point on John 17, sees the need for Christian service, a Christian service which grows out of real sacrifice. "(7) Pentecostal conditions bring Pentecostal results." This, in a sense, is the secret of the whole seventeenth chapter of the Gospel of John, especially the two last sections of it: verses 6 through 19, where Jesus prays for His immediate disciples, and verses 20 to the end of the chapter, where Jesus prays for all succeeding disciples or for the Church universal. Jesus' climactic petition for His disciples is that they may be sanctified by the baptism with the Holy Ghost—that is, that there may be Pentecostal conditions, knowing that Pentecostal conditions, though they do have to do with reception, never end with reception—they must and will bring Pentecostal results.

Jesus promises, in John 14: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." That's the promise Jesus makes as to the prayer which is to come. In John 17 we have the prayer, the realization of that promise. Jesus is doing there what He promised to do in John 14:16-17. He is praying the Father that His disciples may be sanctified wholly by the baptism with the Holy Ghost. He is not praying this prayer in order that His disciples may do nothing but

A Pastor Writes About the Evangelists

"FOR SOME TIME I HAVE BEEN THINKING of writing you concerning our evangelists. I am a pastor and get my salary, but I find that many of our laymen do not realize the expense that an evangelist has in getting to a revival.

"I have been here only nine months, but have managed to get some very good evangelists, a man and his wife. When I met the church board to decide how much we were going to pay them, most of them hadn't given this any thought. They didn't realize how expensive it was for the evangelists to come to us. I asked them, 'What would you go to a certain city for, and pay your own way, and work ten days?' They rose to the occasion and gave the evangelists the best offering the church ever had paid an evangelist. I wish you would say something about paying the evangelist in the HERALD OF HOLINESS."

I very much appreciate this letter from one of our pastors. I can see that he has a real interest in taking care of the evangelists. In most instances the pastor, as in everything else which has to do with the local church, is the key man. If he is really anxious to pay the evangelist what he should have, he can generally convince his people. Many laymen do not give this matter much thought. They fail to do this, not because they want to be unfair to the evangelist, but because they are busy with other things and have other responsibilities. I believe that it is the pastor's business to direct his people in this matter and to see to it that they are fair to the men and women, the preachers and the singers, whom they call to hold revival meetings for them.

As a church, we believe in revival meetings—at least most of us say we do; if that's the case, then we ought to take care of those who have been called to this special kind of work.

The Sunday-School Lesson

FLETCHER
GALLOWAY

Topic for
April 22:



Suffering for the Faith

SCRIPTURE: Acts 6:1-8:3 (Printed: Acts 6:8-10; 7:51-60)

GOLDEN TEXT: *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake* (Phil. 1:29).

WHEN THE DEVIL INSPIRED THE cruel hatred that took the life of Stephen, he overleaped the mark and outwitted himself, because the martyrdom of this devout young deacon became a key factor in the conversion of Saul of Tarsus. The Early Church suffered great persecution right from the outset, but no one had been called upon to die for his faith until Stephen. His name means "a crown," and he became the first to wear a martyr's crown.

There were many synagogues in Jerusalem—some believe as many as 480. Among these were the Libertines, or "freed men," that is, Jews who at some time had been granted citizenship by the Roman emperor, Cyrenians and Alexandrians, former citizens of these North Africa cities—one of whom was Simon who carried the cross—and "them of Cilicia and of Asia."

Tarsus was in Cilicia, and there is little doubt but that one of the disputants that day who heard the eloquent argument of Stephen and saw his flashing eyes and lighted face was Saul, the brilliant student of Gamaliel who was imbued with a burning passion to exterminate this new cult—the followers of the Nazarene. At least Saul was there, for the witnesses laid down their coats at his feet, but it is very probable also that he was one of those who spoke and who found themselves unable to resist the wisdom and spirit of this Holy-Ghost-filled young deacon. It took more than eloquent words to convince Saul. It took the blood of a devoted Christian, and the forgiving spirit with which he could die, to break through his prejudice and break down his resistance. Saul was stubborn and determined.

He secured letters from the authorities to go to Damascus and hunt out all those of this new way that he could

find, but he never got over the look on Stephen's face as he died, nor the prayer he prayed for his enemies: "Lord, lay not this sin to their charge." When the light from heaven shone round about Saul and he was unhorsed on the Damascus road, he already had been softened up, so that he was ready to surrender. He knew all the arguments, but there is no answer to a forgiving love that cannot be exhausted by curses and rocks. He had seen a man die who had caught so much of the spirit of another world that his face shone like an angel, and whose prayer was so personal that Saul was not surprised to find himself seeing the same Jesus to whom Stephen was talking when he died.

Stephen's martyrdom should not be

thought of as the pathetic and untimely death of a good man who deserved to live, but as the *glorious use* that the Holy Ghost can make of a man who is unconditionally dedicated to God. Few men have accomplished more in a lifetime than Stephen did. Every stone that struck his head meant one more book added to the New Testament; every wound meant another Christian church organized; and every thrust of pain meant another thousand-mile thrust in the onward march of Christianity. Stephen was in big business that day when he was dying.

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REMISS REHFELDT, *Secretary*

Funeral Services for Neva Lane

FUNERAL SERVICES FOR MISS Neva Lane, retired missionary from Guatemala and Peru, were held Sunday afternoon, March 18, 1956, in Stamford, Nebraska. Miss Lane passed away from a heart attack on March 13, 1956, while visiting with her brother in Stamford.

The funeral service was held in the Stamford Presbyterian church, with Dr. Remiss Rehfeldt delivering the message. Interment was in the Stamford cemetery.

Nazarenes from Hastings, Smith Center, Kearney, and Wood River; relatives, and friends from the community were present.

The family and interested friends are providing a Neva Lane Memorial piano for the Bible school in Guatemala, where Miss Lane taught music for many years. One of Miss Lane's most recently expressed desires was for the Bible school to have a new piano, for the old one has long since seen its best days.

Greetings from Lebanon

GREETINGS FROM THE FITKIN Memorial Bible School. We opened our second school year on the eleventh of October with twenty-one students. Thirteen of them live in the building and eight are day students. Twelve are men studying for the full-time ministry and nine are young ladies. We feel that God has certainly given us a choice group. We praise His name for His wonderful leadership.

Elva and I are enjoying the work and love it more each day. We feel

unworthy for such a calling and feel that the Church of the Nazarene is certainly good to us.

It rained last night for the first time since April and this means that the hot weather is finished. This makes us all feel well, for it has been very hot. We are trying to get the grounds landscaped before next February, which is the time that they plant trees and shrubs here. In a few years our place will be beautiful.

The growth of the young people in the church is the most encouraging part of the church work. God is certainly giving us a good group of young people. We are able to reach them a little better with the message of holiness than we were last year.

Pray that war shall not come to the Middle East. It would greatly hinder the work of the Bible school and the church, as well as bring great hardship upon the people, as war always does.—DONALD REED, *Lebanon*.

God Has Answered Prayer In Our Bible School

By Eunice Bryant
Guatemala

WE ARE CERTAIN THAT OUR friends back home have been praying, for we have felt a special unction from the Lord and have been amazed at the way He has undertaken and dissolved the problems. The musical instruments which were given to us while we were in the States for use in the Bible school have been a large factor in helping to create a wholesome atmosphere in the school. The only difficulty has been that we have not had enough instru-

ments to satisfy the desires. Just a few moments ago the most gifted boy in the school stopped me on the campus to remind me that he would be willing to stick to piano this trimester if we could somehow get him a horn for the second school period.

Our students and workers are busy. Sunday two cars, a horse, and two bicycles took groups of young folk out to be a blessing in the various parts of our week-end fields of evangelism.

Saturday some of our boys opened a Saturday Bible school for the children of our struggling little church in San Cristobal. The pastor had begged me to send him some of our Bible school girls during the vacation months; but since that had been impossible, we offered to follow his recent revival with ten successive Saturdays of Bible school classes for the children. Our boys' quartet took their instruments and a loud-speaker and announced their service

on the street, singing and making melody unto the Lord. The town is a particularly fanatical one and very hard to reach. The pastor had said that he could never expect more than fifteen children in such classes, but there were thirty-five the first service.

Pray with us that the increased opposition these children are facing for attending our Bible schools will not be allowed to keep them from coming to hear about Christ.

HOME MISSIONS &



EVANGELISM

ROY F. SMEE, *Secretary*

Month of Evangelism

THE EMPHASIS ON EVANGELISM during April is not alone for the church that has a revival campaign scheduled during the month. Every Nazarene can help to make the month a fruitful time in every local church. As we all work together, some in seed sowing, some in cultivating, and some in harvesting, it is God who gives the increase. We look forward to a great ingathering of souls on Pentecost Sunday, as new members are taken into our fellowship.

Many can co-operate in the church's calling program. If there is a regular visitation night, there should be double the usual number who come out to call on prospects and absentees. Some may have new neighbors who can be called on and invited to the services of the church. This would be the month to go out of our way and call on new converts or visitors to our services, making them feel a warm welcome and that we are really interested in them as persons.

Young people, through the Lamp-lighters' League, may double up this month on their vow to deal with one person a month about salvation. If we will look about us, we will see many opportunities to give a testimony for the Master.

Through the Sunday school, a community enrollment may be inaugurated to increase our Church Responsibility List. This might be either in the immediate neighborhood of the church or in a new housing project not too far distant. Perhaps a bus route could be lined up for Sunday school.

All of us can sit down and write a letter to someone we know, giving a word of testimony and encouragement. Many have been helped by a letter with a smile in it and expression of love for the Lord. We might slip some

tracts into those envelopes with checks to pay the monthly bills.

Evangelism is everybody's business, for Jesus said, in the Great Commission, "Go ye . . . and make disciples." This was not addressed to the apostles alone, but to every follower of the Master. He is still saying, "Go ye," today.

Hawaii District Assembly

THE PASTORS AND DELEGATES OF our six churches and one mission in Hawaii met at the new Kailua church on February 3 for the district assembly, with Dr. Hardy C. Powers, general superintendent, presiding. This was the largest attended assembly that we have had in Hawaii. for in fifteen months the district has had a net increase of 67 members, for a present total of 303. The average Sunday-school attendance is 606. The churches gave for all purposes a total of \$47,031.00 and of this amount \$3,377.00 was for general interests. Rev. Cecil Knippers was re-elected district superintendent with only 4 negative votes, and there was a wonderful spirit throughout the entire assembly.

This is the tenth anniversary of the opening of our work in Hawaii, in the summer of 1946, by Rev. Leo Baldwin. God has blessed the labors of those who have pioneered in the Islands, and we should have over 500 Nazarenes there by the 1960 General Assembly. Excellent goals were set at the assembly and the people face the new year enthusiastically. Other district officers elected were Mrs. Cecil Knippers, N.F.M.S. president; Rev. Joe Chastain, Church Schools chairman; and Rev. H. W. Meadows, N.Y.P.S. president.

The new Kailua church was dedicated by Dr. Powers on February 5. Our total property value in the Islands now amounts to \$270,650.00. Much toil and sacrifice has gone into securing

these buildings to house our churches. We now have churches on the islands of Oahu, Hawaii, and Maui. The district plans to enter the island of Kauai, the last major island, within the next year. Do not forget to pray for our churches and Nazarenes in Hawaii.

New Churches

DISTRICT SUPERINTENDENT Blair Ward organized the Gospel Church of the Nazarene in Mount Albert, Canada Central District, on March 4. Rev. Earl Whitmore has been appointed pastor. Rev. Robert Fowler, pastor of Main Street Church, Toronto, was the worker in the home-mission campaign that led up to the organization. This is the twenty-eighth Church of the Nazarene which Pastor Fowler has helped to organize. Other churches of the area also helped, and some of the men gave of their time in construction of the building. There were sixty-one present in Sunday school on the day of organization.

DISTRICT SUPERINTENDENT John L. Knight organized a new church in Kissimmee, Florida, on February 5. Rev. Fred Toms was appointed pastor. A fine parsonage-chapel has been erected for the new congregation. There were seventy-two in Sunday school on organization day. This is the thirteenth new church for the Florida District this quadrennium.

Servicemen's Corner



Chaplain Herbert J. Van Vorce writes from Fort George G. Meade, Maryland:

"I have been quite busy giving Character Guidance Lectures, as this was my month to give them for our unit. Although these are not to be sermons, yet they afford an opportunity to meet several of the men. I spend a good bit of time in preparing these lectures and

I find it is paying off in helping these young men to realize that sound, Christian character is formed and developed and maintained only as it is based, founded, and patterned on the high moral fabric of gospel truth. Several of the men have expressed appreciation for the help which they have received from these lectures.

"We have been conducting midweek services at the post stockade for the past three weeks and God has blessed in these services. The men listen attentively, a few have professed faith in Him, and I believe many more will come to know Him as their Saviour in the near future.

"We covet a continued interest in your prayers—for the souls of our men in the armed forces."

* * * *

Chaplain Albert L. Gamble writes the following report from Korea:

"This has been a good month with many wonderful spiritual experiences. Three men prayed through to definite victory. Work with the Korean people has been good and our Korean service here in the chapel has grown. The Bible class which was started on Sunday mornings has been well attended and the fellows are taking a keen interest in the discussions. We have a midweek service started now which is beginning to pick up in interest and attendance.

"I have had a lovely time and wonderful fellowship with the missionaries, the Owensens in Seoul. I have contacted several of the Nazarene men and have written to all of the others. We have had very good times of fellowship and counseling together."

* * * *

"I have been receiving the periodicals since I have been in the service. I will soon be separated from the service, so I thought I would notify you to stop sending the literature to me.

"The literature has helped me many times when I have been distressed. Your commission is doing a wonderful job for all the servicemen, I know, because I always read the Servicemen's Corner in the HERALD.

"I will subscribe for the literature when I get home. If it has helped me in the service, I know it will continue to do so when I go back to civilian life again.

"I thank God for the Nazarene Servicemen's Commission and what they are doing for the servicemen in all parts of the world."

EDWARD NAKANISHI

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR



Religious News & Comments

By A. K. BRACKEN

Religious Freedom?

THE NEW EVANGELICAL ALLIANCE Mission chapel was burned by a mob in Colombia, South America, on a recent date. The chapel was to have been dedicated in March. This brings to forty-six the number of Protestant churches and chapels to be destroyed in Colombia since 1948. (*Christian Century*)

Always with You

ALWAYS THERE ARE THOSE COMMITTED to getting their living at least expense to themselves who prey upon kindhearted and unsuspecting ministers and those who labor with them. Who among us has not at one time or another been a victim of their art! Recently a black notebook belonging to one such was found. It revealed careful notes and plans of the traveling "expert." He listed at least two places where he could get a "free bed" every six months. He listed the Salvation Army, Central Union Mission, Little Sisters of the Poor, Big Frank's Restaurant, and Goodwill Industries as places where he could profit. Baltimore Barber College could be visited for a free haircut and shave. St. Vincent DePauls would be touched for sandwiches—also 908 Valley Street. Sometimes serious intrusions and unscrupulous schemes rather elaborate are used. Perhaps each case should be treated on its own merits. Close co-operation with regular charitable agencies will solve many problems.

"Shall Not Have Died in Vain"

RESPONSE TO THE NEWS OF THE death of the five missionaries, among many, are the following: "A young student in Kent (Ohio) University wrote to T. E. McCully that he was withdrawing from the University to go to Ecuador to take up where McCully's son had left off." Two Christian "Quechua-speaking" Indians of Ecuador offered for missionary work among the Aucas, and other Indians accepted Christ as their Saviour. On the Sunday following the martyrdom, the Protestant churches of Quito were jammed for the services and state officials were among the worshippers. In Chicago, at a service where the elder McCully testified, there were thirty people who publicly consecrated for the mission field. Some have asked, "Does someone have

to die before we get stirred?" The answer is "Yes." First of all, it was Christ on the cross of Calvary.

Counteracting Dechristianization

AN ECUMENICAL COMMITTEE has been appointed in Sweden for the purpose of attempting to influence legislation and political life as a whole. Its purpose, as may be seen, is openly and avowedly political. Bishop Sven, of the Lutheran faith, and Lewis Pethrus, leader of the Pentecostal Mission, initiated this movement. The move arose from a feeling that stronger Christian influence is needed in political parties to aid in stopping the dechristianizing of society and the dissolution of moral standards. We wish them every success. America could use a great deal of help at this point also. We do not discount the fact that there is much to encourage the Christian people of America at present, but no one would be so optimistic as to say that America is ideally Christian. All the help we can get to make our nation more sober and God-fearing, less dedicated to greed and more given to the well-being of others, more spiritually-minded and less secular, will be all to the good. The religious revival is a good beginning. But the spiritual tide should be so directed as to make us better men and women in our daily living.

Brickbats and Roses

WHEN BILLY GRAHAM WENT to Manila, to Roman Catholic Philippines (80 per cent), Archbishop Rufino J. Santos warned his people not to attend his services. According to *Time* magazine, this prohibition spurred the interest of the people "more than the well-organized advance promotion aimed at the 700,000 Protestants of the Islands." Mr. Graham's response was diplomatic. (He seems to be putting the preaching of the gospel of Christ first in his emphasis.) Manila papers were not too friendly. But whereas the workers were hoping for a fair attendance, there were 40,000 with 4,470 decisions. *Time* also said that the Catholic (Jesuit) weekly *America* gave Billy a pat on the back. One Manila paper linked Graham with Savonarola and said, "It is time that our religious leaders turn to making us better men and women." This would be a fitting suggestion for all Protestants too.

Thought for the Day



by BERTHA MUNRO

"All Grace"

(II Cor. 9:8)

Monday:

"God is able." I know a man who with this weapon performed a miracle; he found a holiness college unaccredited, all but bankrupt, and in a few years left it highly regarded by creditors, community, and educators. This slogan on his lips and written deep in his heart did the special job to which God had called him.

I know a woman who literally kept herself hale and hearty well into her nineties with the inwrought conviction that so long as God kept her alive He was able to keep her actively useful.

"God is able": blanket proposition for all God's personal assignments.

Tuesday:

"All grace"—can you measure an "all"? Any specification will limit. Grace of patience; grace of wisdom; grace of sympathy; grace for endurance; grace for temptation; grace for sorrow; grace for achievement; grace in loss and adversity; grace in gain and prosperity; grace for happiness and heartache; grace for gaiety and gloom; grace to turn refusal to deeper blessing, and failure to victory. Every life experience demands its special grace; God has all varieties, an endless store—God is grace! His grace is as large as His nature.

Wednesday:

"Toward you": "ye"—grace has an object. Grace is God expressing himself; but expression is meaningless without a receiver. God's object is *us*; we are His receivers. Grace remains only potential until it is used. Grace is frustrated unless some soul tempted or challenged beyond his ability picks it up. Grace works when appropriated, not before.

Thursday:

"Always"—in all things—for every demand the supply. Think over the demands upon you of this day; the pulls in this direction and that, the ordinary routine and the unexpected emergencies, the pressures of circumstances and the pressures of people. Think of the demands upon you of all the tomorrows and the unknown years.

the Question box

Conducted by STEPHEN S. WHITE, Editor

What is the gospel message?

The gospel message is a message of good news. It is a message of freedom from condemnation and sin. Or, to put it in another way, it is freedom from fear as to this life and the life to come. It helps us to get to the place where we are not afraid to live and face the future. I am moved in my heart already as I think about what the gospel message means. The gospel message, if accepted, means a new birth, a new perspective, a new outlook on life. It helps to release the tensions and makes

living much more satisfactory and worth-while. Above everything else, it makes the companionship of Jesus real. Of course one could go on and on, for the gospel message is rich and full and meaningful—beyond complete description. But permit me to make one more attempt to put it into words. The gospel message is that which, if accepted, makes a person feel at home in God's world; he thereby becomes acclimated to a God-centered universe.

Will you please explain I Cor. 3:9-15, with special emphasis on verse 15? Some Christian young people of another denomination with whom our young people associate use this passage in arguing for eternal security.

These people that Paul is talking about here are Christians. They have built their faith and life on Jesus Christ. There is nothing wrong with the foundation which they have laid (verses 11-12). Their trouble is that they have not built wisely on their foundation. Their works have not been of the highest quality. People are not saved on the basis of their works; they are rewarded on the basis of them. They are saved by faith in Jesus Christ. If they fall down here, they will not make it to heaven, it matters not how long they

were Christians before they fell. However, if through the lack of wisdom they build unwisely from the standpoint of what they do for the Christ in whom they have saving faith, they will not be lost themselves, but their reward will be forfeited. This means that we not only should be sure that we are saved by faith, but we must also be careful to invest our time, talent, money, and energy in worthy causes. I Cor. 3:9-15 has nothing to do with eternal security.

Please explain Heb. 5:7: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; . . ." I thought at first that this referred to Melchisedec, but now believe that it must have meant Christ.

The verse is evidently talking about Christ and refers to His experience in the Garden of Gethsemane. There He said, "If it be possible, let this cup pass from me." By this I believe that the Master had in mind the time when His Father forsook Him.

Then He cried out on the cross, "My God, my God, why hast thou forsaken me?" You also ask in your letter about how many times Jesus wept. I can find only three instances, counting the one in Hebrews. These are Luke 19:41; John 11:35; and Heb. 5:7.

Your own resources? Pretty small. But God's! "Always," all grace at your disposal.

Friday:

"Every good work." Survey the field for "good works": family, friends, neighbors; business, community, world; home church, home missions, foreign missions; Sunday school, visitation, personal evangelism; children, young people, shut-ins, servicemen; colleges, publishing house, general board, and superintendents; revivals, church-wide and world-wide—"every good work"? The grace of God will make us spiritual millionaire philanthropists—if we set our grace to work—on all with our prayers

and our pennies, in some one corner with a life investment.

Saturday:

"All sufficiency." "Grace abounding." Plenty. No shortage of funds. Never a "bounced" check. The only situation in which we shall have to accept defeat is the one in which we fail to translate abounding grace into abounding works.

Sunday:

"Frustrated omnipotence"—it is a paradox impossible to comprehend, but all too easy to allow. Faith lays hold on the vast "willingness" of God. Fear holds back, but "fear springs from ignorance." "If thou hadst known!"

NEWS of the Churches



Rev. E. L. Bryant writes from Indianapolis, Indiana: "Feeling that God was leading, we accepted a call from the district superintendent along with a call from the small group of Nazarenes in the South Meridian Church here. They had been worshipping in a basement for eight years. District Superintendent Luther Cantwell took the church on his heart, recommended that the district help us with funds, and when we came there was just enough money to buy the rough material. We acted as contractor, and labor was donated by our own people and many friends. Today we have a beautiful Bedford-stone and brick building, with hardwood floors, blond furniture; sand-coat plaster done by our good pastor of South Port Church, Rev. Luther Williams; also a new piano, and choir loft with seats for thirty. Mr. Ray Cantwell, son of our district superintendent, is our minister of music. Even while we were building, God has helped us so much that we are on the Evangelistic Honor Roll. We have a beautiful building. If you have friends here you'd like to have us contact, write me, 2110 S. Meridian St., Indianapolis 25, Indiana."

Evangelist Joel Danner reports: "From February 1 to 5, I was with Pastor Doil Felts and our Wellston Church in St. Louis, Missouri, for Youth Week services. God honored us with His presence in a special way after pastor and people had prayed late into the night. The closing service was a time of refreshing from the Lord with the altar filled with young people seeking and finding God in pardon and heart purity. Then I had a one-week revival with Rev. E. R. Warhurst at Camden, Tennessee. The pastor had the church ready for the revival; the all-time Sunday-school record was broken before the meeting began and we had many prospects. There were twenty-one seekers in the Sunday morning service, eight new members were received into the church, and the pastor received a nice raise in salary. Write me, 206 Ninth Street, North, Columbus, Mississippi."

Weirton, West Virginia—It seemed that Evangelist George P. Woodward was at his best in our recent youth revival. His illustrated songs and messages attracted large and appreciative crowds, and the altar services were outstanding with many seekers and happy finders. On the closing Sunday we had 415 in Sunday school, and a fine class of 13 folk united with the church. The Weirton Nazarenes are among the finest, and it has been a joy to labor with them during the past fourteen months. Wonderful progress has been made in all departments. They recently extended our recall to three years and gave us a substantial increase in salary.—EARL G. HISSOM, JR., *Pastor*.

The Nome, Alaska, Eskimo Church of the Nazarene enjoyed the blessings of God in a special meeting with Rev. Aubrey Ponce, of Seward, as the evangelist. God honored us with His presence, and conviction came upon needy hearts. Many of our people gloriously accepted God's sanctifying power, and the last service two young couples were saved. On the closing Sunday, four adults and five children joined the church—all were members of the Sunday school. We thank God for "victory in Jesus."—LEWIS I. HUDGINS, *Pastor*.

Geneva, Ohio—Recently we experienced a spontaneous revival arising out of the Youth Week activities. Rev. Harold Harris, pastor of the new Edgewood Church in Ashtabula, was our special speaker, February 1 through 4, with souls seeking God from the first service. Then ten prayed through at the youth banquet and, with such a moving of the Lord, pastor and people felt the meetings should continue another week. About sixty decisions were made for the Lord, with many new folks contacted. The Lord has wonderfully blessed the church in the past year, and we have been able to purchase a lovely, five-room bungalow next door to the church for a parsonage. Also, a gift of an electric organ was presented to the church by one of the new converts. Already, in this assembly year, the Sunday-school average is ten more than last year, with attendance doubled at the regular services, and a wonderful spirit of unity among the people. A three-year recall has been given to the pastor. Recently organized the PAL program with twenty-three members. God has blessed the church spiritually, financially, and numerically.—E. J. EICHENBERGER, *Pastor*.

Pontiac, Illinois—Dedication services marking the completion of the remodeling of our church were held on Sunday afternoon, December 11, with Dr. Mendell Taylor, dean of Nazarene Theological Seminary, bringing the address. Greetings were brought from the local ministerial association, by District Superintendent Lyle Eckley, with invocation and benediction by a former pastor, Rev. Dwight Kellar. James Carey, representing the building committee, made the presentation of the building and key. Many ministers and people attended, from our city and also from a distance. The building program began in 1950, when Rev. Glenn Williams was pastor; in 1953, with Rev. Dwight Kellar as pastor, the remodeling program was begun with pastor, members, and friends donating much labor. We now have a fine brick structure with a seating capacity of 250. Rev. J. T. Holstein came as pastor last fall and assisted in getting the church completed for dedication.—ALTA ENFIELD, *Reporter*.

The Panama Canal Zone church recently closed a very successful revival with Rev. Norman R. Oke as evangelist. Everyone attending thoroughly enjoyed the ministry of Brother Oke. A deep work was done among the Christians, as they carried a real burden for the meeting. The attendance was very gratifying. God gave us a number of seekers, and since the close of the meeting nine members have been added to the church, five by profession of faith. Among our special visitors during the meeting was G. Lynwood Speier, Nazarene layman from California, who came to help pray and make contacts for the church; Dr. Howard Hamlin, a surgeon from Chicago, who spoke at the young people's hour on the closing night, and in the closing service, Lieutenant General Harrison, commander of all the military forces in the Caribbean area, who is an outstanding Christian.—ELMER O. NELSON, *Pastor*.

Gainesville, Texas—Sunday, March 11, marked the close of a real Holy Ghost revival here with Evangelist and Mrs. R. F. Lindley as special workers. God used Brother and Sister Lindley in a definite way in presenting the gospel with unction and power. Some thirty people sought God at the altar of prayer, most all of whom prayed through for pardon or heart purity. On the closing Sunday seven people were added to the church membership. Over one hundred dollars was given as a love offering to the pastor and wife, so they might attend the General Assembly. The meeting was a great blessing to the church and community.—HERBERT LAND, *Pastor*.

Evangelist W. B. Walker reports: "Since closing our five-year pastorate of First Church in Dayton, Ohio, and entering the evangelistic field last September, I have conducted meetings in Ohio—Batavia with Rev. James Hillman; Xenia with Rev. Harold Maish; Manhattan Boulevard, Toledo, with Pastor Russell Clay; Fayette with Rev. Harold Frye; Fort Recovery with Rev. Raymond Gardner; and Grover Hill with Rev. Bruce Modessett. Since January 1, I have been in revivals in La Marque, Texas, with Rev. James Farris; Bryan, Ohio, with Rev. M. W. Stahl; Springdale, Ohio, with Rev. Luther Watson; Lima, Ohio, First Church, with Pastor M. E. Clay; and at this writing in Findlay, Ohio, First Church with Rev. J. Wesley Sherrill. I have enjoyed working with some of our good singers and musicians—Max Karns, Jack Bierce, the Jantzes, and the Franklins. The Lord has given wonderful revivals with many seekers and new people joining the church. I thank God for our good pastors and people. Write me, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

East Liverpool, Ohio—The LaCroft Church enjoyed a wonderful Youth Week revival with Rev. Gloria Files and Miss Dorothy Adams as the special workers. Miss Files is an excellent preacher and her inspired messages won the hearts of the young people. Through the singing and preaching of these fine ladies many souls found God at the altar of prayer. On the closing Sunday night the altar was filled with seekers, also nine new members were added to the church; this makes seventeen new members thus far this year. We greatly appreciated the ministry of Miss Files and Miss Adams. Since we came here a little more than two years ago, more than thirty new members have been added to the church, the church debt reduced by \$4,000.00, a new heating unit installed at a cost of \$3,000.00, and the parsonage rewired. All budgets are paid.—**LEROY M. HASTIE, Pastor.**

Pastor J. G. Wells reports from Knoxville, Tennessee: "Revival fires continue to burn on the altars of First Church. Recently we closed a revival with the greatest manifestation of God's presence we have seen in a church in a number of years. Rev. Wilma Jean Inland was the 22-year-old evangelist. The altar was lined every night of the eight-day meeting. On the closing Sunday God came in the opening exercises of the Sunday school—wave after wave of glory swept the place and, after a brief exhortation by the evangelist, the altar was lined with seekers. The night service was one never to be forgotten. Fifteen splendid folk were added to the church membership. We thank God for His rich blessings upon Knoxville First Church."

Southwest Indiana District Preachers' Meeting & Sunday-School Convention

The preachers' meeting and Sunday-school convention of the Southwest Indiana District was held in First Church, New Albany, Indiana, February 27 through March 1. We all greatly missed our beloved district superintendent, Rev. Leo C. Davis, who was at the bedside of his wife, who suffered four heart attacks (she has since gone on to heaven). His absence was felt keenly, as we so much appreciate his gentle, humble, and wise counsel in all our district gatherings.

In the absence of Brother Davis, Rev. Joe Collins, secretary of the District Advisory Board, served very efficiently as platform director.

Dr. Samuel Young spiced the entire preachers' meeting with his deeply spiritual messages. The papers presented were of the highest order. The church was crowded for the evening evangelistic services.

Dr. Erwin G. Benson spoke to the Sunday-school convention. His messages were filled with the power of the Holy Spirit. The panel question periods brought much helpful instruction.

We all left the convention filled with a desire to go forward and reach new goals and more souls for the Master.—**ALBERT B. SCHNEIDER, Reporter.**

Evangelist Edward E. Mieras writes: "Wife and I are having a wonderful time in the evangelistic field, and both feel that we are in divine order. God seems to be putting His seal upon our work and is blessing our efforts with souls at the altar. We are doing our best to help and encourage both church and pastor. Our child evangelism program which we conduct each school-day afternoon for a week brings hundreds of new children to the meeting, giving us new Sunday-school prospects, and bringing 'brand-new' parents into the revival services. It is a pleasure to work with our fine pastors and people. Pray for us as we continue in this field as long as God makes it possible. Our address is 1962 Bridgen Road, Pasadena 7, California."

DEATHS

MRS. CATHERINE MILSTEAD, age eighty years, died January 29, in a nursing home in Germantown, Maryland. She was a devoted Christian the greater part of her life; founder and charter member of the Indian Head, Maryland, Church of the Nazarene. Her keen interest in both local and district church activities was maintained to the end, even though ill health during the last few years prevented her attendance in the local services. Funeral was conducted from the church she loved, by her pastor, Rev. Kenneth Akins, assisted by a former pastor, Rev. James Boggs. Interment was in the church cemetery in Pisgah, Maryland, by the side of her husband, who had preceded her in death almost a quarter of a century.

MRS. MAUDE NEIKIRK was born in Battle Creek, Nebraska, August 11, 1881, and died December 15, 1955. She was a life member in the N.F.M.S., a charter member of the Church of the Nazarene in Hoquiam, Washington, president of the local society for many years, and served the church faithfully in many offices. She was married to Rev. Francis C. Scott, a Nazarene minister; they helped to pioneer First Church of the Nazarene in Yakima, Washington. Mr. Scott died while serving as the pastor. Later she was married to Mr. Burr Neikirk; he died in 1926. She is survived by many relatives and a host of friends.

CHARLES ALBERT SHRINER was born September 26, 1902, and died December 17, 1955, after a short illness. He had been a member of the Church of the Nazarene for twenty-one years. He is survived by his wife, Margaret; a sister Mrs. Edith A. Garrell; brothers Gordon and Lewis—all of Orlando, Florida; and a third brother, Leonard, of Lakeland. Funeral service was conducted by Rev. Don Irwin, pastor of Central Church of the Nazarene, Orlando, where Mr. Shriner was a member of the official church board.

MRS. MABEL MARTIN JUDY, age fifty-seven, of Hammond, Indiana, died January 3, 1956. She had been a member of the Church of the Nazarene for nine years. She is survived by two sons, Harold and Earl, both of Hammond; two daughters, Mrs. Evelyn Beck and Mrs. Ruby Moore; also three brothers and three sisters. Funeral service was held in Flora, Illinois, with burial in the Flora cemetery.

MRS. MARY MCCOY was born March 3, 1878, near Success, Missouri, and died December 27, 1955. Early in the 1920's "Mother" McCoy was left a widow with five children. She moved the family to a farm near Viola, Idaho, and spent most of the remainder of her life in that area. She joined the Moscow Church of the Nazarene, and raised her children in the faith. The last years of her life were spent with her son, Otto, near Palouse, Washington. She transferred to the Palouse church, and attended as often as she was able. She was a patient sufferer, and her quiet Christian spirit was an inspiration to all of us. Funeral service was held in the Moscow church, with burial in a little hilltop cemetery near her Viola home.

KENNETH L. SEARS was born January 31, 1916, in Huntington, Indiana, and died December 25, 1955. He lived all his life in Huntington, except for a year at Olivet Nazarene College. For eighteen years he was choir director for the Church of the Nazarene in Huntington. His life was a great blessing in the church and in the community. His singing in revival services was the means of leading many to Christ. He was a loyal Christian and church

Guymon, Oklahoma—We are in our fifth year as pastor of this fine congregation. We give God praise for these years of victory and progress. Our church now has the highest Sunday-school average and church membership in its history. In spite of the "dust-bowl drought," the indebtedness on our property, valued at \$134,000.00, has been steadily reduced. Recently the church was air-conditioned. Our membership gains last year qualified us for the Crusade for Souls Honor Roll. We soon will celebrate our sixteenth year in the pastoral ministry—the best years of our life. It is a joy to serve God and this wonderful church; also we deeply appreciate the leadership of our good district superintendent, Rev. J. T. Cassett.—**JAMES C. HESTER, Pastor.**

member to the close of his life. In May of 1937 he was married to Bertha Lopp. He is survived by his wife, and four sons, Larry, Kenneth, Stephen, and Fred, all of the home. Funeral service was conducted in the home church, with the pastor, Rev. Robert T. Morris, officiating, assisted by Rev. Fred J. Hawk.

MISS SARAH ELIZABETH WORK, "Aunt Libbie" to her friends, died on December 28, 1955, after seven years of invalidism; a true example in patience. She was born in Walnut Grove, Minnesota, April 15, 1869. In 1923 the family moved to Glendale, Arizona, where she resided until death. Converted at the age of twelve, sanctified as a young woman, she had been a faithful follower of the Lord, and active in service for the Master in many ways. Funeral service was conducted by her pastor, Rev. Glen Roberson, assisted by Rev. P. W. McLearn. She is survived by one sister.

MRS. IVA JANE IRWIN passed peacefully to her reward on January 1, 1956, at her home in Saratoga, California. She was converted at a Nazarene camp meeting in 1912, and had been a faithful Christian since that time. She is survived by her husband and ten children. Funeral service was conducted by her pastor, Rev. Harold Beeson, in Los Gatos, California, with interment in the Los Gatos cemetery.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Albert R. Neese is a commissioned evangelist on our district. He has had years of experience both in the pastorate and in the evangelistic field. He is a good, sound preacher of the gospel and is wholeheartedly loyal to the church. He is especially effective in holiness conventions, and Mrs. Neese is an excellent children's worker. Their address is 675 Decatur Street, Denver, Colorado.—**Oscar J. Finch, superintendent of Colorado District.**

Rev. John P. McIntosh, pastor at Decatur Southside Church, is entering the evangelistic field on August 1. He is a strong evangelistic preacher, and has been a successful pastor for twelve years; has held many revivals. I am glad to recommend him and trust that he shall be kept busy.—**W. S. Purinton, superintendent of Illinois District.**

WEDDING BELLS

Miss Eleanor Beck Watkins of Kansas City, Missouri, and Mr. Lowell Don Whitsett of Tulsa, Oklahoma, were united in marriage on March 3, at the Nazarene Theological Seminary chapel in Kansas City, with Dr. S. T. Ludwig, general church secretary, officiating.

Miss Pauline Taylor of Parsons and Mr. Donald E. Farmer of Fort Scott, Kansas, were united in marriage on January 22, at the Parsons Church of the Nazarene, with the father of the bride, Rev. Keith C. Taylor, officiating, assisted by Rev. J. D. Wadley, Jr., of Fort Scott.

BORN—to Rev. Paul H. and Eleanor M. (Ernest) Varce of Farmington, Iowa, a son, Dwight George, on March 12.

—to Dr. and Mrs. W. Don Beaver of Bethany Nazarene College, Bethany, Oklahoma, a daughter, Gina Glee, on March 9.

—to Mr. and Mrs. Milton Stinson of Mt. Pleasant, Tennessee, a son, Jonathan David, on March 7.

—to Rev. and Mrs. Claude E. Pittenger of Fairbury, Nebraska, a daughter, Claudia Sue, on March 5.

—to Robert and Billie (Chivington) Hanson of Kankakee, Illinois, a son, Robin Lynn, on February 24.

—to Rev. and Mrs. J. C. Wolstenholm of Spokane, Washington, a son, James Grant, on February 18.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in Oklahoma for her husband and self—they have had a difficult winter, he broke his hip, and they've had a siege of heart trouble;

by a lady in Ohio that her husband may get back to God—very sick in body—the request is urgent;

by a lady for a friend in Indiana, a drunkard, that he may be saved; also by a mother for her son and his wife to surrender their hearts and lives to God;

by a friend in Michigan—an urgent request—for a man who is seriously afflicted, doctors say he may die at any time, and he is unsaved;

by a lady in Georgia for a personal need for her body;

by a lady in Tennessee—"a special unspoken request, the answer to which may mean spiritual life or death to me";

for the wife of Nazarene pastor in Indiana—she has an enlarged heart, high blood pressure, and is in serious condition, and he is greatly burdened and tested.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

Assembly Schedule

San Antonio May 2 and 3
Abilene May 9 to 11

Albany May 16 and 17
Canada Central May 24 and 25
New England May 31 to June 2

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Assembly Schedule

Alaska April 18 and 19
Canada West April 25 and 26
British Isles May

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Florida May 16 and 17
Los Angeles May 23 to 25
Rocky Mountain May 29 and 30
Nebraska May 31 and June 1

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Idaho-Oregon May 3 and 4
Oregon Pacific May 9 to 11
Northwest May 16 and 17
Washington Pacific May 23 and 24
Nevada-Utah May 30 and 31

HUGH C. BENNER

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Assembly Schedule

Akron May 2 to 4
Northern California May 9 to 11
Arizona May 17 and 18
New Mexico May 23 and 24
Southern California May 30 to June 1

West Virginia July 5 to 7
Michigan July 11 to 13
Central Ohio July 18 to 20

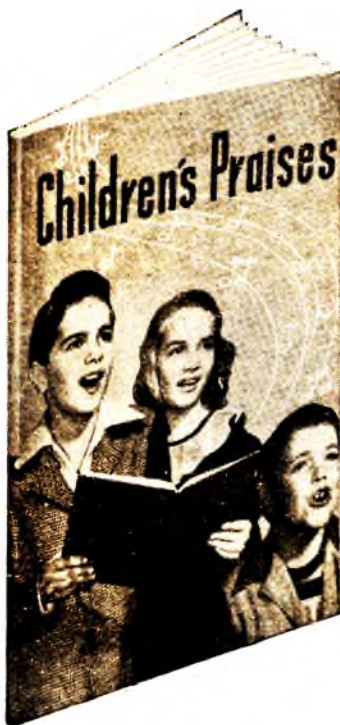
Western Ohio July 25 to 27
East Tennessee August 1 and 2
Iowa August 8 and 9
Houston August 22 and 23
Southwest Oklahoma September 12 to 14
Northeast Oklahoma September 19 and 20

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



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PLEASE, MAY WE HAVE YOUR ATTENTION: If you are planning to come to the General Assembly in June, you should make provision for your housing before you arrive. All space allotted to us in downtown hotels of Kansas City is already filled with the exception of a few twin-bedded rooms. Consequently, hotel reservations from now on will have to be in outlying hotels. Access to the auditorium will be by bus or streetcar. In making your hotel requests please address your letter to:

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Committee on Arrangements
14th GENERAL ASSEMBLY

DISTRICT ASSEMBLY INFORMATION

CANADA WEST—Assembly, April 24 to 26, at Calgary First Church, 124 14th Avenue West, Calgary, Alberta. Send mail and other items relating to the assembly in care of the pastor, Rev. Herman L. G. Smith, at the church address. Dr. G. B. Williamson presiding.

IDAHO-OREGON—Assembly, May 2 and 3, 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.

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.

**Mail your request to the
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What request?

The Publicity Committee of the General Assembly is making available a bumper sticker for automobiles to be used on cars coming to the General Assembly. This will be sent to you *free* if you make your request between now and May 15, or until the supply runs out. Place your order with the Publishing House today!

—S. T. LUDWIG, *General Secretary*

EVANGELISTS' SLATES

A to C

Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
Union, Mo. April 5 to 15
Richland Center, Wis. April 19 to 29
Allen, Jimmie. Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.
Carbon, Ind. April 17 to 22
Pittsburg, Kans. Apr. 25 to May 6
Anderson, G. R. Box 76, Lindsey, Ohio
Zanesville (North), Ohio April 17 to 29
Point Pleasant, W.Va. May 1 to 13
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Ponca City, Okla. April 18 to 29
Leon, Iowa May 3 to 13
Ashby, Kenneth and Geneva. Singers and Musicians, 1111 Shannon Ave., Indianapolis, Ind.
Maysville (First), Ky. April 16 to 22
Bailey, Clayton D. Box 579, Fort Dodge, Iowa
Florence, Colo. April 11 to 22
Hominy, Okla. Apr. 25 to May 6
Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
Monaca, Pa. April 8 to 15
Orangeburg, S.C. May 2 to 13
Baldwin, C. R. 1122 W. Texas, Durant, Okla.
Ball, R. S. 3028 Henshey Dr., Midwest City 10, Okla.
Banning, R. M. Route 1, Morrow, Ohio
Dayton (Drexel), Ohio April 11 to 22
Richmond (Rosenmont), Ky. Apr. 25 to May 6
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Saint Edwards, Neb. April 4 to 15
Hemingford, Neb. April 17 to 29
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
Summit, Ky. April 20 to 22



APRIL 30

is the date. This closes the fiscal year. What money is reported by that time finishes the record of our giving for the quadrennium.

CHURCH TREASURERS—it will greatly help your church if you are prompt in sending your Easter offering to the general treasurer before April 30. Thank you! Remit to:

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—Stewardship Committee



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Drumright, Okla. April 4 to 15
Independence, Mo. Apr. 25 to May 6
Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
Berryhill, Noble E. P.O. Box 527, Kansas City 41,
Mo.
Hermiston, Ore. April 4 to 15
Spokane (N. Hill), Wash. April 18 to 29
Bertolets, The Musical (Fred and Grace). Preacher
and Musicians, 1349 Perkiomen Ave., Reading,
Pa.
Van Nuys, Calif. April 4 to 15
No. Long Beach, Calif. April 18 to 29
Bierce, Jack. Song Evangelist, 417 North St.
Apt. C, Logansport, Ind. April 4 to 15
Akron (First), Ohio April 25 to May 6
New Castle (First), Ind. Apr. 25 to May 6
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas
City 41, Mo.
Moscow, Md. April 11 to 22
Scottdale, Pa. April 25 to May 6
Bishop, Joe. Box 47, Yukon, Okla.
Stafford, Kans. April 4 to 15
Frederick, Okla. April 18 to 29
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Reserved April and May
Boner, George D. 349 West 53rd St., Seattle 7,
Wash.
Boone, Ford. 227 S. Locust St., McComb, Miss.
Dallas (Buckner Blvd.), Texas. Apr. 11 to 22
Dayton (Maple Grove), O. Apr. 25 to May 6
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 1841 Belmead Rd., Columbus 23,
Ohio
Ironton (Sunrise Chapel), O. April 3 to 15
Cincinnati (McMicken), O. April 17 to 29
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Oklahoma City (Trinity), Okla. Apr. 11 to 22
Elkhart (N. Side), Ind. Apr. 25 to May 6
Brannon, J. S. Coal Fork, W.Va.
Handley, W.Va. April 4 to 15
Pineville, W.Va. April 18 to 29
Brannon, Wilbur. 2201 Morehouse Ave., Elkhart,
Ind.
Phoenix (E. Side), Ariz. April 11 to 22
Wooster, Ohio Apr. 25 to May 6

Bridgwater, R. E. and Dorothy. 116 Wolfe Ave.,
Colorado Springs, Colo.
Hutchinson (Bethany), Kans. April 11 to 22
Chadron, Neb. Apr. 25 to May 6
Brinkman, George and Flora. 76 Orange St., St.
Augustine, Fla.
Brockmueller, C. W. P.O. Box 527, Kansas City 41,
Mo.
Brough, C. Wesley. 302 W. Bellevue, Porterville,
Calif.
San Fernando (First), Calif. April 4 to 15
Napa, Calif. April 18 to 29
Brown, Clon C. 112 Manor Dr., High Point, N.C.
Charlotte (Thomasboro), N.C. April 17 to 29
Brown, Curtis R. Song Evangelist, 912 Fifth St.
N.W., Canton, Ohio
Buffalo, N.Y. April 11 to 22
Wooster, Ohio Apr. 25 to May 6
Brown, J. Russell. P.O. Box 527, Kansas City 41,
Mo.
Burness, Eddie and Ann. Box 1007, Ashland, Ky.
High Point, N.C. April 4 to 15
Fort Smith, Ark. April 18 to 29
Burson, H. D. 401 W. Clay, Houston 6, Texas
Richmond (First), Ind. April 4 to 15
Dallas (N. Side), Tex. April 23 to 29
Burton, C. C. P.O. Box 145, Somerset, Ky.
California (Carthage), Ky. April 11 to 22
Weirton, W.Va. May 1 to 13
Bush, Russell, and Wife. Evangelist and Musi-
cians, P.O. Box 527, Kansas City 41, Mo.
Campbell, Carson. Route 2, Mitchell, Ind.
Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado
Springs, Colo.
Carleton, J. D., and Wife. Preacher and Singer,
P.O. Box 527, Kansas City 41, Mo.
Tulsa (Parkview), Okla. April 4 to 15
Columbus, Kans. April 18 to 29
Carlsen, Harry and Esther. Preachers and Musi-
cians, Box 200, Carbondale, Pa.
Ashtabula (First), O. April 4 to 15
Curtisville, Pa. April 19 to 29
Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
Malden, Mo. April 4 to 15
Caruthersville, Mo. April 18 to 29

Carpenter, Harry and Ruth. Evangelists and Sing-
ers, 323 N. Franklin, Greensburg, Ind.
Detroit, Mich. April 1 to 15
Frontier, Mich. Apr. 22 to May 6
Carroll, Bob and Gladys. Evangelist and Singers,
Box 422, Nowata, Okla.
Anadarko, Okla. April 4 to 15
Esther, Mo. April 18 to 29
Carter, Jack and Ruby. Preacher and Singer,
609 N. Mueller St., Bethany, Okla.
Bluefield, W.Va. April 11 to 22
Urbana, Ill. Apr. 25 to May 6
Carter, W. A. 3808 Park St., Greenville, Texas
Lynn, Ind. April 4 to 15
Sulphur Springs, Texas April 18 to 29
Casey, H. A. 1801 N.E. Madison, Oklahoma City,
Okla.
Ladoga, Ind. April 11 to 22
Waverly, Ohio Apr. 25 to May 6
Casto, Clyde C. 2016 North Ave., Del Paso
Heights, Calif.
Wasco, Calif. April 11 to 25
Chatfield, C. C. and Flora N. Preachers and
Singers, P.O. Box 527, Kansas City 41, Mo.
Billings (First), Mont. April 11 to 22
Terre Haute (S. Side), Ind. Apr. 25 to May 6
Chickenoff, Miss Susie. 564 Barham Ave., Santa
Rosa, Calif.
Bakersfield (East), Calif. April 9 to 15
Clark, Eddie. Route 1, Colona, Ill.
Norwood, Mo. April 4 to 15
Redkey, Ind. April 18 to 29
Cleveland, B. H. 6771 Orange Ave., Long Beach,
Calif.
Clift, Norvie O. P.O. Box 52, Cambria, Calif.
Collins, A. E. P.O. Box 682, Carleton Place,
Ontario, Canada
Renfrew (Northcote), Ont. April 18 to 29
Williamstown, W.Va. May 3 to 13
Conway, L. W. 223 So. 8th St., Vincennes, Ind.
Cooper, Marvin S. 1514 N. Wakefield St., Arling-
ton, Va.
Corbett, C. T. Box 215, Kankakee, Ill.
Buffalo, N.Y. April 11 to 22
Celina, Ohio Apr. 25 to May 6
Cornelson, E. L. 122 North 16th, Colorado
Springs, Colo.
Cox, C. B. 1322 N. First Ave., Upland, Calif.
Crabtree, J. C. 1506 Amherst Rd., Springfield,
Ohio
Cravens, Rupert. 823 N. Kramer Ave., Lawrence-
burg, Tenn.
Waynesboro, Tenn. April 2 to 15
Crawford, J. H. and Maggie. Springdale, Ark.
Cleburne, Texas April 18 to 29
Ft. Smith (S. Side), Ark. May 15 to 27
Crider, Jim and Janet. Singers and Musicians,
c/o Gen. Del., Southport, Ind.
Stinesville, Ind. April 4 to 15
Open date April 18 to 29
Crist, Wesley F. P.O. Box 527, Kansas City 41,
Mo.
Crites Evangelistic Party. P.O. Box 527, Kansas
City 41, Mo.
Patchogue, N.Y. April 4 to 16
Bellair, Ohio April 19 to 29
Crutcher, Estelle. 7221 S.W. 5th St., Miami, Fla.
McConnellstown, Pa. April 12 to 22
Mifflinburg, Pa. Apr. 26 to May 6

D to F

Darnell, H. E. Box 929, Vivian, La.
Indianapolis (W/brook), Ind. April 4 to 15
Tulsa (First), Okla. April 18 to 29
Darnell, Leo and Edith. P.O. Box 135, Galatia, Ill.
Pana, Ill. April 4 to 15
Elgin, Ill. April 18 to 29
Davidson, Otto, and Wife. Evangelist and Singers,
224 E. Ames St., Mt. Vernon, Ohio
Davis, C. W. and Florence. 930 N. Institute, Colo-
rado Springs, Colo.
Yucaipa, Calif. April 11 to 22
Phoenix, Ariz. April 23 to 29
Davis, Leland R. Song Evangelist, 2021 12th St.,
Akron 14, Ohio
DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
Stinesville, Ind. April 3 to 15
Huntington (Central), W.Va. April 18 to 29
DeLong, Russell V. P.O. Box 527, Kansas City 41,
Mo.
Missoula, Mont. (county-wide) April 4 to 15
Woodland, Calif. (city-wide) April 18 to 29
DiCicco, Frank and Dolores. Preacher and Singers,
4387 West 28th St., Cleveland 9, Ohio
Sangerville, Va. April 3 to 15
Franklin, Pa. April 17 to 29
Dickerson, H. N. 2235 N. Alabama, Indianapolis 5,
Ind.
Dixon, George and Charlotte. Preachers and Sing-
ers, 39 S. Prospect Ave., Patchogue, N.Y.
Dobbins, C. H., and Wife. Evangelists and Musi-
cians, 604 S. Wayne St., Alexandria, Ind.
Yellville, Ark. April 10 to 22
Muncie (Five Points), Ind. May 1 to 13
Dubson, J. C. Box 504, Bethany, Okla.
Kansas City (St. Paul's), Mo. April 4 to 15
Bartlesville, Okla. April 19 to 29

Donoho, Edward K. Box 244, Lyons, Kansas
 Stafford, Kansas April 4 to 15
 Meade, Kansas April 16 to 22
 Drye, J. T. and Vesta. Evangelist and Singer, Box 1,
 Coffeyville, Kansas
 Tucumcari, N.M. April 4 to 15
 Magnolia, Ark. April 18 to 29
 Duncan, W. Ray. Evangelist, Waverly, Ohio
 Minford, Ohio April 1 to 15
 Dunn, T. P. 4352 N. Frankfort, Tulsa, Okla.
 Farmington, Iowa April 11 to 22
 Durbin, Max. Song Evangelist, 412 W. Franklin
 St., Winchester, Ind.
 Dyer, Esther M. Musical Evangelist, Crystal Beach,
 Fla.
 Eastman, H. T. and Verla May. Preacher and
 Singers, 2005 E. 11th, Pueblo, Colo.
 San Pablo, Calif. April 4 to 15
 Walnut Creek, Calif. April 18 to 29
 Edwards, L. T., and Wife. Lowell, Oregon
 Benedict, N.D. April 11 to 22
 New Rockford, N.D. Apr. 25 to May 6
 Elkins, W. T. Wurtland, Ky.
 Siloam, Ky. April 3 to 15
 Elsea, Cloyce. Box 18, Van Buren, Ohio
 McConnelsville, Ohio Apr. 24 to May 6
 Open dates May 8 to June 17
 Emrick, Ross and Dorothy. Evangelist and Musi-
 cians, 600 Trumbull St., Bay City, Mich.
 Ottawa, Ill. (Hol. Conv.) April 11 to 15
 Sterling, Ill. April 22 to 29
 Emsey, Robert. British Holiness Evangelist, P.O.
 Box 527, Kansas City 41, Mo.
 La Crosse, Wis. April 11 to 22
 Fillmore, Calif. Apr. 25 to May 6
 Erp, J. R. 415 N. Biltmore, Muncie, Ind.
 Flint, Mich. April 18 to 29
 Villa Grove, Ill. May 2 to 13
 Estep, Alva O. and Gladys. Preacher and Singers,
 Box 238, Losantville, Ind.
 Baker, Ore. April 18 to 29
 Worland, Wyo. May 2 to 13
 Fagan, Harry, and Wife. Singers and Musicians,
 R.D. 1, Carmichael, Pa.
 Farnsworth, Irving. 5036 Winslow Dr., Columbus 13,
 Ohio
 Felter, Harry J. and Wife. Box 87, Leesburg, N.J.
 Canastota, N.Y. April 11 to 22
 Syracuse, N.Y. Apr. 25 to May 6
 Ferguson, Edw. R. and Alma. Preacher and Singer,
 920 21st St., Orlando, Fla.
 Detroit (Grace Ch.), Mich. April 11 to 22
 Arlington (Calvary), Va. April 25 to May 6
 Fettes, Fred W. 546 Vermont, Altadena, Calif.
 Sierra Madre, Calif. April 4 to 15
 Phoenix (Central), Ariz. April 18 to 29
 Files, Gloria; Adams, Dorothy. Preacher and Sing-
 ers, Wiley Ford, W.Va.
 Stockton, Ill. April 25 to May 6
 Colona, Ill. May 9 to 20
 Finger, Maurice and Naomi. Route 3, Lincolnton,
 N.C.
 Man, W.Va. April 4 to 15
 Lancaster, Ohio April 18 to 29
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Boulder (First), Colo. April 4 to 15
 Richland, Wash. April 18 to 29
 Fitch, James S. Evangelist, 2738 Bobby Ave.,
 Nashville 6, Tenn.
 Flygare, Bill and Marguerite. Evangelist and Musi-
 cians, 837 Padilla St., San Gabriel, Calif.
 Foltz, John C. Cherryville, Pa.
 Johnstown, Pa. Apr. 25 to May 6
 Paxtonia, Pa. May 16 to 27
 Fouse, Fay A. 635 Western Ave., Winchester, Ind.
 New Madison, Ohio April 4 to 15
 Oakwood, Ill. April 20 to 29
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus. Box 181, Odon, Ind.
 St. Bernice, Ind. Mar. 28 to May 8
 Clarksville, Ind. May 11 to 22
 Franklin, Norman and Connie. Song Evangelists,
 Route 1, San Pierre, Ind.
 Henryetta, Okla. April 4 to 15
 Anderson (Goodwin Mem.), Ind. April 18 to 29
 Frodge, Harold C. Box 181, St. Paris, Ohio
 Chariton, Iowa April 3 to 15
 Danville (W. Side), Ill. April 18 to 29
 Frost, Earl L. 510 W. Market St., Troy, Ohio
 Fugett, C. B. General Delivery, Anaheim, Calif.
 Hanford, Calif. April 9 to 15
 Vallejo, Calif. April 16 to 22
 Fuller, J. O. P.O. Box 81, Nashville, Ga.
 Rogers, Ark. April 5 to 15
 Marietta, Ga. April 19 to 29

G and H

Geeding, W. W. and Wilma. Preachers and Chalk
 Artist, 376 W. Pine St., Canton, Ill.
 Redkey, Ind. April 18 to 29
 Manchester, Ind. May 2 to 13
 Gillespie, George M. P.O. Box 208, Auburn, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists,
 Box 312, Farmland, Ind.
 Portland (Collett), Ind. April 3 to 15
 Ridgeville, Ind. May 1 to 13

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 Gospel Light Trio (Rev. Lyle Leach, Fred Findley,
 and Wife). Preacher and Musicians, Rt. 1,
 Box 175, Salem, Ore.
 Brainerd, Minn. April 12 to 22
 Loveland, Colo. Apr. 25 to May 6
 Gould, Loren W., and Wife. Preacher and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Deepwater, Mo. April 4 to 15
 Neosho, Mo. April 18 to 29
 Granger, Miss Marjorie. Song Evangelist, 4322 Man-
 chester St., St. Louis 10, Mo.
 Granger, R. L. Evangelist, 1143 Treat Lane, Con-
 cord, Calif.
 St. Louis (Golden Gate), Mo. April 18 to 29
 Vandalia, Mo. Apr. 30 to May 6
 Gray, Ralph C., and Wife. Evangelist and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Ada, Okla. April 11 to 22
 Hannibal, Mo. Apr. 25 to May 6
 Green, James and Rosemary. Singers and Musi-
 cians, 1201 Bower Ct., New Castle, Ind.
 Marion (First), Ind. April 4 to 15
 Ft. Wayne (Nelson St.), Ind. April 18 to 29

Greene, Bernard. 905 S. Michigan St., Plymouth,
 Ind.
 Greenlee, Miss Helen. Evangelistic Singer, Route 2,
 Humeston, Iowa
 Troy, Ohio April 4 to 15
 Tulsa (First), Okla. April 18 to 29
 Gretzinger, Harold W. 1391 Mar Vista Ave., Pasa-
 dena, Calif.
 Grubbs, R.D. 1704 Madison Ave., Covington, Ky.
 Oak Ridge, Tenn. April 3 to 15
 Amelia, Ohio April 17 to 29
 Haas, Wayne and June. Singers and Musicians,
 Route 1, Cory, Ind.
 Pittsburgh, Pa. April 17 to 29
 Indianapolis (Speedway), Ind. May 9 to 20
 Hahn, O. G. 230 Leyte St., Mishawaka, Ind.
 Hall, Miss Clarine. Song Evangelist, 819 Milburn,
 Dayton 4, Ohio
 Hall, Dave. 776 E. Simpson, McPherson, Kansas
 Wichita, Kansas April 11 to 22
 Kansas City (Wornall), Mo.
 Apr. 25 to May 6
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Camas, Wash. April 11 to 22
 Enumclaw, Wash. Apr. 25 to May 6
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings,
 Neb.

MAY 13—MOTHER'S DAY

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Harley, C. H. Burbank, Ohio
 Frank, W. Va. April 10 to 22
 South Amherst, Ohio Apr. 25 to May 6
 Harper, Alvin A. 901 W. Lincoln, Salina, Kansas
 Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Fla.
 Kingsport, Tenn. April 4 to 15
 Johnson City (Phila. Ch.), Tenn. April 16 to 29
 Harris, E. T. P.O. Box 527, Kansas City 41, Mo.
 Harrison, Raymond W. Box 57, Neotsu, Oregon
 Harrold, John W. Box 309, Red Key, Ind.
 Mitchell, Ind. April 4 to 15
 Pioneer, Ohio April 18 to 29
 Hart, H. J. Route 1, Owasso, Okla.
 Harvey, Hoye. Box 124, Hodge, La.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Henbest, C. L. Box 345, Rogers, Ark.
 Charleston, Mo. April 4 to 15
 Indianapolis (W. Side), Ind. April 18 to 29
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
 Hendrick, Doris V. Evangelist, 342 North St., Bad Axe, Mich.
 Hendricks, Joe. Song Evangelist, 4012 Catherine Ave., Norwood 12, Ohio
 Cincinnati (Stanton Ave.), Ohio May 4 to 13
 Henriksen, G. W. 12703 N.E. Clackamas, Portland 16, Ore.
 Flint (North), Mich. April 16 to 25
 Corvuss, Minn. Apr. 26 to May 6
 Henry, J. W. P.O. Box 581, Banning, Calif.
 Henson, J. C. 103 N. Peniel St., Bethany, Okla.
 Chattanooga, Tenn. April 17 to 22
 Rome, Ga. April 24 to 29
 Higgins, Charles A. 1702 Pecos St., Las Cruces, N.M.
 Hodge, W. M. Science Hill, Ky.
 Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.
 Holso Evangelistic Party. 5332 Summer Ave., Ashtabula, Ohio
 Holstein, C. V. Rt. 2, Adams Park, Indian Lake, Vicksburg, Mich.
 Hoof, A. J. (Jack). 1610 S. Grand St., Monroe, La.
 Hoof, Billy S. McEwen, Tenn.
 Manchester, Ga. April 18 to 29
 Hooker, H. H. P.O. Box 11, Gardendale, Mich.
 Norfolk (First), Va. April 11 to 22
 Philipsburg, Pa. Apr. 25 to May 6
 Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
 New Lothrop, Mich. Apr. 25 to May 6
 Beaverton, Mich. May 9 to 20
 Hostetler, Robert. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.
 Huff, Thomas. Evangelist, Box 228, Zylks, La.
 De Queen, Ark. April 4 to 15
 Baton Rouge (Fairfield), La. April 19 to 29
 Huffman, H. B. Box 25, Onego, W. Va.
 Hughes, Guthrie. Greenfield, Ind.
 Humble, Dave and Mary. Singers and Chalk Artist, Worthington, Ind.
 Chinook, Mont. April 4 to 15
 Swift Current, Sask. May 16 to 27
 Hutchinson, C. Neal. P.O. Box 527, Kansas City 41, Mo.
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Inglad, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.
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 New Kensington, Pa. April 18 to 29
 Isenberg Evangelistic Party. Evangelist and Singers, Box 388, New Cumberland, Pa.
 Hammond, Ind. April 9 to 15
 Litchfield, Minn. April 18 to 29
 Jackson, R. V. Box 31, Elizabethtown, Ill.
 Highland, Ind. April 4 to 15
 Lebanon, Ohio April 18 to 29
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Long Beach (First), Calif. April 17 to 22
 Canton, Ill. (Hol. Conv.) April 25 to 29
 Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.
 Flint (South), Mich. April 4 to 15
 Pontiac (Parkdale), Mich. April 18 to 29
 Jerrett, Howard W. 630 W. Hazelhurst St., Ferndale, Mich.
 Johnson, A. G. and Elveda. P.O. Box 527, Kansas City 41, Mo.
 Johnson, Andrew. Wilmore, Kentucky.
 Johnson, Spencer. Box 11, Vivian, La.
 Oklahoma City (Grand Blvd.), Okla. April 12 to 22
 Harrah, Okla. Apr. 25 to May 6
 Jones, A. K. P.O. Box 527, Kansas City 41, Mo.
 Cheyenne, Wyo. April 8 to 15
 Idaho Falls, Ida. April 19 to 29
 Jones, Clarence "Tiz" Evangelist, 2022 Lippert St., Charleston, W. Va.
 Portage, Pa. April 18 to 29
 Masontown, W. Va. May 1 to 13

Jones, Claude W. R.F.D. 1, Box 172, Bel Air, Md.
 East Rockaway, N.Y. April 18 to 29
 West Grove, Pa. May 2 to 6
 Jones, Lum. 630 West 9th St., Ada, Okla.
 Jordan, Hugh R. P.O. Box 527, Kansas City 41, Mo.
 Tulare, Calif. April 4 to 15
 Arcadia, Calif. April 18 to 29
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Butler, Ind. April 4 to 15
 Ashley-Hudson, Ind. April 18 to 29
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Anderson (First), Ind. April 4 to 15
 Muskegon, Mich. April 18 to 29
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Murfreesboro, Tenn. April 11 to 22
 Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Nashville, Mich. April 18 to 29
 Clare, Mich. May 2 to 13
 Kleven, Orville H. and Kathryn. Evangelist and Singers, 2355 Roosevelt Blvd., Eugene, Ore.
 Hood River, Ore. April 10 to 22
 Wheatland, Wyo. Apr. 25 to May 6
 Krauss, James L. 818 1/2 E. Spring, St. Marys, Ohio
 Kruse, Carl H. and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.
 Pickford, Mich. April 18 to 29
 Lansing (Pleasant Grove), Mich. May 1 to 13
 Kunze, R. J. Sunday-School Evangelist, 614 W. Elm St., Compton, Calif.
 Kuschner, Aillard and Dorothea. Evangelist and Singer, Route 1, Burton, Ohio
 Farmington Falls, Maine April 4 to 15
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