

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



June 13, 1956

The lordship of Jesus deserves thoughtful consideration. The contemplation of this lofty teaching would lead all believers to greater reverence, adoration, and devotion. In turn there would follow greater self-abnegation, deeper consecration, and more perfect obedience.

Jesus Christ is the Lord *eternal*. This implies His pre-existence. Isaiah called Him the everlasting Father. He said of himself, "Before

"Jesus Christ Is Lord"

General Superintendent Williamson

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

—Phil. 2:9-11

Abraham was, I am." And St. Paul declared, "He is before all things, and by him all things consist."

Jesus is Lord of *creation*. "All things were made by him; and without him was not any thing made."

Christ is Lord of the *temple*. Isaiah said, "I saw also the Lord . . . and his train filled the temple." The seraphim cried, "The whole earth is full of his glory." Malachi prophesied, "The Lord, whom ye seek, shall suddenly come to his temple." It was an assertion of His absolute lordship and supreme authority when Jesus in dramatic appearance cleansed the Temple in Jerusalem.

Jesus is Lord of the *universe*. These words from the Psalmist are prophetic as well as poetic: "Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling his word: mountains, and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl: kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and children: let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven. . . . Praise him for his mighty acts: praise him according to his excellent greatness."

In the hearts of men Jesus Christ desires to reign as King and rule as Lord, but He will do so only by their voluntary consent. That is a realm in which He limited himself because He ordained to make man in the image of God, thus endowing him with freedom of choice. Therefore men may and do shut Christ out of the home He seeks to indwell. But Christ says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in." Eagerly He waits to make the temple of man's heart His home.

Let us make the Lord, who is eternal and universal, the Lord of *our lives*.

LATE NEWS

Telegram . . .

Nashville, Tennessee—Revival at Nashville, Woodbine Church, Rev. L. H. Roebuck, pastor, with Evangelist Sam Sparks, scheduled to close May 20, continued indefinitely. Meeting has outgrown church building and taken on proportion of city-wide awakening. Large tent, 110 feet long, on State Fairground, packed out first night with more than 75 seekers at the altar. Other pastors and churches spontaneously entering into campaign, with superintendent serving as campaign director. God's wonderful blessing with genuine spiritual awakening.—D. K. Wachtel, Superintendent of Tennessee District.

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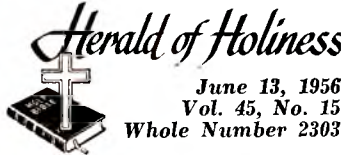
Pastor Loran Irby sends word from Manistee, Michigan: "Received ten members on confession of faith on Pentecost Sunday; total of twelve to date—gain of 36 per cent."

Word has been received of the death of Mr. Harry Carothers, with funeral service on May 22, at North Platte, Nebraska. He was the father of Mrs. Finch, wife of Dr. O. J. Finch, superintendent of the Colorado District.

After pastoring the church at Newman Grove for four years, Rev. James E. Wallick has accepted a call to pastor the church in Crawford, Nebraska.

After pastoring the church in San Anselmo for three years, Rev. Virgil M. Hutcherson has resigned to accept the call to pastor the church in Denair, California.

On Sunday, July 1, the C. J. Hunter family plans to have a service in the Church of the Nazarene in Moses Lake, Washington, for the dual purpose of celebrating their golden wedding anniversary and welcoming home their missionary son. Forty members of the immediate family will be present, including three great-grandchildren. The four Nazarene ministers in the family are to have part in the service—Rev. Eldon Hunter, pastor at Reno, Nevada; Rev. Earl D. Hunter, field superintendent, Bolivia; Rev. Earl Browning, pastor at Othelo, Washington; and Rev. Merlin Hunter, pastor at Grass Valley, California. The Hunter parents have been active in church work and exemplary in moral living; all their children, with their families, are saved and active in church work. Mr. Hunter has helped construct church buildings each place he has lived and been generous with



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

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contributions, having served at times on church boards. Three times in their married years the Hunters moved west—living on large farms at Arapahoe, Colorado; Harper, Oregon; and Moses Lake, Washington. Mrs. Hunter has been a Sunday-school teacher for over fifty years, served at times as N.F.M.S. president, as Cradle Roll superintendent for thirteen years; in recent years she has filled the pulpit frequently.

## GLEANINGS

from the  
Office Editor's Desk

"Some time ago someone gave us a lot of papers to use for starting fires and among them were some of the HERALD OF HOLINESS papers. We surely did enjoy reading them and rereading them. All of the articles were very good. Am enclosing \$1.50 for my subscription."—Wisconsin.

"The HERALD OF HOLINESS is a real spiritual gold mine and always welcome in our home. We have been encouraged and helped by it many times."—Pennsylvania.

"I want to congratulate you on the 'new look' in the HERALD. It is really attractive and interesting . . . I don't think there is a more attractive magazine on the market than this is now. I have read the HERALD for twenty-five years now and it gets better and better all the time."—Michigan.

"Just received my renewal of HERALD OF HOLINESS and how happy I was to get it. Sure do enjoy every copy; would not be without it, and have sent for copies for people we want to get into the Church of the Nazarene . . ."—Indiana.

"I want to say a great big 'Thank you' to everyone who gave us our March 28 issue of the dear HERALD OF HOLINESS. Rev. E. E. Wordsworth's article, 'The Deeper Meaning of Easter,' is worth more than a year's subscription. . . . Have been a shut-in for most of the long Alberta winter, but my precious Bible and the HERALD have been meat indeed for my soul."—Alberta, Canada.

"I have been a subscriber to the HERALD OF HOLINESS since 1938, and have most all the issues. I read the paper and file many of the fine articles on cards for the purpose of sermon building. I appreciate the fine work you are doing. Many, many thanks."—A Pastor in Maryland.

"I am just a new Nazarene but the Lord has saved and sanctified me and I truly love all the literature the Nazarene Publishing House prints. The HERALD OF HOLINESS and others have been a blessing to me. My husband is in the hospital sick, and will be there for some time, and I have three small children, so don't get to church but once a week, and really appreciate the people who write these heart-warming messages in the HERALD."—Virginia.

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## A Decade of Progress in

# Western Canada

Ten years ago Dr. Edward Lawlor was elected superintendent of the Alberta and British Columbia districts. In 1918 the leadership for the Manitoba-Saskatchewan District was assigned to him, and the four provinces of western Canada were combined to form the Canada West District. The intervening years have brought prosperity in every phase of the work.

In British Columbia the church membership has grown from 275 to 551. Sunday-school enrollment and attendance have enjoyed proportionate gains. The total amount of money raised has been multiplied by four, and the advance in General Budget giving has more than kept pace with the over-all increase. The value of property owned by the church has grown from \$18,000.00 to more than \$300,000.00.

Last July at the annual assembly the delegates representing British Columbia churches asked to be set up as a separate district to be known as the Canada Pacific District. They unanimously elected Dr. Lawlor to serve until an assembly was held in April, 1956. It was their request that the Board of General Superintendents appoint a superintendent to assume leadership of the district this year. In compliance with their wishes, Rev. Bert Daniels, pastor of First Church, Miami, Florida, has been named and installed as the unanimous choice of the general superintendents. His record as a spiritual, aggressive leader in pastoral and evangelistic work has commended him to our confidence. He was installed as superintendent of the Canada Pacific District at their recent assembly. He was received with every indication of cordiality by the pastors and delegates in the assembly. Upon conclusion of the General Assembly, Brother Daniels and his family will proceed to Vancouver, British Columbia, where they will make their home.

### *General Superintendent Williamson*

On April 23 and 24 the Canada West District met in annual assembly. Dr. Lawlor gave his report and included a brief summary of the accomplishments for the decade then ending. It is an inspiring record. The following figures are an index of the progress. Twenty-two new churches have been organized. Church membership has grown from 1,913 to 2,719; Sunday-school enrollment from 3,370 to 6,237. Money raised for all purposes in 1946 was \$140,000.00; the last year \$291,000.00. For General Budget and missions \$14,000.00 was given in 1946; last year it was \$32,300.00. Above all, the intangible, spiritual gains have been the greatest.

Upon conclusion of his report, with a record number of delegates representing the three prairie provinces, a unanimous vote was given for Dr. Lawlor to continue his dynamic leadership of the Canada West District. As an expression of the esteem in which Dr. and Mrs. Lawlor are held, an offering of \$1,900.00 was received to send them on a trip to the Bible lands during the current year.

The assembly was outstanding in spiritual tone, unity of spirit, and loyalty expressed toward every interest of the church and its leadership.

Dr. Arnold Airhart, president of Canadian Nazarene College, of Red Deer, Alberta, gave an excellent report for the college. His summary of the progress during the ten years Dr. Lawlor has led the cause of the Church of the Nazarene was another eloquent tribute. The work of Christian education in western Canada is prospering under the able leadership of President Airhart. Twelve laymen of Calgary First Church established the Lawlor Lecture Series to be given annually at the college.

The prospects for further growth of the church in western Canada were never so encouraging.

# WHO ARE GOD'S SHEEP?

By W. T. Purkiser

President, Pasadena College, Pasadena, California

One of God's most precious promises is found in John 10: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (vv. 27-30).

Every word of this passage is sublimely true. Christ's sheep have eternal life. They shall never perish. No man can pluck them out of Christ's hand. Christ and the Father are one, and no one is able to pluck them out of the Father's hand. There is no room for foolish fears here. There is no excuse for lack of confidence on the part of any of Christ's own. Whatever human failures there may be, there can never be a failure on the part of God.

However, we must take God's Word as we find it, and not alter it to suit our wishes. The absolute safety of the sheep is certain. But there is another absolute statement here. Many try to separate them, to their own peril and to the peril of those who believe them. In fact, Jesus puts this other truth first, so that there may be no mistake about it. He says, "My sheep hear my voice, and I know them, and they follow me."

This passage is a wonderful check drawn on the inexhaustible Bank of Heaven. It is made in favor of those who hear Christ's voice and follow Him; and any such believer may endorse it and cash it at face value. But let no one who is a straying sheep, or of another fold, try to cash in on this promise. The cashier of the Bank of Glory is never fooled by forged signatures!

No one objects to the "perseverance of the saints." It is the "perseverance of sinners" against which we react with such vigor. Let no man for the sake of a false security deny the plain statement of God's Word—"My sheep follow me." There are no exceptions allowed. He who follows is one of the sheep. He who does not follow is not one of Christ's fold, no matter how loudly he may bleat his "ba-a-a's."

Further, these are all present tense statements: They are hearing my voice—they are following Me—I am giving eternal life, and those who are so doing "shall never perish." There is absolutely nothing in this scripture, or anywhere else in the Bible, to give false confidence to any who are not now following the Lord, whatever their past might have been.

We must not wrest the Scriptures, as some do, "unto their own destruction" (II Pet. 3:16). No one is authorized to rewrite this passage to read: "They once heard My voice and once followed Me, and I give unto them eternal life." By no stretch of the imagination can this scripture properly be supposed to give security to wandering, straying sheep, who go after the thief that comes to steal, kill, and destroy (v. 10).

Reduced to its simplest logic, this passage asserts:

*All secure sheep are Christ's;  
none who do not follow are Christ's sheep;  
therefore, none who do not follow are secure.*

It should be noted that this chapter does not draw a contrast between sheep and goats. It is useless to argue that, while goats may become sheep, sheep cannot become goats. The contrast here is between Christ's sheep and those of another fold. Jesus speaks of lost sheep, "the lost sheep of the house of Israel" (Matt. 10:6; 15:24); "My sheep which was lost" (Luke 15:6). The difference is seen in the fact that Christ's sheep follow Him; others do not.

There is true security, then, for those who follow the Lord. They are Christ's sheep. One who does not follow is not of Christ's fold. There is no comfort for such in this passage.

Peter, who heard these words of the Master, spells it out for us: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: . . . who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (I Pet. 2:21-24).

# HOLINESS In Hebrews

By **JOHN L. KNIGHT**  
Superintendent of Florida District

The Book of Hebrews abounds with scriptures setting forth the doctrine of holiness. It is my plan to consider the last three verses of chapter three and the first eleven verses of chapter four. Let us observe:

*The reality of the experience.* The writer to the Hebrews, reasoning from the experience of the children of Israel, concludes: "There remaineth therefore a rest to the people of God" (4:9). This suggests the certainty of the experience. One may doubt it, and question the reality of such a glorious relationship with the Lord, but the writer declares there is "a rest to the people of God." It is possible for believers to be sanctified. This leads us to consider—

*The believer must do something about receiving this experience.* I know some would tell us that God is good and will, therefore, give us whatever is necessary for us in this life and the life to come, whether or not we seek Him. But the believer must put forth some effort to come into this blessed estate: "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (4:11).

Why not start today? Make your consecration complete. Step out on the promises. You will find victory full and free. Do it now. This brings me to say—

*This experience of sanctification comes only through faith.* One must make a full consecration to God of all that he has, or ever expects to have! This must be for time and for eternity. Obedience to all of the known will of God is necessary. These three—prayer, consecration, and obedience—open the way for faith to operate. Faith brings the promised blessing (Acts 26:18). The writer boldly asserts that faith brings the believer into this experience, "For we which have believed do enter into rest" (Heb. 4:3). This is the testimony of all of God's sanctified children everywhere. Reader, why not trust Him while opportunity is yours? This reminds me that—

*There is danger of missing this experience.* "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (4:1). How terrible to have come so close to the promised land, and then to have missed it! How disappointing! How tragic! How

## His Book!

By **Alice Hansche Mortenson**

*If I should live a thousand years  
And search it every day,  
The precious Word of God would still  
Shed light upon my way.*

*Exhaustless store of treasured gems  
Within this Book I hold;  
And as I read, it comes alive  
New treasures to unfold.*

*The Author is my dearest Friend,  
So we oft commune awhile—  
Sweet foretaste of the joy to come  
Beyond that farthest mile.*

*Should every other earthly thing  
Be severed from my grasp,  
I pray that I may ever hold  
My Bible till the last.*

*But should the printed page dissolve,  
Or failing sight grow dim,  
Remembering, I'll oft repeat  
Sweet promises from Him.*

*And when someday He calls me home  
And I at last can look  
Upon His face, I'll want to kneel  
And thank Him for His Book!*



very possible! I warn you, friend, there is danger. Don't miss the promise.

Note again these four things: (1) There is an experience of holiness for God's children. One may disbelieve it and refuse to seek it, but—the experience is possible. (2) We must do something about obtaining sanctification. God has provided it, but we must seek Him. (3) This experience is received by faith—not by growth, not by feeling, but by faith! And (4) there is danger of missing this wonderful experience and dying outside of the will of God.

The responsibility then, reader, is yours. What will YOU do about it?

*We've tried nearly everything—*

## Let's Try Tears!

By **MAYNARD G. JAMES**

England

It is told of a certain Salvation Army officer that she had tried in vain to get revival in her corps. Various methods had been used, but without success. In desperation the officer wrote to General William Booth for advice in such a difficult situation. Back came a telegram from the General with the laconic message—"Try tears."

In this materialistic age we are short of tears. Not that men and women have ceased to weep—not a moment in twenty-four hours passes without the sound of weeping in some part of the earth. In fact, this bewildered world is a vast lake of salt tears. Yet we are desperately in need of the right kind of tears—the kind God puts into His bottle and transmutes into precious pearls. These are the tears which move the heart of a pitiful Creator and bring untold blessing to the needy humanity. They are vicarious tears, flowing from the hearts and eyes of soul winners who go forth weeping, "bearing precious seed," that they may "come again with rejoicing," bringing their sheaves with them.

Jesus wept—then Lazarus arose from the dead. Moses sobbed on Mount Sinai—then came the answer from heaven, "I have pardoned according to thy word." Hannah shed bitter tears—then came her reward in the gift of one of Israel's greatest judges. Jeremiah lamented until his eyes became a fountain of tears—decades later Judah was liberated from Babylonish captivity according to God's promise to the weeping prophet. Nehemiah mourned deeply—then were Jerusalem's broken walls rebuilt and her stricken remnant revived. And so the story goes on.

The man who knows how to weep in the Holy Ghost is irresistible. Nothing can turn him from his quest. Ecclesiastical honors, denominational prestige, worldly comforts, and financial blandishments are powerless to move his tear-stained heart. He must win souls or die. Such a man is a paradox to both unbelievers and carnal Christians; for in

spite of his deep sorrow he is seen to rejoice with exceeding joy. His face, at times furrowed with tears in the secret place of prayer, shines with unearthly radiance in the place of public testimony. It was said of that famous holiness preacher and soul winner, the late Paget Wilkes, that when he was holding those wonderful revival meetings in Shanghai in 1925, his face was always shining. In public he reaped with joy what he had sown with holy weeping in the seclusion of the prayer chamber.

Paradoxical though it may seem, the most joyful and successful Christians are those who, like their Lord and Saviour, are "acquainted with grief." As did the Apostle Paul, so do they prove themselves to be the ministers of God "by pureness, by knowledge, . . . by the Holy Ghost, . . . as sorrowful, yet *always rejoicing*."

The main cause of our barren churches and our joyless congregations is a dry-eyed ministry. (There can be lightness and frivolity when there is no heavenly joy.) When Zion travailed she brought forth children. Paul served God with many tears in order that Christ might be formed in multitudes of human souls. Until we experience the upsurge of a godly sorrow for souls, we shall labor in vain to bring true revival. We have tried many good things; we have spent ourselves in better organization and sacrificial zeal; but we have not seen the outpouring of the Holy Spirit for which we had hoped. *We must try tears.*

Of course, we cannot "pump up" godly sorrow. We cannot weep at will because of the doom of sinners and the desolation of Zion. But we *can* bring ourselves into that right relationship with God which enables Him to break up the fountains of our deep in an agony for perishing souls. The love of God is shed abroad in our hearts by the Holy Ghost; therefore, it is only as we are continually filled with the Holy Ghost that we can share with God in His love for a lost world. Only as we go forth with anointed eyes to the masses outside the Church, and see them as sheep without a shepherd, can we, like the Master, be moved with compassion for them.

In a recent issue of *Reader's Digest* there was a

### **Guide Us, Lord**

***Guide us, Lord from day to day;  
Teach us to know Thee better;  
Grant us strength to serve aright  
In word, and deed, and letter.***

**—Mary Sellers Rempe**

remarkable article by Madame Chiang Kai-shek. She told of a wonderful experience she had after receiving the fullness of the Holy Spirit. Trained in the stoicism of an Oriental to regard weeping as a sign of weakness, she hardly knew the meaning of tears. But when the blessed Holy Spirit entered into her heart she found herself weeping in a way that amazed her. Tears suffused her face and she could not stop the flowing tide. That event marked the turning point in her religious life. It meant the dedication of herself to God for the redemption of her benighted people. Today she is a successful winner of souls in far-off Formosa.

*Yes, we must try tears!*

## WAIT | **for the Fall-out**

**By WENDELL A. RUSSELL**

Pastor, Perryton, Texas

*But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel (Phil. 1:12).*

"Wait for the fall-out," is good advice in this atomic age. In the event of an atomic explosion a person should stay in his place of refuge until the cloud of radioactive dust has all fallen to the ground and its destructive power has been dissipated. Don't venture out to survey the damage until the fall-out is over. Things may not be so bad as they appear to be while the fire is raging and smoke and dust hang above the scene.

"Wait for the fall-out," is good advice for the Christian today. When the storm strikes, the disaster hits, the trouble comes, the battle waxes hot, the defeat seems certain—wait for the fall-out. Don't panic. Don't complain to God. Don't throw up your hands in defeat. Don't lose your faith. Wait for the fall-out! Things will look different then.

The Apostle Paul was in bonds. He could no longer make missionary journeys. His area of influence was very small. It looked as if the Roman jail were the end of Paul and his work. But he waited for the fall-out. What seemed to be disaster and ruin for him, in reality furthered the kingdom of God. Others, beholding him in bonds, gained boldness to preach, and the result was the "furtherance of the gospel."

Paul rejoiced in the truth he had previously used to help others, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Yes, it's good advice. *Wait for the fall-out!*

## HE DIDN'T SPEAK MY LANGUAGE—

*By a Pastor*

He was eighteen. We will label him with the fictitious name of Bill. Some weeks earlier he came from the West and was now living two blocks from the Nazarene parsonage.

One morning while I was staining and varnishing the church seats, Bill walked in and asked if I had seen a certain dog. I hadn't, so instead of leaving he just lingered. In a few minutes he had my brush in his hands. He did not have a job, hence he had time to spare. He proved to be a very willing helper without any compensation.

He had a different language from mine—for his was of this world and I had discovered another language, the language of heaven. He just could not see the ways of Christ. Bill had been of the world so long that his language and features were rough and hardened.

Afterwards he attended church a few times, but he never seemed to be moved. Presently I took him over to my study and told him the great story of redemption. I attempted to win him to my Christ, but he would not accept Him. Finally he told me he would think it over that night and let me know the next day whether he would become a Christian or not.

The next day did come, and he let me know that he decided in favor of Christ. I was happy for his decision, but his life proved to be fruitless.

Bill had been in trouble since he was thirteen. His last term lasted two years. He was now out on observation. He had skipped out of his state, and still there were alarms out on him in five states.

After his so-called "conversion" Bill continued exactly as he previously did—same in appetites, same in desires, same in affections and same in participations.

Soon he left town with an empty heart and in trouble with God, the state, society, and self.

My language was strange to Bill's heart. He wanted to go to heaven, but he thought the price was too great for him to pay!

Today I lay quiet long enough to notice the beautiful, sunny sky. The delicate, mysterious blue was varied here and there with fleecy clouds, which cast shadows on the mountainside.

God has been fixing my sky for me every day for over fifty years, I thought. Day and night, He's been careful about what mixture of

## Have You Seen the Sky Today?

gases made its content. One little irregularity from the formula would find me gone. How wonderful! Moment by moment He watched.

Many days I'm sure I gave no thought, whatever, to the sky—and some days no thought to my loving Father himself, who prepared it.

He just kept on loving me still.

Not only that, all those years He gave me earth on which to walk, shoes, clothes, food, friends, school, and church. Not one moment did He forget me—"Great is thy faithfulness." How wonderful!

But wait, there is more! How could heaven's skies be more beautiful than these? But "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." It's all prepared. The wedding garment, His righteousness, is finished. Do you have *yours* on? After all His care, let's not let Him watch for us in vain!

by  
Grace  
Newcomb  
Hall

North Fryeburg, Maine

## A CHURCH IS LIKE A QUILT

By GENEVIEVE THOMPSON

Falls City, Nebraska

Three years ago while suffering illness and frequent hospitalization, I began making quilts to help pass away the time. Now that I am well again, I still find pleasure and relaxation in this hobby which not only produces something useful and beautiful but provides a wonderful way to relax tired eyes and brain from hours of study, reading, or writing.

The other day, while working on my current project, the thought came to me that making a quilt is like building a church. Both are the result of a great deal of work and painstaking care. The casual observer, seeing a beautiful quilt spread on a bed, admires it without any conception of the hours spent in carefully cutting the many colored pieces, other hours spent in carefully sewing them together in the proper pattern, and the hours and hours and thousands of tiny stitches

which go into the quilting itself. Only the woman who has made a quilt herself can appreciate the time and effort which produced it.

In the same way the casual observer may find the morning service enjoyable without any conception of the work and effort, the prayers and tears and sacrificial dollars which have, together, presented a clean, attractive sanctuary with comfortable pews and songbooks, a good piano and someone to play it, a choir and someone to lead it, a spirit of worship and a Spirit-filled pastor to deliver the message of God. Neither the quilt nor the service was produced by a wave of the hand and a magic word spoken.

I have found that every piece of a quilt must be cut exactly to size, from a pattern that is true. It is wise, therefore, to cut a new pattern every so often, for the old one will grow smaller grad-



ually, and eventually the pieces will not be true. And when they are sewed together they must fit exactly, each seam matched carefully, each corner coming out evenly, else before long one has a puckered, crooked, ugly thing to contend with.

So it is with us as God's people and part of the Church of God on earth. We need to be cut exactly to size if we would fit into the Kingdom properly. None of us can say, "I can do this," or, "I can't do the other," if doing or not doing it is in the pattern. Thank God, we do not need to worry that our Pattern may become imperfect through constant use, for Jesus is our Perfect Pattern—the same yesterday, today, and forever. We will not all be the same size or shape or even color, but if we are cut according to the Pattern we will fit into our own places. And we need to let Him fit us together perfectly and carefully, into one harmonious whole, as the quilt pieces are sewed together.

I have, tucked away, the unfinished quilt my mother was working on when she left her work on earth and went home to glory. It is a pattern which was very popular with the pioneer women of another day, I suspect, because it could utilize every scrap of any shape, size, or color in the days when every scrap was precious. It is called a *crazy quilt* and the name describes it perfectly. Personally, I feel if one might not be crazy before starting it, he undoubtedly would be before finishing it. I have never been able to finish Mother's quilt, though I would like to for sentimental reasons. To make it, one simply (?) sews every odd-shaped and mismatched-size scrap together into a finished whole. I remember the long evenings when Mother sat, carefully fitting, shifting, laying aside, trying again, until a piece fit. One of the rules is that a piece must be used where it will fit without cutting.

Woe to the poor pastor confronted with such a task in his church! Trying to fit Brother Jones, who is long on shouting and short on tithing; Sister Brown, who is long on talking and short on praying; Sally Smith, who is long on parties and short on prayer meeting; and Bob White, who is long on club activities and short on church attendance, into one smooth, workable unit is worse than piecing a crazy quilt. Yet many a pastor with tears and prayer and untold sacrifice is trying to do just such a job.

What do you say, Nazarenes? Shall we "submit (y) ourselves therefore to God" (Jas. 4:7) and allow ourselves to be cut to fit the Divine Pattern and allow the Holy Spirit to fit us together carefully into one beautiful and harmonious whole, each in his own place, for the glory of God and the furtherance of His kingdom?

# NEWS in PICTURE



**EIGHT-FOOT GLOBE** being raised to the top of the new international headquarters building in Kansas City, Missouri. Globe was made for the Nazarene headquarters building by Mr. Dallas Meade, artist, of Tulsa, Oklahoma.

## Faith's Fountainhead

Sometimes when in my childlike faith I feel alone, I like to tread in memory the old paths to the old home church and wait awhile. And soon I see the bobbing lanterns as of old along the paths I used to know; and now, as then, I know just who is coming. I listen I hear familiar voices! And then I see emerging from the darkness . . . faces . . . "which I have loved long since and lost awhile." And now, as on those dark and wintry nights, my faith takes hold again on truths eternal.

Not lighted, stained-glass windows or peals of organ music, inspiring anthems sung by great choirs of trained voices, or even noted preachers brought these old friends along the rugged paths on bitter nights, but sublime faith in God and His constraining love! It was not an atmosphere for doubt; it was too real—so faith in God and trust in Christ, His Son, were born within my heart.

And so it is today—the night of sin is dark and cold, but still along the paths of life there are bobbing lanterns, all trimmed and burning! From them I take new courage and press on, content that God, the Father, knows the path I tread and that the night will sometime turn to perfect day!

By JESSIE WHITESIDE FINKS

# Ask WHAT I SHALL GIVE THEE

## I Kings 3:5

What would be my response? The statement comprising the title was the one made by God to Solomon early in his reign as king of Israel. It was in response to the request that followed that God imparted to Solomon such wisdom that "there was none like thee before thee, neither after thee shall any arise like unto thee."

Our immediate response in the light of this incident would be, "Lord, for what may I ask that I may have such an answer from Thee?" Or we might say, "How may I pray in order to get an answer?" Actually, the way to this kind of response by God does not come as an object sought. You see, we are so prone to reach for something that we can use as an aid or instrument that will assure the answer, that we miss the real key altogether.

In this connection, it is interesting to note that Solomon was not in a request crusade at all. His request was, in no sense, a premeditated, manipulated bit of strategy; but, rather, arose as the immediate response from the deepest desire of his heart. Here I discover the key. It is not one that I can reach down and take as a treasured find; rather, it is a genuine condition of heart.

"Solomon loved the Lord, walking in the statutes of David his father: . . . And the king went to Gibeon to sacrifice there; . . . a thousand burnt offerings did Solomon offer upon that altar" (I Kings 3:3-4). It was here in Gibeon that the Lord appeared unto Solomon in the night. The answer came because the form and content of the

request were the outflow of a heart fixed on the perfect will of God. I can imagine that many have prayed for the same thing, but without answer. The reason—a shallow motive.

God is interested in giving to man. Throughout the Scriptures we are admonished to "ask," "pray," "seek," "call upon his name." Every blessing of life testifies to the willingness of God to give. God did not have to make this proposition to Solomon; it was the sort of thing that God wanted to do. It was in the area of the abundant gifts. It was not something that Solomon "just had to have." From every viewpoint, God's "Ask what I shall give thee" was God's love ready to bestow an "extra." Let us be assured that God wants to give, and that richly and abundantly.

God's response was determined by the request. "And God said unto him, Because thou hast asked this thing, . . . Behold, I have done according to thy words . . ." God seemed to imply that the answer might not have come if the request had been otherwise. Often the substance of our requests forces God to turn His head and deny us the petition. Then it is evident that, though God might have responded to another request, He would not have done so "according to thy words." He probably would have edited the response for the good of all concerned.

God sent along three by-products of righteousness. Because Solomon asked for "an understanding heart" to judge God's people, God gave him riches, honor, and long life. He could have asked for these. However, since his request was the highest, in both content and motive, these other three came along as "extras" from God. Note we must "walk" in His ways to have long life. Here we see that God desires to give extras, those things we might otherwise desire. You may have your requests and extras from God, if the extras are not sought first.

This incident is closely related in meaning to Jesus' words, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). God desires to give to His children gifts of immeasurable value, but He can give them only to those whose hearts cry out for gifts of supreme value. Lord, make my heart so that its desires are, in Thy sight, the highest!

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*Two thoughts that came to me a few months back seem to be pretty inclusive in themselves. I have felt the Lord gave them to me, as they have helped me so many times.*

*1. Patience is usually practiced in the form of "silence."*

*2 There is not one thing worth getting upset about if, in the process, we might possibly grieve the Holy Ghost.—Joanne Davis, Portland, Oregon.*

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## "At Thy Word"

By PEARL BURNSIDE McKINNEY

*We had toiled but in vain all the night;  
When at last came the slow morning light,  
We were sure no success was in sight.  
Nevertheless, at Thy word—*

*We will let down the net in the deep.  
In Thy name to the challenge we leap!  
Thy command is more precious than sleep;  
Ready to serve, at Thy word!*

*We will cease from the washing of nets;  
That alone cannot meet all our debts;  
We will not spend the day in regrets;  
Out in the deep, at Thy word!*

*At Thy word, in Thy name, we will go,  
For Thou knowest what lies down below.  
Oh, how precious, sweet victory to know,  
When we will serve, at Thy word!*

## The Romance of the Pastorate

By JOHN R. FERGUSON

Pastor, Fairview, Oklahoma

"When you have more time, I would like to talk to you about something," he explained. I had called to thank him and his family for visiting our church. In the beautiful moonlight he walked with me to the car. I thought my visit was over. But before I left he moved close to the car with this request. I waited, for I wondered what was on his mind. "This matter of getting saved," he continued, "I would like to know more about it." My heart was thrilled. I quoted scripture and prayed with him there. But the time did not seem right for his conversion. However, I told him to be sure to seek God the next time he was present when an invitation was given. The next Sunday morning God came in a special way. At the beginning of the altar call he said something to his wife and they both came forward to find Christ as their Saviour. Not many weeks passed before they were members of the church.

It was vacation Bible school time. This gave me another opportunity to knock on doors and inquire about children. Among the unchurched families I found, there was one family I had little hopes of winning. They gave every sign of being uninterested. The man did not invite me in or even unlatch the screen door. Nevertheless, I periodically stopped by to remind them that they

were welcome to attend the Church of the Nazarene. Vacation Bible school time came again. On this occasion they sent their little boy. By then I was welcome in their home. It was close to this time that their wedding anniversary came on a Sunday. They decided to observe it by visiting our church. The second time they came they were wonderfully and gloriously saved. They are now faithful Nazarenes.

A teen-age girl in our church came to me with the good news, "A new family has moved to town and they say they prefer the Nazarene church." I soon found them living several miles south of town, a fine young couple with two small children. They were definitely unchurched. She had some relatives who were Nazarenes. He was not interested in church or salvation. But a few weeks later in a revival service the Holy Spirit tenderly spoke to their hearts, and they came to know Christ in the experience of the new birth and made good Nazarenes. She has been president of the missionary society for several years.

Winning souls is the romance, the thrill, the joy of the pastorate. In every community there are people with hungry hearts; and, if we are faithful and diligent in our search for them, God will work through us to bring them into His fold.

## Keys to the Acts of the Apostles

**13. The Key Chapter** In November, 1955, I began a series of articles on "Keys to the Acts of the Apostles." Thus far I have dealt with the following keys:

The Key Position of the Acts of the Apostles, *November 23*

The Key Prophecy, *December 7*

The Key Promise, *December 14*

The Key Gift, *December 21*

The Key Activity of the Holy Spirit (three articles) *January 4, 18, and 25*

The Key Verse, *March 28*

The Key Event, *April 4*

The Key Man, *April 18*

The Key Word, *May 9*

The Key Judgment, *May 16*

The Key Exploit, *May 23*

The Key People, *May 30*

Now I discuss the "Key Chapter" of the Acts of the Apostles. No doubt many of you would say that Acts 2 is the key chapter. Perhaps you are right, for it is there that we are told of the coming of the Holy Ghost, or the Pentecostal outpouring. However, since all of the keys have to do with Pentecost directly, or indirectly, we shall pass chapter two by and choose the fifteenth. Just as the conversion of Saul was discussed as the key event rather than Pentecost, so now the fifteenth chapter of the Acts of the Apostles is studied as the key chapter rather than the second.

### **The Controversy and Decision**

This chapter presents to us the Jerusalem Conference, which dealt with the first crisis in the Early Church. The future of the Church depended on the decision made in this conference. If the outcome had been contrary to what it was, it is hard to imagine what the consequences might have been. The Church stood at the crossroads—it had to choose, and, thank God, it chose rightly.

This crisis was brought on by Jews. In chapter 15:1 we read, "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." The last few verses of chapter fourteen indicate that this verse refers to what the Jews had taught in Antioch, the Gentile capital of the Christian world. In other words, they were saying to the Gentiles, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Just as the crisis was caused by the Jews, it was also challenged by them. Paul and Barnabas, who were in Antioch, took issue with these Judaizers: "When therefore Paul and Barnabas had no small dissension and disputation with them, they de-

termined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (v. 2).

When Paul and Barnabas reached Jerusalem, they found there "certain of the sect of the Pharisees" which sided with the Judaizers at Antioch. They said that "it was needful to circumcise" the Gentiles and "to command them to keep the law of Moses" (v. 5). Then the Church, with the apostles and elders, met together under the presidency of James, the brother of Jesus, to consider

## Editorials

the controversy. Peter told how he had gone to the Gentiles and the gospel had come to them, even the baptism with the Holy Ghost; God had put no difference between them and the Jewish people, even though the Gentiles had not been circumcised. Paul and Barnabas reviewed the miracles and wonders God had wrought among the Gentiles by them. Then James, who was presiding, handed down the decision: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood" (vv. 19-20). Then provision was made for this message to be taken in written form to the Gentile brethren in Antioch, and also messengers were sent there to convey it to them by word of mouth (vv. 22-31).

Thus the first crisis of the Early Church was passed, and the problem solved as it should have been. It was settled that the Christian religion was not to be merely a local, provincial, or national religion; it was to be an international religion, a religion for all men. To put it in other words: It was decided that the peoples outside of the Jewish nation did not have to become Jews before they could be Christians. They did not have to be circumcised and thus ceremonially become Jews before they could have their sins forgiven.

I say again, as I said above, it is difficult to imagine what darkness the Church might have been thrust into, and how long its progress might have been held back, if at this Jerusalem Conference the decision had been contrary to what it was. Certainly, we should thank God that the crisis was met as it was, and that today the effects of that decision are still felt. The religion of

Jesus Christ is for all nations, or peoples, and not for any select few. This has been settled, thank God, and settled, we hope, forever. Other demands were made on the Gentile Christians in accord with the Jewish background of the Christian religion, but not the chief demand of circumcision. This was the crucial point, and there was no compromise in regard to it.

### Reasons for the Decision

As I have read this fifteenth chapter of Acts again, I have been especially impressed with what

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## STEPHEN S. WHITE

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caused the men in this conference to make the decision they did. There were three factors which entered into it. There was the element of *experience*. Peter took the stand and told how the Gentiles had been saved and also received the Holy Ghost under his ministry. Peter said to those who were insisting on circumcision that experience didn't uphold their contention. It proved that God was ready to save and sanctify the Gentiles—give them the best the gospel could afford—without circumcision. Then, of course, Paul and Barnabas gave their testimony, which was based not upon the experience of just one man and his family, but upon the experience of many people. They had touched a large number of Gentiles during their first missionary journey, and God had helped them to reach these Gentiles for Jesus Christ, even though they were not circumcised.

The second factor in this decision was the *Word of God*. Notice what James says: "Men and brethren, hearken unto me: Simcon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (vv. 13-17). In other words, General Superintendent James is saying that what Peter and Paul had reported about the working of God among the Gentiles is in harmony with the teaching of their Scriptures—the Old Testament.

There is also a third factor which enters into the decision; this is found in the twenty-eighth

***There is a quiet assurance within the God-possessed and the God-sent individual. His mission is one of destiny and God is behind him to make his work effective.—Raymond C. Kratzer.***

verse: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Notice that James says, "It seemed good to the Holy Ghost"—the *voice of the Spirit*. No doubt these men in this conference, the apostles and elders, felt the leading of the Spirit in their decision. Not only did *experience* and the *Word* speak to them, but also the *Holy Ghost* spoke to them. They made their decision, the crisis was passed, and from then on men have realized as never before that the religion of Jesus Christ is a religion for all peoples.

Thus chapter fifteen, which stands almost in the middle of the Acts of the Apostles, is the key chapter, because it gives to us the account of the first great crisis which the Early Church faced and triumphed over.

## **Revs. W. D. McGraw, Jr., Leo C. Davis, Charles Strickland, and William M. Greathouse, Honored**

During its commencement season, Northwest Nazarene College, Nampa, Idaho, honored Rev. W. D. McGraw, Jr., superintendent of the Oregon Pacific District, with the degree of doctor of divinity. Olivet Nazarene College, Kankakee, Illinois, at its annual commencement, conferred the honorary degree of doctor of divinity on Rev. Leo C. Davis, superintendent of the Southwest Indiana District; and Rev. Charles Strickland, superintendent of our South Africa (European) District. Trevecca Nazarene College, Nashville, Tennessee, bestowed the honorary degree of doctor of divinity upon Rev. Wm. M. Greathouse, dean of religion of Trevecca College. I am personally acquainted with all four of these men, and know they are giving unstintingly of their time and talents to the work of God as represented by the Church of the Nazarene. God has blessed them in their several places of service, and the church appreciates what they have done. I congratulate Drs. McGraw, Davis, Strickland, and Greathouse on this honor which they have received.

# The Sunday-School Lesson

FLETCHER  
GALLOWAY



Topic for  
June 24:

## The Continuing Mission Of the Church

SCRIPTURE: Acts 27-28 (Printed: Acts 28:16, 23-31)

**GOLDEN TEXT:** *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world (Matt. 28:19-20).*

On Friday night, November 21, 1952, Rev. Clyde Casto of Sacramento, California, Rev. and Mrs. M. L. Leary of Columbus, Georgia, and I arrived in Rome. Rev. Alfredo Del Rosso had arranged a prayer meeting with a Nazarene family that lived near the Three Taverns and the Appii Forum, where the Christians had met Paul on his way to Rome. Brother Del Rosso read Acts 28:14-16. A fine group of Nazarene people and three Nazarene local preachers were present. They sang and prayed and testified in good Nazarene fashion, but of course in their own language. Brother Del Rosso interpreted for us and then in turn interpreted our testimonies for them. Rev. Pio Bocchini, Rev. Romano Brugoni, and Rev. Waldo Marchionne are the local preachers. Each of them had been arrested within a few months previous, charged with some technical infraction of the law because of the strong Catholic influence, so the Christians in Rome are still experiencing something of the same opposition that Paul and the early Christians faced. Rev. Marchionne is a converted Catholic priest. He stood and testified, with the tears running down his face, how at last he had found real peace with God. He said for years the people had come to him making their confessions, and asking for forgiveness, and at the same time down in his own heart he was unhappy and unsatisfied. But now he said, "Thank God, I know that my sins are forgiven, and I know that the Holy Spirit has sanctified my heart."

The next day we visited the dungeon (reputedly at least) where Paul was held prisoner and in which he wrote some of his Epistles. It was a dark, dingy, windowless room—no light at all except from the round hole in the top which originally was its only means of entrance. On the wall was a bronze plaque depicting the execution of the

great apostle. We prayed together and asked God to help us hold the same love and devotion to God and His cause. We prayed that somehow a double portion of the spirit of the great apostle might fall upon us.

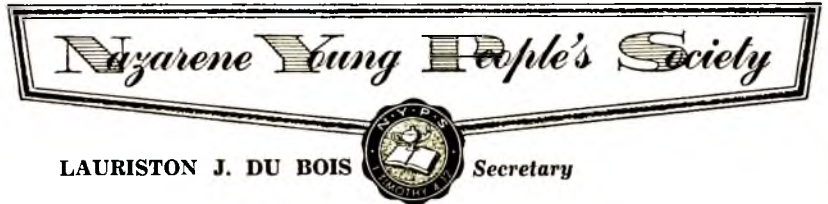
We visited the catacombs where those heroic early Christians had to hide to save their lives, and we held a prayer meeting late one night, out in the musty ruins of the old Colosseum, where hundreds of Christians died—having been thrown to the wild beasts or, their clothing saturated with oil, burned at the stake.

Rev. and Mrs. Earl Morgan, our fine missionaries, are carrying on our Naza-

rene work in Italy under difficult circumstances today. They are not facing the same type of opposition that those early Christians faced, but it is just as stubborn.

Dr. G. Campbell Morgan says that, significantly, the Acts of the Apostles ends abruptly without the familiar benediction of the other New Testament writings. He says that this was not an oversight but a part of infinite design. *The acts of the apostles still continue!*

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LAURISTON J. DU BOIS

Secretary

## We Are His Witnesses

The early Christians were possessed with a consciousness that they were tied in a life-or-death manner with the cause of Jesus Christ. Their salvation was not on the margin of their lives; it was all of their lives. They were not concerned with making a living six-sevenths of the time and with giving the kingdom of God only one-seventh. The early chapters of the Acts of the Apostles reflect this total commitment. It is expressed in the words in Acts 5:32, "We are his witnesses." The same thought is given in other passages.

The disciples spoke these words as a simple declaration of fact. They did not say them boastfully, nor in a self-centeredness that they were especially favored of God. Rather, they humbly accepted the assignment that they were to be collaborators with God in the building of the Kingdom and in redeeming men.

If we can capture the spirit of the early Christians, particularly following the Day of Pentecost, we shall find the motivation and spirit which we hope today will be conveyed to our youth

everywhere. We would do well to read and reread these early chapters of the Acts of the Apostles.

These words will mean much to Nazarene young people the next four years, for they have been chosen by the General Council as the theme for the N.Y.P.S. for the new quadrennium. It is our hope that this scripture quotation will be a vital challenge to Nazarene youth everywhere. It is our concern that it will mean, in a measure, to all of us what it did to the early disciples, and impress all of us that our main job as Christians is to witness for Jesus Christ.

Through the four years we shall look at the various aspects of witnessing, realizing that to be good soul winners we must sense not only that we are called of God but also that we must prepare ourselves. These emphases are as follows:

First year—"We Ought to Obey God" (Acts 5:29)

Second year—Workmen with the Word (I Tim. 2:15)

Third year—"We Cannot but Speak" (Acts 4:20)

Fourth year—Witnessing to Win (Acts 2:47b).



## Among the Lepers

By Mary McKinlay, Swaziland, Africa

There are some interesting people in the Leper Colony in Swaziland, at present. One man and woman, recently involved in witch-craft ritual murders, are serving life sentences at the colony because they were found to be lepers. The woman has been involved in more than one murder and is not an easy

REMISS REHFELDT, Secretary

character to control. She feels that her life sentence covers any past, present, or future misconduct! What a wonderful victory it will be when these are won by the matchless grace of God to a real personal knowledge of Jesus as their Saviour! One young man in the colony, whose father is a witch doctor, has just trusted the Lord to save him and is trying hard to follow the Lord. Do pray for him. His name is Macala

Manana. Pray for all the lepers, that God will give real victories among them.

The Sunday morning service was held in the open air under the trees. The colony chaplain, Rev. S. Dlamini, preached about growing in wisdom and stature as Jesus had done. In spite of their weakness and often pain, many of the lepers are happy Christians, truly growing in grace. In the evening it was a moving experience to listen to an ex-leper talk to the clean staff of the colony in Miss Cole's living room. He was recently married to another ex-leper at the colony, and together they are now working in the place which once cared for them. Prisca is an assistant in the hospital and her husband does gardening, herding, polishing floors—anything that is needed. Our work among the lepers is proving that it pays to care for these needy, unwanted people.

## Nicaragua News

We recently visited the Island of Ometepe and our church at Los Angeles. The Lord helped in our services and we had fifteen people at the altar. I am sure that definite spiritual help was attained, and some serious spiritual problems were cleared up. We had seventy-eight in Sunday school and there are prospects of a fine work on the island.

Evelyn Ragains and Evelyn Stanfield

returned the day after we did, from an eight-day trip across the lake, where they held a vacation Bible school in San Carlos.

God is surely helping us but we need more and more of Him in all that we do. We are grateful to the Nazarenes at home who hold us up in prayer.—  
HAROLD STANFIELD.

## Back in the Land of His Calling

The Lord has brought us safely again to the land of His calling and again we marvel at the way He has helped us. The promise He gave me the morning we were nearing home was, "Hitherto hath the Lord helped us."

As we came into the congested harbor we saw seven other ships waiting, some of them for days, to have a place at the docks. The captain had told us that we might have to wait a week or more to get into harbor, but we sailed right in past all the others and there was a place for the ship. Thank God! They had told Mrs. Church that I would have to come in by small boat because there was no place for the ship to dock, but God found a place.

Today I went for my things and they were allowed to come in duty-free, except for the jeep. There will be a little delay while that is being processed and gotten through customs, and then I will return to get it.—MARY COOPER, *Portuguese East Africa.*

## No More for Now, Please!

The response of our people to our request for used study and reading books has been so prompt and great that we now have all that we can properly use. Please ask people not to send any more for the present.

## But Keep On with the Used Clothing

We are happy with the parcels of used clothing that have been coming, however, and can still use all of that that we receive, in both Trinidad and British Guiana.

Used clothing for British Guiana should be mailed to that country direct. Address it to:

REV. HERBERT A. RATCLIFF  
Box 170, Georgetown  
British Guiana, South America

Used clothing for Trinidad should be sent to:

REV. PRESCOTT BEALS  
Box 444, Port of Spain,  
Trinidad, B.W.I.

Today we started our third and last term of this present cycle of our Nazarene Training College. We had a very fine opening service this morning, with many testimonies and wonderful singing, followed by a message by Brother Saves. Tuesday through Friday we will have our opening holiness revival with preaching every night.—PRESCOTT BEALS, *Trinidad.*

## First Anniversary

The General Church Loan Fund had its official beginning just a year ago with the church-wide offering on June 5. The plan for a larger loan fund to assist churches in securing necessary buildings through ten-year loans was a new venture and no one knew if it would be a success. The majority of our churches received the plan with enthusiasm and took a special offering on that Sunday or at some other time, with the result that in this year a total of \$63,370.51 has been sent in. In fact we have had many say that it should be repeated for several years and build a large enough fund to meet adequately the need for church-building loans.

This offering provided the base for the General Church Loan Fund and of course is enough for only four or five loans to churches within the ceiling of \$15,000.00. But on this base and other funds owned by the Division of Church Extension, including a reserve trust fund of \$25,000.00, the General Board made it possible for the fund to be increased through loans from individuals and from churches that are saving towards a future building. A top limit has been placed on the amount that can be borrowed, so the Division will always have adequate resources to repay all lenders. The first loan to the General Church Loan Fund was sent in on August 3, and since that time eighty-six others have sent in loans that now total over \$140,000.00.

A number of churches have sent in building fund money as a loan. They



ROY F. SMEE, *Secretary*

are drawing interest on it while it is building a church somewhere else until they are ready to use it. Some who are not Nazarenes have sent in loans and asked if they might be included. (They certainly may.) Within the church, laymen, pastors, evangelists, district superintendents, and general officers of the church are all among those who have invested their savings in the General Church Loan Fund. We have scrupulously kept every loan entirely confidential. A number of people have deposited savings in the fund—money held for an unforeseen emergency—and asked that it be arranged so that if they should die before the loan is due or collected, their investment would become a permanent part of the fund and keep on building churches until Jesus comes. One Nazarene has set up an educational fund upon the birth of a child, and will add to it across the years.

Money loaned to the General Church Loan Fund is evidenced by a note signed by the officers of the General Board of the Church of the Nazarene. Loans are for \$100.00 or more and for a term of one year or longer. If for less than five years, the loan receives 3 per cent interest that is paid every six months. If the loan is for five years or more, the

interest increases to 3½ per cent. When a loan is due, if the lender does not desire the return of the money at that time, it can be left in the fund, continuing to draw interest, and can be collected at any time on thirty days' notice. The Division is authorized to borrow up to \$540,000.00 more, on the basis of its permanent funds of approximately \$310,000.00, before the limit on such borrowings is reached. The largest present loan to the fund is a little less than \$20,000.00.

Is there a demand for church building loans? The answer is an urgent "Yes." Because loans to churches represent money that is borrowed, very careful restrictions have been set up to make sure that the church is able to repay the loan, and no loan is granted until the church has tried every available local source. Nineteen churches on eighteen different districts in the United States, Canada, and Alaska, that have already received loans from the General Church Loan Fund ranging from \$4,000.00 to \$15,000.00, can tell you better than we can what this new fund has meant to the Church of the Nazarene. For half of them it has meant a desperately needed new building or addition. For others it has meant adequate financing of building debts when the

# Thought for the Day

by BERTHA MUNRO



## What Do I Need Today?

### Monday:

I am facing an untried day. I have purposed to make it through "not somehow, but triumphantly." What do I need as I wait in God's presence? Help me to see and to receive.

I need the *freedom of a clean conscience*. I need reassurance that every past sin is canceled, that the future holds no clogging fears; I belong to heaven. Once I knew this—do I still know it? Yesterday did I fail God any-

where? Forgive as I forgive, Lord, and keep my spirit clear.

### Tuesday:

I need the *love* that worketh no ill to neighbor and that seeketh not her own. It was mine once—has any germ of resentment or envy or jealousy been allowed to lodge? More—I need that love intensified in outgoing positive desire for my neighbor's good. "The heart that is not passionate is not [does not remain] pure."

### Wednesday:

I need today the steadying *peace* of a tranquil mind and "a heart at leisure from itself" to share, or bear, the burdens of others. "Commit thy way," "Trust." "Be careful for nothing"—is every anxiety actually rolled on Him? The petty worry that buzzes in my ears, the near-tragedy that stalks beside me—take it, Lord. I definitely place it in Thy hands—they are strong and wise—and out of mine.

### Thursday:

I need the *joy* that overflows and makes lost men and women, feeding on ashes, wonder and hunger and thirst. I cannot work it up; but I can draw some fresh water from the wells of salvation by remembering what Thou hast done for me. I can sing, "Thank You, Lord, for saving my soul," and, "Great is Thy faithfulness."

### Friday:

I gave Thee my *will*—I need it continuously cleansed from self and strengthened for service. Today no *ergophobia* (running away from work)! Thou hast some special assignments for me. Help me to recognize the moment. Give me a mind to hear and understand Thy will.

### Saturday:

I need my *vision* lifted, refreshed, enlarged, and my heart stretched. Before I go out to meet the day I need the renewed sense that my world, and Thine, is larger than the orbit of my personal job; my circle must not become a rut. My morning prayers must be set in the frame of Thy kingdom.

### Sunday:

"Problem-conscious" or "power-conscious"? Today the issue is personal. The problems of my work for Thee are many and acute. I need this day a new, strong realization of power available. For I am commissioned to be a problem-conqueror. Thou hast *the* solution for every problem and I can find it.

All of which tells me that what I need is a fresh meeting with Thee. Today, and every day, I need the reassurance of Thy touch and the refilling of Thy Spirit. Be to me as the dew unto Israel.

promise of a commercial loan was suddenly withdrawn. For some it has made it possible to pay back individual lenders who had run into an unforeseen emergency. All of these join with us in saying a hearty "Thank you" to every church that participated in the June 5 offering last year and to every Nazarene who gave in that offering, and also to everyone who has made a loan to the General Church Loan Fund.

Seven other churches on seven different districts are on the waiting list. Their loan applications have been approved, the loans are needed now, but they will have to wait until there are sufficient funds on hand. They applied for a loan, knowing that they may have to wait six months before the money is available. As loans to the General Church Loan Fund continue to come in, we will be able to conclude all of these loans. April was a record month, when \$39,500.00 in loans was received. Inquiries continue to come in every day, and we are confident the fund will be rapidly built to its full potential.

We know that every Nazarene is rightfully proud of the new step that was taken when the General Church Loan Fund was inaugurated. Pray with us that it will continue to grow and help our churches.

## You and your MORALS

How will they know if you don't tell them?

The following magazines are among those that accept liquor advertising, partly because they don't know how much you detest it. Write a card or letter to each of them today registering your protest.

**LIFE, TIME, Incorporated, Henry R. Luce, Editor**  
Time and Life Bldg.,  
Rockefeller Center, N.Y., 20, N.Y.

**LOOK, Cowles Magazines, Inc.**  
488 Madison Avenue, N.Y. 22, N.Y.

**COLLIERS, Crowell-Collier Pub. Co.**  
640 Fifth Avenue, N.Y. 19, N.Y.

**WOMAN'S HOME COMPANION, The Crowell-Collier Pub. Co.**  
640 Fifth Avenue, N.Y. 19, N.Y.

**TRUE STORY WOMAN'S GROUP, McFadden Pub. Inc.**  
205 E. 42nd Street, N.Y. 17, N.Y.

**CORONET, ESQUIRE, Inc.**  
488 Madison Avenue, N.Y. 22, N.Y.

**AMERICAN LEGION, The American Legion**  
720 Fifth Avenue, N.Y. 19, N.Y.

**WESTERN FAMILY, Western Family, Inc.**  
1300 N. Wilton Place, Los Angeles 28, California

**FAWCETT WOMAN'S GROUP, Fawcett Publications, Inc.**  
67 West 44th Street, N.Y. 36, N.Y.

**COSMOPOLITAN, The Hearst Corp.**  
575th St. at 8th Avenue, N.Y. 19, N.Y.

Direct your protest to their publications rather than to this specific magazine, since most of these publishers have more than one publication.

**Kenneth S. Rice, Secretary**  
**COMMITTEE ON PUBLIC MORALS**  
Church of the Nazarene



# Servicemen's Corner

\*\*\*\*\*



## the Question box

Conducted

by STEPHEN S. WHITE, Editor

"I would like to thank you for sending me the Christian papers while I have been in the service. I have really enjoyed them and they have really been a blessing and a help in a time of need.

"I have had the privilege while being stationed in Saalfelden, Austria, of being organist and a leader in Fellowship Service, along with being a Sunday-school teacher for junior and high school students. I used my *Conquest* in both. I would read the papers and then give them to the ones in my class. It was really a blessing to know that they enjoyed good, clean, and enjoyable reading. They were always asking if I had more. I used the *HERALD OF HOLINESS* in my Sunday evening services. I enjoy reading it from front to back. I have seen so much of these pocket books being read that it is really sickening, but I'm glad to have a church that will send its fellows good, clean reading material which will help strengthen the soul, mind, and body.

"I am now stationed in Salzburg, Austria, waiting to be sent back to the States for separation. So I would like to have you discontinue sending me the material which I have been receiving. I hate to have it discontinued but there may be another fellow coming in who can use it and I hope he enjoys it as much as I have.

"I am thanking God for a praying wife and for a good Christian church; also, for an organization which will send good, clean material to its servicemen.

"Thank you again for everything and for the help the material has given me during my time in the army. The love of God is greater than everything this old world can give us."—BENNY STRODE.

"I am writing this letter as an expression of my gratitude for the service of you and your staff during the past two years.

"Since Christ reclaimed my soul, the issues of *HERALD OF HOLINESS*, *Conquest*, and *Come Ye Apart* have proved a great source of blessing and comfort. I feel certain that God is using your work in the spreading of His gospel to the servicemen.

"In August of this year I will be released from the service. These past two years have been wonderful years, being that Christ has increasingly proved to be a true Friend.

"I am hoping upon separation to enter Eastern Nazarene College to prepare for my future work. May I once again thank you for keeping me on your mailing list."—WALTER F. IRONS.

***On page 12 in your book on eradication there is the following phrase: "These words are 'seldom' used in the physical than in the moral sense." I think the word "seldom" should be omitted and the words "less frequently" inserted. "Seldom" is not found in Webster's Collegiate Dictionary.***

What you refer to is a quotation and quotations should be given as they are both from the standpoint of wording and punctuation. This is a rule which is always supposed to be followed. The

reason for this is very evident—a quotation ceases to be a quotation when it is changed by the person who presents it.

***I still lack a few years of being sixty, but I might as well be ninety. There is no place for anyone past forty in the church to which I belong. The same might be said as to the teen-agers. They and the old folks—those past forty—are outsiders. Because of this, the classes in the Sunday school for teen-agers and the older people are thinning out. What can be done?***

If what you say is true, it describes a bad situation. However, I can't believe there are many such churches in any denomination. Certainly this is the first time I have known of teen-agers and those past forty being classed together. I would consider such a condition as worse on a teen-ager than on you. No seasoned Christian should allow himself to be shut out by any church. He can

be on hand every time the doors are opened for a public service, he can pray for the church services, he can invite people to its various services, and he can live a consistent Christian life inside and outside of the church. Finally, the church which neglects its teen-agers and older people will soon go out of business.

***What do you think about the view that if Adam and Eve had not fallen there would have been no homes and posterity? I have recently heard some laymen and even a preacher advocate this theory.***

I don't think much of it. I find nothing in the Bible to support such a claim. If man had not fallen there would have been homes and children

without all of the sin and abnormalities which we have today in connection with one of the basic instincts of life.

***In Acts 13:22 we are told that David is a man after God's own heart. How could this be when he tortured the children of Ammon? (I Chron. 20:3.)***

You are judging David by the teaching and light of the New Testament. Read the Sermon on the Mount as recorded in chapters 5 to 7 of Matthew and you will discover that Jesus' teaching is on a much higher level experi-

entially and from the standpoint of conduct than that of most of the Old Testament. In the latter God is slowly preparing the way for a better covenant which is revealed in the New Testament.

***In what respect did the law given by Moses fail to redeem mankind from his sin and alienation from God? Are we to assume that the law was insufficient for man's salvation? In what respect did it fail? Paul says in Rom. 8:3: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." What is it the law could not do and why?***

The law was an external standard. It let men know what they should do but it provided no dynamic within, no changed heart, which would enable them to meet the demand of the law. On the other hand, the grace of Jesus Christ can change a man on the inside and make it possible for him not to violate the law of God consciously, or deliberately. Further, this grace of Jesus Christ atones for the ignorant, or un-

conscious, transgressions of the law of which the Christian would otherwise be guilty. The law set before men an impossible and hopeless condition, but not so as to the grace and power which the blood of Jesus Christ has placed within reach of all men. Saul (Paul) found out through bitter experience that the law in itself could not bring salvation.

**NAZARENE SERVICE MEN'S COMMISSION**  
*Al Dubois* DIRECTOR



Picture Butte, Alberta, Canada—Recently we experienced a good revival with Evangelist Amil Petersen. This meeting was of special help and blessing to our church; also some of our young people received a definite experience in God, and others were sanctified wholly. Brother Petersen is a scripturally sound, instructive, and evangelistic preacher, also understands the problems of the home and pastor. We greatly appreciated his ministry and fellowship with us.—WARREN E. HOLCOMB, *Pastor*.

Brookville, Pennsylvania—Calvary Church closed a wonderful revival on April 15 with sixty-one seekers at the altar. Rev. Ira E. Fowler, pastor of Southside Church in Parkersburg, West Virginia, was the evangelist, and he is a dynamic preacher. The "Musical Mitchells" were at their best in the special music and singing; their three children were a source of real inspiration. They are a very talented family and were of much blessing in the services. Thus far this assembly year we have received twelve new members, and since we came here last August, the Sunday school has broken all records in a great rally. We owe less than \$7,000.00 on our entire property—church and parsonage—and hope before too long to build a new church and parsonage in a better location. Recently we had a very fine Christian Service Training program.—THOMAS S. FOWLER, *Pastor*.

Kings Mountain, North Carolina—These are good days for our First Church. On May 13 we closed a wonderful revival with Evangelist P. E. Kuykendall preaching about the anointing of the Spirit. About seventy-five people sought God in the Sunday morning service—such weeping, praying, and shouting! Then on Sunday night we saw twenty-five more seekers come forward to seek holiness, without one verse of song. We surely appreciated the splendid ministry of Brother Kuykendall. Last March 4 was dedication day for our new furniture, with District Superintendent Lloyd Byron bringing the special message. God came and we were able to get more than \$1,600.00 pledged in less than five minutes; then the businessmen of the city gave over \$600.00 in cash to apply on the new furniture. We have a fine people and city. We give God praise for all His help and blessings.—R. J. ESSARY, *Pastor*.

Evangelist J. C. Leonard writes that he is now making up his slate for the fall and winter of '56, and has some open dates. Write him, 121 Main, Ames, Iowa.

Evangelist Hugh Slater reports: "God has been good to me since I entered the evangelistic field. Early in this year I labored with Rev. Emory Lindsey at Tennille, Georgia, where God gave a wonderful meeting; then had good meetings with Rev. A. A. Driscoll and the Fairview church; at Carthage, Tennessee, with Rev. and Mrs. Glenn Cass; then following our attendance at the East Tennessee District preachers' meeting we went to Brunswick, Georgia, with Rev. and Mrs. Ellis Rainey and the Bethel Church, where we had another wonderful meeting. At Troy, Ohio, God gave about seventy seekers in the eight days we were there, and the membership of the church was doubled; then to Plainfield, Indiana, with Rev. S. F. Cook—my spiritual father; and at this writing I am with our Edgemont Church in Dayton, Ohio, and God is richly blessing. Rev. R. E. Stone is doing a great work here. I have a few open dates in the summer and fall which I'll be glad to slate anywhere. Write me, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Trion, Georgia—South Trion Church recently had a very good revival with Evangelist Frank L. (Toby) Ryall as the preacher. God used Brother Ryall in a wonderful way with people praying through to victory, some saved and others sanctified. Five new members were added to the church, one a song leader. We thank God for sending Brother Ryall our way, and our church is encouraged to go forward. The pastor was given an increase in salary.—GENE JAY, *Pastor*.

Newell, West Virginia—Recently Glendale Church had a wonderful revival with Evangelists Billy and Helen Smith. There was fine attendance in the services, and night after night God gave seekers at the altar of prayer. The church received a new vision, and under the leadership of our godly pastor, Rev. Sidney May, we are making plans for a new church building in the near future. This growing church needs more room. The church had a birthday surprise for Mrs. Stephen May and she received many nice gifts.—Reporter.

Evangelist J. B. Rigney reports: "Since my entering the field of evangelism in the early spring, God has permitted me to preach in five revival meetings—Franklin, Tennessee; Hattiesburg First Church, Mississippi; Memphis East Side Church, Long Creek Church, Dover, and Gordonsville, Tennessee. We thank God for the victories He has given. I have open dates after June 17, and will be glad to go anywhere as the Lord may lead. Write me, 1215 Shelby Ave., Nashville, Tennessee."

Tuscaloosa, Alabama—Our spring revival with Rev. Paul J. Stewart as the evangelist was one of those meetings that lift the spirit of the entire church. It was the best attended revival we have had in years. Our people were faithful in attendance and personal work. Eighty seekers found victory at the altar of prayer, and the entire church was helped by the wonderful messages of Brother Stewart. Also we had another good revival this year with Rev. and Mrs. Harold Volk as evangelists. This has been a good year for our church; eighteen new members received, and the Sunday-school attendance is up. Pastor Paul Holt has endeared himself to the people of the city. Our people love and appreciate District Superintendent Shumake and are back of him and the district program.—UNZELL HAMRICK, *Reporter*.

Ventura, California—For the past several years this church has been in a building program. Fund raising for the new building began under the pastorate of Rev. Frank Watkins, continued under Rev. Ben C. Johnson, with some change in plans, and then the new building was started. Thousands of hours of sacrificial labor went into the building of this fine sanctuary. After the building had reached a certain stage, financial arrangements were worked out and the building was completed with dedication services held under the direction of District Superintendent W. Shelburne Brown. Former Pastors Watkins and Johnson, also Dr. Henry B. Wallin, now pastor, participated in the services, along with the mayor of the city. The dedicatory service was followed by a week of revival services with Rev. Howard Lewis as evangelist and Mr. and Mrs. Gene Arnon as directors of music. We thank God for His help and blessing.—ROGERS H. RUSSELL, *Reporter*.

Fort Worth, Texas—Since our coming to pastor the Arlington Heights Church eighteen months ago, the Lord has given us forty-six new members, eleven of whom were by profession of faith. Our present membership of fifty-five represents a 104 per cent increase. An average Sunday-school attendance of seventy-two for the assembly year just closed represents a 36 per cent increase over the previous year; and a total of \$10,311.00 paid for all purposes during the year was a per capita giving of \$187.47. We paid \$753.00 for general interests. During the past year the Lord gave us good revivals with Rev. R. C. Gunstream, Rev. and Mrs. Gene Moore, and our own district superintendent, Rev. Orville W. Jenkins. We praise God for this aggressive people. Having accepted a three-year recall, we look forward to the construction of an educational unit in the near future.—CHARLES B. DICKERMAN, *Pastor*.

The dedication of the new sanctuary pictured here proved a fitting climax to ten years of continual growth for the Nazarenes of Fort Scott. It was a crowning day with Dr. Hugh C. Benner as the dedicatory speaker. Since November of 1946, the congregation under the leadership of Rev. W. D. Ferguson had planned, prayed, and labored for this hour. March of '53 marked our entrance into the completion of this commodious building—of native rock, with sanctuary and balcony comfortably seating 400, choir and overflow rooms seating an additional 150. The matching pews, furniture, and woodwork in natural finish blend with the dusty-rose walls and stained-glass windows to create an atmosphere of worship. Also, there are the youth chapel, two assembly halls, Sunday-school office, eighteen Sunday-school rooms, etc., with a nursery and toddler room, equipped with sound. This building is valued at \$120,000.00, with an indebtedness of only \$18,000.00; many hours of donated labor cut construction costs to a minimum. Best of all, the Holy Spirit is manifest in our services, with souls being saved and

## FIRST CHURCH, FORT SCOTT, KANSAS



sanctified, some called to the ministry and mission field, and God has given the numerical increase.—J. D. WADLEY, Jr., *Pastor*.

## MITCHELL, SOUTH DAKOTA



The years of labor, tears, and prayers for the work on the South Dakota District were partially rewarded by the wonderful way in which the Lord helped the pastor and people in the advancement of the Kingdom and the inspiring dedication service, with Dr. G. B. Williamson bringing the message at the church in Mitchell. Within one year after Rev. Howard Olson had come to serve as pastor, the church purchased property in a fine section of the city, built a beautiful, three-bedroom parsonage, a sanctuary, and an educational unit. The sanctuary seats 350 comfortably and is finished in woods of natural color; a fine organ and lovely pews add to its beauty. The educational unit has several auditoriums and many Sunday-school rooms to meet the needs of this growing church. The actual cost was more than \$67,000.00; donated labor and complete furnishings bring the conservative estimate on the value to \$85,000.00. Recently the pastor was given a unanimous recall. This spirit of aggressive, spiritual co-operation prevails over the entire South Dakota District.—CRAWFORD T. VANDERPOOT, *District Superintendent*.

Evangelist Andrew Johnson reports: "We had an excellent revival in the church at Argentine, Michigan, where Rev. J. W. Van Amburg is the active

and energetic pastor. God gave definite victories at the altar, and souls prayed through and arose with shining faces—there were genuine shouts of praise to

God. We thank God for His special manifestation in this meeting. I have some open time; write me, Wilmore, Kentucky."

### Abilene District Assembly

The Abilene District Assembly was held May 9 to 11 in the spacious new First Church in Lubbock, Texas, with Rev. Milton Poole as host pastor.

Dr. Hardy C. Powers presided with grace and efficiency. His devotional messages challenged the church to pay the price for a genuine revival of second-blessing salvation.

District Superintendent Orville W. Jenkins reported good increases in all departments. His re-election for his eighth consecutive year with a nearly unanimous vote was followed by the enthusiastic giving of a love offering for him totaling \$1,000.00 in pledges. Abilene District stands solidly behind Brother and Sister Jenkins as God's appointed leaders.

Brother Jenkins reported a net increase in church membership of 147. The average Sunday-school attendance was 5,843, which sets an all-time high record for our district. During the year \$50,207.00 was contributed to general interests—making Abilene an 8.8 per cent district in that respect. Also, Abilene District has had the highest per cent gain in giving to the General Budget for the quadrennium of any district. New churches were organized during the year at Seminole, Breckenridge, and Abilene.

The N.F.M.S. convention re-elected Mrs. Orville Jenkins as president, with a unanimous vote, save one. With an N.F.M.S. membership of 1,854, they have more than doubled since last General Assembly. Rev. and Mrs. Everette Howard were the special missionary speakers, and a good testimony was given by Miss Manita Clegg, outgoing missionary.

The Sunday-school convention, under the leadership of Chairman D. M. Duke, heard a challenging message on personal evangelism by Rev. Marvin Powers, of First Church, Albuquerque, New Mexico. Checks of fifty dollars each were presented to Rev. Darrell Moore of Abilene Trinity Church and Mr. R. L. McDonald of Mineral Wells, as outstanding minister and layman respectively.

Dr. Roy H. Cantrell, president, very ably presented the work of Bethany Nazarene College; the Nazarene Publishing House was well represented by Rev. Ben Lemaster, and Rev. Geren Roberts presented the needs of Rest Cottage, for which an offering was taken.

In an impressive ceremony, Dr. Powers ordained the following to the ministry: Wm. H. Anderson, Frances Carpenter, J. D. Dorough, Leroy Land, Maxine Lewis, A. T. McKinley, J. E. Perryman, Jr., Jack Pischel, and W. Donald Wellman.—C. B. DICKERMAN, *Reporter*.

Hazlehurst, Mississippi—Recently we enjoyed the best revival in the history of our church with Evangelist Sandra Cox and mother as the special workers. We had the largest crowds ever to attend our church, and God blessed in the services with many souls finding victory. Five new members were added to the church, and pastor and people are greatly encouraged.—CHARLES LAMBERT, *Pastor*.

### Northeastern Indiana District Sunday-School Tour

Rev. and Mrs. Lyle Potter spent two weeks touring the Northeastern Indiana District in the interest of the Sunday school. The information and inspiration of these seven zone rallies sparked our people to the largest Easter attendance the district ever has had.

Brother Potter's plan of diagnosis, prescription, and application relative to the school's needs worked in every rally. His session with the Sunday-school administration was very helpful; there he presented methods and plans to help

### Minnesota District Sunday-School Tour

There is a Sunday-school advance movement on in Minnesota. The Easter Sunday-school rally showed a record attendance on the district with several schools breaking all previous records, while others have broken the records since then.

Rev. and Mrs. Lyle K. Potter recently completed a very successful district tour emphasizing the work of the Sunday school. They, and the district church school board chairman, conducted a rally on each zone and the Potters presented essential Sunday-school truths in a most effective manner. Along with information and inspiration there was a spiritual emphasis. These workers were well received and the people are asking for more such services.

The rallies were well attended. On an average there were 85 per cent of the teachers and officers present. District Superintendent Roy F. Stevens helped to plan the tour, and his counsel and enthusiasm for the Sunday school are very much appreciated. Surely the results of this tour have brought an awakening that will help us to build "bigger and better" schools in Minnesota.—S. FRANK MOSS, *District Chairman*.

### Akron District Assembly

The fourteenth assembly of the Akron District convened May 2 to 4, in the First Christian Church at Canton, Ohio, with Rev. D. D. Palmer, pastor of First Church of the Nazarene, as the host pastor.

Presiding was Dr. Hugh C. Benner, whose Spirit-anointed messages were much appreciated by our people and will be long remembered by them. Certainly the manner in which he conducted the business contributed much to the wonderful spirit of the assembly.

In the N.F.M.S. convention, Mrs. D. D. Palmer was re-elected as president. Our Nazarene Publishing House was represented by Mr. Kenneth Robinson, who did a splendid job. Eastern Nazarene College was well represented by its congenial president, Dr. Edward S. Mann, and Field Representative Stephen C. Nease.

Gains were reported in all departments. Five new churches were organized, an increase in membership of 255; church schools reported 212 increase in membership; and total giving for missions was \$99,893.00, an increase of \$10,637.00 over the previous year. District interests showed an increase of \$15,417.00 over the previous year, and the grand total gain for the year was \$79,803.00, with a per capita giving of \$120.18. Statistics show that we are a 14.11 per cent district.

Following a splendid report of the activities on the district for the past year, Rev. C. D. Taylor was re-elected for the fourth year. His re-election on the first ballot, with 282 votes over against 5, and the good love offering given by the district, reflect the high esteem in which he is held by our people and their appreciation of his aggressive leadership.

In an impressive ordination service on Friday night the following received

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the organization and to promote attendance. Mrs. Potter handled well a class for teachers. New methods of study and presenting the lesson were well presented and each one profited by this means.

The rallies were well attended; in some of them the buildings were filled to capacity. The schools of Northeastern Indiana will set another average-attendance record this year; many of them will show large increases. The pastors and superintendents work in co-operation with the district and general program of the Church Schools Department. By doing this a well-balanced program is presented which results in a well-balanced school. Dr. Paul Updike, district superintendent, gives outstanding leadership to this department, as well as to the entire district work.—R. T. MORRIS, *Chairman, District Church School Board*.

elder's orders: Edward J. Eichenberger, Melvin R. James, Erwin Harris, and Kenneth G. Rowlett.

From the reports of the pastors and comments of the delegates, it is evident that under the blessings of God and the fine leadership of District Superintendent Taylor, Akron Nazarenes enthusiastically anticipate another great year.—RALPH L. MOULTON, *Reporter*.

## ANNOUNCEMENTS

### WEDDING BELLS

Mrs. Loretta Gandy and Mr. Harold Anholt were united in marriage on May 13, in the Church of the Nazarene at Camas, Washington, with the pastor, Rev. Ernest Baker, officiating.

Lavonna Ruth Ware of Dallas, Texas, and Dorsey R. Kirby of Kansas City, Missouri, were united in marriage on May 19, at First Church of the Nazarene in Dallas, with Dr. A. K. Bracken of Bethany, Oklahoma, officiating, assisted by Rev. Robert Neilson, pastor of Dallas First Church.

**BORN**—to Rev. Joe and Barbara (Gish) Dickens of Unity, Oregon, a daughter, Carol Lynn, on May 23.

—to Rev. and Mrs. Thomas L. Voyles of Mishawaka, Indiana, a daughter, on May 22.

—to Rev. and Mrs. C. L. Newbert of Millinocket, Maine, a daughter, Jane Elizabeth, on May 14.

—to Kenneth L. and Estelle (Robinson) Fritts of Knoxville, Tennessee, a son, Stephen Lloyd, on May 12.

—to Rev. Gene and Lois Van Note of West Sacramento, California, a daughter, Karen Jean, on May 9.

—to Dick and Jeanette Rowe of Cincinnati, Ohio, a daughter, Cynthia Carol, on April 14.

**SPECIAL PRAYER IS REQUESTED**—by a "Herald" reader in Pennsylvania that during the coming revival God may undertake "for the complete solution of a problem which has been a hindrance in consecrated Christian work";

by a friend in Indiana that "God would give me a fresh anointing for my soul";

by a brother in Missouri that God may undertake for his wife, who is in the hospital for an operation for cancer;

by a friend in Pennsylvania who recently got back to God from a backslidden condition, and now wants to be sanctified;

by a "Herald" reader in Jamaica, B.W.I., for a niece and nephew, that they may turn from their wicked ways and accept Christ as personal Saviour—she does believe God hears and answers prayer.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

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#### G. B. WILLIAMSON

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

#### SAMUEL YOUNG

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

#### D. I. VANDERPOOL

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

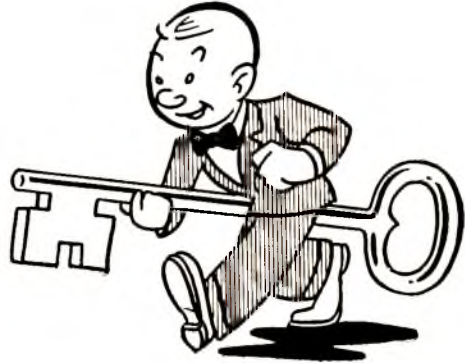
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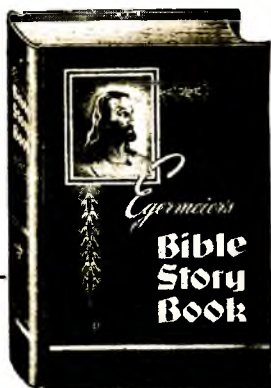
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### DISTRICT ASSEMBLY INFORMATION

**NORTH DAKOTA**—Assembly, June 28 and 29, at the District Campgrounds, Sawyer, North Dakota. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Duane J. Grover, Sawyer.

**SOUTH DAKOTA**—Assembly, June 28 and 29, at the Church of the Nazarene, corner Minnesota and West Haven, Mitchel, South Dakota. Entertaining pastor, Rev. Howard R. Olson, 612 W. Haven, Mitchell. Send mail and other items relating to the assembly in care of Rev. Crawford T. Vanderpool, 715 W. Haven, Mitchell.

**ALABAMA**—Assembly, July 3 and 4, at the District Campgrounds, Millport, Alabama. Send mail and other items relating to the assembly to the entertaining pastor, Rev. H. E. Benson, Route 1, Millport, Alabama.

**NORTHEASTERN INDIANA**—Assembly, July 4 to 6, at the Nazarene Campgrounds, East 38th St. Extended, Marion, Indiana. Send mail and other items relating to the assembly to the entertaining pastor, Rev. J. R. Shadowns, 1215 Quarry Road, Marion, Indiana.

**NEW YORK**—Assembly, July 6 and 7, at the campgrounds, Groveville Park, Beacon, New York. Entertaining pastor, Rev. A. Stiefel, 73 W. Center, Beacon, N.Y. Send mail and other items relating to the assembly to Rev. Robert Goslaw, 27 Wilson Street, Beacon, N.Y.

**MICHIGAN**—Assembly, July 11 to 13, at the Indian Lake Campground, five miles northeast of Vicksburg. Entertaining pastor, Rev. V. L. Ward, Route 2, Vicksburg, Michigan. Send mail and other items relating to the assembly to Rev. V. L. Ward at address given.

**MARITIME**—Assembly, July 12 and 13, at Church of the Nazarene, 156 Fitzroy Street, Summerside, P.E.I. Entertaining pastor, Rev. D. R. Morrison, Box 455, Summerside, P.E.I. Send mail and other items relating to the assembly to Rev. D. R. Morrison at address given.

### NAZARENE CAMP MEETINGS

June 29 through July 8. Louisiana District Camp, at the District Campground (five miles north of Alexandria, Louisiana, on Hi-way 71, in Lee Heights addition). Workers: Dr. T. M. Anderson, Rev. Earl Starnes, Rev. H. N. Dickerson, preachers; Gerald and Donna Lou Jenkins, singers; and Miss Pat Perryman, pianist. Meals cafeteria style; rooms for rent on the ground, and plenty of tourist courts near the campground. For further information write Rev. Elbert Dodd, district superintendent, 1611 Henry Street, Pineville, Louisiana.

July 5 to 15. West Virginia District Camp, at the district campground (three miles east of Summersville, West Virginia, on State Route 41). Workers: Rev. Ray Hance, Rev. Gene Phillips, preachers; and Warnie Tippett, singer. Dr. Edward C. Oney, district superintendent. For further information write, Rev. H. Harvey Hendershot, 2610 New York Ave., Parkersburg, West Virginia.

July 19 to 29. Oregon Pacific District Camp, at district campground (12625 Southeast 82 Ave., three miles south of city limits, Portland, Oregon).

Workers: Rev. John Logan, Rev. J. E. Williams, Rev. T. H. Stanley, evangelists; Rev. Murray L. Morford in charge of music; Rev. and Mrs. George Saucier, children's workers; and Dr. Kenneth Stark and family, missionaries to Africa, guest missionary speakers. Rev. W. D. McGraw, Jr., district superintendent. For reservations and information, write Rev. B. Martin Gale, Rt. 1, Box 425, Clackamas, Oregon.

July 23 to 29. Colorado District Camp, at the District Campgrounds, on Dover Street, two blocks north of West Colfax in Denver. The camp will begin Monday evening, July 23, and close on Sunday, July 29. Workers: Rev. Bernie Smith and Rev. C. B. Fugett, evangelists; Dr. W. T. Purkiser, young people's worker; Professor Warnie Tippitt, song evangelist; Miss Eunice Phillips, children's worker. Tents and cabins available for rent. Dr. Oscar J. Finch, district superintendent. For further information, write Rev. A. L. Hipple, 1755 Dover Street, Denver 15, Colorado.

### DEATHS

**MRS. GRACE E. FOX** was born March 9, 1894, in Ashland, Kentucky, and died February 3, 1956, at the age of sixty-one, from a heart attack, in Monterey Park, California. In 1913 she was united in marriage to Kelley Fox; he survives her. To this union were born five children, all of whom survive: Paul, Mrs. Margaret DeBoard, Mrs. Thelma Cutright, Mrs. Eunice Bloom, and Mrs. Esther Surber. She is also survived by one brother and three sisters. Since she was sixteen years of age, Mrs. Fox had an unbroken walk with God. She was devoted to God and her church, and always had a victorious and joyous testimony. Funeral service was held in the Monterey Park Church of the Nazarene, with the pastor, Rev. Garvel Vaughn, officiating, assisted by Rev. C. B. Fugett. Burial was in Rose Hills Cemetery.

**RALEIGH A. LIGHT**, a Nazarene layman for twenty years, died in his home on February 8, 1956. He was born June 26, 1879, in Roanoke, Virginia. He was converted in 1908, and was faithful in his stewardship to God and the church from the day he joined in Columbus, Ohio, in 1936. He served the churches closest to his residence—Columbus First, Columbus Shepard, and Westerville. He is survived by his wife, Virginia Bruce Light, to whom he was married for fifty-three years; and a son, Walter; also one brother and one sister. He was preceded in death by a sister and three brothers. Funeral service was conducted in the Shepard Church of the Nazarene with Rev. E. K. Richey, Rev. Miles A. Simmons, Rev. C. W. Brown, and his pastor, Rev. Robert Quanstrom, officiating. Interment was in East Lawn Cemetery, Columbus.

**MRS. MATTIE HANNAH GAMMAGE** was born July 8, 1883, in Nevada County, Arkansas, and died February 16, 1956, at Casa Grande, Arizona. In 1899 she was united in marriage to Edward M. Gammage, who preceded her in death in 1953. Brother and Sister Gammage had been members of the Church of the Nazarene at Coolidge, Arizona, since 1946. Sister Gammage was a devout Christian and had a particular interest in the Alabaster Box offerings. Funeral service was held at Coolidge, with the pastor, Rev. Floyd T. Smith, officiating, assisted by Rev. Wayne C. Young. She is survived by three sons and four daughters, also one sister.

**MRS. JOHN NELSON** was born July 6, 1899, in Chicago, Illinois, and died February 9, 1956, in Manistee, Michigan. She became a member of the Manistee Church of the Nazarene in 1953, where she served faithfully as pianist and Junior supervisor. Her Christian spirit was a blessing to all who met her, and on the last day of her life she gave testimony of the saving and sanctifying power of the blood of Christ. She is survived by her husband, John; one daughter, Mrs. Marjorie Nordstrand; and one son, John, Jr. Funeral service was conducted by Rev. Glenn Brooks, assisted by Rev. Arthur Carlson, with burial in Oak Grove Cemetery, Manistee.

**SGT. ELVIE J. REED** was laid to rest in Oakwood Cemetery, Cisco, Texas, following a memorial service at the Church of the Nazarene conducted by the pastor, Rev. D. M. Duke, assisted by Rev. Mart Agnew. Sgt. Reed was reported missing in November of 1950, but his death was undetermined until this year, when his body was returned from Kyonktong, North Korea; time of his death was September 6, 1953. He was born January 1, 1924, in Muleshoe, Texas; married to Miss Mary Manley on July 21, 1950. He joined the Church of the Nazarene while in Washington. He is survived by his wife, Mrs. Mary Manley Reed, of Nampa, Idaho; his parents, Mr. and Mrs. Burl Reed, of Putnam, Texas; also one brother and four sisters.

**MRS. ANNA LOCKWOOD STEWART** died January 19, 1956. She was one of the few remaining lay-pioneer women of the holiness movement in the

section near Rubeline, Louisiana. She was born March 17, 1887, and in 1904, united in marriage to Andy M. Stewart. She was the mother of thirteen children, twelve of whom survive. She was a charter member of the Friendship Church of the Nazarene; 90 per cent of her posterity are Nazarenes, including a son, Rev. James M., pastor at Albany, Oklahoma. Funeral service was held in the Friendship Church, conducted by Rev. Clarence Patton, assisted by District Superintendent Elbert Dodd, Rev. V. Dan Perryman, and Rev. C. S. Hillerman. Burial was in the new community cemetery.

MRS. STELLA JANÉ SERL (nee Fry), age sixty-nine, died in Santa Rosa, California, February 23, 1956. She was a faithful member of the Church of the Nazarene in Ceres, California, for the past several years; a strong witness for Christ, and loved by all who knew her. She is survived by her husband, John L. Serl; two daughters, Mrs. Lois Altherr and Mrs. Dorothy Partridge; also four brothers and two sisters. Funeral service was conducted in the Ceres church with Rev. Herbert L. Steele in charge, assisted by Rev. Gertrude Knight.

## EVANGELISTS' SLATES

### L and M

Langford, J. V. 808 N. College, Bethany, Okla.  
Boise City, Okla. . . . . June 27 to July 8  
Langford, O. F. Rt. 5, Box 162 C, Gilmer, Texas  
Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.  
Latham, L. E. P.O. Box 77, Atlanta, Ga.  
Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
Hugo, Okla. . . . . June 29 to July 8  
Arkadelphia, Ark. . . . . July 11 to 22  
Lee, Mason. 217 Division St., Huntington, W.Va.  
South Euclid, Ohio . . . . . June 5 to 17  
General Assembly . . . . . June 18 to 23  
Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.  
Leonard, J. Carl. 121 Main, Ames, Iowa  
Leverett Brothers. Preacher and Singers, Lamar, Mo.  
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.  
Lewis, Ellis. 308 N.W. Second St., Bethany, Okla.  
Kennett, Mo. . . . . June 6 to 17  
Orlando, Fla. . . . . July 11 to 22  
Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo.  
General Assembly . . . . . June 18 to 22  
Russellville, Ark. . . . . July 5 to 15  
Lipker, Charles H. Box 2, Alzada, Ohio  
Akron, O. (Dist. Camp) . . . . . August 3 to 12  
Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio  
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.  
Lummus, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.  
MacAllen, L. J. and Mary E. Evangelists and Artists, 27 W. Falls St., New Castle, Pa.  
Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.  
Wichita Falls, Texas . . . . . June 27 to July 8  
Mackey, Preacher (Tobe) and Mrs. Box 76, Lindsey, Ohio  
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.  
Martin, Edwin C. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Ripley, Ohio . . . . . June 6 to 17  
Monticello, Iowa (tent) . . . . . June 24 to July 15  
Martin, Paul. P.O. Box 527, Kansas City 41, Mo.  
Columbus, O. (Parsons Ave.) . . . . . June 11 to 17  
General Assembly . . . . . June 18 to 24  
Matthews, L. B., and Wife. Evangelist and Singer, 514 W. 15th St., Columbia, Tenn.  
General Assembly . . . . . June 16 to 22  
Atchison, Kansas . . . . . June 24 to July 8  
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.  
Winchester, Ky. . . . . June 28 to July 8  
McCullough, Forrest H. Evangelist, 787 E. Waldorf Ave., Memphis, Tenn.  
Memphis (Fraser), Tenn. . . . . June 8 to 17  
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.  
General Assembly . . . . . June 13 to 23  
McGuffey, J. W. 1609 N. Central, Tyler, Texas  
McIntosh, John P. 12011-A Center St., Hollydale, Calif.  
Villa Grove, Ill. . . . . Aug. 7 to 19  
McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.  
McMahon, Louis. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
McMillan, Wilsie L. 506 N. Court St., Circleville, Ohio  
McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.  
General Assembly . . . . . June 14 to 23  
Holdenville, Okla. . . . . June 27 to July 8  
Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio  
General Assembly . . . . . June 14 to 22  
Harlan, Iowa . . . . . June 26 to July 8  
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
General Assembly . . . . . June 16 to 22  
Beacon N.Y. (Dist. Camp) . . . . . July 8 to 15

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Meiser, Haley. P.O. Box 527, Kansas City 41, Mo.  
Wilmot, S.D. (camp) . . . . . June 7 to 17  
Brookings, S.D. (camp) . . . . . June 22 to July 1  
Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.  
Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.  
Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.  
Newburgh, N.Y. . . . . June 6 to 17  
Cortez, Colo. . . . . June 27 to July 8  
Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., LaJunta, Colo.  
Goodland, Kans. . . . . May 29 to June 17  
Denton, Texas . . . . . June 27 to July 8  
Wieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.  
Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
Coldwater, Ohio . . . . . June 12 to 24  
Miller, E. J. P.O. Box 527, Kansas City 41, Mo.  
Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville, Tenn.  
General Assembly . . . . . June 20 to 23  
Lanett, Ala. . . . . June 24 to July 1  
Miller, Nettie A. c/o Trevecca Nazarene College, Nashville, Tenn.  
Hattiesburg, Miss. . . . . June 6 to 17  
General Assembly . . . . . June 18 to 23  
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
General Assembly . . . . . June 14 to 23  
Akron District . . . . . July  
Mingledorff, O. C. P.O. Box 43, Douglas, Ga.  
Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.  
Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.). 10802 63rd Ave., Edmonton, Alberta, Canada  
Moore, Ernest, Jr. P.O. Box 515, Brennon, Texas  
Moore, Franklin M. 200 1/2 W. Lincoln Ave., Goshen, Ind.  
Monroe, Ind. . . . . June 13 to 24  
St. Bernice, Ind. . . . . July 11 to 22  
Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Mounts, C. Dewey. 12300 W. Ridgeland Ave., Worth, Ill.  
Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
General Assembly . . . . . June 17 to 24  
Mayfield, Ky. (camp) . . . . . June 27 to July 8  
Musical Messengers, The. c/o Don Ratliff, 3-423 Hottell Dr., Louisville 16, Ky.  
Columbus, Ind. (camp) . . . . . July 19 to 29  
Myers, J. T. 502 Lafayette St., Danville, Ill.

**N to R**

Neese, Albert R. and Bessie. 675 S. Decatur, Denver 19, Colo.  
General Assembly . . . . . June 17 to 23  
Denver, Colo. (Dist. Assemb.) . . . . . July 16 to 19  
Nelson, Charles E. and Normadene. Preacher and Singers, P.O. Box 241, Rogers, Ark.  
General Assembly . . . . . June 14 to 22  
Reserved . . . . . June 24 to July 15  
Nichols, Dorrance and Esther. Evangelist and Musicians, P.O. Box 3854, Columbus 13, Ohio  
Fredericktown, Ohio . . . . . July 8 to 22  
Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.  
Norton, Joe. Box 143, Hamlin, Texas  
Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
Crooksville, Ohio (camp) . . . . . June 13 to 24  
Oren, Thurman. Box 327, Parker, Ind.  
Orton, Ernest E. Rt. 1, Box 57, Canon City, Colo.  
Parrott, A. L. P.O. Box 298, Bourbonnais, Ill.  
Beaumont, Texas . . . . . June 6 to 17  
Montrose, Mich. . . . . June 27 to July 8  
Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio  
Patterson, Walter. Route 3, Waurika, Okla.  
Payne, L. M. 509 Northwest Main, Bethany, Okla.  
Pendleton, T. E. 2019 Greenrock Lane, Indianapolis, Ind.  
Peters, Max F. 8665 Dearborn Ave., South Gate, Calif.

Petersen, A. E. 633 16th St. South, Lethbridge, Alberta  
Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville, Tenn.  
Reserved . . . . . May 28 to June 24  
Phillips, Wm. H. Box 131, Apple River, Ill.  
Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
Albany (N. Side), Ky. . . . . June 6 to 17  
Waycross, Ga. (camp) . . . . . June 21 to July 1  
Pittenger, Twyla. R.D. 1, Shelby, Ohio  
Rutland, Ohio . . . . . June 18 to 29  
Eaton Rapids, Mich. . . . . July 2 to 13  
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
Reserved . . . . . June 18 to July 1  
Rapid City, S.D. . . . . July 4 to 15  
Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.  
General Assembly . . . . . June 14 to 23  
Reserved—Vacation . . . . . June 24 to July 30  
Pumpelly, Paul. 608 E. Prien Lake Rd., Lake Charles, La.  
Shirley, Ind. . . . . June 13 to 24  
Purkhisser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio  
General Assembly . . . . . June 14 to 23  
Reserved . . . . . July  
Qualis, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.  
Garden City, Kans. . . . . June 6 to 17  
Mt. Pleasant, Mich. (camp) . . . . . July 5 to 15  
Raker, W. C. Astoria, Ill.  
Reed, Harlow. Box 45, Hull, Ill.  
Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio  
Richfield, Pa. (camp) . . . . . July 5 to 15  
Richards, Alvin D. and Annabelle. Preacher and Singers, Linden, Mich.  
Royalton, Ill. . . . . June 6 to 17  
Waldron, Mich. (camp) . . . . . June 27 to July 8  
Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.  
Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.  
Ridings, E. Paul. 703 N. College, Bethany, Okla.  
Ridley, Herman L. R.D. 3, New Bethlehem, Pa.  
Riepe, Alden. 25 Warren Court, Ft. Thomas, Ky.  
Maysville, Ky. . . . . June 16  
Augusta, Ky. . . . . June 23  
Riffle, Brady. 902 Mel St., Charleston, W.Va.  
Rigney, J. B. 1215 Shelby Ave., Nashville, Tenn.  
Goodlettsville, Tenn. . . . . June 6 to 17  
Holcomb, Mo. . . . . June 20 to July 1  
Roach, Douglas F. 1-10 W. Clay, Apt. 4, Houston 19, Texas  
General Assembly . . . . . June 14 to 22  
Robbins, James. 1817 NEF St., Bedford, Ind.  
Evansville, Ind. . . . . June 24 to July 1  
Freedom, Ind. . . . . July 4 to 15  
Robinson, John. 448 Washington Ave., Huntington, W.Va.  
General Assembly . . . . . June 14 to 23  
Berea, Ohio . . . . . June 27 to July 8  
Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
General Assembly . . . . . June 17 to 20  
Brighton, Tenn. . . . . June 21 to July 1  
Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.  
General Assembly . . . . . June 14 to 19  
Evansville (Bayard Pk.), Ind. . . . . June 25 to July 8  
Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.  
Red Deer, Alberta (camp) . . . . . July 13 to 22  
Royle, C. E. and Lois. Evangelist and Singer, Route 2, Mason, Mich.  
Summer Center, Mich. . . . . July 18 to 29  
Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.  
Woodston, Kans. (camp) . . . . . June 7 to 17  
General Assembly . . . . . June 18 to 22  
Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Mo.

Ryall, Frank L. (Toby). Evangelist, 3022 14th Ave., Chattanooga, Tenn.

**S and T**

Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.  
 Scarlett, Don. 522 College St., Oakland City, Ind. Cory, Ind. (tent) June 13 to 24  
 Williamsport, Pa. (camp) June 4 to 15  
 Schmidt, William and June. Preacher and Singers, Box 331, Vicksburg, Mich.  
 Okemos, Mich. June 13 to 24  
 Schriber, George R. 5949 N. Forestdale, Glendora, Calif.  
 Schultz, Ernest. 606 Maple Ave., Mora, Minn.  
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
 Sellick, R. T. Box 22, Oxford, N.S., Canada  
 Seiz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
 Shank, R. A., and Wife. Box 377, Vicksburg, Mich.  
 Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.  
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.  
 General Assembly June 13 to 22  
 Andersonville, Ind. June 8 to 15  
 Silvernail, Donald R. c/o Nazarene Assembly Park, Vicksburg, Mich.  
 Swanville (Lake Beauty), Minn. June 6 to 17  
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
 Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind.  
 Smith, Bernie. Box 145, Harrisburg, Ill.  
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio  
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.

Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C.  
 Dixon, Neb. June 27 to July 8  
 Smith, Otis E. Box 602, Greensboro, N.C.  
 Asheville (First), N.C. June 5 to 15  
 Smith, Paul R. and Hallie. Evangelist and Singers, 318 N.W. Fifth St., Bethany, Okla.  
 General Assembly June 14 to 21  
 St. Joseph (North), Mo. June 22 to July 1  
 Snow, Loy. Route 1, Bedford, Ind.  
 Nashville, Ind. (camp) June 28 to July 8  
 Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio  
 Spittal, David J. R. Box 208, Bourbonnais, Ill.  
 Stabler, R. D., and Wife. Box 34, Montoursville, Pa.  
 Stafford, Daniel. Box 1514, Indianapolis, Ind.  
 Georgetown, Ky. June 28 to July 8  
 Oak Grove, La. June 12 to 22  
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
 Ore. Pac. Dist. Camp July 19 to 29  
 Starnes, Earl. 1317 Keller St., Evansville, Ind.  
 Birmingham (Cottage Hill), Ala. June 6 to 17  
 Shawmut, Ala. June 18 to 24  
 States, L. Wayne. 2115 W. Colorado Ave., Colorado Springs, Colo.  
 Steelman, Mrs. Thelma. P.O. Box 294, Gilmer, Texas  
 Steininger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.  
 Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.  
 Stewart, Milton, and Wife. Evangelist and Singer, Route 2, Robeline, La.  
 Stockton, Fred G. 1453 Third St., Enumclaw, Wash.  
 Strack, W. J. Box 215, New Lyme, Ohio  
 Strait, Neil. Box 112, Olivet Nazarene College, Kankakee, Ill.

Summers, Shad T. 2741 17th St., Birmingham 8, Ala.  
 General Assembly June 13 to 23  
 Ashland, Ky. July 4 to 15  
 Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.  
 Ames, Iowa (Camp) July 5 to 15  
 Sweeten, Howard W. Ashley, Ill.  
 Ashley, Ohio June 14 to 24  
 Columbus, Ohio (camp) July 19 to 29  
 Swisher, Ralph and Connie. Preachers and Chalk Artist, 722 Heyward St., Columbia, S.C.  
 Columbus (Grace Ch.), Ga. June 13 to 24  
 Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas  
 Tarvin, E. C. California, Ky.  
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.  
 General Assembly June 18 to 23  
 Kingston Springs, Tenn. (camp) June 29 to July 8  
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.  
 Turpel, J. W. Convene, Maine  
 Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas

**U to Z**

Van Houten, L. L. 237 Columbia St., Shreveport, La.  
 Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho  
 General Assembly June 18 to 21  
 Page, Neb. June 21 to July 1  
 Vennum, Earle W. and Elizabeth. P.O. Box 527, Kansas City 41, Mo.  
 General Assembly June 17 to 22  
 Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.  
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.  
 General Assembly June 14 to 21  
 Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 53, Carrier Mills, Ill.  
 Wakefield, A. C. Song Evangelist, 515 Woodland Nashville 6, Tenn.  
 Riverside (First), Calif. June 6 to 24  
 Cayuga, Ind. July 4 to 15  
 Walker, W. B. 2213 S.W. 60th St., Oklahoma City, Okla.  
 Oklahoma City, Okla. June 30 to July 1  
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, P.O. Box 501, Fern Park, Fla.  
 Willow Springs, Mo. June 6 to 17  
 Dubuque, Iowa June 20 to July 1  
 Welch, R. O. Route 2, Sistersville, W.Va.  
 Wells, Kenneth and Lily. Evangelists and Singers Box 679, Whitefish, Mont.  
 Corvallis, Ore. June 28 to July 1  
 Whisler, John F. Blind Singer, 404 N. Francis St. Carthage, Mo.  
 White, W. T. 116 E. Keith, Norman, Okla.  
 Whitley, C. M., and Wife. Preacher and Singer P.O. Box 527, Kansas City 41, Mo.  
 Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale Fla.  
 Whittaker, Frank B. 273 W. Locust St., Newark Ohio  
 Tobasco, Ohio June 16 to 17  
 General Assembly June 18 to 22  
 Whitworth, James H. Route 2, Bloomington, Ill.  
 Wiggs, W. Frank, and Wife. Preacher and Singer 2625 E. Nettleton, Jonesboro, Ark.  
 Wilkinson Trio (Lloyd M., Wife, and Daughte Margaret). 1104 Penn St., Columbus, Ind.  
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo  
 Claremore, Okla. June 21 to July 1  
 Williams, Lillian. Evangelist, 327 W. Broadway Sparta, Tenn.  
 General Assembly June 16 to 22  
 Owensboro (First), Ky. June 25 to July 1  
 Willis, Harold J. and Mae. Preachers and Children's Workers, P.O. Box 527, Kansas City 41 Mo.  
 Eugene, Ore. (V.B.S.) June 11 to 17  
 Winegarden, Robert. Route 1, Cayuga, Ind.  
 Wire, B. N. 109 N.W. 7th St., Bethany, Okla.  
 Tuthill, S.D. June 28 to July 1  
 Wolfe, E. D. 820 Edina Ave., Salem, Ore.  
 Woods, Bob. Evangelist, Pefferlaw P.O. Ontario  
 Woodward, George P. Artist-Evangelist, 201 N Warren Ave., Columbus 4, Ohio  
 Lexington (First), Ky. June 15 to 24  
 Knobsville, Pa. (camp) July 13 to 22  
 Woolman, J. L. 223 N. Hammond, Bethany, Okla  
 Wooton, B. H. 2519 Galbreth Rd., Pasadena 7 Calif.  
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6 Oregon  
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.



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