

Herald of Holiness



Official
Organ
of the
Church of
the Nazarene

June 11, 1958

The Church is an institution of divine origin. A mystical union exists between Christ and the Church. He is the Head; it is the body. He is the Bridegroom; she is the bride. He loved the Church and gave himself for her. She finds in Him the One of her supreme adoration. This spiritual organism which shares the life of God and bears the image of Christ is the universal Church.

This is "the Church" within the Church. There is no exclusive identification with any of the many denominations of the visible

"I Love Thy Church, O God"

General Superintendent Williamson

Church. The elect of these make up the innumerable company of the redeemed. The invisible Church is all one body. There is in it "one heart and one soul." The Church which men behold is imperfect. In His mercy God makes the imperfect Church a means of grace to all who believe in Christ. He uses it to bring the knowledge of the Saviour to others.

I know the glorious Church, holy and without blemish, through the instrumentality of the imperfect Church. It has been a channel of grace to my soul. The particular branch of the Church which has meant most to me is called the Church of the Nazarene. It is a small part of the universal Church. Many of its members, not all, belong to the bridehood of Christ. My church offers me entrance into the kingdom of God. It provides for me priceless fellowship in worship and service. It opens the door of heaven through which I at last hope to enter. I owe *my all* to my church. Upon its altar I offer my life a living sacrifice to my blessed Saviour.



*I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.*

*For her my tears shall fall;
For her my pray'rs ascend;
To her my cares and toils be giv'n
Till toils and cares shall end.*

In this golden harvest year I want to share the blessings of my church with many. God help me to give as freely as I have received.



After pastoring First Church in De Kalb for over six years, Rev. Wayne L. Albright has accepted the call to pastor First Church in Pontiac, Illinois.

Rev. Max A. De Armev has resigned as pastor of the church in Olivia, Minnesota, effective July 20, to enter the field of full-time evangelism.

Pastor Irwin Harris sends word from Akron, Ohio: "Sunday, May 25, Clinton Church started their venture-of-faith building fund drive on new sanctuary. Over \$21,000 raised in cash and pledges in morning service. It was a red-letter day in the history of the church. Hope to break ground in near future."

After serving the Arcata church for four and one-half years, Rev. Ira L. True, Jr., has resigned as of June 15 to accept a call to pastor the church in Vallejo, California.

Reading Table for Steel Workers

By HOMER W. VAN SCOY

At Houdaille-Industries Automotive Parts Factory in Huntington, West Virginia, there is a roughly made oak table that is serving an unusual purpose. It provides a reading place for steel workers. Its only literature is a copy of the New Testament and the weekly issue of the *Herald of Holiness*. On the flyleaf of the New Testament are printed the names and addresses of the four Nazarene churches in this city.

The table is located between the aisle and the wall near the yawning mouth of one of the furnaces. This is an off-beat soul-restoration station where the weary worker can read his favorite passage of scripture, thumb through the *Herald*, and be on his way again. Many stop to read and ask questions of the Nazarene layman who unloads the furnace. There are seven other Nazarene laymen in the factory.

The young Nazarene who unloads the furnace discovered this opportunity for preaching through the printed word. He found a table and started the library.

As one poet wrote: "The foreman's grin was a grotesque thing in the dull, red glow of the furnace gleam!" Now the strange half-light from the furnace catches a soft, angelic gleam on the faces of hardened steel workers as they read a Book that can change their lives.



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

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Shine and Shade

There has to be a time of clouds
To shade the tender flowers;
A time for work, a time for rest,
A season for cool showers.
There has to be a time of tears,
For sighing and for sorrow,
So there can be a summertime
And golden, glad tomorrow.
If all were sunshine we'd forget
To thank Him for His grace,
To keep our hands in His and seek
Our Heavenly Father's face.

By CHRISTINE WHITE

An Eye Opener

By FRED W. PARSONS

Pastor, East Side Church, New Albany, Indiana

Have you ever listened to a tape recording of the prelude of your church service? If you have not, you have really missed the surprise of your life. Some things have become so common that we do not notice the trend they are taking until we hear ourselves as others hear us.

This pre-service weakness is not only among the laity; it is even among us preachers. A stranger or blind man might think he was in an automobile showroom, real estate office, home economics class, or some other market place of the world.

That poor, hungry soul that is weary with the cares of life, and has come to church to find help, may be disappointed when he hears about the latest creation in automobiles, the price of property, the latest fashions, or Grandma's favorite recipes when he expected something that would prepare him to find God. He wants something that the world never gave and cannot take away.

Some of our people have been so afraid of having our church classified as unfriendly that they have bent over backwards the other way. A spirit of light conversation among ourselves should never be mistaken for friendliness.

There would perhaps be more altar services if there were more pre-service preparations. If we would come into the Lord's house more carefully and prayerfully, we might feel His presence more and as we leave we could say, "It was good to be in the house of the Lord."

Jesus said, "My house shall be called of all nations the house of prayer." He also said, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things" (Matthew 12:34-35).

What does the world receive when it hears our conversation?

THE OPEN DOOR THAT IS



I have just recently returned from evangelizing in New Zealand, the land not only of "cheese, trees, and ocean breeze," but of many receptive hearts. In seventeen days I preached twenty-eight times to responsive audiences in six towns—three in the North Island and three in the South Island. Besides the three Nazarene churches in Auckland, Hamilton, and Dargaville, my opportunities included two Christian Business Men's meetings, two Salvation Army services, two Y.M.C.A. gatherings, one Youth for Christ rally, and two union services—one in a Methodist church with three denominations participating and one in a Baptist church with six other groups co-operating. These latter contacts of course were in the South Island, where we have no Nazarene churches, but where we should have in the very near future.

Christchurch, around which the South Island meetings were clustered, is a beautiful modern city of some fifty thousand. There is absolutely nothing to fill the gap between dead formalism on the right and Pentecostalism on the left but the Salvation Army and Youth for Christ. But the hunger is deep. Following the Youth for Christ rally eight fine young people came out for sanctification. In all of these services I was not only permitted but encouraged to preach on holiness. At the moment there is a widespread and open-minded spirit of inquiry concerning the Wesleyan message of full salvation. Several have come into the blessing and are looking for further guidance, which they know they will not find in their worldly, formal churches.

Mr. Richard Green, a retired businessman and a warm friend of the Church of the Nazarene, deserves our thanks for arranging these services in the South Island. It should be added also that Rev. R. E. Griffith, the director of our work in New Zealand, was with me in Christchurch, selling books, answering questions, and, as always, keeping his practiced eye out for good church sites. He found one which is a churchman's dream—a corner

property facing the beautiful and famous Avon River, in an attractive residential area with no other churches nearby. The establishing of a Church of the Nazarene in the near future should certainly be a matter of widespread and earnest prayer.

At Dargaville, an attractive town of three thousand almost at the top of New Zealand, our work is new and small, but getting a foothold under the leadership of a heroic young couple, Phillip and Beryl Burton. A partition was knocked out of an old residence to provide a nice chapel, with plenty of room left for the pastor and his family in the other part of the building. God has given us, in spite of much opposition, some choice laymen here. One fine young couple from this church are students in the Nazarene Bible College, Sydney, preparing for the Nazarene ministry in New Zealand.

Hamilton, a city of some thirty thousand, eighty miles south of Auckland, is said to be the dairy center of the world. In this fast-growing and busy area our Church of the Nazarene is prospering under the faithful leadership of Rev. and Mrs. Jervis Davis. It was my privilege in 1955 to be with young Davis and Mr. Griffith when the building was found which has since been remodeled for church and Sunday school. Then I preached there once in 1956. Therefore I was delighted to find that in spite of difficulties, discouragements, and reverses, the work which began with nothing now has several substantial families and a live young people's group. Attendance in the recent services was amazing. The city newspaper published an interview on the editorial page. Interest in holiness doctrine on the part of outsiders was genuine and conviction deep. Truly God is moving in Hamilton, and if present members will walk in present light there is bound to be great spiritual victory.

But the great event of the tour was the annual Easter Convention in the beautiful new church at Auckland—our "mother" church, begun by the

Griffiths less than six years ago. What formerly had been a youth camp suddenly matured this year into a full-fledged Nazarene camp meeting with folk of all ages coming from different parts of the North Island to stay the entire five days. Expecting thirty, they stocked food for forty, just to play safe. Actually at the noon and evening meals they fed an average of fifty!

Beginning with a night of chain prayer, the spiritual level of the convention quickly began to rise. But there was no froth. Solid study was pursued in the classes, with Dr. H. V. Miller's book *The Sin Problem* being used as a textbook. Detailed lectures were given on doctrinal and practical aspects of entire sanctification. The fruit, therefore, was well rooted. Though some were reclaimed, most of the seekers were for heart holiness. New Zealanders do not move easily; when they do come to the altar they mean business. Consequently a seeker usually means a victory. Monday, in between preaching services, was testimony day. Those testimonies were worth a thousand flights across the Tasman Sea! As for the Griffiths, they must have felt repaid abundantly for the labor, tears, and sacrifice.

One young man who had been sanctified the night before told movingly of his years of search, his conversion, and now his cleansing. Later his young wife told how she too had found God in purifying power that every morning. Together they sense a call to full-time service. A young mother

came to the camp quite reluctantly, but now with tears of joy testified to the new release and glory which were hers. An eighteen-year old girl recounted her spiritual driftings and mental confusion in the worldly atmosphere of the Teacher's Training College, then glowingly reaffirmed her faith and steadfast purpose to go all the way with God without compromise.

A middle-aged sheep farmer who for years had been a devout local preacher spoke with deep feeling of his attempts to diffuse some spiritual warmth in the church which he served, but of the overwhelming contrary influence of the dance crowd. The day before, on Sunday afternoon, this brother had brought a helpful message. Later, when he and his wife returned home and had a chance to pray and talk things over, they reached the conclusion that God would have them not only unite with the Church of the Nazarene but offer themselves for pioneer home missionary work. When this word reached Brother Griffith he exclaimed, "Praise the Lord! That's an answer to prayer!"

And thus is God performing miracles in New Zealand! Other groups are invading these islands with more money, but not with more prayer. In the long run prayer will prove mightier than the dollar! And too often they are sowing the country with the noxious weeds of heresy. We have the seed of the pure gospel. Let us give more, back our giving with much prayer, and sow lavishly. An abundant harvest will be ours!

The loyal laymen I have known showed me . . .

The Tie That Binds Our Hearts Together

By FLETCHER GALLOWAY, Pastor, First Church, Grand Rapids, Michigan

Today marks my thirty-sixth anniversary as a pastor in the Church of the Nazarene—twenty years of which time I was pastor of one church. What a sacred and wonderful privilege! God has surely blessed me far above anything I deserve. I have had the pleasure of knowing personally and working closely with some of the most devoted and sacrificial laymen that any pastor ever served.

Sometimes one hears the complaint that there is lack of loyalty on the part of church members. I suppose in some cases there may be grounds for this complaint. However, it is the very opposite fact that has amazed me. I have been amazed at the amount of strain and stress a church could take

without breaking up. I have been amazed at the strength of the factors that hold a church together. In most cases it is a relatively easy matter to go from one Protestant church to another, and in larger cities it is now a relatively easy matter to go from one Church of the Nazarene to another. Church membership and church attendance are voluntary. People go because they want to go. They give because they want to give. Why do people love their churches so, and what makes them give so much time and service and money? What makes them stick through thick and thin? What tie binds our hearts together?

First of all it is our love for Christ. The Church

Reach World Missions Goal of

ONE MILLION DOLLARS!

There is great jubilation among Nazarenes everywhere in our going "over the top" of the one million Golden Anniversary Easter Offering goal for world missions. In the words of a church leader, it demonstrates again that "Nazarenes can do anything they join their minds and hearts to do!"

Achievement of the goal was notable for several reasons:

It was the first time in the fifty-year history of the Nazarene denomination that more than one million dollars had been gathered in a single, church-wide effort for the cause of world missions.

It not only set a record among Nazarenes, but it probably was an all-time peak for a single offering among all the smaller denominations that hold to the Wesleyan doctrine of entire sanctification.

It assured that full support will be continued for our 393 missionaries working in 35 world areas and that the plans for West Germany and Brazil, our two newest areas of work, will go ahead on schedule.

Also worth notice was the fact that the goal was reached in a year of economic slowdown in some parts of the nation.

"Our people did not allow the recession to deter them from carrying through to victory under God the great goals adopted in the 1956 General Assembly," Dr. S. T. Ludwig, general church secretary, commented.

Gift from Australia

The actual hour of victory was Thursday morning, May 15, about nine o'clock when a gift of \$3,500 from the Nazarene churches in Australia was recorded in the office of Dr. John L. Stockton, general church treasurer. This amount increased the grand total that had been acknowledged starting on April 7, after Easter Sunday, to \$1,001,235.

At the close of the twenty-eighth business day after Easter, Nazarenes had given \$106,888.68, or 12 per cent, more than during the same period following the Easter Offering in 1957.

The final 1958 Easter gift is expected to total between \$1,025,000 and \$1,050,000, officials estimated. The 1957 Easter Offering total was \$907,000.

Going "over the top" in the 1958 Easter Offering provided additional impetus to other anniversary year plans.

Among the events ahead are the "You Are One in a Million" Week of Witnessing, October 5 to 12; Anniversary Sunday services in all 4,500 churches; denominational services at Pilot Point, Texas, Monday afternoon, October 13, at two-thirty, when a granite marker will be unveiled at the site of the historic 1908 union ceremony; and the Thanksgiving Sunday offering for world missions.

—Nazarene Information Service

is a medium through which sincere followers of Jesus Christ can direct their efforts in behalf of a lost world, and make those efforts more efficient. We co-operate with one another because in this way we can do things which we could not do alone. Four men by co-operation were able to get a palsied man to Jesus and get him healed and saved.

The *second essential is confidence in one another*. It may be true that occasionally you run across a church member, or even a Nazarene, who is not worthy of trust. Just remember that these

are few and far between. Unless we believe in one another our efforts for God's kingdom are almost neutralized. The only way we can keep mutual confidence is to have a lot of charity for one another. Also we must concentrate on only primary things in our concept of spirituality. Do you believe in your church, and your pastor, and the general leaders of our beloved denomination? Nothing suits the devil better than to break this confidence.

The story is told of a bank that was about to be

forced to the wall. Rumors were being circulated that it was not on a sound basis. One morning just before opening time a long line of people were waiting to draw out their deposits. A tall, gray-haired man, a well-known citizen of the community, walked past them and took his place at the door. He said, "Neighbors, I would like to say a word. My deposits are in the bank across the street but I have made a careful check and I believe in this bank too. I take it that you are here to draw out your money but I would like the privilege of being the first one to go through the doors when they

open. I hold in my hand a cashier's check for \$——. I am going to deposit it because I believe in this bank." The long line of withdrawers melted away and the bank was saved.

"By this shall all men know that ye are my disciples, if ye have love one to another." The stronger the bonds of mutual love and confidence, the greater a church's witness for Christ in its community. Nothing can compensate for this love. Pray that this kind of love may permeate your church, and pray that your heart may be one of the fountains out of which it flows.

Some Characteristics of Pentecostal Believers*

The elements of success in a Pentecostal believer, a Pentecostal Church, or a Pentecostal Denomination have always been the same, and always will be the same in experience and methods; and a close observer will notice that those churches and camp-meetings upon which the blessing of God comes in refreshing showers are those that keep the closest to these two factors. When Pentecostal times have been given to the Church, it has been because preachers and people met Pentecostal conditions, used Pentecostal methods, and, of course, got Pentecostal results.

There is still a cry upon many hearts for Pentecostal simplicity and power to come upon our churches, that will move on with irresistible force and make the Pentecostal Forward Movement a veritable fact. It will be well, therefore, for us to look for a little while at some of the characteristics of Pentecostal days and people, for we might find in their study the secret of the success for which many hearts long.

It is not so much with the Pentecostal preacher that we wish to deal in this article, but with those who "gladly received his word," the three thousand who were added to the church that day, and who at once became "steadfast" believers in and doers of "the Apostles' doctrine." Then what kind of people were they?

1. They were a *Believing People*—Faith was at the base of their experience, for it was faith in the message of the preacher that enabled them to "gladly receive his word." They were real believers and not doubters, and God honoring their faith they became receivers. Nazarenes, especially, are to be "examples of the believers." While emotion and ecstatic feelings have their gracious place in the experience of the Christian, they can never take the place of faith.

2. They were a *Social People*—They were "together." They could not find, nor did they desire, any more social people than their brethren. Holy sociability is a great blessing, greatly to be desired, and one of untold influence. The day is past for us to crawl within our own shell. What the Church needs is not fun and frolic, but joyous, happy, buoyant men and women filled with holy life, pure in heart, with desires and purposes fit for the angels

Since I Have Jesus

By HALDOR LILLENAS

*How can I in sadness pine when I have Jesus?
In my heart is joy divine since I have Jesus.*

*He sustains me every day,
He upholds me all the way,
He directs me lest I stray since I have Jesus.*

*How can I discouraged be since I have Jesus?
He gives courage unto me since I have Jesus.*

*He's a clear and shining Light,
He makes all my pathway bright;
I am singing day and night since I have Jesus.*

*I'm an heir to wealth untold since I have Jesus,
More than all the world can hold since I have
Jesus.*

*All the riches of His grace,
All His mercies I can trace
In the sunshine of His face since I have Jesus.*

Refrain

*I have Jesus; He has me.
Oh, what fellowship have we!
Heav'n is opened unto me
Since I have Jesus.*

*R. Pierce—Nazarene Messenger, June 4, 1908

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to see and rejoice in, and yet so controlled in their conduct that they "shun the very appearance of evil." This, certainly, would be a "drawing card" in any church, and one that no other outside attraction could break into.

3. They were a *Self-denying and Liberal People*—They not only "sold their possessions," but "parted" to every man that had need. Now, while the conditions of society and business of today would prevent this being literally done, yet the principle of self-denial and liberality toward the needy is ever the same. We believe there is to spring up in the Church of Christ some system by which our poor brethren, the sick and the widows and orphans, will be cared for under just and discreet ways. We know the cry will be that such a system will be "abused." Well, we think that if God could give Solomon wisdom to rule a kingdom, He could give a few brethren and sisters wisdom to look after the poor of a church. Of course there would be no lack, for the self-denying and liberal Pentecostal spirit would keep the treasury well filled.

4. Then these Pentecostal saints were a *Steady-going People*—they "Continued." They were loyal, steadfast, thorough-going believers in the Apostles' doctrine, and being so, they seldom missed a meeting. They delighted in the holy "fellowship;" they were there at the lovefeasts, in the "breaking of bread," and were always on hand at the time for prayer. No wonder they "continued." The enemy had very little chance with them. Oh, beloved, there is great safety in "continuing," it leads to steadfastness. Not many weaklings, constantly coming up for "repairs"—but "continued steadfast." May the Lord put a "steadfast" continuity in all our members.

5. They were a *Happy People*—They did things with "gladness." There was no grumbling at meals; their contented hearts were filled with gratitude and gladness. They kept their hearts pure and the revival spirit constantly burning, no talking about unfair treatment, or preference one over another. The dove of peace nestled in each heart and the "Unseen Guest" presided at every meal. Surely it was a good place to board. May the Lord make our homes places of "gladness."

6. Then again they were a *Single-hearted People*. They didn't say one thing and mean another. There was only one side to them. They were inside what they professed on the outside. They could easily stand the X-ray spiritual examination, and were determined to "go through" on what they were and not on what they seemed to be. They were no longer "double-minded." Everybody could trust them. They had a "conscience void of offense toward God and man," and as a result felt comfortable inside.

7. They were also a *Praising People*—Not praising each other, but "Praising God." They had good

The Postman The Front Door And the Altar

It was a routine morning in the parsonage, with breakfast, family worship, and some time in the study. *The postman* brought, among other things, a letter from the Department of Evangelism, stating that word had come from a pastor in another city as to the shifting of a family from his community to mine.

At the front door, I received a warm welcome and made a new acquaintance. Inside, I made a short visit and uttered a prayer.

Intermittently at first, the fine young couple attended services with their little son, and soon began to participate in Sunday school class gatherings.

A few months later, *at the altar*, they knelt together, and I felt my heart warmed as our people gathered around them in fervent prayer. Then on a recent Sunday morning, standing with others before the same altar, they accepted the obligations and privileges of church membership.

My soul is touched as the great arm of the church reaches out to shelter and guide them in their new-found joy. I am grateful for the influence of the local church, but I know that heaven has also recorded the alertness of a fellow pastor in a far-off town, and the burning heart of Dr. V. H. Lewis and his co-workers in the Department of Evangelism.

By C. E. LYKINS
Pastor, Decatur, Indiana

leaders, who, even before Pentecost "were continually in the temple, praising and blessing God." And so when God gave to these leaders the Holy Ghost He also gave them a mighty revival that produced a like kind of converts. A testifying Church, full of praising hearts is a power that cannot be resisted by the unsaved and cannot be "downed" by the world or devil. *Praise God.*

8. No wonder they were a *Drawing People*. They had "favor with all the people." Their influence could not be resisted. Their lives were a great magnet to draw people to God. They not only

had light, but they let their light "shine." No doubt Wesley got his idea of "all at it and always at it" from these people. Jesus was "lifted up" in the lives of the Pentecostal believers, and He drew men to himself.

9. And lastly, they were a *Successful People*—"the Lord added daily" such as were being saved. None got in without being saved, for "the Lord" was on the Committee of Examination. Perhaps some "climbed up some other way," but very few. A holy Church should demand holy conditions in

its members, or else it will soon cease to be holy. Holiness was the attraction at Pentecost, and holiness must be the power today to draw people to God.

So taking these Pentecostal believers all through, they were a simple, natural people under the favor of the Divine Spirit. O for a return of God's people to Pentecostal conditions and methods. What do you say, brethren, shall we, by the grace of God, be such a people as are here described? God grant it. Amen.

Reminiscing about the future

By J. KENNETH GRIDER

Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri

I cannot reminisce about Hoople and Bresee as some still among us can. Old Peniel, and even Old Olivet, are too far back for me. The *Beulah Christian* and the *Nazarene Messenger* are simply holiness magazines I have heard about. The glory march around the tent at Pilot Point, Texas, in 1908, when the merged holiness work of the West and the East joined hands with that of the South, is only an event I have thrilled to by the hearing.

But I can reminisce about the future, if I may be allowed the expression. I am young enough, and old enough, for that. I have lived with them in our colleges and seminary—with young pioneers for this second half of our denomination's first century; with the student body presidents who in youth lead their fellows as prophets; and with the plodding type who are not elected as student leaders but whose effectiveness rises slowly with the passing years.

I have studied long hours with young men who will become first-rate scholars in this century's resurgence of the Wesleyan emphasis. I have prayed short hours with men who have a fire in their inwardness and cannot but succeed in winning the lost ones to Christ and in convincing believers to be sanctified wholly. My heart has been challenged by young men who work hard at preparing to be pastors of our churches. I have tended to idolize my comrades who burn to take Christ to men beyond our borders. I have admired those who prepare to become effective lay workers in our local churches. For the most part, these young people are genuine. They are not simply birthright members of the Church of the Nazarene. It is not simply that they have inherited rumors about the possibilities of saving and sanctifying grace. Theirs is not secondhand religious experience borrowed from parents and pastors.

If it were simply that, they would not work their way through our schools. They would not stand straight up and be counted for Christ as they do in the secular and sinful outside world. They would not take "hard scrabble" when they could do better

Free Holiness Literature for

THE BLIND

Your Publishing House is inaugurating a service of free literature for the blind. But we must depend upon you to send us the names and addresses of people in your community (or elsewhere) to whom this material can be mailed.

The first item in the series of books in Braille will be *Why Worry When You Can Pray?* by E. E. Wordsworth. It will be ready for mailing soon.

Remember there is no charge to the one sending in a name or to the person receiving this literature. This project is just another service by your Publishing House for those who need inspiration, information, and devotional literature with a holiness accent.

If you do not know any blind persons, mention this service to your friends. In this way you might be able to send one or more names to add to our "Books for the Blind" mailing list. We are desirous to reach as many as possible.

Write

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**News
in
Picture**



Dr. Hardy C. Powers, general superintendent, left, being presented by Dr. L. T. Corlett, president, as the special commencement speaker for the Nazarene Theological Seminary. There were forty-three in the graduating class.

as the worldly-wise see it. They would not have this passion.

They have their spiritual struggles, certainly. Long hours of work and study drains them physically, and that sometimes has its effect on them spiritually. And with some of them, believing the once-delivered faith deep down does not come easily. Like Thomas they want proof that you can handle with your hands, two or three reasons for each revelation. It sometimes takes a "heap of patience"

to bear with this sort, and more charity than one can muster: it is so clear to you in the Word, so real in experience. But say! I have seen these young people struggle through to deep-down victory that will last a lifetime. I have seen them stand high on top of those struggles, shouting the sure testimony of the established ones.

All in all, when I think about the young people I have known in three of our colleges and in our seminary, I have high hope for our church's next

What they're saying about the

ANNIVERSARY HERALD

"Today's mail brought my copy of the anniversary issue of the Herald of Holiness. You have done a most unusual job in a marvelous manner. It is wonderful! Congratulations!"—Roy S. Nicholson, President of the Wesleyan Methodist Church of America.

"The anniversary issue of the Herald of Holiness reached our office several days ago, and we have read with interest of the good work of the Church of the Nazarene. . . . appreciation for a vivid, concise, yet comprehensive view of the work of the Church of the Nazarene."

P. W. Thomas, Editor, "Pilgrim Holiness Advocate."

"The special Anniversary Herald is the best I have ever seen. It is great!"—Rev. R. M. Banning, Morrow, Ohio.

"The anniversary issue is the greatest and the best I have ever seen. Those of us who have been Nazarenes for fifty years or more most deeply appreciate this well-arranged Herald of Holiness special."—James B. Wordsworth, Nazarene Layman.

fifty years. You hear them preach in our seminary chapel, for example, week after week, year after year, and you get the confidence that in them the church of the future is in willing hands and humble hearts.

They will be as terrible as an army whose morale is boosted by banners. Under God they will push open the gates that hellish men build and prevail against the enemy on battlefields manifold. They will live the holiness life so attractively that hardened unbelievers will flee to the Cross, needing no other medium of the Spirit's conviction. They will preach so convincingly that men will see no way out but to accept the whole counsel of God.

One historian says that at John Wesley's death, fifty years after he had started Methodism, there were 70,000 adherents; another, that there were 120,000. After our first fifty years, there are over 300,000 Nazarenes. Young America, ever pushing back its frontiers, might have been fertile soil for Methodism's advance after Wesley's "upgoing." Yet with the respect given old-time religious beliefs, experiences, and practices in our day, evangelistic meetings making front-page news, and with the kind of youth God has given us, who knows but that the people called Nazarenes will be counted by the millions in the year 2008—if Jesus carries?

Planning A Vacation Trip This Summer?



If you are planning a vacation trip during the coming summer that will bring you in the vicinity of Kansas City, be sure to stop off and say, "Hello," and have a look at your Publishing House.

It should interest every man, woman, young person, and child to see where your Nazarene books, periodicals, music, and other supplies are printed and distributed.

We're never too busy to take visitors on a personally guided tour of the plant. It is YOUR Publishing House and we shall be delighted to have you stop by. Come just as you are.

You needn't be embarrassed if you are dressed casually and a bit the worse from long hours of driving. We're just hard-working "home folks" and we'll be glad to have you.

Don't pass your Publishing House by if you are in the neighborhood.

The Holy Spirit

By MELZA BROWN, *Evangelist*

There are many, like the disciples at Ephesus, who have never so much as heard whether there be any Holy Ghost. Then also there are many who have heard much about the Holy Spirit but have never received Him. Some people are afraid of anything supernatural in religion and, of course, the Holy Spirit is supernatural. Many talk about the Holy Spirit but do not give themselves unreservedly to His control and guidance.

If we have received the Holy Spirit there are some evidences in our lives. He is the Spirit of love. After Pentecost the people were made to say concerning those who had received the Spirit, "Behold, how they love one another!" The individual who is Spirit-filled cannot have hatred or malice toward any individual.

He is also the Spirit of power. After Pentecost the world said of the believers who had received the Holy Spirit, "These that have turned the world upside down are come hither also" (Acts 17:6).

The Holy Spirit is a wonderful Personality. He has in His will a place and plan for every Christian life. The best place on earth is in the center of His will. The Holy Spirit is willing to take the responsibility of seeing the Christian through—that is, if he is willing to turn the reins of life completely over to Him. As truly as the old servant of Abraham took the responsibility of bringing Rebekah to the homeland and Isaac, the Holy Spirit will take the Christian through to the presence of the Son, if he like Rebekah will say, "I will go."

The Holy Spirit has sensibilities and can be grieved. Thus the necessity of obedience to His leadings in all things. He gives the Holy Spirit to those who obey Him. "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30).

The Spirit also has emotions. He both loves and comforts. We will find plenty of occasions in life when, as pilgrims on life's journey, we will be in need of both these wonderful ministrations of the Holy Spirit.

The Holy Spirit is holy in very essence and is entirely antagonistic to the spirit of this world. The soul that receives the Spirit in His fullness will have no trouble with rules and regulations. He lives above them all; he is under the guidance of the Spirit.

Surely we should desire to receive Him as our

Sanctifier, Guide, and Comforter. I know it is of great importance that every believer receive the Holy Spirit. Jesus was anxious for His disciples' welfare and entreated them to tarry in Jerusalem until they were endued with power from on high. Paul's first question to the disciples at Ephesus was, "Have ye received the Holy Ghost since ye believed?"

The world cannot receive Him but those who are Christ's by the new birth may receive Him if they so desire. However, He is gentle and considerate and never comes to the heart of the believer until He is really wanted. Do we really desire the presence and power of the Holy Spirit more than anything else in this world? "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

Dr. Leon A. Greenberg of Yale University, has found that it takes twenty-four hours for the body to burn up a pint of alcohol. Thus a heavy drinker can be almost as great a highway menace the morning after as the night before.—Booten Herndon, "Drunk Drivers Are Getting Away with Murder," in the *Sunday Guardian*.

WORK

is God's good gift to man

"My work is driving me crazy!" No, you're wrong there, brother, sister. It's worry, not work, that makes people go mad. Work never landed anyone in the mental hospital.

"It's because of sin we have to work!" No, I'm sorry; you're wrong again. Before Adam ever sinned, God set him to work in the Garden of Eden. No man can live a normal, healthy, happy life without work of some kind. I attribute much of my *daily* happiness to the fact that I work hard, almost constantly, with little time to "mope."

Work is one of the greatest therapeutic values of life. Manual labor, especially, tends to heal the mind, quiet the nerves, soothe the soul.

Do you have to work? Thank God for it! It will probably be an important factor in keeping you out of the hospital, the mental institution, the penitentiary. So just keep on working; stay strong, sane, safe—and God bless you, my friend!

—RALPH EARLE

Thought for the Day

by BERTHA MUNRO

"An Hundred and Fifty and
Three"

Monday:

They counted them! Of course. We feel their excitement as we read. All night long and nothing caught. Then a fresh meeting with Jesus, new directions, followed without question—and the net full, "an hundred and fifty and three." We count the fish with them and share the mounting, bursting surprise of answered faith: our empty efforts replaced by God's overabundant supply. (John 21:11; Ephesians 3:20-21.)

Tuesday:

Another counting—this one futile:

five loaves and two fishes over against five thousand plus! Impossible ratio! It might as well have been six thousand plus. As the count of need grew, what difference would a mere thousand make when the human resources would stretch scarcely to feed two individuals? But turned over to God? There is a time *not* to count; God's resources and ours are not commensurate. (Matthew 14:17-21.)

Wednesday:

There is a time to count; but the calculating follows strange laws. Thirty-two thousand reduced to 10,000, the 10,000 to 300, and the 300 worth more than the 32,000? It is the pure, tested, expendable loyalty that counts! Or the unorthodox ratio: 2 is to 10,000 as 1 is to 1,000. It is the pure agreement that makes the count.

Where do you fit in? And I? Where our one counts its full potential? (Judges 7:2-7; Deuteronomy 32:30.)

Thursday:

There are times when the counting shows up a rich harvest: Pentecost with its three thousand souls, and the days following with "multitudes" added. A healthy church would follow this pattern; "barren altars" are unthinkable.

But the count of the delayed or unseen harvest must never be forgotten. God's count to Elijah of 7,000 loyal hidden souls (Elijah had miscounted!) will save the faithful sower from discouragement. Or those thirty years of Carey's

in India before the zero mounted to one. Acts 2:41; 5:14; 1 Kings 19:10, 18.)

Friday:

The individual choice is still inescapable: the nine disciples who follow the "normal" routine, or the three who share the Transfiguration and the Garden. The eleven who falter but follow, or the one who betrays his Lord's trust. This count is being kept in God's books. (Matthew 17:1-2; Acts 1:17-20.)

Saturday:

The 144,000 finally sealed from harm, God's name in their foreheads, 12,000 from each of the 12 tribes, dimly as we may comprehend its literalness, suggests God's perfect faithfulness and the completion of His over-all planning. And the 12 gates (each inscribed with a name) of the "city foursquare," every way measuring "twelve thousand furlongs," assure the safe home-coming of His own to the place prepared, of perfect symmetry for those who "belong." (Revelation 7:4; 14:1; 21:12, 16.)

Sunday:

Then the recklessly jubilant counting—"ten thousand times ten thousand, and thousands of thousands," till all count is lost—"a great multitude, which no man could number"—shouting their hearts out in praise to Christ, their Redeemer and ours. Let the echoes of that final heavenly numbering lift our spirits in the days when the count seems to mount by ones and twos. (Revelation 5:11-12; 7:9.)



EDITORIALS

Cutting a Channel . . . Are YOU Doing It?

Two of my grandchildren, ages ten and eleven, and three of their friends, took me hunting yesterday; that is, they persuaded me to go. That was the only way our grandchildren could get to go. They didn't hunt for birds or rabbits—the children were too small for that; they hunted for frogs. Where did we go? We followed a little channel for a half-mile or perhaps a mile. Rocks were on every hand and it wasn't easy going. The channel was narrow; There was only a little water in the bottom, but it was moving along. We saw some frogs, but we didn't catch any. Nevertheless the children had a big time, and I got some good fresh air and sunshine.

What's the purpose of all this? you may ask. To bring to you the thought of "cutting a channel." That stream, tiny as it is, is cutting a channel. The banks are no more than three or four feet apart anywhere, and in several places less than that. But a channel is being dug! What does it take to make a channel, a channel that might sometime become as big as the Mississippi River? Some of its tributaries probably started with a tiny channel like the one of which I write—so small it doesn't even have a name.

How are channels cut? There must be movement, activity; the water flows along. It keeps this up for days, weeks, months, years, and sometimes even for centuries. Slowly but surely the channel

is made. There is not only movement, activity, but as has already been implied, there is persistence, constancy; it continues. It doesn't last for just a few days or weeks; it goes on and on. In addition to the movement, or activity, and the persistence, or constancy, there is effort, or energy. Strength must be expended, power must be manifested before a channel can be cut.

Still another factor enters in, and that is, this work isn't done instantaneously. Holiness people believe in the timeless; we believe that God does some things for man in the flash of a moment. God regenerates man, cleanses his heart from sin, but that isn't the whole story, as much as we believe in that which takes place instantly. We also are sure that Christian character can't be built in a lightninglike fashion; it takes time and must be done gradually, little by little. We must not only build a character, but also we must make a place for ourselves in the Christian world. By this is not meant a position for ourselves, but rather a place of influence, an impression on society. Are we cutting a channel through the world? Are we making ourselves felt for God? Are we doing something that will count for eternity? Or are we just drifting along without moving anything or anybody, without cutting a channel, without making an impression, without exerting any influence for good? God forbid!

If we are really Christians, we must cut a channel in the world for God by these various means.

But the writer does not like that word "cut." It is a good word, and it is used in the way in which I use it here. But when we talk about "cutting," we think of knives; and knives, when they cut, sometimes do damage—sometimes they hurt. Not so with the channel which a stream cuts. It begins with a few quarts or gallons of water, and they glide along gently; they are not cruel, and yet they make themselves felt. Likewise, the Christian should deepen and widen his influence; his life should tell for Jesus. The song says, "I want my life to tell for Jesus." In other

words, I want to be able to cut a channel in the world; cut it, not as a knife cuts, but like the moving water as it flows gently along.

The Apostle Paul must have had this in mind when he said: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14). You might say that's individualistic, or personal, and be right. It is that, but it is more. It is also spiritual in its power and influence. He is cutting the channel of character, and while he is doing this he cuts a swath through society. His life tells on others for Jesus. "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Cutting a channel—are YOU doing it, my Christian friend?

• By *Stephen S. White*

Revs. W. Raymond McClung, Ray Hance, Whitcomb Harding, Ernest E. Grosse, Gene E. Phillips, and Lyle E. Eckley Honored

Commencement season has come again and our thoughts have been turned to our schools. Young people have been graduating, many of them, from our various institutions of learning. We congratulate them on having completed the prescribed courses.

Along with these degrees, certain honorary degrees were granted. Your attention is now called to them.

Bethany Nazarene College, Bethany, Oklahoma, bestowed the honorary degree of doctor of divinity upon the following: Rev. W. Raymond McClung, superintendent of the Houston District; Rev. Ray Hance, superintendent of the Kansas District; and Rev. Whitcomb Harding, superintendent of the Nebraska District.

The honorary degree of doctor of divinity was

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You'll Want to Read This . . .

THEOLOGICAL NOTE—Dennis Crosby not only embarrassed the Roman Catholic church but also a prominent Protestant denomination when he married Divorcee Pat Sheehan in Las Vegas. The Church of the Nazarene was brought unwillingly into the picture when a former minister of that church performed the Crosby ceremony. Rev. James Herndon, the Vegas clergyman who tied the knot, surrendered his Church of the Nazarene credentials last

June, and set up his own denomination. He called it the Evangelical Church of the Nazarene, and the similarity of names has caused his former coreligionists to squirm at the Crosby publicity. Church of the Nazarene, you see, also has strict rules on divorce and remarriage.

—by Dick Nolan,
in May 12,
San Francisco Examiner



Your sons and daughters at **BERCHTESGADEN**

This story is late. Its lateness results, not from delinquency of either desire or duty, but from sheer inability to tell the story.

Our first Servicemen's Retreat had barely closed when I first started to write the story of it, but I was too emotionally involved to do it just then. It would be easier later.

But it wasn't; nor is it now. It is five weeks later, and pen and paper are ready. The story gives way to recollection.



By Ponder W.
GILLILAND

Deep snow and long icicles surround the General Walker Hotel. A large sign greets us, "Welcome Nazarene Retreat." The Retreat is not scheduled to open for several hours but already almost one hundred of your sons and daughters are here.

"Are you from Kansas City? We are from ———." And the Retreat was on. I remember thinking, I never saw a group so hungry for fellowship—like a family reunion."

The facilities were outstanding. Here was a hotel which Hitler had built for the use of his staff and guests in the Bavarian Alps—the extreme southern part of Germany—a little thumb that juts down into Austria. It is now maintained by the United States Government for religious retreats for its military personnel.

The first meal—lovely dining room, white-coated waiters, and five courses! Surely they can't keep up meals like this for a week, I remember thinking. But they did.

Time for the get-acquainted activities that first evening.

Paul and Maxine Skiles were in charge. What a wonderful time of fellowship! All the last signs of starch disappeared. Just a wonderful gang of Nazarenes—almost two hundred by this time.

A check was made. They represented thirty-eight states, Canada, and the British Isles. They had come from four continents to attend the Retreat—Europe, Asia, Africa, and North America. They were from one-year men to twenty-four-year career men. It mattered but little whether they came from Izmir, Turkey, Morocco in Africa, or one of the many European countries—they were all of the same brand. Top quality!

They cheered the letter of greetings from the general church, written by General Superintendent Vanderpool.

Bedtime—but who wanted to go to bed? To the snack room—there they sat in groups, laughing, talking, getting to know each other, drinking coffee, eating sandwiches. No one was hungry—except for fellowship—and it is always easier to relax and talk over a sandwich. Eleven o'clock. Midnight. At 12:45 a.m. the last group went to their rooms. I was the last.

Breakfast any time from 7:00 to 9:00 a.m. Group “buzz” session at 9:30 a.m., directed by a chaplain. That reminds me of what a great help those four chaplains and their wives were in the Retreat: Conley Pate, Samuel Graves, Kenneth Matheny, and Robert Schappell.

Chapel time was 11:00 a.m. Wide, tall windows surrounded our chapel. Outside were the deep snow, the bright sun, the majestic mountains. Paul Skiles's trombone expressed our feelings, “*How Great Thou Art!*”

The thirty-seven children were downstairs. Floy and Maxine (Gilliland and Skiles) opened their daily session of vacation Bible school activities. The mothers were free to attend the services.

The chapel message was on “God’s Purpose for All His People”—that we “might serve him without fear, in holiness and righteousness, . . . all the days” of our lives. I tried to simply tell of God’s plan of salvation—what He wanted to do for us—and how we could enter into its benefits. No altar call was given. Later one fine young man said, “That service helped to get me back on the track. In my associations with others—I had come up against some doubts on the matter of holiness. I see my way again, now.” There was opportunity to deal with several, in private, that day. A typical comment was, “It has been so long, I have needed spiritual help. I came here to get it.” I remember now how the challenge of this opportunity started burning with me with new heat.

Lunch. Afternoon recreation. There they went—some on sight-seeing tours, some on the cable car to the top of a mountain peak, some on sleds, others on skis. Chaplain Graves couldn’t ski. He tried. He still can’t.

Below us, about three or four miles away, is the village of Berchtesgaden. A gang of us are lined up with small individual sleds. We’re off! All the way into town. Narrow trails, steep curves, rough spots. Some of us quit counting when the sled threw us the twenty-fifth time.

The first evening service. The choir had rehearsed. Good singing. Paul had asked for a quartet. He got it—the first eleven-man quartet in history. Everybody sang.

A very simple evangelistic message, but God was there. It was so very quiet. No moving around, no talking, not even any *amens*. Quietness. The presence of God was so wonderfully real.

And they were hungry. They started standing at the back to come to the altar before we ever had the crowd stand. They started down the aisle before the song started, down all the aisles. One long row of chairs across the chapel. A second row. Two long rows of seekers. They

came so readily—so easily. No pressure. None was needed. God was there.

Each one prayed. Rather strange altar scene. No loud praying—and very little instruction. Quiet searching after God. Tears. Victories. I was called away from the altar three different times by young fellows wanting to talk to me about personal problems. Each one found victory. Toward the end—another fellow came from the back, dropped to his knees beside me, and said, “Ponder, pray for me too.” I did. Every seeker found victory.

Bedtime? Not really. Not until about two hours of just visiting and talking—with sandwiches and coffee, of course.

Chapel, the next day. Testimonies. Melting testimonies. “I had not been in a Nazarene service for forty-three months—and not many of any kind. I needed this.” “I came to this Retreat with a hungry heart. God has already met my need.” “It hasn’t been easy. We don’t have much help. I had held on about as long as I could. I took new ground last night.” Lots of testimonies. Then a little message on walking with God—even when you don’t feel like it.

Another great afternoon of activity. It’s like one big, happy family by this time. Another trip down the hill on the sled. Never again!

The evening service. More testimonies, choir, eleven-man quartet, the message. Another long line of seekers. It is almost 100 per cent victory by this time. There were officers at the altar. You couldn’t tell them from others, not in the entire Retreat. Victory again. Private counseling—dealing with problems—personal and real.

Another day. Jerry and Alice Johnson and their two sons had arrived by plane from Eugene, Oregon. They were there to open our work in West Germany. The group had been anticipating their arrival.

Jerry brought the message in chapel. He told of how God had led them in coming to Germany. God melted our hearts. All of the servicemen gave him their names and addresses, along with the names of contacts they had with German families. There was real optimism among all of them concerning our new work.

Our last night. Chaplain Matheny is leading a buzz session: “Has the Retreat helped you?” Testimonies followed—words of appreciation to the general church for making the Retreat possible. “Can’t we have one each six months?” Then—a unanimous vote—asking that the Church of the Nazarene hold one each year.

The last service. The songs and the message were on that theme. The four chaplains, Jerry Johnson, and Paul Skiles assisted in serving Communion. It seemed like holy ground. This chapel where once the feet of Hitler and his friends had danced, where once they drank—we celebrated the Lord’s Supper! No words can describe it.

The last service is over. The last night in the snack room. They made speeches, they gave us lovely souvenirs. Who cared how late it was? It was the last night. Then—back to their bases—four hundred miles north in Germany, three hundred and fifty miles west to France, across the channel into England, back to Naples in Italy; who knows how far south into Africa, or how far east to Turkey? So forget the clock! Last opportunities to deal, personally, with those still having spiritual problems. At last—to bed—very late!

The last breakfast. Luggage in the lobby. Some ready to catch the bus, others loading their cars.

Our taxi was waiting. Had to go. “Please come back next year!” “See you at Western Ohio Camp this summer!” “It has been the greatest week of our lives.” “We can make it through another year if we can have another one next year.”

The taxi had to pull away. Who cares about the lump in the throat? Who is ashamed of tears? And who could adequately write the story?—I can’t!

Continued from page 13

conferred upon Rev. Ernest E. Grosse, superintendent of Washington District, by Eastern Nazarene College, Wollaston Park, Quincy, Massachusetts.

Olivet Nazarene College, Kankakee, Illinois, gave the honorary degree of doctor of divinity to Rev. Gene E. Phillips, superintendent of the Iowa District; and to Rev. Lyle E. Eckley, superintendent of the Northwestern Illinois District.

All of the men named above are district superintendents, holding very responsible positions in our church. As a church we could not do without the

leadership of the district superintendents and at the same time carry on the intensive program which we do year by year. All six of these men who have been honored with the doctor of divinity degree are giving intensively of their time and strength to the forwarding of 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. McClung, Hance, Harding, Grosse, Phillips, and Eckley on this honor which has been bestowed upon them.

The Sunday School Lesson

MILTON POOLE



Topic for June 22:

The Stewardship of Life (Temperance)

SCRIPTURES: Judges 13-16 (Printed: Judges 15:11-15; 16:15-21)

GOLDEN TEXT: *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live* (Romans 8:13).

The Philistines were a constant threat to the children of Israel. Again there is the recurring cycle; rebellion, servitude, and deliverance. Because of evil committed in the sight of the Lord, they were delivered into the hands of the Philistines; but God in His mercy chose to raise up another judge, Samson.

Certain restrictions were given. He must be a Nazarite from birth to death, separate himself from wine and strong drink, and no razor "shall come on his head." From his early days he was a man of exploits. With the promise that "he shall begin to deliver Israel out of the hand of the Philistines," Samson courageously encountered the enemy. Finally Samson went to Gaza and there he fell into sin. At last, entangled with the woman Delilah, he revealed the secret of his strength. And here is the tragedy of the broken vow: abandoned by God!

This lesson on temperance forcibly points out the tragedy of the wasted life. With great possibilities, chosen of God and everything in his favor, he chose the way of a braggart and gave himself over to his passions.

Notice the steps downward: First, he was chosen of God. Here was a man set aside for a lofty purpose; and to

achieve this end there must be constant discipline. Samson, however, was *not willing to pay the full price*. Second, *revenge became his philosophy*, for, "As they did unto me, so have I done unto them." Thus the recital of events was the encounter of only one man against the Philistines. Third, the moment he *sacrificed certain restrictions* he was no longer unusually endowed with supernatural strength, for "the Lord was departed from him."

In this temperance lesson note:

1. No man lives unto himself. The evils of the day are never a private matter.

2. Life is a success in God's sight only when our God-given powers are used with self-control and in obedience to God's law.

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Foreign Missions

REMISS REHFELDT, Secretary

Rev. Oliver Karker, missionary on furlough from Swaziland, Africa, is free for missionary services until June 30. He is an excellent speaker and will bring interesting and up-to-date insights into present-day Africa, as well as a report on our Nazarene work there. Contact him at the home of Roy Shoff, R.R. 4, Salem, Ohio, if you would like to have him speak in your church.

Preachers' Convention in Trinidad

The Trinidad District Preachers' Convention was held the last of February, 1958. We met in the Santa Cruz church located on the beautiful scenic grounds of the Nazarene Training College. All the Trinidad pastors and workers and the missionaries assembled the first morning with an air of expectancy that God would mightily visit our gathering. Holiness was the special emphasis of the convention. Our Trinidad Nazarenes gave papers on holiness subjects which were inspiring and brought new light to many hearts.

The presence of the Lord was felt throughout the services, and He came in special power and glory on the last morning service. A spirit of unity and love among the brethren prevailed as God in His faithfulness renewed our vision for this field.

Our Trinidad pastors and workers are shining lights in this darkened, yet nominally religious, land. All are beginning to see the desperate need for

a Heaven-sent, Holy Ghost revival. We believe that a revival is on the way, as everyone—missionaries and Trinidad leaders and laymen—walk in the light.—THELMA BRUNT, Trinidad.

Hello, America

By MRS. J. W. ANDERSON, India

Hello, America! Is this really you, or am I whirling around in a magic spaceship? I have really been in a whirl catching up with the American way of living! It is a good feeling to be reunited with loved ones, an inspiration to meet our church leaders, a blessing to meet our friends and prayer partners and correspondents.

Thank you, dear Nazarenes, for the part you have played in our last term of service in India and for the wonderful time we are having on furlough.

O America, keep on sending the light of the gospel around the world! You have so much light to share! And may God bless America! We are glad to be here!

Japan News

We are now opening our new year. We had a good assembly and I believe the Japanese people went home with a new vision for themselves and their beloved land. They know that I am not going to live forever in this present state, and they must begin to make plans for greater self-government and support. Brother Harrison Davis will work with me in the Bible school, and

Rev. Ross Kida will assist me in the district superintendent's work. This will relieve me of much of the heavy end of my labors.—W. A. ECKEL, Japan.

Used Clothing at Tete

By JOAN SALMONS

As to the used clothing, I feel particularly concerned about the children around here, many of whom seem to rely entirely on what they get from us at Christmas. They keep that for best and go about otherwise in a little old rag. It really does seem that they don't have so much money here as in other parts of Africa to spend on clothes. I had a great time before Christmas sorting out clothes for our growing Sunday school family. There wasn't enough for all, simply because their number has quadrupled in the last two years, much of this being due to contacts in the past before we came. But most of them had a garment of some sort and were very pleased. One subchief even sent us a chicken in thanks because we had "clothed the children" of his village.

Beginning at Mendoza

I have recently returned from my trip to Mendoza, where we put on the campaign to open up work there for our church. Rev. and Mrs. Costa had already arrived in the town and had secured all the permits that the government required to put on the campaign.

I had arranged with a constructor in Mendoza to build the pastor's home and the foundation for the Pre-Fab chapel. I had expected that the pastor's home would be ready, but because of strikes that affected construction work all over, he could not finish it in time. We sent up the Pre-Fab chapel by a transport company from Buenos Aires. I drove up in the jeep taking five men with me. We put up the tent near the site where we were to erect the church. We had an evangelist for the preaching, a song evangelist in charge of the music, two men to do personal work, two young fellows to help me put up the chapel. Then we had other help. Brother Johnston took his vacation at that time and went to Mendoza. But instead of taking vacation he helped put up the chapel.

We had a good tent meeting with several making profession of faith. We were able to erect the chapel and paint it within the two weeks we were there. We dedicated it on Sunday night, February 23. God was with us and we had a wonderful trip.—JOHN A. COCHRAN, Argentina.

Swaziland News Note

Our new class of nurses has recently arrived. It is the largest class we have ever accepted. Our need for native nurses is very acute. After one week here one member of the new class was wonderfully saved. A great number of young people have also come for teacher training. What a responsibility is ours to train these young hearts in the way of holiness and righteousness!

Our new operating room block is going up quite rapidly. It will truly be wonderful to have two operating rooms, so that we can separate major and minor surgery.—SYLVIA OINESS.

the Question box

Conducted

by STEPHEN S. WHITE, Editor

In Matthew 24:35 it says, "Heaven and earth shall pass away, but my words shall not pass away." I always thought that heaven was a permanent place where the Christian would be forever. What does this verse mean?

Heaven has more than one meaning. It does mean a permanent place where the Christian will be forever. It also signifies the sun and stars and the other parts of the physical universe which surround the earth, or are above the earth. These elements will melt with fervent

heat—they will cease to be as they are now. They are undoubtedly referred to in the verse before us. It says, "Heaven and earth shall pass away." They are material forms now, and as such will come to an end, but the truths of the Word of God are eternal.

In one of the Bible dictionaries, there are the following questions: "Are we able to keep God's holy law now?" The answer is, "No." The next question is, "What refuge, then, have we from God's wrath?" Answer, Galatians 3:13. During our recent lesson on the Ten Commandments this question was brought up, and quite a discussion followed. Needless to say, some of us are confused. Would you please give us your explanation of the above questions and your interpretation of Galatians 3:13 and 3:23-26?

In Matthew 5:17, Jesus says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." These words do not contradict the passages which the dictionary refers to in Paul's writings. The law, including the Ten Commandments, still has great value for the Christian. It furnishes a standard which the Christian should strive to live up to, and it should be added that he can to a large extent follow its precepts. Of course he cannot absolutely keep the law in an external sense. In other words, he cannot escape making mistakes or committing sins of ignorance. However he can avoid any conscious and deliberate intention not to keep the law. Thus, from the heart, or in spirit, he can keep the law and is obligated to do this very thing. This is possible by faith, which not only justifies, but also regenerates, or brings the grace of God into the heart of the man who was a

sinner. There is also another way in which we can think of Christ, or the grace which He brings, fulfilling the law. It is as follows: Sanctification, which begins in regeneration and is completed in entire sanctification through the spirit of perfect love, writes the law of God upon the heart. In this way, the keeping of the law of God is made easy. We serve God and thus keep His commandments in the purpose of our hearts because we love Him. Thus we are free, indeed, just as the law-abiding citizen is free indeed. He is not worrying all of the time about this or that particular law. Finally, we must never forget the importance of the Ten Commandments or the law of God as a whole. The law helps the sinner to become conscious of his need of Christ and grace and, further, it keeps before the best Christian the divine standard by which his heart life will be judged.

Please explain the following verses: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above the beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Ecclesiastes 3:19-20).

You imply by what you say in your letter that you are troubled because these verses seem to place the future of animals and men on the same level. However, if you will read the whole passage—3:16-22—you will see at once that beasts and men are not thought of as being the same. They are alike in that

they all die, and what we see of them turns to dust, but the similarity stops here, so far as the future is concerned. God is to judge the righteous and the wicked (v. 17), and the spirit of man goeth upward while the spirit of the beast goeth downward to the earth.

What time do the words of Isaiah 11:6-9 describe?

The heavenly millennium, when the effects of sin in every realm will be done away with.

Can a soul die? Ezekiel 18:4; Isaiah 53:11-12; and Joshua 11:11 seem to imply that it can.

Sometimes the word soul is used for man as a physical existence. In this sense, all men will die. This is the meaning of the verses to which you refer. But man as a spiritual existence—the soul in this sense—will never die.

Isaiah 53:11-12 is a prophecy as to Christ. He died on the Cross, but His inner self did not cease to exist. Read both of these verses together and they will answer your question.



ROY F. SMEE, *Secretary*

DISTRICT HOME MISSIONS BUDGET FEEDS NEW CHURCHES



Photo by Gerard from Monkmeier

Home mission churches, like baby birds, must be properly fed in their beginning days if they are to grow strong and able to take care of themselves. Occasionally a church is started with such a large group that they are self-supporting from the first, but most of them need help for a while if they are to make it successfully. That help may be in supporting the pastor or in securing property or a building. The right help at the right time will often give the new church the necessary boost for a good growth and a solid financial foundation. When that help is not present, the new church may be anemic and weak for a number of years. And once the church begins to grow, it is soon not only strong enough to carry its own load, but able to give back to the general and district interests of the church far more than it has received.

The district home missions budget is the source of support for the new congregation. In this Golden Anniversary year it is more important than ever that every church try to keep its home missions budget paid up to date. It is vitally necessary if we are to reach our goal of a new church a day this year. Recently a district superintendent said that the churches on his district were \$10,000 behind on their home missions budget. He thought most of it would come in before the district assembly, but the district home missions program was held up most of the first half of 1958 because of lack of funds. Let every church endeavor to pay its home missions budget on a monthly basis and keep up to date on it. Your faithful-

ness will help those new churches get the right start for successful growth.

An Example of Home Missions Growth

"In February, 1954, Dr. W. D. McGraw, Jr., met with thirteen members of Salem's First Church to launch a new home mission church, the South Salem Church of the Nazarene. When the congregation was officially organized in September of that year, the majority of the people were new to the Church of the Nazarene.

"In April, 1958, we had our fourth annual meeting. By God's wonderful grace we were able to report a membership of 94. This means that in the four-year history of our church we have had a membership gain of 723 per cent. In all we have received into church membership 114 in four years. Thus far this year we have received 27 members, 15 by profession of faith.

"God has richly blest our fellowship, and we are seeing people kneel at our altars in the regular services. Easter Sunday we had 204 in the morning worship service."—JAMES E. KRATZ, *Pastor, South Salem, Oregon.*

New Alaska Nazarene

Kenneth Mark Johnson, 6 lbs. 15 ozs., was born May 1 in Juneau, Alaska, to Rev. and Mrs. A. R. Johnson, pastors of the Juneau church. Congratulations to the parents.

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Rev. James A. Weeks

**Appointed Secretary of
American Bible Society's Agency
With Headquarters in Beirut**



The American Bible Society announces the appointment of Rev. James A. Weeks as secretary for its Bible Lands Agency, North, with headquarters in Beirut, Lebanon. Mr. Weeks will fill the secretaryship made vacant by the death of

F. Lyman MacCallum in 1955, who had been in charge of the work there for twelve years.

The society's work in this agency, which is carried on jointly with the British and Foreign Bible Society, covers Turkey, Greece, Lebanon, Syria, Iraq, and eastern Arabia.

Mr. Weeks comes to the Bible Society from the First Church of the Nazarene in Fort Wayne, Indiana, where he has been the pastor for three years. He obtained an A.B. degree from Olivet Nazarene College of Kankakee, Illinois, as a philosophy major and his B.D. degree from Nazarene Theological Seminary of Kansas City, Missouri, with majors in Bible and theology. He was ordained as an elder in the Church of the Nazarene in 1949.

Before studying for the ministry Mr. Weeks was trained in accounting and was employed by a number of large business firms. After graduating from college he was employed as accountant for the General Board of the Church of the Nazarene at its international headquarters in Kansas City, Missouri. He asked to be released from this work while completing his senior year at the seminary to start a home mission church in a needy area.

Mr. Weeks has always kept his interest alive in business and accounting functions by working in his spare time on an indexing system for ministers which he hopes to have published upon completion. He has also engaged in evange-

listic work and has long been interested in missionary service, especially in the Middle East. Mr. Weeks is married and has four children.

The Bible Society's work in its Bible Lands Agency, North, was started in

1827. The circulation averages around 150,000 volumes each year with a total distribution of nearly 8,000,000 copies since the establishment of the agency.

Mr. Weeks will leave for his new duties about July 30.

NEWS of the Churches



Kankakee, Illinois—In looking back over the assembly year at College Church, we feel we have much for which to praise God. We have sensed His presence in many ways. Last fall with Dr. Hugh C. Benner preaching and Miss Helen Greenlee directing the music, a spirit of revival was genuinely felt; many sought and found the Lord, including scores of college students. During the January Youth Week services, under the ministry of Dr. Mendell Taylor, of Nazarene Theological Seminary, the same spiritual tone and power prevailed. Again many souls found God and His will for their lives. Our spring revival, under the ministry of Evangelist Ross Emrick and Mrs. Vivian Welsh, singer, was a fitting climax to these revival efforts. Nights of prayer in both church and dormitories preceded the campaign. An outpouring of the Spirit was experienced, with genuine testimonies to full salvation. We are showing gains in church membership and Sunday school attendance. The Thanksgiving and Easter offerings for world missions totaled over four thousand dollars. We consider it a privilege to serve the wonderful people who make up the life of College Church. On Sunday morning, April 13, they extended to us a three-year call. Our relationships with President Harold Reed and the faculty and staff of Olivet Nazarene College have been pleasant indeed. They co-operate in every way to help make this church a spiritual lighthouse for students and community.—FORREST W. NASH, *Pastor*.

Grafton, North Dakota—In April we had a ten-day revival with Rev. Albert McMurrin from Iowa as the evangelist. God's presence was keenly felt in the morning prayer meetings as well as in the evening services. Visible victories for this home mission church, only eighteen months old, were a new Sunday school record on April 20, and seven souls praying through to God at the altar on the closing Sunday night. We give God praise for these victories.—NEAL KAMP, *Pastor*.

Mt. Sterling, Kentucky—In April we had a wonderful revival with Evangelist W. T. Elkins. God blessed and helped the church, gave at least forty seekers at the altar, and on the closing Sunday we received twelve new members into the church. Our church is on the upward move under the capable leadership of Pastor K. E. Cummins, and God is helping us to win souls, especially among the young people.—EDWIN W. SCHOOLER, *Secretary*.

Rev. Thomas S. Fowler writes: "As a family we are planning to go into the evangelistic field this fall and are now making up our slate. We will be known as the Fowler Family Evangelistic Party—preacher, singers, and musicians (Ruth plays the piano and accordion; Fred plays the bass viol; Paul plays the trumpet; Sally plays the accordion; and Carol Ann plays the baritone uke). All the children sing in harmony. We will be traveling with house trailer. I have resigned my pastorate here in Brookville, and the Lord willing, we'll hold our first revival about September 1. Write me, 74 E. Main Street, Brookville, Pennsylvania."

Ladoga, Indiana—I will soon begin my seventh year with this church, and we have had good revivals during these years. A recent meeting with Rev. Samuel Schimpf of Green Castle as evangelist, and Jim and Janet Crider, singers, was blessed of God with forty seekers at the altar. Also we had a good meeting with Evangelist T. E. Holcomb and appreciated his rugged gospel preaching. Music and singing was cared for by Martha Faggs and Valvina Harlow, and we appreciated their spiritual lives and ministry. Seven members have been received this year and the church is moving forward spiritually, financially, and numerically. We give God praise for the souls that have been saved.—A. R. MEYER, *Pastor*.

Rev. Calvin C. Privett writes: "The call to the evangelistic field has been as definite as the call to preach and I feel that I must enter it to keep in the center of God's will. I have pastored for seven and one-half years, and also conducted a good many revivals. My desire is to be God's faithful servant wherever He may want me. Write me, 613 Flegal Avenue, Rossville, Georgia."

Sturgis, Michigan—This church recently experienced one of the best revivals in its history. Evangelist C. B. Fugett won the hearts of members and also friends. Although the services had to be held in the annex building because of the recent explosion in the church, there was no decline in attendance. Over one hundred seekers bowed at the altar of prayer, and church board members said the revival did the church more spiritual good than any they had seen in years. Many new friends were made for the church, and the evangelist was given a unanimous invitation to return as soon as possible.—ARTHUR W. GOULD, *Pastor*.

New Orleans, Louisiana—Recently Central Church had a wonderful revival with Billy Erickson and Jimmie Morris as the special workers. The Lord richly blessed the inspiring preaching and singing of these young men. On the first Sunday we dedicated eleven children to the Lord and on the second Sunday we received a nice class into church membership. The Sunday school and all departments of the work are moving forward.—M. M. SNYDER, *Pastor*.

Somerset, Pennsylvania—In April we had a successful revival with Evangelist W. J. Strack and the Singing Carricos as the special workers. The clear, anointed preaching of the evangelist and the inspirational singing of the Carricos was blessed of God, and 28 seekers prayed through to victory at the altar, with many professing to be sanctified wholly. The services were well attended and the church is much encouraged with new people coming in and praying through to God at the altar. On Easter Sunday our Sunday school set a new record with 172 present. We thank God for this faithful, spiritual people as we enter our fourth year in this field.—GEORGE EMMITT, *Pastor*.

Nazarene Theological Seminary

COMMENCEMENT TIME

The thirteenth year of Nazarene Theological Seminary closed with a series of truly outstanding commencement activities. These included the baccalaureate, with a challenging exposition of Colossians by President Corlett; the Seminary banquet, at which Rev. Eugene Stowe brought an unforgettable message; and the notable commencement address of General Superintendent Hardy C. Powers.

Forty-three graduates received the B.D. degree. President Corlett announced that all but three had already accepted churches or were under appointment to the mission field. A wide geographical distribution of districts will be served by members of the class of 1958, bringing to over five hundred the number of Seminary graduates now serving the church.

Golden Anniversary Indianapolis District Convention

The annual preachers' meeting and Sunday school convention of the Indianapolis District was held April 7 to 10 at Broad Street Church, New Castle. Rev. J. E. Childress was host pastor, assisted by Rev. Aleck Ulmet, pastor of First Church, and Rev. S. T. Moore of South Side.

The guest speakers were Dr. G. B. Williamson and Dr. Lawrence B. Hicks, pastor of Central Church, Orlando, Florida.

The Sunday school convention, with the theme "Reviewing Yesterday, Looking at Today, and Facing Tomorrow," was presided over by the Church Schools chairman, Rev. Ermel Short. Dr. Hicks challenged us to accomplish our Golden Anniversary goals.

District Superintendent Luther Cantwell ably presided over the preachers' convention, which had as its theme "Rejoicing in Our Heritage." Dr. G. B. Williamson was Spirit-anointed, eloquent, and dynamic. Fundamentals were magnified, visions were clarified, and hearts were electrified. On this our fiftieth anniversary, Indianapolis District was inspired to do the task that our general church has challenged us to accomplish.

During the preachers' convention the ministers' wives association had a fellowship dinner and a handkerchief shower was given for Mrs. Allan Wilson, who, with her husband and son, Bruce, have been assigned to the mission field in Guatemala.

The Nazarene Publishing House was efficiently represented by Rev. George Rice, and Olivet Nazarene College was represented by the much-appreciated president, Dr. Harold W. Reed.

As we left the convention we all felt that we were joined together in an all-out Crusade for Souls to make 1958 the best year ever for God, for holiness, and for the Church of the Nazarene on the Indianapolis District.—W. E. ROTHMAN, Reporter.

Evangelist J. M. Gleason writes: "Because of a change in our schedule we have some open time in June, also the first part of August. With my family, we carry the whole program of preaching and singing and have eight musical instruments. We shall be happy to slate where the Lord may lead. Write us, 935 N. Mueller, Bethany, Oklahoma."

Announcements

RECOMMENDATIONS

Rev. Thomas S. Fowler, now pastoring our church in Brookville, Pennsylvania, plans to enter the evangelistic field September 1. He is an ordained elder and will be accompanied by his family, who are well talented for the evangelistic ministry. They will be known as the Fowler Family Evangelistic Party, and will carry a full program of preaching, music, and singing. Brother Fowler is a good preacher of the rugged gospel, and not afraid of hard work. They will be traveling with house trailer. Until August 24, write them, 76 E. Main Street, Brookville, Pennsylvania.—R. B. Acheson, Superintendent of the Pittsburgh District.

Rev. Odell Brown, pastor of our Texas City church, is entering the evangelistic field September 1. He is a member of our district church school board, district advisory board, and for several years was district church school board chairman; also is a member of the board of trustees of Bethany Nazarene College. Brother Brown has been

very successful in the pastorate, having served some of the strong churches in Texas—including Abilene First and Houston Central Park. He is an effective and interesting speaker, a man of prayer and deep sincerity, and a successful soul winner. He has a burning passion for lost souls. He will do good



For the first time in eight years and after a two years' study by a special committee, the National Council of Churches has taken a stand on the alcohol problem.

The use of alcoholic beverages has been termed a "serious threat to the health, happiness, and welfare of many people and to the stability of families and communities" by the largest Protestant organization in the United States. The board of the council has created an official statement on *The Churches and Alcohol* which summarizes the opinions of 34 member denominations with 38,000,000 parishioners.

The statement urges member churches to start a campaign of education on the problems of alcohol and to exercise pastoral care for alcoholics. It calls for legal control related to beverage alcohol "aimed to reduce its use."

The statement of the board says, "Alcohol education in the churches should cover all aspects of the use of alcohol—drinking, drunkenness, and alcoholism—and should be conceived in long-range terms. It should reach adults as well as youth."

There are some areas in which Nazarenes have little opportunity to work with churches that are members of the National Council, but this fight against alcoholism is a common concern. Even though we would be willing to crusade in addition to educate while some of the other churches would prefer the educational approach only, we certainly ought to take advantage of every opportunity we have of adding our influence to the defeat of this mutual enemy.

Nazarenes, hold your heads high, for our traditional stand on this subject is now being vindicated by some who have questioned it. Let us be aggressive in the assurance of the correctness of our position. Pick out an article in your local newspaper that bears on this problem and write your editor a letter encouraging his support of the temperance forces.

KENNETH S. RICE
Secretary to the
Committee on Public Morals

work in any of our churches and I heartily recommend him as an evangelist. Write him, 110 17th St., Texas City, Texas.—W. Raymond McClung, Superintendent of Houston District.

Rev. Glen Able had five very splendid years in his pastorate at Sapulpa, here on our district, and did a good piece of work before accepting a call to New Mexico. He is a graduate of Northwest Nazarene College, a good student, a hard worker, and the Lord gives him souls seeking and finding victory. He is forty-three years of age and has been preaching over one-half of his life. He is a good, solid Bible preacher, and I feel will make a splendid evangelist. Write him, c/o P.O. Box 527, Kansas City 41, Missouri.—I. C. Mathis, Superintendent of Northeast Oklahoma District.

BORN—to Rev. and Mrs. Norman Stueckle of Yreka, California, a son, Samuel Keith, on May 6.

—to Mr. and Mrs. Roy Wall of El Paso, Texas, a daughter, Jeannine Elizabeth, on May 1.

—to Rev. and Mrs. George H. Briggs of Twin Falls, Idaho, a son, Dayton Gene, on April 28.

—to Phil and Lois Blum of Hayden Lake, Idaho, a son, Ralph Lorris, on April 5.

SPECIAL PRAYER IS REQUESTED by a minister in North Carolina, in the hospital, that God may undertake for his physical condition; by a friend in Iowa "for two parties the devil is trapping . . . both need a closer walk with God," that He will undertake in a special way.

Nazarene Camp Meetings

Louisiana District Camp, June 27 to July 6; to be held five miles north of Alexandria, on Hi-way 71. Workers: Dr. Gene Phillips, Rev. C. W. Davis, preachers; Mr. Walter Gatlin, singer. For information write Rev. V. Dan Perryman, district superintendent, 2408 Douglas Dr., Bossier City, Louisiana.

Pleasant Ridge Nazarene Camp, July 11 through 20, on Route 76, between Routes 40 and 30. Three services daily. Workers: Rev. L. J. Brant, Rev. and Mrs. Ted DeBolt, and Mr. Douglas Slack. For information write the camp manager, Mr. George Mellott, Needmore, Pennsylvania.

Albany District Camp, beginning July 4 (assembly July 2 and 3) with a great missionary rally with Mrs. Louise Chapman as speaker; at night, Dr. L. B. Hicks, speaking on the Sunday schools. Special workers: Dr. G. B. Williamson (over the first Sunday); Dr. L. B. Hicks, evangelist; Dr. H. J. Blaney, Bible teacher; Curtis Brown, singer; Mrs. Glenn Tyner and Mrs. Verle Jenkins, children's workers. Rev. Renard D. Smith, district superintendent, the platform manager. For information write Rev. John L. Moran, camp manager, 115 Temple St., Owego, New York.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '58

New York	July 4 and 5
Maritime	July 10 and 11
Pittsburgh	July 24 and 25
Missouri	August 6 and 7
Dallas	August 13 and 14
Northwest Indiana	August 20 and 21
Indianapolis	August 27 and 28
Mississippi	September 10 and 11
North Carolina	September 17 and 18
South Carolina	September 24 and 25

G. B. WILLIAMSON

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

District Assembly Schedule for '58

Northwest	June 18 and 19
Albany	July 2 and 3
Central Ohio	July 16 to 18
Eastern Kentucky	July 24 and 25
Northwest Oklahoma	July 30 and 31
Wisconsin	August 7 and 8
Tennessee	August 20 and 21
Louisiana	September 3 and 4
Georgia	September 10 and 11
Southeast Oklahoma	September 17 and 18

SAMUEL YOUNG

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

District Assembly Schedule for '58

New England	June 18 to 20
North Dakota	June 25 and 26
Northeastern Indiana	July 9 to 11
Eastern Michigan	July 16 and 17
Chicago Central	July 23 and 24
East Tennessee	July 31 and August 1

Virginia August 13 and 14
Northwestern Illinois August 20 and 21

D. I. VANDERPOOL

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

District Assembly Schedule for '58

South Dakota June 18 and 19
West Virginia July 3 to 5
Colorado July 11 and 12
Western Ohio July 23 to 25
Illinois July 31 to August 2
Kentucky August 6 and 7
Houston August 20 and 21
Joplin September 3 and 4
South Arkansas September 17 and 18
North Arkansas September 24 and 25

HUGH C. BENNER

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

District Assembly Schedule for '58

Nebraska June 19 and 20
Northeast Oklahoma June 25 and 26
Canada West July 9 to 11
Minnesota July 17 and 18
Southwest Indiana July 30 and 31
Kansas August 6 to 8
Iowa August 13 to 15
Michigan August 20 and 21
Kansas City September 3 and 4
Southwest Oklahoma September 17 and 18

District Assembly Information

NORTHWEST—Assembly, June 18 and 19, at First Church, Second and B Sts., Yakima, Washington. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. J. Paul Downey, 121 East B St., Yakima, Washington. General Superintendent Williamson presiding.

SOUTH DAKOTA—Assembly, June 18 and 19, at Church of the Nazarene, W. Haven and Minnesota, Mitchell, South Dakota. Rev. Howard Olson, 612 W. Haven, Mitchell, entertaining pastor. Send mail and other items relating to the assembly c/o the district superintendent, Rev. Crawford T. Vanderpool, 715 W. Haven, Mitchell, South Dakota. General Superintendent Vanderpool presiding.

NEW ENGLAND—Assembly, June 18 to 20, at Church of the Nazarene, 37 E. Elm Ave., Wollaston 70, Massachusetts. Send mail and other items relating to the assembly c/o entertaining pastor, Dr. J. Glenn Gould, 12 E. Elm Ave., Wollaston 70, Massachusetts. General Superintendent Young presiding.

NEBRASKA—Assembly, June 19 and 20, at Church of the Nazarene, 1021 West Fifth St., North Platte, Nebraska. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. George Mowry, c/o Church of the Nazarene, North Platte, Nebraska. General Superintendent Benner presiding.

NORTH DAKOTA—Assembly, June 25 and 26, at the Nazarene Campground, Sawyer, North Dakota. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Theo. Rosenau, Sawyer, North Dakota. General Superintendent Young presiding.

NORTHEAST OKLAHOMA—Assembly, June 25 and 26, at First Church, Tenth Street and Jennings, Bartlesville, Oklahoma. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Albert Neuschwanger, 1515 S. Jennings, Bartlesville, Oklahoma. General Superintendent Benner presiding.

ALBANY—Assembly, July 2 and 3, at the Albany District Campgrounds, Brooktondale, New York. Entertaining pastor, Rev. John Moran, 115 Temple St., Oswego, N.Y. Send mail and other items relating to the assembly c/o Albany District Camp, Brooktondale, N.Y. (to reach camp: Lehigh Valley Railroad to Ithaca, N.Y., or Mohawk Airlines, Greyhound Bus). General Superintendent Williamson presiding.

WEST VIRGINIA—Assembly, July 3 to 5, at the District Center, Summersville, West Virginia. Send mail and other items relating to the assembly c/o entertaining pastor and camp manager, Rev. Chester Acton, Route 1, Persinger, West Virginia (to reach Center: Charleston rail terminus by bus or car to Summersville). General Superintendent Vanderpool presiding.

NEW YORK—Assembly, July 4 and 5, at the Nazarene Campgrounds, Groveville Park, Beacon, New York. Entertaining pastor, Rev. Albert Stiefel, 73 W. Center St., Beacon, New York. Send mail and other items relating to the assembly c/o Rev. Robert Goslaw, district superintendent, 27 Wilson St., Beacon, New York. General Superintendent Powers presiding.

CANADA WEST—Assembly, July 9 to 11, at College Church of the Nazarene, Canadian Nazarene College, Red Deer, Alberta, Canada. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. E. Drell Allen, Canadian Nazarene College, Red Deer, Alberta, Canada. General Superintendent Benner presiding.

NORTHEASTERN INDIANA—Assembly, July 9 to 11, at the Nazarene Campgrounds, Route 5, Box 62, Marion, Indiana (to reach campgrounds, Lake Central Airlines, Pennsylvania R.R. [Limited], New York Central into Muncie or Anderson). Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. H. B. Hughes, 1215 Quarry Road, Marion, Indiana. General Superintendent Young presiding.

MARITIME—Assembly, July 10 and 11, at Church of the Nazarene, Oxford, Nova Scotia. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Verbal E. Williams, Box 252, Oxford, Nova Scotia. General Superintendent Powers presiding.

COLORADO—Assembly, July 11 and 12, at the District Camp, 1755 Dover Street, Lakewood, Colorado. Rev. M. A. Palmquist, 1755 Dover Street, Denver 15, Colorado, entertaining pastor. Send mail and other items relating to the assembly c/o Rev. A. L. Hippie, 1755 Dover St., Denver 15, Colorado. General Superintendent Vanderpool presiding.

EASTERN MICHIGAN—Assembly, July 16 and 17, at First Church, 310 W. Wood, Flint, Michigan. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Leslie Parrot, 310 W. Wood, Flint, Michigan. General Superintendent Young presiding.

CENTRAL OHIO—Assembly, July 16 to 18, at the Nazarene Campgrounds, Morse Road near Cleveland Avenue, Columbus, Ohio. Send mail and other items relating to the assembly c/o Nazarene campgrounds, 2708 Morse Road, Columbus, Ohio. General Superintendent Williamson presiding.

MINNESOTA—Assembly, July 17 and 18, at the Mission Farms Camp, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Send mail and other items relating to the assembly c/o Rev. Roy F. Stevens, district superintendent, 6224 Concord Avenue, South Minneapolis 24, Minnesota. General Superintendent Benner presiding.

Evangelists' Slates

A to C

Abla, Glen W. P.O. Box 527, Kansas City 41, Mo.
Tyler, Texas June 11 to 22
Konawa, Okla. June 25 to July 6
Adam, Mrs. Susie (Chickenoiff). Rt. 1, Box 230, Lindsay, Calif.
Akin, G. M. 627 Pine St., Minden, La.
Allee, G. Franklin. 2022 Ellis Ave., Boise, Idaho
Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.
Amos, C. A. Route 4, Boonville, Indiana
Seymour, Ind. (Home Miss.)
..... June 12 to July 6
Indianapolis, Ind. (camp) July 10 to 20
Anderson, G. R. R.F.D. 1, Linesville, Penna.
Hilliards, Ohio June 4 to 15
Galena, Ohio June 17 to 29
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Gordon, Neb. (camp) June 20 to 29
Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind.
Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
Berrysburg, Pa. (Evang.-Meth. camp)
..... June 12 to 22
Menomonee, Wis. June 25 to July 6
Bailey, Clayton D. Box 579, Fort Dodge, Iowa
Albany, Ind. June 11 to 22
N.E. Ind. Youth Inst. . . . June 30 to July 4
Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
Balsmeier, A. F. 14 N. Maple, Hutchinson, Kansas
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Atlanta, Georgia June 11 to 22
Reserved June 23 to 29
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Innisfail, Alberta June 11 to 22
Sweetwater, Texas July 2 to 13
Becker, Miss Wanda L. 819 Central Ave., Newport, Ky.
Poplar Bluff, Mo. June 8 to 15
Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.



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Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
Freeport, Pa. June 23 to 29
Brookville, Ohio (tent) July 1 to 13
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Bishop, Joe. Box 47, Yukon, Okla.
Springhill, La. June 13 to 22
Lawton, Okla. July 9 to 13
Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.
High Bridge, Ky. June 18 to 22
Rarden, Ohio June 27 to July 6
Blue, Peggy (Baker). Song Evangelist, 329 East E St., Hutchinson, Kansas
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Center, Texas June 18 to 29
Bomgardner, Harold E. Song Evangelist, 3522 N. Cascade, Colorado Springs, Colo.
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 11 Kelso Road, Columbus, Ohio
Bracken, A. K. 115 N. Mueller Ave., Bethany, Okla.
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Clinton, Ind. June 4 to 15
Orangeburg, S.C. June 18 to 29
Brannon, Wilbur W. 177 Marshall Blvd., Elkhart, Ind.
Monte Vista, Colo. June 18 to 29
Houston, Texas July 4 to 13
Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Brinkman, George and Flora. 76 Orange St., St. Augustine, Fla.
Brockmuller, C. W. 1318 W. Mountain Ave., Fort Collins, Colo.
Brough, C. Wesley. 302 W. Bellevue, Porterville, Calif.
Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio
Albany District Camp July 4 to 13
Brown, J. R. Song Evangelist, 13 Latonia Terrace, Covington, Ky.
Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.
Dover, Tenn. (tent) June 13 to 29
Brown, Melza H. 1715 North 15th St., Boise, Idaho
Newberg, Oregon June 8 to 15
Tillamook, Oregon June 16 to 22
Brown, W. Lawson. P.O. Box 527, Kansas City 41, Mo.
Burchfield, Riley and Mildred. Preacher and Musicians, Tallassee, Tenn.
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Burson, H. D. 4609 Briarland, Houston 35, Texas
Garland, Texas June 11 to 22
Mesquite, Texas June 23 to 29
Burton, C. C. P.O. Box 145, Somerset, Ky.
Butcher, Bill R. 4713 S.E. 28th, Oklahoma City 15, Okla.
Callihan, Jim and Evelyn. Singers and Musicians, Box O.B. 3123, Dayton 31, Ohio
Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Joplin, Mo. June

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Carpenter, Harry and Ruth. Evangelists and Singers, 5 Reading Ave., Hillside, Mich.
Carroll, Morgan. Evangelist, 205 Emerson St., Kennett, Mo.
Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.
McAlester, Okla. June 11 to 22
Vacation June 23 to July 15
Carter, W. A. 3808 Park St., Greenville, Texas
Casey, H. A. and Jewel. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.
Muncie (Forest Pk.), Ind. June 18 to 29
Madison, Ind. July 2 to 13
Chaney, Mrs. Opal. Song Evangelist, 3103 Roslyn Drive, Middletown, Ohio
Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.
Clark, Eddie. Route 1, Colona, Ill.
Clark, Hugh S. 602 S. Broadway, Georgetown, Kentucky.
Clift, Norvie O. P.O. Box 85, San Luis Obispo, Calif.
Nampa (North), Idaho June 2 to 15
Woodlake, Calif. June 18 to 29
Cochran, Gene W. 6718 McCorkle Ave., St. Albans, W.Va.
Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.

Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Oakes, N.D. (camp) June 4 to 15
St. Paul (So. Roberts), Minn. June 18 to 29
Coulter, Phyllis. Song Evangelist, Nineveh, Ind.
Cox, C. B. 1322 N. First Ave., Upland, Calif.
Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
Huntsville, Ala. June 11 to 27
Birmingham, Ala. June 30 to July 18
Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Plymouth, Ind. June 4 to 15
Crider, Jim and Janet. Singers and Musicians, 1014 S. Tompkins St., Shelbyville, Ind.
Albany, Ind. June 11 to 22
Menomonie, Wis. June 25 to July 6
Crutcher, Estelle. 2134 S.W. 82nd Place, Miami, Fla.
Kinston, N.C. June 8 to 15

D to F

Daggett, T. J. 2040 E. Maple, Kankakee, Ill.
Danner, Joel. Box 724, Bethany, Okla.
Minneapolis, Kansas June 4 to 15
Brookfield, Mo. June 19 to 29
Darnell, H. E. Box 929, Vivian, La.
Baton Rouge (Trinity), La. June 4 to 15
Wister, Okla. June 19 to 29
Darnell, Leo. 1524 Laurel Dr., Columbus, Ind.
Jamestown, N.D. (Beulah Camp) July 4 to 13

Davidson, Otto, and Wife. Evangelist and Singers, 224 Ames St., Mt. Vernon, Ohio
Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Pineville, La. (Dist. Camp) June 27 to July 6
Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio
Central Canada Tour June 18 to 29
Akron District Camps .. July and August
DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
Allardt (Pleasant View), Tenn. June 4 to 15
Delmar, Ky. June 18 to 29
Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
Dobbins, C. H., and Wife. Evangelist and Musicians, 604 S. Wayne St., Alexandria, Ind.
Portland (Collett), Ind. June 4 to 15
Dobson, J. C. Box 504, Bethany, Okla.
Donoho, E. K. Evangelist, 605 S. Willow, Bethany, Okla.
Dooley, C. H. 2012 Boulevard St., Greensboro, N.C.
Palmer, Tenn. June 13 to 22
Hillsboro, Tenn. June 23 to July 6
Drye, J. T. and Vesta. Evangelist and Singer, F.O. Box 527, Kansas City 41, Mo.
Keokuk, Iowa June 4 to 15
Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn.
Nashville (Calvary), Tenn. June 9 to 15
Dyer, Esther M. Musical Evangelist, P.O. Box 121, Crystal Beach, Fla.
Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.
Taylor, B.C. June 9 to 15
Colorado Assembly & Camp .. July 7 to 27
Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Ore.
Elkins, W. T. Wurtland, Ky.
Winchester, Ky. June 3 to 15
Elsa, Cloyce. Box 18, Van Buren, Ohio
Emrick, C. Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
Red Deer, Alberta, Canada June 8 to 15
Emsley, Robert. Bible Expositor, P.O. Box 527, Kansas City 41, Mo.
Erickson, David C. Evangelist, 3972 Christopher St., Charleston Heights, S.C.
Charleston (First), S.C. June 11 to 22
Camden (Immanuel), S.C. June 23 to 29
Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Harrison, Ark. June 4 to 15
Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
Felter, H. J., and Wife. Box 87, Leesburg, N.J.
Bloomington, Ill. July 10 to 20
Ferguson, Edw. R. and Alma. Preacher and Singer, 3144 McCracken Ave., Muskegon, Mich.
Hemingford, Neb. June 18 to 29
Crawford, Neb. July 2 to 13
Ferguson, Lois. Song Evangelist, 702 First Ave. East, Oskaloosa, Iowa
Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
Attica, Ind. June 4 to 15
W. Islip, N.Y. June 18 to 29
Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
Lynwood, Calif. June 4 to 15
Temple City, Calif. June 18 to 29

Emergency Revival Date Service

Notice: Evangelists and Pastors

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

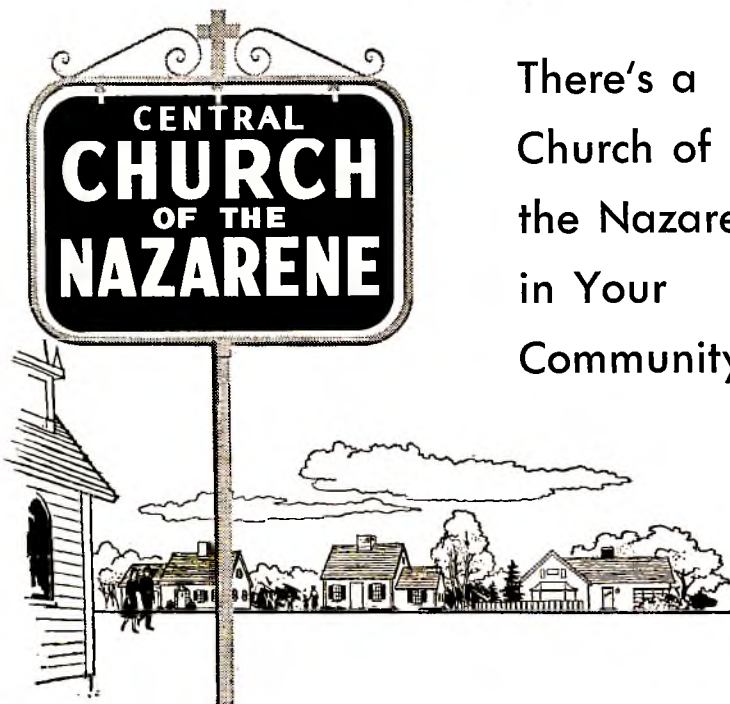
Fitz, R. G. Evangelist, 215 Chestnut, Nampa, Idaho
 Fleener, Maurice. Song Evangelist, Route 3, Box 209A, Martinsville, Ind.
 Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa. Columbiana, Ohio (V.B.S.) . . . June 9 to 20
 Bradford, Pa. (V.B.S.) . . . June 23 to July 2
 Franklin, Cletus. 116 McGrath, Battle Creek, Mich.
 Atlanta (First), Texas June 18 to 29
 Robinson, Ill. (camp) July 3 to 13
 Free, O. S. P.O. Box 527, Kansas City 41, Mo. Clarkson, Ky. June 11 to 22
 Prescott, Ark. June 27 to July 6
 Freeman, Mary Ann. Evangelist, 404 N. Clinton St., Bloomington, Ill.
 Rock Falls, Ill. June 2 to 15
 Manville, Ill. (camp) . . . June 16 to July 18
 Frodge, Harold C. Box 181, St. Paris, Ohio
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.

G and H

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 West Des Moines, Iowa June 4 to 15
 Robinson, Ill. June 18 to 29
 Gillespie, George M. P.O. Box 208, Auburn, Ind.
 Gillespie, Joe and Jim. Singers and Musicians, P.O. Box 208, Auburn, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Gleason, J. M., and Wife. Preacher and Singers, 935 N. Mueller, Bethany, Okla.
 Memphis, Texas July 9 to 20
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven and Gladys. Evangelist and Singers, Box 232, Worth, Ill.
 Temple, Mich. June 4 to 15
 Minerva, Ohio June 18 to 29
 Gough, J. J. 6553 Monte Vista Dr., San Bernardino, Calif.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Granger, Olen C. 3906 Oakwood St., Pine Lawn 20, Mo.
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Woodbury (Harmony), Ga. . . June 3 to 16
 Uleta, Fla. June 18 to 29
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Caro, Mich. (camp) June 26 to July 6
 Open time July 9 through August
 Griffin, "Bill." Box 19, N.N.C., Nampa, Idaho
 Grimm, George J. 513 Diamond St., Sistersville, W.Va.
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Crowley, La. (Ebenezer Camp) . . July 4 to 13
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Cleveland, Ohio June 11 to 22
 Bowling Green, Ind. July 2 to 13
 Hall Evangelistic Party, The Dave. Preacher and Singers, 776 E. Simpson, McPherson, Kansas
 San Antonio, Texas June 4 to 15
 Home July 2 to 13
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Hampton, Pleais and Dorothy. Evangelist and Singers, 123 Moreland Ave. S.E., Atlanta 16, Ga.
 Moultrie (Crestwood), Ga. . . . June 18 to 22
 Atlanta (First), Ga. June 25 to 29
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Harley, C. H. Burbank, Ohio
 Upper Sandusky, Ohio June 3 to 15
 Napoleon, Mich. (camp) July 3 to 13
 Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Fla.
 Harrison, Ray. P.O. Box 527, Kansas City 41, Mo.
 Harrold, John W. Box 309, Red Key, Ind.
 Clarksville, Ind. June 4 to 15
 Hart, H. J. Route 1, Owasso, Okla.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Corona, Calif. (tent) June 15 to July 1
 Heasley, Jimmy and Fern. Preachers and Singers, Box 293, Marionville, Mo.
 Broken Arrow, Okla. June 15 to 22
 Hiwassee, Ark. July 2 to 13
 Hegstrom, H. E. 834 17th St. S.W., Cedar Rapids, Iowa
 Iowa District Home Missions June 4 to August 10
 Henbest, C. L. Box 345, Rogers, Ark.
 Elizabethton, Tenn. June 4 to 15
 Kingsport, Tenn. June 18 to 29
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.

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Phoenix, Oregon June 8 to 18
Burlington (Filnt Hills), Iowa
..... June 25 to July 6
Henson, J. C. 103 N. Peniel, Bethany, Okla.
Higgins, Charles A. 1402 Boutz Rd., Las Cruces,
N.M.
Holcomb, T. E. 787 Breedlove St., Memphis 7,
Tenn.
Wallace, S.C. June 17 to 29

Clarksville (Park Lane), Tenn. July 6 to 13
Holstein, James and Lois. Evangelist and Singers,
R.F.D. 5, Russ Rd., Greenville, Ohio
Litchfield, Minn. June 19 to 29
Open date July 6 to 13
Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Hoot Evangelistic Party. P.O. Box 745, Winona
Lake, Ind.
Murphysboro, Ill. June 3 to 15
Pontiac, Mich. June 18 to 29
Hubartt, Leonard G. Route 3, North Manchester,
Ind.
Monroeville, Ind. June 4 to 15
Monroe, Ind. (camp) June 18 to 29
Hughes, Guthrie. Box 212, Valley Station, Ky.
Humble, James W. Box 122, Parma, Idaho
Hutchinson, C. Neal. 933 Linden St., Bethlehem,
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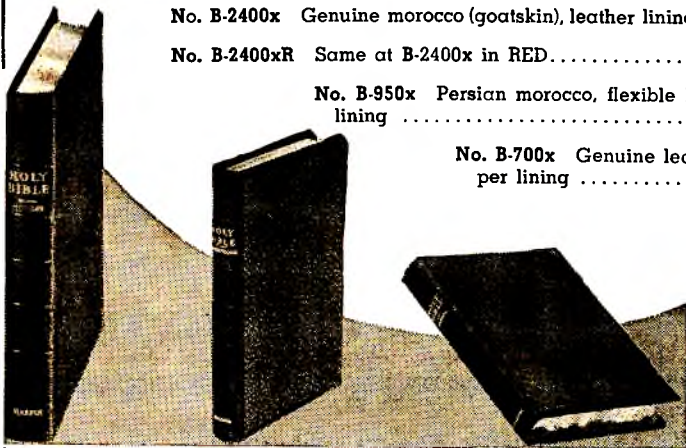
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memberest that thy brother**

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FREE CATALOG of SUPPLIES
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I to K

England, Wilma Jean. Evangelist, 322 Meadow
Ave., Charleroi, Pa.
Bunola, Pa. June 11 to 22
Isenberg Evangelistic Party. Evangelist and Musi-
cians, Box 388, New Cumberland, Pa.
Jantz, Calvin and Marjorie. Singers and Musicians,
P.O. Box 527, Kansas City 41, Mo.
Blackwell, Okla. (Indoor Camp)
..... June 11 to 22
Beacon, N.Y. (Dist. Camp) .. July 6 to 13
Jerrrett, Howard W. 630 W. Hazelhurst, Ferndale,
Mich.
Jewel, G. Raymond. Evangelist, 619 Fifth St.,
Fort Wayne, Ind.
Johnson, A. G. and Elveda. Evangelist and Singers,
355 61st St. N.W., Albuquerque, N.M.
Mountain Home, Ark. June 17 to 29
Mansfield, Ark. July 1 to 13
Johnson, Andrew. Wilmore, Kentucky.
Jones, A. K. 309 1/2 N. Franklin, Danville, Ill.
Jones, Claude W. R.F.D. 1, Bel Air, Maryland
Jones, M. J. 119 N. Colorado Ave., Indianapolis,
Ind.
Vacation June
Indiana Assemblies July
Jordan, Hugh R. 1124 Fort St., Boise, Idaho
Keel, Charles. 3642 Linwood Ave., Cincinnati 26,
Ohio
Keith, Donald R. P.O. Box 527, Kansas City 41,
Mo.
Keller-York Evangelistic Party. Singers and Musi-
cians, Box 256, Seelyville, Ind.
Muncie (S. Side), Ind. June 11 to 22
Little Rock (First), Ark. .. June 23 to 29
Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Scott (Mt. Olive), Ga. June 8 to 29
Knoxville (First), Tenn. July 2 to 13
Kent, Maurice B. Evangelist-Artist, 76 S. Cedar
Rd., Tippecanoe, Ind.
Klemme, Kenneth A. Song Evangelist, 1229 North
11th St., Enid, Okla.
Kleven, Orville H. and Kathryn. Evangelists and
Musicians, 2355 Roosevelt Blvd., Eugene, Oregon
Brownsville, Ore. June 11 to 22
Corvallis, Ore. (camp) .. June 26 to July 6
Kruise, Carl H., and Wife. Evangelist and Singer,
503 N. Redmond, Bethany, Okla.
Sundre, Alberta June 10 to 22
Halkirk, Alberta June 24 to July 6
Kuschner, Allard and Dorothea. Evangelist and
Singers, R.F.D. 1, Burton, Ohio
Kuykendall, P. E. P.O. Box 978, Hendersonville,
N.C.