

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



May 2, 1956

A Mother's Prayer

Nota McCall

Lord, today I come to Thee—a mother, seeking guidance. I read in Thy Word that “we are labourers together.” Keep this ever on my heart and teach me to share with Thee the many cares and problems that come each day. Help me to realize the great responsibility that is mine; but more than that, let me remember that Thou art anxious to be included in this task of home building.

With a mother's love, help me see beyond the smudgy face and torn shirt; the endless “Why's?” and muddy shoes. Make my eyes perceive all that is wrapped up in my little boy—those possibilities, like precious ore, that await development.

Let me not shirk my job of molding character, though it be a long and tedious one. Strengthen me, lest I weaken when the path is unpleasant, for there are times when love is best displayed by chastening. Help me to teach by example, Lord, for those are the lessons “best learned.” Keep me humble and faithful to my task, so that I may place these little hands in Thine, and start his feet on the upward way while he is young and eager.

O God, grant unto me these petitions and let me sing with Mary, “My soul doth magnify the Lord, . . . For he hath regarded the low estate of his handmaiden.” I thank Thee, Father, for Thou didst make me rich when I became a mother.

*Keep me humble
and faithful to my
task . . .*

LATE NEWS

Telegram

Pacific assembly of the new Canada District has just closed (April 15); God's Spirit was manifest in every service. Dr. G. B. Williamson's messages rich with truth and blessing. Rev. Bert Daniels heartily welcomed as our new district superintendent. We were sorry to bid farewell to Dr. Edw. Lawlor; his tireless service has borne much fruit. District united as we face the future.—J. R. Spittal, Reporter.

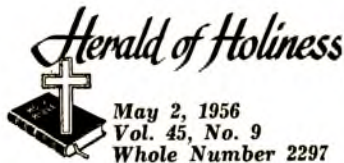
Pastor H. F. Crews sends word from Denison, Texas—Our church broke Sunday-school record on Easter Rally Day with 675 present.

On April 6 a reception was held at the home of Dr. and Mrs. Hugh C. Benner, Kansas City, celebrating the twenty-fifth wedding anniversary of Dr. and Mrs. G. B. Williamson. June is the date of their anniversary, but due to Dr. Williamson's trip to Britain, the celebration was held at this time. A silver service was presented to Dr. and Mrs. Williamson by the guests, which included the Headquarters executives and their wives, the professors at Nazarene Theological Seminary and their wives, Dr. and Mrs. M. S. Lunn, and Dr. and Mrs. A. Milton Smith.

Rev. Don Irwin has resigned as pastor of Central Church in Orlando to accept the call to pastor First Church in Miami, Florida.

May I express my heartfelt appreciation to all who have shared in my sorrow in the recent illness and death of my wife of thirty-six years, Mary MacPhee Fitch. Your expressions of sympathy and floral tributes have encouraged and comforted my heart. My sincere thanks to our general superintendents, the Headquarters group, District Superintendent Orville L. Maish, Dr. Charles A. Gibson (who preached the sermon), Rev. Charles L. Henderson, and that great number of pastors, evangelists, and laymen who remembered. God's presence is so very real.—Rev. Millard R. Fitch, Pastor, Midland, Michigan.

Pastor Doyle C. Smith sends word from Asheville, North Carolina: "On April 15 our church closed a glorious, seven-day revival with Evangelist Leila Dell Miller. Best attendance on record, mighty visitation of God to the church; not a barren altar service; fine class of members. We are moving ahead in our new sanctuary."



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Special PENTECOST issue with a number of articles by both ministers and laymen

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.

PHOTO CREDIT: Page 9, Frank Statham

Pastor G. W. Abersold sends word from Princeton, Florida: "Our church is the closest to the new Homestead, Florida, Air Force Base. If you have friends there, write us at Box 311, Princeton, and we'll be glad to contact them for the church."

Rev. V. B. Atteberry, pioneer minister in the Church of the Nazarene, died April 12, in Sherman, Texas. He had served the Church of the Nazarene as pastor, district superintendent, and evangelist. Funeral service was held in the Sherman church on Sunday afternoon, April 15.

Rev. Howard Eckel, age ninety-seven, pioneer church leader fifty years, pastor, district superintendent, and evangelist, father of Missionary W. A. Eckel, died April 10. Funeral was in Miami First Church, Florida, on April 12. He is survived by his wife, two sons, and two daughters.

GLEANINGS

From the
Office Editor's
Desk

"I am sending renewal for your paper [HERALD OF HOLINESS]. This last number [March 7] is without doubt the most beautiful and meaningful. . . . The content is wonderful. I only wish still more people realized what they are missing when they do not subscribe for the HERALD.—Texas.

"I can't get along without the HERALD OF HOLINESS. I get so much good from the many articles it contains; have been reading it over twenty years."—Texas.

"I want to express my gratitude for the HERALD. Its inspiring articles and poems are often just what I need to give me courage to press on. I do think it is the best religious paper published."—Ohio.

"The HERALD OF HOLINESS is a source of blessing in our home and in the homes of some of our friends."—Pennsylvania.

"I just want to let you know how much I enjoy reading the HERALD OF HOLINESS. I am a member of First Church in —, Georgia. . . . It is impossible to tell you what the paper means to me. Since I have been here I have no holiness church to go to . . . but I do enjoy reading the HERALD."—Missouri.



Official word has just been received stating that Olivet Nazarene College, Kankakee, Illinois, and Bethany Nazarene College, Bethany, Oklahoma, have been admitted to membership in the North Central Association of schools and colleges, principal accrediting agency for colleges and universities in the Midwest. President Reed of O.N.C. and President Cantrell of B.N.C. are to be congratulated on this achievement. It further confirms the high quality of work which has been going on in these institutions for many years.—S. T. Ludwig, Executive Secretary, Department of Education.

. . . teach the young women . . . to love their husbands,
to love their children, to be discreet, chaste,
keepers at home . . . (Titus 2:4-5).

Just for Young Mothers

NOW THAT OUR CHILDREN ARE GROWN up, and in homes of their own, and grand-babies are rapidly appearing on the scene, I often find myself wondering with amazement what has happened to the flying years since, as a new and very young mother, I beheld our first-born, and marveled at the perfection of that well-oiled-and-swaddled scrap of red-faced, howling humanity.

"You've got a fine, husky boy there!" remarked the doctor, not bothering to hide a yawn, as he reached for his coat and prepared to leave the hospital.

A fine, husky boy indeed! Is *that* all the man could say for this miracle of creation, straight from the hand of God? It was as if he were quite used to seeing babies like this every day of the week.

Why, inexperienced as I was, I could see at a glance that this was a most unusual baby—probably one of the most beautiful infants ever born to grace the world! And *intelligent!* Hadn't the doctor noticed how those tiny fingers had caught and held my finger tightly, and how those bright eyes had looked straight into my face? (Who says a new baby can't focus his eyes?) Let him try to find another brand-new baby so well endowed!

During the first few hours of his life I learned that even the decided manner in which the baby made his hunger wants known gave further proof that he was outstanding. Too, his hiccuping had a certain personalized accent which his mother learned to discern from the quite ordinary hiccups of the other babies, as the nurse trundled them along the corridor on the nursery cart, after feeding time.

Oh, there is no exaltation quite like that of young motherhood.

Holding one's first baby, and feeling a sense of oneness with God, the Creator, there is no fear for the future. Such a wonderful beginning must have a successful ending. "This child is mine. God has given him into my charge. His feet I will personally conduct along life's pathway. His opening mind I will subject only to the true, the noble, and the beautiful. I will keep him safe from all evil influences, and will so guide his life that he will become a great and good man."

The young mother's outlook is usually highly sentimental, coupled with large portions of self-confidence and optimism—and it is good that this is so, even though time and experience will prove that much besides home protection and mother-guidance will mold the life.

By **KATHRYN BLACKBURN PECK**
Kansas City, Mo.

God is very wise to send our children to us tiny, appealing, and helpless. It gives us a chance to get used to them gradually, and to mature somewhat as parents as they are growing into toddlerhood and childhood. It gives us pause to collect our bearings, adjust our schedules, and especially to become solidly enmeshed in our love for them before they begin to complicate our lives with their multitudinous demands, and constant need for training, feeding, reproof, comfort, discipline, sympathy, encouragement, and answers to their endless questions about the great new world around them.

Before our son was three, he was an old hand at the business of asking questions; his mother a slightly frustrated, but undaunted, question-answerer.

On a rainy day in which he had to be confined exclusively indoors, I felt a curious impulse to count my son's questions for one day. So I put a small card and the stub of a pencil in my apron pocket, and for every question I made a mark on the card. That night, when I added the total of them, they numbered 549!

Looking down at his sleeping cherub face, between laughter and tears, I asked myself: "Where on earth am I going to get enough wisdom to answer all the questions this little boy will be asking in all the days ahead? Where on earth am I going to find understanding and patience to guide him in the way he should go?"

Now, two little sisters and thirty years later, I declare my discovery: Sufficient wisdom, understanding, and patience to guide a child cannot be obtained *anywhere* on earth—it must come from heaven.

Our Source of Help

With both feet solidly planted on the ground, hands filled with never-ending tasks of homemaking, mind and strength taxed to the limit of endurance, while in every direction additional chores clamor for attention—where should a mother go but to her Heavenly Father?

Good magazines and books dealing with child care and guidance are to be searched, and many of their sensible suggestions followed, for such books often represent the life study of experts whose knowledge of children ought not be disregarded. Parent-teacher meetings should be at-

Preparing
for
Pentecost
ON OUR KNEES | MAY 14-20

TRUE PRAYER CANNOT BE ATTAINED AT the dinner table, at the family altar, or even at the side of the bed at the beginning or close of the day. I would not minimize the need or the benefit of prayer at these times but would only point out that there are greater depths to be attained by a communion with God as friend to friend. Big problems can be settled and mountains can be removed only when we humble ourselves before God and confess our weaknesses and seek His face. It is the effectual, fervent prayer of the righteous man that availeth much. We find Jesus going "a little farther" than His disciples and falling on His face before His Heavenly Father in prayer. It is when we enter into our secret closet and the Holy Spirit puts us under the burden of prayer and we submit our all to Him that we reach the climax of true prayer, which is found in praise to God for prayers answered and victories won. Hence the results of true prayer will always be joy, anticipation, and abiding fellowship. "And the greatest of these is love."

Morris W. Davis
Lay Member, District Advisory Board
Indianapolis District

tended, as well as lectures by child specialists when opportunity affords—but God never intended parents to bring up a child without His help. He wants to be made an active Partner in this most vital undertaking. He is the great Specialist whose methods always fit the individual case. He is available for consultation at any hour of the day or night. He is never too busy to answer the urgent call of a perplexed mother—and His fees are reasonable and just.

They Must Be Sure of Love

To mothers has been given the highest privilege on earth, although the mere fact of motherhood means little. Because one has borne a child does not mean that one is a real mother—any more than having a piano in the house will make one a musician. Only a great desire to learn, coupled with years of practice, will make a good pianist. It

takes all of that, plus boundless love, much prayer, and consistent daily living of the Christian life in the family to make one a good mother.

"I think Mother must love me," said a teen-age girl, wistfully, "because she works all the time to keep our house clean, and she fixes nice meals; but she doesn't smile much, or seem to care what I have to tell her, and she never *says* she loves me. I can't remember if she ever kissed me. If she did, it must have been when I was a little baby!"

Behind all the trouble among the nations is the lack of love. In fact, the world is dying today for the want of it. But before it can give warmth and light to the nations it must shine in the homes.

Love is something that needs to be demonstrated in the home twenty-four hours a day. Love between parents must be constant and sure; little children need to be held close and comforted when they are hurt or afraid. All children of every age need a good-night kiss, a good-by kiss when they leave for school, and many times a day a reassuring hug or a loving pat on the back. The father of the family also needs words of encouragement and appreciation, and frequent assurances of love.

Love is unselfish, and covers a multitude of shortcomings in those around us, but does not seek approbation or pity for self. Mother's work may be never done, but she is neither drudge, martyr, nor doormat. She is "Queen of the Family," and should be the personification of love in action. The family can survive if they must sleep on lumpy mattresses and eat lumpy gravv, but no person can be a whole person without love.

The Really Important Issues

If I could go back and start all over again, I would give God more opportunity to help. I would not only ask Him to show us each day just which of the issues facing us was most important at that time, but I would wait until I was sure of His answer. For, looking back, I can see that failures were caused by my own blunderings at times when I hurried ahead of God's leading, or lagged behind, where I could not quite hear His gentle, "This is the way."

All of the successes have been closely linked with the closeness of my fellowship with Him.

If I could relive the years, I would laugh and play with the children more, for the days slip quickly by, and suddenly the opportunity is gone. I realize now that it is more important to enjoy today's sunshine than to prepare for tomorrow's storm. Most of the clouds which seem so forbidding bring only showers anyway. Seldom are they the hurricanes that they threaten to be.

I would say, "Let's do this," more often than, "Don't do that!" and, "I think we'll have time to have some fun if you'll straighten up your room right now," rather than, "I'll punish you if you don't straighten up your room right now!" In every way I would try to avoid a depressing, negative approach, and cultivate a heart-warming, positive one. I would not let my children feel that it is an earth-shattering thing to make a mistake. I would use more praise for deeds well done; then

perhaps necessary rebuke and punishment for deliberate misdeeds would be fewer.

In the privacy of home, between brother and sister, father and mother, I would be more concerned about courtesy of the genuine sort which springs naturally from loving hearts and evidences itself day by day in kindness which is really good manners. Then I could be less anxious about social

etiquette, and the fear that my children might fail to make the right impression when the Joneses drop in for a call.

And I would listen to all that the boys and girls might have to tell me. Regardless of everything else, I would listen—with respect, as well as understanding and sympathy, for the confidence of a child is a precious thing.

THINK ON THESE THINGS

By Evangelist F. LINCICOME

Gary, Indiana

THERE ARE SEVERAL KINDS OF MOTHERS—the fruitful mother, the widowed mother, the soul mother, the foolish mother, and the neglected mother.

Mothers suffer from many kinds of neglect. First, they suffer from neglect of operation. Some mothers would succeed if they were not hampered and handicapped by a foul-mouth-swearing, whisky-drinking, Christ-rejecting, and church-absenting husband. When I read of Mrs. Zebedee bringing her sons to Christ, I ask myself where Zebedee was. There were many places he could have been. How often have I seen these beautiful, dutiful mothers bringing their children to the house of God to have them dedicated to God, without having the joy of having their husbands to stand by their side taking the same vow—a vow of co-operation! Husbands, don't neglect your wife in her holy aspirations to save her children to God and heaven.

Second, mothers suffer from neglect of consideration. This is often most acute at twilight, when everything ought to be quiet and serene. Some men think because things have gone wrong all day that the wife ought to be as placid as an evening lake when he comes home for supper. He does not stop to think that she who darns his socks, nurses his babies, cooks his meals, and scrubs his floors may have had nothing but a storm all day. If she comes to you with a nervous exhaustion, like a bird to a lighted window, let her find it open and do not make her break her wings by beating out her life against a crystal indifference.

Third, mothers suffer from neglect of appreciation. Solomon said there is a generation that bless not their mother. They drag her down like a hidden tumor, depress her like a smoky lamp, and fill her soul with the shadows of a dungeon.

Four stalwart sons came to see their mother on her deathbed. One of the boys said to her, "You

have been a successful mother." She looked up at him with tears in her eyes and said, "You never told me that before. I've often wondered if I had been." Oh, the tragedy of a deferred loyalty! A few words of appreciation will put the warble of the linnet in any mother's heart and drive her sorrows away. Let us give her that good word now; let us now break that alabaster box that we have tucked away on a back shelf, waiting for a funeral occasion.

Fourth, mothers suffer from neglect of manifestation—the manifestation of love—and this is perhaps the worst form of neglect. There are women living in mansions who would gladly go back to that cabin on the mountainside if they could recover that love that once was theirs. This is not only true of mothers, but also of stepmothers. A stepmother is one "who steps in" to finish the job started by the mother. And too often she receives nothing but gibes and harsh words from a half-dozen grownup children, and also the disloyalty of the man who begged her to come in and mother his children. Of all the ingrates, a stepmother often meets the worst.

Fifth, mothers suffer from the neglect of preparation. When a man embarks upon the sea of life with a woman, he is morally bound to provide for her a safe landing. No man has a right to neglect to provide for her financial support—"If any provide not for his own, and specially for those of his own house, he . . . is worse than an infidel."

I can hardly think of a greater wrong than for a man to marry a woman and in eight years give her five little children, then lie down and die and be carried by angels into heaven and be given a mansion to live in, while his wife and children are down here in the poorhouse—especially when a life insurance policy might have prevented it! Life insurance is truly as much a part of religion as some other things I might mention. It may pinch hard at times to pay the premiums, but your wife and children will rise up and call you blessed for having made such provision for them.

A MOTHER'S REWARD



By S. L. MORGAN
Wake Forest, North Carolina

RECENTLY, AFTER AN ABSENCE OF twenty-four years, I returned to the scene of a former pastorate on invitation to take part in a funeral. My views about an ex-pastor's "going back" have been widely published in several articles: that on principle an ex-pastor should decline nine out of ten such invitations. In this case I tried gently by phone to decline, on the ground that the funeral is the present pastor's supreme opportunity to get next to the hearts of his people. But the family urged that in this case there were peculiar reasons for my going back. I sensed a wish to have me to *interpret* a devoted wife and mother to a public that had known her all too little.

Ill health and a large family had kept this mother for many years closely confined within the four walls of her little home near the railroad. She was seldom able to attend her church; even her own church people knew and understood little of her real worth and the heroism of her struggle to rear a Christian family. And who but longs for the hid-

den worth and nobility of a dear one to be understood at the end! I confess to a secret longing myself, when life is done, for someone who knows me well to assure the world that I've tried hard to be and to do better than some know.

For more than seven years as pastor I had looked in almost weekly at the little home, touched with the sight of the heroic mother battling with illness, discouragement, and an inadequate income, doing her utmost to make a home atmosphere in which her eight children might grow into godly, useful citizens. I did not doubt that the heroic mother and the true father needed the boost of the pastor's frequent visits and prayers. And here before the mother's silent casket was the mother's reward—seven living children of solid character and worth, an asset to the state and nation, some filling positions of trust and honor.

During the quarter century since I had left the town, it had grown into a high-grade little city with grand church buildings, fine funeral parlors, a big hospital, a lovely public library—changes that dazzled me. But nothing thrilled me as did this large family coming together to pay honor to the humble, heroic mother who in the little home by the railroad had given her life to make them the noble Christian citizens they were. Nor can I forget that in this great hour in the family history they wanted me to share in the tribute they paid to such a mother. I was grateful to hear them say that through seven of her most difficult years my visits and my prayers had helped her to carry on, and that I had helped to make God and religion real to them.

Nothing in our current church life grieves me more than the fact that such a ministry in the home has so largely given way to the promotion of budgets, great building enterprises, and the turning of church machinery. The pathos of it was expressed in a letter from a church and business leader: "For years my pastors have been so driven to make the church program succeed that they haven't had time to sit down and talk with me about the needs of my soul; and I'm hungry for it!"

Alas, if any mother battling against great odds to rear a Christian family should ever lack the faithful ministry of a pastor who really cares! For such mothers really are working at the task of holding the world together! That was the truth forced on me at the grave of an unsung mother last week.

AN AGED MOTHER

By JESSIE WHITESIDE FINKS

*Her eyes are dim—they seem to dream dreams,
For in her long life she has lived vital scenes:
The contented smile of a babe at her breast;
The feverish brow and a loved one at rest;
The living room floor all littered with toys,
And the mirthful play of fine girls and boys.
She has beamed with joy as true lovers wed,
And shed bitter tears beside her loved dead.*

*Earth's living scenes have taken their toll,
But the eye of faith now lights up her soul—
And kindles a smile on her furrowed face
As she longingly thinks of that heavenly place
Which eye hath not seen—nor hath ear heard
The glories awaiting the children of God!*

XV. THE OLD MAN AND THE NEW MAN

THE TWO KEY WORDS IN THIS SECTION, around which the apostle's thought is centered, are the "old man" and the "new man."

1. *The meaning of these terms.* By the "old man" is not meant simply our past sinful life, but the depraved nature inherited from the race, commonly known as the carnal mind. Mr. Wesley calls it the "bent to sinning." This principle of sin is a unity and remains even in the regenerate. The "new man" is not simply the godly walk of a Christian, but is a new humanity, which after God is created in righteousness and true holiness (Eph. 4:24); or as stated here, "renewed in knowledge after the image of him that created him." To put on Christ is to put on the new man.

2. *The definite act of putting off and putting on.* The Greek words for "put off" and "put on" are aorists and signify a definite, completed act in the past. That this had taken place in the experience of the Colossians is indicated by the words, "seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" (3:9-10).

3. *This putting off and putting on is a definite Christian act.* It is the act of a Christian and not that of a sinner, and therefore a second definite work of grace. The sinner's sin problem is that of his own sins for which he is guilty, and from which he must turn in repentance and faith in order to forgiveness and justification. The Christian has a sin problem also, but it is not his own sin. It is inherited depravity or the carnal mind, which cannot be forgiven, for it is a pollution which must be cleansed away by the blood of Jesus. This experience is entire sanctification and is wrought by the baptism with the Holy Ghost and fire.

4. *The characteristics of the old man.* "But now ye also put off all these" is closely connected

By H. ORTON WILEY

President Emeritus, Pasadena College, Pasadena, Calif.

with the words, "seeing that ye have put off the old man with his deeds." The apostle mentions the characteristics of the old man before he acknowledges that he has been put off; and then, mentioning the "new man," follows it with a description of the virtues that are to be put on. The characteristics mentioned here are for the most part sins of disposition, but these dispositions can scarcely be known except through an act which reveals them. This nature that lies back of the act is what we call inbred sin or inherited depravity. Note the following: (1) anger—not angry words but anger itself. The disposition is there and must be repressed or it will issue in actual sin; (2) wrath—not wrathful action; (3) malice—not malicious words; (4) blasphemy—perhaps not crude swearing but irreverence. Filthy communication out of your mouth—perhaps not smutty stories, but tainted communications which tend to corrupt and injure others.

*For words but come from the lips,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.*

"Lie not one to another"—deception of any sort, which is the very nature of the carnal mind; but lying was not regarded as a sin by many of the heathen nations. They held that, if a lie was more profitable, then it should be told instead of the truth. The unsanctified Christian may feel these unholy dispositions, this carnal mind, this corrupt nature, without letting it come to expression. But there is a far better way. "The blood of Jesus Christ his Son cleanseth us from all sin"—whether in act or in nature. Anything short of this is not what we call entire sanctification.

"There are two articles in the HERALD OF HOLINESS which I wish to write you about, as they seemed to be something I needed so very much . . . I always read Superintendent Benner's articles with much interest, but the one 'There Is Help in God' on the front page is one I have needed so very much. So long darkness has surrounded me, but this article gives me hope

it will not last too long, and I will have the peace and spiritual rest I need so badly. Then the article 'Superabounding Grace,' by Henry E. Brockett, is certainly a splendid explanation of those three chapters in Romans. . . . I am so satisfied with the explanation he has given."—*A Friend in Michigan.*

The Power of the Sanctified

By LOREN W. GOULD

Evangelist

THERE ARE A GREAT NUMBER OF SINCERE people across the country who are teaching a doctrine of the "baptism with the Holy Ghost" which stresses power but denies purity. We do not deny that an element of power is manifested in the baptism with the Holy Ghost, but the place of power stressed in this perverted doctrine finds no support in the Holy Scriptures.



CHURCH MEMBERSHIP IS A VITAL ISSUE. *Certainly we are not saved by church membership, for salvation is a matter of individual experience with God through Jesus Christ in conversion and entire sanctification.*

But next to salvation, probably the most important consideration of the Christian is that of becoming identified with a spiritual church.

Therefore, we urge our pastors to be especially active in this responsibility for leading our converts into the blessed fellowship and aggressive service of our beloved church.

We appeal to all Membership Committees, as the "Manual" enjoins them, to "seek out and recommend to the pastor such persons as may qualify" for membership.

During this significant Pentecost season, let us all increase our efforts to conserve our evangelistic results, and strengthen our Zion by the addition of those thousands of redeemed people who need the warm spiritual atmosphere of the Church of the Nazarene, and whom the Church of the Nazarene needs in fulfilling her worldwide commission.

Hugh C. Benner
General Superintendent

The word baptism literally means "to wash," thus signifying a cleansing or a purifying. From a study of the baptism with the Holy Ghost in the New Testament we find that this experience is the indwelling of the Holy Spirit, who, like the refiner's fire, purges those He enters.

If every Christian could, upon asking, receive an endowment of power without his heart being made pure, we would have a heavy traffic of "spiritual hot rods." In our traveling with a house trailer, many times we have had near accidents due to uncontrolled power of some late model automobile with a "self-centered fool" at the "foot feed." *God never gives power unless He makes provision for its control.*

The endowment of power which accompanies purity never becomes our own, but we become channels for its use. God never gives us power in lump amounts to use according to our own wisdom but gives us the source of power, even the Holy Spirit, who, having purged us, dwells within our beings. It is He who holds the power and is ready to release it as needed.

Instead of being "spiritual hot rods" with power at their finger tips, the sanctified are surrendered instruments who house the Holy Spirit, the Source and Controller of power.

The farm tractor pulls steadily through the mucky, low ground at the same speed as when it plows the sandy hillsides. When it comes to a hard pull, the "governor" releases the power which is needed. The potential is there all the time but it is used only when needed. When we die to self and bid the Holy Spirit enter, He accepts the invitation, cleanses our hearts of "the self nature," and abides within to be the "Governor" of our lives. He releases power whenever it is needed, thus making our lives steady and powerful.

The power of the sanctified is not a spasmodic upheaval of power on various occasions, neither is it a grant of power. It is rather a systematic, steady releasing of the power of the Holy Ghost through us as channels according to the need at hand. It is not power to produce the supernatural but is primarily that of evangelization. This power is not available unless we are in a hard pull and face a task where it is needed.

Do you as a sanctified Christian want to see this power manifested? If so, face the hardest task you know for God and you will feel the power surge forth within your life.

"A Little Child Shall Lead Them"

By JESSIE WHITESIDE FINKS

*In homes large and small on streets and byroads,
Mothers are weary beneath trying loads;
While fathers are going the second mile,
And all for the joy of a baby's smile!*

*These bundles of bliss from heaven were sent
To weld earth's homes; the Father meant
To direct their thoughts to the home above
By these little feet which they guide in love.*

*Lord, keep parents faithful, then, to their task—
Thy grace is sufficient if they but ask;
And without Thy help there is sure defeat,
For the world moves forward on children's feet.*

NEWS in PICTURE



ILKESTON, DERBYSHIRE, ELEVENTH CHURCH AN-
niversary rally, Saturday, February 18 (at the Baptist
church because of lack of room in our church). From
left to right: Pastor H. Tattersall; Rev. Leslie Roberts,
chairman; Acting Mayoress; Mayor of Ilkeston; Rev.
Maynard G. James; Pastor Frank Webster; Rev. D.
Dixon. Pastor Jasper H. Scott in pulpit.



A SOLEMN TEXT

By **ROY A. BETTCHER**
Pastor, First Church, Chattanooga, Tennessee

*The word that I have spoken, the same shall judge
him in the last day (John 12:48).*

VERY SOLEMN INDEED IS THIS WORD, FOR
its application is to all who have heard the gospel.
It tells us three things:

First, there is to be a "last day." This world will
not remain forever. The bounds of its history and
the length of its existence are divinely determined;
and when the appointed limit is reached, "The day
of the Lord will come as a thief in the night; in
the which the heavens shall pass away with a great
noise, and the elements shall melt with fervent heat,
the earth also and the works that are therein shall
be burned up" (II Pet. 3:10).

Second, this last day will be one of judgment:
"Because he hath appointed a day, in the which
he will judge the world in righteousness by that
man whom he hath ordained" (Acts 17:31). Then
shall hidden things be brought to light, the right-
eous vindicated, and the unrighteous sentenced.
Then shall God's broken law be magnified and His
holy justice honored. Then shall all His enemies be

brought to judgment and God shall demonstrate
that *He is God!* Then shall every proud rebel be
made to bow in subjection before that Name which
is above every name and confess that Jesus is Lord
to the glory of God the Father.

*Third, Christ's Word will judge sinners in that
day. Men will stand before the open Book, and
every word that Christ spoke will judge men. His
Word was a true word, a divine Word, a Word
suited to men. Though men have slighted it, at-
tacked it, denied it, made its holy contents the sub-
ject of blasphemous jesting, yet it will judge them
in the last day. First and foremost among the books
which shall be opened out of which sinners shall
be judged, I believe, will be the written Word of
God—"In the day when God shall judge the secrets
of men by Jesus Christ according to my gospel"*
(Rom. 2:16).

The story was told many years ago of the good
lawyer who saved a man from death by stopping the
runaway team. Later the man got into trouble and
was brought into court. As he appeared before the
judge, who should it be but the good lawyer who
had previously been elected judge! He was sitting
on the judgment seat now to execute judgment. Of
course the man was happy to see the lawyer—now
his judge—and expected mercy; but when the sen-
tence was passed, it was time in jail and a heavy fine.
The man replied to the sentence: "But a few days
ago you saved my life; now how can you sentence
me to jail?" The judge answered and said, "Then
I was your friend; today I am your judge."

So shall it be in the last day!

"MORE THAN OTHERS"

By
CRAIG A. BLANCHARD
Pastor First Church,
Gainesville, Florida

IT WAS A SEARCHING QUESTION THAT Jesus asked His disciples: "What do ye more than others?" (Matt. 5:47.) These men had left their former occupations; they had left their worldly friends and associates; they were walking with Jesus and being identified as His followers. As members of this select group, they would be expected to live on a higher plane morally and spiritually than

those about them. So Jesus probed into their hearts with the question: "What do ye more than others?"

If I profess to be a follower of Jesus today, I cannot escape that question. I must do "more than others." I must live better and cleaner than those who do not bear His name. I must show more of His spirit, more of His love for my fellow men.

Just before this question Christ had been speaking of some very specific actions and attitudes. It was not sufficient, He said, to refrain from murder; we must do better—we must keep hatred out of our hearts. It was not enough to refrain from adultery; His followers must not harbor evil thoughts. The true Christian will give more than his assessments; He will love his enemies as well as his friends.

A high standard? A difficult standard? Yes, but this is the requirement for His followers—that they

A Janitor's Musings

by
**JACK C.
PISCHEL**

Pastor
O'Donnell
Texas

I PASTOR A SMALL CHURCH AND, THEREFORE, THE janitor's chores fall to me. As I look at it, this arrangement has both drawbacks and blessings; drawbacks in the time that it takes, and blessings in some of the things I see as I clean.

As I sweep the sanctuary after the Sunday services, I find things upon the floor that make me realize that some people do not reverence God's house as they should. Spitballs, note, gum and candy wrappers, paper airplanes, etc., make up this list. But also, there are other things I find which make me to rejoice. I find several match stems that have been broken to small bits, and I remember that here a young man sat and battled with the enemy of his soul. I find a Kleenex, torn into tiny particles, and remember that a young mother sat here, conviction showing upon her face. Oftentimes these signs cause me to bow and breathe another prayer for the souls of these people.

But today it is different! Last Sunday we closed our youth revival, and as I clean I do not stop to pray that God will somehow save these persons' souls, but I pray and ask Him to bless them. For you see, last Sunday night God came, and now as I sweep I remember.

Here are the match stems, broken fine as before, but the young man was saved! Here are the pieces of Kleenex, torn by the young mother, again under conviction. I see several other signs that conviction was present, and remember who sat there last Sunday, and whether they yielded to God or not.

But here is the most blessed thing to me as I clean my church today—the altar has been used! It is covered with fingerprints and tear stains, and I remember that it was lined with seekers on Sunday night, and that God came with victory, forgiving sins and giving peace and hope! As I polish the altar, I thank God for His presence and ask Him to be especially near to those who knelt here and poured out their hearts in confession, seeking salvation.

Yes, I clean my own church; and as I do I enjoy God's blessing, and pray that the cry of newborn souls will often be heard in the church where I labor.

do "more than others." Any person who wants to be respectable will avoid the open manifestations of evil; but we must do more—we must be free of the inner motives that cause the sin.

What about us? Can the world tell by our daily lives and conversation that we are His? In the home, in the school, on the street, at work, wherever we meet people, do we "go the extra mile," give the extra help, speak the kind words that set us apart from the common run of humanity? Do we do "more than others"?

The attention of the entire world was focused recently upon a young princess who sacrificed her personal wishes because of the traditions and ethical standards of her church and her family. A murmur of approval was heard around the world when her decision was reached. The fact is that she was *expected* to live on a higher plane than others because *she was a member of a royal family*.

That is our motivation. As sons of God and joint heirs with Jesus Christ, we belong to a royal family. God grant that all our conduct may be worthy of the royal name we bear!



Whole-wheat Bread

By **C. B. McCAULL**
Pastor, Eastlawn Church, Jeffersonville, Indiana

And Jesus said unto them, I am the bread of life (John 6:35a).

Here is a saying of Jesus, the significance of which has almost become lost. Very few people nowadays, because of modern milling and marketing processes, know what real bread—the kind He was likening himself unto—is.

The bread of Jesus' time was made from the whole, freshly ground cereal. It had body and weight. It was indeed "the staff of life." It was the "main dish" of every meal. Eaten along with fruit juice or "sop," a man could *live on it*.

Other foods could not take its place. Sweet cakes and meats were enjoyed on occasion, but bread to the people of that day meant something vital. When Jesus said, "I am the bread of life," it carried a meaning of necessity.

The spiritual application is the same today. Although other foods have taken first place on our tables, we still have need of the fragrant, delicious, and nourishing Bread of Life in our hearts.

A PARENT'S PRAYER

By **NORMAN C. SCHLICHTER**

*God, make me wise, with souls to lead,
As well as little mouths to feed.*

*God, make me strong, so they may see
Thy perfect strength in part of me.*

*God, keep me young to share Thy gleams
Of children's joy, to dream their dreams.*

*God, make me true—by my pure thought,
By holy ways, unconscious taught.*

BOOKS IN REVIEW

*Read discriminatingly! Order all books from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.
Review of books from other publishers does not mean full approval.*

SAINTS ALIVE, *James R. Adair*
Van Kampen Press, \$2.00

There are two splendid things about this book. The subject matter is thrilling. It deals with life histories of persons from all walks of life who blundered in the darkness of sin until they were discovered and redeemed by the Eternal Searcher from Calvary. You will thrill to hear the stories of redemption, and these are down-to-earth people just like many you have known.

The other splendid thing about the book is the way it is written. There is nothing drab or historical about this. It is as warm and tender and inspiring as organ music at twilight. It is the kind of book that young people will enjoy reading. Adults will thoroughly enjoy it also, and it could be passed along very appropriately to unsaved loved ones. It would encourage them to seek the Lord.

—NORMAN R. OKE, *Book Editor*

MY BEST!

By **ILA R. MONDAY**

*Today five little fingers cling to mine,
A hand whose owner looks up earnestly
In love, in confidence, in simple trust
That says, "I know you'll do your best for
me!"*

*My hold is tight as I smile down at him,
My child: this laughing—solemn—winsome
elf!
I pray again that I will always give
My best, to help him find God for himself!*

The Divinest Human Being

NO, I AM NOT THINKING ABOUT JESUS Christ. He was the only begotten Son of God as well as man; He was God before He was man. I am thinking of *Mother* when I speak of "the divinest human being." What I mean is that the true mother comes closest to God of any human being. When she is what she ought to be, she is the highest human being, and thus closest to God.

Mother is the divinest human being because she is more nearly the creator of the child than anyone else except God. For a time the child is a part of her body; it gets its sustenance from her; she is its only environment.

Further, even if a woman doesn't give birth to the child, if she rears it, she is more closely associated with it than any other human being. Actually, then, in the very nature of the case, she stands next to God in her relationship to the child.

Also, she suffers more for the child; this is usually the fact even after birth, during the time when the child is being reared. Certainly it is true with reference to the time when she gives birth to the child. She gives more of herself, in real suffering, to the child than any other human being. Of course, God gave His only begotten Son for all of us. The Cross is the measure of His suffering; it is deeper and more significant than the suffering through which the mother goes as she gives birth to the child and as she watches over and cares for it through the years of its infancy. She protects its life and perpetuates it, even after birth, more than anyone else. The mother's record of sleepless nights and busy hours in behalf of the Child cannot be matched by any other human being. From this standpoint, she may be called the divinest human being.

Closely connected with her suffering for the child is her love for him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). We speak about God's love never letting go; well, a real mother's love doesn't ever let go either. It's the "hound of earth" that follows the footsteps of even the most wayward child—son or daughter—across the years. The true mother's love never gives up; it never disowns, no matter what may overtake the child, whatever bypaths of sin the son or daughter may turn into—Mother's love still follows and hopes almost against hope that there will be a change. To the mother, the child, son or daughter, is still the one she has carried under her heart, the one she kept from death more times than most of us know as she watched over him day after day and night after night. We talk about the matchless love of Jesus—and it is matchless—but the love which comes near-

est to it is the love of a mother, the divinest human being.

Then I think of Mother's influence. It doesn't equal God's, but it comes the nearest to it of any influence. The Holy Spirit convicts and pleads with the wayward heart. Professor Olin A. Curtis in his discussion of the infinite gentleness of the Holy Spirit says: "How patient He is with us! How He searches and searches for every faint beginning of better intention to lift it more clearly into self consciousness. How He waits for our final meaning, waits like an endless friendship. How extremely gentle His touch is. He handles a soul as a great mother handles a babe. He is so sensitive

Editorials

that even one vile thought grieves Him, yet He clings and clings to the worst sinner with the tenacity of holy love. Thy patient love at what a cost! At last, it conquered me." Yes, when Curtis wants to talk about the love and influence of the Holy Spirit upon the individual, he can say nothing better than that "He handles a soul as a great mother handles a babe."

I am not surprised that the Holy Spirit does influence men and never seems to grow weary of trying to influence them because of His mighty love for them. And, along with this, I always think of the mother's love and influence. No one else so directs the life of the individual as the mother. How many men and women have testified to the fact that they were what they were because of their mothers; and often there has been much truth in that statement, "The hand that rocks the cradle rules the world." Mother is the divinest human being because her influence over the child comes nearest to that of the Holy Spirit.

Easter—After Easter

ON EASTER SUNDAY MORNING I PREACHED on "The Miracle Formula," based on the words of Jesus to Martha, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). You remember the story. Jesus had finally arrived after Lazarus had died and was buried. When Martha heard of His coming, she went out to meet Him and said, "If thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." And then Jesus said

unto her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

These words are good words for every day in the year; for after all, we live in the land of the dying. Death is on every hand, and it is wonderful to hear Jesus say: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." These words may be summarized under what I have called "The Miracle Formula," and that miracle formula is *F-F-F*: Fact, Faith, and Fulfillment.

The fact is that *Jesus is the Resurrection and the Life*. He was that before He came forth from the

live." Those who believe in Christ have a guarantee from Jesus Christ himself that they shall be raised to a life everlasting which is glorious. It is a life which shall never end, and its quality shall be such that we shall fellowship with our Lord forever. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." I am not surprised that Paul said: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55-57).

A Strange Family

MAN IS A MASTER IN MAKING EXCUSES for that which he does not want to do. We read in Luke, "And they all with one consent began to make excuse." Jesus said: "A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse." One had to go and see after his farm; another had bought five yoke of oxen and said he must "go to prove them." The third said, "I have married a wife, and therefore I cannot come." He didn't beg off; he just said in substance, "I won't be there, I have other business." That's the way we often talk about doing what we ought to do for the Lord. Sometimes we don't even make an excuse; we simply inform Him, or those who represent His kingdom, to do we have something else more important to do. But seldom do people find anything more important to do than to be regular and prompt in the service of Jesus Christ.

Recently I read in the *Minnesota Bible College News* a brief article by P. H. Welshimer; it was headed "A Strange Family," and read as follows:

"The father has not missed church in 23 years. A son has not missed in 12 years. The mother has a perfect record for 11 years. A daughter has been present at the evening service every Sunday for eight years.

"I wonder what is the matter with this family. Don't they ever have company on Sunday? Don't they ever get tired on Sunday morning? Don't they ever have headaches or colds or nervous spells or Sunday morning callers or family reunions or picnics or anything? Don't they have a radio so they get good sermons from outside preachers? What's the matter with this family?"

I am not surprised that Dr. Welshimer called this family "A Strange Family," and said, "What's the matter with this family?" Such devotion to Christ and the church isn't often found today. Too many of us are beset by conditions or situations which we think excuse us from doing our duty.

STEPHEN S. WHITE

grave; He has been that ever since He arose. He is the Resurrection and the Life. No better news ever was brought to human ears than that. Although He was late—Lazarus had been dead four days—He said, "Take ye away the stone." When this command had been obeyed, Jesus lifted His eyes to heaven and said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go" (John 11:41-44). Jesus was the Resurrection and the Life before He was crucified, as well as after the Crucifixion and the Resurrection. "I am the resurrection, and the life." That is the first *F*, the fact.

The second *F* is *faith*. "He that believeth in me." This word believe appears ninety-eight times in John's Gospel; it is the key word of that book. One writer has declared that it never means "mere mental assent." Faith is more than mental assent. It is belief that trusts. This kind of belief brings a knowledge of God which is experiential; and "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The word in the Greek which is translated knowledge here does not mean knowledge by impartation, but knowledge by "living contact"—experiential knowledge. The faith that brings that kind of knowledge of God is what Jesus is talking about when He says, "He that believeth in me."

Then comes the last *F* in the miracle formula, *fulfillment*. "Though he were dead, yet shall he

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
May 13:

The Gospel for All Men

SCRIPTURE: Acts 9:32-11:18 (Printed: Acts 11:1-18)

GOLDEN TEXT: *I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him (Acts 10:34-35).*

PETER WAS A GOOD MAN. HE HAD left all when he heard the Master's call and had followed him. He had been tutored for three and one-half years by Jesus himself. His conversion was real; his consecration was complete; there could be no doubt about his having received the Holy Ghost, for he was the spokesman at Pentecost; and still Peter had his narrow Jewish prejudices. If God was to use him, something had to be done to correct his thinking. It seems strange that his vision was so narrow. He must have read the Jewish scriptures in which God's promise to Abraham was recorded. God had said, "I will bless thee, . . . and in thy seed shall all the nations of the earth be blessed." He must have read Isaiah's prophecy, ". . . the Lord shall arise . . . And the Gentiles shall come to thy light." He had heard the command of Jesus: "Go ye into all the world, and preach the gospel to every creature." It looks as though the fact that his words were instantly translated into seventeen different languages and dialects at Pentecost, so that all could receive the message and understand, would have impressed him with the universality of the gospel.

But in spite of all this God had to give Peter a special revelation by means of a trance before he was prepared to go to a Gentile household with the gospel. Cornelius was about as hungry for God as a man could be. He evidently had been giving alms and praying for some time, but finally he got so desperate that he had been fasting and praying for four days. Still, Peter probably would have refused to go unless God had given him this vision before the messengers arrived. Peter went, and the wonderful revival that took place in Cornelius' house is the Gentile version

of Pentecost—it is our Pentecost. This was to be a key factor in the first council of the Church over the issue of Judaism. Peter's testimony and statement appear in Acts 15. However, in spite of this, Peter seemed never to get entirely over his prejudices. In Gal. 2:11, Paul says, "I withstood him to the face, because he was to be blamed."

The great lesson for us is that our mission is world-wide. The gospel is for all men. As John Wesley said: "The world is my parish." Dr. P. F. Bresee said: "I am debtor to every man to give him the gospel in the same measure that I have received it." The Apostle

Paul said: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14-15). When Jesus hung on the cross, His arms stretched wide to include every race and every nation and every stratum of society. The love of Christ is color-blind and knows no class or caste!

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HOME MISSIONS & EVANGELISM



ROY F. SMEE, Secretary

A Week of Intercession

A CALL TO PRAYER FOR A WEEK of Intercession, May 14 to 20, has been issued by our leaders, as we come to the close of this Easter-to-Pentecost period. It would be easy to pass over this call in a routine manner, with only a casual emphasis on prayer during that week. But what glorious possibilities there are for the present needs of the church and the future in the quadrennium just ahead if the church will truly go to her knees in prayer! "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil" (1 Pet. 3:12).

We need a week of intercession in the midst of our busy lives, to give ourselves a chance to listen to the voice of God and draw up close to Him, that His complete will might be accomplished through us.

We need a week of intercession, following the emphasis on evangelism during the month of April, that those who have been reached for Christ may become firmly established, may go on into holiness, and may share in the fellowship of believers by joining the church.

We need a week of intercession for the times in which we live, that the will of a supreme and sovereign God may continue to be realized in a world of sin. In this year of national election in the United States, of growing hatred and warfare in the Near East, of increasing tension in South Africa, of changing policies within the Soviet Union, of problems and prejudice connected with desegregation in the United States, let us pray that God's will may overrule the will of man.

We need a week of intercession for our beloved church, that the love of God and of the brethren may overcome

all individual differences and bind us more closely together in the one great purpose of winning a lost world for Christ.

We need a week of intercession on behalf of the deliberations of our General Assembly next month, that God may visit us with His grace and glory.

We need a week of intercession for the world-wide outreach of the church through foreign missions and overseas home missions, bringing spiritual strength to our missionaries in their great tasks, and praying for their physical health.

We need a week of intercession, as we face the half-century mark in our history, that our vision may be enlarged, our spirit deepened, and that we may not falter before the doors that are open to us through faith.

We need a week of intercession for our local churches, that each one may valiantly carry the banner of Christ, see the salvation of souls and the growth of the Kingdom through believing faith, and refuse either to accept defeat from the hands of the enemy or to be satisfied with routine mediocrity.

We need a week of intercession for our general and district leaders, that they may be bathed with the presence of God and anointed and directed by the Holy Spirit in the responsibilities which are theirs.

We need a week of intercession for our pastors, that they may be true shepherds of the flock, soul winners for our Christ, and men of God in prayer and power.

We need a week of intercession for our evangelists, that their ministry may be characterized by love and at the same time be used of God to win the sinner, warn the backslider, and arouse the church to new heights of spiritual conquest.

We need a week of intercession for our colleges and their administrative

officers and faculties, that with the keenness of their minds they may not lose the warmth of their hearts, and that in facing the problems of growth and survival they may keep alive the love and interest for the individual student who will be the leader of the church tomorrow.

We need a week of intercession, that in humility and patience of spirit we may receive guidance, wisdom, and courage from God to do our part in meeting the spiritual hunger of mankind.

The doors of our churches will be open, cottage prayer meetings will be held, and prayer groups formed, that we may all join in this week of intercession. Let us come before the presence of the Lord.

New Churches

DISTRICT SUPERINTENDENT Luther Cantwell has organized the Fountain Square Church in Indianapolis with twenty-two charter members. The church is getting a good start and had an attendance of sixty-eight on Easter Sunday. This is the eighth new church of the Indianapolis District this quadrennium.

DISTRICT SUPERINTENDENT D. D. Lewis organized a new church in Lexington, Kentucky, on March 25 at the close of a home-mission campaign. This church has a wonderful potential for the future and a very substantial charter membership. Rev. Oscar C. Poole, a

graduate of Nazarene Theological Seminary, has been appointed pastor. This is the second organization in Lexington this quadrennium and the sixteenth for the Kentucky District, which has now reached its quota for the quadrennium. We congratulate Rev. D. D. Lewis and the Nazarenes of Kentucky District on this excellent achievement.

TWO NEW CHURCHES HAVE BEEN organized recently by District Superintendent W. E. Albea. The South Lebanon, Ohio, church was sponsored by our church in Morrow, where Rev. Harry Long is pastoring. It began several months ago as a branch Sunday school with accompanying church services Sunday afternoon. The attendance and interest increased and a home-mission revival campaign was held by the home-mission zone chairman, Rev. Lester Meyer. Rev. Hobart Oney has been appointed pastor. The first Negro church on the Western Ohio District was organized at Toledo. The congregation has been holding services in a hall provided by the district under the oversight of the home-mission zone chairman, R. V. Clay. The pastor of the new church, Robert Spencer, is an ordained elder who united with the Church of the Nazarene in 1955. This new church has a splendid congregation and wonderful possibilities for the future.

These two additions bring the total of new churches organized in Western Ohio this quadrennium to sixteen.

little boy. He could see the Bible, the good food, and the big fireplace where the apples had been roasted and before which the children had prayed. He remembered the featherbed and the vow he had made that someday he would have a home like that one. When he was only twelve he had decided he would read from the big Book, he would pray and play with his children. Inside, as he sat at the table eating, Bud began to feel pretty uneasy. God was stirring his heart once again.

The preacher read a chapter from the Bible and then prayed loud and long after supper was over. Everybody was down on his knees and everybody was quiet. The preacher told the Lord that all these cowboys were on their way to hell and asked God to please stop them before they lost their souls. He prayed to God, telling Him that here all these boys were gambling, smoking, playing cards, and stealing. Old Bud began to squirm around.

When the prayer was ended, no one felt like playing cards. Everybody went to bed early that night. Bud couldn't sleep though. He rolled and tossed and his bed became harder and harder. Before daybreak, the preacher rolled out of bed and started praying again, just as loud as before.

When everyone was seated around the breakfast table, the preacher again gave thanks. After breakfast he read the Bible and prayed again. It was really with a sigh of relief that Bud went out to get the gray pony saddled.

Before the preacher drove away he said, "I'm sorry to have to tell you boys, but I can't make it around for another month." Bud was glad, for somehow he knew that if that preacher came around very often, he would have to change his way of living. He would have to pray to God and ask Him for forgiveness.

Well, things had become pretty normal again when one day the cow hands heard a voice singing, "Amazing grace, how sweet the sound!" They knew it was the Methodist circuit rider. They walked to the gate to meet him and the first words the preacher said were, "Well, boys, I can stay two or three days this time." Those were not welcome words for Bud. To himself he said, Just to think of hearing that man pray for two or three days! I don't know how I'm going to stand it.

And pray those two or three days the preacher did! He prayed early in the morning, he prayed at noonday, he prayed at night. He prayed down at the barn, he prayed by the haystack, he prayed at the house. He always prayed very loud, so almost everybody within half a mile could hear him. Some of his praying he called secret prayers. By the time those two or three days were over, Bud was really feeling bad about all his sins. He felt that he was

the HOME CIRCLE



Conducted by Grace Ramquist

Our "Uncle Bud Robinson"

Chapter Six

Bud's First Camp Meeting

WHILE BUD WAS STILL WORKING at the ranch of the big Texan, one day he heard someone singing. He and others near him looked up and saw a man riding on a gray pony. Once the man reached the ranch, he announced, "I am the Methodist circuit rider. I have come to spend the night with you."

He had not been invited, but he felt sure he would be welcome. He turned his pony over to Bud. "Here, Son, take my pony and feed him," he said. Bud followed the directions and then returned to the house.

Supper was ready soon afterward. The crowd of dirty wboys gathered around the table. Bud reached out to get a

piece of bread. Suddenly the voice of the preacher stopped him.

"Hold on, there, young man," he said. "We are going to ask the blessing before we eat at this table."

This was surely different from usual. The cowboys all looked at the rancher for whom they worked, expecting him to say something. The rancher spoke not a word. The preacher started praying. He thanked the Lord for the food and prayed for all sitting there. As soon as he said, "Amen," the boys started eating as fast as they could. As if he knew they were hurrying to get away from the table, the preacher said, "Now, don't anybody leave the table until after we've had prayer." Nobody dared to leave.

Into Bud's mind came a scene he had forgotten. He saw the home back in Tennessee which he had visited as a

the most wicked boy in the world. He wasn't at all sure that he wouldn't die and go to hell almost any night.

As the preacher was on his pony ready to leave, he turned to the boys who were standing near.

"I'm going to have a camp meeting on a ranch about eighteen or twenty miles below here during August. I want all of you to come."

Bud knew he would be going, although at that time he didn't know his mother knew all about the meeting. She had already made plans to take Bud with her.

The night the camp meeting was to start, Bud pulled off his spurs, threw aside his ranch equipment, and headed for the meeting place.

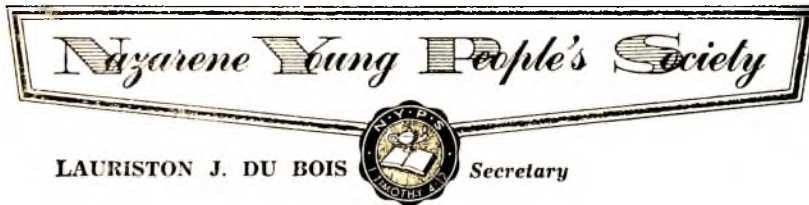
A rancher had found the Lord because of the preaching of the circuit rider. Because he was so thankful, he told the preacher he could hold a camp meeting on his ranch and that he would feed all the people free.

As Bud came up to the campground, he saw a deep trench which had been dug. Big washtubs were filled with stew and these were standing over the trench. Over chunks of firewood, long

skillets were heaped with browning biscuits. The coffee was made in teakettles. Everybody ate all he could and then went to the old brush arbor for the services.

Bud's gray jeans were ragged and torn, his blue shirt had lost most of its buttons, his bare toes were sticking out of his worn-out boots, he had no socks or coat, his hat was greasy and dirty; but God was calling him just the same.

When the music started, Bud followed the crowd to the arbor. His mother was praying for him!



Purity of Mind

PURITY OF LIFE MUST REACH TO every area of life. One cannot say, "I am pure in every respect except one." For him to have to so admit is to expose the fact that his life is not really pure. Certainly the Christian's mind must be pure as well as his heart and his outer life. In fact, the mind is so much a part of what we really are that it is all but impossible to separate its functions from others of the inner life.

Certainly the mind has every opportunity to become polluted in the world in which we live. At about every juncture there are suggestions which, if we are not on constant guard, will turn the mind to the obscene and the unclean. The eyes and the ears are gates to the mind and are subject to a round-the-clock bombardment from the outside. But they are gates and they can be locked. We need to remember that we can turn our heads and divert our eyes; we can move out of earshot of that which is unwholesome; we can lay down a book; we can turn off the instrument. Or, should by accident a suggestion slip by at an unguarded moment, we have the power to turn that thought from our minds, once we see it is not proper.

Cleansing the mind and keeping it clean depends upon two factors. The first is the work of God. We must expect the Holy Spirit in cleansing the heart at the same time cleanses the mind. Essentially this results in a deep-rooted desire to think only those things which would glorify God and a basic abhorrence and repulsion of every unclean or sinful thought. The second is our responsibility. There is the daily task of keeping the mind pure. Just as one's house cleaning does not forever keep all dust and dirt out, so we must

guard our minds, putting from them every thought which is unfit to have a place in a sanctified mind. Of course the best way to guard the mind is to keep it busy with good thoughts. That



Notice

Does anyone have a copy of *Amy Hinshaw's Messengers of the Cross in Latin America*, that he would not mind giving away? We could use three copies for our reference library here in the Foreign Missions office. This book was printed twenty-five or thirty years ago. If you have one that you no longer want to keep, would you send it to us at: Department of Foreign Missions, 6401 The Paseo, Kansas City 10, Missouri?

We will appreciate your help very much.

Argentina

ON MARCH 19 WE BEGAN OUR Bible school classes in Buenos Aires with an enrollment of twenty-five. On April 2, I traveled to Rosario to inaugurate the classes in our annex there. Brother Johnston reported an enrollment of seventeen in Rosario. Mrs. Costa is teaching some classes in Tucuman, and the Perkinsons have classes in Montevideo. I think there will be between fifty and sixty of our young people studying Bible school classes in the four places.

We are glad to report that the scourge of infantile paralysis is gradually being

is why it is so necessary to read the Bible and good literature and to give the mind something to meditate on "day and night."

This is a job big enough to challenge all of us, for we must see that if we are to be examples of the believers we must be examples "in purity"—no evil thoughts, no unclean thoughts, no "choice morsels," no dirty stories, no secret daydreams involving the sordid or the impure—this is the goal of the exemplary Christian.

REMISS REHFELDT, Secretary

overcome here in Argentina. As far as we know there are no cases among our Nazarenes.—THOMAS AINSOUGH.

Texas-Mexican District

EVERYTHING MOVES ALONG NICELY—no "miracles of Texas" to report, but God has blessed. We had 252 converts, about one-third of them new people, during the past two weeks. Our Sunday-school attendance has topped the one-thousand goal at last. Prayer and Fasting is coming in with one thousand dollars. Mistletoe church has paid over four hundred dollars on General Budget. The pastor is working hard to build his church.—EVERETTE HOWARD.

Guatemala

WE HAVE RECEIVED OUR COPIES of the government-printed *Kekchi-Spanish* dictionary and hope to have many out before long in the places where they can do the most good for the literacy cause.

The Indian Education Center opened for another trimester in December, with students from three tribes, but with a decreased enrollment. The precarious economic situation of the Indians no doubt has had some effect in the en-

All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever (1 Pet. 1:24-25).

the Question box

Conducted by STEPHEN S. WHITE, Editor

rollment. However, several students are lined up to enter in the new term in April. There seems to be an awakening interest for what the school can offer, especially among those tribes from which our prospective students come—the Pokomchi and Rabinal-Achi. Our own Kekchi Indians haven't shown as much interest in the school yet.

This year our students are making a special effort in evangelism. Their schedule is arranged so that they are free week ends and part of Monday, so that they can go out to the many surrounding villages. This last week end one group went to Chamil. This is a village that has proved very difficult for the gospel. Until recently there were no Christians living there. Those who have gone lately have suffered many persecutions. Our national brethren are praying much, and I wish our people at home would pray with them that a work may be started.

With the exception of Mark and Acts, all the books of the New Testament in Kekchi have been revised, and all the manuscripts typed. Matthew has been proofread for spelling, consistency, and punctuation and the other three Gospels are scheduled for the same treatment. We have still another task of treating the Gospels as a whole and proofreading them with the Bible Society phrase check-list. This section we hope to have finished in order to present to Dr. Nida in April for checking when he comes for the annual Translators' Conference. That section will then be ready for printing.—BETTY SEDAT, Guatemala.

Secret of Song

By CHRISTINE WHITE

Why do I sing in the morning,
When skies are gloomy and gray;
Faithfully trusting my Master,
Though showers dampen my way?

Why am I humming at noontime,
Letting no discord come in,
Keeping my mind calm and quiet,
Banishing Satan and sin?

Why do I smile in the evening,
Making my world new and bright;
And ever pray in the darkness,
Knowing dawn comes after night?

Here's why I'm singing and smiling,
While angels carol above:
Christ found my heart full of sorrow,
(Cleansed it and filled it with love!

In a recent issue of the "Herald of Holiness" you answered a question on the difference between backsliding and apostasy. If, as you claim, the backslider was a Christian who had been sanctified, how could he as a sanctified person and one who could not sin go back into the world?

A. I did not say that a sanctified person could not sin. He is not so apt to fall into sin as a person who has just been saved, but he can be tempted, sin, backslide, and finally apostatize.

The Bible says, "Bring ye all the tithes into the storehouse." Can there be any justification for paying a portion of one's telephone bill or any other bill out of the tithe? A friend tells me that she can pay a part of her phone bill out of her tithe because her income is limited and she uses the phone to make personal contacts as well as for personal business and conversation. To me this is wrong. I wonder if she would even have any right to count some of her telephone bill as part of her offerings.

A. I agree with you in your feelings. I would not want to pay any of my telephone bill out of either the tithe or offerings. The tithe should go into the

work of the church to which one belongs, and one's offerings should go there in part, if not completely. Since I haven't had the "Herald" in six months or more (having just sent in a renewal for my wife), I hope your column is still carried in the paper. We look forward to it always. Now then, the first question I have ever asked of this column; and if you will answer the same, I will appreciate it. I never argue on any Biblical question. However, I would like to have an answer for those who contend that there is nothing in the New Testament which proves that God did not intend for us to use instruments in the church. Also, is there any scripture you can give me from the New Testament which I might use when I am told that there is none?

A. Within the last six months I have answered a question which dealt with the same problem which you raise. However, since you and many others are constantly being confused by this problem, I shall give the question which was sent in before and the answer that I presented. First, here is the question: "In Amos 5:23, we have these words: 'Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols'; and then in Amos 6:5 the following: '(Woe to them) 'That chant to the sound of the viol, and invent to themselves instruments of music, like David.' Where, since then, has God given us the right to use instruments in our church services, or worship? Besides, in Eph. 5:19; Col. 3:16; and I Cor. 14:15, 26, no instrumental music is mentioned. No provision is made in these verses for any music except that which was placed within our reach at birth, our voice. Further, we are told in Acts 17:24-25 that God dwelleth in temples not 'made with hands,' and is not to be 'worshipped with men's hands.'"

My answer was as follows: "If one will read the passages from Amos in the light of their context, he will see that God is not forbidding worship with

instruments; He is forbidding insincere worship with instruments. In the same way in the same chapters He rules out sacrifices, songs, feast days, and solemn assemblies, not because they are wrong in themselves, but rather because they are mockery when they come from hearts which are not sincere and are given over to sin.

"As to the three passages which you mention in the New Testament, there are three different Greek words which appear in them that are very closely related to each other. Of them, Thayer, in his famous Greek-English lexicon, says that while the leading idea of one of them is a musical accompaniment (this is not brought out in the translation), that of another is praise to God, and that of the third is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject.' Thus, when you get back to the Greek in which the words were originally written, it is found that a definite place is made for the use of instruments in worship in New Testament times. Finally, the passage in Acts 17 has nothing to do with using or not using instruments in the worship of God."

I have always thought of heaven as a permanent place of peace, joy, rest, and love. But Luke 21:33 does not seem to teach this. It says: "Heaven and earth shall pass away: but my words shall not pass away."

There is no conflict here because the word heaven is used in two different senses. Luke is thinking of the actual material earth on which we live and walk and the heavens as the expanse of space surrounding this material earth.

These will pass away. But you are thinking of heaven as the dwelling place of Deity and the home of the redeemed. It is such a place as you describe and will never pass away.

Servicemen's Corner



Chaplain Leonard W. Dodson writes from Pasadena, California:

"I saw a man die today. I was talking to him in operations, and in two minutes he was in eternity. The cause of the accident was unknown, but in such a few minutes a man was in eternity. I asked myself, as his chaplain, Did I do my best to give him the opportunity to meet God while the power of choice was still his? God make me faithful to the responsibility that is mine.

"This has been a good month and God has helped me to witness for Him."

"Your thoughtfulness in sending your publications and letters of exhortation have been, and I am sure will continue to be, a great help in living the Christian life day by day. May I take this opportunity to say all that I can say, just 'Thanks, thanks a lot!'

"My own particular denomination, n Nazarene, has not the facilities to serve the servicemen of our great country as you have done and are doing. So I just thought I would let you know a little of the appreciation that I feel.

"Up here in Kodiak, Alaska, we are not quite so far away from our homes and civilization that we have no contact with the things of 'home' altogether; nevertheless we cannot help missing the kinfolk, the home church, and the friends we knew so well. The people here do their best to give us as much of 'home' as they can. One civilian couple have opened their home for a weekly Bible study; others invite us home to dinner; and, of course, there are the various church-sponsored activities throughout the week. Please do remember me in prayer.—KENNETH F. WARD."

"I wish to express my gratitude and appreciation for your sending me the HERALD OF HOLINESS, *Conquest*, and *Come Ye Apart* while I have been in the marine corps. Each one has been of definite help and inspiration to me during my tour of duty both here and abroad. Keep up the good work, as I know from experience that a serviceman does go through quite a few trying experiences, and I'm sure that through this service many a man receives help and enriches his relationship with God.

"I am being discharged from the marine corps on March 5.—THURLOW HAY."

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

SUNDAY-SCHOOL ATTENDANCE REPORT



District	Last Year	March	Percentage
Central Zone			
Northwestern Illinois	4,998	6,024	121
Chicago Central	5,494	6,210	113
Northeastern Indiana	9,697	10,830	112
Michigan	8,347	9,288	111
Southwest Indiana	9,359	10,176	109
Illinois	8,788	9,448	108
Central Ohio	13,336	14,205	107
Missouri	7,628	8,122	106
Western Ohio	14,380	15,258	106
Eastern Michigan	8,431	8,902	106
<i>Districts not reporting:</i> Iowa, Wisconsin, Indianapolis, Northwest Indiana			
Southeast Zone			
Georgia	5,596	6,444	115
West Virginia	10,773	12,361	115
Florida	7,069	7,793	110
East Tennessee	5,712	6,268	110
South Carolina	4,748	5,206	110
North Carolina	3,670	3,979	108
Alabama	7,486	8,040	107
Mississippi	2,875	3,052	106
Eastern Kentucky	5,463	5,753	105
Tennessee	8,447	8,887	105
Virginia	3,144	3,234	103
<i>District not reporting:</i> Kentucky			
Eastern Zone			
Akron	11,366	12,004	106
Albany	3,369	3,520	104
Pittsburgh	8,535	8,858	104
New England	6,975	7,165	103
<i>Districts not reporting:</i> Washington-Philadelphia, New York			
Canadian Zone			
Canada West	4,228	4,812	114
Canada Pacific	1,055	1,143	108
Maritime	1,087	1,041	96
<i>District not reporting:</i> Canada Central			
Southern Zone			
Houston	3,582	4,150	116
Kansas	7,962	8,938	112
Northeast Oklahoma	3,961	4,431	112
Dallas	5,046	5,611	111
Southeast Oklahoma	3,955	4,300	109
South Arkansas	3,948	4,292	109
North Arkansas	3,656	3,960	108
Nebraska	2,728	2,950	108
Abilene	5,687	6,134	108
Northwest Oklahoma	5,989	6,429	107
Kansas City	9,258	9,827	106
Southwest Oklahoma	6,277	6,335	101
<i>Districts not reporting:</i> San Antonio, Louisiana			
Southwest Zone			
Hawaii	519	657	127
Arizona	3,683	4,215	114
New Mexico	3,126	3,532	113
Northern California	14,748	16,171	110
Colorado	6,334	6,864	108
Southern California	11,161	11,855	106
Los Angeles	9,020	9,539	106

District	Last Year	March	Percentage
Northwest Zone			
Northwest	7,010	7,800	111
South Dakota	847	936	111
Oregon Pacific	7,253	7,902	109
Nevada-Utah	893	968	108
North Dakota	1,737	1,692	97
Minnesota	2,192	2,060	94
<i>Districts not reporting:</i> Idaho-Oregon, Washington Pacific, Rocky Mountain, Alaska			
Miscellaneous			
North American Indian	1,018	1,123	110
<i>District not reporting:</i> Australia			
<i>Estimated Average for March, 1956</i>		416,559	
<i>Increase over last year's average</i>		27,048	
<i>Percentage of increase</i>		6.9	
ERWIN G. BENSON, <i>Field Secretary</i>			

Thought for the Day



by BERTHA MUNRO

"No Squirrel Cage"

Monday:

"Don't let my life be a squirrel cage"—I heard the words wrung in anguish from one who was facing the misery of meaningless days. No, no squirrel cage, if God's purpose is recognized and God's resources are tapped. Known before

born, created for His glory—that is, for His vast uses—His plan for every life. (Eph. 1:5-6; Ps. 139:16-17.)

Tuesday:

Known before birth, and called in youth. For youth sees stars. Dimly perhaps, but certainly, the choice is given between the narrow path up to the mountains of blue and the broad, easy plain of Self. But the spacious plain contracts and walls close in about one until nothing is left but the endless round and round of the squirrel cage. Our one choice:

*Our wills are ours, we know not how;
Our wills are ours to make them Thine.*
(Prov. 4:18-19.)

Wednesday:

Let age approve of youth . . .

A whole I planned:

Youth shows but half; trust God;

See all, nor be afraid.

"Youth" and "age" are relative terms. So long as the call rings clear, so long as you see the stars above the mountains

of blue, so long you are young. Time still to escape from the narrowing squirrel cage and set to work completing the plan. Then age can never "get" you; eternal youth will use age to serve its—and God's—purposes. (Josh. 1:3.)

Thursday:

No squirrel cage; we are going somewhere. The word is that of a journey to make and a race to run, of frontiers to be advanced and new territory to be claimed and developed—challenges to meet, promises to embrace. And everyone who has gone this way, looking back, will tell the story of steps directed and paths opened through the solid rock. (Deut. 2:1, 24; Isa. 45:2.)

Friday:

No squirrel cage; there is a war to fight. There are enemies to overcome and conquests to achieve. Discipline of self to develop a holy character; defeat of Satan to extend the Kingdom. But no two battles on the same ground. The pattern is victory. (Exod. 14:13.)

Saturday:

No squirrel cage; there is building to do and a job to finish—our job. Our span of life is not to end as a bubble in the air or a ripple in the stream, leaving no trace; it is to be a permanent, living stone in the temple God is fashioning. What we do now has a meaning that will be read in the ages of the ages. (1 Cor. 3:9; Eph. 2:21.)

Sunday:

No squirrel cage; there is a goal to reach, an examination to pass, a final question to answer. The passing grade is faithfulness, and a spirit usable for eternity's fresh challenges. And there is a door open to enter into joy. And all the trumpets to sound on the other side! (Matt. 25:21; Rev. 2:10.)

NEWS of the Churches



Scott, Georgia—Mt. Olive Church recently had a good revival with Evangelist H. B. Huffman, during which God gloriously visited us with many of our people sanctified wholly and scores converted to God. Eleven new people united with the church, giving us a total of twenty-three new members in the fourteen months we have been here. We thank God for sending Brother Huffman our way.—HILTON H. GILLESPIE, *Pastor.*

Canon City, Colorado—Our church recently enjoyed an outstanding revival with Rev. Clayton Bailey as the evangelist, and Brother Harold Bongardner, singer. During that month the Sunday school set a new monthly average of 203. Ten members were received into the church on the closing Sunday night.—KENNETH P. SMITH, *Pastor.*

Evangelist E. C. Tarvin reports: "In March we had a great meeting at Winchester, Kentucky, with Pastor Hanby and his people. Around seventy seekers were at the altar, and some of the folks said it was the best meeting the church has had. We give God the glory. A fine class of new members was added to the church. At this writing I am with our church in Gary, Indiana, and God is blessing."

Kankakee, Illinois—First Church had a good meeting in March with Evangelist Robert Emsley, of Leeds, England. Brother Emsley is a Bible preacher with emphasis on John Wesley's interpretation. His messages are anointed with prayer and thorough preparation. This was our second series of services with Brother Emsley, and our church has been helped by his ministry.—SYLVESTER A. SMITH, *Pastor.*

Niles, Ohio—Our church recently closed one of the most successful revivals of its history. Evangelist Daniel E. Patrone brought splendid messages each evening, with the anointing of the Holy Spirit, and many souls sought God at the altar. Also Brother Patrone's talent as a violinist was much appreciated by all who came. He was given a call to return in '57. After ten years as pastor of this church, Rev. S. R. Howell has tendered his resignation. We surely will miss him and his family; he is a great preacher and gives his messages with the unction of God. Rev. Leroy M. Hastie has been called as the new pastor.—Mrs. O. S. WATSON, *Secretary*

The thirty-first annual meeting of the Lakeland, Florida, holiness camp came to a climactic close on Sunday evening February 26. Since its beginning, the camp has been effectively and spiritually

led by its president, Dr. H. H. McAfee, ably assisted by a representative board of trustees, plus the efficient assistance of Mrs. McAfee and their two daughters, Ruth and Mary. Much progress has been made in increasing and enlarging the physical equipment. During the past year, a fifty-room dormitory was erected, and the dining room was enlarged. The writer has been one of the guest ministers for three camps. This was the largest numerically and the best spiritually. Many times God broke in and blessed the hearts of hundreds of people. The engaged speakers this year were Dr. Z. T. Johnson, Dr. J. Percy Trueblood, and the writer. Dr. T. M. Anderson served as Bible expositor each morning, and Professor and Mrs. J. Byron Crouse had charge of the music. Not less than four hundred ministers attended some of the services. On the last Sunday afternoon there were people present who were born in or live in forty different states, six Canadian provinces, eight foreign countries, and representing thirty-three denominations. We give God the glory for the wonderful 1956 camp. The encampment for 1957 will be February 14 to 24, with Dr. Roy Nicholson, T. M. Anderson, Lawrence Hicks, and Professor and Mrs. Byron Crouse.—RUSSELL V. DeLONG, Reporter.

Evangelist Norvie O. Clift writes: "I have open time, June 25 through August 5, and will be glad to slate for revival meetings, Youth Week meetings, or vacation Bible schools. Write me, P.O. Box 52, Cambria, California."

Seat Pleasant, Maryland—Recently our church enjoyed one of the most profitable and satisfying meetings, from the standpoint of lasting spiritual good, that I have seen for a long while. It was a holiness convention, with Rev. T. T. Liddell, pastor of our Calvary Church in Arlington, Virginia, as the special worker. The continuity of good holiness sermons resulted in several people being sanctified, also some converted, and the entire church deepened in their spiritual experience. Brother Liddell is one of the best of holiness preachers; his sermons are rich in content and delivered with the anointing of the Holy Spirit.—JEROLD K. JONES, Pastor.

Columbia, South Carolina—Coming to Grace Church eighteen months ago, we found a wonderful group of people, and there is a fine spirit of unity prevailing. The people co-operate with the pastor as he plans and seeks God's will for the church. On Sunday morning, March 25, the church gave the pastor a three-year recall, with no negative votes. Finances of the church have greatly improved, the Sunday school is growing steadily, four new Sunday-school rooms have been erected, and the Caravan work has been organized, with four groups in operation. An all-time record in Sunday school was broken last Easter with 173 present, and the record broken again this year with 202 present. Pastor and people are encouraged to go forward.—H. G. CLAYTON, Pastor.

North Little Rock, Arkansas—At the beginning of our assembly year, last September 1, First Church voted to be a "10 per cent" church. At the end of each month 10 per cent of all monies that come through our church treasurer are applied to General Budget, with special offerings, such as Thanksgiving, Easter, etc., applied above the "10 per cent" giving. Consequently, our church is enjoying good days as reflected in the spiritual, numerical, and financial progress. For the first seven months of this assembly year the Sunday school has averaged 456 in attendance; the average attendance for March was 574, and the Easter rally attendance was 929. Recently the church extended the pastor a second three-year call, with only 1 negative vote out of 165 votes cast.—RAYMOND McCLUNG, Pastor.

Huntsville, Alabama—In July of 1953 we came to First Church and found a very faithful and loyal group of people. God has blessed in every way and enabled us to build His kingdom through our church in some measure. We have added 72 new Nazarenes to our rolls; the Sunday school has grown from an average attendance of 65 for our first month to an average of 185 for March of this year. On Easter Sunday we had 288. We have had a complete remodeling job on both interior and exterior of the building. God has given us some fruitful revivals with Evangelist W. N. Harrington, Dr. Otto Stucki, Rev. Daniel Stafford, Rev. G. Stuart McWhirter, Rev. Joel Danner, and others. We hope to have a Second Church in Huntsville by General Assembly time. If you have friends moving to Redstone Arsenal, Guided Missile Station in Huntsville, write me, 505 West Clinton Street.—M. H. STOCKS, Pastor.

Evangelist James L. Krauss writes that he has an open date, May 16 to 27, and will be happy to go anywhere the Lord may lead. Write him, 818½ E. Spring Street, St. Marys, Ohio.

Blackwell, Oklahoma—First Church has had an outstanding revival with Dr. Russell V. DeLong as the special worker. His messages were especially inspiring because of the anointing of the Spirit. The attendance was good, the church was blessed, the seekers were many, and the force of the revival is still being felt. We thank God for Dr. DeLong and his humble spirit; and also for the inspirational messages of Brother Rural Parish, song evangelist from Enid. He thrilled the people each night—truly he was God's servant for the hour.—MELVIN L. RIDDELL, Pastor.

Garrett, Indiana—Our church recently enjoyed a good revival with Evangelist Fay Fouse preaching the gospel with power. Rev. Virgil Meyer, pastor of Elmhurst Church in Fort Wayne, served as song evangelist. God's blessing was upon the labors of both of these good men. Several souls sought and found God in pardon and heart purity. Our budgets are paid, the church has given us a unanimous call to return, and recently we received twelve people into church membership (nine by profession of faith)—we are happy and intend to press on until Jesus comes.—VERN A. LEONARD, Pastor.

Bay City, Michigan—I came to Faith Church here last July and found a fine group of people. God has blessed abundantly, giving many souls at the altar, and new people have been won to the church. Faith Church was one year old on March 13, and on our first anniversary we had 180 in Sunday school. From an average of 62 for last assembly year, we averaged 154 for March of this year. Until last November we worshiped in rented halls, then purchased a church basement, with plans to complete a 40 x 70-foot building this summer. We give God praise for all that has been accomplished.—CARL ALLEN, Pastor.

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Evangelists Everett and Irene Kimball write: "Following the General Assembly we have two open dates, June 21 to July 1, and July 11 to 22, which we'd like to slate as the Lord may lead between Kansas City and the West Coast, as a tent meeting, camp meeting, or church revival. We carry the full program of preaching, singing, and music with Hammond electric organ, etc. Write us, P.O. Box 527, Kansas City 41, Missouri."

St. Louis, Missouri—In March, Southside Church had a wonderful, Spirit-filled revival with Evangelist J. A. McNatt. From the very first night the altar was lined with victorious seekers of salvation and entire sanctification. The Easter services were very good, with a splendid N.Y.P.S. service on "The Challenge of the Cross." Pastor Odus James reports that the Easter offering this year was better than ever before.—REVA E. REAMES, Reporter.

COLLEGE PARK CHURCH, LAKE CHARLES, LOUISIANA

On May 5, 1950, I met a few people at the home of Brother D. L. Bartee in Lake Charles, and organized the College Park Church of the Nazarene that night. I appointed Rev. R. A. Isbell as pastor. At the close of our assembly that fall Dr. D. I. Vanderpool broke ground for the church pictured here. In the beginning of the building program, Brother Isbell was stricken with cancer and it looked as if his work was finished; but one night in a home-mission rally, Dr. I. C. Mathis anointed Brother Isbell, prayed for him, and God healed him in a marvelous way. Feeling his work was through at this church, Brother Isbell resigned to enter the evangelistic field, and Rev. G. A. Prichard came as pastor. He spent months working on the building, completing the auditorium and most of the Sunday-school rooms before he was called to another work. Rev. Thomas B. Osteen came on the field in September of 1952, and completed the church and beautified the property. This beautiful building has been made possible through the prayers, labor, and sacrifice of the people and the faithful pastors mentioned.



We now have a self-supporting congregation who stand by the general, district, and local program.—Elbert Dodd, District Superintendent.

Illinois District

Annual Preachers' Meeting

The annual Illinois District preachers' convention was held March 19 to 21, at First Church in Springfield. Rev. G. H. Harmon, host pastor, and his congregation, provided for the nearly one hundred pastors and their wives in a splendid manner. This was perhaps the best attended convention ever held on the district.

Dr. W. S. Purinton, district superintendent, arranged for and presided over an interesting and helpful program which challenged all present to excel in their work for the Lord and the church.

The much-appreciated guest speaker, Dr. G. B. Williamson, presented wonderful expositions of God's Word which caused our hearts to rejoice and to burn with a new desire to reach the lost for Christ. Also, it was our privilege to have Rev. and Mrs. Kenneth Singleton, missionaries from South Africa, in the services and to speak to us in one session. Their wonderful spirit of humility and sacrifice and their message will not be forgotten by those who heard them. Included on the program were instructive and inspiring papers given by various pastors of the district.

Rev. J. W. Swarcengen, field representative for Olivet Nazarene College, gave a good report of the progress being made at the school.

The Illinois District is progressing in all phases of the work under the wise and devoted leadership of Dr. Purinton and the departmental leaders. The whole district stands united in our love for God and souls, and our desire to spread scriptural holiness to the ends of our district, yea, to the ends of the earth.—GILBERT M. HUGHES, *Reporter*.

Western Ohio

Preachers' Meeting

The Western Ohio District preachers' meeting met in Dayton Parkview Church, March 19 to 21, with Dr. Hardy C. Powers, Dr. L. T. Corlett, and Rev. Donald E. Snow as the special speakers.

Dr. Powers directed our thinking Godward as the source of our spiritual strength, the One who enables us to do the improbable. Dr. Corlett, in this his first visit to our district, challenged us to solve our personal problems as pastors as the means of solving the problems of our churches. Brother Snow, pastor of Dayton First Church, urged us to reach out into our communities to win others and in the strength of the Spirit to launch out in a home-mission advance.

Dr. W. E. Albea, our beloved district superintendent, reminded us of our district goals and challenged us with our possibilities and responsibilities in reaching our children and young people for Christ.

Special features of the meeting were the singing of the pastors' wives' choir. Mrs. Floyd Cole directing; and the showing of a vacation Bible school film by Rev. and Mrs. L. P. Rossman, district vacation Bible school directors.

Rev. O. A. Singleton, Dayton Parkview pastor, and the other Dayton pastors, treated us most hospitably.—PAUL G. BASSETT, *Reporter*.

Evangelist George Brannon writes: "Due to recent cancellations, I have an open date, July 18 to 29; also time from August 1 through September 9, and December 5 to 16. Write me at my home address, 125 N. Wheeler, Bethany, Oklahoma."

The Maritime District held their Good Friday holiness rally in the Calvary Church, Amherst, Nova Scotia. In spite of unfavorable weather, the attendance was excellent, and God's presence and blessing were manifested in a gracious way. Rev. J. H. MacGregor, district superintendent, brought two inspiring messages. Those who attended this rally will not soon forget this time of spiritual refreshing, and we are praying it will be the means of reviving each of our local churches. We in the Maritime District are pressing on for God.—C. A. ROPE, *Reporter*.

British Isles South District Ministers' First Retreat

"The greatest blessing I have had for years," was how one brother described the Southern District Ministers' Retreat, held at Bolton First Church, March 5 to 7. This exclamation would have found a ready response from all who were privileged to attend.

The purpose could be summed up in three words: fellowship, devotion, and education. The fellowship was on the highest plane and was one of the richest sources of blessing. Throughout there was unity of spirit amidst diversity of opinions with no trace of dull uniformity.

Every session was preceded by an hour's prayer meeting. At each of these meetings a short devotional message was delivered by different brethren. The prayers were an inspiration—fire without fanaticism.

Papers were read at four of the sessions: "Manifestations of Spirituality," "Holiness in the Hymns of Charles Wesley," "Lord's Day Observance in Modern Times," and "Denominational Loyalty in the Holiness Movement," by Revs. J. B. MacLagan, T. C. Mitchell, Jack

Ford, and Maurice Winterburn, respectively.

Two open meetings were held in addition to the foregoing. One was a Nazarene forum on Tuesday evening, when members of local church boards joined the ministerial brethren for an "any questions" session. The "brains trust" quitted themselves right valiantly, and gave newcomers into the church a clearer insight into its procedure.

A final rally was held on Wednesday evening; like all the sessions, it was chaired by Rev. J. B. Maclagan. Rev. T. W. Schofield, Dewsbury, brought the closing message, based on Ezekiel's vision of the river proceeding from the altar.—**GEOFFREY HOWARD, Reporter.**

Kentucky District

Crusade-for-Souls Convention

Our recent Crusade for Souls Convention at the Kenwick Church in Lexington, Kentucky, proved to be of great inspiration and challenge to all our district.

Dr. Samuel Young, general superintendent; Dr. Roy F. Smce, secretary of Home Missions and Evangelism; and Rev. W. A. Strong stirred the hearts of the people as they poured forth the mighty truth of personal evangelism and home missions.

The Kentucky District accepts the challenge of world-wide evangelism in our day—**DENNIS E. WYRICK, Reporter.**

Southern California District

Sunday-School Convention

Dr. E. S. Phillips, pastor of First Church, Bethany, Oklahoma, was the featured speaker at the recent Sunday-school convention of the Southern California District. The two days, February 21 and 22, were packed with outstanding Sunday-school helps.

The theme of the convention was "The How of Sunday-School Success." Church School Chairman William Howard presided with ease and efficiency. Several outstanding workshops were presented: "How to Conduct Audio-visual Education," by Harold Buckner; "How Should We Spend the Sunday-School Hour?" by Orval Nease; "How to Carry Out a Visitation Program," by J. W. Ellis, and "How to Plan for the Sunday-School Year," by Mark Smith.

A challenge in planning for the year 1956-57 was presented under the theme of "Light the Cross for Christ." Each month of the year has a special Sunday-school emphasis covering the whole field of Sunday-school work. Each month there will be two Sunday schools of the month chosen: one on the basis of overall achievement and the other on percentage achievement as relates to the emphasis of the month.

The messages of Dr. E. S. Phillips were of great inspiration, and we feel that we gained much.—**DON LEFTCH, Secretary.**

DEATHS

REV. OREN G. HULING was born May 24, 1862, in La Salle County, Illinois, and, after a number of years of failing health, he died on January 23, 1956, at the age of ninety-three years in Samaritan Hospital, Nampa, Idaho. At the age of fourteen he was genuinely converted. In 1888 he was united in marriage to Elizabeth E. Snyder; to this union were born three children. While farming in Kansas, he did a great deal of preaching in answer to the call of God upon him. In 1905 they moved to Canon City, Colorado, and on January 18, 1906, on the way to a prayer meeting, he was gloriously sanctified. His wife died in February of 1906. Feeling he should devote his full time to the ministry, he began in evangelistic work among the white people, and also in missionary work among the Osage Indians in Oklahoma territory. In 1909 he was married to Mary Esther Sumner; to this union were born four children. He and his wife worked together with the Indians, and he enlarged his evangelistic ministry to include seven appointments in a circuit. After a number of years of serving in other pastorates in Kansas, he retired from the active ministry in 1918. Moving his family to Nampa, Idaho, in 1925, he joined First Church of the Nazarene, serving on the board and in other capacities, and was also actively engaged in the promotion of Northwest Nazarene College. His wife died in 1944. He left a tremendous influence for good, with eighty of his ninety-three years being devoted to the building of Christian character. More valuable than material wealth is the heritage of a Christian example, which he leaves to his loved ones and friends. He is survived by four sons: Fred W. of Ontario, Oregon; Orvil H. of Denver, Colorado; Chester A. and Marvin L., both of Nampa; and three daughters: Mrs. Ruth Riddle of Caldwell, and Mrs. Myrtle Shaw and Mrs. Grace Shaw, of Nampa, Idaho.

CARLTON HENDERSON FRENCH died in a hospital in Sierra Madre, California, on February 21, 1956, of a heart attack. He is survived by his widow, Rev. Mrs. Emma French, pastor of the Los Angeles Riverside Drive Church of the Nazarene; by three daughters: Dr. Irene Mahaffey of Montebello; Mrs. Mabel Burlison of Sierra Madre, Cali-

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foria; and Mrs. Lois Dennis of Roseburg, Oregon; two brothers; and three sisters. Brother French spent twenty-two years as a public school teacher in Idaho, and was the first principal of the school that later became Northwest Nazarene College. As a young man he was converted, sanctified later, and was for forty-five years a member of the Church of the Nazarene. He always assisted his wife during the thirty-three years of her pastoral ministry, taking charge of building operations, and directing the business affairs of the church. Since his retirement seven years ago he had devoted his entire time to this work. Funeral service was conducted in the chapel of Pasadena Bresee Church by Dr. H. Orton Wiley and Dr. A. E. Sanner, lifelong friends. Interment was in Rose Hills Memorial Park, Whittier, California.

EVA SEBRING NORRIS was born July 20, 1865, at Vanport, Pennsylvania. "Grandma" Norris had been predeceased by her husband, J. H. Norris, and by eight brothers. She is survived by one sister, Emma Albright Barclay; and two daughters, Gertrude Norris McCrory and Lois Norris Cope. She was married to John N. Norris on May 18, 1892; together they pastored Presbyterian churches in Ohio and Pennsylvania. In the summer of 1898, she was sanctified at the old Hollow Rock camp meeting. She and her husband organized a holiness church in Pittsburgh, Pennsylvania, which later united with the Church of the Nazarene in the original founding of the church. For fifty-five years she gave unstintingly of her time and effort to the promotion of the gospel, teaching Sunday-school classes and actively working in all departments of the church, including serving on the general missionary board of the Church of the Nazarene. She long worked for the forming of a Church of the Nazarene in Sebring, Florida, made many contributions, and played an important part in making that church possible. "Grandma" Norris died February 8, 1956. Funeral message was given by the pastor, Rev. W. E. Melton. (Her daughters are having the interior of the Church of the Nazarene paneled in cypress wood as a memorial to their mother, who loved the church so much.)

MRS. FRED A. SCHMELZENBACH was born August 23, 1898, and was killed in an automobile accident on December 27, 1955. She became the wife of Harold Schmelenbach on August 23, 1916. To this union were born four children. She was a charter member of the Church of the Nazarene in Sebring, Ohio; from Sebring she moved to Portsmouth, Ohio; and in 1935 to Marietta, uniting with the Church of the Nazarene there. She was a faithful member of these churches, doing all she could to further the Kingdom's work. Her husband being a brother to Rev. Harmon Schmelenbach, founder of our work in Africa, much of their interest was centered there. Besides her husband, she is survived by four children: Mrs. Betty Kinsey, Mrs. Annetta McClure, Robert, and William; also her mother, Mrs. Mabel Grose; and one sister, Mrs. Marie Dille. Funeral service was conducted by her pastor, Rev. R. P. Ireland, with interment in the Valley Cemetery in Marietta, Ohio.

MRS. AGNES McCURDY died January 15, 1956, in Red Deer, Alberta, at the age of ninety-two years. She is survived by five daughters and three sons. One daughter, Blanche, is the wife of V. L. Baptiste, pastor at Innisfail; a son, Louis, is a home missionary at Kelowna, B.C.; also two granddaughters and one great-grandson all are workers in the Church of the Nazarene. She will be remembered by friends in Lethbridge, Alberta, where she joined the Church of the Nazarene thirty-two years ago, and by Nazarene friends in Calgary, where she resided for eight years. Funeral service was conducted by Dr. Arnold Airhart and Rev. H. V. Muxworthy, with interment in the family plot at Red Deer, Alberta.

ANNOUNCEMENTS

WEDDING BELLS—Miss Sherry Jean Terry and Mr. Richard Wayne Connoway, both of Arcadia, Indiana, were united in marriage on March 31, at the Salem Church of the Nazarene, west of Arcadia, with the father of the bride, Rev. Henry M. Terry, officiating.

BORN—to Dr. and Mrs. Charles F. Springer of Lexington, Alabama, a daughter, Patty Diane, on April 4.

—to Paul and Lucille Pusey of Nazarene Theological Seminary, Kansas City, Missouri, a son, Timothy Brent, on March 30.

—to Rev. Paul and Mary (Powers) Harper of Eureka, Kansas, a daughter, Lindarisa Ellen, on March 30.

—to Rev. and Mrs. Walter W. Attig of Knoxville, Iowa, a son, Steven Ramsey, on March 30.

—to Mr. and Mrs. Marvin Carmony of Morrystown, Indiana, a daughter, Kathryn Lynn, on March 27.

—to Rev. and Mrs. Paul D. Beaver of Boone, Iowa, a son, Dale Dwight, on February 25.

SPECIAL PRAYER IS REQUESTED by a "Herald" reader in Pennsylvania for "guidance as our church engages an evangelist for a revival, and another special silent request";

by a Christian lady in Alabama for herself and daughter;

by a Christian lady in Illinois that God will touch and heal her body—if He sees best to do so, she has promised to give the price of the operation to the work of the church—she wants His complete will in all her life.

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Abilene May 9 to 11
Albany May 16 and 17
Canada Central May 24 and 25
New England May 31 to June 2

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Assembly Schedule

British Isles May

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Assembly Schedule

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

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

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Assembly Schedule

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

West Virginia July 5 to 7
Michigan July 11 to 13
Central Ohio July 18 to 20
Western Ohio July 25 to 27
East Tennessee August 1 and 2
Iowa August 8 and 9
Houston August 22 and 23
Southwest Oklahoma September 12 to 14
Northeast Oklahoma September 19 and 20

Alabama July 3 and 4
Colorado July 19 and 20
Southwest Indiana July 26 and 27
Kansas August 1 to 3
Chicago Central August 8 and 9
Northwestern Illinois August 15 and 16
Northwest Indiana August 22 and 23
South Arkansas September 12 and 13
North Arkansas September 19 and 20

South Dakota June 28 and 29
New York July 6 and 7
Maritime July 12 and 13
Pittsburgh July 18 to 20
Northwest Oklahoma July 25 and 26
Kentucky August 1 and 2
Kansas City September 5 to 7
North Carolina September 19 and 20
South Carolina September 26 and 27

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

Northeastern Indiana July 4 to 6
Eastern Michigan July 18 to 20
Eastern Kentucky July 25 and 26
Illinois August 1 to 3

Wisconsin August 8 to 10
Dallas August 15 and 16
Louisiana August 29 and 30
Southeast Oklahoma September 19 and 20

DISTRICT ASSEMBLY INFORMATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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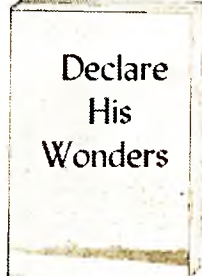
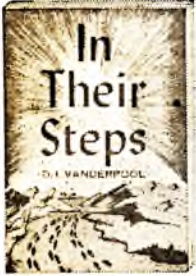
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