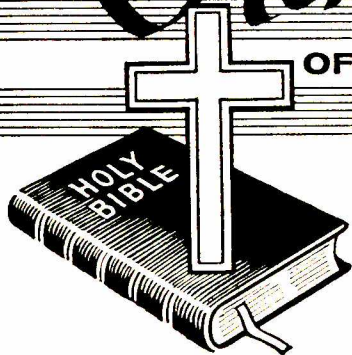


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



April 24, 1957

I think it was Dr. J. B. Chapman who wrote, "Slavery to heart and conscience is the highest emancipation." This paradox Paul experienced when he identified himself regularly as "the prisoner of the Lord." To be sure, the opposition that had put him in jail was a decadent Judaism and a corrupt Roman government, but Paul insisted that he was captivated by the Lord Jesus Christ and therefore could not be a prisoner to any man or to any system.

This outlook on life makes service a delight and duty an adventure. Even losses may be looked upon as dedication to a purpose. It is this kind of redeemed goodness that discriminates and discerns values

BOUND but FREE

General Superintendent Young

***I am crucified with Christ:
nevertheless I live; yet not
I, but Christ liveth in me:
and the life which I now
live in the flesh I live by
the faith of the Son of God,
who loved me, and gave him-
self for me.***

Galatians 2:20

when others do not see. These know there is a price to be paid for the high privilege of service. Those who would help others must deny themselves, and those who would heal must bear something of the hurt of earth's woes. There is no prison to the man who has found true inner spiritual freedom. Even the undying confidence that things will yet work out for our ultimate good has its rise in a sincere love for God and an unswerving devotion to His purpose. Thus devotion becomes the price for inner serenity and for unbounded service.

Halfway measures will not do. The true Christian cannot avoid the clash with the world. He is in the world, but he is not of it. He cannot serve two masters. Having found inner deliverance from corruption and strife, he is forever free by daily obedience and unfeigned love of the truth. No outward limitations can touch where he really lives. The pain of his present trials is not without a sting, and the sardonic glee of the opposition is not without a jibe. But he knows that the final outcome is not in doubt, for God has the last word.

Being in jail for a righteous cause made Paul forget the unrighteousness of his enemies' charges and the injustice of the immediate incarceration. "I am really a slave to Jesus Christ," Paul seems to say (that is what he meant when he wrote he was His *servant*), "for while I languish here in prison I am in truth *His* prisoner."

May we not enjoy a comparable spiritual freedom in our day by identifying ourselves in holy abandon with the crucified Christ and with His redemptive mission?

LATE NEWS

After a six-year pastorate at First Church in Clovis, New Mexico, Rev. Ernest Armstrong has resigned to accept the pastorate of Central Church in Tulsa, Oklahoma.

James V. Cook has resigned as minister of music and assistant to the pastor at First Church in St. Louis, Missouri, to accept the same position with First Church in Columbus, Ohio.

On April 3 word was received from Rev. John W. May: "Late reports in the West Virginia District *Herald of Holiness* campaign show we have reached our accepted quota of 5,000 subscriptions with a number of churches still not reporting. This is 1,390 over our assigned quota of 3,610."

"On Sunday evening, April 7, District Superintendent Edward Lawlor conducted the twentieth anniversary (of his ordination) service for Rev. Herman L. G. Smith, pastor of First Church, Calgary, Alberta, Canada. Letters of congratulation and tribute were read from former churches pastored by Mr. Smith, and superintendents on whose districts he had served. At the close of the service the recall vote was taken, at which 186 affirming votes endorsed the work done during his two-year stay in Calgary and pledged support for a further three-year term. A spirit of unity and enthusiasm for a recently instituted building program pervades Calgary First Church."—E. H. DOWLES, Secretary.

TO LOVE IS TO GIVE

*I never hear a man complain
About an offering
Without a little stab of pain.
His love's a meager thing.*

*For love will give and never ask
A favor in return.
To execute a God-sent task
Is love's complete concern.*

*And that is certainly the love
That God has given man.
Unworthy, we are sharers of
His most unselfish plan.*

*If I could give Him eight times eight
Of what belongs to me,
I still could never compensate
His generosity.*

By LOIS KENDALL BLANCHARD



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ON CALVARY

By NELLIE ELLYSON

*He took my place
On Calvary;
From all my sins,
He sets me free.*

*I cannot help but
Sing His praise—
He took my place—
On Calvary!*

Will THE MORNING Ever Come?

By CLYDE W. RATHER

*. . . they that watch for the morning
(Psalms 130:6).*

They that wait and watch for the morning! Watching for the morning through the long hours of suffering and darkness demands the very best of faith and patience. Will the morning ever come?

Many today are pessimistic concerning the future. Economic conditions cause concern to many. A spirit of lawlessness all over the world tends to argue against permanency of government. Antireligious movements are discouraging to those who have put their trust in Christianity as the ultimate hope of the world. We have dreamed of the day when peace would be like a shaft of light across the world, but the constant rumble of war has come instead. We have watched for the day when social justice and universal good will would come, but instead poverty and unemployment and strife abound. Will the morning ever come?

A little child coming downstairs after a violent thunderstorm said to her father, "Daddy, what was God doing a while ago? Was He making the morning?" And the father replied, "Yes, my dear. I guess God was making the morning."

All across the world today we hear the roar of confusion in human affairs. Rumbling sounds come to us from far and near. It may be that in this kind of world the morning comes that way. But the morning will come! By grace eternal, by the labors and prayers of honest men, by the remorseless logic of events, the morning will come, and the Day-spring from on high will visit us and light will be everywhere.

Someone has said, "The man with his face toward the sun never sees the shadow." Let us face the sun!

By H. H. HENDERSHOT
Pastor, First Church, Parkersburg, West Virginia

THEN THE FIRE FELL



Never in the memory of any living Israelite had there been such a drought. The brown earth was dry and cracked by the searing sun. Trees lifted empty branches into a cloudless sky. Fields lay fallow; no effort had been made to prepare the soil for sowing, for all hope of harvest had long been forgotten. A few cattle had survived but lived in a daze with apparently no care to supply life's minimal needs. Slowly, relentlessly the earth was emptying itself of life.

King Ahab, unwilling to admit that the idolatry of his family was the cause for this trouble, sought what fountains of water remained in order to preserve his own royal beasts. Let the common man choke; let his cattle die; preserve the king's substance at any cost. The kingdom exists for the king, rather than the king for the kingdom.

Three and one-half years of no rain, no crops, and no relief! The people thirsted, hungered, and died. Appeals to their idols, prayer to Baal produced nothing. And the dire need of their bodies but symbolized the more tragic desolation of their souls.

Into this situation God sent Elijah to the king with the promise of rain for the dying land. Their meeting exposed the true source of God's displeasure. "Art thou he that troubleth Israel?" Ahab asked reprovingly. Elijah fiercely rebuked the king. "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Their most critical need at the moment was not rain, but a genuine revival that would renovate the moral nature and reform the character. Israel needed to see the fire of God fall. Rain would come, but first must come the consuming fire of the Holy Ghost.

The stage was set. Mount Carmel was chosen the site for the contest to see who indeed was the God of Israel. Four hundred fifty prophets of Baal challenged by one prophet of God. The crowd thought Elijah hopelessly outnumbered, but Elijah knew that *one man and God are always a majority*.

An altar was made. A bullock slain was laid

upon the wood on the altar. Then Baal's prophets prayed and shouted and cut themselves, mingling their blood with that of the bullock. In their frenzy they jumped upon the altar, pleading with their god to answer them. "There was neither voice, nor any to answer, nor any that regarded" (I Kings 18:29). Elijah taunted these prophets and scorned their god. They had exhausted their energies, overturned their altar, scattered their sacrifice, and finally admitted humiliating defeat.

Now it was time for Elijah to present the case for Jehovah. It is a matter of historical record that at Elijah's prayer the fire of the Lord fell (I Kings 18:38). Certain preliminaries may be noted, however, before the divine fire came. It fell when *the altar was repaired*. Elijah rebuilt the broken altar. Broken altars receive no fire. Altars of private and secret devotions must be intact, and the church must retain an altar where sinful men can approach God. Only on prepared altars will the fire fall. The fire fell when *the sacrifice was laid upon the altar*. Here is a type of the slain self, wholly consecrated, awaiting the cleansing fire of the Holy Spirit.

The fire came when *the people drew near the altar*. Elijah invited them to come close. He wanted them thoroughly convinced that this was not the work of sleight of hand, or so-called magic. He wanted them near enough that the falling fire would be felt by this people. Let humbled men return to God's altar, surround it seeking forgiveness and cleansing, and God will send His holy fire in revival glory.

The fire fell on *an offering saturated with water*. This not only served to further convince men of the divine origin of this fire; it also represented an additional offering of that which is most treasured and most needful, for water was in scarce supply here. The consecration of believers must include more than the trivial, the unimportant, the dispensable; there must also be the best, the most treasured. Indeed, we must bring all.

The fire fell at *the time of the evening sacrifice*. Though Elijah was away from the appointed place to offer sacrifice, he adjusted his offering to the

appointed time. At Jerusalem a lamb was being slain for a burnt offering at the same time Elijah placed his bullock upon the altar on Mount Carmel. God honored this consideration and sent the fire.

The fire fell *when Elijah prayed and believed*. What a prayer! He addressed God as the historic God of their fathers. He prayed for the convincing of the people and the acceptance of his, Elijah's, credentials. There was not a word said about sending fire, only for the divine presence and an understanding of the divine purpose. The simplicity of his petition and the brevity of his prayer indicated his active, present-tense faith. And the fire of the Lord fell! Not wildfire, nor fox fire, nor false fire, but the consuming fire from heaven that devoured the sacrifice, altar, and even the dust about the altar. This was a supernatural fire that consumed the sacrifice, convinced the mind, and cleansed the heart.

This kind of heavenly fire that cannot be reproduced by human manipulation is the crying need of the church today. Though unpopular, undesired, and unsought by most professed Christians, those

THE SECRET PLACE

By GEORGE EPLIN

*It isn't a place for the hurrying crowd,
Or even a place where one speaks out loud,
But a place where both spirit and head are bowed
In the secret place of prayer.*

*It's a place to wait 'til life's tensions ease,
'Til Christ appears as one waits on his knees,
And to life's many problems one finds the keys
In the secret place of prayer.*

*Perhaps we're forgetting, or else we've forgot,
That the secret place is God's chosen spot
To revive the spirit that one faileth not—
If we seek the secret place.*

who determine to obey God, and will tarry at the altar and dare to believe God, will experience the falling fire from above on their hungry hearts.

There is a reason the Psalmist said the blessed man would be . . .



The huge old pine or oak tree perched high on a rocky hill or on a wind-swept plateau has often stirred me to marvel how it could stand against the storms of the years. I have wondered, too, at their forest brethren for quite another reason. Hunting in the forests of Maine, I have come upon a gnarled old forest giant that had suddenly become isolated when logging operations had removed the more desirable timber.

When the challenge of the next autumn had lured me back to that forest glade I have paused to look down upon that fallen giant, its soil-covered roots upturned and drying in the sun, and searched for an answer to the question: Why should an isolated tree on a rocky crag survive the years while

LIKE A TREE

II. ROOTED AND GROUNDED

By CARLTON P. GLEASON, *Pastor, Grace Church, Toronto, Ontario*

this particular old tree could not stand alone for even one year?

Many have theorized that the tree standing alone from the time it was a sapling had put down a deeper root system because of the twisting action of the storms in its branches. This is not factual. True, the tree in the unfavorable environment stood because of a deeper root system but the secret lay in just why those roots were deeper. It was the hunger and thirst of the tree and its feeding habits that made the difference.

The hair-like fiber roots of the tree grow towards the most readily available supply of food and water, and the root system develops accordingly. In the forest an abundant supply of food is provided on the surface as the trees deposit fallen leaves and debris to decay and form a rich compost. The roots

of the tree are thus encouraged to remain on or near the surface and the tree develops a very shallow root system. Protected by others and sheltered from the storms, the tree does very well until suddenly isolated; then with nothing to break the wind and protect it and having no depth within itself, it falls.

The tree that has stood alone from its seedling days has had little benefit from the bounty of others and the wind has quickly dried up the surface soil after the rains. The feeding fiber roots consequently were forced to grow ever downward in search of food and water. With the passage of the years as the tree grew taller and spread its branches to catch the wind, necessitating greater strength, its hunger drives had already sent the root system deep into the forbidding soil about it. Very often we discover that these roots have gone down many feet into the crevasses of the rocks below and entwined themselves in a firm grip upon the rock.

Too many folk live like the forest tree. They are satisfied with that which is superficially provided by their environment. They have thought to survive indefinitely upon the truth heard from the lips of others on Sunday or over radio broadcasts and upon the more formal prayers uttered in public service. They have learned to lean on others rather than to pray through to God. Such persons taken suddenly in the crises of life fall because they have no depth.

Fear of the consequence of sin will drive many to seek refuge beneath the sheltering blood of the Lord Jesus Christ, but only a hunger and a thirst for righteousness will cause them to search out the hidden springs of God's strength. Thus they grow deeper and deeper until they are anchored firm in the love of God and established upon the Rock, Christ Jesus, and as the Psalmist of old has said, "Like a tree planted by the rivers of water" (Psalms 1:3).

Praise God! Rooted and grounded in Him, I shall not be moved!

STEWARDSHIP

Quote

"The whole armor of God is very awkward equipment for an easy chair.' And still he sings with gusto, 'Onward, Christian soldiers, marching as to war.'"—W. J. Werning in *"Investing Your Life."*

The Heritage of the Crusade for Souls

Dr. Abel Stevens in his *History of Methodism* ranks Wesley, Whitfield, Coke, and Asbury as the four greatest representative men of Methodism. They were active in the time of Methodism's greatest crusade for the salvation of the souls of men. We cannot recapture the social and physical environment of that past day but we need to seek to attain the spirit of these giants of the faith. Their spirit is our heritage for the Crusade for Souls Now.

Wesley, the intellectual colossus, stated, "Learning is good, but saving souls is better." His evaluation of the Christian life and ministry was that of militant evangelism. He respected all of the spiritual activities of the church but to him the salvation of men was paramount.

George Whitefield recorded a prayer in his personal *Journal* that shows the character of this silver-tongued prophet. "Lord, do thou spirit up more of my dear friends and fellow laborers to go out into the highways and hedges and compel poor sinners to come in." His burning passion for souls led him to average ten sermons a week for a period of thirty-four years.

Bishop Asbury termed Thomas Coke "the greatest man of the last century in labors and services as a minister of Christ." No minister of Methodism gave more of his time and earthly possessions to world missions than this greathearted man. He in a sense fathered the world view of the task of his people. It has been estimated that in the forty-five years of the American ministry of Francis Asbury he preached 16,500 sermons or on the average of one a day. He traveled 270,000 miles, or 6,000 a year. He was driven constantly by a burning passion for the souls of men. He preached his last sermon from a seated position just a week before his decease.

May we take the torch of flaming evangelism that these worthy forebears so faithfully carried in their dark days and hold it aloft as we go forth in our own great Crusade for Souls Now!

**By ROSS W. HAYSLIP, Pastor
Carthage, Missouri**

The revival was on when they wound up their . . .



Prayer Clocks

By HAZEL E. HOWARD

"In two weeks our revival starts. Are we ready for it?" The minister looked at the faces of the few faithful midweek prayer meeting attenders.

"We'll get revived when the Reverend Mr. Armstrong comes," a gray-haired man answered.

"Yes," the minister sighed, "but remember it takes a few days to get warmed up, and by that time the campaign is almost over. I am confident we do not see half the results we could or should."

He stepped over to a blackboard mounted on an easel. "I know you've been wondering what these clocks are for." Interest gleamed in the listeners' eyes.

"They are prayer clocks," the leader continued. "Tonight at midnight, figuratively speaking, we are winding them. It isn't asking too much of you to pray for an hour each day for a week for our campaign, is it?" Some nodded; others looked doubtful as a ripple of whispering followed.

"I want you to think about it for a moment or two and then I'm going to ask each one to choose an hour you will find most convenient and pledge yourself to be on your knees at that time. Remember, it's only for a week. My wife and I will take our choice from any left over."

GARDEN OF MY HEART

By JUSTA LEE ALLEN

*Prayer is the garden of my heart—
Each prayer a plant, a vine, a tree;
The fallow soil, the soul of me
Furrowed deep by some heartbreak,
Enriched by rule of give and take,
Watered by tears of joy and sorrow—
I plant today; I reap tomorrow.*

*Prayer is the garden of my heart -
Each prayer a longing I have known,
In bud, half-blossom, then full-blown,
Lifting my thoughts above the sod,
Lifting my soul, as I talk with God—
Each prayer a flower that withers not,
Perennials in my garden plot!*

A frozen silence fell upon the group; then the oldest member, the gray-haired man, spoke. "I'll take five o'clock in the morning. I like to get up early and an hour earlier won't hurt me. Not for a week anyhow." He chuckled.

"I forgot to mention that clock number one is the midnight and number two is the noon clock," the minister explained. With chalk, he wrote, "Brown," between 5 and 6 on the first timepiece.

"I'm not sure I can stand it for a whole hour," Mrs. Adams said, "but you can put me down for eleven o'clock at night. I don't sleep well and I'm usually awake then."

In a few moments thirteen of the twenty-four hours were filled. "My wife and I will take two, so that leaves nine," the pastor said, noticing that practically all the night hours, those he had feared would be less desirable, had been chosen. "Tomorrow morning I'm calling on members I am certain will co-operate. Don't forget, we start tonight at midnight."

During the next three busy days the minister contacted the remainder of his flock either by visitation, telephone, or letter. The response was not 100 per cent. He had not expected it, but it was gratifying to know that not only was someone praying around the clock but that often two or three were praying at the same hour.

When he opened the Sunday morning service, the singing thrilled him as did the shining faces and the fervent amens.

"I never realized what prayer really meant before," one woman testified. "I've prayed, of course, but only for five or ten minutes. It's heavenly." Her face glowed with a new, inner radiance.

"I can hardly keep from dancing, I'm so happy," a teen-age girl said. "Truly prayer changes things."

And so it went, from one to another. The fire was lighted. In the evening service souls were saved. "Can't we keep praying for another week?" someone asked. The pastor smiled. "Keep praying as long as you like," he answered.

When the Reverend Mr. Armstrong arrived, he found the revival well under way. "Wonderful!" he shouted. "Instead of stepping into a cold church, kindling a fire, and waiting for the chill to go, here I find the fire blazing and souls already saved and sanctified. I wish every church would wind a prayer clock and," he smiled, "keep it wound."

Trust God simply and serenely today. If you do, your faith in yourself will rise. Self-confidence without faith in God is egotism. Faith in God with-

out self-confidence is fruitless. Faith in God mingled with self-confidence is adequate for our daily living.—
F. Franklyn Wise.

An Alabaster Box Speaks



Here I am, sitting in your kitchen; I am not a thing of beauty, yet I sit on top of your refrigerator, high up where I can be seen. The family comes here often, so I'm sure I'll not be out of sight or out of mind.

How I wish I could talk! I'd tell for myself about the good my money can do at work. Maybe you read about my Alabaster dollars in the recent *Other Sheep*—what I did for an American Indian

mission. Now that's close to home, for "charity begins at home," but I am also interested in saving men across the seas. Please speak up and tell them for me; I have no tongue or I would tell them myself.

But I do have a *mouth!* Please don't forget that! And I can be *enabled to speak.* You can make it possible for me to speak so that I will be heard around the world. *Please remember that!* Yes, a penny dropped into my mouth by a child whose heart is full of love will help me speak. And here comes a dime which a boy had previously planned to spend for a soda! Don't think their little bit won't help me speak. Remember the widow's mite!

I'm up here on this refrigerator and I see all that goes inside of it. No one goes hungry to bed or to work from here, as people do in some places where my brother Alabaster boxes are being filled.

Oh, here comes some paper money! It won't make much noise as she puts it into my mouth, but how it will help me talk! It's a five-dollar bill! She was going to buy a new hat with it but she gave it to me instead. I wonder if she *really* did need a hat, anyway.

If only I could talk throughout the remaining week I'd buzz you every minute and say, "Fill me more, more, more." You can even squeeze it in and press it down. I won't complain. Fill me *full* and I will speak *loudly!* Remember what Luke 6:38 says about "good measure, pressed down, and shaken together, and running over." "Give, and it shall be given unto you." But give in love, as did the woman in Luke 7:37-38 who poured the ointment from the Alabaster box upon the Saviour's feet.

So please fill my mouth full, and on Alabaster box Sunday I will begin to speak forth for Christ and His kingdom my message of salvation and holiness around the world.

IF IT'S DOUBTFUL . . .

It's Dirty!

A preacher had been talking about certain practices for Christians which were lawful but not expedient, since influence seemed so important. He said, "When a young person asks me if I consider such-and-such a questionable practice right, I sometimes let him decide for himself after relating the following incident, which was reported to me by a neighbor.

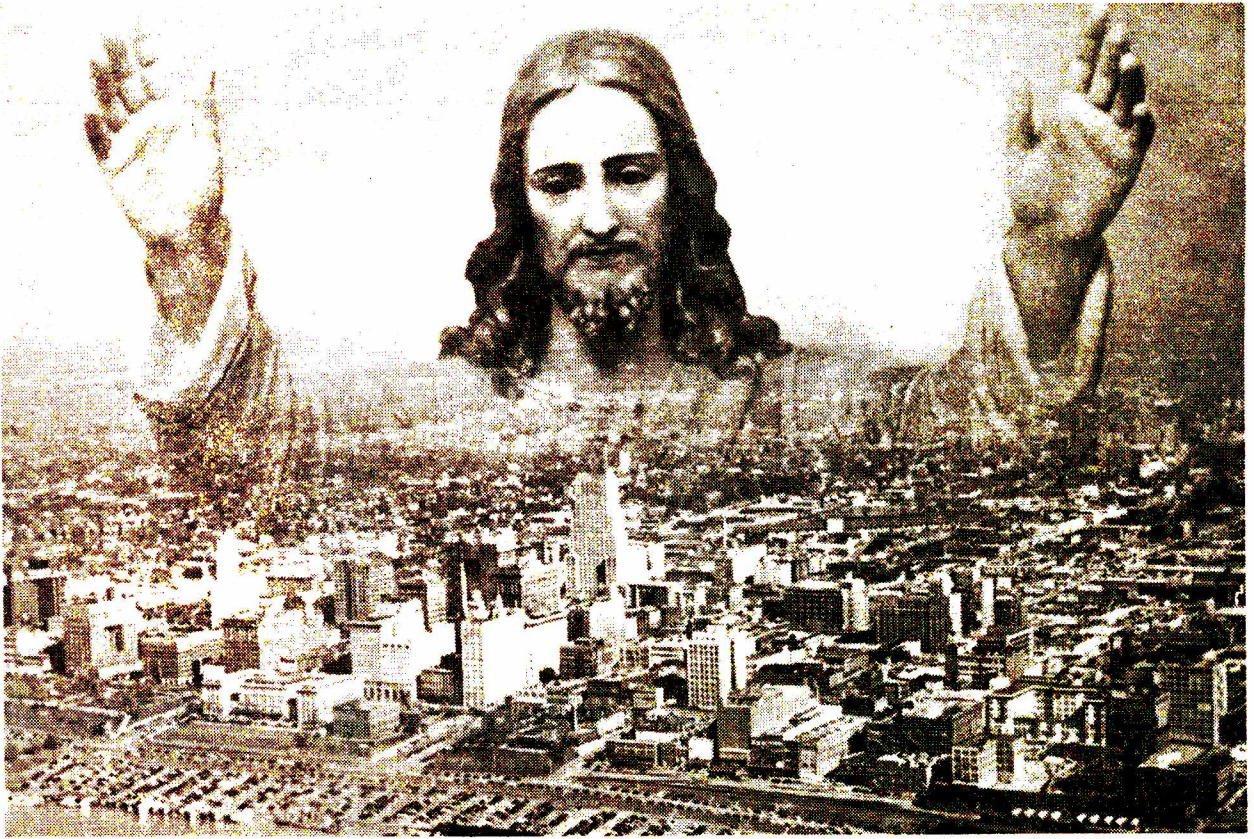
"I was dressing for the office one morning and called to my wife, who was in the kitchen. I said, "Martha, hurry, come in and see if this shirt is clean enough for one more wear." She was busy with getting breakfast and replied, "No, no, Henry, I don't need to come there and look. If it's *doubtful, it's dirty!*" "

Flora E. Breck

*Paper read by Mrs. Flora Brownell at N.F.M.S. Meeting, First Church of the Nazarene, New Bedford, Massachusetts, February 12, 1957.

The Downtown Church

By ROY F. SMEE, Executive Secretary, Department of Home Missions and Church Extension



Religious News Service Photo

Shall we desert the downtown church and move out into new residential districts? Doubtless the new residential districts need a Church of the Nazarene, but what about the growing policy of deserting the downtown? I grant you that the downtown church often has become surrounded with handicaps which make a move advisable; but while we are moving out from the downtown, other groups are moving in and often command large crowds. There are impossible automobile parking problems and often the slums crowd in on us until women and children are not safe. These and other reasons may be sufficient arguments for a change of location. But shall we desert the downtown?

There is still a great field for the downtown church. One of our district superintendents told me of a conversation with a businessman of the world—a real estate broker. He was talking to him about selling our downtown church, which is located in the heart of a city with a population of 500,000. The man of the world asked, "Why do you want to move?" The district superintendent replied, "Because the location is not inviting." To which the realtor answered, "Do you know where you can get the best steak in this city? Over at the ——— Steakhouse. Where is it? Down by the

railroad in a shabby part of the downtown district. People come from all over the city to get those steaks." The district superintendent caught the point.

Many times, I fear, we rationalize about this matter of deserting the downtown, when it is not a relocation that we need but a rejuvenation—a new touch from heaven—a reinvigoration! What are we serving: thick, juicy steaks, or half-cooked, unpalatable hamburger?

Maybe it would be better to give the old church building a "face lifting" inside and out, buy some neighboring property for expansion and parking, and then get an old-fashioned Nazarene swing in our services. Of course, remove all the external hindrances that you can and make the house of God as inviting as possible, but at the same time cultivate and foster a revival spirit of congregational victory and freedom in the Spirit, and you will soon have an evangelistic center to which hungry hearts will come. People are seeking reality in religion and are not satisfied with an emotionless churchianity. Feed them that for which the soul hungers and they will come back for more, and bring their friends with them.

Think it over!

FAITHFUL UNTO DEATH

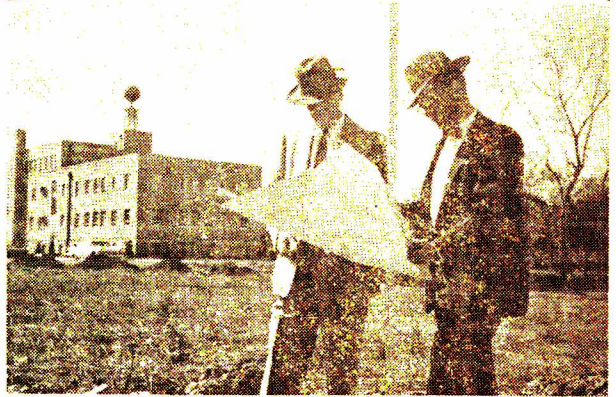
(Revelation 2:10)

*So often we meet here with sorrow,
And weary the hours of our life;
And often the pathway is rugged—
Plus heartaches and trials so rife.
But, oh, the joy that awaits us
With Jesus, our wonderful Friend,
Who has gone to prepare us a mansion
Where time and life never end!*

*If we to the Master are faithful
Till our sun has set in the west,
There is blessed reward up in glory,
Where we by our Saviour shall rest.
Then let us be true while we're living,
Till we come to our life's latest breath.
We'll never regret we were faithful
As we walk through the shadow of death.*

By F. W. DAVIS

NEWS in PICTURE



DR. T. W. WILLINGHAM (left), general church relocation chairman, and RAY NEISLER, Publishing House engineer, checking the new Publishing House site. Mr. Neisler is a second-generation Nazarene from Boulder, Colorado, and a graduate engineer from the University of Colorado.

An Impelling Imperative

Too often we make molehills out of mountains. The majestic imperatives of God become reduced to trivial insignificance treated with unconcern. One imperative that Christians must not regard with passive indifference is tithing.

Some of the imminently dangerous molehill attitudes toward this most significant teaching appear under guises that are misleading. At first glance one might consider it permissible to give his tithe in certain areas. For instance, to students in our Nazarene schools, to independent religious radio or T.V. programs, to purchase gasoline for church attendance or to pick up Sunday school scholars, to independent mission work, to the pastor or evangelist as a personal gift, to a community fund drive, to the local departments of the church such as Sunday school, missionary, or N.Y.P.S., or to a friend or relative in financial need.

Legitimate as these items are in their own right, they do not merit our tithe. Some of them should not be considered even for our offerings. The independent works with no church affiliation might be doing an acceptable service, but for the most part they are not promoting the cause of holiness. We

as holiness people should not give our money for their support.

The plan most pleasing to God is stated in Malachi 3:10, where it says, "Bring ye all the tithes into the storehouse." This is storehouse tithing. It is best explained in the words of a young lady who has been a Christian since her early childhood. Her testimony went something like this. "When I accepted Jesus, I tithed all the money that was given me and later all that I earned. The first thing I did and still do when I receive any money is to set aside one-tenth for God. Then I take the money with me to church each Sunday and place it all in the offering plates. I do this because the Bible says that 'the tithe . . . is the Lord's' (Leviticus 27:30). When there are special offerings, I give out of the nine-tenths that remain."

It has been correctly implied that if every church member tithed and gave offerings there would be no financial problems. It follows that all the needs would be abundantly supplied.

Tithing is not a mild bidding; rather, it is an *impelling imperative*.

By BEN D. LEMASTER, Pastor, Leavenworth, Kansas

Let Your SAVINGS Work for God, Too

In an age of spending, thrift has been reasserted as a virtue. People are putting money away for a possible future emergency, for help in their children's college expenses, for additional resources in retirement. These long-range savings may now help in the work of the church while they are earning you interest and awaiting that emergency or future need.

The General Church Loan Fund provides first mortgage church building loans to qualifying churches unable to secure financing through local lending agencies. YOU HAVE AN OPPORTUNITY to share with many other Nazarenes in making this fund possible by lending your savings for God's work. You will receive a General Church Loan Fund note like the one below, signed by the officers of the General Board.

These savings loans may be made in any amount over \$100, and for a term of one year or more. Interest begins on the day your loan is received and is paid to you every six months at the rate of 3 per cent per annum for loans of less than five years and 3½ per cent per annum for loans of five years or more. If preferred, interest may be left in to accumulate to your credit. In addition to many other safeguards, your loan is protected by a reserve trust fund of over \$30,000. In ten years of making loans to churches, the Division of Church Extension has not lost one dollar of either interest or principal.

Fill in the information in the form below and send with your check today. Enjoy the satisfaction of knowing your savings are working for God in building new churches for the salvation of souls. Additional literature is available and your questions will be promptly answered.

THE GENERAL BOARD OF THE CHURCH OF THE NAZARENE
6401 The Paseo, Kansas City, Missouri

An Investment in God's Work

Note No. _____
Date of Issue _____
City, State _____

On or before _____ I, _____ do hereby certify that I have received, we promise to pay to the order of _____ Dollars from funds of the Division of Church Extension of the Treasury of _____ per cent per annum payable April 30 and October 30 of each year.

In the event the holder of this note elects not to present this note for payment on due date, it will remain in full force and effect, including the accrual and payment of interest, until paid, and in this event will be payable at any time following maturity upon thirty days' written notice to the Division of Church Extension.

It is agreed that the undersigned, the General Board of the Church of the Nazarene, shall of all times here and retain the right and privilege to _____

SEAL

CHURCH OF THE NAZARENE

Pastor _____
City, Mo. Treasurer _____

APPLICATION

I want to help the General Church Loan Fund. Realizing the urgent need for adequate church buildings, and believing that this is an opportunity to lend my savings in a way that will please God and save souls, I will lend to the General Church Loan Fund of the Church of the Nazarene the sum of \$_____ for _____ years at the rate of _____ per cent per annum (3 per cent if less than five years), interest payable semiannually. Please issue a General Church Loan Fund note from the General Board to:

Name _____
(Print full name)

Or _____
(Alternate payee, if desired)

Street or R.F.D. _____

City _____ Zone _____ State _____

Church _____ Pastor _____

Signed _____

All loans and correspondence in strict confidence

Send applications, checks, and all correspondence to:
The Division of Church Extension
6401 The Paseo, Box 6076
Kansas City 10, Missouri

Make all checks payable to:
John Stockton
Treasurer

Return unto Me

Return unto me, and I will return unto you, saith the Lord of hosts (Malachi 3:7).

In the Talmudic writings there is an old, old story which has been used for centuries to make clear the quotation in Malachi.

A king's son set out into the world to seek his fortune. After many years of travel one of the servants of the king found the son and told him that the father had grieved much over his leaving and would like very much for him to come back home. The son said that he would surely like to come home but that he was too far away and too worn out to come all the way back home. The servant told the young man that he had a very special message for him from his father, and that was this: "Tell my son to come back as far as he can, and I will meet him on the way."

Our Heavenly Father has done just that for us. If the repentant sinner returns unto Him, He always meets him before he gets very far on the way back. Praise His wonderful name!

By L. P. JACK DURHAM
Pastor, First Church, Houston, Texas



Your Publishing House last year spent with the U.S. Post Office \$135,068.08 for postage in spreading the "good news."

Get Acquainted with *Your* Publishing House

SING Our Troubles Away

Homespun Meditations:

Aunt Ruthie is a dear soul. She lives down in eastern Oklahoma in a rural area. We haven't seen her for several years, but the last time we visited her she made a statement which I have never forgotten. At that time many of her days were very lonely, or would have been if she had allowed them to be. Her children were married and gone. Her husband's work took him away from home much of the time. Her ailing health could have been a source of discouragement, but she said, "I sing all the day long. No matter how I feel, I keep singing anyway."

A great deal of our personal victory depends upon our determination to be victorious. The Psalmist said, "This is the day which the Lord hath made: we *will* rejoice and be glad in it" (Ps. 118:24).

Paul taught us to admonish one another in "psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). And again in Eph. 5:19, he advises, "... singing and making melody in your heart to the Lord."

Yes, we can help ourselves to feel better by giving attention to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

As we "think on these things," we will be helping and inspiring others as well. Cheerfulness is like the measles; it is "catching."

Whether we feel like it or not, it would be wise for us to follow Aunt Ruthie's example and "sing our troubles away."

By PAULINE E. SPRAY

APRIL 24, 1957 • (175) 11

BOOKS in review



Review of books from other publishers does not mean full approval.

FIGHTING THE STARS, *By Fletcher Clarke Spruce*
(Beacon Hill Press, \$1.25)

A volume of warmly evangelistic, well-illustrated, simple, revival messages. The author has been for years a good pastor and shepherd and a winner of souls. Brother Spruce writes somewhat like the famous George Truett of Baptist fame in the evangelistic warmth that he is able to maintain on the printed page.

These sermons strike out at sin without fear or favor. The author is a stranger to compromise on any score. He exposes sin and pictures the glory of redemption in bright and glowing colors.

--NORMAN R. OKE, *Book Editor*

This book may be ordered from the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri

What We Believe:

David's Song of Security

(Psalms 23)

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (vv. 1-3). Plentiful provisions are suggested by the words, "The Lord is my shepherd; I shall not want." Nothing can surpass green pastures and still waters for the sheep. Also, inexhaustible spiritual supplies are implied by this sentence, "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." These words guarantee peace in the hour of death. If there is any time in life when one will desire peace, it is then. He wants to be free from fear, above everything else, as he gets to the place where he can no longer feel the hands of loved ones. Then he will long to sense the presence of the Invisible One. Here we are promised that this will be realized, the Great Shepherd will be by our side.

Thus the first two parts of the Psalmist's "Song of Security" bring to us the thought of provision and peace, unlimited spiritual supplies in this life, and peace in the hour of death.

Next, in this brief discussion of David's "Song of Security," we note that we have protection: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over." Here joy unspeakable and full of glory is guaranteed to us, although surrounded by enemies. The army of the Lord encampeth round about them that fear Him. He will hide us in His pavilion, in the secret place of the Most High. He will set our feet upon an impregnable rock. Walking with the God of the universe means protection.

The last statement in David's "Song of Security" might be thought of as a summary of all that has been said before. The Psalmist is overwhelmed; he gets beyond using this figure or that figure in his attempt to tell us what God means to him. He sums it all up by saying: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

We live in an age of insecurity, a time when men want nothing more than they want security. Yet there has never been and never will be a day while men live in a world of sin when there is security except in God. If we love Him and do His will, "goodness and mercy" will attend our journey through life to the end.

10. Entire Sanctification

"We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

"It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

"Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, pre-

Editorials

ceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

"This experience is also known by various terms representing its different phases, such as 'Christian Perfection,' 'Perfect Love,' 'Heart Purity,' 'The Baptism with the Holy Spirit,' 'The Fullness of the Blessing,' and 'Christian Holiness'" (1956 *Manual*, Church of the Nazarene, pages 31-32).

Entire sanctification as described above is a gift of God. It is not something which the person does for himself. Also, it is subsequent to regeneration. A person is never sanctified wholly when he is saved. This second blessing frees from original sin, or depravity, and brings the person into a state of entire devotion to God. Further, it results in "the holy obedience of love made perfect."

Entire sanctification is wrought by the baptism with the Holy Spirit, which, while cleansing the heart from sin, establishes therein the abiding presence of the Holy Spirit, who empowers the believer for life and service. In addition, it must never be forgotten that the procuring cause of entire sanctification is the blood of Jesus.

Entire sanctification is wrought instantaneously by faith, which is preceded by entire consecration; and like the new birth, or regeneration, this experience is witnessed to by the Holy Ghost. In other words, no one can obtain this experience without knowing it.

This second crisis is described by other terms or phrases, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism with the Holy Spirit," "The Fullness of the Blessing," and "Christian Holiness."

Here are a few scriptures on this Article of Faith: "They are not of the world, even as I am not of the

world. Sanctify them through thy truth: thy word is truth" (John 17:16-17). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thessalonians 5:23-24). "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire" (Matthew 3:11-12). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses

STEPHEN S. WHITE

unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

H. G. Wells Prophesied

The editor certainly does not agree with the general beliefs of H. G. Wells. Nevertheless, he made a prophecy during World War I that has become more significant with the years. Here it is:

"The thought of war will sit like a giant over all human affairs for the next twenty years. It will say to all of us: 'Set your houses in order. If you squabble among yourselves, waste time, mitigate, muddle, snatch pockets and shirk obligations, I will certainly come again. I've taken all your young men between eighteen and fifty, and killed and maimed such as I please, millions of them. I have wasted your substance contentiously. Now you have multitudes of male children between the ages of nine and nineteen running about among you; behind them come millions of babies. But go on muddling, each for himself, his parish, and his family, and none for the world; go on in the old way, stick to your rights, stick to your claims, each one of you make no concessions and no sacrifices, obstruct, waste, squabble, and presently I will come again and take all that fresh harvest of life and squeeze it into a red jam between my fingers and

THE LOVELIEST SIGHT

By **GRACE V. WATKINS**

*More beautiful than April hills
Where cello winds are blowing,
Than wide-horizoned prairie fields
Where emerald wheat is growing—
Are faces where the peace of God,
His glory, and His praise
Are luminous in every hour
Along the path of days!*

mix it with the mud of the trenches and feast on it before your eyes."

What H. G. Wells said back in 1916 has happened. It has more than come true. Besides, we stand now on the brink of World War III. If it comes, its horrors will far surpass those of the first and second world wars, horrors indescribable and unimaginable! We face atomic warfare.

Why did these first two world wars come, and why may this third world war come? Because the peoples of the world went on doing just what H. G. Wells feared they would. They continued to live in their selfishness.

Certainly Russia is much to blame for the present world situation. However, the United States, Canada, Great Britain, and the other so-called Christian nations are not without sin. Many of us are eager to live on in our selfishness; too many of us "squabble" and "muddle," instead of finding our way to God and righteousness. In fact, among those who may be reading these words there are some who are unwilling to go with Christ; you want your way. That's part of what H. G. Wells was talking about, and that has had much to do with the mess in which we find our world today.

Why do I say all of this and present this quotation from H. G. Wells? Simply to emphasize the truth that security comes with goodness, that which only Christ can give. We want security, both here and hereafter, ever so much, but if we are not willing to pay the price for it by lifting up the good in others and in ourselves, then we'll not have security. We'll go on with a world in which anything hellish could happen. The past projects itself into the future, and what we are now has grown out of what we have been, and what we will be will grow out of what we are and have been.

We can't expect the future to be secure if we do not build on a foundation that is secure: that foundation can only be the glorification of good, of real Christian character, honest-to-goodness goodness, sainthood that is real sainthood, that isn't a sham, goodness that brings with it an unselfishness which will characterize our lives.

Servicemen's Corner



Chaplains in Active Duty

Chaplain (Lt. jg.) Leroy Bevan
U.S. Naval Hospital
Key West, Florida

Chaplain (Lt.) R. A. Berry
186 E. Millam
Chula Vista, California

Chaplain (1st Lt.) C. Gerald Causey
3431st Area Service Unit
Station Complement
Fort Jackson, South Carolina

Chaplain (Maj.) Claude L. Chilton
37th Division (Defense)
Truax Field
Madison 7, Wisconsin

Chaplain (1st Lt.) Verl L. Churchill
271 Beaumont
Wichita Falls, Texas

Chaplain (Lt. jg.) Leonard W. Dodson, Jr.
CHC USNR Comdesron 23, U.S.S. Pickering DD 685
EPO San Francisco, California

Chaplain (Maj.) John T. Donnelly
Box 122 Medical Squadron
3201st USAF Hospital
Eglin A.F.B., Florida

Chaplain (Capt.) Albert L. Gamble
3450 Tech. Tng. Wg.
Francis E. Warren A.F.B., Wyoming

Chaplain (Capt.) J. T. George
603rd ACWRON
APO 12, New York, New York

Chaplain (1st Lt.) Samuel R. Graves, Jr.
Hq. 7810 A.U.
APO 12, New York, New York

Chaplain (Lt.) Wm. Wyland Huffman CHC USN
Naval Administrative Command
U.S. Naval Trng. Center
San Diego 33, California

Chaplain (Capt.) Earl A. Keener
8th Infantry Regiment
Fort Lewis, Washington

Chaplain (1st Lt.) Clifford E. Keys, Jr.
501 Airborne Inf. Combat Grp.
101st Airborne Division
Fort Campbell, Kentucky

Chaplain (Lt. jg.) Albert S. M. Kirkland
CHC USN U.S. Naval Training Center
Bainbridge, Maryland

Chaplain (Maj.) George C. Laurie
Army Chaplain School
Fort Slocum, New York
(Temporary Address)

Chaplain (Lt. jg.) Elvin D. Leavell
Rt. 3, Box 422 A
Lakeside, California

Chaplain (Capt.) William A. Martin
Office of the Chaplain
Fort Story, Virginia

Chaplain Archel Meredith
V.A. Center
Box 225
Wadsworth, Kansas

Chaplain (Maj.) James E. Morris
Office of the Army Chaplain
Headquarters Third United States Army
Fort McPherson, Georgia

Chaplain (Capt.) Conley D. Pate
775th E.A. Bn.
APO 751 New York, New York

Chaplain (Maj.) Everett D. Penrod
27th Air Division (Def)
Box 2
Norton A.F.B., California

Chaplain (Capt.) Lyle W. Robinson
Post Chapel
Fort Lewis, Washington

Chaplain (1st Lt.) Robert N. Schappell
41 Willard Street
Devencrest
Ayer, Massachusetts

Chaplain (1st Lt.) Melvin Shoemaker
U.S. Army Chaplain School
Fort Slocum, New York

Chaplain (Lt. jg.) Henry W. Stroman CHC
Chaplain's Office, Naval Air Station
Corpus Christi, Texas

Chaplain (Maj.) Herbert J. Van Vorce
Office of the Chaplain
36th A.A. Missile Bn.
Fort George G. Meade, Maryland

Chaplain (Lt. col.) P. F. Winslow
Post Chaplain
Army Chemical Center,
Edgewood, Maryland

NAZARENE SERVICEMEN'S COMMISSION

Roderic W. Gilliland DIRECTOR

The Sunday School Lesson

MELZA H.
BROWN



Topic for
May 3:

God's Judgment and Grace

Scripture: Genesis 1:27-28; 3:9
Printed: Genesis 1:27-28; 3:6-8; 6:5-8;
8:20-22.

GOLDEN TEXT: *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* (Isaiah 55:7).

Our lesson for today covers one of the great periods in the history of mankind: from the creation of man through the Flood. In these few chapters in Genesis we have the history of over fifteen hundred years.

Man's history began in the Garden of Eden with everything favorable to his security and happiness. Created in the image of God, endowed with great possibilities, blessed with the presence of God, and with everything created on the earth to be subject to him, surely man's future looked bright.

However the picture soon changed. Man's response to God's blessings and favor was indeed disappointing. Man chose to listen to the suggestions of Satan, doubted the word of God, and took the pathway of disobedience rather than righteousness and holiness. The image of God was destroyed and in the sixth chapter we have an account of the results. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Disobedience, sin always brings its judgment, and so we have in our lesson God's judgment upon the earth and its inhabitants. God's judgments are not always instantaneous; man was given 120 years in this instance but God's judgments are sure.

We who live in the present generation could well take warning from this truth. A number of our nations have been greatly blessed of God in the past. The people have enjoyed prosperity and divine favor. However man's response has been disobedience, sin, drunkenness, murder, and selfishness. Be sure our sin will find us out.

The latter part of our lesson is encouraging. Even in the midst of corruption and wickedness, when judgment was

to be on the earth, Noah found favor and grace in the eyes of the Lord. Regardless of the time and conditions, man can find favor with God if he makes the right response. Noah builded an altar unto the Lord and worshiped. God accepted his offerings and responded with some gracious promises that will stand as long as the earth remaineth.

The only hope of our nations of to-

day escaping the judgment of God is the right response to our golden text, "Let the wicked forsake his way, . . . and let him return unto the Lord, . . . for he will abundantly pardon."

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

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary



Editors of winning publications in the "Magazine of the Year" contest sponsored by the Evangelical Press Association are (left to right): J. Fred Parker, of *Conquest*; Vernon McLellan, C.A. *Herald*; Henry Rische, *This Day* (which received the top award); Ernest Keesling, *Youth in Action*; Gwen Jones, *Sunday School Counsellor*; Carl F. H. Henry, *Christianity Today*.

"Conquest" Magazine Wins Honors

Conquest, monthly magazine of the Nazarene Young People's Society, recently won the distinction of being one of the five finalists in the "Magazine of the Year" award, sponsored annually by the Evangelical Press Association. Winner among the forty-four publications entered was *This Day* magazine, colorful Lutheran monthly. Basis of judging included design, typography,

caliber of writing, handling of ideas, and accomplishment of purpose.

Among comments of the judges concerning *Conquest* were these: "A keen little publication, sparkling in every page . . . a beautifully printed job inside . . . excellent variety in layout approach . . . hard to be critical of what is definitely a superior job . . . tasteful make-up . . . ideas are excellent and articles are well conceived."

This is the second consecutive year in which *Conquest* has been among the finalists in this competition.



Foreign Missions

REMISSE REHFELDT, Secretary

Answered Prayer in Uruguay

Not until recently did I know that through the pages of the *Herald* a request had been made for prayer for my health. While it was a surprise to know

that someone had sent you the word and you had published the request, it was not a surprise that the saints had been praying for me. I was so certain that God had worked in my behalf that I knew people were praying for me. The heart condition which I suffered was

Thought for the Day

by BERTHA MUNRO

"The Undone Vast"

A positive Christian woman said to me, "For every one thing done, I see forty things undone!" What is any of us to do with "the little done, the undone vast"? Shall it be nervous frustration or realization of the promise, "Ye are complete in him"? (Colossians 2:9-10.)

Monday:

Some suggestions for "the undone vast":

Prayer. Pray first; get poise and peace of mind and, listening, get God's directions for the day's activities. You can't

do everything; get His tip as to what is important. Rein in wandering thoughts and corral the moments by a prayer list.

Tuesday:

Trust. Trust God to find someone else to do the jobs you are unable to cover. Trust Him to bless and multiply the little you can accomplish. Trust His perfect love and His understanding of your desires to do much for Him.

Wednesday:

Rest. Rest in the will of God. Pleasing Him is what you want rather than the satisfaction of achievement, and His will has allowed the hindrances as well as the challenges.

And *commit* to Him at once every new thing that looms on the horizon which "ought to be done."

Thursday:

Love. Love is better than work and stronger than duty. Mary won by loving under-working; Martha lost by fussy overworking.

Friday:

Perspective. Do the little well by looking ahead to the end; feel its importance because you see the goal. But don't miss the little by looking off to the end; you could lose the real present in dreams of the future. A great teacher said of

the small details of a course: "Not the big things without the little things, not the little things without the big things, but the little things in and for their relation to the big things."

Saturday:

Good judgment. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." And use the sense He has given you, to be master and not slave, on top of your work, not under it—systematizing and ordering where possible, but also—

Patience for the interruptions that are the most certain feature of your schedule.

Sunday:

Good memory. Remember the five thousand fed with the boy's lunch. That miracle must be repeated every day. Your resources will always be too small. "None but I," Christ said, "makes much of naught."

And, remember, He asked you to be a candle unshaded and not a lightning flash; it is the steady glow that is useful.

Remember the Holy Spirit; the work that counts is His doing through you. And this—

All I could never be,

All men ignored in me,

This I was worth to God.

not serious but the doctor advised leaving off some work for a while and limiting my exercise.

I followed his advice, thanks to the national pastor who took over some of my Bible school classes for a month. But as summer came I knew that I had to take on my share of the work again. It was then that I knew that the people at home were praying for me. Through three weeks serving as teacher and counselor in camps, through Bible school and the other activities of the summer, I have felt no pain at all. We were able to take a few days' vacation just before our assembly and are now ready to start Bible school again.

I thank God for His mercy and the way He has given the needed health and strength. Also I should like to express my thanks to the dear praying saints at home who have interceded in my behalf. He has answered prayer. It is indeed a privilege to serve Him and I want my all to be used in His service in the year ahead. We especially long for the salvation of souls with whom we are working—Mrs. RUTH D. PERKINSON, Uruguay.

Special Prayer Request

Our blind Cape Verdian boy, Jacob, was examined by the specialist in Lisbon, Portugal, and they have said there is no hope. The optical nerve is completely atrophied. Our church spent all day in prayer yesterday. I am writing Jacob today telling him to go to another specialist for an examination before returning to Cape Verde. He will have to beg his bread and eke out a miserable existence if he returns here blind.

Do help us pray for him and call anyone else to prayer that it is possible to call.—J. ETTOS WOOD, *Cape Verde Islands.*

A Great Victory

MRS. JOHN HALL, Cuba

We would like to report a great victory in our second convention in Las Villas, Cuba. Our first Nazarene church in Santa Clara was dedicated on February 18, and God came upon our convention which was held all day February 19. There were a number of souls converted in the night service. All the missionaries were present and most of our national pastors.

The week before the convention was held, Rev. John Hall and our son, John, Jr., went to Camaguey, the next province, and held our first service in that province with thirty people present. This gives us an opening in the fifth province in Cuba. Our Sunday school superintendent of Santa Clara First Church is living there now for the sugar mill season. We are holding our services once a month in his home. This is an answer to the Prayer Chart requests and we would like your continued prayers for this new work there.

We had our Alabaster breaking last night and received ten dollars, which we sent to Dr. John Stockton today. This is another victory for our new missionary society and we feel the next Alabaster opening date there will be much more. God is blessing our little group here. Pray for us.

Rejoicing in Barbados

As we reflect over the last three months of 1956 our hearts rejoice at all that has been accomplished for Jesus. The tabernacle with seating accommodations for over fifteen hundred has been completed. It is adequate to house

our growing Nazarene family on the island.

The opening day saw the crowd gather by bus, lorry, cars, and on foot, and what an anthem of praise ascended to God in that first service!

Under the leading of the Holy Spirit, the great altar services were a cause for rejoicing and well rewarded as triumphant notes of praise and thanksgiving rose from souls who had pressed through to victory.

Then in November, Dr. G. B. Williamson officiated at the dedication ceremony. Once more glorious scenes of triumph were witnessed as many sought the blessing of entire sanctification. We believe our pastors have been quickened into an all-out drive for the spreading of the gospel.

With the assistance of two of our students who have graduated from the training college in Trinidad, we have launched out into four youth revival campaigns this January. Already the moving of God's Spirit has been in evidence as victories have been registered as souls prayed through to God.

God's gracious and adequate promise for this year to our hearts is II Corinthians 9:8: "All Grace—All Sufficiency—All Things—Always."—ROBERT BROWN, Barbados.

Blessings of God

At the beginning of 1956 we had a Bible school revival and its effects are still with us. God moved in a mighty way and every one of our students found the experience of heart holiness. Our graduates this year were holiness preachers, indeed, for they knew the experience as doctrine and as a personal experience in their own hearts. Three of the graduates returned to their homes in Barbados and one to British Guiana. The remaining thirteen are Trinidadians and will soon be into the work.

Our new school year began in February, and this term we are giving a larger course of study. The school has also been extended to give three years of study instead of two. With this revision we can give more students a better training than before.

Our students need your prayers. Many of them face difficult problems in coming to school. In almost every case there are financial problems, and many have come against the will of their parents.

God has given a good year in the St. James Church of the Nazarene also. Many of our people have come into the experience of heart holiness and have developed into real prayer warriors.

Our first District Assembly was held in November. We had over fifty voting delegates, and three of our fine young men were ordained. We have had, as a district, over 100 per cent increase in giving and nearly 100 per cent increase in membership.—WESLEY HARMON, Trinidad.

the Question box

Conducted by STEPHEN S. WHITE, Editor

What is the Nazarene view on the millennium? Do they believe in the millennium? If not, why not?

The Church of the Nazarene as a church does not hold to any specific view on the millennium, but I would say that most, if not all, of the members of the Church of the Nazarene believe in the millennium. I might also add that the majority of those who believe

in it are perhaps premillennialists. Nevertheless, the position which we take in our church *Manual* would not necessarily bar premillennialists, postmillennialists, or a-millennialists from being members of our church.

Is it necessary to belong to a church

No, belonging to a church is not essential to being a Christian. However, people can live the Christian life much more easily, I believe, if they belong to a church and co-operate with the other members and the church program. There

to be a Christian?

is great value in working together with others to forward the kingdom of God. There is also great value in having the privilege of fellowship with those of "like precious faith," those who belong to the same church with you.

Where there is already a Church of the Nazarene in a town, does the district superintendent have to get permission of that church before he can start another church there?

I've never heard of any such ruling.

A patient congregation listens to its pastor close to an hour every Sunday night. Don't you think the service would be more rewarding in its after-service if the sermon were only a half-hour long?

Are you sure that your pastor preaches that long every Sunday night, or does he just do it occasionally? Or do you just guess that he preaches that long, or does it just seem to you like it is that long? On the other hand, I think I would have to agree that if he really does preach an hour every Sunday night it would be better if he would shorten

that sermon to thirty minutes—though I have not always practiced what I am preaching here. I must admit though that, in most cases, the after-service would have been more rewarding if I had practiced what I suggest here and made my sermon a half-hour long instead of a full hour.

Is it too much to expect a pastor to visit a shut-in at least every other month?

Circumstances differ in every situation in every church, and therefore a question like you have asked cannot be answered with absolute definiteness by an outsider, that is, one who does not know the circumstances. I would say though that I believe the most of our pastors in our smaller churches (and most of

our churches are smaller churches) do better than that with shut-ins. However, our pastors in our larger churches have so many duties they must take care of that I wouldn't want to say that they could or should in every case do as you suggest as to shut-ins.

In Luke 11:13, we read, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Must we say that this "evil" refers to the human when they were yet un sanctified?

I don't say that we have to say it is better read, "If ye then, being human, . . ." but I think it is best to read it that way. I think it is more in harmony with the meaning of the whole passage if you read it that way. I don't believe the writer is thinking about the carnal nature or the sinful nature that man still has when he makes this comparison between the Heavenly Father and the

human father. He is thinking of the fact that human fathers are human, finite, limited, shortsighted, even at best, and still they want to treat their children well. "How much more" will your Heavenly Father, who is not limited nor finite, want to treat His children well and give them the best, the Holy Spirit!

NEWS of the Churches



Ketchikan, Alaska—Our church has had a revival! The actual time spent in the meeting was short, but we feel the results will last for all eternity. Rev. Robert Sheppard, pastor of Fairbanks First Church, was the evangelist, with the young people sponsoring the meeting. For five weeks preceding, the young people studied the Christian Service Training course, "We Are Witnesses." On the second night our N.Y. P.S. president led one of her teenage friends to God; this young lady in turn led three of her friends to the altar on successive nights. In the five services there were fifteen seekers—every one praying through to victory. In the "echo" service on Monday night it seemed the glory of God was on every face, as Brother Sheppard exhorted us to "keep the glory down." The meeting was well advertised as teenagers and juniors distributed 250 copies of the special issue of the *Herald of Holiness* and 1,000 pieces of revival advertising. Our determination is to serve God better in America's "last frontier," and to crusade for souls.—CLARK H. LUDWIG, Pastor.

Streator, Illinois—On March 11 we had open house at the new parsonage, which occasion marked the completion of the second phase of our building program. The present facilities being no longer adequate, the congregation voted to relocate and build a new church and parsonage. A lot 134 x 334 feet was purchased, and the new parsonage is located at the north side of the lot; the church is to be built on the south side of the lot. The congregation plan to begin construction of the church in the near future. The parsonage is a ranch-style, 26 x 32-foot structure, with full basement, beautiful in every detail; gas heat, hardwood and tile floors, white pine woodwork and trim, with birch doors.—GENE FULLER, Pastor.

Dr. and Mrs. A. S. London report: "The Oklahoma State Sunday School Convention was held in the Wesleyan Methodist church at Enid, with about fifteen different denominations represented in this, the third annual gathering. Workshops were conducted by leaders from publishing houses and officials in various denominations. It was a joy to speak to the people they were responsive, appreciative, and Sunday school minded. Pastor Slack of our Bethany East Side Church is a member of the state board. Trinity Church in Oklahoma City, with Pastor Donald Wellman, are now averaging around three hundred in their Sunday school; fourteen new classes have been added since Brother Slack came a few months ago. It is always a pleasure for us to be with our Nazarenes there. The pastor is studious and devout, and has a vision for the work."

Evangelists Floyd and Gertrude Ward report: "We are happy for the wonderful victories we have been seeing in our revival campaigns. We thank God for our wonderful people and the Church of the Nazarene. These are good days for revivals. At Columbia, South Carolina, with Pastor Harold Tiner and First Church, God gave 130 seekers at the altar. At St. Petersburg, Florida, with Rev. Clifton Nixon and First Church, the folks said it was the greatest revival they had seen there. The attendance was large throughout, and on the closing Sunday all previous Sunday school records were broken with 268 present. God gave 70 seekers at the altar, and the church called us to return in '59. At El Reno, Oklahoma, with Rev. Carl Prentice, pastor, the church was filled every night, with overflow crowds in the balconies for some services. Here we had 85 seekers, and received a call to return in '59. We have two more meetings in Oklahoma, then return to South Carolina for two campaigns. We have a full slate ahead, and are enjoying the work to which the Lord has called us."

Pastor Gerald V. Davis writes: "It has been a privilege to serve our church in Stephenville, Texas, for the past three years. God has wonderfully blessed, the church has progressed spiritually and financially, and we are able to show gains in every department. The pressing need for a parsonage was met in the construction of a modern, three-bedroom home, with a balance due now of only \$3,000. Feeling it to be God's will, we have resigned to accept a call to the church in Gainesville, Texas. It is with mixed emotions we leave these good folks who have labored so unselfishly and co-operated with the pastor in such an excellent manner."

Marshall, Illinois—This church experienced the best revival, February 10 through March 2, it has had for years. The Spirit-filled messages of Brother Vernon E. Hammond, a local preacher, were certainly a blessing to our people. God gave fifteen seekers, and the revival fires continue to burn with seekers coming to the altar in our regular services. Since our coming here in August of 1957, the church debt has been paid and we are now buying a parsonage. We appreciate these good people and have enjoyed working with them these three and one-half years. JOHN BARRICK, Pastor.

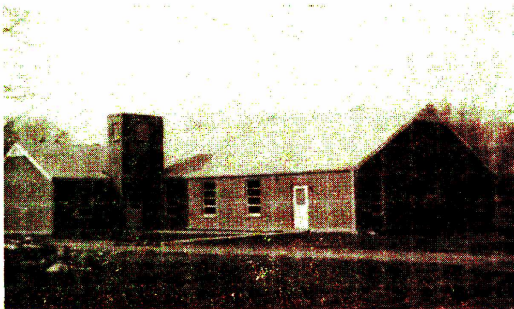
Evangelist Hugh Slater writes: "I will be closing out a meeting in Ohio the first of May and have some open time I'd like to slate in Ohio, Indiana, Pennsylvania, or anywhere in that section, or in south Georgia, North or South Carolina, or Florida. Write me, c/o our publishing house, P.O. Box 527, Kansas City 11, Missouri."

Port Acres, Texas—Recently we enjoyed the most gracious revival this church has known under the matured ministry of Evangelist C. M. Whitely and wife. This is a home mission church with people and money extremely limited. (On my first Sunday night I preached to one adult besides my wife.) We thank God for answered prayer. On the last Sunday night amid tears of joy, we received into the fellowship of the church twelve new members, three teenagers and nine adults. By God's help we intend to withdraw from home mission aid. We thank God for the humble, unimpaired ministry of the C. M. Whitelys. They are old timers with a message in word and song for the church of today. We thank God for this revival. URSULA C. PIERCE, Pastor.

Baton Rouge, Louisiana—The glory of God was manifest in the recent revival at First Church with Sandra Cox as the evangelist. God blessed and gave seekers at the altar in every service. Sandra's mother is among the best in dealing personally with souls and is an excellent worker around the altar. Sandra is a wonderful evangelist. Thirteen members were added to the church, finances came easily, and a nice love offering was given to the pastor. First Church is steadily making progress in all departments, with all budgets and obligations paid to date. If you have friends coming here to work or attend I.S.U., write us, 1735 North 17th Street. HENRY L. BRYER, JR., Pastor.

Evangelist and Mrs. Ralph C. Gray report: "It has been a distinct joy for us to work in revivals during the past winter on the Florida District, where we had good fellowship with the aggressive superintendent, Dr. John L. Knight. We closed the year of '56 with Pastor Norman Buss at West Hollywood; the people are getting ready to erect a new building. Our first meeting for the new year was with Rev. Charles Mosher at De Land. God gave a good meeting. We had a week end with Pastor William Snyder at Brooksville, where they have a beautiful new church—they gave us a call to return in '58; at Belle Glade we worked with Brother Kenneth Pike, and God is blessing here. We thank God for the victorious Nazarenes in Florida. Our first meeting for the spring was at Dale, Indiana, with Rev. Maynard Jackson. God gave a real revival. They gave us a call to return for '58. At this writing we are in a good meeting with Pastor Tate at Sparta, Tennessee, and God is blessing. These are among the best days of our entire ministry in the Church of the Nazarene, and we praise God for a good slate for both 1957 and 1958. The close of our '57 slate will take us back to California and the West Coast, where we will be working for the first half of '58."

Buechel Church, Louisville, Kentucky



Rev. T. C. Phipps writes: "After more than four years as pastor at Collinsville, I accepted the work at Nowata, Oklahoma, coming here last November 20. The people have received us graciously, and we are enjoying our ministry with this aggressive group. We had a good youth revival with Rev. Bob Santner of Bartlesville, and several sought God at the altar. In our spring revival, March 3 to 13, with Evangelist D. C. Van Slyke, we had good preaching and twenty-two seekers at the altar; all but one prayed through in the old-fashioned way. Four adults were added to the church membership. We thank God for His help and blessings."

Evangelist and Mrs. L. B. Matthews write: "After a busy year in 1956, in which God gave us many souls, we began our work for '57 on January 9 at Craig, Missouri, with Pastor Anthony Oddo. God gave a good meeting with seekers and happy finders. At Drexel, Missouri, with Rev. Ronald Parsons, we proved God's faithfulness again, with more seekers praying through. We had an outstanding meeting at Fort Scott, Kansas, with Pastor J. D. Wadley. God gave sixty-nine seekers, most of whom prayed through to victory. We had a profitable seven days with Rev. Ivan Thompson and people at Girard, Kansas, and some victories were gained there. At this writing we are at Richmond, Missouri, with Rev. Phil Williams and his fine people; already we have seen twenty-six seekers at the altar. We give God praise for all that has been accomplished. We are happy in His service and in the Church of the Nazarene."

Indian District Spring Convention

A church full of Indians, many in native dress and hair styles—what a sight! It is so interesting that the Arizona Church of the Nazarene at Phoenix, Arizona, (a white church) has invited the Indian Winter Convention for three consecutive years. Other churches have co-operated, and homes all over the city have been opened to those attending. "The Indians sleep in the Sunday school rooms in the church. The ladies of the Phoenix Nazarene churches bring in an abundance of food, and Indians and missionaries are well fed. Their reward? The thrill of seeing how God can bless the Indians."

Truly God came when reports, messages, and testimonies were given. A chorus of about forty native-dressed Navajos sang with uplifted hands and shining faces. "There'll be no dark valley when Jesus comes." The altar was packed and most of the seekers found victory in God.

Although this convention is for the Western Zone, several carloads came from Oklahoma. The spiritual uplift was worth the trip. Problems were discussed and prayed over; reports showed increases in many of the Indian churches. It was proved once again that, when pastors and people pray and visit, God will bless and give precious souls. An unselfish, sacrificial interest and love for souls will bring results anywhere. HELEN K. SWARTH, *Reporter*.

We came to this church after three good years in Paducah, Kentucky. This was only a home mission church, with 14 adult members, 28 in Sunday school, and paying the pastor \$35.00 per week. It meant that we would work part time to help with our support. With the help of a businessman of the community, we bought five nice lots, within one block of the public school. In June of 1956 we had the ground-breaking service, and with donated labor by our members, the pastor supervising and working too, we were able to have the dedication service seven months later. The building is of blocks and brick finish, one floor, with a 41 x 60-foot auditorium, and overflow rooms, giving us a seating ca-

capacity of 350. The building forms a T, with the section across the back of the auditorium housing five Sunday school rooms, nursery, rest rooms, etc. With the lots, the building is valued at \$61,000 and the present debt is less than \$23,000. On January 20, this year, the dedication service was held with our beloved district superintendent, Rev. D. D. Lewis, bringing a wonderful message and raising a good sum of money in cash and pledges. A fine crowd was present, including many nearby pastors. Our Sunday school is steadily growing, also church membership, and the pastor has received three increases in salary since coming here in June of '55.—CLARENCE DISTON, *Pastor*.

The Canal Zone Church recently closed a successful revival with Dr. Roy F. Smee, of Kansas City, as the evangelist. His ministry was a great blessing to the church, several seekers were saved and sacrificed, and the Christians were strengthened. While Dr. Smee was in the Canal Zone he looked at some land sites, on the Atlantic side of the Isthmus, where we hope to have another church soon. At the present time, a Nazarene serviceman, Marvin Donaldson, is pastoring this congregation which is waiting for a full-time pastor and a church building. Another stride taken during the revival was when Dr. Smee raised \$1,109 in pledges from the Ancon Nazarenes to help build a \$1,000 improvement, greatly needed, on the present property. If you have friends or relatives here, write us, Box 297, Balboa, Canal Zone. ELMER O. NELSON, *Pastor*.

New York District Preachers' Meeting

The closing Spirit-anointed communion service characterized the blessed fellowship with Christ and His fellow servants at the New York District Preachers' Meeting, held at the East Rockaway, Long Island, church, March 11 to 13, with Dr. Samuel Young as the principal speaker.

Developing the theme "Thou, O man of God" (1 Timothy 6:11), panel discussions were presented on: "Cultivating Our Relation to God," "Cultivating Our Denominational Mission," "Cultivating Our Local Nazarene Mission," "Cultivating Our Community Relationships," and "Cultivating Our Evangelistic Outreach."

Outstanding was Dr. Young's Spirit-directed and anointed ministry of the Word that reproved, encouraged, and challenged, with all long-suffering.

A special feature was a message by a member of the Billy Graham New York Crusade team as to the tremendous task involved in seeing revival in Greater New York City. All of us were thrilled as we learned of the solid preparation that is being done in planning and prayer, and the already visible tokens of God's coming visitation. The New York Nazarenes are co-operating wholeheartedly in this great endeavor under God.

The host pastor, Rev. Donald H. Strong, and his consecrated people were wonderful hosts in plans that included overnight home accommodations, fellowship hours, and a ministers' and wives' banquet. We appreciated the work of the committee headed up by our good district superintendent, Rev. Robert Goslaw.—ALBERT STEFFEL, *Secretary*.



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Evansville, Indiana Bayard Park Church recently served as the meeting place for two outstanding gatherings. The first was a city-wide Crusade for Souls campaign with all seven Nazarene churches co-operating, and the special workers: Dr. G. B. Williamson, Rev. Glen Jones, superintendent of Southeast Oklahoma District, and the Musical Messengers (Don and Wanda Ratliff). The second was the Wesleyan League Indoor Camp Meeting with seventeen churches in this tri-state area of the following denominations uniting—Pilgrim Holiness, Free Methodist, Church

of God (Anderson), Church of Christ in Christian Union, and Church of the Nazarene. The special workers were Dr. John R. Church, Rev. Wesley Adcock, Calvin and Marjorie Jantz and daughter. God honored these two great meetings with His presence and waves of glory swept over the services. Scores bowed at the altar seeking God for reclamation, regeneration, or entire sanctification. Our church was filled to capacity. We thank God for His mighty manifestation and the privilege of having these outstanding leaders and workers in our city and church. *DAVID E. KRICK, Pastor.*

Palmetto, Florida—The recent revival with Rev. Raymond A. Buckley as the evangelist was most successful. The church was edified, no one left the services without receiving help, and spiritual needs were met at the altar of prayer. We thank the Lord for the way He blessed in these special services, and for what He is doing for us as a church.—*THOMAS E. WRIGHT, Pastor.*

Colorado District Preachers' Meeting

The Colorado District Preachers' Convention was held at Denver First Church, March 4 to 6. Dr. Cecil Ewell, pastor of First Church in Nashville, Tennessee, was the special speaker.

The theme of the convention was "The Pastor as a Soul Winner." The messages of Dr. Ewell were timely and inspirational as he preached with theunction of the Holy Spirit. His ministry will be long remembered by those who were permitted to feel the depth of his spirit.

A high point of the convention was a communion service under the direction of the host pastor, Rev. J. B. Miller, who brought a wonderful communion meditation.

God is blessing the Colorado District under the able leadership of Dr. O. J. Finch, superintendent. Our trust is in God for an outpouring of His Holy Spirit upon us as we work to build His kingdom in this state.—*Reporter.*

Missouri District Tour

The Missouri District, under the leadership of Dr. E. D. Simpson, superintendent, experienced one of the greatest tours of its history, March 5 through 15.

The emphasis was "evangelism" and Dr. John L. Knight, superintendent of the Florida District, was the speaker at the rallies throughout the district. The messages were inspirational, informative, and challenging.

The attendance at the rallies was exceptional with almost every church on the district represented (two were absent, due to illness and a revival); a total attendance of approximately twenty-two hundred or an average attendance of two hundred twenty in each rally. The presence of the Lord was felt in all the services, and we feel the greatest days are ahead for the Missouri District.

Rev. Marion Holloway, district N.Y. P.S. president, presented the *Herald of Holiness* campaign, and the writer emphasized the need for visitation evangelism.—*JOHN T. SMYR, Reporter.*

ANNOUNCEMENTS

RECOMMENDATION—This is to introduce Rev. F. J. Duke, elder on our district. He has been a successful pastor on this district for many years and has now entered the young men's field. He is a good, kind, and faithful leader who is willing to go wherever the Lord may lead. His services are commended to any church which may extend him an invitation to preach or conduct a revival.—*Rev. F. Stromm, Superintendent of Minnesota District.*

WEDDING BELLS—Barbara Jean McKay and Rudwick Fuller, Lake Worth, Florida, were united in marriage on March 22 at First Church of the Nazarene in Lake Worth, with Rev. C. R. Moore officiating, assisted by Rev. Sam McKay, uncle of the bride.

BORN—to Rev. and Mrs. LeRoy Wade of Shattuck, Oklahoma, a daughter, Brenda Elaine, on March 26,

—to Mr. and Mrs. Warren N. Parsons of Providence, Rhode Island, a daughter, Deborah Elizabeth, on March 25.

—to Rev. Donald and Betty Matthews of Kokomo, Indiana, a son, Ronald Wayne, on March 8.

—to Rev. and Mrs. Duane Landreth of Ashland, Kentucky, a daughter, Rebecca Ann, on March 5.

SPECIAL PRAYER IS REQUESTED by a reader in Ohio for an outpouring of God's Spirit in special services in their church, and also for a special unspoken request;

by a lady in Illinois who has felt the call of God for several years to preach and felt she could not do it—has now made the start and needs special help from God;

by a subscriber in West Virginia that she may be filled with the Holy Spirit;

by a mother in Texas that her daughter, married to a wicked, drunken husband, may be delivered—he has tried to kill her; also for a lady in Texas, seriously ill, that God may touch and heal her and raise her up.



WE GO

That will be the record of our Easter Offering for 1957. But let's be sure to mail all money received to our General Treasurer in Kansas City before the close of our fiscal year, April 30. Pastors, will you please check this matter? Thank you!

—Stewardship Committee

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '57

British Isles	.....	June 26 and 27
North Dakota	.....	July 1 to 3
Idaho-Oregon	.....	July 17 and 18
Minnesota	.....	July 24 and 25
Chicago Central	.....	August 7 and 8
Northwest Oklahoma	.....	August 14 and 15
Kansas	.....	August 21 and 22
Virginia	.....	September 4 to 6
Northwestern Illinois	.....	September 11 and 12
Kansas City	.....	September 18 and 19
South Arkansas	.....	September 18 and 19
North Arkansas	.....	September 18 and 19

G. B. WILLIAMSON

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

District Assembly Schedule for '57

Canada Pacific	.....	May 2 and 3
Alaska	.....	May 9 and 10
Washington Pacific	.....	May 15 and 16
Los Angeles	.....	May 22 to 24
Great Mountain	.....	June 5 and 6
Nebraska	.....	June 12 and 13
New England	.....	June 19 to 21
West Virginia	.....	July 4 to 6
Eastern Michigan	.....	July 17 to 19
Pittsburgh	.....	July 25 and 26
East Tennessee	.....	August 1 and 2
Kentucky	.....	August 7 and 8
Michigan	.....	August 14 and 15
North Carolina	.....	September 18 and 19
South Carolina	.....	September 25 and 26

SAMUEL YOUNG

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

District Assembly Schedule for '57

San Antonio	.....	May 1 and 2
Abilene	.....	May 8 to 10
Arizona	.....	May 15 and 16
Canada Pacific	.....	May 22 to 24
Northwest	.....	May 29 and 30
Northeast Oklahoma	.....	June 12 and 13
Canada West	.....	July 19 to 21
Illinois	.....	July 17 and 18
Iowa	.....	July 31 to Aug. 2
Tennessee	.....	August 21 and 22
Mississippi	.....	August 28 and 29
Louisiana	.....	September 4 and 5
Southwest Oklahoma	.....	September 11 and 12

D. I. VANDERPOOL

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

District Assembly Schedule for '57

Alaska	.....	May 1 to 3
Northern California	.....	May 15 to 17
Southern California	.....	May 29 to 31
New Mexico	.....	June 5 and 6
Alabama	.....	June 12 and 13
Northeastern Indiana	.....	July 10 to 12
Central Ohio	.....	July 17 to 19
Eastern Kentucky	.....	July 24 and 25
Southwest Indiana	.....	July 31 and Aug. 1
Wisconsin	.....	August 8 and 9
Dallas	.....	August 14 and 15
Northwest Indiana	.....	August 28 and 29
Southeast Oklahoma	.....	September 18 and 19

HUGH C. BENNER

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

District Assembly Schedule for '57

Albany	.....	May 8 and 9
Washington-Philadelphia	.....	May 15 to 18

Florida	.....	May 22 and 23
Nebraska-Utah	.....	June 5 and 6
Canada Central	.....	June 13 and 14
South Dakota	.....	June 26 and 27
New York	.....	July 5 and 6
Maritime	.....	July 11 and 12
Western Ohio	.....	July 24 to 26
Missouri	.....	August 7 and 8
Houston	.....	August 21 and 22
Mississippi	.....	September 4 and 5
Georgia	.....	September 11 and 12

District Assembly Information

SAN ANTONIO—Assembly, May 1 and 2, at Grace Church of the Nazarene, 1006 Koening Lane, Austin, Texas. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Howard Borgeson, 9806 Shoalwood Avenue, Austin. Dr. Samuel Young presiding.

AKRON—Assembly, May 1 to 3, at First Christian Church, 400 Cleveland Southwest, Canton, Ohio. Send mail and other items relating to the assembly to the entertaining pastor, Rev. D. Palmer, Box 125, Canton, Ohio. Dr. D. I. Vanderpool presiding.

CANADA PACIFIC—Assembly, May 2 and 3, at First Church of the Nazarene, 998 East 19th Avenue, Vancouver, B.C., Canada. Send mail and other items relating to the assembly to the entertaining pastor, Rev. C. W. Robinson, 250 Nigel Avenue, Vancouver, B.C. Dr. G. B. Williamson presiding.

ALBANY—Assembly, May 8 and 9, at First Church of the Nazarene, 240 Main Street, Binghamton, New York. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Arthur Falton, 240 Main St., Binghamton. Dr. Hugh C. Benner presiding.

ABILENE—Assembly, May 8 to 10, at First Church of the Nazarene, 1929 Park Street, Amarillo, Texas. Send mail and other items relating to the assembly to the entertaining pastor, Rev. L. A. Ogden, 3609 Van Buren, Amarillo, Texas. Dr. Samuel Young presiding.

ALASKA—Assembly, May 9 and 10, at First Church of the Nazarene, 10th Avenue at Lacey and Noble Streets, Fairbanks, Alaska. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Robert W. Sheppard, 1006 Noble, Fairbanks, Alaska. Dr. G. B. Williamson presiding.

ARIZONA—Assembly, May 15 and 16, at East-side Church of the Nazarene, 24th Street and Oak, Phoenix, Arizona. Send mail and other items relating to the assembly to the entertaining pastor, Rev. C. W. Elkins, 24th Street and Oak, Phoenix. Dr. Samuel Young presiding.

WASHINGTON PACIFIC—Assembly, May 15 and 16, at Hillcrest Church of the Nazarene, 3619 Main St., Vancouver, Washington. Send mail and other items relating to the assembly to the entertaining pastor, Rev. H. B. Patmquist, 613 West 44th, Vancouver. Dr. G. B. Williamson presiding.

NORTHERN CALIFORNIA—Assembly, May 15 to 17, at Beulah Park (District Center), 100 Beulah Park Drive, Santa Cruz, California. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Frank True, 100 Beulah Park Drive, Santa Cruz. Dr. D. I. Vanderpool presiding.

WASHINGTON-PHILADELPHIA—Assembly, May 15 to 18, at the Christ Lutheran Church, 124 South 13th St., Harrisburg, Pennsylvania. Entertaining pastors: Rev. James Boggs, 24 Ross Ave., New Cumberland, Pennsylvania; Rev. Jas. Bender, Paxtonia, Pennsylvania; and Rev. Robert Mitchell, 716 Wilheld Rd., Harrisburg, Pennsylvania. Send mail and other items relating to the assembly to Rev. James Boggs, 24 Ross Ave., New Cumberland, Pennsylvania. Dr. Hugh C. Benner presiding.

FLORIDA—Assembly, May 22 to 23, at Church of the Nazarene, corner 16th Avenue and 13th Street, Bradenton, Florida. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Charles Oliver, P.O. Box 252 (home address, 1305 16th Avenue), Bradenton. Dr. Hugh C. Benner presiding.

OREGON PACIFIC—Assembly, May 22 to 24, at Church of the Nazarene, 730 West 8th Avenue, Eugene, Oregon. Send mail and other items relating to the assembly to the church. Entertaining pastor, Rev. Charles Oliver, P.O. Box 252 (home address, Eugene, Oregon. Dr. Samuel Young presiding.

EVANGELISTS' SLATES

L and M

- Langford, J. V. 808 N. College, Bethany, Okla.
- Sanford Springs, Okla. April 24 to May 5
- Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
- Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
- Hutchinson (Bethany), Kans. April 17 to 28
- Lakewood, Colo. May 1 to 12
- Lee, Mason, 217 Division St., Huntington, W.Va. Mitchell, Ind. April 16 to 28
- Miami, W.Va. April 30 to May 12
- Leih, Martin, 309 Violet, Monrovia, Calif.
- Ennuaiac, Wash. April 14 to 28
- Butte, Mont. May 1 to 12
- Levertt Brothers. Preachers and Singers, Lamar, Mo.
- Ellington, M. April 26 to May 5
- Lewis, E. E. 305 N. Shepherd, Ironton, Mo.
- Lewis, Ellis, 305 N.W. Second, Bethany, Okla.
- Pueno, Nevada April 24 to May 5
- Pueblo, Colo. May 8 to 19
- Liddell, T. T. Jr., Gen. Del., Bourbonnais, Ill.
- St. Paul (First) Mine. April 17 to 28
- Winnipeg, Minn. April 24 to May 5
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- Lithopolis, Ohio April 28 to May 5
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- Charleston (Lens Creek), W.Va. May 7 to 19
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- Miller, Nettie A. Tr. Trevecca Nazarene College, Nashville, Tenn.
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N to R

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Camden, S.C. May 6 to 12
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Princeton, W.Va. April 24 to May 5
- Oren, Thurman, 230 E. Washington St., Parker, Ind.
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- Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.
- Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.
- Rice, Kenneth R. 117 Orchard St., Cambridge City, Ind.
Madison, Ind. May 15 to 26
- Ridings, E. Paul. 708 N. College, Bethany, Okla.
Ries, Aiden. 1807 Josephine St., Cincinnati 19, Ohio
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Robbins, James. 1817 F. St., Bedford, Ind.
- Southside, Ind. May 1 to 12
Mt. Vernon, Ill. May 15 to 27
- Robison, John. P.O. Box 9151, Huntington, W.Va.
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New Cumberland, W.Va. April 23 to May 5
Martinsburg, W.Va. May 7 to 19
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- Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.
Erie, Pa. June 5 to 9
- Rushing Family Trio, The (Doe, Bernadette, and Tracy). Singers and Musicians, King City, Mo.
Okaloosa (First), Iowa. May 13 to 19
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Open Date, April 24 to May 5
- Schaefer, W.Va. May 8 to 19
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Amarillo (W. Side), Texas May 10 to 19

S and T

- Samuel, O. D. and Thelma. Box 6, Halltown, Mo.
Phelps, Mo. (F.M.) April 17 to 28
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- Bang, Mrs. Anna. April 23 to 28
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- Scarlett, Don. Route 3, Oakland City, Ind.
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- Mattson, W. W. May 7 to 19
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- Klemes, Mich. May 8 to 19
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- Schultz, Ernest. Evangelist, 606 Maple Ave., Mora, Minn.
- Schultz, Walter C. Song Evangelist, 707 S. Chippman St., Oswego, Mich.

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 Way, L. D., Evangelist, 408 Washington, Garland,
 Texas

Selick, F. T., Harrison St., Box 22, Oxford, Nova
 Scotia

Cliffontdale, Mass., April 24 to May 5

Kings Mills, N.B., May 8 to 19

Selz, Joseph W., 627 Juniper St., Walla Walla,
 Wash.

Rapid City, S.D., April 30 to May 12

Pierre, S.D., May 14 to 26

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Pekin, Ill., April 17 to 28

Galesburg, Ill., May 1 to 17

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 Kansas City 41, Mo.

Greenville, Ark., April 19 to 28

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Wierst, Butterfield, Okla., May 9 to 19

Black, D. F., Song Evangelist, Route 2, Vevay, Ind.

Sater, Hugh, P.O. Box 527, Kansas City 41, Mo.

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Pittsburgh (Bellevue), Pa., May 9 to 19

Smith, Paul R. and Hattie, Evangelist and Singers,
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Stafford, Kansas, April 17 to 29

Liberal, Kansas, May 1 to 12

Snow, Loy, Route 1, Bedford, Ind.

Terre Haute (Central), Ind., April 24 to May 5

Wobash, Ind., May 8 to 19

Stabler, R. C., Box 34, Montoursville, Pa.

La Crosse, Wis., April 24 to May 5

Oscar Falls, Iowa, May 8 to 19

Stafford, Daniel, Box 1514, Indianapolis, Ind.

Beech Grove, Ind., April 25 to May 5

Ruston, La., May 9 to 19

Staley, T. H., 1242 Ottawa Ave., Middletown, Ind.

Lima (First), Ohio, April 24 to May 5

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Steelman, Mrs. Theima, P.O. Box 294, Gilmer, Texas

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Strack, W. J., Box 235, New Lyme, Ohio

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New Kirk, Okla., May 1 to 12

Thompson, Harold C., P.O. Box 549, Blytheville, Ark.

Towns, Juste, 4929 Ford St., Speedway, Ind.

Trupp, Howard M., Evangelist, 12408 Florida Ave., Tampa, Fla.

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Jackson, Maine, May 1 to 12

4th Town, Maine (Met. Bapt.), May 14 to 26

Tyson, Joe M. and Wife, Evangelist and Children's
 Workers, Rt. 6, Box 446, Waco, Texas

U to Z

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Carthage, Ky., April 24 to May 4

Duxton (Central), Ohio, May 8 to 19

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Kennard, Ind., April 16 to 28

Open Date, May 1 to 12

Waskield, A. C., Song Evangelist, 515 Woodland,
 Nashville 6, Tenn., May 1 to 12

Nashville (Woodbine), Tenn., May 1 to 12

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Tarrant City, Ala., May 8 to 19

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 Fla.

Whitley, C. M. and Wife, Preacher and Singer, P.O.
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Fairmount, Ill., April 24 to May 5

Open Date, May 8 to 19

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Wiggs, W. Frank and Wife, Preacher and Singers,
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Williamson Trio (Iloyd M., Wife, and Daughter), 1104
 Penn St., Columbus, Ind.

Williams, J. E., P.O. Box 527, Kansas City 41, Mo.

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Williams, Lillian, Evangelist, 327 W. Broadway,
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Allardt, Tenn., May 20 to 24

Signal Mountain, Tenn., June 3 to 9

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Springfield (Third), Ill., April 24 to May 5

Beverly, Ohio, May 8 to 19

Wire, B. N., 109 N.W. Seventh, Bethany, Okla.

Cherokee, Okla., April 19 to 28

Farmersville, Texas, May 1 to 12

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Woods, Robert F. (Bob), Pefferlaw, P.O., Ontario,
 Canada

Haverhill, Mass., April 24 to May 5

Annapolis, Md., May 6 to 12

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Seminole, Okla., April 24 to May 5

Altus, Okla., May 8 to 19

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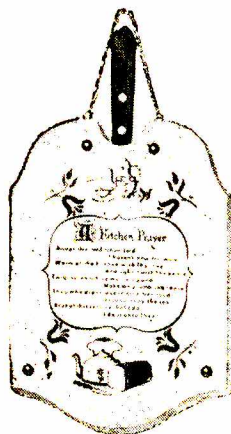


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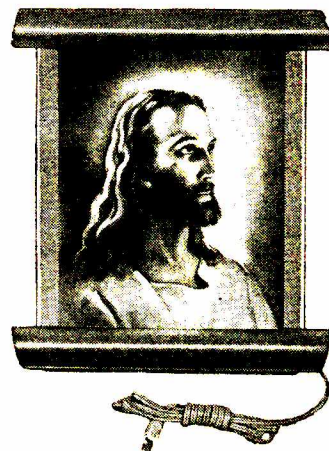
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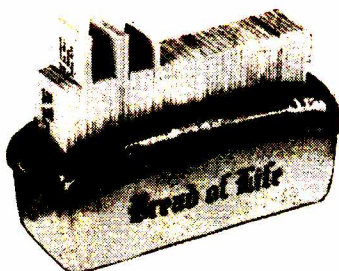
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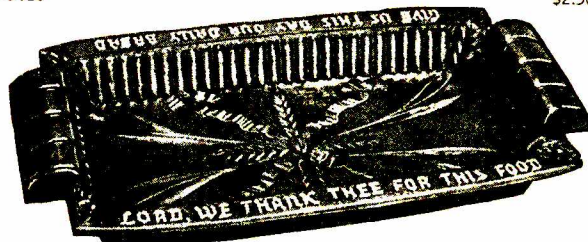


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