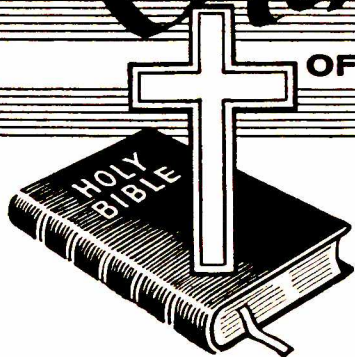


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



August 7, 1957

It was one of those unusual situations that might occur but once in a generation or more when Jesus Christ and Nicodemus met. On the surface it seemed to be but two men meeting to discuss matters pertaining to religion, but actually it was the meetings of two great systems of religion.

Nicodemus represented the best that Judaism could produce—a splendid, moral, legally righteous man who was sincerely devoted to his service. On the other hand, Jesus Christ represented the full

“BORN AGAIN!”

General Superintendent Benner

concept of man's relationship to God whereby any man could come into a vital contact with God which would give to the individual a new nature and that righteousness which is “of God by faith.”

The clear implication is that Nicodemus, with all his rich background and experience, still had a heart that called for a more adequate revelation of God. Following Nicodemus' complimentary introduction, Jesus abruptly struck at the vital point of need with, “Except a man be born again, he cannot see the kingdom of God.” With that startling sentence He swept away all the false supports of this Pharisee's position, leaving him but the status of a sinner, even like the vilest of men, needing a divine Saviour.

But with that as a beginning, the Master proceeded to reveal the love of God that had impelled Him to make the sacrificial gift of His Son, “that whosoever believeth in him”—the high or the low, the rich or the poor, the Pharisee or the publican, the legally righteous or the depraved sinner—“should not perish, but have everlasting life.”

The best that humanity can produce is not enough. In this modern day it is still true that “all have sinned.” But we praise God that the same miraculous regenerating power of the Son of God, the same glorious ministration of divine grace that “can make the vilest sinner clean” and transform him into a “new creature” in Christ Jesus, is available today.

Any message less than this is not the true gospel of Jesus Christ. And the possibility of being “born again” is for “whosoever will.”

LATE NEWS

Telegrams

Huntington, Indiana—The North-eastern Indiana District Assembly convened July 10 at Marion, Indiana. General Superintendent Vanderpool, an excellent presiding officer, led us to deeper love and devotion to Christ and the lost world. Reports showed gains in every department: total raised for all purposes, \$993,559, an increase of \$38,761; giving for general interests, \$121,822; General Budget giving, \$109,997, making district 11.1 per cent for missions. Four hundred fifty-four received by profession of faith. Sunday school enrollment 17,419, an increase of 636; average attendance 10,058; membership increase in N.F.M.S. was 12 per cent, or a total of 4,460. Total property evaluation, \$2,790,650; an increase of \$133,650. District Superintendent Paul Urdike, after serving for fourteen years, received 296 out of 299 for a one-year call, and had only eight negative votes on a three-year call. Entire district solidly back of his leadership. Mrs. Urdike received 406 out of 409 for missionary president. Golden Anniversary goals are: 1,000 new members by profession of faith; 8 new churches; 4,200 increase in Sunday school enrollment; 1,000 increase in average Sunday school attendance; double our witnessing and Bible reading; double "Victory Builders" pledges for home mission revolving fund.—R. T. Morris, Reporter.

Colorado Springs, Colorado—Colorado has just adjourned its 49th district assembly marked with holy fervor and singleness of purpose. Under the inspiring leadership of the district superintendent, Dr. O. J. Finch, who was re-elected almost unanimously, Colorado District marches into the Golden Anniversary year with faith in God and confidence in a well-defined program. The upward surge of General Budget giving to 9.5 per cent means that Colorado goes over the top next year. Spiritual, numerical, and financial goals give certain promise that "seven or eight in fifty-eight" will be realized in new churches. Forty-three thousand copies of "Herald of Holiness" special issue were ordered, honoring forty-seven years of thrilling holiness ministry. Dr. Samuel Young, general superintendent, with his characteristic skill and gracious spirit, led the assembly to a glorious climax in the ordination of three Spirit-filled ministers. Colorado Nazarenes accept the challenge to move up near to God in prayer, and to move out next to sin-blighted humanity with soul-winning love.—Wilford N. Vanderpool, Reporter.

Rev. Lawrence T. Holman has completed seven years of service as pastor

Herald of Holiness



August 7, 1957
Vol. 46, No. 23
Whole Number 2363

- 1 "Born Again!" General Superintendent Benner
- 3 William Bramwell, E. W. Lawrence
- 4 "I Wouldn't Have Missed It for a Great Deal!"
- 4 Holy Ground, Pearl Burnside McKinney
- 5 "The Most Wonderful Message I Ever Heard," W. A. Carter
- 5 The Little Word "But," Edith Carey
- 6 Psalms 18:28, Paul Martin
- 7 Never Return an Empty Plate, Hazel E. Howard
- 8 Is Civilization Perishing? Art Rakestraw
- 8 What Is Liberty? Anna Trotter
- 9 News in Picture
- 9 I'll Live for Him! J. Melton Thomas
- 10 Laid Aside to Intercede, Ralph A. Mickel
- 10 "I Love to Tell the Story" Justa Lee Allen
- 11 Partners, R. R. Cribbis
- 11 "The Salt of the Earth" Christine White
- 12 Editorials, Alfredo Del Rosso

Next Week . . .

Companions of Holiness, Robert A. Rapalje
I Prayed This Morning, A. H. Eggleston
The Goodness of Solitude, J. Kenneth Grider

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

of the church at Covina, California, and has accepted a call to the pastorate of First Church in Albuquerque, New Mexico.

Evangelist Ernest E. Orton has left the field to accept a unanimous call to pastor the church at Cherokee, Oklahoma.

After five years as pastor at Newcomerstown, Rev. J. Donald Carrico has resigned to accept a call to pastor First Church in Ironton, Ohio.

After pastoring the Five Points Church in Muncie, Indiana, for four years, Rev. William E. Master has re-

signed to accept a call to pastor Bresee Church in Little Rock, Arkansas.

Mrs. Geeding writes that "Evangelist W. W. Geeding underwent surgery on July 19, and will be recuperating at our home for six weeks. Prayer is requested for him." They plan to resume their fall schedule of meetings on September 4. Their address, 376 W. Pine, Canton, Illinois.

Evangelist Lowell L. Yeatts writes that he has left the field to accept the pastorate of the church in Ligonier, Indiana.

Something to Shout About!

By MARIAN L. KNORR

*I'll ever shout His praises,
He's done so much for me;
His name shall be upon my lips
Through all eternity.*

*I'll ever love my Jesus;
He's Pilot, Friend, and Guide—
While through this foreign land I go,
He's always by my side.*

*I'll ever brag on Jesus,
Who died to set me free;
His precious blood, a ransom,
Was spilt on Calvary.*

A layman
expresses appreciation for . . .

THE ALTAR

There is a place in the front of our church that is a hallowed place, a place that holds many fond memories. There my Lord met me and lifted some heavy burdens from my heart. I have seen my children pray there. I have seen the stranger, whose problems we could not know, come from the place of prayer with the expression of peace on his face resulting from the meeting with Christ there.

There I have knelt with friends to pray for a common desire. There I have renewed my vows.

I have seen the beginning of new homes at that altar. Amid the rustle of satin and the scent of sweet flowers—God was there. Our babies were dedicated there. Last good-bys have been said there to cherished friends and loved ones, but in the midst of sorrow and bereavement certainly God was there.

I am glad for a church with an altar that is always open for business between my Lord and me.

—MRS. JOHN REYNOLDS
First Church, Clovis, New Mexico

William Bramwell

Revivalist and Preacher of Sanctification

(The Story of How He Entered into the Blessing of Holiness)

"To the end of his life, wherever he went, his first inquiry was about those who 'experienced' sanctification, and it would be to miss entirely the lesson of Bramwell's life if we did not thoroughly examine his teaching and testimony on this part of Christian doctrine." So said Rev. C. W. Andrews in his short biography of the eighteenth century English revivalist, William Bramwell.

Born in the Fylde district of Lancashire County, England, of godly Church of England parents, William Bramwell, although at first biased somewhat against the disciples of John Wesley, came eventually under their influence. Consequent upon a personal interview with John Wesley, he became one of the first Methodist class leaders, local preachers, and ministers. In the many years that he was enabled to "travel the circuits of British Methodism," God used him as a mighty soul winner. His ministry was, first and foremost, that of the revivalist.

Within ten years of the death of the movement's founder, coldness, dullness, and spiritual indifference had crept into Methodist circles. It was in such an atmosphere that Bramwell delivered the message that God was in Christ reconciling the world unto himself, and announced far and wide the privilege of believers not only knowing of a certainty that Christ had taken away their sins, but that He could also sanctify them wholly through the working of the Holy Ghost within them.

John Wesley had always insisted that where holiness was faithfully proclaimed, and *the life itself really and truly lived*, revival would invariably follow. This walk along the highway of holiness is one to which every child of grace is called. William Bramwell was faithful in his proclamation of the full message. But what if the life lived does not tally with the message put over? Well, no such complaint could ever be lodged against William Bramwell, and one who was intimately

acquainted with all his goings and comings testified as follows: "I knew him intimately for twenty years. I lived in the same house with him in his seasons of relaxation as well as occupation, but never saw him in such a temper that I could reprove. His soul was like a spring, continually overflowing with the most amiable and benevolent emotion."

While there is but one way to the celestial city—and entrance to it is by yon wicket gate and Cross—on that *one way* there is an *upper and a lower pathway*, the carnal and the spiritual. William Bramwell trod consistently the way of holiness. Like Enoch before him, he "walked with God," and had the testimony that his way of living "pleased God." He could desire no other epitaph.

There are three things that we must notice about the pathway of the holy: the commencement, the way itself, then the consummation of the journey.

That we might walk (continually, that is) in the Spirit, not fulfilling the "lusts of the flesh," is our privilege as believers. It is also God's will for those of us whom He has redeemed at such a cost. But before one can *walk in* the way, he must first of all *enter upon* the way. Like many others, before and since, William Bramwell remained a long time outside the blessing of holiness simply because he sought it by works of his own self-righteousness.

Let his own words suffice:

"I was for some time deeply convinced of my need of purity, and sought it carefully with tears, entreaties, and sacrifice; thinking nothing too much to give up, nothing too much to do or to suffer, if I might but attain this pearl of great price. Yet I found it not, nor knew the reason why, till the Lord showed me I had erred in the way of seeking it. I did not seek it by faith alone. Still it tarried a little, but I waited for it in the way of faith."

He went to visit a friend in Liverpool. He was

By E. W. LAWRENCE, London, England

*"I wouldn't have missed it
for a great deal!"*



This statement and others of similar meaning are frequently heard when a group of visitors has been shown through the Publishing House.

And we don't mean that those who visit us are impressed by anything lavish or spectacular. The Publishing House really isn't "something out of this world." The buildings are not architecturally noteworthy, the furnishings are not luxurious. But the Publishing House does strike visiting friends as a business establishment where everyone is busy and where a tremendous amount of work keeps rolling along.

Obviously, we're addressing these remarks to those who have not yet visited us. If your family is vacationing in this section, we think it will pay you to visit your Publishing House. Those who are passing through Kansas City on business are urged to spend an hour for a quick trip through the plant.

This past week about forty groups of visitors were taken through. They were delighted with what they saw and we were equally delighted to have them come by.

So won't you plan to stop and see us at your first opportunity?

Your friends,

NAZARENE PUBLISHING HOUSE

meditating upon certain matters when "heaven came down to earth, it came to my soul."

"The Lord for whom I had waited, came suddenly to the temple of my heart," he added. "I had an immediate evidence that this was the blessing I had for some time been seeking. My soul was then all wonder, love, and praise."

Holy Ground

By PEARL BURNSIDE McKINNEY

*If you have committed your ways to the Lord,
Your will finds in Him a blessed accord;
Your service is given without a reserve,
For yours is the place God would have you to
serve.*

He was writing that twenty-six years after the day he had entered into his inheritance of entire sanctification. "I have walked in this liberty ever since," he said. "Glory be to God! I have been kept by His power. By faith I stand."

In the school of the Spirit, Bramwell had to learn that the closer he walked with God, the greater would be the affronts and opposition of the powers of evil. But a few moments after he'd stepped up on to the highway of holiness (see Isaiah 35:8), Satan came and suggested to him that he'd better not testify to having received the Pentecostal blessing. He had a journey of fifteen miles to reach his preaching appointment for the evening. As he strode along, at every step he felt the temptation repeated: "Do not profess sanctification, for thou wilt lose it."

Now victory has been promised in all such circumstances. "He maketh my life a constant pageant of triumph in Christ," said the Apostle Paul one day (Moffat translation). And in this particular situation William Bramwell was able to claim his victory in Christ. He obeyed the voice of the Spirit and testified to having received the anointing.

"My soul was again filled with glory and with God," he said. "I then declared to the people what God had done for my soul: and this I have done on every proper occasion since that time, *believing it to be a duty incumbent upon me*" (italics mine, E. W. L.). "I think such a blessing cannot be retained without professing it at every fit opportunity, for it is thus we glorify God, and 'with the mouth confession is made unto salvation.'"

This same blessing of entire sanctification is for all. *The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call* (Acts 2:39).

You can learn from the mistakes of Bramwell and seek this blessing by faith right now. "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

*Your days may be spent in a dry, barren place,
Forlorn and forgotten, except by God's grace;
But if in the back of the desert you're found—
The place where thou standest is God's holy
ground.*

*Though you cannot see any battles to win,
Be sure that your soul is armored within.
Communing with Jesus, the blessings abound—
The place where thou standest is God's holy
ground.*

A heartbroken boy, a traveling salesman and . . .

"The Most Wonderful Message I Ever Heard"

By *Evangelist* W. A. CARTER

These were the words of a traveling salesman I met on a train while returning from Kansas City. He approached me and asked if I would try to help a lad who sat across the aisle from us. The lad had related to him a sad story and was really in deep sorrow. His father had taken his own life just a few days before by discharging both barrels of a loaded shotgun into his head and literally blowing his brains out. The boy was now on his way to one of the southern states to find a home with some of his relatives.

I went over and sat down by the lad and counseled and advised with him, trying to console him in his sorrow. Before leaving him I urged him to find a church and Sunday school when he reached his destination and to attend regularly, that his life could be useful and happy if he would find the Lord and serve Him. Then we bowed our heads together and I offered a prayer for the lad as the train was speeding onward.

When I returned to my seat the traveling man came to thank me for the service I had rendered, confessing with tears and trembling that he himself was not in position to help the boy. He said he was not a Christian; he had been some eighteen or twenty years ago but was not now. He asked with what church I was affiliated and I told him the Church of the Nazarene with headquarters at Kansas City. He remembered where our publishing house was and our general headquarters. Then he asked, "Your church is the one with such strict rules?" Then he began to name the rules to which he referred. I agreed that to some these might seem to be very strict. He said further, "Your church is an old people's church, is it not?" When I assured him that our church is definitely a younger people's church, he said that he could not harmonize this with our rules. Then he asked if we were not constantly faced with problems of discipline among our young people. I assured him that problems of this kind were at a minimum among our young people.

He seemed very bewildered and asked me for an explanation of this fact. I explained that this is due to the doctrine we preach and to the experience we insist upon our people having. We preach regeneration, forgiveness of sins, the new birth, which makes a new creature of an individual and separates him from all known deeds of sin;

and that after this experience there is the further work of entire sanctification, which Mr. Wesley called the "second blessing" and which purifies the heart and takes out of it all sinful desires. I explained that when one really gets this experience he does not want to drink, gamble, swear, dance, or partake of the other common sins of our generation.

When this elderly traveling man was about to leave the train at a station in Oklahoma, he came to bid me good-by and with one hand on my shoulder and the other clasped in mine, with tears rolling down his cheeks, he said, "You have preached to me the most wonderful message I have ever heard; I might never see you again in this world and I might never make it to heaven, but I will never forget this wonderful message. Promise me that wherever you go you will still preach this message." I made that promise to him that day and that is the "glorious gospel" which I am preaching today; and I am not ashamed of the gospel of Christ!

The Little Word

"BUT"

By *EDITH CAREY*

"But." Only three letters make this little word which every one often uses, and often it so changes the thought first expressed that the whole picture is changed.

We find this little word used more or less by all the writers of the Bible. Jesus used it often as He sought to teach the people the difference between sin and righteousness. Also it is very noticeable in the books of Kings and Chronicles, where the lives of the kings of Judah and Israel are recorded. There was Solomon, so good, so humble that at first he felt himself to be "only a child." It was then he was richly blessed by the Lord and made the wisest of men. Later we sadly read: "But King Solomon loved many strange women," and they "turned away his heart after other gods: and his heart was not perfect with

Sampling the Psalms:

Psalms 18:28

By Evangelist Paul Martin

For thou wilt light my candle: the Lord my God will enlighten my darkness.

Does it get dark where you live? Commissioner Brengle of the Salvation Army testified that he felt in heaviness and darkness for forty days. This is rough treatment for thrill-seekers or demonstration devotees. But darkness has some purpose. Night was intended to bring quietness, rest, relaxation, and peace. Here is the time to gain strength for the day, to make preparation for work.

So, too, in the shades of spiritual night, it is no time for nervous, hasty decisions. It is time to rest on God, to relax in His arms, to stay close to fundamentals, to read and pray. It is in these times that we can rebuild and strengthen the foundations, draw in a little, and talk it over with the Lord. Decisions made in darkness and heaviness of spirit may not be good ones. Hold steady in the dark hour, close to Him, and when the light breaks through a little, you'll see the forks in the road much better.

But the Psalmist states in this promise that God does not wait for the normal breaking of the day. *He lights the candle.* He lights the candle of His Word. Old verses that I know too well seem gloriously new. New verses seem to have been just put in the Bible that morning for me. He lights the candle of my favorite prayer corner. Perhaps it's just a chair, my bedside, study table, or kitchen stool. But when God is there, it is my Bethel, my home port, my resting place. That is why I say, "Stay close to the home port when the storm is raging."

Yes, He lights the candles of common things, like children's running chatter, changing weather, the daily news, books, songs, and pictures on the wall. So, when it is dark around, in ordinary things and ordinary ways I see His will, hear His voice, and walk in His light!

the Lord his God." Now whenever Solomon's history is discussed that "but" stands out as clearly as the great things he did.

Of Amaziah, king of Judah, we read, "He did that which was right in the sight of the Lord," *but* not with a perfect heart; and that heart imperfection led him far astray, even into idolatry.

Several times we read of other kings who did many righteous works; then there is added, *but* "the high places were not taken away." Each time the king and the people wandered away from the Lord, and the Lord in His mercy and love for His chosen people had to send judgment upon them to bring them back to himself.

It is just as true today, if the heart holds a wrong love, the soul is not perfect in the sight of the Lord and is in danger of being led astray. A "pure heart" as well as "clean hands" is necessary for a truly righteous life and safety.

However, let us rejoice that there are some other "buts" in God's Word, some very precious ones. When we come to Him burdened with our sins we may plead, "*But* thou art a God ready to pardon, gracious and merciful." It is then we may know the sweetness of His voice as He speaks His forgiveness bringing peace to our hearts.

When because of sin the Lord drowned the world of creatures He had made, He said to righteous Noah, "*But* with thee will I establish my covenant." And today if we walk in righteousness before Him we may rest assured that He will establish His covenant of preservation with us.

Again we find, "The world passeth away, and the lust thereof: *but* he that doeth the will of God abideth for ever." Wonderful! Kept forever by His mighty power. And we can rest securely on the certainty of His word, though "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: *but* the word of the Lord endureth for ever" (I Peter 1:24-25).

Contemplating these words, let us who "know that ye [we] were not redeemed with corruptible things, . . . *but* with the precious blood of Christ," constantly endeavor and pray that in the records of our lives there shall be found only those "buts" that speak of His mercy and grace, and none of the evil "buts" that could endanger our soul's eternal salvation.

STEWARDSHIP

Quote

Jesus does not force service on Christians. Christians are not God's involuntary slaves.—W. J. Werning in "Investing Your Life."

Never Return an Empty Plate

I picked up the pretty hand-painted plate and started for the door. "I'll take this back to Mrs. Larson," I said.

"Wait a minute," my mother called, coming into the kitchen. "Be sure to tell her how much we enjoyed her orange rolls and ask her if I may have the recipe."

"Okay," I answered, watching my mother fill the plate with still warm, spicy ginger cookies. She covered them with a napkin. "Never return an empty plate." She smiled as she handed it to me. "It looks so bare."

I have never forgotten those words. Occasionally when I have taken something I have baked to a neighbor and have dropped in to chat with her a few days later, she would say, "I'll give you your plate to take home while I think of it. We enjoyed the fruit cake very much." I have left, clutching the empty dish with an indescribably letdown feeling. It wasn't that I *wanted* the plate heaped with goodies, or that I expected something in return. It was, rather, a sense of cold, ungracious emptiness.

Perhaps that is how our Heavenly Father feels when, in return for His bounty, we render a polite, "Thank you," or lip service. The day after Jesus miraculously fed five thousand people with the little lad's five barley loaves and two small fishes, the people sought and found Him.

"Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26), He told them. They had not returned to thank Him for His thoughtfulness and compassion in providing for their hunger. They came like a pack of hungry dogs, looking for crumbs or material things. They were on the receiving, not the giving, end of the line.

David cries out in Psalms 116:12, "What shall I render unto the Lord for all his benefits toward me?" He had the desire to do something for God, not to return an empty plate. Jesus tells us, "Freely ye have received, freely give" (Matthew 10:8).

Two questions suggest themselves. First, What has God given to us? and, second, What can we give in return?

Answering the first, our Father has blessed us with both material and spiritual gifts. We may buy a loaf of bread at the bakery, but if we trace it back to its origin, the flour, the wheat, and the seed, we must concede that the Creator gave the seed in the beginning. So in reality our "daily bread" comes from Him, as do our clothes and other commodities.

He created the sheep that give us wool to be spun into cloth and sewed into garments. He created the trees from whose bark come many products in use today.

It is estimated that each American eats four pounds of salt annually, or 320,000 tons if every American consumed his full share. And yet, that adds up to only 5 per cent of the 20,000,000 tons mined in 1954! Practically every important modern industry depends upon salt for its production. Were man to be deprived of this precious substance, he would soon perish from the earth. God created the salt, or the compounds from which it is formed. He realized our need. In fact, "The earth is the Lord's, and the fulness thereof."

Turning to spiritual benefits, we have salvation and subsequently eternal life offered to us freely through the shed blood of Jesus Christ, God's Son, on Calvary; and, with salvation, come that inner peace, joy, and love.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17).

But what can we give God to show our appreciation? Not much in comparison to what He has given us, but He neither asks nor expects much. We may give a "cup of cold water" to a thirsty man or even an animal in Christ's name. We can share our abundance with the poor and visit the sick and lonely. There is much to be done in the church, many niches to fill from a friendly smile and handshake to the stranger in our midst to teaching a Sunday school class.

We will find a peculiar joy in giving our plentiful of time, talents, and strength because there is pleasure in God's service. To this we can add praise to our thanks, and if it springs from our heart and not from our lips alone—then we have not returned an *empty plate!*

Is Civilization Perishing?

By ART RAKESTRAW

"Yes," says M. A. Smith, in *Jewish Hope*, but adds that we need not be depressed or alarmed, as this is a necessary prelude to our Lord's return. The signs of moral collapse have been pointed out again and again. The superstructure of our civilization looks fair indeed from the outside. We are lost in admiration of scientific progress and stupendous inventions, indicated by the meteoric advance from the telephone to television, and from the horse and buggy to jet aviation, all within the space of two generations.

But when we look more closely we see the weakness of our boasted civilization. The foundations are crumbling. As Mr. Smith says, "Man is digging the grave of civilization with the tools of science," and this destructive process is both the cause and the result of two Satan-inspired, diabolical philosophies, namely, the deification of man and the consequent dilution, let us say, of Holy Ghost religious experience, culminating in indifference if not in active opposition. The central thought in much of modern philosophy seems to be that man can get along very well without God. Jesus asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:18.) We are breeding a generation of scoffers who ask, "Where is the promise of his coming?" (II Peter 3:4.) Ah, my worldly friend, it may be sooner than you think.

This next-to-godless philosophy is most pernicious in that it fosters a light conception of sin, with a virtual denial of the atonement. But we are told that God is holding back His judgments, "not willing that any should perish, but that all should come to repentance" (II Peter 3:9). Will there be a world-wide revival before the Lord's return? Was the outpouring of the Holy Spirit on the Day of Pentecost the first installment, so to speak, of a greater manifestation of divine grace? Some Bible teachers think so, others think not. Our Lord plainly stated that but few will enter upon the straight and narrow way of righteousness.

But of one thing we may be certain: there will be progressive development of the opposing forces. The wheat and the tares are both ripening. Materialistic philosophy is infiltrating some of our institutions hitherto considered orthodox. Our Bibles are too often gathering dust, while in mission lands natives stand in line tearfully begging for the Word of God. Conditions on the mission

fields of the world indicate that the time is short and the need great if we are to fulfill the Great Commission and preach holiness as the indispensable requirement for salvation.

And what of us, resting in comfort in this land of liberty? Let us not get "high-hat." Our national sins are many and grievous. Respect for authority—domestic, governmental, and divine—is at a new low. We are becoming a nation of beer guzzlers and whisky drinkers. Our consumption of tobacco and narcotics is enormous. Our pitifully small gifts for God's work should make us hide our heads.

True, there is a superficial increase in churchianity and religiosity, but not, we fear, in real spirituality. Even in our holiness churches there are too many who are letting the banner trail in the dust. Outwardly conforming to the standards of holy living, they betray a lack of spiritual power, and we do not see the signs of widespread conviction followed by the shouts of victory. In short, we are unconcerned. *Let us wake up!*

WHAT IS LIBERTY?

By ANNA TROSPER

Where the Spirit of the Lord is, there is liberty (II Corinthians 3:17).

As a church we dwell on this scripture as a background for our belief; however, I sometimes wonder if we do not exaggerate our rights in this capacity. I feel that we do not have the right to—

- exalt our own experience, talent, or ability and lower the other person's. I find there are hidden talents in prayer, example, faith, and one that would help all of us, keeping our mouths shut.

- mention names critically in prayer or testimony, or to make any comment for the benefit of anyone present. May the Lord have mercy on anyone giving such a prayer or testimony. No wonder outsiders sometimes get sickened out on testimonies because many of them are not really monies at all.

- argue on points which are, and always have been, debatable in a public prayer meeting, such as externals, etc.

- dwell on the weaknesses of the formal churches,

or argue with other denominations on doctrines and beliefs. If we have a better life, they will see and want it. Remember, they love their church too and will defend it; and we do not have the right to waste precious time in prayer meetings and revivals slurring visitors—time which could be taken up in study of the Scriptures.

—fail to show mercy toward the backslider or weak Christian. Every backslider within visiting distance should be visited often in love, mercy, and kindness.

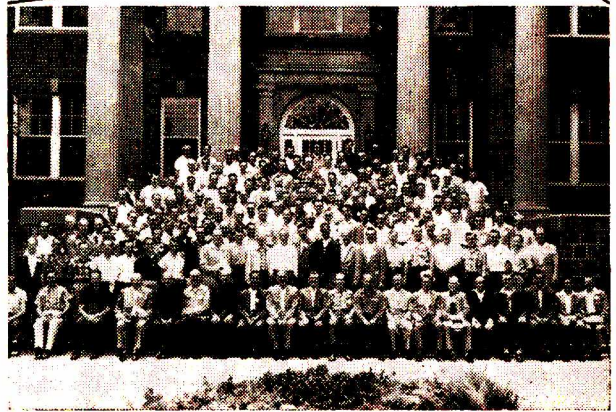
—approach the unbeliever in a critical, overbearing, smart-aleck attitude. That will make him angry instead of drawing him to Jesus. Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged” (Isaiah 51:1).

—see only one side of any situation. The Christian who can feel the impressions, sentimentality, problems, and infirmities of others can help them.

In dealing with servants of the Lord, or with unbelievers, we are not dealing with stock or puppets. We are dealing with living bodies and souls, and their feelings; some have an inferiority complex carried over the year, or the stigma of past sins. These things lie buried deep within and at no time do we know what criticism, insult, or reprimand will cause that individual hours of spiritual struggle or even backsliding. Jesus said to His disciples: “It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones” (Luke 17:1-2).

What is liberty then? I feel that there is a holy liberty and there is a carnal liberty. The holy liberty brings joy and peace. It is a blessing to

NEWS in PICTURE



MINISTERS' RETREAT—EASTERN EDUCATIONAL ZONE. *The Retreat was recently held on the campus of Eastern Nazarene College with over 225 ministers attending. The picture shows the ministers in informal attire during day sessions. Featured speakers were Dr. Samuel Young, general superintendent, and Dr. Paul Rees. The Ministers' Retreat was followed by a Laymen's Retreat with Dr. Young and Dr. Leonard Spangenberg as speakers.*

those listening and wins many souls. Let us search our hearts. What kind of liberty do we brag about having? I see the Christians with holy liberty loving and caring for everyone—their neighbors, fellow workers, business associates, and anyone with whom they come in contact. I see them live what they profess 24 hours a day, 365 days a year, never wanting to push down or destroy, but always wanting to help and lift up, thus being a blessing to all those they may contact. This, to me, is liberty and the Spirit of the Lord.

I'll Live for Him!

By J. MELTON THOMAS

*When sunbeams fall upon my path,
And gracious love forbiddeth wrath,
When Christ bestoweth all He hath,
I'll live for Him.*

*But when dark clouds above me soar,
And grievous wrath He doth outpour,
Still, tho' the gifts of Christ seem o'er,
I'll live for Him!*

*When wealth and honor come my way,
When victory comes in every fray,
And friends there are who throng my way,
I'll live for Him.*

*But should my wealth and honor flee,
And failure daily walk with me;
Should none my comrade deign to be,
I'll live for Him!*

*When life and health my portion are,
And death's chill stream to me seems far,
Eternal shores a distant star,
I'll live for Him.*

*But when Death's hand hath on me lain,
When hope for earthly life is vain,
The Master's greatest prize I'll gain—
Eternal life with Him!*

You have a world-wide ministry if you are—

LAI D ASIDE TO INTERCEDE

By *Evangelist* RALPH A. MICKEL

A pastor said he went to the hospital to visit one of the sick members of his church. She was grieved because she could not attend the revival services, because the only thing she could do for the meetings was to pray for them. The pastor replied, "The most important thing anyone can do in this revival is to pray for it. So you are in a position to help us in this most necessary way." The lady, so encouraged by these words, said, "Then I'm not just useless in being confined to this bed. I can still be in the battle for the Lord in the secret place of prayer." *She was laid aside to intercede.*

This is a truth that needs fresh emphasis for some of our people today. We are so prone to think that we are only working for the Lord when we are doing visitation, teaching a Sunday school class, or taking part in some other church function. As a result, prayer too often is neglected.

Yet the great Apostle Paul in telling the Ephesian Christians to pray for all the saints hastened to add that they were to include him. If Paul needed them to pray for him how much more do the pastors, evangelists, and Christian workers of today need the saints to pray for them! The greatest, most important, most necessary thing anyone can do for an evangelist or any other preacher is intercede for him at the throne of God. *The Church of God moves forward on its knees.* The success or failure of our work is determined by the success or failure of our intercessory prayers. Such prayer warriors spearhead the advance of the Lord's army.

The following incident wonderfully illustrates how a shut-in can pray:

"I am sorry I am late today," said a pastor visiting an aged member of his flock, "but I have been all around the town visiting the members of the church."

"Why," said the aged lady, "that's just where I've been!"

"But you cannot walk!" exclaimed the astonished preacher.

"Oh," said the saint, confined to her house by the infirmity of old age, "you see, my soul isn't bedfast! So I just go round the parish every day in prayer, while I lie here."

In this same way, precious shut-in saint, laid

aside perhaps after years of labor for the Lord, you can travel with the evangelists of the church, with the missionaries to heathen lands, with the general superintendents in overseeing the church, with the other leaders at Kansas City as they go about their duties, with the teachers in our colleges and seminary, with our district superintendents in traveling the great districts of our church, with them to the home mission campaigns to organize new churches, and even with the workers as they go from door to door in visitation campaigns. There is no work of the church from which you are excluded. You have been chosen of God to take part in *all the work* of the church as an intercessor in the secret place of prayer.

Hymns from the Heart

By JUSTA LEE ALLEN

"I Love to Tell the Story"

When we sing the hymn "I Love to Tell the Story," we are singing one of the most popular of all modern hymns. Very few hymns written in the past one hundred years have so gripped the hearts of both old and young as has this simple little gospel song. That is because Christian people everywhere share with the author her desire to tell to others of the Saviour, who has done so much for them. Through the years this hymn has been published in many languages.

This hymn is taken from a long poem on the life of Jesus which Miss Catherine Hankey wrote in the year 1866. The poem is in two parts. The first part is titled "The Story Wanted," written in January, 1866; the second part, "The Story Told," written the following November.

The report is that Miss Hankey suffered a serious siege of illness just before this two-part poem was composed, and that she spent the long tedious days of convalescence in writing the poem.

A year later a few stanzas were taken from the first part by Dr. W. H. Doane, a noted writer of church music, to make the well-known and popular hymn "Tell Me the Old, Old Story," he writing the tune to which the hymn usually is sung.

Partners . . .

*With innumerable graces
That flow from His store,
My heart is uplifted,
My praises do soar.
I'm strong for the battle;
His strength meets the foe.
From vict'ry to vict'ry
Together we go!*

—R. R. CRIBBIS

From part two of the long poem, certain stanzas were taken to make the hymn "I Love to Tell the Story," the tune of this having been written by Mr. W. G. Fischer, also a writer of fine church music.

Many of the tunes to Miss Hankey's hymns she wrote herself. In a little volume which she pub-

lished in 1870, titled *Heart to Heart* are found many of Miss Hankey's hymns. She published other volumes, *The Old, Old Story*, in 1866, and *The Old, Old Story and Other Verses* in 1879. Miss Hankey's hymns are characterized by being full of sweetness and faith.

Many of our hymn writers were ministers of the gospel; many were sons and daughters of ministers; often they were ministers' wives. Still others had their origin in homes connected with the business world or the professions. Miss Catherine Hankey is said to have been the daughter of an English banker.

The question of a hymn writer is not so much a matter of origin, other than of the heart, because real hymns come from the heart.

Only a heart filled with divine love could have written the familiar and loved lines:

*I love to tell the story,
It did so much for me;
And that is just the reason
I tell it now to thee.*

"The Salt of the Earth"

By CHRISTINE WHITE

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men (Matthew 5:13).

What gives salt its savor? That's a good question. Perhaps chemists can answer it. We know that if it be adulterated with foreign agents or diluted with water it will progressively deteriorate until it loses its saline qualities. Then it has no value—unless for sidewalks!

How can a woman keep house without salt? In pioneer times the sack of salt was one of the "musts" the man of the house brought home from town. It was used to clear icy walks and often served as a medicine. As a preserver of meat, eggs, and other foods, it was invaluable. Animals had their rations, and unless a mine was nearby, a sack must be packed many miles over rough trails.

The superstitious believed salt would drive evil spirits away. From time immemorial the Hebrews used salt for sacrificial purposes. So it came to have spiritual significance. There is no substitute for salt! In calling the disciples the salt of the earth, Jesus likened them to a humble commodity, yet so important that nothing can replace it.

Salt kills weeds!

It is well known that even the roughest men

seldom used bad language in the presence of a pastor or Christian teacher. By his influence and example, the Christian inspires respect and inhibits evil thoughts and communications. But his heart must be kept pure by the "washing of the word," that the spiritual salt may not lose its power.

Salt heals!

Our grandmothers knew the value of salt as a germ killer, for the healing of wounds and sore throats. So the salt of love, kindness, and generosity can heal the wounds of selfishness, pride, and hatred.

Salt saves!

As salt keeps food from spoiling, the gospel of salvation, when carried to the world by the disciples, saves the bodies of men from destruction by the sins of lust, liquor, and evil passions and saves their souls for eternity.

Millions of men today call themselves Christians. Like salt without savor, the nominal, unsanctified Christian can neither kill weeds, heal, nor save. Nor can he bring men to God that He may accomplish these mighty works. Jesus says such a man is like the savorless salt and is good for nothing but to be cast out. "Wherewith shall it be salted?" Let us guard our spiritual experience lest it slip from us and we search in vain for that "something" with which to renew it.

Rev. Alfredo Del Rosso was born near Florence, Italy, July 7, 1890, of devout Roman Catholic parents. His mother broke away from Catholicism when Alfredo was just a boy. He was converted at seventeen and later attended the Waldensian College to prepare for the ministry. Here he was sanctified through the help of some Baptist people.

He served in the Italian armed forces in the first and second world wars and attained the rank of captain.

Some years after the first world war, Brother Del Rosso established a holiness church and several missions. Persecution drove him out of Italy for a time during Mussolini's regime.

After the second world war, while Brother Del Rosso was managing a Salvation Army canteen he heard of the Church of the Nazarene through some of our servicemen. This opened the way for him and his organizations to come into our church and his elder's orders to be recognized. At present we have 8 organized churches, 6 outstations, and 225 members in full standing in Italy. Brother Del Rosso has attended the last three general assemblies—1948, 1952, and 1956. He is a firebrand for God, and Nazarenes everywhere appreciate the work he is doing as our leader in his native land.—The Editor.

the perfect atonement, the sacrifice on Golgotha! This, and only this, is the message we preach, and we believe that poor sinners may be saved and made glad of belonging to God. He hath saved us and we rejoice to repeat the glad tidings, the gospel of our salvation.

Preach the Word!

II Timothy 4:2

What a privilege to preach the Word of God! All who proclaim the full gospel ought to rejoice in the holy ministry to which they have been called.

In the past in Italy we have had preachers like

Guest Editor

By ALFREDO DEL ROSO

Paul, Aquila and Priscilla, and thousands of other Christians who have left a heritage of faithfulness in presenting the truth of Christ in the imperial city of Rome. They believed in entire sanctification, or freedom from all sin by faith in the crucified One. The first Roman church gathered the Christians in the catacombs, or in poor cottages, where they were persecuted, despised, and hindered in different ways from confessing their faith. But the living presence of the crucified, risen Christ gave them strength to openly confess Him.

Today the Church of the Nazarene has the glorious task of preaching the same gospel of salvation and full sanctification to those who are lost in sin and darkness in the city of Rome and in the country of Italy. We do our best led by the same Holy Ghost to build on the ruins of the old Christian church, the church of the glorious Saviour, Jesus Christ.

The fact that the exhortation, "Preach the word," is still obeyed in this land—with the beauty of the blue sky, the variety and unique history of many regions, the melodious language and dialects, the fatherland of many artists and poets, statesmen and philosophers—shows that which is of most importance—the spreading of the full gospel of Jesus Christ. We preach the Word, the same Word, in the same spirit, for the same spiritual need, to a people educated in a climate of false belief.

Jesus the Saviour gives the command and it seems that the shout of His blessed voice reaches the old ruins of Rome. Thus we are reminded that as it was in that time, so it is today: the truth that God can save and sanctify is preached.

The Church of the Nazarene is in Rome and

God Hath Saved Us!

II Timothy 1:9

We sometimes hear Christians saying, "O God, save us!" The same is read in some prayer books as a request to God when thanks should be given Him for salvation.

We prefer to declare with the Apostle Paul, "God . . . hath saved us"; to testify to a definite, already obtained salvation. The new birth is a miracle of God which gives the sinner who repents and believes a new life and makes him a part of the family of God. A soul is saved from the state of separation, rebellion to God, by faith in the precious blood of Jesus Christ.

Those who obtain the new birth may get full salvation from sin, the entire sanctification of their hearts. They ought also to be careful because the danger of falling is still there, but through the good fight of faith they can win the victory.

The Lord hath saved us—it is His love, His grace, His will, His favor, His predestination, His calling, His power! Our Italian people ought to know the blessed assurance of salvation, instead of the terrible confusion in doctrine, laws, rules, good works, and Madonna and saints' intercession. They cannot conceive of a full and free salvation and much less a full and free sanctification. They believe that to confess, "God . . . hath saved us," is a mortal sin.

Yet we shout the victory for the blood of Jesus,

Italy with a fine, spiritual program: the entire sanctification or full cleansing of the heart by faith in Christ. I have said many times, "If the Church of the Nazarene did not exist, God would perform a miracle and raise up a people that would preach the gospel of holiness in my country." I believe this with all of my heart since I know how wonderfully the Lord has led the Church of the Nazarene in our nation.

We preach the Word in a nice hall like those in Florence, Civitavecchia, or in Torre Annunziata, close to Naples, or in humble cottages like we have in other places, but, glory be to God, we preach the word of holiness, full and free, to a people who have a great spiritual need.

District Superintendent, Italian Mission Field

To preach the Word without the ringing message of holiness would be to misunderstand how attractive it is to our Italian people. This is true even though they have had those who taught holiness in different ways, even sometimes with wrong methods, although seeking to please God with a holy life. Our Nazarene doctrine, taken from the Bible, pure, apostolic doctrine, is destined to bring a revival in Italy, at least, and we believe also in the whole world.

Times of Refreshing

Acts 3:19

While the world is viewing with anxiety the repeated experimental explosions of different atomic bombs, they think with fear of the possible reality of such explosions on the towns and cities of the world. As Christians we look to the many promises of God to rescue us from calamities and Satan's works.

We have the assurance of blessings, salvation, sanctification, healing, protection, relief, assistance, leading, and angels around us. Thus, contrary to what some theologians pessimistically say, we remember the words of the Bible. They teach that by trusting God we can get victory over all the works of Satan. We believe that the time will come when all nations will be under the power of Christ. Then He will reign supremely.

Times of refreshing will come when the Holy Ghost is poured out in salvation and sanctification upon those who go to God in the name of Jesus. While we wait for that time, we work as if it were today. The refreshing time is always present when precious souls believe the Lord Jesus and are saved,

and when the saved go to Him to be sanctified and kept by the power of God.

A sinful world needs a great salvation from a divine Saviour. Well, we have Him, praise the Lord; ready to save, sanctify, bless, heal, keep, and lead to the great day of our glorification. It is a time of refreshing to have Him, to enjoy Him, to talk with Him, to follow Him, to realize that He is present, always present, powerful and good!

Instead of fear, anxiety, and trouble, we have a firm confidence in the Lord, especially when we Italians remember that the first martyrs of Christ, the Valdesi, and later on all the faithful Christians under the tyranny of the Roman Empire, had such assurance. Neither Nero nor any other terrible man could prevent the Christians from confessing Christ when Christ was in them.

Times of refreshing come from the presence of the Lord—this is the secret. In the United States, Italy, Russia, or Africa, we know that the Lord is always the cause of the spiritual refreshing in the souls of men. That makes us, Italian Nazarenes, thrill with joy to know that the same Jesus lives in us in spite of the false accusations of many religious people who call us heretics.

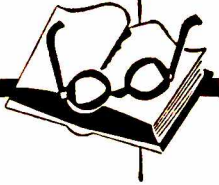
On a recent Sunday, in Civitavecchia, close to Rome, where we have our Church of the Nazarene, I invited the people in the church to sing the last song. While I was playing the organ I saw many new people, those in our church for the first time, coming to the altar, receiving the forgiveness of God in Christ. Also, many other people came to the same altar, so that it was crowded—with no appeal, just singing. The Spirit of the Lord was present; it was a time of refreshing from the presence of the Lord. Hallelujah! Yes, the Lord is our Joy, our Life, our Hope, our All in All! Souls, precious, immortal souls, felt the blessed presence of Him; they knew the Lord was in our midst to save, sanctify, heal, and bless through the work of the Holy Ghost.

May the Lord manifest himself still more and bring everywhere a revival of His presence. He has promised to be with us always and He is. Oil remains oil, in Italy as in the States, or in China. Thus Christ remains Christ, the Lord, here and there, and wherever we preach Him times of refreshing come.

We Nazarenes believe in the presence of the Lord in the hearts of men and that is why we preach with firm assurance the possibility of being cleansed from sin and filled with the Holy Ghost. In Italy we are not many, but we are sure that when we have the Lord in His fullness He will lead us to victory, revival, and power. We shall await His coming again in the glory of His kingdom when the times of refreshing will be spread upon the whole earth. Hallelujah! In the meantime we shall be living witnesses of Him, filled with His love and power through the Holy Ghost.

The Sunday School Lesson

MELZA H. BROWN



Topic for August 18:

Jonathan: Nobility in Friendship

SCRIPTURE: I Samuel 14:1-15, 24-45; 17:55-18:5; 19:1-7; 20:1-42; 23:15-18; 31:1-2; II Samuel 1:17-27 (Printed: I Samuel 18:3-4; 19:1-7; 23:15-18)

GOLDEN TEXT: *A friend loveth at all times, and a brother is born for adversity* (Proverbs 17:17).

Jonathan is one of the beautiful characters of the Old Testament. He had many splendid characteristics. Today's lesson portrays his fidelity and nobility as a friend. Jonathan was the legal heir to the throne and could have permitted jealousy to have ruined his friendship with David. However, he recognized God's leadings and realized that David was to become the leader of God's people. He had the unusual ability to step aside from leadership for the sake of the kingdom's welfare.

Unselfishness is indeed a high and rare quality in human leadership. How many times the kingdom of God is hindered by the failure, on the part of those who have leadership, to evaluate situations unselfishly. It is not always easy to step aside and decrease while someone else increases, but it is often essential to the success of God's work.

Jonathan recognized true character in David and loved him as a true friend to the end. This friendship was severely tested, as such often is tested. He had to choose between loyalty to his friend and obedience to his own backslidden father. Jonathan stood by his friend, David, even when it cost him much with no thought of personal reward.

Jonathan pleaded his friend's case rather than his own. He risked the wrath of his father and even his life for the sake of justice for David. He was indeed a man of strength and had the ability for great leadership. He was a warrior of no mean ability and a man loved and respected by the people. He no doubt could have become a competitor for the throne. But Jonathan was able to recognize God's plan and put the interests of God's kingdom

ahead of his own interests or desires.

Jonathan was a true friend; he loved at all times. There is no record of any blot on the life of this good man. Yet he fell in the battle against the Philistines due to the backsliding and sin of his father. But he was faithful in friendship to David until the end.

Our Lord has called us friends and made an everlasting covenant with us. May we prove to be true friends re-

gardless of the cost to us personally and may we always plead His cause rather than our own. His kingdom is of supreme importance. Whether we increase or decrease amounts to little providing the interests of our Lord are advanced. "A friend loveth at all times."

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.

SUNDAY SCHOOL ATTENDANCE REPORT



	June, '56	June, '57	No. Increase
SOUTHEAST ZONE			
Eastern Kentucky	4,959	4,868	-90
West Virginia	11,237*	11,063	-174
Tennessee	8,369*	8,064	-305
Florida	7,200	7,595	395
Mississippi	2,791	2,761	-30
North Carolina	3,743	3,570	-173
Virginia	3,237	3,386	149
East Tennessee	5,9432	5,564	-379
Georgia	5,885	5,924	39
Kentucky	5,787*	5,574	-213
<i>Districts not reporting: Alabama, South Carolina</i>			
EASTERN ZONE			
Akron	11,277	12,057	-220
Washington**	* *	5,515	**
New York	2,034*	2,102	68
Philadelphia**	* *	5,538	**
<i>Districts not reporting: New England, Pittsburgh, Albany</i>			
**New Districts			
BRITISH ISLES-CANADIAN ZONE			
Maritime	1,043	1,124	81
Canada Pacific	1,194	1,206	12
Australia	691	815	124
British Isles South	3,228*	3,233	5
<i>Districts not reporting: Canada West, Canada Central, British Isles North</i>			
SOUTHERN ZONE			
Houston	3,218	3,610	392
Dallas	5,003	5,021	18
San Antonio	3,583	3,491	-92
Southwest Oklahoma	5,611	5,209	-332
Abilene	5,821	5,352	-469
Kansas	7,979	7,630	-349
Northeast Oklahoma	3,660	3,634	-26
Louisiana	4,242*	3,574	-668
North Arkansas	3,354	3,477	123
Northwest Oklahoma	5,514	5,150	-364
Nebraska	2,787	2,801	14
<i>Districts not reporting: Kansas City, South Arkansas, Southeast Oklahoma</i>			
SOUTHWEST ZONE			
Southern California	10,636	11,187	551
New Mexico	2,813	2,977	164
Northern California	14,745	13,916	-829
Los Angeles	9,377*	10,165	788
<i>Districts not reporting: Hawaii, Arizona, Colorado</i>			
NORTHWEST ZONE			
North Dakota	1,732	1,575	-157
Minnesota	2,281	2,302	21

District	June, '56	June, '57	No. Increase
Nevada-Utah	802	795	-7
Idaho-Oregon	5,453	5,984	531
Northwest	6,475	6,436	-39
Oregon Pacific	6,927	7,503	576
South Dakota	736*	720	-36
Alaska	622	784	162

Districts not reporting: Washington Pacific, Rocky Mountain

CENTRAL ZONE

Central Ohio	12,859	13,784	925
Western Ohio	13,827	14,375	548
Eastern Michigan	8,559	9,292	733
Northeastern Indiana	9,372	9,850	478
Southwest Indiana	9,117	9,106	-11
Illinois	8,421	8,541	117
Iowa	6,413	6,571	128
Chicago Central	5,069	5,398	329
Indianapolis	9,071*	9,337	266
Michigan	8,507	8,483	-24

Districts not reporting: Wisconsin, Missouri, Northwest Indiana, Northwestern Illinois

Estimated average for June, 1957 297,810

Increase over average for June, 1956 14,543

Percentage of increase 4.9

ERWIN G. BENSON, *Field Secretary*
Department of Church Schools

*Average attendance last year



REMISS REHFELDT, *Secretary*

Prayer Request

Southwest Mexican District

Please pray for Rev. Luis Aguilar and his family at Caseta, Chihuahua, Mexico. The priest of that town has gone on a rampage against the Protestants. They tried to beat Brother Aguilar up but were stopped by the law. Now they have "sentenced him to death." This means that anyone killing him will be doing the church a service.

He needs the prayers of God's people right now to help him. This is the first in a long, long time that they have been so fanatical so near the border of the United States.—IRV TRICE.

Kabak of Kurumul

By WANDA KNOX, *New Guinea*

We wept tears of joy at Kurumul as our old man who has been converted (Kabak) testified. He cried, which is wonderful in itself, for of all the time we've been here he is the only one who has been tender in this respect beside Tal. We've been praying that a spirit of tenderness and feeling would sweep in on our services, for I believe that will help bring genuine repentance, not just mind-acceptance.

Kabak told us again about how he had lived before; that he had believed in two gods, but that now we had come and told him about the true God and Jesus, and had brought him the Bible.

He said he had believed in Jesus and had asked for forgiveness and that he was going to heaven. Then he exhorted all the others to do likewise. It was very refreshing to us. We need these times of real spiritual blessing when someone really takes a stand, for all of our people do not respond in this way. We are meeting quite a lot of opposition in some ways. Some have said they believe the Bible is true and that what we have preached to them is true, but they just don't want to live that way—they like their immorality and other sinful ways better. It sounds like some I've heard in America. Satan is much the same whatever country you're in. We will continue sowing the seed and God will give the harvest in due time.

Prayer Requests for New Guinea

1. Pray for Tal. After a year of sweet fellowship with the Lord, the old ways pulled too hard and he slipped back into some of them. Now he has joined the army. Pray that God will mightily get hold of his heart and draw him back to an out-and-out walk with Him.

2. Pray also for Wanda and Sidney Knox. Mrs. Knox expects the arrival of a new little one in September. Pray that God will keep His protecting hand upon her and the expected little one.

He That Winneth Souls

We set for ourselves a goal this past year for 300 new heathen converts. When we closed our books just now, we find we have had 386 who have been converted and brought into the church. We are making a desperate struggle to follow them up until they become established, as it seems so many drop out along the way. This is 140 more than we had last year.—ELMER SCHMELZENBACH, *Africa*.

Hot Season in India

This is my first time to stay at the hospital for the hot season. I can tell you it gets hot and hotter here. But the Indian people are really ready and more open now than at other times of the year. Both Hindus and Christians are anxious to hear what we have to say. Many of them do not have work in the summer, as there is no rain, so they will take time out to listen to the gospel.

There are great opportunities for witnessing at our hospital. The hospital is nearly full and our opportunities are greater than ever. Please pray for us that God will help us in our contacts with these people. Our hospital evangelist is a very sincere, devout Christian and we must remember to pray much for him.

These summer days are very long and the working hours seem to be increasing more than they should. The day's work usually starts at 7:00 a.m. with surgery, which we try to get out of the way before it gets too hot. Usually about 9:00 to 9:30 a.m. our group finishes surgery and we start seeing our hospitalized patients. Since there are about eighty of them now in the hospital, it takes at least one and a half hours to examine them all and complete the many surgical dressings. Then, since Dr. Speicher is not here, I often spend up to one or two in the afternoon doing the ladies' clinic. Then, after eating and rest, there is the men's clinic to do. We see about fifty patients in these clinics daily and these, plus the hospitalized patients, make more than one hundred people to examine each day. Then beside this work there are obstetric cases to care for and the numerous other emergencies that keep coming along. Really, we're very grateful that all these people want to come to our hospital, for that is what we're here for.

We have one grand corps of nurses to help us. Our surgery nurses are among the best in India. Many of our nurses have been trained here in our hospital and some in hospitals outside. We are proud of this fine, hard-working group whose daily lives tell for Christ.

During these hot summer evenings one of our laboratory technicians has been helping me hold evening services

for the patients and their relatives. Most of the nights over one hundred have been attending and most of them are Hindus. Some of these families are

interested enough in Christianity that they have asked to purchase our Bible. We are praying much for them—IRA COX, *India*.

"In the month and a half of his New York City Crusade, Dr. William Franklin (Billy) Graham probably will talk to more persons than Jesus Christ and His twelve disciples encountered in their combined evangelistic careers.

"A theatrical enterprise drawing a fraction of this 'gate' would be counted a financial bonanza. But the Association is philosophically contemplating a very sizeable out-of-the-pocket expenditure in this effort to convert 'Godless Gotham.' They are investing about \$900,000 in the Crusade.

"Newspapers are giving extensive coverage to the nightly meetings. *This Week, American Weekly, N.Y. Times* and other supplements will carry feature articles. There is, of course, full coverage by the wire services and syndicates. Religious editors of many newspapers will cover at least a portion of the Crusade."

Current reports show that the Madison Square Garden, with seating capacity of twenty thousand, is well filled at every service with many services where from one thousand to three thousand people cannot get in. Current reports of conversions since the Crusade began bring the total to over the thirty-thousand mark.



Religious News & Comments

By L. J. DU BOIS

Population Increase

According to recent reports the population increase in America could be described as follows: Since 1950 the population has increased by more than 15,800,000 or four Irelands. We passed the 167 million mark in February, 1956. Before 1960 our markets will increase by almost a whole Canada. Between 1960 and 1965, it will increase by the equivalent of a Holland and two Switzerlands. In 1965 there will be nineteen millions more. This description was given by Vergel D. Reed, addressing the American Manufacturers Association Conference. He told them that it is to these figures that they would have to attune their businesses. May we com-

ment that it is to these facts and figures also that we must attune our agencies and our activities within the church.

The Campaign in "Godless Gotham"

Not only has the Billy Graham crusade in New York received a maximum of news coverage for a religious enterprise, but the comments from various publications provide an interesting sideline reading. The editor of *Quote* has made some unique observations. A few excerpts from the May 26 issue, made, of course, very soon after the campaign began, are as follows:

Servicemen's Corner



From Fort Story, Virginia

Chaplain William A. Martin writes, "I am personally thrilled with the new 'Servicemen's Packet.' While preaching at Norfolk Central Church recently, I met a Nazarene navy lieutenant who had been sailing in and out of Norfolk for quite some time. He had never been able to find a Church of the Nazarene. He received the address of Central Church through the listing of the churches in the packet. He attended the church the very next Sunday.

"This has been one of the most thrilling periods of my ministry. God has given many opportunities to sow the Word of God. Oftentimes we do not see any visible results. Recently I have had seven professions of faith. It thrilled my soul to have seen these respond to the gospel message."

On the High Seas

Chaplain Leonard W. Dodson, Jr., reports: "This past quarter has been one of activity. Most of the month of June was spent at sea with one Sunday in San Francisco. While there for a fleet review, I had the assignment to preach on one of the aircraft carriers, the 'Bon Homme Richard.' The Lord helped us to preach to the navy men and the civilian visitors who were aboard for open house.

"Much of my time this month has been spent with problems of our service families. One's heart is touched as the results of sin are so vividly portrayed in lives without Christ. Many of these people have tried everything else to help meet their need, and as a last resort have turned to the chaplain for help. It has been my privilege to lead 16 such precious souls to Christ this last month. We give God the glory!

"Many of these young men have 'lived more of life' on the wrong side than many who have lived a half century or more in an average community. We ask God for wisdom each day as we seek to help them take the tangled skeins of their lives and unknot them and point them to Christ, who can help them reweave their sinful lives into a pattern of beauty in Christ. The tragedy of wrong choices always leaves scars. We have placed three unwanted babies into Good Christian homes just this month.

"I praise God for salvation and for the abiding presence of the Holy Spirit and for the privilege to serve Christ in this needy field of service ministry."

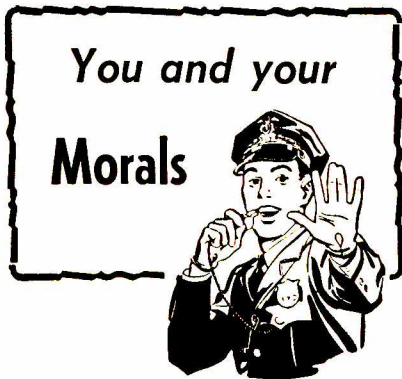
NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR

Crime Report

According to J. Edgar Hoover, director, Federal Bureau of Investigation, offenses known to police numbered 2,563,150 last year (1956)—more than 300,000 over 1955. This 13.3 per cent increase was the largest ever recorded for a single year, and brought the crime rate to 43 per cent higher than 1950. Juvenile delinquency increased nearly 20 per cent in 1956, making it the worst year for juvenile crime in twenty-six years of FBI's records. A total of 234,474 children under eighteen were arrested.

The village sage, speaking of the juvenile delinquency problem, said: "It 'pears to me a juvenile delinquent gets on the wrong track because of a misplaced switch."—*United Mine Workers Journal*.



The following quote is from a letter received from Eugene McElyea: "I am a student at B.N.C. [Bethany Nazarene College] and during the summer months I am working in Washington. I have quite close contact with my congressman, who is a member of the District of Columbia Committee, John Dowdy. I am informed by his office that not one letter has been written in protest or favor of the bill listed in one of the recent issues of the *Herald of Holiness*. If you will check you will find that Mr. Dowdy's name was listed among the committee members. This bespeaks I think quite an apathetic situation and it should be called to the attention of your readers."

There must be a mistake! I can't believe that our people are this indifferent to the evils that surround us. Loving God with a perfect heart demands a concern for the needs of our fellow men. To test your concern we are asking you to send a post card to

**Kenneth S. Rice, Secretary
Committee on Public Morals
6401 The Paseo
Kansas City 10, Missouri**

to let us know you read this column and are interested in helping correct some of the evils and vices that have entrenched themselves in our American mode of living.

**Kenneth S. Rice, Secretary
COMMITTEE ON PUBLIC
MORALS**

the Question box

Conducted by STEPHEN S. WHITE, Editor

If a member of the Church of the Nazarene who is a born-again believer in Christ can go to hell, as you claim, is any member of the Church of the Nazarene sure of getting to heaven?

You are just a little mixed up as to what I claim. Here is my position: No born-again believer of any church can go to hell while he continues to be a born-again believer. However, so long as that person is in this world he can by his own free choice cease to be a

born-again believer. If he dies in such a state, he will go to hell. This means that he dies as a backslider, or sinner; and of course no such individual can enter heaven, regardless of the church to which he belongs.

How long does a saved person have to wait to get the blessing of entire sanctification?

This differs with different people, since it depends on many things. How much light has the person had? This means, how much truth has been presented to him about this experience and how well has he understood this truth? Thus with some Christians it might be years before they would get sanctified wholly, while with others it might be only a few days or even hours. Actually,

no specific time can be given in answer to your question. This much I do know as to any particular individual: if he has some intellectual comprehension of what it means and his heart is hungry for it, he does not have to wait for it. He can consecrate his all, believe now, and God will give him the blessing at once.

What should the sanctified Christian do when he discovers that he has done wrong?

If you mean by your question, What should a sanctified Christian do when he has willfully transgressed the known law of God? I would answer that he should come back to God as any other sinner would. If, on the other hand, you are asking about a sin of ignorance, or mistake, which a sanctified Christian becomes conscious of after it has happened, I would say that he would have to make it right as far as possible or

else he would backslide and have to come back to God as any sinner would. In other words, a willful transgression of a known law of God makes a sinner out of a sanctified Christian, while a sin of ignorance, or a mistake, does not, unless the sanctified Christian refuses to do what he can to make the sin of ignorance, or mistake, right when he becomes conscious of it.

Would it be legal to take the vote for a recall of the pastor at the church school hour, even though no specific time for the vote had been announced, provided the required announcements had been made as to the meeting being held on Sunday?

I know of no official ruling on this matter, and, of course, what I say could not in any sense be official. However, I believe that in such matters it is always better to be open and above-board. And since it would be rather unusual to have such a meeting at the church school hour, I would certainly

want to specify in the announcement that the church school hour was the time if I were going to have it then. What you ask about might be thought by some to be technically legal but I do not believe that it would be advisable.

Is a local Church of the Nazarene obligated to accept a letter of transfer from another Church of the Nazarene?

Here, again, so far as I know, there has been no official ruling. Also, I know that there is a difference of opinion among our ministers about it. I am among those who feel that I should accept such a transfer as is described above. I pastored for a good many years, and this was the way I felt about it. For me, a letter of transfer is just what it says it is. The person who has it is a member of the Church of the

Nazarene. All that he is doing is changing his name from one church roll to another. While he is making this change, he does not cease to be a member of the Church of the Nazarene. Further, as a pastor, I was not supposed to take the name of the person from the roll of membership of the church which I pastored until the transfer which I had given had been accepted by the church to which he had been transferred.

Is the strength and power of the sanctified experience effective in the same degree through life as it was when the experience was received?

That's a good question for all of us who have been professing this experience for some time to ponder. Certain-

ly, it should be more and more effective the longer one has it.



Department of Evangelism

V. H. LEWIS, Secretary

Suggestions in Mass Evangelism

Revivals are more vital and essential today than ever before in our history. We must give our attention to making them more effective.

Here are some ideas and methods that others are finding helpful in making their evangelistic campaigns successful in reaching more people:

SERVICES

In this industrialized day it is impossible for all people to attend an evening service. So in such areas now the pastors and evangelists are aware that they must adjust the services to meet the needs of the people.

Some have arranged an early morning service. They meet as early as six

or seven o'clock. Though the attendance may not be large, yet some people have only this time to attend services. Good results have come from such efforts.

Others have day services in order to give the shift workers an opportunity to attend the revival. The time is set to meet the demands of the individual shift work in a particular area.

There are several good reasons for such added services. Every church member has a right to the benefits of his church, and as such the church should not "penalize" the shift workers because they are at work every evening. The answer is to have a service when they can attend.

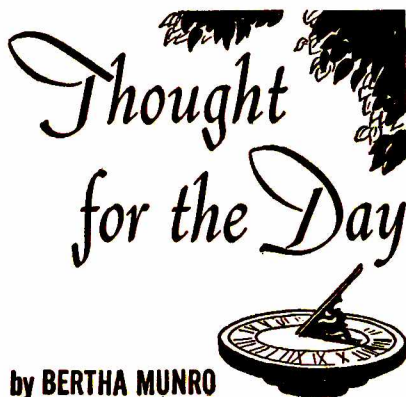
Another reason is the supreme value of every soul. Even though the crowds may not be as large, yet it is possible

for a church to increase the number who hear the gospel during an evangelistic campaign by having more than an evening service. The purpose and aim of a revival is to win souls. Effective means to accomplish this are justified.

A third reason is simply that in this day of materialism the church must not retreat from the mass of humanity but seek to inject itself more and more into the lives of people. The world needs the organization, activities, and message of the church. The voice of the gospel must be heard above the clamor of machines. Revivals must be a part of such a voice. We cannot allow our people or the world to forget that the church is important to all.

PUBLICITY

A recent survey reveals that one of the greatest needs in revival effort today is publicity. Advertising is essential for information. The people of the community must be "told" again and again by various means the date and



by BERTHA MUNRO

Glorify God

Monday:

"I don't care for all this ending our prayers with a complacent, 'We'll not forget to give Thee all the glory.' God doesn't want our compliments. Glorifying God is more than a polite phrase." The remark shocked me—then made me think.

The lack, if there is one, must be in the attitude, not in the words. Too often the Good Book challenges us to ascribe glory to God. Our sense of humble dependence needs to be kept alive. But any phrase can be worn smooth by use; almost imperceptibly sincere spontaneity may be glossed into glib superficiality. Lord, help us remember, "Thine is . . . the glory." True humility recognizes, not doles out, the glory that belongs to God. (Matthew 6:13.)

Tuesday:

"Glorify me"—what is this "glorifying"? Giving compliments? Saying a courteous "Thank you"? Lord, open our hearts and our understandings to grasp Thy thought. Once arrested by the question, we cannot be indifferent.

To recognize Thy glory? Surely Thy glory is Thy nature itself, the ineffable aura of Thy personality. "Hallowed be thy name." "Thou shalt not take the name of the Lord thy God in vain"—or think casually about God's person. Recognize Him for what He is, high and lifted up, holy, pure light, all-power, and all-love. That God is, who God is, what God is, inhabiting all eternity—this makes all the difference. To glorify God is our vital, soul-expanding breath. Do we breathe deeply enough when we say, "glory"? (Matthew 6:9; Exodus 20:7; Psalms 8:1.)

Wednesday:

To glorify God is to be in His presence, to *adore*. This worship is the heart of prayer. It should be the beginning of every prayer that we wish to have vital to us or to God. Perhaps the most beautiful music I have ever heard was a group of over one hundred ministers of the gospel singing "How Great Thou Art!"; I believe the spirit rose as incense, beautiful to God also. (Isaiah 6:1-3; 57:15.)

Thursday:

To glorify God is to take that recognition and that adoration into life; that is, to reproduce Jesus Christ in the round of daily, hourly activities. Jesus

said, "I have glorified thee on the earth," and, "As thou hast sent me into the world, even so have I also sent them into the world." Jesus' way of living revealed the Father's person, and He is our Example. Living like Jesus every day brings glory to God. (John 17:4, 18; 14:9.)

Friday

So, to glorify God is first to get Jesus' nature in us. In the same breath as He said, "So have I also sent them," He prayed, "Sanctify them." He knew that some very un-glorifying traits would show up and show off unless we were through-and-through Christ-minded. That is from above. (John 17:17-19.)

Saturday:

To "offer praise" is to glorify God—and an offering costs. No offering of praise is a surface thing. It comes from the deeps and comes as an act of worship. It is person-to-Person, heart-to-heart—in words, yes, and in lives. Lives sing loudest praises, bodies and spirits which are His and used by Him. To the very end, till they glorify God by death! (Psalms 50:23; Romans 12:1; John 21:19.)

Sunday:

To glorify God is to get His will done on earth. Jesus said, "I have glorified thee on the earth: *I have finished the work* which thou gavest me to do." As we carry out His will for us we too glorify Him. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." It looks as if it is glorify God or else! (John 17:4; 15:8.)

place of the revival campaign. To do "repeat" advertising there are several mediums of public information such as newspaper, radio, posters, automobile bumper stickers, lawn placards, etc. All these should be used.

There is a time element involved, for people need to be "told" again and again over a period of time. The advertising of a revival should begin three months previous and be in full swing four weeks ahead of opening date.

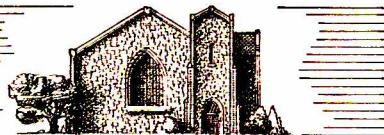
Publicity is necessary not only to inform the community but to create a "revival consciousness" in the church itself. Lawn placards, lapel buttons, personal invitation folders, etc. have not only informational value but psychological value upon the person who is wearing, using, displaying, or giving out such promotion. In fact the personal value is one of the greatest. If the church members can be enlisted to do something for the coming revival they

will probably do something during the revival.

An interested church precedes an interested public.

Let us advertise and promote revivals, have day services, Saturday night meetings, healing services, house-to-house evangelism, and make the voice of Christ heard through a church that is advancing along all evangelism lines where we can win souls for our Lord and the church.

NEWS of the Churches



Pastor Elbert Labenske reports: "After almost four years of fruitful labor with our church at Marshall, I resigned in March of 1955 to accept a call to the Bethel Church in Atlanta, Texas. Both at Marshall and Atlanta, we saw some wonderful revivals and good victories; the people were wonderful to their pastor. After eighteen months in Atlanta, we accepted a call to the South Oak Cliff Church in Dallas, coming here in August of '56. We have seen a wonderful growth in Sunday school during the assembly year, with an increase in attendance at all the services. Only recently the altar was lined with seekers in both the morning and evening services. We are challenged with this field, and praise God for His blessings. The people have given us a unanimous three-year recall. If you have friends here, or at the Veterans' Hospital (we are the closest church to it), write us and we'll be happy to contact them. My address, 3315 Utah, Dallas 16, Texas."

Pastor Paul Darulla reports from Wheeling, West Virginia: "We have had a good revival with Evangelist Russell Bowman—his fourth appearance in this church. The crowds were excellent, many souls were at the altar, and finances came in easily. We are beginning our seventh year here; Sunday school had a weekly average of 113 for the past assembly year—the highest in its twenty-five-year history. It is a joy to pastor this wonderful people. An extension fund is being accumulated with a view to branching out with a church in another part of the city."

Evangelist Allard Kuschner writes: "Due to the serious illness of my wife, Dorothea, we had to cancel our slate last March, but in just a few short weeks we trust God to be able again to carry on in the work for His glory. We will be starting our fourth year in the field, and thank the Lord for His goodness and mercy. We have worked in ten states and more are to be added this fall. We have enjoyed working with our good pastors and people, and thank the Lord for the many precious victories He has given. We have some time open after January 5, 1958. Write us, R.F.D. 1, Burton, Ohio."

Ashland, Kentucky—God is blessing the work of First Church and we give Him praise. As we near another assembly we feel the past year has been one of accomplishment; we have a spiritual people. Six years ago the Lord sent to us Dr. Lawrence B. Hicks, who has been a true shepherd of the flock. Under his fine leadership the church has made remarkable gains. The membership now stands at 512, a gain over last year; total money raised for all purposes was \$66,589—an all-time high. All departments are doing well. During the past year considerable remodeling has been done on the church edifice, and now some beneficial remodeling is being made on the parsonage. Our buildings are completely air-conditioned. We are a "10 per cent" church, and paid to general interests the past year \$7,847. We have had some good revivals, our weekly radio broadcast over Station WCMH has become an established institution, and, best of all, God is with us.—WAYNE E. KENDALL, *Secretary*.

Evangelist Paul D. Trissel writes: "Since re-entering the field of full-time evangelism last April we have been in revivals in our churches in Orange, Bridge City, Vidor, and North Beaumont, Texas; Dickson, Tennessee; McConnellstown, Pennsylvania; and worked in a camp at Cressona, Pennsylvania. We are enjoying our work and thank God for the souls He has helped us to win to Him and the church. Traveling as a family with a trailer, we carry the whole program—preaching, music, and singing, with many different arrangements. We have time in September, after a camp in Sherman, Illinois, which we'd like to slate in Illinois, Missouri, or Indiana; have some calls in the Southwest for the fall, but have some open dates this winter which we could fill in California or on the West Coast. Write us, Box 352, Bradenton, Florida."

Evangelists O. D. and Thelma Samuel report: "Recently we had a good meeting with our church at Moberly, Missouri, and Pastor James Palmer. God's blessings were upon us, and there were thirty-one professions for pardon or heart purity. We have some good open dates for fall and winter. Write us, Box 8, Halltown, Missouri."

Pastor Clare St. John writes: "After spending four years with our church in Tiffin, we have resigned to assume the pastorate of our church in Newcomertown, Ohio. There are some wonderful people in Tiffin, and during our ministry the church purchased a new parsonage and converted the former into an annex—this made possible a good growth in the Sunday school. During those four years, the attendance, membership, and giving of the people reached an all-time high, also we have been a '10 per cent' church for the past several years. The church has a small building fund, with plans to purchase property and relocate the church in the next few years."

Evangelist A. E. and Pauline Miller write: "Due to a change of pastors, we have received word of a cancellation, September 25 to October 6. We are beginning our fourteenth consecutive year in the evangelistic field. We carry the whole program—preaching, singing, music, chalk artistry, and children's work. We will be glad to go anywhere the Lord may lead. Write us, 307 S. Delaware Street, Mt. Gillead, Ohio."

Pastor Florence Poole reports from Hillsboro, Illinois: "Coming here two years ago, we found a small group of people who loved God and wanted a church. God has blessed in this mission church and we have seen many souls pray through to old-fashioned victory. Budgets are paid, the church has purchased four lots, and we hope to have our own building by winter. Last year we had a revival with Brother Holtzclaw, and this year with Brother B. K. Beatty and Evangelist Robert Wingarden. New members have been added to the church. After much prayer we feel it God's will that we enter the evangelistic field, to help home mission churches, week-end meetings, and as the Lord may lead. Before our coming to Hillsboro, God helped us to start a church in Colorado City, Texas, where we pastored for four and one-half wonderful years. We have supplied, held week-end services and revivals in Illinois, Indiana, Kentucky, Texas, and Washington. After September 1, write me, Route 2, Hillsboro, Illinois."

Idaho-Oregon District Assembly

The forty-fifth assembly of the Idaho-Oregon District convened in Nampa Oregon Church, July 1 to 3. General Superintendent Hardy C. Powers opened the assembly on Monday night with a great message on world evangelism, featuring high lights of his recent trip to Australia and New Guinea. His message and ministry throughout the assembly were of the highest order, and made us again to rejoice in the great leadership which God has given the Church of the Nazarene.

Dr. B. V. Seals, superintendent of the Washington Pacific District, was present and preached on Tuesday evening. God's Spirit honored the message with wonderful unction and anointing, and the service concluded with several souls finding victory at the altar of prayer. Dr. W. D. McGraw, Jr., superintendent of the Oregon Pacific District, also visited the assembly.

The report of our much-loved district superintendent, Rev. I. F. Younger, revealed a splendid year of progress. He reported a net gain of 137 members for the year, raising our district membership over the 4,400 mark. More than \$600,000 was given for all purposes, a gain of \$83,000 over last year, and an all-time high for the district. General giving rose to \$61,369, which again made Idaho-Oregon a "10 per cent" district. These gains are a tribute to the splendid leadership of Superintendent Younger, and the assembly responded with a splendid vote of confidence, following his report.

Pastors and people of this district are united behind the general program of the church, and returned home enthusiastically to participate in a great year of Crusade for Souls.—EUGENE STOWE, *Reporter*.

Pastor J. G. Wells reports: "We have just closed eight months at our Miamisburg, Ohio, church. During the past year this congregation has gone out into new areas, and now the two new churches are averaging about 150 in Sunday school. The average here at the home base for the past three months was 141, with a peak attendance of 267 for one Sunday. Our need for more room is eased somewhat with the present parsonage being converted into a Sunday school annex and the purchase of a new parsonage. During these eight months, 36 members have been added to the church, and all budgets paid or overpaid, amounting to more than \$2,100. We are accepting the '10 per cent' general giving for the new year, paying monthly. Miamisburg folks are 100 per cent Nazarenes, backing the full program. We appreciate this great Western Ohio District and our very fine superintendent, Dr. W. E. Albea. Perhaps the greatest single factor in the outreach of the church has been the visitation program, followed by a good vacation Bible school with the Snyders of Florida as the special workers. We had an enrollment of 187; 97 professions at the altar, 45 baptized, and 44 applications for membership, with 15 accepted as full members and the others as probationers, studying special classes under the pastor each Sunday."

The Leverett Brothers, evangelists, write: "Because of the death of a pastor we have a fall date open, October 31 to November 10. We also have an open date, September 6 to 15, and would like to give this time to some church in the central states. Write us, Lamar, Missouri."

NOTICE Evangelism Conference

A church-wide evangelism conference will be held in Kansas City, Missouri, beginning Monday night, January 6, 1958, and closing Wednesday night, January 8. It will be held in the Music Hall of the Municipal Auditorium. Reservations for rooms should be made direct with the hotels and motels.

**V. H. Lewis
Executive Secretary
Department of Evangelism**

North Dakota District N.Y.P.S. Convention

The North Dakota Nazarene young people met in their forty-third annual convention on June 28. The responsibility of each one who participated truly conveyed the fact that "We Are Witnesses."

District Superintendent Taplin introduced the district N.Y.P.S. president, Rev. Clair Kern. With his counsel, the past year has been one of victory and accomplishment. Vice-president Gordon Belzer emphasized in his report that our program is one with a purpose—to lead boys and girls to Christ. He also reported that North Dakota was the only district to pay more to the Bible Society than its zone quota. Mrs. John Flowers, *Conquest* secretary, reported 208 subscriptions. The testimony of Sharon Templeman (student at Northwest Nazarene College) stirred our hearts as she sang "I Have Walked Alone with Jesus."

The high light of the day was the glowing report on junior work by Mrs. Kinnersley, the elected junior director; and it thrilled our hearts to see the juniors in action under the leadership of Mrs. Ford.

Rev. C. T. Corbett was the camp evangelist, and his backward look into the history of the Church of the Nazarene showed the progress that had been made.

Dr. John E. Riley, president of Northwest Nazarene College, was the special speaker and teacher for the institute. His vision and greatness of soul, along with his unforgettable messages, lifted all of us.

The congregational singing led by Brother Alvin Richards, the many special numbers in songs, the beautiful organ preludes played by Sister Richards, the N.N.C. girls' quartet, and the work of all who took part combined to make this camp "the best."—Mrs. DOUGLAS OGLESBY, *Reporter*.

Evangelist George J. Grimm writes: "Due to pastoral changes, I have two open dates for this fall: the first two weeks of October and the last two weeks of November. If interested, write me, 513 Diamond Street, Sistersville, West Virginia."

Northeastern Indiana District Annual N.Y.P.S. Convention

With the singing of our theme chorus, "We Are His Witnesses," the fifteenth annual convention of the Northeastern Indiana N.Y.P.S. convened at the campgrounds, Marion, Indiana, July 5 and 6.

Rev. Ponder Gilliland, general N.Y.P.S. secretary, was our guest speaker. His messages were very timely and challenging; he urged that all should be vital soul winners.

Rev. James Snow, our esteemed district president, conducted the business in a very efficient manner. He received a very strong vote in being re-elected for another year. Other officers were: Rev. Carl Greek, vice-president; Miss Barbara McLaughlin, secretary; and Rev. Jesse Martin, treasurer.

The convention closed with each worker and delegate feeling the burden of facing the task of reaching the unchurched young people in his community.—DORIS ROMNEY, *Reporter*.

Alexander, North Dakota—In early June we closed a revival with Rev. and Mrs. Earle W. Vennum as the evangelists. Along with a godly, consecrated spirit and strong, scriptural preaching, these folks brought to us a simple, workable, effective method of using God's Word "in God's way to do God's work." Pastor and people were thrilled with this instruction. This pastor had been looking for something like this for years. We greatly appreciated the ministry of Brother and Sister Vennum with us, and thank God for their effectiveness in the person-to-person use of God's Word.—GORDON G. BELZER, *Pastor*.

South Dakota N.Y.P.S. Convention

The South Dakota N.Y.P.S. convention was held on June 26, in First Church, Mitchell, under the able leadership of Rev. Vearl Fisher, district president; he had finished out the year for Rev. Wesley Hoeckle, who moved from the district.

The newly elected officers are: Vearl Fisher, president; Glen Dayton, vice-president; Jo Ann Hybertson, secretary; and Clinton Black, treasurer.

We want to express our appreciation to Mitchell First Church and the host pastor, Rev. Howard Olson, for the fine entertainment provided during the convention, and also to our good district superintendent, Rev. Crawford T. Vanderpool, for his support throughout the convention.—Mrs. CLINTON WICKHAM, *Reporter*.

With God there is no beginning, no ending, no variability, neither shadow of turning. He is the One who is, and was, and shall be—the everlasting God.—Selected.

Greggton, Texas—Our church recently had a good revival with Evangelist H. F. Crews and wife as the special workers. The average attendance was good, and God gave thirty-one seekers at the altar with some wonderful victories. Brother Crews preached with the anointing of the Holy Spirit, and Mrs. Crews, an excellent pianist, sang with heartfelt sincerity. On the closing day we broke our attendance record with 114 in Sunday school. We thank God for His blessings on this church (not yet three years old), and for these fine workers who helped us win this good victory.—**ROBERT COMBS, Pastor.**

DIRECTORIES GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '57

Virginia August 14 and 15
Northwestern Illinois August 21 and 22
Kansas City September 4 and 6
South Arkansas September 11 and 12
North Arkansas September 18 and 19

G. B. WILLIAMSON

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

District Assembly Schedule for '57

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

Iowa August 14 to 16
Tennessee August 21 and 22
Indianapolis 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

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

Houston August 21 and 22
Mississippi September 4 and 5
Georgia September 11 and 12

District Assembly Information

DALLAS—Assembly, August 14 and 15, at the Nazarene, Martin and Sabine, Kilgore, Texas. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Elmer H. Staley, P.O. Box 730, Kilgore, Texas. Dr. D. I. Vanderpool presiding.

MICHIGAN—Assembly, August 14 and 15, at the Nazarene Campground, Vicksburg, Michigan. Send mail and other items relating to the assembly to the entertaining pastor, Rev. V. L. Ward, Route 2, Vicksburg, Michigan. Dr. G. B. Williamson presiding.

VIRGINIA—Assembly, August 14 and 15, at the Nazarene District Campground, R.F.D., Buckingham, Virginia. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. W. A. Cunningham, R.F.D., Nazarene Campground, Buckingham, Virginia. Dr. Hardy C. Powers presiding.

IOWA—Assembly, August 14 to 16, at the Nazarene Campground, Route 1, Hiway 90, West Des Moines, Iowa. Send mail and other items relating to the assembly to the entertaining pastor, Rev. C. E. Stanley, 2009 Beaver, Des Moines, Iowa. Dr. Samuel Young presiding.

HOUSTON—Assembly, August 21 and 22, at First Church, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Boulevard, Houston. Send mail and other items relating to the assembly to the entertaining pastor, Rev. L. P. Durham, 48 Waugh Drive, Houston, Texas. Dr. Hugh C. Benner presiding.

NORTHWESTERN ILLINOIS—Assembly, August 21 and 22, at the Manville Campgrounds, Manville,

Illinois. Entertaining pastor, Rev. Gene Fuller, 403 E. Bridge St., Streator, Illinois. Send mail and other items relating to the assembly to Rev. Harry Morrow, Manville Camp, Manville, Illinois. Dr. Hardy C. Powers presiding.

TENNESSEE—Assembly, August 21 and 22, at Grace Church of the Nazarene, 2518 Gallatin Road, Nashville, Tennessee. Send mail and other items relating to the assembly to the Tennessee District Office, Church of the Nazarene, 1342 Stratford Avenue, Nashville 6, Tennessee. Dr. Samuel Young presiding.

INDIANAPOLIS—Assembly, August 28 and 29, at the Nazarene Campground, Route 1, Camby, Indiana. Send mail and other items relating to the assembly to the entertaining pastor, Rev. O. A. Burton, Route 1, Camby, Indiana. Dr. Samuel Young presiding.

NORTHWEST INDIANA—Assembly, August 28 and 29, at the Nazarene Campgrounds, Route 1, San Pierre, Indiana. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Harry McCubbin, Route 1, San Pierre, Indiana. Dr. D. I. Vanderpool presiding.

LOUISIANA—Assembly, September 4 and 5, at the Nazarene Campground, Pineville, Louisiana. Entertaining pastor, Rev. E. C. McCall, 1705 Henry St., Pineville, Louisiana. Send mail and other items relating to the assembly to the district superintendent, V. L. San Ferryman, 1611 Henry St., Pineville, Louisiana. Dr. Samuel Young presiding.

MISSISSIPPI—Assembly, September 4 and 5, at First Church, 1941 Street at 22nd Ave., Gulfport, Mississippi. Send mail and other items relating to the assembly to the entertaining pastor, Rev. A. L. Chaffin, 2106 22nd Ave., Gulfport, Mississippi. Dr. Hugh C. Benner presiding.

KANSAS CITY—Assembly, September 4 to 6, Lakeview Park, 7700 Antioch Road, Overland Park, Kansas. Send mail and other items relating to the assembly to the entertaining pastor, Dr. Hardy C. Powers, 7700 Antioch Road, Overland Park, Kansas. Dr. Hardy C. Powers presiding.

NAZARENE CAMP MEETING

August 9 to 18—Arizona District Camp, at the Overland Center, Prescott, Arizona. Workers: Dr. Orville Jenkins and Dr. John S. Logan, preachers; Professor Ron L. Engler, Rev. M. L. Mann, district superintendent. For information and reservations write Rev. James Cullumber, 3367 N. Geromino, Tucson, Arizona.

ANNOUNCEMENTS

BORN—to Rev. and Mrs. Maurice Moore of Dodson, Texas, a son, Matthew Maurice, on July 10.

—to Don and Ruth (Freese) Cerny of Dayton, Ohio, a son, Paul Donald, on July 6.

—to Virgil and Reeda (Pagan) Tyler of Bethany, Oklahoma, a son, Philip Wade, on July 1.

—to Rev. and Mrs. Adrien LeMarble of Gaylord, Michigan, a son, Warren Daniel, on July 8.

—to Rev. and Mrs. Noah Sullivan of Grafton, West Virginia, a son, Stephen Douglas, on June 21.

—to Rev. and Mrs. Ervin Emmert of Springdale, Arkansas, a son, Steven Roy, on June 13.

SPECIAL PRAYER IS REQUESTED by a Nazarene mother in Indiana for a daughter in Arizona, undergoing a serious operation, and unswayed—that she may be saved and also her life spared for the sake of her three children;

by a reader in Ohio that God may undertake in regard to a chronic problem which hinders his experience;

by a Nazarene reader in Tennessee for her husband, who is sick with asthma most of the time, that he may be regained;

by a Nazarene friend in Michigan for two bodily ailments that doctors seem unable to help—she believes God is able;

by a friend in Texas, the only Christian in a large apartment building where she lives, that God will use her in a special way in that place;

by a Nazarene lady in Indiana in regard to an open preaching point in that place, also for the salvation of her husband;

by a Nazarene pastor in Kansas for a little five-year-old girl (both parents are devout Christians) who has a very crooked back, and it is getting worse, that God may undertake in a special way for healing.

DEATHS

MABEL AMELIA HOVIVUS was born June 19, 1871, and died in the hospital in Emporia, Kansas, April 6, 1957. She had suffered two severe accidents which kept her confined to local hospitals for many months. She was converted in the Methodist church, later joined in the Friends church, and when the Church of the Nazarene was organized in Emporia she sanctified, along with others. She taught school for many years. During her last sickness she suffered much, but was most patient, and loved by doctors and nurses. She died peacefully and went to be with her Lord. Funeral service was held in the Emporia Church of the Nazarene, with her pastor, Rev. Stewart Reed, in charge, assisted by Dr. Charles Kessler. Burial was in the family lot in Hartford Cemetery.

MRS. SADIE CELIA WELDON was born January 30, 1886, near Gresham, and died in the hospital in York, Nebraska, April 24, 1957. On April 19 church, she was converted in the Friends church, and when the Church of the Nazarene was organized in Emporia she sanctified, along with others. She taught school for many years. During her last sickness she suffered much, but was most patient, and loved by doctors and nurses. She died peacefully and went to be with her Lord. Funeral service was held in the Emporia Church of the Nazarene, with her pastor, Rev. Stewart Reed, in charge, assisted by Dr. Charles Kessler. Burial was in the family lot in Hartford Cemetery.

MRS. GERTRUDE MC WHINNEY, age seventy-five, died May 3, 1957, in Kansas City, Missouri, after several months' illness. She was born October 18, 1881, in Illinois. She was converted at an early age, she united with the Church of the Nazarene in 1925, being a charter member of the church at Ames. Moving to Kansas City in 1932, she united with First Church of the Nazarene, where she was a member at the time of her death. She died victoriously, as she lived. She is survived by her husband, Arthur; a son, Ted; a daughter, she is survived by three sons, John, Henry, Jr., Arthur E., and Cecil C.; also one brother and two sisters. Funeral service was conducted at the York Church of the Nazarene by the pastor, Rev. C. D. Holley.

MRS. IDA E. BEAVIN (nee Duggins) was born April 17, 1875, and died April 18, 1957, in Indianapolis, Indiana, at the age of eighty-two. In 1898 she was united in marriage to Benedict Beavin. They had three children: Teresa, who preceded her, and Gladys and Charles. Mrs. Beavin died in 1927. In 1920 she moved to Indianapolis, Indiana. She was converted in 1907 and lived a consistent Christian life until death. She was a faithful member of First Church of the Nazarene in Indianapolis, and active in the missionary society. Her chief hobby was writing to missionaries—sending about 250 birthday and Christmas cards each year. She had a strong purpose of heart. In life she was serving her family, friends, and church. Truly it can be said of "Mother Beavin," "Blessed are the dead who die in the Lord." Besides her son and daughter, she is survived by three grandchildren, also two sisters, Mrs. Addie Hair and Mrs. Ruby Zinkan. Funeral service was held in Indianapolis First Church, with the pastor, Rev. Clyde C. Dawson, in charge, assisted by Rev. Spurgeon Lynn and Rev. Joe Adams. Burial was in Memorial Park Cemetery, Indianapolis.

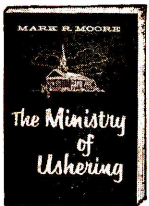
C. C. (Coon) BURTON, long-time member of the Church of the Nazarene in Wister, Oklahoma, died in a hospital in Poteau, Wister, O.S., 1957. He was born November 15, 1876, in Tennessee. He became a member of the Wister church in 1912, and had faithfully served God and the church since that time. He is survived by his widow, Mrs. Flora Burton; two sons, William and Earles; four daughters, Mrs. Jewel Whitlock, Mrs. Willie E. Venable, Mrs. Ila Dodson, and Mrs. Ethel Lee; also three brothers and three sisters. He will be greatly missed. Funeral service was under the direction of his pastor, Rev. W. L. Seymour, assisted by a former pastor, Mrs. Beulah Liles. Interment was in the Ellis Chapel Cemetery at Wister.

DALLAS L. DRAPER died March 13, 1957, at his home in Jamestown, North Dakota, at the age of eighty-one years. He was born near Mt. Airy, Iowa, in 1875, but lived in Iowa since 1902. He became a member of the Jamestown Church of the Nazarene in 1925, and served as its efficient treasurer for more than twenty-five years. He is survived by his wife, six daughters, and two sons; one son preceded him in death. Funeral service was conducted by his pastor, Rev. Luten E. Teare, assisted by a brother, Rev. George B. Draper, of Chicago, Illinois. Interment was in Highland Home Cemetery.

An important
NEW book on

THE MINISTRY OF USHERING

By MARK R. MOORE



Book

76 pages
paper

75c

Not just another book on ushering, but a guidebook directed specifically to the responsibilities of an usher in the evangelistic-type program promoted through the Church of the Nazarene.

Following a thorough discussion of general rules and qualifications, special emphasis is given to ushering during revivals, around the altar, during Communion.

No detail is omitted. Its manuscript was submitted to active, effective ushers from all parts of the church to give you a manual you may turn to for any phase of church ushering.

A MUST for All Church Ushers

Washington at Breese
Pasadena 7, California

NAZARENE PUBLISHING HOUSE
2923 Troost, Box 527, Kansas City 41, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

EVANGELISTS' SLATES

A to C

Akin, G. M. 627 Pine St., Minden, La.
Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
Crescent City, Calif. Aug. 21 to Sept. 1
Vici, Okla. Sept. 5 to 15
Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.
Amos, C. A. 323 South 4th, Booneville, Ind.
Anderson, G. R. Box 76, Lindsey, Ohio
Detroit, Mich. (P.H.) Sept. 11 to 22
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Ashby, Kenneth and Geneva. Singers and Musicians, 8745 E. Steele St., Rosemead, Calif.
Bailey, Clayton D. Box 579, Fort Dodge, Iowa
Louisville, Ky. August 18 to 25
Bay City, Mich. Aug. 28 to Sept. 8
Baker, Miss Peggy. Song Evangelist, 329 East E St., Hutchinson, Kansas
Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
Banning, R. M. Marrow, Ohio
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Buffalo Gap, Texas. August 2 to 11
Hot Springs, Ark. Aug. 21 to Sept. 1
Becker, Miss Wanda L. 819 Central Ave., Newport, Ky.
Belaw, P. P. and Marie (Oyer). Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Bertofets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkinson Ave., Reading, Pa.
Northeast, Md. (camp) August 2 to 11
Jefferson, Ohio. Sept. 1 to 8
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Charleston, S.C. Sept. 11 to 22
Bishop, Jos. Box 47, Yukon, Okla.
Gullman (Beulah), Ala. Aug. 7 to 18
Altus, Okla. Aug. 25 to Sept. 1
Blair, Earl L. Evangelist, 941 Idelwidge Ct., Lexington, Ky.

Bogg, W. E. P.O. Box 527, Kansas City 41, Mo.
Garland, Texas. Aug. 28 to Sept. 8
St. Paul, Minn. Sept. 11 to 22
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 11 Kefau Road, Columbus, Ohio
Reserved. August
Bracken, A. K. 115 N. Mueller Ave., Bethany, Okla.
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Brannon, J. S. 2209 N. Main St., Point Pleasant, W.Va.
Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.
Reserved. Aug. 14 to 25
Zephyrhills, Fla. Aug. 28 to Sept. 8
Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Brinkman, George and Flora. 76 Orange St., Augustine, Fla.
Brockmuller, C. W. 1318 W. Mountain Ave., Ft. Collins, Colo.

Emergency Revival Date Service

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

Brough, C. Wesley. 302 W. Bellevue, Porterville, Calif.
Spring Valley (First), Calif. Sept. 4 to 15
Lansing (Mt. Hope), Mich. Sept. 18 to 29
Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton, Ohio
N.E. Ind. Dist. Camp. Aug. 2 to 11
Arlington (Calvary), Va. Sept. 25 to Oct. 6
Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.
Brown, Melza H. 1715 North 15th St., Boise, Idaho
Brown, W. Lawson. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Burb, Elbert F. 2711 Danube Dr., Sacramento 20, Calif.
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Felicity, Ohio. July 31 to Aug. 11
Kings Mountain, N.C. Aug. 18 to 25
Burson, H. D. 401 W. Clay, Houston 6, Texas
Waterloo, Okla. Aug. 7 to 18
(Home—far Assembly) Aug. 19 to Sept. 1
Burton, C. C. P.O. Box 145, Somerset, Ky.
Barry, Ill. Aug. 26 to Sept. 1
Quick, W.Va. Sept. 4 to 15
Butcher, Bill R. Box 454, Skiatook, Okla.
Sioux Falls, S.Dak. Sept. 4 to 15
Cargill, A. L. and Myrtle. 838 W. Kiowa, Colorado Springs, Colo.
Sheridan, Wyo. Aug. 21 to Sept. 1
Orofino, Idaho. Sept. 4 to 15
Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Houston (Cloverleaf), Texas. July 31 to Aug. 11
Waco (E. Side), Texas. Aug. 14 to 25
Carlsen, Harry and Esther. Preachers and Musicians, 168 Belmont St., Carbondale, Pa.
Lisburn, North Ireland. Aug. 10 to 16
Skegwyll, Belfast, N. Ireland. Aug. 25 to 30
Carpenter, Harry and Ruth. Evangelists and Singers, 5 Reading Ave., Hillsdale, Mich.
Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
Blossom, Texas. Aug. 1 to 11
El Dorado, Ark. Aug. 22 to Sept. 1
Carter, W. A. 3808 Park St., Greenville, Texas
Dallas (Trinity), Texas. Sept. 11 to 22
Casey, H. A. and Jewel. Preacher and Musicians, Box 206, Bethany, Okla.
Excell, Ala. Aug. 14 to 25
Louisville (Greenwood), Ky. Aug. 28 to Sept. 8
Casto, Clyde C. 2016 North Ave., Del Paso Heights, Calif.
Newport, Oregon. Sept. 11 to 22
Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.
Home (Box 272, Nashville, Ind.). August
Farmiland, Ind. Aug. 14 to 15
Chickensief, Miss Susie. 564 Barbara Ave., Santa Rosa, Calif.
Clark, Eddie. Route 1, Colona, Ill.
Washington (Sunnyland), Ill. Sept. 13 to 22
Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
Clift, Norvie O. Evangelist, P.O. Box 52, Cambria, Calif.
Ivanhoe, Calif. Aug. 6 to 18
Dinuba, Calif. Aug. 19 to 25
Collins, A. E. P.O. Box 682, Carleton Place, Ontario
Robin, Ontario (camp) Aug. 9 to 18
Conley, G. T. P.O. Box 215, Kankakee, Ill.
Dox, C. B. Evangelist, 1322 N. First Ave., Upland, Calif.
Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
Virginia Dist. Camp. Aug. 18 to 25
Tabor Naz. Camp, Iowa. Aug. 26 to Sept. 1
Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
Attalla, Ala. Aug. 11 to 18
Reserved. Aug. 19 to 25
Crawford, J. H. 910 N. Pleasant St., Springdale, Ark.
Panama, Okla. Aug. 7 to 18
Tulsa (W. Side), Okla. Aug. 21 to Sept. 1
Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Dallas (Forest Ave.), Texas. July 31 to Aug. 11
Tulsa (Springdale), Okla. Aug. 14 to 25
Crisler, Jim and Janet. Singers and Musicians, c/o Gen. Del., Southport, Ind.
Chandler, Ind. (camp) Aug. 15 to 25
Open date. Sept. 1 to 15
Crutcher, Estelle. 3725 S.W. 86th Ave., Miami, Fla.
Ithiel Falls Camp, Vermont. Aug. 7 to 18
Bradford, Pa. Sept. 5 to 15

D to F

Daggett, T. J. 1201 N. Schuyler, Kankakee, Ill.
Danner, Joel. Box 724, Bethany, Okla.
Darnell, H. E. Box 929, Vivian, La.
Wichita, Kansas (camp) Aug. 15 to 25
Ft. Smith (S. Side), Ark. Aug. 21 to Sept. 1

Dannell, Leo and Edith. Evangelist and Singer, 1524 Laurel Dr., Columbus, Hallsville, Texas (camp) August 7 to 18
 Open date Aug. 21 to Sept. 1
 Davidson, Otto, and Wife. Evangelist and Singers, 224 Ames St., Mt. Vernon, Ohio
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Andarso, Okla. (camp) August 2 to 11
 Arkansas City, Kans. September 11 to 22
 Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio
 DeBord, Clifford and Nelle. Box 883, Ashland, Ky.
 Bedford, Ky. (camp) August 2 to 11
 Jefferson Co., Ind., Camp Aug. 15 to Sept. 1
 DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
 Indian Springs Camp, Ga. August 8 to 18
 Rogersville, Pa. Sept. 17 to 22
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
 Richland Center, Wis. Aug. 28 to Sept. 8
 Monticello, Ill. Sept. 11 to 22
 Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Dobbins, C. H., and Wife. Evangelist and Musicians, 604 S. Wayne St., Alexandria, Ind.
 Alamogordo, N.M. September 18 to 29
 Dobson, J. C. Box 504, Bethany, Okla.
 Dooley, C. H. 2012 Boulevard, Greensboro, N.C.
 Estill Springs, Tenn. (tent) August 11 to 25
 Rosville (Fairview), Ga. Aug. 28 to Sept. 8
 Drey, J. T. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Des Moines, Iowa August 12 to 18
 Pemberton, Ohio Aug. 19 to Sept. 1
 Duke, F. J. Evangelist, Pine River, Minn.
 Dumire, Ralph and Joann. Song Evangelists and Musicians, 202 Garwood Dr., Nashville, Tenn.
 Dyer, Esther M. Musical Evangelist, Crystal Beach, Fla.
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th St., Pueblo, Colo.
 Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Oregon
 Penticton, B.C. September 4 to 15

Elkins, W. T. Wurtland, Ky. Aug. 20 to Sept. 1
 Durbin, Ky. Aug. 20 to Sept. 1
 Foster, Ky. Sept. 3 to 15
 Elsea, Cloyce. Box 18, Van Buren, Ohio
 Enrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
 Johnson, Vt. (camp) August 7 to 18
 New England, Dist. Inst. August 19 to 23
 Enslay, Robert. Bible Expositor, P.O. Box 527, Kansas City 41, Mo.
 British Isles Districts to August 31
 Des Plaines, Ill. Sept. 4 to 15
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Reserved Home August
 New Castle (S. Side), Ind. Sept. 4 to 15
 Fagan, Harry, and Wife. Singers and Musicians, Carmichael, Pa.
 Felter, H. J., and Wife. Box 87, Leesburg, N.J.
 Ferguson, Edward R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.
 Port Huron, Mich. July 15 to Aug. 16
 Monroe, Mich. Aug. 28 to Sept. 8
 Ferguson, Evangelist, 702 First Ave., East, Oskaloosa, Iowa
 Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Decher (Warrens Chap.), Tenn. Sept. 5 to 15
 Marmet (Lans Creek), W.Va. Sept. 18 to 29
 Fisher, Al. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Henryetta, Okla. Aug. 25 to Sept. 1
 Newton, Kansas Sept. 4 to 15
 Fitch, James S. 712 Setliff Place, Nashville, Tenn.
 Fitzmaurice (Salemi), Ala. August 7 to 18
 Fouse, Fay A. 635 Western Ave., Winchester, Ind.
 Gosport, Indiana Sept. 11 to 22
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Gletius. Box 181, Odon, Ind.
 Carlinville, Ill. Aug. 30 to Sept. 8
 Carmi, Ill. Sept. 11 to 22
 Free, O. S. P.O. Box 527, Kansas City 41, Mo.
 Des Arc, Mo. (camp) August 8 to 18
 Caputonsville, Mo. Aug. 21 to Sept. 1
 Freeman, Mary Ann. Evangelist, 404 N. Clinton St., Bloomington, Ill. (P.H.) Aug. 25 to Sept. 15
 Frodge, Harlan. Box 101, St. Paris, Ohio
 St. Paris, Ohio Aug. 27 to Sept. 8
 Olney, Ill. Sept. 11 to 22
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
 Albany, Ind. (camp) August 2 to 11
 Hendersonville, Mo. (camp) August 15 to 25

G and H

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Smithfield, Ill. Sept. 4 to 15
 Newark (Frank), Ohio Sept. 18 to 29
 Gillespie, George M. P.O. Box 208, Auburn, Ind.
 Gillespie, Joe and Jim. Singers and Musicians, P.O. Box 208, Auburn, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists, 376 W. Pine St., Canton, Ind.
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven and Gladys. Evangelist and Singers, 6850 W. 115th St., Worth, Ill.
 Cloverdale, Ind. Aug. 21 to Sept. 1
 Alpena, Mich. Sept. 3 to 15
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Biaine Ave., St. Louis 10, Mo.
 Granger, Olen C. Evangelist, 2351A Louisiana Ave., St. Louis 4, Mo.
 Missouri Dist. Camp to August 8
 Gray, Joseph. Evangelist, 1003 Sixteenth St., Lubbock, Texas
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Harrisburg, Ga. August 12 to 26
 Clarence, Mo. Sept. 4 to 15
 Green, James and Rosemary. Singers and Musicians, 1201 Bowler Ct., New Castle, Ind.
 Western Ohio Dist. Camp August 2 to 11
 Sioux City, Iowa (camp) August 15 to 25
 Greene, Miss Helen. Evangelistic Singer, Route 2, Humeson, Iowa
 Reserved to September 1
 Decatur (East), Ill. Sept. 4 to 15
 Griffith, C. A. 614 N. Jefferson St., Knightstown, Ind.
 Grimm, George J. 513 Diamond St., Sistersville, W.Va.
 Wheeling, W.Va. Sept. 4 to 15
 Whittits Ferry, Pa. Sept. 18 to 29
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Boonville, Ky. (camp) August 2 to 11
 Flint, Mich. Sept. 4 to 15
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Hall, Dave. 776 E. Simpson, McPherson, Kansas
 St. Louis, Mo. August 4 to 25
 Haviland, Kans. (camp) Aug. 28 to Sept. 8

Hours of Fun!
FOR LITTLE FOLKS

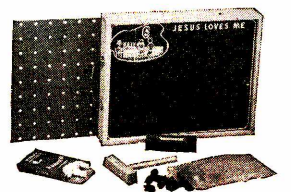


**Biblical
 Coloring
 Set**

The latest in "do-it-yourself" painting. Just fill in each numbered space with designated color and you'll have a beautifully colored picture ready for framing.

Kit contains eight colored, quality pencils, sharpener, and three pre-sketched, 9 1/4 x 6 3/4" drawings from children's favorite Bible stories. (STS)

No. H-80 \$1.00
 No. H-81 Set of 3 extra drawings 30c



Pastimer Play Box

Among the most entertaining toys a child could want.

One side of this hardwood box is a chalkboard with "Jesus Loves Me" at top. The reverse side is a peg board. Stored inside are a mallet, colorful pegs, box of chalk, eraser. Size 11 3/8 x 8 7/8 x 1 3/4". Painted bright yellow. Carrying handle at end. (NZS)

No. GI-510 \$1.00

**An Excellent Gift for
 A Niece, Nephew, Grandchild**

NAZARENE PUBLISHING HOUSE
 2923 Troost Ave., Box 527, Kansas City 41, Missouri
 Washington at Brevue 1992 Bloor St., Toronto
 Pasadena 7, California Toronto 9, Ontario

Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Goldendale, Wash. August 11 to 22
 Tacoma (Lakewood), Wash. Aug. 25 to Sept. 4
 Hamilton, James A. 4404 Riverside Drive, Huntington, W.Va.
 Bluefield, W.Va. August 7 to 18
 Ironton, Mo. Aug. 21 to Sept. 1
 Hampton, Pleais and Dorothy. Evangelist and Chalk Artist, 123 Moreland Ave. S.E., Atlanta, Ga.
 Alkin, S. Car. August 11 to 25
 Fitzgerald, Ga. Aug. 29 to Sept. 8
 Harding, Mrs. Maridel. Evangelist, 803 N. Briggs, Hastings, Neb.
 Harley, H. Barbark. Ohio
 New Boston, Ohio August 13 to 25
 S. Amherst, Ohio Sept. 3 to 15
 Harrington, W. N. Route 3, Box 66, Gainesville, Fla.
 Harrison, Ray. P.O. Box 527, Kansas City 41, Mo.
 Harrold, John W. Box 309, Red Key, Ind.
 Pennville (Sugar Grove), Ind. Sept. 4 to 15
 Fairborn, Ohio (Miss. Ch.) Sept. 18 to 29
 Hart, H. J. Owasso, Okla.
 Erick, Okla. Aug. 21 to Sept. 1

**Have YOU sent for our
 Free
 Bible Catalog?**

200 OUTSTANDING SELECTIONS representing a wide variety of styles, sizes, colors, qualities, prices in Bibles and New Testaments.
BEFORE BUYING YOUR NEXT Bible, whether as a gift or for personal use, be sure to see this valuable catalog. You'll be glad you did!



Upholding the Word

NAZARENE PUBLISHING HOUSE

Write AT ONCE

August 7, 1957

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
Little Rock (Westwood), Ark.
..... Aug. 21 to Sept. 1
Muscatine, Iowa Sept. 11 to 21
Henbest, C. L. Box 345, Rogers, Ark.
Monett, Mo. (Meth.) August 1 to 11
Columbus (First), Ind. Sept. 4 to 15
Hendk, Nelson H. 714 Campbell St., Williamsport,
Pa.
Hendrick, Doris V. Evangelist, 342 North St., Bad
Axe, Mich.
Henson, J. C. 103 N. Peniel, Bethany, Okla.
Higgins, Charles A. 1402 Boutz Rd., Las Cruces,
N.M.

Hodge, W. M. Science Hill, Ky.
Holcomb, T. E. 1229 Will Scarlet, Memphis, Tenn.
Rock Hill (First), S.C. July 30 to Aug. 11
Gleason, Tenn. August 12 to 18
Holstein, James and Lois. Evangelist and Singers,
R.F.D. 5, Greenville, Ohio
Carlisle, Ind. July 31 to Aug. 11
Pontiac, Ill. (supply) August 18 to 25
Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Reserved August 7 to 18
Twin Falls, Idaho Aug. 21 to Sept. 1
Hoos, Charles A. Evangelist, 502 E. Marengo, Flint
5, Mich.

**Wanted INDIVIDUALS!
GROUPS!**

- with a few spare hours
- wanting some extra money

to distribute
Christ-honoring Christmas—Everyday Cards
Calendars—Stationery

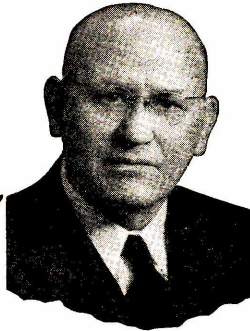
▶ Write today for our generous
distribution discount plan.

Nazarene Publishing House
2923 Troost, Box 527, Kansas City 41, Mo.

The Book Event of the Year

LET the WINDS BLOW

Compiled by SAMUEL YOUNG



Selected writings from the Pen of

DR. J. B. CHAPMAN

Little need be said but to just announce a book containing the writings of the late General Superintendent Chapman. Throughout the evangelical world his name is synonymous with top-quality religious journalism.



Under one cover are thirty-five choice literary essays, many never before published, interwoven with a unique combination of pathos and humor, comfort and conviction. The additional section "Prayer for Today" reveals the spiritual depths of Dr. Chapman's close walk with God.

It's a volume Nazarenes everywhere will read and cherish for years—new Nazarenes, for the opportunity of meeting one of our early church leaders; old-time Nazarenes, for this special occasion of renewing their acquaintance with a highly esteemed friend.

102 pages, clothbound

\$1.25

An Adventure in Soul-enriching Reading

ORDER YOUR PERSONAL COPY AT ONCE

Washington at Breese
Pasadena 7, California

NAZARENE PUBLISHING HOUSE
2923 Troost, Box 527, Kansas City 41, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

Hoot Evangelistic Party. P.O. Box 745, Winona
Lake, Ind.
Bath, Ill. August 19 to 25
N.W. Ind. Dist. Camp .. Aug. 27 to Sept. 1
Hostetter, Robert. Song Evangelist, 1017 E. Fir-
min, Kokomo, Ind.
Hubart, Leonard G. Evangelist, Route 3, North
Manchester, Ind.
Hughes, Guttie. Box 212, Valley Station, Ky.
Humble, Dave and Mary. Singers and Musicians,
228 Westwood Ave., Bedford, Ind.
Hutchinson, C. Neal. P.O. Box 527, Kansas City
41, Mo.

I to K

Ingland, Wilma Jean. Evangelist, 322 Meadow
Ave., Charleroi, Pa.
Arona, Pa. Sept. 4 to 15
Isenberg Evangelistic Party. Evangelist and Musi-
cians, Box 388, New Cumberland, Pa.
Jantz, Calvin and Marjorie. Singers and Musicians,
P.O. Box 527, Kansas City 41, Mo.
Burr Oak, Kansas (tent) .. Aug. 28 to Sept. 8
Scott City, Kans. Sept. 9 to 15
Jewel, G. Raymond. Evangelist, 619 Fifth St., Fort
Wayne, Ind.
Jerrett, Howard W. 630 W. Hazelhurst, Ferndale,
Mich.
Flint, Mich. Sept. 4 to 15
Pontiac, Mich. (P.H.) Sept. 18 to 29
Johnson, A. G. and Elveda. Evangelist and Singers,
355 61st St. N.W., Albuquerque, N.M.
Oark, Ark. August 13 to 25
Frederick, Okla. Aug. 27 to Sept. 8
Johnson, Andrew. Wilmore, Ky.
Jones, A. K. P.O. Box 527, Kansas City 41, Mo.
Jones, Clarence "Tiz" 102 Dutch Road, Dunbar,
W.Va.
W.Va. Dist. Home Miss. to August 31
Brookville, Pa. Sept. 4 to 15
Jones, Claude W. Rt. 1, Box 172, Bel Air, Maryland
Wash.-Phila. Dist. Home Missions
..... Aug. 1 to Sept. 1
Jones, Marvin J. 119 N. Colorado, Indianapolis,
Ind.
Markle, Ind. Sept. 4 to 15
Ftr. Wayne (Grasmere Hgts.), Ind.
..... Sept. 18 to 29
Keel, Charles. Evangelist, 3642 Linwood Ave., Cin-
cinnati 26, Ohio
Kesth, Donald R. P.O. Box 527, Kansas City 41,
Mo.
Orms town, Quebec August 11 to 25
Butler, Ind. Sept. 4 to 15
Keller, William D. 200 Randolph St., Buckhannon,
W.Va.
Keller-York Party, The. Singers and Musicians,
Box 256, Seelyville, Ind.
Pemberton, Ohio (tent) August 14 to 25
Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Jacksonville (W. Side), Fla. August 16 to 25
Chickamauga (Wildier), Ga. Aug. 28 to Sept. 8
King, Charles L. Evangelist, 726 North 32nd, Kan-
sas City, Kansas
Klemm, Kenneth A. Song Evangelist, 1229 North
11th St., Enid, Okla.
Kleven, Orville and Kathryn. Evangelists and Musi-
cians, 2355 Roosevelt Blvd., Eugene, Oregon
Imperial, Neb. (camp) August 15 to 25
Krusc, Carl H., and Wife. Evangelist and Singer,
503 N. Redmond, Bethany, Okla.
Nocona, Texas August 4 to 18
Donaldsonville, Ga. Aug. 28 to Sept. 8
Kuschner, Allard and Dorothy. Evangelist and Sing-
ers, R.F.D. 1, Burton, Ohio
Newport, Vermont Sept. 4 to 15
Albion, Penna. Sept. 18 to 29
Kuykendall, P. E. P.O. Box 978, Hendersonville,
N.C.