

H Herald of Holiness



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of the
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May 21, 1958

Jesus spoke prophetically of the awful price and ultimate triumph of His death upon the Cross in the declaration, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

The message of that Cross is the message of grace—free to all mankind, but costly to God. One theologian was bold to say that it was

FREE but COSTLY

General Superintendent Young

"this infinite price to Him that made God, God." No one but God could afford such grace for all mankind—and free!

One cannot take a good look at that Cross without seeing something of the very inner nature of God himself, awful and majestic in His holiness, and compassionate in His love. Even the revelation of God as Trinity comes to us clearly only with the unfolding of redemption's plan. On that Cross, God was in Christ reconciling the world unto himself. It was more than a judicial law that had to be satisfied, for sin in its essence is against the holiness of God. God alone could provide a remedy and this involved the gift of His only begotten Son. The true source of that gift was in His own heart of love.

The light of that Cross lifted up for all mankind shows us the darkness and depths of our sins in every generation. It is an easy conscience that blames His death upon the Jews of His day. "It was your sins and my sins that nailed Him to the Tree." There He tasted death for every man, for no geographical, racial, or time limits were placed upon that provision.

This Cross also makes demands of us all. It is not an easy forgiveness, simply historical or ceremonial. It must become personal to be real. It demands a break with sin, a renunciation of the old life and its self-centered philosophy. Our closed fists of rebellion must be opened and become contrite if we would receive the gift of grace. The adequacy of that Cross is then known in personal experience.

Now the message of the Church is the message of reconciliation: "Be ye reconciled to God." God himself has provided the way. But we must take this way, one by one. He has promised us the inner assurance of His peace and cleansing.

*And can it be that I should gain
An interest in the Saviour's
blood?*

*Died He for me, who caused His
pain?*

*For me, who Him to death
pursued?*

*Amazing love! how can it be
That Thou, my God, shouldst
die for me!*

LATE NEWS

Telegrams . . .

Orange, California—Organized fourth church this year in Lucerne Valley; received twenty-five into membership, with fifteen more to come in within the next few days. Appointed Rev. Edward C. Spruill as pastor.—Nicholas A. Hull, Superintendent of Southern California District.

Baltimore, Maryland—First assembly of new Washington District in session at Baltimore First Church, under excellent leadership of General Superintendent Williamson. Spirit of unity and blessing prevails. District Superintendent E. E. Grosse extended three-year call in fine vote. Total paid for all purposes \$531,000, with \$73,000 given for world-wide missions.—Neil E. Hightower, Reporter.

Nampa, Idaho—The forty-sixth Idaho-Oregon assembly shows increase in every department of the district. Rev. I. F. Younger re-elected district superintendent for three years. Dr. Samuel Young challenges a united district to greater service for God.—J. Russell Brown, Reporter.

Midland, Texas—San Antonio District closed splendid assembly. Dr. D. I. Vanderpool presided with efficiency and ability; his ministry a great blessing to all. Rev. W. H. Davis re-elected superintendent for fifth term. District showing splendid gains. Two great home mission services. On Wednesday evening, April 30, more than \$3,000 pledged to start new church in Austin, Texas. Leadership of our district superintendent blessed of God.—L. E. Humrich, Reporter.

After serving as pastor of the Elm Street Church in Ironton for the past five years, Rev. Kenneth L. Coil has accepted the pastorate of the church in Bucyrus, Ohio.

On Sunday afternoon of May 4, two to five o'clock, First Church of Long Beach, California, had open house at their new Sunday school building. Rev. Mark Smith is the pastor.

Rev. George Schriber's drawing of the Glendale, Arizona, Church of the Nazarene won first place in the architectural exhibit at the meeting of the National Association of Evangelicals at Chicago, Illinois, April 15 to 19.

After spending more than twenty-five years in the pastorate in the Church of the Nazarene, Rev. Paul Watson is

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terminating his pastorate of the Miami, Oklahoma, church at the close of the assembly year, June 26, and will devote full time to the evangelistic field.

After five years as pastor of First Church, Jackson, Michigan, Rev. Charles McKinney has resigned to accept a position as church designer and consultant with Rev. George Schriber of Glendora, California. He will also be accepting week-end meetings in and around the Los Angeles area.

Rev. George M. Galloway has resigned as pastor of First Church in Springfield, Ohio, as of May 31, and will assume his duties as pastor of First Church in Fairbanks, Alaska, on June 8. He has been pastor of Springfield First Church for ten years and active in city-wide religious endeavors and community or-

ganizations. He is a past president of the Ministerial Fellowship and Union Revival Association, and currently is serving on the executive committee of those two organizations and the Association of Churches. While he has been pastor of First Church, the membership has increased more than 40 per cent.

Rev. J. W. Henry is completing his fiftieth year in the ministry and will retire from the active pastorate at the conclusion of his current charge in Redlands. A memorial program will be held for him on Friday evening, May 23, featuring "This Is Your Life," highlighted by the appearance of old friends and loved ones. Brother Henry would be delighted to hear from old friends across the country; his address is 821 Cedar, Redlands, California.

Aunt Mamie Knew the Answers

When we heard that the too, too analytical young man who'd moved in next door to Aunt Mamie liked to bait people who were Bible students, we were sure that before long he and Aunt Mamie would lock horns. And they did!

After a few patronizing remarks about "inconsistencies" in the Bible, the young man asked her what she did when she came to a passage she couldn't "explain."

"Young man," Aunt Mamie told him kindly, but firmly, "I read the Bible the way I eat fish. If I come to a bone, I just lay it aside."

—Grace V. Watkins

I'd Rather Have Jesus!

I'd rather have pain and enjoy the presence of the Lord than to know no pain and be without His presence.

I'd rather be lonely and experience the companionship of Christ than to be surrounded with a host of friends and be without His friendship.

I'd rather have none of this earth's goods and know His fellowship than to have an abundance of the world's wealth and be without Him.

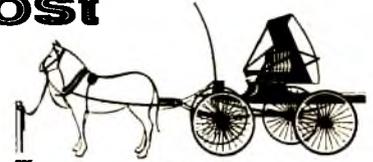
I'd rather face the fires of persecution and sense His grace than to know the applause of men and lack His grace.

I'd rather climb the steepest mountain and enjoy His companionship than to have easy going and miss His smile.

I'd rather have Jesus than anything I can think of.

—DUANE SPRINGER

From Hitching Post to Hurry Post



in Fifty Years

By MILO L. ARNOLD, Pastor, Moses Lake, Washington

Only fifty years ago horses, tied at the hitching posts outside the village church, drowsily switched flies while in the humble sanctuary worshipers sang the happy songs of "Holiness unto the Lord." Today those hitching posts are gone and in their places stand shining parking meters.

The old hitching post was an invitation to tie up and stay awhile. The new hurry post with its rapidly ticking finger is constantly penalizing deliberation and warning folks to hurry and get on their way. No drowsing horses brush flies in front of the church now. There are sleek cars bringing hurrying folks to church and hurrying them home again. The parking meter, active all week at collecting coins, is even on Sunday a symbol of haste, hurry, and tension.

The Church of the Nazarene was born in the age of leisure symbolized by the hitching post. Today we must live and serve God and people in the age of the parking meter. The age has changed from *hitching post* to *hurry post* in fifty years. Our effectiveness as a church depends very much upon our ability to adapt to these outer changes while holding unchanged our fundamental reasons for existing.

The change from hitching post to hurry post is only one indication of the deep-seated change that has taken place in our total social structure. This change does not stop at the curb line in front of our church. It does not stop at the door of the church. It does not stop until it has affected every facet of our living and our working. Our church services too must accept change. The long sermons, the long announcements, the general disrespect for the clock, and the country church atmosphere have gone with the hitching post. We must now minister to people whose whole living pattern has been changed by new transportation, new foods, new clothing, and new tempo. The people's hours of work, standard of living, and home conveniences have changed. Distance has changed, miles have changed, and roads have changed. The value of an

hour has changed and the value of a minute has changed.

Only the basic plan of God and the basic needs of humans remain unchanged. The love of God that gave His only begotten Son remains the same. The indwelling Comforter and His ministry remain unchanged. Human heartache, loneliness, frustration, and fear are the same. Sin is still deadly, unchanged by changing tempo. The preacher now drives to church in an automobile instead of a "rig," but his ministry must confront the same human needs with the same Word of the Lord.

The church has changed. We cannot deny it! The village church with its hitching rack has given place to the new, ornate church on a fine corner in a beautiful, growing city. The street has changed, the curb has changed, the building has changed, the doors have changed, the pews are new, and the pulpit is new. Only the Bible on the pulpit remains unchanged. Our problem comes in the fact that this unchanging Bible must be preached to a changing people. Our people are clock-conscious from living all week synchronized to whirling machines. They are a generation on the move.

We may look back with nostalgia to the good old days but they are gone. This is the day we must serve. To serve it we must seek to reach people in their present momentum. We cannot slow them down to yesterday's tempo in order to minister to them. We must rather gear our effort to their present tempo and minister to them acceptably in the situation the day places them in. We must gear our services and our ministries to the jet age. We must use today's printing presses, today's radio and television outlets, today's vocabulary, and today's tools.

The Church of the Nazarene was fortunately timed. It was born and raised like a boy in the country, and its raising was good. The hitching-post past gives us a sort of gyroscopic poise for our new age of whirling satellites and rocket trans-

portation. I am thankful for our past, even though we cannot continue to live in it.

While we accept the change in changeable things we must never allow any adjustment of our attitude toward the unchanging things. Sin still has no remedy but redemption. Carnality has no cure but grace. Our rapid trip to the cemetery in a chrome-trimmed coach does not get away from the hard fact of death. Only God gives life eternal! To fail to change *methods* might rob us of our opportunity in our generation, but to change our *message* would defeat both our usefulness and our spiritual survival.

Our early culturing stands us in good stead today. We have a great heritage, a strong body, a rich soul, a clear eye, and a brave heart to face our day. We know the meaning of sacrifice, the worth of convictions, and the price of victory. We

must give to the new tasks every benefit learned from the past. Our God is not a God affected by either the hitching posts or the hurry posts. He is the God of the ages.

No other denomination in history has been exposed to so much experience in so few years of living. The wheeling changes in our short life span have taught us to be unafraid of change. Our fundamentals will not change. The basic grace of God and the basic needs of men are still the same and our ministry as it relates to them is unchanged. So long as these are our only reason for existing and our only hope for success we are secure even if incidental things change like the swirling of falling leaves. The next fifty years will see more change than the past fifty, but we have learned to live confidently amid change, for we know the things that will not change.

May no visitor in your church ever say—

“It’s Cool Inside”

By VERA CLAY

I was hurrying along the street in the chill of the windy November day when a sign in a window attracted my attention. It read, “It’s cool inside.” My thought was, Why put such a sign in the window when it is too cool outside to be comfortable? and I pulled my coat more tightly around me. Then I scanned the sign more carefully and noted that it was rather worse for soil and concluded the little shop had put it in the window back in the summer heat and had neglected to remove it. At that time it might have had an appeal but it had none now in a world as chill as this one.

Walking briskly along I thought, I hope that sign never can be put on our church. I recalled a church I attended for one service a number of years back which I thought could have merited the sign. The atmosphere was chilly. There was a lack of spiritual warmth and fervor. After the service as I wistfully hung around, no one spoke to me.

The world today is chilly with its perplexities, problems, and tensions. It is cool outside and truly we want our church to be warm inside. We want that glow and glory which Dr. Bresee exhorted us to keep, that presence of the Spirit which attracts and holds better than the best program we can put on. We want that atmosphere of friendli-

ness that makes the newcomer feel that he has found those who welcome him to the fellowship.

To that end we feel it is not necessary that Nazarenes always greet their best friends as soon as the service is over. It would be better to rush over to that one we never saw before and shake his hand in a friendly greeting; it would be better to cross the church and greet that one you seldom get to speak to because he sits in a different part of the church. It would be desirable to pay special attention to that one who is passing through trial or affliction right now, or to be particularly friendly to the one who is not able to dress right up to the average standard. *It’s cool outside; let’s keep it warm inside.*

We cannot all preach. Neither can all sing special songs, either because nature did not equip them to do it or because of the abundance of talent. In one of our Nazarene churches was a woman of piety and refinement whose only public ability was to greet people, and she did it. Never a newcomer but what this woman welcomed him personally. Was she on the hospitality committee? No, but she put herself there in a quiet, unassuming manner with a mien so gentle that she never gave offense. Often the special singers were ill and someone took

Spring Cleaning

*The year's renewing time! Now skies are bluer
Above the gently greening boughs that sway,
Soft showers fill the tulip's scarlet chalice,
And wash the last of winter's grime away.*

*This is the time of year for all renewing,
For clearing out the spirit's cluttered space;
For holding up old customs for plain viewing,
And looking prejudices in the face.*

*This is renewing time! Grant me the courage
To throw away the things I do not need;
This soiled and tattered garment of complacence—
That cloak of lethargy—this veil of greed;*

*To view myself within the Spirit's mirror,
Acknowledging the image that I see,
And by God's matchless grace this day determine
To be more nearly what I ought to be!*

By KATHRYN BLACKBURN PECK

their places and the church got along. The preacher was called away and a supply took his place acceptably. This woman, Sister X, was called to her heavenly home and the last I heard no one had been able to fill her place.

The Bible speaks of various opportunities for service and in the list are included "helps." Nothing is greater help in a church than ushers who do their work gracefully and well. A course in the art of ushering could well be added to our Christian Service Training. Happy that church who has efficient ushers who greet worshipers at the door with a hearty handshake, a friendly smile, and, if the service has already started, a hymnbook opened to the number. Then the worshiper may be shown to his seat and, if he is a Nazarene, may he have grace to be willing to be seated at least in front of the middle row of seats in the church, that the rear seats may be reserved for newcomers and latecomers. A lady came to one of our churches for the first time. There was no usher at the door and the rear seats were filled. She looked into the sanctuary rather forlornly but no one got up to offer her a seat. Doubtless no one except the song leader saw her. She went away and we do not know that she ever came back.

The efficient usher will, after he has welcomed the visitor, get the name and address of the guest. He will record this on a card, and this card should by some means reach the pastor before the service is ended. It may be sent up with the ushers who take the offering or in some other planned way. A family from the Midwest attended one of our churches in the East while on vacation. They knew no one in the city. What was their surprise when

the announcements were given to hear the pastor say, "We are happy to have with us this morning Brother and Sister J, who are members of our church in ——" Then after the service they were greeted by *name* by members of the congregation. Rest assured they will go miles out of their way to attend that church again.

Is this greeting from the usher just for strangers? No. Often the ones who worship with us Sunday after Sunday have been under pressure during the week. They may be carrying a burden we know not of. No person who attends the service should ever be taken for granted.

We think it would be a grand day for our church if young men and possibly young women (some churches are now using girl ushers) would feel a definite call for this work of ushering and gain a sense of the real value it affords for Christian service.

It's cool outside. May it ever be warm in our Nazarene churches.



J. H. Montgomery has stated, "An offering made . . . out of a child's own funds is quite a different thing from a mere contribution which has been handed to him by his father."—W. J. Werning, in "Investing Your Life."

THE CARNAL MIND

AND

SANCTIFICATION*

*Editorial, C. A. McConnell, "Herald of Holiness," March 5, 1913.

How very broad, yet distinct, God's Word is in matters pertaining to salvation; how few and simple the directions as to how, and how silent as to revelations of the whys. Our God does not seem to have thought it worth while to go into details of explanation. He is content to state the fact of sin, its nature, and the perfect remedy. Niceties of distinction He leaves to the schools.

Exactly what is the carnal mind, and where and how did we get it? If we should attempt an answer it would be but an opinion, as others have given, and no opinion has satisfied all who have thought seriously upon the subject. Revelation does not answer either question specifically. The Word seems to take for granted man's universal consciousness of the evil; it reveals its nature, demands its overthrow and extirpation, and points out the necessary procedure.

Whether the carnal mind be considered an entity, an influence, or a disposition, its effect is positive and knowable, even in the person who has been converted—one who is consciously regenerated. It is something in you, or is some part of you, that is not like God and does not like godliness.

Where is the carnal mind located? That question has been the battle ground of the theologians. It is of small profit for us to tread the mazes of *soma* and *sarx*; there is no need, for the purposes of redemption, to search through the moral nature, nor that mysterious, scarcely defined realm connecting spiritual with material and partaking of both, nor, with the scalpel, to dissect the mortal flesh. The carnal mind is located in some part of your being where it is capable of giving you trouble—where it seems ever on the alert to thrust itself between you and the exercise of a holy life.

But here is a most important fact—the carnal mind is located in that part of man that can be reached by the grace of God.

If we call carnality a moral disease, the cure for the disease is entire sanctification. If we call it the remains of sin, there is cleansing for it in entire sanctification. If we call it the roots of bitterness, the effect of entire sanctification is their complete extraction. If we call it bent to sinning, the

straightening brace is entire sanctification. If we call it the offspring of Satan, the old man, entire sanctification compasses his crucifixion.

An all-embracing definition of sanctification would be difficult. Who, indeed, has seen a single definition or the explanation of any one man which was entirely satisfactory? The experience itself, however, is perfectly satisfactory. It is a peculiarity of the Almighty that He is able to give unto men an experience so like himself, that men are wholly unable to circumscribe it for definition. Indeed, is not that true of all God's gifts to men: salvation, and life itself? The glory is that we are able to receive that which we can not explain nor measure.

The experience of sanctification and condition of holiness is obtained, on our part, by a transfer from the bondage of self to the liberty embraced in the perfect will of God. The process is through a complete surrender to God, carrying with it a belief based upon His Word, of His acceptance. The battle may be upon many parts of the field; may be fierce and protracted; but, impelled by the motive of hunger and thirst after righteousness, by the craving for godlikeness in purity, the last thing will be yielded, the surrender made, faith will touch the throne, and the Holy Ghost will witness to the cleansing from carnality, and to His incoming.

If we were to say in a few words what sanctification does, we should say it purifies the will and the affections. Its effect is a human will acting within the circumference of the holy will of God, a heart bearing the pure love of God, with which man is to go forward in the conquest of his whole nature.

Much harm may be done in making sanctification mean too little—robbing it of its cleansing, transforming power. Much discouragement and loss may also come by making it mean too much—restoring man's nature at once to its possible perfection.

The conscious effect of sanctification is relief from the inward manifestations of carnality; there comes a sense of cleanness, of boldness with humility, and an unexplainable, abiding joy. This

life, wholly consecrated to God, reproduces the Christ life, and that is the Father's ideal for each of us. Nothing short of that will ever satisfy either Him or us. That is the sanctified life. It begins with the obtainment of the Holy Ghost, and its

fulness is in the attainment of the glorified state. It is not a life of rest, although one of peace. It is a life of conflict, but of victory. It is a life in which we, like Enoch of old, shall have this testimony, that we please God.

God proved He was a Friend to the widowed—

“Prove Me Now Herewith”

By MARGARET BOGART

I had just closed the door to my little bedroom. Memories were flooding my mind and I was alone! Yet not alone—for if you know Jesus as your personal Saviour, He is always there. Tomorrow would be the funeral of my husband, just forty-five years old! What about it? Did my Saviour keep in such hours or did frustration, bitterness, and despair take over? Praise God, I can say for me that He did exceedingly and abundantly more than I could ask or think. At this hour He was near and I could touch the throne through prayer. I needed help, encouragement, and guidance. It came through the blessed promise in His Word. It came through the old hymns of the Church.

I found new consecrations to make. In the morning, when I'd wake up, the enemy through my thoughts would whisper, "You're all alone, what are you going to do now? Suppose you get sick? How can you keep on working?" Thank God, we can commit our ways and thoughts to Him! I looked up at a motto on my dressing table mirror. It said, "He leadeth me." I took God at His word. The future, my health, whether I could earn a living or not—I laid at His feet—and what better place to leave things?

How thankful I am for the challenges of my God and my church! As I opened God's Word before me were the words, "Prove me now herewith." Prove Him in tithing—I had been doing that and, oh, the joy and faith He had been giving! Let me say right here that because God has done so much for me I can never be stingy with Him.

Good Advice

*Follow Christ's teachings as through life you go
And live by the golden rule here below.*

*Bear witness of Him, the Saviour of men.
Watch and pray, for He's coming again!*

—ELSIE M. BROWNELL

I have budgeted my money, doubled my tithe, and as I figured up every week—God met my needs abundantly and my faith has been strengthened by the ways He has worked. Prove Him in regard to my health? I had done that too. For three years I had had pneumonia twice a year, and one Sunday evening in church with my knees shaking I stepped out and believed God for the future. Problems—there were now so many of them that the best lawyer couldn't handle them—but God did and still does for me.

How do you prove the Lord? Well, it is just simply to try Him out—and see if what He says is true! And, oh, may I say I have found it so! This last year has been a wonderful year of standing on God's promises and mighty power. Another thing that bothered me was that my life held little excitement. Was the most spectacular thing I was to do to tend my grandchildren? I was young and needed fellowship and love. I will never forget kneeling and telling my Saviour all about it. "Seek to love," He told me, "and you will find love in return. Make every task you do joyful because of My presence and continually praise Me." I rose from my knees that night with precious, Blood-bought victory that no one can take away. Praise His name!

The widows—I had never really seen them before as I do now—my heart goes out in love to each one. Where I work they sit down and tell me their troubles and continually say, "Pray for me." In my church my heart and love start in with the babies, go on to the children, middle-aged, older folk, and the Home Department. The field I have in loving folk gets bigger and bigger. What a field to work in—the place of human need! God has given to me a mighty challenge. "Prove me now herewith." What wonderful joy and help I have had in proving the promises and power of my Saviour! Talk about riches—I am a millionaire in the things that really count!

NEWS ITEMS



from
the
past

"Schools and Colleges"

"A new postoffice has been established at Olivet, Illinois, the seat of the Illinois Holiness University, so that mail for parties living at Olivet heretofore directed to Georgetown, Illinois, may now be sent directly to Olivet, Illinois, as we are informed by Brother N. B. Herrell."—*Herald of Holiness*, November 6, 1912.

"From Peniel University—The last two years have marked the greatest material progress in the history of the university. In these two years the Men's Hall, with furnishings, at a cost of \$7,000; the street car line and equipment, at a cost of \$10,000, and the cement walks over the entire campus, at a cost of \$1,500 have been built. . . . In the last few days the Peniel Development Company has made a contract for electric lights for the University and Peniel."—Z. B. WHITEHURST, Financial Agent and Secretary of Peniel Development Company in *Herald of Holiness*, July 30, 1913.

"Deets Pacific Bible College—Necessarily life here is strenuous. The real student is never out of something to do. If any one thinks a student here ought at the same time be out holding a mission, or some other outside work, it only shows a lack of knowing what is being done. We have too many such workers, so-called, who never thought it worth while to stop long enough in the morning to grind the axe, before going afield. A dull axe and a sharp one have different records at the close of the day. There are workmen that have need to be ashamed, as well as some that need not, as Paul mentioned.—ISAIAH REID," in the *Nazarene Messenger*, April 23, 1908.

"Rev. George Sharpe, leader of the Pentecostal work in Glasgow, Scotland, has opened a Holiness Bible School, prompted by the need of trained workers for the holiness cause. God is blessing their work and opening doors for them on every hand."—*The Nazarene Messenger*, December 31, 1908.

Lincicome Says . . . *

Getting people to church is not our problem. Our problem is getting the church to the people. After Pentecost, the disciples did not have a convention to try to find out how to get the people to attend the public services; they went where the people were. If they had waited for the people to come to the Upper Room they would have waited a long time. They took Jesus to the people.

The Church for a long time has been trying to bring the world to Christ. We will have to reverse the program and take Christ to the world. The world is not coming to Christ. We have been commanded to go after them. The Church must either go and grow, extend or expire. Only a going church can be a growing church. One reason we have so many nonchurchgoers is that we have so many non-going churches. We do not have to be close observers to see the Church is not altogether a going concern. At best it is simply marking time. What Christ said a long time ago to His disciples is pre-eminently the message for the Church today. "Go out into the highways and . . . compel them to come in, that my house may be filled." The Church has what the world needs and it is up to God's children to bring customers and commodity together.

Lincicome says—a big man is not necessarily one

*Rev. F. Lincicome, Retired Minister, Free Methodist Church.

Have I the Right?

Have I the right to spurn the love
Of Him who died for me,
And count but loss the heavy Cross
He bore my soul to free?

Have I the right to spurn the Blood
He shed on Calvary,
When His life's blood is my last hope
To live eternally?

Have I the right to spurn the life
He freely gave for me,
Forget the price He had to pay
Upon the cruel tree?

I've no such right, I know, dear Lord.
My heart, my life I give
To Thee, who gave Thine all for me
That I might ever live.

—KAY LAVONNE HENSLEY

that is six feet high and weighs 250 pounds. There are ways of taking a man's measure other than from the standpoint of avoirdupois. The real test of a big man is not how he acts when all goes well, but how he reacts when all goes wrong. Another test of a big man is one who speaks in praiseworthy terms of his competitors and rivals. Proverbs 27:21 says a man is tested by his praise. "Genuine praise is the mother tongue of a generous soul." Show thyself a big man. Not many men are wholly hemisphered on both sides. The signature of defect is on most men. Most men have something that they wish they did not have. David had an Absalom to disgrace him; Paul had a thorn in the flesh to sting him; Job had a carbuncle to plague him; Samson had a Delilah to shear him; Wesley had a termagant wife to pester him; Byron had a clubfoot to impede him; Milton had blind eyes to afflict him; and Naaman had leprosy to burden him.

Show thyself a strong man. Weakness has been the damnation of not a few men. Esau was a weak man. He sold his birthright for a mess of pottage. Birthrights are as plentiful as secondhand automobiles on the market. Esau did not get much for his birthright, but he got as much as Lord Byron or Napoleon got for his.

NEWS in PICTURE



OLIVET NAZARENE COLLEGE WEEK-END RECRUITERS. Faculty members drive to a Nazarene center to which they have been invited to spend all day Saturday interviewing prospective students and pastors. The men stay to preach in the churches on Sunday morning, returning to the campus Sunday evening. Left to right: Dr. Ottis Sayes, Dr. Vernon Groves, Professor R. L. Lunsford, Dr. John Cotner, Dr. Ralph Perry.

"How Many Jesuses Are There?"

I had just finished praying at the conclusion of a simple evangelistic service in the Primary Department of our vacation Bible school. I was thanking the boys and girls for the privilege of sharing in their activities. It was then that Billy, a six-year-old and new to the growing list of Sunday school prospects being turned up in our Bible school, interrupted by saying, "How many Jesuses are there?" I sensed the evident surprised amusement of the teachers as they wondered how I would meet this thought-provoking question from this little six-year-old thinker.

Stalling for time, I said, "What makes you ask that question, Billy?" Unimpressed by his own thought processes, he very innocently answered, "Well, you said Jesus wanted to come into my heart and into his heart [pointing to a nearby friend] and into all us kids' hearts—how many Jesuses are there?"

My attempted stall had paid off. I saw clearly his problem now. Here was my opportunity to talk to the boys and girls of the importance of the departure of the physical Jesus and the coming of His blessed Holy Spirit. I was reminded of the words of Jesus as He declared, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

It would have been truly wonderful to look upon the face of the physical Jesus, but surely not the least of the blessings that are ours as a result of the coming of the Holy Spirit is the glorious truth that He is no longer inhibited by time nor space, but can dwell richly in each of our hearts at one and the same time.

ROBERT D. HEMPEL

Pastor, First Church, Roseburg, Oregon

Jealousy in Action

By C. B. Strang, Pastor, First Church, Danville, Illinois

"What do these Hebrews here?" (I Samuel 29:3)
—Achish, son of Maach, king of Gath.

Under the circumstances this was a fair question. It did seem that David and his men were out of bounds. They were on the territory of their enemies and had proclaimed that they were ready to fight with the Philistines against King Saul and their brethren. Of course they were outcasts and a price was on the head of each, and they were ready to fight Saul and his army, hoping that victory would restore them to their homeland. But on the eve of battle the princes of the Philistines objected to their presence and, reluctantly, Achish, the son of Maach, king of Gath, gave in to this pressure and David and his men were forced to leave. But what was the fundamental reason for this objection? The heading at the top of the chapter in my King James Bible gives the answer: "The Philistines are jealous of David."

Jealousy is age-old. It is found in princes and in beggars. It is in all sinners and in unsanctified Christians. Some laymen have it and perhaps it could be located in some preachers.

There are individuals who can't see others succeed without jealousy being manifested. David and his men were good soldiers and they were good servants of the Lord. They were denied place, not because they were bad men and bad soldiers, but because they were good men and good soldiers. They were a group who became victims of discrimination. Someone complained to the leader and they were under the ban.

It only illustrates the fact that these Philistine princes attributed qualities to the Israelites which they themselves possessed. It is a common trait.

There are some persons who can't see two others talking without feeling that they are talking about them. Why? Because that is the thing they do when they talk. Mischief must be afoot if a group talks, in the opinion of the carnal person. Why? Because mischief is part of his make-up. Scheming is the accusation of the carnal person. Why? Because he never meets with a group without resorting to it. We usually attribute our own faults to the other person. We are slower to attribute our virtues.

One of my boyhood Sunday school teachers once gave the class an illustration I shall always remember. He told of a *Christian* seeing a man coming out of a saloon. He remarked to his companion, "I wonder whom Brother Brown was praying with

in there." Ah, that is the true Christian spirit! There is nothing carnal about that remark.

Some persons do not treat their friends as well as Jesus has told us to treat our enemies. "Love your enemies," was His command. One has said that love of enemies is "an undiscourageable good will."

Sure, it is possible for Christian brethren to transgress. Some do get on wrong territory. The question, "What do these Christians here?" is often appropriate and may even be disconcerting. When asked for the proper reason and with the right motive it should be appreciated. But when suspicion prompts it and carnality phrases it—then it is out of order.

The Word tells us that a good man's steps are ordered by the Lord.

ATTENTION!

Our pastors, people, and churches are frequently visited by individuals who claim to be in desperate financial straits, but with just a little help (which they promise to send back) they can rejoin their families.

Some of them have even indicated they wanted to move into the city and join our church. Most of them make their approach with a very religious slant and claim to know our pastors and people well in *other sections* of the country.

While there may be an occasional worthy case, in the majority of instances this is simply a cover-up for panhandlers who make their living (and a pretty good one it is, too) by preying on the sympathies of church people. We know of several such cases now operating in various sections of the country.

This notice is to alert our people to these things. The most careful and painstaking investigation should be made before any money is given to persons who knock at your door or even participate in church services.

S. T. LUDWIG
General Church Secretary

**The
ANNIVERSARY ISSUE
of the "Herald of Holiness"**

in action

"I am glad to report that we have used the fiftieth anniversary issue of the 'Herald of Holiness' as a public relation item—and it has been most effective. We sent individual copies first-class mail to certain civic leaders, city officials, and businessmen in the community because we felt the Golden Anniversary issue told the story of our church and its mission exceedingly well."
—from a church officer in a large city.

"The Golden Anniversary issue of the 'Herald' is just beyond our expectations, and it is gaining new friends for us every day. When Don Mason, one of our youth helpers, presented a copy of this issue to Mr. ——— he said, 'Son, one should pay for such a nice book as this.' After explaining that this was a gift edition, Don accepted \$1.50 from this friend to pay for a year's subscription. I am enclosing a money order for this new subscription . . ."—E. Roy Darden, pastor, First Church, Blackwell, Oklahoma.

*From America's
Last Frontier:*

The Dead Mastodon

By CHARLES C. POWERS
Pastor, Totem Park Church, Fairbanks, Alaska

One of the most interesting sights in the interior of Alaska is the gold fields near Fairbanks. During the summer work season the stream beds around the city are busy with activity. Giant dredges plow deep into the earth to extract the precious metal, while nearby drag lines and enormous water nozzles eat away whole mountains in man's search for wealth.

In connection with the mining of this gold often the dredges or the hydraulic pressure of the nozzles

reveal the bones of the elephantlike mastodon, the saber-toothed tiger, or some other ancient beast. Scientists from the University of Alaska search the gold fields, not for gold, but for these bones. Several years ago there was quite a stir in the scientific world when workmen and scientists uncovered part of a mastodon with the meat still on the bones, preserved in nature's deep freeze. Here for the first time was meat that was several centuries old. Some went so far as to sample the meat. Science went wild—what a stir over the dead!

In our spiritual world how thankful we are that Christians do not celebrate death, but we shout about life! How appreciative we are that we do not serve a dead Christ but one that is alive and vibrant with power! Christ has life, and this life is powerful and can break the shackles of sin and eradicate the death principle (sin) out of our lives.

Nazarenes are not the type to celebrate about dead churches. A dead church is something to be mourned and prayed about. Some critics would say that we are too emotional in our worship of God. They would exhort us to quit our shouting and become more dignified in our services. Many urge us on to formality while souls slip through our grasp into eternal night. But the true story is that Nazarenes were born in the fire of the Spirit and the glory of revival. People prayed until God brought the celestial and the terrestrial together and the result was revival!

Let us not relax when we find deadness and lifelessness in our churches, but let us get on our knees and pray until God delivers from that "dead body" of carnality and revives us again. Paul cries out in the blackness of his carnal heart, "O wretched man that I am! who shall deliver me from the body of this death?" But when Paul's heart was sanctified wholly and the principle of sin removed, his spirit mounted into the realms of heaven when he said, "I thank God through Jesus Christ our Lord."

Nazarenes, we have a heritage; we have a standard; we have the potential to be a live, vital, dynamic church with the fires of the Holy Spirit burning in our midst—if we will obey God and pray until the glory comes.

4,500,000 alcoholics in United States.

8,000,000 problem drinkers.

65,000,000 social drinkers.

One out of nine social drinkers becomes a problem drinker.

One out of sixteen an alcoholic.

**Alcohol is a major factor in crime, divorce, juvenile delinquency, industrial absenteeism.—
The National Prohibitionist.**

Some Thoughts on Television

What one sees and hears has much more influence over him than what he just hears or reads. No one can see and at the same time hear a beautiful story and realize fully the impression for good which it may make upon him. On the other hand, it is difficult to calculate the hurtful effect of a bad moving picture. Because of this, the potential of television for good or evil is tremendous. Especially is this the case with children.

Television has invaded most of our homes. It has moved right in—the bad as well as the good. The sacred precincts of the home are being desecrated as never in the past. Many of the parents, along with their children, sit and look upon dancing, smoking, shooting, the drinking of intoxicating liquors, boxing, gambling, half-dressed women, kissing that is promiscuous, sexual, and disgusting, and many other evils which were never before a part of their homes. If this keeps up, home life will drop to a new low, and the home will cease to be the high and sacred place that it once was. Even the level of the visitors will be lowered, and the atmosphere of the home will soon be little better than that of the regular moving picture theater.

Another charge which is being brought against television is that it is destroying the fellowship of the home. If a neighbor or some other friend drops in, he is not wanted. Why? Because the family have to turn off their favorite television program or be discourteous. Usually, the one who is visited is discourteous. A rather kindly and sociable person becomes a grouch. His soul is eaten up with selfishness. If he happens to be a member of a church even his pastor is definitely unwelcome.

Eating was broken up enough before the age of television arrived, but it is much worse now. Some families can never sit down and eat a meal and talk together as a group because one (or more) of those present has to have a special table in another room where he can watch the show. Or maybe it's worse—all of the family has to be in on the watching and listening. In that case it is discourteous for anyone to ask for any food to be passed to him. He just grabs for it. I read somewhere about a public school teacher asking the children in her room what they talked about at the dinner table the evening before. The reply of most of them was that they didn't talk about anything; they were listening to a television program.

Again, it is said that television is developing a race of spectators rather than participants. Children come home from school, where they have been sitting most of the day, and spend the rest of the

day watching television. Instead of being outdoors in the fresh air and sunshine participating in various types of activity, they do nothing but sit and sit and keep on sitting until bedtime. If we do anything in life worthwhile, we will have to be participants and not spectators; active and not passive, most of the time.

Television is a time thief. No one has any right to permit television to steal his study, reading, sleeping, exercise, outdoor, or church time or any activities which go with these essential demands. One of today's biggest causes for neglect is television. At best, television has no right to anything

Editorials

except a small part of anybody's time if he is not an invalid.

Further, television is too often used as a "baby sitter." The mother lets television take over the children and care for them while she goes about her other duties. While she does this, many times she doesn't pay any attention to what her children watch. Her slogan is, "Anything just to entertain them and keep them out of my way." This is a nice, easy way to escape responsibility for the children while they are at home. But when we completely turn the children over to television, we may not be doing any better than we would if we allowed them to run the streets at all hours of the day and night. Television, when permitted to be used by children indiscriminately, is no friend to righteousness or the future welfare of their lives. In all of this, the responsibility of the father is not forgotten. The father at times is or should be the baby sitter, and I am afraid that he is just as likely to turn the children over to television as the mother is.

Somebody will no doubt say, by this time, "You are against television altogether." This is not the case. Television is one of the great inventions of our day, and I firmly believe that it is here to stay. In addition, there is much that is good which comes over television. Nevertheless I am convinced that the bad which comes will wreck us as a nation unless we exclude it by proper control. Parents, especially if they have children in the home, will have to be on the job. They will have to limit what they and their children look at, and how much time in all they give to television. Even good pic-

by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11).

What a climax! This unusual space trip on the part of the Master was to be duplicated, but in reverse. Now He went away; next time He would come back. Yes, Jesus is coming back to earth again! He'll ride down on the clouds, take an-

other space trip, and when He comes then He'll come to meet His bride in the air. Graves on every hand will burst open, and the saved will come forth and take a "space trip" to meet Jesus in the air. As Paul says: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Corinthians 15:51-52).

The Sunday School Lesson

MILTON POOLE



Topic for

June 1:

God Commissions a New Leader

SCRIPTURE: Numbers 27:12-23; Deuteronomy 34:9-12; Joshua 1 (Printed: Numbers 27:18-20; Joshua 1:1-9)

GOLDEN TEXT: *Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest* (Joshua 1:9).

Knowing he must surrender his leadership to another, Moses requested the Lord to "set a man over the congregation." Joshua was chosen. Before the priest and the congregation, Moses laid his hands upon Joshua and gave the sacred charge of responsibility.

What are these qualities of character which make for strong, courageous, Christian leadership?

A man in whom is the spirit (Numbers 27:18).

Joshua, capable and qualified, was endowed with this Spirit. And could this mean nothing else than the *Spirit of God*? It is disturbing for men to engage in the work of God unless empowered by the Spirit of God. Remember, one is never fully qualified until he is filled with the Holy Ghost.

Give him a charge (Numbers 27:19).

Receiving the charge from Moses to do his duty and abide by God's commands, Joshua stood before the people to accept this new authority. But his position did not permit him to impose his will upon the Israelites; he was only a channel for God's will.

Be strong and of a good courage (Joshua 1:6).

God's leader must be courageous, for whatever the hardships ahead he must be strong in the Lord. With courage he points out the way of honesty, truth, purity, and holiness, declaring the whole counsel of God.

Meditate therein . . . (Joshua 1:8).

Joshua and his successors were to find their blessing and guidance in careful study and meditation on the Word of God. Thus no man, not even the leader, is above the law of God

nor His commands. Even the great men are dependent upon God!

God is with thee (Joshua 1:9).

There is a timeless fact about God's promises to every generation. God promises His presence, yet He insists upon our co-operation. Accept your commission from God; dedicate your strength to Him; and, with His continuing presence, "Arise, go."

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.



Foreign Missions

REMISS REHFELDT, Secretary

SOS FOR PRAYER

Sidney Knox, New Guinea

On April 19, Sidney Knox of New Guinea wrote: *I have just returned from two days at Goroka, where I went to the hospital for a checkup. There is every indication that the cancer has spread into the parietal cavity. Apparently the infection had gone too far before it was discovered and the operation was performed. The doctor desires to have a final check three weeks from now. If the growth is still present or has increased in size, so far as the doctor is concerned, the diagnosis is final. The prognosis of such development*

is the possible life expectancy of perhaps a year.

We are not discouraged or panicky. Only God can write the final case history of this trial. The decision is His, and it will be right. I would like our people to know, for the effectual fervent prayer of a righteous man still availeth much.

Please make this urgent need the subject of special prayer—much prayer! The doctor has also told Sidney that further surgery or any other treatment is probably not possible, because of the location of the cancer, and the fact that it has probably spread to other parts of the body as well. **ONLY GOD** can heal this consecrated young missionary who has done such a wonderful work for the Kingdom in the two and one-half years he has been in New Guinea.

Prayer Request—Guatemala

Pray for one of our lay preachers who lives in the village of Sayaxche, Peten, on the Passion River. He is an enthu-

siastic evangelist and always brings glowing reports of victories won for the Lord, souls saved, or reclaimed, from every trip he makes to other settlements both up and down the river. He longs

Servicemen's Corner



Letter to a General Superintendent

"I have just returned to my barracks from attending the Nazarene Servicemen's Retreat in Berchtesgaden, Germany, and my heart is full of thanks to the Nazarene Servicemen's Commission, the General Board of the Church of the Nazarene, and, most of all, my heart is full of praise to our wonderful God for the retreat. I was going to tell you just how much I and all of the rest of the servicemen and their dependents in Europe appreciated this retreat, but I can't find adequate words to express my feelings. So for all of us let me say a real big and grateful 'Thanks' from all of us here in Europe to the Nazarenes at home.

"Sometimes one gets so very lonesome and homesick, and it seems that everyone at home has forgotten us, and if we aren't very careful we get into the rut of everyday activities and grow slim in our relation to God; but the promise in I Corinthians 10:13 was made very true in this retreat. You all at home can never realize how very much it means to us GI's in Europe and Africa to know that our loved ones at home are thinking enough of us to provide such a thing as this retreat for us, and that you are all remembering us in prayer. Please keep on praying for us that we will prove true and

worthy of the trust that you have placed in 'your servicemen.'

"By way of news, let me say that the first Nazarene missionary and his family have successfully arrived and that the last night of the retreat we servicemen and the dependents all pledged our full and active support to this new undertaking of our general church in Europe.

"The services were all well attended, and to prove that our God is not limited to the U.S., His presence was very near and precious in every service and especially so in the last night when Communion was served. It was like being at a camp meeting at home.

"I am a member of Northside Church of the Nazarene in Shreveport, Louisiana, where Rev. W. J. Vascoe is pastor. It is very dear to my heart. I am proud to be a Nazarene because our church still preaches a full and free salvation for everyone. I love God with all of my heart, soul, mind, and body. I ask an interest in your prayers that I may always prove faithful to Him."—A/IC DON L. SHAW, U.S. AIR FORCE.

NAZARENE SERVICEMEN'S COMMISSION
Londen W. Gilliland DIRECTOR

to visit more of these villages, but is hampered by circumstances. Pray that God will make it possible for him to carry the witness and the message of salvation to more of these needy people around his village.—STANLEY STOREY.

Newly Arrived in Bolivia

We feel that in the short time we have been here we have been making good progress in getting adjusted. I have preached almost every day either in our Spanish church or in our opening Bible school convention, and enjoy turning loose in Spanish again. Effects of the high altitude haven't been very serious. We are thankful that we have been able to take things somewhat slowly.—IRA TAYLOR.

Bolivia

By MABEL HUNTER, March 4

The Lord is blessing the work here. The Bible school now has twenty-seven boys enrolled. Their new dormitory is not quite finished. Who knows how or

where they all sleep, but it would do your heart good to see their shining faces! Brother and Sister Taylor are thrilled with their work in the Bible school and with the churches which they have been able to visit. Our Bolivian Christians have fallen in love with them. We feel that God has led in sending them here. As could be expected, they suffer some from the altitude, for they are so enthusiastic about the work that they sometimes overdo.

Peru

By GWLADYS HEAP, Lima

God blessed in the Youth Convention. We took five of our young people along in the car with us, others went by bus, and they were greatly encouraged because they won the Bible contest. While north I took the opportunity of visiting two of our missionary societies. There were eighteen souls at the altar in Chepen. It made me long to be able to visit the societies more often.

Our Easter services here in Lima were well attended, our offering higher than last year. We are believing for the million dollars.

Cuba

By SPURGEON HENDRIX, April 11

We are busier than we can be, working here in Cuba. We feel we are in divine order. Right at the present time we are in the midst of political turmoil here, as you have heard through the news. Looks like the present regime is going to find it increasingly difficult to keep in power, since the opposition seems to be slowly on the increase. It does affect our work quite a bit and we would appreciate prayer from the brethren there in the States. So far there seems to be no immediate danger for the American missionaries, but with feelings running high, one can never tell what might develop.

Wife and I have been separated now for about four months, or a little more. We had some words first, too. How-

ever, I'd better explain. We were living out at the district center, where our children had no school privileges, except by correspondence. This took so much of our time that we weren't able to carry on our other duties.

When Dr. Williamson approved the purchase of the district parsonage in Havana, we purchased a home there; but since we had no one to turn the work of the Bible school over to, I have had to stay out here while she and the children go to the home in Havana during the week for school. You can understand that the words we had were nice ones, I am sure.

I wonder if you could find a way to request lightweight used clothing—especially men's clothing. It could be sent to the Bible school—using the Spanish address, please.

Guatemala

By EUNICE BRYANT

I want you to know that we very definitely appreciate the work of the Nazarene Foreign Missionary Society. Your prayer emphasis has probably done more for foreign missions than any other phase of the work of the whole society. But we appreciate all phases of the work which you are doing. May God bless you abundantly in the conquest for souls, of which you are such an integral part.

We are having wonderful days in Coban, both physically and spiritually. The five to six o'clock morning prayer meetings in the local church are proving an enriching experience for quite a number of our members and for our Bible school students too.

The Land of Eternal Spring is just now entering its summer season. We have just planted a lovely bunch of dahlia and gladiola bulbs with the hope of making a little profit for the school. The orange trees are heavy with fragrant blossoms and the banana trees gracefully display their green delicacies. Nights are cool and days are hot, sunsets the loveliest we have seen for several months. Our early morning trips to service are refreshingly wonderful with their clear skies full of stars on the in-trip and the pink sunrises in the mountains on the horizon to lighten our return.

British Honduras

Concerning the fire in West Riggs, we understand that there were two seekers at the altar the last Sunday night and the folk around there were much disturbed over that. There is almost nothing we can do about the situation except to go on and do our best. If we only had five more trained soldiers of the Cross we could take much more spiritual territory for the King.—RONALD BISHOP, *British Honduras*.



By R. L. LUNSFORD

First Auca Convert Baptized

A thrilling counterpart of the martyrdom of five American missionaries by the Auca Indian tribe in Ecuador occurred on April 15 when the first member of the tribe was given Christian baptism by Dr. Raymond V. Edmond, president of Wheaton College (Illinois). The baptism occurred on the Wheaton campus with Rachel Saint, wife of one of the murdered missionaries, as witness.

N.H.A. and N.A.E. Observe Annual Convention

Two national conventions of interest to conservative Christians occurred on successive weeks when the sixteenth annual convention of the National Association of Evangelicals and the ninetieth annual convention of the National Holiness Association met in Chicago. Newly elected president of the N.H.A. is Rev. Morton W. Dorsey, an evangelist of the Church of Christ in Christian Union. Nazarene men serving the N.H.A. for the coming year are Mr. Morris Davis, an Indiana businessman, director; Mr. Robert L. Smce, an attorney from California, legal adviser; and Dr. E. E. Grosse, Washington District superintendent, regional representative.

Pakistan to Restore Property to Christians

One million Christians in Pakistan, forcibly ejected from their land when eight million Moslems poured into the newly formed country ten years ago, will have their land restored to them, General Iskander Mirza has assured the American church. The announcement was made as part of a statement of thanks to American church agencies for

their relief supplies recently sent to Pakistan.

Israel Celebrates Tenth Birthday

The world's youngest nation has launched a year-long celebration of its tenth anniversary. The state of Israel rejoices in its progress in the first ten years of its renewed recognition as one of the nations of the world. An elaborate celebration to last throughout the year has been planned.

Massachusetts Ministers to Preach Against Gambling

The two best sermons preached in Massachusetts churches against gambling and crime will receive special recognition from the State Council's department of social relations. "This is not a prize contest," Rev. James H. Burns pointed out, "but will be an opportunity for clergymen to pool and multiply their resources." The Massachusetts Council recently received a setback to its all-out fight against organized crime in the state when action on a bill it supported to create a law enforcement commission was deferred. "The situation we face is a direct challenge to decent people in our communities," Mr. Burns declared. "Our state is known to the underworld as a safe haven for hoodlums and it is up to us to show we will not tolerate this situation any longer." A committee of the department of social relations will select the two best sermons submitted which have been preached within the past year and before June 1. Mr. Burns, who is secretary of the department, announced they will then be printed for distribution.



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, *Secretary*

Are You Going to Camp Meeting This Summer?

The summer camp program throughout our church is a great force for evangelism. It is a highly diversified program to meet the needs of every age.

Boys' and girls' camps are wonderful periods for our children. Much time and labor is given to this specialized type of camp. It is one of the finest

things your district does for your boy or girl.

There are many things to which a parent says no in a year's time for his child. This is one event to which we can give a great big, hearty yes. Ask your pastor for the literature advertising the boys' or girls' camps on your district. Make plans for your son or daughter to attend. The Church of the Nazarene wants to help you make your boy or

girl the kind of Christian you want him or her to be; so co-operate. It will be worth it to you. It will pay dividends in the life of your child.

The Young People's Camp and Institute is also a specialized camp and training program for your people. In this strategic period of the life of our young people, it is wonderful to know that they can spend that week in a wholesome atmosphere with other Nazarene youth. This week can have tremendous value in its impact upon the life of your son or daughter.

During that vital week, decisions are often made that affect the course of life ahead for many of our young men and women—so allow your district to serve your own youth in this week of camp. Then daily pray for God's blessing upon those who carry the responsibility of making the Institute successful.

Camp meeting is a familiar word in the vocabulary of Nazarenes. There are many camp meetings being held on district campgrounds this summer. They will be times of great spiritual blessing to many thousands of people. The gospel will be preached in a mighty way. Souls won to Christ are priceless. Are you planning to attend a camp? It makes a splendid event for your entire family to attend.

Even when you are on vacation you can plan to attend a camp meeting. Notice in the *Herald of Holiness* the listings of the various camps and drop by for a service or two. You will meet wonderful Nazarene friends there.

By all means pray for and attend the camp on your own district if you have one.

Make the summertime one of spiritual refreshing for you and your family by attending one of the camps this summer.

District Assembly

The District Assembly is the main official gathering for the Nazarene churches on any district. It is indeed an event in which all laymen should take great interest.

Here is your best opportunity to get acquainted with the Church of the Nazarene, district and general. There is no single event so filled with vital information and inspiration as the District Assembly.

You should plan to attend. Even if you as a busy layman can go for only one day, by all means make arrangements to do so.

You will hear the reports of the pastors telling of the work of their churches throughout the year. The various committees will be planning for the coming year. The district officials will tell about the departments and their contributions to the district growth. The district superintendent will bring a high-

Continued on next page

the Question box

Conducted by STEPHEN S. WHITE, Editor

Is "once a man, twice a child" in the Bible?

No.

Will you please explain Matthew 8:22?

The whole scripture involved reads as follows: "And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead" (Matthew 8:21-22). Several different explanations of these verses have been given. First, they should always be read in connection with Luke 9:59-60, which undoubtedly has to do with the same incident. Second, it was the custom then to bury the dead the same day they died. Since

this was the case, many believe that the man's father was still alive and that his request was only an excuse for delay. Thus this man has rightly been called the procrastinating, or entangled, disciple. Jesus, who knew his heart as we could never have known it, was fully aware of the real trouble. Along with this, we must remember that many people today let their loved ones get in the way and keep them from serving God as they should.

While talking to a minister about religious matters, I told him I was glad that the supreme God of the universe was good instead of evil, as Satan is. The minister replied that it was impossible for the Supreme Being to be evil. If this is true, why is it so?

The preacher probably meant that it was impossible, morally, for God to sin. In other words, He could not sin because He would not sin. God is absolutely holy in His character. This does not destroy His free will or the fact that He is a person, but it does place

Him beyond the reach of sinning. The law of holiness, which so dominates His nature, guarantees that He will not sin. This is the truth in what the minister said to you, and it must have been what he had in mind.

What do you think of a promoter of an offering, a minister, pledging a certain amount provided so many others would do the same? Then, when the pledges were made, the promoter had his pledge refunded or canceled.

Of course I do not think much of such a method. Further, you make a very serious charge when you imply that any minister would do such a thing. I have been a licensed minister in the Church of the Nazarene for fifty years, and I have seen hundreds, and perhaps thousands, of offerings taken by ministers, and not once in those fifty

years have I ever had any reason to believe that such a scheme was followed. In fact, I have taken quite a few offerings myself during these years, and have never even thought of doing such a thing. We should be very careful about what charges we make or repeat as to any Christian leader in any church.

By whom and with what are we sanctified?

This is a very good question. Evidently you are asking as to the causes of entire sanctification. There are at least five of them—the Father, Son, Holy Ghost, faith, and the Word. The Father is the ordaining, purposing, or planning Cause; the Son, or His blood, is the procuring Cause; the Holy Spirit is the active, or efficient, Cause; the Word, or Bible, is the revealing, or enlightening, Cause; and faith is the immediate, or human, cause. This truth as to the causes of entire sanctification has been preached by the great ministers of the holiness movement ever since there has been such a movement. They have not always used exactly the same terms which I have, but they have preached about the five causes of entire sanctification. The first time I heard these causes mentioned was when I was a teen-ager in Peniel College, at Peniel, Texas. Dr. C. J. Fowler, who was a great preacher from New Eng-

land, brought the message. He referred to scriptures for each cause which, as I remember, were as follows: The Father—I Thessalonians 5:23; the Son, or the Blood—I John 1:7; the Holy Spirit—II Thessalonians 2:13 or I Peter 1:2; the truth, Word, or Bible—John 17:17; faith, the immediate, or human, cause—Acts 15:8-9 or 26:16-18, especially the latter part of verse eighteen. In illustrating how these five agencies function as causes of our entire sanctification, Dr. Fowler used a very simple illustration. He said, "I washed my face this morning, and each of the following agencies could say it caused my clean face: hands, soap, washcloth, water, and the bowl which contained the water." The facts were, he said, that all of these agents were causes of his clean face. So the five agents—the Father, Son, Holy Ghost, Word, and faith—are all causes of entire sanctification.

ly informative and interesting report. These will all serve to inspire and inform you and give you greater interest in your church.

The workers from the denomination at large that may be there and the

representative of the publishing house will give you information of the world reach of our movement.

Presiding over this important district gathering will be a general superintendent, who will address the delegates and

friends. His ministry will inspire and encourage you.

You can be a well-informed Nazarene, a better layman, and a more earnest Christian by attending the District Assembly.



The Sin of "Accidie"

Monday:

The theology of the Middle Ages talked of the seven deadly sins—pride, envy, anger, and so on. One of the seven is *accidie*, or sloth. Laziness a deadly sin? It doesn't sound quite right. But here it is, and reckoned in "deadliness" as worse than drunkenness, avarice, and lust.

Good Protestants, who are "saved by grace, through faith," "not of works," perhaps need to be reminded of Paul's injunctions to "stir up the gift . . . which is in thee," to "work out your own salvation with fear and trembling"; of Peter's "Add to your faith"; of James's "Faith without works is dead"; of Jesus' "Thou wicked and slothful servant." (II Peter 1:5 ff.; Matthew 25: 26.)

Tuesday:

We tend to shy away from Wesley's sermon on "Sin in Believers." Perhaps there is something to this "sin of *accidie*"; perhaps it might creep up on our blind side. "To him that knoweth to do good, and doeth it not, to him it is sin." And the prophet said, "There is none . . . that stirreth up himself to take hold of thee." *Just inertia? Just laziness?* (James 4:17; Isaiah 64:7.)

Wednesday:

Those statistics—if every Nazarene gave 25 cents a week (what used to be the price of a lunch, saved by fasting), how many millions every year for foreign missions? Simple mathematics; we multiply and nod assent. But where are the millions, and why not put to work saving souls? How soon does procrastination become sin? (II Corinthians 8:11; James 1:22-25; Luke 16: 8-10.)

Thursday:

"The chief hindrance to world evangelism is the home church! The individual Christian! Not the perils of Africa, not the bigotry of Mohammedanism, but the indifference of church members."—Words of a missionary.

"The sin of prayerlessness is suicidal." And the resulting failure to see and do God's saving errands is a sort of murder? (This is pointing us where we do not wish to look!) (Matthew 9:36-38; 16:19; James 5:16-20; Luke 18: 1.)

Friday:

Jesus went to the Cross that we, believing, "should not perish [negative],

but [positive] have everlasting life." Life is activity; "everlasting life" is divine energy inwrought. Jesus died to redeem unto himself a people "zealous of good works."

Spiritual indolence turns its back on the Cross. "Lukewarm fervor for well-doing," refusal or delay to take new territory for God, then "indifference," "tolerance" of evil, "disillusionment," "escapism"—these are the steps away. (The Israelites' hanging back from entering Canaan is Dante's example of the sin.) (John 3:16; Titus 2:14; Hebrews 4:1.)

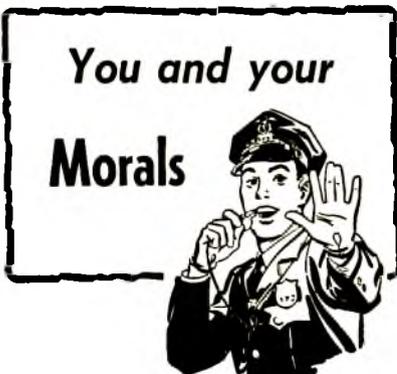
Saturday:

It can come on like a creeping paralysis, unrealized, unnoticed, especially in the "meridian test" of a Christian experience—that "dread ease with which we go about our [even Christian] tasks unmoved." It is a slow death. (I Corinthians 9:2; 10:7, 12.)

Sunday:

The cure for sloth is not the Roman Catholic penance, not Dante's ceaseless activity, "wheeling round in circling tracks," "rush and roar," "running at top speed," the "practice of an active zeal." It is Christ's plea to repent and find again your first (high-grade) love. For *accidie* is "love defective," "the failure to love God actively with all one has and is."—Dorothy Sayers.

Forgive, Lord, our easygoing, lazy love of Thee. Forgive the strange torpor that stands idly by when our Lord's cause is in danger. Replace it for us with white-hot, compelling devotion. (Revelation 3:15-20, 11.)



Would you spend 4c and five minutes to get rid of the alcoholic beverage advertising in magazines and newspapers and over the air?

Now is the time to act.

Take two 2c post cards and on the message side simply write: "I favor S-582, The Langer Bill." Address the two post cards to the senators from your state as listed below. Use the address, Senate Office Building, Washington, D.C.

LIST OF SENATORS BY STATES

ALABAMA—Lister Hill and John J. Sparkman
 ARIZONA—Carl Hayden and Barry Goldwater
 ARKANSAS—John L. McClellan and J. W. Fulbright
 CALIFORNIA—William F. Knowland and Thomas H. Kuchel
 COLORADO—Gordon Allott and John A. Carroll
 CONNECTICUT—Prescott S. Bush and William A. Purtell
 DELAWARE—John J. Williams and J. Allen Frear, Jr.
 FLORIDA—Spessard L. Holland and George A. Smathers
 GEORGIA—Richard B. Russell and Herman E. Tamm
 ILLINOIS—Paul H. Douglas and Everett McKinley Dirksen

INDIANA—Homer E. Caphart and William E. Jenner
 IOWA—Bourke B. Hickenlooper and Thos. E. Martin
 KANSAS—Andrew F. Schoepel and Frank Carlson
 KENTUCKY—John S. Cooper and Thruston B. Morton
 LOUISIANA—Allen J. Ellender and Russell B. Long
 MAINE—Margaret Chase Smith and Frederick G. Payne
 MARYLAND—John Marshall Butler and J. Glenn Beall
 MASSACHUSETTS—Leverett Saltonstall and John F. Kennedy
 MICHIGAN—Charles E. Potter and Pat McNamara
 MINNESOTA—Edward J. Thye and Hubert H. Humphrey
 MISSISSIPPI—James O. Eastland and John Stennis
 MISSOURI—Thomas C. Hennings, Jr., and Stuart Symington
 MONTANA—James E. Murray and Mike Mansfield
 NEBRASKA—Roman L. Hruska and Carl T. Curtis
 NEVADA—George W. Malone and Alan Bible
 NEW HAMPSHIRE—Styles Bridges and Norris Cotton
 NEW JERSEY—H. Alexander Smith and Clifford P. Case
 NEW MEXICO—Dennis Chavez and Clinton P. Anderson
 NEW YORK—Irving M. Ives and Jacob K. Javits

NORTH CAROLINA—Sam J. Ervin, Jr., and ———
 NORTH DAKOTA—William Langer and Milton R. Young
 OHIO—John W. Bricker and Frank J. Lausche
 OKLAHOMA—Robert S. Kerr and A. S. Mike Monroney
 OREGON—Wayne Morse and Richard L. Neuberger
 PENNSYLVANIA—Edward Martin and Joseph S. Clark, Jr.
 RHODE ISLAND—Theodore Francis Green and John O. Pastore
 SOUTH CAROLINA—Olin D. Johnston and Strom Thurmond
 SOUTH DAKOTA—Karl E. Mundt and Francis Case
 TENNESSEE—Estes Kefauver and Albert Gore
 TEXAS—Lyndon B. Johnson and Ralph Yarborough
 UTAH—Arthur V. Watkins and Wallace F. Bennett
 VERMONT—George D. Aiken and Ralph E. Flanders
 VIRGINIA—Harry Flood Byrd and A. Willis Robertson
 WASHINGTON—Warren G. Magnuson and Henry M. Jackson
 WEST VIRGINIA—William Chapman Revercomb and John D. Hobbitt, Jr.
 WISCONSIN—William Proxmire and Alexander Wiley

WYOMING—Frank A. Barrett and Joseph C. O'Mahoney

Those who are interested enough to spend 30c and about fifteen minutes should put the same message on fifteen other post cards and address them to the members of the Senate Interstate and Foreign Commerce Committee, the personnel of which is listed below. They also should be addressed to The Senate Office Building, Washington, D.C.

SENATE INTERSTATE

and

FOREIGN COMMERCE COMMITTEE

Warren G. Magnuson, of Washington, chairman
 John O. Pastore, of Rhode Island
 A. S. Mike Monroney, of Oklahoma
 George A. Smathers, of Florida
 Ralph Yarborough, of Texas
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Frank J. Lausche, of Ohio
 John W. Bricker, of Ohio
 Andrew F. Schoepel, of Kansas
 John Marshall Butler, of Maryland
 Charles E. Potter, of Michigan
 William A. Purtell, of Connecticut
 Frederick G. Payne, of Maine
 Norris Cotton, of New Hampshire

This bill is now being actively considered and the number of cards and letters received indicating the desire of the people concerning this matter will carry much weight NOW. The future of America and its youth depends on whether or not you act in this matter. Continuing support of this bill through May and June is vital.

KENNETH S. RICE
 Secretary to the
 Committee on Public Morals

NEWS of the Churches



The eleven churches of the Miami Zone are rejoicing in the success of another zone training institute. This second co-operative school attracted more Nazarenes than ever before, with a total of 201 registered. The average nightly attendance was 130 at Miami First Church (Florida), where the classes were held from seven-thirty to nine-thirty, March 17 through 21. The outstanding guest instructor was Rev. Norman R. Oke, book editor of the Nazarene Publishing House. He taught two classes: "The Life and Work of Paul," during the first hour; and "Evangelism in the Local Church," during the second hour—this was attended by the

entire school. Brother Oke's emphasis on evangelism was timely during this Golden Anniversary year. Pastors and laymen appreciated his teaching because of its fundamental yet inspirational tone. Other courses offered during the first class period were: "Teaching Nursery Children," by Mrs. Pearl Turner; "Teaching Kindergarten Children," by Mrs. Ruth Farmer; "Teaching Primary Children," by Mrs. Jan Wright; "Teaching Juniors," by Mrs. Bertie Fox; "Teaching Youth," by Mr. Clyde Owensby; "Improving the Adult Class," by Rev. Ellis G. Blythe; and "My Life-work," by Rev. L. R. Schafer. Rev. G. W. Abersold was the dean and responsible

for the capable organization of the school, with Rev. L. Schaffer, promotional secretary; Rev. Merle S. Dimbath, registrar; and Rev. Wm. Chambers as treasurer. Other pastors contributed in taking charge of the devotional period each evening and the host pastor, Rev. Howard Warwick, and his people extended every kindness to their visitors. Enthusiasm for the week of training was generated in the lively zone rally on the preceding Sunday afternoon. Mr. Oke brought a challenging message, and Mr. Abersold directed a large choir composed of singers from the various churches.—NONA E. OWENSBY, *Reporter*.

East Lake Church, Chattanooga, Tennessee



Through the goodness of God, the help of sacrificial laymen, and the vision and leadership of our pastor, Rev. A. W. McQueen, we were able to dedicate the lovely building pictured here on March 9. We enjoyed the rich ministry of Dr. G. B. Williamson in the three services immediately preceding the Sunday afternoon service, at which time he delivered the dedicatory sermon. Greetings were extended by District Superintendent

Victor E. Gray. There was a hallowed sense of God's presence in all the services. This church was organized in the fall of 1930 by District Superintendent Strickland with 14 charter members; it began as a mission under the leadership of Rev. G. L. Irwin, who became the first pastor. Soon after the group was organized, a 34 x 50-foot building was erected. Since Pastor McQueen came to us in September of 1947, the average

Sunday school attendance has increased from 109 to more than 200, and the church membership from 48 to 130. When the original building was destroyed by fire, it was decided to erect another in the same location. The pastor, serving as architect and contractor, worked along with the faithful members and friends. On the ground floor of the new building is a beautiful sanctuary, finished in soft pastel colors, and equipped with indirect lighting, a 30-voice choir loft, pastor's study, six classrooms, a room for the educational director and minister of music, etc.; this floor is completely air-conditioned. In the well-lighted basement are 20 Sunday school rooms, a large auditorium for the N.Y.P.S. and Sunday school assemblies, etc. The entire building is equipped with automatic heat. There is ample parking space adjoining the building. A conservative estimate places the value of our property at \$135,000; total debt is \$25,000, which is being liquidated at the rate of \$333.08 per month. The church has expressed its confidence in the pastor with an excellent vote for a three-year recall. We give praise to God and deep appreciation to our loyal laymen and friends for this beautiful building.—J. HERSCHEL IRWIN, *Reporter*.

Evangelist Hugh Slater writes: "Very soon now I will be en route to California, where I will be in revival meetings during October, November, and December. I have two good open dates that I would like to slate between Georgia and California; they are August 28 to September 7, and September 11 to 22. Write me, c/o P.O. Box 527, Kansas City 41, Missouri."

Evangelist Haven Goodall reports: "Recently we closed a revival in Nashville, Michigan, with Pastor E. W. Burk. God met with us and gave good altar services. We are now in Wisconsin and the Lord is blessing. Our schedule is filled until July, but we do have a fall date open which we'd like to slate in Ohio, Indiana, Illinois, or Michigan. Wife and I travel with house trailer and carry the full program for the meeting. Wife gives Scene-o-felt pictures with black lighting which have been a blessing to both young and old. Also we have some open time in January and February of 1959, which we'd like to schedule in Kentucky, Tennessee, Alabama, Mississippi, North or South Carolina, or Florida, as we are slated to be in that area. Write us, Box 232, Worth, Illinois."

Evangelists H. A. and Jewel Casey write: "We will be closing a meeting in Monroe, North Carolina, on June 15 and have an open date immediately following; it is June 18 through 29. We'll be happy to slate this time as the Lord may lead. Also we have two fall dates open, one early and one in late fall. We carry the full program for the meeting: preach, sing, and play, and will be glad to go anywhere. We are now slating for '59 and '60. Write us, P.O. Box 206, Bethany, Oklahoma."

Bruceton Mills, West Virginia—"Little Sandy" Church recently experienced a wonderful revival with Rev. Guy and Lillian Wright from Marion, Virginia, as the special workers. The Wrights were at their best, God blessed, and souls sought the Lord in almost every service; people were saved and sanctified. Truly God is moving in our midst in a wonderful way, our Sunday school is growing, and a fine spirit prevails among our people. We have been given a call to serve this fine group another year and, at the close of the meeting, the church board voted us a raise in salary. Three new members joined the church on Easter Sunday. If you have friends here, write us and we'll be glad to contact them. We give God praise for all the victories won.—VAUGHN DAVIS, *Pastor*.

Mount Vernon, Virginia—In a recent holiness convention with our district superintendent, Dr. V. W. Littrell, as speaker, all our people were helped, God's Spirit prevailed, and we closed with a good altar service. Seven new members were added to the church. We are interested in contacting service personnel or their families—we located just three miles from Fort Belvoir, Virginia, on Route 236. You are welcome to our services.—ANN MASON, *Pastor, Hosley Memorial Church*.

SPECIAL ANNOUNCEMENT

Rev. D. W. Thaxton has ably served the South Carolina District as its superintendent for almost six years. Under his leadership the district has made substantial progress. He has felt that God would be pleased for him to accept a call to pastor the Central Church in Miami, Florida. Therefore he has resigned to take effect June 10, 1958.

The Board of General Superintendents, with full support of the District Advisory Board, has appointed Rev. Ben F. Marlin, pastor at Denison, Texas, as superintendent of the South Carolina District. He has accepted the assignment and will move to the district parsonage, 511 Dogwood Street, Columbia, South Carolina, by June 15.

—G. B. WILLIAMSON

Evangelists Billy and Helen Smith report: "We spent the first three months of this year in Florida, and en route north we stopped at Valdosta, Georgia, with Pastor George McRae for a week-end meeting. God marvelously worked in our midst, and the pastor said as much was accomplished as in a full-time revival. The altar was lined with seekers and two good members joined the church. At Maryville, Tennessee, with Mrs. Jasper Potter (who has just built a new church), again the Lord came on the scene and wonderfully blessed. Many sought God at the altar of prayer and a young woman met God in a special way, answering His call to service. We plan to do some home mission work with our tent this summer, but would like to slate a few week-end meetings; also would be glad to fill in for pastors while away on vacation. Have one or two open dates for meetings using our tent. Write us, 816 McKinley Avenue, Cambridge, Ohio."

Gallatin, Tennessee—Recently we saw one of the greatest revivals we have ever been in. We thank God for the old-fashioned preaching of Evangelist C. B. Fugett; and also for the special singing of a trio from our Trevecca Nazarene College, which added much to the services. It was a Heaven-born revival, great in spiritual depth. There were all-night prayer meetings, day services, people praying through in the night and also in the day services. The Lord was very real and present with us. God met the need of some people in doubt; much restitution was made; the people cried shouted, and praised God. Brother Fugett preached three messages one night, closing at midnight. We thank God for this Spirit-filled man. Older members said this was one of the greatest revivals in the history of the church.—J. W. MUMAW, *Pastor*.

Lanett, Alabama—God is blessing First Church, and we are in the midst of a revival in our regular services. The past six Sunday night services have seen 71 people seeking the Lord for regeneration and entire sanctification. On Sunday, April 13, we received a nice class of members into the church, making 27 thus far this year. In the afternoon we baptized 14 converts by immersion. On Easter Sunday we broke our Sunday school attendance record for our new building—539 present. In spite of the recession on in our city, we have been able to meet our large building note and keep our budgets paid to date. Thank God for His blessings.—DONALD K. BALLARD, *Pastor*.

Announcements

NOTICE—Rev. J. N. Tinsley for many years superintendent of the Northwest District, also holding many outstanding pastorates, is now available for evangelistic campaigns and Bible conferences. Brother Tinsley is one of the best, sanest, and soundest preachers in our movement. No pastor or church will make a mistake in calling him for an evangelistic campaign or for a Bible or holiness convention.—Russell V. DeLong, President of Pasadena Nazarene College, Pasadena, California.

WEDDING BELLS—Miss Farrell Cannon and Mr. Clarence Haviland, both of Denver, Colorado, were united in marriage on March 7, with Rev. F. J. Cannon, father of the bride and pastor of the Highland Church of the Nazarene, officiating, assisted by Rev. J. B. Miller.

BORN—to Mr. and Mrs. Wendell Bartlow of Pomeroy, Washington, a daughter, Jeanine Donell, on April 20.

—to A/2c Charles D. and Mary (Hoffpauir) Pitts of the A.F.B., Laredo, Texas, a son, Allen Dale, on March 25.

—to Mr. and Mrs. Donald Richard Lomas of Providence, Rhode Island, a son, David Richard, on March 24.

—to Paul and Delores (Christenson) Reader of Kankakee, Illinois, a son, Steven Paul, on March 13.

SPECIAL PRAYER IS REQUESTED by a Christian mother in Indiana for an unsaved daughter who is very depressed (the need is urgent), also for her family, and the families of two other children;

by a mother in Oklahoma for a daughter and husband, about to break up their home—that God will heal the daughter physically, and undertake that the home may be kept intact, with love and understanding;

by a Christian churchman in Ohio for a revival in their church, and a special unspoken request;

by a Christian lady in Indiana who seems to stand alone in the home, that she may find work to keep up her obligations to the church and home —also prayer is needed for her unsaved husband and aged mother (age eighty-three).

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '58

Southern California	May 28 to 30
New Mexico	June 4 and 5
New York	July 4 and 5
Maritime	July 10 and 11
Pittsburgh	July 24 and 25
Missouri	August 6 and 7
Dallas	August 13 and 14
Northwest Indiana	August 20 and 21
Indianapolis	August 27 and 28
Mississippi	September 10 and 11
North Carolina	September 17 and 18
South Carolina	September 24 and 25

G. B. WILLIAMSON

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

District Assembly Schedule for '58

Alabama	May 28 and 29
Northwest	June 18 and 19
Albany	July 2 and 3
Central Ohio	July 16 to 18
Eastern Kentucky	July 24 and 25
Northwest Oklahoma	July 30 and 31
Wisconsin	August 7 and 8

Tennessee August 20 and 21
 Louisiana September 3 and 4
 Georgia September 10 and 11
 Southeast Oklahoma September 17 and 18

SAMUEL YOUNG

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

District Assembly Schedule for '58

Nevada-Utah June 5 and 6
 Canada Central June 12 and 13
 New England June 18 to 20
 North Dakota June 25 and 26
 Northeastern Indiana July 9 to 11
 Eastern Michigan July 16 and 17
 Chicago Central July 23 and 24
 East Tennessee July 31 and August 1
 Virginia August 13 and 14
 Northwestern Illinois August 20 and 21

D. I. VANDERPOOL

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

District Assembly Schedule for '58

Rocky Mountain June 12 and 13
 South Dakota June 18 and 19
 West Virginia July 3 to 5
 Colorado July 10 and 11
 Western Ohio July 23 to 25
 Illinois July 31 to August 2
 Kentucky August 6 and 7
 Houston August 20 and 21
 Joplin September 3 and 4
 South Arkansas September 17 and 18
 North Arkansas September 24 and 25

HUGH C. BENNER

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

District Assembly Schedule for '58

Hawaii
 British Isles South May 26 to 27
 British Isles North June 2 and 3
 Nebraska June 19 and 20
 Northeast Oklahoma June 25 and 26
 Canada West July 9 to 11
 Minnesota July 17 and 18
 Southwest Indiana July 30 and 31
 Kansas August 6 to 8
 Iowa August 13 to 15
 Michigan August 20 and 21
 Kansas City September 3 and 4
 Southwest Oklahoma September 17 and 18

District Assembly Information

BRITISH ISLES SOUTH—Assembly, May 26 and 27, at the Zion Methodist Church, Ladypit Lane, Leeds II, Yorkshire, England. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Maurice Carlile, 635 Dewsbury Road, Leeds II, Yorkshire, England. General Superintendent Benner presiding.

ALABAMA—Assembly, May 28 and 29, at First Church of the Nazarene, 923 Graymont Ave., Birmingham, Alabama. Send mail and other items relating to the assembly c/o Rev. Howard Hill, entertaining pastor, 1131 Fourth Terrace, West, Birmingham, Alabama. General Superintendent Williamson presiding.

SOUTHERN CALIFORNIA—Assembly, May 28 to 30, at First Church of the Nazarene, 1602 N. Ross St., Santa Ana, California. Rev. Andrew Young, 910 N. Westwood Ave., entertaining pastor. Send mail and other items relating to the assembly c/o First Church of the Nazarene, c/o Rev. Andrew Young, 1602 N. Ross St., Santa Ana, California. General Superintendent Powers presiding.

BRITISH ISLES NORTH—Assembly, June 2 and 3, at Parkhead Church, Burgher Street, Glasgow E.1, Scotland. Entertaining pastor, Rev. Sidney Martin, 33 Muirycald Drive, Glasgow E. Scotland. Send mail and other items relating to the assembly c/o Rev. James McLeod, Ballynaris, Dromore, Co. Down, North Ireland. General Superintendent Benner presiding.

NEW MEXICO—Assembly, June 4 and 5, at First Church, Twelfth and Rencher, Clovis, New Mexico. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Glen Abia, 313 West 12th, Clovis, New Mexico. General Superintendent Powers presiding.

NEVADA-UTAH—Assembly, June 5 and 6, at First Church, Sixth and Evans, Reno, Nevada. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Milton Harrington, 231 East 6th St., Reno, Nevada. General Superintendent Young presiding.

CANADA CENTRAL—Assembly, June 12 and 13, at the Clarksburg Campgrounds, Clarksburg, Ontario, Canada. Rev. A. Mills, Box 447, Meaford, Ontario, Canada, entertaining pastor. Send mail and other items relating to the assembly c/o Rev. C. Mc-

Nichol, Thornbury, Ontario, Canada. General Superintendent Young presiding.

ROCKY MOUNTAIN—Assembly, June 12 and 13, at Rocky Mountain College, Poly Drive, Billings, Montana. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. M. J. Pallett, 835 Alderson Ave., Billings, Montana. General Superintendent Vanderpool presiding.

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

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

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

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

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

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

Evangelists' Slates

L and M

Laing, Gerald D., and Wife. Preacher and Singers, 130 E. Reasoner, Lansing 6, Mich.
 Thomaston, Ga. May 20 to June 1
 Jackson, Ga. June 3 to 15
 Langford, J. V. 701 N. First, Henryetta, Okla.
 San Diego (Linda Vista), Calif. May 14 to 25
 Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Champaign, Ill. May 28 to June 8
 Blackwell (S. Side), Okla. June 11 to 22
 Lee, Mason. 217 Division St., Huntington, W.Va.
 Cincinnati (Carthage), Ohio
 May 27 to June 8
 Crooksville, Ohio (camp) June 17 to 29
 Leih, Martin. 309 Violet, Monrovia, Calif.
 Leverett Brothers. Preacher and Singers, Lamar, Mo.
 Holton, Kans. (Home Miss.)
 May 23 to June 1
 Canton, Ill. June 6 to 15
 Lewis, E. E. 305 N. Shepherd, Ironton, Mo.
 Nashville (Emmanuel), Tenn. May 18 to 25
 Irontale, Mo. June 4 to 15
 Lewis, Ellis. 311 N.W. 8th, Bethany, Okla.
 Liddell, T. T. 381 E. Bourbonnais St., Kankakee, Ill.
 Perkasio, Pa. May 25 to June 1
 Open date June 4 to 15
 Lilly, Herbert E. 1203 Maple, Route 4, Nampa, Idaho
 Lipker, Charles H. Box 2, Alvada, Ohio
 Milwaukee (Hampton Rd.), Wis.
 May 22 to June 1
 Handley, W.Va. June 5 to 15
 Little, H. C. 133 1/2 Hunter Ave., Columbus 1, Ohio
 Galion, Ohio May 18 to 25
 Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.
 Quick, W.Va. May 21 to June 1
 Harmon's Creek, W.Va. June 4 to 15
 Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
 Long, Harry C. Route 1, Morrow, Ohio
 Bethel, Ohio June 1 to 15
 Lucas, C. H. 6420 Frisco, Houston 22, Texas

**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 six months. Pastors may contact the Department of Evangelism for names and dates of evangelists available during the next six months.—V. H. Lewis, Executive Secretary.

Lummus, H. T. 507 S. Fourth St., Albion, Neb.
 Lyons, James H. 1651 Euclid, Chicago Heights, Ill.
 MacAllen, L. J. Artist-Evangelist, 119 W. Rambler, Elyria, Ohio
 Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.
 Madden, Paul A. 4210 East 14th St., Des Moines 13, Iowa
 Mt. Vernon, Ill. May 21 to June 1
 Leon, Iowa June 4 to 15
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
 Open date June 21 to June 1
 Lexington (Kenwick), Ky. June 4 to 15
 Martin, Paul. 914 Greenwich, San Francisco, Calif.
 Palo Alto, Calif. May 19 to 25
 N.W. Ill. Inst. June 16 to 20
 Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.
 Carrollton, Mo. June 1 to 8
 Maurer, Mrs. Ferne (Stinette). Song Evangelist, 1601 W. Raymar St., Santa Ana, Calif.
 May, Buddie. 217 Third St., Ashland, Ky.
 May, Frank W. 324 East 47th St., Covington, Ky.
 McColom, W. B. Box 48, Kingman, Kansas
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
 McDowell, Mrs. Doris M. Evangelist, 948 Fifth St. Apt. H, Santa Monica, Calif.
 Corning, Calif. May 21 to June 1
 Arcadia, Calif. June 4 to 15
 McFarland, C. L. Route 1, Michigantown, Ind.
 Frankfort (S. Side), Ind. May 13 to 25
 McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
 McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.
 Texarkana, Ark. May 21 to June 1
 Mexico, Mo. June 4 to 15
 McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Toronto, Ontario May 23 to June 1
 Concert Tour June 2 to 15
 Meadows-Reasoner Gospel Duo. Preacher and Singers, 2510 Hudson Ave., Norwood 12, Ohio
 Ottumwa (Trinity), Iowa May 21 to June 1
 Astoria, Ill. June 4 to 15
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Charleston (S.E.), W.Va. May 21 to June 1
 Richmond, Ind. (camp) June 8 to 22
 Messer, Haley, P.O. Box 527, Kansas City 41, Mo.
 Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
 Moscow, Maryland June 1 to 8
 Springhill, N.S. June 11 to 22
 Micky, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
 Oakley, Kansas May 21 to June 1
 Denver (Fruitdale), Colo. June 4 to 15
 Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
 Burns, Oregon May 11 to 25
 Clovis, Calif. June 1 to 15
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Titusville, Pa. May 21 to June 1
 Harrisburg, Ill. June 4 to 15
 Miller, Basil. Box 27, Altadena, Calif.
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Alabama Assembly May 27 to 29
 Miller, L. C. P.O. Box 372, Montrose, Calif.
 Muskogee (Memorial), Okla. May 18 to 25
 Miller, Leila Dell, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Lamesa, Texas May 21 to June 1
 Springfield (First), Mo. June 4 to 15

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Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Hannibal, Mo. May 21 to June 1
 Cincinnati, Ohio June 4 to 15
 Miller, Mrs. Ruth E. Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Reserved June-July-August
 Mitchell, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.
 Mock, Richard (Dick) and Mary Kathryn. Singers and Musicians, Route 1, Elwood, Ind.
 Alberta, Minn. May 28 to June 8
 Buffalo Lake, Minn. June 9 to 22
 Moore, Ernest, Jr. 419 E. Vestal, San Antonio, Texas
 Moore, Franklin M. 1227 Fields St., Hammond, Ind.
 Marion (Home Ave.), Ind. May 21 to June 1
 Courtland, Ind. (F.M.) June 4 to 15
 Morgan, J. Herbert and Pansy S. Evangelists, 218 Linden Ave., Southgate, Ky.
 Morgan, Oliver and Ruth, and Daughter, Mardell. Evangelist and Singers, 2003 N. Delphos St., Kokomo, Ind.
 Manistee, Mich. May 21 to June 1
 Greenfield, Ohio June 4 to 15
 Morgan, Wilbur W. 224 Sixteenth Ave. So., Nampa, Idaho
 Morris, Clyde H. Evangelist, 110 Washington Ave., Nitro, W.Va.
 Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.
 Wichita (Beulah), Kans. May 14 to 25
 Mounts, Dewey and Wavolene. Evangelist and Singers, 12300 W. Ridgeland Ave., Worth, Ill.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Reserved May 21 to June 1
 Open date June 4 to 15
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Hamilton (First), Ont. May 21 to 25

N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver, Colo.
 Nelson, Charles Ed. and Normadene. Preachers and Singers, P.O. Box 241, Rogers, Ark.
 Heber Springs, Ark. May 21 to June 1
 Ashdover, Ark. June 4 to 15
 Norris, Roy and Lily Anne (Holso). Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Cory, Penna. May 28 to June 8
 Curtsville, Pa. June 11 to 22
 Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.
 Norton, Joe. P.O. Box 143, Hamlin, Texas
 Pampa, Texas May 21 to June 1
 Farmersville, Texas June 4 to 15
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 McDonald, Pa. May 21 to June 1
 New Martinsville, W.Va. June 4 to 15
 Oren, Thurman. Box 327, Parker, Ind.
 Paoli, Ind. June 10 to 22
 Parrott, A. L. P.O. Box 298, Bourbonnais, Ill.
 Detroit (Calvary), Mich. June 8 to 15
 Patrone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio
 Niles, Ohio May 21 to June 1
 Coal Grove, Ohio June 4 to 15
 Patton, Martin L. Rt. 11, Box 54, Fort Worth, Texas
 Patterson, Walter. Route 2, Waurika, Okla.
 Batesville (Union), Ark. May 16 to 25
 Heavener, Okla. May 30 to June 8
 Payne, L. M. 509 Northwest Main, Bethany, Okla.
 Peck, W. A., and Wife. Preacher and Singer, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Benton Harbor, Mich. May 14 to 25
 Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Pierce, Boyce, Catherine, and Linda. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Pierson, Iowa June 4 to 15
 Richland Center, Wis. June 18 to 29
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Columbus (E. Col.), Ind. May 14 to 25
 East St. Louis, Ill. May 28 to June 8
 Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Indianapolis (First), Ind. May 21 to 25
 Cypress, Calif. (conv.) June 10 to 15
 Purkhiser, H. G. 4531 Marcellus St., Canton 8, Ohio
 Richmond (First), Va. May 21 to June 1
 Zanesville, Ohio (camp) June 9 to 22
 Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.
 So. Portland (First), Maine May 14 to 25
 Rahr, H. J. 2042 Singleton St., Indianapolis, Ind.
 Lawrenceburg, Ind. June 18 to 29
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Victoria, Va. May 14 to 25
 Bedford, Ind. May 28 to June 8

Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.
 North Vernon, Ind. June 4 to 15
 Riden, Kenneth. 117 Orchard St., Cambridge City, Ind.
 Milton, Ind. (P.H.) May 7 to 25
 Andersonville, Ind. May 28 to June 8
 Ridings, E. Paul. 708 N. College, Bethany, Okla.
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Robinson, Paul E. 318 Garfield St., Middletown, Ohio
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Memphis (E. Side), Tenn. May 21 to June 1
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Salem, Ind. (V.B.S.) May 26 to June 8
 Bloomington (E. Side V.B.S.), Ind. June 9 to 15
 Rogers, Lelan J. 1511 E. Stop 10 Rd., Indianapolis, Ind.
 Rotiwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.
 Rusling Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
 New Castle (B'dway), Ind. May 15 to 25
 Russell, Orlando. Song Evangelist, 711 Highway J St., Malden, Mo.

S and T

Samuel, O. D. and Thelma. Preachers and Singers, Box 8, Halltown, Mo.
 Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.
 Savage, F. C. P.O. Box 3, Kokomo, Ind.
 Scarlett, Don. Route 1, North Vernon, Ind.
 New Castle, Pa. May 14 to 25
 Scherrer, L. J. 930 Floral Dr., Orlando, Fla.
 Schmidt, Wm. and June. Evangelist and Singers, Box 331, Vicksburg, Mich.
 Clare, Mich. May 20 to 25
 Katamazoo, Mich. (P.H.) May 27 to June 8
 Schriber, George R. 5949 N. Forestdale, Glendora, Calif.
 Schultz, Ernest, and Wife, and Son, Gerald. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Sheboygan, Wis. (Home Miss.) June 1
 Ironwood, Mich. June 11 to 22
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
 Freeport, Pa. (camp) May 30 to June 8
 Open dates for camps after June 8
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Salem, N.B. May 21 to June 4
 Kilms Mills, N.B. June 4 to 15
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Shank, R. A. and Mrs. P.O. Box 563, Fostoria, Ohio
 Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
 Sheridan, L. Q. (Bill). Lookout Mountain, Tenn.
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Dayton (First), Ohio May 21 to 25
 Cincinnati, Ohio (camp) May 29 to June 8
 Silvernail, Donald R. Route 2, Vicksburg, Mich.
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Lansing, Mich. May 22 to June 1
 Lebanon, Tenn. June 5 to 15
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smiley, Thos. R., and Wife. c/o Gen. Del., Odon, Ind.
 Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
 Chicago, Ill. May 21 to June 1
 Ill. State Legislature June 4 to 15
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley, Cambridge, Ohio
 Osage, Ohio June 4 to 15
 Frazeyburg, Ohio (tent) June 18 to 29
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.
 Smith, Otis E. Route 1, Edinburg, Pa.
 Smith, Paul and Hallie. Evangelist and Singers, 1318 N.W. 5th St., Bethany, Okla.
 Romney, W.Va. May 21 to June 1
 Columbia, Mo. June 4 to 15
 Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C.
 Logan, W.Va. May 21 to June 1
 Snow, Loy. Route 1, Bedford, Ind.
 Evansville (Vict. Chap.), Ind. May 20 to June 1
 Liberty, Ind. June 3 to 15
 Slabber, R. C. Box 34, Montoursville, Pa.
 Gibsonburg, Ohio May 14 to 25
 Salisbury, N.C. May 28 to June 8
 Stafford, Daniel. Box 207, Southport, Ind.
 New Castle (Broad St.), Ind. May 15 to 25
 Fortville, Ind. May 26 to June 8
 Steininger, Dwight F. Artist-Evangelist, Nashville, Ind.
 Janesville, Wis. May 21 to June 1
 Corey, Ind. June 4 to 15

Strack, W. J. Box 215, New Lyme, Ohio
 Jefferson, Ohio June 8 to 15
 Strait, Neill. P.O. Box 112, Olivet Nazarene College, Kankakee, Ill.
 Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.
 Talbert, George H. Abilene, Kansas
 Carthage, Mo. (F.M.) June 1 to 15
 Tarvin, E. C. California, Ky.
 Dayton, Ohio June 3 to 15
 Taylor, Raymond G. 505 West 52nd St., Ashtabula, Ohio
 Taylor, Robert W. 117 Valentine Dr., Dayton, Ohio
 Terry, Glen. P.O. Box 527, Kansas City 41, Mo.
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Charleston (S.E.), W.Va. May 22 to June 1
 Mineral City, Ohio June 5 to 15
 Thomas, James W. Box 87, Gravette, Ark.
 Open time in July and August
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Towns, Jesse. Evangelist, 4929 Ford St., Indianapolis, Ind.
 Tripp, Howard M. 1111 Shannon Ave., Indianapolis, Ind.
 Hot Springs (Grace), Ark. May 18 to June 8
 Searcy, Ark. June 11 to 22
 Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
 Defiance, Ohio June 4 to 15
 Otsego, Mich. June 25 to 29
 Turpel, John W. Route 2, Minesing, Ontario, Canada
 Kitchener, Ontario May 14 to 25
 Ottawa, Ontario May 28 to June 8

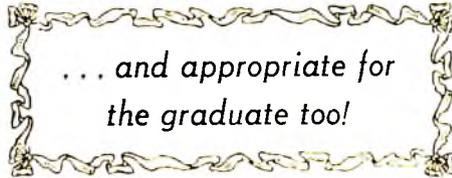
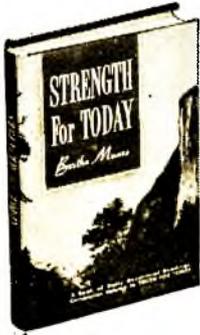
U to Z

Underwood, G. F., and Wife. Preacher and Singers, 243 Mulberry St. N.W., Warren, Ohio
 Rutland, Ohio May 21 to June 1
 West Point, Ohio June 9 to 22
 Van Slyke, D. C. 508 Sixteenth Ave. South, Nampa, Idaho
 Tabor, Iowa May 25 to June 4
 Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
 Wachtel, David K. 3925 Oxbow Dr., R.F.D. 3, Nashville 7, Tenn.
 Little Rock (Rose Hill), Ark. May 19 to 25
 Indianapolis, Ind. May 28 to June 8
 Wagner, Allen H. P.O. Box 527, Kansas City 41, Mo.
 Dalton, Ill. May 14 to 25
 Wagner, Betty, and Lavelly, Helen. Preacher and Singers, Box 661, Mt. Vernon, Ill.
 Rochester, Mich. May 20 to June 1
 Ward (Hickory Plains), Ark. June 5 to 15
 Wakefield, A. C. Song Evangelist, 515 Woodland Ave., Nashville 6, Tenn.
 Moberly, Mo. May 15 to 25
 Cincinnati, Ohio May 28 to June 8
 Ward, Lloyd H. and Gertrude. Preacher and Chalk Artist, Box 825, Fern Park, Fla.
 St. Albans, Vt. May 28 to June 9
 Boquet, N.Y. June 11 to 22
 Warren, W. H. G-3189 Beecher Rd., Flint, Mich.
 Wells, Kenneth and Lily. Evangelist and Singers, Box 679, Whitefish, Mont.
 Moscow, Idaho May 14 to 25
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
 White, W. T. 116 E. Keith, Norman, Okla.
 East St. Louis, Ill. May 21 to June 1
 Poteau, Okla. June 4 to 15
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Wiggs, W. Frank, and Wife. Preacher and Singers, 2625 E. Nettleton, Jonesboro, Ark.
 Wilkinson Trio (Lloyd M., Wife, and Daughter). 1104 Penn St., Columbus, Ind.
 Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Burlington, N.C. May 21 to June 1
 Kansas City Dist. Camp June 9 to 15
 Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
 Monterey, Tenn. June 2 to 13
 Frankfort, Ind. June 16 to 27
 Wilson, Matthew V. Evangelist, 215 E. Third St., Gaylord, Mich.
 Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.
 Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
 Woods, Robert (Bob) F. Pefferlaw, Ontario, Canada
 So. Portland, Maine May 14 to 25
 Erie, Pa. June 1 to 8
 Wootton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.
 Wordsworth, E. E. 20828 Fifty-third Ave. West, Lynnwood, Wash.
 Centralia, Wash. May 20 to 25
 Wright, Fred D. Hometown, Ind.
 Anderson, Ind. May 19 to 25
 Kendallville, Ind. May 28 to June 8
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon
 Worden, Mont. May 14 to 25

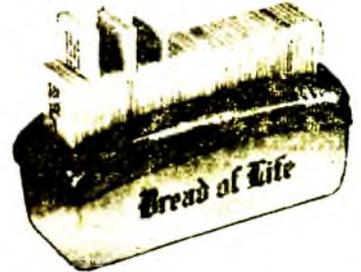
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2 And he opened his mouth, and taught

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