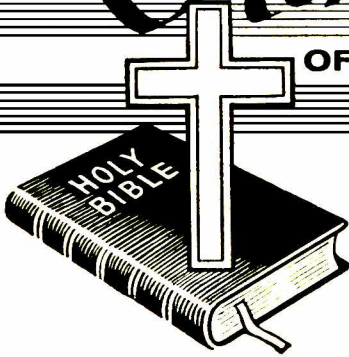


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



September 4, 1957

Loyalty is a priceless virtue. It shines like a polished diamond with many facets. The possession of this characteristic makes charity for pardonable faults easy. Its absence places all other commendable traits under serious discount. It is defined as "faithfulness to country, friend, promise, or duty." It can be applied to any group to which one belongs by choice. It has most appropriate reference to one's devotion to his church, its doctrines, ideals, and leaders.

Loyalty cannot be an assumed state of mind. The foundation for it is laid in confidence, respect, and unfeigned love. Integrity and justice

What About Loyalty?

General Superintendent Williamson

are reasonable expectations. Intelligence and soundness of purpose must be demonstrated. True loyalty flows from pure motives. Any protest of allegiance which is born of self-interest is tainted with hypocrisy.

Infallibility cannot be considered a condition for loyalty. Fidelity is to be evidenced in spite of many faults and failures. The love that inspires constancy is not blind. The most devoted friend and the most dependable yokefellow is the one who is not indiscriminate and prodigal in his abandon, but rather the one who points out errors in discharge of a painful duty and presents an opposing viewpoint to bring about sound judgments and wise direction.

Loyalty is seldom the result of complete agreement in every detail. Mutual acceptance of broad and basic principles is sufficient cause for full co-operation. There are times when a minority remains at variance with the majority. Such a minority, if loyal, may prove to be a saving factor in a group. When moral principles are not at stake, all can support the cause even with some reservations as to the final outcome. The judgment of the majority has good chance of being proved right. On the other hand, the faithful minority may succeed to leadership because their vision was clear and their motives pure.

Sound judgments are usually reached by a meeting of minds. Often the best decisions are a blend of opinions which once seemed irreconcilable. Able men, faithful to God and motivated by love, may be unwilling to rubber-stamp all that others propose but are ready to lose themselves and submerge personal views for the sake of great achievement. This is a demonstration of loyalty.

LATE NEWS

Telegrams . . .

Des Moines, Iowa—Forty-fifth assembly and camp of the Iowa District in session, August 13 through 18, at District Center, near Des Moines. General Superintendent Samuel Young presided over assembly sessions with dispatch and efficiency. Dr. Edward Lawlor, of Canada, camp evangelist; Keller-York Party and Olivet quartet in charge of music and singing of camp. Rev. Gene Phillips given nearly unanimous vote for district superintendent for one year, and call extended for three years with wonderful vote. Total raised for all purposes \$682,789. Numerical gains in all departments. District looking forward to Golden Anniversary year.—C. E. Stanley, Reporter.

Marshall, Texas—Forty-ninth annual Dallas District Assembly closed on victorious note August 15 at Kilgore, Texas. Dr. Paul H. Garrett re-elected superintendent. Great \$15,000 Golden Anniversary offering for six home mission churches in fiftieth anniversary year; ten churches on Evangelistic Honor Roll.—J. Lewis Ingle, Reporter.

Rev. Ralph E. Shafer writes that after four years with the wonderful people of the church in Plainville, Kansas, and a unanimous recall each year, they have accepted a unanimous call to pastor the church in Winfield, Kansas.

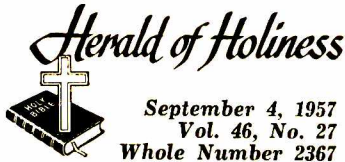
Evangelist Robert Winegarden writes that he is leaving the field to accept the pastorate of the Home Gardens Church in Danville, Illinois.

Rev. Terrell C. (Jack) Sanders, Jr., has resigned as pastor of the Armourdale Church, Kansas City, Kansas, to accept a call to the pastorate of First Church in Canton, Illinois.

BUSY

. . . but at What?

In the usual late afternoon rush, after a busy day at the office and getting ready for an evening of calling, I was going from one room to another when our eldest son, four years of age, stopped me. As he was hugging and holding tightly, I tried to push him aside, explaining that I was in a big hurry. His answer brought me to a sudden realization, "Daddy, you been so busy I haven't got to love ya."



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- 11 Give God a Chance! Katherine Bevis
- 12 Editorials, Stephen S. White

Next Week . . .

Touring the European Work—South Africa, Louise R. Chapman

"But Someone Prayed," 1/Lt. Carl Stowell, Jr.

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Needless to say, I stooped to give attention to my son, who would have loved me, but I had been too busy. Then, on my knees with my son, came the realization that I had been too busy to take enough time to love my Heavenly Father or to let Him love me.

The only other thing I remember about that evening is that I slipped away in meditation to assure Him my love had not diminished, and I came away renewed and refreshed as only secret times with Him can do. Let us not get so busy that our time is all used and none for God.

—HAROLD J. GLAZE, Pastor

I Felt God Touch My Soul

By F. W. DAVIS

*I felt God touch my soul today—
What holy, tranquil rest!
What blessed hope through faith in Him
Came surging through my breast!
My mind was clear, my heart made pure,
Touched by His sacred flame,
Plus every joy I could possess,
Through faith in Jesus' name.*

*One touch from God, our Friend divine,
Gives strength each trying hour,
And lends us courage, grace, and love
To foil the tempter's power.
Touch me again, dear Lord, I pray—
I need Thee, oh, so much!
Please keep me zealous for Thy cause,
Encouraged by Thy touch.*

Is My Life a Daily Testimony?

I have just come home from the mid-week prayer service, and I did not testify. As I am meditating on the few words of exhortation of the pastor and of the testimonies of the little band of Christian people gathered in church, I wonder, Would my testimony have been an influence or an encouragement to someone in that service?"

As I dwell on these thoughts, a multitude of other thoughts enter my mind. Wouldn't it be a terrible thing, even though I am a Christian, if, by not testifying when the Lord spoke to me about it, I had caused someone to doubt his or her Christian experience! Are there words I'm leaving unsaid that ought to be said? Do I say things that ought not to be said? What about my daily living? Is it a testimony to the Lord? What about my responsibilities? My Sunday school class of little boys? My family? My housework? Am I carrying on all of these God-given responsibilities in such a way that my life is a testimony to God's saving power? Am I encouraging or discouraging anyone in his daily walk of life?

My heart cries out, "O my Father, help me, help me, in my daily encounter with others to say the things that will encourage them to keep pressing on. Help me, day by day, hour by hour, minute by minute, to leave unsaid the things that might cause one of these. Thy people, to stumble. Grant that my life may be a testimony to those with whom I come in contact. Let my tongue speak Thy righteousness and Thy praise all the day long. Amen!"

—MRS. EDNA BARCROFT, Boulder, Colorado

The Surrounding Mountain

As the mountains are round about Jerusalem, so the Lord is round about his people (Psalms 125:2).

To the poetic heart of the Psalmist the mountains always spoke of the Almighty, of His surrounding presence that could shut out all the disturbing, frightening things of earth and time. It was not the bulk of the mountains that reminded him of God, but their sublimity; not their awesomeness, but their peace, their endurance.

Mountains inspire me. Yes, I love them, and for a reason.

Big and solid, mysterious and enchanting; to me they're a constant unfolding, yet never fully comprehended, testimony to the creatorship of the Almighty. Not only do they speak to me of God, but their peaks, lifted heavenward in silent witness, point me to God. Their rugged indestructibility and unchangeableness, as they lift their massive shoulders up from the plains and valleys, lend me courage in a day of fear. They cry out, "See, we do not change. We were here before man learned his destructive ways. And even at that we are transients as compared to God. The ages may change us, but He is eternal in the heavens. We may be cold and distant, but His love is warm, His presence ever near."

And there's always such a refreshing newness in the mountain ranges. As your car or train sweeps along through them each canyon beckons with its mysterious allurements. You would like to take time out and wander up its blue depth, to investigate the flowered glens and thundering waterfalls you know must be there. Then you suddenly find yourself thinking about the Heavenly Father, about how much more of love, wisdom, and pure goodness there is in Him than we in this life can ever comprehend. And, thinking in that vein, you rejoice anew in Him and breathe upward a prayer of sincere gratitude.

Abruptly, your conveyance swings in under the side of a mountain more massive than its fellows. You range your eyes across and over its bulk and all at once the small, petty things you have been letting harass you seem so diminutive and insignificant that you wonder why you thought them so important. You're glad your route brought you this way. You're newly aware that your God is mightier than all the things that cause fear; more to be desired than the things for which you have been painfully striving.

Your eyes find what looks like a deep scar far up on the mountain's side, and you wonder about

By **EVANGELIST G. FRANKLIN ALLEE**

it—was it caused by an avalanche? Or did an earthquake strike the wound? Perhaps men, in their ceaseless search for earthly wealth, gouged it out. You'd like to climb up there and investigate, but you're rushing on your way to an appointment, an appointment that isn't actually very important but it keeps you from coming close to the scarred mountain. Again reminded that once God received some wounds that caused scars, and meditating in that direction you are stirred by a realization of your debt to His Son, and gratitude swells in your heart so that you are nearly emotionally suffocated by it. Yes, you think, Christ was wounded for me, and through His suffering the Father was also wounded. But by those wounds you are redeemed, you are cleansed. You will see Him in peace someday.

The mountains roll away from you, higher and higher into the distance until they reach the sky and fill the entire world; they are the world. And then you feel sorry for the people who must live on the plains and in the great cities away from the mountains. Maybe the people of the plains and cities don't want your mountains and care little for your sympathy, but still you feel sorry for what you think they're missing. So you are reminded of the many souls living away from God, separated by sin and unbelief. They don't understand God, for they know so little about Him.

Still you can't help feeling sorry for people of that sort, knowing by your own experience how much they're missing and realizing that the reason they are not interested in God is because they've settled down to live in such a small world. They don't see that their lives would be so much grander, that they would have so much more peace and strength, peace and purpose, if they would only leave the swamplands of sin to live where they could look out the windows of their souls just any time and see God.

So now you're once more out of the mountain region and onto the plains. Your train or car goes zipping along so much faster now. There's nothing in your way and you can see to what looks like the end of the earth. But a little melody is singing in your heart and you're glad they touched the mountains, glad that they touched you. Like the Psalmist you pray, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalms 121:1-2).

When Someone Asks Me About **DIVINE HEALING**

By JOAN MERIWELL

Sometimes when an acquaintance says to you, "You believe in divine healing, don't you?" and you say, "Yes," does he follow up by asking, "Well, does that mean that you think it's wrong to consult a physician, take medicine, or go to the hospital?"

Every now and then someone asks me these questions, and I always try to accept them as a challenge not only to testify to my faith in God's healing by direct release of His miraculous power but also to express my thankfulness for His working through the healing ministrations of consecrated doctors, dedicated nurses, and the great resources of medicine.

And sometimes when an acquaintance asks these questions, if time permits I tell him about my husband's healing, a never-to-be-forgotten chapter in our lives that has been a shining banner of faith for us and our friends.

* * *

The gold and bronze and flaming orange of the hills that autumn morning were no brighter than the happiness in our hearts as we drove along, my husband and I, through the southern Iowa countryside. We little dreamed that an hour later he would be stricken ill and that the joy of this trip we had looked forward to so long would change to perplexity and deep concern.

An hour later Ken was a desperately sick man in a small town that had no hospital or clinic.

It was while we were driving in the outskirts of the village that he was stricken as suddenly and as intensely as though all the plagues recorded in history had joined forces with one man as their target.

At the office of the local doctor he was given a sedative, medications, and tests.

"It looks to me like an abscess," the doctor said, mentioning the area, "a comparatively rare type." Then he added, "You'd better head for ——." He mentioned a world-famous clinic in an adjoining state. "There's a train in thirty minutes. Get to the depot as fast as you can."

With Ken's suffering relieved by the sedatives,

we started our journey. To say that every mile of the trip was punctuated with prayer would fall far short of the truth. I prayed all the way, even while the conductor was soberly punching our tickets, and as the ambulance was driving us from the depot to the emergency door of the hospital.

By the next morning Ken was better and the tests began, eight days of them. There was no sign of the abscess condition the small-town doctor had mentioned as the probable trouble. "Of course it *could* be an abscess," the doctors said, "but he has none of the usual signs. We're going to operate and find out what's the matter."

The surgery went well. The abscess condition (for that's what it was, exactly as the doctor in the little town had predicted) was remedied. I relaxed. Food regained its appeal. I said prayers of heart-felt gratitude.

Three days later, it happened. When I went to the hospital early that morning, one of the "greats" of the medical staff met me in the hall. I'd heard that this particular hospital had the policy of never mincing words; they always told the next of kin the unsugar-coated truth.

The famous doctor regarded me solemnly, his eyes framing sympathy mingled with professional poise. "Do you realize that your husband is a very sick man?" he asked.

My heart filled with cold fright.

"He has peritonitis," the doctor told me, "and two other very serious complications." He told me what they were.

I couldn't say a word.

"Are you a praying person?" the doctor asked after a silence.

"Yes," I managed, "yes, I am."

"Then pray as you've never prayed before." The great doctor touched my shoulder, turned, and walked slowly down the hall.

That was the darkest moment of my life. There had been the strain of weariness and uncertainty, the aloneness of being in a strange city where I knew no one, and now I was suddenly thrust into a situation where I must manage financial details with no one to help or advise. There had been the brief joy of the successful operation; now there was the shock of my husband's relapse.

Those first moments I was too dazed to pray. Then, from some inner, quiet place came the words from the Bible, "My God shall supply all your need" (Philippians 4:19). And suddenly I remembered that only one hundred miles away one of my lifetime friends, a minister, was attending a conference of his church. I'd wire him.

Quickly, with renewed courage and energy, I went down to the lobby, sent the telegram, and returned to my hotel room. An hour later the answering wire was in my hands: "Three hundred delegates here suspended all conference deliberations and knelt in prayer for twenty minutes for Ken. (Ephesians 3:20-21)."

I picked up the Gideon Bible, looked up the passage, and read: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." The words of the passage were like a warm, golden fireside after rain and darkness.

A few minutes later the hospital called. "Marked improvement."

"It's one of those things that can't happen, medically speaking, but do happen," the doctor told me late that afternoon when I saw him in the corridor outside my husband's room. "The only explanation is that God reached out His hand and healed your husband."

Four days later Ken was sitting up in a chair. Within two weeks he was discharged from the hospital, and we went home. After a two-month convalescence, he resumed his business activities. At his next physical checkup, all the tests were perfect.

Of course I'd wired our minister friend from the hospital about the wonderful thing that happened to Ken. But it wasn't until we were at home that we learned what happened at the convention. Our minister friend wrote us in detail: "I was on the platform of the convention, speaking, when your telegram arrived. One of the ushers came up the aisle and handed it to me. Ordinarily I suppose I'd have put it on the lectern until I finished speaking. But I felt such a strong urge to open it that I paused in my speaking, read the message, then said to the assembled delegates, 'A very dear friend of mine is lying at the point of death in the hospital at ----. I'm going to ask that we suspend our regular order of events and pray for him.' Every one of these three hundred delegates knelt and how we prayed! There was power in that conference room, a deep, soul-searching power that all of us felt. We prayed until a peace and assurance filled our hearts. We knew that either Ken had been taken to heaven or that God had healed him."

This happened a number of years ago. My husband has had excellent health ever since, and in

our prayers we still thank God for His great mercy and goodness. This is what I tell acquaintances who ask, "Do you believe in divine healing?"

SHUT IN BUT NOT CUT OFF

By W. E. CHANDLER

Pastor, North Beaumont Church, Texas

Outside my window the ominous roar of the hurricane is reaching a feverous pitch. High tension wires whine as the winds reach a terrific velocity of eighty to one hundred miles per hour. The pecan trees, whipped and twisted into convulsive contortions, give forth eerie creaks and groans.

All night long and up to the present hour of near noon, reports of the storm have come in over the radio station which is operating on emergency power because the power lines are down. Radar pinpoints the fifty-mile-diameter eye of the hurricane at forty miles east and southeast, due to hit the Louisiana and Texas coast at approximately 10:00 a.m. Urgent calls and evacuation reports continue to pour in hour after hour. Prior instructions are being followed, such as filling all containers with water, storing food that can be prepared without cooking, as electricity, gas, and water may be cut off or the water supply contaminated. All plate glass windows are taped and/or boarded against the pressure of the storm. Meantime the continual moan of the wind seems to fill the whole world. This is our first experience with the hurricane. We are shut in and we sit with mixed emotions. But we are safe; we are maintaining contact with our portable battery radio set. *We are shut in, but not cut off.*

The moral and spiritual world sometimes seems to be thrown into convulsions. The whirling gales of satanic evil batter against our souls. The combined forces of dark damnation throw assault after assault against the soul. But with the Psalmist David we can say of the Lord, "He is my refuge and my fortress: my God; in him will I trust" (Psalms 91:2). We may be shut up within the refuge, but not cut off from contact. God's communication system works far better than emergency power or short wave. Through prayer, combined with faith, we penetrate the skies. *We may be shut in, but we are not cut off!*

*We must learn to draw close
if we would feel God's presence*

AWARENESS of God

By CLARA M. MORRISON

If we would become aware of the presence of God, we must first become willing and open-minded. In his book *You Are Never Alone*, Lowell Russell Ditzen writes, "The communion with nature is a means for coming into the presence of God." He points out that "the savoring of the natural world can calm and enlarge your soul."

It is true that the wondrous works of nature are often our first consciousness of God. When we observe nature closely we become more and more aware of a supreme power at work in the order of the universe. The seasons, the very life of growing things with the regular periods of rest and reinforcement all working in harmony for good, speak of a divine plan.

Even primitive peoples sense a supreme power in nature. Yet revealing as is nature, it does not fulfill all human need. God's word as set forth in the Bible, and the testimony of Jesus' disciples, help fill the need of communion by directing human thought to the divine.

It was the custom of the Lord Jesus to go into the synagogue on the Sabbath (Luke 4:16). Many times He taught there, and many of His words have been preserved in the Bible for us. We need this instruction, and also the contact with people who have become changed and sweetened through

God's power. Often we are able to see the Christ spirit written in the face of a Christian.

As we study our Bibles we become further aware of God's power at work in the strengthening of Peter, in the Apostle Paul's surrender of old ideas, and his renewed valor for the cause of Christ.

In like manner we see the same power at work today in changed and dedicated lives. Business administrators are beginning to realize that Christianity belongs in all of life. Some are establishing a worship period in their factories or places of business to this end. But we need also a time to draw apart and commune alone with God, for it is then that we can open our hearts most freely.

Jesus often drew apart for renewing of spirit. Sometimes He ascended to the mountaintop. Sometimes He walked beside the sea. No doubt these great forces of nature helped to bring thoughts of His Father closer, thus renewing His own power through this communion.

When we draw apart in quiet communion we feel a oneness with God that identifies us as children of God, as part of His great creation. But we must first purge our hearts and souls from all evil and discord to find this unity. We cannot sense this oneness if we hold bitterness or resentment in our hearts. Anything discordant, no matter how seemingly trivial, that we cannot let go may frustrate our oneness with the Infinite. Sometimes it is a stubborn spirit, or it may even be too great a love for someone or something other than God.

This does not mean that we should not love our families and friends. Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34).

"As I have loved you"—that is the manner in which we should love one another. Jesus never permitted any person or thing to turn Him from God's will. On occasion He rebuked His disciples for seeking to turn Him aside. Even in the face of His crucifixion He steadfastly set His face toward Jerusalem.

Ralph W. Sockman writes, "If we would receive the spirit of God we must expose ourselves to

"To discover that America is on the brink of disaster one needs only to read the daily papers. A clipping from the January *Evening Star*, published in Washington, D.C., in which Dr. Clinebell, Methodist minister in that city, declares that the 50,000 alcoholics in the capital of the nation makes this city the 'alcoholic capital of the world . . . Washington's 49,450 alcoholics, averaging 7.8 per cent of every 100,000 adults, exceeds the national rate of 4,390 for every 100,000 adults.'"—May, 1957, *Dry Legion*.

things which suggest Him." And again, "The deep experiences of religion can make no appeal to people living in the shallows" (*How to Worship*). We must live in an atmosphere of harmony with Jesus' teachings if we hope to draw close to God. Even then it is an experience that does not come often to most people. The poet James Russell Lowell, in one of his poems, claimed only three times in his life to have been stirred by a deep consciousness of God's presence.

Someone has said that solitary prayer is the divine invitation to communion with God. Group

prayer is good and sets our hearts and minds heavenward, but we need the solitary revealing of our hearts and the humbleness of spirit that seeks out God in aloneness.

Longfellow wrote: ("Divina Commedia")

*Kneeling in prayer, and not ashamed to pray,
The tumult of time disconsolate
To inarticulate murmurs dies away,*

While the eternal ages watch and wait.

It is when we sense this watching and waiting that we know an awareness of a holy Presence.

Don't be among the nonvoters—

Election Day for Eternity

Last week in our town we had a municipal election for the purpose of electing councillors upon whom the responsibilities of town government will rest during the next three years. Two days after the election the local newspaper revealed that only 46.8 per cent of the population had voted. Less than one-half of the citizens of this burg exercised their hard-won right to choose the men who will hold the reins of local government.

If we should take time to enquire why so many did not attend the polling stations, we would doubtless be given a variety of excuses; some good, others not so good. But rank indifference would certainly top the list. Far too many of the citizens couldn't care less who sits in the council chambers. At the same time, few of them would be willing to forego their time-honored privilege of grumbling and complaining at every decision made by the men they didn't trouble to vote out!

In the realm of the things of eternity, each one of us is called upon to make a choice between two candidates for the government of our lives. The Bible issues the challenge, "Choose you this day whom ye will serve" (Joshua 24:15). There are only two parties—Christ's party and Satan's party. There are no independents; Jesus said, "He that is not with me is against me" (Matthew 12:30). Christ's party is, of course, a revolutionary party. In its early days it got the reputation for turning

the world upside down, although, in fact, it was doing no more than turning it the right way up!

Revolutionaries must be dedicated men. Lenin knew that; and the reason why communism has succeeded in conquering half the world is that the true Communist would die rather than betray the cause of world revolution. Jesus Christ wants the same quality of devotion—lip service is of no use to Him. Occasional church attendance or participation in the sacraments for the sake of respectability is an insult to the Son of God, who died in an agony of blood for the redemption of a lost humanity.

Perhaps it is because we realize the exacting claims of Jesus Christ upon our lives that we react as the citizens of Port Glasgow did in their recent town election. "Let others take care of this matter," we cry. "Let those live the religious life who are religiously inclined. We cannot take the pains to reach a decision in this affair." And so, by not casting their vote for Jesus Christ, many of our countrymen are unwittingly casting it for the devil, giving him the opportunity to consolidate his reign of evil in the world and in their own hearts. One day they will wake up—when it's too late! May God help you, dear reader, to make use of today, God's election day for eternity, by coming to Christ in sincere repentance, and by registering your vote for Him by the yielding of your life into His nail-pierced hands.

By DAVID J. TARRANT, Pastor, Port Glasgow, Scotland

Teachers

NEED PRAYER, TOO!

By NAOMI M. JACKSON

Fifth Grade Teacher, Oakland, Oregon

Again the time has come for our boys and girls and young people to go back to school. We are very much concerned that our children have every opportunity and consideration while receiving their education. We pray for them each day as they leave the shelter of the home to become participants in the larger community, the school. This we should do, for they meet problems all along the way.

But I wonder how many Christians pray for their children's *teachers!* We pray for

our missionaries, church leaders, pastors, and local church leaders. We should do this, but I am writing now to enlist the prayers of God's people for the public school teachers of America. Many of them are consecrated Christians, and members of the Church of the Nazarene; many others are consecrated Christians of some other denomination. Also, most teachers are devoted to their work of helping boys and girls develop into well-adjusted, clear-thinking, and useful citizens.

Teachers and schools, in modern times, are called upon to meet many needs of the children other than the business of teaching subject matter. I believe it would be difficult for even a parent to comprehend the many problems (emotional, social, and physical) one teacher must face within one day.

In view of the fact that the teachers and schools play such an important role in the shaping of the future citizens of America, the teachers need the sympathy, interest, and cooperation of the parents, and they *need the prayers* of God's people.

From lumberyard to choir podium, music was his life—

He Made the Choir Sing

By EVANGELIST C. T. CORBETT



His parents were godly people and lived on the North Dakota prairies. The mother was musical and deeply involved in foreign missionary interests. The father was the lumber dealer in Sawyer, a little town of some two hundred souls. He assisted the wheat farmers and ranchers with their building needs. As a lad their son had an interest in music. From early childhood he loved to hear the melody that came from those notes on the music staff. As he entered college, that became his major and to this end he dovetailed all his soul's desires.

When a certain Christian college with high academic standards needed a teacher in his field he was called and joined the faculty as the music professor. Students from all points of the compass entered his studio to learn one of the highest of arts—music. There he trained soloists, duets, quar-

tets, and trumpeters. These he sent to churches and their numbers were well received. Next he assembled and trained choirs of some forty voices and their services were in demand.

Upon occasion he would lead the singing and at other times he would be at the keyboard or in the ensemble and from these he would bring unusual tones of holy harmony. However, his real genius lay in his training of the choir. He would melt them, mold them, and make them sing as few in his generation ever sang. For almost thirty years he poured out every effort he possessed for their success. For twenty years they sang Handel's *Messiah* at the Christmas season in Danville and Kankakee, Illinois. Last December their singing was so well received that three performances were neces-

sary to accommodate the crowds that thronged for the occasion.

At other times he would engage a huge Greyhound bus to carry the choir from city to city. They sang in large churches to vast audiences of people who thrilled at their singing. When they rose to sing "Amazing Grace," "Great Is Thy Faithfulness," or "Out of the Ivory Palaces," they made the rafters ring, while shouts of holy joy and tears of holy gratitude flowed down hundreds of faces.

Music came from young hearts filled with the redemptive power of Jesus Christ and voices trained to sing the highest type of music on earth—songs to the glory of God. This was the product of years of self-discipline and training, and his product shone in holy splendor. Then at the height of his career, age forty-nine, he was suddenly called to the choir of the skies as a result of an auto crash.

With well over one thousand people I sat in his funeral on June 17, 1957. The people kept coming until it looked like the College Church would hold no more. I saw his choir come down the aisle with tear-stained faces. The ministers offered worthy words in prayer and sermon, all fitting to a wonderful layman; and then the choir of forty trained voices arose and sang. They sang for their fallen leader as they never sang before. As they lifted their voices in holy unison and sang "Ivory Palaces," it seemed they could see their director on the balcony of heaven with that little baton in his hand directing them again.

Last night I preached at the opening of the camp meeting in the tabernacle here in Sawyer, North Dakota. His old friends sat in their places. It was in this very building that his father as a lumberman and carpenter had built that the music professor as a small lad came to the altar and found Jesus Christ as his Redeemer. From this grove on the prairies, under the influence of the camp meeting spirit, the little country schoolhouse,

NEWS in PICTURE



Rev. and Mrs. J. A. Phillips (left) were honored recently upon their retirement from forty-seven years of active service in the Christian ministry. At the occasion in Colorado Springs, Colorado, Rev. Wilford N. Vanderpool (right), speaking for more than two hundred attending fellow ministers and friends, presented the couple with a testimonial plaque. It reads in part: "With Spontaneous Testimonial Acclaim . . . to express appreciation of, and to bestow high honor on . . . Rev. and Mrs. J. A. Phillips . . . For their effective influence on our lives and many others; for their holy character and holiness ministry, unsullied, rich, and meaningful; for their rugged pioneering spirit consistently evident; for their matchless devotion to Christ and the church; for these and many more bestowments, incidental to forty-seven marvelous years as pastors and evangelists; to them we pay our deepest respect." (Photo by Free Press, Colorado Springs, Colorado)

and rural church, he got his start. I knew Dr. Walter Larsen for some thirty years and today I deeply appreciate him, the church that taught him the right ways of life, and the camp meeting that pointed his talents to the cause of Christ.

Voices in Darkness

By CHRISTINE WHITE

*Voices are calling for guidance
Out of their sorrow and need;
Hands are outstretched in the darkness,
Begging a crumb or a seed.*

*Faces are blank and despairing;
Hearts are so heavy with care;
Tears are flowing with no one
To dry them or answer their prayer.*

*Voices and hands and dark faces,
Begging a seed or a crumb,
Searching for light in the blackness,
Crying, "Oh, when will help come?"*

*Voices are calling and pleading,
Sounding above the world's strife.
Give them the wine of Christ's presence;
Feed them the good Bread of Life!*

The Demands of Discipleship

By W. G. FOOTE
Pastor, Charlotte, Michigan

All men would be called Christian—but not all men would be disciples. All men would claim the rewards of Christianity—but not all men are willing to pay the price of discipleship, for discipleship makes demands.

Long years ago in the early dawn of Christianity there were twelve men. One betrayed its Founder, another denied Him—the other ten fled. Short days later they went fishing; and still later, they were flaming evangelists of the Divine, willing to suffer martyrdom's scourge. The significance behind these incidents carried with it the answer to our problem: they reached a place where they were willing to accept the demands of discipleship. Until that hour they were far from the Man of Galilee.

Far into the night of this dark world we have wandered—in search of Christianity. Though we virtually have a church on every corner; though thousands of sermons are preached every Sunday; though Bibles are almost as common as pencils; though the architecture of worship has its devotees; though the crowning achievements of the arts are in the realm of the religious, where man has found his greatest inspiration—though all this be true, we wonder as we wander: “Is there no certain voice—or does the trumpet sound uncertainly?” Wherein lies the source of our distress? The dogmatics of discipleship have become the platitudinous parroting of prancing bigots. Instead of being clay in the Potter's hand they have become putty in the paws of Progress.

The demands of education are readily acknowledged; the demands of science are not questioned; music and the arts are not hesitant in making their requirements. But the demands of Christian discipleship are looked upon as spurious, as unnecessary, as an unrealistic approach in this modern era of atomic blasts, cold war, and twentieth century confusion.

What are these demands which seem so unreasonable, so unrealistic? Turn to the fifth chapter of Matthew's Gospel record and you hear the measured declarations of discipleship:

“Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek:

for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you” (Matthew 5:3-12).

Ye who pride yourselves in working tirelessly until you have uncovered the last shred of evidence, until you have made that last experiment; ye who say that religion lies only in the emotions, who say that it cannot stand up against hard, cold intellect; ye who stand so straight and tall, let me ask you a question: Are you men and women enough to accept the demands of discipleship? Christianity has not failed—it has not been tried.

Use Your

Sleepless Hours

By S. L. MORGAN, SR.

To lose my sleepless hours would be to waste some years of my life. In early life I wasted them tossing and worrying. But long ago I learned to make them useful and happy—sometimes in prayer. A minister friend grew to sainthood by spending all his sleepless hours in prayer. I sometimes pray sleepless hours into victory and peace—then sleep.

Usually, on waking, my mind is at its best, and I set it to work at one of four tasks: reading, which often lulls me to sleep; outlining a program for the day, or an important letter, or an article to be written; committing to memory some great hymn, Bible passage, or gem of poetry; or reading, mentally or aloud, from such gems already stored in the memory.

I write this to urge the value of a lifelong habit of storing the memory with the choicest gems—the Bible, great hymns, poems from the masters—and then reading them from memory in idle moments or in sleepless hours. In all my long life I have found nothing more rewarding.

From childhood I have carried in my memory scores of Bible passages, hymns, and choice gems of poetry. I've held them fresh in the memory by thinking them through daily, or saying them over in idle or sleepless moments—as I shave, or work with my hands, or travel, or lie awake. I've found such mental employment far more enjoyable and profitable than to leave the mind a prey to random, idle, or even evil, thoughts. It goes far to keep the mind and soul alive and growing pure and sweet.

“E'EN DOWN TO OLD AGE”

Even down to the present I continue daily adding fresh gems to my storehouse of memory. I count it folly for anyone to say he cannot memorize at the age of seventy or eighty. I testify: In recent months I have memorized Kipling's “If,” Foss's “House by the Side of the Road,” and half a dozen lesser poems; also Isaiah 53 and Romans 8:26-39. Meanwhile I've turned many a sleepless night-hour into delight by reading, silently or aloud, maybe for an hour, some of the many gems stored in the memory through the years.

Hoping to stimulate others to store the memory with gems to delight their sleepless or idle moments, I name some of my favorite gems of memory.

1. *Famous Bible passages:* the threefold benediction, Numbers 6:24-26; Psalms 1; 19; 23; 27; 34; 46; 51; 90; 91; 103; 116; 139; Ecclesiastes 12:1-7; Isaiah 53; Matthew 5:1-12 (Beatitudes); 6:9-13 (Lord's Prayer); John 14; Romans 8:26-39, 11:33; I Corinthians 13; 15:50-58; Revelation 21:1-7; 22:1-5.

2. *Some great hymns:* “Rock of Ages,” “When I Survey the Wondrous Cross,” “How Firm a Foundation,” “Jesus, Lover of My Soul,” “Lead, Kindly Light,” “O God, Our Help in Ages Past,” “My Faith Looks Up to Thee,” “O Love That Wilt Not Let Me Go,” “Abide with Me,” “Sun of My Soul,” “Jesus, Saviour, Pilot Me.”

3. *Some favorite poems:* Whittier's “Eternal Goodness” and “Dear Lord and Father,” Tennyson's “Crossing the Bar,” Kipling's “Recessional” and “If,” Foss's “House by the Side of the Road,” York's “I Shall Not Pass This Way Again.”

Others will choose their own favorites; these and many others stored in my memory have delighted my sleepless hours and enriched my life.

VODKA SALES SOAR—

Total vodka sales in the United States amounted to 32.5 million bottles in 1956 compared with 108,000 bottles made in 1946 by the world's largest producer of liquor in this country.—April, 1957, *National Voice*.

Give God a Chance!

By KATHERINE BEVIS

God's promise to transform man is contingent on man's consent and co-operation. Just what we shall be and just how high in God's scale we shall climb depends, to a great extent, upon ourselves. God's ideal will become a reality only as we consent to let Him have His way in our lives.

When Andrew brought Peter to Christ, the Lord did not have a very promising prospect with which to work. Peter was a rough, uncouth fisherman. Judged by appearance and temperament, he had a long road to travel. By nature he was fiery, fickle, and faulty. He was always the first to speak—often without too much thought as to what he was saying.

Andrew brought Peter to Jesus and, speaking with prophetic vision, Jesus said, “Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone” (John 1:42). But no doubt some who knew Peter, with all of his weaknesses, when they heard about this, shook their heads and said, “Not a chance—we know Peter too well.”

We can readily believe this did happen, for we have heard it repeated many times in our own day. Perhaps some poor, unfortunate, sin-buffed soul has turned to God and, with new hope in his heart and a vision of a new life before him, has dared to say what he hoped to be, with God's help. Would you then be the one to say, “Not a chance—I know him too well”? What God did for Peter He can do for anyone, regardless of how poor and feeble the offering. He begins immediately to transform it into what it should be. God creates within man a new heart.

It is impossible for us to bridge the chasm between “what we are” and “what we shall be”—only Christ can span this gulf. When Jesus Christ comes into a man's life, regardless of what it has been, He supplies the power by which that life can be transformed and changed into a new creation.

The transformation in Peter's life was almost unbelievable. This man was faulty and fickle and as unstable as water; yet he became as firm as a rock.

Give Christ a chance to work out His plans for you!

Little Talks on the Holy Spirit:

22. The Holy Ghost and Prayer

The Book of Jude is written to the “sanctified”; however, most of it is taken up with warning them against the “false teachers and impure practices” which have crept in. Sin is being multiplied and intensified in their midst. Nevertheless, they are exhorted to “earnestly contend for the faith which was once delivered unto the saints” (v. 3). Also in verse 17, Jude calls the sanctified “beloved,” and exhorts them thus: “Building up yourselves on your most holy faith” (v. 20). Then he adds the words, “Praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life” (vv. 20-21).

The exhortation, “praying in the Holy Ghost,” catches my attention. It refers to the highest type of prayer, and those who engage in it should be humble. It is not surprising that Paul could pray in the Holy Spirit, for he told the elders of the church at Ephesus that he had been “serving the Lord with all humility of mind.” The Pharisee didn’t get anywhere because he prayed in pride (Luke 18:10-13) to God the Father. On the other hand, the publican “went down to his house justified,” for he humbled himself.

Praying in the Holy Ghost demands sincerity. In the Sermon on the Mount (Matthew 6) Jesus gives us some very important advice on prayer. He says: “And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward” (v. 5). It is impossible to pray in the Holy Spirit if one is insincere or hypocritical.

The heart must be submissive if one would pray “in the Holy Ghost.” Jesus illustrated this truth in the Garden of Gethsemane. He said, “Father, if thou be willing, remove this cup from me.” But hardly had He uttered these words when He followed with these, “Nevertheless not my will, but thine, be done” (Luke 22:42). The highest level of communion with God, prayer in the Holy Ghost, can’t be reached unless we make the will of God supreme in our hearts.

In Ephesians we find these words, “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (6:18). To get the background for this statement, we go back to verse 10, where Paul exhorts his brethren, “Be strong in the Lord, and in the power of his might.” This is coupled with a call to the Christian to “put on

the whole armour of God,” that he might “be able to stand against the wiles of the devil.” Then Paul goes on to show how strongly entrenched the forces of the enemy are. This is no passing skirmish in which we are engaged—it’s a battle in which we wrestle with wickedness on every hand. In verse 13, Paul again calls on his brethren to take on “the whole armour of God,” that they “may be able to withstand in the evil day, and having done all, to stand.” He then outlines the various parts of the armor of the Christian, concluding with the verse on “praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” The climactic part of the armor of God is praying in the Holy Ghost. With this weapon

Editorials

we can battle the enemy with greater force than by any other means.

Finally, we consider the most significant passage on “praying in the Holy Ghost,” or on the Holy Ghost and prayer. This is Romans 8:26: “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” No one has ever been able to completely fathom the meaning of this verse. If you want to taste of the deep things of God, read and ponder on it. There are two thoughts especially which it emphasizes; *enlightenment* is the first one. The verse states the “Spirit . . . helpeth our infirmities.” Why? Because “we know not what we should pray for as we ought.” If we pray in the Holy Ghost, we’ll not “get off the track”; we’ll not ask for that which we should not. After all, the Holy Spirit is the Spirit of truth, the Spirit of revelation, or enlightenment. He is here in this dispensation to guide us into “all truth”; and if we pray in the Spirit, we must be willing for Him to do that (John 16:13). But that is not all; there will come to us an *intensity* in our praying that we cannot get in any other way. “The Spirit itself maketh intercession for us with groanings which cannot be uttered.” Did you ever pray until you were so



Foreign Missions

Through the Year in Village Medical Work

By EVELYN WITTHOFF, *India*

This has been a busy term, and this last year has been the busiest of all years. We have had the mobile unit, as you know, for more than a year. We have traveled thousands of miles up and down the district, and saw about ten thousand patients this last year. The response to this new phase of our medical work here has been greater than I ever anticipated. With each clinic we have a short service for the patients, and we carry with us a mobile library with suitable books and tracts for the people. Of course, we have Gospels with us all the time.

I do love this work God has given me to do, and I would be content to be doing it for the rest of my life.

Dr. Speicher will be going home in the fall and I will then go to Basim to try to pinch-hit for her while she is away. I shall be doing part-time hospital work, and part-time district medical work. I have felt utterly incapable of the task, but feel the Lord will give strength and wisdom as it is needed. As I was praying about it some time ago, I told the Lord that I would somehow or other get through the year. He spoke to me and said, "Not somehow, but triumphantly." That is my promise for this next year. I still feel as small and incapable, but I am not afraid of the year, because He has spoken.

Good Camp Meeting

By MARY MCKINLAY
Swaziland, Africa

Perhaps news of our good camp meeting has already reached you. The Lord has done a great work in many hearts.

Before the camp started, the students from the Coloured Bible School came to see our mission station. We had heard of the revival which they had during Mrs. Chapman's brief visit. The young men testified in our services until the glory shone on their faces and they showed that the Comforter had come. Their joy created a hunger in the hearts of our people, and even before the camp meeting started, restitutions were being made.

Our camp meeting speaker, an African, Rev. Duma, came to prepared ground and we have never seen such altar services here in Bremersdorp in my time.

We are continuing to pray for those who are facing battles and making up

REMISS REHFELDT, *Secretary*

their minds to go all the way with God. It is glorious to see God at work.

Out in the Work

By RUTH DECH, *British Honduras*

We had a wonderful time during our last assembly and the graduation which climaxed the occasion. Two fine young people graduated from our Bible school—a young man who is one of the best preachers we have, and a young lady who plans to enter nurse's training this year.

Immediately after graduation all our students were assigned to the various communities where we have services, to hold vacation Bible schools. I taught in three schools also. The students did very well in every one of their schools. Now the last school is over and I am back in Benque Viejo, getting ready for a few days' rest, and making preparations for the school year ahead, which begins the fifteenth of July.

Prayer Request

The Nazarene mission stations in the whole Bapedi area in Africa are holding three prayer meetings a day for one month, praying for souls, and for revival. September 5 through 7 every main station will have three days of special evangelistic services. Pray for a great harvest of souls.—REX EMSLIE.



By L. J. DU BOIS

Recent Religious Polls

According to *Church and Industry Dateline*, recent surveys by the Gallup Poll reveal the following U.S. trends. On the question, "Should churches speak out on political and social questions?" the answers from Protestants are: *Yes*, 48 per cent; *No*, 43 per cent; *No opinion*, 8 per cent. From Catholics, the replies are: *Yes*, 50 per cent; *No*, 44 per cent; *No opinions*, 6 per cent. Regarding the question of churchgoing on a typical Sunday, the attendance percentages reported are: Protestants, 41 per cent; Catholics, 76 per cent; men, 43 per cent; women, 57 per cent. Thirty-nine per cent of the individuals polled say that they never go to church, over half of them explaining that they stopped going between the ages of ten and twenty years.

less buying power than in 1939. The Bureau of Census report for 1949 shows the median income reported by male clergymen was \$2,412. This is lower than the like median for bakers, blacksmiths, and bus drivers.—The *Methodist Layman*.

Honors to Heroic Chaplains

According to *Christianity Today* the Pentagon indicates it will switch its "noncombat" stand and approve a Senate resolution to award the Congressional Medal of Honor posthumously to four chaplains who lost their lives in the sinking of the troopship "Dorchester" during World War II. The chaplains perished on February 3, 1943, after giving their life preservers to servicemen on the transport. The chaplains were: George Fox, Methodist; Clark Poling (son of Dr. Daniel Poling), Reformed Church in America; John Washington, Roman Catholic; and Rabbi Alexander Goode.

Is Your Pastor's Salary Adequate?

A minister today is one of the lowest paid professional persons in this wealthiest of nations. This is a finding the researchers of the National Council of Churches have made public. From the records of three large denominations—the only ones that report this information—these researchers have discovered that some ministers' salaries are slightly on the increase, but still do not keep pace with those of persons laboring in lay fields. One of the denominations shows its pastors have 3 per cent more buying power than in 1939; the second shows a 6 per cent increase of buying power; the third shows its ministers with

Restrictions on Obscene Literature

Churchmen received good news when the U.S. Supreme Court ruled that "obscenity is not within the area of constitutionally protected speech or press." The high court upheld four laws—an 1872 Federal law making it criminal to send obscene matter through the mails, a California law against writing, publishing, selling, or exhibiting obscene matter, and a Newark ordinance banning "strip tease" acts in theaters.—*Christianity Today*.



Department of Evangelism

V. H. LEWIS, *Secretary*

"The Fiftieth Year"

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof" (Leviticus 25:10).

So reads the command of God to His people. Surely our God today would repeat such orders to us in the Church of the Nazarene.

The word "hallow" means to "make holy, to consecrate." If we are to do this in our great year of 1958, then it can best be done by "proclaiming liberty" unto the people of our day. This means that the Golden Anniversary year

must be one of evangelism. Many are the people who need to hear the proclamation of liberty from sin.

In a report to the General Board last January the Department of Evangelism said, "We urge that in preparation for the great year of 1958 planned campaigns for intercessory prayer be carried out across our districts in 1957, that the church lift its voice to God for a revival and spiritual awakening of movement-wide proportions."

Now it is already September and the fiftieth year will soon be here. This is the time when we should be praying, praying as never before for the out-

pouring of God's Spirit upon the church. These next four months can be most vital in our lives. Prayer can be organized and promoted but it is and will always be an individual matter. A real tide of intercessory prayer will start in the hearts and lives of some Christians. Let's not wait for some organized prayer procedure but, as Christians, as followers of Christ, as those who are a part of the church, because we want to glorify God and see a host of people won to Christ, let us each one give ourselves to prayer.

There is time we can set aside for prayer. Check over your daily schedule and find a portion of the day. "Hallow" it—give it to God for the high work of intercession. Then guard it well, allowing nothing to creep in and desecrate it. It will be the time of prayer.

The special pre-1958 prayer should be given to calling on God for a mighty soul-awakening, denomination-anointing,

Servicemen's Corner



From Jacksonville, Florida

"I would like to express my thanks for all of the wonderful church literature I have received thus far in my four year navy hitch. I will be leaving the States for my last cruise soon.

"I will never be able to tell you what a wonderful work you are doing. I have found in my own experience that the church literature is the bread of life as you are rolling on the high seas. There are many lonesome days at sea, but with a Nazarene's Bible, *Conquest, Come Ye Apart*, and his *Herald of Holiness* one can overcome that lonely feeling as you read and talk to God.

"My second reason for writing is to send you a poem written by my mother. I thank God for such wonderful parents as I have. It is by their teaching that I gave my life to Him at an early age. I got a lot of encouragement out of this poem and I thought maybe some other serviceman would.—LOUIS R. EDWARDS."

HE WILL KEEP

*As I awoke this morning
And heard the birds' sweet song,
I thought of God, who made them,
And of His precious Son.*

*My thoughts then turned to you, my son,
And how I love you so.
I prayed to the Heavenly Father
To watch where'er you go.*

*Our Father can watch over you, my dear,
Be it land, or sea, or air.
He'll hover near you day and night;
He'll be with you everywhere.*

*There are many perils that lurk the deep;
There are dangers in the air;
There are traps and snares upon the land—
But He'll protect you everywhere.*

*The heavens can blanket you each night;
The stars will shine and say,
"My boy, you're in His care all right;
Your mom has prayed today."*

*The sun will shine when daylight breaks
To bring its warm, bright rays.
The breeze will whisper as it passes by,
"You have folks back home who pray."*

*It may seem that the days are long
And nights you'll be alone;
But as you pray, remember, dear,
Our prayers will unite back home.*

*It may be many months, dear son,
Before I see your face.
But we can pray to Him above;
He'll give us waiting grace.*

*Just be an example every day;
Stay true to God, my son.
Then when you get back home again
You'll be proud of the job you've done.*

MRS. STELLA EDWARDS
Augusta, Kentucky

NAZARENE SERVICEMEN'S COMMISSION
Londer W. Gilliland DIRECTOR

nation-salvaging, Holy Ghost revival. It will begin in the "hallowed time" of our day. In our hearts and lives it will be born. So we can first say, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalms 139:23-24).

In any endeavor of spiritual nature the human soul becomes of supreme importance. So it is in this coming celebration. It depends, not on propaganda, but upon you and me. This is our opportunity to rise to the challenge of this glorious hour and "pray through" now until the "glory of the Lord" shall fill this temple.

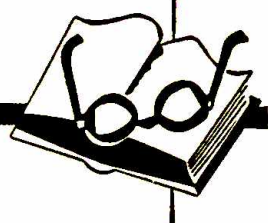
Not alone for Jesus' sake and the cause of our beloved Zion must we in these four months intercede before our Father's throne, but because of the desperate need of this dark hour.

If our nation ever survives it must break the terrible shackles of materialism. This cannot be done by legislation. Importunate prayer upon our part will bring the light to dispel the darkness! Prayer will amplify our voice until it awakens those who sleep! Prayer will make us mighty to break the fetters of sin!

The Golden Anniversary year will come only once. Surely our Lord will be pleased to make it a golden harvest of souls.

The Sunday School Lesson

MELZA H.
BROWN



Topic for
September 15:

Ezekiel: Pastor of His People

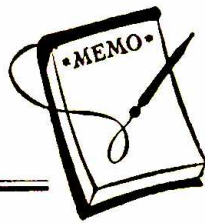
SCRIPTURE: Ezekiel 1:1-3; 2: 21:15-18; 34 (Printed: Ezekiel 1:1-3; 2:1-5; 34: 11-16)

GOLDEN TEXT: *Ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God (Ezekiel 34:31).*

Ezekiel prophesied during troubled times. He is called the prophet of the Exile. The king of Judah, Jehoiakim, had refused to listen to the prophet Jeremiah. After his death the profligate son Jehoiachin ruled for only a few months. The king of Babylon took this son captive and carried the leading citizens of Judah into exile.

Our lesson today is a part of Ezekiel's message to these captive people in their land of captivity. Ezekiel was among

SUNDAY SCHOOL ATTENDANCE REPORT



	July, '56	July, '57	No. Increase
EASTERN ZONE			
Akron	10,932	10,902	-30
Washington	**	5,188	**
Philadelphia	**	5,130	**
<i>Districts not reporting:</i> New England, Pittsburgh, Albany, New York			
<i>**New Districts</i>			
BRITISH COMMONWEALTH ZONE			
Maritime	1,025	987	-38
Canada Pacific	1,082*	1,019	-63
<i>Districts not reporting:</i> Canada West, Canada Central, British Isles South, Australia, British Isles North, European South Africa			
SOUTHERN ZONE			
North Arkansas	3,278	3,583	305
South Arkansas	3,766	3,974	208
Kansas City	9,055	9,178	123
Northeast Oklahoma	3,698	3,712	14
San Antonio	3,637	3,524	-113
Houston	3,660*	3,516	-144
Dallas	5,097	4,798	-299
Southwest Oklahoma	5,794*	5,466	-328
Nebraska	2,780	2,434	-346
Abilene	5,843*	5,495	-348
Northwest Oklahoma	5,640	5,260	-380
Louisiana	4,242*	3,700	-542
<i>Districts not reporting:</i> Kansas, Southeast Oklahoma			
SOUTHWEST ZONE			
Southern California	10,483	11,020	537
Northern California	14,131	14,617	486
New Mexico	2,876	3,207	331
Los Angeles	9,377*	9,694	317

these exiles and he gives the location in which the Jews had been placed by their captors, the Babylonians.

Ezekiel was called as a young man to be the Lord's spokesman to His people. He had been a priest and was therefore carried away as an important individual. He was among the people by the river Chebar. He was addressed as "son of man" and given a series of visions. These visions, as is quite often true, have a double fulfillment: a partial fulfillment within a few years and a complete fulfillment yet to come.

Ezekiel was to receive the message and deliver it to the people whether they received the same or rejected the truth. The prophet's task was always to deliver God's message and then the responsibility was upon the hearers as to whether or not they would obey God.

The prophet's first message was one of bitterness. He described the wicked, rebellious people as stiffhearted and impudent children.

However, God did not forget His people nor did He disclaim them, even though they were rebellious. They were suffering exile as punishment but the prophet foretold a better future. As a shepherd seeks out his lost and scattered sheep, so God would seek out His people and bring them back to their own land. The description that Ezekiel gives of the peace, abundance, and contentment which God's people were to enjoy in their own land was indeed an encouraging message to an enslaved people in a foreign land.

This prophecy was partially fulfilled in 536 B.C. when they were privileged to return to their own land. Undoubtedly there is a more complete restoration yet to take place. God will not forget His word.

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.

District	July, '56	July, '57	No. Increase
Arizona	3,758*	3,347	-411

Districts not reporting: Hawaii, Colorado

NORTHWEST ZONE

South Dakota	736*	765	29
Oregon Pacific	6,854	6,866	12
North Dakota	1,650	1,607	-43
Nevada-Utah	915*	861	-54
Alaska	1,062	727	-335

Districts not reporting: Minnesota, Idaho-Oregon, Northwest, Washington Pacific, Rocky Mountain

CENTRAL ZONE

Central Ohio	12,016	13,325	1,309
Illinois	7,815	8,219	404
Indianapolis	9,071*	9,371	300
Northeastern Indiana	9,012	9,193	181
Western Ohio	13,504	13,599	95
Wisconsin	2,302	2,208	-94
Iowa	6,443*	6,314	-129
Chicago Central	5,500*	4,784	-716

Districts not reporting: Eastern Michigan, Southwest Indiana, Michigan, Missouri, Northwest Indiana, Northwestern Illinois

SOUTHEAST ZONE

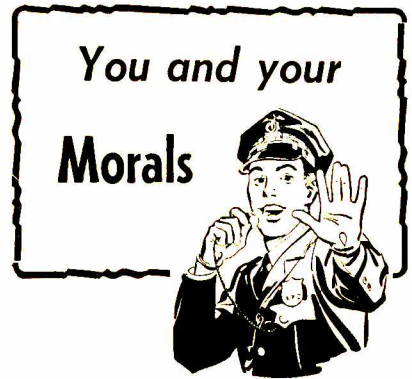
Florida	6,839	7,630	791
South Carolina	4,681	4,945	264
Virginia	3,038	3,224	186
Georgia	5,610	5,765	155
Mississippi	2,773	2,900	127
Eastern Kentucky	4,739	4,844	105
West Virginia	10,455	10,455	0
North Carolina	3,826*	3,764	-62
East Tennessee	6,016	5,669	-347
Kentucky	6,959	5,966	-993

Districts not reporting: Tennessee, Alabama

Estimated average for July, 1957	386,131
Increase over average for July, 1956	8,406
Percentage of increase	2.2

ERWIN G. BENSON, *Field Secretary*

*Average attendance last assembly year



Oregon is not the only state where liquor interests are represented in public office.

Both New York and West Virginia are currently the scenes of battles to oust recognized liquor agents from the bench and the state legislature.

In New York, State Senator Pliny W. Williamson has introduced a bill which would add peace officers and judges to the list of those public officials now barred by law from having any connection, direct or indirect, with the liquor business. His proposal would also prevent any such official from acting as attorney for liquor interests.

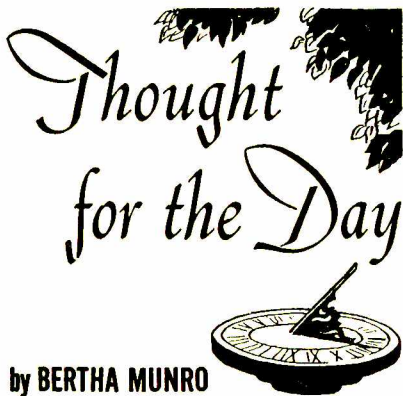
In West Virginia, the seating of a newly elected member in the state House of Delegates has raised a flurry of protest across the state.

After nomination by his party, H. Hugh Bosley was offered, and accepted, a position as director of the West Virginia Division, United States Brewers Foundation. U.S.B.F. is the propoganda arm of the brewing industry.

Because Bosley will be responsible for the lobbying activities of the brewers' organizations, argue the objectors, he has been seated in the House of Delegates in violation of state law. West Virginia House Rule 137 says that no lobbyist shall be permitted upon the floor of the House at any time during the sessions of the Legislature.

Remember, it is important whom you elect to office. Be sure to check every candidate's relationship to and attitude toward the brewing industry.

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



by BERTHA MUNRO

Lost Laughter

Monday:

Laughter is God's good gift to man. "There is a time to laugh." And in a peculiar sense only His victorious children know the joy of pure laughter. "When the Lord turned again the captivity of Zion, . . . Then was our mouth

filled with laughter." "Persecuted, but absurdly happy." "We know sorrow, yet our joy is inextinguishable" (Phillips, II Corinthians 6:10). Holy laughter is a gift we dare not throw away. (Psalms 126:1-2.)

Tuesday:

"There is a time to laugh." One time is when you catch yourself ridiculously concerned over something the size of a mosquito. God was kind—and wise—when He gave us a sense of humor. (And the Board of Foreign Missions is wise—and kind—when it asks that every foreign missionary candidate possess or develop this saving sense!) It will carry us over many a potential trouble spot. To be able to laugh at oneself is to have a sound appreciation of relative values. The talent deserves to be cultivated. (Ecclesiastes 3:4.)

Wednesday:

God's gift of a pure heart carries with it the gift of pure laughter, the "mirth that has no bitter springs"; for it gives

a happy heart. This simplicity is part of the child spirit that Jesus called essential. "Laughing cheerfulness throws the light of day on all the paths of life." It could be clouded or blotted out by suspicion or sophistication or discontent. (Proverbs 17:22; 15:15; Matthew 18:3.)

Thursday:

The gift can be abused by excess and perverted by loose thinking—or non-

thinking. Loud laughter—so the proverb runs—ends in a sigh. And “that laughter costs too much which is purchased by the sacrifice of decency.” A man makes himself cheap by his laughter: at the unclean or the trivial, at the weak or the unfortunate. He loses his capacity for God’s ennobling laughter-pattern. “As the crackling of thorns under a pot, so is the laughter of the fool” (Ecclesiastes 7:6).

Friday:

God gives the spirit to “laugh at impossibilities, and cry, It shall be

done!” (Isaiah 37:21-23 ff.) It can be lost by doubt of God’s power and God’s promise. Sarah’s short-lived unbelieving laughter was soon swallowed up in shame and evasions. Mary in like situation believed and rejoiced. I think there were holy laughs of shared faith when Mary and Elisabeth praised God together. (Genesis 18:12-15; Luke 1:38-55.)

Saturday:

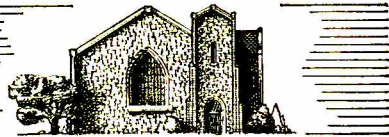
But Sarah learned a new laughter: “God hath made me to laugh, so that all that hear will laugh with me”—

the contagious laugh of praise for the promise made good. We know that sound! (Genesis 21:6.)

Sunday:

Laughter can be lost by sin that breaks the connection with God. For it is not a permanent, independent possession, but grows out of a personal relation with the Giver: “My joy fulfilled in them.” If sin is there, “laughter . . . turned to mourning” and “joy to heaviness”—unless we fool ourselves by counterfeit laughter. (John 17:13; James 4:9.)

NEWS of the Churches



Dr. and Mrs. A. S. London report: “It was our privilege to speak on ‘Sunday School Building,’ at the Kansas Wesleyan Methodist Conference at Miltonvale, Kansas. This conference embraces the states of Kansas, Missouri, and Colorado, with about fifty Sunday schools and an enrollment of more than five thousand. There were hundreds in attendance and the people were most responsive, kind, courteous, and appreciative. They are true to the fundamental truths of the Bible, a good and devout people. It was great to see more than two hundred people respond to our message and pledge to give themselves to the task of ‘seeing present conditions, fasting and praying, and organizing for a forward day’ in Sunday school work.”

Pastor Richard H. Thompson reports from Minden, Louisiana: “Coming here May 1, I found a wonderful group of Nazarenes who love God and the church. The former pastor, Rev. G. M. Akin, had done everything possible to leave the church in the best of condition; all budgets were paid to date, and the parsonage had been remodeled and furnished with new furniture. Brother Akin is now in the evangelistic field and still a member of the local church. We have had a good revival with Evangelist Carl Kruse and wife as special workers. A number of souls prayed through, and the last year’s Sunday school attendance record was broken. Minden church is 100 per cent for the entire Nazarene program.”

Southwest Indiana District Missionary Convention & Assembly

The ninth annual missionary convention and assembly of the Southwest Indiana District was held July 29 to August 1, in the air-conditioned auditorium of Indiana State University at Bloomington, Indiana.

The ministry of Dr. D. I. Vanderpool, presiding officer, was blessed of God as he gave such wise counsel and preached with the anointing of the Holy Spirit. The motto for the assembly, “Pray that Pentecostal fire will fall upon this gathering,” was certainly fulfilled.

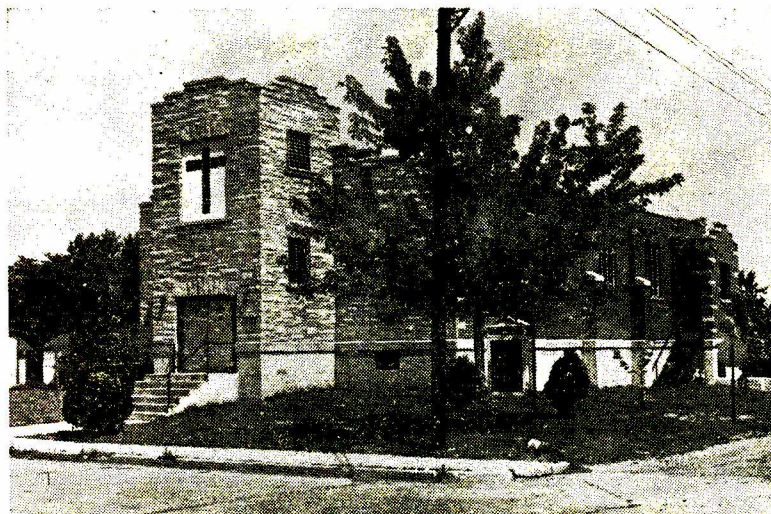
Reports given showed it had been a

year with gains in all departments. We have made gains toward being a “10 per cent” district. This district was set off from the Indianapolis District in 1948, with 57 churches; now we have 94. Our

goal is to reach 100 in the Golden Anniversary year.

Rev. Cleve James, missionary from India, moved our hearts as he spoke in the missionary convention. Mrs. Lavere

Union City, Indiana



The industry and sacrifice of the people and former pastors of the Union City church were honored with the dedication of the new building on last March 24. Dr. Samuel Young thrilled the congregation with his dedicatory message and elevated the church in the eyes of all those present for the special service. The church, organized in 1936, holds the unique distinction of being the only Indiana church which is a part of the Western Ohio District. It began under the supervision of Dr. C. A. Gibson on the Ohio side of the state line. In 1940, the present location of Hickory and Sycamore Streets, Indiana, was purchased and the basement unit begun. Over the years a parsonage was bought and a number of improvements made. In 1954, under the direction of Rev.

Wm. F. Fightmaster, the superstructure, a 60 x 40-foot brick and Bedford limestone building was brought near completion, and the basement divided into one large auditorium and five classrooms. During the ministry of Rev. Kenneth J. Grandy, the interior was completed and beautiful oak furniture installed. When we came one year ago we found this loyal and sacrificing people eager to dedicate their new building. After decorating, and laying the carpet, we arranged the service which one 78-year-old saint praised God for allowing him to witness. Many rejoiced over answered prayers. We appreciate the splendid leadership of District Superintendent W. E. Albea, who ably assisted in the service.—ROBERT W. McNEELY, Pastor.

Whelan was re-elected N.F.M.S. president with a splendid vote. An unusual memorial service was directed by Rev. Flora Chatfield, and another impressive memorial service by Rev. Bernice Roedel. Our hearts were warmed by the Holy Spirit in remembrance of those who had joined the church triumphant.

The assembly was marked with much special, blessed music, and highlighted by the Terre Haute First Church choir under the efficient direction of Mrs. Inza Owens, and in the Olivet College service by the Treble Trio, both of which brought down the glory of God. Rev. John Swearingen represented the college in his forceful manner.

Dr. Leo C. Davis, having received an excellent vote last year for three years, was not up for election. Mrs. Thelma Davis, wife of our district superintendent, was introduced to the assembly and a love offering presented.

Rev. Joe Collins was elected treasurer, replacing Rev. David Krick, who had served the district so efficiently. The Kricks have accepted a pastorate in Henryetta, and a beautiful set of luggage was presented to them for their return trip to our district.

The assembly closed on Thursday evening with an ordination service in which Ted Debolt, Oscar Pullum, Paul Hoskins, and Harvey Howe received elder's orders. This was a very blessed service and the Holy Spirit put His seal on the closing hours of a very wonderful assembly.

The hospitality and courtesy of our host pastors, Rev. C. G. Bohannon of East Side Church and Rev. Grant Barton of First Church, Bloomington, were much appreciated.—ALBERT B. SCHNEIDER, Reporter.

United Honolulu Crusade

The tenth anniversary crusade of the Church of the Nazarene in the Hawaiian Islands recently concluded, with Evangelist C. Wm. Fisher and wife as special workers. Services were held each evening for eight days in the Honolulu First Church, with all five churches on the island of Oahu co-operating. Night after night the Holy Spirit came in convicting power, and more than one hundred souls bowed at the altar and found real victory in God for regeneration and entire sanctification. A high percentage of the seekers were "Islanders" and a goodly number were "Statesiders." District Superintendent Cecil C. Knippers, chairman, had the services well organized. The seekers were definite in seeking, definite in receiving, and each church participating received a fine class into church membership as a result of the revival. At this writing the Fishers are on the island of Kauai, in the first revival meeting in our new church at Hanapepe. We are thankful for this divine visitation and the third visit of the Fishers to the Islands.—Reporter.

Kansas District Annual N.Y.P.S. Convention

The Kansas District N.Y.P.S. convention was held on August 10, at Bresee Park, Hutchinson.

Dr. Edward Lawlor, superintendent of Canada West District, was the special

the Question box

Conducted by STEPHEN S. WHITE, Editor

What is meant by the problem of evil?

First, it might be said that most of the questions in the last two Question Boxes have dealt with problems which were raised by an inquirer about a very recent attempt to account for the presence of evil in the world. This article didn't have much new in it, and it certainly made little progress in the analysis of the nature of evil. But back to the question asked above: The problem of evil breaks up into two sections—moral evil (sin) and natural evil (suffering), and it is especially acute for theists—those who believe in a personal God. The most difficult part of it has to do with natural evil. Why is it that a saint of God is confined to her bed in terrible suffering for ten, twenty, thirty, forty, or fifty years? Why does misfortune sometimes hound the good? The classical study of this question in the Bible is found in the Book of Job. An ancient philosopher stated the problem thus: Either God can't or won't do anything about such seeming injustices as are found in cases of natural evil. If God can't do anything about them, He is limited, and not really God; or if He can and won't, He's bad, and could not be God. But men have not generally given up their belief in God because of this seeming dilemma. They have found various answers to the problem of evil. I have before me a discussion of the nature of evil which was written only a few years ago, and it sets forth nine proposed

solutions. First, the author says that moral evil (sin) is explained by human freedom, and then goes on to indicate that most theists accept this as a reasonable explanation. I would say that the freedom of finite wills, or wills other than that of the Infinite One, satisfactorily accounts for sin. The Creator made free moral agents, and they brought sin into the world. Thus God is not responsible for moral evil (sin) except insofar as He is the Source of finite moral beings—angels, some of whom sinned and fell, and man, who chose to disobey his Maker. As to natural evil—suffering and various other types of misfortune—the conservative, Biblical view has generally been that it is the direct or indirect result of moral evil, or sin. A man may sin against the laws of nature or God and bring suffering upon himself. However, this does not account for most of the suffering and misfortune which is in the world. This is explained by the sin of others or the fact that man fell and sin has become a part of the order of things. Genesis 3:14-19 sets forth this truth very clearly. Evil, whether moral or natural, therefore, is not to be looked upon as necessary, unreal, wholly disciplinary, or good in the long run. Neither is the problem of evil solved by making it eternal, whether we put it in or outside of God. Such an ultimate twoness, or dualism, is neither scripturally true nor rationally satisfactory.

Is a local church which issued a letter of transfer obligated to take back a member who does not use his letter, or is rejected by the local church to which he asked his transfer to be issued?

The *Manual** of the Church of the Nazarene is a wonderful book. Every Nazarene should have one. If our people would buy and read it, there would not be so many questions about what it says coming to me. On page 55, paragraph 50, section 1, in the 1956 *Manual*, we have these words about a letter of transfer: "The pastor, when requested by a member, may grant a transfer of church membership (see form in 577 § 4) to any local Church of the Nazarene that may be named, such transfer to be valid for three months only. When the reception of the transfer is acknowledged by the receiving local church, such person's membership in the former local church shall cease. (71, 577 § 5)." Thus

after three months a letter of transfer legally ceases to be of any value. If a pastor cares to be technical, he does not have to accept it when it is more than three months old. Further, the question as to taking back a member who has not used his letter of transfer is not a valid one. According to the *Manual* such a document does not separate the one to whom it is issued from the church which gave it until it is received by the church to which it is directed. It should be remembered, however, that our business is to save people to God and the church and not to try to find ways to get rid of them. God help us to love souls above everything else and to do our best, not only to get them saved and into the church, but to keep them in such a spiritual condition that they can stay there.

*The "Manual" may be ordered from the Nazarene Publishing House, price \$1.25.

speaker. He challenged our young people for an all-out Nazarene crusade in the coming jubilee year and our responsibilities as we face the second fifty years of the Church of the Nazarene.

Rev. Milton Huxman, district president, after having so capably led the district for five years, indicated that he wished to retire from this office. Rev. Ed. Houston was elected as the new president after having rendered ten years of service as the district N.Y.P.S. secretary.

It is regrettable that Rev. Charles Spicer, our faithful district N.Y.P.S. treasurer for the past nine years, is moving to another district, and thus terminated his services at the convention. Rev. Dwight E. Neuenschwander, a very able man, is the newly elected district treasurer.

Other officers for the year are: Rev. Robert Leffel, vice-president; and Rev. Harold McKellips, secretary.—GLEN E. ADAMS, Reporter.

Missouri District Assembly

The forty-seventh annual assembly of the Missouri District convened August 7 at Pine Crest Camp, the district center. Unity, brotherly love, and optimism characterized every session and made this assembly a time of blessedness not soon to be forgotten.

Dr. Hugh C. Benner presided with dignity and grace. His forceful preaching inspired and challenged our people. Missouri Nazarenes hold in high esteem the general leaders of our church.

Encouraging increases were revealed in the reports of the district officers.

Dr. E. D. Simpson was re-elected district superintendent for the twelfth consecutive year with a nearly unanimous vote. Love and appreciation for Dr. and Mrs. Simpson and the wonderful service they are rendering was expressed

in a generous love offering. The preachers' wives also presented Mrs. Simpson with a personal gift of one hundred dollars with which to buy silverware.

In anticipation of a great Golden Anniversary year, over fifty thousand copies of the special issue of the *Herald of Holiness* for 1958 were ordered.

The assembly adjourned at the close of a very moving ordination service in which Robert Aldrich, Henry Zumalt, Ronald Astell, and George Woodcock were ordained elders.—M. L. McCASKELL, Reporter.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Robert Emsley, elder and commissioned evangelist of the British Isles District South, has recently joined our district. He has conducted a number of revival campaigns on the district in the past two years. His preaching is expository, Bible holiness centered, and has an appeal to folk, not only in our denomination, but in a special helpful way to those outside. We highly recommend him to our churches everywhere and feel he will make a contribution each place he goes.—Mark R. Moore, Superintendent of Chicago Central District.

Rev. Gene W. Cochran, elder on our district, is entering the evangelistic field. He is a good preacher and we recommend him to our people; we trust he will be kept busy. Contact him at 6718 McCorkle Avenue, St. Albans, West Virginia.—Edward C. Oney, Superintendent of West Virginia District.

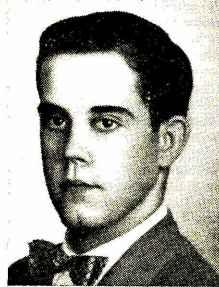
WEDDING BELLS

Miss Ruth Ann Culver of Augustaville, Pennsylvania, and Rev. Charles W. Corley of Belington, West Virginia, were united in marriage on August 10, at the Pilgrim Holiness church in Paxinos, Pennsylvania. They are now pastors of the Church of the Nazarene at Hyndman, Pennsylvania.

Miss Darlene W. Boyd and Mr. Robert G. Ralston of Redlands, California, were united in marriage on August 5, at First Church of the Nazarene in Reno, Nevada, with the pastor, Rev. Milton Harrington, officiating.

Rev. Andrew Downing, retired elder of Placerville, and Mrs. Mary Burt of Tujunga, California,

THANK GOD, He Left a Glowing Testimony!



Paul E. Tustin, age twenty-seven, printer at the Nazarene Publishing House, died following an automobile accident near Richmond, Indiana, Monday morning, July 15. Paul was a well-liked young man and a member of the Church of the Nazarene in Washington, Pennsylvania. He regularly attended church since moving to Kansas City in January, and the week before he left on his ill-fated vacation trip he gave a glowing testimony to God's saving grace at the Wednesday evening prayer meeting. The testimony had such a clear ring of unmistakable victory that it was the high point of the service. Little did anyone, including Paul himself, think that the next Sunday morning the news of his accident would be announced. He attended Eastern Nazarene College for two years before entering the United States Air Force on October 5, 1952. After his term of service in the air corps, two years of which were spent in Japan, he came to work for the Publishing House. Surviving are his father and stepmother, Mr. and Mrs. William E. Tustin; one sister, Mabel J. Tustin; and one brother, Carl A. Tustin—all of Washington, Pennsylvania; and his twin sister, Ruth Cole, of Kansas City, Missouri. For his many friends and co-workers at the Publishing House, the shock of his passing was cushioned by the joy of realizing his glowing testimony, which still seems to ring in the ears of those who heard and enjoyed it.

we united in marriage on August 3, in the Tujunga Church of the Nazarene, with the pastor, Rev. Martin L. Rowland, officiating.

Miss Joy Oiler and Ralph J. Swaim of Pasadena were united in marriage on June 29, in First Church of the Nazarene, Pasadena, California, with Rev. Ralph Oiler and Rev. W. Hall Swaim, fathers of the bride and the groom, officiating.

BORN—to Rev. and Mrs. Ross R. Cribbis of Brantford, Ontario, Canada, a daughter, Linda Joyce, on August 12.

—to Mr. and Mrs. (Carolyn Atwood) Norris Rumbley of Huntington, Indiana, a son, Daryl Gene, on August 6.

—to Rev. and Mrs. Jack Leatherman of Joplin, Missouri, a son, Phillip Ray, on August 2.

—to Marvin and Faith (Morrison) Nelson of Hastings, Nebraska, a son, Bradley Jon, on July 23.



ATTENTION: PASTORS

Again this year, a special phonograph record is being prepared for use in giving background for the Thanksgiving Offering, November 24.

Side one presents a message by General Superintendent Vanderpool relating an incident of his foreign mission travels. Side two tells of our

growing work in Anchorage, Alaska, by our missionary, Rev. M. R. Korody. It takes about ten minutes to run both sides of the disc.

These records are available as long as they last (only 500) to churches (without charge) on the condition they will be used in at least three churches. They are suitable for Sunday school sessions, N.Y.P.S. services, N.F.M.S. meetings, or the regular prayer meeting. If you are interested in reserving one for your church, write IMMEDIATELY to STEWARDSHIP, 6401 The Paseo, Kansas City 10, Missouri.

—GENERAL STEWARDSHIP COMMITTEE

ADOPTED—by Rev. and Mrs. Forrest E. Whitlatch of Cedar Rapids, Iowa, a son, Craig Eugene, born July 29.

SPECIAL PRAYER IS REQUESTED by a lady in Wisconsin for "an uncle who is an alcoholic and for his son who is fast becoming one; also for the son's wife, who is familiar with what salvation means but is not saved";
 by a Christian man in California "for healing of my wife's speech and her body";
 by a Christian reader in Ohio for a deeper work of grace in my own heart, a spiritual problem, my wife's healing, and the salvation of our son;
 by a Christian lady in Alabama who recently lost her devoted Christian mother, that she and the other children will prepare to meet their mother in heaven.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '57
 South Arkansas September 11 and 12
 North Carolina September 18 and 19

G. B. WILLIAMSON

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

District Assembly Schedule for '57
 North Carolina September 18 and 19
 South Carolina September 25 and 26

SAMUEL YOUNG

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

District Assembly Schedule for '57
 Southwest Oklahoma September 11 and 12

D. I. VANDERPOOL

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

District Assembly Schedule for '57
 Southeast Oklahoma September 18 and 19

HUGH C. BENNER

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

District Assembly Schedule for '57
 Georgia September 11 and 12

DISTRICT ASSEMBLY INFORMATION

GEORGIA—Assembly, September 11 and 12 at Savannah East Side Church, 1939 E. Liberty St., Savannah, Georgia. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. W. H. Siles, 1932 Harris St., Savannah, Georgia. Dr. Hugh C. Benner presiding.

SOUTH ARKANSAS—Assembly, September 11 and 12, at First Church, Maryland and Battery, Little Rock, Arkansas. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Kline F. Dickerson, 800 Battery, Little Rock, Arkansas. Dr. Hardy C. Powers presiding.

SOUTHWEST OKLAHOMA—Assembly, September 11 and 12, at First Church, Duncan, Tenth and Willow Sts., Duncan, Oklahoma. Entertaining pastor, Rev. Bob Carroll, 1213 Hickory, Duncan. Send mail and other items relating to the assembly c/o Rev. Bob Carroll, Box 242, Duncan, Oklahoma. Dr. Samuel Young presiding.

NORTH ARKANSAS—Assembly, September 18 and 19, at Conway Church of the Nazarene, corner of Faulkner and Scott Sts., Conway, Ark. Entertaining pastor, Rev. Harold Latham, 523 Center St., Conway. Send mail and other items relating to the assembly c/o Rev. J. W. Hendrickson, 1420 Jefferson St., Box 907, Conway, Arkansas. Dr. Hardy C. Powers presiding.

NORTH CAROLINA—Assembly, September 18 and 19, at Northside Church of the Nazarene, 1209 Pogram St., Charlotte, North Carolina. Entertaining pastor, Rev. Byron E. LeJune, 1209 Pogram St., Charlotte. Send mail and other items relating to the assembly c/o Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina. Dr. G. B. Williamson presiding.

SOUTHEAST OKLAHOMA—Assembly, September 18 and 19, at Arlington Church of the Nazarene, 1900 E. Arlington Blvd., Ada, Oklahoma. Entertaining pastor, Rev. Clayton Garner, 10th and Francis Aids, Oklahoma. Send mail and other items relating to the assembly c/o Rev. G. W. Jones, 1020 E. Sixth St., Ada, Oklahoma. Dr. D. I. Vanderpool presiding.

SOUTH CAROLINA—Assembly, September 25 and 26, at Fort Mill Church of the Nazarene, Harris Street, Fort Mill, South Carolina. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. C. M. Knight, 107 Williams St., Fort Mill, South Carolina. Dr. G. B. Williamson presiding.

Emergency

Revival Date Service

Notice: Evangelists and Pastors

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

EVANGELISTS' SLATES

A to C

Aikin, G. M. 627 Pine St., Minden, La.
 Ailee, G. Franklin. 2400 S. Roosevelt, Boise, Idaho
 Vici, Okla. Sept. 5 to 15
 Dodge City, Kans. Sept. 19 to 29
 Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Amos, C. A. 323 S. Fourth, Boonville, Ind.
 Champaign, Ill. Sept. 10 to 22
 Linton, Ind. Sept. 24 to Oct. 6
 Anderson, G. R. Box 76, Lindsey, Ohio
 Detroit, Mich. (P.H.) Sept. 11 to 22
 Nelsonville, Ohio. Sept. 25 to Oct. 6
 Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind.
 Franklin, Ind. Sept. 18 to 29
 Indianapolis (W. Brook), Ind. Oct. 16 to 27
 Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
 Seattle (First), Wash. Sept. 10 to 15
 Birmertown, Wash. Sept. 16 to 22
 Bailey, Clayton D. Box 579, Fort Dodge, Iowa
 Kirkwood, Mo. Sept. 11 to 22
 Clinton, Iowa. Sept. 25 to Oct. 6
 Baker, Miss Peggy. Song Evangelist, 329 East E. St., Hutchinson, Kansas
 Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W. Va.
 Banning, R. M. Morrow, Ohio
 Barkley, Arthur and Vida Lee. Preacher and Singers, 405 N. W. Main St., Bethany, Okla.
 Youngstown (Wickliffe), Ohio. Oct. 2 to 13
 Barteo, Robert H. and Boile M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
 Battsie, Buford. 1509 Seventh St., Lubbock, Texas
 Center, Texas. Sept. 4 to 15
 Hobbs, N. M. Sept. 18 to 29
 Becker, Miss Wanda L. 819 Central Ave., Newport, Ky.
 Belew, P. P. and Marie (Oyer). Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Bertolotti, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
 Springfield (First), Ohio. Sept. 11 to 22
 So. Portland, Maine. Sept. 25 to Oct. 6

Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.

Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Chickston, S. C. Sept. 11 to 22
 Hollywood, Md. Sept. 25 to Oct. 6

Bishop, Joe. Box 47, Yukon, Okla.

S.W. Okla. Assembly. Sept. 10 to 12
 Memphis (First), Tenn. Sept. 18 to 29

Blair, Earl L. Evangelist, 941 Idlewild Ct., Lexington, Ky.

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
 St. Paul, Minn. Sept. 11 to 22

Kalamazoo (First), Mich. Sept. 25 to Oct. 6
 Bouse, Fred. 420 East 12th St., Indianapolis, Ind.

Bowman, Russell. 11 Kelso Rd., Columbus, Ohio
 Wapakoneta, Ohio. Sept. 17 to 29

Cardington, Ohio. Oct. 1 to 13
 Bracken, K. 115 N. Mueller, Bethany, Okla.

Albuquerque, N. M. Sept. 26 to Oct. 6
 Brannon, George. 125 N. Wheeler, Bethany, Okla.

Fargo, Okla. Aug. 28 to Sept. 8
 Okla. Sept. 11 to 22

Brannon, J. S. 2209 N. Main St., Point Pleasant, W. Va.

Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.
 West Chester, Pa. Sept. 11 to 22

Arlington (Calvary), Va. Sept. 18 to 22
 Bridgewater, R. E. and Dorothy. 116 Wolfe Ave.,

Brookman, George and Flora. 76 Orange Street, St. Augustine, Fla.

Brockmuelier, C. W. 1318 W. Mountain Ave., Ft. Collins, Colo.

Brough, C. Wesley. 302 W. Bellevue, Porterville, Calif.

Chase, Kansas. Sept. 4 to 15
 Iberia, Mo. Sept. 18 to 29

Brown, Curtis R. Song Evangelist, 912 Fifth St. N. W., Canton, Ohio

Arlington (Calvary), Va. Sept. 25 to Oct. 6
 Brown, J. R. Song Evangelist, 13 Latsia Terrace,

Covington, Ky.

Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.
 Brown, Meta H. 1715 North 15th St., Boise, Idaho

Brown, W. Lawson. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Georgetown, W. Ill. Sept. 11 to 22
 Grand Forks, N. D. Sept. 25 to Oct. 6

Burk, Elbert F. 2111 Danube Dr., Sacramento 21, Calif.

Burney, Eddie and Ann. Box 1007, Ashland, Ky.
 Morney, Tenn. Aug. 28 to Sept. 8

Erlang, Ky. Sept. 11 to 22

Burson, H. D. 401 W. Clay, Houston 6, Texas
 Streater, Ill. Sept. 4 to 15

Owosso, Mich. Sept. 18 to 29
 Burton, C. F. P.O. Box 145, Somerset, Ky.

Quick, W. Va. Sept. 4 to 15
 Cambridge City, Ind. Sept. 18 to 29

Butcher, Bill R. Box 454, Skiatook, Okla.
 Sioux Falls, S.D. Sept. 4 to 15

Okmuktig, Okla. Sept. 18 to 29

Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.

Orofino, Idaho. Sept. 4 to 15
 Lovington, N. M. Sept. 18 to 29

Carleton, J. D. and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

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 Kansas City (Quindaro), Kans. Sept. 22 to 29

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 Dublin, Ireland. Sept. 1 to 13

Scandinavian countries,
 etc. Sept. 14 to Oct. 4

Carpenter, Harry and Ruth. Evangelists and Singers, 5 Reading Ave., Hillsdale, Mich.

Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.

Drumright, Okla. Sept. 4 to 15
 El Reno, Okla. Sept. 18 to 29

Carter, W. A. 3808 Park St., Greenville, Texas
 Dallas (Trinity), Texas. Sept. 11 to 22

Kansas City (Highland Green), Kans. Sept. 25 to Oct. 6
 Casey, H. A. and Jewel. Preacher and Musicians,

Box 206, Bethany, Okla. Sept. 11 to 22
 Ashley-Hudson, Ind. Sept. 11 to 22

Kenton, Ohio. Sept. 25 to Oct. 6
 Casto, Clyde C. 2016 North Ave., Del Paso Heights,

Calif.
 Newport, Ore. Sept. 11 to 22

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 Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.

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Clark, Eddie. Route 1, Colona, Ill.
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 burg, Tenn.
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 Crider, Jim and Janet. Singers and Musicians, c/o
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 Campbellsburg, Ky. (Home Miss.)
 Aug. 28 to Sept. 15
 Crothersville, Ind. Sept. 19 to 29
 Crist, Wesley F. 1370 N. Sierra Bonita Ave.,
 Pasadena, Calif.
 Atascadero, Calif. Aug. 28 to Sept. 8
 Crutcher, Estelle. 3725 S.W. 86th Ave., Miami,
 Fla.
 Bradford, Pa. Sept. 5 to 15
 Washington, Pa. Sept. 19 to 29

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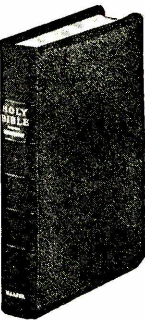
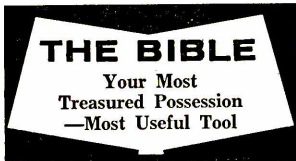
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 Danner, Joel. Box 724, Bethany, Okla.
 Darnell, H. E. Box 929, Vivian, La.
 St. Marys, Ohio. Sept. 4 to 15
 Kingsport, Tenn. Sept. 18 to 29
 Darnell, Leo and Edith. Evangelist and Singer, 1524
 Laurel Dr., Columbus, Ind.
 Dayton, Ohio. Sept. 4 to 15
 Hammond, Ind. Sept. 18 to 29
 Davidson, Otto, and Wife. Evangelist and Singers,
 224 Ames St., Mt. Vernon, Ohio
 Davis, C. W. and Florence. 930 N. Institute, Col-
 orado Springs, Colo.
 Arkansas City, Kans. Sept. 11 to 22
 Davis, Leland R. Song Evangelist, 2021 12th St.,
 Akron 14, Ohio
 BeBord, Clifton and Nelle. Box 881, Ashland, Ky.
 Summersville, Ky. Sept. 4 to 15
 Centerville, Ind. Sept. 18 to 22
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 Mo.
 Rogersford, Pa. Sept. 17 to 22
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 derdale, Fla.
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 Howell, Mich. Sept. 8 to 15
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 La Crosse, Wis. Sept. 17 to 29
 Esmond, Sarah and Pilot, Verle. Visitation Evan-
 gelists and Singer, 20 Beulah Park Dr., Santa
 Cruz, Calif.
 Open dates after September 1
 Estep, Alva O. and Gladys. Preacher and Singers,
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 New Castle (S. Side), Ind. Sept. 4 to 15
 Fargo (First), N.D. Sept. 18 to 29
 Fagan, Harry, and Wife. Singers and Musicians,
 Carmichael, Pa.
 Felter, H. J., and Wife. Box 87, Leesburg, N.J.
 Open date. Sept. 11 to 22
 Staunton, Va. Sept. 25 to Oct. 6
 Ferguson, Edward R. and Alma. Preacher and Singer,
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 Salem, Ohio. Sept. 11 to 22
 Topeka, Kansas. Sept. 25 to Oct. 6
 Ferguson, Lois. Song Evangelist, 702 First Ave.,
 East, Okla. Iowa
 Files, Gloria, and Adams, Dorothy. Evangelist and
 Singer, Wiley Ford, W.Va.
 Pennsburg, Pa. Sept. 4 to 8
 Lewistown, Ill. Sept. 11 to 22
 Fingar, Maurice and Naomi. Route 3, Lincolnton,
 N.C.
 Decherd (Warrens Chap.), Tenn. Sept. 5 to 15
 Marmet (Lens Creek), W.Va. Sept. 18 to 29
 Fisher, C. W. P.O. Box 527, Kansas City 41, Mo.
 Newton, Kansas. Sept. 4 to 15
 Wichita (First), Kans. Sept. 18 to 29
 Fitch, James S. 123 Brown Ave., Louisville 7, Ky.
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 Lincoln St., Caro, Mich.
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 Gosport, Ind. Sept. 11 to 22
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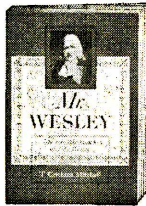
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 Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
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 Huntington (First), Ind. Sept. 18 to 29
 Griffin, "Bill." C/O Box 19, Northwest Nazarene College, Nampa, Idaho
 Salem, Ohio Sept. 4 to 15
 Tulare, Calif. Sept. 18 to 29
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 Wheeling, W.Va. Sept. 4 to 15
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 Griffith, C. A. 614 N. Jefferson St., Knightstown, Ind.
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 Flint, Mich. Sept. 4 to 15
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 Muscatine, Iowa Sept. 11 to 21
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 Hoot. Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
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 Hubart, Leonard G. Evangelist, Route 3, North Manchester, Ind.
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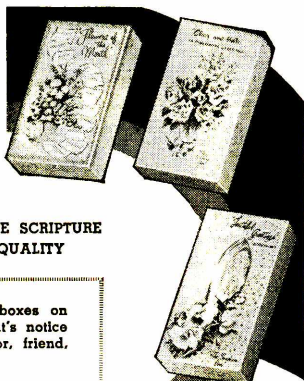
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Jones, Marvin J. 119 N. Colorado, Indianapolis, Ind.
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Butler, Ind. Sept. 4 to 15
Las Cruces, N.M. Sept. 22 to 29

Keller, William D. 200 Randolph St., Buckhannon, W.Va.
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Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Bedford (First), Ind. Sept. 11 to 22
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King, Charles L. Evangelist, 726 North 32nd, Kansas City, Kansas
Klemme, Kenneth A. Song Evangelist, 1229 North 11th St., Enid, Okla.
Kleven, Orville H. and Kathryn. Evangelists and Musicians, 2355 Roosevelt Blvd., Eugene, Oregon
Colome, S.D. (Meth.) Aug. 27 to Sept. 8
Corona, S.D. Sept. 11 to 22
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