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7-31-1957

Herald of Holiness Volume 46 Number 22 (1957)

Stephen S. White, Editor in Chief
Nazarene Publishing House

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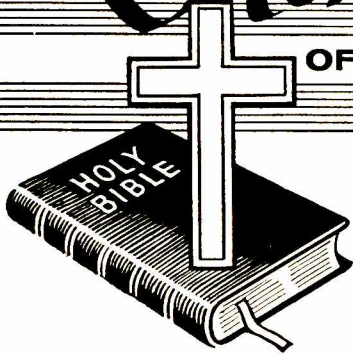
Recommended Citation

White, Editor in Chief, Stephen S., "Herald of Holiness Volume 46 Number 22 (1957)" (1957). *Herald of Holiness/Holiness Today*. 1327.
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Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



July 31, 1957

Confidently the Psalmist sang, "With long life will I satisfy him, and shew him my salvation." Thousands have cherished this priceless word as they journeyed down life's shortening years. Few have known its full realization more perfectly than did Rev. Theodore Ludwig, who was welcomed to his eternal home at midday, Sabbath, June thirtieth, after more than fourscore years and five.

All the incidentals were providentially ordered. His son and only offspring, Dr. S. T. Ludwig, and his wife had driven to the parental home for a week-end visit. They had family prayers together that morning. Featured in their worship was the singing of "Jesus, Lover of My Soul." As they sang the last lines, Father Ludwig lifted his hand as a personal affirmation of his faith.

*Thou of life the fountain art;
Freely let me take of Thee;
Spring Thou up within my heart;
Rise to all eternity.*

Another Pilgrim of the Long Road Reaches Home

His illness lasted only one hour. His house, his garden, and his heart were all in order; he needed no advance notice. His last thought was to take someone with him; his last words, "I want my doctor to know the Saviour. Give him one of those booklets on the shelf, *Jesus the Way*."

Four years earlier he had written directions for his funeral. By God's kind providence all of them could be carried out. An unusual request was that the Bible from which he had preached for more than fifty years should be open in the casket during the funeral, with his finger pointing to Hebrews 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord." For said he, "I want to preach holiness in death from my casket as I have preached it in life from the pulpit."

The universal testimony of family, relatives, neighbors, friends, and fellow churchmen is that Brother Ludwig preached holiness by his life more convincingly than from the pulpit. Being a peacemaker among his brethren, he made straight paths for his feet, did not fail of the grace of God, allowed no bitterness in his spirit.

Having a pure heart, he followed the high road. He lived as one looking unto Jesus, the Author and Finisher of his faith. The "thin line" between time and eternity is crossed; the veil has been lifted. With perfect vision the faithful pilgrim has beheld the King in His beauty.

General Superintendent Williamson

LATE NEWS

Telegrams

Rev. R. F. Heinlein, just closing fifteen years as superintendent of the Pittsburgh District, died July 11 in the hospital, after suffering a heart attack ten days previously. Funeral service was at Butler, Pennsylvania, on Monday, July 15.

Red Deer, Alberta, Canada—Canada West District Assembly takes forward step into 1958 Golden Anniversary year by precedent-breaking re-election of District Superintendent Edward Lawlor in near unanimous vote for one-year and three-year terms. Eleven successive years of superintendency capped with new gains in every department and ringing challenge given to make greater strides in '58. Dr. Samuel Young pressing with superlative graciousness and wit.—E. Drell Allen, Reporter.

Corpus Christi, Texas—The Lord visited the San Antonio District youth camp and N.Y.P.S. convention with a special manifestation of His grace this year. The ministry of Rev. W. Lee Gann was used to arouse youth and leaders alike; several said it was one of the best youth camps in their experience. District Superintendent W. H. Davis, N.Y.P.S. President Howard Borgeson, and Camp Director J. Walter Hall led the camp to spiritual victory. The convention re-elected Howard Borgeson as president and laid plans for a new year of service. The camp was held at beautiful camp Chrysalis near Kerrville, Texas. The climax of the camp was the closing banquet in which the district superintendent challenged all to keep every talent and energy yielded to Christ. San Antonio District looks forward.—T. A. Burton, Reporter.

Mr. E. S. Benner died on Tuesday, July 16, at Pasadena, California. He was the father of General Superintendent Hugh C. Benner. Funeral was at Pasadena First Church on Friday, July 19. Then the body was taken to Marion, Ohio, for burial.

Rev. Clare St. John has accepted a call to pastor the church in Newcomers-town, after pastoring the church at Tiffin, Ohio, for four years.

Mr. Fred R. Finch of Costa Mesa, California, died on July 10. He was the father of Dr. Oscar J. Finch, superintendent of the Colorado District.

Pastor Lewis Redwine sends word from Lockhart, Texas: "Rev. J. E. Thredgill is in the hospital at Lockhart in serious condition. Pray for him."

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

PHOTO CREDIT: Page 9, Dave Lawlor

Mrs. Cleo Reed of Pasadena, California, died July 18. She was the mother of Dr. Harold W. Reed, president of Olivet Nazarene College, Kankakee, Illinois. Funeral service was at Pasadena on Monday, July 22.

On June 20, 1957, Rev. C. D. and Fannie Erb celebrated their fifty-ninth wedding anniversary. God entrusted them with ten children, seven boys and three girls, three of whom died young enough so they know they are safe in heaven. Brother Erb was ordained by Dr. Bresce in 1911 at Spokane, Washington. Both Brother and Sister Erb are still saved and sanctified and on fire for God and souls. Their address is Route 1, Box 197, Aurora, Oregon.

Rev. Elvin H. Ernest, after serving as pastor of Ritzville for almost two years, has accepted a call to pastor the church in Pasco, Washington.

Rev. David A. Hess has resigned as pastor at Kerrville to accept a unanimous call to the church in Tahoka, Texas.

From the Office Editor's Desk—

On a week end in July it was my privilege, with my sister, to fly to Bethany, Oklahoma, for a brief visit with our good friends, Professor and Mrs. Robert L. Sawyer.

On Saturday evening we enjoyed rich fellowship with Rev. James Hudson and wife, who, with their three sons, have only recently returned from their first term of missionary service in Guatemala. We became friends while they were attending Nazarene Theological Seminary and have followed them with loving interest during these years. It was good to note their enthusiasm and love for their work. They are capable, talented, and spiritual young people.

It was a source of blessing on Sunday morning to sit in Professor Sawyer's Sunday school class and hear his very splendid exposition of the lesson. In the morning worship service at Bethany First Church we were thrilled at the fine attendance, the friendly atmosphere, and blessed and inspired by an old-fashioned message on second-blessing holiness by the pastor, Dr. E. S. Phillips.

It was a special joy to me to visit briefly with Dr. and Mrs. C. Warren Jones. What beautiful, radiant, and enthusiastic "pilgrims" they are (not retired, but retired)! I like the folk at Bethany First Church.

Today I thank God for the fellowship of good Christian friends. I thank God for the blessing of good, orthodox, informed, and spiritual Sunday school teachers. I thank God for Nazarene preachers who preach the old, rugged gospel of holiness with the unction of the Spirit and backed by the Word. Again my heart was warmed and my spirit refreshed by this brief visit with another group of God's holy people.—VELMA I. KNIGHT.

MY FRIEND

By HILDA B. MORRILL

*Along life's highway I've found a Friend
Who walks and talks with me;
His words are words of wisdom
And His truth has set me free.*

*He is my strong Deliverer,
My Saviour, and my Guide.
I can go to Him in secret
And all my cares confide.*

*Just to know His blessed presence
Will be with me where I go
Is a blessing for each moment
And will keep me from the foe!*

*He has given me His promise
That will last throughout all time;
He will be a Friend forever—
I'm so glad that He is mine!*

As our five general superintendents knelt in prayer

I learned afresh that

"Prayer Is Still the Answer"

By E. E. ZACHARY, Superintendent of Northwest District

One of the most impressive events of the recent conference of the superintendents of the church was the noonday prayer and fasting meeting. Like the disciples before Pentecost, in one accord and in one place, the leaders of the church had gathered to pray and fast for a great spiritual revival in the church as we approach the second half century of our existence as a denomination. Here all five of the general superintendents were kneeling at an altar of prayer with tears streaming down their cheeks, and along with them about seventy district superintendents lifting their petitions to God.

One was impressed that the burden upon the hearts of these men was not born of the moment, but there was being lifted the corporate expression of burdens of long standing in a great unity of prayer. Our leaders were setting the example! They were praying men! Men who were seeking the wisdom of God, devoting themselves to the will of God, and thereby proving themselves wise and worthy spiritual leaders. They were leading the whole church in prayer: earnest prayer, effectual prayer, fervent prayer. It is now for us to follow.

Prayer, real prayer, is not a lost art, but we must spread the practice of it through the warp and woof of the entire church, to every home, both preacher's and layman's, until to be known as a Nazarene means to be known as a person who knows how to pray effectively. We may be limited in other talents, but every Christian can learn the art of real prayer. Christ set the example; our present church leaders are following Him. In the measure we follow them in this can we expect to see the mighty works of God in our day.

Prayer binds us to God. Man is strongest upon his knees, because he is then recognizing his own dependency. He knows his weaknesses and his limitations, his fears and his follies. Therefore he knows his great need of God. In prayer he says with the Psalmist, "What time I am afraid, I will trust in thee" (Psalms 56:3); "My help cometh from the Lord" (Psalms 121:2). In prayer he is binding himself to the will of God, and thereto dedicating himself.

In prayer he offers his soul for purging, his mind for thoughtful dedication to truth, and his body for disciplined presentation as "a living sacrifice, holy, acceptable unto God." Being thus bound to God, he is identified with His will.

Prayer brings strength and stability to his soul. Where confusion and distress were overwhelming, peace comes as he communes with God. He remembers that the Lord has said, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalms 32:8). Prayer is not an escape, for many who have prayed have also died at the hands of wicked men, rather than forsake the ways of God. It will prepare him for whatever adversary arises, because his heart is fixed on God.

God answers prayer. In the measure that it is consistent with His wisdom, and to the best interest of the one that prays, God answers prayer. All of us have lived to be thankful that God did not give us what we asked, but, in His gracious kindness and love, gave instead what our hearts truly desired when we prayed, though it did not appear as such in our petition.

Everything is not accomplished in prayer. The apostle said, "The effectual fervent prayer of a righteous man availeth much" (James 5:16). One of the things we often miss in this verse is that prayer will do *much*, but it will not do what prayer is not supposed to do. All of us have been inspired by George Washington kneeling in prayer at Valley Forge, but there were yet battles to be fought; prayer availed much, but it could not take the place of grueling service yet to be rendered.

Prayer is still the answer, for it binds us to God in love and in service. "The people that do know their God shall be strong, and do exploits" (Daniel 11:32). Our strength derived from God in prayer will be given to God in service. Our godly church leaders inspire us toward God through prayer, and then lead us forth to do His will that the kingdom of God may grow and increase through a great, sweeping spiritual revival. Let us follow!

"I have lived long enough," he said. He was on

The Road Home

By **GEORGE EPLIN**

I took his hand in mine for the last time—felt it tremble slightly, then relax. Tears bathed his almost sightless eyes, forming little rivulets that lost themselves in his snowy whiskers. I thought of comparisons: Isaac as he blessed his sons in the long ago; or maybe Moses as he stood on Mount Nebo shading his eyes with one hand and holding fast to the hand of God with the other; Moses and God, as they viewed together the fertile valleys of Canaan before embarking for that better land wherein dwelleth righteousness.

But this fellow was neither Isaac nor Moses; he was a tired old gentleman ready to go home. "I have lived a little longer than my threescore years and ten," he said. "That's a long time and long enough. God has been good. My days have been happy ones—a few crosses—but none greater than His grace. Do not disregard the fundamental principles of righteousness," he told me, "and God will always keep you, even as He has always kept and is now keeping me." Then he wept softly. But they were not tears of sorrow, regret, or disappointment, for he was going home. One felt that God was bathing his eyes afresh that he might see more clearly the landing beyond the curtain now parting before him, the curtain which separates the temporal from the eternal.

This to him was not the *sunset* road but the *sunrise* road! His features revealed it. All indications of physical pain disappeared from his countenance and the satisfying smile indicated that he had come face to face with One who had liberated his soul from earthly elements.

Someone has said that the grandest things in the universe are old mountains, old rivers, old homes, and old age. And it was the gifted Talmadge who characterized old age with these unique observations. If the voice quivers it is because God is changing the tone for the celestial choral. If the back becomes stooped it is only because it is about to lie down in peaceful rest. If the hands tremble it is because God is unloosening the fingers from worldly disappointments. The gray hair resembles the gray light of heaven's dawn, while the brow smitten with baldness bespeaks God's preparation of a place to set the everlasting crown.

Some of us have passed many milestones on this

highway of life and up yonder we can dimly see a turnoff. That turnoff is the final road. There is no retreat from it. No wavering; no turning back. But this final road leads toward home, where God and the angels wait. *Home?* Yes, eternally so.

We pass a few more milestones and ahead we see the faint outline of a gate. The gate is wide open, and Someone is waiting at the gate! Yes, the waiting One is Jesus. A little closer and we shall see scars just beneath the hairline on His forehead and about the temples. There are also scars on His hands and feet. But we will not see the one on His side near the heart. That was an ugly, mortal wound once, but it is now covered with His shining robe of righteousness. See how the robe shines! The deep wounds, the tears, the lacerations He bore for us made it shine like that. But He will never suffer again; that is all history, for He came home nearly two thousand years ago.

On the final road? Your joy will be full when you reach home, for there are no disappointments in heaven, neither suffering nor tears. These things were necessary during the earthly pilgrimage, for the road of suffering helped you to sympathize

The Wonders of the Word

Gregory the Great said that the Bible was "a stream where the elephant may swim and the lamb may wade." What did he mean? He meant that the Bible is at once the most profound and yet the simplest book in all the world. The little child can enjoy the shallows, but the greatest scholar feels himself swamped when he gets into the deep places.

Read it for the first time and one is struck by its plain and staggering truth. But he who reads it for the one hundredth time is still impressed with the vast stretches of its truth.

Men may master mathematics, science, history, and literature in a few years, but the Bible is never fully understood by the oldest sages.

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with others. The road of crosses helped you draw nearer to the shadow of His cross. The road of sorrow washed your eyes with tears of understanding and created a compassionate love toward friend and foe. The road of sacrifice opened the door of unselfishness in your heart, and the road of surrender merged with the final road and created a

sense of homesickness for heaven which made earthly ties seem more like a loose-fitting garment than a part of life.

If someone suggests that you are getting well up in years, in reality he is assuring you that you are getting well up near the turnoff where Christ awaits to liberate a soul born for eternity.

"Come and See"

And I, if I be lifted up from the earth, will draw all men unto me (John 12:32).

By M. HAWKS

When Jesus came to Bethany—the time when Lazarus was raised from the dead—a supper was held, during which time Mary anointed the feet of Jesus. Jesus spoke the words: "And I, if I be lifted up from the earth, will draw all men unto me," signifying first of all the method of His death and also the cure for all the sins of the world.

Now when a person is ill he seeks a cure. A remedy may help, but he really wants a cure. In this verse (John 12:32) is found the cure for all sin, the greatest disease in the world. In order to have this cure we must see Jesus. All through the ages men have won others to the Great Physician by echoing the words, "Come and see."

During the last day of the official ministry of John the baptist, John said to two of his disciples, "Behold the Lamb of God." Andrew and John saw Jesus and followed Him.

Realizing that John was pointing them from himself and to Jesus, they asked Jesus, "Rabbi, . . . where dwellest thou?"

"Come and see," Jesus answered.

The next day Andrew and John sought their brothers, Peter and James. Andrew was the first to find his brother. He seems to have had some trouble leading Simon to the Saviour.

"We have found the Messiah," he said, and led him face to face with Jesus. He must have said, "Come and see," in order to lead him to Jesus, for Simon never forgot that look when Jesus said, "Thou art Simon the son of Jona: thou shalt be called Cephas." Neither did he forget the look that Jesus gave him when he denied Jesus later.

Neither will you forget the look when you have seen Jesus. Come and see!

Now Jesus had heard of Philip of Bethsaida from Andrew and Peter. Philip had already seen Jesus through the teaching of John and only needed an invitation. Philip had told Nathanael about find-

ing Jesus, whom Moses had written about in the law. Nathanael was skeptical and asked, "Can there any good come out of Nazareth?"

Philip knew that it would not pay to argue; therefore he answered, "Come and see." He was sure that, once in the presence of Jesus, Nathanael's doubts would vanish, and such was the case.

The woman at the well also asked others to come and see Jesus. She had met Him face to face and believed in Him. "Come," she said, "see a man, which told me all things that ever I did." Come and see. One of the finest evidences of true conversion is a real zeal in the converted one to lead others to the Saviour. Judged by this standard the Samaritan woman was a bright convert. She led a crowd of people out to see Jesus.

Zaccheus was disliked by the people, for he was a renegade Jew and an outcast, but he had ingenuity enough to climb a tree to see Jesus.

Since Jesus knows when we are seeking Him, He knew all the while just what Zaccheus was thinking.

"Zacchaeus, make haste, and come down; for to day I must abide at thy house," Jesus called to him.

Zaccheus came down quickly and received complete freedom from his sins. For complete freedom from sin, come and see the Master.

Nicodemus, about whom we have heard and read a great deal, came to Jesus secretly by night to hear more about the coming Kingdom and about the miracles which Jesus had performed. He sensed the necessity of coming to Jesus.

We are all familiar with the conversation which took place when Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This scripture Nicodemus did not understand, for he was in the rut of traditionalism. Jesus then resorted to the teaching that He knew Nicodemus would understand.

The Jews had not heeded the teaching of Moses, who had pointed them to the way of faith. They

had murmured and fallen into sin. Their punishment came as fiery serpents. God had made a way of escape by having Moses lift up a brazen serpent. Actually there was no virtue in a look at a brazen serpent, but there was life in the obedient look of repentance which raised the eyes of sinful man to the merciful and forgiving Saviour. Even though Jesus did not convert him at that time, Nicodemus helped prepare the body of Jesus for burial.

Nicodemus, Zaccheus, the Samaritan woman, the apostles, and many, many others have come face to face with Jesus. By their experiences and by our own, we know there is life for a look at Jesus.

COME AND SEE!

*An old car got
all polished up and*

A HOBBY PAYS OFF FOR CHRIST

By **RAYMOND KRATZER**

Pastor, First Church, Nampa, Idaho

A young man and his wife became interested in automobiles of ancient vintage and purchased one that was the talk of the town about the time that Teddy Roosevelt was doing some of his big game hunting in Africa. It was a 1909 Buick. Of course, it looked every inch of its age. But with the ingenuity of Bob it began to blossom with new paint, new leather on the worn areas, a polish job on the brass fixtures until it looked a thing of beauty, fresh from the hand of a creative genius.

Now Bob and his wife were earnest Christians, and even through this hobby they were constantly thinking as to how they might bring glory to God. When a number of "old car" people got together to compare notes in a time of fellowship, someone suggested some drinks. Such a proposition shocked Bob and his wife so much that they quietly walked out as a gentle rebuke to sinful practice.

A Christian witness, no matter how seemingly inconsequential, has an impact all out of proportion to its size. It did on this occasion, for another young man and his wife observed the sterling convictions of this Christian couple. A gospel seed was implanted, a Godward trend was started, and the stage was set for a young couple to have presented to them the dynamics of the Christian faith.

Curiosity bade this couple to attend the church

From the Mountaintop To the Valley

**"The heavens declare the glory of God;
and the firmament sheweth his handi-
work" (Psalms 19:1).**

***"No time to dream,
No time to pray,"***

***The busy workman said;
And so his eyes kept glued to boards
As on his fingers sped.***

***Awake, O workman,
Seek the hills. The dreams you dream
up there***

***Will alter all of life for you;
The skies, God's ways declare.***

***Find tabernacles high, O man;
Then travel stony sod.
With aspirations tinged by heaven
You'll learn the will of God.***

***Time spent in prayer will change your
life,***

***For images will stay.
The "upward look" makes clear "The
Book";***

You'll see beyond today!

—Flora E. Breck

that could instill such convictions in people so as to make them go contrary to the majority. They came, and in the midst of the persuasive influences of gospel preaching they knelt humbly at an old-fashioned altar and discovered Christ in soul-saving, sin-insulating, and courage-impregnating power. Likewise, they joined the church of the 1909 Buick witnesses who had made a hobby "pay off" in terms of soul winning.

The Bible says: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

The Christian life, when lived to the full, will be lived with every area thoughtfully pursued to the glory of God. Even one's recreation may be a means toward an end of demonstrating God's saving and keeping power which radiates through one's attitude, actions, and spirit. Who knows the total result of a life whose outward deportment is correlated to an inward witness? Likewise, who can tell the harvest of a careless life that brings reproach upon the cause of Christ through imprudent conduct?

Faith and Vision

By ENOLA CHAMBERLIN

In Proverbs we read, "Where there is no vision, the people perish" (29:18). Without vision! What a dead world we would live in if all our vision were taken from us! Without vision we would want to perish. For without vision could we have faith, or faith without vision? The two are somehow inextricably entangled.

And what is vision? In a purely physical sense we know of course that it is the act of seeing what is before our eyes, and seeing only that. A drop of water is but a drop of water; a star, but a point of light. But true vision, inner spiritual vision comes when we see, as Blake wrote, "a world in a grain of sand and heaven in a flower." To go one step further with Swift, "Vision is the art of seeing things invisible." Sounds a bit farfetched, but who ever laid plans for a cathedral without first "seeing" that cathedral in its entirety before ever a chisel was put to stone, a saw to lumber, a color to glass? That cathedral was to the vision of the architect a completed thing before even the ground was broken where it was to stand.

Great dams, great bridges, and even little dams and little bridges, are someone's visions before they are anything else. A cabinetmaker building a table, a bookcase, or a chair sees it completed before he starts to work. How else would he know where to go?

When I was a child I lived in the Coachella Valley on the Colorado Desert in southern California. Artesian water had begun to reclaim the waste of sand and brush. Some people grew produce, melons, green beans, onions, tomatoes. Others turned to cotton, grapes, alfalfa. In all these crops the element of failure was high, or the returns were low. Coming through a year of hard, grueling work owing money was something always to be considered. Men went broke; women worked their hearts out. But still no one saw anything but what was there for all the years to come. Good years just about balanced the bad.

And then into that valley came a man of vision, a man of faith to back it up. Looking at the long growing seasons, the hot summers, the plenitude

of water, he saw and was electrified by the invisible. And today from Palm Springs to the Salton Sea this desert land is a western Arabia. Date palms stretching their twenty, forty, sixty feet up toward the rainless skies provide a sure harvest, a profitable harvest for their owners. They give delicious western dates to the Western world. Such was one man's vision. Such was his seeing in the tiny core of the visible the glory, the expansion of the invisible.

But you do not have to go far afield in either time or space to understand the importance of vision, of seeing the invisible. You yourself, vision before you, set out to do a thing. Going shopping, you vision what you will buy. It exists, of course, but it is at the time invisible to you save through your inner spiritual sight. When thinking of days ahead you vision tomorrow perhaps, or perhaps some day of next week. A loved one is away; you vision him returning or returned.

Could Christ have included anything but vision when He spoke of faith needed to move a mountain? Faith being "the substance of things hoped for, the evidence of things not seen," we should have to see, to vision that mountain in another place before there could be any possibility of a change of location.

We have faith that the sun will rise tomorrow, so we vision it coming up on the eastern horizon. We have faith that the seed will sprout and grow, and so we vision the field of grain. We have faith that the child will advance in stature and mental attainment, so we see him graduating from college. We have faith in the word of Christ and see a bright, new world when this one has been laid away.

Faith and vision, seeing the invisible because we know we can make it come to pass, or because we know it *will* come to pass—that is the vision without which the people would perish, the vision without which they would want to perish. For without the rose of morning the dark of night would be too terrifying to be borne. Without the cool of evening the noonday heat would become unbearable. Without vision and without faith we would have neither the dawn nor the evening when we need them most—when their opposites were in the ascendancy.

So as you look with the mortal eyes, see also with the immortal. See your dreams come true. See a better world. See the promises of Christ fulfilled.

"Studies reported by the Traffic Institute of Northwestern University show that the drinking driver has an accident rate fifty-five times greater than the man who lays off the stuff when he's behind the wheel."

*By the help of the Lord,
join the ranks of those who are*

“Growing Old Gracefully”

By E. G. THEUS

Retired Nazarene Elder, Bethany, Oklahoma

At Grand Saline, Texas, there lived a happy, saintly, old ex-schoolteacher. She was asked if she hadn't encountered many grievances during her long life as a teacher. She replied, "Yes, probably a few, but I have forgotten them. Why should I allow anger and bitterness to poison the sweet wells of my soul from which I must drink and live through life?"

Most people would like to live a long, happy, useful life, but how few of us realize that true happiness comes mostly from within rather than from without! We are slow to sing very lustily from the heart:

*"It's not my brother, nor my sister,
But it's ME, O Lord,
Standin' in the need of prayer."*

Even after one's heart has been cleansed, he needs to be on guard, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:15). The wise ruler said, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

When old age begins to creep upon one who has been active in Christian service most of his life, when he feels that preference is being given to younger men, some of whom evidence less ability and wisdom than he, the temptation may come to slacken one's pace and to grow resentful. Should he harbor such an attitude, the tendency would be to become sullen and sour. Instead, he should accept the inevitable with quietude, prayer, and faith, believing that "all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). When the right attitude is taken, "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

When Moses was growing old and Joshua was taking over the leadership of Israel, Moses began to sing: "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth

abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him. He made him to ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock" (Deuteronomy 32:9-13).

May the Lord grant that His servants may grow old gracefully, with the wells of their souls bubbling with anticipation, sweetness, and praise!

Discoveries

By ALTIE E. HOLTBY

If we want to discover anything we usually have to do our part in looking for the thing we expect to discover. This works in spiritual things as well as it does in material things. If Christopher Columbus had just sat down and said, "Yes, I believe there is this land," and hadn't set out to discover it, he wouldn't have found it. If we only believe there is a Christ and do not discover Him as our personal Saviour, we haven't found Him nor can we know Him.

I'm happy to say I discovered Christ as my personal Saviour many years ago. It was a wonderful discovery; great joy filled my heart to know that my sins were forgiven. The first thing we must do is to let Jesus come into our hearts and get acquainted with Him. He is such a wonderful Friend, "a friend that sticketh closer than a brother."

I then discovered that this experience is only the beginning. We must keep on discovering, seeking, and finding. Christ in all His perfection learned obedience; He grew in wisdom and in favor with God and man. If we are not growing in grace we become stale and have a feeling of defeat. We experience a lack of real faith, courage, love, and patience—this was my experience. I realized I didn't have the abundant life Christ came to give. God came to my rescue, showing me how I must be readjusted before I could have victory in my life or become usable for Him.

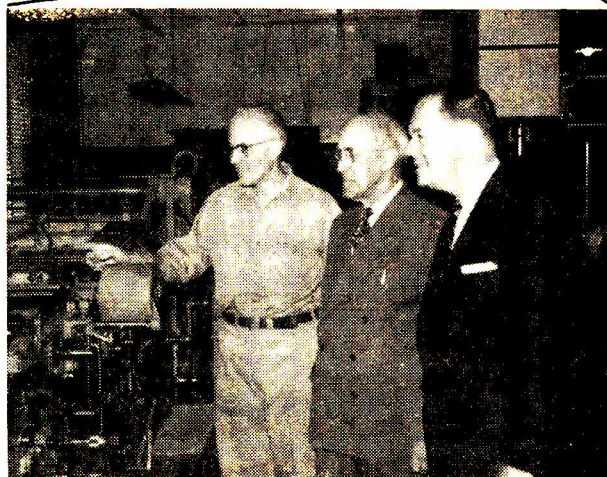
I discovered that when I was willing to say, "Create in me a clean heart, O God; and renew a right spirit within me," then old things passed away and all things became new. Jesus was not only my precious Saviour, but my Master. I now wanted to find God's plan for my life and fit into it, instead of making my own plans and asking God to fit into them. God always supplies us with something better than that He has taken away. The cleansing of my thought life has replaced resentments and criticism with a Christlike love for others whom I found difficult to associate with before. Now I only want to see the good in others and to kindle that tiny spark so that it may become a living fire for God. Jesus believed in Matthew; knowing his worst, He believed in his best.

I have discovered God replaces fear and worry with faith and courage, and replaces self-pity with a desire to put Christ first, people second, and self last.

I have also discovered that God speaks when we listen, provides when He guides, and nothing lies beyond the reach of prayer except that which lies outside the will of God.

Discoveries will never cease in the abundant Christian life!

NEWS in PICTURE



Dr. Haldor Lillenas (center), beloved Nazarene hymn writer; Al Ramquist, director of sales and public relations; and Bill Fields, press foreman, looking at the two-color press which occupies part of the area that was formerly Dr. Lillenas' office and studio. This move was necessitated some time ago to accommodate our expanding production facilities.

A Verse to Live by

On the stationery, letterheads, church bulletins, advertising for newspapers, in fact all printed matter, a minister has printed this quotation, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Philippians 2:16). When asked about the verse he said it is the Bible verse he lives by. He found it through prayer and study and it influenced him to be a minister.

We all have favorite Bible verses. Many of them we learned as children on scripture attendance cards. Some we learned originally to please Sunday school teachers and parents. Others we learned through the hymns we sing. Some verses of scripture we do not realize we have learned until an occasion arises and we find a suitable Bible verse filling our minds.

I chose my verse to live by when, as a teen-ager, I was given a metal bookmark as a Christmas memento by a Sunday school teacher. Inscribed on it were the words: "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of

good report; . . . think on these things" (Philippians 4:8).

A friend likened thoughts to birds flying overhead. Some thoughts we want to stay and influence our lives and become a part of us. They include thoughts of kind deeds we can do, thoughts of how to share our knowledge of the Lord, thoughts of future service. But thoughts of envy, jealousy, selfishness, and hatred are not worth a "second thought" on our part. We do not let them roost for a second but make them fly away, never to return.

We are told by worldly advisers to think success, act successful, and success will be ours. They know how extensively our thoughts influence us.

"My, you look pale and droopy today. Don't you feel well?" a friend asks us and soon we are experiencing vague aches and pains. But if someone says how bright and cheerful we look we immediately perk up and try to act bright and cheerful.

How easy it is to think we are being slighted

By VIVIAN PRESTON

if the minister is hurried in his greeting! If our suggestion isn't accepted at missionary society, how easy it is to let unkind thoughts slip in! These thoughts, like all negative thoughts, harm only ourselves.

Man, made a little lower than the angels, has the ability to think and reason. God gave him this reasoning power so he could work out his salvation and not perish like a "brute beast."

If we keep heart and mind attuned to God, we can't help but be right-living, right-thinking Christians. As Solomon says, "For as he thinketh in his heart, so is he" (Proverbs 23:7).

The Old Paths

By OSCAR HUDSON

Retired Nazarene Elder, Pasadena, California

We are in a changing world. It is a long way from the cave dwellers to the present-day city dads. Humanity works steadily to improve its personality and condition, and no one desires to turn him back or hinder him in this effort. We appreciate the improvement in road gear, farming implements, and modes of communication. But all of these things originate with man, who is shortsighted. He develops a thing, then observes its weaknesses and imperfections and sets about to strengthen and improve it. So we have evolution.

With God and His work there is no evolution. He is eternal and saw the end from the beginning and worked out law and a plan of salvation perfectly suited to every age and race. It cannot be improved upon. Some have tried to improve upon it, but their failure is apparent, leaving man in a worse condition. Hence the warning: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jeremiah 6:16).

Security, then, in our quest for soul rest, may turn on our respect for "old-time religion." It may be wholesome to take note of the frame of mind of those who have paved the way before us. Let's look at some of them.

BISHOP ASBURY: A short time before his death Bishop Asbury, going east across the Allegheny Mountains, met Jacob Gruther, a presiding elder, coming west. As they sat down together the old apostle of Methodism cried out, "Oh, if I were young I would cry aloud! I would lift up my voice

like a trumpet. Oh, what pride, what conformity to the world and its fashions! Many of our people are going to ruin. Warn them while you have strength. Be faithful to your duty."

DR. P. F. BRESEE: "If architecture is to be the attraction, I'll preach the rest of my days under the blue heavens. If it depends upon singing to draw the crowds, I'll have none whatever. If carefulness of speech is the thing sought, I'll speak in the most commonplace jargon. Let all of this and every other thing die. There is but One whom I would make known, and the Holy Ghost knows how to reveal Him. Will we grieve the Holy Ghost by substituting the *recreational program* in His place? Or do as Jude exhorted us, 'That ye should earnestly contend for the faith which was once delivered unto the saints' (Jude 3)?"

DR. J. B. CHAPMAN: "I want something that will re-emphasize old-time moral and spiritual conditions. Something that will reform and regenerate the drunkard and save respectable worldlings. Something that will set people on their back tracks to make restitution for wrongs committed. Something that will inject old-time honesty, veracity, purity, and other-world-mindedness into our preachers and people. Something that will make this namby-pamby, soft-handed, compromising, cringing sort of holiness as obsolete as Phariseeism was on the Day of Pentecost."

C. W. RUTH: "How men and women can court and intermarry with the world, be yoked up with the world in all sorts of godless secret orders and worldly fraternities, follow all the fashions of dress and worldly attire, adorning themselves by the 'wearing of gold' and the 'putting on of apparel,' which is positively forbidden by the Word of God, and yet claim to be followers of Christ, and in some instances even profess sanctification, is indeed a mystery."

UNCLE BUD ROBINSON: "There is not a church on earth strong enough spiritually, financially, or socially to support a church kitchen and an amen corner at the same time. When the church kitchen comes into the basement the amen corner goes out at the front door."

This is enough to indicate the "good way" and the "old paths." But there are many who fall into the class, "We will not walk therein."

These old preachers chose such subjects as "Sin," "Repentance," "Confession," "Restitution," "Eternal Punishment," "Second Blessing Holiness," etc.—themes calculated to produce, under operation of the Holy Ghost, deep, pungent conviction that caused men and women to die to sin and worldliness of all kinds. Let's contend for it today!

"Two-thirds of today's alcoholics began drinking while of high school age."

Pilgrims in Beulah

By E. WAYNE STAHL

(A versification of a latter part of Bunyan's *Pilgrim's Progress*, Part I, in which book the author describes the quest of seekers of the Heavenly City.)

When the travelers to the City had passed the Enchanted Ground,
They rejoicingly came to a region where glorious things abound;
To the beautiful Land of Beulah the pilgrims at last have attained.
Since the way was directly through it, they there for a time remained.
Oh, it was the Radiant Country to which they had come on their way,
Where the air was most sweet and pleasant, and the sun shone night and day.
And many melodious birds made continual music clear,
While the turtle dove's gentle voice was heard with enraptured ear,
And ever upon the earth bright flowers they saw appear.
In the Valley of Awful Shadow the pilgrims no more would be,
And the terrible Doubting Castle they never again would see;
From the grip of old Giant Despair they were forever free.
The far-off Celestial City with a rapturous joy they viewed,
The goal of their long wayfaring which they sought, by hope endued.
Here many a Shining One with glad frequency appears,
For the borders of that country are on the heavenly frontiers.
And the contract between the Bride and her mighty Spouse divine
Was here renewed, each declaring, "Beloved, I am thine!"
As the bridegroom crowns his bride with his joy's bright diadem
With the pilgrims thus it was, as their God rejoiced o'er them.
Abundantly were they feasted in the banqueting house of His love,
While they heard loud voices saying from the Golden City above,
"To the daughter of Zion speak ye, 'Thy salvation comes from the Lord,
And for her from Him shall be an exceedingly great reward.'"
Said the dwellers in that country—how triumphant then they seemed—
"These pilgrims are holy people; they are the Lord's redeemed."
As they walked in that lovely country a great rejoicing they found,
Than in parts that were farther away from the Kingdom to which they were bound.
And as nearer the City Celestial the men in their pilgrimage drew,
Its vast and unutterable splendor more perfectly they could view.
It was built of the purest pearls, and of many precious stone;
With superlative beauty and brightness the magnificent City shone.
And its dazzling gold-paved streets were rich with unburning fire.
The men became homesick for it, and faint with a strong desire.
When they were a little strengthened, in that place they did not abide,
But they came to where gates stood open that were just by the highway's side;
And they led to vineyards and gardens, and many fruit-filled trees.
There the pilgrims said to the keeper, "Now whose goodly growths are these?"
Then the keeper all graciously, smilingly, answered, "They are the King's;
Come in, come in, and abundantly eat their delectable things.
For His own delight, and for comfort of pilgrims He planted them here,
Where sojourners seeking the City may repose for a while without fear."
And so with much freedom they entered, and fed on the bountiful fare.
What blissful enjoyment and strength they knew as they tarried there!
The walks of the King and His arbors the keeper allowed them to see;
"And here," the kind keeper declared, "the King is delighted to be."
In the arbors so pleasant the pilgrims, all weary, refreshingly slept,
Being sure altogether the King of that country His watch o'er them kept.
Awaking, they made themselves ready up to the City to go;
For the end of their journey was nearing, assuredly did they know.

Congratulations to Dr. and Mrs. C. A. Gibson

By this time most of our people know that Dr. and Mrs. C. A. Gibson have resigned their positions on the Wisconsin District; he was district superintendent and she was president of the district missionary society. They have rendered distinguished and varied service to the Church of the Nazarene for many years. We all rejoice with them in the work which they have done, and we are confident that God will continue to use them in a special way in our church.

The long career of Dr. and Mrs. Gibson in the kingdom of God and the church has been recognized in several ways, all of which have been reported in the *Herald* except one. I want to give this to you now in the words of the official reporter of the occasion, Rev. Charles Zink:

"The Wisconsin District honored Dr. and Mrs. Gibson in an appropriate program on the closing day of the district preachers' retreat in late April at the beautiful grounds of the American Baptist Assembly, Green Lake, Wisconsin. Laymen from all over the district joined the ministers and their wives at this service. Rev. Floyd H. Pounds, district secretary, in his unique and able way, developed the program about the theme 'Life with the Gibsons,' employing a four-by-eight-foot book constructed of wallboard back and pages to depict the various phases of the Gibsons' lives. As the pages were turned, each of which contained interesting pictures or graphs, explanations were given by pastors and other featured guests. Among our special guests on the program were General Superintendent Hugh C. Benner; Dr. and Mrs. J. F. Leist, Kankakee, Illinois; Rev. Arthur Morgan, superintendent of Northwest Indiana District; Dr. and Mrs. Gibson's son, Fred, and wife of Chicago Northside Church of the Nazarene; and Rev. and Mrs. (Wilma Gibson) James Shaw and son, Tommy, of Concord, California. A substantial love offering check inscribed upon the pelt of a badger, Wisconsin's state animal, was presented by the Advisory Board in behalf of the churches of the district."

The writer has personally known Dr. and Mrs. Gibson for at least twenty-five years and has always found them true and faithful to the doctrines and ideals of the Church of the Nazarene. They have been a blessing to me, and it has been a privilege to fellowship and work with them from time to time during these years. May God's very best continue to be theirs as they serve Him in conventions, tours, revival meetings, and preachers' meetings.

For several years I have arranged for four guest editorials during July or August. This gives the readers a change and me a rest from some of my duties as editor of the *Herald of Holiness*. The first guest editorial will be by Rev. Alfredo Del Rosso, the district superintendent of the Italian mission field. His editorial material will appear in the issue of August 7. The second guest editorial will be by Dr. Otto Stucki, superintendent of the Mississippi District; this will be in the *Herald* dated August 14. The third guest editorial will be published August 21, and will be written by Rev. Samuel Bhujbal, district superintendent of the India mission field. Dr. O. J. Finch, superinten-

Editorials

dent of the Colorado District, will be the writer of the fourth guest editorial; this will be found in the *Herald of Holiness* for August 28.

All of these men are leaders in the Church of the Nazarene—men whose labors have been abundantly blessed of the Lord. As editor, I am happy to have them write the guest editorials this year, and am sure that what they present will be an inspiration and blessing to the readers of the official organ of our church.

Beyond Christianity!

The Unitarians, who do not believe in the deity of Jesus Christ or the personality of the Holy Spirit, recently voted to change the name of their periodical. It has been published continuously since 1821. The change in name was from *Christian Register* to that of *Unitarian Register*. They made this move because they didn't feel their church is exclusively for individuals who hold the Christian religious tradition. They wanted to make their denomination broad enough to include all liberals regardless of the religious group with which they might formally be allied whether Christian, Jewish, Buddhist, Confucian, Hindu, or Moslem.

One of the Unitarian leaders said that in changing the name of their official paper they were not repudiating their Christian heritage, but only moving beyond Christianity. The word "beyond" has become quite popular during the last two decades. We have heard about beyond humanism, beyond modernism, beyond naturalism, and now they tell us of going "beyond Christianity." When they use such phrases they insist that they do not mean to give up, or go beyond altogether, what they refer

to, but rather that they are modifying it so as to make it more relevant to the age in which we live.

Whatever their claim, "beyond" this or that means something different from what their main term did before it was added. Thus with all those who claim to be going "beyond," it is to be hoped that someone doesn't rise up and write a book on "Beyond Holiness," "Beyond the Second Blessing," or "Beyond Entire Sanctification." For if they use that word "beyond" in the sense in which it usually has been employed it would not indicate progress after entire sanctification, but rather the teaching that we have progressed "beyond" the need of any such doctrine or experience as entire sanctification.

Closely akin to this subject is the claim of some that we must use terminology with which our age is conversant in stating our beliefs. Tillich in the

to get the habit of reading anything much. Others who do read, read everything but what they should. The world of today is full of papers and books which will wreck the soul if read. We need not only to discover the *Herald of Holiness*; we need also to discover the other periodicals and the books which are printed by our publishing house. We can't have a heart that's full of God with a mind that's empty of the truths of our holy religion or full of ideas which are contrary to its teachings.

Ignorance is one of the big causes of fanaticism. Good people are led astray by isms and cults, false religious theories, because they have not been well grounded in the truth. And this results from the fact that they seldom, if ever, read good religious literature. They think it has no value and, therefore, pass it by lightly, yet hope to have a rich experience in Jesus Christ. Reading makes not only a "full" man, but also a good man, if that reading is what it should be.

We need to know what our church stands for—its doctrines and its general rules. Year by year we ought to learn more about what our church teaches and that for which it stands. Ignorance along this line is dangerous. But someone may say, "I go to church and hear the preaching there." That helps, but it must be supplemented by good reading. There are the missionary books which are being published—books which stimulate our thinking and stir our hearts—and yet many of us pass them by and never read so much as one missionary book. Only recently I came across a little article headed "Was Daniel Webster Right?" Then it quoted from him these words:

"If religious books are not widely circulated among the masses in this country . . . I do not know what is to become of us as a nation. The thought is one to cause solemn reflection on the part of every patriot and Christian. If truth is not diffused, error will be. If God and His word are not known and received, the devil and his works will gain the ascendancy. If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will. If the power of the gospel is not felt throughout the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

This is a day in which there is no end to the making of books and the publishing of magazines and other reading material. There never was so great a need for good reading as there is today. Let's discover the *Herald of Holiness* and the other excellent reading which is placed within our reach by the church. These books and periodicals do not cost much in comparison with what we pay for many other things. We can buy them if we want to, and we ought to do it. More than that, we ought to read what we buy.

STEPHEN S. WHITE

preface to Volume II of his *Systematic Theology*, tells us that he is ready for criticism, but not for the kind which holds that he is wrong because he uses other than traditional language to describe his beliefs. In other words, he is not willing for us to criticize him for giving up the words in which the great creeds of the Christian church have been formulated. Nevertheless, he frankly admits that he gives us a Christ who is in no sense one with God in nature. Here the new terminology doesn't imply the old truth. He lost the old content when he changed its form. From another angle, he has gone "beyond" Christianity. He doesn't use that phrase, but actually that is what he has done. In going beyond Christianity, he has "junked" traditional Christianity.

Words have meaning, and I can't use an altogether different set of words from those which have been employed and at the same time describe exactly the same truth which has been described. That ought to be evident to anyone who will stop and think. God save us from the "beyond-ers," and help us to realize that truth is as eternal as God is.

"I Discovered the *Herald of Holiness*"

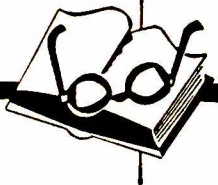
"I discovered the *Herald of Holiness*." This was the testimony of a woman as to the value of a revival in one of our churches. She had been receiving the paper but not reading it. She began to read it during the revival meeting and came to a realization of its value to her.

Many of us need to discover the value of the written page. In this case I mean the written page which deals with our religion. Some people who are intelligent and quite well educated never seem

The Sunday School Lesson

MELZA H.
BROWN

Topic for
August 11:



Hannah, a Mother Who Kept Her Vows

SCRIPTURE: I Samuel 1; 2:1-11, 18-21
(Printed: I Samuel 1:9-11, 20-28)

GOLDEN TEXT: *I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble* (Psalms 66:13-14).

This lesson is from the First Book of Samuel. The time is at the close of the rule of the judges and just preceding the reign of the kings of Israel.

Hannah, who for years had been barren, was tormented and ridiculed by Elkanah's other wife. In her extremity of soul she cried unto the Lord in the temple, the Tabernacle of that time, and in faith believed God for a son. Included in her prayer was one of the great vows recorded in the Bible. She promised God the son for whom she prayed. It was to be a complete commitment, for the son was to be given to God for his entire life.

God accepted Hannah's petition and granted her desire. At the birth of the son, Hannah recognized her son as a gift from God and thus named him Samuel. She did not, in her joy and victory, forget her promise to God, as many others have. She immediately planned for fulfilling her vow. She would not return unto the temple until she could take this son with her and turn him over to the Lord for a life of service.

It seems almost impossible that this mother could so train a child in the three short years of his childhood that he would become the great man of righteousness which Samuel was as judge of Israel. At this early age Samuel was taken and placed in the care of a useless and helpless old high priest, whose sons had become profligate ministers. Under the guidance of the Spirit of God, who had chosen this lad to become the leader and guide of His people, Samuel developed a character unswerving in faithfulness and loyalty to Jehovah.

The one great truth of the lesson is the importance of keeping one's promise and carrying through. Many have made vows to God when in difficulty but not

all have carried through after the promise.

Hannah did not give her son grudgingly, but with a large offering of thanksgiving. The joy of the Lord was her strength and the carrying through of her promise was an experience of triumphant faith.

Many promises are broken today. There are promises in the field of international relations, labor relations, political campaigns, business organizations, family relations, church affiliation, and above all, in our relationship to God.

We need to fulfill all promises, for every promise carried through strength-

ens the soul for the meeting of the obligations of other promises. Those who break their promises to God and walk out on Him are quitters and their picture is given us in II Peter 2:21-22.

David said in our golden text, "I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." Let us pay unto God our vows whether they were made in times of adversity or prosperity. God always rewards faithfulness.

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Foreign Missions

REMISS REHFELDT, Secretary

Prayer Request

Miss Mabel Skinner, retired missionary to Africa, now living in England, fell June 19 and fractured her kneecap. She will not be able to walk for a month, and doctors tell her it will be six months before the knee is built up again. She will appreciate your prayers.

Special Prayer Request

Rev. Samuel Mackety, pastor of our American Indian Church in Los Angeles, California, has been severely burned with exploding gasoline and is in the hospital. Pray for Brother Mackety, and for Mrs. Mackety, who was burned on the hands as she rescued her husband.

On Board Ship

By KENNETH AND ANN STARK
Swaziland, Africa

While on board ship we would like to express our thanks to all who made this year profitable and beneficial to us and the work, helping us to become more effective for God during this next term of service.

Perhaps few missionaries while on active duty have had the pleasure, as we have had, of spending two weeks at Casa Robles. No, we haven't chosen our retirement cottage. We feel like many other missionaries, that we would like to go Home from the battlefield. But we have fallen in love with Casa Robles. The place is beautiful; the cottages and guest house are comfortably equipped. The congenial atmosphere of the missionaries and of Dr. and Mrs. Sanner made our stay there most restful and happy. The saying, that "A missionary never dies—God just takes him,"

seems to characterize all those at Casa Robles. They are not just sitting down in empty retirement, but they are finding the "others" around them. They write, edit periodicals, visit and care for the sick, and they are active in several of the churches around Los Angeles. They still are making a great contribution to the Kingdom. They were truly a source of inspiration and help to us.

We felt that we, the five Starks, would like to say to the Church of the Nazarene, that has made this lovely home possible, a big "Thank you."

Mission Field News

AFRICA—We are hearing exciting news concerning Mrs. Chapman's visit to the Reef. A real revival has broken out among the coloured Bible school students. We are praying that her visit here will be a time for an outpouring of the Spirit.—JOHN SUTHERLAND, Transvaal, Africa.

AFRICA—Here we are with Brother and Sister Hall in Nyasaland. We had a good trip up from the Union some two weeks ago and since have been awaiting the go sign from the government so that we can occupy the mission site at Chipoka. As soon as we hear, I will let you have our mailing address.—JAMES GRAHAM, Africa.

GUATEMALA—We passed the frontier this morning, June 21, at about nine o'clock. It is raining hard, and going is uncertain, but we are happy to be back in Guatemala. As soon as we are through customs we will be on our way.

We enjoyed a wonderful furlough. Our people have been generous and their prayer backing which they have promised will stand behind us. We are looking forward confidently to another term of service, which we trust may

prove fruitful in the salvation and sanctification of many souls and the upbuilding of our Saviour's kingdom in the earth.

Our hearts are filled with praise and gratitude for God's journeying mercies and for His protection and care.—**RUSSELL AND MARGARET BIRCHARD, Guatemala.**

HAITI—The Bible school is finished and we will be moving things into the offices this week. The foundation for the dormitory is almost completed, and we have started digging the foundation for the Orjalas' new house. How we do praise the Lord for these new buildings, and the Nazarenes in the States who have made them possible!

We would like to request prayer for Haiti during these critical days. The political situation has kept the country in much turmoil during the past month, and the last flare-up was quite distressing for some of our people in the Port-au-Prince church. We understand that some of our people were arrested, but were released after being kept overnight in jail. Pray that we will soon have peace in our little country again.—**CHARLES ALSTOTT, Haiti.**

Philippine N.Y.P.S. Institute

The Second Philippine N.Y.P.S. Institute has become history. It met April 22, 1957, at our Bible school in La Trinidad, Mountain Province, Philippines. Over one hundred young people attended.

The morning sessions were spent in Christian Service Training classes given on the doctrine of our church, *Essential Christian Beliefs* and *Labor of Love*. Approximately forty credit cards were given in each of these classes. This was a "first" with us this year, and the young people are eager to go with the general church and its program.

Under the preaching of our district superintendent, Rev. Joseph Pitts, nearly all of these young people went home with a saved and sanctified experience, for which we thank God. Rev. Roy Copelin was the very able director.

God is blessing our work. We find souls are hungry for the gospel and are looking to the Church of the Nazarene to bring it to them. There are more places to hold meetings than we have time or personnel to give them. The harvest truly is plenteous.

On June 2, 1957, District Superintendent Alvin L. McQuay organized a new church at Cody, Wyoming. Rev. Ralph Round has been appointed pastor. A good church building is now being completed, with the assistance of a Church Extension loan. Cody is the eastern entrance to Yellowstone Park, and Nazarenes on their way to Yellowstone may stop in Cody for Sunday services. The church is located on Stampede Boulevard. This is the second church organized on the Rocky Mountain District this year.

District Superintendent Charles H. Strickland organized a new church at Ventersdorp, South Africa, on June 7. This is a small town about eighty miles southwest of Johannesburg, and the center of a large farming area in the western Transvaal. A home mission campaign was conducted by Rev. Chris. D. Botha, of Vanderbijl Park, and Rev. J. J. Schoeman, of Carletonville. A house has been made available for services for the present, and one of our Bible College students who will soon graduate, Rev. Hans Kruger, has been appointed pastor. This is the fourth new church on the South Africa District since the General Assembly.

District Superintendent E. C. Oney has recently organized two new churches on the West Virginia District. In May the Prosperity church was organized with twenty charter members. Rev. John Hadlock is pastoring this church.

Rev. Isaac Ratcliff is pastoring the Ventondale Church in Huntington, West Virginia, organized in June with eight charter members.

District Superintendent D. J. Gibson reports the organization of two new churches on the Wisconsin District. At Boscobel we have a fine building and the Sunday school averaged thirty-three in attendance the first month following organization. Rev. Floyd Everhart is the pastor.

The South Ninety-fifth Street Church in Milwaukee has temporary quarters for worship, which will be remodeled and enlarged in the near future. Rev. Carl Leth has been appointed pastor.

Progress in Our Colored Churches

Little publicity is given to the work of our Negro churches. We have just compiled the statistics for our twenty-six churches, located in all parts of the United States, including those on the Gulf Central District. We have had the largest gains we have had in any one year and for the first time we are able to report more than 500 Negro Nazarenes in the United States—in fact, there are more than 600. We know that many who have prayed for this work, and those who have given of their time to



ROY F. SMEE, Secretary

New Churches

District Superintendent Otto Stucki organized a new church June 16 at Oxford, Mississippi. The district purchased property in Oxford and Rev. Roel B. Nabors was sent in to build a chapel-parsonage and begin to hold services. There has been a fine response

to these efforts. This is the second new church on the Mississippi District in the year following the General Assembly.

A new church has been organized by District Superintendent Whitcomb Harding at Superior, Nebraska, the second on the Nebraska District since the General Assembly.



Our church and parsonage at Ancon, Panama Canal Zone, Rev. Elmer O. Nelson, pastor. The building has recently been enlarged, with the expense paid jointly by the Department of Home Missions, the local congregation, and an interested layman in California. The lower floor serves as sanctuary and for Sunday school. The pastor's living quarters are on the second floor.

help start a Negro Sunday school or mission, will rejoice in the progress these figures evidence.

	Present Statistics	One Year Ago
Members	621	492

Average Sunday school attendance	1,157	922
Total giving for all purposes	\$53,618	\$47,401
Property valuation ..	\$300,500	\$259,800



Members of the Lord's Corps—

It was raining as we rushed into the little store in Rockaway, Oregon. The merchant who waited on us tried to console us when he said, "Today it looks like the sun will never shine again. Yesterday it looked like it would never rain again in Oregon."

It was difficult for my husband and

me to believe that only the day before the weather had been clear and the sun had shone brightly. This day the ground was flooded and our shoes and clothing were wet and most uncomfortable.

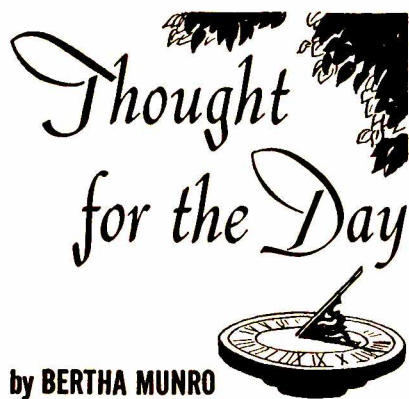
Upon reaching our car, we repeated the words of the merchant. "Today it looks like the sun will never shine

again. Yesterday it looked like it would never rain again in Oregon." Only one day's difference in such contrasts.

When misfortunes come our way we are so apt to say, "There will never be any good for us again. Our lives have only sorrow and sadness." Yet even as we so speak, the good is on its way. It is more than a silver lining. A lining is only the inside of something one wears. But with life, even as with rain and sun, there are frequent complete change-overs.

People are heard to say, "The Lord seems to have turned His face from us." Then another day they will say, "Everything we do the Lord blesses and multiplies." Perhaps it takes both the sun and the rain to give complete understanding and a well-rounded life.

Here in our home town this has been a springtime of much rain. Yesterday I walked in the yard and noticed that the ground was cracking. Unless I had known better I would have been tempted to say, "What a dry spring we have had!" During last night a heavy



by BERTHA MUNRO

A Prayer for Peace

(Opening my Bible this morning, I came across some phrases jotted down on a slip of paper. They had come over the air from Washington, a prayer at inauguration time—they represent the more or less popular recognition that our hope as a nation and as a world is in "religion" or "spiritual values.")

(This prayer taken seriously can be answered only in individuals—in you and in me. To pray effectively for our nation's peace is to pray for God's peace in our own hearts and minds and to commit ourselves to Him for the operations of His cleansing Spirit.)

Monday:

"Words without sting" or barb—the tongue can no man tame. "Whence come wars and fightings among you?"

But a sweet fountain will send forth sweet water. There is no poison in a loving spirit and no barbed arrows in its quiver. It cannot endure the notion of wounding any person. (James 4:1; 3:8, 11)

Tuesday:

"Thoughts without stain." Every selfish, impure, unkind thought accepted stains the clear purity of the soul; it weakens the fiber and twists out of alignment the functioning of the entire personality. An uncleansed mind cannot be trusted. Only love "thinketh no evil." (Psalms 139:23; I Corinthians 13:5d)

Wednesday:

"Actions without harm"—which means actions without self at the core. For every act aimed to aggrandize oneself is basically theft. With self on the throne it is impossible to love neighbor as self; sooner or later interests will conflict. (Romans 13:9-10)

Thursday:

"A past without pain"—or memories without torment. Only God's trusting children, sins buried in the fountain, humbly forgiven and forgiving, can hope for this. Every day we need to pray, "Forgive us our trespasses, as we forgive." Forgiveness needs to be kept up to date, for the present is always becoming the past. (Hebrews 8:12; Matthew 6:11-12)

Friday:

"A future without fear"—only if hearts

are attuned to God's "Fear not's." Only if perfect love has cast out the fear that hath torment, if hope as an anchor of the soul is struck deep beyond the veil in the things which cannot be shaken. (I John 4:18; Hebrew 6:19)

Saturday:

"A present without envy." "Look not every man on his own things, but every man also on the things of others." "Rejoice with them that do rejoice." The envious (see Dante) have their eyelids sewed up with wire, for their looks at their neighbors' "things" were covetous. Only pure love in the heart will give the look of pure joy in another's happiness. It is love that "envieth not." (Hebrews 13:5; Philippians 2:4; I Corinthians 13:4b)

Sunday:

"Honor without pride" and "neglect without shame"—prayer for an integrity that can neither be puffed up nor be deflated by the opinions of others, nor deflected by "superiority" or "inferiority" feelings; prayer for clear sight to live by conviction rather than by personal privilege. "Let him [the honest man] see what is right; let God see what shall follow [i.e., dispense the honors.]" (I Corinthians 12:4cd; I Samuel 12:6)

A nation will not sell its soul if its people live in the loving fear of God. Holy individuals, before now, have saved a nation.

rain fell upon the ground. This morning as I walked in the wet grass there were no visible cracks in the earth. The ground was evenly and well watered. Yet only a few hours had passed since the opposite was true.

There are only a few hours between the good and the bad fortunes. For the Christian all is for his preparation. He is being prepared to fit into God's kingdom. If he accepts the good and the bad, the rain and the sun as they come, he will become a welcomed member of the Lord's corps.

It may be raining where you are today, but remember, tomorrow the sun may shine brightly.

Complainers—

How often do you complain? Rarely is a complaining man or woman good company for anyone.

I never think of complainers except the Israelites come into my mind. They were the most unfortunate of complainers. When Moses led them out of Egypt, they complained a great deal even before they reached the desert. When they were once in the wilderness, they complained because they did not have enough food. Moses prayed and God gave manna from heaven.

Soon the Israelites discovered they were thirsty. Following prayer and direction from God, Moses passed the rod over the rock and water sprang forth. The Israelites then had plenty to eat and plenty to drink. They were free people for the first time in many, many years; but by that time they had formed a habit of complaining.

They grew tired of eating manna. They wanted some meat. They set up a wail because they didn't like the food. Again Moses went to the Lord and asked for meat for the people. God answered by sending quails—delicious meat.

It is not difficult to find something about which one may complain. One needs only look around him with a critical eye.

Moses began to feel pretty good. The people suddenly noticed that their clothes were wearing out. Their sandals were getting thin. They fretted and stewed about that. They even blamed Moses for their plight. They did not thank him nor did they thank God, who had cared for them thus far.

Finally Moses went to his knees before the Lord. He asked the Lord to help the people. The Lord heard and answered. This time He caused the clothing to stop wearing out. The Israelites could wash their clothing every day, they could play in it and could do whatever they liked; still it did not wear out.

How patient God was with them! He

Continued on page 19

the Question box

Conducted by STEPHEN S. WHITE, Editor

In some of my discussions with personal friends, I have had a difficult time explaining the doctrine of the Trinity from the standpoint of the Bible. I would very much appreciate your assistance. Could you send me some scriptures to convince them of this truth?

Some of the best proofs for the doctrine of the Trinity are found in John 14, 15, and 16. All through these chapters God the Father, God the Son, and God the Holy Spirit are referred to, and yet there is no teaching that there are three Gods. It is one God, or a God who is one in substance with three personal and eternal distinctions. One of the best passages on the Trinity is found in John 14:15-18. Here Jesus says: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." In these verses Jesus promises to pray to the Father that His

followers may receive the Comforter, the Holy Spirit. Certainly there is a threeness of persons involved in these statements, and this threeness rests on the Jewish background of monotheism, a belief in one God. Other teachings as to the doctrine of the Trinity are found in Mark 1:9-11; Matthew 28:19-20; and the eighth chapter of Romans. Then there is Acts 2:32-33, a part of Peter's sermon on the Day of Pentecost. It reads thus: "This Jesus hath God raised up, wherof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." The Holy Spirit was given at Pentecost by Jesus on the basis of the promise of the Father. All three persons of the Godhead were involved in Pentecost.

Does the Church of the Nazarene take a stand against any games, such as those played with regular playing cards and dice?

Our Manual rules out "lotteries and games of chance." It seems to me that the long association of regular playing cards and dice with gambling would

exclude all games played with them. If we are not careful, the devil will blind us to the differences between right and wrong, in many instances.

Why would it not always be the Lord's will to heal His people? Doesn't He say that He wants His people to prosper and be in good health? Please give me some scriptures where it's not always God's will for all of the sick to be healed. Some claim that it is not God's will for us to suffer, but that it is the devil who causes us to suffer.

The righteous do not always escape suffering, and neither do they always prosper. Some of the best people that I have known have been sick or poverty-stricken. The Apostle Paul was neither wealthy nor healthy. He worked with his hands to pay his expenses, and God

refused to deliver him from his thorn in the flesh, which almost all Bible scholars believe was a physical affliction. Righteousness and material prosperity are not necessarily companions. The same can be said as to holiness and health.

In one of your editorials in the "Herald of Holiness," you speak of being filled with the Holy Ghost. How will you know when you have been filled with the Holy Ghost? Some say that you will speak in tongues as an evidence. Is this necessary?

It is not necessary to speak in tongues in order to know that you are filled with the Holy Ghost. There were people in New Testament times who received their Pentecost—were baptized, or filled, with the Holy Ghost, who never spoke in tongues. Thousands since then have received this second blessing without speaking in tongues. John the Baptist and Jesus spoke a number of times about the coming of Pentecost, but not once did they mention speaking in tongues (see Matthew 3:11-12; Luke 24:49; John 14:15-18, 26; 15:26-27; 16:7, 13; Acts 1:4-5, 8). You'll know when you are filled with the Holy Ghost just

as you know when you are saved, by the witness of the Spirit (Hebrews 10:14-17). Along with the witness of the Spirit, there is the witness of the Word, or the truth of the promises which God gives us in the Bible. The altar sanctifies the gift (Matthew 23:19); that is, the Holy Spirit answers by fire when the Christian consecrates his all and believes that Jesus does now do the work. The Holy Spirit cleanses the heart of the Christian by filling it with himself. When we meet the conditions, we can expect God to do the work!

Servicemen's Corner



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LCDR Reginald A. Berry, CHC, USN
USS NEREUS (AS-17)
FPO San Francisco, California

Chaplain (1st Lt.) Calvin G. Causey
Office of the Post Chaplain
Fort Jackson, South Carolina

Chaplain (Major) Claude L. Chilton
37th Air Division (Defense)
Truax Field, Wisconsin

Chaplain (Capt.) Verl L. Churchill
Hq. 3750th Technical Training Wing
Sheppard Air Force Base, Texas

Chaplain L. W. Dodson, Jr.
Com Des Ron 23
FPO, San Francisco, California

Chaplain (Maj.) John T. Donnelly
Box 122 Medical Squadron
3201st USAF Hospital
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Chaplain (Capt.) Albert L. Gamble
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Francis E. Warren A.F.B., Wyoming

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Chaplain (1st Lt.) Samuel R. Graves, Jr.
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Naval Administrative Command
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Office of the Chaplain
Fort Lewis, Washington

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501st Airborne Infantry Combat Group
101st Airborne Division
Fort Campbell, Kentucky

Albert S. M. Kirkland, Lt., CHC, USNR
Assistant Force Chaplain
Destroyer Force
United States Atlantic Fleet
Newport, Rhode Island

Chaplain (Major) George C. Laurie
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Army Chemical Center
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NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR

is patient with us too. We complain about the weather, the market, the heat, the high prices, the government, the low salaries, the poor food we have to eat, the difficult work we have to do,

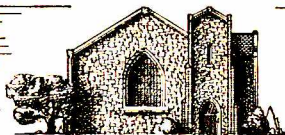
our sicknesses, the houses we live in.

There was something different between Moses and the complaining Israelites. Moses always went to the Lord and placed the problems before Him.

Whatever answer the Lord gave was always satisfactory with Moses. Oh, but the people!

Moses humbled himself before God. Oh, but the people.

NEWS of the Churches



Annual N.Y.P.S. Convention Northeast Oklahoma District

The sixth annual N.Y.P.S. Convention of the Northeast Oklahoma District convened on June 10 in Central Church, Tulsa, with the president, Rev. Jimmy Blankenship, presiding. His sincere and capable leadership is very much appreciated, and he was re-elected with a splendid vote. Reports revealed that the district N.Y.P.S. is making progress statistically and spiritually.

Other district officers elected were: Ark Noel, vice-president; George Cargill, secretary; Bob Hollis, treasurer; Joy Lou Hursh, teen-age supervisor; and Dixie Lee Mathis and Ronald Ingram, teen-age representatives.

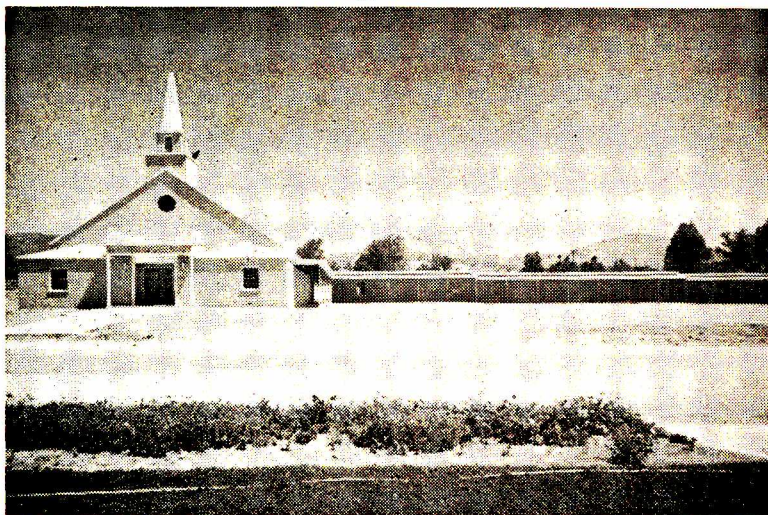
Dr. I. C. Mathis, our own district superintendent, challenged us with his unique and heart-searching messages, revealing his interest and understanding in the problems of the young people of this day. We thank God for His blessings upon us in the convention and during the past year.—BOB HOLLIS, *Reporter*.

Amarillo, Texas—Grand Avenue Church recently experienced a most remarkable revival with Evangelist W. N. Harrington as the special worker. Counting as they came, more than one hundred people sought God at the altar. The Lord used Brother Harrington in a most unusual way to help needy souls; he is a man of prayer, loves God and souls, and preaches with real evangelistic fervor. There were several outstanding conversions of young and middle-aged persons, most of whom continued on to entire sanctification. The local church has been blessed and strengthened greatly through the visitation of the Holy Spirit during this revival.—J. H. PATTERSON, *Pastor*.

Evangelists Billy and Helen Smith write: "We have an open date in the fall, and would be glad to slate this time as the Lord may lead. We can care for the whole program—music, preaching, and young people's work. Write us at our home address, 816 McKinley Avenue, Cambridge, Ohio."

Medina, Ohio—Recently we enjoyed a good, Spirit-filled revival with Evangelists Roy and Lilly Ann Norris as the special workers. The attendance was very good, with thirty people at the altar seeking God, and some gracious victories were won. These evangelists have the message needed by both old and young.—WALTER N. HEMMETER, *Pastor*.

Banning, California



On June 2 the Banning church dedicated its new sanctuary and Sunday school educational buildings, with Dr. D. I. Vanderpool as the special speaker and Rev. Nicholas A. Hull, district superintendent, assisting in the service. In 1954, a five-acre estate was purchased; two and one-half acres were subdivided into ten lots, which sold readily; the remaining two and one-half acres were retained as the present church site. The new sanctuary, a 42 x 111-foot structure, built of frame-stucco, has a seating capacity of 350. Beside the auditorium,

there are seven multiple-purpose rooms, with a large platform and a beautiful baptistry. The 165 x 14-foot Sunday school annex has thirteen classrooms with a seven-foot covered walkway which extends on the east side of the sanctuary. The buildings were built largely by donated labor. The outlay of cash was \$13,500 for both buildings, and the property is evaluated at more than \$100,000. The present pastor is now in his fifth year of service with this wonderful Nazarene congregation.—WELDON H. STONE, *Pastor*.

Southwest Oklahoma District Boys' and Girls' Camp

The boys' and girls' camp of the Southwest Oklahoma District was held June 17 to 20, at the district campgrounds, three miles west of Anadarko, Oklahoma. A fine group of boys and girls, with their counselors, and the special workers, Rev. and Mrs. John Cochran, of Midwest City, joined in making this the best camp ever.—BOB WILLIAMS, *Camp Director*.

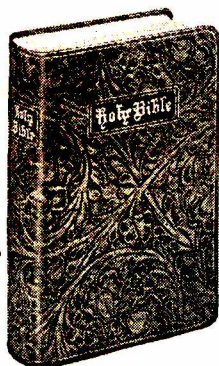
Evangelist D. C. Reynolds writes: "On May 24, a tornado came in west of our old Emerson Indian Mission, near Walters, Oklahoma, and destroyed about twenty-five homes; three of our own Indian families lost their homes, but their lives were saved. I worked out in Arizona for most of the month of July in Indian camp meetings, at Prescott, and at San Carlos. Write me, P.O. Box 3, Walters, Oklahoma."

Milwaukee, Wisconsin—Upon the resignation of Rev. Don Gibson, pastor, to accept the superintendency of Wisconsin District, First Church extended a call to Rev. J. Edward Ferguson, formerly of Northwestern Illinois District, to be our pastor. Brother Ferguson spent nine years as pastor of the church in Eureka, Illinois, where he built a new church and parsonage, also the work showed substantial gains in membership and attendance.—*Reporter*.

Anchorage, Alaska—Recently the Thirteenth Avenue Church enjoyed a wonderful week of revival with Dr. Roy F. Smee. Everyone who came appreciated Dr. Smee's rich ministry; souls were saved, some sanctified, and the church was greatly helped through many answered prayers. Dr. Smee was given an "all-out" invitation to return. Both Anchorage churches have accepted the challenge of our speaker to "launch out" for Christ.—M. R. KORODY, *Pastor*.

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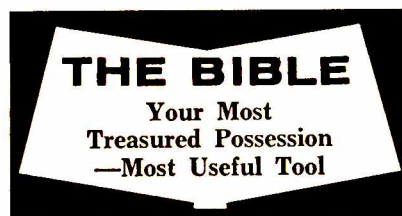
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Ada, Oklahoma—There was a service of much interest on Sunday morning, May 26, at First Church, when a prominent W.C.T.U. lady, Mrs. Kenneth McAnally, announced that Mrs. George Miller, first vice-president of state W.C.T.U., had been chosen as one of ten women out of fifteen thousand in the United States as "Who's Who of American Women." For the past forty years Mrs. Miller has served in her church, home, and temperance work: ten years as a song evangelist; two years as dean of women in Pasadena College; three years as a worker in Rest Cottage, Pilot Point, Texas; thirty-five years as a Sunday school teacher; six years as district N.F.M.S. president of Eastern Oklahoma; fourteen years broadcasting over KADA (Ada) for state W.C.T.U.; sixteen years state first vice-president W.C.T.U.; ten years on board of United Dries, Oklahoma; eighteen years local president of W.C.T.U., and organized state So-Journer Truth W.C.T.U. in 1948, now has a membership of 450. Mrs. Miller is the widow of the late George A. Miller; the mother of two children, George A., of Ada, and Mae Sallee Miller Beals of Seattle, Washington.

Evangelist W. H. Warren reports: "During this past season we have had revivals on four districts, and are grateful to the pastors and churches for these calls. We give God thanks for those who bowed at the altar of prayer for the first time, also to see the discouraged and defeated find victory through prayer, and to see others sanctified wholly. I am working in the field full time and have open dates for this fall and into the spring of '58. Write me, G-3189 Beecher Road, Flint, Michigan."

Southwest Oklahoma District N.Y.P.S. Convention & Youth Camp

The convention was well attended at the campgrounds near Anadarko, Oklahoma, June 24 and 25. A spirit of unity and victory prevailed throughout the convention. Rev. Bob Carroll was re-elected district president by a good majority. Other officers elected were: Rev. LaVern Day, vice-president; Rev. L. D. Rolland, secretary-treasurer; Rev. Talmadge Johnson, teen-age supervisor; Mrs. LaVern Day, junior supervisor; Bernice Frolich and Carlton Easley, teen-age representatives.

Our good district superintendent, Rev. W. T. Johnson, and his wife were on hand throughout the convention and camp. It was voted to change the time of the convention to a date separate from our camp.

Everyone who experienced the thrill of being at the camp realized that "God is still on the throne." Rev. C. E. Fleshman, pastor of First Church in Peoria, Illinois, was the special worker, and God truly used him to deliver the messages needed in this hour. Shouts of victory were heard throughout the camp. The high light of the camp was the service where many young people dedicated their lives to God for special service. We praise God for victory and another successful camp.—LAVERN S. DAY, Reporter.

New Mexico District Assembly
The forty-fourth annual assembly of the New Mexico District convened June 5, in First Church, El Paso, Texas, with Dr. D. I. Vanderpool presiding.

The assembly indicated its love and appreciation for its district leaders, Dr. and Mrs. R. C. Gunstream, by re-electing Dr. Gunstream to his twenty-first year as district superintendent. The assembly again manifested its unity by

extending the Gunstreams an extended three-year call with a very fine vote.

The publishing house representative presented the Golden Anniversary issue of the *Herald of Holiness* to the assembly, and received orders for over 21,000 copies. The New Mexico District looks forward to the Golden Anniversary year with enthusiasm, expecting it to be the greatest in the history of the district.—KENNETH O. FREY, Reporter.

Pastor D. D. Berry reports from Traverse City, Michigan: "Coming here last December 8 we found a fine people who wanted to serve God and the church. Our Sunday school is growing in attendance and interest and our prayer meetings are well attended. We were privileged to have Dr. Cecil Ewell and Dr. Samuel Krikorian in our church while they were on a district tour; they were a blessing to us. Recently we had one of the best revivals I have been in for some time. Evangelist C. Wesley Brough gave us his best, and preached the old-fashioned gospel in such a way that more than sixty people bowed at the altar of prayer. Brother Brough was given a call to return in the fall of '58. We are happy in our work here and appreciate our fine district superintendent and his wife. If you come this way on vacation, stop and worship with us."

Alaska District N.Y.P.S. Convention

The Alaska N.Y.P.S. Convention of 1957 was the best yet. Good reports by all local society presidents showed that Alaska young people are on the move for God. Dr. John E. Riley encouraged our hearts with his messages aimed to help youth. General Superintendent G. B. Williamson and Evangelist Harold Volk were used of God in presenting His Word in convention-related services.

Rev. Charles C. Powers of the Fairbanks Totem Park Church was elected, with a good vote, to serve as district N.Y.P.S. president for the coming year. We thank God for His manifold blessings.—ARDEN SICKENBERGER, *Reporter*.

Canada Central District Assembly

The twenty-second annual assembly of the Canada Central District was held June 12 to 14 at the Cedardale Nazarene Camp, Pepperlaw, Ontario, with Dr. Hugh C. Benner presiding.

High lights of the assembly were the re-election of the district superintendent, Rev. H. Blair Ward, and the ordination service. Mr. Ward was elected to his second term on the Canada Central District with only four negative votes. The ordination class included Douglas R. Alexander and Bert Collins, and the service conducted by Dr. Benner was refreshing and a source of inspiration and blessing to all.

The increase in the grand total raised for all purposes was better than \$50,000. In addition, the district increased its General Budget by 10 per cent. There was an increase throughout the district in church membership, and the Sunday schools went over the peak on Easter Sunday with an attendance of 3,100. Four new church edifices were erected during the past year, and one other building acquired.

Mr. Al Ramquist very capably represented the Nazarene Publishing House in Kansas City, and was ably assisted by Rev. D. L. Deeks of the Toronto branch.

The effective ministry and efficient chairmanship of Dr. Benner helped to create the good atmosphere which was manifest throughout the entire assembly.—CYRIL A. PALMER, *Reporter*.

Evangelist Lillian Williams writes: "The Lord has given me a full summer slate. It is a real joy to work with the children and young people of our churches. At this writing I am in a Bible school and youth revival at our First Church, Chattanooga, Tennessee, with Pastor Roy Bettcher. I have some open dates in September and October, and also in the spring of '58; will be glad to slate your vacation Bible school for 1958. I use the Scene-o-felt pictures with black light to illustrate the gospel messages. I shall be glad to go anywhere the Lord may lead; write me, 327 W. Broadway, Sparta, Tennessee."

North Dakota District Assembly

The forty-eighth assembly of the North Dakota District convened June 26 and 27 at the district campgrounds at Sawyer. Dr. Hardy C. Powers presided with dignity and grace. His addresses to the assembly were timely and signally blessed of God.

Rev. Harry F. Taplin was re-elected as district superintendent on the first ballot, and was then tendered a three-year call. The district has made substantial progress under his leadership of the past nine years, and a spirit of optimism prevails for the future.—*Reporter*.

Colorado District N.Y.P.S. Convention

The annual convention of the Colorado District young people's society was held at the Y.M.C.A. Conference Grounds in Estes Park. The ministry of Rev. Ponder Gilliland, general N.Y.P.S. secretary, and the song leading of Lewis Thompson were greatly blessed of God.

A fine report was given by District President Kenneth Smith. He requested that his name not be considered for re-election, and Rev. James Hamilton, pastor of Denver South Side Church, was elected president. Other officers elected were: Lewis Thompson, vice-president; Dorothy Van Dyke, secretary; George Turner, treasurer; Rev. Tom Hermon, teen-age sponsor; and Herman Magunsan and April Gookin as teen-age representatives.

Miss Marla Mae Smith of Denver South Side won a one hundred dollar scholarship to Pasadena College by being judged the most talented youth in the district-wide teen-talent contest.

The youth institute was held in conjunction with the convention. Mr. Lewis Thompson and Rev. Walter Vastbinder were elected to serve for one year on the institute board. The institute was divided into teams, and the "Mountain Climbers," led by Rev. Tom Hermon took first place in the group competition.—STANFORD E. ERNEST, *Reporter*.

You and your Morals



The question is sometimes asked, "What is most important to remember when writing letters to legislators?" The answer to this is to use your own thoughts and ideas and express them in your own words.

The following six rules are suggested in *Contact*, the Methodist temperance publication:

1. Your first letter should be of a positive nature, if possible. Support of a legislator's stand is as important as criticism.

2. Write about one point or one piece of legislation in one letter. That way it is easier for your congressman to stand "for" or "against" on any issue. Also, it is harder for him to avoid answering some of your questions.

3. Ask for a reply showing where your congressman stands on an issue and why. If you ask simple "yes" or "no" questions you will probably get simple "yes" or "no" answers.

4. Write a useful letter which is courteous and brief. A well-written, thought-through letter in which you tell your congressman your own ideas, and the reasons for your viewpoint, will gain his attention and respect.

5. If possible, base your letter on your own pertinent experience and observations. If you have a special connection or experience with the subject on which you write, tell him so—with humility.

6. Your letter may be typed or handwritten; use your usual method of letter writing.

But the most important thing is to contact your senator or representative and let him know your wishes. Remember, he represents you and will only know how you would like him to act as you tell him.

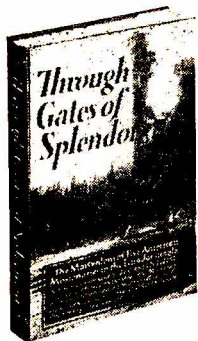
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Dr. and Mrs. A. S. London report: "We traveled 3,500 miles in thirty days, in Oklahoma, Michigan, Illinois, Indiana, Alabama, closing in Levelland, Texas, over the week end with Pastor Roy McCoy. This town of around eight thousand population has eight hundred families who are not affiliated with any church. A challenge—but pastor and people have vision to go forward."

South Dakota District Assembly
The eighteenth assembly of South Dakota District, with its conventions, is now history. To all of us it was more than a time of reports, elections, and the passing of resolutions. Much of it was like a camp meeting, a time of fellowship and blessing.

Mrs. Crawford Vanderpool challenged the N.F.M.S. with definite plans for

future progress. She was re-elected unanimously to another year of leadership. Rev. and Mrs. Hubert Helling blessed our hearts as they told of the victories of the work in Japan. Rev. Vearl Fisher was elected district president of the N.Y.P.S.

Dr. Hugh C. Benner was our efficient presiding officer and special speaker. On Wednesday night, after a masterful message given with the anointing of the Holy Spirit, Dr. Benner called us to prayer around the altar. It was a time of deepening of spiritual life, as well as shouts of victory. In Dr. Benner we have a man of Christlike spirit and great ability as well as farsighted leadership.

Rev. Crawford Vanderpool, our much-loved district superintendent, reported fine progress on the district. He had visited every church at least six times during the year, held a number of revivals, supplied the pulpits, traveled over forty thousand miles, and carried on the other duties of his office. New work has been started in the city of Aberdeen. With tears in his eyes and a great burden on his heart, Brother Vanderpool asked for prayer and co-operation that we might have three new churches before 1959. The assembly gave our district superintendent a love offering of more than three hundred dollars.

Dr. John E. Riley, president of Northwest Nazarene College, gave a fine report on the progress and needs of N.N.C. We enjoyed having Dr. and Mrs. Riley in the assembly. Mr. Elvin Hicks was the genial representative of the Nazarene Publishing House. Rev. Ray Rushing spoke of the evangelistic approach and success of the South Dakota temperance work. Among other visitors were Evangelist James Holstein and Pastor E. G. Strong.

Rev. and Mrs. Howard Olson and the Mitchell church folk made us all welcome.—N. J. ARECHUK, *Reporter*.

DEATH

REV. THEODORE LUDWIG

Rev. Theodore Ludwig was born at Moweaqua, Illinois, October 23, 1871, and died at 12:30 p.m., Sunday, June 30, 1957, at his home in Nashville, Illinois, after only an hour's illness. He was past eighty-five years of age. He was married to Minnie E. Brink, November 28, 1906. Last November they celebrated their fiftieth wedding anniversary in grateful thanks to a loving Heavenly Father for a long life of service together. Converted as a lad of ten years in the Salem Methodist Church, which stood on his father's farm, he frequently testified that he had not willfully said, "No," to God from that time onward. He was sanctified wholly in 1906 through the prayers of his wife and the leading of God's Spirit. He was a radiant and victorious Christian and a great soul winner. Early in life he was called to the Christian ministry. For thirteen years he held pastorates in the German Methodist church (St. Louis Conference). In 1912, together with his wife, who also was a minister of the gospel, he joined the Church of the Nazarene at Sylvia, Kansas. He held pastorates at Kenesaw and York, Nebraska; Norfolk, Virginia, and Carthage, Missouri; also served as Nazarene district superintendent for three years in Nebraska, and one year on the Southeast Atlantic District.

However, most of his ministry of sixty years was in the field of evangelism. For nearly forty years he traveled across the United States and into Canada, together with his faithful companion, preaching the gospel of Christ. During these years of evangelism Rev. and Mrs. Ludwig held more than six hundred revival meetings and saw many thousands of souls won to Christ. He organized thirty-five Nazarene churches, sixteen of them during the three years he was superintendent of the Nebraska District. His constant concern was that he might

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point men and women, in a clear and simple way, to the Lamb of God, which taketh away the sin of the world. His last words, spoken to his son before he slipped away, were concerning a friend whom he wanted to be sure to meet him in heaven. In his funeral arrangements, made four years ago, he had requested that instead of flowers those who wished to give something make a "memorial to Jesus" by helping to build a new church on the mission field.

He is survived by his devoted wife, Mrs. Minnie E. Ludwig; a son, Dr. Sylvester T. Ludwig, general secretary of the Church of the Nazarene, Kansas City, Missouri; two brothers, Otto C. of Abbottsford, B.C., and Edwin of Nokomis; and two grandchildren, Oletha, and Mrs. Martha Keys. Rev. Theodore Ludwig was a thoughtful and devoted husband and father; a faithful churchman, serving his Lord; a lover of humanity, seeking to bring men to Christ. Officiating at the funeral were General Superintendent G. B. Williamson, District Superintendent W. S. Purinton, and his local pastor, Rev. Paul Lee.

ANNOUNCEMENTS

RECOMMENDATION—Rev. and Mrs. Gerald Laing, who have served well as pastors at our Nashville, Tennessee, Bell Road Church while Brother Laing attended Trevecca Nazarene College, are now in full-time evangelistic work. Brother Laing is an excellent preacher, and he and Mrs. Laing sing together and conduct special youth and children's services also. They will fit into any size church as evangelists or vacation Bible school workers. We trust many of our churches will give them a call; they will help us build the work. The Laings travel in their own house trailer, so entertainment is a minor problem. Write them, % Trevecca Nazarene College, Nashville 10, Tennessee.—D. K. Wachtel, Superintendent of Tennessee District.

WEDDING BELLS

Gerald C. Jackson and Janet Northcutt of Crystal City, Texas, were united in marriage on July 6 at the home of the bride, with the bridegroom's father, Rev. H. P. Jackson, officiating.

Miss Melva Lester of Eugene and Mr. Elvin Meek of Brookings, Oregon, were united in marriage on July 5, at First Church of the Nazarene in Reno, Nevada, with the pastor, Rev. Milton Harrington, officiating.

Miss Sharon Franklin of Odon and Gary Willard of Crane, Indiana, were united in marriage on June 11, with the bride's father, Rev. Cletus Franklin, officiating, assisted by Rev. William Franklin.

BORN—to Darrell and Elsie (Tombaugh) Powell of Wichita, Kansas, a daughter, Elizabeth Ann, on June 28.

—to Bill and Shirley Hansen of Kansas City, Kansas, a son, David Anthony, on June 16.

—to Don and Joyce (Wright) Miller of Los Angeles, California, a son, Marshall Douglas, on June 14.

—to CT-3 Billy W. Moore (U.S.N., North Africa) and wife, a daughter, Chesta Lynne, on June 12, at Guthrie, Oklahoma.

—to Dallas H., Jr., and Betty (Hilton) Place of Newark, Ohio, a son, Dallas Hilton, on June 10.

—to Paul and Betty (Downs) Kendall of Fort Worth, Texas, a daughter, Nancy Elizabeth, on June 8.

—to Rev. Robert and Helen (Nease) Bradley of Watkins Glen, New York, a daughter, Carol Munro, on June 7.

SPECIAL PRAYER IS REQUESTED by a Nazarene mother "for my children who need God and are in a backslidden condition";

by a "Herald" reader in Indiana that God will touch and heal her body;

by a mother in Texas for her daughter, that

God may have His way in her heart and life—she does not attend church regularly—and needs God's help to make the right decisions for her future;

by a reader in Ohio for greater victory over temptation, and a deeper work of grace in her heart, and deliverance from a chronic condition which is hindering the experience of entire sanctification in her heart, also for a revival in their church in that place, and a special unspoken request;

by a Christian lady in Montana that her husband will return home and take care of her, as she is confined to a wheel chair, and that God may touch and heal her so she may walk again, also for the salvation of her unsaved children.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '57

Kansas August 7 to 9
Virginia August 14 and 15
Northwestern Illinois August 21 and 22
Kansas City September 4 to 6
South Arkansas September 11 and 12
North Arkansas September 18 and 19

G. B. WILLIAMSON

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

District Assembly Schedule for '57

Kentucky August 7 and 8
Michigan August 14 and 15
North Carolina September 18 and 19
South Carolina September 25 and 26

SAMUEL YOUNG

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

District Assembly Schedule for '57

Iowa August 14 to 16
Tennessee August 21 and 22
Indianapolis August 28 and 29
Louisiana September 4 and 5
Southwest Oklahoma September 11 and 12

D. I. VANDERPOOL

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

District Assembly Schedule for '57

Wisconsin August 8 and 9
Dallas August 14 and 15
Northwest Indiana August 28 and 29
Southwest Oklahoma September 18 and 19

HUGH C. BENNER

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

District Assembly Schedule for '57

Missouri August 7 and 8
Houston August 21 and 22
Mississippi September 4 and 5
Georgia September 11 and 12

District Assembly Information

KENTUCKY—Assembly, August 7 and 8, at Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Kentucky. Entertaining pastor, Rev. Dennis E. Wyrick, 2115 Bonnycastle St., Louisville 5, Kentucky. Send mail and other items relating to the assembly % Rev. Dennis E. Wyrick, Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Kentucky. Dr. G. B. Williamson presiding.

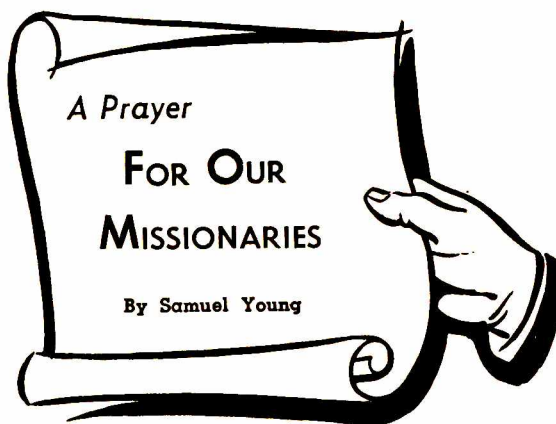
KANSAS—Assembly, August 7 to 9, at Nazarene District Center, 520 East 15th St., Hutchinson, Kansas. Entertaining pastor, Rev. Wilson R. Lanpher, 211 East 4th Avenue, Hutchinson. Send mail and other items relating to the assembly % Rev. E. W. Kehr, 520 East 15th, Hutchinson, Kansas. Dr. Hardy C. Powers presiding.

WISCONSIN—Assembly, August 8 and 9, at Camp Byron, Rural Route, Oakfield, Wisconsin. Send mail and other items relating to the assembly % Rev. D. J. Gibson, 201 North 73rd, Milwaukee, Wisconsin. Dr. D. I. Vanderpool presiding.

MISSOURI—Assembly, August 7 and 8, at the Pine Crest Camp, Box 349, Fredericktown, Missouri. Entertaining pastor, Rev. M. G. McCaskell, 202 Saline, Fredericktown, Missouri. Send mail and other items relating to the assembly % Pine Crest Camp, Box 349, Fredericktown, Missouri. Dr. Hugh C. Benner presiding.

DALLAS—Assembly, August 14 and 15, at Church of the Nazarene, Martin and Sabine, Kilgore, Texas. Send mail and other items relating to the assembly

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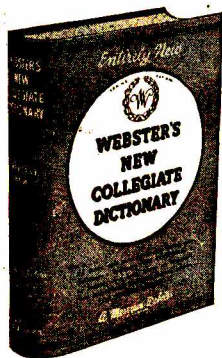
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Naz'a-rene' (nāz'ā-rēn'), *adj.* [LL. *Nazarenus*, fr. Gr. *Nazārēnos*.] Of or pertaining to Nazareth, or, usually, the Nazarenes. — *n.* 1. A native or inhabitant of Nazareth; — applied esp. to Jesus Christ. 2. A Christian. 3. One of a denomination of Protestant Christians organized in 1908 from Methodist backgrounds and built chiefly on the doctrines of regeneration and sanctification. — *Naz'i-rite* (nāz'ā-rīt), *n.* Also *Naz'i-rite* (nāz'ī-). [L. *nasus*, fr. Heb. *nāzār* to dedicate.]

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% the entertaining pastor, Rev. Elmer H. Stahly, P.O. Box 730, Kilgore, Texas. Dr. D. I. Vanderpool presiding.

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

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

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

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

NORTHWESTERN ILLINOIS—Assembly, August 21 and 22, at the Manville Campgrounds, Manville, Illinois. Entertaining pastor, Rev. Gene Fuller, 403 E. Bridge St., Streator, Illinois. Send mail and other items relating to the assembly % Rev. Harry Morrow, Manville Camp, Manville, Illinois. Dr. Hardy C. Powers presiding.

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

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

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

NAZARENE CAMP MEETINGS

August 1 to 11—Western Ohio District Camp, at the Nazarene Center on Hi-way 29, 2½ miles west of Santa Marys and 7 miles east of Celina. Workers: Dr. V. H. Lewis and Dr. Lawrence Hicks, evangelists; James and Rosemary Green, singers and musicians; Mrs. Noel Whitely, children's worker. Dr. W. E. Albea, district superintendent. For information write Rev. Robert Ellis, 1001 Edwards St., St. Marys, Ohio.

August 1 to 11—Northern California District Camp, at Beulah Park Camp, two miles north of Santa Cruz, California, on State Hi-way 17. Workers: Evangelists—Harold Volk, B. V. Seals, H. Orton Wiley, and T. H. Stanley; Ray Moore, director of music; Paul Skiles, director of teen-age activities; Hal Bonner, director of tween-teens activities; Rev. and Mrs. Ted Parrott, children's workers; Rev. Charles Anderson in charge of people's meetings; Rev. Charles Higgins, pianist; Dr. George Coulter, district superintendent. For information write Dr. Beulah Park, 100 Beulah Park Drive, Santa Cruz, California.

August 2 to 11—Northeastern Indiana District Camp, at Nazarene District Campgrounds, East 38th Street, Marion, Indiana. Workers: Rev. J. A. McNatt and Dr. W. T. Purkiser, evangelists; Professor Curtis Brown, singer. For information write Dr. Paul Updike, district superintendent, Box 987, Marion, Indiana.

August 2 to 11—Southwest Oklahoma District Camp, at the District Campground, 3½ miles west of Anadarko, Oklahoma, on Hi-way 9. Workers: Rev. Gene Phillips and Rev. C. W. Davis, evangelists; Leon and Marie Cook, singers; Mrs. A. G. Johnson, children's worker; Rev. Joel Danner, prayer leader. For information write Rev. W. T. Johnson, district superintendent, Box 249, Duncan, Oklahoma.

August 2 to 11—Akron District Camp, at the District Center (3 miles north of Louisville, Ohio, at the intersection of Hi-way 44 and 62). Workers: Rev. H. G. Purkiser, Rev. James Crabtree, Rev. Clayton Bailey, preachers; and Calvin and Marjorie Jantz, singers and musicians. Rev. C. D. Taylor, district superintendent. For reservations write Rev. J. D. Poole, 3110 Idlewood Ave., Youngstown, Ohio.

August 5 to 11—New Mexico District Camp, Mountain Park Campground on State Hi-way 37 between Ruidoso and Capitán. Workers: Dr. L. T. Corlett and Rev. Nicholas A. Hull, evangelists; Paul Qualls, singer. For information write Rev. Fred Whitley, % Nazarene Camp, Capitán, New Mexico.

August 5 to 11—Wisconsin District Camps and Assembly, at Camp Byron at Oakfield, Wisconsin. Workers: Dr. D. I. Vanderpool, Evangelist R. N. Raycroft; Rev. and Mrs. Royse, song evangelists. Rev. D. J. Gibson, district superintendent. For reservations write Rev. Elmer Pannier, 3515 15th, Racine, Wisconsin.

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