

Herald of Holiness

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July 4, 1956

Any great doctrine is in danger of gathering around it paraphernalia of error. In the distortion caused by human fabrications the central truth is often lost and ultimately rejected. The scriptural teaching of the virgin birth of Jesus has been damaged by the practice of Mariolatry, which is a form of idolatry. It is further assailed by the dogma of Assumption, "which is an assumption" more recently proclaimed. Nevertheless, the teaching of the Virgin Birth has founda-

The Birth of Jesus Christ

General Superintendent Williamson

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

—Matt. 1:23

tion in the Bible and is supported by all branches of historic Christianity.

To reject or leave in the realm of the debatable this long-accepted doctrine is a serious error which has far-reaching effect upon the gospel of Christ.

In the first place, it defaults the record. It is related by Matthew as a fulfillment of prophecy and by Luke as a fundamental fact in the work of redemption. Therefore to reject it is a serious discount of the inspiration of the Holy Scriptures, which is a long step in the direction of rational rather than revealed religion.

It has been often proposed that the Christian position should be based upon the resurrection of Jesus rather than the Virgin Birth. But such a concession leaves one still under necessity of holding to the miracle of supernatural power. If a miracle is allowed in the Resurrection, why not in the birth of the Saviour? The one is as reasonable as the other. Faith can hold to these facts together with a firmer grasp. The inspired Word declares both to be true.

The denial of the Virgin Birth calls into question the unique sonship of Jesus. It rejects the pre-existence of Christ, the eternal Son. It reduces Him to the level of a human being and involves Him in the sin of the race. It discards the scriptural and historic conception of the God-Man who was one Person with two natures. It is obvious that this destroys the doctrine of the reconciliation. The result is that Jesus died a martyr for the truth and not as the Mediator between God and man. It leaves atonement merely a moral influence and man to find salvation as an attainment rather than by grace through faith.

To say that by sending His Son to be born of a virgin was the only way for God to reveal himself as our Emmanuel and Redeemer would be to go beyond our knowledge. But we can declare with confidence that it was the way chosen by the God of infinite wisdom and power.

"I believe that Jesus was conceived by the Holy Ghost and born of the Virgin Mary."

LATE NEWS

Rev. Roy T. Nix, pastor of the Church of the Nazarene in Vicksburg, Mississippi, was recently elected as the president of the Warren County Ministerial Association for the new year.

Rev. Carleton D. Jones has resigned as pastor of the church in Barnesville to accept the pastorate of the Cottage Grove Church in Akron, Ohio.

"If I didn't find her . . .

I Couldn't Sleep Tonight!

By **Floyd A. Wycoff**
Pastor, Erie, Pennsylvania

We had in our home a guest who had just returned from the hospital. She was suffering severe pain caused by a shrinking disk and arthritis in both hips. Almost daily she was taking "nerve blocks" from her doctor to ease the pain. Four years previously she had been delivered from alcoholism through her faith in God and Alcoholics Anonymous. She had become an active leader in this group.

Saturday night she received word that one of those placed in her care had gone back to drink. About ten o'clock she said to my wife, "I couldn't sleep tonight if I didn't go and find her." In spite of pain, and the doctor's orders not to drive, she went out into the night to search for her friend. Around midnight she found her. She took her to a lunch stand, got her a cup of coffee and a sandwich, and took her home. Monday she was forced to stay in bed most of the day due to her suffering. But again that night the call came, "Nettie is drinking again." This was her friend—so again she started out on the search. I said to her, "Do you know where she is?" "No," she replied, "but I think I can find her."

These are not isolated instances in the life of this person. Ever since she found deliverance from drink she has been doing this. Many times the call comes in the middle of the night, but her love for the needy one sends her out on the quest.

This soul does not know the full surrender to God that we know, yet her love and compassion for the alcoholic send her forth. It is this that challenges me. I ask myself, "Do I feel like she did when she said, 'I couldn't sleep tonight if I didn't find her'?" Not merely *try*, but *find* her.



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Was not that the spirit of the Master, who came to seek and save that which was lost? Should not that be the spirit which possesses my heart as His follower? My heart is challenged! *Is yours?*

To a Scoffer:

By **Clarence Edwin Flynn**

*If you could shut the Saviour
Out of the minds of men;
And silence the evangel
Of speech, and song, and pen;
You would quench all the courage
That keeps some lives aglow,
And blot out all the sunshine
Some hearts can hope to know.*

*You would surround with shadow
Some future day and hour
When your own heart may hunger
To know Faith's joy and power,
But for each little candle
You rob of shining grace
A hundred flaming torches
Would come to take its place!*

PREPARING—for what?

By **C. Delbert Bennett**
Sioux City, Iowa

An apparently well-to-do farmer walked into a funeral parlor and advised the mortician that he wanted to make all the arrangements for his funeral. He said he was in good health at that time, but knew he would die someday and wanted to have everything ready ahead of time. When he left later in the afternoon, he had given the undertaker a check for \$1,500.00 for the expenses of his funeral. He had selected his casket and a steel vault, and had specified how he would like to have his funeral conducted.

You might think that farmer was peculiar in making his own funeral arrangements, but aren't most of us doing about the same, although perhaps not so dramatically? Don't we invest in life insurance (to cover our funeral expenses)? Don't we spend most of our time providing for this perishable body of ours, which someday will only return to dust? But what sort of preparation are we making for our souls, which are imperishable and will live on forever?

Whether or not you have prepared for your own funeral really doesn't make much difference when death comes. Even if you don't give it one thought, you'll get along all right. But can you say the same if you haven't made any preparations for *after* death? When should you prepare for that? God's Word tells us, "Now is the accepted time; . . . now is the day of salvation" (II Cor. 6:2). *Which* are you preparing for—your *body* or your *soul*?

BRITISH NAZARENES *Are Marching Forward*

General Superintendent Williamson

In the five weeks past I have completed a trip which has combined a tour of duty with some unforgettable experiences shared with Mrs. Williamson in celebration of our twenty-fifth wedding anniversary (the latter feature being added without cost to the General Board).

We have had two ocean voyages of five days each and nine days on the continent of Europe. The season has been ideal for such enjoyment. Days at sea were of priceless value for rest of body and mind as well as for meditation and other spiritual employment. To the natural wonders of the ocean, the landscape, and mountains' grandeur have been added the seasonal beauty of blooming fruit trees, shrubs, wild flowers, and "tulip time in Holland." Those things together with scenes of historic meaning have left us awe-stricken and filled with new and compelling desire for greater attainment in the grace and knowledge of God. Nevertheless, the most abiding impression upon our minds is the greatness of our current opportunity and responsibility to minister to the spiritual hunger of the countless thousands in European countries.

The visit to Britain was my third in eight years. The progress in two quadrennia is marvelous. Instead of one small assembly of 93 voting members, there are now two with combined membership of nearly 300. The number of churches has increased from 27 to 96, and church membership has grown from 1,014 to 3,200. All departments have enjoyed commensurate growth, and finances have kept pace or more. It is acknowledged that this extraordinary record is in considerable ratio due to the union of the International Holiness Mission and the Calvary Holiness church with the Church of the Nazarene. But even apart from these developments the growth of the Church of the Nazarene would be no less than 70 per cent. Much of credit is due the leaders of the merging groups, both past and present.

But the contribution made by that unit of the work which had its beginning fifty years ago under the able leadership of Dr. George Sharpe and has been carried on for the last sixteen years by Dr. George Frame as superintendent of the British Isles

North District has been of immeasurable value. This was made the more impressive to me as I sat on the platform of the mother church in Parkhead, Glasgow, and heard both of the district superintendents, Dr. George Frame and Rev. J. B. MacLagan, testify to the fact that as youths they were pardoned, sanctified, and called to preach at the altar of that church.

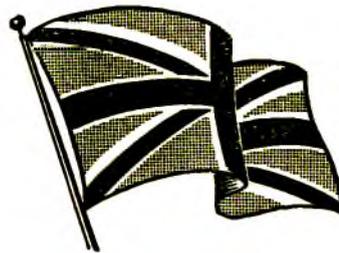
The story is even more inspiring when one recalls that the same church has sent out scores of preachers and missionaries to spread scriptural holiness throughout the world. Most widely known among them is Dr. Samuel Young, general superintendent. And my heart was deeply moved as I

heard Pastor Sydney Martin tell how recently he had been invited to preach in the same church from which Dr. Sharpe was evicted for preaching holiness a half century ago. Faithfulness to God and His Word is always vindicated and rewarded.

It was a thrilling experience to call the former Calvary Holiness elders, licensed ministers, and deaconesses to the platform on the first morning of the South District Assembly and present their credentials to them. There are promising leaders among them, the Reverend Maynard James and the Reverend Jack Ford being outstanding.

The spirit of unity was most gratifying. The organic union of three separate bodies seems to be a complete spiritual fusion. And, as should always be, matters of secondary importance were considered with the thought, both spoken and demonstrated, that unity must be preserved at whatever sacrifice. This same admirable attitude was in evidence in both assemblies.

Spiritual freedom and enthusiasm were as marked in these gatherings in England and Scotland as could be expected in the United States or Canada. The great churches at Parkhead and Morley were filled for the inspirational services. The large congregations sang their hearts out. The language of Canaan was freely used in prayer, praise, and testimony. Evangelistic services on two Sundays were marked with revival blessing and a number of victories at the altar of prayer.



Extra services were held at Clapham Junction Church, London, (formerly Speke Hall) and in Belfast, Ireland. In the first of these, after seven months of following the leadership of their new pastor, Rev. Eric E. Jordan, the fifty-three members raised 1,200 pounds sterling (\$3,500.00) and celebrated by burning their mortgage note. They have voted to give 10 per cent to the General Budget and missions this year. Plans for a new manse and a new church building are being discussed. A goal of twenty-five new members this year has been set. In Belfast we were greeted by five hundred people in a midweek service in a large downtown hall. Eight years ago I preached on Sunday night in Belfast to a small company squeezed into a converted hen house.

Vision for an aggressive program for the future was demonstrated in both districts. Salaries of pastors are being increased. Church buildings are be-

ing purchased or erected. The slogan, "Every church start a church in the new quadrennium," caught fire. Mention of a spiritual attack upon the continent of Europe brought enthusiastic approval.

During the assemblies official word from Dublin, capital of the Irish Republic, was received which gave encouragement from holiness people of that city for the Church of the Nazarene to come at the earliest possible date to open a center there. The idea electrified the Northern Assembly, and the determination to enter the open door was expressed in word as well as in a home missionary offering of 1,000 pounds (nearly \$3,000.00) to clear the way for action. The population is 94 per cent Catholic. But what greater challenge could be laid at our doors? It would be in order to send an offering for Dublin to Dr. John Stockton, and to many Irish Americans and Canadians it should have special appeal.

Searcher for Souls . . .

JOHN WESLEY



By **H. H. Smith, Sr.**
Ashland, Virginia

While we are emphasizing the importance of personal evangelism, it might be helpful to recall how the founder of Methodism practiced this method of reaching the unconverted. This great evangelist moved multitudes by his preaching, and also sought every opportunity to converse with individuals concerning personal salvation. In 1735 when he set sail for America he recorded in his *Journal*: "I began to learn German in order to converse with the Germans, six and twenty of whom we had on board." Think of it, mastering a language in order to present Christ as Saviour to a few fellow passengers!

On the return voyage to England, he entered in his diary such notes as these: "I began instructing a Negro lad in the principles of Christianity. The next morning, another Negro who was on board desired to be a hearer, too. From them I

went to a poor Frenchman who, understanding no English, had none else in the ship with whom he could converse. And from this time, I read and explained to him a chapter in the New Testament every morning."

Whether on the sea or on the land, he never lost an opportunity to speak a word concerning the great issues of life. A few days after his arrival in England, he recorded in his *Journal*: "I took coach for Salisbury, and had several opportunities of conversing seriously with my fellow travelers." And what a tactful worker he was among his fellow travelers!

On one occasion he had for a fellow passenger an officer who would have been very agreeable in conversation had it not been for his profanity. "When they changed coaches, Mr. Wesley took the officer aside, and after expressing the pleasure he had enjoyed in his company, said he had a great favor to ask him. The young officer said, 'I will take great pleasure in obliging you, Sir, for I am sure you will not make an unreasonable re-

quest.' 'Then,' said Mr. Wesley, 'as we have to travel together some distance, I beg, if I should so far forget myself as to swear, you will kindly reprove me. The officer immediately saw the motive and felt the force of the request, and, smiling said, 'None but Mr. Wesley could have conceived a reproof in such a manner.'"

He was among the first scholars of his day, and could boast of the best English blood, yet he rejoiced to find an opportunity to seek a lost soul among the hostlers of a stable. "Soon after breakfast," he says, "stepping into the stable, I spoke a few words to those who were there. A stranger who heard me said, 'Sir, I wish I was to travel with you,' and when I went into the house, followed me, and began abruptly, 'Sir, I believe you are a good man, and I come to tell you a little of my life.' The tears stood in his eyes all the time he spoke: and we hoped not a word which was said to him was lost."

Once when a bandit held him up and demanded his money or his life, Wesley calmly gave him his money, and then turned to him and said: "Let me speak one word to you: the time may come when you will regret the course of life in which you are now engaged. Remember this, 'The blood of Jesus Christ cleanseth from all sin.'" No more was said, and they parted. Many years later, as Wesley was going out of a church in which he had preached, a stranger introduced himself and asked Wesley if he recalled being waylaid at such a time. He told him he recollected it. "I was that man," said the stranger, "and that single verse you quoted on that occasion was the means of a total change in my life and habits. I have long since been in the practice of attending the house of God and giving attention to His word, and trust that I am a Christian." When the average person would have thought only of saving his life, Wesley thought only of saving the soul of the bandit!

What was the secret of Wesley's persevering labors, and what impelled him to search for the lost so diligently? Was it not because he saw the image of God stamped upon every soul, however lowly, and, like his Master before him, regarded every soul as of priceless value? Fitchett, Wesley's biographer, expresses it thus: "He could have discussed criticism with Pope, politics with Swift, literature with Dr. Johnson, or philosophy with Berkeley, on equal terms—but for one circumstance. He had better things to do! Dr. Johnson, himself a glutton in talk, complained to Patty Wesley of her brother: 'I hate to meet John Wesley,' he said. "The dog enchants you with his conversation, and then breaks away to go and visit some old woman.' But for Wesley, the 'old woman' represented duty. She was an immortal spirit, as precious in the sight of God as Dr. Johnson himself. If Christ valued her enough to die for

Through Gates of Pearl

By LEAH W. SMITH

Kankakee, Illinois

It was a clean, washed world that God handed to His faithful servant Noah as a gift, a trust. But it was not without cost, both to God and to Noah. That fearless follower of Jehovah had labored 120 years building the ark amid jeers and heartaches. Then, for more than 200 days he was shut in this floating prison of gopherwood. His only chart and compass were his faith in God. In the storm and darkness beasts and creeping creatures of every sort were his constant companions. A fresh new earth was his—yes, but through labor, trial, and suffering.

The children of Israel crossed over Jordan into a land of walled cities which they did not build, and vineyards that they did not plant. It was a desired land, a God-given land. But it was theirs only after a homeless journey of years of suffering.

Someday God shall give His children a city with streets of pure gold, a city bathed with eternal light. The foundations are to be garnished with precious stones—sapphire, emerald, topaz. But we shall enter through *gates of pearl*—and pearls are made through suffering. To overcome, the creature secretes a fluid that covers the foreign matter that has entered its shell. The oyster is fighting for its life, but it is making a pearl.

Why did Christ walk the dusty roads of men with no place to lay His head? Why did He bear our sicknesses and carry our sorrows? Why did He weep over Jerusalem, sweat drops of blood in Gethsemane, and die on Calvary? He was producing the pearl of great price—our salvation!

Not only did Christ suffer, but all who would be godly shall also suffer. Read about some of them in Hebrews: "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (11:37).

Yes, eternal life and heaven are the gift of God, and we shall enter through gates of pearl!

her, then, as Wesley's conscience told him, he might well value her enough to sacrifice ease that he might go and comfort her."

We can't all be Wesleys, but we can pray that we may have his *evangelistic spirit!*

What About Eternal Justification?

One of the most curious aspects of the doctrine of "eternal security" is the notion of eternal justification. It is taught, in the words of one of its advocates, that "when I came to the Lord Jesus Christ and put my trust in Him, not only were all my sins up to the day of my conversion forgiven, but all my sins were put away for eternity." That is, God not only justifies the soul from past sins; at the same moment He also forgives all future sins that ever will be committed.

This, it is said, is because the sacrifice of Christ was an eternal sacrifice, and it is by the sacrifice of Christ that we are justified. The scripture is quoted: "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). Characteristically, the stress is laid on the words "for ever" and the fact is ignored that this concerns them who *are* sanctified, not that *have been* sanctified in some past time.

Again, it is argued that because all of our sins were in the future at the time Christ died, and since His death is the ground of our justification, therefore the one act of our justification clears us of the guilt of all our sins, past, present, and future.

This, of course, is an astounding confusion between the atonement as the ground of justification, and redemption as the actual appropriation of justification. The fact that all of our sins were in the future at the time of Christ's atonement is totally immaterial. Our sins were not forgiven at the time of Christ's death. We were not justified when He said, "It is finished." What was finished was the supreme and eternal and perfect work of Christ in providing the basis for our justification, that God "might be just, and the justifier of him which believeth in Jesus" (Rom. 3:26). Christ on the cross offered to God a perfect substitute for the penalty which should have been inflicted upon us. We become partakers of His sufficient grace when and only when we savingly believe in the Lord Jesus Christ.

To talk about forgiveness for sins not yet committed is pure foolishness, and directly contrary to the teachings of God's Word. In his great justification passage in Romans 3, Paul clearly and distinctly states that justification is "for the remission of sins that are past" (v. 25).

We are further told that the Christian is not given license to sin because God as his Father will punish his sins here in this life, although God as his Judge has already granted him forgiveness. What monstrous nonsense!

By **W. T. PURKISER**

President, Pasadena College, Pasadena, Calif.

*Excerpts from Dr. Purkiser's book,
"Security: the False and the True"*

By what right does any alleged Bible teacher make God a schizophrenic, a split personality, condoning sin as a Judge and punishing it as a Father? How in the name of justice and common sense can God as a Father punish what God as a Judge has already forgiven?

The sinning "saint" must confess his sins in order to restore fellowship with the Father, we are told. How can the "saint" confess what in point of fact is already forgiven, from which he has been justified, and which by that token is as though it had never been? If they are already forgiven, there can be no just punishment of a believer's sins, even by his Father.

God does deal with our future at conversion. However, He does not deal with it by a blanket forgiveness of all future sins before they are committed, but by regenerating and sanctifying grace to enable us to live above sin. The careful student of the Word will note that God always conjoins justification and righteousness, never justification and future sinning.

We are told that "not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13). Again, "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor" (Gal. 2:17-18).

There is nothing in the Bible to support the fanciful idea of one single act of justification covering all future sins. Such an idea is pure fabrication, and offered as a weak substitute for the regenerating and sanctifying grace of the Lord Jesus Christ in providing deliverance from sin.

True security says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? . . . Being then made free from sin, ye became the servants of righteousness. . . . as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. . . . But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:16-22).

I Like to Climb!

By Enola Chamberlin

*I like to climb a hill road
When July is on the land;
I like to reach the top peak
And in silent wonder stand.*

*And look above, about me,
And to the plain below,
Where the orchards and the grain fields
Look like squares of calico.
I like to breathe the distance—
The south wind's legacy—
But most I like the feeling
Of God so close to me!*

Let's analyze . . .

God's Handwriting!

By HAZEL E. HOWARD

Redlands, California

"How can you tell that the man who wrote that sentence is a hypocrite?" I asked the graphologist. He handed me a sheet of paper.

"It shows up in his writing. See those *a*'s and *o*'s? See how they are broken at the base? That is an infallible sign."

Today many graphologists are conducting a profitable business. Picking up a daily newspaper, one often sees an advertisement similar to the following:

Handwriting read. Reliable character analysis. Send us a sample of yours. . . .

Graphology must not be confused with fortune-telling, astrology, and other so-termed means of divination. Handwriting experts are not diviners. They merely profess that they can discern a person's characteristics, whether he is extravagant, thrifty, dishonest, sincere, or perhaps a dreamer by his penmanship. The slope of the letters, their size and density, shape, space between, connections, evenness, the manner of crossing *t*'s and dotting *i*'s, when checked against a perfected chart made after centuries of study, are said to reflect an individual's personality just as much as his speech, mannerisms, and dress.

For thousands of years man has been writing. At first it was on stones and walls of tombs, caves, or wherever he could trace it and philologists have deciphered the strange hieroglyphics. In 1905, the discovery of some stone tablets in a buried Egyptian temple, dating back to 1500 B.C., caused a ripple of excitement. It was not until 1916, however, that an eminent English Egyptologist was able to establish certain Mosaic consonants. Another translator

took over from that point and deciphered the alphabet of the oldest written language known to man, the ancient Hebrew.

"My heart stood still as I read," he said. The words, written by Moses, or at his dictation were: "I Manasse [the Egyptian name for Moses], mountain chief and head priest of the temple, thank Pharaoh Miachepaut for having drawn me out of the Nile and helped me to attain high dignities."

While this is interesting and substantiates the Word of God, yet of far more importance to us is the handwriting of God himself. Three times He wrote and in these recordings we need not be graphologists to see His divinity, fatherhood, and love revealed.

In the book of the prophet Daniel, we read about the great banquet Belshazzar, the king, gave for a thousand of his lords. While they made merry, feasting, drinking wine from the sacred vessels plundered from Solomon's Temple, and praising their gods of gold, silver, brass, iron, wood, and stone, their faces suddenly blanched. Their eyes bulged. On a wall of the spacious dining room there appeared a man's hand. No arm, no body, no head—just a hand with five, long, spectral fingers. Chalice clattered to the floor from trembling hands as the mysterious digits wrote their cryptic message on the plaster . . . "MENE, TEKEL, PERES."

"What does it mean?" they asked one another fearfully.

"Send for the astrologers, the Chaldeans, and soothsayers," the king cried. "I'll reward the per-

son who can interpret the writing. I'll make him third ruler of my kingdom."

The wise men came. Baffled, they shook their heads, tugging at their long white beards. Someone recalled Daniel. "He interpreted Nebuchadnezzar's dreams," she said.

"Bring him here at once." Belshazzar commanded.

The dignified, gray-haired man standing before the king had no difficulty reading the message. God always reveals His word to those who know Him.

"Mene." Daniel said the word slowly. It means numbered. "God hath numbered thy kingdom, and finished it."

"Thou art weighed in the balances, and art found wanting." Percs . . . divided. "Thy kingdom is divided, and given to the Medes and Persians." That night the prophecy came true.

BOOKS IN REVIEW

Review of books from other publishers does not mean full approval. Read discriminately! Order all books from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

WHAT THE HOLINESS PEOPLE BELIEVE

By Jack Ford

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The author is one of our highly successful Nazarene pastors in Britain and the material in this book makes up the Drysdale Lectures given at Emmanuel College in England.

The subtitle, "A Mid-Century Review of Holiness Teaching Among the Holiness Groups in Britain," pinpoints the discussion throughout the book; but let it be said that this book would be found just as pertinent to be read on this continent as it would among our people in Britain.

Wise is the man who takes time frequently to re-evaluate his creed. It is like taking a doctrinal inventory. It is a practice that any church, and more especially a holiness church, should not overlook. Jack Ford has done this very thing for the holiness groups in Britain. He does not strike out any new path or any new theory. He merely clears away the grass that grows up through the cracks in the pavement and lets us see again what this highway of holiness really looks like. It is the same good old path just made plainer and clearer again. His statement of our position is traditionally accepted by the best authorities. You will spend a few hours of interesting and highly profitable time if you will obtain and read this prayerfully.

—NORMAN R. OKE, *Book Editor*

Belshazzar paid the price of his sin by the loss of both his life and kingdom.

Shall we look at that little word "Tekel"? Since creation, God has been weighing cities, nations, and men. Sodom and Gomorrah were among the first and paid the penalty of sin. Only a revival of the old-time religion saved Nineveh from being wiped off the map. History records the downfall of mighty Greece, of the great Roman Empire, of France and of other nations that forgot to Analyze God's handwriting. Closer to our own times was the defeat of Hitler, Mussolini, and Hirohito. *Weighed in the balances!* God's scales are operating today and He is weighing not only nations, but individuals. That word "Tekel," written by His omnipotent hand, still stands. What are the balances we are being weighed in? The Ten Commandments, written by the finger of God.

God told Moses, for the second time, to prepare two tablets of stone and meet Him in the mount, where He would write the Ten Commandments on them. The original stones containing the Decalogue had been mercifully destroyed by Moses when, trudging down the mount with them under his arms, he learned that the Israelites had already condemned themselves by breaking the first three. The golden calf they had made was being worshiped by them in the place of God (see Deut. 10:1-4).

Today, the writing by God's finger on those stone tablets is our scale. "But we are living under grace. We are no longer subject to the Mosaic Law," someone protests. True, and Christ himself gave us a perfect example of grace in His forgiveness.

It was that day when a woman, accused of adultery, was brought to Him with the suggestion that, according to the law of Moses' day, she should be stoned. Christ stooped and wrote with His finger in the sand at His feet. When He arose, He said, "He that is without sin among you, let him first cast a stone at her" (John 8:7). And again He wrote. What it was, we can only guess.

The sins of the accusers? An analysis of their own character? Whatever it was, they were condemned and slunk away like whipped dogs, one by one. When He and the woman were alone, He told her her sins were forgiven. That is *grace*, or *unmerited favor*. While God's writing always condemns sin, yet in it, between the lines, we can read His matchless love, grace, and mercy. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Instead of having our handwriting analyzed and our character traits pointed out by human graphologists, why not let God read our *heart-writing*? He alone is the true Character Analyst. His X-ray eyes see through our human weaknesses and He will very graciously reveal them to us. His "chart" is infallible.

The Answer!*

By Frances B. Erickson

*I wonder if I could no longer see
The sunlight on each lovely thing God made;
If sight should be withdrawn, and there would be
No light to warm—but only endless shade—
Would I despair, and lose all joy and peace?
Would I become just like a "light gone out"?
Would all God's revelation of His grace
Be suddenly supplanted with unending doubt?*

*The answer comes with perfect clarity:
No darkness could displace that "inner Light,"
For, lo, I once was blind, but now I see
Eternal things denied to natural sight!
And so, in pastures green—by waters still—
The Shepherd of my soul would lead me on,
And grant me sweet submission to His will
'Til I beheld His glory at the dawn!*

*Written as I meditated on the approaching blindness of a dear Christian friend—"God is light, and in him is no darkness at all" (1 John 1:5).



SUMMERTIME should be harvesttime for Nazarene Sunday schools. Picture shows a Nazarene Sunday-school bus unloading a group of children and adults. Let's work to bring the people in, not only at Easter time and for Children's Day, but all through the year.

The sad plight of—

ALMOST HOLINESS

By BERNARD W. CULBERTSON

Pastor, Lovington, New Mexico

Several months ago in my calling I met a woman who felt it to her credit to be as much like the Nazarenes as she could in her own strength. For she said, "You know, we're almost holiness ourselves." I have never been able to fully persuade this woman to pay the price and come through on the holiness line.

However, neither have I been able to persuade some others within the church in many places whose lives say they too are "almost holiness." These have never become fully persuaded that the holiness way is for them. Oh, with their mouths they may profess the experience. But with their lives they seem to count it to their credit just to be almost holiness. With one hand they are holding on to the trinkets of the world and with the other they endeavor to serve God and the Church.

With some of these their "almost" comes on the line of devotion and faithfulness. They may be found one Sunday in every service, apparently drinking in everything and very good stewards. But the next Sunday they've gone to "Grandma's house" for the sixth family reunion of the year! They are "almost holiness" because their consecration has yet to go deep enough to include loyalty and duty.

With others their "almost" comes on the line of modesty and humility. Our General Rules of

the church *Manual* still tell us, "Our people are to dress with the Christian simplicity and modesty that become holiness." May God help us always to be recognizable as holiness people. These are "almost holiness" because their consecration is not deep enough to cause them to lay aside or leave aside the worldly adornments that betray the worldling.

Others who may be almost holiness that we are trying to fully persuade have yet to allow their consecration to go as deep as their pocketbook, so as to include tithing and bringing offerings. For holiness includes a sacrificial and free attitude when it comes to giving and supporting God's work.

Another "almost holiness" addict is the one who is holiness until the call comes for visitation workers. Then he develops an inferiority complex that never seems to be evident when his own "rights" have been trespassed.

It will take holiness to see the Lord—and it takes holiness to live the life that will please the Lord now. Let us make our consecration deep, to the bottom, that there be no "almost" aspects to it whatsoever.

An entire consecration will produce entire sanctification. For "almost holiness" will lead only almost to heaven!

*Studies in
the Epistle to
the Colossians*

XX. Salutations, Greetings And the Signature

The closing verses of this Epistle to the Colossians are filled with salutations, greetings, a message to Archippus, and the final salutation of St. Paul with his own signature.

Tychicus and Onesimus. These are mentioned first as the messengers who were to carry the Epistle of St. Paul to its destination in Colosse. Tychicus is here spoken of as "a beloved brother, and a faithful minister and fellowservant in the Lord." These words are almost identical with those found in Ephesians, and it appears most likely that he was commissioned to carry both letters to their respective destinations. He is also to give in further detail information concerning St. Paul's welfare, and also to comfort the hearts of those who apparently were greatly disturbed over the Apostle's imprisonment. Tychicus is not mentioned until late in the Apostle's ministry, and appears to have been from the province of Asia, probably from Ephesus.

Onesimus was a slave who fled from his master, and was converted under St. Paul's ministry in

By H. ORTON WILEY

President Emeritus, Pasadena College, Pasadena, California

Rome. He was then sent back to his master Philemon, with the Epistle under that title. He is here described as a "faithful and beloved brother, who is one of you."

St. Paul's Jewish Helpers: Aristarchus, Marcus, and Justus. Aristarchus is described as a "fellow prisoner," but the same is said of Epaphras in the Epistle to Philemon. It is supposed that the authorities had given St. Paul the privilege of a companion and attendant, and that these two took turns in caring for the Apostle. Marcus, or John Mark, was a nephew of Barnabas, and it seems was contemplating a journey to the Lycus Valley. St. Paul requests for him a hearty reception. The next is Justus, who is not mentioned elsewhere. He is probably given honorable mention because of his devotion to the Apostle. St. Paul specifically mentions these three as being his Jewish helpers and of great comfort to him. There appears to be a note of sadness here, for it seems that these alone stood loyally by the Apostle in his position concerning the liberty of the Gentiles, which most of the Jewish Christians denied.

The Gentile Helpers: Epaphras, Lucas, and Demas. Epaphras is mentioned as "one of you," and was evidently from Colosse. He is mentioned as a man of much prayer, one who "agonized" in prayer for the Colossian church. It was Epaphras who journeyed to Rome, and reported the opposition from Gnosticism which the church was facing, and therefore, probably the occasion of this Epistle. Luke is called the "beloved physician." Some have thought that St. Paul became acquainted with Luke as an attending physician and that Luke was later converted under his ministry. He was with St. Paul on his journey to Jerusalem, and also on his journey to Rome. In the Epistle to Titus he is mentioned as being with St. Paul at the close of his mission. Demas is merely mentioned. Could it be that he was then lukewarm toward the cause which he deserted later? St. Paul says he "loved this present world."

THE HILLS OF GOD

By Norman C. Schlichter

*Wherever the hills of God lift up
Their varied domes in air,
They clearly call all humble hearts
Who gaze on them to prayer.*

*They seem to say, "We symbolize
Our great Creator's might,
Fixed, and ever changing not,
Like us, through ages' flight.*

*"Look unto us, for help is here
As the Psalmist found of old;
The help of the Maker of heaven and earth,
Spring's green and autumn's gold."*

*The hills of God! Their silence deep
Speaks loud of His sure rest;
Their firm foundations clear declare
The strength of His love, unguessed.*

Greetings to the Laodiceans: Nymphus and Archippus. Greetings were sent to Nymphus and the church which was in his house. Instructions are given to read this Epistle to the church at Laodicea, and for them to read the epistle to Laodicea. This latter is quite generally thought to be our present Epistle to the Ephesians, which is regarded as a circular letter which finally lodged at Ephesus. Archippus is given a special message to encourage and strengthen him to fulfill the ministry which he had received from the Lord.

The Salutation and Signature of St. Paul. The Epistle to the Colossians closes with the salutation and signature of St. Paul—"by the hand of me Paul." Then follows the touching words, "Remember my bonds," and, "Grace be with you. Amen." This brief but important and powerful Epistle was probably dictated by St. Paul and written by Tychicus and Onesimus as his assistants. It is a precious Epistle, and we trust our brief comments will inspire further study in this portion of the Word of God.

Making and Keeping a Straight Path

By Clinton J. Bushey

Professor, Biology Department, Olivet Nazarene College, Kankakee, Ill.

Last February as I was preparing in the early morning to leave for my office I discovered that a blanket of snow had silently fallen through the night. Some five inches covered the ground, sidewalks, and streets; and it was untouched in the block in which our house is located. It was early and nobody had broken a path on the sidewalk when I started out.

I decided to see how far along the street I could walk in a straight line—just an experiment. I had covered about half the block when I decided to see how straight I had been walking. I was pretty well pleased with what I had accomplished; but, to my dismay, when I again looked ahead, I had wandered from the straight line and was almost off the sidewalk. By looking back I made a bad crook in my straight path. The snow had been tracked now and no amount of backtracking could straighten out the bend.

I mused—This can be applied to the Christian's walk in life. Go just as straight as you can all the time and don't look back to pat yourself on the back, for you will make a kink which can never be straightened out.

On this particular morning as I walked on, I noticed some dog tracks. They first appeared on a stretch of narrow sidewalk which was bordered on either side with barriers which made it almost impossible to get off. When it widened out to normal width, the tracks of the dog pack began to branch out here and there. Pretty soon from behind a house, where they had been wandering, three harmless-looking dogs approached the sidewalk and started to walk along with me. In a minute or so one of them nipped at my heel. Mind you, they looked innocent to me and I like that kind of dog. But when they began to show

the real self, I "barked" at them in no uncertain terms and they just stopped where they were and I went on ahead, making my "straight" path.

These companions, had I wanted to follow them from my path, could have led me anywhere. They were not interested in following a straight path. I don't like that kind of company. I wanted to keep where I belonged.

By this time I was on the main thoroughfare and cars, trucks, and buses were going by, splattering the wet snow right and left. As long as I stayed on the sidewalk I was all right. At one point the snow had obliterated the margin of the sidewalk so completely that I stepped off it; but, sensing where I was, I got back on immediately. Actually, I'm afraid I was watching the "world" go by and wasn't watching where I was going.

I had to cross a couple of side streets and they were pretty well covered with snow, but I knew where the "pitfalls" were and maneuvered nicely through them. I arrived at my office with no real damage to my clothes, only a little splattering from the passing cars; and when I removed my protecting coat and boots, I was spotless.

Clothed in the garments of righteousness, thus being protected from the weather of the world, and by keeping on the path. I hope to reach my destination. And I want to keep on that path, and with the same garments, and with the ability to say, "No," when companions would lead me off—not by looking back to see how well I've done so far, and bragging about it, not getting intimate with casual companions, and not getting so close to the dirt of the world as to get contaminated, spotted, dirty, or ashamed. Then when I reach my goal and look at my Master, I can do so without trembling or confusion.

Keys to the Acts of the Apostles

15. The Key Riot (A) The Book of Acts might well be called "The Book of Riots." From the legal standpoint, a riot is defined as "a tumultuous disturbance of the public peace by an unlawful assembly of three or more persons in the execution of some private object." In the light of this definition, it is interesting to note as we begin this study that "uproar" and "stirred up" appear five times each in the Acts of the Apostles; "tumult" and "stir," twice each; "insurrection," "conspiracy," "confusion," and "confused," once each; and many other phrases and statements which indicate a situation which is not only uneasy but wild.

Acts 4—7

In Acts 4 and 5 Peter and John were twice imprisoned and threatened several times by the Jewish leaders. They were not pleased with the prominence which Peter and John had received through the healing of the lame man. Although in these cases there was a certain process of law, anyone who will examine them carefully will realize that the procedure approached that of mob violence.

When we move into chapters 6 and 7, where these same Jewish leaders and those who made up the council deal with Stephen, the riot stage is very definitely reached. Stephen's miracles, wonders, and message did not suit the Jewish authorities. And the result was "they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, . . ." (6:11-14). Then Stephen, with a face that looked like that of an angel, preached to his fellow Jews. What was the response? A riot, which is described in these words: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. . . . Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: . . . And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit" (7:54-59).

Acts 9—12

Saul was converted on the road to Damascus, and then received the baptism with the Holy Ghost as Ananias prayed for him in the city of Damascus. After this, Paul preached in the synagogues that Christ is the Son of God. What happened then? Here are the facts: "And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him

down by the wall in a basket," and Saul went to Jerusalem. This was Paul's first experience with mob violence; before the close of his life he was to learn much more about it.

The twelfth chapter of Acts gives the account of the killing of James by Herod, and the imprisonment of Peter which followed. Likewise, Herod intended to have Peter beheaded, but through the prayers of the Christian people, Peter's life was saved, and instead, God sent judgment upon Herod. His wicked life came to a miserable end. Although Herod's highhanded action was not, strictly speaking, mob violence, it was that kind of spirit which moved him to get rid of James and plan to do the same to Peter.

Editorials

Acts 13—14

Paul was preaching in Antioch in Pisidia on his first missionary journey. The whole city was stirred. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. . . . But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium" (Acts 13:45-51). This was a riot which resulted in driving Paul and Barnabas out of Antioch.

A similar calamity befell them in Iconium, where "the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jewes with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel" (14:2-6).

In Acts 14:19-20, we have the account of what happened at Lystra: "And there came thither certain Jews from Antioch and Iconium, who per-

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
July 15:

Jesus Is the Saviour of Men

SCRIPTURE: Heb. 2:9-5:14 (Printed: Heb. 2:9-13; 4:14-16; 5:7-9)

GOLDEN TEXT: *Bring made perfect, he became the author of eternal salvation unto all them that obey him (Heb. 5:9).*

The Book of Hebrews is the inspired commentary on the Levitical system. It was written to show that the old order of priesthood and sacrifices was imperfect and was meant only to be a type of true salvation in Christ. When Jesus came all the types were fulfilled and their purpose ceased. Judaism plagued the Early Church. It was hard for Jews, steeped in centuries of religious traditions and practices, to turn completely away from them; but the writer says this is absolutely necessary. If one turns back to the old Levitical system, there "remaineth no more sacrifice for sins" (Heb. 10:26). There is no priest now except our great High Priest. There is no lamb now but the true Lamb of God, who "taketh away the sin of the world."

To appreciate the meaning of Christ's priesthood for us, we need to distinguish between the office of the priest and the office of the prophet. A prophet was God's representative bringing a message from God to man. A priest is man's representative—someone chosen because he was the best that could be found, and stood the best chance of being accepted. It was his mission to represent man and intercede for man in the presence of God. Jesus is our Priest. In order to be a faithful priest He had to identify himself with us, and so He had to don our humanity. In order to measure the amount of grace that tempted humanity needs for each emergency, He had to experience temptation. In order for sufferers to know that they had a Saviour who understood, He had to suffer. In order for sinners to know that He actually represented them, "He was numbered with the transgressors," although, in His immaculate purity, "he knew no sin."

His priesthood is supremely superior. The Levitical priesthood changed, pass-

ing from one generation to the next. His priesthood was like that of Melchisedec, having neither beginning nor end. The Levitical priest had first of all to offer a sacrifice for himself, for he too was a sinner. Christ, our Priest, is "holy, harmless, undefiled, separate from sinners." There was no question about His acceptance, for He had always been "in the bosom of the Father."

The best that the Levitical priest could do was to carefully inspect the lamb and hope that it had no hidden defect. At best, its blood was but a type. Jesus offered His own blood as of a "Lamb slain from the foundation

of the world." The closest the Levitical priest could come to God was to enter a tabernacle made with hands and to come to an altar built of stone. Jesus walked right through the veil into the presence of the eternal Father and there by the eternal Spirit He offered His own blood once and forever for our sins: ". . . once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). Hallelujah!

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SUNDAY-SCHOOL ATTENDANCE REPORT



	Last Year	May	Percentage
Eastern Zone			
Washington-Philadelphia	10,467	11,090	106
Akron	11,366	11,898	105
Pittsburgh	8,535	8,760	103
<i>Districts not reporting: New England, Albany, New York</i>			
Canadian Zone			
Canada Pacific	1,055	1,201	114
Canada West	4,228	4,557	108
<i>Districts not reporting: Maritime, Canada Central</i>			
Southern Zone			
Dallas	5,046	5,521	109
Houston	3,582	3,918	109
Kansas	7,962	8,219	103
Northwest Oklahoma	5,989	6,167	103
South Arkansas	3,948	4,046	102
Kansas City	9,258	9,484	102
Northeast Oklahoma	3,961	4,057	102
Southeast Oklahoma	3,955	4,027	102
Abilene	5,687	5,674	100
San Antonio	3,679	3,661	100
North Arkansas	3,656	3,581	98
Nebraska	2,728	2,534	93
Southwest Oklahoma	6,277	5,824	93
<i>District not reporting: Louisiana</i>			
Southwest Zone			
Hawaii	519	685	132
Northern California	14,748	15,383	104
Colorado	6,334	6,570	104
Southern California	11,161	11,274	101
New Mexico	3,126	3,086	99
<i>Districts not reporting: Arizona, Los Angeles</i>			
Northwest Zone			
Alaska	549	696	127
Minnesota	2,192	2,463	112
North Dakota	1,737	1,818	105
Oregon Pacific	7,253	7,461	103
Northwest	7,010	7,163	102
Nevada-Utah	893	882	99
Idaho-Oregon	6,179	6,046	98
Rocky Mountain	2,463	2,396	97
<i>Districts not reporting: Washington Pacific, South Dakota</i>			

District	Last Year	May	Percentage
Central Zone			
Northwest Indiana	5,499	6,543	119
Michigan	8,347	9,239	111
Eastern Michigan	8,431	9,187	109
Central Ohio	13,336	14,279	107
Wisconsin	2,238	2,485	107
Northwestern Illinois	4,998	5,297	106
Indianapolis	8,916	9,252	104
Northeastern Indiana	9,697	10,058	104
Western Ohio	14,380	14,663	102
Southwest Indiana	9,359	9,493	101
Chicago Central	5,494	5,550	101
Illinois	8,788	8,753	100

Districts not reporting: Iowa, Missouri

Southeast Zone			
Georgia	5,596	6,126	109
South Carolina	4,748	5,153	109
North Carolina	3,670	3,908	106
East Tennessee	5,712	6,013	105
Virginia	3,144	3,278	104
Florida	7,069	7,327	104
Eastern Kentucky	5,463	5,436	100
Alabama	7,486	7,379	99
Mississippi	2,875	2,806	98

Districts not reporting: West Virginia, Tennessee, Kentucky

Miscellaneous			
Australia	494	724	147
North American Indian	1,018	1,188	177
Estimated Average for May, 1956		101,399	
Increase over last year's average		11,888	
Percentage of increase		3.05	

ERWIN G. BENSON, Field Secretary

"Well, Thister," he finally said as he wiped away the tears, "just pray that I will live like Him."

While Bud Robinson was in school for the eight months he attended Southwestern University, he met and fell in love with Sallie Harper. After he left school and entered into full-time evangelistic preaching, he could not forget "Miss Sallie," as he called her the rest of his life. Two years later, he and "Miss Sallie" were married.

"Miss Sallie" was an educated young lady. She loved Uncle Bud and she loved God. She started right in helping Bud learn to read better. She always made a beautiful home for him where he could go and sit at a long table covered with a white tablecloth and loaded with food. To the Robinsons, two little girls were born, Sally and Ruby. Uncle Bud always felt free to invite anyone he wanted to to live at his home and eat at his table. He played with his children in the evenings whenever he was home, even as he had planned to do when he was a boy of twelve. The Bible was always read and whoever visited in the Robinson home knew that God dwelt there continually.

"Miss Sallie" went to be with Jesus in 1940, just two years before Uncle Bud joined her in their heavenly home.

During the sixty years which passed from the time Uncle Bud started preaching till he died, he traveled more than 2,000,000 miles by pony, train, automobile, and on foot. He preached over 33,000 times and saw more than 100,000 people kneel at the altars where he preached.

Not content with wasting any of his time, in between those 33,000 sermons, Uncle Bud wrote 14 books. Most of these books contained sermons. These were both serious and humorous, convincing and joyous. The happy life Bud Robinson lived oozed out in all his writings and preaching.

He named his books with simple titles. One he called *A Pitcher of Cream*. This book was dedicated to "old Jessie, the best friend we ever had, who has provided us with Jersey milk and sweet cream for, lo, these many years. If there is a land of perpetual clover where Jersey cows go, may old Jessie have an abundant entrance in." Another of his books he named *Bees in Clover*. This book he dedicated to "a band of faithful workers that toured the state of Indiana in an automobile in the month of April of 1916." Then he listed the names of the entire group and reported on the results and work of the tour.

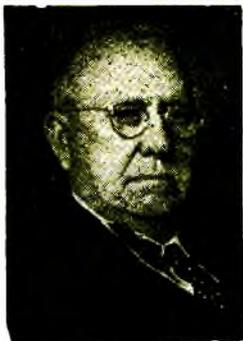
Some of his other books were named *Nuggets of Gold, Sunshine and Smiles, Honey in the Rock, My Life Story, and My Hospital Experience*.

He was a great believer in the



Conducted by Grace Ramquist

Our "Uncle Bud Robinson"



Chapter Ten

A Life Lived for Jesus

Uncle Bud Robinson lived to be eighty-two years of age. He became known as a holiness preacher from one end of the United States to the other. Whenever it was announced that he would speak in any town or city, the auditorium in which he was to preach

was packed with people. In those early days after Uncle Bud was sanctified, it wasn't easy to see his former friends turn their backs on him. It wasn't easy to start all over without any friends, but that's what Bud did.

When it came time for Uncle Bud to go to heaven, his friends numbered in the thousands. God gave him a thousand friends for each one he had to give up.

Bud Robinson lived so close to God that he truly became like Him.

One day he was walking across a camp-meeting ground with a fellow evangelist when a lady came running up to him. She stopped in front of him and looking into his eyes said, "And you are Bud Robinson?"

"I pay his tax," Uncle Bud replied. "I came five hundred miles to see you," the woman continued. Then slowly she said, "You look like Jesus."

Instead of feeling proud because of this most wonderful compliment a man could receive, Uncle Bud started crying.

HERALD OF HOLINESS. In his services he always managed to pass out subscription envelopes. He would say, "I preach holiness and the **HERALD OF HOLINESS.**" For almost twenty years he wrote a weekly page in the **HERALD OF HOLINESS.** These articles were written under the heading of "Good Samaritan Chats." On this weekly page Uncle Bud gave a running account of where he had been and whom he had seen. He told of the "wonderful" people he had met and of the fine food he had eaten. Always he tried to let his readers know that the people of God were good people. He was a great influence in welding the people of the church together.

One of the most remarkable characteristics of Uncle Bud was his ability to remember everyone he met. He re-

membered the names of people he had met ten and twenty years before. He said, "If anything is worth your time and trouble to learn, it is equally important to remember." And he remembered!

Uncle Bud was a man of prayer. He talked to God daily. Once in writing in his "Good Samaritan Chats" he asked all to memorize his daily prayer and then to get down on their knees and join him in the prayer each day. This was the prayer:

"O Lord, give me a backbone as big as a sawlog and ribs like the sleepers under the church floor; put iron shoes on me and galvanized breeches and hang a wagon load of determination up in the gable-end of my soul and help me to sign the contract to fight

the devil as long as I have a vision and bite him as long as I have a tooth and then gum him till I die."

When closing one of his "Good Samaritan Chats" one week he wrote: "Ten thousand blessings on your head; and may the Lord set the sideboards of your soul out and load you up with bread from the King's table, and as you run over the rocks and ruts of life may some of the bread jolt off for the hungry multitudes; and when you come to the marriage supper of the Lamb, may there be a great crowd following your wagon."

If Bud Robinson were living today, he would pray the same prayer for you. He took a great crowd with him to the heavenly city and he would wish that you, too, do the same.



Back at Stegi

I have landed on Stegi Mission Station. It still seems like a dream to me. How good the Lord has been!

I have had a royal welcome and am happy and contented in the Lord's will. I shall be happy if the Lord uses me this term to win souls. I'm glad I'm a Nazarene missionary.—DELLA BOGGS, Swaziland, South Africa.

Missionary Address Changes

Please Note: Miss Dorothy Bevill has moved to Box 15, Acornhoek, Eastern Transvaal, South Africa.

Miss Bertha Parker is at Box 14, Bremersdorp, Swaziland, South Africa.

Home on Furlough

Rev. and Mrs. Leonard York from British Honduras

Rev. and Mrs. Ira Taylor, Peru

Rev. and Mrs. Donald Ault, British Guiana

Rev. and Mrs. Russell Birchard, Guatemala

Rev. and Mrs. Harrison Davis, Japan

Miss Irene Jester, Africa

Dr. and Mrs. Kenneth Stark, Africa

Miss Evelyn VerHoek, Guatemala

Rev. Don DePasquale, Syria

Also in this country for General Assembly are:

Rev. Alfredo Del Rosso, of Italy

Rev. Samuel Krikorian, of Jordan and Lebanon

Rev. Samuel Bhujbal, of India

A Great Bible School Year

We have had a great year working with our young people in the Bible College. Our student body of fifteen

REMISS REHFELDT, Secretary

was made up of students from nearly every section of the colony. The four Spanish-speaking students have done very well in their studies, even though the majority of their classes were in English.

The year was highlighted by our first annual choir tour on March 18. The choir, made up of the entire student body, and directed by Mrs. Ashley, gave the program in El Cayo, Mt. Hope, and Belize. We were well rewarded for our efforts as we saw some twenty-five people come to the altar to seek the kind of experience the students sang about.

The students this year felt more than ever before their responsibility in the world-wide program of missions of the Church of the Nazarene. After prayerful consideration they chose to raise 150 British Honduras dollars for a heating stove in the Hashemite Kingdom of Jordan. It seemed at times that it was nearly impossible to raise

this amount, as none of the students had a regular income. Feeling the importance of meeting the goal, they requested to fast two meals a week and have the cost of those meals put in the fund for the project. With further sacrifice the amount was increased by offerings twice each month. It was with sincere thanks to God that on commencement night we were able to announce that we had raised \$173.84 B.H. for the stove! Please have the equivalent in U.S. dollars (\$123.29) deducted from our regular appropriations and sent to Jordan for the stove.

Our commencement was also a time of blessing, and the address was challenging and deeply moving to all of us.

We are especially pleased with our one graduate this year. He has been outstanding scholastically and a real spiritual leader on campus. Pray for him as he goes out into the field of service in British Honduras.

It has been a good year in our Bible College and the Lord has blessed many times. With the help of our college boys the equipment shed at Benque Viejo has been built and is in use. We are looking forward to the return of Miss Dech, when she will again take charge of the Bible school.—ROBERT ASHLEY, *British Honduras.*



ROY F. SMEE, Secretary

Loan Fund Grows

In the ten months since the first savings loan was received for the General Church Loan Fund, \$150,000.00 has come in to help provide the fund from which amortized building loans are made to churches. Every day there are several letters inquiring about this loan fund. Our people are in-

terested in putting their savings into a fund that will not only bring them an interest return, but will be used for the church until they have need of it.

With the splendid base that was provided by the Church Extension offering last year, we have been able to pay out in building loans to churches over \$200,000.00. All building loans are

repaid by monthly payments over a term of not more than ten years. These payments are turned right back into other loans, or are available for repaying loans to the fund as they come due. In this way the money keeps revolving and helping the largest number of churches possible.

There is a great need for building loans by many churches, so that we are unable to keep up with the demand. Churches with good security and yet unable to secure a loan from local lending agencies, are willing to go on the waiting list for six months in order to get a building loan.

If you have been thinking about depositing some savings with the General Church Loan Fund, please send in your check now. We can use \$100,000.00 above our present available funds to take care of fully approved loans now on the waiting list. Checks or money orders should be made to John Stockton, treasurer, but all correspondence should be directed to the Division of Church Extension, Box 6076, Kansas City 10, Missouri. Literature is available telling about the loan fund and any specific questions will gladly be answered.

New Churches

Telegram. Just organized third church in Marion, Park Lynn, close of revival, Rev. Dobbins. Rev. Norman Zurcher appointed pastor. Fine people. Beautifully housed.—Paul Updike, District Superintendent.

This was the tenth new church for the Northeastern Indiana District for the quadrennium that just closed.

District Superintendent R. F. Heinelein organized the Washington Avenue Church in Erie, Pennsylvania, on May 27. Rev. Floyd A. Wycoff has been appointed pastor. This was the tenth new church for the Pittsburgh District for the quadrennium.

District Superintendent D. W. Thaxton organized a new church at Clover, South Carolina, on June 3. Rev. A. B. Hilliard has been appointed pastor. This was the thirteenth new church for the South Carolina District for the quadrennium.

District Superintendent V. W. Littrell organized the Villa Heights Church in Roanoke, Virginia, during May. Rev. Loren Gould, a graduate of Nazarene Theological Seminary, has been appointed pastor. Property is being purchased and prospects for the future of the church are excellent. This was the tenth new church for the Virginia District for the quadrennium.

A full account of the churches organized from the General Assembly in 1952 to the General Assembly last month will be given in this column in next week's HERALD OF HOLINESS.

the Question box

Conducted by STEPHEN S. WHITE, Editor

When God created Adam, did He know that Adam might sin, or did He know, for a certainty, that Adam would sin?

I believe that God knew for a certainty that Adam would sin. This does not mean, however, that Adam had to sin. For God to know that an act of a human being is certain does not make God the cause of that act. Certainty and necessity are not identical. Dr. Daniel Steele was given a similar question—it is stated thus: "Did God foresee that some men would sin and, refusing the Saviour whom He provided, would be eternally punished?" Here is his answer: "A few good men, such as Bishop Wm. Taylor and Professor L. D. McCabe, say God foreknows only the foreknowable; that the future moral acts of a free agent are not knowable. This would make prophecy impossible. Theologians almost all of them believe that God foreknew that some men would make themselves forever miserable. He could have avoided the misery by refraining from creating persons and by being satisfied with a universe of things. This would be a dull universe without a single moral intelligence to commune with. God had from eternity just such a universe. I do not blame Him for preferring a chance with all the risks involved in the creation of free agents."

Dr. H. Orton Wiley, in his *Christian Theology*, Vol. I, pp. 355-61, vigorously defends God's foreknowledge of contingent, or free, acts as not only the Arminian view, but also the position of the pre-Reformation Church. In this connection he quotes from Dr. Pope's *Compendium of Theology* as follows: "It is not the Divine foreknowledge which conditions what takes place, but what takes place conditions the Divine foreknowledge. . . . Predestination must have its rights; all that God wills to do is foredetermined. But what human freedom accomplishes, God can only foreknow; otherwise freedom is no longer freedom." Dr. Wiley also says: "At a later time Dr. Adam Clarke advanced the peculiar view that God *can* know all future events but

does not *choose* to do so." Then he adds, "This view was never accepted by the Methodist theologians."

Professor Borden P. Bowne, the great Methodist philosopher and theist, is said to have argued on one occasion with Professor McCabe (referred to above) on this question. The discussion concluded about 3:00 a.m. with McCabe asking this question: "Bowne, do you think God could have created this world if He had seen how it was coming out?" And Bowne's retort was: "McCabe, do you think God could have created this world if He hadn't seen how it was coming out?" In this connection, it should be remembered that Bowne was by far the greater thinker of the two men.

Professor O. A. Curtis gives the same argument which Bowne does from a little different viewpoint. He states it thus: "If God has no foreknowledge of contingent events [events based on the free acts of men], then he not only arranged a vast and complex plan of redemption without knowing that *even one* moral person would ever be saved; but in carrying out this plan of redemption he actually sent his only Son as Redeemer into the reality of human temptation without knowing that his Son, Jesus Christ, would resist the temptation. To accept this strange, strange doctrine of divine nescience [ignorance of the future] I would need to become a necessitarian, and once a necessitarian I would not have any need for the doctrine at all." Finally, Dr. Steele above mentions the fact that the denial of God's foreknowledge makes prophecy, the foretelling of events which are dependent upon the choices and acts of free men, impossible. Many other theologians before and after his time have joined with him in this argument. They all agree that if you give up God's foreknowledge, you have to give up Bible prophecy, or the foretelling of future events.

Were people sanctified wholly prior to Pentecost? It was promised to them in Joel 2:28 and not fulfilled until the time beginning with Acts 2:4, according to Acts 2:16-17. You claim, in your editorial of December 28, 1955, that the Holy Spirit's "infilling banishes sin from the heart," which of course is entire sanctification. Then there are John 7:37-39 and Heb. 11:39-40.

As an exception, and not as the rule, Isaiah and perhaps a few others rose above their day by faith and were sanctified. However, the beginning of the Pentecostal dispensation came as you indicate—was prophesied in Joel and fulfilled in Acts. In John 7:37-39 Jesus prophesies again the coming of Pentecost. Then the true Pentecostal

dispensation was to begin, but His prophecy did not bar the exceptions which I have mentioned. I do not believe that the passage in Hebrews (11:39-40) has any direct bearing upon your question. It, as Hebrews usually does, is setting forth the superiority of the new covenant over the old, or of grace over the law.

Thought for the Day



by BERTHA MUNRO

Remember

Monday:

One of the mystery, marvel gifts of God to man is the recording device we call memory—indispensable servant, implacable master. We need now to be laying up store against that final day when God says, "Son, [begin to] remember," and sets the tape playing back over and over, eternity-long. (Luke 16:25.)

Tuesday:

Like all other gifts, memory is to be given back to God for His uses. Bringing into captivity every thought, make your memory a working servant.

"Remember the sabbath day." "Remember all the commandments." Keep them fresh in your mind, those guide-

posts for good living. When others forget them, it is easy to follow suit and shut your eyes. Use your memory to develop a sound conscience. (Exod. 20:8; Num. 15:39.)

Wednesday:

"Beware lest thou forget the Lord." You live in a climate of God-forgetfulness; the only way to escape the contagious virus is to "set the Lord always before" you. "Remember . . . [Him as] thy Creator," and trust yourself to Him "as to a faithful Creator." Work your memory to counteract the "practical atheism" which, professing allegiance, lives as if God were not. Not to remember God is to register for hell. (Deut. 6:12; Eccles. 12:1; Ps. 9:17.)

Thursday:

"Remember his marvellous works," when you face an impasse and are tempted to crawl into a corner. "Remember what the Lord . . . did unto Pharaoh." Use your memory to make you strong—in the Lord. Remember that "walking faithfully in the path of duty, you too are never far from a miracle" (Dr. H. C. Powers). (Ps. 105:5; Deut. 7:18.)

Friday:

"Remember that thou wast a bondman," an "alien" and a "stranger." Sing "Glorious Freedom," and remember with praise. Use memory to build into your character the graces of humility and gratitude, and with these

tolerance, sympathy, and understanding. Still a servant—love slave of Christ, and of your brother for His sake. (Deut. 15:15; Eph. 2:11-12; John 13:14; 15:20.)

Saturday:

Forget not Jerusalem—your spiritual home; don't let it get easy to stay away from church. Forget not "to do good" to others; don't let it get easy to live just for yourself. "Remember the words of the Lord Jesus, . . . It is more blessed to give than to receive." Remember His death—"till he come." Use memory to keep you looking up—and ready. (Ps. 137:5; Heb. 13:16; Acts 20:35; Luke 22:19.)

Sunday:

"Forget not all his benefits." "Remember all the way which the Lord . . . led thee." Ebenezer—"Hitherto"; then Jehovah-jireh—"The Lord will provide."

"Forget not his covenant." Remember not only His general promises to all Christians for all things; remember His special promise to you for the special job He assigned you, and remember your promise to Him. Work your memory to help you finish the job. Remember, like the Mount Everest climbers, and like Jesus on the cross: "You don't have to come back from a high adventure"; you do have to see it through. (Ps. 103:2; Deut. 8:2; I Sam. 7:12; Gen. 22:14, margin; II Kings 17:38.)



By A. K. BRACKEN

Ethical Revival Needed

President Henry P. Van Dusen, of Union Theological Seminary, in his inaugural address, noted the great need of an "ethical revival." "Morality," he said, "is steadily losing ground." He called for an ethical revival to match "the current spiritual awakening" (*Christian Century*). All through the Christian centuries it has proved much easier to preach "the kingdom of God" than it has been to preach "his righteousness." Our hearts thrill at the mention of the "peace and joy" of the Kingdom, but are slow to respond to the "righteousness" of it. Both those whose theology proclaims the necessity of sinning daily and those who believe in and teach heart purity and a life at all times acceptable to God lamentably lag in preaching the "ethics" of the Christian life. Christian churches

must ever be on the guard, in our passion for religion and for dollars and noses (or ears as the case may be), lest we neglect to emphasize the spiritual and the ethical.

Busy Ministers

Newsweek gives some essential points in a survey reported by the Russell Sage Foundation on the "requirements of the modern ministry." Three hundred forty-six ministers, "balanced as to location, education and denomination," were examined. (1) Time spread: administration 38 per cent; (2) pastoral duties 26 per cent; (3) preacher or priest 19 per cent; (4) organizer 12 per cent; (5) teacher 5 per cent. Of these 37 per cent were evangelical, 33 per cent were sacramental, and 30 per cent were communal. Of sermon themes 60 per cent

dealt with "spiritual obligations to God"; 51 per cent with "the works of Deity"; 44 per cent "the value of religion to society"; 23 per cent to "the value of religion to the individual." They averaged one hour and thirty-eight minutes in study and devotions. Nearly 28 per cent felt that the minister should be an "outer directed" person—"radiant personality." The most galling problem was a sense of "not living up to the calling." More than one-third of them habitually associated with the community "leaders," and felt that their effectiveness was impaired by this fact and the failure to love the whole group. Everywhere the masses thronged and clung to our Lord Jesus when He was on earth. Considering the above facts, is it any wonder that so few of us rise above the amateur in the pulpit?

Kogotai-Bible-Okinawa

Long before World War I Okinawa was, in language, customs, and culture, an integral part of Japan. Again today, after a separation from Japan, resulting from World War II, ties between Japan and Okinawa are very strong. Commerce between them is flourishing. Recently, the general secretary of the

The Bible teaches that God is sovereign in the affairs of men; it also teaches that man is free to choose in his own affairs. These statements do not contradict—they supplement each other. It is the prerogative of God to set the bounds of human choice and activity; it is the lot of man to choose within these bounds.

The Choice Before Us

Job's complaint that God had hedged him in (3:23) is offset by his declaration of faith: "Though he slay me, yet will I trust in him"

(13:15). Job could not choose his circumstances, but he could make the choice to trust or to doubt. And this principle holds for all of us: *God determines the boundaries of our circumstances; it is ours to choose within these limits.*

By

M. H. ROZZELL

Olivet
Nazarene College,
Kankakee, Ill.

Take the matter of food. We cannot help it that there are certain products of nature which will injure us physically if we eat them, but we can refrain from partaking of them. We cannot alter the fact that our bodies demand certain chemical combinations of food to maintain good health, but we can co-operate with these demands and see to it that our bodies receive these needed foods.

Take the matter of physical environment. We cannot decide whether the weather shall be hot or cold, wet or dry. But we can decide the kind of clothes we shall wear, or the kind of houses we shall build, that we may endure the kind of weather we do have.

Take the matter of salvation. We have absolutely no choice in determining the conditions of salvation. But it is our privilege to co-operate with God in His efforts to save us by complying with the conditions of salvation which He has revealed.

And God says to each of us: *I have set before thee . . . life . . . and death* (Deut. 30:15). We cannot determine our circumstances, but we can adjust to them; we cannot change the weather, but we can prepare for it; we cannot choose the terms of salvation, but we can comply with them. Within the limits of the sovereign will, we each may say, "I am the captain of my soul. I am the author of my fate": for it is not the storm, but it is the *set of the sail*, that determines the way the ship shall go.

Let us set the sails of our attitudes so that the forces of life will drive us homeward!

Japan Bible Society, Miyakoga, visited Okinawa, bringing with him the "Kogotai colloquial Japanese Bible," which Okinawans were seeing for the first time. The Bible is in the easier spoken language, which of course means easier and wider reading and a greater reach of influence among the people. The knowledge of the Lord shall cover the earth "as the waters cover the sea."

Brief

In a survey by the Council of Buffalo (New York), it was revealed that 75 per cent of the children from five to seventeen years who had come under the surveillance of the court had never been in contact with supervised leisure activities

Native Education—Africa

Prime Minister Garfield Todd, of Southern Rhodesia, has recently announced a five-year plan for the improvement of native education to become effective from now to 1960. The rapidly growing native population of this area is now over two million. The plan will call for a heavy financial drain on the treasury of Southern Rhodesia in the effort to provide adequate facilities for African children. In 1956, \$4,480,000.00 will be spent with a goal for over thirty-five million for the five years. The natives will be required to increase their share of this burden. Natives, missions, and government are in something of a partnership in this task. God still says, "Let there be light."

Tolerance or Intolerance

When you are on the receiving end, religious freedom is a benediction and blessing; but, in some areas, if it is to be bestowed—then it must be thought over. Bishop Zaccaria de Vizcarra, of Madrid, says that the "Protestant danger" in his country is greater than ever. Whereas in 1927 there were 43 Protestant preachers in his country, there are now 447, he claims. In Semmering, Austria, a Lutheran claims that persecution of Protestants in Spain is growing steadily. "Protestants are second class citizens" in that country, he reports. In Colombia, S.A., during the last half of April, 7 Protestant ministers have been jailed and 90 evangelical churches have been closed, according to World Presbyterian Alliance.

NEWS of the Churches



Pastor Howard Mansfield reports from Baker, Oregon: "We count it a privilege to accept our fourth unanimous call to pastor this fine group of loyal Nazarenes. God has signally blessed our labors, and given many new members and friends. Our people are united in spirit and purpose, the church school has shown continual growth, and finances have been good. Plans are now under way for church expansion. Recently we enjoyed a profitable revival meeting with the Estep Evangelistic Party. God visited us, giving some fifty seekers finding help from God. The "Showers of Blessing" program is heard each Sunday morning, as well as the "Fireside Hour" each Sunday evening over KBKR. These two programs have been used and blessed of the Lord in acquainting the community with the Nazarene work. We thank God for His blessings."

Cadillac, Michigan—Our recent revival with Evangelists Earl and Pearl Gardner was the best of our two-year ministry with the Cherry Grove Church. The Gardners are a wonderful team, and God used their Bible holiness

preaching to reach the hearts of the unsaved and unsanctified. On the closing night, God gave us an outstanding service, with a number of seekers at the altar—it was a time of real blessing as we prayed and praised God. A fine revival spirit continues on the church, and we are grateful for the ministry of the Gardners with us. On Easter Sunday we had a good record of 116 present. The church has given us a good recall for our third year, and we are happy to work with these good country folk.—DELMAR R. DRAVEN-STATT, *Pastor*.

Fillmore, California—Recently we enjoyed a revival meeting with Evangelist Robert Emsley of Leeds, England. His preaching was excellent, with special emphasis on Bible holiness. New people attended the services, souls were converted, some sanctified, and many helped. Money was raised to finish paying for our pews, and a love offering was given to the pastor. This is a small church, but growing fast. We have scheduled Brother Emsley for a return engagement.—LEROY STOREY, *Pastor*.

Dawson, Minnesota—Our Sunday school started a contest in January, and were able to break our attendance record on Palm Sunday, with fifty-nine present—all this in spite of the coldest winter in a number of years. A number of new contacts were made by our good people and this has resulted in an increased enrollment. We praise God for His blessings, and go forward in His name.—JOHN A. JAMES, *Pastor*.

Evangelist Alden Riepe reports: "I have completed my first full year in the field of evangelism. It has been a most profitable one, and I have greatly enjoyed working with our fine laymen and splendid pastors. We thank God for the many souls who have prayed through at the altar. I love the Church of the Nazarene and our wonderful leaders. Write me, 25 Warren Court, Ft. Thomas, Kentucky."

East Liverpool, Ohio—On Sunday, June 3, Rev. Lloyd D. Morgan and wife concluded a splendid and most successful ministry with First Church. Brother Morgan has been a faithful, kind, and efficient shepherd of the flock, and the church has progressed spiritually, financially, and numerically under his wise and able leadership. During his three-year pastorate, 85 members were added to the church; the membership is now 483, and the Sunday-school enrollment 1,085. Last October we had a very fine revival with Evangelist Lawrence Conway and Singer James Cook, and another in April with Evangelist Doris McDowell. In the past assembly year the church raised a total of nearly \$55,000.00 and all budgets were paid in full. Brother Morgan was president of the ministerial association, conducted three radio programs, was highly regarded and well loved in the community, as was his good wife, a musician. The Morgans are outstanding godly people, and we feel our loss keenly as they leave for California. We now look forward to a good ministry and fellowship with Rev. and Mrs. James E. Hunton, who come to us on July 10 from Cleveland First Church.—MARIE K. WOLF, *Secretary*.

Niles, Michigan—Our church recently enjoyed a good and profitable revival with Evangelists Alvin and Annabelle Richards. Brother Richards preached with the anointing of God, and with their special talents of singing and instrumental playing, we were able to bring many new people into the services. Several souls prayed through to definite victory at the altar, and our people continue to rejoice over the wonderful services God gave us. We thank God for the ministry of Brother and Sister Richards with us.—ROYAL F. DAVID, *Pastor*.

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Vancouver, British Columbia—First Church recently enjoyed a fine time of revival with Evangelist and Mrs. C. William Fisher. The Lord came and blessed time after time, and the church was revived. Over fifty souls sought the Lord, including a number of new people. On youth night the altar was lined with older Caravan boys and girls. Our entire church is grateful to God for what He has done in our midst. Brother and Sister Fisher carry a burden for souls, and the Lord greatly used their excellent preaching and music. The Fishers have been invited to return for another meeting.—W. R. ROBINSON, *Pastor*.

Rev. Milton Marsh writes: "After pastoring the church at Tucumcari, New Mexico, for four years, and serving on the New Mexico District for six years, I have accepted our North Pekin Church at Pekin, Illinois, on the Northwestern Illinois District. We enjoyed our work with the fine people of the Tucumcari church. The North Pekin Church is located in a growing housing project in the 'Greater Peoria Area,' with a real opportunity presented here."

Southern California District Assembly

From the very opening of the assembly on May 30 until the close on June 1, the sweet presence of the Holy Spirit was manifest and honored. This was the fiftieth anniversary of the district; it has been a glorious past to look back upon, but there is such a spirit of optimism and challenge to the future that no one left the assembly looking back—but ahead with God.

Dr. Hugh C. Benner, presiding officer, was at his best. His messages were greatly appreciated, and he conducted the business easily with a fine spirit of unity prevailing. The pastors reported with manifestations of joy and anointing.

With the retirement of our beloved district superintendent, Dr. R. J. Plumb, and Mrs. Bessie Plumb, district N.F.M.S. president, there were many honors given them, including a love offering of over \$2,600.00. Dr. A. E. Sanner, Rev. Shelburne Brown, Rev. W. Herman Burton, Rev. William Howard, Mrs. A. L. Whitcomb, and Mrs. Ruth Burton represented the various departments of the church in saying, "Good-by."

Much prayer had gone up for the leadings of God in the selection of our new district superintendent, until when Rev. Nicholas Hull, pastor of University Avenue Church, San Diego, was elected. It was evident that we had His choice. Our district is entirely back of Brother Hull and his good wife.

Reports show a membership of 7,931 with 16,899 enrolled in Sunday school and an average of 11,176. A grand total of \$1,250,435.00 was raised for all purposes.

On Thursday night, in an impressive service conducted by Dr. Benner, Lowell Young and Max Peters were ordained to elder's orders.—FREDMAN A. BRUNSON, *Reporter*.

Northeastern Indiana District Sunday-School Convention

The Northeastern Indiana District Sunday-school convention was held at Fort Wayne First Church, with Rev. James Weeks host pastor, and Rev. R. T. Morris, chairman of the District Church School Board, presiding. Special music was provided by the Ambassador Quartet of Olivet Nazarene College.

The eight zone chairmen of the district gave encouraging reports evidencing good gains throughout. The district has reached an all-time high in average attendance—just under 10,000 for the year. A goal of 11,000 was accepted for the coming year.

Rev. E. W. Martin, pastor of Detroit

First Church, was special speaker. In a very challenging manner he reminded us there is no way to effectively build Sunday schools except through diligence and perseverance with hard work. We returned to our respective churches with deepened concern for making our schools a more effective force in the work of Kingdom building.

We follow unitedly the district leadership of Dr. Paul Updike, superintendent, and Church School Board Chairman Morris. A district survey is now in progress, opening many new homes to the Church of the Nazarene across Northeastern Indiana. Our emphasis is "Homes for Christ" as we Crusade for Souls Now.—MYRON C. MORFORD, *Secretary*.

DEATHS

MRS. MARY MacPHEE FITCH was born in Athens, Illinois, January 10, 1895, and died March 9, 1956, in Midland, Michigan. She was the wife of Rev. Millard R. Fitch, pastor of First Church of the Nazarene in Midland. She was united in marriage to Mr. Fitch on July 2, 1920. To this union were born four sons and two daughters. She was converted in her girlhood days and at no time did she falter in her devotion to and faith in God. She gave her all, without reservation, to Christ, to His Church, and to her family. She is survived by her husband; two sons: Millard Roger, Jr., of Huntington, West Virginia, and E. Donald of Midland; four daughters: Mrs. Floyd E. Shafer of Greeley, Colorado; Mrs. Carl Segrist of Coshocton, Ohio; Mrs. Gene Corley of Cheyenne, Wyoming; and Mrs. Thomas McGraw of Royal Oak, Michigan; also three sisters and two brothers. Funeral service was conducted in the Midland church with Dr. Charles A. Gibson in charge and giving the memorial address; assisting ministers were Rev. Orville L. Maish, Dr. Orville McKay, and Rev. Charles L. Henderson. Interment was in the Midland Memorial Park.

LAUREN D. BENNETT, member of the Church of the Nazarene in Olympia, Washington, died March 13, 1956, at the age of sixty-three. He was a member of the official board, a faithful devoted Christian for six years. He was born April 25, 1892, in Wisconsin. Although a sufferer for many years, his heart went out to others. In 1944 he was united in marriage to Bertha Osgood. He was preceded in death by his wife of a former marriage, and a son Evan, who gave his life in World War II. He is survived by his wife, Bertha Mae; one daughter, one stepson, and two stepdaughters. Funeral service was conducted by Rev. Merritt M. Mockler of the Olympia Church of the Nazarene, with burial in the local cemetery.

WELTON RUDOLPH JAMESON was born January 17, 1921, at the Jameson ranch, northeast of Retan, Texas, and died March 27, 1956. He was married to Annie Laura Bowdry on November 12, 1945. He served in the air force during World War II, and had been a loyal member of the Church of the Nazarene since a young boy. He is survived by his wife, Annie Laura Jameson; his parents, Mr. and Mrs. Barto Jameson; and three brothers: Clifford, Glennon, and Estel. A memorial service was conducted in the local church. The four ministers participating were Rev. Orville W. Jenkins, district superintendent; Rev. Denzil Duke, of Cisco; Rev. Dan Jones, of Ropesville; and Rev. J. E. Perryman, Jr., local pastor. Interment was in Mount Zion Cemetery.

DONALD L. SMITH, devoted Nazarene layman, died suddenly of a heart attack on April 2, 1956, at his home in Dayton, Ohio. He was born January 1, 1906, in Greene County, Ohio; had lived most of his life in the Dayton area. He was united in marriage to Alice Page in 1926. He was converted when in his teens and in 1936 joined the Church of the Nazarene, where he was active as a board member and Sunday-school worker. In spite of a serious heart condition, he advanced to a high position in government service, impressing many of his associates with his Christian ideals. He is survived by his wife; also two children, David of Columbus, and Evangeline Smith Umstead of Royersford, Pennsylvania; one sister and two brothers. Funeral service was conducted from the Knollwood Church of the Nazarene, of which he was a charter member, by Rev. Noel L. Whittis, pastor, assisted by Rev. O. A. Singleton and Rev. O. V. Mewburn, with burial in Woodland Cemetery, Xenia.

GUSTAF G. LINN, age eighty-eight, died April 8, 1956, after a long illness. He was a charter member of the Paulding, Ohio, Church of the Nazarene, having been responsible for its organization in 1918. He was faithful in attendance and support of the church he loved as long as his health permitted. He is survived by three sons, two daughters, and his wife of sixty-three years. He was held in high esteem by many friends. Funeral service was conducted by his pastor, Rev. Virgil H. Few, assisted by the Rev. Mr. Bosh, with interment in the St. Paul's Cemetery.

MRS. MARY M. CLAWSON was born March 3, 1896, and died April 2, 1956. She was converted in 1922 and later became a charter member of the Church of the Nazarene at Whitewater, Kansas. Moving to McAlester in 1938, to Elk City in 1942, and to El Reno, Oklahoma, in 1949, she was active in church work until the last five years of her life, when she was confined to her home. Just a few minutes before she died she left a wonderful testimony that all was well. She is survived by her husband, D. M. Clawson, of El Reno; and two sons, Herman and Melvin. Funeral service was conducted by Rev. R. S. Ball in El Reno First Church; he was assisted by Rev. Carl Prentice, Sr. Interment was in the El Reno cemetery.

MRS. IDA E. LIND, better known as "Mom," died April 13, 1956, at the age of seventy-one, in Beacon, N.Y. She was born June 22, 1884, in Stamford, Connecticut. She was married to Leonard T. Lind in 1902. For the past thirty-two years she had resided in Beacon and been a member of the Church of the Nazarene for all these years. She was active in all departments of the church until eleven years ago, when she lost her voice, but it never dampened her Christian life. She was in charge of the Home Department and wrote letters of encouragement to those in trouble. Her spirit will continue to live among those who knew her. She is survived by her husband, Leonard; two sons, Leonard T. and Stephen W.; three daughters, Mrs. Cornelius Lent, Mrs. Russell Carhart, and Mrs. Charles Coull, with whom she lived for the past eighteen months. Funeral service was held in the Beacon church with Rev. James Collum in charge, assisted by Rev. Al Steifel and Rev. Bruce Taylor.

ANNOUNCEMENTS

WEDDING BELLS—Miss Betty Lain of Independence, Kansas, and Mr. Richard Cartwright of Springfield, Ohio, were united in marriage on May 26, at Myers Memorial Chapel of the Kentucky Mountain Bible Institute, Vancleve, Ky., with Dr. Lela G. McConnell and Rev. Karl Paulo officiating.

BORN—to Chaplain and Mrs. Clifford E. Keys, Jr., of Nashville, Tennessee, a son, Michael Robin, on June 4.

—to Chester and Elaine (Roth) McCann of Overland, Missouri, a son, Stephen Keith, on May 30.

—to Rev. and Mrs. Don Sanders of Kermit, Texas, a daughter, Deonna Kay, on May 29.

—to Rev. and Mrs. Bob Clayton of East Ely, Nevada, a daughter, Cheryl Colleen, on May 27.

SPECIAL PRAYER IS REQUESTED by a lady in California for a brother who has drifted away from God, now wants to come back, but is so steeped

in sin that he needs special help—this lady is so burdened for her brother;

by a lady in Texas for special help from God in a home situation;

by a "Herald" reader in Pennsylvania for guidance that God's will may be done in a special course of action;

by a young man in prison in Iowa, recently found the Lord, that his wife may come to know the Lord, and that soon he may be reunited with her and their babies and find happiness in serving the Lord;

by a Christian lady in Canada for the work of God in that place, for her son and his family, and two daughters and their families;

by a Christian brother in Kentucky for his son who is in need of very special help from God, also for a sister that God may deliver her from the drink habit and help in the home situation.

DIRECTORIES

GENERAL SUPERINTENDENTS

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HUGH C. BENNER

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

Michigan July 11 to 13
Central Ohio July 18 to 20
Western Ohio July 25 to 27
East Tennessee August 1 and 2
Iowa August 8 and 9
Houston August 22 and 23
Southwest Oklahoma September 12 to 14
Northeast Oklahoma September 19 and 20

Colorado July 19 and 20
Southwest Indiana July 26 and 27
Kansas August 1 to 3
Chicago Central August 8 and 9
Northwestern Illinois August 15 and 16
Northwest Indiana August 22 and 23
South Arkansas September 12 and 13
North Arkansas September 19 and 20

Maritime July 12 and 13
Pittsburgh July 18 to 20
Northwest Oklahoma July 25 and 26
Kentucky August 1 and 2
North Carolina September 19 and 20
Kansas City September 5 to 7
South Carolina September 26 and 27

Minnesota July 18 and 19
Missouri August 1 to 3
Virginia August 8 and 9
Tennessee August 15 and 16
Indianapolis August 22 and 23
Mississippi August 29 and 30
Georgia September 12 and 13

Eastern Michigan July 18 to 20
Eastern Kentucky July 25 and 26
Illinois August 1 to 3
Wisconsin August 8 to 10
Dallas August 15 and 16
Louisiana August 29 and 30
Southeast Oklahoma September 19 and 20

DISTRICT ASSEMBLY INFORMATION

MICHIGAN—Assembly, July 11 to 13, at the Indian Lake Campgrounds, five miles northeast of Vicksburg. Entertaining pastor, Rev. V. L. Ward, Route 2, Vicksburg, Michigan. Send mail and other items relating to the assembly % Rev. V. L. Ward at address given.

MARITIME—Assembly, July 12 and 13, at Church of the Nazarene, 156 Fitzroy Street, Summerside, P.E.I. Entertaining pastor, Rev. D. R. Morrison, Box 455, Summerside, P.E.I. Send mail and other items relating to the assembly % Rev. D. R. Morrison at address given.

CENTRAL OHIO—Assembly, July 17 to 20, at the Nazarene Campgrounds, Morse Road, Columbus, Ohio. Send mail and other items relating to the Assembly to Dr. Harvey S. Galloway, 2657 Morse Road, Columbus, Ohio.

COLORADO—Assembly, July 18 to 20 at the District Campgrounds, 1755 Dover St., Denver 15, Colorado. Rev. George Greiner, 1755 Dover St., entertaining pastor. Send mail and other items relating to the assembly % Colorado District Church of the Nazarene, 1755 Dover St., Denver 15, Colorado.

EASTERN MICHIGAN—Assembly, July 18 to 20, at First Church of the Nazarene, 18751 Fenkell, Detroit 23, Michigan. Entertaining pastor, Rev. E. W. Martin, 14329 Greenview, Detroit 23. Send mail and other items relating to the assembly % Rev. E. W. Martin at the above address.

MINNESOTA—Assembly, July 18 to 20, at the Mission Farms, 3401 Medicine Lake Blvd., Minneapolis 22, Minnesota. Send books and heavy material to Mission Farms; send other mail to Rev. Roy F. Stevens, 6224 Concord Ave., Minneapolis 24, Minnesota.

PITTSBURGH—Assembly, July 18 to 20, inclusive, at the Alameda Campgrounds, Butler, Pennsylvania. Entertaining pastor, Rev. Wm. W. Filer, 201 1/2 Fifth Ave., Butler, Pennsylvania. Send mail other items pertaining to the assembly % Rev. Wm. W. Filer at address given above.

EASTERN KENTUCKY—Assembly, July 25 and 26, at Covington First Church, 530 Scott St., Covington, Kentucky. Rev. Wm. P. Wilhoite, 2603 Greenup St., entertaining pastor. Send mail and other items pertaining to the assembly % Rev. Wm. Wilhoite; parcels and books may be sent direct to the church address.

NORTHWEST OKLAHOMA—Assembly, July 25 and 26, at Bethany First Church, 104 N. Asbury, Bethany, Oklahoma. Entertaining pastor: Dr. E. S. Phillips, P.O. Box 76, Bethany, Oklahoma. Send mail and other items pertaining to the assembly % Dr. Phillips at the address given.

SOUTHWEST INDIANA—Assembly, July 25 and 26, at the Indiana University Auditorium, Indiana University Campus, Bloomington, Indiana. Entertaining pastors: Rev. C. G. Bohannon, 512 N. Grant, and Rev. Grant Barton, 731 W. Howe Street. Send mail and other items relating to the assembly % Rev. C. G. Bohannon at the address given.

WESTERN OHIO—Assembly, July 25 to 27, at the Nazarene Center, R.F.D. 2, St. Marys, Ohio. Entertaining pastor, Rev. Robert L. Ellis, 316 N. Main St., St. Marys, Ohio. Send mail and other items relating to the assembly to Rev. W. E. Albea, 4301 Midway Ave., Dayton 7, Ohio.

NAZARENE CAMP MEETINGS

June 29 through July 8. Louisiana District Camp, at the District Campground (five miles north of Alexandria, Louisiana, on Hi-way 71, in Lee Heights addition). Workers: Dr. T. M. Anderson, Rev. Earl Starnes, Rev. H. N. Dickerson, preachers; Gerald and Donna Lou Jenkins, singers; and Miss Pat Perryman, pianist. Meals cafeteria style; rooms for rent on the ground, and plenty of tourist courts near the campground. For further information write Rev. Elbert Dodd, district superintendent, 1611 Henry Street, Pineville, Louisiana.

July 5 to 15. West Virginia District Camp, at the district campground (three miles east of Summersville, West Virginia, on State Route 41). Workers: Rev. Ray Hance, Rev. Gene Phillips, preachers; and Warnie Tippett, singer. Dr. Edward C. Oney, district superintendent. For further information write, Rev. H. Harvey Hendershot, 2610 New York Ave., Parkersburg, West Virginia.

July 19 to 29. Oregon Pacific District Camp, at district campground (12625 Southeast 82nd Ave., three miles south of city limits, Portland, Oregon). Workers: Rev. Evan Logan, Rev. J. E. Williams, Rev. T. H. Stanley, evangelists; Rev. Murray L. Morford in charge of music; Rev. and Mrs. George Saucier, children's workers; and Dr. Kenneth Stark and family, missionaries to Africa, guest missionary speakers. Rev. W. D. McGraw, Jr., district superintendent. For reservations and information, write Rev. B. Martin Gale, Rt. 1, Box 425, Clackamas, Oregon.

July 20 to 29. Central Ohio District Camp, at Columbus Campgrounds, Cleveland Avenue at Morse Road, Columbus, Ohio. Workers: Dr. Hardy C. Powers, Rev. D. K. Wachtel, Rev. Howard Sweeten, evangelists; Professor John Moore, song evangelist; Dr. John Cotner, youth workers; Rev. H. C. Little, prayer director; Mrs. H. C. Little, children's worker. For information write, Rev. C. D. Westhafer, secretary, Box 162, Wooster, Ohio. Dr. Harvey S. Galloway, District Superintendent.

July 23 to 29. Colorado District Camp, at the District Campgrounds, on Dover Street, two blocks north of West Colfax in Denver. The camp will begin Monday evening, July 23, and close on Sunday, July 29. Workers: Rev. Bernie Smith and Rev. C. B. Fugett, evangelists; Dr. W. T. Purkiser, young people's worker; Professor Warnie Tippett, song evangelist; Miss Eunice Phillips, children's worker. Tents and cabins available for rent. Dr. Oscar J. Finch, district superintendent. For further information, write Rev. A. L. Hipple, 1755 Dover Street, Denver 15, Colorado.

July 23 to 29. Florida District Camp Meeting, Suwannee Campgrounds, located three miles north of White Springs, Florida, on U.S. Hi-way 41. Workers: Rev. J. A. McNatt and Rev. Victor E. Gray, preachers; Professor A. C. Wakefield, singer; Rev. C. R. Moore, youth worker; Dr. John L. Knight, district superintendent. Rooms and meals reasonable. For further information write, Rev. Paul Say, Route 1, White Springs, Florida.

July 23 to 29. Southern California District Camp, Southern California Bible College, Costa Mesa, California. Special workers: Dr. Jarrette Aycock and Dr. V. H. Lewis, preachers; the Merediths, musicians and singers. For further information, write the camp manager, Rev. Clive Williams, P.O. Box 384, 650 Plumer St., Costa Mesa, California. Rev. Nicholas A. Hull, District Superintendent.

EVANGELISTS' SLATES

A to C

Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
Allen, Jimmie. Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.
Tour of Palestine June 25 to Aug. 1
Anderson, G. R. Box 76, Lindsey, Ohio
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Emporia, Kansas Aug. 6 to 15



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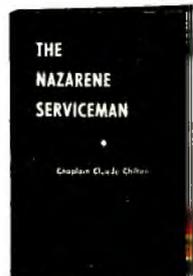
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Ashby, Kenneth and Geneva. Singers and Musicians, 1111 Shannon Ave., Indianapolis, Ind.
 Bethany, Pa. (camp) July 20 to 29
 Hendersonville, N.C. (tent) Aug. 15 to 26
 Bailey, Clayton D. Box 579, Fort Dodge, Iowa
 Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
 Baldwin, C. R. 1122 W. Texas, Durant, Okla.
 Banning, R. M. Route 1, Morrow, Ohio
 Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
 Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
 Battin, Buford. 1509 Seventh St., Lubbock, Texas
 Tahoka, Texas July 6 to 15
 Nocona, Texas July 18 to 29
 Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
 Connellys Springs, N.C. (camp) .. Aug. 2 to 12
 Bennett, Ed. 3613 Liberty Drive, Corpus Christi, Texas
 Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
 Bertollets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
 Freeport, Pa. July 2 to 8
 Ontario Dist. Camp (Can.) .. July 27 to Aug. 6
 Pierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
 Pleasant Ridge (Pa.) Camp July 13 to 22
 Ludlow Falls, O. (camp) Aug. 2 to 12
 Pierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Bicknell, Ind. (camp) Aug. 8 to 19
 Bishop, Joe. Box 47, Yukon, Okla.
 Searcy, Ark. June 27 to July 8
 Garner, Ark. July 19 to 29
 Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
 Boone, Ford. 227 S. Locust St., McComb, Miss.
 Trevecca Nazarene College
 Tour June 24 to Sept. 9
 Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
 Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio
 Reserved July and August
 Brannon, George. 125 N. Wheeler, Bethany, Okla.
 Mangum, Okla. July 18 to 29
 Brannon, J. S. Coal Fork, W.Va.
 Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.
 Reserved July 4 to 15
 Kiowa, Kansas July 18 to 29
 Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
 Alliance, Neb. (tent) Aug. 1 to 12
 Brinkman, George and Flora. 76 Orange St., St. Augustine, Fla.
 Brough, C. Wesley. 302 W. Belleview, Porterville, Calif.
 Brown, Clon C. 112 Manor Dr., High Point, N.C.
 Denton, N.C. (P. H. Ch.) July 2 to 8
 Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton, Ohio
 Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 Columbia, Tenn. July 11 to 22
 Winchester, Ky. (camp) Aug. 12 to 16
 Burson, H. D. 401 W. Clay, Houston 6, Texas
 Amarillo, Texas July 11 to 22
 Stephenville, Texas July 25 to Aug. 5
 Burton, C. C. P.O. Box 145, Somerset, Ky.
 Ashboro, N.C. July 18 to 29
 Pascagoula, Miss. Aug. 2 to 12
 Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
 Carleton, J. D., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Kansas City District June 27 to July 15
 Cameron, Mo. July 18 to 29
 Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
 Rolla, Mo. (camp) July 6 to 15
 Carlsen, Harry S. and Esther. Preachers and Musicians. Box 200, Carbondale, Pa.
 Butler, Pa. (Dist. Camp) .. June 28 to July 8
 Rochester, Minn. July 11 to 22
 Carpenter, Harry and Ruth. Evangelists and Singers, 323 N. Franklin, Greensburg, Ind.
 Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
 Manomet, Ill. Aug. 3 to 12
 Corpus Christi (Trinity), Tex. .. Aug. 19 to 26
 Carter, W. A. 3808 Park St., Greenville, Texas
 Canute (Hefner), Okla. July 25 to Aug. 5
 Mound City, Mo. Aug. 8 to 19
 Casey, H. A. 1801 N.E. Madison, Oklahoma City, Okla.
 Beech Grove, Ark. July 18 to 29
 Open date August 1 to 12
 Casto, Clyde C. 2016 North Ave., Del Paso Heights, Calif.
 Chatfield, C. C. and Flora R. Evangelists and Singers, P.O. Box 527, Kansas City, 41, Mo.
 Olivet, Ill. (camp) July 18 to 29
 Scottsburg, Ind. Aug. 22 to Sept. 2
 Cickenoff, Miss Susie. 564 Barham Ave., Santa Rosa, Calif.
 Clark, Eddie. Route 1, Colona, Ill.
 Open time July 2 to Aug. 15
 North Pekin, Ill. Aug. 17 to 26

Servicemen's Corner



Chaplain Ladell Morgan has finished his tour of duty as chaplain in the air force and has taken the pastorate of the church at Potomac, Illinois.

Chaplain Claude L. Chilton writes from London, England:

"Our annual Protestant Preaching Mission was conducted in April by Rev. Eric E. Jordan, one of our London pastors, formerly pastor at North Hollywood, California. He spoke to the Sunday-school department and preached eight times in chapel services. Many professions of faith were made; many dug deeper in their Christian life, and the ministry of Brother Jordan made a lasting contribution to the spiritual life of the base. The comments and reaction of all who heard him were very favorable. It has also been my privilege to speak at his church as well as twenty other Nazarene churches the past three years in Britain."

"Just a line to let you know that I have started receiving your publications that have been sent me by my church through you. I am very happy to be able to receive them, as it is hard to find good Christian material to read such as is sent to the servicemen of the Church of the Nazarene. I have been a born-again Christian for only a short

time and want to continue to grow in grace. I would like to give this testimony to my many friends of the Congress Heights Church of the Nazarene in Washington, D.C., who helped me along that well-traveled road to salvation. May God bless them.

"Having served in the armed forces of our country for the last seven years. I have had the experience of visiting churches of many denominations. Only one has left a real great impression on me. At the time I was on duty in Washington, D.C., a friend and fellow serviceman invited me to the church he was going to, and a few months later he left for an overseas post on Okinawa. I had the intention of returning to the church where I had been going, but I found that the most blessed One above had a purpose for me to stay there, and I could not stop returning to that little church with the "big heart." At this time I was yet unsaved. In September I was saved and, in April, I joined the Church of the Nazarene in New Haven, Connecticut, while home on leave. I have a big heart full of love for my Saviour and the people of these two churches who have showered me with so many blessings. Without the literature that they have had sent to me, I feel that temptation of the world would be too great for me to stand alone."—ARNOLD W. FORD.

NAZARENE SERVICE MEN'S COMMISSION
Al DuBois DIRECTOR

Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
 Clift, Norvie O. P.O. Box 52, Cambria, Calif.
 San Luis Obispo, Calif. June 25 to July 8
 Collins, A. E. P.O. Box 682, Carleton Place, Ontario, Canada
 Manville, Ill. (camp) June 29 to July 8
 Conway, L. W. 223 South 8th St., Vincennes, Ind.
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.
 Corbett, C. T. Box 215, Kankakee, Ill.
 St. Croix Falls, Wis. July 12 to 15
 Laona, Wis. July 18 to 29
 Cornelson, E. L. 617 Kinnikinnick, Colorado Springs, Colo.
 Cox, C. B. 1322 N. First Ave., Upland, Calif.
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
 Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
 Millport, Ala. (camp) Aug. 22 to Sept. 2
 Crawford, J. H. Springdale, Ark.
 Crider, Jim and Janet. Singers and Musicians, *F Gen. Del., Southport, Ind.
 Worthington, Ind. July 9 to 22
 Open dates July 25 to Aug. 19
 Crist, Wesley F. P.O. Box 527, Kansas City 41, Mo.
 Critcher, Estelle. 7221 S.W. 5th St., Miami, Fla.

D to F

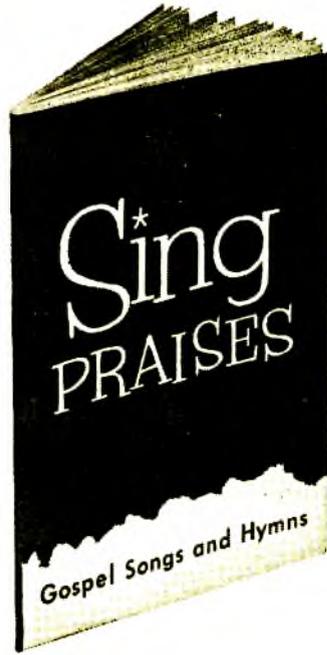
Darnell, H. E. Box 929, Vivian, La.
 Darnell, Leo and Edith. 1309 Court St., Columbus, Ind.
 Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Bethany, Okla. July 4 to 15
 Colo. Dist. Assemb. & Camp July 17 to 29
 Davis, Leland R. Song Evangelist 2021 12th St., Akron 14, Ohio

DeBord, Clifton and Nellie. Box 881, Ashland, Ky.
 Cayuga, Ind. July 4 to 15
 Kirksey, Ky. July 18 to 29
 DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
 Georgia Dist. Camp July 20 to 29
 Wash.-Phila. Dist. Camp Aug. 3 to 12
 DiCicca, Frank and Dolores. Preacher and Singers, 4387 West 25th St., Cleveland 9, Ohio
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 Pinoville, La. (camp) June 29 to July 8
 Sioux City, Iowa (camp) Aug. 16 to 26
 Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.
 Hartford City (Olive Branch), Ind. July 11 to 22
 Dobson, J. C. Box 504, Bethany, Okla.
 Reserved July
 Post, Texas Aug. 12 to 19
 Dnye, J. T. and Vesta. Evangelist and Singer, Box 1, Coffeyville, Kansas
 Duncan, W. Ray. Evangelist, Waverly, Ohio
 Dunn, T. P. 4352 N. Frankfort, Tulsa, Okla.
 Dyer, Esther M. Musical Evangelist, Crystal Beach, Fla.
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo.
 Colo. Dist. Assembly July 16 to 20
 Kansas Dist. Assembly Aug. 1 to 5
 Edwards, L. T., and Wife. Lowell, Oregon
 Elkins, W. T. Wurtland, Ky.
 Elsea, Cloyce. Box 18, Van Buren, Ohio
 Napoleon, Mich. (camp) July 4 to 15
 Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.
 Mich. Dist. Y.P. Conv. July 6 to 8
 N.E. Okla. Inst. July 9 to 14

Emsley, Robert. British Holiness Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Erp, J. R. 415 N. Biltmore, Muncie, Ind.
 Lincoln, Neb. (camp) June 29 to July 8
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Reserved July and August
 Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Carmichaels, Pa.
 Farnsworth, Irving. 5036 Winslow Dr., Columbus 13, Ohio
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Campbells Bay, Quebec July 20 to 29
 Ferguson, Edw. R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.
 Home July 2 to 10
 Birdsboro, Pa. (camp) July 13 to 22
 Fetters, Fred W. 546 Vermont St., Altadena, Calif.
 Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
 Wash.-Phila. Dist. Home
 Miss. June 27 to July 22
 Akron (Ohio) Dist. Home
 Miss. July 25 to Aug. 19
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Fitch, James S. 1134 Winding Way, Nashville, Tenn.
 Foltz, John C. Cherryville, Pa.
 Fouse, Fay A. 635 Western Ave., Winchester, Ind.
 Knightstown, Ind. (tent) July 10 to 22
 Cherry Grove Camp (Ind.) Aug. 12 to 26
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 New Castle, Pa. (V.B.S.) July 9 to 13
 Curtisville, Pa. (V.B.S.) July 23 to 29
 Franklin, Cletus. Box 181, Odon, Ind.
 Franklin, Norman and Connie. Song Evangelists, Route 1, San Pierre, Ind.
 Frodge, Harold C. Box 181, St. Paris, Ohio
 Frost, Earl L. 510 W. Market St., Troy, Ohio
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
 Mattoon, Ill. June 29 to July 8
 Kentucky Dist. Camp July 9 to 15
 Fuller, J. D. P.O. Box 81, Nashville, Ga.

G and H

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Spooner, Wis. July 11 to 22
 Reserved July 23 to Aug. 21
 Gillespie, George M. P.O. Box 208, Auburn, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven. 6850 West 115th St., Worth, Ill.
 Gospel Light Trio (Rev. Lyle Leach, Fred Findley, and Wife). Preacher and Musicians, Rt. 1, Box 175, Salem, Ore.
 Prescott, Ariz. Aug. 22 to Sept. 2
 Granger, Miss Marjorie. Song Evangelist, 4322 Manchester St., St. Louis 10, Mo.
 Granger, R. L. Evangelist, 1143 Treat Lane, Concord, Calif.
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Miami, Fla. June 27 to July 15
 Adrian, Ga. (Dist. Camp) July 20 to 29
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Gormley, Ont., Can. (camp) July 8 to 22
 Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Olivet College Tour June 26 to Aug. 26
 Gretzinger, Harold W. 1391 Mar Vista Ave., Pasadena, Calif.
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Napoleon, Ohio (tent) July 8 to 29
 Iowa Dist. Home Miss. Aug. 1 to 31
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Winchester, Ind. (camp) July 15 to 19
 Campbellsburg, Ind. (tent) Aug. 1 to 12
 Hahn, O. G. 230 Leyte St., Mishawaka, Ind.
 Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio
 Hall, Dave. 776 E. Simpson, McPherson, Kansas
 Gould, Okla. July 11 to 22
 Vici, Okla. (camp) July 26 to Aug. 6
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Harley, C. H. Burbank, Ohio
 Dayton (Pleasant Valley), O. July 1 to 15
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 Camp July 26 to Aug. 5
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 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
 Hendrick, Doris V. Evangelist, 342 North St., Bad Axe, Mich.
 Hendricks, Joe E. Song Evangelist, 4012 Catherine Ave., Norwood 12, Ohio
 Henriksen, G. W. 12703 N.E. Clackamas, Portland 16, Ore.
 Portland, Ore. (camp) June 28 to July 8
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 Corona, Calif. July 9 to 15
 Higgins, Charles A. 1702 Pecos St., Las Cruces, N.M.
 Hodge, W. M. Science Hill, Ky.
 Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.
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 Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
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 Huff, Thomas. Box 228, Zylks, La.
 Hughes, Guthrie. Greenfield, Ind.
 Nashville (College Hill), Tenn. July 18 to 29
 Winfield, La. (Hudson Camp) Aug. 9 to 19
 Humble, Dave and Mary. Singers and Musicians, Worthington, Ind.
 Maysfield, Ky. June 27 to July 8
 Kirksey, Ky. July 18 to 29
 Hutchinson, C. Neal. P.O. Box 527, Kansas City 41, Mo.

I to K

Inglad, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.
 Iseberg Evangelistic Party. Evangelist and Singers, Box 388, New Cumberland, Pa.
 Jackson, R. V. Box 31, Elizabethtown, Ill.
 Monticello, Ind. June 27 to July 18
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Erick, Okla. July 11 to 22
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 Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.
 Jerrett, Howard W. 630 W. Hazelhurst St., Ferrisdale, Mich.
 Johnson, A. G. and Elveda. 355 61st St. N.W., Albuquerque, N.M.
 Johnson, Andrew. Wilmore, Ky.
 Jones, A. K. P.O. Box 527, Kansas City 41, Mo.
 Jones, Clarence "Tiz." Evangelist, 2022 Lippert St., Charleston, W.Va.
 Minerva, Ohio (Home Miss.) July 1 to 31
 N.W. Home Miss. (tent) Aug. 1 to 31
 Jones, Claude W. R.F.D. 1, Box 172, Bel Air, Md.
 Wash.-Phila. Dist. Home Miss.
 June 27 to July 22
 Akron Dist. Home Miss. July 25 to Aug. 19
 Jones, Lum. 630 West 9th St., Ada, Okla.
 Jordan, Hugh R. P.O. Box 527, Kansas City 41, Mo.
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Columbus (Bellows Ave.), Ohio
 June 24 to July 8
 Jasper (First), Ala. July 11 to 22
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Spartanburg, S.C. (Sharon) July 18 to 29
 Rock Hill, S.C. (Emmanuel) Aug. 1 to 12
 Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Roseville, Ill. (tent) July 11 to 22
 Reserved July 25 to Aug. 25
 Kleven, Orville H. and Kathryn. Evangelist and Musicians, 2355 Roosevelt Blvd., Eugene, Ore.
 Sidney, Mont. July 5 to 15
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 Krauss, James L. 818 1/2 E. Spring, St. Marys, Ohio
 Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.
 Butler, Mo. July 10 to 22
 N.W. Okla. Assemb. July 23 to 26
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