We believe in the doctrine of Christian Perfection, or Entire Sanctification. That it is a second definite work of grace in the heart, whereby we are thoroughly cleansed from all sin. That only those who are justified and walking in the favor of God can receive this grace. That it is not absolute perfection, that belongs to God alone. It does not make a man infallible. It is perfect love—the pure love of God filling a clean heart. It is capable of increase. It prepares for more rapid growth in grace. It may be lost, and we need to continually watch and pray. It is received by faith. It is accomplished by the baptism with the Holy Ghost and fire, which is the baptism of Jesus Christ, foretold by John the Baptist. It is loving the Lord our God with all the heart, soul, mind and strength, and our neighbor as ourselves—Matthew 22:37-39. It was this which the Apostles and Disciples received in the upper room at Jerusalem on the day of Pentecost, for which Jesus commanded them to wait. It is the inheritance of the Church, and with it comes preparation and anointing for the work for which God has called us. Our preachers are to definitely preach it, and urge it upon all believers. It is the privilege and duty of all believers to seek and obtain it. It is this to which we are called: “That we might be made partakers of His Holiness.” Hebrews XII. 10.

*First Manual, Church of the Nazarene (1898), page 18
Mrs. C. H. Dobbins, age sixty-two, wife of Evangelist C. H. Dobbins, died June 4, in a hospital in Canadian, Texas. She was stricken while engaged in a revival campaign in Higgins. She had served with her husband eighteen years in the pastoral work and eleven years in the evangelistic field.

Jasper, Alabama—Alabama District Assembly characterized with unity, harmony, and co-operation. Dr. G. B. Williamson at his superlative best. Dr. L. B. Hicks, special speaker, Wednesday evening; eloquent, anointed, and dynamic. District Superintendent L. S. Oliver received an overwhelming vote of confidence—243 ballots cast with only one dissenting vote on one year, and only three on three-year call. The best ever in Alabama. Over 300 increase in church membership, and substantial gains in all departments. Six young men ordained into the ministry. Rev. Howard Hill and Birmingham pastors ideal hosts. With optimistic aggressiveness Alabama Nazarenes march on in the Crusade for Souls Now.—Paul J. Stewart, Reporter.

Louisville, Kentucky—On June 15, I organized the Valley Church of the Nazarene on the Dixie Highway just south of Louisville, with 31 members; nearly all of them were new Nazarenes. The District Advisory Board bought a nice school building on a lot over 100 feet wide and nearly 900 feet deep; on it we have a nice auditorium, Sunday school rooms, and living quarters for the pastor. The location of this new church is ideal and it should soon become one of the strong churches on the district. Rev. C. W. Snyder was appointed pastor and is doing a fine job. This is our third church that has been organized this year. All three of the churches have nice properties and are going fine.—D. D. Lewis, Superintendent of Kentucky District.

For His mercy endureth forever And falls like dew from the rose Upon the afflictions of man To soften the hardest blows.

The Rose
By MARY R. HAAS
I plucked a rose in my garden; Its petals were wet with dew; And in every glistening dewdrop, The goodness of God shone through.

For His mercy endureth forever And falls like dew from the rose Upon the afflictions of man To soften the hardest blows.

Mrs. C. H. Dobbins, age sixty-two, wife of Evangelist C. H. Dobbins, died June 4, in a hospital in Canadian, Texas. She was stricken while engaged in a revival campaign in Higgins. She had served with her husband eighteen years in the pastoral work and eleven years in the evangelistic field.
thousand persons and our Parkhead Church started a branch Sunday school in the area. Because they were on the grounds they were able to secure one of the sites for a church and erected the temporary chapel pictured here.

Friday was the usual day set for the monthly meeting of the preachers of the Glasgow area, so Dr. Frame had arranged for me to meet with his pastors from about three to five-thirty. At the close of the meeting we had British afternoon tea (sandwiches, cakes, and tea). At seven-thirty we moved to the Parkhead Church, where we had an evening meeting with the district church school board and the district advisory board. In these meetings we explored carefully the problems of strengthening our Sunday school work and prepared recommendations for the district church schools convention, which met all day Saturday.

Pastor Sydney Martin and his people had everything in readiness for the convention, which opened at ten o'clock Saturday morning. From ten-thirty to twelve we had a demonstration and discussion of Sunday school lesson materials. It was a thrill to know that we were meeting on the spot where more than forty years ago a warmhearted Scotch Sunday school teacher led a boy to Christ at the close of a Sunday school class. A lad was won to Christ and a general superintendent was given to the Church of the Nazarene—the boy was Samuel Young.

In the afternoon session under the leadership of District Chairman Reeper it was a joy to listen to reports of district officers and to hear the local Sunday school superintendents tell of the year's work. As in America, some schools had dropped in enrollment but others had gone ahead. The average showed a good gain for God and the Church of the Nazarene.

My heart was stirred as I listened to the testimony and report of a Sunday school superintendent who only three short years ago was a drunkard and a gambler. I rejoiced as I heard another report more effective planning to win pupils from unsaved homes, and still another superintendent tell of boys and girls who were saved in her school just the week before. A superintendent who reported a large increase in average attendance gave the credit to one teacher. She had moved a con-
siderable distance away from the church. However, instead of taking her family out of Sunday school because of the distance, she brought a busload with her from the housing estate to which she had moved.

As I listened I said to myself, The secrets of failure and success in Sunday school work are the same on both sides of the Atlantic. Love of God, a concern for people, careful planning, and consistent work produce results which merit our Lord’s “Well done, thou good and faithful servant.”

The convention closed with a seven o’clock evening rally. It was a joy to speak to a well-filled house in the mother Church of the Nazarene in the British Isles. Here Dr. George Sharpe ministered and gathered about him the young people who are our church leaders today—General superintendent, Dr. Samuel Young; district superintendents, Dr. George Frame and Rev. J. B. Maclagan; missionaries, Dr. and Mrs. David Hynd; and others. At the close of these days in Britain, I was moved to exclaim with Peter, “Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.”

PRAYER

By L. GUY NEES
Pastor, First Church, Los Angeles, California

Prayer is as natural to man as breathing or eating. It is the language of the soul. Wherever you find man, you will find him with some kind of worship and seeking to make contact with his God through prayer. His prayer may take a varied and distorted form at times, but it is always done with the earnestness of a soul trying to reach divinity.

Misguided prayers of mankind will miss the mark and bring no blessing or contact with God. But the Word of the Lord is full of examples and admonitions as to our praying. In the Bible we have many records given of men who prayed and touched the Lord. We have the prayers of Moses and Abraham, of Jacob, of David, of the Apostle Paul, and even of the Lord himself.

Jesus, who was a Man of prayer, gave to us some instruction about our praying when He discussed the subject in Matthew, the sixth chapter. He tells us that we are not to make a display of our praying. In the Bible we have many records given of men who prayed and touched the Lord. We have the prayers of Moses and Abraham, of Jacob, of David, of the Apostle Paul, and even of the Lord himself.

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In the Stillness

In the stillness you will find Him,
If you listen with your heart;
In the quiet of the morning;
In the prayerful hour apart;

In day’s harmony at dawning,
Or a small wren’s thrilling song;
In the softer haze of evening;
As you slowly walk alone.

In the stillness, God draws closer;
In a quiet voice He speaks,
Giving peace and fullest blessing
To each heart that truly seeks.

By CLARA M. MORRISON
After reading our Manual I appreciate anew our

GROUP CONSCIENCE

The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazardcd their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well (Acts 15:23-29).

While it is never right to violate the dictates of conscience, it is equally true that individual conscience is not always an accurate guide. John Newton, author of "Amazing Grace," is a signal example of this truth. Newton enjoyed blessed fellowship with God following his conversion, yet he was for a time engaged in slave trading, being the captain of a slave vessel. All this was done uncondemned by conscience—of course he soon saw his error. Conscience is not the voice of God in the soul or else it would be the same in everyone. On the contrary, it is more like a recording machine which simply reproduces what has been impressed upon it by environment, early teachings, etc. As Oswald Chambers says, it is the "eye of the soul."

In the scripture before us we find a letter written by the Jerusalem church council to the gentile Christians expressing its "group conscience" in the matter of the law. Notice how it says, "It seemed good unto us," and, "It seemed good to the Holy Ghost, and to us." Certain individual consciences had been endeavoring to impose regulations upon the gentile converts, but the group voice was a healthy corrective to these singular voices, and time has shown it to be the right decision.

It is a false criterion of truth to say that the crowd is always right, and someone has even made a good case for the position that the truth has been preserved by minority groups. However, with the circumstances involved in this and like instances, there is little chance of mistake. What were those circumstances? Prayer and the direction of the Holy Spirit! "It seemed good to the Holy Ghost, and to us." How wonderful to be in harmony with Him!

The individual decision may simply be reproducing a limited perspective or else a perverted viewpoint. It is always healthy to have more than one voice in any major decision of a religious nature. To predetermine who shall constitute these voices, however, apart from personal spiritual qualification, is to bias the decision. A representative group is more likely to give an unprejudiced interpretation of the facts and draw conclusions accordingly.

The general and special rules as found in the Manual are the group conscience of our church. As an individual, I must bow to this group conscience. I have no right to assert my individual conscience in violation of the obviously more cosmopolitan decision while still claiming recognition in the group. Our fathers, by prayer and the direction of the Holy Spirit, have charted our course well. I must not tamper with the compass. For me to say that it does not hurt my conscience to use tobacco, or gossip, or dress immodestly is irrelevant; it violates the group conscience and that is sufficient grounds for abstinence.

The appendix of our Manual, in part, expresses

By H. RAY DUNNING, Pastor
First Church, Maryville, Tennessee
the group conscience of our church from time to time concerning such problems as may arise of a more serious nature. It is rather insignificant of me to place my opinion against such judgments. I cannot fly in the face of these expressions without damaging my integrity both with my church and my God.

My earnest plea is for the validity of our group conscience, the recognition of it, and the rendering to it the respect due to the beliefs which seemed good to the Holy Ghost and our fathers.

Dollars in our pockets can be dangerous if they give us a false sense of security.—W. J. Werning, in “Investing Your Life.”

CIGARETTE CORNER

The Young Mother

They had just brought the young mother home from the hospital.

I mean, the young mother had just come home from the hospital—I forget this early ambulation—and was ensconced in bed, all propped up with pretty pillows.

On one side was a beautiful baby girl whose needs will be incessant through the years. On the other side, placed conveniently at hand—proximity and propinquity have their points, you know, was an attractively packaged pack of cigarettes, all done up in a design to please the most critical eye—the peak of perfection of the package art. (I see where one cigarette concern has just spent $3,000,000 for packaging equipment to make its product more alluring to smokers. Time Magazine, Dec. 9, 1957, page 104.)

Mother and Child

As it lies there, the baby cannot speak; it can only make outcries. The cigarettes cannot speak either; but they can make their need felt. They represent an unnatural, unnecessary, unending, uncontrollable craving for nicotine on the part of the mother, which they alone can satisfy—a painful craving which gains in momentum as the years go by, whose demands are peremptory, whose commands are imperious.

Family Finance

No matter what state of shock the family finances may be in as a result of the recent emergency, those cigarettes must come.

Somebody must take the money to make them come.

And who is that somebody?

My son.

Smoking Mothers

How do cigarettes affect pregnant women?

Dr. M. F. Ashley Montagu, one of America’s most brilliant physicians, declares: “There can be no question that consistent smoking places a very dangerous strain on the heart and other connected organs. There is not the least doubt in the world that smoking mothers are responsible for the increase in cardiac trouble.”

He bases his conclusion on the fact that a single puff of cigarette smoke inhaled by a pregnant woman has been shown to increase the heartbeat of a seven-month fetus from 140 to 179 times a minute.

“It is evident,” the American Temperance Society continues, “from both human and animal research, that the nicotine is passed through the placenta of a smoking mother to her developing child.”

Smoking Women

In the recent Federal probe of tobacco advertising, these points came out:

Women are smoking in hordes.
Women smoke prodigiously.
Women smoke all day.

You would think women would eschew the weed; instead, they pursue it with insatiate avidity.

Dr. George Crane says, “Wives, if you are expecting a baby, then be consistent: Don’t pray to God to give it a healthy body and a brilliant brain, but meanwhile sabotage your prayers. The American Medical Association has told you the facts about cigarettes. So don’t force your babies to become smokers even while they are in the womb.”

They say cigarettes are particularly harmful to
women during the period of gestation and parturition.

But since, as Gibbon says, the young mother seems "inaccessible to the voice of truth" (Fall of Rome, Vol. 1, ch. 21, p. 701), we will do as Shakespeare says: Leave her to Heaven.—Hamlet, Act 1, sc. 5, 1.86.

—Materna

"It Costs Worthwhile Industry to Have Legalized Liquor.

"I have before me the figures from the U.S. Department of Commerce showing that in 1954 the American people spent nine billion, 830 million dollars for intoxicating liquor. This was $60.98 for every man, woman and child in the U.S. It is no doubt far more today."

A Parable of the Hillside

By NORMAN R. OKE

On a hillside overlooking a broad, beautiful valley lay a large, flat rock—aged, hard, unyielding. Wild animals loved to lie and sun themselves on its flat surface in the springtime. Did I say it was unyielding? Not quite!

One summer day a tiny seed, blown by the wind, found refuge in a small crack in the rock. The great boulder shrugged in pride. "Come on in, tiny seed," it said. "I will gladly shelter you. I'm so big and you are so small and helpless." So the tiny seed stayed and slept and died. But as it died it sent its tiny roots pressing downward in the search for moisture. Reaching down, they grew and grew and grew. Years later a hunter passed by and saw a large tree growing there between two large, upthrust, broken pieces of rock.

Years came and went. One day another tiny seed, wind-blown, came by and took refuge at the base of the great tree. "Make yourself at home," came the gruff, confident voice of the tree. "Indeed, why should I refuse shelter to one so insignificant as you?" So the seed stayed and slept and died. But the vine which grew from the seed climbed up, and up, and up till it clambered over every branch and twig. A pair of lovers, hand in hand, wandered aimlessly by one spring day and saw the tree, gaunt and dead—choked by the vine.

The lovers sat under the tree and dreamed. Looking over the beautiful valley they said, "Wouldn't this be a perfect place for a home? We could see over the whole valley. What a view! And we would be so secure up here—our dream spot!"

In the sunset they stood side by side and dreamed.

So they bought that tract of land, and then they were married. One morning a squealing, panting bulldozer crawled up that hill, pushed over the dead tree, and rolled away those broken rocks. A level lot was scooped out on that hillside and a sprawling ranch home was built; and a large picture window looked over the valley. The lovers moved in and all the world was a-smile. The sun shone and the laughter of children echoed across the valley. In the hush of the evening they watched the lights blink below.

Sublime—and so secure!

But did I say secure . . . ? For one day another "seed" came and asked for shelter. It seemed so harmless. A few friends—close friends—came by and offered to that home its first cocktails. The lovers looked at each other. "Just this once," said the friends.

But the "once" became many times. And now . . .

The ominous sounds of a crumbling home form the accompaniment for the shout of the Book, "Except the Lord build the house, they labour in vain that build it: . . . " (Psalms 127:1).

And I wonder what next will die on that hillside!
How to Live the Sanctified Life*

By FRED H. MENDELL

If I were to take a text from which to start in the explanation of the above named subject, there could be nothing more applicable than the words of Jude 20-21, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The retaining of the grace of entire sanctification is very much in harmony with the reception of the same. Two steps are essentially requisite to the seeker, viz: consecration and faith. These are also just as essential for the possessor. The retention of the experience is possible only as the consecration is kept complete. One thing, however small, withdrawn from the altar, precludes the possibility of being wholly sanctified. This phase of the subject seems to be generally understood. Along the line of faith, however, teaching has not been so clear and definite. Many a precious honest person having obtained the experience by faith and having subsequently received a great burst of feeling has consequently desired to live by feeling. This has given rise to much distress and vacillation among our people. We have much need to learn that blessedness is in no way dependent upon happiness and that one may "greatly rejoice, although now, for a season, if need be, ye are in heaviness through manifold temptation" (I Peter 1:6). The life of holiness is a life of faith, trusting where we cannot see nor understand, nor feel. Our Father desires that we base our knowledge of divine dwelling, not upon personal feelings; but upon Himself and His word.

A sister near Leonard, Texas, told us that when the Lord sanctified her, He healed her of tonsillitis "and," said she, "if the tonsillitis were to return, I would think I had lost my experience." Needless to say, the tonsillitis did return and she was led to see that the Holy Ghost might still abide even when the physical conditions, which accompanied His incoming were altered.

If we keep our all on God's altar and are conscious that our consecration is complete, we have no right to think that He has ceased to do His part, even though He may not manifest Himself, just as He did at the first. If, however, much time has elapsed since He manifested himself, it were well to examine our hearts. The abider will not sojourn long at a time without giving some manifest token of His presence.

But, let us look to the text, "Building up yourselves." The experience of entire sanctification is a mighty incentive to spiritual progress. The sanctified soul is placed in that position where the greatest growth and development are possible. Notice the advice of Peter: "Add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." (II Peter 1:5-8).

"Praying in the Holy Ghost." Too much cannot be said along the line of prayer as a mighty agency in the retaining of the experience. Prayer, real prayer, is communion or fellowship with God. He who prays little, receives little and as a result has little. A neglect of the Word and prayer can result only in leanness of soul.

Perhaps the stress of the text should fall upon

Trust in the Lord

By NANCY LEIGH

"Trust in the Lord with all thine heart." Lean not to thine own understanding. He is the Pilot of thy frail bark, Each dark, stormy sea commanding.

"Trust in the Lord with all thine heart." Give Him the praise and the glory! Honor forever belongs to His name... Oh, tell far and wide the blest story!

"Trust in the Lord with all thine heart"; Rest on His mercy so free. "Trust in the Lord with all thine heart"; He knows what is best for thee.

*Herald of Holiness," July 31, 1912
the words, “Keep yourselves.” While it is true that in the experience we are “kept by power divine” and that this is the experience in which we are “preserved,” yet there is also a sense in which each sanctified soul does keep himself.

It takes heroism to reach heaven. There must be that determination of heart and life that “will live godly” and that “presses toward the goal.” Times come in the life of a sanctified soul when not only does the current retard our progress, but winds are adverse. At such times it was easier to drift with the stream; but with an inward appeal for divine assistance he who retains his vantage point, must bend to the oar and “keep himself in the love of God.” At such seasons one must keep himself praying, keep himself trusting and keep himself building. Rest assured, the prayer for help will have its answer, and the mighty Keeper will constantly assure you that “He is able to keep that which is committed unto Him, against that day.”

In the matter of retaining the experience, as in all others, there must be a constant implicit reliance upon the Holy Ghost. He is the great Teacher. By His side we shall never lack instruction. He is the great Guide. Carefully following His directions we shall not go astray. In fellowship with Him, prayer will be natural and faith easy. Upon Him let us rely. Thus shall we retain Him, the Blesser, and possessing Him, we shall have all that we need. Amen.

God Save America!

By A/2C Norman Kimsey

As I stood there in the chow line this afternoon, I heard some GI’s at a nearby table in animated conversation. Suddenly I overheard my Lord’s name defamed. As I sat in the office I heard the stenographer on the other side of the room heatedly cursing that typewriter under his breath. As I crossed the street to the building where I work, I heard part of a conversation in which I heard God’s name used in vain. Isolated incidents? I think not!!

On every hand one finds evidence of spiritual decay. It is written in the cursing by women as well as men and teen-agers. It is written in the liquor ads which tell us that “smart” people—young and old, ladies as well as men—drink. It is written in the files of every psychiatrist. And, yes,
Our Freedom

Endowed by Our Creator

In 1776 our forefathers signed the Declaration of Independence, which proclaimed that all men are endowed by the Creator with the rights of life, liberty, and the pursuit of happiness.

That doctrine has a deeper significance of freedom, however, than worldly and material freedom; it embodies the spiritual freedom which is the heritage of all men as sons of God through the cross of Christ.

Nor can we really be free until we have claimed that right of spiritual freedom—the freedom from bondage to human limited concepts of freedom and a limited conception of our Heavenly Father. Then, and then only, are we free to accept the freedom which God alone can give.

Around our Liberty Bell there is an inscription from the Bible. The most surprising thing about this inscription is that twenty-four years before anyone thought that this bell would ring out the news of the Declaration of Independence this engraving was done on the bell: “Proclaim liberty throughout all the land unto all the inhabitants thereof” (Leviticus 25:10).

This bell, the symbol of all the freedoms we enjoy in our nation, was cast in 1752, just 206 years ago, and today that inscription and the bell have just as much meaning as they did on that day in 1776 when out on the air of a beautiful July day was proclaimed the glad tidings.

For all today to see, it is there, in Independence Hall in Philadelphia, reminding us that only as America holds aloft the banner of freedom and liberty to those nations yet in bondage, pledging ourselves anew to a greater spiritual understanding of our true heritage as children of God, can we strengthen that liberty proclaimed by this famous bell on that day 182 years ago.

By K. BOYLE

it is written in the number of suicides and the obscure but frustrated lives of millions.

God save our young people! Save them from the materialism which has been so popular with their parents. Save them from the rock 'n roll, which is rolling so many in its wide sweep to hell. Save them from bad company. Save them from the transient pleasures of this world. Save them from the tide of immoral books which flood the newsstands. Save them from the golden calf of false education. Save them from spending lives in vain search of security and happiness. Save them from the Dale Carnegie philosophy of praying because it engenders “a good feeling.” Save them, Father, from the cares of this world, which will surely choke Thy Word.

God save our young married couples! Save them from the rock of divorce. Save them from the title “Delinquent Parents.” Save them from the pride of keeping up with the Joneses. Save them from the urge to sleep late on Sunday mornings. Save them from the tired feeling which prevents their attendance at the Sunday evening evangelistic services. Save them from lives which are filled with everything but spiritual power.

God save our middle-aged people! Save them from becoming too critical. Save them from becoming self-satisfied. Save them from jealousy. Save them from wear of old age. Save them from becoming slack in their personal devotions.

God save our elderly people! Save them from inane remorse for what they’ve done or neglected to do. Save them from backsliding. Save them from becoming too cautious in new enterprises for Thy kingdom. Save them from fruitlessness. Save them from a lack of vision.

God save the Church of the Nazarene! Save her from slowing down in home and foreign missions. Save her from a lack of calloused knees. Save her from a lack of cheerful givers. Save her from a “modern” pulpit and weak-kneed preachers and a compromised gospel. Save her from indifference. Save her from internal strife. Save her from painted and jewel-bedecked members. Save her from hypocrites of all types. Save her from gossips. Save her from a love of money. Save her from members who have no testimony. Save her in order that she might win others.

God save all evangelical churches while they strive to uphold Thy blood-stained banner! Save them from warring among themselves.

And God save America! Save her from communism, materialism, and all other “isms” which threaten to destroy her. Save her from sham religion and give her the dynamic power of Pentecost.

God save America! Today she stands at the crossroads. Grant that she shall decide to go all the way with Thee!
PRAYER, THE SECRET OF POWER
By C. J. Kinne
(Nazarene Publishing House, $1.00)

Speaking with restraint, this book can be called an "event." This is a reprint of the first book ever printed by the Nazarene Publishing House. As a feature of Golden Anniversary year it is being produced again. But this factor alone would not make the book worthy of reprinting. It is the director calls for a "shout of love" to centenary of Theodore Roosevelt's birth; dent's America, symbol of freedom. It be raised for the twenty-fourth presidential anniversary to celebrate it worthily the anniversary year I hear our Great Director listen­ing for a mighty shout of love to rise for. Anything less is unworthy. (Isaiah 12:16; Revelation 1:12-13.)

Monday:
"A shout of love"—1958 marks the centenary of Theodore Roosevelt's birth; to celebrate it worthwhile the anniversary director calls for a "shout of love" to be raised for the twenty-fourth president's America, symbol of freedom. It seems that in this Fiftieth Anniversary year I hear our Great Director listen­ing for a mighty shout of love to rise from Nazarenes throughout the world—love for His Church and what it stands for. Anything less is unworthy. (Isaiah 12:16; Revelation 1:12-13.)

Tuesday:
Symbols, as they become familiar, have a way of hardening into dead form or empty decoration. America, symbol of freedom; the Fourth of July, symbol of our love and gratitude for this freedom—the call is to revitalize the "Glo­rious Fourth."

Symbols die when love dies; they are emptied in meaning when minds become callous and insensitive. Is it time for us who wear the greatest symbol of all to check on the level of our spiritual sens­itivity? (II Timothy 3:5.)

Wednesday:
The Christian Church is a symbol of "God with us"; "the name of the city shall be 'The Lord is there.'" It repre­sent the essential relationship of Deity with His own; special symbols of that intimacy, the "body of Christ," the "temple of the Holy Spirit." Every spire acknowledges the upward pull; every worship gathering says He dwells in the midst; every evangelistic service speaks obedience to the Great Commission. (Ezekiel 48:35.)

Thursday:
The Church of the Nazarene, with other "holiness" churches, stands as symbol of the Presence realized in its most profound implications. It has claimed as symbol the Cross Blood­sainted, the Spirit as Pentecostal fire. The God it worships is the holy God, in whose presence sin cannot remain; its witness is effective through the indwelling Spirit, and commensurate with the Father's outpoured gift and the power of the Resurrection. It insists on actualizing what could remain vague aspiration. (Ephesians 5:25b-27; Luke 24:19; Acts 2:2-3.)

Friday:
The call is to "revitalize." First, they say (for July 4), "Review the founda­tions." Examine the deeper meanings of the symbol. To live careless of the church's call throughout this year, keep­ing the form and mouthing the symbol (calling ourselves "church members," "Nazarenes") while sliding over the reality, would mark us as ingrates, unworthy of the glorious vision our founding fathers purchased for us (it was hard-won). But more—it would mark us as blind to the spiritual wealth for which the symbol stands. (Revelation 2:2-5; Ephesians 2:20-22.)

Saturday:
Second, "accept the responsibilities" of the symbol. Commit yourself to the holy way; realize the presence of God in your personal life and in your obliga­tions to your church. "An ounce of work is worth a ton of theorizing" (T. Roosevelt). Realize the implications of that Presence, and pass on the symbol unadulterated, undulled. Work, not for your church, but through it; remember that it is a symbol. The vision of hol­i­ness is to be cherished by and for each new generation, interpreted in lives, and more firmly established in their faith and love. (James 1:22; 2:18, 26; Romans 12:4-9a.)

Sunday:
Finally, give your heart to the church, for what it stands for. Love remembers. Our lives are building a new Rush­more Memorial. Our fathers left us a graphic embodiment of the meaning of the symbol, written larger in the ever­last­ing rock: it is a legacy of faith, high privilege, and responsibility. The mean­ing that we of our day carve in the symbol determines whether it will live, ever richer and fuller of significance, or will harden, crystallize, and die. (Psalms 48:1-2, 9, 12:14, 93:5.)

It is not so much the brilliant fanfare at the beginning of our spiritual race, nor is it the speed with which the race is run, but rather the steady endurance through­out that will decide the final outcome of our Christian journey.—MARY SANDERS.

—NORMAN R. OKE, Book Editor

Thought
for the Day
by BERTHA MUNRO
"A Shout of Love"

Monday:
"A shout of love"—1958 marks the centenary of Theodore Roosevelt's birth; to celebrate it worthwhile the anniversary director calls for a "shout of love" to be raised for the twenty-fourth president's America, symbol of freedom. It seems that in this Fiftieth Anniversary year I hear our Great Director listen­ing for a mighty shout of love to rise from Nazarenes throughout the world—love for His Church and what it stands for. Anything less is unworthy. (Isaiah 12:16; Revelation 1:12-13.)

Tuesday:
Symbols, as they become familiar, have a way of hardening into dead form or empty decoration. America, symbol of freedom; the Fourth of July, symbol of our love and gratitude for this freedom—the call is to revitalize the "Glo­rious Fourth."

Symbols die when love dies; they are emptied in meaning when minds become callous and insensitive. Is it time for us who wear the greatest symbol of all to check on the level of our spiritual sens­itivity? (II Timothy 3:5.)

Wednesday:
The Christian Church is a symbol of "God with us"; "the name of the city shall be 'The Lord is there.'" It repre­sent the essential relationship of Deity with His own; special symbols of that intimacy, the "body of Christ," the "temple of the Holy Spirit." Every spire acknowledges the upward pull; every worship gathering says He dwells in the midst; every evangelistic service speaks obedience to the Great Commission. (Ezekiel 48:35.)

Thursday:
The Church of the Nazarene, with other "holiness" churches, stands as symbol of the Presence realized in its most profound implications. It has claimed as symbol the Cross Blood­sainted, the Spirit as Pentecostal fire. The God it worships is the holy God, in whose presence sin cannot remain; its witness is effective through the indwelling Spirit, and commensurate with the Father's outpoured gift and the power of the Resurrection. It insists on actualizing what could remain vague aspiration. (Ephesians 5:25b-27; Luke 24:19; Acts 2:2-3.)

Friday:
The call is to "revitalize." First, they say (for July 4), "Review the founda­tions." Examine the deeper meanings of the symbol. To live careless of the church's call throughout this year, keep­ing the form and mouthing the symbol (calling ourselves "church members," "Nazarenes") while sliding over the reality, would mark us as ingrates, unworthy of the glorious vision our founding fathers purchased for us (it was hard-won). But more—it would mark us as blind to the spiritual wealth for which the symbol stands. (Revelation 2:2-5; Ephesians 2:20-22.)

Saturday:
Second, "accept the responsibilities" of the symbol. Commit yourself to the holy way; realize the presence of God in your personal life and in your obliga­tions to your church. "An ounce of work is worth a ton of theorizing" (T. Roosevelt). Realize the implications of that Presence, and pass on the symbol unadulterated, undulled. Work, not for your church, but through it; remember that it is a symbol. The vision of hol­i­ness is to be cherished by and for each new generation, interpreted in lives, and more firmly established in their faith and love. (James 1:22; 2:18, 26; Romans 12:4-9a.)

Sunday:
Finally, give your heart to the church, for what it stands for. Love remembers. Our lives are building a new Rush­more Memorial. Our fathers left us a graphic embodiment of the meaning of the symbol, written larger in the ever­last­ing rock: it is a legacy of faith, high privilege, and responsibility. The mean­ing that we of our day carve in the symbol determines whether it will live, ever richer and fuller of significance, or will harden, crystallize, and die. (Psalms 48:1-2, 9, 12:14, 93:5.)

It is not so much the brilliant fanfare at the beginning of our spiritual race, nor is it the speed with which the race is run, but rather the steady endurance through­out that will decide the final outcome of our Christian journey.—MARY SANDERS.
"Brinkmanship"

We are living in a time when new words are being coined. *Brinkmanship* is one of these. This term has come into existence in connection with our Secretary of State, Mr. Dulles. It is a description of the way many felt toward him last year. At present, he is not being criticized quite so much; the tables have turned somewhat.

But back to the term "brinkmanship." Mr. Dulles seemed to keep us on the brink of warfare all the time. The "cold war" seemed ever to remain near the boiling point. Many people got the idea that he felt he must keep Russia conscious of our readiness to give that nation a knockout blow at a moment's notice. Some would say, then, that he kept us on the brink of a third world war.

There are professing Christians who seem to feel the same way about sin—they skirt the edge of the world. They live on the brink of worldliness. They try to see how near they can come to being a sinner without being one; that's "religious brinkmanship." It is not conducive to a crusading Christianity. We shouldn't live so near the world that we are accused of brinkmanship; for if we do, we lose to a large extent, our influence for good. More than that, our life is not a pleasant one. If we would be a joyous, forceful Christian, we must live in the center of God's will, and not on the brink of the devil's territory.

The Psalmist had this thought in mind when he said: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalms 1:1-3).

My thought here is not so much of the first verse, but of the next two—"His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." His heart is fixed, his faith is exuberant and triumphant. His devotion to God brings him into the center of the circumference of Christian living, rather than near the outer edge. He is not a champion of "brinkmanship," but rather of consecration, commitment, and concentration for the Master. He experiences and delights in the fullness of the Spirit which brings with it the joy of the Lord.
"I Can Hardly Wait for 1999 to Come!"

Right out of the blue, a boy, age eleven, said to me the other day, "I can hardly wait for 1999 to come!" That really started my mind going. I immediately said, "Why do you want 1999 to come?"

Without any hesitancy he said, "By that time we'll have spaceships and space stations. Besides, there will be rocket planes that we can travel in almost anywhere."

Then this boy began to figure up how old he would be by 1999. Also, he was fully convinced in his own mind that what he had been reading about would be accomplished, and that he would be able to travel as he pleased in space by 1999.

Calling the boy by name, I said, "I won't be here by 1999. I plan to be in heaven when that year rolls around. More than that, I'll be away ahead of you; I won't need any spaceships, space stations, rocket planes, or anything of that sort. I'll be able to go as I please to any part of the universe at any time that I care to."

My young friend didn't seem to be as convinced of that as he was of the truth of what he had been talking about. What I had said seemed to be a little far off and ephemeral. And, besides, he would have to die before he could enjoy such as that. Further, he wasn't sure that heaven was all that he would like for it to be. He transferred his thought to heaven and said, from some background of religious teaching, that there wouldn't be anything to eat in heaven. He likes to eat, I judge from what he said, especially if he can get what he wants. A heaven without eating and without material things—spaceships, space stations, and rocket planes—wasn't so interesting.

In spite of the fact that he has been to Sunday school and church quite a bit, he hasn't so far been able to get much comprehension of that which is spiritual, invisible, nonmaterial. That all seems very unrealistic to him. He wouldn't have much understanding of what Jesus said to the Samaritan woman, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

All of this seems to me to emphasize the fact that even the eldest and best of us have a difficult time disentangling ourselves from that which is material, that which can be felt with the fingers or weighed on the scales. But we must remember that spiritual realities—the inner man, God, heaven, and love—are the greatest realities. They are the permanent existences, rather than the things which we can taste and feel and see.

For all Christians, 1999 will no doubt be a wonderful time, especially for Nazarenes, if time continues until then—that is, if Jesus' coming is delayed that long. By then our church will be beginning to think about our one hundredth anniversary, rather than our fiftieth. It would be interesting to be here, I'll admit, but I still think that my environment will be far superior to the world which man may have on this earth at the end of this century.

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**Those Evangelists' Slates—**

Beginning with this issue of the Herald of Holiness we are returning to the former practice of printing the entire list in the one issue. For several years we have been printing the slates in two issues (names from A through K in one, and L through Z in the following issue).

Also, from now on, the Evangelists' Slates will be printed regularly in the first issue of each month (July 2, August 6, etc.; the Herald is dated on Wednesday). Copy should be in the Herald editorial office by the twelfth of each month for meeting dates to be included in the slates.

We believe these changes will be of help to both pastors and evangelists.—*Editor.*
Furloughed Missionaries

Miss Mary Harper is home on furlough from India. Her address is Meade, Kansas.

Mr. and Mrs. Robert Ashley have recently returned from British Honduras. Their home address is 8921 E. Guess Street, Rosemead, California.

Rev. and Mrs. Harold Stanfield are home on furlough from Nicaragua. Their address is 1055 E. Palmyra, Orange, California.

Acornhoek News

The building program at the hospital (E.L.M.) is progressing. One of the nurses' houses is finished and Miss Rennie and Miss Hewson have moved in. The second house has the roof on it and we are busy with the wiring and plumbing. It should be ready for occupancy before long.

The tuberculosis block is almost finished and is already in use. The second doctor's house is well on its way.

The next big venture will be reconstruction and enlarging of the native nurses' home. We must remove the old roof and enlarge the building to more than double its present size.

Mrs. Wise's health has improved considerably, but she is still troubled by frequent kidney attacks. The doctors are watching her closely.—John Wise, Transvaal, Africa.

Prayer Request for One of Our Good Bolivian Preachers

Rev. Raul Villarreal has about the biggest field of service of any church in La Paz. He has been having some severe heart trouble of late. Please pray for God's touch upon his body.

In La Paz we have two Spanish-speaking churches; one at Miraflores, and one at 6 de Agosto. We just completed the organization at 6 de Agosto and Brother Taylor volunteered to take the pastorate of it. The Miraflores work is progressing under Rev. Rene Zavala. We hope it will come into organization this assembly year.

We are looking forward to getting out into the country more and being able to contact more of our churches regularly on a sort of circuit rider plan.—Earl Hunter, Bolivia.

From Okinawa

Seventeen have indicated their determination to walk with Jesus. One man who is a representative from our district to the city government was among the number. It makes our hearts rejoice to see these individuals step out for God.

Even though this island is surrounded by water and there is an abundance of rain on the island, there is a shortage of good water. With this in mind we rejoice greatly that we found water at twenty feet when we dug the well on our headquarters property.

Samuel is now twelve years of age and in the sixth grade and Verla is eight years old and in the third grade. God has blessed our school for the children, which was organized last August. Even though there are only eleven students, they are learning the fundamental things in life and progressing as well as though they were going to a large city school. Since our home is only five minutes from school, Mattie is able to teach the children Bible and piano in our home (the only piano available at present).

Only one typhoon actually hit Okinawa hard in 1957, compared to five the year before. In spite of natural disasters there has been a continued growth of the Ryukyu economy. Some of the products which have helped very much in this economic progress have been fresh vegetables, dried onions, poultry, eggs, meat, rice, sweet potatoes, pineapple, and bananas. Dried onions is a new product which has reached 2,000,000 pounds. The Okinawan people work hard for long hours, seven days a week.—Doyle Shepherd, Okinawa.

Argentina

These are wonderful days in the beginning of our new Bible school year with a fine group of students enrolled and also six fine new boarding students. A fine spirit of unity prevails and God is blessing in the classes. My work is very interesting and grows more so as the years go by. In truth the Lord led me back to Argentina and I have enjoyed the best years of my Christian life and service here. I love my Christ and my beloved church.

My health is improved at this time. When I take my needed rest I make it pretty well. The hardest trial is to put the work aside to take that rest.—Doro thy Ahlman, Argentina.

REMISS REHFELDT, Secretary

SUNDAY SCHOOL ATTENDANCE REPORT

<table>
<thead>
<tr>
<th>Districts not reporting: Kansas City, Dallas, Northeast Oklahoma, Southeast Oklahoma</th>
<th>Southern Zone</th>
<th>Southwest Zone</th>
<th>Northwest Zone</th>
<th>Central Zone</th>
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<td>May 1958</td>
<td>Number Increase</td>
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<td>May 1958</td>
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<td>4,199</td>
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<td>7,866</td>
<td>5,988</td>
<td>-188</td>
<td>Wisconsin</td>
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</tbody>
</table>

SUNDAY SCHOOL ATTENDANCE REPORT

MEMO

May 1957 | May 1958 | Number Increase

Southern Zone

May 1957: 4,273
May 1958: 4,628
Increase: 355

South Arkansas

May 1957: 3,983
May 1958: 4,199
Increase: 216

Kansas

May 1957: 8,052
May 1958: 8,262
Increase: 210

Louisiana

May 1957: 3,418
May 1958: 4,494
Increase: 108

North Arkansas

May 1957: 3,789
May 1958: 3,798
Increase: 9

Houston

May 1957: 3,860
May 1958: 3,826
Increase: -34

San Antonio

May 1957: 3,628
May 1958: 3,592
Increase: -36

Nebraska

May 1957: 2,937
May 1958: 2,778
Increase: -159

Northwest Oklahoma

May 1957: 5,977
May 1958: 5,689
Increase: -288

Ahiene

May 1957: 6,340
May 1958: 5,862
Increase: -478

Southwest Oklahoma

May 1957: 7,866
May 1958: 5,988
Increase: -188

Districts not reporting: Kansas City, Dallas, Northeast Oklahoma, Southeast Oklahoma

Southern California

May 1957: 15,533
May 1958: 16,383
Increase: 850

Arizona

May 1957: 3,752
May 1958: 4,280
Increase: 528

New Mexico

May 1957: 3,117
May 1958: 3,477
Increase: 360

Districts not reporting: Hawaii, Southern California, Colorado, Los Angeles

Oregon Pacific

May 1957: 7,802
May 1958: 8,363
Increase: 561

Idaho-Oregon

May 1957: 5,040
May 1958: 5,575
Increase: 535

Washington Pacific

May 1957: 5,402
May 1958: 5,860
Increase: 458

Washington

May 1957: 5,402
May 1958: 5,860
Increase: 458

Minnesota

May 1957: 2,388
May 1958: 2,504
Increase: 116

Rocky Mountain

May 1957: 2,477
May 1958: 2,542
Increase: 65

South Dakota

May 1957: 734
May 1958: 774
Increase: 40

Nevada-Utah

May 1957: 912
May 1958: 985
Increase: 73

North Dakota

May 1957: 1,765
May 1958: 1,726
Increase: -39

Districts not reporting: Northwes, Alaska

Chicago Central

May 1957: 5,894
May 1958: 6,304
Increase: 410

Southwest Indiana

May 1957: 9,602
May 1958: 10,012
Increase: 409

Indianapolis

May 1957: 9,624
May 1958: 9,806
Increase: 182

Northeastern Indiana

May 1957: 10,578
May 1958: 10,775
Increase: 200
Michigan
9,402
9,555
153

Iowa
6,508
6,640
132

Wisconsin
2,387
2,471
84

Illinois
9,117
9,118
1

Western Ohio
15,486
15,359
-127

Central Ohio
15,247
15,079
-168

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

SOUTHEAST ZONE

Florida
8,174
8,920
746

West Virginia
11,801
12,107
306

Virginia
3,422
3,483
61

North Carolina
4,007
4,064
57

Mississippi
2,970
2,982
12

Georgia
6,218
6,214
-4

Tennessee
8,239
8,214
-19

East Tennessee
6,076
5,903
-173

Kentucky
6,056
5,750
-306

Districts not reporting: Eastern Kentucky, Alabama, South Carolina

EASTERN ZONE

Philadelphia
5,390
5,698
308

Akron
12,563
12,866
303

Albany
3,270
3,494
224

New England
7,399
7,520
121

Washington
5,549
5,544
-5

Pittsburgh
9,424
9,158
-266

Districts not reporting: New York

BRITISH COMMONWEALTH

Canada Pacific
1,261
1,340
79

Canada West
4,656
4,648
-8

Australia
875
827
-48

Districts not reporting: Maritime, Canada Central, British Isles North, British Isles South

Estimated average for May, 1958
418,584

Increase over average for May, 1957
507

Per cent of increase
.9

ERWIN G. BENSON
Field Secretary

Enlarge Your Vision
READ THE "HERALD"
Subscribe Now!

Urge Prayerful Independence Day

A call for a "humble appraisal of our privileges, blessings and duties as a nation" on July 4 has been issued by a number of religious leaders. Deploring the exploitation of the Fourth of July as a secular holiday, the church leaders, led by Dr. Edwin T. Dahlberg, president of the National Council of Churches, declared that Independence Day should be a time when people of every community come together to worship the Lord and solemnly commemorate the historic principles upon which the founding fathers established our nation. Professing to be a "nation under God," they point out, this day of commemoration affords America one of the best opportunities to turn, as a nation, to God to inquire how best we may exercise the liberties for which our countrymen have lived and died. The pastors of local Protestant congregations have been especially urged to plan special religious services for this day.

Record Easter Attendance in Russia

In spite of strong antichurch and atheistic propaganda, fragmentary reports filtering out of the Soviet Union indicate that church attendance in Russia at the Easter season was the highest in years. In Moscow, especially, record crowds flocked to their religious centers to celebrate the resurrection of their Lord.

The Church and the American Indian

Multiplied thousands of American Indians have been leaving their reservations ever since World War II to live in our large cities. Being ill equipped to make the adjustment from rural to urban living has led many of them into extreme difficulties. Now a number of church agencies are becoming aware of the social and religious problems of the Indian and are beginning special efforts to help them, especially with their social and religious adjustments. Their spiritual needs are especially pressing since a great number of them either have no church affiliation, do not understand how to transfer membership, or do not know whether they will be welcome in the new church should they transfer. Interchurch organizations are assisting them by helping the newcomers find a church home in the large city.

Gambling Den Becomes Bible Room

The former location of the infamous gambling den of Al Capone on the southwest side of Chicago has now become a Bible reading room, according to Dr. Abraham Vereide, executive director of the National Committee for Christian Leadership. The room has been equipped with Bible and Christian literature and is being extensively used by the industrial workers in the area.

A reprint of a "Together" magazine article by Fred R. Zepp titled "The Drinks Are on You" is available from the business department, "Together," 740 Rush Street, Chicago 11, Illinois. Here is a good answer to the question, "How much does alcohol cost our nation?" Mr. Zepp is a good reporter. He puts together figures from a dozen sources and makes his estimates based on the data assembled. This is excellent resource for young people who are writing papers on alcohol, debaters who are discussing this subject, and temperance workers who need facts to build their speeches.

You and your Morals

The copies sell for $2.00 per hundred; $1.25 for fifty; $.40 for twelve; $.20 per copy. Order a supply today.

KENNETH S. RICE
Secretary to the Committee on Public Morals

Reprints of "Together" are available at $2.00 per hundred, $1.25 for fifty, $.40 for twelve, $.20 per copy. Order a supply today.

Ken Rice, secretary of the Committee on Public Morals, Chicago, Ill., will be glad to supply reprints of "Together" at the rates listed above.

Religious News & Comments

By R. L. LUNSFORD
EVANGELISTIC HONOR ROLL

The following churches have been presented a certificate for "new Nazarenes" received into membership this assembly year. Each church listed has qualified according to the regulations of church membership for its group as follows:

<table>
<thead>
<tr>
<th>GROUP</th>
<th>MEMBERSHIP REQUIRED</th>
<th>GROUP</th>
<th>MEMBERSHIP REQUIRED</th>
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<tbody>
<tr>
<td>I</td>
<td>1-24</td>
<td>IV</td>
<td>150-299</td>
</tr>
<tr>
<td>II</td>
<td>25-74</td>
<td>V</td>
<td>300-499</td>
</tr>
<tr>
<td>III</td>
<td>75-149</td>
<td>VI</td>
<td>500 &amp; over</td>
</tr>
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</table>

The Crusade for Souls Commission joins the entire church to express congratulations to these pastors and their churches!

Abilene District

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<thead>
<tr>
<th>Church</th>
<th>Present Membership</th>
<th>Gain</th>
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<tbody>
<tr>
<td>Ft. Worth Glen Park</td>
<td>J. C. Holman</td>
<td>46</td>
</tr>
<tr>
<td>Denton</td>
<td>J. E. Perryman</td>
<td>51</td>
</tr>
<tr>
<td>Amarillo Northside</td>
<td>H. Coats</td>
<td>54</td>
</tr>
<tr>
<td>Wichita Falls Central</td>
<td>O. B. Newsom</td>
<td>55</td>
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<tr>
<td>Ft. Worth Riveroaks</td>
<td>C. R. McCall</td>
<td>69</td>
</tr>
<tr>
<td>Arlington</td>
<td>T. Robertson</td>
<td>75</td>
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<tr>
<td>Ft. Worth Arlington Hghts.</td>
<td>C. B. Dickerman</td>
<td>76</td>
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<tr>
<td>Hamlin</td>
<td>W. S. Hanna</td>
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<tr>
<td>Plainview</td>
<td>C. Grimes</td>
<td>118</td>
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<tr>
<td>Amarillo First</td>
<td>H. Davis</td>
<td>208</td>
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<tr>
<td>Lubbock First</td>
<td>M. Poole</td>
<td>290</td>
</tr>
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</table>

Idaho-Oregon District

| Union                         | A. R. McDonald    | 19   |
| Baker                         | E. G. Vevig       | 58   |
| Payette                       | H. Mansfield      | 59   |
| Caldwell Canyon Hill          | C. W. Kemper      | 65   |
| Homedale                      | O. H. Ballard     | 80   |

Los Angeles District

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<thead>
<tr>
<th>Church</th>
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<tbody>
<tr>
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<tr>
<td>Pasadena Bethel</td>
<td>J. A. Robinson</td>
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</tr>
<tr>
<td>L.A. Second Chinese</td>
<td>S. Yu</td>
<td>24</td>
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<td>Valley Center</td>
<td>J. Messer</td>
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<tr>
<td>Palmdale</td>
<td>F. W. Tolson</td>
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<tr>
<td>Whittier Heights</td>
<td>W. I. DeBoard</td>
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<tr>
<td>Montrose</td>
<td>G. King</td>
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<td>Arcadia</td>
<td>J. P. Stockett</td>
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<td>L.A. Eagle Rock</td>
<td>V. M. Karg</td>
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<tr>
<td>San Fernando</td>
<td>U. Wood</td>
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<td>Monterey Park</td>
<td>G. D. Vaughn</td>
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<td>Inglewood</td>
<td>R. W. Hertenstein</td>
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Oregon Pacific District

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<td>Garfield</td>
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<td>Brookings</td>
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<td>W. C. Morris</td>
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<td>Hillboro</td>
<td>A. M. Sullivan</td>
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<td>Oakridge</td>
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<td>Portland All Nations</td>
<td>E. L. Jackson</td>
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<td>Coquille</td>
<td>C. H. Marble</td>
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<tr>
<td>Salem South</td>
<td>J. E. Kratz</td>
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<tr>
<td>Newberg</td>
<td>D. B. Fivecoat</td>
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<td>Ashland</td>
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<td>Eugene First</td>
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Washington Pacific District

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<td>Kent</td>
<td>E. Kincaid</td>
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<td>Seattle Central</td>
<td>M. Chalfant</td>
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Servicemen's Corner

Chaplains in Action:

The Church of the Nazarene has twenty-six chaplains in the military service. The chaplains minister under all kinds of conditions to service personnel around the world—to men of all religious backgrounds or no religious background at all.

Here is a picture of LCDR Reginald A. Berry, chaplain, U.S. Navy, conducting services on U.S.S. "Nereus." Chaplain Berry reports: "This has been a good year in my ministry. I have never had fewer people to preach to on Sunday. This is due to the fact that when a ship is habitually in port the devout Christians of the various denominations attend their own churches ashore. This I encourage. But my personal counseling ministry has been rewarding. I shall welcome the renewal of a chapel ministry, but this has been a good year. I love the Lord with all my heart. He is my Saviour and Sanctifier. I am committed to His cause and kingdom for life."

—Reginald A. Berry, LCDR
The Message of Evangelism

Our hearts must be set aflame and our minds filled with the reality of the redemptive work of our Lord. This message is for this generation. This is no time for meaningless platitudes. It is evermore clear—to thrust upon the mind and soul of man the reality of the church must be passionately given to this end. Is our message as important as we think it is? Yes, for this message of evangelism is firmly rooted in the Scriptures and becomes greater than our idea; it is His message!

The Message of the New Birth

Here are the authoritative words of Christ, “Ye must be born again” (John 3:7). There is no escape from its necessity for every man. Neither can there be a denial of its miraculous work within the heart of man. What meaning is latent in His words—a crisis experience, a life of newness, an entrance into the kingdom of God!

The Message of Entire Sanctification

Here is the prayer of our Lord, “Sanctify them in the truth; thy word is truth” (John 17:17). Search for yourself this seventeenth chapter of John and note the heartthrob of Jesus. And the Apostle Paul further indicated God’s will that “the very God of peace sanctify you wholly” (1 Thessalonians 5:23).

Praise God for the reality of His sanctifying work!

Our message:

1. Is a necessity—the saving and sanctifying work of our Lord. These experiences are obtained by faith and maintained by obedience and fellowship.

2. Shall be given with a note of certainty—born in personal experience and nourished by the authority of the Word.

3. Proclaimed with a genuine concern—the truth and its messenger fused into one by the power of the Holy Spirit.

Please explain 1 Timothy 2:11-12 and 1 Corinthians 14:34-35. It may seem strange to some people for anyone to ask this question, but I was reared in a home and a church which believes very definitely that a woman should have no voice in the business of the church. They don’t think that it is right to have Sunday school and have women teachers.

The late General Superintendent J. B. Chapman, who for many years conducted the “Question Box,” had this to say as to the question which you raise: “I believe this passage is pretty much of local application, as are a number of passages in Corinthians. It forbids the women’s asking their husbands about church matters in the services of the church (which practice was noisy and confusing), and permits them to ask their husbands at home. The domestic order set forth in the New Testament is, as I believe, valid for the family and the home for which it was intended. But the rights and privileges of grace and of the church are set forth in their essential form, as I believe, in Galatians 3:28, ‘There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Jesus Christ.’ And under this essential order, as I believe, sex is not a consideration, and as General Superintendent Walker used to say, ‘Some of our very best men and best preachers are women.’”

It might be added that if one will read the New Testament carefully—especially the Acts of the Apostles—he will find the women taking a rather active part in the Church. In fact, Philip, the evangelist (Acts 6:5; 8:4-8; 21:8), had four daughters who prophesied (Acts 21:9). In the New Testament sense of the term prophesy, this probably meant nothing more or less than that they were evangelists.

Do you believe that when a person is born he has just so many days to live? What I mean is, Does a person have a certain time and way to die? For instance, when a person is killed in a car accident, was that because he chose to be in that car at that time or does it mean that God planned it that way when this person was born? It does say in the Bible that “it is appointed unto men once to die, but after this the judgment” (Hebrews 9:27).

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9).

What is the ultimate authority in your church in matters of doctrine?

The Bible as it is interpreted in the Manual of the Church of the Nazarene. It should also be added that the Manual is the creation of the General Assembly of the Church of the Nazarene, which meets every four years. The members of the General Assembly are elected by the various district assemblies from the ministry and laity of our church. Also, I believe very definitely that I have something to do with how long I shall live. It does not say in the verse which you quote from Hebrews that it is appointed unto man when and where and how he will die. Further, I take no stock in the fatalistic idea which says, “When my number comes up I’ll go, regardless of what I do.” If this is the case, why are so many agencies constantly teaching us safety rules? These efforts are useless if we are all going to die when our time comes, regardless of what we do. Certainly a man who smokes, drinks, indulges in every bad habit one can think of, constantly overeats, works day and night, can’t expect to live as long as the man who properly takes care of himself.

What is your church’s belief concerning the Lord’s Supper? What is the service called? How often held? What elements are used?

Article XIV of our “Articles of Faith” states our belief as to the Lord’s Supper thus: We believe that the Memorial and Communion Supper instituted by our Lord and Saviour Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. It is distinctively for those who are prepared for reverent appreciation of its significance and by it they show forth the Lord’s death till He come again. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein." The service is called the sacrament of the Lord’s Supper. It should be held at least once a quarter, according to the Manual. “Only unfermented wine and unleavened bread should be used in the sacrament of the Lord’s Supper” (p. 49).
NEWS of the Churches

Phoenix, Arizona—In recent months Eastside Church has been experiencing a forward move. Last fall we entered upon our second year here, and during the fall and winter we were blessed with the ministry of Rev. C. E. Shumaker and Evangelist Harold Volk. Many improvements have been made on the property, including remodeling and decorating of the sanctuary. A turning point in the history of this church came with the ministry of Rev. and Mrs. Elwood Munger in a week of intensive search for unchurched families—in four days we found 340 unchurched families.

In one week we moved from an attendance of 338 to 640, an all-time record. For seven Sundays we averaged 18 (454).

Pastor.

Some workers will be Rev. Donald Snow and the Keller-York Party. Much prayer is needed for the success of this meeting; the pastors are meeting once a week at 10:00 p.m., and each church has a night to pray for the revival. Nazarenes everywhere are asked to pray that God will give a mighty revival.

Philadelphia District Assembly

The first annual assembly of the Philadelphia District was held May 7 and 8 in the Reading, Pennsylvania, church with Rev. G. Thomas Spiker as host pastor.

The assembly rejoiced in God's signal blessing upon its first year of district activities, even as it celebrated the fiftieth anniversary of its birth. The services were characterized by a wonderful spirit of spontaneity and blessing. Former district superintendent, Rev. John M. Helton, was present and led in prayer.

Special musical numbers were rendered by a trumpet trio, a pastors' quartet, and the combined choirs of the Ephrata and Reading churches. The filmstrip "Fifty Golden Years" was shown, after which Dr. G. B. Williamson brought a challenging message, in which he stirringly called the churches of the district to "revival now!"

Dr. Williamson presided at the assembly with characteristic poise and dignity. Throughout the assembly his gracious and anointed ministry of the Word was received with thanksgiving and enthusiasm. The business of the assembly was attended with a wonderful spirit of spontaneity and blessing. The assembly capped its vote with a generous love offering.

The Philadelphia District raised $586,898 for all purposes, of which $58,606 was given to general interests. The assembly closed on Thursday evening with an impressive ordination service, the following receiving elder's orders: O. Howard Grantz, Dale E. Hilker, Francis D. Kerst, Jr., C. Newton Allshouse, and Evangeline M. Burton.

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Dr. Williamson presided at the assembly with characteristic poise and dignity. Throughout the assembly his gracious and anointed ministry of the Word was received with thanksgiving and enthusiasm. The business of the assembly was cared for in splendid fashion, with God's blessing and Christian charity manifested throughout. Our beloved district superintendent, Rev. William C. Allshouse, was re-elected with an overwhelming vote of confidence and appreciation—unanimous for one year, and a three-year call with an option for two years.

Pastors of the Nazarene churches in Omaha, Nebraska, and Council Bluffs, Iowa, have joined forces in forming the Omaha-Council Bluffs Nazarene Ministerial Association (includes First, Central, South, and Benson churches in Omaha; and First, Community, and Central in Council Bluffs). This group felt they should give churches in an area of about 350,000 people more should be done for the Kingdom. Plans have been laid for a summer revival, July 3 through 13, in the assembly hall of the Civic Auditorium in Omaha (the hall seats 700 people). Day services will be held in Council Bluffs First Church, 10:00 a.m., Monday through Friday.

Evangelist Glen W. Ayla writes: "I am slated up through November 9, at which time I'll be closing a meeting in Detroit, Michigan. Would be glad to slate something after that date into December between Detroit and Denver, Colorado. Write me c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Broken Bow, Nebraska—Recently we had a good revival with Rev. T. H. Lummus as evangelist and singer. So manifest was the Holy Spirit on the closing night of the scheduled meeting that we felt led to continue the services for another week. Brother Lummus is an outstanding evangelist, with his love for people, his intense personal visitation program, and his humble, prayer-filled life. Our church was lifted to new heights by his wonderful, Spirit-filled ministry—Mrs. Van Onstradh, Reporter.

Miamiuburg, Ohio—The First Church Easter figures have been recorded and are compared with last year's attendances for the calendar year; they show a gain of 75 per Sunday for the same period of 1957, with a gain over Easter of last year of 120. Also a new record was set for the Easter offering. Two congregations were given by this church to form two churches elsewhere. We are at this writing in the midst of one of the greatest revivals we have ever seen, with Evangelist Joel Danner and Soloist Wayne Gallup as the special workers. To date, we have received five new members by profession of faith. We give God all the praise. We are happy among this wonderful people, who recently gave their pastor a unanimous recall. —J. G. Wells, Pastor.

Mt. Sterling, Ohio—Recently this church had one of the best revivals we have ever seen in many years. Our people had been praying and waiting on the Lord for several weeks. On Sunday, April 13, the church extended the pastor a three-year unanimous recall. During this service, as Miss Delores Brown, our music director, sang, God broke in wave after wave of glory swept over the people, and folks shouted in the old-fashioned way. In the evening service God wonderfully blessed again and four fine ladies prayed through to victory at the altar. The following Friday morning special service was conducted by Evangelist Eddie Clark. He preached with the anointing of the Spirit and God used him in a mighty way, with seekers in every service except one. Brother Clark is a strong second-blessing, holiness preacher. The closing service of this revival will be long remembered for the manifest presence of God in our midst. All our budgets are paid to date, and we give God praise for all His blessings and the opportunity of serving this fine people.—O. V. McWhirter, Pastor.
Deaths

FRANK EVERETT DIXON was born in Richibucto, New Brunswick, September 13, 1892. In 1925 he accepted Christ and was united with the Wainwright district until his death on January 8, 1957. He was a pastor in Idaho for 31 years. He is survived by his wife, Jean Dixon, three sisters and one brother. Funeral service was conducted by his pastor, Rev. W. F. Stapp, in the Wainwright church.

ERNST VIRGIL FINN was born at Fruitvale, Idaho, October 2, 1909, and died at a hospital in Council of a heart attack on December 30, 1957. He joined the Church of the Nazarene at Council, Idaho, in January 1929 and served in the Wainwright district until his death. He is survived by his wife, two daughters, Mrs. B. H. (Jean) Brower and Pauline; one son, Dr. Allen Dixon; also three sisters and one brother. Funeral service was conducted by his pastor, Rev. Kenneth Fitch, in the Wainwright church.

JERRY HAMILTON, son of Mr. and Mrs. Robert Hamilton, of Davenport, Iowa, was born in Douds, Iowa, in 1941. He died late in 1957, at the age of sixteen years, as a result of injuries received in a truck wreck. Jerry was a member of the Church of the Nazarene. Funeral service was conducted by Rev. Dore Baker, assisted by Rev. Grover Scobey.

SHERLY LYNN, little daughter of Professor and Mrs. Gene Chambers, of Bethany, Oklahoma, died of the effects of leukemia, November 27, 1957. She was born March 10, 1952, and completed the fourth year of her life in the care of the Oklahoma Medical Research Foundation since June 2, 1956. Besides her parents she is survived by a sister, Jo Ann, who was not yet two years old. Celebration of life service was at the Bethany College Church, with Rev. Mike Courtenay, the family's pastor, officiating, assisted by Dr. B. L. Phillips. Burial was at the Bethany cemetery.

MRS. MYRTLE MORRISON, a native of Kansas, died January 2, 1958, age seventy-four years. She was born December 25, 1883, in Montgomery, Alabama. She joined the Church of the Nazarene at Blackwell, Oklahoma, Eighteen years ago she placed her membership with the Nazarene College at Red Deer, Alberta, Canada. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. E. Drell Allen, Canadian Nazarene College, Red Deer, Alberta, Canada. General Superintendent Williamson presiding.

District Assembly Information

CANADA—Assembly, July 9 to 11, at Canadian Nazarene College, Red Deer, Alberta, Canada. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. E. Drell Allen, Canadian Nazarene College, Red Deer, Alberta, Canada. General Superintendent Williamson presiding.

NORTHEASTERN DISTRICT—Assembly, July 9 to 11, at the Nazarene Campgrounds, Route 5, Box 62, Marion, Indiana (to reach campgrounds, Lake Center Road from 2nd St.); also in Milwaukee, Wisconsin Central into Muncie or Anderson. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. W. C. Hughes, 1715 Quincy Road, Marion, Indiana. General Superintendent Young presiding.

WES TER N OHIO—Assembly, July 23 to 25, at the District Center, Route 2, St. Marys, Ohio, Rev. R. B. Acheson, Box 367, Butler, Pennsylvania. General Superintendent Powers presiding.

WESTERN OREGON—Assembly, July 23 to 25, at Alameda Park Camp, Butler, Pennsylvania. General Superintendent Powers presiding. (To reach the camp—one mile west of Butler off Route 422.)

SOUTHWEST INDIANA—Assembly, July 30 and 31, at the Indiana University Auditorium, Indianapolis. General Superintendent Williamson presiding.

District Assembly Schedule for ‘58

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Anouncements

WEDDING RINGS—Virginia Rue Cullen and Paul L. Wiles were married in Oklahoma City on April 13, in the Round Butte Community Church, with Rev. Albert A. Miller, Nazarene minister, officiating.

BORN—to Robert and Lorraine Bruce of Meeker, Oklahoma, a daughter, Carolyn Jean, on June 1.

—to Rev. and Mrs. D. H. Hamilton of Fayetteville, Tennessee, a daughter, Karen Gayle, on May 29.

—to Rev. and Mrs. W. J. Young, Jr., of Flagstaff, Arizona, a son, Timmy Paul, on May 28.

—to Mr. and Mrs. James Ellwyn Mathews of Dallas, Texas, a daughter, Teresa Sue, on May 21.

—to Rev. and Mrs. Robert L. Conn of Surprise, Arizona, a daughter, Catherine Sue, on May 17.

SPECIAL PRAYER IS REQUESTED for a brother in Idaho for "an unspoken request".

-by a reader in Ohio "for a troublemaker in our church to get right with God; and an unspoken request;"

-by an Oklahoma Christian "for the Lord's help in a personal problem;"

Dir e ctories

GENERAL SUPERINTENDENTS

HAROLD C. POWERS

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

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Dr. E. S. Phillips. Burial was in the Bethany cemetery.

SOUTHWEST INDIANA—Assembly, July 30 and 31, at the Indiana University Auditorium, Indianapolis. General Superintendent Williamson presiding.
Evangelists' Slates

A to C

Abia, Glen W. P.O. Box 527, Kansas City 41, Mo.
Akonwa, Ohio. June 25 to July 6
Aiken, W. J. 676 Pine St., Mileden, Maine
Allison, J. E. 2225 Ave. B, Newton, Kansas
Allen, J. P. 246 East T. L. Street, Mt. Pleasant, Iowa
Anderson, G. B. 400 W. 2nd St., Columbus, Ohio
Aniya, R. 805 S. Main St., Paducah, Ky.
Indianapolis, Ind.
Barnes, L. B. 11th Park Camp Park July 10 to 20
Batteman, R. 500 E. 10th St., Independence, Ind.
Batterson, J. 2122 Ellis Ave., Boise, Idaho
Bechtol, J. H. 222 S. Main St., Aurora, Ill.
Bergman, J. E. 3522 N. Main St., Canton, Ohio
Beier, J. J. 205 S. 8th St., Moline, Ill.
Birnbaum, F. 1110 N. Meridian St., Indianapolis, Ind.
Bischoff, W. S. 212 5th Ave., Moline, Ill.
Bivins, E. S. 300 W. 2nd St., Carbondale, Ill.
Black, J. 310 N. Main St., Marion, Ind.
Blessing, J. J. 318 W. 3rd St., Bloomington, Ind.
Bohannon, J. G. 1001 S. Main St., Bloomington, Ind.
Boucher, J. J. 203 W. 3rd St., Bloomington, Ind.
Boyd, J. E. 302 1/2 W. 3rd St., Bloomington, Ind.
Brown, J. M. 200 W. 3rd St., Bloomington, Ind.
Brown, J. M. 301 W. 3rd St., Bloomington, Ind.
Brown, J. M. 302 1/2 W. 3rd St., Bloomington, Ind.
Brown, J. M. 304 W. 3rd St., Bloomington, Ind.
Brown, J. M. 310 N. Main St., Marion, Ind.
Brown, J. M. 318 W. 3rd St., Bloomington, Ind.
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