It was William James who observed, "The reason why we pray is simply that we cannot help praying." In this sense I suppose we may say that prayer is natural. Even this may hint at the fact that prayer is often fitful in its naturalness, occasional or "for emergencies only." In my own ministry I have witnessed not a few who prayed with fervor when life had them in a corner, or when disaster or death stared them in the face. Afterwards, when the crisis had passed, I watched the slow paralysis of neglect crowd God out of their lives again. It is probably true that not many people actually deny God outright; it is too hard to put Him out of His world. But it is rather easy to ignore Him or fail to include Him in our plans. To forget God thus is fatal, even though the spiritual death that ensues may come on us gradually.

The Psalmist wrote: "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psalms 55:16-17). Here prayer is planned, purposeful, and part of a philosophy of life. Devotion had found a schedule and had become constant, regular.

Jesus himself advised us to go to the secret place for prayer and He practiced this himself. How fitting that the soul should expose its deepest needs only to God! But Jesus further encouraged us with the assurance that God's answers would not remain a secret; He would reward us openly.

In this business of prayer the whole man is exposed to God and the encounter must reach to his entire life. Everything then is sanctified by the Word of God and prayer. Whatever cannot stand the gaze of His presence must go. Herein may lie the secret why we often shun the place of prayer. It is also a humbling experience. One's conceits and self-willing must be crucified to the death. One's firsthand knowledge of God is learned only here. It makes us quiet, objective. Obedient faith then rises to take Him at His word.

Our heart's cry today is: "Lord, teach us to pray."
Rev. Theodore Ludwig, retired Nazarene elder, died at his home in Nashville, Illinois, early Sunday morning, June 30, at the age of eighty-five years. He was the father of Dr. S. T. Ludwig, general church secretary. Funeral service was conducted by Dr. G. B. Williamson on Tuesday, July 2.

Rev. R. F. Heinlein, superintendent of the Pittsburgh District, suffered a severe heart attack on Friday, June 28. He will be confined to the hospital in Butler, Pennsylvania, for several weeks, and prayer is requested for his recovery.

Evangelist Troy C. Potts writes that he has left the field and accepted the pastorate of the church in Tatum, New Mexico.

After serving as pastor at El Reno, Oklahoma, for the past three and one-half years, Rev. Carl Prentice is resigning, as of their district assembly, September 12, to enter the field of full-time evangelism.

Rev. E. Stanley Hammond writes: "Since the tragic death of our son last December, I have been unable to carry on, except for conducting a few meetings. I have now accepted the pastorate of our church at Anderson, South Carolina."

Pastor W. H. Gentry sends word from Hendersonville, North Carolina: "Our church recently closed one of the greatest revivals ever held here. Evangelist Nettie A. Miller preached with the blessing of God and souls prayed through from the first night to the last. We had a great closing service, with old-time conviction, many seekers—some who had been on our hearts for years—and God's anointing upon evangelist and people."

We feel the pull
Of love, so blest,
And wonderful
Is God's request!

"We enclose $1.50 for the Herald of Holiness. . . . It is a wonderful paper; I have been saved for two years now and don't know what I would do without it every week. Each week there is either an article or poem that fits my particular need. Thanks."—Indiana.

Christ's Love Redeems

By GRACE CLYDE ANDREWS

I will not waste, in vain regret,
The golden years I will forget
All the past tears;
For Christ has blotted out the list
Of all my sins; His love has kissed
Away my fears.
He builds again the broken dreams,
And heaven nears!

Music Memoettes

By OVELLA SATRE SHAFER

How many people in the choir, or audience, pay attention to the names of hymn writers? Not enough, we are sure to state. Just how observing are you? Try your skill in the "Matching Quiz" below and give yourself a score of 10 for every one you can answer correctly. You will be exceptional with a grade of 90 or better.

The Hymns

1. God Will Take Care of You
2. Take the Name of Jesus With You
3. I Will Sing the Wondrous Story
4. O Sacred Head, Now Wounded
5. The Old Rugged Cross
6. Majestic Sweetness Sits Enthroned
7. While Shepherds Watched Their Flocks
8. The Unveiled Christ
9. It's Real
10. The Church in the Wildwood

The Authors


The Answers


A Christian is never called upon to give of his money; rather, he is under a divine ought to share. This lifts his contribution to the high plane of fellowship. Whatever we have has come to us through the sacrifice of others—from our spiritual riches through the sacrifice to Jesus, to our physical life through the sacrifice of a mother. The material things have come through the blessing of God in that He gives strength and health and opportunity to work and to earn. . . . What right do we have then to claim ought that is ours as personal property? . . . His love has provided for our blessing and spiritual development in giving to us the privilege of sharing.—Neal C. Dirks.
The Lord taketh pleasure in his people:
he will beautify the meek with salvation (Psalms 149:4).

The Pleasure of God

By VERNON L. WILCOX, Pastor, Moreland Church, Portland, Oregon

We often think and speak of the work of God. In this verse we are told of the pleasure of God. We see that in which He takes pleasure, from which He gets satisfaction and enjoyment. This may be to some a new idea, but it is a scriptural one.

I

The Lord’s pleasure is in His people. As a Person, His true satisfaction is found in other persons. Personality cannot be satisfied with things. One might have all the wealth of the world, but unless that wealth could be shared with another it would canker in one’s hands. To own a fine home is not enough; there must be someone who cares enough to live there and share that home with its owner. Our pleasures and human joys pall quickly unless we can share them with our friends and families.

God’s pleasure is not in the physical or animal creation, although He pronounced it good; but it is in human beings, into whom He breathed the breath of life and whom He made in His own image.

The Lord takes pleasure in the sense that He wants to see His likeness in us. The first thing the father of a newborn son wants to know is, “Does he look like me?” And no matter how homely the father may feel himself to be, you can offer him no higher compliment than to tell him that the baby boy has his features. So, in an infinitely higher and finer way, does our Heavenly Father want to see His likeness in us. As we develop more and more into His moral and spiritual image, we satisfy Him the more. Our spirit and life are to reflect Christ to the world, so that when they see us they will be reminded that we have been with Jesus, and learned of Him.

II

God expresses His pleasure by beautifying them with salvation. The pleasure of the Lord is shown in His purpose to beautify His people. As a father takes pride in the growth and development of his son, as a mother takes pleasure in beautifying her daughter and dressing her becomingly, so the Lord is pleased to beautify His people.

The so-called beauty of the world is hollow and superficial. There is often nothing beneath a pretty face, either of intelligence or character, so that we have the expression “pretty but dumb.” The world’s beauty is artificial—it can be put on and taken off at will. It is transitory; even when real and not dependent on cosmetics, it passes away—youth and beauty are terribly fleeting. And it is relative; what one calls beautiful is repulsive to another, so that features that are beloved to one are homely to another.

But the Lord beautifies His people with salvation, and nothing is so effective as a beautifying agent as the salvation of God. Instead of being hollow it is thorough, with the beauty of character and spirit shining forth through the countenance and personality. It is genuine instead of artificial; it is put in, not put on; it is not dependent on a trip to the drugstore, but springs from deep reality of peace in the heart; with the spring of life cleansed, the stream is clear and pure. The beauty of His salvation is lasting instead of transitory—it really increases with the passing years with a shine not created on earth but a reflection of heaven’s glory, and proves the promise, “The path of the just is as the shining light, that shineth more and more unto the perfect day” (Proverbs 4:18).

And finally, instead of being relative, the beauty of His salvation is constant—always the same. It will do the same for anyone who comes in surrender to Christ. The man converted out of dark heathenism receives the same experience as the cultured person who gives his heart to the Lord. While there is much to learn, and on incidental matters there will be a difference, yet fundamentally the results are the same.

When a person receives Christ’s salvation, there is always a turning away from sin to righteousness. It may take some training and time to know the
will of God in a given situation, but the desire to avoid sin and to live for the Lord is there. So universal is this aspect of conversion that we can confidently say that no one can call himself a true Christian if he has not made this about-face in his daily living.

When one is saved, it always means a change from the synthetic fun of the world to the real joy of serving the Lord. Some who have thought, sincerely, that they could continue on in some worldly pursuit after they were saved have quickly found how incongruous and unnecessary the things of the world are to a Christian life. It doesn’t take long to realize the emptiness and tawdriness of the world’s so-called pleasures and habits when one has been possessed of the glorious reality of Christ’s “joy unspeakable and full of glory.”

To be partakers of His salvation always means hope instead of despair, always means faith instead of fear, always means love instead of selfishness. These are the constant results that always come from God’s beautifying process.

To be thus beautified with salvation we must be among the meek. This does not mean weakness, but in the strength of our manhood and womanhood giving ourselves voluntarily and fully to the Lord for Him to work on. It means relaxing under His treatment, allowing Him to make of us what He will, which is always the best for us, incidentally. It calls for consecrating our all and dying out to sin and selfishness, “letting go and letting God” have His perfect way with our hearts and lives.

**Wings of the Morning**

By DONALD S. METZ, Professor of Religion, Bethany Nazarene College, Bethany, Oklahoma

Mark Twain’s notes contain the thought that the birds are the most favored of the Lord’s creation. He has provided for them a domain forty miles high which envelops the whole globe. They are at liberty to fly as far and as high as they can.

The Psalmist believed that man was the most favored of God’s creation, for he can soar to celestial heights on “the wings of the morning.” Wings represent the easiest method of locomotion, the perfection and grace of going, the ideal propulsion. Man’s body naturally must creep, or walk, or run, but to his spirit are promised “the wings of the morning.”

An experience of heartfelt salvation is not a strait jacket to bind us hand and foot but wings to free us from the confining and crippling planes of life. Religion is not like the wrappings of an ancient mummy which serve to preserve a lifeless corpse for future veneration. Instead it offers “soul wings” to soar into a life of nobility and grandeur. The message of the gospel is not dead ballast, but the God-given means of rising to the heights of holy achievements.

There are wings of prayer. Jesus set the example by praying early in the morning. As the sincere heart comes into the presence of God day by day, his soul is fitted to wing its way serenely through a jangling, clamoring, confused environment. By the wings of prayer the devout heart can quickly leave temptation behind. With the wings of prayer a humble heart can swiftly enter into the hallowed presence of God.

There are wings of faith. On the wings of faith Abraham soared high enough to discover a “city which hath foundations, whose builder and maker is God.” On the wings of faith Moses was lifted to a rarefied atmosphere which made possible his choice to suffer with God’s people. On the wings
An Untouched Issue:

Death of Modesty

By H. F. GILBERT

What should be the position of the Christian, the preacher, and the religious press in the matter of the seminude fashions of the day?

The reason that this is an almost untouched issue is that it is "too hot" to touch. Like a nettle, it must be grasped firmly if at all. The writer is well aware that some readers will bring out the countercriticism that he sees harm in the present fashions of dress or undress because he himself is evil-minded. Knowing that we are men and women of "like passions," influenced by the bodies of the opposite sex, let us look frankly at the matter. Is there an issue, and if so, how can it be met?

The unrestrained freedom in dress of our day is not an isolated phenomenon, but is one aspect of the moral letdown of this generation. We will agree that there has been a tremendous moral decadence in society. This fact may be brought out by quotations from current periodicals.

The Watchman-Examiner of September 2, 1954, says: "New York newspapers report that illegitimacy is so rife that abortion has become an industry." In the Christian Herald of January, 1952, Howard Whitman quotes headlines: Borger, Texas—"Teen-age non-virgin club probed in Texas town"; Decatur, Indiana—"Girls thirteen and fourteen admit to orgies, implicate twenty men." Mr. Whitman says further: "According to a study by Dr. Lewis M. Terman, of Stanford University, sixty-eight percent of our brides are not virgins," and, "According to Dr. Luther E. Woodward, sex experience among unmarried girls is twice as prevalent as it was twenty-five years ago."

Simultaneously with, and as a part of, this general lowering in morals, there has been a radical departure from the dress customs, fashions, and taboos of forty years ago. This will be granted by all who were adults when this period began. It will also be granted that the present popular near-nude attire of the bathing beaches, of our streets and homes, on band drum majorettes, and on festival queens, has been arrived at garment by garment and inch by inch. In our school days, we learned this stanza from Pope's Essay on Man:

Vice is a monster of so frightful mien
As to be hated needs but to be seen.
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Does this not apply to our present situation? The voices of protest that were raised years ago have become well-nigh inaudible.

We are not even mildly shocked by what has taken place on many college campuses—hundreds of men rushing en masse through the girls' dormitories demanding and obtaining the only two garments which the girls have not already, on occasion, dispensed with for public appearances. I refrain from using the popular name given to these raids. It is scarcely too much to say that three fig leaves, on the body of one of either sex, will satisfy the censors and the general public of today. While men and women are equally blameworthy, it is a fact that women are in a greater degree displaying the body for the sake of display, and being exploited at every possible opportunity. No popular festival occasion is complete without a half-naked queen, chosen largely for her "curvaceous figure" from a number of equally unclothed contestants.

The most outstanding admission of the secular press which we have seen may be found on page 88 of the December, 1954, Reader's Digest. That page ought to be digested by every Christian. The article is by Lois Long in the New York Times Magazine. We quote: "After the terror of the French Revolution, all hell broke loose. Women cut their hair first, then took off most of their clothes. They tossed of faith Joshua spun a web about the flaming sun and drew it to a halt.

Majestically Isaiah rose on wings of faith to peer across the dark span of centuries to see the light that shone when Christ was born. So too on the wings of faith we see the invisible, secure power to make decisions, and look into a future as bright as the promises of God.

Stumbling in the muck and mire of life, surrounded by filth and evil, it is good to know that there is provision for spiritual wings to rise above it all.
“You bring to God your perishable paper bills and silver, and then by divine chemistry they are translated into churches and schools and missionaries and saved souls.”—W. J. Werning, in “Investing Your Life.”

away their corsets, and to quote James Laver’s *Taste and Fashion*, ‘The disappearance of corsets is always accompanied by two related phenomena—promiscuity and inflated currency.’”

And where is that thing called modesty today? It is a memory of yesterday. Modesty is no longer considered necessary to the protection of virtue. What place can it find in all the present freedom, in “sex appeal,” and in the free mingling of the sexes in nearly all situations in life? Scanty clothing is considered a mere matter of choice. “Sex appeal” is regarded legitimate for both non-Christian and Christian. A minimum of clothing is deemed sufficient for both sinner and saint. Near-nude “queens” are encouraged by half-nude church members.

FBI statistics for the United States state that, in the first half of 1954, forty-eight rapes were reported to police every twenty-four hours. Is not half-clothed female society an encouragement to the licentious urge of the rapist, the subtle advances of the seducer, and sexual awareness in man in general?

Basic Bible teaching is found in the Genesis account of creation: “So God created man in his own image, in the image of God created he him; male and female created he them . . . And the eyes of them both were opened, and they knew [were conscious of the fact] that they were naked . . . Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them.” It is true that we were created male and female, but God expects us, having become conscious of the fact, to clothe our bodies and make our differences of body as inconspicuous as possible. If we want men to see the image of God in our *faces*, we shall have to keep our *bodies* clothed.

Roman Catholicism has spoken on the subject through the *American Quarterly of Papal Documents*, third quarter, 1954, pp. 289 ff. We quote: “The current mode of dress constitutes a serious offense against decency, and decency is the companionship of modesty, in whose company chastity herself is safer.”

Greek Orthodoxy has spoken indirectly through its organized youth. The secular press states that an attempt was made to stage a popular bathing beauty contest in Athens. Cries of “Shame, shame” from the Orthodox youth actually caused the contest to be called off.

The feeble voice of Protestantism has scarcely been heard, but there are some exceptions. The *Watchman-Examiner* has spoken emphatically on the immodesty of bathing beauty contests. One Baptist state assembly has for years enforced these rules, printed this year as formerly, under the heading of “Christian Conduct”: “Shorts are not to be worn at any time. Mixed bathing is positively prohibited. Everyone must wear a cape going to and from the pool.” But in most religious circles the issue is entirely untouched. Criticism of the existing order is not wanted, and the existing order is that of “the world.”

Let professing Christians drop the naive assumption that the bare human body no longer rouses a response in the bodies and minds of the opposite sex, or the equally naive assumption that if the body does rouse such response, it is a legitimate and harmless thing to do so.

Having admitted that there is an issue, each Christian can have a part in striving to rectify the wrong. Knowing that, if Christians, our bodies are temples of the Holy Ghost, we can keep from wantonly exposing our bodies to public view. Let us who have seen this insidious change take place help our youth in their organizations to formulate standards consistent with their Christian profession.

Is it not time that our pulpits broke the unholy silence which has allowed modern undress to be adopted by a large part of the constituency of our churches? Let us hear some sermons from that text in Revelation: “Blessed is he that keepeth his garments, lest he walk naked, and they see his shame.”

Let the religious press give space to an effort to stem the tide now flowing against the restraints of proper dress standards.

Certainly, our preachers and religious journals can speak as emphatically as the pope, and certainly our Protestant youth can have as emphatic an opinion as Greek Orthodox youth. The prophetic voice, whether from the pulpit, the press, or the pew, should have no uncertain sound.

The history of moral movements shows that public opinion, in its tolerance of evil, has swung like a pendulum, and that an awakened conscience in the church can start the swing toward the right in any issue. Let us no longer leave this issue untouched.

—Reprint from *Watchman-Examiner* of December 22, 1955
"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thessalonians 3:12-13). Under the inspiration of the Holy Spirit, Paul in these words says that we are established unblamable in holiness when we increase and abound in love. Conversely, it may be said that if we fail to increase and abound in love we become encrusted with a blameworthy caricature of holiness, not true Christian holiness.

Most of us tend to love only those who love us; to love those with whom we have things in common—those who in some ways are like us. On the other hand, we tend not to love those with whom we differ or those whose interests and ideals are different from ours. And we excuse ourselves by saying that we just do not have anything in common with this person, or with that one.

But looking at this from a Christian point of view, such a statement ought not excuse us from loving. It ought to convict us of our smallness. It reveals that our love is only human love. We have not learned to love as God loves. We love only if our love is appreciated and returned. We love only if there is a favorable response to our love. But God goes right on loving us whether we appreciate His love or not, whether we return His love or not. Yea, even though we want to do away with Him, nail Him to a cross, He goes right on loving us. When we do our worst to Him, He is not in the least less faithful in His love.

We do not love John Doe because we have nothing in common with him, we say. And thus, self-excused, we pass him by. Let us ask ourselves, "How much does God 'have in common' with us?" He is holy and we are creatures of sin; He is supreme intelligence and at best we are dunces; He is full of grace and truth and we are largely lacking in both. He would have us be most impressed with, and aware of, the joys, the beauties, and the depths of the Spirit-life, but we are yet too much absorbed with automobiles, houses, salaries, and styles.

If God excused himself from loving us because we have so little in common with Him we would be left to our material toys and to our trivial misunderstanding of life. Even though we are so little like Him in so many ways, God loves us. Not content with merely "hanging around" waiting for us to call on Him, He calls on us. He does not grin and bear our company; He seeks our fellowship! He asks for our friendship! Lo, the love of God!

It is to His kind of love that He calls everyone who follows Christ. "This is my commandment, That ye love one another, as I have loved you," Jesus said (John 15:12). We cannot keep this commandment and be sectarian in our love—loving only those who are like us. Differences destroy human love but no difference destroys Christian love. When we abound in love we do not love one another only—we love all men.

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**WISDOM**

(from the New Testament)

Let us cast off the works of darkness,
And put on the armor of light.
Therefore, let us not sleep as do others;
The day will come as a thief in the night.

Bear ye one another's burdens;
Be not wise in your own conceit.
Let us not therefore judge one another,
For we shall stand before the judgment seat.

Put on kindness, meekness, meekness;
Be sober, be vigilant, fight the good fight.
Let us go on unto perfection,
For we walk by faith and not by sight.

Let nothing be done through strife or vainglory;
Every man shall receive his reward.
Therefore be ye steadfast, unmovable,
Always abounding in the work of the Lord.

—W. R. Adell
His Way Is Perfect

By Evangelist A. G. JOHNSON

As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all them that trust in him. For who is God, save the Lord? and who is a rock, save our God? God is my strength and power: and he maketh my way perfect (II Samuel 22:31-33).

The sainted and now aged prophet so loved of God and man is drawing to the final days of his pilgrimage, and raises his bony hand to testify that God's "way is perfect" and that He maketh mankind's "way perfect."

Satan, in the Garden of Eden, convinced Mother Eve that God's way was not perfect. Thus he brought the separation from God and the curse of sin upon the race which continues to this day and shall continue to the close of the dispensation. "For as in Adam all die, . . . " (I Corinthians 15:22).

God's original plan was "freedom from sin, freedom from carnality; and communion with God." That was to be the perfect way and, with an unchanging God, that is still the perfect way. The blood of bulls, the ashes of a heifer, and the substitutes used in ritualistic ceremonials could never take away sins, and remove the carnal nature. The people must return each year, and those coming could never be made perfect (Hebrews 10:4 and 10). But God has "provided some better thing for us," for "they without us" could not be made perfect (Hebrews 11:40).

The better sacrifice, which is the blood of the Lamb of God, did make full and permanent reconciliation possible. "For the law made nothing perfect, but the bringing in of a better hope did: . . ." (Hebrews 7:19). Again we read, "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). Thus we discover that God's way of deliverance from the carnal self-nature is to condemn it to death—to destroy completely "the works of the devil."

Thanks be unto God, who provides a perfect deliverance from the carnal self-nature which the Apostle Paul describes—"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:23). The weakness of the law did not provide a destruction of the carnal nature, but Christ "loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27). Note that Jesus gave himself for the church, not for sinners. It is a perfect cleansing of the inherited bent to sin which is called the carnal nature.

The Apostle Paul leaves no loophole for remaining carnal traits, as after saying, "Not having spot, or wrinkle," he adds, "or any such thing." It is a perfect cleansing for born-again Christians.

But God's perfect way doesn't stop on earth, for we read in Jesus' high priestly prayer, "Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). And again, "In my Father's house are many mansions: . . . I go to prepare a place for you"; and for a final assurance, "Whosoever liveth and believeth in me shall never die."

Yes, all His ways are perfect—

Precious truth, so sweet, sublime,
Perfect peace for every clime,
Makes my all with heaven chime—
Perfect rest beyond all time!

Faith
—what is it?

By ALMA H. BAILEY

That strange and wonderful something that furnishes a reason for every noble act of life—what is it? What is it that motivates one's daily round of duties: the preparing of meals, the sending of your children off to school, the calling of the family physician when necessary, even one's dependence upon the calendar for the day of the week? Is it not that most compelling basic principle of life—faith in action?

Faith implies the acceptance or reliance of one person upon the word or conduct of another; also, reliance upon inanimate objects which have been tested and proved trustworthy. Each day of our lives we act in unconscious faith towards a multitude of people and things all about us.
Faith stems largely from intimate fellowship with and knowledge of another. The degree of faith depends upon the credit placed in what another says or does. One believes in, and faith acts upon, only that which one accepts as true and factual. The word of a known fraud is quickly rejected.

You have faith in the integrity of those whom you love, serve, and fellowship with, because intimate acquaintance has proved them honest, upright, and dependable.

But do you have the same vital, living, active faith in God, “the King eternal, immortal, invisible, the only wise God,” the Creator of heaven and earth, and the Giver of every good and perfect gift? Do you know Him? Do you fellowship with Him in His Word and in prayer? Have you proved Him trustworthy? “Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6).

Like all living things in nature, living faith must demonstrate itself by exertion. For did not James say, “Faith, if it hath not works, is dead” (James 2:17)?

A little Scotch boy in Edinburgh said to his pastor, “I wish my sister could be got to read the Bible. Will you ask the people to pray that my sister will want to know God’s word?”

“Well, well, it shall be done,” the kind pastor replied.

The following week at the prayer meeting the pastor had scarcely stated Johnny’s request when the boy got up and went out, not waiting to hear prayer offered in his behalf.

The next day the pastor spoke to him of his rude action in disturbing the meeting.

“O Sir,” said the boy, “I did not mean to be rude. I only wanted to see my sister reading the Bible for the first time.”

God delights to have us ask in childlike faith and wait expectantly for the answer. He is mightily pleased with active faith. By faith Enoch walked with God; by faith Noah prepared an ark; by faith Abraham when he was called went out, not knowing whither he went (Hebrews 11:5-8). Faith and works walk together, if faith be genuine.

Faith is not presumption. Moses, a man of faith, believed the divine promise of a safe passage through the Red Sea. Faith, acting upon God’s command to “speak unto the children of Israel, that they go forward,” resulted in the complete deliverance of the slave nation (Exodus 14:15).

The Egyptians had no “Go forward” command to obey or divine promise to rely upon. It was bold, impudent unbelief, or presumption, that drove them to attempt a crossing in pursuit of the slaves who had been divinely ordered to make their escape. But “the Lord overthrew the Egyptians in the midst of the sea...there remained not so much as one of them” (Exodus 14:27-28).

Faith based upon the authority of God’s Word acts promptly in dependence upon Him. When our Lord said to the nobleman of Capernaum, “Thy son liveth,” the man went his way confident that he would find his son alive and well, which he did.

“Go, wash in the pool of Siloam,” said Jesus to the blind man. “He went his way therefore, and washed, and came seeing” (John 9:7).

God has bound himself to give the benefit upon the performance of the condition. Active, persevering faith brings promised results.

“Believe ye that I am able to do this?” Jesus asked.

“Yea, Lord,” they answered.

“Then touched he their eyes, saying, According to your faith be it unto you” (Matthew 9:28-29).

“Active faith is living and powerful. Passive, or inactive, faith is dangerous. Dormant, or sleeping, faith is deadly,” says one.

It is through a living, active faith in a crucified Lord and Saviour that we are saved by grace, and not by our own good works, or self-righteousness (Ephesians 2:8-9). Saving faith acknowledges one’s own sinful nature before a holy, righteous God, and one’s need of a living, powerful Saviour, who is able to save and to keep. Saving faith personally receives Christ into the heart as the only Saviour from sin and the Giver of eternal life.

Thus by active, living faith in the promises of God we venture our eternal interests on the bare word of God, and this is altogether reasonable.

HAVE FAITH IN GOD!
O God, Remember Me!

By FLORA E. BRECK

O Thou who fashioned stars and seas,
Regard our human frailties.
Though strange and dark be our abode,
Provide new life for each new load.

If we but whisper in the storm,
Thy voice is near—and close Thy form.
O Maker of each vale and tree—
Regard my prayer, remember me.

May we discern Thy presence here—
Then far remove each thought of fear.
O God, who formed the sky and sea,
Remember humankind—and me!

Shout It from the Housetops

By EVA V. BEETS

“If I believed what some Christians claim to believe, I would proclaim it from the housetops!” someone wrote Billy Sunday.

And after reading that statement, I too was filled with shame. For had I not been guilty at times in failing to testify that to live the Christian life one would have to seek heart holiness? Too often I had kept my peace when I could have warned others of the dangers of backsliding. I had even failed to pray for a wise answer recently when a woman remarked, “I don’t believe in such mess as sanctification.”

All about us are those who definitely have been saved through repentance. Many of these souls have not been warned of the dangers of backsliding; neither have they been told of the joys of sanctification. Thus when the new babe in Christ stumbles or falters he is frightened into a depression which old Satan has well prepared. With the idea already implanted in his soul that he cannot backslide and needs no goal of sanctification to reach for, it is easy indeed to believe one can stay saved in sin.

A young wife and mother of two small children who had attended a service at the Church of the Nazarene for the first time remarked, “I still believe once you are saved you’re always saved.”

“I can’t understand why he goes on these drinking sprees. He was saved, I know he was, for I saw it happen,” she was heard to say of her husband later.

“We knelt in prayer before the marriage ceremony,” sobbed a middle-aged woman whose husband had returned to her after five years of infidelity. “He was sick, his feet were swollen, and his right arm hung limp from disease. In pity and forgiveness I remarried him but now the curses he hurls at me are as vile as ever,” she sobbed, adding pitifully, “I do hope he is saved.”

So let us be not ashamed to shout heart holiness from the housetops to a sin-cursed world, carrying the full gospel to those who have had only the opportunity to feed on a half-loaf of bread. And may God grant us the wisdom to know where and when to point out the danger signals to those who are hungry for the way of a full and sanctified life.

And above all, let’s pray continually that we will live the sanctified life in such an abundant way that the new converts will be so busy reaching for the glorious beams of our light that they will hardly be tempted to backslide.

If Trouble Comes

By Erden R. Craven
Nazarene Elder, Northwest Oklahoma District

Many are the afflictions of the righteous: but the Lord delivereth him out of them all (Psalms 34:19).

The heathen say, “Trouble is a sign of an angry god that wishes to punish its followers.” But Christianity says that trouble is a test permitted by the living God, to make us “sure of our salvation.”

God does not cause the trouble, but He rather permits it to pass our way to test us. What, then, should the Christian do if trouble does come his way?

When depression hits, what is the answer? When
Wall Street crashes, what is the answer to the Christian investor? When business reverses come, what should the Christian do? Does God have an answer? When the death angel visits the home, what is the answer? When sickness takes its grip, what is the answer? Has God forsaken us? When business reverses come, Wall Street crashes, what is the answer to the Christian investor? W hen business reverses come, Wall Street crashes, what is the answer? Has God forsaken us? When sickness takes its grip, what is the answer? When the death angel visits the home, what is the answer? Has God forsaken us?

Friend, God does have the answer to these and other troubles. We live in “troublesome times,” but the answer is in the Bible. When trouble comes we should do seven things.

Pray about it. God does not want us to “run,” but to fall on our faces and pray without ceasing. The song says to “pray your way through.” Paul and Silas were in trouble. They called on God and prayed the “jail down.”

Seek out the deep meaning of your trouble. Perhaps this trouble you are in is the only way God has of showing you something. I never thought much about sickness, for I had always enjoyed a good portion of health; then troublesome sickness came upon me. I fractured my leg, and for ten months I hobbled around in a cast. Why did this happen? God made me realize His wonderful protection and guidance, through my trouble. I was made to “seek” Him more fully in the hour of my affliction.

Lean upon His Word. When trouble comes, we are to lean heavily on His care and not always to put confidence in man.

Trust in God and lean not to your own understanding. Our ways are not always the best ways, but God’s ways are always the best.

Consider the benefits. Even in trouble we can see benefits. I was in trouble and I called upon God. Through my trouble I was able to speak to some soul about God. I might not have met this precious friend had not God permitted me to have the trouble.

Faith. Yes, we must have faith that “all things work together for good to them that love God” (Romans 8:28).

Be willing to “hold on.” Last, but not least, when trouble comes we must hold on to God. God does care about us and He sees our trouble. Plant your stakes a little deeper. Hold on to God. The answer is on the way.

My wife has prayed constantly about a matter for nine years. God is answering her prayer. She “held on” to God.

Trouble is just for a little while; then comes the smile of God, that all is well again, if we faint not in welldoing.

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**Thought for the Day**

by BERTHA MUNRO

**What Is It**

that you really live for? You are busy every day with Christian work and Christian testimony—stop this quiet hour and look inside. “Stop, Look, Listen” (almost forgotten sign of the old-time railroad crossings).

**Monday:**

What is it that you really “hallow”—His name or yours? Whose reputation are you more eager to shield, His or yours? Does it really hurt you more to be ill spoken of yourself or to have your Lord dishonored through a Christian brother’s error? What is that glow of achievement—“I did well,” or “He is satisfied”? (Matthew 6:9.)

**Tuesday:**

What is it that you are really working for, His kingdom or just your little piece of it? Do you rejoice in every evidence of its growth? What is your first reaction when you hear of an outstanding success achieved by some other worker, unmixed joy or a shadow of envy? (Matthew 6:10a.)

**Wednesday:**

What is it that you really are dedicated to anyway, to your job in the church or to God’s will for you? Are you thinking always about success in your work or about pleasing Him? Suppose He took your job away and gave it to someone who could do it better. Would you be “hurt,” or see the change as a new assignment? (Matthew 6:10b.)

**Thursday:**

What is it that you are living by, the constitution of heaven or the constitution of this world, the laws of God or the laws of men? Trusting God for your honors and rewards, or men? Caring for souls or for things? Are you at home in heaven in the spirit of your living, or only on earth? (Matthew 6:10 bc.)

**Friday:**

What is it that gives you spontaneous pleasure, praise of yourself or praise of Him? You can test this perhaps by the way you feel when the work of others is appreciated highly and yours is overlooked, when someone else is complimented and you are not noticed. Were you working for people’s attention or for God’s purposes? (Matthew 6:13c; Galatians 5:23-26.)

**Saturday:**

What is it anyway, the pattern of your Christian service, doing or letting God’s Holy Spirit do through you? This makes all the difference. And here is the reason for your personal Pentecost, received, kept fresh, constantly renewed. (After all, the essence of sin is the being centered in self rather than in God.) Then, “as ye have received . . . received . . . so walk.” (John 16:7-8; Acts 1:8; Colossians 2:6.)

**Sunday:**

What has this been? Introspection? The word has a poor reputation. Let it be rather heart-opening, to the Spirit’s searching, to the Spirit’s powerful ministries. You have chosen once for all God’s will as your highest good; entrust every motive, conscious and unconscious, to the Spirit’s refining fire and rest in His faithfulness. It is a great thing to pray the Lord’s Prayer with utter sincerity or to testify, “I love God with all my heart”; but it is possible, humbly, through His grace. (John 14:16-18; Acts 15:8-9; Galatians 5:23-24).
Little Talks on the Holy Spirit:

20. The Spirit’s Work in the Church

We hear much today about ecumenicity; church union is in the forefront. But the only kind of scriptural ecumenicity is that of the Spirit. Jesus prayed in John 17 that all of His followers might be one; it was a oneness of spirit that He was interested in, not oneness in outward organization. If the church in all of its branches will open its doors and windows to the outpouring of the Holy Ghost, to a mighty Pentecost, there will come an ecumenicity, a oneness, such as we have not had since New Testament times. The church is spoken of as the body of Christ, and it can be this only as the Spirit of God rules supremely.

Let us consider briefly the leadership of the Holy Ghost in the work of the church as set forth in the New Testament. There are four outstanding instances of this in the Acts of the Apostles. The first is found in Acts 6. The church had grown until it had become a multitude and, because of this, some of the needy members had been neglected. Grecian widows had not been cared for as they should have been. Therefore the apostles called the multitude together and recommended that “seven men of honest report, full of the Holy Ghost and wisdom,” be appointed to take over this ministration to the needy. This left the twelve to give themselves “continually to prayer, and to the ministry of the word.” There is no statement in these early verses of Acts which specifically says that the Holy Spirit was in this move, but certainly this is implied. Undoubtedly the Holy Ghost intervened in this hour of need and suggested the plan which the apostles gave to the people of the church. It was carried out and God’s blessings were upon the seven men chosen.

The leadership of the Holy Ghost in the church is more definitely seen in Acts 13. The “Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.” The church obeyed this request—“and when they had fasted and prayed, and laid their hands on them, they sent them away.” Still more significant as to the leadership of the Holy Ghost are these words: “So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.” The direction of the Holy Ghost was so definite that Barnabas and Saul were described as being sent out by Him rather than by the church. Thus Paul’s spectacular missionary career was launched by the Holy Spirit himself.

Another outstanding instance of the leadership of the Holy Spirit is found in Acts 15 at the meeting of the council in Jerusalem. The church was facing its first great crisis. Its future welfare hinged upon the decisions which were to be made at this conference. The central question was, Should the Gentiles be allowed to come in without circumcision? Finally it was decided that the Gentiles did not have to be circumcised, but were asked only to “abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.” On what basis was this decision made? We find the answer in Acts 15:8: “For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.” The important thing for us now is that the Holy Ghost is brought into the picture—“It seemed good to the Holy Ghost.” He directed the minds of those who met in that conference. They recognized His over-all leadership in this all-important gathering.

One of the most touching passages in the New Testament is Paul’s charge to the elders of the Ephesian church. The key verse in these farewell words is Acts 20:28: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” What a responsibility Paul placed upon the shoulders of the Ephesian elders in these words! Notice also that he calls their attention to the fact that the Holy Ghost had made them “overseers” of “the flock.” Once more the leadership of the Holy Spirit in the church is acknowledged.

The formal beginning of the Christian church was on the Day of Pentecost. From then until now, whenever a church organization, local or denominational, has been a part of the body of Christ, the Holy Ghost has been in the forefront. It is His business to guide the church in this, His dispensation.

“So You’re Going on a Vacation!”

“So you’re going on a vacation! Have a wonderful time! We’re glad you can get away for rest, but as you go remember:

(1) to attend Sunday school and church, and bring the pastor a bulletin;
(2) to leave your tithes and offerings before you go, for church expenses go on just the same;
(3) drive carefully; we want you back with us;
(4) keep your devotional life strong all along;
(5) remember your church misses you!”

The above was taken from the bulletin of First Church of the Nazarene, Texarkana, Texas, for Sunday, June 23; Rev. Fletcher Spruce, pastor.

The recommendations given in this brief article
as to one's vacation are good, but my mind was especially attracted by a part of the first one, "Bring the pastor a bulletin." That would remind your pastor of the fact that you went to Sunday school and church while you were on your vacation. Also, he would be interested in knowing what church you attended, and how they make up their local church bulletin. Don't forget to do this, as well as live up to the other recommendations.

A vacation is needed by all of us, but it should not be allowed to cause our spiritual life to deteriorate in any way.

Reverses Came!

An urgent letter came. It requested prayer for a husband and wife. They had served God for a number of years and He had prospered them. As saved and sanctified Christians, they have been faithful with their time and liberal with their money. Now, largely through wicked people who have taken advantage of them, they are faced with possible financial ruin. In spite of all this, they were not pleading that their money be saved to them especially. They wanted prayer that they might know what to do in the crisis.

This letter and its contents are mentioned in order to contrast the writers with people who seemingly never think of Christ and yet they are prospering. They don't appear to be troubled or bothered about anything. They go on in their happy, irresponsible way, doing what they please, on Sunday as well as on Monday. God and the life hereafter are not in all their thoughts.

Sometimes conditions like these cause people to wonder. Why, they say, are God's people having misfortune while those who serve the devil are free of such trouble? God gives us the answer in Psalms 37: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb."

What is God saying here? Just this: The prosperity of the wicked is short-lived, temporary, passing; it won't last. After all, in the light of eternity, one might prosper all through this life and still his prosperity would be temporary. The main life is not here; it is out yonder in the future. God is on the side of the right, He is eternal, and He will never pass away. More than that, those who serve Him are guaranteed eternal life. There is really nothing permanent in the nature of evil; the foundations are of sand, and soon the storm will come, rains will beat upon that house, and the winds will blow. The house will fall, and great will be the fall of it.

The friends of whom I spoke in the beginning are building their house upon the rock. They may lose all they have saved during their time of prosperity, but they need not fret if they have the life within which will never end. It's not only a never-ending life, but it is a glorious life as well. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). If you are building for eternity, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb."

The prosperity of the righteous alone is final and permanent. It is as enduring as God himself is.

A Recommendation for Our Seminary Men

The editor was in a gathering recently where he was perhaps the only person who ever had attended a Church of the Nazarene. In the course of his conversation he had occasion to let them know his church relationship. Most of those he talked with knew there was a Church of the Nazarene, that it was growing, and that its international headquarters are in Kansas City, but they had never attended its services.

One of the individuals to whom he talked, speaking of herself and her husband, said, "Our only contact with the Church of the Nazarene has been in a chain store where we do the most of our trading. We know the manager there, and also have met a number of your young men, those who are preparing for the ministry in your theological seminary, for they work in that store. The manager said to us, 'These young men are efficient, and they don't steal.' His emphasis was on the last part of the statement, 'They don't steal.'"

The writer was glad to hear that from an outsider, a person who never had been in any of our churches. Such a recommendation as that makes for good relations between that couple and our church. Naturally it was the kind of recommendation that I would have expected. In fact, it's the kind of recommendation that people ought to give about any Nazarene, especially the part where they said, "They don't steal."

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Gideon, Who Found Freedom from Fear


Golden Text: Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord (Psalms 31:24).

Joshua was dead. The Israelites had settled down in complacency and failed to take the rest of the Promised Land. Many of the pagan dwellers of the land had not been driven out. The people had fallen away from the worship of Jehovah and had taken up the idolatrous religion of the pagans among whom they lived.

Thus God forsook Israel and they were overrun by their enemies and became a prey to the small nations around them. They had no general, strong leader. At times they would cry to God, and He would raise up a deliverer, called a judge, but soon they would relapse into heathen idolatry, forsaking the Lord, and thus be again overrun by their enemies. They had a round of backsliding and revival—which is true to humanity.

In such a time God appeared to Gideon and called him to the task of destroying the altar of Baal, and the wooden idol, called a grove. He was also to erect the altar of the Lord and offer a bullock as a burnt offering.

Gideon was a retiring, modest young man, with little confidence in himself; however, he did hate idolatry and he did have great faith in God. He believed if God was with him there would be evidences of the same and miracles taking place.

It took real courage on Gideon’s part to obey God in the midst of a pagan people and a backslidden Israel. Even his own father had compromised with the people and had an altar built on his own property; yet Gideon dared to obey the command of God.

This act of faith on Gideon’s part seemed to restore some courage in the heart of his father. Joash now took a stand for his son and against the worship of Baal. He ridiculed the worshipers of Baal for wanting to defend or revenge an act against the god Baal, saying, “If he be a god, let him plead for himself.”

This one act of courage, in obedience to the command of God, also brought the confidence of the people. They accepted Gideon’s leadership and responded to his call for battle against their enemies.

Gideon was cautious and desired to be certain that he was in divine order. However, when assured, his faith triumphed over all the opposing power of the great multitude gathered against him. With three hundred men, according to the selection of the Lord, he went against the great multitude gathered from two nations.

God gave Gideon a great victory. He maintained his humility afterwards and refused to rule over the people, declaring, “I will not rule over you, neither shall my son rule over you: the Lord shall rule over you” (Judges 8:23).

Paganism, or the worship of that which is material rather than spiritual, is still the enemy of God and the defeat of the church.

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Prayer Request

Texas-Mexican District needs your prayers for more pastors. Some are sick, some moving, some new churches opening up in need of leaders, all creating a great need for consecrated, sanctified pastors who will preach holiness and live it among the people. God can meet this need.

Prayer Is Being Answered

JOYCE BLAIR, British Honduras

I feel that in these days the prayers of many that have ascended to the throne are being answered. Souls are being saved and believers sanctified. One precious man, a devout Roman Catholic, was recently saved. A few weeks later he brought his brother to the service and when the altar call was given he took him by the hand and led him to the altar. They were followed by his backslider son-in-law. The three gave such wonderful testimonies to God’s saving grace when they stood up. Then one Sunday night his daughter was wonderfully saved. Her wife, who was still very opposed to the gospel, gave permission for a prayer meeting to be held in their home. We praise the Lord for these, and there are others who have recently found Him that we could tell you of, if time permitted. The Lord is working. Praise His previous name!

New Addresses

Rev. and Mrs. Carl Mischke are now at P.O. Box 505, Witbank, Transvaal, South Africa.

Rev. and Mrs. Earl Hunter have returned to Bolivia. Their address is Casilla 1792, La Paz, Bolivia, South America.

On furlough in the States are: Rev. and Mrs. C. Dean Galloway, Rev. and Mrs. James Hudson, Rev. and Mrs. Harold Hampton.

JAPAN DISTRICT ASSEMBLY

HUBERT HELLING

Yes, they’ve all gone home now and are at work telling the Good News, may God bless them; but we shall not soon forget them. They gathered from far north Hokkaido to Kagoshima in the south, and how these same 105 lay delegates and pastors did enjoy the four days spent together! Oh, yes, it did mean late hours at night and early rising for prayer meeting, but they were thrilled to have the whole Nazarene family together. Their singing, praying, and business procedures reflected their concern over the building up of the kingdom of God in Japan, regardless of the cost it might be to them personally.

Let me introduce a few of these consecrated Nazarenes. There was the pastor who had collapsed and vomited great quantities of blood as he returned from calling one day about a year ago. He testifies to God’s healing touch, even though doctors had told him his stomach ulcers were incurable.

Then there was the young father only recently converted out of communism. His face was shining as he said, “It’s so wonderful, I would like to stay here always. I feel God is calling me into the ministry. Pray for me.”

And listen to the Christian laymen who ask that we pray for their
church. They need a new building, for the walls are leaning considerably and they fear it may collapse at any time.

Then watch the two ladies in the dark kimonos over at one side. Both of their husbands were recently laid to rest, the victims of our ever-present killer, tuberculosis. They have chosen to stay in their home a few days while our house was being completed, and it was a wonderful start for us in the Philippines.

"Bob was away preaching and had been home only about two days in nearly two months, but Mrs. McCroskey made us feel welcome in a time when we needed help most."

"We had arrived here to find our house was not completed. There were no quarters on the base, and we were 10,000 miles from home. So we are thanking the Lord for the McCroskeys. Thank you, the Nazarene people, for sending them here. Although we are stationed 62 miles from them it is good to know we have such wonderful friends who are near."

"We have a good chaplain at the base who really believes in winning souls. We are very thankful for that."

"There is much work to be done here. We have been asked to sponsor teen-agers, which will be a great challenge. Pray that God will lead us in our decision, where we can work best for Him.—MRS. CECIL H. ALLEN."

From Okinawa

"In a few days my tour of duty in the Far East will be completed, and I will be on my way back to the States for discharge from the service. During the eighteen months I have been stationed on Okinawa, I have been very happy to receive all of the church periodicals, and these have often been a source of blessing and encouragement. Especially have I enjoyed the Herald of Holiness since there is always something in each edition to give a blessing or aid in solution of any present problem. I am sure the Herald is one of the best religious periodicals available anywhere."

"As any Christian who has been in the service can testify, it is not always easy to live a Christian life while in the service. The general acceptance of sin as a source of pleasure often makes it difficult to find a suitable companion, and also requires the Christian to make a firm stand for his beliefs. However, I can truly say that the so-called pleasures of the world still hold no attraction for me, and my main goal is to do as God would have me do.—MELVIN L. RICE."
Who Gets Church Extension Loans?

A month ago it was announced that the General Church Loan Fund needed $60,000 in new savings deposits during the months of June, July, and August. Perhaps you wonder what churches get these building loans. A complete policy has been set up by the General Board with the requirements under which a church may qualify for a church extension loan. Smaller districts have found these loan funds of great aid for their loan. The demand is so great that amount so they could complete the building immediately. Our loan will repay the temporary loan from the bank.

In the Midwest. The Eastside Church in New Albany, Southwest Indiana, is completing a church building valued at $60,000. When all efforts to secure a loan locally to pay off $19,000 to material dealers failed, a General Church Loan Fund loan was approved to pay off the balance of the short-term loan and complete the building enough to get into it.

You May Have a Share

We all may have a share in helping these churches get their needed buildings, and actually make money while we are helping. For these loans are made possible by monthly payments on present loans and by new savings deposits from individuals and churches. You will receive a fair rate of interest while your money is helping to build churches. Any amount of at least $100 may be deposited for a term of one year or longer. Since most of the church loans are for a ten-year term, the fund is strengthened by longer-term deposits and larger interest is offered for deposits of at least five years and also for larger deposits. Write to the Division of Church Extension, Box 6076.
Safeguarding Your Money

In the handling of every saving deposit, in the careful processing of every application for a church building loan, the Division of Church Extension strives to maintain its record of not having lost a dollar in principal or interest in years of church extension experience. In these years the fund has grown from $33,000.00 to net assets of $36'210.02 and total loans outstanding of $50,820.98. A reserve trust fund of over $30,000 has been set aside to give extra protection. Your money is safe, working for God and the church in church extension.

Do you consider an old-age pension the mark of the beast? Is it right for a sanctified person to accept it?

An old-age pension is not the mark of the beast. It is right for a sanctified person to accept it.

Is it wrong for Christian boys and girls to participate in high-school activities such as basketball and football games, track, and class plays? I realize that these must take a back seat to the regular church services. Also, I know that dancing and movies are wrong and our young people should not participate in them.

I do not feel that it is necessary to bar our teen-agers from high school athletics, provided they are careful to keep God and the church first. This is not always easy to do. However, I have known some of our young people who have done it. They have made a place for themselves in athletics and at the same time have led exemplary Christian lives. As to plays, there will have to be careful selection at this point. I would not want our teen-agers to participate in some of the plays which they have in high schools.

What do you think of a minister who never prays in Jesus' name?

I don't think much of a Christian minister or layman who never prays in Jesus' name. Jesus Christ is the center of the Christian religion, and it is difficult for me to pray without mentioning His name. However, let's not be too quick to judge the other fellow. It's quite a statement to say of a Christian minister that he never prays in Jesus' name. I would hesitate to make such a charge as that unless I was sure it was true.

If you have a place of business and tithe all above your business expenses, do you continue to tithe the price of your equipment after it is paid for? It still takes the same equipment to run the business.

I would say that you would not continue to tithe the price of the equipment. It is your investment, and you do not tithe it; you tithe the income made from it.

In Romans 3:23 we read, "For all have sinned, and come short of the glory of God." Then in Luke 1:15 we are told that John the Baptist was filled with the Holy Ghost from his mother's womb. How could John the Baptist be filled with the Holy Ghost?

John the Baptist was an exception to the rule. He was different from the usual order of things, because God intervened and performed a miracle in his behalf. Jesus' birth was an exception; He was born of a virgin. This was a miracle.

I was called March 22 two years ago to leave the tobacco I was handling in the warehouse and follow Christ. I obeyed and was saved, and later sanctified. But this question is bothering me, Should I be baptized with water now? I was baptized before I was saved, with no special leading, and with the belief that baptism itself would fit me for heaven. Now, since I am born again and everything is different, should I be baptized again? I feel that I should but I want to be sure.

Certainly, it will do no harm for you to be baptized again; and, feeling as you do, I would recommend that you be baptized again.

Is a person who is married by the justice of the peace as legally married in the sight of God as if married by a minister?

My answer would be yes. While I was married by a minister, and certainly prefer such a marriage, I would not want to say that a marriage by a justice of the peace was illegal in the sight of God. If a minister marries a couple, he does so because he has the right to perform that ceremony bestowed upon him by the government. Besides, the couple that is married by the minister must have a license, which is a legal document. This must be filled out by the minister and returned to the proper authority. We must remember that according to the Bible the powers that he are ordained of God.
Evangelist Everett Kimball writes: "Due to the recent illness of Mrs. Kimball we've had to cancel our slate for the summer and fall of 1957. We shall announce our return to the ministry on a full-time basis as soon as possible, as the Lord may lead. Many thanks for all the lovely cards and words of encouragement. The Lord very definitely has undertaken for Mrs. Kimball and we are glad to report she is much improved. Our address is P.O. Box 316, Porterville, Michigan."

Evangelist C. M. Whiteley and wife write: "We will be in Texas in August, and have an open date following that we'd like to give to some church or pastor in that section. Will be glad to go anywhere the Lord may lead. Write us, % our publishing house, P.O. Box 327, Kansas City 41, Missouri."

Evangelist Don Scarlett writes: "The Lord willing, I will be in the Southwest in the early part of 1958, and have about three weeks that I could give to pastors and churches in that area who would be interested in my services. Write me, Route 1, North Vernon, Indiana."

Rev. T. R. Smiley and wife write: "After serving for twenty-three years as pastors on the Indianapolis and Southwest Indiana districts, we have re-signed our church at Rockville, Indiana, and plan to enter the field of evangelism at assembly time, August 1. We are both ordained elders, and feel we are acquainted with many of the problems of the pastor and the church. We will go anywhere as the Lord may lead. Write us, 110 E. Parke Street, Rockville, Indiana."

Evangelists Harry and Esther Carlsen write: "We will be leaving New York City on July 17, on the British liner, the "Queen Mary," for a seven-month tour of the British Isles and Europe, under the sponsorship of the British Isles North District. Dr. George Frame, district superintendent. Therefore, from July, '57, through January of '58, please send mail direct to us, % Dr. George Frame, 126 Glasgow Road, Garrowhill, Glasgow, Scotland."

Ocala, Florida

Three years ago in June we came to this pastorate and found a small group of loyal folk who had been worshipping in an old frame building for eight years. As the result of prayer and the faithfulness of the people, God has miraculously opened doors. Within the first six months we had moved into a new parsonage and purchased lots to relocate the church. Within three more months we had broken ground for the new educational unit. With much hard work and sacrifice on the part of our people we held the first service in the new building on March 18, 1956—a building for which one old saint had prayed for more than twenty years. The new educational building is of concrete blocks and covers an area of four thousand square feet. It is being used as a temporary sanctuary, and has a seating capacity of over 220. We have the privilege of using our two radio stations here free of charge; one station has been broadcasting "Showers of Blessing" for a year. During the assembly year just closed we received 22 members into the church, of which 16 were on profession of faith; present membership is 68. Last year we gave 15 per cent of all church income to foreign missions. Our Easter offering was $161.26—more than double the previous record set on last Thanksgiving. In January we had one of our best revival campaigns. Evangelist and Mrs. Edward R. Ferguson were greatly used of the Lord, and many souls sought and found God. Average Sunday school attendance has increased from 30 to 98 in three years and, best of all, people are seeking and finding the Lord in our regular services. We go forward with the help of God and under the inspiring leadership of District Superintendent John L. Knight. —Bjorge S. Najar, Pastor.

Rev. Wilbur W. Morgan writes: "We have recently completed four happy and fruitful years pastoring our church at Moses Lake, Washington; and now, with the assurance that God is leading, I am entering the field of evangelism. When we came here we found a small group of loyal people worshipping in a portion of the basement of the building they had begun. With the blessings of God, today we have a fine building centrally located, the membership has nearly quadrupled, and recently the church purchased a lovely new parsonage. During these four years we have had many times of gracious visitations of the Holy Spirit, with seekers in many of the regular services. There is a fine, sacrificial band of Christians here, and it was only after much prayer that we resigned to enter the evangelistic field. I am making up my slate for the fall and into the spring of '58. I will feature gospel singing and personal evangelism in my meetings. Write me, 312 Locust, Nampa, Idaho."
Danielson, Connecticut

This church is one of the oldest in the denomination, being organized at about the turn of the century. We came here as pastor in 1918 and found a group of loyal people who had a mind to work. With their wonderful co-operation and the blessings of God, some marked changes have been made. The one-room building has become a plant of twelve rooms; two of the added rooms will seat 75 and 150 people each. The financial strength of the church has trebled, and attendance has increased until this church now leads the community in Sunday school attendance. These have been wonderful years and, only after much prayer, were we convinced that it was God's will for us to resign to accept the work of our church in New Haven.

- G. EMERY PRATT, Pastor.

Rocky Mountain District Assembly
The thirty-fourth annual assembly of the Rocky Mountain District was held June 6 and 7 at the Rocky Mountain College in Billings, Montana, with Dr. C. B. Williamson presiding. His soul-stirring messages throughout the assembly were a great inspiration to both pastors and laymen.

On Thursday afternoon, Rev. Alvin L. McQuary, district superintendent, gave his eleventh report, after which he received a very favorable vote for re-election. The assembly gave him a love offering of two hundred dollars.

The pastors' reports indicated growth and development in all branches of the work of the district.

Rev. L. Wesley Johnson, business manager, presented the work of Northwest Nazarene College, and Mr. Al Ramquist, assisted by Mrs. Ramquist, represented the Nazarene Publishing House.

On Friday afternoon Mrs. Golda Rock and Lyle J. Higgins were ordained as elders.

In connection with the assembly, camp meeting services were held each night, June 3 through 9, with Dr. B. V. Seals, superintendent of the Washington Pacific District, as the special speaker. His messages received a ready response in the hearts of all present, and night after night the presence of God was manifest and the altars lined with people praying through to victory.

The assembly and camp meeting closed on Sunday evening with all returning to their churches determined to go "all out for souls."—HAROLD MACMILLAN, Reporter.

PASTORHOOD NEWS

This wayward man of prayer, and filled with the Holy Ghost. Through his old-fashioned ministry was solid and greatly helped by the Sunday school reorganization was effected at the close of the camp meetings.

In connection with the assembly, Evangelist Joe Norton writes: "I have two open summer dates which I would be happy to slate with some church needing my services: August 1 to 11, and August 19 to 25. Write me, P.O. Box 143, Hamlin, Texas."

Northwest District N.Y.P.S. Convention
The thirty-fourth annual N.Y.P.S. convention of Northwest District was held May 27 and 28 at First Church, Spokane, Washington.

The guest speaker was Rev. Eugene Stowe, general N.Y.P.S. president, and pastor of our College Church in Nampa, Idaho. God blessed the ministry of Brother Stowe as he challenged Northwest District young people to be "Workmen with the Word."

Rev. Donald R. Peterman was elected to serve his second year as district president. Other officers elected were: Rev. Jack C. Hawthorne, vice-president; Rev. Harold M. Daniels, secretary; Rev. Wallace W. Roseboro, treasurer; Rev. Harold Stickney, teen-age supervisor; and Dick Salisbury and Mary Lee Lester as teen-age members.

Plans were laid for an aggressive youth activity program for the new year.

- HAROLD M. DANIELS, Secretary.
Nebraska District Assembly

“Old-timers” who attended the forty-fifth annual assembly of the Nebraska District, June 10 to 12, said it was “the best yet.” Dr. G. B. Williamson preached with the anointing of the Holy Spirit and presided with his usual wisdom and poise.

The assembly was marked by one high point after another, but we were especially blessed by the annual report of our district superintendent, Rev. Whitcomb B. Harding. The five years appointing him as district superintendent made a wise choice in our district superintendent, Rev. especially blessed by the annual report and appreciation by giving him an ent. The assembly showed their love and appreciation by giving him an enthusiastic three-year call and a wonderful love offering for him and his family.

The assembly climaxed with an impressive ordination service in which eight ministers received elder’s orders.

The assembly was preceded by the missionary convention, and the N.Y.P.S. group met for their convention following the assembly. Mrs. Maridel Harding was elected N.F.M.S. president. Rev. Alvin Maule as the Church Schools chairman, and Mrs. Mildred Byers was re-elected as N.Y.P.S. president.

Rev. Harold Daniels, pastor of First Church in Phoenix, Arizona, was guest speaker for the combined assembly and camp. He and his messages were a great blessing to all present. The services were conducted at the E.U.B. campgrounds near Milford. Night after night the altar was lined with sincere seekers and happy finders. Large crowds attended every service, but the climax came in the camp on Sunday morning with over six hundred people present. After a great afternoon and evening service the Nebraska pastors and laymen returned to their homes singing, “Praise God, from whom all blessings flow.”—Alvin Maule, Reporter.

Nevada-Utah District Annual N.Y.P.S. Convention

The Nevada-Utah District N.Y.P.S. convention was held on June 4, in Salt Lake City, Utah, under the direction of Rev. Winston Ketchum, district president. We greatly appreciate the fine work Brother Ketchum has done in leading the youth of our district for the past seven years.

Rev. Eugene Stowe, general N.Y.P.S. president, was the special speaker. His evening message emphasizing this year’s slogan, “Workmen with the Word,” was heart-searching and inspiring to all present.

Officers elected for the new year are: Rev. Winston R. Ketchum, president; Rev. Robert F. Knighten, vice-president; Gordon Butler, secretary; and Gwendolyn Wilson, treasurer.

Much appreciation goes to the host pastor, Rev. Lowell Drake, and the Salt Lake City church for the fine entertainment provided during the convention.—Robert Knighten, Reporter.

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Evangelist Hugh Slater writes: “At present I have a good date open, August 1 to 11, and would like to slate this time between Ohio and Florida. Write me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri.”

Southern California District Assembly

The fifty-first assembly of the Southern California District convened on May 29 at San Diego, with First Church and its pastor, Rev. Joseph F. Morgan, as the gracious hosts.

Dr. D. I. Vanderpool conducted the assembly with a wonderful, sanctified spirit of understanding. One high light of the assembly was the pledging, over and above the district home mission budget, of $19,500 for home missions. The message by Dr. Vanderpool was the impetus needed for our people to give. Rev. Nicholas A. Hull was re-elected as district superintendent, then was given a very wonderful three-year call. He has proved himself a leader, and the pastors and laymen on the district believe in him as a man of God. His report of progress was thrilling, and our people have pledged themselves to stand behind him and his program for the next three years. The Hulls were given a love offering of six hundred dollars.

Hermon Burton and L. A. Whitcomb, elders, and Jack Morris and K. P. Siler, laymen, were elected to the advisory board. Rev. B. Edgar Johnson was re-elected as district secretary, and Clarence E. Hill was appointed district treasurer on the resignation of Rev. W. E. Thompson, who has served so well the last two years.

The district superintendent reported: 72 organized churches, and 2 new churches organized this year; 7 new church edifices completed, and 2 new parsonages obtained; church membership of the district, 8,191, with 660 received this year by profession of faith. The Sunday school enrollment increased to 17,644 with an average attendance of 11,314. The N.F.M.S. membership reached 2,795, while the N.Y.P.S. reported 2,092 members. The grand total given for all purposes was $1,339,498, an increase of $11,086; $122,468 was given to general interests. The total evaluation of all church property is now $5,189,450. There were 120,000 copies of the special Golden Anniversary issue of the Herald of Holiness (1958) ordered.

William Thomas was ordained as an elder by Dr. Vanderpool, and Rev. Paul Hatemann’s orders were received from the Wesleyan Methodist church.

Pastors’ reports were well received, and nearly all indicated a good spiritual condition in the local churches. This is a tremendous area, with a great opportunity for the people called Nazarenes. Delegates to the assembly returned home determined to follow the goals set by our district superintendent: (1) increased spiritual program on the district; (2) that each local church have at least one “old time” revival; (3) encourage new converts to join the church, and (4) organize eight new churches in 1958.—Harold B. Buckner, Pastor.
Springs: "After having pastored for the past five years, I feel directed of God to enter the field of evangelism. This was my major field of study while attending Nazarene Theological Seminary, and I have looked forward to conducting large evangelistic crusades and holiness conventions for some time. I am concluding my pastorate with our Trinity Church here in Colorado Springs at assembly time this month (July), and am now slating into 1958. Write me at my home address, 9133 Corbett Lane, Colorado Springs, Colorado."

ANNOUNCEMENTS

WEDDING BELLS—Lester Neal Knight of Mineral Wells, and Patsy Ruth Robinson of Waco, Texas, were united in marriage on June 15, at Waco First Church of the Nazarene, with the pastor, Rev. Nelson G. Phillips, officiating, assisted by Rev. Lee Parker Phillips.

BORN—To Rev. and Mrs. Dewey Johnston of Klamath Falls, Oregon, a daughter, Joyce Ellen, on June 14.

To Rev. and Mrs. Howard Johnstone of Klamath Falls, Oregon, a son, Toby Malcolm, on May 13.

SPECIAL PRAYER IS REQUESTED by a reader in Ohio for a sister, at present in the hospital, for safety; for a child, who was at times taken to Kansas City, that he may draw closer to God and be kept safe; also for other sons and their families to come closer to the Lord; also that she may have more faith and trust in God, and that He will touch her body and make her whole, for a grandchild crippled by polio; for an aged mother, for an estranged sister, and for a grandchildcrippled by polio; by a Christian lady in Pennsylvania for an unsaved niece to be saved, as she is causing trouble in the family; by a Christian mother in New York for her son in the hospital, in the hospital; for his soul; that he may draw closer to God and be kept safe; also for other sons and their families to come closer to the Lord; also that she may have more faith and trust in God, and that He will touch her body and make her whole, for a grandchildcrippled by polio; by a Nazarene in Montana for a brother in the hospital, in the hospital, in the hospital; for a cancer, that God may undertake for him along every line; by a lady in Illinois "that Satan's hold will be broken upon a person of evil influence who is trying to rule another person," also for the salvation of loved ones.

DIRECTORY

GENERAL SUPERINTENDENTS

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

District Assembly Schedule for '57

CHICAGO CENTRAL—Assembly, July 24 and 25, at First Church, Franklin at Seminary, Danville, Illinois. Send mail and other items relating to the assembly % the entertaining pastor, Rev. L. S. Olson, 301 North 11th St., Danville, Illinois. Dr. D. I. Powers presiding.

EASTERN KENTUCKY—Assembly, July 24 and 25, at First Church, 22nd and Monarch, Ashland, Kentucky, Dr. L. B. Hicks, 1501 29th St., Ashland, entertaining pastor. Send mail and other items relating to the assembly % the entertaining pastor, Rev. D. I. Vanderpool presiding.

WESTERN OHIO—Assembly, July 24 to 26, at Nazarene District Camp, Box 349, Fredericktown, Missouri. Dr. W. E. Albee, district superintendent, R.F.D., St. Marys, Ohio (July only). Dr. Hugh G. Benner presiding.

PITTSBURGH—Assembly, July 25 and 26, at the Alameda Park Camp, P.O. Box 367, Butler, Pennsylvania. Entertaining pastor, Rev. Benjamin Bixby, 515 Fifth Ave., Butler, Pennsylvania. Send mail and other items relating to the assembly % the Pittsburgh District, Alameda Park Camp, P.O. Box 367, Butler, Pennsylvania. Dr. G. B. Williamson presiding.

NORTHEAST OHIO—Assembly, July 31 to August 3, at First Church, Maumee and Asbury, Bayview, Ohio. Send mail and other items relating to the assembly % Dr. W. S. Purinton, Box 27, Springfield, Illinois. Dr. Samuel Young presiding.

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

ILLINOIS—Assembly, August 1 to 3, at the Nazarene Acres, Route 1, Mechanicsburg, Illinois. Entertaining pastor, Rev. Clifton Norell, 924 W. Edwards St., Springfield, Illinois. Send mail and other items relating to the assembly % Dr. W. S. Purinton, Box 27, Springfield, Illinois. Dr. Samuel Young presiding.

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

KANSAS—Assembly, August 7 to 9, at Nazarene District Camp, 520 East 15th St., Hutchinson, Kansas. August 25 to 29, Sam C. Volk and Lyle Eckley, evangelists; Professor and Mrs. J. H. Briar, singer; Pat Perryman, musician. Meals home style; rooms in dormitory. For information write Rev. L. S. Olson, 301 North 11th St., Danville, Illinois. President, Dr. D. I. Vanderpool presiding.

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

MISSOURI—Assembly, August 7 and 8, at the P. C. C. Tent Camp, Kansas City, Missouri. Entertaining pastor, Rev. M. G. McCaskill, 206 Saline, Fredericktown, Missouri. Send mail and other items relating to the assembly % Rev. C. F. Cox, P.C. C. Tent Camp, Box 349, Fredericktown, Missouri. Dr. Hugh C. Benner presiding.

DALLAS—Assembly, August 14 and 15, at Church of the Nazarene, Martin and Sabine, Kilgore, Texas. Send mail and other items relating to the assembly % the entertaining pastor, Rev. H. M. Brown, evangelist; Dr. L. Guy Nees, evangelist.

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July 19 to 29—Florida District Camp, at Suwannee River Campground, three miles north of White Springs on U.S. Hi-way 41. Workers: Harold Volk and Lyle Eckley, evangelists; Professor and Mrs. Lester Dunn, singers. Dr. John L. Knight, district superintendent.

July 19 to 29—Fort Jessup Nazarene Camp, five miles east of Many, Louisiana, on Natchitoches Hi-way. Workers: Dr. J. C. Mathis, evangelist; James Buih, singer; Pat Perryman, musician. Meals home style; rooms in dormitory. For information write the district superintendent, Rev. V. Dan Perryman, 1101 Henry St., Pineville, Louisiana.

July 22 to 28—Colorado District Camp, on district campgrounds, 1755 Dover Street (Lakewood), Denver, Colorado. Workers: Dr. Edward Lawlor and Dr. Melba H. Brown, evangelists; Dr. L. Guy Nees,

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