

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



April 18, 1956

THE FOURTEENTH GENERAL ASSEMBLY OF THE CHURCH of the Nazarene will convene, God willing, on June 17, 1956, in the Municipal Auditorium in Kansas City, Missouri. Nazarenes from around the world will be assembled there. Following that assembly (in 1958) the church will be celebrating the completion of fifty years of history as a denomination and the beginning of a second like period. *This fact places the Fourteenth General Assembly at a very strategic place in our history. Although it was the formative period with all*

A Call to Prayer

Board of General Superintendents, *Hardy C. Powers, Chairman*

the attendant problems of such a period, yet glorious, spiritual victories characterized the first fifty years of the denomination's life. For this we humbly praise God.

What will characterize the second fifty-year period? Not to recognize the necessity of divine blessing and guidance would be sinful, suicidal presumption. We feel that much will depend upon the spiritual tone, direction, and momentum of the next General Assembly, and that that tone and direction will be largely determined in answer to the prevailing prayer of God's people. "Hitherto hath the Lord helped us," and if we are to continue as a vital, spiritual force, the divine Presence must go with us. For it is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

Hence, the Board of General Superintendents is calling the entire church to prayer now, but climaxing with one week of concentrated prayer emphasis beginning May 14 and closing with Pentecost Sunday, May 20. We sincerely hope that this call to prayer will be taken seriously by all our people and that the period will be characterized by seasons of fasting and deep heart searchings in the light of the Spirit-anointed Word. We exhort ministers and laymen alike that we all humble our hearts in the presence of our God and ask Him to examine motives, attitudes, and actions "and see if there be any wicked way" in us, being assured, as we are, that if we regard iniquity in our hearts the Lord will not hear us. With the flood tides of His joyous salvation running high and strong in the individual heart, then, and then only, are we prepared to pray and work for the revival which should launch the church on the greatest soul-winning crusade of our history during the next quadrennium.

And so as we approach the General Assembly, for the sake of our own immortal souls, for the sake of unnumbered millions who are now lost, for the sake of generations yet unborn, and for Jesus' sake, *let us pray!*

*This is
a special
PRAYER
issue*

LATE NEWS

Telegrams

Rev. Maggie Crawford, wife of Rev. J. H. Crawford, of Springdale, died Sunday morning, April 1, just as she was closing an Easter message in Grace Church, Hot Springs, Arkansas. Brother Crawford is heart-broken; pray for him.—Paul Watson, Pastor.

Santa Cruz, California—One hundred per cent report of all churches Northern California District reveals 24,000 Easter Sunday-school attendance; \$23,000.00 Easter offering. During March, 2 churches organized: first at Lamont with C. C. Osner, pastor—church and parsonage purchased for \$5,500.00 in this growing town; second at Sacramento, La Sierra, with Raymond Kiel, pastor. This church organized with 30 charter members at altar of North Sacramento Church with Pastor A. G. Jeffries enthusiastically supporting. On Easter Sunday, San Francisco Chinese Church organized, with Rev. Moses Yu, pastor; 132 in Sunday school; desperately need larger building. We are pressing toward our quadrennium goal of 25 new churches.—George Coulter, Superintendent of Northern California District.

Louisville, Kentucky—On March 25 we organized a Centenary Church of the Nazarene in Lexington with seventeen charter members. Rev. Oscar C. Poole was installed as pastor. We are worshiping in the downtown Methodist church which is for sale, and hope to buy it as soon as possible. Great opportunity for this new church.—D. D. Lewis, Superintendent of Kentucky District.

Minneapolis, Minnesota—Minneapolis Camden Park Church celebrated its five months' birthday on Easter with 130 in Sunday school, and \$204.00 General Budget offering, under the excellent leadership of Rev. and Mrs. Walter Hubbard. Record-breaking offerings and attendances throughout the Minnesota District. May God be praised.—Roy F. Stevens, Superintendent of Minnesota District.

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Pastor N. E. Roland sends word from Muncie, Indiana: "South Side Church had an all-time high Sunday-school record of 1,289 Easter Sunday, and a \$1,000.00 Easter offering."

"Christian greetings from New Castle, Indiana, First Church. All previous records broken with 1,308 in Sunday school. Easter offering \$1,105.25. Church on the move for God and lost souls."—GEORGE SCOTT, Pastor.

## Herald of Holiness



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Pastor S. R. Moneymaker sends word: "Newly organized Ben Davis Church in Indianapolis, Indiana, had 172 in Sunday school on Easter Sunday. Souls are finding God and joining the church. Will have to expand soon if rapid growth continues."

Pastor H. Harvey Hendershot sends word from Parkersburg, West Virginia: "Parkersburg First Church set new Sunday-school attendance record with 346 present on Easter, then hilariously gave one thousand dollars in our largest missionary offering."

With God's Help . . .

## Thorns May Become Treasures

By LOIS M. MARMON  
Bellefontaine, Ohio

SOMETIMES GOD ANSWERS OUR prayers in ways we least expect. We pray for something special—perhaps like Paul, that a "thorn in the flesh" may be removed. The weeks go by, and the months, and the thorn remains with us, just as Paul's did with him. Has God not heard our earnest prayers? we ask ourselves.

Then we "happen" to meet up with a Christian friend, and in talking with him we realize suddenly we have the answer to our prayer! Did we "just happen" to meet with this friend and through his conversation and experience find the answer we were seeking? No, I do not believe so—God planned it that way!

A lady, well beyond the middle years of life, who must earn her living as a housekeeper, was telling of some unusually heavy extra duties she was having to perform during house-cleaning time. Amazed at her ability to do such hard work, I exclaimed, "How do you ever manage! I would think you would be so stiff and sore the next day you could scarcely move!"

A devout Christian, she replied: "There are times when I am, and I think I cannot carry on. But I ask the Lord every morning to give me the needed strength to get through the day—and He never has failed me yet!" Then she added, "And I never fail to thank Him each night for His help."

In spite of an affliction, which came suddenly and unexpectedly like a thief in the night, which was to curtail the work of a faithful minister to his church, his favorite, much-tried motto was, "Keep on keeping on!" as he carried on, though handicapped physically in the work of his beloved church. He was an inspiration to all who knew him.

We find the answer to our prayers in unexpected ways at times. Our "thorn in the flesh" may not be removed, but God shows us how to carry on. In the experience of a friend, in a passage of scripture long familiar but suddenly read with a new meaning for us, in a line from a hymn, God gives us our answer.

We pray that a "thorn in the flesh" be removed, and it isn't; we learn to ask God for strength to get through the day, how to "carry on in spite of"—and grow stronger spiritually because of our experience.

# Multiplication, Miracles, and Revival

*We'll girdle the globe with salvation,  
With holiness unto the Lord*

is a couplet that sets every Nazarene on fire. This is our God-given goal and purpose. It is our answer to communism: the only answer, but an effective one.

How near have we come to accomplishing it in the thirty-four years I have been singing about it? The iron and bamboo curtains have cut off multiplied millions of our fellows from the gospel. Heathendom has outstripped Christianity in increase in numbers. Holiness never before has been received by so few and rejected by so many.

Does sober, rational middle-age then have to lower its sights and brand as a "reaching for the moon" the flaming vision of our fervent youth. "The World for Christ in Our Generation"? Is the only alternative to cling to a discredited, impracticable, and unattainable objective?

If we embrace either, we accuse our beloved Lord of having sent us out on a "wild-goose chase": we admit that the great eternal purpose of God in Christ on Calvary has backfired.

"Time, gentlemen, time! Down tools! You can do no more," is the strident danger signal and paralyzing message that modern history would get across to us.

"Never!" flashes back the Holy Ghost. "Make the impossible possible. Cash in on your frozen assets. Tap the resources of God. Faster, harder, deeper, with your boring."

Out of the Acts of the Apostles, chapter 12, leaps the directive to every Nazarene who responds to the Spirit's challenge. Out from "the house of Mary the mother of John, whose surname was Mark" flashes the beam that points the way to a world-wide revival. Organize a prayer meeting in every Nazarene home and you encircle the world with a circuit along which a chain reaction will flash releasing the immensity of power that will precipitate a Holy Ghost revival.

Miracle and multiplication are the products of the prayer meeting in Mary's house: "The Lord delivered me": "the word of God grew and mul-

tiplied." This is the spiritual law of cause and effect. Prayer meetings in Bud's home, in Jane's home, will produce the same results—divine miracles and multiplication.

God works—nothing becomes a universe.

God multiplies—a little boy's lunch becomes a satisfying meal for five thousand!

Revival is the inevitable sequence.

Let Nazarenes turn their "supper rooms" into "upper rooms" and a quick-fire succession of Pentecosts will encircle the world. Blessing, power, and glory will flood and revolutionize our families and generation. The smallest prayer group in the tiniest home can release power of atomic dimensions.

More prayer meetings like that in the home of Mary and more Nazarene homes will become cradles of missionaries, birthplaces of miracles, and atomic powerhouses of revival. Fewer prodigals and more John Marks (missionaries) will come from our Nazarene homes. More Nazarenes will be transformed from being paralytic liabilities into dynamic assets.

Then our lumbering program of "world-wide evangelism" will jump into top gear. The "Crusade for Souls Now" will catch fire and sweep our neighbors into the Kingdom. Our mission fields will be set ablaze and the gospel of full salvation will roar across the world like a forest fire.

A cottage prayer meeting in every Nazarene home spells out in capital letters *Divine Multiplication*. More prayer, more passion, more vision, more burden, more love, more sacrifice, more devotion, more service, more surrender, more giving, more unction, more miracles, more deliverances, and on and on in an endless sequence!

More and more of everything needed to bring a genuine revival to our day and generation! More of God and less of man!

Nazarenes, here is God's challenge! Multiply the prayer meetings in your homes. Then, breathlessly, watch God's multiplication quickly cancel out defeat and frustration and swiftly mount up to revival and fulfillment!

**By GEORGE FRAME**

Superintendent, British Isles, Northern, District

# The Significance of Prayer

By **ERNEST E. GROSSE**

Superintendent, Washington-Philadelphia District

MANY PEOPLE SELDOM PRAY. SOME PEOPLE pray only in desperate circumstances. A small minority of people pray habitually. Very few people pray the effectual, fervent prayer which "availeth much."

Not infrequently do we read in the Bible such phrases as, "I . . . cried to my God"; "They cried to God in the battle"; "Isaiah . . . prayed and cried to heaven"; "In my distress I . . . cried unto my God"; "This poor man cried, and the Lord heard him." The words "cry" and "cried" indicate desperation. Prayer, in order to be efficacious, must be fervent.

Was there ever a time when intercessory prayer was more sorely needed? The church needs prayer. Our nation needs prayer. The whole world needs prayer. The present stress and tension call for a mighty Niagara of intercession. No service to Christ, to the Church, and to the world is more urgently needed than the stewardship of prayer. Our missionaries would be at least twice as successful in their work if there were a full-time intercessor for every missionary we send out.

Not all are called to preach. Few are qualified to be administrators. Only a minority are called to foreign missionary work; but all may, and many more should, enter the ministry of intercession. Even the handicapped may qualify here. The crippled may pray; the old and retired may pray; the sick and shut-ins may pray; the blind can pray; the deaf can pray; the illiterate can pray. No special gift or talent is required to be a true intercessor.

Prayer may be offered anywhere—in the home, in the field or mountain, in school or office; in hospital or penitentiary; in wheel chair or in bed. God hears prayer any time, anywhere. Oh, to capture the intercessory spirit of a John Knox, a David Brainerd, a George Muller, or a "Praying Hyde"! Moody stated that no soul ever has been saved who has not been prayed for. Charles M. Alexander, popular evangelist at the turn of the century, confessed that every important thing that ever came into his life was brought by prayer.

Prayer is an effective means to a desired end—not an end in itself. While the practice of prayer

is in itself a spiritually beneficial exercise, its chief purpose is the answer we receive from God. The chief reason our Heavenly Father wants us to pray is that we might receive an answer. "Call unto me, and I will answer thee" (Jer. 33:3); "Ask, and ye shall receive" (John 16:24); "If ye shall ask any thing in my name, I will do it" (John 14:14). Unanswered prayer brings no glory to God. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15).

Pray in faith and prepare for the answer. It was while Paul was in prison, under guard, with no hope of deliverance in sight, that he wrote to Philemon: "But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto you" (v. 22). A discouraged minister came to Charles Spurgeon one day and lamented, "I have preached for so many years and hardly any have been converted." "Why, man alive!" exclaimed Spurgeon, "you don't expect that every time you preach a sermon somebody will be converted, do you?" "Of course I don't expect that."

## Memorial

By **EDITH BINGHAM**

*I wish someone someday would write a song  
For her who came where Jesus sat at meat,  
Her chiefest treasure in her hand she bore,  
And soon the house was filled with odors  
sweet.*

*The precious moments spent before them  
there,  
Those weary feet bruised by the dusty rocks,  
Became her own memorial ever fair  
When Mary broke her alabaster box.*

*I can't find words the tender tale to tell,  
My rhymes seem weak; the rhyming won't  
come true.*

*Please take my theme, you who can do it well,  
And write the lyrics, and the music too.  
But this one question ask, and ask again.  
This is the key; God's storehouse it unlocks.  
Insistent, gentle, tender the refrain—  
Is it broken yet? Your Alabaster box?*

confessed the preacher. "Well, that is why they weren't converted," replied the great preacher.

An old Negro who was famous for having received definite answers to prayer was asked the secret of his prevailing in prayer. In reply he said: "I just lies flat down upon the promises, then looks up straight to my Heavenly Father, pleads the promises, and get the results."

## PRAYER:



E. M. Bounds writes in *Prayer and Praying Men*: "Four things let us ever keep in mind: God hears prayer, God heeds prayer, God answers prayer, and God delivers by prayer. These things cannot be too often repeated. Prayer breaks all bars, dissolves all chains, opens all prisons and widens all straits by which God's saints have been holden."

*Brethren, let us pray!*

## *Its Meaning and Answer*

By C. E. SHUMAKE  
Superintendent of Alabama District

***In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul (Ps. 148:3).***

ALL MEN PRAY! Some pray to gods of wood and stone; some have found the one and true God. Prayer means the soul's longing or utterance to one's god, a petition for communion, for consolation, for help in time of need. Not much is recorded in the Bible about the explanation of the reason for prayer, only the fact that men pray. Man has been a praying creature ever since he realized his dependency.

Here in this psalm David was singing of praise, probably for God's interposition in putting down the rebellion of Absalom. After God had answered David's prayer, now, in joyful retrospect, he remembered the prayer that he had prayed, and the victory that came as a result of that prayer.

*Prayer always implies a deep need.* The self-reliant and self-sufficient person does not really pray until he realizes and feels his need. A feeling of independency bars the soul from real prayer. Is this not the reason for the hypocritical prayers of the Pharisees? The Pharisee, with his self-righteousness, with his outward conformity and pretense! One is not really praying when he is merely comparing outward standards and positions. Real prayer comes from a sense of humility, a sense of deep need, and the conviction that only God has the help that our poor souls require.

*Prayer implies confidence in the God whom we approach.* "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Words are often necessary to prayer, but not always so; but confidence and faith are always essential requirements in prayer.

*God answers prayer!* It is amazing that God would listen to man—but He does! God heard the prayer of David, and David testified that God answered his prayer. God answered David immediately, "In the day when I cried thou answeredst me." Yet there are other instances when the prayer was longer in being answered. The time element is not the most important factor in prayer; for if God knows, even before we ask, what we need, then He also knows the time to supply that need!

God answered "with strength" to the soul. Even greater than the physical or temporal thing for which we pray is the spiritual strength derived when the soul truly prays. Strength to work God's will for your life comes through prayer.

*Yet most I want a spirit of content  
To work where'er Thou'lt wish my labor spent,  
Whether at home or in a stranger's clime,  
In days of joy or sorrow's sterner time;  
I want a spirit passive to be still,  
And by Thy power to do Thy holy will.*

God answers with strength to endure. Prayer must be not alone for deliverance, but often for endurance. We are not always delivered from the storm into suddenly smiling skies; often we must endure the storm until its fury is spent.

*"In pastures green?" Not always, sometimes He  
Who knoweth best in kindness leadeth me  
In weary ways where heavy shadows be,  
But where He leads me I can safely go,  
And in the blest hereafter I shall know  
Why in His wisdom He hath led me so.  
God answers with strength to be faithful,  
Art thou weary, tender heart?*

*Be glad of pain;  
In sorrow sweetest things will grow,  
As flowers in rain.  
God watches; and thou wilt have sun  
When clouds their perfect work have done.*

# ELIJAH'S PRAYER



# ON MOUNT CARMEL

By **GEORGE COULTER**

Superintendent, Northern California District

ELIJAH KNEW THE SECRET THAT COULD unlock the heavens. He possessed the magic formula by which God's power was unleashed in flaming fire.

Bad days need good men. Elijah, a good man, strode into the scene of wickedness and idolatry which prevailed under the reign of a weak king and a wicked queen. With that dauntless courage which comes from obedience to a divine command, Elijah challenged Ahab and Jezebel and all their idol-worshiping followers to meet on Mount Carmel. Here it was to be decided that "the God that answereth by fire, let him be God."

Under the scorching sun high up the slopes of Mount Carmel, with the shimmering, sun-bleached plain below, the prophets of Baal raised their wild,

agonizing cries to a god that was dead. As the day wore on, their pleas became more excited: their voices became hoarse. Their acts became more frenzied until, finally, the prophets covered with blood and panting with exhaustion, it was clear to all that Baal could not hear.

But Elijah's prayer was different—and his God was different! For after a simple, earnest prayer, sixty-three words long, fire flashed from the skies, crackled on the altar, licked up the water, consumed the sacrifice, and demonstrated to a startled congregation that "the Lord, he is the God."

What strange magic did that lone prophet possess? Elijah's prayer had its foundations deep in some basic, spiritual principles which God always honors.

*His prayer was a cry of desperation.* All true prayer possesses that element. This is the magic that moves the heart of God. How tragic that this is the element which so often is lacking in our prayers today!

Desperate cries always bring God on the scene. Peter's cry was desperate, "Lord, save me." The publican's prayer was desperate, "God be merciful to me a sinner." Whether it be Moses crying to God to spare the people or else "blot me, . . . out of thy book"; or John Knox breathing out, "Give me Scotland or I die"; or Nazarenes praying for a visitation upon the coming General Assembly, that same element of desperation must be present.

Our need *is* desperate. Substitutes will not meet our need any more than they could kindle fires upon Elijah's altar. But the nation was saved because one man was desperate enough to intervene. Today, the church can feel the rapture of heaven's flames if Nazarenes can be moved to desperate intercession.

*Elijah's prayer was prompted by a sense of God-given responsibility.* His challenge to the prophets of Baal was not cheap showmanship. His daring is explained by these words, "As the Lord of hosts liveth, before whom I stand." This is the thing that gives a man courage to face wicked kings and treacherous priests. This is the thing that dulls the glamour of this vain world's golden store and gives a man fortitude to stand as God's servant whatever the personal cost may be.

What a responsibility is ours in the Church of the Nazarene! Ours is the task of keeping spiritual



**IT IS ASSUMED THAT ALL CHRISTIANS pray, but not all praying Christians are intercessors.**

*Intercession is prayer lifted to a higher level and saturated with a sense of need and urgency.*

*To intercede is to gain kinship with Christ, the great Intercessor; to come more fully under the sway of the Holy Spirit, who makes intercession for us; and to feel more keenly the sin and sorrow of the world and the stinging needs of all mankind.*

*In short, intercession attunes one's heart to the throbbing heart of a loving Master, who saved not himself, that He might save others. To intercede is both to lift others and to be lifted in Christ. In both private and group prayer, let us make the week of intercession a week of victory through Christ.*

**T. W. Willingham, Director  
Nazarene Radio League**

values alive in an age of materialism. Ours is the task of keeping a vital sense of God upon the church. Ours is the task of redeeming men from the power and practice of sin until they can become bearers of gospel light wherever they go. Should not a responsibility such as this drive Nazarenes to their knees with a soul-consuming burden?

*Elijah's prayer was the result of an absorbing passion to make God known.* "Hear me, O Lord, hear me, that this people may know that thou art the Lord God." His very soul was tortured by their ignorance of God and their transgressions of His holy laws. His object was not that his name might be exalted as a prophet, or that good might come to him, but that blinded eyes might be opened and that their hearts might be brought to a knowledge of God. A passion such as this gives a daring that borders on audacity! What difference if Elijah were outnumbered by the prophets of Baal! This nation must know that God was God!

Such a burning zeal to make God known to others will give God's people boldness at the throne of grace. Such a pure, unselfish passion to see the light of the knowledge of Christ break through to men will rid us of our caution, our indolence, our inferiorities, and our cowardice.

In a few short weeks Nazarenes will gather for the crowning event of the quadrennium—the General Assembly. Oh, that the heavenly fire might fall and consume our lethargy, sharpen our vision, remove our inconsistencies, melt our differences, and weld us into a mighty host of holy men and women!

Desperate praying like that of Elijah will bring this to pass. Praying that is prompted by a sense of God-given responsibility to Christ and lost souls will accomplish it. Petitions wrung from the hearts of Nazarenes whose soul-consuming passion is to make Christ known will bring an answer from Elijah's God!

## THE CHURCH



## AT PRAYER

“ . . . they lifted up their voice  
to God

With one accord,  
And said,  
Lord, thou art God,  
Which hast made heaven,  
And earth,  
And the sea,  
And all that in them is:  
And when they had prayed,  
The place was shaken,  
Where they were assembled together;  
And they were all filled  
With the Holy Ghost,  
And they spake the word of God  
With boldness.”

The Church at prayer,  
'Tis the Church in its power.  
No earthly power this.  
Priceless institution,  
Purchase of Christ's blood,  
Resources of God at its disposal,  
Access to the throne of eternity,  
Where God waits.  
Pray, O Church of today!  
Be kin to thy first adherents!  
Reach up and lay hold on thy  
God-given power.

### ACTS 4:24, 31

For this dark day.  
We, the multitudes, wait  
To see thy might.  
The Church at prayer  
Ah! 'tis more than that.  
'Tis the Church on its throne!  
For from this throne  
Speaks the voice of God to weary  
men.  
Ascend thy throne, Church of to-  
day,  
And there pray for us.  
We are confused, in a complex,  
Bewildered generation.  
We are a dethroned race.  
Oh, that we could look through  
the gloom,  
And see thee,  
The Church on thy throne,  
And know that thou art talking  
to God,  
So that from this knowledge  
We can take comfort and peace!

**By V. H. LEWIS**  
Superintendent of Houston District

The Church at prayer,  
Good news!  
'Tis the Church at work.  
Pray, O Church, pray!  
We wait awhile,  
So when thou comest from thy  
closet,  
Thou shalt come with shining  
face,  
With the helping hand,  
And the ringing voice,  
Fresh from God,  
Surging with strength,  
Mighty in redemptive power,  
Meeting our need.

Then thou art  
Water to the thirsty,  
Food to the hungry,  
Truth to the erring,  
Light in the night,  
Salvation to the lost.  
Then, O Church,  
As thou marchest,  
Lift high thy banner.  
Beat the martial sound,  
And we will march with thee;  
For Christ is thy Captain,  
And we march to the City of Day!

# I Bow My Knees

By **FREDERIC HOULE**

Peoria, Ill.

*Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ (Eph. 3:13-14).*

THE PRAYER WHICH FOLLOWS PAUL'S opening is one of striking solemnity. It is sweeping in its scope and reaches into all ages, since it affords men both with a pattern for the shaping of their Christian aims and with a comparison by which they might gauge the worth of their prayers.

It is divided into four sections and has as its goals: strength, comprehension, and the fullness of God.

In its first section Paul asks that through the power of the Holy Spirit the inner man might be *strengthened* in order that the Christians of Ephesus might hold to the faith—"That he would grant you, according to the riches of his glory, to be

strengthened with might by his Spirit in the inner man" (Eph. 3:16).

Its second section couples nicely with the first, and in it Paul says they must *enthron*e Christ in their hearts—"That Christ may dwell in your hearts by faith" (Eph. 3:17a).

Its third considered that, having possession of Christ, they then would become established in love and *enlightened* by the Word as preached by Paul, the apostle of God—"That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge" (Eph. 3:17b-19a).

And last in its fourth section, Paul gives them a *promise*, a promise that even as God works strength into them through the Holy Spirit, gives them salvation through Christ Jesus, and understanding through a love for Christ and His gospel, they will then have the riches God wants them to possess—"That ye might be filled with all the fulness of God" (Eph. 3:19b).

*For this cause . . .* when Paul offered up this his second prayer in his Epistle to the Ephesians, he was, of course, still a prisoner in Rome. His concern was for the church. It was in its youth. Its members had been but newly converted from heathenism. And because of this, his imprisonment would, he realized, seem strange to them, perhaps even as an omen of evil, for it was not possible for them yet to understand why their new God allowed His minister to languish in a jail. Thus Paul felt the need to pray for the strengthening of his flock in the faith, that they might not weaken because of the importunity of his circumstances.

*I bow my knees . . .* That Paul should so clearly relate to them the position he assumed while praying was not an unnatural thing. Others in the Bible did the same and it was his way of giving them an example to follow, to show them that praying on bended knee serves to enhance the deep feeling of true humility that trusting believers possess.

He felt, too, that in this he was in unity with

## GOD'S BOOK OF REMEMBRANCE

(Mal. 3:16)

By **F. W. DAVIS**

*God will not forget His people,  
And the good that they have done,  
For He purchased their salvation  
Through the blood of His dear Son.  
Up in heaven there's a record  
That the devil can't undo,  
Of the service Christians rendered  
To the Master, kind and true.*

*You may often feel disheartened;  
But, O friend, please don't forget  
That our God has not forgotten,  
And I'm sure He loves you yet.  
In His book you'll be remembered.  
Trust in Him; be not afraid.  
Give to Him your faithful service,  
And someday you'll make the grade.*

Christ Jesus; and indeed he was, for in the Book of Matthew, God tells us that, when Jesus walked in the Garden of Gethsemane, He "fell on his face, and prayed." Therefore, such an attitude is the one most proper before a holy God.

*Unto the Father of our Lord Jesus . . .* Paul was praying to a Person, whom he knew to be the Father of Christ. And because he understood this, he related the one to the other. No one was to come to God in any way other than through Christ, and for this he had his own illuminating experience and the Word of Jesus Christ (as do we) for his authority.

None must doubt this; for even though reason may tell men differently, one experience alone is enough for the trusting to know that once the Spirit of Christ is enthroned in the heart, a rebirth occurs, a rebirth which swings men away from sinful living and starts them out upon the great adventure which has for its sole end the source of man's being.



**A PAUSE FOR MEDITATION AND PRAYER AT NINE o'clock each morning is the practice at the Nazarene Publishing House. Pictured here is a section of the office during this brief period, when God's help and guidance are sought for the duties of the day in helping to spread the "gospel by the printed page to the whole world."**

By  
PAUL  
UPDIKE

Superintendent North-  
eastern Indiana District

## JESUS AT PRAYER

IN ALL THE VIEWS OF JESUS GIVEN BY THE Gospel writers, none is more compelling than that of Him at prayer. In approximately one hundred and fifty items of events and discussions listed by these writers, there are only about fifteen times in which they speak of His prayers. But Dr. George Buttrick speaks the convictions of all: "His life and death had their secret springs, like a river, back in the hills where He was wont to pray."

A close look, which is rare in scripture, reveals that not only was His fullness buttressed there, but our supply hinges on the prayer power exhibited by the Son of Man.

*He Prayed for People.* Striking regularity is disclosed by the records of Jesus' prayers. Three such periods in each of the three years throw light upon the unfolding human passion of our Lord. In the first year's prayers we are impressed with seeing God in His inner love and peace of the Kingdom.

As the Cross shadows lengthen, however, we begin to hear Him plead for others. "I pray for them: . . . Sanctify them . . . that they . . . even as we" break through the erosions of time and remembrance. In Gethsemane this flood tide of love

breaks through the fountains of issue in the Heavenly Father and bathes the Cross in glorious, fluorescent radiance. He loved people and took them with Him into the passion of His prayers.

*We Feel His Prayers.* To hear Him bear the petition and pour out His soul in our behalf leaves us short on words to describe the contact with God. We call it prayer; it now has become intercessory prayer. We feel the centurion's persuasion: "Truly this was the Son of God."

In the Passover prayer we are gripped with this urgency as He pleads: "The hour is come." Passion fires fuse estranged spirits into the Eternal. Morning brightens, hope becomes aflame, and love reaches for the embrace. Jesus is at prayer!

*His Example Drives Us.* "Teach us to pray," the disciples cried in sad exclusion. Tenderly He laid the burden upon their hearts. "Pray ye . . . the Lord of the harvest. . . ." and, "Watch and pray." Over and over He looked for His prayers to spring like fountains under pressure through new human releases. Dr. S. A. Keen, in *Faith Papers*, states: "The Holy Spirit in the soul is a tremendous mainspring of feeling, thinking, and willing . . . this mainspring cannot run down, its energies are eternal."

The quality of Jesus' intercession is touched by ours "by the same Spirit." Obedience overcomes rebellions; holiness conquers iniquity; divine love uproots carnal enmity. Jesus is at prayer. We draw forth to share the communion and eagerly join His Spirit there.

# The Power of Prayer

By **W. D. McGRAW, Jr.**

Superintendent of Oregon Pacific District

*. . . hast thou power with God and with men, and hast prevailed (Gen. 32:28).*

A PATTERN FOR PREVAILING PRAYER can be seen in Jacob's petition on the eve of his encounter with a brother he had wronged many years before.

*The Pressure of Need:* This was a crisis. He knew that if events followed a natural course he was in for defeat. Some of the greatest prayers on record were prayed under pressure. We pray best when desperate. Whether our desperation is born of circumstances beyond our control, or comes

through recognition of our past mistakes and a genuine desire to overcome their natural consequences, we must feel a deep sense of need if we are to prevail in prayer. An attitude of tolerance toward conditions, with little or no concern over whether God answers or not, will result in powerlessness in our prayers.

"I will not let thee go, except thou bless me," is the earnest, fervent prayer of prevailing petition.

*The Presence of God:* In his prayer at Bethel, Jacob had been more interested in his own activity and affairs than in the things of God. "If God will be with me, . . . keep me . . . give me bread . . . then shall the Lord be my God" (Gen. 28:20-21). Now he seems to have found the true pattern for prayer by seeking to know more about God. "Tell me, I pray thee, thy name. . . . And he blessed him there" (Gen. 32:29).

No prayer will have power unless it brings the one who prays into the presence of God. Peniel, the face of God, is the site of the victorious prayer, even more than Bethel, the house of God.

*Power with God and Men:* Coming thus face to face with God will do more than anything else to harmonize our desires and our lives with His will, and thus put us in a position to exercise influence with both God and men. What do we want? Why do we want it?

The world today, with more people in it than ever before; with more wealth, and yet more poverty; with increased knowledge concerning physical and material things, yet with a growing ignorance of things truly spiritual; a world with more professed Christians than ever before, yet with more heathen who never have heard of Christ and salvation, and more nominal church members whose lives and experience testify to an absence of spiritual power—such a world challenges the Church of the Nazarene as never before.

If we can get a true perspective of our need, let that need weigh upon us until we can become desperate in our desire to somehow match it with the grace of our Christ, then wait upon Him until His presence so permeates us that our wills are blended with His will, and His desires become our desires, the power of our praying will be evidenced, not only by a unity of spirit and purpose in our coming General Assembly and conventions, but in our renewed fervor in programing and implementing our world-wide task of evangelism in the years of the coming quadrennium.



## The GLORY GLOW

By **BESS A. OLSON**  
Los Angeles, California

"Let's keep the glow in Old Glory," is the theme of a once popular patriotic song. It could well be the theme of Christians, too.

If Christ, the King of Glory, reigns in our hearts, His glory should be manifested in glowing lives. One of the dictionary definitions for glow as a noun is, "An intense or shining heat." For the verb it is, "To radiate heat and light."

If our hearts are hot with love for our Saviour, then we shall radiate the intensity of His love for mankind; and the light of His salvation shall be manifested in us in peace, joy, and trust.

The best way to have the "glory glow" is by spending time with Him; for "we all, with open face beholding . . . the Lord, are changed into the same image from glory to glory, . . ." (II Cor. 3:18).

Let's keep the "glow" in our glorious experience with the King of Glory!

# PRAY!

## *Prayer Is Power!*

By **KATHERINE BEVIS**

Houston, Texas

### ***The effectual fervent prayer of a righteous man availeth much (Jas. 5:16).***

A DYING MINISTER ONCE SAID, "I FEEL happy and assured of my salvation, as a poor, lost sinner, saved through a Saviour's precious, atoning blood." But there seemed to be something weighing upon his mind.

One inquired, "My dear brother, is there anything that is now a cause of anxiety to you?"

The dying man drew from under his pillow a piece of paper, on which were written the names of twenty-five unconverted, leading men of his parish, and with tears he said: "Yes, there is one cause of anxiety, and here it is. It is the salvation of these twenty-five men. I have prayed much for these men, name by name. If I could know that these men would be converted, I could then say, 'Lord, now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation.'"

With this great burden he died.

Sometime after his death, at an ecclesiastical gathering, his successor was inquired of about these men. With much feeling he replied, "Brethren, every one of these twenty-five men has been converted in answer to the prayer of our sainted brother."

There are few things in a man's life which reveal his real self as fully as his private prayers. They tell how large his heart is, how deep his sympathies are, and whether or not he is growing.

Many times we pray and are prone to interpret God's silence as a denial of our petitions, whereas God's delay in answering the prayer of our longing hearts is the most loving thing He can do. He may be waiting for us to come closer to Him, prostrate ourselves at His feet, and abide there in trustful submission, that His granting of the longed-for answer may mean infinitely greater blessing than if we received it anywhere else than in the dust at His feet.

"God never hastens, and He never taries."

Why should we have the habit of prayer? A noted man of prayer once answered the question like this: "When we rely upon organization, we get what organization can do. When we rely upon education, we get what education can do. When we rely upon eloquence, we get what eloquence can do. Nor am I disposed to undervalue any of

these things in their proper place. But when we rely upon prayer, we get what God can do."

"Too busy to pray!" You might as well say, "Too busy to live!" A habit of prayer is not lost time. It is that without which no time is saved, but all time is lost. It conserves time, making it valuable and effective. Jesus prayed and so got strength for His work: He prayed after He worked and thus made His labors effective and enduring.

To be used of God, one must walk with God; and to walk with God, one must pray. Be faithful in your prayer-life—don't skip hard places or cut off corners. Be more on your knees than on your feet.

Prayer will keep the heart right, and "when the heart is right, the part is right that keeps the man right."

## BOOKS IN REVIEW

*Review of books from other publishers does not mean full approval.*

Read discriminatingly! Order all books from Nazarene Publishing House, P.O. Box 527, Kansas City 11, Missouri.

EXPLORING THE OLD TESTAMENT, *editor, W. T. Purkiser*

EXPLORING THE NEW TESTAMENT, *editor, Ralph Earle*

(Beacon Hill Press, \$7.95 for the two vols.)

"A considerable investment," you say? Right! But you are obtaining in these two books a very substantial library of Biblical knowledge. Here is the type of factual, interesting Bible study material that Sunday-school teachers, pastors, in fact, all of us who love Bible study, have been seeking for a long time. Each of the volumes had a writing committee who worked with the editor providing the most up-to-date research and yet have given us material that is conservative, true to the Bible, true to the doctrine of holiness. In these two volumes you are providing for yourself virtually a library of Biblical information. The writing has been done in a readable style. There is a guarantee that you will love your Bible better when you use these two books to provide background material.

NORMAN R. OKF, *Book Editor*

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***And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land (Isa. 32:2).***

**If the great deliverer here referred to is the Man Christ Jesus (and I believe it is He), then why should we go through life defeated, dejected, and bereft of deliverance!—Earle F. Wilde.**

## Humility and Prayer

ON THE FRONT PAGE OF THIS ISSUE there is the "Call to Prayer." I thank God for a church which has leaders who will call the church as a whole to prayer. We've always needed to pray, but perhaps never before have we needed to pray so much as we do now. However, it is not my purpose to elaborate on the "Call to Prayer" or the many good things which have been said in the articles on *prayer* which appear in this issue. I have but one thing to emphasize, and that is the relation of humility to prayer.

There can never be any real prayer without humility. The publican said, "God be merciful to me a sinner" (Luke 18:13). No sinner ever can get anywhere with God in his prayers if he comes to Him talking about his own goodness; all that he has done is worthless in the sight of God. The sinner's only hope is in the mercy and grace of God, provided through the blood of Jesus. He must not only realize that, but also feel it, if he would get his prayer through and be saved. "God be merciful to me a sinner." That's a pattern prayer for the sinner. He may not use those words, but he'll have to mean them by what he says when he prays. He'll have to come to Jesus with that spirit!

The same is true of those who have been saved, and even of those who have been sanctified. They will not say, "God be merciful to me a sinner," but they will not come to God pleading any merit of their own as they present their petitions. They will come realizing that all they are and all they ever expect to be are due to the grace of God; they will come realizing that they have no rights before God at all. They will come knowing that if they get their prayers through it will finally be because of what God has provided, and not because of what they have done.

The Old Testament writer says: "If my people, which are called by my name, shall humble themselves, . . ." (II Chron. 7:14). That's the pattern—"humble themselves"—which the Christian will have to follow. As we pray for our church and for the coming General Assembly, we must realize that we are beggars, as it were, at God's back door: there is a very true sense in which we have no rights before Him. What He gives us He will have to give us freely, out of the abundance of His grace, not on the basis of anything that we have achieved. "God be merciful to me a sinner." "If my people, . . . shall humble themselves."

May there come upon our church a great spirit of humility, a feeling of dependence upon God, of hopelessness without His help, such as we have never had before. Then, truly, out of our need we will cry unto Him for help.

## Keys to the Acts of the Apostles

### 8. The Key Man

PETER WAS ONE OF THE leading personalities in the Acts of the Apostles. He was the hero of the Day of Pentecost, the center of the work at Jerusalem and in Judea. We read most about him in the early chapters of the Acts of the Apostles. Another prominent man in Acts is James, the brother of Jesus. He was the head of the church in Jerusalem and presided at the Jerusalem

## Editorials

conference (Acts 15). Also, John and his brother James (the latter was beheaded by Herod II—Acts 9) were prominent in the Early Church, no doubt, but do not come into the limelight very much in the Acts of the Apostles. Then there are Philip and Stephen, who have high places in this book. Also, there is another man, Dr. Luke, who should be mentioned; a Gentile, physician, scholar, poet, master of the Greek language, historian, and perhaps, as tradition has it, an artist. He is one of the great New Testament characters; he and Paul were special friends, and we find them having much to do with each other in the Acts of the Apostles. Often I have thought of Luke as a layman, and yet he probably pastored the church at Philippi for some months. Paul moved on and Luke remained to take care of the work there. Then we should not fail to mention Barnabas and Mark, each of whom had his place in the Acts of the Apostles. Indeed, Acts might be thought of as a book of great personalities. However, none of these personalities can be placed in the same class with the Apostle Paul; he was the *key man* of the Acts of the Apostles.

From the thirteenth chapter on, Paul is in the front rank, and everything centers in him, from the human standpoint. What was it that made Paul such a great man? First there was his undying devotion to Jesus Christ. As one follows him after he was converted, he cannot doubt for a moment but that his allegiance to Jesus Christ was supreme. It took precedence over loved ones, friends, and position. In fact, everything else paled into insignificance when compared to his unswerving allegiance to his Master. I believe he lived up to his own statement when he said, "I determined not to know any thing among you, save Jesus Christ, and him crucified."

Second, I would call attention to the fact that



# The Sunday-School Lesson

FLETCHER  
GALLOWAY



Topic for  
April 29:

## The Church Reaches Out

SCRIPTURE: Acts 8:4-40 (Printed: Acts 8:4-8, 14-17, 26-28, 34-35).

GOLDEN TEXT: *By this shall all men know that ye are my disciples, if ye have love one to another* (John 13:35).

WHEN WE CONSIDER THE ODDS against the Early Church and the growth it made in spite of these odds, it seems nothing less than phenomenal. Gerok says: "The storms of persecution were only winds to fan the fire of faith in the church, and to carry the sparks of truth to a distance." Jerusalem was the headquarters of the Church, but it was also the capital of its most fanatical opposition. Judaism was the cradle of Christianity, but it had crucified Jesus and thus had committed itself irrevocably to stamping out His Church. Outside of Judea idolatry reigned supreme; licentiousness prevailed; the state was corrupt; the great masses were ignorant, and many of them in slavery. The Church had no Bible, no literature, no Sabbath, no buildings, no schools, no established institutions, no recognition by society, and very little organization—and yet by the end of the second century it had reached out until it had made a great impact upon the entire then-known world. There were three things which accounted for this remarkable growth.

In the first place, these early Christians loved one another. When bitter persecution had dispossessed some of their homes and goods, others "sold their possessions and goods, and parted them to all men, as every man had need. . . continuing daily with one accord . . . and breaking bread from house to house, . . . with gladness and singleness of heart." Nothing is more fundamental than unity and love in the church; in fact, this was the spirit of Pentecost. "When the day of Pentecost was fully come, they were all with one accord in one place."

Second, these early Christians felt keenly the implications of their faith in Christ. His last command was, "Go ye into all the world, and preach the gospel to every creature." His last promise was, "Ye shall receive power, after that the Holy Ghost is come upon you:

and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." To them there could be no such thing as a dormant piety or a complacent holiness.

Third, the persecution which scattered these early Christians only served to scatter the fire. They did not quit preaching or testifying just because they were threatened and had to flee for their lives. This persecution sharpened the cleavage between the Church and the world. It highlighted their testimony. No one could take lightly a testimony when the one who heard it

knew that it might mean death for the one who gave it. It kept these Christians on their toes because they knew that every opportunity had to be seized or forever lost. Philip had to flee from Jerusalem when things got too hot, but he started a revival in a city of Samaria that took on such proportions that he had to call for help. A few days later he was hitchhiking on his way toward Gaza and got the Ethiopian secretary of the treasury converted.

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.



## Foreign Missions

REMISS REHFELDT, Secretary

### Prayer Request

**Miss Frances Vine, Philippine Islands, suffered a fall recently and received a severe blow on the head. Concussion resulted and it appeared that brain surgery would be necessary to relieve the pressure. Last report was that the surgeon was going to try two weeks of special treatments first, in an endeavor to avoid the delicate surgery.**

**Please pray for Miss Vine, that the operation will not be necessary, and that she shall be restored to health again soon.**

### Answered Prayer

I AM SURE YOU WILL REJOICE with us in a wonderful answer to prayer; for, contrary to what it looked like we could expect from the human standpoint, we have just received word that the plot applied for for Boodoosingh has been granted. This is a 100' x 100' plot in the best location in Boodoosingh, and is incidentally the first and only plot of ground granted by this Oil Company to any Protestant group in Boodoosingh. This means we are getting in on the ground floor in this place of such wonderful opportunities. Praise the Lord forever! All that is needed now is to draw up the legal papers. I am seeing our lawyer about this today.—PRESCOTT BEALS, *Trinidad*.

### Basim, India

GOD HAS MARVELOUSLY SOLVED many of our problems, and has shown His power in our behalf in many and unexpected ways during the past year.

The sick are always with us, in our hospital, in our missionary annex, and frequently as guests in our house. The housing, feeding, treating, and encouraging of all the sick who come to us is a task that is physically and spiritually strenuous. Only help from the Lord

daily enables us to continue serving in these needy days. Quite a few missionaries have been ill here—some of our own and some from other mission groups. We feel that when we get them up and well again we share in the gains they make in their own fields of service.

In its own right the hospital is contacting many souls, and we who serve here are always alert to keep the gospel light within its walls bright and untarnished. It takes constant polishing, but at any cost it must shine.

We are thrilled with the new maternity unit, which is in use now. We have been able to move a few doors and windows and partitions so as to accommodate our patients with more comfort in our old building, and the money which has come for the nurses' home is fast going into its improvement. They, too, are very grateful.—ORPHA SPEICHER, *India*.

### New Arrival

**Rev. and Mrs. Foy Bullock, missionary appointees to Africa, are rejoicing in the arrival of David Knox Bullock on February 16, 1956.**

**They expect to remain in the States a few months longer, until David is old enough to travel.**

### Glowing Reports From Trinidad

I HAVE NEVER WITNESSED A better spirit of initiative, fellowship, confidence, and sacrifice among our people than that which prevails now. Our pastors and laymen have surprised us beyond all expectation in accepting the challenge to become a self-supporting mission district. I could give you many firsthand reports from both pastors and laymen of the joy and excitement with which this goal is being received. Though they realize that it will mean

nuch more work and sacrifice for them, still they prefer the new step ahead.

Revival fires are burning. In all of our churches people are being saved and sanctified each week, and the probationary membership lists are increasing. A distinctive feature of the revival is that it is, in most cases, a people's movement. God is giving the missionaries souls, but the most important thing to us is that He is also giving souls to our national pastors and workers. Our churches are getting hold of the idea that *they* must work and pray for the salvation of their own people.

The \$3,000.00 pledge offering which Sister Chapman raised in Trinidad for a church in British Guiana has the enthusiastic support of our people. Already \$1,043.10 has been paid in on the pledges. The tithes and offerings

are coming in in a much greater proportion than before. I have heard many testimonies to the way God has given light on tithing. Our people are walking in the light.—WESLEY HARMON, *Trinidad*.

## Uruguay Youth Camps

THE JUNIOR AND YOUTH CAMPS just closed with a very good attendance and wonderful results spiritually. In the Junior camp there were thirty-five campers between eight and eleven years old; and in the Youth Camp, twenty-six between twelve and eighteen. Nearly all made a clear statement of faith before the camps were over. During the Youth Camp, several testified to a call to the Lord's work, or to being ready if He called. God be praised!—O. K. PERKINSON, *Uruguay*.

then came the next big job. She had to get those ten children of hers to Nashville, where they could catch the train for Texas.

It was ten miles to the home of a man Mrs. Robinson knew who owned a wagon and a team of mules. The ten miles did not stop Mrs. Robinson. She was able to get the owner of the wagon and mules to return with her to her cabin. The wagon was loaded with children and such things as they had to take with them. For the next three days and three nights they traveled. After reaching Nashville, they were all loaded onto the train, and for three more days and nights the family continued to travel. They reached Dallas, Texas, on September 18, 1876, when Bud was sixteen years of age.

There was very little farming being done around Dallas. There were many cowboys and huge ranches where the cattle grazed. After some hunting around, the Robinsons finally located a farmer near the little community of Lancaster. This farmer was willing to rent his farm on a share-crop deal. Mrs. Robinson accepted the proposition and soon the family was busy planting seed and cultivating the crops.

By the time spring came, there was a good crop for the Robinsons to harvest. However the boys could not read or write and so did not understand figures at all. After the owner of the farm was through with his kind of figuring, the Robinsons came out with almost nothing left. This was a discouraging situation. There seemed but one other thing to do. The boys had to be hired out to the ranchers nearby.

Bud was about seventeen by this time. He was not very fortunate in the place he was sent. He was hired out to a rancher who did not believe in serving God or in having any religion around the place. He taught the boys who worked for him to smoke tobacco, to dance, and to play cards. He told them they didn't have to worry about doing wrong, for God brought them into the world without their permission and He would take them out of the world without their permission. God, being a merciful God, would then take them all to heaven.

Bud had not had much religious training. The church had never been important in his life, although he did know there was a hell for all who were evil and who did not serve God. These views of the rancher seemed so easy to accept and easy to follow that he quickly took up with them.

For three years Bud lived like the other fellow lived. He never prayed, he ran wild, doing anything he felt like doing. His clothes were ragged and dirty all of the time. He wore cowboy shoes whenever he could afford them,



## Our "Uncle Bud Robinson"

### Chapter Five

#### A Home in Texas

AS THE ROBINSONS GOT SETTLED once again, the prospects for setting up a new home in Tennessee were bright. They were not bright for long, however. Within five miles of the home there were ten stills where whisky was made day and night. The old love for alcoholic drinks returned to Father Robinson and soon he was spending most of his days and nights dead-drunk. The three oldest boys often would lie around on the cabin floor too drunk even to get up and eat.

One day in 1872, death came knocking at the door of the sixty-year-old father. About an hour before he died, he suddenly became aware of the fact that he was going to die. He started crying out: "I can't die! I can't die! It is so black out there! Go get someone to pray for me!"

Soon a man who knew how to pray came to the house. He knelt beside the dying man's bed and prayed. Just before Mr. Robinson died, it seemed that his eyes lighted up. This gave some hope to the family. They felt that the light might mean that he had made his peace with God.

In the following months, three of the boys left home and started out on their own. Mrs. Robinson had all the burden

of feeding and caring for ten fatherless, poverty-stricken children. It was hard to make a living. The friends which the older girls had were not of a very good type. There was so much drinking and wild living all around the countryside that Mrs. Robinson often would wring her hands and pray. "O God, where can I go? Where can I go to get rid of this horrible way of living? Oh, where can I go?"

About this time there was a great deal of talk about Texas. The huge stretches of land, the thousands of heads of cattle, and the easy money were talked about everywhere. It all sounded much better than Tennessee. Mrs. Robinson, after working alone for four years, decided to take her children and move to Texas.

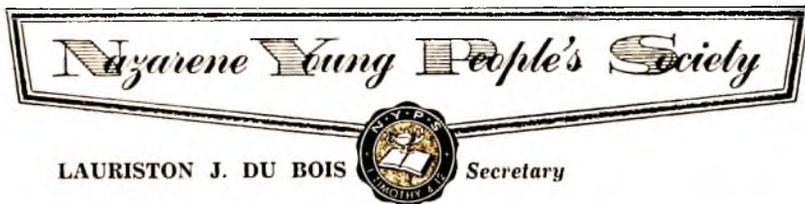
Today it would not seem much of a job to move from Tennessee to Texas. But in the days when Bud Robinson was a young lad it was a mighty big task for anyone. In the first place the family lived one hundred miles from the nearest railway station. It was ten miles to the nearest post office. Nevertheless, Mrs. Robinson made up her mind. She would not allow any of these seeming impossibilities to change her decision.

One day Mrs. Robinson started selling the few farm animals she owned. There were a couple of cows, some ponies, pigs, and sheep. These she sold for as much as she could get. After that was over,

and tried his best to forget about living a good, clean life.

In the meantime, Mrs. Robinson heard about God once again. She became acquainted with some Christians. She gave her heart to the Lord. Right away, she began to pray for her chil-

dren. She especially prayed for Bud, for she knew he was under evil influences. God heard her prayer and He started things working. It was not long until Bud was forced to think about God—oh, he didn't want to, but God heard the prayer of his mother.



## Purity of Life

IN A PROFOUND, UNEXPLAINABLE way, purity is inseparably tied to beauty. The pure is attractive and beautiful no matter where we see it. The pure fruit, unaffected by disease and deformity, is the beautiful fruit. The pure white lily, the princess of all flowers, grips us with awe and reverence because of its natural and symbolic beauty. So it is with human life—purity makes for nobility and beauty far beyond our limited ability to describe.

Perhaps we can see it best by way of contrast. The life that has been debauched by the ravaging disease of sin is far from beautiful. Even the most calloused person turns from such with a shudder. There is no beauty in such a life. In violent contrast is the one whose life is free from degrading habits and questionable behavior. Without doubt, holy character is one of the most attractive things the world knows—and it is so alarmingly scarce. In the world's mad scramble for success, character has been laid aside as unnecessary, or at

best it is viewed only as being of secondary importance.

Of course, we understand that Christian character and holiness of life are not the outgrowth of good "husbandry" and social development within the human race. Every life entering the world has within it the forces of spiritual decay and the disease germs of sin. Purity of life, then, can come only after that life has been redeemed by the blood of Christ and purified by the fiery baptism of the Holy Ghost. But, thanks be to God, such a cleansing is available and such a life of purity is possible.

Here is the real challenge to spiritually aggressive young Christians—to so live that they will be examples of the believers because their lives are pure. They can show the world that it is possible to keep pure in the midst of impurity all around. They can demonstrate that the truly noble, the most completely beautiful life is the one that is free from sin and one which is gloriously blessed of God.

No wonder Paul exhorted his son in the faith, "Be thou an example of the believers. . . . in purity."



ROY F. SMEE, Secretary

## Evangelism in the Home

DURING THIS MONTH OF AN EMPHASIS on evangelism, let us not forget the importance of the home. We are sometimes inclined to think of evangelism only in relation to the church and the altar, but evangelism begins in the home. And home evangelism is far more than a brokenhearted parent pleading with a wayward child. It begins as newlyweds chart the course for their life together and make a place for God

in their home. It continues as God is given first place in the home when children come and when they grow into adulthood.

Evangelism in the home is Father and Mother reading the Bible and praying together with the children, even when they are quite small. It is also many little things, such as the attitude the children sense in their parents when there is a conflict between the claims of the church and their own desires, the conversation around the dinner

## MEDITATION

By CHRISTINE WHITE

*I would not say, "I will,"*

*Before I've tried to find*

*Your perfect plan in life for me,*

*So wise, so true and kind.*

*Nor would I say, "It's mine,"*

*Until I've learned to see*

*All things may be possessed*

*By One who shares with me.*

*I must not say, "I know,"*

*'Til I have gone apart*

*To pray awhile and hide Your Word*

*Securely in my heart.*

table on Sunday noon after the pastor has not been at his best, the way in which Father and Mother settle differences that may arise, and the spirit in the home when Father has had a bad day at work and comes in tired and upset. Children will get one kind of impression when they see their parents helping seekers at the altar; they will get another kind of impression if they hear critical faultfinding of Christian people in the church who may be trying to do their best but don't see things just the way others do. A child may appreciate Mother's religion when she tells a Bible story and tries to build Christian principles into the young mind and heart; but that type of evangelism can be destroyed if Mother's religion doesn't ring true when a neighbor circulates tales that are not true about her. Children are quick to sense that which is genuine and from the heart, and just as quick to detect that which is of the lips only.

It has never been easy to live a life of holiness in a world of sin, and there is no amount of human endeavor that is sufficient to make our lives match our profession if we have not fully died out to self and let the Holy Spirit come in with His cleansing fire. Perhaps the greatest test of anyone's religion is the life he lives at home. Does his wife believe in his testimony? Do the children and the neighbors have confidence in his religion? Our consecration may be made at an altar of the church; it is proved in the tests and tensions of life in the home.

None of us can claim a perfect life in his home relationships. God views our lives in their totality; but often we see things from only one small angle, and that point of view may be colored and clouded with prejudices and attitudes developed long before we became Christians. This fact need not be a despair to us in our responsibility of evangelizing our children, for the Chri-

tian life—the way of holiness—is not a life without mistakes, but a Christlike spirit, an attitude of perfect love, a willingness to acknowledge mistakes, a life in which new areas are being brought under the direction of the Holy Spirit.

To save our children is the desire of our hearts, and evangelism begins in the home. Sometimes it is through overt acts and directed conversations; more often, it is through our daily attitudes and reactions. Is Christ really in the center of our lives and of our thinking, or is He only brought in on Sundays and in emergencies? Let us maintain Christian homes. Let the beauty of Jesus be seen in each of us.

## NEW CHURCHES

DISTRICT SUPERINTENDENT A. A. E. Berg organized a new church at Quilpie, Queensland, Australia, on March 18. Quilpie is a small town in far western Queensland somewhat like frontier towns in the United States. Mr. J. E. Straw is the acting pastor. The story of this work was told by Dr. Richard Taylor in the March 11 *HERALD*, page 3. This is the fourth new church for the Australian District this quadrennium.

DISTRICT SUPERINTENDENT George Coulter has organized two new churches on the Northern California District. The La Sierra Church at Sacramento had thirty charter members, principally from the North Sacramento Church. The new congregation has its own pastor and has voted to be a 10 per cent church in missionary giving from the beginning. Rev. R. F. Kiel is the pastor.

The second church is at Lamont, and Rev. C. C. Osner has been appointed pastor. There are now twenty-three new churches on the Northern California District this quadrennium.

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## God Broke the Yoke

By MARVIN S. COOPER

*My spirit was heavy when I knelt to pray.*

*It was the Sabbath, God's holy day.*

*The evening hours were drawing nigh;*

*I lifted my voice and began to cry.*

*I told to God my every need—*

*I did not complain, nor beg nor plead.*

*My faith in God was not perturbed;*

*I knew that He my prayer had heard.*

*He spoke firmly, and yet so sweet,*

*And said, "My son, stand on your feet,"*

*I arose to know 'twas God who spoke;*

*He touched my soul and broke the yoke.*

---

# the Question box

Conducted by STEPHEN S. WHITE, Editor

**What do you think of a church ordering a lot of advertising material for a revival or some other activity which has been planned and then never using it?**

Perhaps most churches and pastors have at some time been guilty of something of this kind. We are living in a terribly busy world, and many demands are made upon both our laymen and our preachers. Nevertheless, we should find a way and time to do the things which we should do for God and the church. We shouldn't waste the

church's money. Besides, almost anything we start to do along this line is worth finishing. Revival and other advertisements, regular copies of the *HERALD OF HOLINESS*, and the copies of the special issue should all be put into circulation. Let's not fail to take care of the Lord's business in the future!

**As soon as Pilate heard that Jesus was a Galilean, he sent Him to Herod, for he knew that He belonged under Herod's jurisdiction (Luke 23:6-7). What was the relation between Herod and Pilate as rulers? Was one over the other?**

The Passover was on, and both Herod and Pilate were in Jerusalem, although neither was a Jew by blood. However, both of them were representatives of the Roman government and probably felt that they should be on hand on such occasions. Anyway, both of them were in Jerusalem at this time. "Herod Antipas, son of Herod the Great and Malthace, a Samaritan—and therefore not a Jew by blood—Tetrarch of Galilee (Luke 3:1) and Perca," was the ruler to whom Pilate sent Jesus. On the other hand, Pilate was procurator, or governor, of Judea, Idumea, and Samaria.

Tetrarch was a name usually applied to a ruler of a small province. The facts are, then, that neither of these two men was over the other. Certainly Herod's rule was not over as large an area as that of Pilate. Pilate did not send Jesus to Herod because the latter was over him, but rather because Jesus was a Galilean, in the sense that He had been reared there. Also, Pilate was no doubt anxious to shift the responsibility of passing judgment on Jesus to someone else's shoulders. However, Herod did not let Pilate do this.

**Can a member of the Church of the Nazarene move his letter to a church in another state which is not a Church of the Nazarene but which I believe stands for the same gospel for which the Church of the Nazarene stands?**

According to our *Manual*, a pastor can give a member a letter of commendation if he wants to do what you indicate. It reads as follows: "This certifies that Mr. John Doe is a member of the Church of the Nazarene at . . . . and is hereby commended to the Christian confidence of those to whom this Certificate may be presented." While this is the case, I must admit that I do not like a certificate of commendation. I prefer the certificate of transfer, which is given in this form: "This certifies

that John Doe is a member in good standing in the Church of the Nazarene at . . . . and, at his request, is hereby transferred to the Church of the Nazarene at . . . . in the . . . . District." I have moved around quite a bit since I first joined the Church of the Nazarene more than forty years ago, and I have always asked for a certificate of transfer. I have just moved my church membership from one Church of the Nazarene to another.

**Please give me some information on Melchisedec.**

Melchisedec or Melchizedek was the king of righteousness. He was also the king of Salem and priest of the Most High God (see Gen. 14:18; Heb. 5:10; 6:20; and 7:1 ff.). Melchisedec was without father and mother, without genealogy. This only means that nothing is given in the Bible about his ancestry or his descendants. In accordance with this, he is described as having neither beginning nor end. He was a

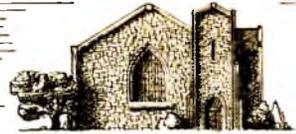
type of Jesus Christ as the Son of God, who had no beginning nor end, no ancestry or descendants. Thus Christ stood in a class by himself, and our lack of knowledge about Melchisedec made it possible for him to be a type of Christ. Further, the fact that Abraham paid tithes to Melchisedec made him symbolize that which fulfills and transcends the law as did the grace of Jesus Christ.

**How much omniscience did Jesus have while He was here on earth? Or, to put the question in a wider form, how much power did Jesus have to exercise the characteristics of Deity while among men in physical form?**

Just as much as He wanted. He was divine as well as human, and the attributes of Deity were always within His reach. When He held them in abey-

ance, it was solely because their exercise would have conflicted with the great purpose of His sojourn in this world.

# NEWS of the Churches



Mercer, Wisconsin—We will not soon forget the ministry of Evangelists Dewey and Wavolene Mounts with us in our recent revival. We are glad to report victory, with souls saved and sanctified at the altar of prayer. Brother and Sister Mounts will be with us again in '58.—RICHARD A. MOORE, *Pastor*.

Wheelersburg, Ohio—Our recent revival was one of the best in the church's history. Rev. Belle M. Bartee and husband, Robert, were the special workers; they preached and sang with the anointing of the Spirit. From the first service, God manifested His wonderful presence, and several souls prayed through to victory in the old-fashioned way. We have a spiritual people here and God is helping and blessing. We now have a beautiful church complete with solid oak furniture and pews, and beautiful carpet—all paid for. Recently we purchased a seven-room parsonage, and have it one-half paid for.—W. W. WEDDINGTON, *Pastor*.

Evangelist W. Ray Duncan reports: "The year of 1955 was a wonderful one because of God's presence and blessing. I conducted sixteen revivals in five states, and saw more than one thousand people come to Jesus Christ. On two occasions I spoke in chapel services at our Trevecca Nazarene College, Nashville, Tennessee, where I enjoyed fine fellowship with the faculty and saw many of the student body pray through. I have endeavored to promote every interest of the Kingdom, and so helped to raise over five thousand dollars for our church building programs. Due to cancellation, I have some open time in '56 and will be glad to go anywhere the Lord may lead. Write me, Route 3, Waverly, Ohio."

The Holso Evangelistic Party is interested in making up their spring '57 slate on the West Coast. They would be glad to hear from any pastor who is interested in securing their services. Write them, 5332 Summer Avenue, Ash-tabula, Ohio.

West Columbia, South Carolina—First Church recently enjoyed a good revival with Evangelist Nettie A. Miller. Her ministry was effective for the unsaved, and constructive for the membership. God gave good altar services each night, and on the closing night the altar and front pews were lined with people seeking God for pardon and heart purity. A fine class of members was added to the church. Pastor and people are encouraged.—P. D. MONTGOMERY, *Pastor*.

Rome, Georgia—Recently our church enjoyed a wonderful revival with Evangelist O. C. Mingledorff—one of the great revivals in the history of this church. Brother Mingledorff is a capable evangelist, and preached with the anointing of God. New people were reached, as well as our own people being greatly helped. Brother Mingledorff is a real man of God, boosts the pastor and the church. Our church is moving forward for God. Our people are carrying a burden for the lost, and God is blessing.—A. W. MILLS, *Pastor*.



by BERTHA MUNRO

## Mounting the Stars

### Monday:

"A heaven to go to heaven in"—so the old-timers described the life of holiness; but not a rocking-chair heaven. Dante's *Paradiso*, too, pictures the Christian life in the setting of heaven, a heaven of ascent, growth, increasing brightness as the throne is neared, shining to perfect day.

### Tuesday:

The upward pull begins with cleansing accomplished in the earthly paradise, with the vision of Christ and the plunge into the rivers of purging and

empowering. A commitment to the truth and the will of God—now the ascent from star to star.\* Illuminated and energized by light from the top-most heaven of fire, gravitation reversed—this is the way I too would travel.

### Wednesday:

The earlier stages have to do with grace, the later stages with character. God gives the new heart and new motive; we ourselves must develop habits of thought and action true to the life within. The "theological" virtues are incomplete, potential only, without the "cardinal"; grace must be implemented by works to perfect a holiness worthy of presentation to God as our best.

### Thursday:

On, then, with Dante from the nearer planets of love, faith, and hope to the sun of *prudence*, or shining wisdom. Responsible to love God with my mind, how long can I say, guiltless, "I didn't know" the answer to the same question? How long can I call the same error a "mistake"? Beyond being true to my convictions is the duty of learning what convictions are true. "To follow truth as blind men long for light—my task."

\*Traditionally, there are seven "virtues" the Christian must achieve: three "theological"—love, faith, and hope; and four "cardinal," or moral—prudence, fortitude, justice, temperance. These Dante represents as successive planets moved in concentric orbits by the love of God.

### Friday:

From wisdom to the star of *fortitude*. Fortitude active is courage; fortitude passive is endurance. The fortitude of the fighter, the fortitude of the sufferer, both put iron into the character. Both I must have if God is to depend on me. But it is opposition that develops the one, and suffering the other. "Add fortitude!"

### Saturday:

Mounting the stars, the heaven of *justice* is next in order. Grace has given me the disposition and the willingness; the habit of just, sympathetic, understanding treatment of others requires cultivation. To see from another's point of view is an art to be learned. Love of neighbor dies a-borning unless you can think as he thinks and feel as he feels. And the habit of partial, personal, prejudiced judgment dies hard.

### Sunday:

Then the heaven of *temperance*, or self-discipline—but this does not sound much like heaven! Achieving self-control is character perfected; it is bringing into captivity every natural faculty—to the obedience of Christ. And this is the highest word of heaven: "His servants shall serve him: . . . his name shall be in their foreheads."

Clearwater, Florida—In June of '55, Rev. H. W. Hill came as our pastor, and during these months God has blessed with increases in every department. The Sunday school broke all previous records in September, and a continual increase has placed us in the "Big Ten" on the district in Sunday-school gains. The N.F.M.S. has four well-organized chapters, and the attendance has doubled. A long-standing mortgage on the parsonage was paid in full last October, and District Superintendent John L. Knight was with us for the mortgage-burning service. A glass-enclosed, soundproof nursery, equipped with special P.A. system, has been completed. Profitable revivals have been conducted with Evangelist Nettie Miller, and Dr. Russell V. Delong and Professor John E. Moore. Our regular services are times of blessing with God giving some outstanding victories at the altar.—Mrs. E. IRWIN, *Reporter*.

Rev. W. E. Melton writes: "Coming to our church in Sebring, Florida, last September, we found a loyal group of Nazarenes. Since that time the Lord has helped us to pay off the debt on the parsonage, and also to tile the bathroom. As a memorial to Mrs. Sebring Norris, the front of the church has been paneled in cypress, which adds much to its beauty. We have had a good revival with Evangelists Dick and Lucille Law. Since coming here we have received 12 folk into church membership. We are now in a good revival with Evangelists Billy and Helen Smith, and God is giving some great spiritual victories. We broke our Sunday-school attendance record with 107 present. On Friday night, some received definite help for their bodies in a healing service. We greatly appreciate the ministry of the Smiths in preaching and singing."

Evangelists A. E. and Pauline Miller write: "Due to the remodeling of a church building, and thus a change in schedule, we have an open date, May 2 to 15. We carry the entire program—preaching, singing, special music, chalk artistry, and children's work. Will go anywhere as the Lord may lead; write us at our home address, 307 S. Delaware St., Mt. Gilead, Ohio."

#### **NORTHWEST INDIANA DISTRICT Annual Preachers' Convention**

The Northwest Indiana District preachers' convention was held at the Glen Park Church in Gary, Indiana, February 20 to 22, with Rev. Arthur C. Morgan, district superintendent, presiding.

Dr. Hardy C. Powers, guest speaker, was an inspiration and blessing to the district. The presence of God was felt in every service. The Tuesday night service, which emphasized evangelism, was followed by a beautiful altar service with souls praying through to victory.

God is blessing the ministry of Rev. Arthur Morgan in Northwest Indiana, and leading our district forward to accomplishing more each year for Christ and the church.—ROBERT E. ROSS, *Reporter*.

Pastor John Lambert writes from Minneapolis, Kansas: "On Sunday morning, March 11, District Superintendent Ray Hance was with us. God blessed and we had a good altar service. We have a spiritual people. On a recent Sunday morning, seven people came to the altar seeking God as the special song was being sung. Pastor and people are united. These fine folk have given us a unanimous recall. We are enjoying our work here, and love God and the church."

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#### **DALLAS DISTRICT Preachers' Meeting**

The annual Dallas District preachers' meeting convened March 5 to 7, in Dallas (Texas) Central Church, with Pastor Clyde Ammons and his good people as the hosts.

Dr. Hugh C. Benner, special speaker, stirred the hearts of the people time after time under the mighty anointing of God's Holy Spirit. With messages of doctrine, practicality, and vision, the pastors were challenged to return to their respective churches with determination to see more accomplished for the kingdom of God.

Dr. Paul H. Garrett, district superintendent, presided over all the services with grace and dignity which endear him to the hearts of the people. With a big soul and heart he leads the district on.

Others who spoke during the convention were Dr. A. K. Bracken; President Roy H. Cantrell, of Bethany Nazarene College; and Rev. W. T. Johnson, superintendent of the Southwest Oklahoma District. A feature service was the presentation of six elders who have given thirty years and more of service to the Church of the Nazarene: Revs. Lee L. Hamric, C. W. Johnson, W. E. Bond, R. B. Gilmore, J. E. Moore, and R. M. Parks.

The Dallas District moves forward with united effort.—C. MARSHLEF KNIGHT, *Reporter*.

Granby, Missouri—Recently we closed a wonderful revival with Rev. and Mrs. R. F. Lindley as the evangelists. The Spirit-anointed preaching of Brother Lindley resulted in deep conviction upon the people, and several souls were saved and sanctified. God gave some outstanding services, with His Spirit present in the old-fashioned way, and much shouting and praising God. The Sunday school showed a good increase, and a class of members was added to the church. Sister Lindley's work with the Juniors was excellent. The ministry of these fine workers was much appreciated; they boosted every department, and did splendid work around the altar. The Lindleys were given a call to return in '57.—W. N. DURHAM, *Pastor*.

#### **CENTRAL OHIO DISTRICT Annual Sunday-School Convention**

"Reaching Non-Nazarenes with the Message of Full Salvation" was the general theme of four talks by Rev. R. T. Williams, of Oklahoma City First Church, at the annual Sunday-school convention of the Central Ohio District, March 6, at First Church in Columbus. More than four hundred pastors, delegates, and friends attended.

Brother Williams advocated the establishment of branch Sunday schools as a preliminary to new churches. "We must go where the people are," he said. "Many now lost will be forever lost unless we go to work." He said that new churches will tap hidden financial resources and invigorate the entire program in the home church.

"I do not believe that folks stay away from our doors because our standards are too high, but because we don't love them enough to convince them we want them to come."

He recommended that Nazarene pastors adopt a program designed to prove to their community that they are interested primarily in putting something into the town, rather than taking something out. As Brother Williams sees it, evangelism might be considered salesmanship. "We have to make more people want what we have—and that's selling!"

The Church of the Nazarene, he said, must remain a "militant, marching force of progressive holiness evangelism" if the church is to fulfill its destiny in its second fifty-year span. "We need to come to grips with the real issues of life," he concluded. "We need to have such a great love of Christ in our hearts, and so much of the wisdom of God on our lives, that we buttonhole men and women and ask them, 'Are you a Christian?' and, 'Will you give your heart to Jesus?'"

The Church of the Nazarene needs new enthusiasm and soul passion everywhere, he declared. "Let's have some new converts in our old churches," he concluded. "Nothing wakes up old people faster than the sound of a baby crying!"

Various areas of Sunday-school work were described by district speakers. During workshop sessions, the visitors attended different meetings for the various Sunday-school classes.—*Reporter*.

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## ANNOUNCEMENTS

**RECOMMENDATION**—I am writing to call the attention of our people to the availability of two able evangelists residing here in North Carolina: Rev. P. E. Kuykendall, who has moved his membership to the district recently, and may be reached through Box 978, Hendersonville, North Carolina; and Rev. Sammy Martin, who has returned to the field after serving as pastor of our First Church in High Point. His address now is P.O. Box, Archdale, North Carolina. Both of these men have been graciously used of God in this vital field of ministry, and both of them have been blessed of God with gifts for this work of evangelism. I hope that our churches outside of our district will benefit by using these men in revival meetings.—Lloyd B. Byron, Superintendent of North Carolina District.

**BORN** to Gene and Martha Brooks of Flowery Branch, Georgia, a daughter, Wanda Lynn, on March 23.

to Dr. and Mrs. Kenneth A. Berck of Atlanta, Georgia, twin daughters, Debra Lynne and Donna Lee, on March 11.

to Mr. and Mrs. Joe Hendricks of Norwood, Ohio, a daughter, Rebecca Faye, on February 29.

to James W. and Betty McCord Walker of Carbondale, Illinois, a daughter, Jill Rene, on February 29.

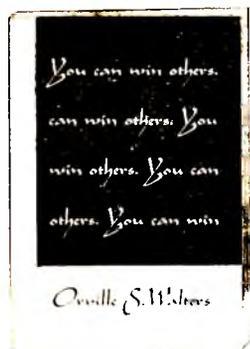
to Rev. and Mrs. Cloyd J. Bishop of Algona, Iowa, a daughter, Rosemary Rachel, on February 28.

to Lyle and Ruth (France) Muffin of Macomb, Illinois, a daughter, Cheryl Ann, on February 28.

to Lindon and Margaret (Christensen) Payne of West Chazy, New York, a son, Randy Wilson, on February 24.

to Rev. and Mrs. James F. McCormick of Charleston, West Virginia, a daughter, Jinger Lou, on February 20.

**SPECIAL PRAYER IS REQUESTED** by a "Herald" reader in Pennsylvania "for our son, that he may get a real, know-so experience with the Lord," and another "special unspoken request"; by a friend in Illinois "for us in securing a home," and also an unspoken request; by a Christian friend in Ohio that her eyesight may be saved—loss of sight is threatening and doctors know no cure for the condition; for a Nazarene preacher in California in a critical condition due to a traffic accident.



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# DIRECTORIES

## GENERAL SUPERINTENDENTS

### HARDY C. POWERS

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

#### Assembly Schedule

|                |                  |
|----------------|------------------|
| San Antonio    | May 2 and 3      |
| Abilene        | May 9 to 11      |
| Albany         | May 16 and 17    |
| Canada Central | May 24 and 25    |
| New England    | May 31 to June 2 |

### G. B. WILLIAMSON

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

#### Assembly Schedule

|               |                 |
|---------------|-----------------|
| Canada West   | April 25 and 26 |
| British Isles | May             |

### SAMUEL YOUNG

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

#### Assembly Schedule

|                         |                   |
|-------------------------|-------------------|
| Washington-Philadelphia | May 9 to 11       |
| Florida                 | May 16 and 17     |
| Los Angeles             | May 23 to 25      |
| Rocky Mountain          | May 29 and 30     |
| Nebraska                | May 31 and June 1 |

### D. I. VANDERPOOL

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

#### Assembly Schedule

|                    |               |
|--------------------|---------------|
| Idaho-Oregon       | May 2 to 4    |
| Oregon Pacific     | May 9 to 11   |
| Northwest          | May 16 and 17 |
| Washington Pacific | May 23 and 24 |
| Nevada-Utah        | May 30 and 31 |

### HUGH C. BENNER

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

#### Assembly Schedule

|                     |                  |
|---------------------|------------------|
| Akron               | May 2 to 4       |
| Northern California | May 9 to 11      |
| Arizona             | May 17 and 18    |
| New Mexico          | May 23 and 24    |
| Southern California | May 30 to June 1 |

|                    |                     |
|--------------------|---------------------|
| West Virginia      | July 5 to 7         |
| Michigan           | July 11 to 13       |
| Central Ohio       | July 18 to 20       |
| Western Ohio       | July 25 to 27       |
| East Tennessee     | August 1 and 2      |
| Iowa               | August 8 and 9      |
| Houston            | August 22 and 23    |
| Southwest Oklahoma | September 12 to 14  |
| Northeast Oklahoma | September 19 and 20 |

|                   |                |
|-------------------|----------------|
| Alabama           | July 3 and 4   |
| Colorado          | July 19 and 20 |
| Southwest Indiana | July 26 and 27 |
| Kansas            | August 1 to 3  |
| Chicago Central   | August 8 and 9 |

|                       |                     |
|-----------------------|---------------------|
| Northwestern Illinois | April 15 and 16     |
| Northwest Indiana     | August 22 and 23    |
| South Arkansas        | September 12 and 13 |
| North Arkansas        | September 19 and 20 |
| South Dakota          | June 28 and 29      |
| New York              | July 6 and 7        |
| Maritime              | July 12 and 13      |
| Pittsburgh            | July 18 to 20       |
| Northwest Oklahoma    | July 25 and 26      |
| Kentucky              | August 1 and 2      |
| Kansas City           | September 5 to 7    |
| North Carolina        | September 19 and 20 |
| South Carolina        | September 26 and 27 |

|              |                     |
|--------------|---------------------|
| North Dakota | June 28 and 29      |
| Minnesota    | July 18 and 19      |
| Missouri     | August 1 to 3       |
| Virginia     | August 8 and 9      |
| Tennessee    | August 15 and 16    |
| Indianapolis | August 22 and 23    |
| Mississippi  | August 29 and 30    |
| Georgia      | September 12 and 13 |

|                      |                     |
|----------------------|---------------------|
| Northeastern Indiana | July 4 to 6         |
| Eastern Michigan     | July 18 to 20       |
| Eastern Kentucky     | July 25 and 26      |
| Illinois             | August 1 to 3       |
| Wisconsin            | August 8 to 10      |
| Dallas               | August 15 and 16    |
| Louisiana            | August 29 and 30    |
| Southeast Oklahoma   | September 19 and 20 |

## DISTRICT ASSEMBLY INFORMATION

**CANADA WEST**—Assembly, April 24 to 26, at Calgary First Church, 124 14th Avenue West, Calgary, Alberta. Send mail and other items relating to the assembly in care of the pastor, Rev. Herman L. G. Smith, at the church address. Dr. G. B. Williamson presiding.

**IDAHO-OREGON**—Assembly, May 2 to 4, at Nampa College Church, Dewey and Ivy Streets, Nampa, Idaho. Rev. Eugene Stowe, 411 Ivy Street, entertaining pastor. Send mail and other items relating to the assembly in care of Rev. I. F. Younger, Box 89, Nampa, Idaho. Dr. D. I. Vanderpool presiding.

**SAN ANTONIO**—Assembly, May 2 and 3, at First Church, Alameda at Booty, Corpus Christi, Texas. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. T. A. Burton, 1214 McKenzie, Corpus Christi. Dr. Hardy C. Powers presiding.

**AKRON**—Assembly, May 2 to 4, at First Christian Church, 400 Cleveland Avenue S.W., Canton, Ohio. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. D. D. Palmer, Box 125, Canton. Dr. Hugh C. Benner presiding.

**ABILENE**—Assembly, May 9 to 11, at First Church, 46th & Avenue Q, Lubbock, Texas. Rev. Milton Poole, 1601 28th St., Lubbock, entertaining pastor. Send mail and other items relating to the assembly in care of Rev. Orville W. Jenkins, 3515 43rd St., Lubbock. Dr. Hardy C. Powers presiding.

**NORTHERN CALIFORNIA**—Assembly, May 9 to 11, at Beulah Park Auditorium, 100 Beulah Park Drive, Santa Cruz (three miles from city of Santa Cruz, on Hi-way 17). Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. Frank S. True, 100 Beulah Park Drive, Santa Cruz, California. Dr. Hugh C. Benner presiding.

**OREGON PACIFIC**—Assembly, May 9 to 11, at First Church, S.W. 12th Ave. and Main St., Portland 5, Oregon. Rev. Harold M. Sanner, 2621 S.E. Caruthers St., Portland 15, Oregon, entertaining pastor. Send mail and other items relating to assembly in care of First Church, at address given. Dr. D. I. Vanderpool presiding.

**WASHINGTON-PHILADELPHIA**—Assembly, May 9 to 11, at the church in Wilmington, Delaware. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. J. Edmund Turnock, 2704 New Road, Wilmington. Dr. Samuel Young, presiding.

**ALBANY**—Assembly, May 16 and 17, at First Church, 240 Main St., Binghamton, New York. Rev. Arthur Fallon, 66 Grand Blvd., Binghamton, entertaining pastor. Send mail and other items relating to the assembly in care of entertaining pastor, Dr. Hardy C. Powers, presiding.

**ARIZONA**—Assembly, May 17 and 18, at East-side Church, 24th and Oak Sts., Phoenix. Send mail and other items relating to the assembly in care of Rev. George Gardner, entertaining pastor, 2515 E. Harvard, Phoenix. Dr. Hugh C. Benner presiding.

**FLORIDA**—Assembly, May 16 and 17, at Bradenton church, 16th Avenue and 13th Street. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. Charles D. Ide, 1305 16th Ave. W., Bradenton, Florida (P.O. Box 352). Dr. Samuel Young presiding.

**NORTHWEST**—Assembly, May 16 and 17, at First Church, Clinton and Alder Sts., Walla Walla, Washington. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. C. L. Rodda, 701 Hobson St., Walla Walla. Dr. D. I. Vanderpool presiding.

**BRITISH ISLES, SOUTH**—Assembly, May 19 to 22, at Morley Church, Albion Street, Morley, near Leeds, Yorkshire, England. Entertaining pastor, Rev. Leslie Roberts, "Ashburn," Barfield Terrace, Morley, near Leeds, Yorkshire, England. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. G. B. Williamson presiding.

## EVANGELIST'S SLATES

### L and M

Laird, Charles H., and Wife. Preacher and Singers, R.D. 3, Salem, Ohio  
 Lamar, Clinton. Evangelist, 2912 Rehnart Ave., Evansville, Ind.  
 Langford, J. V. Evangelist, 808 N. College, Bethany, Okla.  
 Post, Texas ..... April 17 to 29  
 Manzanola, Colo. .... May 2 to 13  
 Langford, O. F. Evangelist, Rt. 5, Box 162 C, Gilmer, Texas  
 Lawton, Okla. .... April 18 to 29  
 Latham, Joy and Mary E., P.O. Box 527, Kansas City 41, Mo.  
 Latham, L. E. Evangelist, P.O. Box 77, Atlanta, Ga.

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Johnson (Bethel), Kans. .... April 18 to 29  
 Miami, Okla. .... May 4 to 13  
 Lee, Mason. 217 Division St., Huntington, W. Va.  
 Nashville (Emmanuel), Tenn. .... April 17 to 29  
 Parkersburg (S. Side), W. Va. .... May 8 to 20  
 Lein, Martin. 721 E. Foothill Blvd., Monrovia, Calif.  
 Leonard, J. Carl. Evangelist, 121 Main, Ames, Iowa  
 Leverett Brothers. Preacher and Singers, Lamar, Mo.  
 Udall, Kansas ..... April 18 to 29  
 Baxter Springs (Friends), Kans. .... May 2 to 13  
 Lewis, E. E. 305 N. Shepherd, Ironton, Mo.  
 Grand Blanc, Mich. .... April 17 to 29  
 Caro, Mich. .... May 2 to 13  
 Lewis, Ellis. 308 N.W. Second St., Bethany, Okla.  
 Watsonville, Calif. .... April 18 to 29  
 Cincinnati, Ohio ..... May 9 to 20  
 Lewis, Roy R. Route 1, Albany, Ind.  
 Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo.  
 Shafter, Calif. .... April 11 to 22  
 Jonesboro, Ark. .... April 26 to May 6  
 Lipker, Charles H. Box 2, Alvada, Ohio  
 Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio  
 Wellston, Ohio ..... May 1 to 13  
 Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.  
 MacAllen, L. J. and Mary E. Evangelists and Artists, 27 W. Falls St., New Castle, Pa.  
 Mackey Evangelist Party, D. D. Preacher and Musicians, P.O. Box 113, Bethany, Okla.  
 Mackey, Preacher (Tobe) and Mrs. Box 76, Lindsey, Ohio  
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.  
 Martin, Edwin C. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Salinas, Calif. .... April 11 to 22  
 Roanoke, Va. .... May 9 to 20  
 Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Taft, Calif. .... April 16 to 22  
 Brisbane, Calif. .... April 22 to 27  
 Mathews, L. B., and Wife. Evangelist and Singer, 514 W. 15th St., Columbia, Tenn.  
 Osawatomie, Kans. .... April 18 to 29  
 Peoria (Golden Acres), Ill. .... May 2 to 13  
 McCoy, Norman E. Song Evangelist, 1318 E. 28th St., Anderson, Ind.  
 Warren (First), O. .... April 11 to 22  
 Ft. Recovery, Ohio ..... April 23 to 29  
 McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., East H. Santa Monica, Calif.  
 Apt. Liverpool (First) O. .... April 18 to 29  
 Tintley Park, Ill. .... May 2 to 13  
 McGuffey, J. W. 1609 N. Central, Tyler, Texas  
 McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.  
 McMillan, Wilsie L. Evangelist, 506 N. Court St., Circleville, Ohio  
 Pleasantville, Ohio ..... April 17 to 29  
 Ashland, Ohio ..... May 1 to 13  
 McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.  
 Taylorville, Ill. .... April 11 to 22  
 Eidon, Mo. (Home) ..... Apr 23 to May 1  
 Meudows, Naomi; and Reasner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio  
 Ames, Iowa ..... April 18 to 29  
 Mt. Pleasant, Iowa ..... May 2 to 13  
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Waterloo (First), Iowa ..... April 18 to 29  
 Peoria (First), Ill. .... May 2 to 13  
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.  
 Traverse City, Mich. .... April 18 to 29  
 McKinney Texas ..... May 2 to 13  
 Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.  
 Michael, Elmer E. 1466 Sixth Ave., Jasper, Ala.  
 Spring Hill, La. .... April 18 to 29  
 Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.  
 New Freedom, Pa. .... April 18 to 29  
 Summerside, P.E.I., Can. .... May 2 to 13  
 Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., La Junta, Colo.  
 Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.  
 Banning, Calif. .... April 15 to 22  
 Orland, Calif. .... Apr. 29 to May 6  
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
 Martinsburg, W. Va. .... April 17 to 29  
 Meridian, Miss. .... May 2 to 13  
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.  
 Decatur (E. Side), Ala. .... April 15 to 22  
 Nashville (Benson Mem.), Tenn. .... Apr. 27 to May 6  
 Miller, Leila Della. P.O. Trevecca Nazarene College, Nashville, Tenn.  
 Connersville (First), Ind. .... Apr. 26 to May 6  
 Rockford (First), Ill. .... May 9 to 20

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**A**ND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:  
 2 And he opened his mouth, and taught

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Type Sample

**3** ¶ Then came Isaiah the prophet unto king Hēz-ē-ki'-āh, and said unto him, What said these



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- Miller, Nettie A. c/o Trevecca Nazarene College, Nashville, Tenn.  
 Beckley, W.Va. . . . . April 11 to 22  
 Brazil, Ind. . . . . Apr. 25 to May 6  
 Miller, Ruth (Mrs. Henry A.) Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.  
 Miller, W. F. 521 Victoria Ave., Williamstown W.Va.  
 Marietta, Ohio . . . . . April 18 to 29  
 Springfield, Mo. . . . . May 2 to 13  
 Mingleorff, O. C. P.O. Box 43, Douglas, Ga.  
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersley, Pa. Beaver Falls (College Hill), Pa. . . . . April 17 to 29  
 Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.), 10802 63rd Ave., Edmonton, Alberta  
 Moore, Ernest, Jr. Evangelist, P.O. Box 515, Bremond, Texas  
 Bryan, Texas . . . . . April 18 to 29  
 El Campo, Texas . . . . . May 9 to 20  
 Moore, Franklin M. 200 1/2 W. Lincoln Ave., Goshen, Ind.  
 Ogden, Utah . . . . . April 18 to 29  
 Crawford, Neb. . . . . May 2 to 13  
 Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Mounts, C. Dwey, Evangelist, 12300 W. Ridgeland Ave., Worth, Ill.  
 Mt. Erie, Ill. . . . . April 23 to 29  
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
 Charleston (N. Side), W.Va. . . . . April 18 to 29  
 Marion, Va. . . . . May 5 to 13  
 Musical Messengers, The c/o Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.  
 Spencer, Ind. . . . . April 11 to 22  
 Flora, Ill. . . . . Apr. 25 to May 6  
 Myers, J. T. 502 Lafayette St., Danville, Ill.  
 Fredericktown, Mo. . . . . April 18 to 29  
 Lombard, Ill. . . . . May 2 to 13

## N to R

- Neese, Albert R. and Bessie. 675 S. Decatur, Denver 19, Colo.  
 Denver (Fruitdale), Colo. . . . . April 22 to 29  
 Karval, Colo. . . . . May 8 to 13  
 Nelson, Charles Ed. and Normadene. Preacher and Singers, P.O. Box 241, Rogers, Ark.  
 Cherryvale, Kansas . . . . . April 11 to 22  
 Severy, Kansas . . . . . Apr. 23 to May 6  
 Nichols, Dorrance and Esther. Evangelist and Musicians, P.O. Box 3854, Columbus 13, Ohio  
 Marion (Kensington), Ohio . . . . . April 10 to 22  
 Norsworthy, Archie N. Evangelist, 113 N. Asbury, Bethany, Okla.  
 Norton, Joe. Box 143, Hamlin, Texas  
 Gladewater, Texas . . . . . April 12 to 22  
 Fort Worth (Glen Park), Tex. . . . . Apr. 25 to May 6  
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
 Clarksburg, W.Va. . . . . April 18 to 29  
 Akron, Ohio (Assembly) . . . . . May 2 to 4  
 Oren, Thurman. Box 327, Parker, Ind.  
 St. Albans, W.Va. . . . . April 18 to 29  
 Ridgeville, Ind. . . . . May 1 to 13  
 Orton, Ern St. E. Evangelist, Rt. 1, Box 57, Canon City, Colo.  
 Holly, Colo. . . . . April 18 to 29  
 Open Date . . . . . May 2 to 13  
 Parrott, A. L. P.O. Box 293, Bourbonnais, Ill.  
 Marlow, Okla. . . . . April 11 to 22  
 West Tulsa, Okla. . . . . Apr. 25 to May 6  
 Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio  
 Ft. Wayne (Nelson St.), Ind. . . . . April 17 to 29  
 Ligonier, Ind. . . . . May 1 to 13  
 Patterson, Walter. Route 3, Waurika, Okla.  
 Payne, L. M. 509 Northwest Main, Bethany, Okla.  
 Pendleton, T. E. 2019 Greenrock Lane, Indianapolis, Ind.  
 Peters, Max F. Evangelist, 8665 Dearborn Ave., South Gate, Calif.  
 Pueblo, Colo. . . . . April 18 to 29  
 Peterson, A. Evangelist, 633 16th St. South, Lethbridge, Alberta  
 Phillips, Miss Lottie. Evangelist, c/o Trevecca Nazarene College, Nashville, Tenn.  
 Ellisville, Ill. . . . . April 11 to 22  
 Cayuga, Ind. . . . . April 23 to 29  
 Phillips, Wm. H. Box 131, Apple River, Ill.  
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
 Taylorville, Ill. . . . . April 11 to 22  
 St. Louis (Wellston), Mo. . . . . Apr. 25 to May 6  
 Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio  
 Lafayette, Colo. . . . . April 18 to 29  
 Gary, Colo. . . . . May 1 to 13  
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
 Fargo, N.D. . . . . April 18 to 29  
 Grand Rapids, Minn. . . . . May 2 to 13  
 Potter, Lyle and Lois. Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Minnesota Dist. Tour . . . . . April 18 to 29  
 Tennessee Dist. Tour . . . . . May 2 to June 1

Pumpelly, Paul. 608 E. Prien Lake Rd., Lake Charles, La. . . . . April 11 to 22  
 Pillow, Pa. . . . . May 2 to 13  
 Boswell, Pa. . . . .  
 Purkhiser, H. G. Evangelist, 4531 Marcellus St. N.W., Canton 8, Ohio  
 Minneapolis (Camden Pk.), Minn.  
 April 18 to 29  
 No. Kansas City, Mo. . . . . May 2 to 13  
 Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.  
 Princeton, Fla. . . . . April 16 to 22  
 Birmingham (First), Ala. . . . . Apr. 25 to May 6  
 Raker, W. C. Astoria, Ill.  
 Reserved for April  
 Reed, Harlow. Evangelist, Box 45, Hull, Ill.  
 Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio  
 Lakeview, Ohio . . . . . April 19 to 29  
 Deshler, Ohio . . . . . May 2 to 13  
 Richards, Alvin D. and Annabelle. Preacher and Singers, Linden, Mich.  
 Marienthal, Kansas . . . . . April 10 to 22  
 East Liverpool, O. . . . . Apr. 24 to May 6  
 Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.  
 Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.  
 Atum Bank, Pa. . . . . April 18 to 29  
 New Matamoros, Ohio . . . . . May 9 to 20  
 Ridings, E. Paul. 708 N. College, Bethany, Okla.  
 Ridley, Herman L. R.D. 3, New Bethlehem, Pa.  
 Riepe, Alden. Evangelist, 25 Warren Court, Ft. Thomas, Ky. . . . . April 21  
 Brooksville, Ky. . . . . April 28  
 Riffle, Brady. 902 Mel St., Charleston, W.Va.  
 Charleston (Cross Lanes), W.Va.  
 April 17 to 29  
 Hendersonville, N.C. . . . . May 1 to 13  
 Rigney, J. B. Evangelist, 1215 Shelby Ave., Nashville, Tenn.  
 Memphis (E. Side), Tenn. . . . . April 9 to 22  
 Roach, Douglas F. 1410 W. Clay, Apt. 4, Houston 19, Texas  
 Orange (First), Tex. . . . . Apr. 25 to May 6  
 Reserved . . . . . May 9 to 19  
 Robbins, James. 1817 "F" St., Bedford, Ind.  
 Monroe, Wis. . . . . April 23 to 29  
 Bedford, Ind. . . . . May 1 to 13  
 Robinson, John. Evangelist, 448 Washington Ave., Huntington, W.Va.  
 Merced, Calif. . . . . April 11 to 22  
 Pomona (First), Calif. . . . . Apr. 25 to May 6  
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
 Bainbridge, Ga. . . . . April 10 to 22  
 Quitman, Ga. . . . . Apr. 24 to May 6  
 Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.  
 Clermont, Ind. . . . . May 6 to 13  
 Mackey, Ind. (V.B.S.) . . . . . May 14 to 27  
 Rothwell, Mel-Thomas. Evangelist, 21 Bromfield St., Wollaston, Mass.  
 Evansville, Ind. . . . . May 30 to June 10  
 Roysce, C. E. and Lois. Evangelist and Singer, Route 2, Mason, Mich.  
 Angola, Ind. . . . . April 18 to 29  
 Mt. Pleasant, Mich. . . . . May 2 to 13  
 Ruching Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.  
 Columbus (Warren Ave.), O. . . . . April 18 to 29  
 Donelson, Tenn. . . . . May 1 to 6  
 Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Mo.  
 Ryall, Frank L. (Toby). Evangelist, 3022 14th Ave., Chattanooga, Tenn.

**S and T**

Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.  
 Scarlett, Don. Evangelist, 522 College St., Oakland City, Ind.  
 Argo, Ill. . . . . April 18 to 29  
 Lake Charles (First), La. . . . . May 2 to 13  
 Schmidt, William and June. Preacher and Singers, Nazarene Campgrounds, Vicksburg, Mich.  
 St. Louis, Mich. . . . . April 18 to 29  
 Imay City, Mich. . . . . May 2 to 13  
 Scriber, George R. 5949 N. Forestdale, Glendora, Calif.  
 Schultz, Ernest. Evangelist, 606 Maple Ave., Mora, Minn.  
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
 Sellick, R. T. Box 22, Oxford, N.S., Canada  
 Red Deer, Alberta . . . . . April 15 to 22  
 Calgary (First), Alta. . . . . Apr. 29 to May 6  
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
 Shank, R. A., and Wife. Box 377, Vicksburg, Mich.  
 Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.  
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.  
 S.E. Okla. Dist. Tour . . . . . April 15 to 29  
 Ardmore, Okla. . . . . May 4 to 13  
 Silvermail, Donald R. c/o Nazarene Assembly Park, Vicksburg, Mich.  
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.

Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Gaylord, Kansas . . . . . April 11 to 22  
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
 Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind.  
 Smith, Bernie. Box 145, Harrisburg, Ill.  
 Toledo, Ohio . . . . . April 11 to 22  
 Xenia, Ohio . . . . . Apr. 25 to May 6  
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio  
 Newell, W.Va. . . . . April 18 to 29  
 Bridgewater, Va. . . . . May 2 to 13  
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.  
 Lawrence, Kansas . . . . . April 12 to 22  
 Smiths, The Singing (Eugene and LaNora). Song Evangelists, Wimsboro, S.C.  
 Riceville, Pa. . . . . April 11 to 22  
 Weirton, W.Va. . . . . May 2 to 13  
 Smith, Floyd P. 118 Motel Dr., San Antonio, Texas  
 Smith, Ottis E. Evangelist, Box 602, Greensboro, N.C.  
 Washington, Pa. . . . . April 11 to 22  
 Chicago (N. Side), Ill. . . . . April 25 to May 6  
 Smith, Paul R. and Hallie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla.  
 Hoisington, Kans. . . . . April 18 to 29  
 Plainville, Kans. . . . . May 2 to 13  
 Snow, Loy. Route 1, Bedford, Ind.  
 College Corner, Ohio . . . . . April 17 to 29  
 Centerville, Ind. . . . . May 1 to 13  
 Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio  
 Sparks, Samuel L. P.O. Box 527, Kansas City 41, Mo.  
 Spittal, David J. R. Box 208, Bourbonnais, Ill.  
 Stabler, R. C., and Wife. Box 34, Montoursville, Pa.  
 Lowell, Mich. . . . . April 18 to 29  
 Steubenville, O. (U.B.) . . . . . May 14 to 27  
 Stafford, Daniel. Box 1514, Indianapolis, Ind.  
 Franklin, Ind. . . . . April 12 to 22  
 Chattanooga (Grace), Tenn. . . . . Apr. 26 to May 6  
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
 Boone, Iowa . . . . . April 10 to 22  
 Washington (First), Pa. . . . . Apr. 24 to May 6  
 Starnes, Earl. 1317 Keller St., Evansville, Ind.  
 El Dorado, Ark. . . . . April 11 to 22  
 Flora, Ill. . . . . Apr. 25 to May 6  
 States, L. Wayne. Evangelist, 2115 W. Colorado Ave., Colorado Springs, Colo.  
 Steelman, Mrs. Thelma. Evangelist, P.O. Box 294, Gilmer, Texas  
 Gregaton, Texas . . . . . April 18 to 29  
 Oklahoma City (Emmanuel), Okla.  
 May 2 to 13  
 Steininger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.  
 Bloomington (E. Side), Ind. . . . . April 18 to 29  
 Muncie (Sunny South), Ind. . . . . May 2 to 13  
 Stevens, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.  
 Stewart, Milton, and Wife. Evangelist and Singer, Route 2, Robeline, La.  
 Indianapolis (S-W St.), Ind. . . . . April 20 to 29  
 Lawrenceburg, Ind. . . . . May 3 to 13  
 Stockton, Fred G. 1453 Third St., Enumclaw, Wash.  
 Strack, W. J. Box 215, New Lyme, Ohio  
 Augusta, Maine . . . . . April 17 to 29  
 Springfield Gardens, N.Y. . . . . May 8 to 20  
 Strait, Neil. Evangelist, Box 112, Olivet Nazarene College, Kankakee, Ill.  
 Summers, Shad T. Evangelist, 2741 17th St., Birmingham 8, Ala.  
 Shelbyville, Ill. . . . . April 18 to 29  
 Fairbury, Neb. . . . . May 2 to 13  
 Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.  
 Richmond, Ind. . . . . Apr. 22 to May 6  
 De Kalb, Ill. . . . . May 9 to 20  
 Sweeten, Howard W. Ashley, Ill.  
 Columbus, Ohio . . . . . April 11 to 22  
 Des Moines, Iowa . . . . . Apr. 25 to May 6  
 Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas  
 Tarvin, E. C. California, Ky.  
 Teare, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.  
 Muskegon (First), Mich. . . . . April 18 to 29  
 Nashville (McClurkan), Tenn. . . . . May 3 to 13  
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.  
 Greenbrier, Ark. . . . . April 22 to 29  
 Turpel, J. W. Evangelist, Convene, Maine  
 Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas

**U to Z**

Van Houten, L. L. Evangelist, 237 Columbia St., Shreveport, La.  
 Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho  
 Reno, Nev. . . . . Apr. 25 to May 6  
 Broken Arrow, Okla. . . . . May 20 to 30  
 Vennum, Earle W. and Elizabeth. P.O. Box 527, Kansas City 41, Mo.  
 Asheville (Meth.), N.C. . . . . April 11 to 22  
 Columbus (First), Ind. . . . . Apr. 25 to May 6

# Servicemen's Corner



★★★★★★★★★★

We have a church in Belleville, Illinois, the nearest city to Scott Air Force Base. The pastor is Rev. J. S. Cummings, 4100 W. Main Street. This is also the church address. Since he does not yet have a listing in the directory, he is anxious that any who know of servicemen stationed at Scott Air Force Base would write him. He reports he has a group of airmen already attending the services.

\* \* \*

"I have been planning to write you a letter ever since I returned from overseas in 1953 but it seemed that I could never find time.

"First, let me say that I will never be able to express my appreciation to the Church of the Nazarene for the literature that it sends me regularly, and especially while I was overseas, for it surely did help me spiritually. I read it all from cover to cover and then let it lie around, so others could read it too, and also handed it to others. Thank God for a church that does not forget its servicemen. I learned to appreciate my church more while I was overseas. Those I was acquainted with knew what the Church of the Nazarene stood for as soon as I had a chance to tell them. Every time I see or hear the name 'Church of the Nazarene' a surge of pride rushes through my soul.

"I was privileged to serve with Chaplain Charles Crouch on the island of Okinawa. He was a typical Nazarene, even though a chaplain. He was a great blessing to me and to the other Christian fellows on the island. It was a happy privilege to serve with such a godly man. He was a credit to God and to the Church of the Nazarene.

"I am at present with my family attending the First Church of the Nazarene in Pensacola, Florida, under the pastoring of Rev. Gordon Winchester, one of the best I have ever known; the church is moving forward under his excellent leadership and the help and grace of God.

"The pastor has appointed me the servicemen's chairman of the church, so I am compiling a list of servicemen that are serving in this area and plan to mail them to you soon.

"Thank God for salvation from all sin and the presence of the Holy Spirit in my soul."—LINTON DRAKE.

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April 18, 1956

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Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.  
Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.  
Washington C.H., Ohio . . . Apr. 25 to May 6  
Walker, Ind. . . . . May 9 to 20  
Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 53, Carrier Mills, Ill.  
Lincoln, Ill. . . . . April 18 to 29  
Open Date . . . . . May 8 to 20  
Wakefield, A. C. Song Evangelist, 515 Woodland, Nashville 6, Tenn.  
St. Louis (Lafayette Pk.), Mo.  
El Reno, Okla. . . . . April 11 to 22  
Walker, Lawrence and Lavona. 316 Third St. N.W., New Philadelphia, Ohio  
Somerset, Pa. . . . . April 18 to 29  
Akron, O. (Assembly) . . . . . May 1 to 4  
Walker, W. B. P.O. Box 527, Kansas City 41, Mo.  
Mt. Sterling, Ohio . . . . . April 18 to 29  
Oklahoma City, Okla. . . . . May 2 to 13  
Ward, Lloyd and Gertrude. Preacher and Chalk Artist, P.O. Box 501, Fern Park, Fla.  
Brookfield, Mo. . . . . April 11 to 22  
Anniston, Mo. . . . . Apr. 25 to May 6  
Welch, R. O. Route 2, Sistersville, W.Va.  
Irwin, Pa. . . . . April 18 to 29  
Conemaugh, Pa. . . . . May 2 to 13  
Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont.  
Bend, Ore. . . . . April 18 to 29  
Ellensburg, Wash. . . . . May 2 to 13  
Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.  
White, W. T. Evangelist, 217 N. Pine, Pratt, Kansas  
Meade, Kansas . . . . . April 11 to 22  
Birmingham (First), Ala. . . . . Apr. 25 to May 6  
Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
Lamar, Mo. . . . . Apr. 25 to May 6  
Open Date . . . . . May 9 to 20  
Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.  
Whittaker, Frank B. 273 W. Locust St., Newark, Ohio  
Utica, Ohio . . . . . Apr. 25 to May 6  
Waterford, Pa. . . . . May 8 to 20  
Whitworth, James H. Route 2, Bloomington, Ill.  
Wiggs, W. Frank. 2625 E. Nettleton, Jonesboro, Ark.  
Beaver Falls, Pa. . . . . April 15 to 29  
Memphis (Brooks Ave.), Tenn. . . . . May 6 to 20  
Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.  
New Castle (S. Side), Ind. . . . . April 18 to 29  
Beech Grove, Ind. . . . . May 9 to 20  
Williams, J. E. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Oil City, Pa. . . . . April 16 to 22  
Marion (First), Ohio . . . . . Apr. 25 to May 6  
Williams, Lillian. Evangelist, 627 W. Broadway, Sparta, Tenn.  
Allardt, Tenn. (V.B.S.) . . . . . May 21 to 26  
Willis, Harold J. and Mae. Preachers and Children's Workers, P.O. Box 527, Kansas City 41, Mo.  
New Plymouth, Idaho . . . . . April 18 to 29  
Winegarden, Robert. Route 1, Cayuga, Ind.  
Carterville, Ill. . . . . April 17 to 29  
Tuscola, Ill. . . . . May 2 to 13  
Wire, B. N. 109 N.W. 7th St., Bethany, Okla.  
Vinson, Okla. . . . . April 11 to 22  
Okmulgee, Okla. . . . . May 9 to 20  
Wolfe, E. D. 820 Edina Ave., Salem, Ore.  
Woods, Bob. Evangelist, Pefferlaw P.O., Ontario  
Newmarket, Ont. . . . . April 10 to 22  
Oxford, N.S. . . . . Apr. 25 to May 6  
Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio  
Lisbon, Ohio . . . . . April 20 to 29  
Cincinnati (Stanton), O. . . . . May 4 to 13  
Woolman, J. L. 223 N. Hammond, Bethany, Okla.  
Melrose, N.M. . . . . April 18 to 29  
Barnsdall, Okla. . . . . May 2 to 13  
Wooton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.  
El Centro, Calif. . . . . Apr. 25 to May 6  
Colorado Springs (Trinity), Colo.  
Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Ore.  
Red Bluff, Calif. . . . . April 11 to 22  
Modesto (First), Calif. . . . . April 23 to 29  
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.  
Ft. Dodge, Iowa . . . . . April 17 to 29  
Creston, Iowa . . . . . May 1 to 13