



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

July 6, 1955

Balanced Moral Judgment

General Superintendent Williamson

IN ISSUES which relate to personal righteousness there can be no neutrality. Decisions cannot be made on the basis of expediency. The acceptance of the lesser of two evils is ruled out. Between right and wrong the Christian has but one choice. He must do right regardless of consequences.

St. Paul defined balanced moral judgment when he said, "Abhor that which is evil; cleave to that which is good" (Rom. 12:9). Evil and good are irreconcilable. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" (II Cor. 6:14b-15a). None can be "to good and evil equal bent, half devil and half saint."

Hatred of evil is a virtue, and an essential element in strong and holy character. To indulge abhorrence of evil, however, could lead one to cynicism, which when unbridled turns the spirit sour and clouds the moral sense until judgment is distorted. Such a person sees nothing but wickedness. He has an obsession with negatives.

Salvation from such a state of mind is assured by cleaving to the good.

This not only means that one has a high esteem for goodness but that he is joined to righteousness as a part of himself. He loves, admires, and adores the holy God and craves likeness to Him. This does not imply that he has become insensible of the fact that he lives in an environment of evil. Rather, is he the more aware of such influence. Neither does this gender a soft attitude toward sin to the dissipation of the capacity for righteous indignation. Love of good is buttressed by a commensurate hatred of evil. This moral balance is a safeguard to the Christian in a world order in which there is no end to the antagonism between right and wrong.

Clear discrimination between the evil and the good is necessary. When the contrast is bold, it is not difficult. But the ability to see the tendency to evil and foresee the ultimate outcome is also important. This power of discrimination is the outgrowth of an attitude of complete obedience to all the will of God. Jesus said, "My judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30).

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

TELEGRAM

Nashville, Tennessee—The first Tennessee District Camp at our new district center opened with a sweep of victory. Overflow crowds of first week beyond our fondest expectations; altars lined. Evangelist Sammy Sparks and R. Newman Raycroft at their best. God wonderfully blessing us. Tennessee District continues to march forward.—D. K. WACHTEL, *District Superintendent.*

NEWS IN BRIEF

Word received that Dr. L. W. Sturk, general superintendent of the Pilgrim Holiness Church, died suddenly of a heart attack, while about his official duties, on June 13. He was sixty years old. Funeral service was held on June 17 in his home city, Owosso, Michigan.

Rev. L. T. Wells sends word: "Mrs. Wells, Lexington, Kentucky, is in Good Samaritan Hospital, recovering from two operations. She has been hospitalized for three weeks. We will appreciate the prayers of God's people for her complete recovery."

Superintendent Paul Updike of Northeastern Indiana District sends word: "Organized fourth church in Elkhart, Sunday afternoon, June 12; Kenneth Matheny, Seminary graduate, appointed pastor. Great section of city, without any other church. Have wonderful location and temporary church building to start in right away. God sealed service with glory of His presence. Ten fine members lined up, coming from First Church, Rev. H. L. Johnston, pastor. God bless our churches and pastors who see a lost world about us as a challenge to sacrifice."

First Church of the Nazarene of Grand Rapids, Michigan, Rev. Fletcher Galloway, pastor, celebrated their forty-fifth anniversary on Sunday, June 19, with the special anniversary service in the afternoon, and Dr. Samuel Young speaking. Rev. Orville L. Maish, district superintendent, also participated in the day's services.

Rev. Anthony Oddo, graduate of the Nazarene Theological Seminary with this year's class, has accepted a call to pastor the church in Craig, Missouri.

How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings (Ps. 36:7).

Let Us Scatter Sunshine

By Howard Smith*

WHERE did I get the title? It comes to me on the instant, but I believe it is good advice. We are living in a day when the clouds are dimming the sky; these clouds are real to those over whom they hang low. It might be easy for me to say, "Oh, I wouldn't take it so hard," but the cloud is not mine. If it were, then I would be in their place.

So we must press the sunshine into the clouds. Maybe there is a better way of expressing it. Someone has said, "Every cloud has a silver lining." If that be the case, then a wonderful talent will be discovered when you are able to help some struggling soul find that bright lining.

Another thing—if every cloud has a silver lining, then surely it is there someplace. There is sunshine beyond the shadow, there are stars beyond the dark canopy, there is morning beyond the sunset, and there is life beyond death. When the object which is causing the shadow is cleared away, the sun will shine brighter; when the storm has passed, the stars will seem to have a new glitter.

The length of the evening shadows means that the sun is approaching another rising and a young day soon will be at hand. So when death comes we have the promises of God (if we belong to Him), and the fact that Christ rose from the grave, to assure us that it is only a crossing and that what we find on the other side will be far more than we ever had on this side. The most glorious thing about it all is that it will last forever.

*Pastor, Brownfield, Texas

GLEANINGS

From the Office Editor's Desk

"I wish to express my appreciation for the HERALD. It has done a great deal to help me along in my spiritual life. My home would not be complete without it."—*Oregon.*

"Enclosed find \$1.50 for subscription to the HERALD OF HOLINESS. Though I am not a member of your church, this is the best of all church papers."—*Idaho.*

"Please renew my subscription to the HERALD OF HOLINESS. It is the most wonderful magazine I have ever read. I read it and read it again, then pass it on to friends."—*Virginia.*

"Am enclosing money for renewal of the HERALD. It's a wonderful paper and I couldn't do without it."—*California.*

"We continually praise the Lord for the spiritual food in the HERALD OF HOLINESS."—*Pennsylvania.*

"I am sending money for renewal of the HERALD OF HOLINESS; have never been without it since I was saved in 1921, and can't understand why every Nazarene doesn't take it. I enjoy reading every bit of it; it has been a wonderful help to me . . ."—*Oregon.*

"Your HERALD OF HOLINESS is precious food for my soul."—*Pennsylvania.*

"We praise the Lord for the HERALD's fine spiritual food."—*Ohio.*

"I love the HERALD—could not get along without it. It is so fine and helpful. Thank you for it so very much."—*California.*

"I am a HERALD reader and I really like the paper. There's so much in it for my own soul."—*Saskatchewan.*

"I wish to say that the HERALD OF HOLINESS is a wonderful religious magazine. I look forward each week to receiving it. I have been a Christian for only one year and eight days. I love the Lord from the depth of my heart, and want to help win many others to Christ. Just this evening I distributed thirty-four copies of the HERALD (left over from last year's drive) to about a dozen single men's and women's dormitories here (defense work) . . . I hope and pray the Lord will convict these people of their need of Christ and many may be saved as a result of the distribution of these papers."—*Tennessee.*

HERALD OF HOLINESS

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UNION COMPLETED

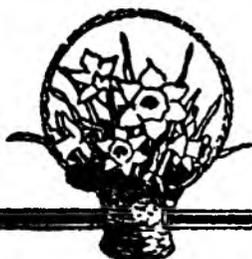
General Superintendent Young

THE FINAL step for the union of the Calvary Holiness church with the Church of the Nazarene was taken on Saturday, June 11, at Manchester, England. It was the privilege of the writer to pronounce the union complete at eight-fifteen that evening.

The leaders in effecting this fusion were: Rev. Maynard James and Rev. Jack Ford, president and vice-president respectively of the Calvary Holiness church, and Dr. George Frame and Rev. James B. Maclagan, superintendents of the North and South districts respectively of the Church of the Nazarene. All of the preliminary work for union was done prior to the arrival of the general superintendent. There was much prayer and careful deliberation on the part of both groups. The Holy Spirit himself seemed to be their true Leader. The local congregations and the executive committee of the Calvary Holiness church voted for union. Also Dr. George Frame and Rev. James B. Maclagan made a special trip to Kansas City last January to consult with the Board of General Superintendents. They also presented the case for union to the General Board at the request of the general superintendents. The General Board authorized the Advisory Council of the British Isles (composed of the advisory boards of the North and South districts) to effect a union. At the 1955 district assemblies of these two districts, they voted unanimously to ratify the decision for union.

The membership of the Calvary Holiness church totals approximately seven hundred, all of whom are sixteen years of age and upward.

The matter of their foreign missionary work in Pakistan and Colombia was referred to the 1956 session of the General Board. Our prayers will follow this united holiness front in Britain.



**Come, take up
the cross, and
follow me**

Mark 10:21

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee (Isa. 26:3).

The Beauty of Holiness

By Marvin S. Cooper*

Worship the Lord in the beauty of holiness (I Chron. 16:29).

WHEN WE scan the heavens, trace the stars to their divinely appointed courses, study the moon in its changing moods, watch the clouds as they grow, and see them roll and tumble like cubs in their native haunts, or like lambs on the hillside, and watch the lightning play across the heaving bosom of a raging storm, we cannot but be convinced that God is a Lover of art. To watch the sun fade behind the silvery bank of an unbroken western sky and behold its life-giving rays as they softly penetrate the eastern horizon in the dawn of a new day is to build an unsurmountable wall of faith in God's love for beauty.

Before God made man in His own likeness, and breathed into him the breath of life, He created the world for His own glory. He dipped out the valleys and piled up the mountains, and hewed in them the statues of grandeur, the likeness of which no sculptor could carve. He leveled the plains, shoveled out the canyons, directed the watercourses, designed the forests, and gave birth to nature with all of its majestic glory.

No two blades of grass are identical; no two flowers have the same shape. The builders are faced with the fact that no two stones are alike, although their lines bespeak enduring strength. The pebbles over which the babbling brook sings its lullabies, and the tiny grains of sand that stand with the loyalty of a defense army, portray the value of obedience. The birds and flowers also portray the touch of beauty that is created only by the hand of the great Author. The beast in the forest, cattle on the hillside, the sheep in the meadow, like the lark in the valley from whose throat roll notes of praise, all prove that God revels in things beautiful.

Since God so graced nature with the glow and glory, and gave to it a heritage of beauty, would He forget man, for whom Jesus died? He could not forget the agony of His own Son, as He hung, bled, and died upon the cruel cross of Calvary.

If He would, and did, endow the fowls of the air with an instinct to follow a trackless path across a nation, and from continent to continent, would He not give to the human family an intelligence that will enable them to find their way to the cross upon which Jesus made atonement for every sinner of Adam's race? Since He put into the nature of animals such a love for

*Evangelist, Arlington, Virginia

their offspring as to cause them to give their own lives for their protection, would He not honor the sacrifice of His own Son, who suffered without the camp that we might also be sanctified, and filled with the Holy Ghost, that we too might go unto Him without the camp bearing His reproach?

God is not only desirous that fallen humanity be brought back into the sacred fellowship that existed before the wreck in the garden, but He has made every necessary arrangement to write His pardon across the soul of every man, sanctify his nature, and tune his heartstrings to His own divine will, and thus let the symphony of heaven flood his soul with joy unspeakable and full of glory. He wants our lives fully consecrated to Him, that we may become a vessel unto honor, sanctified, and meet for the Master's use. He wants to fill the soul with the joy of the Holy Ghost, for only then will man be restored to the spiritual element designed for him.

How gracefully do the breezes of holy ecstasy float over a soul thus dedicated to God, and from that soul will ring out melodies that will mellow the heart of a hardened sinner, transform and purify the character of the most desperate, inspiring in his soul the appetite of worship, that will beautify the life with the radiant glory more wonderful than a starlit sky graced by the flanking fleecy clouds that reveal His touch on nature! Therefore, let us "worship the Lord in the beauty of holiness."

God's Love and Loveliness

By E. Wayne Stahl

(Zech. 9:17)

"How great is his goodness, and how great is his beauty!"

*Zechariah, the prophet, thus glowingly sings.
O'er a world which dark sin has defaced and
made sooty*

*With smoke from perdition, his bright message
rings.*

Though mankind have Jehovah, their Maker, forsaken,

*Upon them "his goodness," "his beauty" still
shine;*

*But scorning that mercy will surely awaken
The thunderous judgments of justice divine.*

*Every soul that accepts great Jehovah's salvation,
By repenting, believing, will certainly find—*

*Oh, the wonder, the glory, of this revelation!—
Him transcendently lovely, unspeakably kind.*

*Then life with His praises is shiningly jeweled,
Since "his goodness," "his beauty," He ever-
more shows.*

*The heart is each day with that gladness refueled.
Such marvelous grace the Redeemer bestows!*

Careful Carelessness

By Irene Imbler*

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matt. 6:33).

HE WAS a man who took God at His word—an Oklahoma farmer with a family of seven children, yet no wagonload of watermelons ever went to town to be sold but that his first consideration was that God should receive His share. He and Mother always sat down together by the kitchen table and counted out one-tenth of the payment received and put it in a little baking powder can to be taken to church. That was God's. No matter how little was received or how many were the needs of so large a family, the baking powder can was always dealt with *first*. This was only one illustration of the principle upon which he lived—namely, that if one was fair with God, His resources were great enough to supply any need. If he put God first in everything, God would take adequate care of him and his family, he reasoned. God had said so. He found God always kept His word.

Anxiety takes its heavy toll. Worry is the interest we pay on anticipated troubles which often do not materialize. Sometimes we do not even have the dubious satisfaction of seeing the situation develop over which we have spent so much concern.

Jesus knew that worry and anxiety have their deep root in unbelief, and unbelief He considered one of the greatest sins. It is acting as if God does not care or thinking that if He does care He is powerless to assist, or perhaps too ignorant to know what to do. Unbelief, and hence worry, are an impeachment of God's love, His power, and His wisdom—a terrible sin against God and against ourselves.

One staggering truth that flowed from Jesus' life of truth was this: Honestly seek God's will first in humility and faith and He will see that your needs are supplied. It was another basic rule of life that Jesus lived out to the letter—and He asks us to do it.

The great areas of human desire: home, social approval, love, understanding, and security all lay outside the will of God for Jesus. He had no home in an itinerant ministry, for He belonged to all men. His personality bore the scars of men's hatred, misrepresentation, and misunderstanding. And the dark shadow of the Cross fell across every path He took—a man is young to die at thirty-three.

Yet, no life ever lived reflects so completely undisturbed peace and security. What He proved we may know. "All things [do] work together for good to them that love God, to them who are the called according to his purpose." God *will* do what He says He will. "Prove me now herewith . . .," He challenges.

*Nazarene Lay Member, Oklahoma City, Okla.

What About Externals?

By Fletcher Galloway*

HOLINESS people ought to stand together. We have the key message. If the two million holiness people of the world would forget their minor differences and unite upon the main issue, we would see a revival that would shake the very foundations of hell. But we believe so intensely what we believe—and we are so human! If we would just turn back and read a little church history, and especially a little history of the modern holiness movement, it ought to convince us that we do not have “the final word.” Good men—men whom God has wonderfully used—differ; and good men change. Our prejudices get mixed in with our principles and we are so afraid of compromise that we hold onto both, tenaciously. Romans 14 teaches that in the area of externals we must use charity or else we will pass false judgment.

The Church of the Nazarene is united in its stand in the broad outline relating to externals. The General Rules are not meant to be a substitute for conscience but a guide for conscience. In the main, the things for which our church stands have a long history of support by spiritually minded people, even before our church came into being. There are three main sections to the General Rules.

I. *The things that Christians should not do.* They should not take the name of God in vain. They should not desecrate the Lord's day. They should not use liquor or tobacco or traffic in them. Quarreling and dishonesty are not Christian. The next two paragraphs deal with worldliness in dress and worldliness in entertainment. The two words that give the key rule to follow in dress are, “*Simplicity* and *modesty* that become holiness.” It is not that the church would lay down arbitrary rules, but it takes its stand against two great evils—the evil of carnal pride and the evil of immodesty. It is a generally recognized principle of psychology that women's dress has a definite influence on morals. The women alone are not to blame. They do not set the styles. Christians should refrain from “songs, literature, and entertainments not for the glory of God . . . looseness of conduct . . . membership in oath-bound secret orders.” Television listeners must keep a discriminating conscience.

II. *The things that conscientious Christians ought to do.* Be courteous to all men. Pay your tithe. Be helpful to your fellow Christians and bear with them. Attend faithfully all the means of grace. Remember the poor. Do everything you can to get people to the church and to God.

III. *Be loyal to your church,* “not inveighing against its doctrines and usages.” When one remembers that the Church of the Nazarene was made up of many small, independent holiness

groups that were formed in various parts of the country with great differences in background and emphasis, it is nothing short of a miracle that we are so united. This unity is the secret of the splendid progress the church has made during the first half century of its history. Many older groups have been left behind. If the church will keep its course in the middle of the road and continue to emphasize “the Crusade for Souls,” if Jesus tarries, there is no limit to its outreach in evangelizing a lost world!

The Force Within

*'Mid the noise and wild distraction
Of an ordinary day,
One may find great satisfaction
If he'll only pause—and pray.*

—A. M. BARR

“HE HAD THE DEATH-RATTLE”

By C. T. Corbett*

WE WERE told he was a pinball and jukebox salesman. Late one night, he wagered \$90.00 with a friend that his new car could outrun the other fellow's.

To prove his point, they took the open road, “and gave it the gun.” Fourteen miles out, at 1:00 a.m., he could not make the curve “while doing 115 per.” The red clay embankment took the crash of the '55 Mercury; over and over rolled the car, and the driver was hurled out of the wreckage.

It was nine hours later, when the pastor of a leading Southern church and myself were called to the man's bedside in the hospital. What a hushed family group we found! With the pastor I “prayed for a man who had the death-rattle in his throat.” Too late! He was not conscious of our ministry, nor anyone's presence. He had made his last gamble and lost, leaving this world at only thirty-seven years of age, with a wife and eight children to mourn his passing.

“Did he have any religious background?” I asked his friends; and they all replied with the same answer, “None.”

I saw the embankment, and the new car, with only 9,577 miles on the speedometer—it was a total wreck. I also saw the church where they gave him special military honors at the funeral because of his World War II record. *But where was his soul?*

Reader, are you too racing through life without the Redeemer? Better stop and take out “eternal life insurance.” Our residence on the other side will be forever; we need the Christ as our Saviour and Sanctifier before we too *make the crossing.*

*Pastor, First Church, Grand Rapids, Mich.

*Evangelist, Kankakee, Ill.

THINK on These Things:

By F. Lincicome*

THE SUNDAY school is the greatest development of the twentieth century, the largest organization in the world, a beautiful supplement to the home, a great dissemination of Bible truth, and a crime deterrent. J. Edgar Hoover says, "The Sunday school is the answer to the problem of child crime in America." The time to strike is during youth when the boys and girls are being molded into manhood. Crime among young people would become practically eliminated if the young people attended Sunday school regularly during their formative years. More of our children should be reached by the Sunday school. More should be taught that they cannot get something for nothing. Juvenile judges across the nation claim that a very small percentage of the boys and girls brought before them charged with crime ever attended Sunday school. One juvenile court judge remarked that if we would fill our Sunday schools and churches we would empty our courts and jails.

A leading sociologist addressing an audience in Chicago stated that "the Sunday school is the greatest agency in America today for stopping crime at its source." He said few boys in Cook County juvenile court had ever attended Sunday school.

The Sunday school is making a large contribution toward solving this child delinquency problem. Why? Because it has for its textbook the Bible.

Because of the great work the Bible is doing through our Sunday schools, look at the homes in relation to the Word of God. The homes that honor it are in the minority. Reading tables are cluttered with secular books and magazines of every shade and stripe of non-Christian literature. Even so-called Christian homes have much that is indecent and foul smelling of reading matter to permeate the atmosphere of the household. The Bible for the most part is a lost Book. It is lost to four classes. It is lost to the one who does not read it, lost to the one who reads it and does not practice it, lost to the man who reads it but does not study it, and lost to the one who studies it but does not read it.

What about the Bible in the schools? It must be admitted that the schools of this nation are not friendly to God's Word. They have put the Bible out and the dance in, and if we had any backbone at all we would arise in one solid mass and demand of the school board that the Bible be put back in and the dance be put out. The retrograde movement is on in any country when they so treat God's Word in such a manner.

Henry Ford said, "Religion should be taught in our schools as the fourth R." Unless education makes way for religion to be taught in its ele-

mental forms of faith, love, honor, justice, our future civilization is overshadowed with impending doom.

The late Lewis E. Lawes, long-time warden of Sing Sing penitentiary, in addressing a national education association at Atlantic City, New Jersey, revealed in characteristically strong statements the inevitable results of the withdrawal or banishment of the Bible from the public schools and higher branches of learning and the substitution of subversive non-Christian and anti-Christian literature. He said: "Our costly and splendid educational system has done nothing—and I say this advisedly—nothing—to mold the character of our young people. The records show the preponderance of criminals from public and high schools. And the crimes they contribute are more brazen, more vicious, and more desperate than ever before in the history of any civilized community."



GOD WITH US

By Hugh Slater*

GOD IS with us in all our sorrows. There is no pang that rends the heart but that Jesus Christ is with us in it all. Someone's heart swelled with joy after having experienced the nearness of God when he wrote, "Standing somewhere in the shadows you'll find Jesus; He's the Friend who always cares and understands."**

Have you felt the sorrows of poverty? Jesus had not where to lay His head. Have you been reproached for righteousness' sake, and has it vexed your spirit? Remember, that Jesus too was reproached. Have you been betrayed? Do not forget that He too had His friend who sold Him for the price of a slave. No thorn pierces your feet that has not first been pressed by the feet of the Son of God.

Let us listen to some of God's notable saints who felt the nearness of God as they took their departure into the beyond. How beautiful Cookman's note of triumph: "I am sweeping through the gates"! John Wesley cries, "The best of all is God is with us." Beethoven, unable to hear his own sweet music in life, whispers, "I shall hear in heaven."

Yes, God is near those who put their trust in Him. A dear friend said, not more than ten minutes before he closed his eyes forever, "My trunk is all packed and I am just waiting for the expressman." In the fires and the rivers, in the cold night and under the burning sun, in life and in death He cries, "I am with thee: be not dismayed; for I am thy God" (Isa. 41:10).

Let us keep God near in life, so we can have Him near in death.

*Evangelist, Savannah, Georgia

**Copyright by Haldor Lillenas

*Evangelist, Gary, Ind.

PRAYER Changed Him!

By Mina Wiarda*

SEEMINGLY everything possible had been done for Brown, yet his drunkenness grew worse. Often he was out all night. Most nights he didn't come home to his wife and babies until three, four, or five in the morning. When the legal liquor places closed at 2:00 a.m., he would make for the illegal sources. Would he ever again have an honored place in the church and society?

What a shame it was to see such an otherwise fine person throw himself away as he was doing! He was losing skill in his trade, his hobbies, and his sports. His property was suffering from neglect. His wife and little ones were tearing out their hearts in grief over their errant daddy. His employer was on the verge of dismissing him. His mother was desperate.

Also, liquor was taking a large percentage of his earnings. His wages were greatly reduced by all the time off required to catch up on lost sleep and hang-overs. His income, formerly adequate, was no longer sufficient for even the most pressing needs. It began to look as if everything they had acquired during ten years of marriage would soon be swept away by the destructive flood of alcohol.

There were, of course, the usual would-be helpers—wife, mother, pastor, church officers, the AA, friends, his boss—but all to no avail. Things grew steadily worse. There was one, however, who knew something of the power of prayer. Sensing the desperateness of the situation and longing to help if possible, she proposed that three of them—his wife, his mother, and she—meet every week for definite prayer for him.

All were agreeable; in fact his mother wept at the proposal, for, as she said, she had been wondering who might be willing to enter a prayer covenant with her in behalf of her precious, erring son. She had known such a prayer partnership to work wonders before, and she was sure God could do as much now for her boy.

With a bit of scripture and a word of encouragement, the three went to their knees week after week, to plead for this man to be brought to sobriety. He was a confessor of the Lord Jesus and had at one time been quite active in the work of the Lord. His complete deliverance and restoration were claimed. For several weeks the meetings continued, sometimes quite discouragingly, especially when the wife reported that he seemed to be getting worse instead of better. She was reassured with the thought that it is often darkest just before dawn.

After several of these meetings, the Lord revealed that the prayer request was to be more specific—that the man might, like the prodigal, see himself. Heretofore he steadfastly denied that alcohol had him, and boasted that he could

give it up any time he wanted to. He affirmed that he only drank for the fun of it, and that he went to that place only because he liked the jolly crowd there. He tried to make it appear a light matter, and that it in no way had him in its grip. This is no doubt one of the deceptions of Satan in these sad cases. The prayers were altered. This point of his being brought to see his true condition was emphasized. After their praying thus for a few weeks, the miracle occurred!

Brown had come home very late that morning, dead-drunk. But instead of sleeping until noon, as he usually did on such occasions, he came downstairs to the living room around nine o'clock. His unhappy wife was seated in the room. His very first words to her were, "You know, dear, I have to quit this—it has got me! If I keep on, we will lose everything we have!"

She could hardly believe her ears! He was seeing himself! God was answering specific prayer! He worked in that heart exactly as He had led the three to pray—that he might see himself and seek the help he needed. And this is exactly what he did, no longer arrogant and boastful, but humbled and repentant. The God who lived in ancient days is just the same today. He hears and answers prayer.

Mr. Brown sought help, found it, and was completely delivered. Today his old skills have returned, he has been wonderfully prospered, his home is happy again, no employee is better liked and more favored by the boss, and the church is proud of another trophy of God's grace and power among them.

Prayer changed him!

LET YOUR LIGHT SHINE

By Ruth Williams Crooks

*Let your light shine!
When tempests swirl and beat around your
brother*

*And his frail boat is drifting past the line
Of no return, a gleam from your bright window
Might draw him back to God—let your light
shine.*

*Let your light shine!
So many lights are dim and faintly flickering
That once were brightly burning as a shrine.
Your window glowing bolden in the blackness
Would light a path to God—let your light shine.*

*Let your light shine!
Tonight a Blood-bought soul hangs in the balance.
Rise up and trim your lamp; 'twill be a sign
You cared enough to guide him to the harbor,
And as the stars forevermore you'll shine!*

*Pierre, South Dakota

Sin and Forgiveness

By Arthur Hedley*

Sin is the transgression of the law (I John 3:4).

Blessed is he whose transgression is forgiven
(Ps. 32:1).

THE BIBLE shows very clearly and consistently that *sin* is the root cause of the world's ills and misery. Sin in any one of its many forms, such as pride, selfishness, lust, jealousy, strife, falsehood, dishonesty, causes endless sorrow and suffering. Men *hate* the Bible word, sin. It is too personal, condemning; it reminds them too forcibly of God, personal responsibility, and judgment. Modern man calls it by less disagreeable names—it is merely a mistake, a lapse, a human weakness; yea, he almost makes a *virtue* of it, or explains it away. To the intellectual, sin is a necessity in the moral and spiritual evolution of mankind.

To the Christian Scientist sin is merely the *negative* of good and is, therefore, nonexistent. The Word of God, however, is not concerned with what man thinks about sin, but what *God* thinks and says about it. If we are wise, we shall concern ourselves less and less with what man thinks, and more and more with what God says. Ultimately it is God, not man, with whom we shall have to deal, since "every one of us shall give account of himself to *God*" (Rom. 14:12). In time we all become conscious of the inevitability of death and of something beyond death. An old Scotchman, reduced to poverty through drink, told me he would speedily end his miserable existence if sure that death was the end of all things. The belief that after death came the "judgment" (Heb. 9:27) was ineradicable, and while there was life there was hope of making his peace with God. Because one day we must stand before the great Judge of all the earth, it will be well to understand what *sin* is, and how we may *be absolved* from our sin and guilt.

I

The Apostle John gives a short and clear interpretation of sin when he says, "Sin is the *transgression* of the law" (I John 3:4). By the law he means God's commandments, especially those contained in the Ten Commandments (see Exod. 20:1-17). When a man commits idolatry, whether it be the worship of a wooden idol, or of wealth, self, celebrities in the realm of sport, the cinema or theater, he has flagrantly transgressed the law which says, "Thou shalt have no other gods before me" (Exod. 20:3). To commit adultery in thought or deed, to desecrate the Sabbath, to be dishonest, or to speak falsely is to do exactly what God commands us *not* to do, and is an act of *sin*. Sin is *self-will*, an act of *rebellion* against God (see Neh. 9:26). It is saying no to God and determining to take our *own* selfish and foolish way.

*Dunstable, Beds, England

II

Sin results in *estrangement*. We become alienated from God and drift farther and farther away from Him; we become hardened in our sin; we forget God and leave Him out of our reckoning. Losing all sense of accountability to God, man tends to set himself on the throne and to become law unto himself, and to do what is "right in his *own eyes*" (Judg. 21:25). Sin, in a world, is *lawlessness* (see I Tim. 1:8-10); it is the rejection of God's law. Defiantly we follow our own selfish and sinful inclinations.

But the fact that man may not trouble about his sin, and has lost all sense of guilt and responsibility to God, does not alter the fact that he *is* a sinner, and that divine judgment is an *awful reality*. In the day of judgment the unrepentant sinner must "give an account of himself before God" (Matt. 16:27; Rom. 2:1-3; I Pet. 4:5). Sin brings some penalty in *this* life, for Emerson truly says, "Every day is judgment day." In the living present a man reaps as he sows (Gal. 6:7-8). Those who violate God's laws are even now reaping corruption, bondage to sin, misery, unrest. "There is no peace, saith the Lord, unto the wicked" (Isa. 48:22).

Millions are suffering mentally and physically because of their *alienation* from God, and they are going to every source but the *right* one for a cure. We suffer now for our sins and, alas, we cause *others* to suffer also. Even after the assurance of God's forgiveness a man may suffer deep remorse for the harm done to others. Three hundred years ago the dean of St. Paul's Cathedral,

KNOWING GOD

By Mary Louise Trager

I *saw* God in the morning
In the beauty of the sky;
He appeared again at even
When the twilight hovered by.

I *heard* Him in the singing
Of a glad heart's sweet refrain.
It seemed to come from heaven;
'Twas a balm that soothed the pain.

I *knew* Him in the service
Wrought by work-worn hands of love.
A sacrificial spirit
Must be sent from God above.

I *met* Him in my praying
As I sought for needed rest.
He answered my soul's longing
And left peace within my breast.

I *felt* God in the striking
Of a swift, convicting dart.
I *feel* Him by His presence;
He abides within my heart.

London, was John Donne, a saintly and scholarly man. In his youth he wrote some evil poems and articles which had a wide circulation. He would have given anything to recall them but it was *beyond* his power, and the memory of minds polluted through his pen brought lifelong sorrow.

Yes, we suffer in the present for our transgressions of the divine law, for our self-will and rebellion against God. We *must* do so until we see our sin in its true relationship to *God*; as an act of disobedience against a holy, loving God, who has ever sought our highest good. Then it is seen not only as disobedience, but as an act of *base ingratitude*. It is when we stand at the Cross and with the eye of faith see the Lord Jesus suffering, dying, pouring out His life's blood for our sin, that we begin to see our sin in its naked reality, and feelings of *true repentance* spring up in our hearts. We now loathe the sins for which the Lord Jesus paid such a great price to secure our pardon and deliverance. Sin which was treated with levity, as a thing of no account, now becomes a heavy burden upon the heart.

III

With the revelation of *my sin* at the Cross comes the revelation of *God's love* in Christ. The Lord Jesus suffered in our room and stead. He was "wounded for our transgressions" (Isa. 53:5). He suffered and died for our sins, "the just for the unjust, that he might bring us to God" (I Pet. 3:18). A Negro Christian briefly and sufficiently summed up the work of the Saviour when he said to his master, in answer to a question as to what Christ had done for him, "Massa, He died, we no die."

Through Christ's atoning death for sin, *full and free forgiveness, deliverance* from eternal death, has been made possible. The way of forgiveness, of eternal life, has been opened up through His vicarious sacrifice for sin. God now offers forgiveness as a *free gift* to all who truly repent of their sins and, turning to Christ, receive by faith His proffered gift. As we trust and rest *entirely* in the atoning work of Christ for our salvation, so there comes to us the blessed assurance of divine forgiveness, of reconciliation with God, and His peace flows into our hearts. There are many sins we may never erase from our memories; but we find comfort, hope, and peace in the thought that *God* blots them out of His book of remembrance *forever*—"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25). God so effectively covers our sins through the perfect atonement of His dear Son that He sees them *no more*. Yes, indeed, "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1).

O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble (Isa. 33:2).

No Meat in the Locker!

By Mrs. Ray Kellom*

IAST October found my husband and me in the hills of Idaho, elk hunting! This was our sixth trip to this particular hunting area; and since the other five had been completely successful, there wasn't much doubt as to getting our meat.

Six hunting days had passed and no luck! We had seen elk. Enough unusual things had happened to write a story, such as: a loose scope mount, sprained ankle, etc. However, the facts remained, we still had no meat.

Now very doubtful of having success, we started reminiscing. Standing out on a point in an old stamping ground, I pointed across to another side hill. "That's where I killed that big one the first year."

"Yes, and you yelled so loud every hunter for miles heard: 'I got mine! I got mine!'"

"Right down in that draw is where Harold killed his that second year."

"In that draw over there to the right is where we killed those two the first morning when Byron and Bettie [Chaplain and Mrs. Lee] were with us, isn't it?"

"Yes, and it was in that big draw 'way down there where we got the two the first day when Kenneth and Evelyn [Ball] were along."

"Well, this isn't putting any meat in our locker now." My husband started walking down a game trail as he spoke.

Walking slowly behind, I thought of our empty locker and how well we liked elk steak. Yes, we could look all around us and see where we had killed elk and think how good the meat had tasted down through the year. But sure enough, that didn't help the condition of our locker now; it was empty!

My spiritual life, it seems to me, is similar.

Twenty-one years ago I remember so well, and if there could almost point to the spot where I knelt and found Christ as my personal Saviour. One week later, a few feet farther to the left, I knelt and felt the cleansing power of the Holy Spirit.

It seems as if yesterday, when during our first pastorate one morning we found ourselves with no money or food. Hanging up clothes, I was singing when an old Pilgrim Holiness man with white hair and a long white beard walked down the street. Hearing me sing he called, "Good morning." Peeking between sheets, I answered, "Good morning, Brother Collett." Taking a few steps on his way, he suddenly stopped a moment, then walked towards me. "Here, Sister Kellom, the Lord just told me to give this to you." A silver dollar was left in my hand! A good-sized bag of groceries could be purchased for a dollar in those days!

*Pastor's Wife, Sunnyside, Wash.

TIE A KNOT!

By Leah Whitcanack Smith*

I can see in my mind the very spot in the Hall's Lake tabernacle where, during a camp meeting, Dr. I. C. Mathis, Dr. B. V. Seals, Rev. William Fisher, and several pastors knelt to anoint and pray for our eight-year-old daughter. She lay on a pillow, having an extreme case of rheumatic fever. The Seattle specialist had said it would be dangerous to bring her by car to Seattle (twenty-four miles). I can still hear the Everett doctor, as he turned to us the following day, after an examination and said, "If I had not been on this case I would say there had never been a thing wrong with your daughter."

Oh, the many times God has marvelously answered our prayers, and the many, many times He has blessed and filled our hearts!

Those past blessings aren't filling our hearts today. They are in the past. Are our prayers being answered now? Are our hearts filled and blessed now?

There is nothing too awfully serious about going home to an empty locker, but it is dreadful to even think—after having remembered all those past blessings from God—that we should find our hearts empty now!

Thank God, I don't have to reminisce concerning my spiritual life. Just now my heart is filled to overflowing, and just last night (Sunday) prayers were answered.

Seek ye the Lord while he may be found, call ye upon him while he is near (Isa. 55:6).

FAITH OF OUR FATHERS

By Clara W. Verner*

THE CHRIST of Easter rises annually from the cross of crucifixion. Skeptics make open attack. Agnostics ride the fence. Infidels parade in arrogant scorn.

Wise men stone the Virgin Birth. Scholars concede His goodness. Learned admit His wisdom. Inconsistently, some do not accept the miraculous. Nevertheless, He stands acclaimed by shining eyes and careful lives.

Reason persuades. Arguments prove. Scorn derides. But millions still declare He lives! The perfume of His love spreads fragrance. The compassion of His heart heals. His hope uplifts. His courage prevails. His strength triumphs. His truth stands, swords ablaze.

Empires rise and fall. Force pushes its way to the top and shakes his shaggy mane with menacing ferocity for a few short days; then disappears into oblivion. The enemies of Christ have never eliminated Him. They crucify, but do not destroy. They contend, but do not win. His standards of righteousness still influence the world. The Christ of Easter—the faith of our fathers, marches on!

*Buckeye, Arizona

AS A MOTTO hanging in a little cottage, I saw these words: "When you get to the end of your rope, tie a knot in it and hang on." The words impressed me, I suppose, because most of us at some time have come, as we say, to the end of our rope. I wonder how many of us tie a knot in it? If we do hang on, what kind of knot is it that holds us?

While thinking along this line, some very sure and dependable "nots" came to my mind. The first was, "I will *not* fail thee, nor forsake thee" (Josh. 1:5).

These were the words of the Lord to Joshua. How definitely they proved to be true! God was with Joshua. He was victorious as Moses' minister. He was victorious as Israel's leader. The people willingly followed him because they saw that, as God had been with Moses, so He was with Joshua. With this "not" in his rope, Joshua was strong and of good courage. Cannot we have this same holding "not" as Joshua? God is saying to us today, "I will *not* fail thee, nor forsake thee." "If God be for us, who can be against us?"

When Jesus knew that His disciples were soon to come to the end of their rope, He said, "Let *not* your heart be troubled: ye believe in God, believe also in me" (John 14:1). How often we allow the trial of our faith or the test of our loyalty to bring trouble to our hearts! A tested heart need not be a troubled heart. Faith makes the difference. Amid circumstances we do not understand, we still can believe. In the set of the soul be *not* troubled at the mysteries and problems of life, and faith will grow into sweet fellowship with Christ. "Let *not* your heart be troubled: . . . believe also in me."

Jesus is ever our Example of pure and perfect living. His life was perfect, not because it was free from difficulties, but because He met all the difficulties with a perfect attitude out of a perfect heart. In the hour of His most supreme test and agonizing pain, He gave from His perfect heart the secret of His triumphant life—"Not my will, but thine, be done" (Luke 22:42). Christ recognized the eminent importance of submission to the Father's will. How differently history would read if in the hour of humanity's trial they would cry out to the God of wisdom and kindness, "Not my will, but thine, be done."

We fail to realize the power God has tied into the "knot" of submission. We feel when we have come to the end of our rope, if we yield to God with so much unknown to us, all is lost. But our losses are only the barnacles of time. The truth is, all is gain, for tied with this "knot" of abandonment is a "knot" of blessed security: "I will *not* leave you comfortless: I will come to you" (John 14:18). Loss? Oh, no! Glorious gain! We open

*Kankakee, Illinois

our lives to the unchangeable God, with whom all things are possible, whose wisdom is eternal and whose mercy endureth forever. What glorious assurance and blessed reality! Truly it is worth

coming to the end of our rope to hold this soul-satisfying, life-sustaining "knot."

"When you get to the end of *your* rope, tie a 'knot' in it and hang on!"



The Young People's Society

The Six Important Areas of Life

L. J. DU BOIS, Secretary

PAUL was speaking about the necessity of each young person's being an exemplary Christian. He said that each should so live that others looking on will not only know what true Christianity is, but will also be attracted to it. The Christian is to be an "example [or sample] of the believers," he said. We know that such a life is well within the reach of every Christian young person. There is no reason at all why any should settle at all for less than this high level of Christian living. Furthermore, this is the only type of Christian life that will really have an influence upon the world. It has been said that "the world has just never had an opportunity to see that kind."

There are certain fundamental qualities which the world is looking for in the Christian, qualities which will captivate him and interest him. What are they? There are certain

characteristics of the Christian which are universal the world over, irrespective of nationality, background, training, or what have you. What are these? There are certain qualities of life which I cannot afford to be without; there are other qualities which are only incidental. Which are which? There are certain modes of conduct which are inseparably identified with the Christian life. There are others which are only remotely related. How can I know one from the other?

In finding out the answer to these and other questions, I am interested in knowing what the apostle listed as being the marks of an exemplary Christian life. I can think of many things that might be included in that list. If I had made notes on all of the "do's" and "don'ts" that I have heard people talk about, I would be able to make quite a long list.

Suppose someone would ask you to

tell him what are the important factors of the Christian life—the essentials and fundamentals, that is. What would your list contain? I am sure that some matters which we hear a lot about would not have a place on that list. That is to say, whether or not we all agree as to terminology, there are some elements that are absolutely essential if we are to be exemplary Christians, while other elements do not matter quite so much.

Shall we take a look at Paul's list? Do we dare? Are we ready to know the truth? Are we ready to accept his divinely inspired judgment and follow it as our pattern?

He gave us six items to follow. "Be thou an example of the believers, in *word*, in *conversation* [behavior], in *charity* [love], in *spirit*, in *faith*, in *piety*." For the next several months I want to talk over each of these areas with our young HERALD readers.



Shorten Your Line of Defense

Monday:

You can't fight for everything—some issues aren't worth it. Some few you must die for. One clear thinker* used to say, "Shorten your line of defense," and hold it with your life. Tolerance and relativism are not synonymous. (Eph. 6:12.)

Tuesday:

Jesus said, "He that is not against us is for us." Don't pick a fuss with anyone who is winning men to God by faith in Jesus merely because he uses different terms or different methods, or even because his light is less full than yours. Thank God, and preach your fuller, clearer gospel. (Luke 9:49-50.)

*F. W. Nease

Wednesday:

Jesus said also, "He that is not with me is against me." There are certain basic truths that must be held or Christ is misrepresented. We cannot stretch our tolerance to unite in spirit with anyone who gives Jesus a bad name. Too often He is wounded in the house of His friends. (Luke 11:23; Gal. 1:8.)

Thursday:

"Shorten your line of defense." The central post to be held is the holiness of God with its corollary, the fact of sin and its exceeding sinfulness. Holiness is the perfect balance of justice and love. God is misrepresented when He is pictured either as an ogre arbitrarily damning and saving or as an indulgent grandfather overlooking every wrong act and attitude. (I Pet. 1:15-16.)

Friday:

The second strategic point is the deity of Jesus Christ, which involves incarnation, atonement, and resurrection. Jesus is infinitely more than a great teacher; He is God manifest in flesh. Only so His death on Calvary

has redemptive power, measuring and bringing together man's sin and God's love; only so His resurrection has eternal lifting power. "My Lord and my God." Thomas' words, and mine, are not for a *man*, however good. (John 1:14; 20:28.)

Saturday:

The third point of defense may well be the Holy Scriptures as divine revelation, trustworthy, dependable in all that pertains to eternal salvation. We must have a fulcrum for our faith lever; it is our Holy Bible. Here are the accents of God. (II Tim. 3:16.)

Sunday:

The fourth strategic point is the personality of the Holy Spirit and His availability for individual cleansing and energizing and teaching. The Christian Church with its "communion of saints" and its "Christian conscience" speaks with authority as persons who know His voice receive and have received His direct guidance and inspiration. We have a divine Interpreter. (John 16:7, 13.)

THESE four words outline some thoughts which came to me while I was attending commencement at Bethany Nazarene College, Bethany, Oklahoma. From the standpoint of *contact*, I know Bethany-Peniel College (Bethany Nazarene College, as it now is called) quite well. I took my four years of college work at Peniel College, Peniel, Texas; then I went back later and taught there one year. Also, after this I taught nine years at Bethany-Peniel College, Bethany, Oklahoma. At that time, as the name indicates, Peniel College had been united with the school at Bethany, and I became an alumnus of Bethany-Peniel, or Bethany Nazarene College. Besides, from the standpoint of *contact*, I should add that I have visited the college many times when I was not a student or teacher in it.

Being present for a part of the recent commencement season of Bethany Nazarene College, I could not help but *contrast* the present institution with the one which I entered as a freshman more than forty years ago. The school at Bethany had not then been started, and the school at Peniel had only two frame structures and one brick building. The library and laboratory facilities were very limited indeed. In contrast, Bethany Nazarene College now has a dozen or more buildings, most of them brick, with the prospect of another large one in the near future. The majority of these are larger than any of the three buildings which Peniel College had when I enrolled there. Further, when I went to Peniel College it had no standing at all, no kind of accreditation; Bethany Nazarene College has state accreditation, and it looks now as if in the near future it will be given North Central Association standing. Anyway, they are moving in that direction, and hope to get there before long. Their graduates are going to many institutions of higher learning for advanced study and are proving that Bethany Nazarene College is doing work of a high grade.

As to the faculty, Peniel College did not have more than twelve, counting all the liberal arts, commercial, and music departments. Now Bethany Nazarene College has between three and four times that number of men and women on its faculty. Of course the income back there was very meager indeed. Most of the teachers had to make a living on the side by preaching or otherwise. There was little support coming in from what might be called the constituency of the school. Now, Bethany Nazarene College has a great educational zone which is standing by with thousands of dollars for current expenses, and thousands of dollars for increasing the material facilities of the institution. There is almost no limit to the contrast between the school at Peniel and the school at Bethany today from the standpoint of material

assets. The same is true educationally. There is no comparison between the educational standing and personnel of Peniel College and that which Bethany Nazarene College has today.

As I attended this commencement, I thought, not only of *contact* and *contrast*, but also of *continuity*. What about the continuity between Peniel College and Bethany Nazarene College? It resides in the more important phases of the work of the school—that is, the moral and the spiritual.

On Sunday morning, while at Bethany, I listened to a message by the pastor, Dr. E. S. Phillips. It was of a high order from the standpoint of real preaching, and at the same time it would have been very acceptable at Peniel during her earliest years. The message was on Pentecost, and the people who attended the Sunday services in the college there would have liked that message very much. They would have sanctioned every word of it. It was one hundred per cent in line with the things for which they stood in that day. At night, Dr. Oscar J. Finch preached; it was the occasion of the baccalaureate sermon. His interesting and unique message on faith certainly would have moved the hearts of the old-timers who belonged to the holiness church at Peniel College. Then there was the address by Dr. Mendell Taylor at the alumni banquet. As usual, he captured our attention with his intriguing thoughts and words. We were made to feel anew the significance of spiritual values in an atomic age. I rejoiced as I attended the Sunday services, the alumni banquet, and other gatherings by the fact that there has been a moral and spiritual continuity in songs, music, and messages from the day I entered Peniel College until now.

There has been plenty of change, but it hasn't been with regard to the moral and spiritual values which we prize above everything else. It hardly seems possible that there could have been so many other changes along with the continuity from the standpoint of the moral principles and spiritual ideals.

What I have said as to Bethany Nazarene College would hold good for all of our colleges; and therein lies our safety. Nothing is more important to the future of the Church of the Nazarene than the work of our schools and colleges. We want them to make progress, to become accredited, to do the highest type of work educationally, to have plenty of buildings and material facilities for their task; but along with that, we want them, above everything else, to keep true to the ideals upon which our founding fathers built and for which they lived. There may be plenty of other changes,

but here we must have no changes—in the actual reality and teaching of the truth for which our church stands.

This then brings me to my *conclusion*. “Hitherto hath the Lord helped us.” Yes, more than that, He is still helping us. Thank God for Bethany Nazarene College; its president, Dr. R. H. Cantrell; the pastor of the College Church, Dr. E. S. Phillips; and all of those who work with them, its students, the members of its Board of Trustees, and its constituency. More than that, I thank God for all of our Nazarene schools—their leaders, faculties, students, boards of trustees, and their constituencies. Let’s continue to stand by our schools with our prayers, young people, and money.

Walking Christmas Trees and—

FIRST I want to tell you what I mean by “walking Christmas trees”; then I want to say some other things for you to read before you stop. The other things will have some relation to the “walking Christmas trees,” at least indirectly. You may find them more interesting than what I tell you about “walking Christmas trees.” A “walking Christmas tree” is what I see occasionally around our Nazarene churches. Thank God, I don’t see very many of them. They are women, and sometimes men, who are members of the Church of the Nazarene and profess to be real Nazarenes, and yet they have hung on their bodies about everything they can; they have several rings on their hands, earrings, necklace, bracelets, big loud pins, and other types of metal tinsel. Remember, I said *Nazarenes*; I am not talking about people who come to our church but are not yet a part of us. Many of them have not had the same type of training that we have had. The people of whom I speak have been reared in old-fashioned holiness homes, they know exactly what the holiness movement has stood for across the years; in other words, they know better than what they are doing, yet they persist in being “walking Christmas trees.” They profess to be saved and sanctified, wholly consecrated to God, ready to give even their lives for Christ. More than that, many of them would claim that they are willing to adorn themselves in line with good taste, as well as good religion. Still, they continue to be “walking Christmas trees.” I don’t believe the Bible, or the *Manual* of the Church of the Nazarene, or the standards and ideals of the holiness movement, are in

sympathy with the creation and perpetuation of “walking Christmas trees.” Some of these “walking Christmas trees” might be among my very best friends, but that wouldn’t make me feel differently toward their decorations.

So much for the “walking Christmas trees”; now for the “and—.” After saying all that I have I must admit, after years of experience, that some people in their hearts are better than they *appear* to be. I have learned that from experience. God knows it firsthand, and He will be the final Judge of all of us. But I must not stop with this; I have another part to my “and—.” That is, some people are worse than they appear to be. God is aware of this fact also; He will be their Judge and He will know what they are in their hearts.

Then there are two other things I want to say under the head of the “and.” I must bear in mind the fact that while I just can’t see how anyone who has been reared in a holiness home can still claim to be sanctified and at the same time be a “walking Christmas tree,” I do know this, that mere negatives do not make a Christian. A person may be externally very far from the “walking Christmas tree,” and yet not be right in his heart; we must not deify what is on the outside, nor what we do not do. No person ever will get to heaven simply by *not* doing certain things; there’ll have to be something more important and something deeper than that happen to him before he makes it to heaven. We have people among us who need to remember this truth. Some seem to be absolutely convinced of but one thing, and that is that they are going to make it through the gates of pearl on the basis of that which they leave off. You can tell by what I have already said that I believe in leaving off some things, but I do not believe that leaving off certain things in itself will entitle anyone to hear the Master’s “Well done, thou good and faithful servant.”

I’d go even a step farther under this “and” part of my subject, and say that no one ever will make it to heaven through mere positive deeds. You may spend your life going to church and prayer meeting, giving tithes, praying and fasting—and that in itself will not make you righteous before God. In order to stand guiltless before Him you must believe in Christ to forgive your sins and trust His blood to cleanse you from sin. After all, salvation will finally depend upon one’s heart relation to God. I could even lose my soul over an un-Christian antipathy for “walking Christmas trees.” I must be careful to realize that, while I am everlastingly against such as that and do not think it represents holiness, I must love and pray for the “walking Christmas trees.”

Finally, I must emphasize the fact that the living Spirit of Christ in one’s heart will manifest itself in one’s dress—in all of one’s external behavior, from the standpoint of some things that will *not* be done. And it will also reveal itself from the standpoint of many things that *will* be done. I just can’t see how a person who has the

Spirit of Christ within and who has had the light that a Nazarene has had, or has been reared in the holiness movement, can be a "walking Christmas tree." In contrast, just as surely as this life within will manifest itself by leaving off some things, it will also give evidence of its presence by doing some things; it will find a place for church attendance on Sunday morning, for Sunday school, the Sunday evening service, and the

midweek prayer meeting. It will take on responsibilities in connection with Christian service, soul winning, and visitation; it will give of its means, and in many other ways outwardly this life within will declare itself. Thus there must be the negative and the positive deeds; but back of these there must be, above everything else, a genuine fellowship with Jesus Christ based on forgiveness and the fullness of the blessing.

THE QUESTION BOX

Conducted by
STEPHEN S. WHITE

Q. Recently one of our pastors gave a representative of some independent missionary movement an opportunity to speak to his people and take an offering in a regular service. I have no place for such as that. After all, where do these men get the names of our pastors?

A. They get the names of our pastors, or some of them, in various ways. In fact, it is very difficult sometimes to find out just how they do it. For me, there is a more important question which might be raised about such men being permitted to come into our churches. Why do our pastors allow it? Some years ago I visited one of our churches in a distant city. The pastor was there, but he had an outside speaker representing an outside cause. This man also took an offering. There was only a handful of people there on that Sunday night, and even the speaker was uninteresting. I am sure that he didn't get much in his offering. Besides, the church was in desperate financial condition—behind on almost every obligation. I am not surprised that this pastor soon had to move on. Being a pastor of any church is a tremendous responsibility, and any minister who holds such a position should be very careful whom he asks to fill his pulpit at any time.

Q. You imply by your answers as to the sin against the Holy Spirit that those who have committed it will not want, or seek, God. But this does not seem to harmonize with Luke 12:10, Mark 3:29-30; Matt. 12:31-32; and Heb. 12:17. Please discuss this more fully, for it is very important to me.

A. Dr. Daniel Steele, a scholarly holiness leader of the early years of this century, gives us these words on this subject: "This is too large a question for our single column. It is not a single, isolated, wicked act, but the culmination of a series of deliberate acts of known sin, the outcome of a wilful rejection of light and a defiant

resistance of the Holy Spirit's pleadings and warnings, till the capacity for repentance and saving faith has been destroyed. God does not close the door of salvation, but the impenitent man himself locks the door and throws away the key in his hatred of 'recognized eternal holiness,' saying, 'evil be thou my good.' A doctor finds a cure for the plague, a second physician prepares it, and a third applies it. While it would not necessarily be fatal to neglect or even offend the first two it would be certain destruction to the plague-smitten to neglect the third persistently by refusing to take the medicine. This illustrates why sinning against the Holy Spirit is more dreadful than sinning against the Father or the Son."

Along with this quotation, I mention the fact that the Bible is full of passages which teach that God will not turn down anyone who comes to Him for salvation. This is often forgotten by those who discuss the passages to which you refer. The Word says: "Thou . . . satisfiest the desire of every living thing" (Ps. 145:16); "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1); and other such verses are: Matt. 5:6; 11:28-30, John 6:37.

You speak of the verse where it says that God's Spirit will not always strive with man. This is certainly true. He will not continue to strive with a man when He realizes that there is no longer any hope that he will accept. This is man leaving God, and not God leaving man. Then there is that wonderful passage in Rev. 3:20. There we are told that Christ stands at the door and knocks. He takes the initiative and will not stop until He is

sure the door is finally locked against Him.

Q. Why do they stand to pray in some of the Nazarene churches? Is it because they are becoming more worldly?

A. By far the majority, if not all, the congregations of our Nazarene churches kneel while praying; at least part of the time. They may stand more often now than they used to because they have larger crowds — their churches on the average are larger — than they once were. This makes it more convenient to stand than to kneel. I certainly would not want to base a church's spirituality on the posture it uses in praying. Standing in the presence of one whom we wish to honor is a posture of respect, as kneeling is. Bowing the head is also.

Q. Who was the Father of Jesus Christ?

A. As the second Person in the triune God, He has existed from all eternity. He has been eternally generated by the Father. Jesus Christ, who walked on this earth, was the Son of Man as well as the Son of God. He was conceived of the Holy Ghost and born of the Virgin Mary. The eternal Son of God became the Son of Man when He was born of the Virgin Mary. From then on, He has been the God-Man.

A SOLID FOUNDATION

By Violet Neidlinger

*God can take the ashes
Of our failure and defeat,
And build a house upon it,
Causing Satan to retreat.*

*With Christ for our Foundation,
On solid ground we stand.
He will lead us safely over
To that blessed promised land.*

HOME MISSIONS and EVANGELISM

ROY F. SMEE, Secretary

NEW CHURCHES

DISTRICT Superintendent V. H. Lewis organized the Cloverleaf Church in Houston with thirty-seven charter members. This group was formerly an independent church and voted to come into the Church of the Nazarene. They are worshipping temporarily in a school auditorium and averaging more than fifty in Sunday school. This is the eighth new church for the Houston District this quadrennium.

District Superintendent Lyle Eckley organized a new church recently in La Harpe, Illinois. A parsonage-chapel is being constructed for the use of the new congregation. This is the eleventh new church on the Northwestern Illinois District this quadrennium.

Evangelism TODAY!

We are indebted to Dr. Harry Denman, executive secretary of the General Board of Evangelism of the Methodist Church, for the following outline of the needs and opportunities for evangelism today.

1. *We need personal evangelism.* The task of winning people to Christ today cannot be accomplished by the

ministers alone. Personal evangelism, both organized and spontaneous, must be carried on by consecrated laymen in every Church of the Nazarene.

2. *We need parental evangelism.* If we are to save our children we cannot depend upon the church alone, but as parents we must train up our boys and girls in the Christian faith, and by prayer, exhortation, and example see them converted and brought into the membership of the church.

3. *We need pulpit evangelism.* Many innovations have been tried by some groups to attract people into becoming Christians, but there is no substitute for what some have thought is the "foolishness of preaching." The unsaved are moved and convicted as the Holy Spirit works through an evangelistic message. We must maintain our Sunday night evangelistic services.

4. *We need public evangelism.* City-wide and union campaigns are appropriate in some areas, and our revival meetings must not only be continued, but enlarged. We can use every avenue of communication available to us. Radio and television will reach people for Christ who might never attend a church or revival meeting.

5. *We need penetrating evangelism.* Our message must penetrate into every walk of life. Neither the laboring man nor the business executive should be overlooked, for everyone without Christ is lost and without hope. Let us not neglect any segment of our community life with the message of our salvation.

6. *We need power evangelism.* We who know Christ must live close to Him and develop a daily devotional life that will give power to our witness to His saving grace.

7. *We need pedagogical evangelism.* Our Sunday schools are not an end in themselves. Our vacation Bible schools are not just another event in the church calendar. These organizations must be evangelistic. Our teachers must teach for a verdict and endeavor to win their pupils to Christ.

8. *We need a people's evangelism* that will reach all people. The message of the Early Church was spread because daily in every house those who knew Christ witnessed of His power in their lives.

Let us not neglect any area of the evangelistic needs of our day.

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

Cable has been received from our missionaries in *Argentina*, as follows: **ALL WELL.**

We rejoice that God once again has protected His children in a time of crisis.

News Items

Ruth Dech expects to fly home June 18, for furlough.

Cyril Blamey gives his address as: Poste Restante, Boksburg, Transvaal, South Africa.

The Way God Works

By Ira Taylor, Peru

Recently I went to Cochabamba and Segue and had a good lesson on the way God works. Saturday and Sunday we were at Cochabamba, and then Monday we went out on the mountainside to Segue. There the Lord gave us six souls. Praise His name! We would have come straight back to Chota from Segue, but the river was

too high, so we swung back through Cochabamba to stay all night there. We hadn't planned for a service that night, but some of the brethren learned of our presence and came in. The pastor asked me about preaching, but I told him I didn't have anything prepared. Then the Lord reminded me of a text I could use, and we went ahead. My message was to the believers, so I made no great pull to the altar.

After the service we all sat down again, as is the custom here, and pretty soon the man in whose house we held the services, and who seemed to be the most faithful of the group, came up to me and said: "Pastor, I have a confession to make. I have never really been saved, and I don't

have peace in my heart."

"All right," I answered him, "let's get down and pray."

So we all knelt before the throne and began to lift our voices to God. It wasn't long until the man found the victory and peace he was looking for, because he meant business.

The part of all this that makes me marvel is how God worked it out. In the first place, He had the river so high that we had to go back by Cochabamba. Then, coming back from Segue, I told the pastor that if a vehicle passed through town going to the nearby water diversion project I would go along, so I could spend the night there and visit with the American engineers who are doing the job. But nothing came by until after the service and then it was too late. Also, we hadn't planned for a service, but God let the word get around that we

were there, and the brethren came in and asked for a service. And then, when I didn't think I had any sermon prepared, the Lord reminded me of the message He wanted me to give.

This didn't just happen. It was part of God's plan, because He knew that there was a hungry soul there who wanted to get to Him. Oh, that we might always be attentive to His voice and obedient to His will; It is wonderful to be in His service.

Thank You, Every One!

This is a letter of appreciation. All this year our mailbox has been quite full each day, and as we read our mail

from around the world, our hearts are full, too!

Letters come from our church leaders, from fellow missionaries in distant lands, from Junior groups, from local Sunday-school superintendents, from prayer partners, from missionary societies, and from our relatives—always faithful to their loved ones far away. There are letters, too, from our co-workers here in India—nationals as well as missionaries. Sometimes there is a book, or a parcel, or a greeting card from thoughtful friends across the sea.

The letters contain assurance of prayer and love and confidence in us.

Many of them speak of a longing for the Spirit to work among them as He is working here.

There is a verse that Dr. Powers gave to us on his visit to India, before our revival. It is Deut. 4:29. It contains a deep secret!

Dearly Beloved! The most wonderful place in the world is to be your missionary in India! I often wonder how I ever made it.

May God bless you, one and all, in your faithfulness to the Kingdom and in your prayers for us. We need you so much, and praise God for your sincere interest.—MARY E. ANDERSON, *India*.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for July 17: Ezekiel and the Earlier Captivity

Scripture: II Kings 24:8-16; 25:27-30; Ezek. 1:1-3; 2:1-4; 3:11-15, 14-20; 18:30-32
(Printed: II Kings 24:8-15; Ezek. 1:2-3; 18:30-32)

GOLDEN TEXT: *Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin (Ezek. 18:30).*

Written clearly on the darkest page of history one discovers God's shaft of light beaming through by way of His faithful prophets. Here in our lesson, in sharp contrast to King Jehoichin, who did that which was evil in the sight of Jehovah, stands Ezekiel, facing the same set of circumstances, but voicing the glory of the Lord. This faithful preacher of the truth makes a special appeal to the ministers of all generations. One desiring to serve his day with effectiveness can well afford to make a study of Ezekiel's method, his sincerity, his style, and his message. For twenty-two years he pastored with godly care the discouraged captives who needed the strength of the Word of the Lord.

Jehoichin succeeded his father, Jehoiakim, to the throne and for three months persisted in the wicked pattern so deeply grooved by his father. At the end of his brief reign he was taken captive with Ezekiel and ten thousand of his citizens. For a period of eleven years these exiles were living in a concentration camp in Babylon with their Temple gone, national life gone, and no opportunity for business. Amid these pitiable conditions Ezekiel devoted the finest years of his life. His congregation left much to be desired, and in a moment of indigna-

tion he described them as rebellious, impudent, stiff-hearted, briars, thorns, scorpions.

For the first five years of captivity Ezekiel was silent. Then God appeared to him, commanding him to "eat the roll," and as the Word burned into his soul he went forth as a flaming prophet. What a refreshing insight into his personality we discover at this point! He tells how with spirit angry and full of bitterness he went to the captives by the Chebar canal, but wisely postponed his ministry as he sat where they sat. For seven days he sat thus with the people until their real needs and sufferings became a part of himself. Their deep frustrations pushed from him the hot anger and bitterness, so that he ministered to them rather than preached at them. With this new love, sympathy, and understanding, he became effective as pastor, teacher, and preacher. God had found His man for the crisis.

True to his God and people, Ezekiel nevertheless found his message not always easy to deliver, nor willingly received. All hopes of an early return to their homeland were destroyed. While God did not propose to deliver, He did have a message of eternal purpose that could be achieved. The prophet set about to restore the forms of worship and the teaching of the law and psalms to preserve Israel's soul while in Babylon and to keep alive the hope for her future. Our Lord did not assure a social utopia,

nor offer a life of ease and comfort; but He did promise inner strength, that while we are in the world we need not be of it. The Bible does not specialize in answering "why" nor removing all obstacles, but it does show "how" these may be met, used, hence glorified.

No matter how dark and threatening the times, God never leaves himself without a witness. Ezekiel's message was uncompromising and at times severe, almost harsh. He was a man of deep convictions and high moral standards, but one whose heart was deeply sympathetic and always broken with a yearning love for his wayward people. He clearly proves to us that, although we are not always responsible for *where* we might be, we are responsible for *what* we will be.

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.

With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles (II Chron. 32:8).

The solving of all the problems in our lives will be determined by the kind and character of those we choose to be our leaders and helpers.—E. F. WILDE.

THE HOME CIRCLE

Conducted by
GRACE RAMQUIST

On the Buying of Books:

OVER TEN years ago now, my husband was in charge of the bookstand in the district assembly held in one of our Southern states. A lady, nicely dressed, came to the bookstand over and over again. Each time she came she purchased several books. She bought fiction, biography, poetry, and devotional books. On one of these buying sprees, she turned to my husband and asked, "Is this book a good one?" My husband looked at the book to which she referred. "Yes, that is a very interesting book," he answered. "I think you will really enjoy reading it." The lady gave a queer little laugh. "Why, I'm not going to read it," she answered. "I can't read a word. I can't even write my own name. I'm just going to give it away. All the books I buy I give to friends of mine."

Last week my husband was back at one of the district assembly bookstands; I was with him. During the week, over and over the question arose in my mind, "Why do people buy books?" I know some buy them to give away, even as did the lady of former days; others buy because they love books; still others buy because they feel the need of the information contained in the books they purchase.

This last week a lady and her married daughter came to the bookstand again and again. They lovingly opened many books; they carefully examined each one. It was evident that they did not have much money to spare, so they were most careful in their final selections. They did purchase over twenty dollars' worth of books, too. I knew each time they returned to the stand that they loved books. Books were their best friends. They bought books because they wanted to and would read them. Books meant enjoyment and learning to them.

A minister came to the stand and began looking through the commentary sets. A new set had been presented from the platform and he was immediately interested. He explained to me that he had many different sets of commentaries already. He added, "But this new scripture commentary, I feel I must have. I want to preach from the Word itself."

"I need something to give one of my friends who has left the church," said one young girl as she began to look through our devotional books. "You

see, my friend loves to read, and if I can buy her the right book, I believe she will again turn her eyes toward God." We searched diligently and prayerfully for the right book.

There were mothers who wanted Bible story books; public school teachers who needed stories to tell and read to their pupils; Sunday-school teachers needing stories which told of Christ and His power to save. All these were searching for something which would help them lead aright those who were under their care.

What a great responsibility rests upon the publisher of books and the writer of books! And, oh, for the wisdom of Solomon in choosing the right books to distribute to the buying public! If good books are sold, the rotten ones will lose their appeal.

Whether you buy books to give away, or because of a hunger and thirst for knowledge, or for help in helping others, do remember, books can be your friends and good companions!

Thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield (Ps. 5:12).

SEARCH THE SCRIPTURES

By Marian L. Knorr

Search the Scriptures day by day;

Find in them the perfect way;

Search them morning, noon and night;

Find in them the guiding light.

Search the Scriptures hour by hour;

Find in them the cleansing power;

Searching them you'll come to know Jesus' blood for sin doth flow.

Search the Scriptures year by year;

Find salvation's plan so clear,

How Christ died on Calvary

For the likes of you and me.

Search the Scriptures, Jesus said.

Find in them your daily bread;

Quench your thirst, be satisfied;

Let His blood be then applied.

Search the Scriptures, turn from sin,

Take the blessed Saviour in.

Then in Heaven's courts so fair

You will His redemption share!

THE BOOK

We Use in Our Conversation

While reading the Old Testament this year, I have especially marked the words, phrases, and sometimes paragraphs which are often used in conversation about me. Many of these words and groups of words are used by businessmen. Sometimes they are found in our newspapers. Did you ever read a newspaper item and suddenly be sure that the writer was connected with some church? Maybe he was the son of a preacher and, because the Bible had been read and quoted so much when he was young, he unknowingly used it in his writings.

A few of these well-known phrases and sentences and words are listed below. These I have marked in the last few months.

1. "It is not good that the man should be alone" (Gen. 2:18).

2. "For dust thou art, and unto dust shalt thou return" (Gen. 3:19).

3. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

4. "The Lord watch between me and thee, when we are absent one from another" (Gen. 31:49).

5. "Even darkness which may be felt" (Exod. 10:21).

6. "Man doth not live by bread alone" (Deut. 8:3).

7. "As the small rain upon the tender herb" (Deut. 32:2).

8. "Be strong and of good courage" (Josh. 10:25).

9. "As for me and my house, we will serve the Lord" (Josh. 24:15).

10. "A mother in Israel" (Judg. 5:7).

11. "To obey is better than sacrifice" (I Sam. 15:22).

12. "Every man under his vine and under his fig tree" (I Kings 4:25).

13. "He driveth furiously" (II Kings 9:20).

14. "Set thine house in order" (II Kings 20:1).

15. "God save the king" (II Chron. 23:11).

16. "For the people had a mind to work" (Neh. 4:6).

17. "From going to and fro in the earth, and from walking up and down in it" (Job. 1:7).

18. "I am escaped with the skin of my teeth" (Job. 19:20).



Penticton, B.C., Canada—Recently we enjoyed a very fine revival campaign with Rev. and Mrs. David Spittal as the evangelist and musicians. The attendance was good throughout the meeting, and the blessing of the Lord was felt in each service. As a result of Brother Spittal's heart-searching messages, souls were saved and sanctified, also new contacts were made for the church. We praise God for the victories won. We appreciate the work of our fine pastors, Rev. and Mrs. J. R. Spittal.—Mrs. J. Husveg, Reporter.

The Meadows-Reasoner Gospel Duo write: "We have an open date the last two weeks of August, and would be glad to slate this time anywhere in the Central states. We carry the full program of singing, preaching, song leading, and felt-o-scenes. We thank every church and pastor who has given us a call during this past year; we have been kept busy in the field of evangelism. We have a few open dates in the spring of '56. Write us, 2510 Hudson Avenue, Norwood 12, Ohio."

Evangelist C. M. Whitley and wife write that they have an open date, July 27 to August 7, which they'd be glad to slate as the Lord may lead. Write them, % Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Rev. T. J. Daggett writes that he resigned his church at Wardell, and accepted the appointment to the home-mission church at Ellington, Missouri, last March 1. They have found some hungry hearts there, and are praying that God will help them to establish a Church of the Nazarene in that place. Pray for the work there.

Evangelist Clayton D. Bailey writes that he has open time for a week in August (August 15 to 21), and would like to slate this in Nebraska, Kansas, or Missouri, since he will need to be in Kansas for a youth institute on Monday of August 22. Write him Box 579, Fort Dodge, Iowa.

Kermit, Texas—Our church, which will be six years old July 11, recently closed one of the most outstanding revivals in its history with Evangelist C. M. and Mrs. Whitley. Under the old-fashioned preaching of Brother Whitley, sixteen souls knelt at an altar of prayer for forgiveness of their sins. God wonderfully saved a man of past middle age and a number of young people. Sister Whitley blessed each one with her wonderful singing. God was in every service in a wonderful way. On the last night of the revival our precious people gave us a love offering for a new set of tires. The people have given us a unanimous recall for this year.

God has truly blessed this church since its beginning six years ago. We averaged forty-eight in Sunday school last year and fifty-one so far this year. We are planning on starting a new building soon, for we have outgrown the present one. The church has voted to become a 10 per cent church.—Don Sanders, Pastor.

Rev. Lyle and Lois Potter report: "Our spring Sunday-school tours and conventions took us over eight thousand miles, covering the Northwest, Washington Pacific, Idaho-Oregon, and Nevada-Utah districts. It was thrilling to see our consecrated laymen respond with enthusiasm to the challenge to do more for God and souls through the Sunday school. How rewarding it was to fellowship with such warmhearted, devoted, and aggressive district superintendents and church school chairmen as E. E. Zachary, Paul Downey, H. S. Palmquist, B. V. Seals, I. F. Younger, Raymond Kratzer, Raymond Sherwood and L. B. Friend! Every one of these districts has a vision and determination to build its Sunday schools, realizing that this is the quickest means of building the kingdom of God, reaching the lost, and enlarging the borders of the Church of the Nazarene. Without exception we found these splendid pastors eager to see their workers better trained, to get workable plans for their Sunday schools—all had a 'mind to work.' In one place the pastor and people gave such hearty response that, from Wednesday over Sunday, they came within nine of doubling their Sunday-school attendance. Best of all, the Holy Spirit honored the tours and conventions with His presence and blessing. New fires of love and devotion were kindled in many hearts, and many made the unconditional consecration so that the Holy Spirit could come to take up His abode and become the dynamic for effective service. We praise God for the opportunity that is ours in this place of service for our Christ and our beloved Zion."

Annual N.Y.P.S. Convention Los Angeles District

"We, as Nazarene young people, need to employ more than the usual passive ways of service; rather we need to activate our service into concrete actions. Evangelism is more than accident." With these words, General President Ponder Gilliland set the scene for challenging and heart-searching thinking at the twenty-seventh annual Los Angeles District young people's convention, which convened at Los Angeles First Church, May 12 and 13.

The convention was directed in an efficient and effective manner by our

capable president, Professor James H. Jackson. President Jackson stepped from the office of president this year, after three years of outstanding leadership, due to the Danforth Teacher Study Grant awarded him for the ensuing year.

Elected to fill the position of presidency was one of high qualifications and abilities, Rev. Glenn Chaffee, pastor at Panorama City. Brother Chaffee has done a commendable job with the young people of our district in past years and assures a year of spiritual growth and accomplishment for the future.

The annual fellowship banquet, "a success any way you look at it," was an outstanding fete made possible by Dr. M. Kimber Moulton, President Henry Tole, and their fine host society.

The district as a whole, as revealed by the convention reports, co-operated fully with the total program of the N.Y.P.S. during the past year. Our young people returned to their local societies challenged, inspired, and desirous to truly be of service for Him and others.

JACK DYER, Reporter

Idaho-Oregon District Church Schools

The Idaho-Oregon District Church Schools recently completed four area Sunday-school conventions with Rev. and Mrs. Lyle K. Potter as the special workers. The conventions were well attended with a sense of vitality in Sunday-school work across our entire district.

Rev. and Mrs. Lyle Potter are wonderful Sunday-school workers. Their comprehension of the great task of the church school, together with their background of experience in promotional work, gives to them a unique preparation for this task in which they are engaged. We plan on their return in '57 to conduct Christian Service Training classes.

Idaho-Oregon District closed the assembly year with an average weekly attendance of 6,178, a gain of 313. Last year we reported an enrollment of 8,645; this year we have 9,452 enrolled in our church schools, a gain of 807 for the year. In line with the Third-Year Achievement program we are able to show 100 per cent of our churches with Cradle Roll departments, with an enrollment of 1,162—an increase of 352 over last year. Our goal of 86,250 calls to be made was exceeded with a final tabulation of reports showing that our people had made 107,724 calls this year.

Twin Falls First Church leads the district in numerical gain with an increase of 40 for the year; Idaho Falls leads the district in percentage gain,

of 110 per cent. And 24 churches were presented with the third-year achievement awards at the District Assembly, held May 11 to 13.

RAYMOND C. KRATZER, Reporter

ANNOUNCEMENTS

RECOMMENDATION—Jack and Naomi Sutherland, who have been our pastors at Sunnyland Church, Peoria, Illinois, are entering the full-time field of song evangelism. Mrs. Sutherland is an excellent pianist and plays the accordion, and Brother Sutherland plays the guitar and leads the singing. They sing solos and duets and will be a blessing to any church. I heartily recommend them.—Lyle E. Eckley, Superintendent of Northwestern Illinois District.

BORN—to Rev. and Mrs. William R. Dillon of Bruceton Mills, West Virginia, a daughter, Brenda Sue, on June 11.

—to J. Frank and Neta (Cargill) Fields, Jr., of Brownwood, Texas, twin sons, Thomas Franklin and Timothy Franklin, on May 27.

WEDDING BELLS—Miss Martha Dorvalene Duree and John William Hess, both of Walters, Oklahoma, were united in marriage on May 15, in the Walters Church of the Nazarene, with the pastor, Rev. R. R. Harris, officiating.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Ohio for her backslidden husband (ten years now)—the home situation has become serious—that he may turn from sin and wickedness, and that she may be able to fully trust the Lord in it all;

by a Christian in Oklahoma for a very special need and a very trying situation—especially needs help, as there is no one there to pray with her in this;

by a lady in Wisconsin for her brother who has been ill for two years—operated on for a brain tumor, now very weak and doesn't seem to gain strength—that God will touch and heal him if it is His will, also that he may be saved;

by a friend in Illinois that God will hear and answer in regard to a reconciliation with another person.

Nazarene Camp Meetings

July 14 to 24, Oregon Pacific District Camp, at 12625 S.E. 82nd Avenue, Portland, Oregon. Special workers: Rev. Harold L. Volk and Rev. Howard Sweeten, evangelists; Rev. and Mrs. Gilbert Rushford, song evangelists; prayer and praise, Rev. T. H. Stanley; Rev. James E. Kratz, children's worker. For information and reservations, write to Rev. B. Martin Gale, Rt. 1, Box 425, Clackamas, Oregon. Rev. W. D. McGraw, Jr., district superintendent.

July 22 to 31, Central Ohio District Camp, at Columbus Campgrounds, Cleveland Avenue at Morse Road, Columbus, Ohio. Workers: Dr. Edward Lawlor, Rev. Charles H. Lipker, evangelists; Professor Wannie Tippett, song evangelist; Dr. John Cotner, youth worker; Rev. H. C. Litle, prayer director; Mrs. H. C. Litle, children's worker. For information write, Rev. C. D. Westhafer, 214 W. South St., Wooster, Ohio. Dr. Harvey S. Galloway, district superintendent.

July 25 to 31, Florida District Camp, at old Suwannee Campgrounds, on U.S. Hi-way 41, three miles north of White Springs, Florida. Workers: Dr. I. C. Mathis, Dr. Ralph Earle, evangelists; Rev. and Mrs. Leon Cook, singers; Rev. C. R. Moore, youth director; and Mrs. Ben Marlin, children's worker. Dr. John L. Knight, district superintendent. For information, write Rev. Don Newell, camp manager, 235 Avenue "F" S.W., Winter Haven, Florida.

July 25 through 31, Southern California District Camp, Costa Mesa, California. Special workers: Rev. C. B. Cox, Rev. Paul Martin, Rev. T. H. Stanley, and Professor Ronald Lush. For information write, Rev. Clive Williams, Box 384, Costa Mesa, California. Dr. R. J. Plumb, district superintendent.

August 1 through 7, Minnesota Nazarene Camp, at the Mission Farms Campground, ten miles west of Minneapolis on Medicine Lake. Special workers: Dr. G. B. Williamson, Rev. J. E. Williams, Rev. and Mrs. Kenneth Bedwell, and Dr. Guy Nees, preachers; Gerald and Donna Lou Jenkins and Rev. Philip Johnson, musicians; Evelyn and Lucile Manus, children's workers. For information write, Rev. Roy F. Stevens, district superintendent, 1401 Payne Ave., St. Paul, Minnesota.

August 5 to 14, Southwest Oklahoma District Camp, at the campground, 3½ miles west of Anadarko, Oklahoma, on Hi-way 9. Special workers: Rev. Don Scarlett and Rev. Ray Hance, evangelists; Calvin and Marjorie Jantz, singers and musicians. For further information or reservations, write the district superintendent, Rev. W. T. Johnson, Box 249, Duncan, Oklahoma.

August 5 to 14, Washington-Philadelphia annual district camp meeting, at North East, Maryland. Workers: Rev. Paul Martin, Rev. Ted Martin, evangelists; Rev. Kenneth Pearsall, youth speaker; Rev. and Mrs. Arthur Gould, singers; Mrs. Grace Bertolet, organist. For information and reservations write the camp manager, Rev. Boyd M. Long.

August 8 to 14, Iowa District Camp, District Campground, Route 1, West Des Moines, Iowa. Dr. G. B. Williamson and Dr. Remiss Rehfeldt, evangelists; Professor Wannie Tippett and the Olivet Quartet, singers. Missionary convention, August 9, Dr. David Hynd, speaker. Children's workers, Misses Meadows and Reasoner. Rev. Gene E. Phillips, district superintendent.

August 12 through 19, Virginia District Camp, one mile west of Sprouses' Corner, or intersection of Hi-ways 15 and 60. Mail address, Dillwyn, Virginia. Special workers: Rev. E. C. Martin, preacher; Rev. and Mrs. T. T. Liddell, singers; Rev. C. Wm. Ellwanger, Rev. V. W. Archer, and others. For information regarding rooms, etc., write Rev. W. O. Holloway, 919 E. Elliot St., Charlottesville, Virginia. Rev. V. W. Littrell, district superintendent.

August 15 to 21, Eastern Kentucky District Camp, campgrounds, Winchester, Kentucky. Workers: Rev. J. A. McNatt and Rev. Asa Sparks, preachers; Douglas Slack, song evangelist. For further information write the district superintendent, Rev. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

August 15 to 21, Northwest Indiana District Camp, to be held in conjunction with the district assembly. All services at the District Center, near San Pierre, Indiana. Special workers: Rev. Bernie Smith, evangelist; Norman and Connie Franklin, singers; Dr. David Hynd, missionary; Dr. Hardy C. Powers, general superintendent. For further information, write Rev. Harry McCubbin, R.R. 1, San Pierre, Indiana.

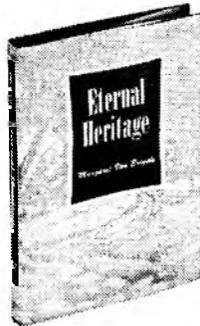
District Assembly Information

COLORADO—Assembly, July 13 and 14, at Lakewood Church of the Nazarene, 1755 Dover St., Lakewood, Colorado. Rev. George Greiner, 1755 Dover St., entertaining pastor. Send mail and other items relating to assembly in care of Brother Greiner, 1755 Dover St., Lakewood, Colorado. Dr. Hugh C. Benner presiding.

MARITIME—Assembly, July 13 and 14, at the Church of the Nazarene, 156 Fitzroy St., Summerside, P.E.I. Rev. D. R. Morrison, entertaining pastor. Send mail and other items relating to assembly to him, Box 455, Summerside, P.E.I. Dr. D. I. Vanderpool presiding.

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MICHIGAN—Assembly, July 13 to 15, at the Indian Lake Campground, Vicksburg, Michigan (located five miles northeast of Vicksburg, situated on the southeast side of Indian Lake). Rev. V. L. Ward, entertaining pastor. Send mail and other items relating to assembly to him, Route 2, Vicksburg, Michigan. Dr. Samuel Young presiding.

CENTRAL OHIO—Assembly, July 20 to 22, at the District Campgrounds, Morse Road, Columbus, Ohio (may be reached by Greyhound bus to Morse Road). Send mail and other items relating to the assembly % Dr. Harvey S. Galloway, 2657 Morse Road, Columbus, Ohio. Dr. Hugh C. Benner presiding.

EASTERN MICHIGAN—Assembly, July 20 to 22, at Flint First Church of the Nazarene, Lyon at West Wood St., Flint, Michigan. Rev. Leslie Parrott, the entertaining pastor; send mail and other items relating to the assembly % him, at 310 W. Wood St., Flint, Michigan. Dr. Hardy C. Powers presiding.

PITTSBURGH—Assembly, July 21 to 23, at the Alameda Campgrounds, P.O. Box 367, Butler, Pennsylvania (rail terminus is Butler, Pennsylvania). Rev. Wm. W. Filer, 201½ Fifth Avenue, Butler, is the entertaining pastor. Send mail and other items relating to the assembly % Rev. R. F. Heinlein, P.O. Box 367, Butler, Pennsylvania (books or other supplies sent by rail should be delivered to the Alameda Camp, Alameda Park, Butler, Pennsylvania.) Dr. D. I. Vanderpool presiding.

EASTERN KENTUCKY—Assembly, July 27 and 28, at Ashland First Church of the Nazarene, 22nd and Bath, Ashland, Kentucky. Rev. L. B. Hicks, entertaining pastor. Send mail and other items relating to assembly % Brother Hicks, 22nd and Bath, Ashland, Kentucky. Dr. Hardy C. Powers presiding.

WESTERN OHIO—Assembly, July 27 to 29, at the Nazarene Center, St. Marys, Ohio (may be reached by Nickel Plate and truck; state Hi-way 29). Rev. Robert L. Ellis, 316 N. Main Street, St. Marys, entertaining pastor. Send mail and other items relating to assembly % Dr. W. E. Albea, 4301 Midway Ave., Dayton 7, Ohio. Dr. G. B. Williamson presiding.

NORTHWEST OKLAHOMA—Assembly, July 28 and 29, at Bethany First Church of the Nazarene, Main and Asbury, Bethany, Oklahoma. Dr. E. S. Phillips, entertaining pastor. Send mail and other items relating to assembly in care of him, P.O. Box 76, Bethany, Oklahoma. Dr. D. I. Vanderpool presiding.

SOUTHWEST INDIANA—Assembly, July 28 and 29, at the Indiana University Auditorium, Indiana University Campus, Bloomington, Indiana. Entertaining pastor, Rev. C. G. Bohannon. Send mail and other items relating to assembly to him, 511 N. Grant St., Bloomington, Indiana. Dr. Samuel Young presiding.

D. I. Vanderpool
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Maritime July 13 and 14
Pittsburgh July 21 to 23
Northwest Oklahoma July 28 and 29
East Tennessee August 3 and 4
Chicago Central August 10 to 12
Southwest Oklahoma September 14 to 16
North Carolina September 21 and 22
South Carolina September 28 and 29

Hugh C. Benner
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Colorado July 13 and 14
Central Ohio July 20 to 22
Kentucky August 3 and 4
Virginia August 10 and 11
Northwestern Illinois August 17 and 18
Indianapolis August 24 to 26
South Arkansas September 7 and 8
North Arkansas September 14 and 15

EVANGELISTS' SLATES

Ailee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Bailey, Clayton D. Evangelist, Box 579, Fort Dodge, Iowa.
Orlando, Fla. July 6 to 17
New Castle, Ind. July 19 to 24
Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
Baldwin, C. R. Evangelist, 1122 W. Texas, Durant, Okla.
Kilgore, Texas July 6 to 17
Cauthron, Ark. July 22 to 31
Ball, Kenneth W. and Evelyn. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
Balsmeier, A. F. and Leonora T. Preacher and Singers, P.O. Box 745, Hutchinson, Kansas.
Banning, R. M. Evangelist, P.O. Box 154, Morrow, Ohio.
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Bass, M. V. Evangelist, Route 5, Mt. Pleasant, Mich.
Salamanca, N.Y. (Indian Camp) . July 7 to 17
Camp Sherwood, Mich. . . . July 31 to Aug. 14
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
Florida July
Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
Wash.-Phila. Dist. Camp . . . August 5 to 14
Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Bierce, Joseph. Evangelist, 913 Indiana St., Bicknell, Ind.
Oakman, Ala. (Grace Chapel) . . July 20 to 31
Grenada, Miss. August 3 to 14
Bishop, Joe. Evangelist, Box 47, Yukon, Okla.
McLean, Texas July 6 to 17
Harrah, Okla. (Hortons Chapel) July 20 to 31
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Alice, Texas July 7 to 17
Boone, Ford. Evangelist, 227 S. Locust, McComb, Miss.
Bouse, Fred. Evangelist, 420 E. 12th St., Indianapolis, Ind.
Bowman, Don and Frances. Song Evangelists, 1013 Vine St., Newport, Ky.
Bowman, Russell. Evangelist, 1841 Belmead Rd., Columbus, Ohio.
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Blossom, Texas July 6 to 17
Indianapolis, Ind. (camp) . . . July 28 to Aug. 7
Brannon, J. S. Coal Fork, W.Va.
Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
De Queen, Ark. July 13 to 24
Caddo, Okla. July 27 to Aug. 7
Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo, Ohio.
Brockmuller, C. W. and Esther. Box 527, Kansas City 41, Mo.
Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.
Milwaukee, Wis. (S. Side) . . July 6 to 10
Bluffton, Ind. July 13 to 17
Brown, Clon C. 112 Manor Dr., High Point, N.C.
Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio.
Western Ohio Dist. Camp . . . July 29 to Aug. 7
Akron District Camp August 8 to 21

Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.
Brown, Mackey J. Evangelist; Sullivan, R. A. Singer. 208 8th Ave. S. Nashville, Tenn.
Brown, Marvin L. Evangelist, 1309 N. Main St. Kewanee, Ill.
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Ashland, Ky. June 29 to July 10
Handley, W.Va. July 18 to 24
Burton, C. C. Evangelist, P.O. Box 145, Somerset, Ky.
Somerset, Ky. (E. Side tent) . . July 5 to 17
Somerset, Ky. (W. Side tent) . . July 19 to 31
Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
Rocky Mountain Dist. July and August
Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado Springs, Colo.
Carlson, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.
Cedar Rapids, Iowa July 12 to 17
Iowa City, Iowa July 19 to 24
Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
Rolla, Mo. June 29 to July 10
Mountain View, Mo. July 13 to 24
Carpenter, Harvey and Ruth. Evangelists and Singers, 323 N. Franklin Ave., Greensburg, Ind.
Carroll, Bob and Gladys. Evangelist and Singers, Box 422, Nowata, Okla.
Aroma Park, Ill. July 6 to 17
Tulsa, Okla. (Dawson) July 20 to 31
Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
Austin, Texas (First) July 6 to 17
Grand Saline, Tex. (Naz. Chap.)
..... July 21 to 31
Carter, W. A. Evangelist, 3808 Park St., Greenville, Texas
Mena, Ark. July 13 to 24
Casey, H. A. Evangelist, 1801 N.E. Madison, Oklahoma City, Okla.
Eureka, Kansas (First) . . . June 29 to July 10
Osgood, Ind. July 13 to 24
Casto, Clyde C. Evangelist, 4120 21st St., Del Paso Heights, Calif.
Chapman, C. L. Evangelist, Robinson, Ill.
Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Cloverdale, Ind. July 6 to 17
Springerton, Ill. (camp) . . . July 21 to 31
Chickenoff, Miss. Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
Clark, Eddie. Route 1, Colona, Ill.
Home for July
Bettendorf, Iowa August 17 to 28
Cochran, H. H. Evangelist, 6600 Piccadilly St., Riverside, Calif.
Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.
Conway, L. W. Evangelist, 1043 Columbia St., Newport, Ky.
Cock, James V. Song Evangelist, Route 1, Harrisburg, Ill.
Cook, Troy and Margaret. Singers and Musicians, Route 2, Ames, Iowa.
Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.
Birdsboro, Pa. (camp) July 14 to 24
Corbett, C. T. Evangelist, Box 215, Kankakee, Ill.
Pefferlaw, Ont. (Dist. camp) July 23 to Aug. 1
Gouverneur, N.Y. August 17 to 28
Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio.
Crawford, J. H. and Maggie. Springdale, Ark.
Sallisaw, Okla. June 28 to July 10
Fallsville, Ark. (Home Miss.) . . July 17 to 31
Crider, Jim and Janet. Singers and Musicians, % Gen. Del., Southport, Ind.
Indianapolis District Home Missions
Crist, Wesley F. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.
Elmsdale, P.E.I. June 26 to July 10
Oxford, N.S. July 17 to 31
Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.
Portsmouth, R.I. (camp) . . . July 29 to Aug. 7
Ithiel Falls, Vermont August 10 to 21
Darnell, H. E. Evangelist, Box 929, Vivian, La.
Richmond, Ind. (camp) . . . June 27 to July 10
Batesville, Ark. July 20 to 31
Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Olivet, Ill. (camp) July 14 to 25
Beebe, Ark. (camp) July 28 to Aug. 7
Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio.
Davis, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Eastern Michigan July 20 to 22
Eastern Kentucky July 27 to 29
Missouri August 3 to 5
Northwest Indiana August 17 to 19
Tennessee August 24 to 26
Louisiana August 31 and September 1
Georgia September 14 and 15
Southeast Oklahoma September 21 and 22

G. B. Williamson
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Western Ohio July 27 to 29
Minnesota August 1 to 3
Illinois August 4 to 6
Iowa August 10 to 12
Houston August 24 and 25
Mississippi August 31 and September 1
Northeast Oklahoma September 28 and 29
Kansas City September 7 to 9

Samuel Young
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Michigan July 13 to 15
Southwest Indiana July 28 and 29
Kansas August 3 to 5
Wisconsin August 10 to 12
Dallas August 17 and 18

DeBord, Clifton and Nelle. Box 881, Ashland, Ky. Churubusco, Ind. July 3 to 10
Goodard, Ky. (camp) July 14 to 24
DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
 Jamestown, N.D. (camp) July 8 to 17
 Louisville, Ill. (camp) July 18 to 24
Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 Sartinsville, Miss. (camp) July 22 to 31
 Charleston, Ill. (camp) August 5 to 14
Dickerson, L. H. Evangelist, Box 662, Bethany, Okla.
Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Seymour, Mo. June 29 to July 10
 Latham, N.Y. (camp) July 17 to 31
Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.
Dobson, J. C. Evangelist, Box 504, Bethany, Okla.
 Reserved July
Dorrance, Doyle, and Wife. Evangelists and Artists, P.O. Box 281, Monrovia, Calif.
Douglas, Wilson. Evangelist, 1905 Tenth Ave., Jasper, Ala.
Dunn, T. P. Evangelist, 4352 N. Frankfort, Tulsa, Okla.
Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
 Colorado Assembly & Camp July 13 to 24
 Kansas Assembly & camp July 31 to Aug. 7
Edwards, L. T., and Wife. Lowell, Oregon
 Reserved June 29 to July 10
 Open Date July 27 to Aug. 14
Elsa, Cloyce. Evangelist, Box 18, Van Buren, Ohio
Emmert, H. C. 405 N. Redmon, Bethany, Okla.
 Tuttle, Okla. July 6 to 17
 Prescott, Ark. (Liberty) July 20 to 31
Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
 Michigan Dist. Assemb. July 15 to 17
 N.W. Ill. Y.P.S. Inst. July 25 to 29
Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
Farnsworth, Irving. Evangelist, 141 River St., Bourbonnais, Ill.
 Akron Dist. Home Miss. June 29 to July 17
Felter, H. J., and Wife. Box 87, Leesburg, N.J.
 Stittsville, Ontario July 1 to 10
Ferguson, Edward R. and Alma. Preacher and Singers, 920 21st St., Orlando, Fla.
 British Isles June 16 to Sept. 6
Fetters, Fred W. 546 Vermont St., Altadena, Calif.
 Pierre, S.D. (Indian Ch.) Aug. 24 to Sept. 4
Files, Gloria; and Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
 Ashtabula, Ohio June 29 to July 17
 Reserved August 3 to 14
Finger, Maurice and Naomi. Preacher and Singers, Route 3, Lincolnton, N.C.
Fisher, C. William. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Anchorage, Alaska July 7 to 17
 Seward, Alaska July 21 to 31
Fitch, James S. Evangelist, 2126 Slane Ave., Norwood 12, Ohio
Flinner, Lyle P., and Wife. Preacher and Singers, 28 Carson St., Uniontown, Pa.
Foltz, John. Evangelist, Route 2, Clemmons, N.C.
 Indianapolis, Ind. (S. Meridian) Aug. 24 to Sept. 4
Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Reserved for camp and assembly July 2 to 23
Butler, Pa. (Y.P. Inst.) Aug. 8 to 12
Franklin, Norman and Connie. Evangelistic Singers, Route 1, San Pierre, Ind.
 St. Joseph, Mo. (camp) July 5 to 17
 N.W. Ind. Dist. Inst. August 1 to 6
Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio
 Knoxville, Iowa June 28 to July 10
 Stone Bluff, Ind. (tent) July 13 to 27
Fugett, C. B. 4311 Blackburn, Ashland, Ky.
Fuller, Jimmie. P.O. Box 649, Fort Valley, Ga.
 Mt. Moriah Camp July 14 to 24
 Open date July 28 to Aug. 7
Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Canton, Ill. (E. Side) July 20 to 31
Geren, Ray N. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Gering, Melvin. Song Evangelist, 105 S.W. First, Bethany, Okla.
Gillespie, George M. Evangelist, P.O. Box 208, Auburn, Ind.
 Bozeman, Mont. July 6 to 24
 Parkdale, Ore. August 10 to 21
Gilliam, Harold P. Evangelist, 219 N. Washington St., Moscow, Idaho
Glaze, Harold and Polly. Preacher and Singers, 2015 Orange St., North Little Rock, Ark.
 Temple, Texas (Bressee) July 6 to 17

Godfrey, Laura. Singer, 797 N. Wilson, Pasadena 6, Calif.
Gospel Light Trio (Rev. Lyle Leach, Fred Findley, and Wife). Preacher and Musicians, Rt. 1, Box 175, Salem, Ore.
Granger, Miss Marjorie. Song Evangelist, 4322 Manchester St., St. Louis 10, Mo.
Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Shelbyville, Tenn. (Hinesville) July 21 to 31
 Louisville, Tenn. (Assemb. & camp) Aug. 2 to 14
Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Tulsa, Okla. July 6 to 24
Greene, Bernard. Evangelist, 314 E. 16th St., Bloomington, Ind.
Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Olivet College Tour June 28 to Aug. 27

Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.
Griffith, Glenn. 620 S. Dale Ct., Denver 19, Colo.
 Watsontown, Pa. (camp) June 20 to July 10
 Clinton, Pa. (camp) July 20 to 31
Groves, Leona. Singer, Rt. 3, Box 103, Brooksville, Fla.
Grubbs, R. D. Evangelist, 1704 Madison Ave., Covington, Ky.
 Iowa Dist. Home Miss. to July 10
Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Bicknell, Ind. (camp) July 5 to 17
 Ramsey, Ind. (camp) August 4 to 14
Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio
Hall, Dave. Evangelist, 776 E. Simpson, McPherson, Kansas
 Sentinel, Okla. (tent) August 17 to 28
Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Ropesville, Texas August 3 to 14
 Electra, Texas Aug. 17 to 28

NEW ! NEW ! NEW !

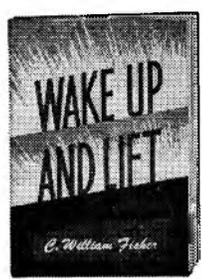
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NEW ! NEW ! NEW !

Harding, Mrs. Maridel. Evangelist, 803 N. Briggs, Hastings, Neb.

Harding, U. E., and Wife. Rm. 405, Villa Raymond Hotel, Pasadena, Calif.

Harley, C. H. Evangelist, Burbank, Ohio
Rising Sun, Ohio (camp) .. July 28 to Aug. 8

Harrington, Wm. N. Rt. 5, Box 666, Gainesville, Fla.

Harrison, Raymond W. Evangelist, Box 57, Neetsu, Ore.

Harrold, John W. Box 309, Red Key, Ind.
Menomonee, Wis. Aug. 30 to Sept. 11

Hart, H. J. Route 1, Owasso, Okla.

Harvey, Hoyer Evangelist, Box 124, Hodge, La.
Round Lake, Miss. July 7 to 17

Ward, Ark. (Hickory Plains) .. July 20 to 31

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.

Henbest, C. L. Box 345, Rogers, Ark.
Newport, Ark. (tent) .. July 20 to 31

Tahlequah, Okla. Aug. 5 to 14

Henck, Nelson H. 714 Campbell St., Williamsport, Pa.

Henderson, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Hendrick, Doris V. Evangelist, 342 North St., Bad Axe, Mich.
West Flint, Mich. June 26 to July 9

Hendricks, Joe. Song Evangelist, 4012 Catherine Ave., Norwood 12, Ohio.

Henriksen, G. W. Evangelist, 16025 S.E. Pacific Hi-way 99-E, Portland 22, Ore.

Marietta, Ohio (tent) .. July 12 to 24

Owosso, Mich. (camp) .. August 5 to 14

Henry, J. W. Evangelist, P.O. Box 581, Banning, Calif.

Holtville, Calif. July 6 to 17

Ontario, Calif. July 18 to 24

Henson, J. C. Bethany, Okla.

Higgins, Charles A. Evangelist, 1702 Pecos St., Las Cruces, N.M.

Hodge, W. M. Evangelist, Science Hill, Ky.

Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.

Holsa Evangelistic Party. 5332 Summer Ave., Ashtabula, Ohio
Reserved for July

Clarkson, Ky. August 10 to 21

Holstein, C. V. Evangelist, 432 W. Walnut St., Kalamazoo, Mich.

Holstein, Ted. Evangelist, P.O. Box 527, Kansas City 41, Mo.
E. Moline, Ill. July 10 to 31

Holtzclaw, Paul M. Evangelist, Mount Erie, Ill.

Hoof, A. J. (Jack) 1610 S. Grand St., Monroe, La.
Magee, Miss. July 17 to 22

Eureka Springs, Ark. July 24 to 31

Hoof, Billy S. Evangelist, McEwen, Tenn.

Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Butler, Pa. (Dist. Camp) .. June 30 to July 10

Open date .. July 13 to 24

Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.

Ogden Center, Mich. (camp) July 28 to Aug. 7

Hostetler, Robert. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.

Huff, Hiram Perry. Box 201, Lanett, Ala.

Huff, Thomas. Evangelist, Box 228, Zylks, La.

Huffman, H. B. Box 25, Onego, W.Va.

Huffman, W. D. and Marvel. Evangelist and Musicians, 138 E. Hazeltine St., Richland Center, Wis.

Hughes, Guthrie H. Evangelist, Greenfield, Ind.
Kingswood, Ky. June 29 to July 10

Greenfield, Ind. (camp) .. July 15 to 24

Humble, Dave and Mary. Singers and Chalk Artist, Worthington, Ind.
Martinsville, Ind. (Willow Grove) . July 5 to 17

Ihrig, R. L. Evangelist, 20 Hollywood Dr., Florence, Ky.

Inglard, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.

Isenberg Evangelistic Party. Evangelist and Singers, Box 388, New Cumberland, Pa.

Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.

Hillsdale, Mich. (camp) .. July 4 to 10

Marietta, Ohio (tent) .. July 12 to 24

Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.

Alabama District Camp .. July 4 to 10

Bluffton, Ind. Aug. 24 to Sept. 4

Jerrett, Howard W. 630 W. Hazeltine St., Ferndale, Mich.

Alma, Mich. Aug. 10 to 21

Gains, Mich. (camp) .. Aug. 25 to Sept. 4

Johnson, Andrew. Wilmore, Ky.

Johnson, Spencer. Box 11, Vivian, La.

Palmer, Tenn. July 7 to 17

Council Bluffs, Iowa .. July 21 to 31

Jones, A. K. 519 Commercial, Danville, Ill.

Jones, Claude W. Evangelist, Bel Air, Maryland
Ashtabula, Ohio .. July 1 to 24

Portsmouth, R.I. (camp) .. July 29 to Aug. 7

Jones, Lum. 630 West 9th St., Ada, Okla.

Jones, Nadine K. (Mrs. Bob). Song Evangelist, Route 1, Scranton, S.C.

Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Decherd, Tenn. (Shady Grove) .. July 6 to 17

Cowan, Tenn. July 20 to 31

Kimball, E. Everett and Irene. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Bicknell, Ind. Sept. 7 to 18

Kleven, Orville H. and Kathryn. Evangelist and Musicians, 2355 Roosevelt Blvd., Eugene, Oregon
Conconully, Wash. (camp) .. Aug. 4 to 14

Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
Attend Michigan Assemblies .. July 12 to 24

Jonesboro, La. August 2 to 14

Kuschner, Alard and Dorothea. Evangelist and Singer, 701 E. Schaff Rd., Brooklyn Heights, Ohio.

Kuykendall, P. W. Box 978, Hendersonville, N.C.

Laird, Charles H., and Wife. Preacher and Singers, R.D. 3, Salem, Ohio

Albany Dist. Home Miss. .. June 19 to Aug. 1

Lamneck, Forest. 1518 S. Buckeye, Kokomo, Ind.

Langford, J. V. Evangelist, 808 N. College, Bethany, Okla.
Rolls, Okla. July 14 to 24

Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
S.W. Ind. Boys' & Girls' Camp .. July 11 to 15

Springfield, Ohio (High St.) .. July 24

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Ottawa, Kansas .. July 1 to 10

Killeen, Texas .. July 15 to 24

Lee, Mason. 217 Division St., Huntington, W.Va.
Guken, Okla. July 5 to 17

Reading, Pa. (camp) .. July 22 to 31

Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.

Leverett Brothers. Preacher and Singers, Box 21, Lamar, Mo.
Anderson, Mo. July 6 to 17

Topeka, Kans. (Oakland) .. July 20 to 24

Lewis, Ellis. 308 N.W. Second St., Bethany, Okla.
Batavia, Ohio .. August 17 to 28

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.
Paragould, Ark. July 6 to 17

McGehee, Ark. July 20 to 31

Lipker, Charles H. Route 3, Findlay, Ohio.
Central Ohio Dist. Camp .. July 22 to 31

Litle, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio.

Logan, J. Sutherland, P.O. Box 527, Kansas City 41, Mo.

Lumhus, H. T. Evangelist, P.O. Box 971, Chowchilla, Calif.

MacAllen, L. J. and Mary E. Evangelists and Artists, 27 W. Falls St., New Castle, Pa.

Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 113, Bethany, Okla.

MacPherson, Walter S., Sr. Evangelist, 37 Newton Ave., Wollaston, Mass.

Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
Brazil, Ind. (tent) .. July 13 to 24

Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Halls Lake, Wash. (Dist. Camp) .. July 7 to 17

McCollom, Russel R., and Wife. Evangelist and Singers, 624 S. Knight, Wichita, Kansas.

McCoy, Norman. Song Evangelist, 1425 Pearl St., Anderson, Ind.
Irvine, Ky. July 3 to 17

McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Santa Monica, Calif.

McGuffey, J. W. Evangelist, 1629 N. Central, Tyler, Texas
Groves, Texas .. July 20 to Aug. 1

McGuire, Paul A., and Wife. Evangelist and Children's Workers, 901 Kelley Dr., Barstow, Calif.

McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.

McMillan, W. L. Evangelist, 506 N. Court St., Circleville, Ohio.

McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Alabama Dist. Camp .. July 4 to 10

Colorado Dist. Camp .. July 18 to 24

Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio.
Harlan, Iowa .. July 3 to 10

Grinnell, Iowa .. July 17 to 31

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Medford, Okla. (camp) .. July 13 to 24

Hutchinson, Kans. (camp) .. August 1 to 7

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Salt Lake City, Utah .. July 3 to 10

Reseda, Calif. July 20 to 31

Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
Fairview, Mont. July 5 to 17

Langley Prairie, B.C. July 20 to 31

Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron, La Junta, Colo.

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Newbern, Ind. July 3 to 21

Kermit, Texas .. August 9 to 17

Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.

Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
Laurel, Miss. (Bethlehem) .. July 8 to 19

Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
Van Buren, Ind. July 13 to 24

Thaxton, Miss. July 27 to Aug. 7

Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
Florida .. June 27 to July 20

Adrian, Ga. (camp) .. July 22 to 31

Miller, Ruth (Mrs. Henry A.) Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Middle States Missions Tour .. July 10 to 24

Olton, Texas .. July 27 to Aug. 7

Mingledorff, O. C. P.O. Box 43, Douglas, Ga.

Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 39, Ridgway, Pa.

Moore, Ernest. Evangelist, P.O. Box 515, Bremond, Texas.

Moore, Franklin M. Evangelist, Box 352, Wakarusa, Ind.
Sullivan, Ind. (tent) .. July 5 to 17

Bloomington, Ind. (Assem.) .. July 27 and 28

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.

Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.J.) 10802 53rd Ave., Edmonton, Alberta

Mooshian, C. Helen. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Mounts, Dewey. Evangelist, 134th St. and Ridge-land Ave., Worth, Ill.

Mundell, Winfield A. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.

Musical Messengers, % Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.

Myers, J. T. 502 Lafayette St., Danville, Ill.

Nelson, Charles Ed. and Normadene. Preacher and Singers, 1524 S. 4th St., Rogers, Ark.
Iasco, Mo. June 28 to July 10

Greenwood, Ark. July 13 to 24

Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.

Norton, Joe. Box 143, Hamlin, Texas
Vernon, Texas .. July 6 to 17

Jacksonville, Tex. (Mt. Hope) .. July 20 to 31

Nutter, C. W. P.O. Box 48, Parkersburg, W.Va.

Oliver, Charles. Evangelist, Rt. 1, Box 294, 3105 McArthur Drive, Lamarque, Texas
Denver City, Texas .. June 29 to July 10

Port Arthur, Tex. (Grace) .. Aug. 3 to 14

Oren, Thurman. Box 327, Parker, Ind.

Osborne, O. L. Rural Sta., West Hollywood, Fla.

Parrott, A. L. Evangelist, P.O. Box 298, Bourbonnais, Ill.

Parry, Elwood. Song Evangelist, 710 Dellwood St., Bethlehem, Pa.
Shawville, Quebec .. July 22 to 31

Patrone, D. E. Evangelist, 224 Liberty St., Painesville, Ohio.

Patterson, Walter. Route 3, Waurika, Okla.
Wicks, Ark. July 6 to 17

Horatio, Ark. July 20 to 31

Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wells-ville, Ohio

Payne, L. M. 509 Northwest Main, Bethany, Okla.

Pendleton, T. E. 2019 Greenrock Lane, Indianapolis, Ind.

Peters, Max. Evangelist, 8665 Dearborn Ave., South Gate, Calif.
Omaha, Neb. (South) .. Sept. 7 to 18

Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
Reserved .. June 15 to Aug. 27

Carmel, Ill. Aug. 28 to Sept. 11

Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill.

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia, Danville, Ill.
Butler, Pa. (Dist. Camp) .. June 30 to July 10

Louisville, Ill. (camp) .. July 14 to 24

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio.
Rising Sun, Md. July 5 to 17

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
Jasonville, Ind. July 10 to 17

Columbus, Ind. July 21 to 31

Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.
San Luis Obispo, Calif. July 27 to 31

Ventura, Calif. August 2 to 7

Pumpelly, Paul. Evangelist, 608 E. Prien Lake Rd., Lake Charles, La.
Greenfield, Ind. (camp) .. July 15 to 24

Purkisher, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
 Bloomsburg, Pa. Sept. 7 to 18
 Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.
 Beacon, N.Y. (Dist. Camp) July 3 to 10
 Adrian, Ga. (Dist. Camp) July 21 to 31
 Raker, W. C. Astoria, Ill.
 Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.
 Pittsburgh Dist. Camp June 30 to July 10
 Douglas, Mass. (camp) July 22 to 31
 Reed, Fred W. Evangelist, 612 So. 26th, Billings, Mont.
 Reed, Harlow. Evangelist, Box 45, Hull, Ill.
 Quincy, Ill. Aug. 16 to 28
 Rice, Cecil H. Evangelist, 1128 Grace St., Washington C.H., Ohio.
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Petersburg, Ind. (camp) July 5 to 17
 Richards Evangelist Party. Preachers and Singers, Box 313, Sparta, Mich.
 Richardson, Harold S. and Flossie F. Preacher and Singers, R.R. 4, Muncie, Ind.
 Ridings, E. Paul. Evangelist, 708 N. College, Bethany, Okla.
 Robbins, James. 1817 F St., Bedford, Ind.
 Evansville, Ind. July 6 to 24
 Campbellsburg, Ind. August 4 to 14
 Robinson, John. Evangelist, 448 Washington Ave., Huntington, W.Va.
 Robinson, Mrs. Lillian. Evangelist, 506 S.E. First Ave., Perryton, Texas.
 Roddy, Frank. Evangelist, 242 Chase St., Marion, Ohio.
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Nashville, Tenn. (4th Ave.) July 5 to 17
 Westmoreland, Tenn. (Highland) July 19 to 31
 Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
 St. Francisville, Ill. (F.M.) July 4 to 17
 Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.
 Royce, C. E. and Lois. Evangelist and Singer, St. Marys, Ohio.
 Napoleon, Mich. July 1 to 10
 Runyan, Harold. Evangelist, 1086 Oakhurst Dr., Charleston, W.Va.
 Rushing Family. Singers and Musicians, King City, Mo.
 Northern California June 17 to July 16
 Albany, N.Y. Dist. Camp July 22 to 31
 Rushing-Drye Party. Preacher and Singers, P.O. Box 1, Coffeyville, Kansas.
 Sanford, Ruth. Song Evangelist, Box 590, Fort Scott, Kansas
 Schmidt, William and June. Preacher and Singers, Unionville, Mich.
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
 Clinton, Pa. (camp) July 21 to 31
 Pleasantville, N.J. (camp) Aug. 18 to 28
 Sellick, R. T. Box 22, Oxford, Nova Scotia
 No. Reading Camp, Mass. July 1 to 10
 Smith Mills Camp, Mass. July 11 to 17
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Tacoma, Wash. (camp) Aug. 11 to 21
 Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Shirley, T. A. Evangelist, 204 East 9th St., Sylacauga, Ala.
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Indianapolis, Ind. (Ray St.) July 13 to 17
 Knightstown, Ind. July 31 to Aug. 7
 Silvernail, Donald R. Evangelist, Nazarene Assembly Park, Vicksburg, Mich.
 Otsego, Mich. Sept. 4 to 18
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Vevay, Ind. June 29 to July 10
 Letts, Ind. (camp) July 14 to 24
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 McCrory, Ark. July 20 to 31
 Slator, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Savannah, Ga. (E. Side) July 3 to 10
 Open date July 13 to 24
 Slayton, Hubert M. 237 N. Fifth St., Elwood, Ind.
 Sloan, Carmon G. Evangelist, 844 Rose Dr., Louisville 13, Ky.
 Smith, Bernie. Box 145, Harrisburg, Ill.
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio.
 Brilliant, Ohio (tent) July 6 to 17
 McConnelsville, Ohio (tent) Aug. 3 to 14
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Stigler, Okla. July 6 to 17
 Abilene (Tex.) Dist. Camp July 25 to 31
 Smith, Eugene and LaNora. Song Evangelists, Winstboro, S.C.
 Pleasant Ridge, Pa. (camp) July 8 to 17
 Newman Grove, Neb. (camp) Aug. 4 to 14

Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
 Holden, Kansas July 13 to 24
 Picher, Okla. July 28 to Aug. 7
 Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.
 Snow, Loy. R.F.D. 1, Bedford, Ind.
 Willow Grove, Ind. July 5 to 17
 Indiana Springs, Ind. Aug. 2 to 14
 Snyder, D. R., and Wife. Evangelist and Singers, % Gen. Del., Carl Junction, Mo.
 Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
 Sparks, Samuel L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Spittal, David J. R. Evangelist, Box 208, Bourbonnais, Ill.
 Stabler, R. C., and Wife. Box 34, Montoursville, Pa.
 Conneautville, Pa. (camp) Aug. 4 to 14
 Portage, Ohio (camp) Aug. 18 to 28
 Stafford, Daniel. Box 254, Vivian, La.
 Reserved July 1 to 17
 New Orleans, La. (Downtown) July 18 to 24
 Stafford, J. D. P.O. Box 1514, Indianapolis, Ind.
 Charlestown, Ind. July 13 to 17
 Carbon, Ind. (tent) July 27 to Aug. 7
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Oregon Pacific Dist. Camp July 14 to 24
 S. Calif. Dist. Camp July 25 to 31
 Starnes, Earl. 1317 Keller St., Evansville, Ind.
 Bloomington, Ill. (camp) July 7 to 17
 Clinton, Pa. (camp) July 21 to 31
 Steelman, Thelma. Evangelist, P.O. Box 294, Gilmer, Texas
 Mt. Vernon, Texas July 6 to 17
 Houston, Tex. (Woodsdale) July 20 to 31
 Steiningner, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.
 Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
 Strack, W. J. Box 215, New Lyme, Ohio.
 Susuras, Nick. Evangelist, 3600 Clayton St., Denver, Colo.
 Montezuma, Ind. July 6 to 17
 Sweeten, Howard W. Ashley, Ill.
 Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas
 Tarvin, E. C. California, Ky.
 Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Taylor, Robert W. Evangelist, 240 Forestdale Ave., Knollwood, Dayton, Ohio.
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
 Reserved (Home) June 22 to July 10
 Nashville, Tenn. (Third Ch.) July 15 to 24
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Tremain, W. L., and Wife. % Trevecca Nazarene College, Nashville 10, Tenn.
 Turpel, J. W. Evangelist, Convene, Maine
 Humphreys, N.B., Can. Aug. 31 to Sept. 11
 Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas.
 Van Houten, L. L. Evangelist, 237 Columbia St., Shreveport, La.
 Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho
 Vennum, Earle and Elizabeth. P.O. Box 527, Kansas City 41, Mo.
 High Point, N.C. (Conf.) July 11 to 15
 Open date July 17 to 24
 Volk, Harold L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Portland, Ore. (camp) July 15 to 24
 East. Mich. Dist. Camp Aug. 5 to 14
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
 West. Ohio Dist. Assembly July 25 to 30
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.
 Missouri Dist. Camp July 18 to 24
 Ruskin Cave Camp, Tenn. July 25 to 31
 Walker, Lawrence and Lavona. 223 Ray Ave. N.W., New Philadelphia, Ohio
 Wallin, Henry B. Evangelist, 461 S. Seward, Ventura, Calif.
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
 New York City, N.Y. July 12 to 24
 Reserved July 25 to Aug. 9
 Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
 Montpelier, Ind. July 5 to 10
 Mason, Ohio Aug. 2 to 7
 Wells, Kenneth and Lilly. Evangelists and Singers, Box 679, Whitefish, Mont.
 Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
 White, W. T. Evangelist, Clearwater, Kansas
 Edgewood, Tex. (New Home Ch.)
 July 13 to 24
 Troup, Tex. (Martins Chap.) July 27 to Aug. 7



SERVICEMEN'S CORNER

Chaplain Lyle W. Robinson writes from Fort Lewis, Washington:

"Most of this month was spent by my regiment on a joint army-navy maneuver involving considerable time spent at sea up and down the Pacific coast and an amphibious landing on the coast of California at San Simeon with an attack on an inland objective and subsequent withdrawal. Opportunity was afforded during the afloat phase of this maneuver for a daily evening Bible study. This was quite well attended considering the number of men aboard the ship on which I sailed. Some definite spiritual gains were claimed by those attending. Just the day before we were due in port at the home station, my ship had the privilege of being the first to respond to the distress call of a Pan-American airliner crashed at sea just off the Oregon coast on a flight to Honolulu. We rescued all nineteen living survivors and were able to recover the bodies of all four dead victims of the crash. It became my privilege to minister to those of Protestant preference and especially to the two lady survivors widowed by the crash."

Chaplain Claude Steele writes from Fort Hood, Texas:

"During the first three weeks of February my combat command, with most of the division troops attached to it, acted in the role of aggressor for the atomic maneuvers 'Bluebolt' at Fort Hood. I was the only Protestant chaplain for over four thousand men. During the three weeks I held nineteen field services and could have held more if the units had not been moving so rapidly. At one of the services an altar call was given and nine men were wonderfully saved. During my services as a chaplain I have never given an altar call unless I have had a definite leading of God. Possibly because of that God has always honored my army services with seekers when one is given. I love my work and appreciate the wonderful opportunity that is mine. Truly God is good."

Army Reserve Chaplain Boyd Davis (not now on active duty) was recently promoted to a captain, according to word received from the Army Chief of Chaplains office. Brother Davis is now located at 238 W. 5th, Azusa, California.

NAZARENE SERVICE MEN'S COMMISSION
Albois DIRECTOR

July 6, 1955

Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Fort Lauderdale, Fla.

Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.

Whitworth, James H. Box 401-A, John's Hill Rd., Cold Spring, Ky.

Wiggs, W. Frank. Evangelist, Cor. E. Nettleton and Sycamore Ave., Jonesboro, Ark.

Wilkinson Trio (Lloyd M., and Wife and Daughter Margaret). 1104 Penn St., Columbus, Ind.

Williams, J. E. P.O. Box 527, Kansas City 41, Mo. Pacific N.W. Camp July 7 to 17 Minnesota Dist. Camp August 1 to 7

Williams, Lillian. Evangelist, 627 W. Main St., Sparta, Tenn. Nashville, Tenn. (Dales Chap.) . July 11 to 22

Williams, Perry M. Evangelist, 808 North 30th St., Boise, Idaho

Willis, Harold J. and Mae. Preachers and Children's Workers, P.O. Box 527, Kansas City 41, Mo.

Willison, Otto R. 501 N.W. 10th St., Bethany, Okla. Snyder, Okla. July 13 to 24 Atwood, Okla. July 27 to Aug. 7

Wire, B. N. 518 N. College St., Bethany, Okla.

Wolfe, E. D. Evangelist, 820 Edina Ave., Salem, Oregon

Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio. Beacon, N.Y. July 5 to 10 Montpelier, Ohio August 10 to 21

Woolman, J. L. 223 N. Hammond, Bethany, Okla. Oklahoma City, Okla. (Grand Blvd.) July 5 to 17 Southwest Okla. Home Miss. ... July 19 to 31

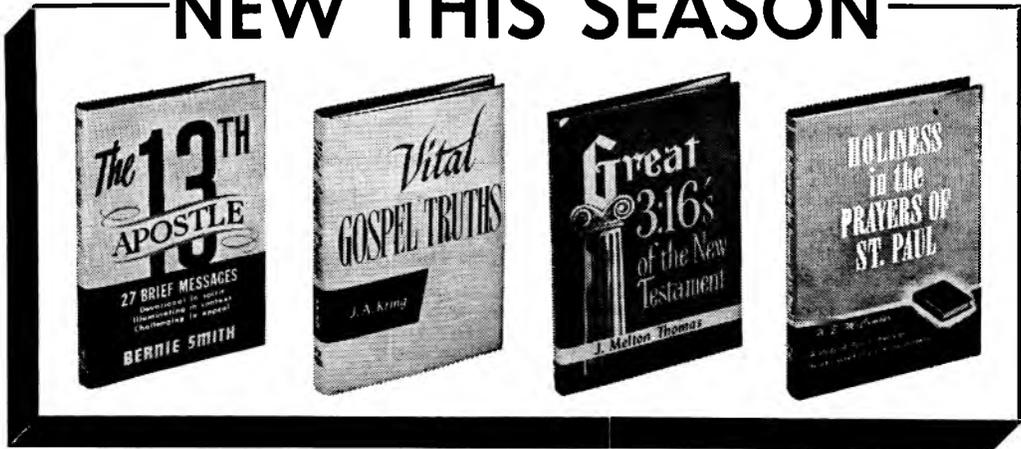
Wooton, B. H. Evangelist, 2519 Galbreth Rd., Pasadena 7, Calif. Levelland, Texas July 27 to Aug. 7 Hillsboro, Texas Aug. 10 to 21

Wright, Guy and Lillian. Preacher and Singers, Gen. Del., Staunton, Va.

Wynkoop, Ralph C. Evangelist, 6120 S.E. Knapp St., Portland 6, Ore.

Yeatts, Lowell L. 325 W. 6th St., Peru, Ind.

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