



Herald of HOLINESS

July 1, 1959

That Pastor Was Right

General Superintendent Williamson

A layman held a prominent position in his church. He was uncomfortable under the rugged preaching of his pastor. With commendable candor he told the pastor in private conversation, "I find myself in disagreement with the things you preach." When asked at what point, he replied, "I am a *liberal* Nazarene. I think we are too narrow. We ought to revise our general rules. What is wrong with attending movies, dances, using tobacco, or holding membership in secret orders? We could show commercial films in our churches and could allow our young people to dance on the lower floor of our church."

The pastor made an appropriate, unequivocal reply. He said, "If those are your views you have no right to membership, much less a place of leadership in this church." The layman soon eliminated himself. That pastor was right.

"Liberal Nazarene" is a misnomer. There are none. If a person is liberal he isn't a Nazarene. If he is a Nazarene he isn't liberal. He need not be a rigid legalist or a hairsplitting dogmatist. But he is a theological conservative, believes in radical, supernatural regeneration and entire sanctification as a second crisis experience, and he accepts and seeks to live by the standards of conduct set forth in the general and special rules of the Church of the Nazarene.

Another pastor was burdened because members of his choir appeared with unbecoming make-up, gaudy jewelry, and some immodesty in dress. He discussed the situation with his board. They voted unanimously to ask those who sang in the choir to accept the time-honored ideals of the church regarding outward adornment. Some members of the group declared they would not conform. The board weakened and divided. At cost of personal comfort and popularity, the pastor stood firm. He performed his duty as an elder and a pastor to the congregation. He was persecuted by a few and sustained some losses. But he kept his vows inviolate and his conscience clear. He won the battle for the Lord and Bible holiness. He is pastor after several years of the same spiritual, loyal, evangelistic, witnessing church. That pastor was right.



LATE NEWS

Telegram . . .

Pasadena, California—Just closed greatest commencement in Pasadena College history. General Superintendent Young brought inspiring baccalaureate sermon; Dr. Glen L. Dumke, president of San Francisco State College, brought commencement address; 163 received diplomas for largest graduating class in history. Two outstanding churchmen honored: Dr. M. L. Mann, superintendent of Arizona District, received honorary doctor of divinity degree; Dr. Norman Scharer, superintendent of schools of Santa Barbara, California, and former alumni president, received honorary doctor of laws degree. President DeLong reports pre-enrollment registration up 160 per cent over same time last year; three new buildings nearing completion; dedication of new additions to Klanssen House and Goodwin House and Student Union building set for October 9. School closed on high spiritual tide. Prospects bright for even larger freshmen enrollment than last year's 316.—Reporter.

After pastoring First Church in Lufkin, Texas, on the Houston District, for twenty-six years, Rev. Mrs. Emma Irick is resigning, effective September 1, to enter the evangelistic field.

Rev. C. Kenneth Sparks, pastor of First Church, Harvey, Illinois, has accepted the call to pastor First Church in Lufkin, Texas.

After pastoring for more than four years at Monett, Missouri, Rev. Dale B. Worcester has resigned to accept a call to the church at Garland, Texas, on the Dallas District, effective August 1.

Pastor W. H. Gentry sends word from Hendersonville, North Carolina: "First Church just closed another wonderful revival with Evangelist Nettie A. Miller. Seekers each night, and seven members added to the church. Miss Miller was a great blessing to our young people."

After pastoring the church in Mountainair, New Mexico (where the people gave 20 per cent to world evangelism this year), Rev. Herbert S. Goode has accepted a call to the church in Glade-water, Texas.

Evangelist Floyd P. Smith of Tulsa, Oklahoma, writes that he has left the field and has accepted the call to pastor the church in Fullerton, California.

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Music Memoettes

By OVELLA SATRE SHAFER

Who of us has not heard the beautiful gospel hymn "The Ninety and Nine"? But did you know that the Billy Graham Evangelistic Association has received a unique gift—the organ on which this great gospel hymn was composed?

The composer of "The Ninety and Nine," "For You I Am Praying," and many other songs was born in Edinburg, Pennsylvania, in 1840 and was converted at the age of sixteen. He was always fond of musical instruments and felt they should be a part of the church services. So intense was this feeling that he himself was responsible for the first organ installed in his Methodist church. He spent so much of his earlier life in musical conventions and religious work that his father once said, "I'm afraid Ira will never amount to anything; all he does is run around the country with a hymnbook under his arm!" His godly

A Stilling Prayer:

*I hold a butterfly close in my hand;
Its yellow-spotted wings now still in death
Have sailed, perhaps only a beat ago,
In sunny fields, on warning storm's cool breath.*

*Lord, each life here is such a temporal thing;
Its loveliness, its sorrow cannot last . . .
So let our faith rest in eternal love,
And strengthen as the hours go winging past.*

—ILA R. MONDAY

mother replied, "Well, I'd rather see him with a hymnbook under his arm than with a whisky bottle in his pocket."

He was assistant chaplain in the Civil War and not long after this he met the great evangelist, Dwight L. Moody, who persuaded him to enter the evangelistic field. About eighty-five years ago these two made their first evangelistic tour through Great Britain, and an organ was taken with them to use in their great campaigns all across England. As D. L. Moody and Ira D. Sankey were riding in a train to one of their evening meetings, Sankey was reading the evening daily and came across a poem—"The Ninety and Nine"—by Elizabeth C. Clephane. He tore it from the paper and put it into his pocket.

That night Mr. Moody's theme was "The Good Shepherd." At the close he turned to his singer seated at the little organ and said, "Sankey, sing something appropriate." All during the sermon Mr. Sankey had thought how well the poem in his pocket fit into the message. He then took it from his pocket, placed it on the organ, and sang it to a melody he composed as he went along. Perhaps this is the only case in history where a tune was composed, note for note, just as it stands today while the composer sang it for the first time. Great was the harvest of souls that night as many precious lost sheep returned to the great Shepherd.

In 1883, when the present Carruber's Close Mission was built on High Street in Edinburg, Mr. Moody donated the organ to the mission to be used in the evangelistic meetings which were held in the mission from night to night. In the spring of 1954 when George Wilson, secretary-treasurer of the Graham Association, passed through Edinburg, he made a contribution to the rehabilitation of the mission. In gratitude the mission gave him the organ for the Graham headquarters in Minneapolis, Minnesota.

Japan Journey

OKINAWA

GENERAL SUPERINTENDENT BENNER

Okinawa, once the scene of bitter conflict in World War II, is now one of the more recent points of attack in the Nazarene advance for holiness evangelism. An organizational part of the Japan District, our Okinawan work was begun by Rev. and Mrs. Doyle Shepherd, previously missionaries to Japan, and under the direction of Dr. William Eckel, district superintendent.

A major bastion of defense for the United States in the Orient, entrance is authorized by a military permit. This military situation led to a very unusual welcome for a Nazarene general superintendent, for as I stepped from the plane, I was greeted by a Nazarene naval officer, Lieutenant Huffman. Then in my honor a crack naval drill team performed a series of intricate drill maneuvers. Three of the young men in the team are Nazarenes.

Soon, however, I was welcomed by Brother Shepherd, Brother Higuchi, our excellent and aggressive Japanese worker, and several of our Okinawan Nazarenes. A group of Nazarene GI's added their enthusiasm to the event. So I enjoyed a very cordial and quite unusual introduction to Okinawa.

On this island one is always conscious of the military emphasis. Huge installations are in evidence throughout the southern portion of the island, representing all the branches of U.S. mili-

tary service. Planes and helicopters are constantly in flight. But on Okinawa there are 650,000 people to whom this island is home. It is to minister to them that Brother and Sister Shepherd are on Okinawa.

Already several preaching points are being maintained. In the principal city of Naha, a large and well-constructed headquarters building has been constructed on a property overlooking the city. It was my privilege to assist in the cornerstone ceremony, and later that evening to preach in the first service held in the church sanctuary. The place was filled with members, Sunday school children, and friends from other missions.

Our property includes two other lots in Naha where chapels will soon be constructed, and two homes for missionaries, since Rev. and Mrs. Merrill Bennett will soon add their strength to our Okinawa project as they return from their furlough. At Amesoko services have been held in the town hall, with attendance averaging around 175. There are good prospects for a gift of adequate property for the building of a church in that community.

The Shepherds have given this new field their best in prayerful, sacrificial service. As in all areas of the Orient, the early days of our Okinawa work have been difficult. Recently the Shepherds wrote: "Our hearts are torn many times by the problems which these people must face. Frequently the very decision to follow Christ means going against the wishes of the family, or being blamed for all the sickness, money troubles, or family heartaches, because that one dares to go without praying at the Buddhist altar, or refuses to burn incense to the deceased members of the family. Their social life is wrapped up in ancestral worship. Their school life often continues over Sunday for any special activities. It is often unwise to visit converts because of the wrath our coming would bring down upon the head of the believer in the home."

But in spite of the difficulties, souls are being won to Christ and children are being given the light of the gospel. So do not fail to put Okinawa on your prayer list, that God may give strength and effectiveness to our workers and their converts in this needy field.

LIFTED

*Oh, I'm not alone in my sorrow;
Others have gone through it too.
And so I must face each tomorrow
As my Saviour would want me to do.*

*Oh, let me not sink in self-pity,
But find deeper cleansing in loss.
Just let me look up and be lifted
As I tighten my hold on the Cross!*

—ALICE HANSCH MORTENSON



By a Bible-preaching Ministry

By WILSON R. LANPHER

Pastor, First Church, Washington, D.C.

When a general superintendent places his hands upon a candidate for ordination in the Church of the Nazarene and says, "Take thou authority to preach the Word of God," he is giving the young man not only the direction and content of his preaching, but also another impetus to that which makes any local Church of the Nazarene distinctive. Our church has a message. Our church has a source, not the "cunningly devised fables" of man, but the eternal, life-giving Word of God. And, at its best, our church has a passion. When yielded personality is stimulated by changeless truth and touched by divine grace, it must follow that that life is henceforth on a ceaseless mission and committed to a patient urgency, persistently seeking by every means to bring men to the Christ of the Bible.

Because Biblical preaching presents the lure of sovereign truth, men, even casual men, even indifferent men, even half-devoted men, must forever come back and take another look. Why do they come back? To see if the terms have been softened? To see if escape is still available? To see if the messengers are still convinced? Well, probably for all of these reasons and many others. But they come back mostly because they are a part of the endless demonstration that Bible truth, intelligently and imaginatively presented with passion, must ever haunt and attract the minds and souls of men.

Our young man, on whom the hands of ordination were placed, must face many tests. He must maintain a robust spiritual life. Unless the springs of service and conduct are fed by the deep-flowing water of life, the "wilderness and the solitary place" will not be glad, but rather the brown patches of uncertainty, the desert wastes of cynicism will move in to claim his soul and mind. He must accept the corroding acids of criticism which will challenge his message and his authority. He will be perplexed and grieved, as men who studied and labored with him turn aside and are deceived. Often he will be thrown back on his utter dependence on the truth of the Word, and the Spirit's power to quicken it to his own heart.

He will be humbled to the point of awe as he sees God use his best efforts, that really are so feeble in view of the opposition, to melt the heart of stone and speak the "word in season." The Bible

that he preaches, he lives by and for. There is no shifting or grinding of gears from a private thought life to a public ministry. God's truth holds and entralls him. His own valleys have been illuminated. His own mountain places have been hallowed. His ministry has dignity and purpose because it is in harmony with the eternal purposes of God. The needs of the world cry for a redemption that is complete, a perspective that includes eternity, and an insight that steadies as it startles. A church with a Bible-preaching ministry can, week after week, present the message that will confront as it heals.

The authentic note in Nazarene preaching does not come from long and detailed history. It does not come from labored and pedantic homilies that cater to pride and give a very small stone in place of bread. It does not rely on tricks, cleverness, or short-cut cheapness. It is true because it is above and beyond all these. It catches its cadence from the truths that humbled Abraham, brought Samuel to service, filled David with songs in the night, and ignited the learning of Paul till his scholarship was a means to the end—the end of magnifying Christ as the Saviour of the world. It reflects the grief of Jeremiah over the sins of the people; and the faith of John, as he beholds "the Lamb of God, which taketh away the sin of the world."

Recently, when someone was lamenting that there was not the great preaching today that there was at one time, the one who stated the well-worn criticism was surprised by this rejoinder: "Yes, and there is not the great listening either." Congregations must help pay the price for great preaching. And many things could be said about the difficulty with which a minister "buys" time for study and prayer. But I would like to emphasize our need as a church to saturate our minds in the Bible by family and private devotion, and to come to the house of God with expectancy, born of familiarity with Bible truth. A Bible-preaching ministry must be complemented by a Bible-saturated congregation.

May God grant that the young man who was commissioned to "take authority to preach the Word of God" in our Zion will be blessed by a growing love for the truth of God, which helps

him grow as a soul as he feeds the flock; and with a Bible-loving congregation. This kind of distinction will make our church *saving*, because the "true Light, which lighteth every man that cometh into the world" hath shined in our hearts; a *moving* force, because Spirit-filled men still say, "We ought to obey God rather than men"; *compassionate*, be-

cause "of his fulness have all we received, and grace for grace"; *other-worldly*, because "we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth"; and *enduring*, because "the grass withereth, the flower fadeth: but the word of our God shall stand for ever."

Make the Church of the Nazarene Distinctive—

By a Militant Evangelism

It is easy for ideas and words of worth to degenerate as they are passed on from one generation to another. The meaning of the Church's role in the world is facing such a problem. The Church's place in Kingdom building must be lifted from the idea of a "society of believers" to the original role of "soldiers of the Cross." This is still a spiritual warfare!

The Church "entrenched" is a church "entombed." We must not pull four walls of material substance around us and confine our religious experience and expressions within the narrow confines of a place of worship. Christianity breathes and blesses outside the church as well. The Church must not be turned into the "barracks of the blessed," or it will no longer be a "battlefield." We must not think of the forces of the Church existing in a peacetime role. The forces of the Church are not for defense purposes alone—they are for vital conquest!

Revivals, visitation, witnessing, and personal soul winning are concepts that reveal the many channels and the desired goal through which effective evangelism may flow. The most effective forms of evangelism are often found on the level of person-to-person dealings. The Bible does not say that we are God's revivalists, nor does it say we are God's visitors, but it does say that we are "God's witnesses." Such witnessing becomes more effective when not necessarily attached to concentrated efforts such as revivals and visitation evangelism, but it certainly becomes foundational in laying the groundwork for effective, concentrated effort later.

To push the battle for souls there are certain qualifications that must be had by those working at the task. The Gadites who joined the ranks of David, while David was still being pursued by Saul, had qualifications that we need in a spiritual sense as soldiers of the Cross:

They *separated* themselves unto a supreme leader, ". . . of the Gadites there separated themselves unto David . . ."

They were *sound* in their own lives, "men of war lit for the battle."

They were skilled in battle, "that could handle shield and buckler."

They were *steadfast* in their determination, "whose faces were like the faces of lions."

They were *swift* in their undertakings, ". . . and were as swift as the roes upon the mountains." (See 1 Chronicles 12:8.)

These men knew the elements of discipline, they were examples of dedication, and they were enemies of defeatism. Such qualities in the realm of the spiritual should not be the exception to the rule, but they should be the rule in the Spirit-filled.

While in the service during World War II, two young men made statements that point up our weaknesses in effective evangelism. One young man declared, "No one has ever taken the time or the patience to point me the way of salvation." It takes both time and patience coupled to a genuine heart concern to bring about the desired results, under God.

The other young man was stationed with us at a base in Greenland. We were in the period of the "midnight sun." One night when the closing hours of the day resembled high noon, we went to the mountain to pray. As we were returning to the base to retire, the young man made a request in the form of a question, "Can't you walk just a little farther with me?" We continued down the road and he revealed his heart need. That need was met a little later when we entered the army chapel at the foot of the mountain. There he prayed through.

We too often overlook the hunger men have, and



By CLAYTON D. BAILEY
Pastor, Oakland Church, Cedar Rapids, Iowa

when we are awakened to that hunger we often fail to go far enough in our dealings with them to help to bring them to a place of personal satisfaction in Christ.

The "token force of faith" has taken much territory for God and the Church, but what would happen if the marching force would be *total* and not just *token*? We need more foot soldiers in our evangelistic thrust and not so much mechanical planning that makes up a mechanized force. Putting heart back into our efforts, tears back into our praying, and getting the church into walking shoes will help to rid us of the Christless composure that is crippling our efforts in soul winning.

Possibly Paul's words of exhortation to Timothy would help us to possess a greater sense of caution in guarding our main calling in life: "No man that warreth entangleth himself with the affairs of this

life; that he may please him who hath chosen him to be a soldier" (II Timothy 2:4). All phases of evangelism are pleasing to God. Our material support of the church does not exempt us from the responsibility of soul winning.

Effective *evangelism* is another way of saying effective *living* and *loving*. The story is told that when General Booth of the Salvation Army was taking his leave of the Royal Palace, he was asked by Princess Victoria to sign her autograph album. He pondered over thoughts worthy of such a recording. Finally he penned this short, meaningful phrase: "SAVED TO SAVE!" Personal privilege always carries with it personal responsibility. This responsibility finds itself best interpreted in the light of the need and requirement for "carrying forward effective evangelism."

Make the Church of the Nazarene Distinctive—

by
Prayer

By DENNIS E. WYRICK
Pastor, Broadway Church
Louisville, Kentucky

Too many people regard prayer as a formalized routine of spiritual exercise, a refuge for weaklings, or childish petitions for material things.

Dr. Alexis Carrel, famous scientist who concluded thirty-three years of brilliant biological research at the Rockefeller Foundation in 1939, asserts that the influence of prayer upon the mind and body is as real and powerful as the secreting glands of our organisms.

Says Dr. Carrel: "Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of human relationships."

There are five outlets of spiritual power, five avenues through which we reveal spiritual strength. They are:

Through our lives, what we are.

Through our lips, what we say.

Through our service, what we do.

Through our money, what we give.

Through our prayers, what we claim in the name of Jesus.

By all odds the greatest of these, and the one which affects all the others, is prayer. We must remember, however, that there are some basic principles which enter into our praying. One is motive. We must analyze our motives. "Ye ask,

and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). Another is character and conduct. "If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18).

There are three general forms of prayer. They are: petition, communion, and intercession. They are all necessary and vital to our Christian lives. We should use them daily for the life and progress of the kingdom of God. Petition is prayer with our hands out. We are usually more aware of and more concerned about our own needs than those of anyone else. However, the Master says, "Ask, and ye shall receive." Petition turns our faces within.

Communion is a time of elevation. It lifts us above the magnetism of the world; it endows us with the power of detachment. Communion is a time of revelation. It is the observatory of prayer. Communion unveils God and reveals self. Communion is a time of impartation. We are strengthened by His power in the inner man. Communion turns our faces towards God.

Intercession is the selfless prayer. Intercession forgets self and identifies us with the needs of others. Intercession turns our faces toward others.

Petition might be called the *inward drive* of

prayer, *communion* the *upward drive*, and *intercession* the *outward drive*.

Everything has its price tag. Prayer is the price for spiritual power and victory in our own lives, in the church, and in the Kingdom. Mighty, persistent, prevailing prayer is the most dominant, the most demanding, and the most dynamic need of our beloved Zion today.

The greatest power in the world today is not atomic power, nor any of the other types of power which we hear so much about. The greatest power in the world today is spiritual power, which is released through prayer. Private prayer, family prayer, public prayer, all-nights of prayer are the avenues through which the Church can stride with constant spiritual victory.

If the devil has you in the "dumps" of doubt and discouragement, faith in God and prayer will get you out. Look up, *up*, UP!—WALTER E. ISENHOUR.

Prayer is so simple that we are apt to overlook it. Organization without power is a useless and insipid thing. We wear ourselves out trying to turn wheels which would spin if we had the power.

Dr. James B. Chapman made the statement a number of years ago: "The Church of the Nazarene needs enough organization to make us operate smoothly and efficiently in our day and generation." It was this same man who pleaded for a spiritual advance in our ranks.

I would conclude this article with a few words concerning effective praying:

Pray with assurance. Have a spirit of expectancy —like the bride who waits for her husband; like the scientist who looks for the solution of a formula; like the doctor who waits for his diagnosis. Assurance may be based upon experience and character. The character of God is back of His promises. Our past experience propels and encourages our faith.

Pray in the name of Christ. There are power and authority in His name. There are the power of relationship, the power of union, the power of attorney.

Pray in the will of the Father. There are many things which do not fall under His absolute will but which may be ours through His permissive will by prayer.

Pray in faith. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). Faith rests upon the character of God. *He is.* He is true to himself. He must be true to the revelation of His purpose. God's promises hang over His purposes.

My dear friends, let us, in this the latter half of our first century, lay hold firmly upon the mighty resources which belong to us through prayer. "Pray till the victory comes; pray through and the fire will fall upon you."

May our personal lives, our homes, our churches, our ministry be saturated with the sweet fragrance, the exhilarating influence, and the surging strength which will come to us through prayer.



625 MUSIC MANUSCRIPTS ON MUSIC EDITOR FLOYD HAWKINS' DESK ready to be evaluated. *The response to the song writing contest sponsored by the House was overwhelming. The winning songs are to be introduced at the National Church Musicians' Institute at Indian Lake, July 6-10.*

By Faithfulness in Stewardship



There is no evidence that offering plates are soon to be discarded in Nazarene churches. Nazarenes embrace the idea that money is sacred. The offering plate represents consecrated stewardship, the muscle and sinew of Nazarene spiritual and material progress.

Man is the only member of the animal kingdom that earns an income, accumulates wealth, and the only one privileged to make such gifts of love to God. All of life is a sacred trust, and when a large portion of time and energy is consecrated to God in regular gifts of money, the money, representing life itself, is sacred. Where the money goes, there goes the man. Jesus originated this idea when He said, "Where your treasure is, there will your heart be also" (Matthew 6:21). Once the Christian begins conscientiously to honor God with his treasure, Jesus promises a full-orbed development of every stewardship capacity. For where the money goes, the heart follows.

John Wesley advised about money in these words, "Make all you can, save all you can, give all you can." Since money is sacred, the Christian never grows spiritually, never becomes a wise steward in other areas, until he has learned systematic storehouse giving. He may have every appearance of growing in grace; he may occupy responsible positions in the church; he may have many characteristics of a wise steward. But when vital issues are faced, he generally proves a disappointment. Since he is never out in the open about his giving, he never is at his best in other stewardship obligations. The man who won't give his tithes and offerings usually won't give himself in Kingdom building. Having kept that which is sacred all for himself, he will not give his person, which the money has represented. We all know that stewardship represents more than money, but true stewardship is fought first on the battleground of systematic giving. If the battle is lost here, all other phases of stewardship are damaged. Full consecration begins with possessions systematically given in storehouse tithing.

Why did early Nazarenes make such phenomenal progress, experience outstanding revivals, and have so much glory down upon the church? Thousands will testify that it was because, with the fishermen of old, who forsook their nets, they gave everything to God. Farms were mortgaged to keep colleges

open. Nazarenes sacrificially and thankfully gave everything they had to keep home mission fires burning, and trusted God for their living expenses. Because God, first of all, had their money, He owned their time and talents. No wonder they were blessed with great spiritual revivals!

Will modern Nazarenes keep the glory down? The key lies in a healthy stewardship attitude. Thank God, many have caught the vision. Some of the most sacrificial contributors may be found in our churches today. Men with ordinary jobs are giving the second tithe and some even a triple tithe to make sure that God gets the very best. Modern Nazarenes see an ever-enlarging horizon of missionary outreach. Space-age Nazarenes will keep the "windows of heaven" open by putting God first in every stewardship capacity.

There is no real stewardship outside the stewardship of possessions, for tithes and offerings open the door to the stewardship of personality. Having faithfully carried through the giving of possessions, it is not difficult to take the step of giving one's self to prayer, worship, visitation, revivals, Sunday school, and salvation work.

The widows and the incapacitated must not stumble here. Remember that money symbolizes personality. Give as God has prospered. If your gifts are as small as the widow's two mites, give that and be happy. God does not look at the size of our gifts, but how much we have left after having given.

Let none try to "buy" his passport to "mansions in the sky" by giving only money. It is often easy for some to be content with only "paying the bills." The gift of possessions should help to divorce us from love of material things, so that we can more freely give ourselves.

The pioneers of faith are not all on our foreign mission fields. All of us can share with those wonderful, courageous, self-sacrificing warriors in foreign lands. We too can experience self-appointed privation by giving largely and sacrificially of our money, time, and talents as stewardship pioneers.

Jesus has given to His stewards a glorious promise in Luke 12:33-34: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

As sacrificial stewards, we grow to be more and more like Jesus—" . . . though he was rich, yet for

your sakes he became poor, that ye through his poverty might be rich" (II Corinthians 8:9).

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Corinthians 9:6-7).

Make the Church of the Nazarene Distinctive—

By Worship

"In Spirit and in Truth"



By W. H. BURTON

Pastor, University Avenue Church, San Diego, California

"Wasn't that a wonderful service?" It was my mother asking the question as we were going toward home in our Model-T after one of our first services in the Church of the Nazarene. One of my sisters said, "I certainly enjoyed it. May we go there again, Daddy?" My younger sister (now Mrs. Doyle Shepherd, of Okinawa) said, "Didn't they have wonderful singing?"

My father, not quite so enthusiastic, said, "At least it was different." My baby brother (now pastoring First Church in Corpus Christi, Texas) slept contentedly in the loving arms of our father as we drove over the bumpy roads.

I was the chauffeur! I was in my later teens and the service had impressed me deeply. My family was a "religious" family. We had attended church with a good degree of regularity. But here was a worship service so different that all of us were strangely and warmly moved toward God.

Looking back thirty-seven years to those first services, I am sure there were definite characteristics that must be preserved if our worship is to have the distinctiveness that should characterize a clear-cut holiness church.

There was a *friendliness* among the people that seemed to foreshadow the coming of their great common Friend into their midst. It seemed to me He always came!

The *singing* was *lively* and *joyously beautiful*. It was more than the beautifully worded truth of an inspired poet. It was the pouring out in song of a real, joyous personal experience with the Lord. They sang:

*I'm over the Jordan tide;
The waters did there divide.*

*I'm in the land of Canaan,
Abundantly satisfied,
And now with joy and gladness,
I'm singing along the way;
In fellowship with Jesus,
I'm happy night and day.*

I scarcely knew what they were singing about; but singing like they did never confused me—I wanted more than anything else to cross with them into Canaan.

It seemed to me there was an *expectancy* in each service that would not be denied, a faith that claimed the very presence of God. Accompanying this were an awe of His presence, a searching of the heart, a revealing of the soul to itself before God, the Saviour and Judge. There were an earnestness and a sincerity by the pastor and the people that made me feel that to worship God in Spirit and in truth was the highest privilege of man.

I have now been a pastor in our beloved church for thirty-three years. I have tried to build by this pattern, and the Lord has been good to me. Last Sunday evening there was shouting with the singing! This was followed by good testimonies, a good preaching atmosphere, and eight seekers at the altar. I felt I had worshiped again in Spirit and in truth.

It is my desire that each of our services shall contribute to the lives of all who worship with us. I am deeply grateful for the influence of the Church of the Nazarene on my family and on me. I want the worship service of my church to be characterized by friendliness, joyousness, and ex-

pectancy. I want the Spirit of God to move in upon us always—I become deeply concerned if He is not often manifestly present.

My prayer is that we shall worship the Lord in

Spirit and in truth! And in a distinctively Nazarene fashion that will bring an awareness of God's presence to all who worship with the people called Nazarenes!

Make the Church of the Nazarene Distinctive—

By H. B. DEAN

Pastor, First Church, Houston, Texas



by

Exemplary Christian Living

The Church of the Nazarene faces today the greatest challenge of its history! Perhaps it is safe to say that in the past few centuries no church has been offered a greater opportunity than ours. We may not know all that is contributing toward it, but unquestionably there is a religious awakening in many areas of the world today that provides an extremely fertile soil for a holiness church. This awakening has taken on the aspect of a hungering and thirsting after the deep things of God. Everywhere I talk with people outside our own church I find them seeking, sometimes openly, something that will satisfy a deep longing for reality in their religious experience.

All about us are multiplied thousands who deplore the low level of living to be found in the members of the so-called Christian churches. These thousands are looking for someone to lead the way in setting an example of high Christian principles that control every area of life.

Some of the old-line churches are aware of this dissatisfaction among the people and are attempting to do something about it. Just last week (May 22) I read a newspaper account of a committee report from one of the large Protestant denominations which stated that Christianity in America had reached the place where there was no longer any way to tell the difference between church members and the world. It stated that the church members dressed like the world, went to the same places of worldly amusement, conducted their businesses in the same questionable manner, etc. The report closed with a plea for a return to a high standard of Christian living.

We have the message the world is hungry for! Through these fifty years we have been preaching that through the blood of Jesus Christ there is a complete solution to the sin problem in the lives of men and women. We have declared that God is able to forgive every sin of the life and to

cleans the heart of the sin principle, so that one will have perfect fellowship with God and that every longing of the heart will be satisfied. We have emphasized, and rightly so, that the Holy Spirit will live in the hearts of God's people, making them victorious over the disappointments and temptations that beset on every hand. Yes, we have the message the world is hungry for, *but the message alone is not enough!* Men will listen to our message only if they see it exemplified in the lives of our people. People are looking for reality, and if the people called Nazarenes have had a real experience with God in which they have come to know Him whom to know aright is life eternal, many will see in us the kind of life for which they are looking.

We can read the words of the Apostle Paul as if they were written to us: Church of the Nazarene, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." We will not have to change our purpose or our program one iota to meet this challenge. The gospel we preach is Biblical, for "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12).

The general and special rules of the church are designed to encourage a godly life. There is not one of the requirements or prohibitions of these rules but what, if conscientiously followed, will help to produce a Christlike life; and that is the desire of every sincere Christian. Oh, yes, we may be conspicuous if we live godly lives, separate from the world; but God grant that our people will develop such strong Christian convictions, and live every day by these convictions, that the word *Nazarene* will become synonymous with an *exemplary Christian!*

On with the Music

By EVANGELIST HUGH SLATER

It is significant that along with our Golden Anniversary celebration we should recognize the importance of music in our services, evangelistic and personal. Down through the ages heresy and orthodoxy have discovered and used the power of sacred songs. Arius, though a keen and acute controversialist, did not rely on his logic alone for the spread of his doctrine on the person of Christ, but wrote songs for the sailors, millers, and pilgrims that believed as he taught.

Chrysostom, when bishop of Constantinople, saw the crowds of people that were gathered at night and early dawn, in porticos and in the open air, to sing the songs of the Arians and to listen to them; and instead of relying simply on his eloquence, although he was the most eloquent of preachers, he developed the hymns of his own church.

Bardesanes, the Gnostic, composed hymns and had them arranged to popular melodies, in order to propagate Gnosticism. Ephraem Syrus fought the heresy like a wise man, by writing hymns himself and encouraging the faithful to sing them. Even Augustine wrote an elaborate hymn to fortify his people against the Donatists. In later times, the doctrines of the Lollards and reformers were propagated by popular singing.

Luther's "A Mighty Fortress Is Our God" became the nemesis of the church of Rome, and inspired his followers to break the yoke of Catholicism. Charles Wesley's hymns and the animating melodies which were the delight of the early

Methodists did as much for the triumphs of Methodism as his brother John Wesley's sermon's. And the sacred songs of Mr. Sankey were hardly less important in promoting revivals of religious earnestness in America and England than was Mr. Moody's preaching.

We must all admit that the contribution of good music to the church services, evangelism, and the inspiration of God's people, is no less important than in bygone days.

We are living in an age of specialization, when we are apt to leave the singing to the choir, a soloist, a duet, or a quartet, and fail to join in as a congregation. This, if done, will prove to be fatal; for if the congregation leave the singing to the specialist or choir, and never sing at all, or sing very rarely, or sing languidly and without any vigor and heartiness, they do not know what they miss.

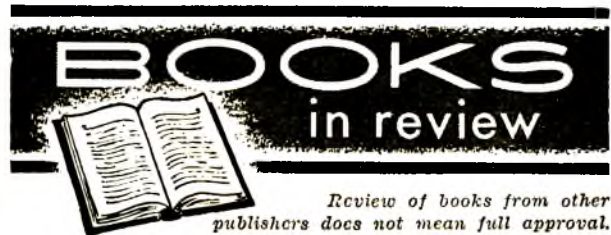
In nearly all great revivals of religion the common people themselves have been inspired with a passion for singing. They have sung their creed, as it seemed to be the most natural way of declaring their triumphant belief in the great Christian truths that they embraced. The singing of hymns has consoled them in their sorrows, sustained their courage in the presence of danger, and helped them to face all the vicissitudes of life with the confident tread of a conqueror.

Nazarenes have been characterized down through the years by jubilant, joyful singing of the songs of our Zion. May it ever be so. On with the music!

A Hillside Walk with Isaiah

By GRACE V. WATKINS

*"The hills shall break forth into singing,"
"The trees of the field shall clap their hands."
What lovely words, like music ringing
Through all the isles and all the lands!
How often I have wished I might
Go walking on the hills with him,
On flowering slopes when noon was bright,
Or when the dusk was blue and dim!
Although Isaiah's every word
Were in an unfamiliar tongue,
Our kinship with the living God
Would be so glad and sweet and strong,
Our hillside comradeship would be
A glory-shining memory!*



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

OLSEN OF EUGENE*

JERRY JOHNSON
(Beacon Hill, 50c)

This is the story of a successful Sunday school—the Sunday school of Eugene, Oregon, First Church of the Nazarene.

It is also the story of an unusual Sunday school superintendent—Gordon T. Olsen, who for twenty-five years has been in the business of Sunday school superintendency. As a successful businessman, he has learned a lot of methods which he has been able to apply to Sunday school work and make them eminently successful. The book is written around the theme of automobile driving. It is thoroughly practical, interesting, and decidedly challenging.

—NORMAN R. OKE, *Book Editor*

*Order direct from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.



EDITORIALS.....

Another Semi-special Issue!

Another semi-special issue of the *Herald of Holiness* is presented this week. There are six articles by as many pastors, which emphasize the general theme "Making the Church of the Nazarene Distinctive." The front-page article, by General Superintendent Williamson, also ties in with this thought. Dr. Williamson, as sponsor of this issue, suggested the general theme and gave me A-1 help in planning all of this part of the number. Thank you, Dr. Williamson! I couldn't make it without you and all of my other helpers.

"I Am the Light of the World"

Last night we went to camp meeting. After service we talked to friends until nearly all the lights were out. Thus we had to walk most of the way to the car in darkness, and when we got there, it was difficult to find the right key. If it had been daytime, or the lights had been on, it would have been easy to find the key and start home without delay.

Darkness is inconvenient, especially for people who want to get somewhere. Darkness limits or slows them down, just as it did us last night. Also, to be alone in the dark when you are conscious and ready for action is depressing. It may even become frightening if one does not know just what may be around him. Further, darkness is dangerous. It is easy for one who is accustomed to good eyes and plenty of light to stumble and fall in the dark.

Jesus was aware of all these handicaps of darkness when He said, "I am the light of the world." Notice the explanation which He gives with this statement: "He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). We must not stop with just the words, "I am the light of the world," for what follows in the verse gives their significance. If we follow Him who is the

Light of the world, we'll have understanding and freedom of action. We can do something, and do something worthwhile. We can move about and not go in circles. We can act, and act with sense. We can achieve, and with our achieving build the kingdom of God. This is what it means to follow Him who is the Light of the world.

If you are in darkness, if you are in sin, let Jesus speak and He will say, "Let there be light," and there will be light. He will open your blind eyes and make it possible for you to walk with safety and success in this present world. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

A Sidewalk Conversation

As I returned to my office from lunch today, I passed a man and woman on the sidewalk. They were having an argument, but it was not yet very heated. I caught just two statements. The woman said, "Well, I'm just giving you the facts." The man looked sour, if not angry, and answered, "I don't care anything about the facts."

I didn't stop, of course, or say anything, but I did some thinking. Too many people—and I'm afraid most of us come in this class to some extent—refuse to face the facts. They try to shut their eyes to them, to believe that they are not real. Nevertheless facts are facts and sooner or later we'll have to face them; there's no way to dodge them. Life is throwing facts at us all the time, and we ought to be ready to recognize them, to meet them to the best of our ability.

In this connection I think of Hebrews 9:27, "And as it is appointed unto men once to die, but after this the judgment." People don't like to think about these facts. Some people put off

making a will because they don't want to face the fact that they are going to die one of these days. There are others who do not even want to hear the word judgment—it doesn't sound good to them. They seem to think that by ignoring it they can escape it. But such is not the case. All

By 

men will die, except those who may still be alive when Jesus comes back to earth again. And, more than that, all men will have to face the Judgment; there is no way to evade this fact. There we'll have to give an account for the kind of lives we have lived here. "And as it is appointed unto men once to die, but after this the judgment." Sooner or later, let me say again, we'll all have to bump up against these two facts.

The intelligent thing to do is to look ahead and realize that these events are coming to pass and get ready for them. No wonder many worthwhile sermons have been preached on the words, "Prepare to meet thy God." It is no surprise that we talk about the five foolish virgins in contrast to the five wise virgins. The latter got ready for the coming of Jesus and what would finally follow that coming; the former passed by the whole idea of preparing for the Second Coming.

There is another illustration which we have from Jesus' lips. He says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Then He declares, as He comes to the close of His great Sermon on the Mount, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

This is followed by the story of the man who built on the rock and the other man who built on the sands. One man faced the facts and got ready for them. He knew the storm of the Judgment would sooner or later sweep in. Therefore he faced it and built on the rock. And when the rains descended, the lightnings flashed, the thunders roared, and the winds blew and beat upon that house, "it fell not." Why? Because it was built upon the rock. This man had seen what was coming and got ready for it. He didn't shut his eyes to it. But the other man said, "I don't care anything about the facts. I know there's a storm coming; I know the Judgment's out there;

I know death is on my track. But I am not building on a rock; I am building on the sands." He went on in his happy-go-lucky, careless way; he didn't hear the sayings of Jesus and do them. He was like "unto a foolish man, which built his house upon the sand: and the rains descended," the lightnings flashed, the thunders roared, the winds blew, and that house fell; "and great was the fall of it." This man was not ready for what he knew was sure to come. "Prepare to meet thy God"! Don't deal foolishly with the facts!

"Fifteen Relatives at the Door!"

An editorial which appeared recently in the *Kansas City Star* was headed, "Fifteen Relatives at the Door!" It gave these facts:

A German businessman was speaking in Kansas City. He told his audience that suddenly fifteen relatives appeared at his door in West Germany. Altogether, the fifteen represented only two families. They came from East Germany, and got away from there by arranging to celebrate a grandmother's eightieth birthday. They brought very little with them. They had good positions in East Germany, considering it is a satellite of Russia, and their families were living quite well. One of the men had charge of a large hospital. Why, then, did they leave practically everything they had and go to West Germany? They said that their children were getting to the place where they had to give up their right to higher education or join the Communist youth movement. Therefore they fled to West Germany in order to be able to educate their children without indoctrinating them in communism. They made the sacrifice that they might meet the critical need of their children at that time.

Are we, as Nazarenes, as interested in the proper indoctrination of our children as these East German families were? If you have children in the home, there is nothing more important than to provide for them the proper environment and training during the years in which they are growing up. If we fail during this period, there is nothing we can do to make up for it. But some may say, "We did our utmost during those years; we put our children in the best environment we knew of and kept them there, and yet they have not developed morally and spiritually as we hoped they would." Then it is not your fault; it is not your responsibility. But your business is to do everything you can to surround your children with the grace and mercy of God and the teaching that goes therewith. This is all-important, whatever the outcome may or may not be. We can't afford to fail at this point!



Foreign Missions

REMISS REHFELDT, *Secretary*

Continue to Pray for Dannie York

As this paper goes to press, the latest report is that five-year-old Dannie York is in an iron lung in Florida. He is suffering from bulbar polio and pneumonia. This little lad is desperately in need of your prayers. God is able to restore him to complete health, just as He did Kathie Sievers, if it is His will, and if people will pray and believe God.

Dannie is the son of our missionaries to British Honduras, Rev. and Mrs. Leonard York.

Missionaries on the Move

Rev. and Mrs. Donald Owens arrived on furlough from Korea on June 4. Their address while in the States will be: c/o M. R. Carson, 2424 Salina, Wichita, Kansas.

Rev. and Mrs. William Porter arrived in the States from Puerto Rico on June 4 also. They will be located at 4441 Jane Street, Bellaire, Texas, during their furlough year.

The Holy Spirit Comes to the Preachers' Retreat at Gazaland

We had a wonderful preachers' retreat at Mavengane a few weeks ago with Phineas Dlamini and Rev. Elmer Schmelzenbach. The meetings started Monday night, and Wednesday during the nine-thirty service a Pentecostal shower fell upon thirsty souls. We had all gathered around the altar after the message, to pray and give thanks to the Lord. At the close of that prayer service, many arose to testify. The glory fell and there was great rejoicing all over the church. Soon everyone was on his feet and a spirit of prayer filled the place for some time. First everyone was praying—then the people broke forth in holy joy. When I opened my eyes I saw men and women with hands uplifted, tears flowing while they rejoiced in the Lord. One preacher was saying: "I am not going to Joni; I'm not going to Joni; I'm going back to my church." And then he rejoiced in the Lord. He had been planning to ask to go to Johannesburg and work for a while to get money to help in his family needs; but when God came, he was ready to go back to his flock.

Two men were walking in the aisle with their wives, rejoicing and weeping.

Two retired ministers were embracing each other and weeping with joy.

Everyone was gloriously touched by the Spirit of God. One preacher's wife confessed that she had never before been sanctified. She left this meeting, went home, and fixed up matters with several people with whom she had had difficulty. One woman returned to the Lord, because she said she saw something new about this preacher's wife.

Many have testified since that this was the most glorious meeting they had ever witnessed. The revival spirit is still on in Gaza and we are expecting God's outpouring in our churches.—MARY COOPER.

At Cottondale

Since we last wrote, we have moved to Cottondale. This has meant a new adjustment to a different group of people and to hearing and studying a new language. We are enjoying the work here very much, as well as the association with our fellow missionaries. We

appreciate working with Miss Tabitha Evans, who is most helpful in teaching new missionaries a great deal more than just the language. Anne is carrying on with her Zulu study and then will take up Shangaan, while I have changed over to the study of Shangaan.

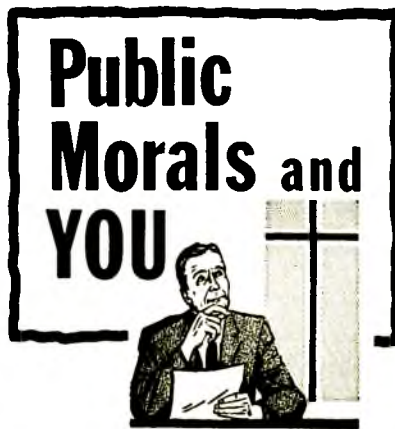
Anne has also begun working one day a week in the laboratory at the E.L.M. Hospital at Acornhoek, under Dr. Sutherland.

God is giving us souls both in the kraals and in the church services, for which we thank and praise Him. We are very grateful for the privilege of working in this area of God's vineyard.—DOUGLAS ALEXANDER, *Transvaal, Africa.*

Work in Lima, Peru

The work in the church goes on steadily. Our numbers keep up; we have an attendance of about one hundred eighty for the Sunday evening gospel service. We also have another service going at the same time in another part of the town which shows real progress. The outstanding point of interest this year is in our missionary giving. We hope to show about a 700 per cent increase on what it was in 1956. Praise the Lord!

We are praying that we may be able to start a work in Toquepala, a town of some two thousand workmen and their families, and no evangelical witness.—SAMUEL HEAP, *Peru.*



In a recent address entitled "The Great Menace to America's Children: What You Can Do About It," the Honorable Arthur E. Summerfield, postmaster general of the United States, said: "There is flourishing in this country today a vile racket of huge proportions about which the public is not too well informed. This racket involves the use of the United States mails for the wholesale promotion and conduct of mail-order business in obscene and pornographic materials. I say it is huge advisedly. We can estimate at present that the sale of these materials through the mails is running at more than 500 million dollars a year! The especially vicious aspect of this racket is the

fact that these purveyors of filth are aiming their attention more and more at the nation's children—teenage boys and girls, and even younger. With complete arrogance, they are violating the homes of the nation in defiance of the Federal Government. They are dumping pornographic sewage into the hands of hundreds of thousands of our children, through the family mailbox—most of it material that has not been ordered. . . . We are launching an intense and unrelenting effort to stop this monstrous assault on the nation's children in every way possible."

The Postmaster General suggests several ways in which parents can help the post office in this drive. When obscene mail arrives in their home, parents should do two things: First, save all material received, including the envelopes and all enclosures. Second, report the material immediately to the local postmaster and turn the materials over to him, either in person or by mail.

The final suggestion of the Postmaster General is, "All citizens, whether or not their children have been touched with this filth, can help by backing up members of Congress and local officials in their growing efforts to stamp out this evil."

EARL C. WOLF, *Secretary*
Committee on Public Morals



by BERTHA MUNRO

Much to Unlearn

Monday:

A phrase from David Smith's *The Days of His Flesh* caught my attention. Of "The Lord's Choice of the Men Who Should Be with Him": "They would have much to learn, *much to unlearn.*" There is a point of finding and choosing. After that beginning a learning, an exploring which will be endless. But first, much to unlearn? (Matthew 11:29.)

Tuesday:

They had to unlearn their idea that they must fight against others to defend their own faith. "Lord, wilt thou that we command fire to come down from heaven, . . . [they] followeth not with us." Jesus said to them, "He that is not against us is for us." Christ's way is never to waste. He recognizes and would fan the spark of truth wherever He finds it. Live the fuller truth you possess, and let the Christ in you persuade. To you He says, "Follow me." "He that is not *with me* is against me." (Luke 9:49-50, 54-56; Matthew 4:19; 12:30.)

Wednesday:

They had to unlearn their notion that the higher the seat, the closer to Jesus. "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, . . . in thy glory." But Jesus said, "The Son of man came not to be ministered unto, but to minister, and to give his life." Prominent or hidden, nearest to Christ when most like Him in spirit. Eternity's seating ar-

angement will hold some surprises for us. (Mark 10:35-45.)

Thursday:

They had to unlearn the idea that poise is a matter of freedom from outer disturbance, or even of human self-control—or what is harder to unlearn, of immediate answer to prayer. "Master, carest thou not?" The storm was furious; Jesus had not delivered. Yet He rebuked: "Why are ye so fearful? how is it that ye have no faith?" To know Christ is with you, to keep every circumstance committed to Him, to look the worst in the face, assured that deliverance never will come too late—this is Christian poise. (Mark 4:37-40.)

Friday:

They had to unlearn their feelings that they had to do great miracles themselves. "Why could we not cast him out [the evil spirit]?" Trust in our own works dies hard. It is easy to coast along on a method or a routine, easy to carry on God's business by commitments. Jesus said pray, and clear the way

Servicemen's Corner



An Open Letter to a Man Leaving the Service—

"In the Veterans' Administration hospital the chaplain repeatedly finds men that he cannot help among those who come to him for counsel. Many of these men are in situations which they unknowingly set up for themselves while in military service. In their haste to return to civilian life they sometimes overlook a number of things which appear of no importance at the time, but are vitally important in later life.

"At the risk of being considered material-minded in behalf of the veteran, I would like to list some general principles the man leaving service should keep in mind regarding veteran benefits and his entitlement to them:

"1. *There is a difference in the veteran benefit laws that apply to wartime service and those that apply to peacetime service.* You will save yourself a lot of frustration and grief if you understand these before you make plans to use any of them. You *may* or *may not* be able to go to school on the GI Bill, purchase a home or start a business with the help of these laws, be entitled to pension or compensation. **LEARN WHAT APPLIES TO YOU BEFORE YOU MAKE PLANS!**

"2. *Be sure your source of information is reliable.* Hearsay, rumor, and barracks opinion are not enough. Some non-coms and officers who are advising men are not always accurate and up-to-date in their information. The best thing to do

is to go to a VA contact office and discuss your situation with that representative. Go before you leave the service, so that you can clear up any inadequate records.

"3. *Be sure that your records are complete and in order before you leave the service.* This includes service, pay, medical, and dependents' record and status. Take a few days extra time to have everything put down and brought up to date. Every visit to dispensary, clinic, or hospital for treatment is to be recorded. This can make the difference, in some cases, whether you receive hospitalization, pension, or compensation for service-incurred diseases or disability in later life.

"4. *File a claim with the Veterans' Administration for any service-connected disease or injury, regardless of how benign it may have been.* You may not be entitled to any benefit now, but conditions may change.

"You are young and strong and courageous now. But someday you will likely be old and sick and weak. It is then that wise planning *now* will serve its purpose."

—CHAPLAIN ARCHEL R. MEREDITH
Veterans' Administration

NAZARENE SERVICEMEN'S COMMISSION
London W. Gilliland DIRECTOR

for power from above. "Abide in me, . . . As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye." (Matthew 17:19-21; John 15:4.)

Saturday:

They had to unlearn their strange conception that, having the Miracle

Worker, they still must depend on their own limited resources. "We have five crackers and a few sardines, but what are they to feed five thousand?" Jesus said, "Give ye them to eat. Use your fraction: leave the multiplying blessing to Me." Speak a faltering word; He will make it ample food for some hungry spirit—and should He need one

man to save a nation, He can increase the multiplier. (John 6:5-13.)

Sunday:

Because "there are those who trust in me" I would "be strong." "I must be strong," you say. Yet the pressures of the days have drained your energies. Then you are glad of the added stanza, "I would be humble, for I know my weakness," and also "prayerful thro' each busy moment." Self-dependence unlearned, "they that wait upon the Lord shall renew their strength" (Isaiah 40:29-31).

*Souls that were fainting
Grow full to o'erflowing,
And they that beheld them
Wonder, not knowing
That God at their fountains
Far off has been raining.*

—LONGFELLOW

Nazarene Young People's Society and Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Sharing the Bible in the United States

A record of 9,188,987 copies of the Scriptures were distributed in the United States by the American Bible Society in 1958—more than in any previous year. This was the result of the work of fifteen district and division secretaries who daily devote themselves to encouraging America's Christian forces to "spread the Word."

1. For the *migrant ministry*, Scriptures were furnished freely as needed by the chaplains who volunteer their services to men and their families who move across America with the crops. A new "popular version" of Luke and Romans in simple Spanish was welcomed by workers in the Southwestern District, who will use many more in 1959.

2. The Society supported the *ministry to Indians* by furnishing all the Scriptures needed by religious education teachers in government boarding schools. A new printing of the Navaho New Testament was also supplied.

3. The Scripture needs of patients in *hospitals and prisoners in penal and correctional institutions* were more adequately being met as the Society added approximately \$20,000 to its budget in 1958 for this work.

4. To supply Scriptures in English or other languages for the 40,000 *international students* studying in U.S.A. schools, a list of foreign-language Scriptures was distributed widely to Christian groups in the nation's colleges and universities.

5. In addition to supplying Bibles for *weekday released-time classes* in all districts, a good start has been made in using the Illustrated Portions in these weekday classes.

6. More than thirteen hundred *correspondents* and other *volunteer workers* now serve under the direction of the secretaries and annually accomplish the distribution of over one and one-half million volumes!

7. *Dispensers* for Gospel portions

continue to be used in public places as "silent distributors."

8. Since 1818, the Society has been supplying the Scriptures without cost for the *men and women of our armed forces*. In every crisis of our nation's history strong men have risen to its defense; for them and for our hospitalized veterans the Society has deemed it a primary responsibility to provide the Scriptures. The size of our armed forces remains at a high level, and more young men are today "graduated" annually from military service than from the nation's colleges. Fortunately, the number of chaplains has remained at a high level, and their service has had tremendous significance. They look to the American Bible Society for the Scriptures so urgently needed to undergird their ministry. Approximately \$235,000 is required annually to supply chaplains with the essential, inexpensive Books that provide a direct link for the serviceman with the church back home. Only \$150,000 of this amount is in sight, the remainder being an urgent need beyond the 1959 budget. Three projects received special emphasis during the year:

1. "THE BIBLE IN EVERY HOME"—a community missionary project affording a constructive Christian approach to every home with the offer of a readable Bible.

2. BIBLE READING AND SHARING—a community-wide Bible emphasis for cities with 12,000 or more population.

3. SCRIPTURE PORTIONS IN A SPECIAL COVER for use in denominational, evangelistic, or educational programs.

Selected to Serve

The following have recently been elected or re-elected to serve as district youth leaders.

- DISTRICT N.Y.P.S. PRESIDENTS
- W. M. Dorough—Abilene
- Charles Powers—Alaska
- Cecil Burns—Arizona
- Thomas Ream—Florida
- Walter Graeflin—Northeastern Indiana
- Joaquin Rodriguez—Texas-Mexican
- Brian L. Farmer—British Isles North
- Reuben Welch—Southern California

The Sunday School Lesson

MENDELL TAYLOR



Topic for July 12:

Decisions Determine Destiny (Deuteronomy)

SCRIPTURE: Deuteronomy 29-34 (Printed: Deuteronomy 30:15-16; 31:7-13)

GOLDEN TEXT: *And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed* (Deuteronomy 31:8).

A Positive Morality: In modern moral evaluation, good and evil, are relative. There is some evil mixed with the good and some good mixed with evil. This moral relativism removes all basic standards and gives each person the privilege of deciding for himself what is right and wrong, or good and evil. When each person becomes his own judge, the only rule that applies is: So long as I am sincere, and I don't see any harm in a course of conduct, that means that I am morally upright.

The Word of God does not deal in flexible moral standards that vary from one individual to another. The Bible declares moral absolutes. Good and evil are mutually exclusive, not mixed together. They are poles apart. They are alien to one another. This fact is clearly presented in these words: "I have set before thee this day life and good, and death and evil."

This system of positive morality is summarized under four headings: the ways, commandments, statutes, and ordinances of the Lord. The ways show us how to get along with other people; His commandments show us how to become adjusted to Him; His statutes show us how to develop our character; and His ordinances indicate the guiding principles for the highest way of life.

A Parting Message: Moses was ready to relinquish his place of leadership gracefully. He was willing to step down without any sign of regret. He wanted his successor to lead the nation to greater heights than he had gone himself. He desired to impart his unqualified blessings upon the one who was to take his place. (Are we big enough to give our wholehearted cooperation to the one who takes our place in a church office?)

The parting message of Moses to his successor, Joshua, was as follows: "Be strong and of a good courage: . . . the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deuteronomy 31:7-8).

A Permanent Memorial: Moses instructed the children of Israel to have an annual festival called the Feast of Tabernacles. This would be a memorial to the providences of the Lord which brought them through the wilderness wanderings into the Promised Land. They were to remind themselves of the fact that at one stage in their history they stayed each night where darkness overtook them. They had no place to call their own. However, once they arrived in the Promised Land, they would settle down on permanent home sites. To remind themselves of this contrast, once each year they were to go to Jerusalem and build a booth of branches, then live in this booth for a week. This temporary type of living would remind them of their unsettled life in the wilderness; then they would give the Lord the glory for giving them permanent homes.

A Perpetual Method: A part of the program of the Feast of Tabernacles was to read the Word of the Lord. This represented a comprehensive method of religious education. At these festivals the people of Israel were to be instructed concerning the covenant between the Lord and their fathers. This thorough system of indoctrination has enabled the Jewish faith to survive persecution and concentration camps of indescribable horror through the centuries. No Jewish father ever said, "My son's religion is his own private affair; I will let him decide about it for himself when he grows up."

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.

the Question box

Conducted by STEPHEN S. WHITE, Editor

What is fasting? Does it mean doing without food and liquids, or does it imply only the thought of sacrifice and the giving of oneself to be used of the Lord?

The dictionary defines fasting as the "act of abstaining from food, especially for an unusual time, and often in observance of religious rules." This is the definition of *Webster's Unabridged Dictionary*. The recent edition of the *Westminster Dictionary of the Bible* agrees with this definition. According to it, fasting is "abstinence from food, or the period during which it takes place." Neither of these definitions says anything specifically about doing without liquids. However, certain kinds of liquids are food, while others would not necessarily be so considered if one is to think carefully. On the other hand, we live in a feasting day instead of a fasting day. That's true of the writer,

I'm afraid, as well as of many other people who are Christians. Many of us would be better off, both physically and spiritually, if we did not eat so much. Nevertheless, I do not believe in fasting just for the sake of fasting, from the religious standpoint. It seems to me that fasting should never be an end in itself. We should fast in order to pray and give more time and money to the work of God, and not because there is any particular spiritual value in fasting itself. *Occasionally*, there are persons who should not fast for health reasons. In that case, God will accept other types of sacrifice for His cause instead.

Could you tell me what the meaning of the word Selah is in the Psalms?

No one knows for sure. Different interpretations of it have been suggested. I like the one best which says that it takes the place of our amen or hallelujah. It is a spontaneous outburst of the

worshiper or worshipers at a certain point in the worship service or at its close. Selah appears seventy-one times in the Psalms and three times in the third chapter of Habakkuk.

In your "Question Box" in the "Herald of Holiness" dated April 8, 1959, you refer to the new birth as one phase of conversion. In the third chapter of John's Gospel, Jesus instructed Nicodemus only in this "one phase." Why? Didn't Jesus know about the second-crisis phase of conversion then? Didn't He know that it would be necessary for Nicodemus just as soon as the Holy Ghost was given to His people? In other words, why didn't Jesus give Nicodemus full and clear instructions as to just what it would require to get him to heaven?

In the "Question Box" you refer to, I do speak of regeneration as one phase, or aspect, of the first crisis, conversion. However, conversion is not used to describe the second crisis, entire sanctification, or any aspect of it. Your statement "second-crisis phase of conversion" is confused. Conversion has to do with the first crisis, and not the second, which is rightly known as entire sanctification. Now as to your other question—"Why didn't Jesus give Nicodemus full and clear instructions as to just what it would require to get him to heaven?" In other words, you are asking why Jesus didn't give the unsaved ruler of the Jews a lesson on entire sanctification at the same time He taught him about being born again, or converted. The answer is, because Jesus was a good Teacher. He knew how to teach as no one else ever has. He was the Master Teacher. He believed in getting to Nicodemus the truth which he needed then as a sinner. To have tried to teach him about the coming of the Holy Ghost into the heart of the Christian in all of His fullness at the

same time would have been confusing. It would have been like trying to teach the second grade before the first. The foundation had to be laid before the superstructure could be built. Later in His ministry, Jesus taught *His disciples* about the coming of the Comforter, about the Pentecostal baptism which would cleanse the heart from inbred sin. Of course, today our preachers have a mixed congregation to preach to—the unsaved and those who are saved but have not yet been sanctified wholly. Because of this, the minister has to preach on the first crisis sometimes and on other occasions he brings messages on entire sanctification. But if one of our preachers was talking to an unsaved person, he would bring to him the truth of the new birth, or conversion, and not the truth of entire sanctification. The preaching of the gospel is a great ministry. It must emphasize growth in grace in many ways as well as the crises of conversion and entire sanctification. The gospel of Christ has many facets. No one of them should be neglected!



V. H. LEWIS, Secretary

EVANGELISTIC HONOR ROLL

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

GROUP	MEMBERSHIP	GAIN REQUIRED	GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	5	IV	150-299	18
II	25-74	9	V	300-499	25
III	75-149	12	VI	500 & over	35

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

Church	Pastor	Present	
		Membership	Gain
ABILENE DISTRICT			
Stinnett	C. Stipe	13	5
Breckenridge	C. Sutterfield	15	5
Wheeler	P. McNutt	21	5
Weatherford	S. L. Wood	23	5
Chillicothe	E. Latham	34	13
Abilene Trinity	R. Womack	45	9
Dumas	E. O. Jackson	50	9
Ft. Worth Glen Park	J. Holman	68	18
Ft. Worth Arlington Hgts.	C. B. Dickerman	74	9
Ft. Worth River Oaks	C. McCall	103	20
Pampa	A. Moore	129	36
Plainview	C. Grimes	135	14
Fort Worth First	W. J. Benson	157	22
Amarillo First	H. Davis	220	24
AKRON DISTRICT			
Chestnut Grove	R. Maze	14	14
Scio	H. Eddy	23	9
Center	R. Rae	24	5
Willowick	C. Spencer	25	10
Canton Calvary	F. Thompson	34	11
Windham	P. Bowen	37	13

Cadiz	P. Edwards	56	15
Cuyahoga Falls	E. W. Cochran	61	20
Cleveland West Side	K. Rowlett	76	12
Niles	M. L. Hastie	80	12
Canton South	M. R. Hershberger	86	12
Bellaire	M. Richey	107	13
Massillon	J. Eppler	108	19
Cleveland Garfield Hgts.	L. L. Kollar	134	13
Salem	A. Brown, Jr.	145	12
Sebring	H. W. Mingleddorf	200	26
Barberton	P. E. Baxter, Jr.	202	28
Marietta	N. W. Shirkey	210	40
Youngstown First	J. D. Poole	239	25

ALABAMA DISTRICT

Childersburg	R. H. Rogers	19	10
Peterson	J. C. Evans	19	10
Dadeville	C. Willis	22	7
Pensacola Emmanuel	W. D. Hobbs	23	10
Steele	G. E. Armstrong	24	5
Dothan	G. W. Ball	35	10
Fairview	J. Earles	40	12
Phenix City	L. A. Posey, Jr.	44	10
Aliceville	H. M. Terry	54	22
Montgomery First	A. Ponce	57	19
Birmingham West End	W. R. Sessions	61	24
Russellville	A. T. Eby	63	17
East Gadsden	E. Watson	64	9
Tuscaloosa Southside	H. C. Tubbs	78	14
Tarrant	J. C. Reece	82	20
Shawmut	J. H. King	90	12
Grace Chapel	J. W. Banks	96	16
Birmingham Cottage Hill	N. V. Rickey	97	15

GULF CENTRAL DISTRICT

Alton Park, Chattanooga, Tenn.	R. Chopfield	10	5
Shiloh, Winnsboro, Louisiana	D. A. Murray	11	9
Praise Temple, Orlando, Florida	A. Williams	16	18
Columbus First, Texas	R. S. Green	21	13
St. John the Baptist, Miami, Florida	L. Reddick	24	6

NEWS OF THE CHURCHES

South Dakota District

The South Dakota District was privileged to have Rev. and Mrs. Lyle Potter as special workers in a Church Schools tour. There was a workshop each afternoon with Brother Potter meeting with the pastors and Sunday school superintendents and Sister Potter meeting with the teachers and the remainder of the group. Each evening there was a great rally.

The tour was on the zone basis, with each zone having an afternoon and evening service. From all reports, this tour on the zone level with the Potters was one of the best in the history of the district.—ALBERT O. LOEBER, District Superintendent.

Cloverdale, Indiana—Coming here four years ago we found a loyal people who had just moved into a new church building a few months previously, and a new parsonage was ready for us. We appreciate the labors of the former pastors, Rev. and Mrs. Burton Cummings. In May we had a wonderful revival with Evangelists Lloyd and

Gertrude Ward. On the closing Sunday we broke the Sunday school record with 123 present. Souls sought God in almost every service and they are now attending the prayer meeting and the regular services. We appreciate all the evangelists who have labored with us—some planted, some watered, and God has given the increase.—CARL HANSEN, Pastor.

**Announcements
RECOMMENDATION**

The friends of Rev. D. C. Hoffman will be glad to know that he is now available for evangelistic work. He is a commissioned evangelist of the Akron District. Write him, P.O. Box 31, Mentor, Ohio.—C. D. Taylor, Superintendent of Akron District.

WEDDING BELLS

Miss Carol Stauffer of Mansfield, Ohio, and David White of Merriam, Kansas, (both students of Olivet Nazarene College) were united in marriage on June 6 at the Lakeview Church of the Nazarene in Overland Park, Kansas, with Rev. Donald Tyler, Nazarene pastor of Iberia, Missouri, and brother-in-law of the bride, officiating.

Miss Rena Jane Leonard of Denver, Colorado, and Dr. Ronald Kirk Cooper of Melrose, New Mexico, were united in marriage on June 5 in the Green Acres Church of the Nazarene in Denver, Colorado, with Rev. E. L. Cornelison officiating.

Evelyn Jeffrey and David Camp, both of Nelsonville, Ohio, were united in marriage on May 8 at the Church of the Nazarene, with Rev. Langley Gullett officiating.

Joan Calhoun and Billie Jeffrey were united in marriage on May 30 at the Church of the Nazarene in Nelsonville, Ohio, with Rev. Mrs. Hazel Gullett officiating.

Miss Donetta Eastman of Bourbonnais and Mr. James Robinson of Edwardsville, Illinois, were united in marriage on May 30 at the College Church of the Nazarene in Bourbonnais, with Rev. Forrest W. Nash, pastor, officiating.

Miss Rebecca Ann Swearengen of Bourbonnais, Illinois, and Mr. Richard Elton Reiss of Fostoria, Ohio, were united in marriage on June 6 at the College Church of the Nazarene, Bourbonnais, with Rev. John W. Swearengen, father of the bride, officiating, assisted by Rev. Glenn Flannery of Fostoria.

Bonnie M. Honea of Chandler, Arizona, and Herbert E. Breshears of Fillmore, California, were united in marriage on May 29 in the Chandler Church of the Nazarene, with the pastor, Rev. J. D. Wadley, officiating, assisted by Rev. Horace Honea, father of the bride.

Miss Mildred Ewers of Matteson, and Mr. Richard Eyclander, Jr., of Harvey, Illinois, were united in marriage on May 16 at the Church of the Nazarene in Chicago Heights, Illinois, with Rev. Byron Carmony officiating.

BORN—to Ray and Anita (Birchard) Reglin of Olivet Nazarene College, Bourbonnais, Illinois, a son, Russell Ray, on May 30.

—to Berton and Betty (Howerton) Hollis of Rock Falls, Illinois, a son, Robert Dale, on May 26.

—to Rev. and Mrs. Cyril B. Frame of Edinburg, Scotland, a daughter, Audrey Lynn, on May 15.

—to Rev. and Mrs. Paul E. Lockhart of North Reading, Massachusetts, a daughter, Brenda Lee, on May 7.

—to A'be Paul and Marilyn (Stone) Turner of Panama City, Florida, a daughter, Karen Sue, on April 26.

ADOPTED by Rev. Carl and Ruth Haddix of Newton Falls, Ohio, on May 11, an infant, Brennis Dean.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Minnesota for "healing of arthritis; I am sorely needed in the home, but can scarcely get around at all; also miss going to church—I believe God heals!"

by a reader in Ohio for healing, for victory over a fault; and for the solution of a problem in their church;

by a Christian lady in Indiana for a friend who has been saved and is being persecuted by her husband, who is unsaved, that she may have strength and that he may be saved—also for her parents, and for a brother whose home is about to be broken up and there are three small children to be considered;

by a reader of the "Herald" in Oklahoma for a son-in-law who is seriously ill—has had several operations, and needs help desperately;

by a Nazarene lady in California, past eighty, with arthritis all over her body, but desires prayer for her son, his wife, and three boys, all backslidden;

by a lady in a state hospital that she may get back to the fold of God, also be able to go home again;

by a friend in Oklahoma for an unspoken request; by a Nazarene lady in Pennsylvania for a son-in-law in another state to be saved, that they may have a Christian home; also that her husband may find work closer home, so he may be with the children.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for 1959

Northeastern Indiana July 8 to 10
Michigan July 15 and 16
Eastern Kentucky July 23 and 24
Illinois July 29 and 31
Kentucky August 5 and 6
Joplin September 2 and 3
Southeast Oklahoma September 16 and 17

G. B. WILLIAMSON

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

District Assembly Schedule for 1959

Eastern Michigan July 15 and 16
Western Ohio July 22 to 24
Southwest Indiana August 5 and 6
Dallas August 12 and 13
Northwestern Illinois August 19 and 20
Indianapolis August 26 and 27
South Arkansas September 16 and 17
North Arkansas September 23 and 24

SAMUEL YOUNG

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

District Assembly Schedule for 1959

Maritime July 9 and 10
Central Ohio July 15 to 17
Pittsburgh July 22 and 23
Wisconsin August 6 and 7
Missouri August 12 and 13
Northwest Indiana August 19 and 20
Houston August 26 and 27
Georgia September 9 and 10
Mississippi September 16 and 17

D. I. VANDERPOOL

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

District Assembly Schedule for 1959

Canada West July 8 to 10
Minnesota July 16 and 17
East Tennessee July 30 and 31
Kansas August 5 to 7
Iowa August 12 to 14
Tennessee August 19 and 20
Louisiana September 2 and 3
Kansas City September 9 and 10
Southwest Oklahoma September 23 and 24

HUGH C. BENNER

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

District Assembly Schedule for 1959

Colorado July 16 and 17
Chicago Central July 22 and 23
Northwest Oklahoma July 29 and 30
Virginia August 12 and 13
South Carolina September 16 and 17
North Carolina September 23 and 24
New York October 2 and 3

District Assembly Information

NORTHEASTERN INDIANA—Assembly, July 8 to 10, at the Camp Meeting Tabernacle, R.F.D., Marion, Indiana. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. H. B. Hughes, 1215 Quarry Road, Marion, Indiana. Lake Central Airlines and bus are the only means of transportation to reach Marion. Dr. Hardy C. Powers presiding.

MARITIME—Assembly, July 9 and 10, at the Church of the Nazarene, 156 Fitzroy St., Summerside, P.E.I., Canada. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Philip Chatto, Central Avenue, Box 455, Summerside, P.E.I., Canada. (N.F.M.S. convention, July 8; N.Y.P.S. convention, July 11.) Dr. Samuel Young presiding.

CANADA WEST—Assembly, July 9 to 11, at the Tabernacle, Canadian Nazarene College, Red Deer, Alberta, Canada. Rev. Charles Muxworthy, 4802 Ross Street, Red Deer, Alberta, entertaining pastor. Send mail, merchandise, and other items relating to the assembly to Charles Muxworthy, Canadian Nazarene College, Red Deer, Alberta, Canada. (N.F.M.S. convention, July 8.) Dr. D. I. Vanderpool presiding.

EASTERN MICHIGAN—Assembly, July 15 and 16, at First Church, 18751 Fenkel, Detroit, Michigan. Send mail, merchandise, and other items relating to the assembly to First Church of the Nazarene, 18751 Fenkel, Detroit 23, Michigan. (N.F.M.S. convention, July 13-14.) Dr. G. B. Williamson presiding.

MICHIGAN—Assembly, July 15 and 16, at Indian Lake Campground, Route 2, Vicksburg, Michigan. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. V. H. Ward, Route 2, Vicksburg, Michigan. Campground located five miles northeast of Vicksburg. (N.F.M.S. convention, July 13-14.) Dr. Hardy C. Powers presiding.

CENTRAL OHIO—Assembly, July 15 to 17, at the District Campground, 2708 Morse Road, Columbus, Ohio. Send mail, merchandise, and other items relating to the assembly to Mr. Delbert Quillen, Nazarene Campground, 2708 Morse Rd., Columbus, Ohio. (N.F.M.S. convention, July 13-14.) Dr. Samuel Young presiding.

COLORADO—Assembly, July 16 and 17, at the District Center, 1755 Dover, Denver, Colorado. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. M. A. Palmariest, 1755 Dover, Denver 15, Colorado. (N.Y.P.S. convention, July 13-14; N.F.M.S. convention, July 14-15.) Dr. Hugh C. Benner presiding.

MINNESOTA—Assembly, July 16 and 17, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Send mail, merchandise, and other items relating to the assembly to Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. (N.F.M.S. convention, July 13-14; Sunday School convention, July 15; N.Y.P.S. convention, July 18.) Dr. D. I. Vanderpool presiding.

CHICAGO CENTRAL—Assembly, July 22 and 23, at College Church, Olivet at Breese, Bourbonnais, Illinois. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Forrest Nash, Olivet at Breese, Bourbonnais, Illinois. (N.F.M.S. convention, July 21.) Dr. Hugh C. Benner presiding.

PITTSBURGH—Assembly, July 22 to 24, at the Alameda Park Camp, Butler, Pennsylvania. Send mail, merchandise, and other items relating to the assembly to Rev. R. B. Acheson, P.O. Box 467, Merritt Drive, Castle Heights, Butler, Pennsylvania. (Bus service only to Butler, Pa.) (N.F.M.S. convention, July 21.) Dr. Samuel Young presiding.

WESTERN OHIO—Assembly, July 22 to 25, at the Nazarene Center, Route 2, St. Marys, Ohio. Send mail, merchandise, and other items relating to the assembly to Dr. W. E. Albea, Nazarene District Center, Route 2, St. Marys, Ohio. (N.F.M.S. convention, July 20 and 21.) G. B. Williamson presiding.

EASTERN KENTUCKY—Assembly, July 23 and 24, at First Church, 22nd and Bath Aves., Ashland, Kentucky. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. C. Wm. Ellwanger, 22nd and Bath, Ashland, Kentucky. (N.F.M.S. convention, July 22.) Dr. Hardy C. Powers presiding.

ILLINOIS—Assembly, July 29 and 30, at the Nazarene Acres Campground, Route 1, Mechanicsburg, Illinois. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Edward L. Latham, Route 1, Mechanicsburg, Illinois. The campgrounds are twelve miles east of Springfield, Illinois. (N.F.M.S. convention, July 27-28; Sunday School convention, August 1.) Dr. Hardy C. Powers presiding.

NORTHWEST OKLAHOMA—Assembly, July 29 and 30, at Bethany First Church, Main & Asbury, Bethany, Oklahoma. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Dr. E. S. Phillips, corner Main & Asbury, Bethany, Oklahoma. (N.F.M.S. convention, July 27; Church Schools and N.Y.P.S. conventions, July 28.) Dr. Hugh C. Benner presiding.

Nazarene Camp Meetings

July 3 to 12, Albany District Camp. Workers: Rev. Charles Lipker, Rev. Paul Martin, Professor Paul Qualls. Rev. Renard D. Smith, district superintendent. For reservations write to the camp manager, Rev. John L. Moran, 115 Temple St., Uwego, New York.

July 10 to 19, Pleasant Ridge Nazarene Camp, McConnellsburg, Pennsylvania. Rev. George Brannon and Rev. V. S. Rushing, evangelists; Eugene and LaNora Smith, song evangelists.

July 13 to 19, Minnesota District Assembly and Camp Meeting, at Mission Farms, on Medicine Lake, Minneapolis, Minnesota. Services, 9:00 a.m., 2:30 p.m., and 7:30 p.m. Special workers: Dr. D. I. Vanderpool, Dr. Mel-Thomas Rothwell, preachers; Dr. A. F. Harper, church schools speaker; Mrs. Louise R. Chapman, missionary speaker; Rev. and Mrs. Veryl Jenkins, children's workers; Mr. and Mrs. Calvin Jantz and Carolyn, singers and musicians. Roy F. Stevens, district superintendent.

July 16 to 26, Oregon Pacific District Camp, at the District Center, 12625 S.E. 82nd Ave., Portland, Oregon. Workers: Rev. Harold L. Volk, Dr. John S. Logan, preachers; Gilbert A. Rushford, singer; Norvie O. Clift, children's worker; Rev. Paul Hetrick and family, missionary workers. Limited number of cabins available; family units in new dormitories at reasonable rates. Dr. W. D. McGraw, Jr., district superintendent. For information, write Rev. Roscoe Pershall, camp manager, P.O. Box 125, Clackamas, Oregon.

July 18 to 26, Central Ohio District Camp, at Columbus Campgrounds, Cleveland Avenue at Morse Road, Columbus, Ohio. Workers: Dr. Samuel Young, Dr. B. V. Seals, Dr. John S. Logan, evangelists; Professor Ray Moore, song evangelist; Dr. John Cotner and the Olivet Nazarene College Crusaders' Quartet, youth workers; Rev. H. C. Little, prayer director; Mrs. H. C. Little, children's worker. Dr. Harvey S. Galloway, district superintendent. For information write the secretary, Rev. C. D. Westhafer, 708 Woodland Ave., Wooster, Ohio.

July 20 to 26, Colorado District Camp, at Denver (Lakewood), Colorado. Workers: Rev. Harold Daniels, Rev. D. K. Wachtel, and Dr. Paul Culbertson, preachers; Boyce and Catherine Pierce and daughter, singers and musicians. Dr. O. J. Finch, district superintendent.

July 27 to August 2, Southern California District Camp, at Southern California Bible College Campus, Newport Boulevard, Costa Mesa, California. Workers: Dr. John Logan, Dr. Orville Jenkins, preachers; Professor Ron Lush, musician. Rev. Nicholas A. Hull, district superintendent. For information write the camp manager, Rev. Clive Williams, 704 West Street, Oceanside, California.

July 30 to August 9, Northern California District Camp, at Beulah Park Campgrounds, two miles north of Santa Cruz, California, on State Hi-way 17. Workers: Dr. T. W. Willingham, Rev. Paul Martin, and Dr. H. Orton Wiley, preachers; Rev. A. G. Jeffries, prayer meeting leader; Rev. M. W. Anderson, leader of people's meetings; Gilbert Rushford, music director; Paul Skiles, youth director; Hal Bonner, tween-teens leader; Rev. and Mrs. Ted Parrott, V.B.S. activities; Mrs. Paul Alexander and Mrs. Eugene Mallory, pianists; Mrs. G. L. Rushford, organist. Dr. George Coulter, district superintendent and director of camp. For information write, Frank S. True, 100 Beulah Park Drive, Santa Cruz, California.

July 30 to August 9, Western Ohio District Camp, at the Nazarene Center, Hi-way 29; 2 1/2 miles west of St. Marys and 7 miles east of Celina. Workers: Dr. Mendell Taylor and Rev. Charles Lipker, evangelists; Professor Ray Moore, singer; Mrs. Noel Whittis, children's worker. Dr. W. E. Albee, district superintendent. For information write Rev. O. V. Mewbuorn, 1001 Edwards St., St. Marys, Ohio.

August 6 to 16, Arkansas Nazarene Camp, at Vilonia, twelve miles east of Conway on Hi-way 64. Workers: Rev. C. B. Cox and Rev. Clyde Montgomery, preachers; Boyce and Catherine Pierce and daughter, Linda, singers and musicians. Three services daily. Free trailer space. For information write, Clyde Montgomery, 515 Center St., Conway, Arkansas.

August 7 through 16, Washington and Philadelphia Districts Camp, at North East, Maryland. Workers: Rev. James Crabtree, evangelist; Dr. Harry Jessop, Bible expositor; Rev. Dean Baldwin, youth worker; The Singing Jantzes, singers and musicians; Rev. and Mrs. Ernest Eades, missionaries; Mrs. William Snyder, children's worker. Dr. E. E. Grosse and Rev. Wm. C. Allshouse, district superintendents. For information write the camp manager, Rev. Boyd Long, 305 Euclid Ave., Trenton, New Jersey.

Evangelists' Slates A to C

Abla, Glen W. P.O. Box 527, Kansas City 41, Mo. Home July
Oklahoma City, Okla. August 21 to 30
Akin, G. M. 627 Pine St., Minden, La.
Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
Allen, Jimmie. P.O. Box 527, Kansas City 41, Mo.
Amos, C. A. Route 4, Boonville, Indiana
Indian Springs, Ind. July 2 to 12
Wheeling, Ind. (camp) July 15 to 26
Anderson, G. R. Route 1, Linesville, Pa.
Napoleon, Mich. (camp) July 2 to 12
Pontiac, Mich. (camp) July 16 to 26
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind.
Ascraft, Jim. 515 Denver St., Waco, Texas
Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
Shamokin, Pa. (camp) July 7 to 19
Bailey, E. W. Box 239, Nocatee, Florida
Balsmeier, A. F. 14 N. Maple, P.O. Box 745, Hutchinson, Kansas
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.

Battin, Buford. 1509 Seventh St., Lubbock, Texas
Little Rock, Ark. July 12 to 19
Mangum, Okla. July 22 to Aug. 2
Bean, L. C. Rt. 1, Box 1010 C, Grants Pass, Oregon
Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Berry, D. D. and Juanita. Evangelist and Singer, Walkerville, Mich.
Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
Betcher, Roy A. 3212 South 4th Ave., Chattanooga, Tenn.
N.W. Ill. Dist. Camp June 29 to July 5
N.E. Ind. Dist. Camp August 2 to 9
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.
Gormley, Ont., Can. July 5 to 19
East. Mich. Dist. Camp July 24 to Aug. 2
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Bishop, Joe. Box 47, Yukon, Okla.
Open date July 8 to 19
Batesville (McDonald Grove), Miss.
Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Reserved June 22 to Sept. 1
Bomgardner, Harold E. Song Evangelist, 917 Osage, Manitow Springs, Colo.
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio
Brand, W. H., and Wife. Evangelists and Musicians, 2406 Weisser Park, Fort Wayne, Ind.
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Brannon, Wilbur W. 177 Marshall Blvd., Elkhart, Ind.
Henryetta, Okla. July 2 to 12
Jefferson, Texas July 16 to 26
Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Brockmueller, C. W. 1318 W. Mountain Ave., Fort Collins, Colo.
Brown, Curtis R. Song Evangelist, 383 Bresee Ave., Bourbonnais, Ill.
Henryetta, Okla. July 2 to 12
Canada Central Dist. Camp. July 24 to Aug. 3
Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
Brown, W. Lawson. P.O. Box 527, Kansas City 41, Mo.
Budd, Jay B. 5030 Renard Drive, Dayton 24, Ohio
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Burton, C. C. P.O. Box 145, Somerset, Ky.
Crowley, La. (camp) July 3 to 12
Butcher, Bill R. 4713 S.E. 28th, Oklahoma City 15, Okla.
Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio
Cargill, Porter T. 405 N.W. First St., Bethany, Okla.
Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Carlson, Harry and Esther. Preacher and Musicians, 168 Belmont St., Carbondale, Pa.
British Isles and Norway. May through Dec.
Carroll, Morgan. 205 Emerson, Kennett, Mo.
Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla.
Casey, H. A. and Jewel. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.
Sumter (Calvary), S.C. July 6 to 12
Rockville, Ind. July 15 to 26
Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.
Home (Box 272, Nashville, Ind.)
June 22 to Aug. 5
Clark, Eddie. Route 1, Colona, Ill.
Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
Locust Grove Naz. Camp (Ky.). July 15 to 26
Clift, Norvie O. P.O. Box 527, Kansas City 41, Mo.
Buena Park, Calif. June 30 to July 12
Oregon Pacific Dist. Camp .. July 16 to 26
Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
New Matamoras, Ohio July 5 to 12
Cook, Charles T. Box 275, Red Key, Ind.
Cook, Mervin. Evangelist, % General Delivery, Abbotsford, B.C., Can.
Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.
Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Normal, Ill. (camp) July 10 to 19
Coulter, Miss Phyllis. Song Evangelist, P.O. Box 33, Nineveh, Ind.
Open dates July 5 to September 27
Cox, C. B. 1322 N. First Ave., Upland, Ind.
Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
S.C. Dist. Camp June 29 to July 5
Douglas, Mass. (camp) July 16 to 26
Craven, Erden R. Box 433, Bethany, Okla.
Cravens, Rupert R. 823 N. Kramer, Lawrenceburg, Tenn.
Jackson, Tenn. July 6 to 24
Fyffe, Ala. (Baptist) .. July 27 to Aug. 14
Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Texas City (First), Texas. June 24 to July 5
Jacksonville (Mt. Hope), Texas. July 8 to 19
Cridler, Jim and Janet. Singers and Musicians, 1014 S. Tompkins St., Shelbyville, Ind.
Crutcher, Estelle. 9301 Jamaica Drive, Miami, Fla.

D to F

Darnell, H. E. P.O. Box 929, Vivian, La.
Belsano, Pa. (camp) July 2 to 12
Cleveland, Ind. (camp) July 17 to 26
Darnell, Leo and Pauline. Evangelist and Singer, 1524 Laurel Dr., Columbus, Ind.
Patrickburg, Ind. July 2 to 12
Columbus (Newbern), Ind. July 19 to 26
Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Colo. Dist. Assembly & Camp. July 15 to 26
Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio
Davis, W. H. "Bill." Route 3, Box 228 A, Henryetta, Okla.
De Bord, Clifton and Nelle. Box 881, Ashland, Ky.
Dayton, Tenn. (camp) June 25 to July 5
Poplar Plains, Ky. (Chr. Hol.) .. July 7 to 12
Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
Dobbins, C. H. 604 S. Wayne St., Alexandria, Ind.
Dobson, J. C. Box 504, Bethany, Okla.
Hawaiian District July 12 to August 2
Dooley, C. H. 2012 Boulevard St., Greensboro, N.C.
Burrville, Tenn. July 17 to 26
Chattanooga Valley, Ga. August 5 to 16
Dye, J. T. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
Wyandotte, Mich. (tent) .. June 24 to July 5
Martinsville, Ind. July 8 to 19
Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood, Nashville, Tenn.
Tennessee Dist. Camp June 29 to July 5
Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
Durham, L. P. Jack. 1823 E. Abram, Arlington, Texas
Dyer, Esther M. Musical Evangelist, P.O. Box 121, Crystal Beach, Florida
Eastman, H. T. and Verla May. Preacher and Singer, 2005 E. 11th, Pueblo, Colo.
Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Oregon
Elkins, W. T. Wurtland, Kentucky
Elsea, Cloyce. Box 18, Van Buren, Ohio
Emrick, C. Ross and Dorothy. Evangelist and Musician, 600 N. Trumbull St., Bay City, Mich.
Port Crane, N.Y. (Y.P. Inst.) .. July 10 to 17
N.E. Ind. Dist. Inst. July 27 to Aug. 1
Emsley, Robert. Bible Expositor, 26 Maple Ridge Ave., Buffalo 15, N.Y.
British Isles South Dist. July
Erickson, Wm. "Billy." 2607 Adams St., Ashland, Ky.
Ashland (Summit), Ky. July 10 to 19

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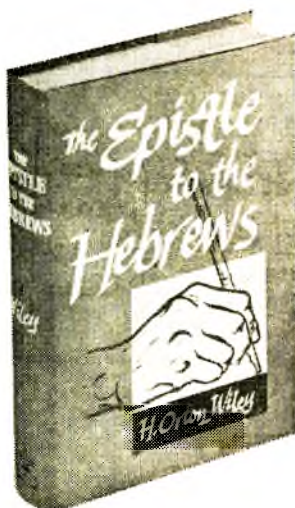
CIRCULATION DEPARTMENT

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa.
 Felter, H. J., and Wife. Box 87, Leesburg, N.J.
 Freeport, L.I. July 29 to Aug. 9
 Ferguson, Lois. Song Evangelist, 702 First Ave. East, Oskaloosa, Iowa
 Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
 Reedsburg, Wis. June 18 to July 7
 Eureka, Ill. July 26 to Aug. 9
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Firestone, Orville. 736 E. 43rd, North, Tulsa, Okla.
 Erick, Okla. July 8 to 19
 Fisher, Al. 911 Clark Ave., Nampa, Idaho
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Panama Canal Zone July
 Port-au-Prince, Haiti July 27 to Aug. 2
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Florence, Ernest. Barry, Illinois.
 Ford, A. E. and Mrs. Song Evangelists, 647 West Lincoln St., Caro, Mich.
 Fowler Family Evangelistic Party, Thomas. Preacher and Musicians, 3906 Ninth Ave., Parkersburg, W.Va.
 Logantown, Pa. (camp) July 2 to 12
 Kleinfeltersville, Pa. (camp) July 17 to 26
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus M. 116 McGrath, Battle Creek, Mich.
 Free, O. S. P.O. Box 527, Kansas City 41, Mo.
 Freeman, Mary Ann. 404 N. Clinton St., Bloomington, Ill.
 Manville, Ill. (camp) June 15 to July 24
 N. Pekin, Ill. (V.B.S.) July 27 to Aug. 7
 Frodge, Harold C. Box 96, Pana, Ill.
 Danville (Cedar Grove), Ill. June 24 to July 5
 W. Union, Ill. July 8 to 19
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.

G and H

Gaines, L. Lee. 3342 Olsen Drive, Corpus Christi, Texas
 Gardner, Pearl. Evangelist, 1641 Sycamore, Cincinnati 10, Ohio
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Menomonie (Forest Center), Wis. July 8 to 19
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Gleason, J. M., and Wife. Preacher and Singers, 313 E. Boyd, Norman, Okla.
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven and Gladys. Evangelist and Singers, Box 232, Worth, Ill.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Granger, Olen C. 3906 Oakwood St., Pine Lawn 20, Mo.
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Dana, Ind. June 28 to July 5
 Evansville, Ind. August 23 to 29
 Green, James and Rosemary. Singers and Musicians, 1201 Bowen Ct., New Castle, Ind.
 Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Open time for July
 N.W. Ind. Dist. Camp August 3 to 9
 Griffin, "Bill." 108 Maple St., Nampa, Idaho
 Grimm, George J. 513 Diamond St., Sistersville, W.Va.
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Nashville, Ind. (camp) July 2 to 12
 Decatur, Ind. (camp) July 27 to Aug. 9
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Greenville, Ky. July
 Ky. Dist. Assembly August 6 and 7
 Hall Evangelistic Party, The Dave. Preacher and Singers, 776 E. Simpson, McPherson, Kansas
 Lincoln, Neb. June 28 to July 5
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
 Alton, Ill. June 24 to July 5
 Sherman, Texas July 15 to 26
 Hampton, Pleais and Dorothy. Evangelist and Singers, 123 Moreland Ave. S.E., Atlanta 16, Ga.
 Calhoun, Ga. July 1 to 12
 Barnesville, Ga. July 15 to 26
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Harley, C. H. Burbank, Ohio
 Manchester, Ohio (tent) July 1 to 12
 Columbus, Ohio (Assemb.) July 13 to 19
 Harrington, Wm. N. 1251 N.W. 44th Ave., Gainesville, Fla.
 Harris, Kenneth J. Artist-Singer, 432½ Frederick St., Huntington, Ind.
 Harrod, John W. Box 309, Red Key, Ind.
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 Wister, Okla. July 16 to 26
 Sapulpa, Okla. July 29 to August 9
 Henry, John W. P.O. Box 248, Redlands, Calif.
 Heriford, Russell W. 2505 Queensberry Rd., Pasadena, Calif.
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
 Seminole, Texas July 15 to 26
 Open dates for August
 Hoffman, Daniel C. Evangelist, P.O. Box 31, Mentor, Ohio
 Hokada, James T. 4509 Spring Hill Ave., South Charleston, W.Va.
 Holstein, C. V. 210 E. Walnut St., Kalamazoo, Mich.
 Holstein, James and Lois. Evangelist and Singers, Route 5, Greenville, Ohio
 Wellington, Ohio July 2 to 12
 Bath, N.Y. August 2 to 16
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.
 Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
 Hoots, Bob. Evangelist, P.O. Box 756, Columbia, Ky.
 Hubartt, Leonard G. Route 4, Huntington, Ind.
 Humble, James W. 116 Holly St., Nampa, Idaho
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.
 I to L
 Ihrig, R. L. 2819 St. Edwards Drive, Nashville 11, Tenn.
 Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
 Isbell, R. A. Box 957, Crowley, La.
 Vinton, La. July 29 to Aug. 9
 Caney, Ark. August 12 to 23
 Isenberg, Don. Chalk Artist-Evangelist, 17 Third St., College Park, Maryland
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Minnesota Dist. Camp July 13 to 19
 Wash.-Phila. Dist. Camp August 7 to 16

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Athens, Mich. (camp) July 30 to Aug. 9
 Washington C.H., Ohio (camp) Aug. 10 to 16
 Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.
 Home June 8 to July 5
 Johnson, Andrew. Wilmore, Kentucky
 Johnson, W. Talmadge. Box 249, Duncan, Okla.
 Jones, A. K. 309½ N. Franklin, Danville, Ill.
 Jones, Claude W. R.F.D. 1, Bel Air, Md.
 Jones, M. J. 6207 Lorimer St., Dayton 27, Ohio
 Lipan, Texas July 3 to 12
 Arlington, Va. July 28 to Aug. 2
 Jordan, Hugh R. 1124 Fort St., Boise, Idaho
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Martinsville (First), Ind. July 7 to 16
 Vicksburg, Mich. (camp) July 17 to 26
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Jacksonville (W. Side), Fla. July 5 to 12
 Brownjohn, Tenn. July 19 to 26
 Kent, Maurice B. Evangelist-Artist, 76 S. Cedar Rd., Tippecanoe, Ind.
 Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 346, Pottsville, Mich.
 Kleven, Orville H. and Kathryn. Evangelist and Musicians, 3259 E. Colorado St., Pasadena, Calif.
 Murdock, Minn. July 5 to 12
 Knight, George M. 723 Lincoln Ave., Oildale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
 El Paso (Ranchland Hills), Texas
 Trinidad, Colo. June 30 to July 12
 August 4 to 16
 Kuschner, Allard and Dorothea. Evangelist and Singers, R.F.D. 1, Burton, Ohio
 Laing, Gerald D., and Wife. Preacher and Singers, 130 E. Reasoner, Lansing 6, Mich.
 Napoleon, Mich. (camp) July 2 to 12
 Jasper (Snoddy Chapel), Ala. August 9 to 16
 Land, Herbert. Box 212, Bethany, Oklahoma
 Langford, J. V. 701 N. First, Henryetta, Okla.

PSALMS, 66-68

Thanksgiving. Prayer for God's mercy

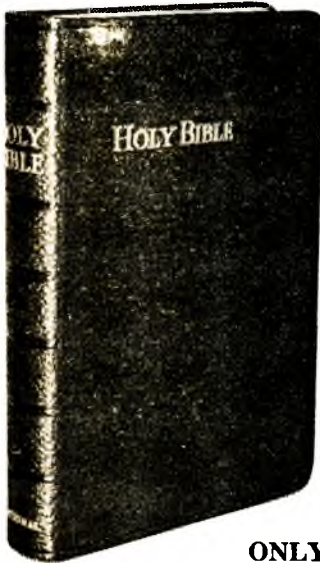
3 Say unto God, How terrible art thou in thy works! ^athrough the greatness of thy power shall thine enemies submit themselves unto thee.

4 All ^bthe earth shall worship thee, and shall sing unto thee; they shall sing to thy name.

PS. 66
^a Ps. 18:44
^b Ps. 67:3
^c Ps. 46:8
^d Ex. 14:21
^e Josh. 3:14

18 If ^cI regard iniquity in my heart, the Lord will not hear me: 19 But verily God hath heard me; he hath attended to the voice of my prayer.

20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.



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Rensselaer, Ind. July 8 to 19

Leichty Family, The (Elvin, Marge, Dianne, Donald). Evangelist and Singers, R.F.D. 1, Earl Park, Ind.

Leih, Martin. 309 Violet, Monrovia, Calif.
Leonard, James C. 223 Jefferson St., Marion, Ind.

Leverett Brothers. Preacher and Singers, P.O. Box 326, Lamar, Mo.

McCrary, Ark. July 3 to 12
E. Moline, Ill. July 17 to 26

Liddell, T. T. 381 E. Bourbonnais, Kankakee, Ill.
Lilly, Herbert E. 1207 Maple St., Nampa, Idaho

Lipker, Charles H. Route 1, Alvada, Ohio
New York Dist. Camp July 2 to 12

Florida Dist. Camp July 20 to 26
Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio

Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.

Nashville (Morris Hills), Tenn. Aug. 5 to 16
Cairo, Ga. Aug. 19 to 30

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

Long, Harry C. Route 1, Morrow, Ohio
Looman, E. L. 1601 E. Maine St., Enid, Okla.

Lummus, H. T. 507 S. Fourth St., Albion, Neb.
Lyons, James H. 3117 W. Foster, Apt. C-3, Chicago 25, Ill.

M

MacAllen, L. J. Artist-Evangelist, 119 W. Rambler Ave., Elyria, Ohio

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.

Martin, Paul. 914 Greenwich, San Francisco 11, Calif.

Albany Dist. Camp July 2 to 12
Virginia Institute July 13 to 17

Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.

Brunswick (Bethel), Ga. July 1 to 12
Maurer, Mrs. Ferne (Stinette). Song Evangelist,

1601 W. RayMar St., Santa Ana, Calif.
May, Buddie. 217 Third St., Ashland, Kentucky

McCants, H. T. 412 Waco St., Conroe, Texas
McCoys, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.

McDowell, Mrs. Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.

Salamanca (Seneca Indian), N.Y. August 19 to 30

McFarland, C. L. Route 1, Michigantown, Ind.
McGuffey, J. W. 1628 N. Central, Tyler, Texas

McNatt, J. A. 2932 Wingate Ave., Nashville, Tenn.
Tilden, Ill. (camp) July 9 to 19

Scarborough, Ont. (camp) July 24 to Aug. 3
McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.

Charleston, W.Va. (camp) July 1 to 12
Richmond, Maine (camp) July 13 to 19

Meadows, Naomi; and Reasoner, Eleanore. Preacher and Singers, 2510 Hudson Ave., Norwood 12, Ohio

Du Quoin, Ill. July 8 to 19
Metcalif, III. August 19 to 30

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.

Kentucky Dist. Camp July 6 to 12
Durant (First), Okla. August 6 to 16

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.

Meyer, Virgil G. 3112 Willow Oak Drive, Fort Wayne, Ind.

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.

Canada West District July 15 to 26
Eckville, Alta. July 29 to Aug. 9

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.

Mieras, Edward E. 1962 Brigden Rd., Pasadena 7, Calif.

San Francisco (Calvary), Calif. July and Aug. (620 Monterey Blvd.)

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio

Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
Hawaii July 14 to Aug. 9

Sheffield, Ala. August 19 to 30
Miller, J. B. 2231 Newport St., Denver 7, Colo.

Miller, L. C. P.O. Box 372, Montrose, Calif.
Miller, Leila Dell. % Trevecca Nazarene College,

Nashville 10, Tenn.
Reserved June 24 to July 12

Home (Columbus, Ga.) July 22 to Aug. 2
Miller, Nettie A. % Trevecca Nazarene College,

Nashville 10, Tenn.
Memphis, Tenn. (Park Ave.) July 1 to 12

Columbus, Ga. July 13 to Aug. 16
Miller, Mrs. Ruth E. Song Evangelist, 1840A W. Davis, Dallas 8, Texas

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Music Inst., Vicksburg, Mich. July 7 to 10
Butler, Pa. (Assemb.) July 21 to 25

Mock, Richard (Dick) and Mary Kathryn. Singers and Musicians, Route 1, Elwood, Ind.

Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas

Moore, Franklin M. Box 54, Kurtz, Ind.
Nowata, Okla. July 1 to 12

Millersburg, Ohio July 15 to 26
Mooshian, C. Helen. 18 Bellevue St., Lawrence, Mass.

Caribbean Islands July and August
Morgan, J. Herbert and Pansy S. 5 19th St., Newport, Ky.

Morgan, Oliver and Ruth and Daughter, Mardell. Evangelist and Singers, 485 S. Bresee Ave., Bourbonnais, Ill.

Red Oak, Iowa July 13 to 19
Hastings, Mich. July 21 to 26

Morris, Clyde H. 110 Washington Ave., Nitro, W.Va.

Mosher, Charles D. 12708 Shaw Ave., Cleveland 8, Ohio

Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.

Mounts, Dewey and Wavelene. Evangelist and Singers, 12300 W. Ridgeland Ave., Worth, Ill.

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

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

N to R

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.

Noel, Ark and Lou. Preacher and Singers, 902 S. Pettit, Hominy, Okla.

Vidor, Texas July 29 to Aug. 9
Blytheville, Ark. August 12 to 23

Norris, Roy and Lilly Anne. Evangelist and Singers, % Trevecca Nazarene College, Nashville 10, Tenn.

Burton, Ohio July 1 to 12
Norsworthy, Archie N. 113 Asbury, Bethany, Okla.

Norton, Joe. Box 143, Hamlin, Texas
Walters, Okla. July 8 to 19

Tahoka (Grassland), Tex. July 22 to Aug. 2

Nutter, C. S. Box 48, Parkersburg, W.Va.

O'Brien, Paul R. 1226 Glencairn Rd., Weirton, W.Va.

Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.

Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.
Petersburg, Mich. (camp) August 7 to 16

Passmore Evangelistic Party, The A. A. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Hanover, Pa. (camp) July 3 to 12
Butler, Pa. (camp) July 25 to Aug. 2

Patrone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio

Reserved August 6 to 16
Hamburg, Ill. (camp) August 6 to 16

Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas

Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas

Batesville, Ark. (Baptist) August 9 to 16
Payne, L. M. 509 Northwest Main, Bethany, Okla.

Pease, Denver. 14 N. Dayton St., Rockford, Mich.

Peck, W. A., and Wife. Preacher and Singer, % Trevecca Nazarene College, Nashville, Tenn.

Reserved June 24 through July 12
Lafayette Springs, Miss. July 15 to 26

Phillips, Miss Lottie. % Trevecca Nazarene College, Nashville 10, Tenn.

Philo, L. C. Evangelist, % Bethany Nazarene College, Bethany, Okla.

Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.

Pierce, Boyce and Catherine and Linda. Singers and Musicians, 505 Columbia Ave., Danville, Ill.

Colorado Dist. Camp July 20 to 26
Vilonia, Ark. (camp) August 6 to 16

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.

Reserved (Columbus, Ind., Tri-Co. Campground, Rt. 7) through August 20

Poe, Leslie C. Evangelist, Hulbert, Arkansas
Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.

Hollydale, Calif. (S.S. Crusade) July 14 to 19
Fontana, Calif. (S.S. Crusade) July 22 to 26

Potts, Troy C. 808 N. Asbury, Bethany, Okla.
 Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
 Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.
 Albany Dist. Camp July 2 to 12
 Indianapolis, Ind. (camp) July 31 to Aug. 9
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Richardson, Harold S. and Flossie. Evangelist and Musicians, Route 4, Muncie, Ind.
 Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.
 Warrington, Ind. June 24 to July 5
 Ridings, E. Paul. 708 N. College, Bethany, Okla.
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Roberts, Robert C. 121 W. Marsile St., Bourbonnais, Ill.
 Robinson, Paul E. 318 Garfield St., Middletown, Ohio
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Lebanon, Tenn. June 24 to July 5
 Avon Park, Fla. July 8 to 19
 Rodgers, J. A. "Jimmy." R.D. 3, W. Beech Rd., Alliance, Ohio
 Roedel, Bernice L. 423 Maple St., Boonville, Ind. S.W. Ind. Dist. Boys' & Girls' Camp
 July 6 to 11
 Bridgeport, Ind. (V.B.S.) .. July 12 to 24
 Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.
 Rothwell, Mel-Thomas. 701 Donald Ave. North, Bethany, Okla.
 Minneapolis, Minn. (camp) .. July 13 to 19
 Pefferlaw, Ont. (camp) .. July 24 to Aug. 3
 Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
 Rushing, Charles and Emma Jean. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Rushing, V. S., and Wife. Evangelist and Singers, P.O. Box 7163, Montgomery, Alabama

S and T

Samuel, O. D. and Thelma. Preachers and Singers, Box 8, Halltown, Mo.
 Sanford, Mrs. Ruth. Song Evangelist, 9533 Highway 67, St. Louis 21, Mo.
 Savage, F. C. P.O. Box 3, Kokomo, Ind.
 Scarlett, Don. Route 1, North Vernon, Ind.
 Schmidt, Wm. and June. Evangelist and Singers, Box 331, Vicksburg, Mich.
 Schriber, George R. 5949 N. Forestdale, Glendora, Calif.
 Schultz, Walter C. Song Evangelist, 707 S. Chipman, Owosso, Mich.
 Clinton, Pa. (camp) July 16 to 26
 Adrian, Mich. (camp) August 3 to 12
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Shank, R. A. and Mrs. P.O. Box 563, Fostoria, Ohio
 Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
 Sheridan, L. Q. ("Bill"). Route 3, Rising Fawn, Ga.
 Short, J. W. and Frances. P.O. Box 527, Kansas City 41, Mo.
 Sigler, Ray. Song Evangelist, 40 W. Second St., London, Ohio
 Silvernail, Donald R. Nazarene District Center, Vicksburg, Mich.
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Crowley, La. (camp) July 3 to 12
 Cleveland, Ind. (camp) July 17 to 26
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Vacation July 1 to 26
 Open date July 30 to Aug. 9
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smiley, Thos. R., and Wife. % Gen. Del., Odon, Ind.
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.
 Smith, Ottis E. 10 Sycamore Ave., Livingston, N.J.
 Smith, Paul and Hallie. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Reserved July
 Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C.
 Snow, Loy. Route 1, Bedford, Ind.
 Owensville, Ind. July 8 to 19
 Lynn, Ind. (camp) August 9 to 23

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 Stabler, R. C. Box 34, Montoursville, Pa.
 Stafford, Daniel. Box 207, Southport, Ind.
 Sebring, Fla. July 2 to 12
 Vacation—Florida July 13 to 19
 Steininger, Dwight F. Artist-Evangelist, Route 3, Nashville, Ind.
 Bloomfield, Ind. (Wesleyan) .. July 1 to 12
 Leavenworth, Ind. (Wesleyan) .. July 15 to 26
 Stepp, Martin, Jr. Box 397, Mt. Vernon, Ky.
 Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.
 Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.
 Strack, W. J. Box 583, Jefferson, Ohio
 Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.
 Swisher, Ralph and Connie. Preachers and Musician, 722 Heyward St., Columbia, S.C.
 Talbert, George H. Abilene, Kansas
 Tarvin, E. C. California, Kentucky
 Fairborn, Ohio June 25 to July 5
 Taylor, B. W. 3509 Avenue "S," Lubbock, Texas
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 No. Reading, Mass. (camp) .. July 3 to 12
 Richmond, Maine (camp) July 13 to 19
 Thomas, James W. Rt. 2, Box 55 A, Gravette, Ark.
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
 Pellston, Mich. June 25 to July 5
 Clarksville, Mich. August 18 to 23
 Turpel, John W. Route 2, Minesing, Ontario, Canada

U to Z

Underwood, G. F., and Wife. Preacher and Singers, 243 Mulberry St. N.W., Warren, Ohio
 Reserved for camps July & August
 Van Slyke, D. C. 508 Sixteenth Ave. So., Nampa, Idaho
 Winfield, B.C. (camp) .. June 24 to July 5
 Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
 Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
 Red Deer, Alberta (camp) .. July 5 to 12
 Colorado Dist. Camp July 20 to 26
 Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 661, Mt. Vernon, Ohio
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2047 McGregor Blvd., Ft. Myers, Fla.
 Reserved June 15 to July 15
 Beebe, Ark. (camp) July 16 to 26
 Watson, C. R. Sealy, Texas
 Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.
 Seymour (Dogwood), Mo. July 5 to 19
 Batesville, Ark. July 27 to Aug. 2
 Watson, Robert E. Box 366, Dana, Ind.
 Wells, Kenneth and Lily. Evangelists and Singers, Box 1043, Whitefish, Mont.
 Entiat, Wash. (camp) July 9 to 19
 Conconully, Wash. (camp) .. August 7 to 16
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
 White, W. T. 116 E. Keith, Norman, Okla.
 Grand Saline (Naz. Chapel), Texas
 July 29 to Aug. 9
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Wiggs, W. Frank. Jonesboro, Ark.
 Wilkinson Trio (Lloyd M., Wife, and Daughter, Margaret). 1104 Penn St., Columbus, Ind.
 Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
 Willis, Harold J. and Mae. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Algona, Iowa June 24 to July 5
 Boone, Iowa (camp) July 10 to 19
 Wilson, Matthew V. 215 E. Third St., Gaylord, Mich.
 Winegarden, Robert. Evangelist, Route 1, Cayuga, Ind.
 Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.
 Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
 Woods, Robert F. (Bob). Pefferlaw, Ontario, Canada
 E.N.C. tour June 8 to August 1
 Wootton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.
 Worcester, Gerald. Evangelist, Route 2, Twin Falls, Idaho
 Wordsworth, E. E. 107 E. Sammamish Rd. North, Redmond, Wash.
 Wright, Fred D. Huntertown, Ind.
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon
 Zechman, Mrs. Ruth M. Evangelist, Box 195, R.D. 2, Clinton, Okla.
 Albuquerque, N.M. (Indian Dist. Camp) June 29 to July 5
 Open dates after July 6