

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 6, 1952

"I Knew Him—I Didn't Believe the Report"

Stephen S. White

THIS MAN was a preacher. He was one of the gentlest and kindest men I ever met. He was as nearly an ideal Christian as I have ever known. I came to this conclusion after being very closely associated with him for a time. Others who knew him better than I did also respected and loved him. He was not a compromiser; he had convictions, but even those who disagreed with him on some matters had a high regard for his Christian character.

Our paths separated and we saw each other only a few times across the years. He had some difficulty in a certain situation. I do not know the details to this day. However, one report that I received was that he acted in a very selfish and unchristian way. I didn't believe it—I knew that man. My knowledge of him was not based on hearsay or theoretical reasoning, but on experience. He and I had worked together and were well acquainted with each other.

My confidence in this man was later substantiated. I was given a different report as to my friend and his difficulty, and I had every reason

to believe that it more nearly represented the facts than the first one.

Snap judgments as to people have little value, and even brief interviews by experts may often lead one astray. But if you really want to know people, live or work with them over a period of time—the longer the better. Your experience with them in this way will give you an understanding as to who and what they are. Knowledge by experience is the safest and surest kind of knowledge. Once you have this type of knowledge of a person, you do not quickly believe any and every report you may hear about him.

It is easy for someone to defame or blackmail a man's good name by exaggerated or careless statements about him. However, if this man has an established character with you—one based on actual dealings with him, the report will not be readily accepted, much less passed on. Until what has been told you has been proved beyond any reasonable doubt, your attitude will be, "I know him, I don't believe the report."

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"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH"-John 17:17

TELEGRAM

Hastings, Nebraska—In the Nebraska District Assembly, Rev. Whitcomb Harding re-elected district superintendent. Wonderful spirit of unity. Dr. G. B. Williamson at his best.—**REPORTER.**

NEWS IN BRIEF

Rev. M. L. Turbyfill has resigned as pastor of the church in Dodge City, Kansas, and is entering the evangelistic field.

Special prayer is requested for Mrs. Inez Woodcock, a faithful Christian and Nazarene for many years. She is seriously ill, and in the hospital in Elmira, New York.

After serving as pastor of churches on the Louisiana District for five years, Rev. Thomas Huff has resigned as pastor of the Springhill church and is re-entering the evangelistic field.

Rev. Ernest Clark has resigned as pastor of the church in Delta, Ohio, to accept the call to pastor the Carthage Church in California, Ky.

Evangelist W. E. Boggs is leaving the field to accept the pastorate of Trinity Church in Dallas, Texas.

Rev. Glen W. Abla has resigned as pastor of the church in Nyssa, Oregon, to accept the call to pastor the church at Sapulpa, Oklahoma.

Rev. C. Kenneth Sparks has resigned as pastor of the church in Monmouth, to accept the call to the church in Harvey, Illinois.

Often our failures in the Christian life are due to our placing our confidence in ourselves rather than in God. All along the way we need to keep reminding ourselves that our own wisdom and strength and courage are not sufficient to meet the demands life makes upon us; only as we depend upon Him is the most effective service performed and the greatest usefulness attained. Always our confidence must be in Him. It is never we ourselves who accomplish the divine purpose, but God working through us.—*Christian Observer.*

If you want a good voice, set your mind right. You never can have a pleasant voice as long as you have an unpleasant mind.—*Selected.*

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HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*

VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

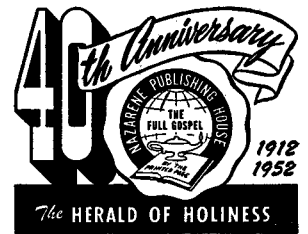
SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents,
Church of the Nazarene

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What Prayer Really Means

By A. S. London*

THE late Dr. Alexis Carrel spent the greater part of his life in the laboratory studying living matter, and another part of his time watching his fellow men and trying to understand them. He made the following statement relative to prayer, "Prayer is a force as real as terrestrial gravity. It is the most powerful energy one can generate. It is the only power in the world that can overcome the so-called laws of nature. The occasion on which prayer has dramatically done this have been called miracles.

"Too many people regard prayer as a formalized routine of words, a refuge for weaklings or a childish petition for material things. We sadly undervalue prayer when we conceive of it in these terms, just as we should undervalue rain by describing it as something that fills the bird bath in our garden.

"Properly understood, prayer is a mature activity indispensable to the development of the fullest personality, the ultimate integration of man's highest faculties. In order to mold personality, prayer must become a habit. And it is through making prayer a habit, that man can become strong enough to assert himself once more.

"Out of prayer, a deep and lovely quiet flows into our minds and hearts. As we pray for peace to come to a troubled world, we will find a measure of peace within our own souls."

LET US PRAY!

*Sunday-school Evangelist,
Oklahoma City, Okla.

The Sunshine of His Smile

By Carolyn Fay Master

*Though I look the whole world over,
Nothing could be more worth while
Than the great love of my Saviour
And the sunshine of His smile!*

*It makes my life seem brighter
To know I'm now His child;
Burdens are so much lighter
In the sunshine of His smile!*

*No, I tell you this, and truly,
Satan cannot me beguile
While my soul remains so happy
In the sunshine of His smile!*

The Weariness of Suffering

By W. B. Walker*

A MAN was sitting on his housetop, and as he sat there a dove came and lighted on the roof near him. He was attracted to the dove and endeavored to catch it. But the dove was a bit shy and flew away. The Psalmist watched until it was out of sight, then said, "Oh that I had wings like a dove! for then would I fly away, and be at rest" (Psalms 55:6). Here David uttered a very human cry. This cry has sobbed its way across the centuries; all of us have uttered it in one form or another. This is the cry of the far distant past, yet it belongs no less to the present.

The longing for dove's wings is part of our very existence. Here David seemed to be a tired man. How tired people are, in our age of rapidity! We go to sleep in a hurry, we eat in a hurry, we pray in a hurry, we go to church in a hurry, the preacher preaches in a hurry, we go home in a hurry, and often we are hurried out of the true values of life. Surely, this is a *tired age* in which we live. Often men are tired of work, tired of being lost in the crowd, tired of neglect, tired of the threat of war, tired of the spirit of the times, tired of mistakes, tired of blasted ambitions, tired of misunderstandings, and tired almost of life itself.

What was wrong with David? Was he a coward? No! He was a great warrior, and a great saint. But he was face to face with a task to which he felt himself unequal. Rebellion was abroad, and his kingdom was being torn into fragments. Surely, the ship of state needed a strong man to guide it. It seemed that the weight of years was upon the Psalmist, and the fires of his early enthusiasm were burning low. He wanted to fly away from the unwelcome responsibility.

Perhaps the Psalmist wanted to fly away from the tortures of a broken heart. The leader of this terrible rebellion was his own son Absalom. He was teaching his father, "how sharper than a serpent's tooth it is to have a thankless child." This suffering came without the slightest promise of a cure. Should the Psalmist go and win the battle his victory would be more bitter than defeat. No wonder that the troubled father longed for the wings of a dove that he might fly away and be at rest.

Then the Psalmist could have been troubled with a tormenting memory. He found it utterly impossible in those trying days to keep the darkest sin of his life out of his mind. He tried to fix his attention on the fact that the Lord had graciously forgiven him, but even as he did so, that slimy and bloody deed seemed to reach a hand out of "the black coat sleeve of the past to grip him with cruel fingers." A mocking voice seemed

to say to him, "After all, you are to blame—the prophet warned you that the sword would not depart from your house; and it has not departed. It is here today." David wanted to fly away from this tormenting memory.

Still, this ancient saint tried to get away from an atmosphere that was poisoned by ingratitude and chilled by lack of appreciation. His best friends had become unfaithful to him. He lifted his head toward heaven and cried out, "It was not an enemy that reproached me; . . . then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. . . . The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords." David felt this wound so cruelly that he seemed to feel he was utterly abandoned and forsaken by man.

Have you been wounded by being let down by seemingly good friends? Well, the Psalmist says in another place, "When my father and my mother forsake me, then the Lord will take me up."

But the Psalmist might have grown weary and fatigued because of the tardy rewards of life. Many save and slave for a lifetime to discover no reward in money, or position, or friendship. Work will solve some of our problems, but there are baffling situations that require judgment and insight. It is in those moments that we should draw aside and view what we are doing with a perspective of the final end. This man who sought after the heart of God, wanted to do this very thing, but he found no encouragement in the transportation of the wings of a dove. He begins deeply steeped in discouragement, but he found his way out. He saw many of his efforts

CARRY ON!

By Mrs. P. G. Jurich

*When the clouds are dark and drear,
Clouds hang low and Satan's near—*

Carry on, then carry on!

*Know the Lord still watches you
And your strength He will renew—*

Carry on, still carry on!

*There is work that must be done,
Battles fought and victories won;*

Carry on, so carry on!

*Loved ones watch the race of life,
Count the souls you've saved from strife;*

Carry on, do carry on!

*Life's short time will soon be past,
Heaven won and home at last—*

Carry on, now carry on!

*In that day bright gems you'll bring,
Presents for your Heavenly King;*

Carry on, oh, carry on!

*Pastor, First Church, Dayton, Ohio

go unrewarded and unappreciated, but he finally saw that his efforts were for the Lord; and the Lord will reward the faithful at the end of the Christian journey.

The Psalmist might have been troubled with the terrifying reality of death. He had prayed for hours that his son might be healed; but death, like a cruel monster, laid its blighting hand upon his child. The only consolation he found was his belief in a future life. He said, "I shall go to him, but he shall not return to me." He expected to meet his child on the other side. This ancient songster sang gloriously of a life beyond the hills, a life where sorrows and disappointments never come, a life that is free from the toils, cares, and burdens of the present. The Psalmist looked beyond the blazing sun of this world to the display of a greater glory on the other side.

David saw the present filled with pain, suffering, and death, but the future promised a land that is free from the blighting and scalding tears of this life. Blessed land!

Before David finished his song he discovered that the longing for the wings of a dove was but vain longing. He learned that the attainment of rest does not depend upon flight, but upon something else altogether different. If rapidity of flight brought rest and contentment, our present age would be the most restful that the world ever has known. But we do not find rest by moving from one state to another, nor by going from one position to another.

This ancient man of God discovered that flight was no remedy for the ills of life. He doubtless learned that his hope was in God, for he said, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." The Psalmist came to understand that what he needed most was not a new *physical* atmosphere, but a new *spiritual* atmosphere. He found that his great need was not the wings of a dove, but the fresh undergirding of the everlasting arms of God.

May we too learn the lessons that David learned in the long ago. In the Lord is peace and love forevermore!

Epistle to the Philippians

By H. Orton Wiley

XI. Work Out Your Own Salvation

Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure (Phil. 2: 12-13).

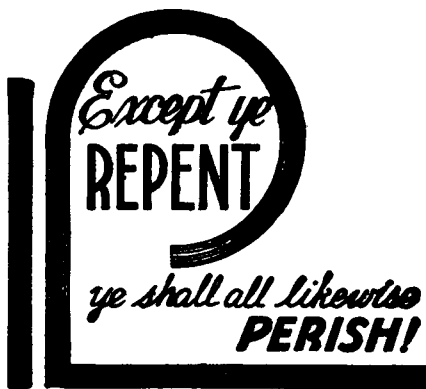
THERE is of course no thought of working for salvation expressed in this text, but a working out of that which has been previously wrought by faith in Christ. There are two widely different interpretations of this text: first, a social interpretation, and second, an interpretation from the standpoint of the individual.

(1) *The social aspect.* Those who follow this interpretation hold that St. Paul is instructing the church to work out by themselves, any differences that might arise as between Euodias and Syntyche. While the Apostle was with them, these matters were referred to him; now in his absence, they are to settle these matters themselves, using all caution and reverence, knowing that they can rely upon the guidance of the Spirit of God.

(2) *The individual aspect.* This passage of scripture has been the source of much theological controversy. Macknight, one of the most scholarly expositors of a past generation, gives us a clear understanding of these verses. He says, "According to the Arminians and moderate Calvinists, the word *energo*, translated, *inwardly working*, does not in this passage signify any irresistible operation of the Deity upon the minds of men, but a moral influence only. For of Satan it is said, that *energei*, he inwardly worketh 'in the children of disobedience' (Eph. 2:2). These passages they think, no one understands of a physical, but of a moral working, which leaves men accountable for their actions, and consequently free agents. They likewise observe, that if God inwardly worketh in men by any influence which is irresistible, and to which no co-operation of theirs is necessary, there would be no occasion for exhorting them strongly to work out their own salvation, since the whole is done by God himself. Besides, they think the inward working of God in men, to will and to work without impinging on their freedom may be explained in the following manner:

"*First*, by the operation of his Spirit, God gives them enlightened eyes of understanding (Eph. 1:18) whereby they are enabled to discern the truth of the doctrines of the gospel, and to perceive the beauty of virtue and the deformity of vice.

"*Secondly*, He occasions these just views of things to recur frequently, and with such force as to engage their attention: the consequence of which is, that the love of virtue and the hatred of vice being gradually inspired, those pleasures



of the present life, which cannot be enjoyed with innocence, are despised by those in whom God thus worketh. Also such an earnest desire of the happiness of the life to come, is excited in them, and leads them to virtuous conduct.

"Thirdly, when men are in danger of falling into sin, the Spirit of God brings them to repent, by the condemnations and painful stings of their own conscience.

"Fourthly, every circumstance of men's lot being ordered by God, He either suits their trials to their strength, or He gives them assistance in proportion to the greatness of their trials; so that He never suffers men to be tempted above that which they are able to bear.

"The Arminians having thus explained the manner in which God by his Spirit worketh in men to will and to work out their own salvation, observe, that notwithstanding, the operations of the Spirit of God have a powerful influence in restraining men from sin, and exciting them to virtue, no violence is thereby done to human liberty."

Not One, but Both!

(Lev. 11:1-8)

By A. M. Quick*

IN THE Levitical code, the animal that was clean for food must have two marks: he must both chew the cud and divide the hoof: *not one, but both*.

"He cheweth the cud, but divideth not the hoof"—don't eat him! "Though he divide the hoof, . . . yet he cheweth not the cud"—don't eat him either!

Now there was the hare that chewed the cud, but didn't divide the hoof. The hare was nearly all right. Just see him sitting over there by yonder thorn bush, ears straight up, looking so nice and clean, chewing his cud earnestly. Wouldn't he make a nice rabbit stew? Not for an Israelite, he wouldn't. Look at his feet—he chews the cud all right, but he doesn't divide the hoof. He won't do. Both marks must be present. *Not one, but both!*

Well, what about the swine? He divides the hoof, and the heathen all about the land of Canaan certainly enjoy some fine feasts of pork. Just look at his feet, see how neatly and evenly the hooves are divided, as distinctly as the hooves of a cow or deer. Keep looking at his feet and you surely must agree he would make fine, clean food. But no, it won't do. Get your eyes off his feet and watch his mouth and you'll soon see he doesn't meet both conditions: he doesn't chew the cud. *Not one, but both marks* are necessary.

I believe it was General Booth who said that the greatest enemies to holiness were those who came very close to it in their teaching, but balked

*Nazarene Elder, Galt, Ontario



Set a watch
O Lord,
before my mouth.

Ps. 141:3

at the final issue of heart cleansing. They talked much of consecration, but shied away from any idea of the destruction and expulsion of the old man of sin. There must be full consecration; but we fail if we stop at that altar, for there we but lay the groundwork for that faith which claims the fiery baptism of the Holy Ghost by which the heart is purged from all sin. Consecration, sanctification—*Not one, but both!*

There are many good people who stress greatly the baptism with the Holy Spirit in its emotional aspects, but keep silent about the statement of Peter that the hearts of the disciples at Pentecost were purified by that baptism. Yet only the "pure in heart: . . . shall see God!" The Spirit of holiness will not dwell in the heart that retains impurity. We must honor the Holy Ghost, but we must also speak definitely of the cleansing of His temple. *Not one, but both!*

Let us beware of that popular teaching concerning our Lord's soon coming which either neglects altogether, or puts the soft pedal on the scriptural teaching that heart holiness is the great preparation for this tremendous event. Without holiness "no man shall see the Lord!" "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

If we would be ready for that great presentation day, how thorough the preparation of our hearts must be! The holy Christ must have a holy bride! It will not be sufficient to talk or speculate or even believe sincerely in the near return of Jesus; we must be made ready for His coming by that cleansing which reaches "Deeper than the Stain Has Gone." Let us indeed *watch* for His coming: let us also be *ready* for His coming. *Not one, but both.*

Perhaps in our efforts to be absolutely clear and definite in our emphasis on the vital doctrine of cleansing, we are sometimes in danger of failing to duly honor the Holy Ghost. We must be definite about the eradication of sin—it is on this vital issue that throughout the ages the great conflict has raged between evil and good, between sin and holiness, between the devil and God. The great enemy will not care much what else we hold to, so long as he can keep his claw-hold in the heart. But we also fail if in stressing holi-

ness, we neglect, forget, or fail to honor the Spirit of holiness. Charles Wesley sang,

*Come, Holy Ghost, our hearts inspire;
Let us Thine influence prove;
Source of the old prophetic fire,
Fountain of life and love.*

This is His dispensation. All holiness of heart and life is a revealing of His sacred presence. He is the representative and spokesman for the Christ during this time of our Lord's bodily absence. He it is who kindles and keeps aflame the fire of devotion in consecrated hearts, hearts which have been cleansed in the costly blood of Calvary.

Let us remember that the Holy Spirit's presence (Eph. 1:14) is the pledge and foretaste, the title-deed or "earnest of our inheritance." Sanctification is more than moral holiness; it is moral holiness touched, inspired, set aflame and maintained by a divine Presence. Holiness without the Holy Ghost may be Phariseism; emphasis upon the work of the Holy Spirit without due emphasis upon heart purity may easily become fanaticism. Let us keep on stressing holiness of heart; let us stress equally the glory of the Holy Spirit. *Not one, but both!*

Small Things That Make For Great Living!

By Grace Noll Crowell*

A KINDLY deed, small though that act may be in the scheme of living, has been known to change the channel of a lifetime. One utterly disheartened may have his course redirected simply because some traveler on the way has taken the time to say a wise, understanding word, has pointed to the hills instead of the shadowed valley, and has placed a lifting hand beneath a sagging shoulder to start the defeated one upon his upward climb.

How alert we should be to note the bewildered and hesitant pilgrim traveling by our side. The possibilities for good are mighty. The possibilities for evil are always within our reach, because Satan, God's enemy and ours, is ever waiting with out-thrust hand to give a downward shove. Shall we not circumvent him in our own lives, and in the lives of others?

It takes so little to put back the heart in any one. It costs nothing to praise when praise is due, to encourage when encouragement would mean much to one disheartened. A word of understanding, a look of compassion, a touch of the hand may have such far-reaching results that our finite minds cannot grasp it.

One thus strengthened may go on to help others, knowing well through his own experience how desperate can be the need; how great the hunger and thirst in the human heart for sympathy and

understanding. Finally, the whole fabric of life may be strengthened to withstand the storms, simply because one hand has deftly tied the broken, snarled threads that lay within his own immediate reach.

There is another small thing that makes for great living. The child who regularly occupies his little chair in its circle at the church school is the nucleus of the "man to be." If the teaching he hears is true, if Jesus be lifted up before his clear, candid eyes, if His love be portrayed in all its beauty and tenderness, that love becomes an integral part of the child. It will grow like the acorn that has been thrust in the good soil, and will become as "a tree planted by the rivers of water, that bringeth his fruit in his season." It will bear fruit in the child, and in the man he is to become.

Its branches will reach out to shade and shelter the many who seek its cool comfort. Its roots will delve so deeply in the earth that nothing can unlock them. Oh, that every teacher of small children might realize the great and grave responsibility that is theirs, realizing that the words they speak become indelibly written on the human heart, never to be erased. They are giving a vital store of riches upon which the child, and later on the man, may draw without that wealth diminishing. They are building for eternity. Their bricks are the Word of God, fitted one upon another and cemented with the mortar of the living truth. They lay those bricks upon the foundation of Jesus Christ our Lord, and nothing can despoil that building.

Should we not pray earnestly for the teachers of little children? Too often they grow discouraged. Many times they feel a lack within themselves, while all they need do is to go again and again to the wise Teacher of us all, and ask for His guidance and His light, and it will be given them.

Their work among the little ones of earth is greater than they know. It will bear the brightest fruit in the bright harvest of eternity. "A little child shall lead them," cried Isaiah, showing the power of that first innocence. "And Jesus called a little child unto him, and set him in the midst of them," and stated His warning, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." How important is the child! How important is the teacher! "Great oaks," truly "from little acorns grow." God bless the children whom they are guiding on to greater living.

The homes of earth are small, individually, with their low roofs and restricting walls, but within those homes, if altars to the Lord be erected, those altars will last forever, and become as high as heaven, and as broad as earth itself.

There with Christ as indweller, the small seeds of faith will be planted in hearts to grow into huge stalks that never can be shaken by any evil wind. A little flame may be started to become a consuming fire, as some child grows in wisdom

*Dallas, Texas

and stature and goes forth to help spread the gospel to "every living creature."

Around those family altars may be one who, having absorbed the teachings of the Christ, will go out to become a great physician with Christ's own compassionate heart and hands to bless a sick and needy humanity. On and on that home influence will go, until it is like a pebble thrown into a stream—its ringing will reach and encircle the farthest shores of eternity. No people need grow utterly disheartened—no nation need quail and falter before an enemy while these altars are kept warm and lifted by the firesides of the earth.

On Seeing God!

By H. E. Carmony*

SEEING GOD involves a mental process, but in a deeper sense, it is a spiritual process, for what we see of God depends upon our spiritual condition.

We see God, in a manner of speaking, when we view His handiwork—the heavens, the blended hues of an ascending or receding sun, snow-capped mountains, tossing billows, trees and flowers. This somewhat deistic view of God brings to mind Wordsworth's "one impulse from a vernal wood," and his affirmation that Nature has great healing power; that one can commune with God—can see Him—by contemplating His marvelous works.

While this level of "seeing" God was as high as Wordsworth and countless others have attained, it many times is a definite step toward a clearer conception of the Father.

On a tremendously higher level is the conception of God afforded the regenerate mind, justified and deeply grateful for the blotting out of his sins. But even regenerate man falls short of the condition Jesus set down as the requirement for seeing God. Was it not on the Mount that He told His disciples, ". . . the pure in heart . . . see God"?

God is pure, holy, just and good; hence it is impossible to see Him unless our viewpoint is clear. It is heart purity that gives us a full, unclouded view of the Father. Any impurity, any residue of the carnal mind clouds the view!

Do you see God as you walk life's pathway today? Must you regretfully admit that your view was clearer five years ago than it is today? Have you ever known what it is to have a holy operation upon your spiritual sight? Examine yourself, with the Father's help, and having located the impurity, ask the Holy Spirit to wash it away, leaving you with a clear view of the Father—now and, if you persevere—forevermore!

*Nazarene Layman, Morristown, Indiana

THE EVANGELISTIC PULPIT:

The Masquerader

By Evangelist Mason Lee*

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves (Matt. 7:15; read verses 16 to 18).

A MASQUERADER is one who goes about under false pretenses. No one knows his true motives. He could be a masquerader and not be aware of it. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."



Trees without fruit: Sometimes under abnormal conditions, our fruit trees fail to produce fruit. We spare the tree and hope to get fruit the next year; but if the tree fails year after year, we cut it down.

The Lord of the vineyard visited his vineyard and beheld a tree, and said: "Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?" John said, "The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down."

Wells without water: There is nothing more useless than a well without water. In the early days of Israel when there were many wells along the dry regions of their highways, it was not an uncommon thing for a traveler to lose the water he was carrying; and then in desperation he would try to get to the next well. Down the road a few miles, he could see a well. With a swollen tongue and high fever, he struggled on, but to his sad mortification, he discovered it was a dry well. He perished near the well to add his skeleton to others who had perished there before him.

Stalks without corn: The wheat and the tares look alike in the field. The stalks are alike, the blades are the same, the heads develop at the same time and look alike. But when you separate the grain from the chaff, there you will find a little dried-up grain that is not edible—these are to be gathered, separated from the wheat and burned.

Lamps without oil: The five foolish virgins had lamps the same as the wise. They were on the same mission. Evidently, at one time they had had oil, for they said, "Our lamps are gone out." But, not having an extra vessel of oil, they were called foolish, and the door was shut.

The first thing I see is the doors that were closed: (a) *The door of opportunity.* God gives every man a chance in life in some manner (see Titus 2:11-12). (b) *The door of mercy.* God opens the door of mercy, and no man can close

*Huntington, West Virginia

it; He closes it and no man can open it. For over nineteen hundred years, He has stood with open arms of mercy, not willing that any man should perish, but that all should come to repentance—but ye would not! (c) *The door of hope*. A man may lose his friends and his family may turn him down—everything of earthly value may be gone—but as long as he has hope in God, he can still be happy. Don't put it off until the last ray of hope is gone!

The Song of Salvation

By E. R. Houston*

IN PSALMS 95:1, David cried out from a heart overflowing with praise, "O Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation." In II Chronicles 29:30, Hezekiah the king commanded the Levites to sing praise unto the Lord, and they sang praises with gladness.

The chosen of the Lord, the redeemed, the children of God certainly find room to "sing unto the Lord." Why shouldn't we sing? Have we not found salvation? Have we not found deliverance? Have we not found freedom indeed? Then why shouldn't we sing this song of salvation? Why shouldn't we join in the great chorus to lift our voices in praise unto the God of our salvation? We have something to sing about! We

*Pastor, Anthony, Kansas

L O V E

By J. L. Roby

*Love is the first great cause,
And delights in its work when done;
Love edifies in all its ways
From early dawn till setting sun.*

*Love lightens every heavy load,
It is calm beneath its care;
Love opens up all paths to God
And finds Him always, everywhere.*

*Love joys in right—God's holy will,
No counterfeit can pass His eye;
Love glories even to stand still
And wait for evil to pass by.*

*Love makes an inroad on pain,
It gives relief in great distress;
Love's smile is pure, its garb is plain,
It presses on in holiness.*

*Love suffers long and then is kind—
Lord, make it perfect in us all;
Deliver us fully from an evil mind,
May we to holiness hear Thy call!*

should sing because of the happiness and joy deep within the recesses of our soul!

There are two kinds of joy. One is *attained* joy, and the other is *given* joy. Attained joy has its place, but its value is far less than that of given joy. Attained joy requires something from the external to make it joy. Joy might be attained by having attentive friends, by having the goods of this world, by being well thought of in the community, or by many other reasons, but it depends solely upon the external to make it joy.

On the other hand, *given joy comes from within*. Thank God, we can have a well of joy springing up from within which nothing on the outside can stop. The external may be there or it may be lacking, but still there is that joy from within. It is joy because it is found in God and God is always in it. It is joy because it is filled with an eternal gladness. It continues to glow and to grow under all circumstances.

It is this latter joy, this given joy, that puts the song of salvation within our hearts. No wonder David wanted to sing unto the Lord; he had something to sing about. He had experienced that given joy, that joy that only God can give. No small wonder that the Levites could sing praises with gladness.

Yes, *this song of salvation sings!* It sings because it is a song! It sings because there is peace and joy and happiness behind it all.

The song of salvation sings after prayer. The soul that communes with the Giver of such a wonderful joy, cannot help singing! Oh, the benefits that come by prayer! Such blessed fellowship! Such nearness to God! Such tranquillity of soul and relaxation of body! Have you heard that song today within your heart? If the song is not singing, go to God in prayer. It will break forth anew and thrill you through and through when you contact God in prayer.

The song of salvation sings after faith. As our faith takes hold of God, as we are able to truly believe His word and trust Him, the song will commence to sing. After praying to God in earnest, believing Him to the fullest, then resting in His love, how sweet that song will be! How clear the notes will ring out! How joyfully we will listen to the glorious song of salvation.

The song of salvation sings after yielding. Make your sacrifice complete, dear friend, and find the song that is excelled by none other. Do not draw back, do not let trivial matters keep you from listening to the heavenly concert, that is waiting to come forth when you yield to Jesus Christ. He is ready to accept your sacrifice, your consecration, but you alone can make that sacrifice, that consecration! Oh, how the song will sing when you yield to Him!

The song of salvation sings after sorrow. God has promised not to leave us nor forsake us. As He left this world to prepare us a home, He promised to send another comforter, even the Spirit of truth. That Comforter came as Christ said He would. He descended upon the one-hundred-

and-twenty in the upper room first, but was not limited to just those few. He comes to all who will but receive him. How wonderful it is to have that Comforter to abide with us in the time of sorrow. God did not promise to exempt us from sorrow, but He did promise to be with us through every time of need. Praise His name! No matter how great the sorrow, no matter how deep the anguish of the soul, we can still come forth with a song in our hearts! The song of salvation will still be singing!

Is that song singing in your heart today? Is there something within you that still sings even though trials assail you, even though sorrow comes, even though the storms beat hard upon you? Do you know the joy of this song of salvation? The world is dying in sin and darkness! It needs you, dear friend, the singer with the "new song." Let the song of salvation sing, let the notes of praise come forth that the world may know that there is a song of salvation. "O come, let us sing unto the Lord."

"The Lord Hath Need . . ."

(Luke 19:34)

By J. M. Yarbrough*

ONE of the truths which we hear most often and to which nearly all unanimously subscribe is that the weak, the helpless, the poor depend on the strong, the powerful, and the wealthy. From the great and the good the small and the bad draw help and uplift. But here we have the divine writer saying that the Highest of the high, the Greatest of the great, the Mightiest of the mighty has need. Yes, this passage says, "The Lord hath need."

This is not the type of need that a parent who is old and decrepit has for a son who is nearly mature and in the best of health. Indeed, this need is one which touches life all along its meandering journey and everywhere proclaims that the strong are not so recognizable unless there are weak about them. They have no occasion to manifest strength unless there are those to whom strength may be demonstrated or perhaps imparted.

Yet there is another germ of truth here. God sets up a plan by which He wills to accomplish His purpose. When an earthly king sets about to accomplish a specific mission such as the subjugation of a rival state, he needs men to help him with his task. He must have soldiers. He also must have equipment, but soldiers are the primary essential in his plan of action. Likewise, God has set himself the task of subjugating His rival, the devil. He could have called in angels or other created beings either below or above that portion of creation with which we are fa-

*Pastor, Oak Lawn, Illinois



while he may be found

miliar; or He could even have used the inanimate and the immobile to have done His bidding, but He chose to use man. And when once the choice of assistants was made, we all achieved the possibility of being His helpers, for *God has need of us.*

This fact lifts us above the small, and the trivial and the insignificant. We have a big job. We are helping God! And into our hands He has committed the *task of the ages.* He might have used the sky as a scroll and proclaimed the message of destruction to the devil, and His message of salvation to men there. Or, He might have decided to speak directly and specifically to each and every individual, for He certainly has the power and ability to work in that way. But He gave you and me a job. He devised and arranged His plan so that we are needed. And if we are needed, it is by His wish and desire that we become so.

God makes His plans on a long-range basis. The end point of His activity, insofar as our race is concerned, is to save all of those who will let Him, and ultimately defeat and destroy the devil. Thus, if He needs us, and we do not submit to His leading and His need, He will find someone else who will, and His plan will go on.

Though it is the King that needs us, it does not follow that we are forced to respond. But the dignity of His position and His claim should be strong enough and prior enough to command our attention. When the disciples went searching for the donkey on which Jesus was to ride, they found it tied and secure in an earthly manner. It was necessary that it be loosed and brought to Jesus. Thus it is with our lives and our abilities, and our talents and our energies. Too often does Jesus find the persons and things He needs "tied." Sometimes such needed services or things are intentionally secured against Him. Other times they are carelessly or indifferently withheld from Him. But in either case, He cannot make use of them if they are not untied and placed at His command.

Pleasures of earth frequently tie things out of God's use; or it may be that greed withholds the dollars that God is asking. Worldly interests cut too deep a swath through too many lives and cause them to be tied as far as God is concerned. Or one's energies may be spent legitimately and yet not in the way that God wants.

And this story points the fact that nothing is beneath the use and opportunity of God. He

needed a lowly donkey—and when the humble animal was turned to His use, its services were heralded to all subsequent generations. When God is in need, and is allowed to take what He needs, He does not fail to bless and use it.

Can He have all He needs from us? He has no hands but our hands to toil for the salvation of men. He has no lips but our lips to tell forth His praise and His plan of salvation. He has no feet but our feet to take the message of the glorious gospel. He has no eyes but our eyes to see the needs of men and women who are dying, and to look with pity and tears upon their needs. He has no love but our love to demonstrate to the perishing that He loves and cares. *God is in need.* Will we help Him?

FAKE HOLINESS!

Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12: 14).

II.

FIRST, let us inquire what this holiness is “without which no man shall see the Lord.” There is such a thing as a legal holiness, a holiness which consists in a perfect and complete conformity in heart and life to the whole revealed will of God. This was the holiness of Adam in his first estate. If this holiness were the holiness meant in the text then woe to man that ever he was born, for then no man should ever see the Lord; for there is none who is legally righteous, no not one.

In the second place, there is such a thing as an imaginary holiness, a conceited, opinionative holiness (Prov. 30:12). They were filthy, and imagined themselves pure. They were filthy within and filthy without; they were filthy in body, filthy in soul, and filthy in spirit. There have been a generation of men who have wallowed in sin like swine in the mire, and yet have had a strong opinion of their own goodness and holiness. Neither their souls nor their consciences were washed in the blood of Christ, nor sanctified by the Spirit of Christ. They gloried in their conceited purity and holiness, they were golden in their own eyes, but dust in the eyes of God. This was the picture given of the Laodiceans (Rev. 3:17).

Third, there is such a thing as an outward, external, visible holiness. It is possible for a person to have an outward dress of holiness upon him, and be minus the spirit and vitals of holiness, like Judas, Simon Magus, Demas, the scribes, Pharisees and hypocrites! Like the Egyptian temples, they are fair without, and filthy and foul within. Our Lord said, “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” These people were commonly conceited and voted among themselves that if there were but two in all the world that should go to heaven, the one should be a scribe, and the

other a Pharisee. Yet if our righteousness exceed not theirs that was external, the doors of heaven will be doubly-bolted against us. Heaven is not only for those who are outwardly holy, but *thoroughly holy.*—Sent in by REV. JAMES IRISH.

Too Poor to Tithe!

By J. E. Lansdowne*

THE SKY was filled with dust. For months on end it had been this way. The crops had failed for three years and the outlook for the future was dismal indeed. What little surplus had been accumulated was gone, and borrowed money, too, was used up. The only thing this family of five could do was to abandon the life of farming and move to town. Jobs were not easily found, but God opened the door to a job that lasted for over twenty-five years for the father in this home.

When the family had settled into their new surroundings, the faithful little Christian mother, whose health had always been very precarious, called the family together and proposed that they pay their way out of debt by honoring God with the tithe! Pointing to God's Word, she showed the three girls and her husband how they could claim the promises of His Word and believe God to see them through if they would be faithful in their stewardship of money and time.

Down through the years God blessed this family in their covenant. The indebtedness was all paid off, a nice comfortable home was paid for, the mother's life was extended to rear her daughters and now to enjoy her grandchildren; and a home was maintained in that community where weary travelers through life's journey came often to get a lift in prayer over some steep place in the road. The banker in this little city paid a compliment to the husband of this home that made the writer extremely happy that they were Nazarenes when he said: “That man is a real Christian; one who lives his religion every day and whose word is as good as his note.”

It was a real thrill to be the pastor of such devoted and godly people. Every part of God's work received their full support. The tithe was only the beginning with them; a double tithe would hardly satisfy, and yet they were always on a moderate income.

Too poor to tithe! No, indeed! The heavy indebtedness was a challenge to their faith. The windows of heaven have been opened wide. All of the daughters are Christians of distinction; one of them has given many years of service as a missionary. God is still paying dividends on the investment of these parents, and He will continue to do so throughout eternity.

I shall never forget the time when, in his seventies, retirement from employment became a necessity. His work had been hard, his hours long, and now he must adjust to a new era in

*Pastor, Ada, Oklahoma

life. Each week he had placed the Lord's money in his envelope with a sense of joy that is inexpressible. Every Saturday at noon as he came home for lunch, he would drive by the parsonage and leave some milk and bread with many other items. This Saturday he said, "I guess today will be my last day of work at the plant. I don't mind that so much, but the thing that hurts is that we won't have very much to give now. But," he continued, "maybe we can still manage some milk on Saturdays."

Yes, his income is much smaller now, and he gave to God and others until the savings were small, but the Lord is still receiving the tithe, and many shall surround the throne in that great day because a mother and father placed their paying and praying on the same level as they marched hand in hand through this life.

The Master's Secret

By Gilbert H. Rogers

*"If there's some message I could give,
To help Thy struggling children live;
Some song to sing or witness bear,
Some word of comfort, praise, or prayer;
Help me subdue my fear and doubt,
And have the faith to send it out.*

*"The Master's secret was to find
Real life in service for mankind.
We could find joy unlimited
If we were less inhibited.
O Master, come and set us free,
That we may Thy true disciples be!"*

THE QUESTION BOX

Conducted by Stephen S. White

Q. When moving from one church to another, is one supposed to get a letter of transfer before joining the second church?

A. If one follows the letter of the law, he is supposed to get a letter of transfer and get it before joining the second church. Sometimes, however, when the letter has been delayed and the pastor of the receiving church knows the person well, he is taken in before the letter of transfer has been received. We must be careful about taking people into the church in just any way and yet, on the other hand, we should not be too legalistic about the procedure of receiving them.

Q. Isn't the letter of transfer supposed to be read when the person is received?

A. I know of nothing in the *Manual* which specifically requires that the letter be read publicly. Sometimes it is and sometimes it is not. If several are being received in this way, it would require quite a bit of time to read all of the letters of transfer and besides, it would be rather monotonous, for all of the letters of transfer should read the same or about the same. The main thing is for the pastor to have the letters and then he usually just announces that the individuals being received are coming into the church by transfer from one of our other Nazarene churches.

Q. Is the district superintendent supposed to be notified when a letter of transfer is given or received?

A. No. The district superintendent is too busy a man to bother with taking note of every letter of transfer

which is given or received by a church on his district.

Q. Should a person who is wanting to change churches ask for the letter of transfer himself or request the pastor of the church to which he is moving his membership to ask for it.

A. Either is perfectly all right.

Q. At the bottom of the form which is given for the letter of transfer in the "Manual" there is this note: "A transfer is valid for three months only"—what does this mean?

A. Just what it says. Technically, legally, or strictly speaking, a letter of transfer runs out, or ceases to be valid, at the end of three months. If the person to whom it has been given does not use it by the end of three months, legally he is just as if he no longer had a letter of transfer.

Q. Will you please tell me where in the Bible the story is found as to the wooden horse which was pulled inside the wall of Jerusalem? It had enemies in it and they betrayed the city.

A. You must be thinking about the wooden horse of which we are told in connection with the Trojan War. There is nothing in the Bible about a wooden horse being pulled inside the wall of Jerusalem. This is a mythological or legendary story of a war between Greece and Troy. According to the story, the Greeks built a hollow wooden horse and filled it with soldiers. It was then pulled inside the walls of Troy where the Greek men came out and opened up the gates of the city of Troy to the Greek army. I must add, however,

that you are not the first person who has thought of something as being in the Bible, when it was not there. Many of us have been guilty of doing the same thing.

Q. Genesis 9:3 reads as follows: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." How can this be explained in the light of the fact that later on the eating of the flesh of certain animals was forbidden.

A. This was before the ceremonial law was given where the eating of the flesh of certain animals was forbidden. In Genesis 1:29, every herb is given to man for food, but nothing is said about animals. After the flood, as Matthew Henry explains, perhaps all vegetation was very scarce. Therefore, God opened up the way for man to eat of the flesh of animals as well as fruits and vegetables. This, permit me to say again, was before the setting forth of the ceremonial law in which the eating of the flesh of certain animals was forbidden. This explanation no doubt, tends to undermine the position of those who rule out the eating of pork today. Nevertheless, I am inclined to believe that the New Testament itself sets aside the ceremonial law at this point.

We do well to remember, and perhaps to emphasize, that there is a very broad side of true religion that is made up of deep, all-absorbing devotion; of gazing into the deep, mysterious, infinite facts of being; in bathing in the light that fills with its golden glory the City of God; in drinking of the waters of redeeming love; in becoming not only in harmony but in unity with the divine Christ.—DR. P. F. BRESEE.

Go-Teach-Win!

"I Am with You"

THE SLOGAN of the Department of Church Schools for this new quadrennium is "Go-Teach-Win! 'I Am with You.'" No one can live up to this slogan without doing something. This is as it should be. God cannot bless inaction. He can only help those who get into action.

W*e are to go!* As never before, the Christian must take the initiative in his work for God. People seldom come to us today, we must go to them. They are hungry, but

Go-Teach-Win! they are running elsewhere than to the church to satisfy that hunger. They are confused as to their need and must have direction as to where it can be satisfied. "Go ye therefore, . . ." (Matt. 28:19); "Go ye into all the world, . . ." (Mark 16:15).

We are to teach! We are to give the truth, the word of life, to those to whom we go. This is not easy to do in a world where false views are already legion in number and are increasing every day. Further, learning depends on the teacher as well as on the taught, and the teacher must know how to teach if he would get the truth across today. "Go ye therefore, and teach all nations. . . ." (Matt. 28:19).

We are to win! This is where we fail most often. It is not enough to go and teach, we must also win. The Son of Man came to seek and to save the lost, and we have not fulfilled our commission until we have so presented Christ that men will accept Him. I know men are free moral agents, but we must not excuse ourselves on this ground. We must never assume that anyone who is on this earth is beyond the reach of the gospel. Our position must be that there is still hope, still some approach that would break down every individual's resistance if we only could find it.

I believe it was Dr. J. B. Chapman who said that he dealt with all of the unsaved that he met as if they could be reached for Christ. He did this in spite of the fact that he believed in man's free moral agency and the possibility that some could commit the unpardonable sin. Our knowledge of the inner lives of others is so limited that it is best for us always to work with those whom we contact as if they could be won for Christ by some legitimate means. God expects us to win men! The recognition of this fact will stir us to go and teach in the Master's name. Intelligent, God-directed sowing will inevitably result in some reaping—the only possible objective in sowing.

I*Am with you.*" This is God's promise to those who go and teach in order to win. God always stands by the man who does something about his religion, who goes and teaches in order to win. The divine presence is

"I Am with You"

The divine presence is

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guaranteed to the follower of Christ who refuses to go on a sit-down strike. When God called Moses to lead the children of Israel out of the bondage of Egypt, Moses said to God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he (God) said, Certainly I will be with thee; . . ." (Ex. 3:11-12). God stands by those who are at work for Him in His kingdom. "And, lo, I am with you always, even unto the end of the world"—this is the promise which Christ gave to His disciples if they would go and teach and win (see Matt. 28:19-20).

Dr. Hugh C. Benner, recently elected general superintendent, wrote the following chorus, which was sung as the theme of the General Church School Convention preceding the Thirteenth General Assembly:

Go-Teach-Win! Speed the gospel without delay.

*Go-Teach-Win! 'Tis the call of Christ today.
"I am with you," hear Him say; "I am with you
always."*

Go-Teach-Win! Go-Teach-Win!
As was intended, this chorus very fittingly emphasizes the slogan of the Department of Church Schools for the quadrennium we are now entering. Our people everywhere should sing it until we catch its meaning and spirit.

By My Spirit—Stand, Speak, Share, and Serve!

THE Nazarene Young People's Society chose "By My Spirit" as its slogan for the 1952-56 quadrennium. The first year the emphasis will be on "stand," and the slogan is "By My Spirit—Stand!" Young people in this day need the courage to stand up for Jesus, to bravely champion His way of life. Christ must have representatives on this earth who will dare to let the world know who they are and what they believe in. They must be ready to breast the current and stem the tide. No one can do this better than young people whose lives have been transformed by the power of Jesus Christ. "Stand up, stand up for Jesus" is the battle cry; and it is only by the Spirit of God that either the young or the old can live up to such a challenge. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

"By My Spirit—Speak!" will be the rallying call for the second year of the quadrennium. This suggests Christian testimony—telling what God has done for you. John the Apostle caught a

Stephen S. White

vision of a great company in the better world who had overcome. How had they achieved their victory in this lower world of sin and could then be classed as overcomers? By the blood of the Lamb and the word of their testimony. If we are ashamed to take the witness stand for the Master here, He will be ashamed to speak out for us at the Judgment.

But "By My Spirit—Speak!" carries with it the thought not only of telling what God has done for us but also what He can do for those who have not yet come to know Him. It is our business not only to speak up and tell the sinner what the Lord has done for us, but also to let him know what the Lord can do for him. There are those all about us who lack the truth, and it is our duty to convey it to them by word of mouth. You may remonstrate that you are not called to preach, but such is not the case. Every Christian is called to preach the gospel by word of mouth as well as by life. We are all to publish the glad tidings outside of the pulpit, while only a few are called to preach it from the pulpit. "By My Spirit—Speak!" "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

By My Spirit—Share!" is the illuminating thought which will fill the mind of our young people during the third year of the quadrennium.

Share and Serve In some respects, sharing is the most thrilling word connected with Christianity. Here we have the highest and noblest form of division—division without decrease. Just as in the propagation of physical life there is increase by division, so in the propagation of spiritual life there is increase by division. Sharing doesn't mean lessening, it means enlargement. Nowhere is this so true as in connection with the life that is in Christ. Spiritual life lives and grows only by sharing. The refusal to share will spell the doom of the life of Christ in you. If you want what God has done for you to mildew and spoil, just hug it to yourself, and that will surely happen. Our young people's organization has not been guilty of this in the past, and it makes no plans for such an outcome during the present quadrennium. "By My Spirit—Share!"

"By My Spirit—Serve!" will be the challenge the Nazarene Young People's Society will face the last of the four years. The Master went about doing good. He came to minister, and not to be ministered to. When James and John, the sons of Zebedee, came to Jesus seeking the highest places in glory, Jesus refused their request. He also brought a very significant truth to them and the other ten who were displeased with James and John because of their foolish request. Here are the words: "Ye know that they which

are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:42-45).

THE MISSION of the young people during the four-year period which is just beginning will be to stand, speak, share, and serve; and they will be constantly

The Mission and Theme reminded that the only way they can do this is by the Spirit of God. "By My Spirit—Stand, Speak, Share, and Serve!" It is recognized by our young people that God will have to be the center of all achievement. "Not by might, nor by power, but by my spirit, saith the Lord."

The theme of this mission was put into a chorus by Rev. Ralph Schurman. The words read as follows:

Not by might, nor by pow'r, But by My Spirit, saith the Lord;

Not by might, nor by pow'r, We go forward by Thy Word.

By My Spirit stand! By My Spirit speak! By My Spirit share and serve!

For it's not by might, and it's not by pow'r; But by My Spirit, saith the Lord.

This chorus, like "Go—Teach—Win," written for the Church Schools Convention, has caught fire and is already being sung by our people in our local churches, revivals, and camp meetings.

"I Must Work: The Night Cometh!"

THE third gathering which preceded the Thirtieth General Assembly was the Seventh General Convention of the Woman's Foreign Missionary Society. Its slogan was "I Must Work: The Night Cometh," and its theme chorus, "I Must Work," was written by Rev. Ralph Schurman. The missionary convention was stirred many times during its sessions by the singing of this chorus. Its words read thus:

I must work ere the day is done,

I must work till each soul is won;

I must watch and pray while it still is day,

I must work for the night will come.

The full verse from which the above slogan is taken gives us these words: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

"I must work: the night cometh." This sets forth the urgency of the foreign missionary task. If the Master felt that the night was coming when no man could work, that the opportunity was rapidly slipping by, and, therefore, He must not be lazy on the job, how much more should

we feel that way at present! If the day was far spent then, it truly may be much later than we think now. This much we are sure of—considering the magnitude of the need in heathen lands, we cannot afford to rest at ease in Zion. "I must work: the night cometh!"

In many respects, the world out there to which we should carry the gospel was never before so open to the message of Jesus Christ. This readiness to hear and heed may soon come to an end. Communism already has made its inroads into many lands, and it stands ready to engulf others. It may take our opportunity away from us if we do not seize it at once. Only last week I read of a hailstorm in one little section of our country which ruined more than one

million dollars worth of ripened wheat. It beat the harvesters there—the night came and it was too late! Who knows when the night of communism or some other hailstorm from hell may sweep in and destroy the grain which is now ripened and ready for reaping? Reapers are needed today in many fields. "I must work: the night cometh!"

Christ knew, and all of us know, that fields which are ripe unto harvest will not remain so, long. The time of harvesting comes, but it is soon gone; and for that particular crop of grain is gone forever. This is the thought that Jeremiah had in mind when he said, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). "I must work: the night cometh!"

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 17: The Tragedy of Saul

Scripture: I Sam. 15; 18; 28; 31 (Printed, I Sam. 15:17-22; 18:6-9; 31:3-4)

GOLDEN TEXT: *To obey is better than sacrifice, and to hearken than the fat of rams (I Samuel 15:22).*

Last week we saw the bright and hopeful beginning of the reign of Saul. Like a spring morning all was warm with optimism. But today we come to paint the final scenes of the life of Saul; and the brush must be dipped in scarlet and black, for twilight has hastened on and the king has become a national suicide—a man of shame and disgrace.

What has caused this sad reversal of our hopes? Did he fail because of outside forces? No, it was an accumulation of small sins that weakened him within until his moral power was sapped, and his soul was honeycombed. This might be called the *Tragedy of the Trivial*, but we remind ourselves that anything, however small, that separates us from God is certainly not trivial. Perhaps there is a lesson here. When we see a leader tumble from the throne into spiritual disgrace, look behind the scenes, for first there were permitted small deviations, tiny sins. We all know how a few grains of sand will cause a lump of clay to fall apart, and the tiniest particle in the eye can cause suffering and at times bring blindness. We are scarcely ever defeated by big things that overwhelm us, but seemingly trivial things that take us unawares.

The soul of man disintegrates when the smallest foreign elements are permitted within. With Saul it was a small disobedience—a few sheep and a man or two. But how quickly that brought a wide gap in his fellowship

with God. Now when Saul comes to Samuel and begins to rationalize his actions he says "the Lord thy God." He is deeply conscious that the sweet fellowship is gone. In place of the smile of God he walks under a cloud of guilt and the soul of man falls apart so quickly when guilt is har-

bored and carried over months and years. Spiritual defeat, inner frustrations, barrenness of service, deepening gloom, gone is the sunshine and gone is the smile. Oh, how tragic when a spiritual man or woman walks deliberately into the path of disobedience.

My grandfather's favorite song was "Trust and Obey," and its glorious truths are still as dependable as they were two generations ago.

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

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

WE are praising the Lord for all that He has done and is doing for us in the accomplishment of the building of our new church here in Brava. You will be glad to know that the roof is on and that we are now getting on with the interior carpentry work. We expect to have the job completed in about three or four weeks time. And, bless the Lord, what a day that will be, for truly the building of a Church of the Nazarene in the village square of Brava is one of the outstanding miracles in the history of missions in Cape Verde. So many difficulties have arisen, but, glory to God, He has overcome them all!—ERNEST and JESSIE EADES, *Cape Verde Islands*.

Nicaragua District Assembly

The sixth annual assembly of the Nicaragua District was held in San Jorge, Nicaragua, April 2 to 4. In the absence of a general superintendent, Rev. Harold Stanfield, mission field superintendent, presided.

The district Sunday school, young people's, and Woman's Missionary Society conventions were held on Monday and Tuesday prior to the assembly and were characteristically Nazarene in enthusiasm and plans for advancement for the new year. Ten missionary societies reported. Our hearts rejoice when we see how the women have caught the vision of the work that they can do and of how well they are responding in prayer and fasting, in the Easter and Thanksgiving offerings, and in Alabaster Box giving.

Wednesday, April 2, the assembly proper began. The presence of the Holy Spirit was manifested in all of the business sessions. Our people are improving in efficiency in parliamentary procedure and church government, thus making the work of the assembly much easier. The committee work showed ability and vision for advancement, challenging us to make all the recommendations a reality during this new assembly year. The

pastors' reports were most encouraging as they told of progress and victory. The work of our district evangelist, Juan Espinoza, was heartily approved. He held revivals in all our churches and the Holy Spirit crowned his efforts in the saving and sanctifying of precious souls. To God be the glory!

Pledges are made by individuals and churches each year to bear the expenses of the assembly. But one little church decided they would do even more than their pledge called for. So the pastor placed a clay turtle in their chapel right after assembly last year, where each one inserted his contributions during the year. To present such an idea to the assembly, the breaking of this clay turtle took place in one of the sessions. To our amazement that clay turtle gave forth \$142.80 (Nicaraguan money). That is the spirit of the little Belen church.

Our Nicaraguans are learning the joy of giving and supporting the work. Nearly all of the churches are making progress toward self support.

Each day began with a well-attended sunrise prayer meeting. The church was packed to overflowing every night for the evangelistic services. The altar services were crowned with gracious victory.

On Saturday morning at 5:00 a.m. we met on the shore of beautiful Lake Nicaragua, just below the Bible school grounds, where nineteen were baptized just as the sun began her daily march across the heavens. As the sun came forth to dispel all darkness, we realized anew that Christ, the Sun of Righteousness, has arisen in the hearts of hundreds of Nicaraguans in the past few years, dispelling the darkness from their spiritual lives, giving them new life in Christ Jesus. And we realize too, that He is waiting and anxious to shine forth in other hundreds of hearts. This will be made possible as we, His co-workers, go forth to pray, to work, to give, to instruct, and to lead these darkened souls unto Him who gave himself freely that all nations and individuals might know Him.

—RETHA WELLMON, Nicaragua

Developing Leaders

A visit to the north near Gonaives last week end found the work in good order. We are constantly amazed at how much of a change for the better has taken place in almost all of our stations in the past few months. We believe the Lord is working in a special way. Here in Port-au-Prince a number of young men have recently been converted who feel called into the ministry. Near Gonaives there are twelve preachers and young men who

are taking a special correspondence course that I am giving them in French. It will be necessary to run two separate courses due to the difference in preparation of the students

—one elementary course of a year or so which might eventually be a preparatory course, and a regular course for those reading French well, to develop leaders.—PAUL R. ORJALA, Haiti.

Home Missions and Evangelism

Roy J. Smee, Secretary

Pictures of Overseas Home Mission Fields Now Available to Churches

THE overseas home missions districts were well represented at the General Assembly. Rev. and Mrs. J. Melton Thomas of Fairbanks, Rev. and Mrs. M. R. Korody of Anchorage, and Rev. and Mrs. L. C. Hopkins of Seward were present from Alaska. Australia was represented by District Superintendent and Mrs. A. A. E. Berg and daughter Marion, ministerial delegate Rev. A. A. Chesson, and lay delegates Mr. and Mrs. P. A. E. Dawson. Our district superintendent in Hawaii, Rev. Cecil Knippers, and his wife were present and also Rev. and Mrs. Leo Steininger. Our thriving church in South Africa (European) was represented by the district superintendent, Rev. Charles H. Strickland.

Few people in the homeland can realize the inspiration of a General Assembly to these Nazarenes from other lands. In turn, we know that they were a blessing to us here at home. Having met them, we are in a better position to pray for these areas of the work of the church.

Each afternoon of the General Assembly, except Friday, pictures of one of our overseas fields were shown. These brought an intimate glimpse of the land, the people, and our church in each field, and were greatly appreciated by General Assembly visitors. In the Home Missions booth a few scenes from all of the fields were shown throughout the day, while a tape recording explained each picture.

Six complete sets of pictures are being prepared by the Department for the use of churches, young people's groups, Sunday-school classes, and missionary societies. Three of these are now ready. They are of Australia, Hawaii, and South Africa. Two sets on Alaska and one combining our work in the United States among the Chinese on the West Coast and among the colored people will be ready in about a month.

Each set is composed entirely of full color, 2" x 2" (35 mm.) slides, mounted in glass binders for uniform, clear viewing. Any standard projector

may be used to show them. They are accompanied by a script so that each picture can be explained to the audience. It takes from thirty to forty-five minutes to show a set. There is a small rental charge to cover the costs of shipping and maintaining the sets.

Many of our churches find it impossible to secure a missionary for a service, and it is very infrequent when any of our overseas home missionaries are in this country for deputization work. But by renting one of these slide sets, any church or any organization within a church can get up-to-date information on these fields and actually see the work of the church in progress. All of these overseas home-mission districts receive financial assistance from the General Budget, and the showing of the pictures will be of help in encouraging General Budget giving.

For more complete information and for requesting the slides, write to the Department of Home Missions and Evangelism, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

South African District Parsonage Family Increases

It was difficult at times for Rev. Charles H. Strickland, superintendent of our South African (European) district, to keep his mind on the business of the General Assembly. However, just before leaving New York by plane for his return home, he received a cablegram that he was the father of fine twin boys. He had a long flight ahead of him, but we are sure his mind was relieved to know that mother and babies were doing well. Our congratulations to the Stricklands!

There are thousands upon thousands much chastened because much loved; because much loved, taken such pains with that they might grow like God. In a little while, instead of murmuring at it, we shall exult over it in a hymn of praise which angels might envy. Till then, let us glory in tribulation also, for "tribulation worketh patience."—BISHOP THOROLD.

Religious News and Comments

Edited by Delbert R. Gish

A high school Bible club program begun six years ago in Kansas City has spread rapidly. Today the idea is being used in thirty-three states and three Canadian provinces. There are 1,200 clubs and 350,000 or more members. The national director of Youth for Christ Bible Clubs is enthusiastic about them, and says that the results show up in the continued activity of many members long after high school days.

Control of liquor business and care of its victims call for a big budget. W. W. Wachtel, president of the Calvert Distillers Corporation, deplors the ineffectual efforts of the government to control bootlegging. (Repeal was supposed to put a stop to bootlegging). He says that, with only 900 men in its Alcohol and Tobacco Tax Unit, it is "trying to put out a forced fire with a water pistol." In order to handle the increased bootlegging, Wachtel says there should be at least 1,000 more agents.

An item from Columbus, Ohio, states that the first permanent beer and wine permit that officials can remember issuing to a church went to the St. John Cantius Catholic Church in Cleveland a short time ago.

Arizona churches and temperance forces are rousing themselves to militant action against liquor interests there. Protestant groups are trying to obtain a ban on every kind of liquor advertising, with a proposed penalty of \$300.00 or ninety days in jail, or both, as the penalty. Churches are seeking to place this on the ballot in the November election along with another that would deny new liquor licenses to stores until after the 1960 Federal census.

Alarmed about the falling off of its enrollment, Harvard Divinity School is taking steps to regain its former prestige. In trying to answer the question why divinity students do not come to Harvard, the answer evolved was that the school is too sectarian (Unitarian). The reform includes a move to treat religion objectively as other college subjects are treated. A committee which includes many famous names has been appointed to consult with the board on curriculum, faculty personnel, and general policy. Among these are Bishop Oxnam, (of the Methodist church), Dr. Fosdick (Baptist) and Dr. Reinhold Niebuhr,

(Professor at Union Theological Seminary, Evangelical and Reformed). Other Protestant denominations are represented by similarly well-known men.

The recent death of John Dewey has occasioned considerable comment about his philosophy of life and his influence upon American education. His philosophy of life was spoken of as instrumentalism (pragmatism). His theory of education was spoken of as

progressive. It took hold of the American system, perhaps because it fitted the self-confident and aggressive temper of the people. It omits discipline in promoting free expression, and was carried to extremes in both education and art.

During his life Mr. Dewey had little concern about religion—at least in organized religion. Apparently he gave some deference to it in moments of need. One of his former students tells how he asked for a Christian song and service at the funeral of his first wife, and asked this student, who was a minister, to conduct the service. But it went no farther than concession, apparently. Mr. Dewey died at the age of 93.

NEWS OF THE CHURCHES

Rev. R. E. Hodgson writes, "During the last nine years I have served three pastorates on the Iowa District, and and now feel led of the Lord to resign as pastor of our First Church in Sioux City and re-enter the evangelistic field. I am now making up my slate and will be available for meetings after the middle of September. Until that time, write me, 1220 S. Glass, Sioux City, Iowa. After September 15, I will be living in Bethany, Oklahoma."

Evangelists Glenn and Vera Slater report: "The Lord has been blessing our work in the field of evangelism. In the past eleven months we have conducted eighteen meetings, and the Lord has given many souls. Our five-year-old boy, Daniel, travels with us, and has blessed the hearts of the people with his singing. The Lord has worked things out for us so Mrs. Slater and Daniel will be traveling with us for the coming year; we carry the entire program of preaching and singing. We have a few open dates for this fall; write us c/o the publishing house."

Rev. and Mrs. J. B. Shelton report from Houlka, Mississippi: "Coming here about ten months ago we found a fine group of folks in our double pastorate—Pearson Chapel, a fine little rural church, and the Houlka church, in the home town of District Superintendent J. D. Saxon. We have seen a number of souls bow at our altars and pray through to victory. We conducted a week-end youth revival at Columbus, Mississippi, with three good altar services, in which eleven souls found definite help from God. Last February, Evangelists Dorrance and Esther Nichols were with us for a fine revival. We had record crowds, the people coming to hear the good music, singing, and preaching of Brother and Sister Nichols. Six new members were added to the church as a result of this meeting. Rev. E. R. War-

hurst gave us a fine week's revival at Pearson Chapel in May. God met with us to bless, and much good was done. Both churches have given us a call to remain for another year, and we feel the Lord would be pleased that we stay."

Evangelist P. L. Liddell writes that he has some open time for meetings this fall and winter. Write him, c/o the publishing house, P.O. Box 527, Kansas City 41, Mo.

Yarmouth, Maine—Recently we had a ten-day revival, sponsored by the N.Y.P.S., with Rev. W. F. Miller as the evangelist. Surely, through his anointed ministry, the Christians were inspired, the pastor encouraged, sinners converted, the young people challenged, the saints strengthened, and all of us helped. Brother Miller's messages were filled with love, and his understanding of people has increased since his stay in the hospital. We enjoyed the ten days, and thank God for His rich blessings upon us.—Dorothy B. Kidney, Reporter.

Evangelist John Shoemaker writes, "Due to a change of pastors, I have an open date, October 28 to November 9. I would like to slate this in the Midwest area, since this is where my fall slate is scheduled. I enjoy the work of evangelism, and God is giving me souls. I carry the complete program for the revival. Write me, 723½ N. Bushnell, Alhambra, California."

Sidney, Montana—We are deeply grateful to the Lord for the recent, twelve-day annual tent meeting held in Sidney. The stirring evangelistic preaching of Dr. Howard W. Jerrett, and the beautiful gospel singing of Mrs. Ruth Sanford and daughter, Nancy, cannot be surpassed. The Lord blessed their ministry in our midst with a fine group of seekers at the altar praying through to victory in Christ.—R. A. Gilster, Pastor.

Rev. L. J. Dunham writes, "After having served as pastor for the past seven years, I am entering the evangelistic field in September. I have now served as pastor for twenty-one years, and as evangelist and camp-meeting worker for six years. I am making up my slate and will be glad to go wherever the door may open for me to preach the gospel and win souls. Write me, 105 S. Ninth Street, Orgeon, Illinois."

Evangelists Gene and Wanda Smith write that they have some open time, all of August, September 7 to 14, then from November 26 through December. They will be conducting two meetings in Missouri during the last of September and the early part of October. They preach, sing together, and Mrs. Smith plays the piano. Write them, Box 599, Independence, Kansas.

Brunswick, Missouri—Rev. Lucille Riggs came as our pastor in September of 1951, and the work has been moving forward steadily under her wise leadership. In November we had a seventeen-day revival with Rev. and Mrs. J. M. Denison. After much prayer and fasting, God came on the scene in saving and sanctifying power. In April we had another Holy Ghost revival, with Rev. Bernice Roedel as evangelist, and Miss Violet Coulter as singer and musician. The ministry of these faithful workers was rewarded with seekers praying through at the altar. Sister Riggs has been given a call to remain with us another year.—Otilia Krattli, Reporter.

Evangelist Lee L. Hamric writes, "God is blessing and giving us a great revival here in Chillicothe, Texas. In a recent service there was no place for preaching as men came hurrying to the altar to seek God. They prayed through to good victory, as the saints shouted and rejoiced. Some said it was the greatest service they ever had been in. I have an open date, September 7 to 21; write me if you want this time. Home address, 766 Sycamore St., Abilene, Texas."

Evangelist Hubert Slayton writes that he has open time, August 10 to September 2, which he would be glad to slate anywhere, and will come for free will offering. Write him, 237 N. Fifth St., Elwood, Indiana.

Evangelists Dorrance and Esther Nichols write, "Due to a change in the date of our proposed trip to Cuba, we have the following dates open in 1953 that we will be happy to fill anywhere that God may lead—January 14 through 25, and January 28 through February 5. Also, we have an open date in April that we'd be happy to slate anywhere in eastern Texas, Louisiana, or Mississippi. We travel with house trailer, and furnish a complete program of music, singing, and preaching. Write us, 849 Poplar St., Bloomsburg, Penna."

New York District Young People's Convention

The New York N.Y.P.S. held their annual convention on July 12. Rev. Alexander P. Cubie presided over the convention, held on the district campgrounds in Beacon, N.Y.

Dr. O. J. Finch, district superintendent, addressed the convention in the morning, challenging all to a new and more persistent faith in God. Rev. Ted Martin, special speaker, spoke in the afternoon and evening, emphasizing the theme of the General N.Y.P.S., "By My Spirit—Stand."

Rev. A. P. Cubie, after five years of faithful service, is leaving the district this summer; he plans to attend seminary in the fall.

The newly-elected officers are: Rev. Harold G. Kling, president; Rev. Samuel Smith, vice-president; Mrs. Virginia Lind, secretary, and Rev. Jay Patton, treasurer.

Plans for the assembly year include boys' and girls' camp and institute. Rev. Donald Strong will supervise the boys' and girls' camp. The institute will be held August 25 to 30, directed by the president and a fine committee. Future prospects are bright, under the anticipated blessings of God.

HAROLD G. KLING, Reporter

Alabama District Assembly

The forty-fourth annual Alabama District Assembly met on the district campgrounds at Millport, July 7 to 10, with Dr. G. B. Williamson presiding. Dr. Williamson's messages were very timely and inspiring. His spirit is unexcelled in handling difficult problems and divided opinions. The smoothness with which the assembly progressed enabled the business to be concluded Thursday afternoon.

Rev. Otto Stucki, district superintendent, revealed in his report that three churches had been organized, a good net gain made in all departments, with an unusual gain in the Sunday-school department. Financially, the district increased \$100,000.00 over last year's total giving. Brother Stucki was re-elected as district superintendent.

Trevecca Nazarene College was represented by Dr. A. B. Mackey, Rev. C. E. Keys, and a quartet. Rev. E. E. Hale gave a brief insight into the progress and need of our Bible school in Institute, W.Va., and Rev. and Mrs. Paul Hetrick, missionaries from Africa, challenged the assembly and camp congregations to make more room for missions in their heart and church. Rev. D. K. Wachtel, superintendent of the Tennessee District, spoke several times, pleading for a soul-winning crusade. District Superintendent Mack Anderson of Georgia, also several evangelists and pastors from other districts, were visitors in the assembly.

Thursday morning was a high light in the gathering as Dr. G. B. Williamson ordained a class of four to the ministry; they were, Miss Christine

Jenkins, Kirby Edward Cummins, Wesley Campbell, and Lasco Mitchell. The ordination was preceded by a message from the presiding officer, emphasizing the doctrines, rules, and special rules of our church.

The assembly was preceded by the departmental conventions. Rev. Mrs. Pearl Claborn was elected district N.F.M.S. president; Rev. T. A. Shirley as the district N.Y.P.S. president, and Rev. Dallas Baggett as the district church school chairman. Alabama District is determined to make this year a very profitable one.

A. J. GUNTER, Reporter

Colorado District Assembly

The forty-fourth assembly of the Colorado District convened July 9, at the Colorado campground and headquarters at Lakewood. Dr. Hardy C. Powers presided with grace, efficiency, and good humor. His morning messages, and also at the evening services, were helpful and inspirational. The blessing of God was manifest.

The reports given indicated clearly a year of victory. The goal of 10 per cent for General Budget for the district was exceeded by about \$3,000.00. The Seminary offering quota was reached. Church membership and Sunday-school attendance showed a very substantial increase. New and flourishing churches at Rifle and Lakewood gave encouraging reports. The beautiful new Lakewood church building, sponsored by the District N.Y.P.S., and located between the tabernacle and the district parsonage, was a great boon to the assembly.

Following the reading of District Superintendent C. B. Cox's report on Thursday morning, the members of the assembly re-elected him on the nominating ballot; then placed a large love offering in the plates for the purchase of a record player and records for the enjoyment of Rev. and Mrs. Cox, Dixie Lee, Chapman, and David.

Rev. William Lambert was re-elected district secretary and treasurer, and manager of the district office.

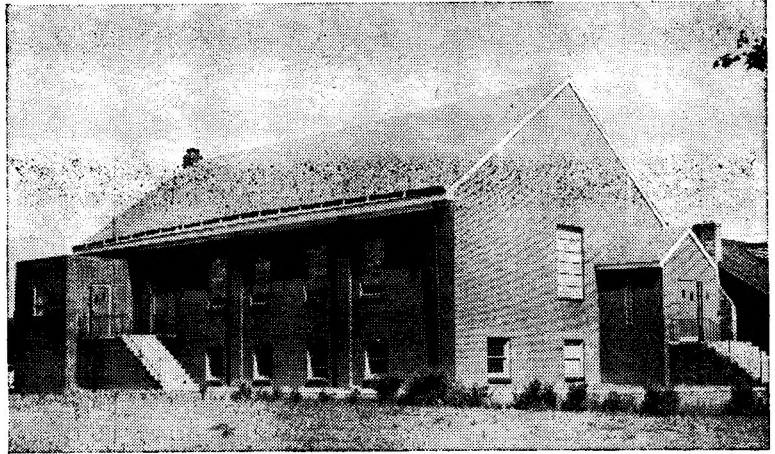
In an impressive ordination service on Thursday evening, elder's orders were conferred upon John M. MacKay, Marvin Powers, E. W. Damon, Eli Vega, and John Grauberger, Jr. The elder's orders of Henry P. Leopard were recognized; and Mrs. Nellie Rine was consecrated as a deaconess.

The Colorado Assembly was happy to be host to an unusually large number of visitors. Mrs. Gladys Mosteller, missionary from the Cape Verde Islands, and Dr. W. T. Purkiser, president of Pasadena College, each brought inspiring messages. The singing of the Ladies' Trio from Pasadena College contributed much to the enjoyment of all. Mr. Bert Goodman ably represented our publishing house.

Preceding the assembly, the district W.F.M.S. and N.Y.P.S. conventions were held. Mrs. Mae Mylander was re-elected as the W.F.M.S. president, and Rev. Marvin Powers was chosen to succeed Rev. E. L. Cornelison as the N.Y.P.S. president.

C. K. HELSEL, Reporter

Pictured here is the new church in Steubenville. Rev. Noble J. Shirkey accepted the call to pastor this church in the spring of '48, at which time we were worshipping in a 40 x 70-foot basement, and had a debt of \$2,050.00 on the property. The debt was paid in a few months, and money was raised for the church. The pastor drew the plans, acted as contractor, and members of the church helped in the labor. The church is 40 x 84 feet, with a width of 52 feet across the back where the office and pastor's study are located. The church auditorium, 40 x 60 feet, is furnished with solid oak pews, and the elevated choir loft seats twenty-four. A nursery on the main floor has a glass, soundproof enclosure. A public address system is built in. The ceiling of the main sanctuary is finished in knotty pine with sandstone-finish plastering on the walls. The window sills are of marble with architectural-designed windows. The main auditorium has indirect lighting. A new Hammond organ is part of the church furniture. The church has a membership of 150. The church has over \$45,000.00 actual cash in the building, with a valuation of at least \$75,000.00. There was no soliciting for funds from anyone, and



when the district superintendent dedicated the church there were no pledges taken. The debt is less than \$11,000.00, and is carried by a local bank with a church note. The Lord has blessed the congregation under the leadership of Brother Shirkey. The

church is now paying the pastor \$33.00 per week, more than when he came to the church four years ago. Our church is united and pressing forward for God in this splendid location in this city of 40,000 people.—Mrs. Margaret Mutton, Secretary.

Arizona Boys' Camp

One hundred twenty boys attended the annual camp of the Nazarene Boys' Club, July 7 to 11, at the district center located in the mountains near Prescott, Arizona.

Rev. Glenn Roberson, director, had a well-planned program with a competent staff of eighteen counselors, nurse, athletic director, and craft teachers, enabling us to have the best camp ever.

Rev. Leo Baldwin, of Chandler, was the camp chaplain. He is without a peer when it comes to making simple the profound truths from God's Word. Through his preaching there was a "clean sweep" among all the squads of boys. In the communion service of the closing day, one squad leader brought forth the broom which indicated a "clean sweep" for Christ among his squad and passed it to the next squad for a "clean sweep." Amid tears of joy the broom was handed down to all the squads of the camp.

Counselors and boys went down from the mountain feeling the nearness of God and a deep sense of gratitude to the general church for our youth program. Plans are already under way for an even greater camp next year.

J. ERBEN MOORE, JR.,
Church Schools Chairman

"Nazarene Pioneers"

The recent General Assembly witnessed the organization of the veterans of our church, the organization to be known as the "Nazarene Pioneers." Rev. Joseph N. Speakes of the Washington Pacific District was chosen president; Rev. J. W. Short of the Indianapolis District as the vice-presi-

dent; Rev. W. P. Jay of Southern California District as the treasurer, and the writer (of Albany District) as the secretary.

It was voted that forty years of service or membership in the Church of the Nazarene be required for membership in this group, and that laymembers be included in the organization.

Rev. Joseph N. Speakes represented the Western section of our church, organized as Nazarenes by Dr. P. F. Bresee; Brother Roberts of Pilot Point, Texas, represented those who came in as the Holiness Church of Christ; Dr. C. E. Hardy of Nashville, Tenn., the group formerly known as the Pentecostal Mission Church, and the writer for the Eastern wing, known as the Association of Pentecostal Churches of America.

A banquet was held at one of the Kansas City hotels, and special mementoes of the occasion were presented to the officers by the president, Rev. Joseph N. Speakes. About seventy-five will come in as charter members. The secretary's mail address is 68 Davis St., Wollaston 70, Mass.

C. P. LANPHER, Secretary

Michigan District N.Y.P.S.

The twenty-eighth annual convention of the Michigan District N.Y.P.S. met at Indian Lake, July 4 to 6. The district president, Rev. E. Drell Allen, presided in a very efficient way, and gave a good report of the progress of the young people's work on the district. We pray God's richest blessings upon Brother Allen as he takes up his new duties in the chaplaincy of the U.S. Air Force. We have entrusted the reins of the presidency into the capable

hands of Rev. Bennie Morgan, pastor of Lansing First Church.

Rev. and Mrs. R. Fletcher Tink of London, England, were our special workers, and we appreciated their special music and the inspiring messages of Brother Tink.

Our Institute had a good increase in enrollment over last year, with ninety-one enrolled, and all the young people reported having a wonderful time. Rev. and Mrs. Bennie Morgan were the deans, and Rev. and Mrs. Ross Emrick the special workers. Many of the young people sought and found God in saving and sanctifying power. We are determined this year "By His Spirit" to "stand!"

MARJORIE PEEL, Reporter

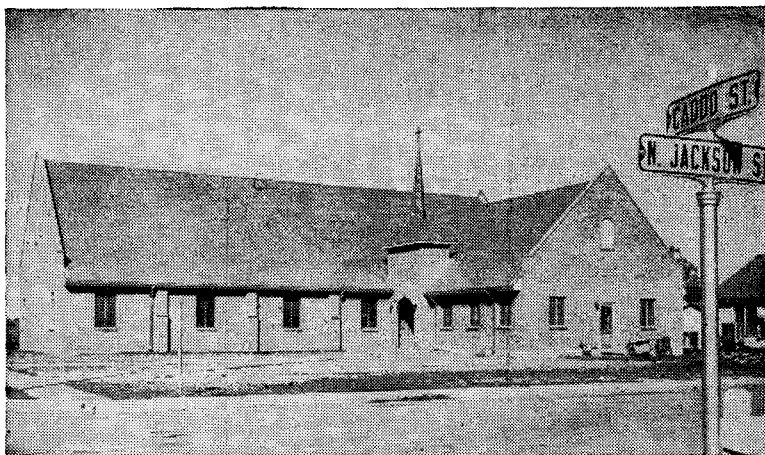
Northeastern Indiana District Assembly

The tenth annual assembly of the Northeastern Indiana District convened at the campgrounds at Marion, on July 9, with Dr. Samuel Young presiding. A wonderful spirit prevailed throughout the two and one half days of work, worship, and fellowship.

The high point of the assembly came on Thursday morning when Dr. Paul Updike gave his report, and was re-elected as district superintendent on the first ballot with a near-unanimous vote to his ninth year of service in this capacity. Following the vote, the assembly gave Dr. Updike an extended vacation, and a generous love offering was received for him and his good wife as a token of appreciation by the district.

Worth noting was the overpayment of the year's General Budget of \$75,000 by more than \$4,000, and the setting of a goal of \$85,000 for the

First Church, San Angelo, Texas



On June 1 we concluded a very happy pastorate at Dodson to accept a unanimous call to our church here. The people have accepted us with typical Texas hospitality, and we are enjoying our work. God's blessing has been upon our services with spontaneous shouts of victory and praise. Much credit is due the former pastor, Rev. Spurgeon Lynn, for the erection of the beautiful church building we are enjoying. On November 3, 1951, the old church burned and was a total loss. Under the optimistic guidance of Brother Lynn, and a contractor in the local church, Brother Bryan Fulghum, the lots were cleared and a beautiful brick edifice was begun within two weeks of the fire. The building includes a commodious sanctuary, eight Sunday-school rooms, pastor's study, choir room; the overall length is eighty-two feet, and the width is seventy-two feet. There is a room for the church florist, who arranges beautiful floral offerings for every service in the sanctuary. The church is located in a beautiful residential section of San Angelo. Immediately following the fire, a goal of six-month construction time was set; however, the first services were held in the new building on Sunday, March 30—more than one month ahead

of schedule. The building, erected at a cost of \$26,000.00, is valued at \$35,000.00, and the present debt is only \$8,000.00 due to the careful planning of Brothers Lynn and Fulghum, along with the Building Committee. Dr. G. B. Williamson dedicated the building on Sunday, April 20, and at that time

sufficient pledges were received to care for payments on the loan for one year. Our people are encouraged. If you have friends in the city, or stationed at Goodfellow Air Force Base, write me, 514 N. Van Buren, and I shall be happy to contact them.—Charles W. Ogden, Pastor.

coming year. In an atmosphere of unity and blessing, a goal of \$12,000 for home missions was set for the new assembly year, and a goal of 20 new churches was set for the quadrennium.

General Superintendent Young was extremely efficient in conducting the business of the assembly. His morning messages will be long remembered to the good of all who heard them. The ordination service brought serious reflection on the responsibilities of eldership in the Church of the Nazarene; and the presence of God was deeply felt as Dr. Young gave orders to Chester F. Pasko, Velma E. Johnson, Alva B. Kelley, and Eleanore J. Reasoner.

The assembly adjourned near noon of the third day with a spirit of happy anticipation and courage being expressed by many as they thought of beginning a new year in the service of the King.

H. L. JOHNSTON, Reporter

Colorado District Young People's Convention

The district N.Y.P.S. met July 7 and 8 for their annual convention on our district campgrounds in Lakewood.

The opening session was a joint meeting with the missionary society to hear Mrs. Earl Mosteller speak to us about the mission field in Cape Verde Islands. It was a most inspiring message.

Later on in the service, Dr. W. T. Purkiser, president, spoke concerning Pasadena College. Following the special service in the tabernacle, the young people adjourned to the auditorium of our new Lakewood church for the business of the convention.

The following morning, Rev. Marvin Powers spoke to the convention

concerning personal evangelism, especially stressing the work of the Lamplighters' League.

Our district president, Rev. E. L. Cornelison, gave a good report of the past year's activities, and asked that his name be not voted on for another year; he is going into the evangelistic field. Rev. Marvin Powers was elected as the new district president.

We set our goals to conform to our General N.Y.P.S., and look forward to great gains in this new year. The district young people sponsored the new Lakewood church the last two years, and have made plans to sponsor another new church during the coming year.

ESTHER BASSETT, Reporter

Alabama District Camp

The annual Alabama District Camp met at the commodious Millport campgrounds during the week of July 4. In the midst of beautiful, towering pine trees and rolling hills, God met with us and showered us with His blessings time and again.

District Superintendent Otto Stucki had the services well planned, and had secured excellent workers. Dr. D. Shelby Corlett, Rev. Ray Hance, and Jack Bierce, special singer, were used of God in leading the lost to salvation, the carnal to entire sanctification, and the believers into a closer walk with God. The messages were rich, inviting, and magnetic. The singing was excellent.

The attendance throughout the camp was good, and the tabernacle was filled and overflowing on the closing Sunday. We praise God for the many victories during this camp, and the workers we were privileged to hear.

A. J. GUNTER, Reporter

West Virginia District Assembly

The twelfth annual assembly of the West Virginia District was one of the gracious manifestations of the Holy Spirit. Dr. G. B. Williamson presided with efficiency, grace, and poise. His Spirit-filled messages were a blessing to all present, and he has endeared himself to the West Virginia Nazarenes.

The ordination service, under the direction of Dr. Williamson, was a most impressive service. Those ordained were: T. James Boshell, Lester A. Fahringer, Bertram F. Grant, Lloyd C. Provance, Howard F. McConkey, and George J. Grimm. Elder's orders were recognized for Clarence Bowman.

The reports of the pastors, and of the district superintendent, revealed a great year completed. Some of the high lights of the reports were: five new churches organized this year—21 during the past four years; 759 new members received, giving us a total membership of 6,230. Our Sunday-school enrollment is 14,675, with an average weekly attendance of 9,130. Missionary giving for the year \$46,789.00; with grand total paid for all purposes, \$648,521.00. Property valuation, \$1,952,934.00.

The loyalty and unity of the district was manifest when Dr. Edward C. Oney was re-elected for his thirteenth year with a near unanimous vote. Dr. Oney is loved and appreciated by this district.

The camp meeting, on the beautiful campgrounds, was the best ever. Dr. Russell V. DeLong and Rev. Paul Stewart, the camp-meeting preachers, brought wonderful, God-anointed

messages. Time after time, the long altar reaching across the front of the large tabernacle was filled with earnest seekers and happy finders. Shouts of praise ascended to heaven for the victories won. Professor and Mrs. Boyce Pierce and daughter were in charge of the music. Their beautiful singing and wonderful Christian spirit were deeply appreciated.

West Virginia District moves forward under the efficient leadership of Dr. Edward C. Oney and a grand group of pastors and laymen.

A. F. HAYES, Reporter

ANNOUNCEMENTS

WEDDING BELLS—Virginia Trainer of Indianapolis, Indiana, and Glen Curtis of Cle Elum, Washington, were united in marriage on June 27, in the Cle Elum Church of the Nazarene, with the pastor, Rev. Arthur J. Stott, officiating.

BORN—to Rev. and Mrs. A. B. Coolidge of Wisconsin Dells, Wisconsin, a son, Ardee Burr, Jr., on July 11.

—to Song Evangelists Paul and Dolly Gregory of Detroit, Michigan, a son, Paul Wendell, Jr., on July 11.

—to Rev. and Mrs. Emerson Showalter of Prague, Oklahoma, a daughter, Joy Elizabeth, on June 23.

—to Mr. and Mrs. Paul Cornelius of Ottawa, Ohio, twins, Dennis Allen and Debra Kay, on June 19.

—to Rev. and Mrs. W. W. Hoot of Morgantown, West Virginia, a son, Gale Byron, on June 1.

RECOMMENDATIONS

Dr. Henry B. Wallin, one of our most outstanding preachers, is now available for revival meetings. I heartily recommend him to all of our churches. He will make a real contribution to any church. Contact him, 1539 E. Howard St., Pasadena, California. —W. Shelburne Brown, Superintendent of Los Angeles District.

Rev. Ralph Round of Riverton, Wyoming, a licensed minister on our district, is entering the evangelistic field. He has done good work in home missions and the pastorate, and has shown ability as an evangelist. He carries a real burden for the lost. I am happy to recommend him.—A. L. McQuay, Superintendent of Rocky Mountain District.

I would like to speak a word in recommending Rev. Fred W. Reed as an evangelist. He carries a genuine burden for the lost, preaches in the Spirit, and gets the congregation blessed as he leads them in song. He has some available time yet this fall. Write him, 612 South 26th St., Billings, Montana.—Alvin L. McQuay, Superintendent of Rocky Mountain District.

SPECIAL PRAYER IS REQUESTED by a friend in Missouri for a man desperately in need of God's spiritual help—he has had heart trouble;

by "a brother in Christ" in Ohio now in a hospital, that God may heal him so he may go out and serve Him in this world;

from a friend in Michigan for a man who has been a heavy drinker, now under deep conviction and is fighting God, that God may undertake in a special way;

by a Nazarene in North Dakota that God may undertake in a local church problem which is very involved and unless solved soon will hinder the work of God there, also special prayer for a loved one's problems, also that God may touch and heal the writer from a severe nervous condition—so physically weary it is difficult to pray;

by a lady in Missouri, that she may be able to find steady employment;

by a brother in Ohio, that he may have a closer walk with God, also for the salvation of his wife.

Nazarene Camp Meetings

Akron District Camp, August 14 to 24, Sebring Campgrounds, Sebring, Ohio. Workers: Rev. Paul J. Stewart and Rev. George P. Woodward, evangelists; Professor Ronald J. Lush, song evangelist; Rev. Thomas Younce and wife, young people's and children's workers. For information write the district superintendent, Rev. O. L. Benedum, Box 54, East Liverpool, Ohio.

Inter-Mountain Nazarene Camp Meeting, August 14 to 24, Nampa, Idaho. Dr. Edward Lawlor and Rev. Bernie Smith, evangelists. For information relative to board and room, contact Rev. Wesley Johnson, % Northwest Nazarene College, Nampa, Idaho.

Los Angeles District Camp Meeting, August 21 to 31, Nazarene Memorial Auditorium, Pasadena, California. Workers: Rev. H. W. Sweeten, Dr. Mendell Taylor, Professor Bob and Madge Kilion. Rev. Shelburne Brown, district superintendent, 1601 E. Howard St., Pasadena 7, California. For information write, W. C. Frazier, 1236 N. Sierra Bonita Ave., Pasadena 7, California.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

ASSEMBLY SCHEDULE

Iowa August 13 to 15
Dallas August 20 to 22
Abilene August 27 to 29
Louisiana September 3 to 5
Arkansas September 17 to 19

G. B. Williamson:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

ASSEMBLY SCHEDULE

Northwestern Illinois August 13 and 14
Chicago Central August 20 and 21
Southwest Oklahoma September 17 to 19
North Carolina September 24 and 25
South Carolina October 1 and 2

Samuel Young:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

ASSEMBLY SCHEDULE

Northwest Oklahoma August 13 to 15
San Antonio August 20 to 22
East Tennessee September 3 and 4
Tennessee September 10 to 12

D. I. Vanderpool:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

ASSEMBLY SCHEDULE

Northwest Indiana August 13 to 15
Indianapolis August 27 to 29
Kansas City September 3 to 5
Northeast Oklahoma September 17 to 19
Southeast Oklahoma September 24 and 25

Hugh C. Benner:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

ASSEMBLY SCHEDULE

Wisconsin August 14 and 15
Houston August 27 to 29
Georgia October 1 and 2
Mississippi October 8 and 9

District Assembly Information

NORTHWESTERN ILLINOIS—Assembly, August 13 and 14, at Central Christian Church, 209 N. Madison Ave., Peoria, Illinois. Entertaining pastor, Rev. Ernest Rice, 212 N. Elmwood St., Peoria, Illinois. Dr. G. B. Williamson presiding.

IOWA—Assembly, August 13 to 15, at the District Campground, West Des Moines, Iowa. Entertaining pastor, Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines, Iowa. Dr. Hardy C. Powers presiding.

NORTHWEST OKLAHOMA—August 13 to 15, at the Bethany College Church, 119 N.W. Main, Bethany, Oklahoma. Entertaining pastor, Rev. E. S. Phillips, 119 N.W. Main, P.O. Box 76, Bethany, Oklahoma. Dr. Samuel Young presiding.

NORTHWEST INDIANA—Assembly, August 13 to 15, at the District Center, Route 1, San Pierre, Indiana. Mail should be sent to Dr. George J. Franklin, District Superintendent, % the District Center. Dr. D. I. Vanderpool presiding.

WISCONSIN—Assembly, August 14 and 15, at Camp Byron (Methodist Camp), P.O. Oakfield, Wisconsin. Entertaining pastor will be Dr. C. A. Gibson (Dist. Supt.), % Camp Byron, P.O., Oakfield, Wisconsin. Dr. Hugh C. Benner presiding.

CHICAGO CENTRAL—Assembly, August 20 and 21, at Olivet Nazarene College, Kankakee, Illinois. Entertaining pastor, Dr. Lloyd Byron, % Olivet Nazarene College, Kankakee, Illinois. Dr. G. B. Williamson presiding.

SAN ANTONIO—Assembly, August 20 to 22, at First Church of the Nazarene, 1418 W. Woodlawn St., San Antonio, Texas. Entertaining pastor, Rev. Fred W. Reedy, 1737 W. Mistletree, San Antonio, Texas. Dr. Samuel Young presiding.

DALLAS—Assembly, August 20 to 22, at the Scottsville Campgrounds, Scottsville, Texas. Entertaining pastor, Rev. Elbert Labenske, 403 E. Burleson, Marshall, Texas. Dr. Hardy C. Powers presiding.

HOUSTON—Assembly, August 27 to 29, at Houston First Church, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston, Texas. Dr. Hugh C. Benner presiding.

INDIANAPOLIS—Assembly, August 27 to 29, at the District Campground, Camby, Indiana. Entertaining pastor, Rev. Curtis Shook, Route 1, Camby, Indiana. Dr. D. I. Vanderpool presiding.

ABILENE—Assembly, August 27 to 29, at Amarillo First Church, 1924 Polk, Amarillo, Texas. Entertaining pastor, Rev. L. A. Ogden, 3609 Van Buren, Amarillo, Texas. Dr. Hardy C. Powers presiding.

District Superintendents

ABILENE—Orville W. Jenkins, 217 E. Crestway, Plainview, Texas

AKRON—O. L. Benedum, 1863 Lisbon St., P.O. Box 54, East Liverpool, Ohio

ALABAMA—Otto Stucki, 1102 Forth Court, West, Birmingham 4, Ala.

ALBANY—Renard D. Smith, 229 W. Pleasant Ave., Syracuse, N.Y.

ARIZONA—M. L. Mann, 3836 North 14th Ave., Phoenix, Ariz.

ARKANSAS—W. H. Johnson, 309 Ridge Road, North Little Rock, Ark.

AUSTRALIA—A. A. E. Berg, G.P.O. Box 783 L, Brisbane, Queensland, Australia

BRITISH ISLES—George Frame, Hurler Nazarene College, Nitshill, Glasgow, Scotland

CANADA WEST—Edward Lawlor, 210 Second Ave. N.E., Calgary, Alta., Canada

CENTRAL OHIO—Harvey S. Galloway, Cleveland Ave. and Morse Road, Columbus, Ohio

CHICAGO CENTRAL—E. O. Chaffant, Box 7, Kankakee, Ill.

COLORADO—C. B. Cox, 1765 Dover St., Lakewood, Colo.

DALLAS—Paul H. Garrett, 2718 Maple Springs, Dallas 9, Texas

EASTERN KENTUCKY—D. S. Somerville, 401 W. Main St., Richmond, Ky.

EASTERN MICHIGAN—W. M. McGuire, 62 Wenonah Drive, Pontiac, Mich.

EAST TENNESSEE—Victor E. Gray, 1036 Hibbler Circle, Blaney Forest, Chattanooga, Tenn.

FLORIDA—John L. Knight, 220 E. Palm Drive, Lakeland, Fla.

GEORGIA—Mack Anderson, 111 Moreland Ave., S.E., Atlanta, Ga.

HOUSTON—V. H. Lewis, 4255 Appollo Street, Houston 18, Texas

IDAHO-OREGON—I. F. Younger, Box 526, Nampa, Idaho

ILLINOIS—W. S. Purinton, P.O. Box 72, Springfield, Ill.

INDIANAPOLIS—J. W. Short, Route 3, Greenfield, Ind.

IOWA—Gene Phillips, 2702 41st Place, Des Moines, Iowa

KANSAS—Ray Hance, 1720 McKnight Dr., Wichita 7, Kansas

KANSAS CITY—Jarrette Aycock, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

KENTUCKY—L. T. Wells, 1104 N. Limestone St., Lexington, Ky.

LOS ANGELES—W. Shelburne Brown, 1601 E. Howard St., Pasadena 7, Calif.

LOUISIANA—Elbert Dodd, 1611 Henry St., Pineville, La.

MARITIME—J. H. MacGregor, 55½ Havelock St., Amherst, N.S., Canada

MICHIGAN—Orville L. Maish, Box 275, Grand Rapids, Mich.

MINNESOTA—Arthur C. Morgan, 1401 Payne Avenue, St. Paul 1, Minn.

MISSISSIPPI—J. D. Saxon, Fruitland Park, Miss.

MISSOURI—E. D. Simpson, 7358 Maple Ave., Maplewood, Mo.

NEBRASKA—Whitcomb Harding, 803 N. Briges, Hastings, Neb.

NEVADA-UTAH—Raymond Sherwood, P.O. Box 510, Fallon, Nevada

NEW ENGLAND—J. C. Albright, 19 Keniston Rd., Melrose, Mass.

NEW MEXICO—R. C. Gunstream, 215 N. Durango Drive, Albuquerque, N.M.

NEW YORK—Oscar J. Finch, 27 Wilson St., Beacon, N.Y.
 NORTH AMERICAN INDIAN—D. Swarth, P.O. Bin No. 1, Encinitas, Calif.
 NORTH CAROLINA—C. E. Shumake, 608 Lyon St., Walnut Hills, Charlotte, N.C.
 NORTH DAKOTA—Harry F. Taplin, 302 Thayer Ave., W., Bismarck, N.D.
 NORTHEASTERN INDIANA—Paul Updike, 123 North D St., Box 469, Marion, Ind.
 NORTHEAST OKLAHOMA—I. C. Mathis, % General Delivery, Tulsa, Okla.
 NORTHERN CALIFORNIA—George Coulter, Beulah Park, Santa Cruz, Calif.
 NORTHWEST—E. E. Zachary, 3316 Lidgerwood St., Spokane, Wash.
 NORTHWESTERN ILLINOIS—Lyle E. Eckley, 1706 Second Ave., Peoria, Ill.
 NORTHWEST INDIANA—George J. Franklin, P.O. Box 350, Valparaiso, Ind.
 NORTHWEST OKLAHOMA—Mark R. Moore, 305 South 8th, Ponca City, Okla.
 ONTARIO—T. E. Martin, 83 Lonborough Ave., Toronto, Ontario
 OREGON PACIFIC—W. D. McGraw, P.O. Box 125, Clackamas, Oregon
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 SAN ANTONIO—Ponder W. Gilliland, 1737 W. Mistletoe, San Antonio, Texas
 SOUTH CAROLINA—Ray Cloer, 511 Dogwood St., Columbia, S.C.
 SOUTHERN CALIFORNIA—R. J. Plumb, 1423 Westwood Ave., Santa Ana, Calif.
 SOUTH DAKOTA—W. H. Davis, 315 Second Ave., E., Mitchell, S. Dak.
 SOUTHEAST OKLAHOMA—Glen Jones, 508 E. 13th, Ada, Oklahoma
 SOUTHWEST (Mexican)—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, Calif.
 SOUTHWEST INDIANA—Leo C. Davis, 1223 13th St., Bedford, Ind.
 SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Okla.
 TENNESSEE—D. K. Wachtel, 1342 Stratford Ave., Nashville 6, Tenn.
 TEXAS-MEXICAN—Everette Howard, 1007 Alamo St., San Antonio 1, Texas
 VIRGINIA—V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia
 WASHINGTON PACIFIC—B. V. Seals, 2542 Second, West, Seattle 99, Wash.
 WASHINGTON-PHILADELPHIA—E. E. Grosse, 528 Baer Ave., Hanover, Pa.
 WEST VIRGINIA—E. C. Oney, 5008 Virginia Ave., Charleston S.E., W.Va.
 WESTERN OHIO—W. E. Albea, 4301 Midway Ave., Dayton 7, Ohio
 WISCONSIN—Chas. A. Gibson, 201 N. 73rd, Milwaukee 13, Wis.

Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.
 Belue, P. P. Box 527, Kansas City 41, Mo.
 Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
 Atwood, Okla. August 3 to 17
 Bertolets, The Musical (Fred and Grace) Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa. Northeast, Md. (camp) July 28 to Aug. 10
 Beyer, Henry T. 1742 Lesseps St., New Orleans, La.
 Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
 Thomasville, Ga. (tent) July 30 to Aug. 10
 Hopkins, Mich. August 21 to 31
 Bierce, Joseph. Prater Road, Chattanooga, Tenn.
 Pleasant Mount, Pa. August 12 to 24
 Open Date Aug. 27 to Sept. 7
 Bishop, Joe. Box 47, Yukon, Okla.
 Prescott (Bells Chap.), Ark. August 6 to 17
 Pine Mt., Ga. (camp) August 21 to 31
 Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.
 Bohannan, C. G., and Wife. Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Milton, Ky. (camp) August 1 to 10
 Davenport, Iowa August 20 to 31
 Bolyard, Miss Lee. Evangelistic Singer, 3206 Prospect, Apt. 23 B., Cleveland 15, Ohio
 Greeley, Colo. (tent) August 10 to 29
 Bouse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.
 Indianapolis (N. Side), Ind. August 4 to 17

Bowers, E. J. and Lucille. Evangelist and Singers, 2611 S. Jackson, Little Rock, Ark.
 Heber Springs, Ark. August 7 to 17
 Greenbrier, Ark. August 20 to 31
 Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio
 Rousburg, Ohio July 29 to Aug. 10
 Loudendale, W.Va. Aug. 26 to Sept. 7
 Brannon, George. Box 687, Bethany, Okla.
 Tampa (First), Fla. August 13 to 24
 Dewey, Oklahoma Aug. 27 to Sept. 7
 Brannon, Wilbur. Box 687, Bethany, Okla.
 Shelbyville, Ind. July 30 to Aug. 17
 K.C. Dist. Home Miss. August 20 to 31
 Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio
 Shelbyville, Ind. July 30 to Aug. 17
 Cape May, N.J. (camp) Aug. 21 to Sept. 1
 Brown, Marvin L. 118 N. Washington St., Kewanee, Ill.
 Browning, Raymond. 322 N. Redmond St., Bethany, Okla.
 Bulla, Daniel H. Box 172 Pataskala, Ohio
 Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.
 Reserved August
 Burned, Eddie and Ann. 2801 Carter Ave., Ashland, Ky.
 Columbia, Ky. August 7 to 17
 Henderson, Ky. August 19 to 31
 Burson, H. D. 401 W. Clay St., Houston 6, Texas
 Konawa, Okla. August 6 to 17
 Idabel, Okla. August 20 to 31

EVANGELISTS' SLATES

Ahleman, Miss Dorothy. P.O. Box 527, Kansas City 41, Mo.
 Akers, Ira R. and Mary B. Preacher and Young People's Worker, 2120 Brookline Ave., Dayton 10, Ohio
 Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Armstrong, Alfred H. M.C. 52, Warren, Ohio
 O'Leary, P.E.I., Can. Aug. 12 to 24
 Mt. Pleasant Ch.,
 Ellerslie, P.E.I. Aug. 26 to Sept. 7
 Ashcraft, Jim. Evangelist, Lorena, Texas
 Aycok, Mrs. Del. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
 Baker, G. E. 815 Willamette St., Newberg, Ore.
 Baldwin, C. R. 1124 W. Texas, Durant, Okla.
 Midwest City, Okla. July 27 to Aug. 10
 Seminole, Okla. August 12 to 24
 Ball, George W. 912 Sixth Ave. West, Birmingham 4, Ala.
 Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Reserved for Vacation Aug. 10 to Sept. 1
 Orofino, Idaho Sept. 2 to 14
 Ball, Lenore. P.O. Box 527, Kansas City 41, Mo.
 Kansas Assembly August 6 to 8
 N'west Okla. Assembly August 13 to 15
 Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219 1/2 E. Second St., Hutchinson, Kansas
 Bane Sisters Trio. Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.
 Banning, R. M. Box 371, Vincennes, Ind.
 Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main, Bethany, Okla.
 Vici (camp), Okla. July 31 to Aug. 10
 Strong City, Okla. August 19 to 31
 Barnes, William. Rt. 2, Harold Ave., Franklin, Ohio
 Bass, M. V. 18616 Riverview, Detroit 19, Mich.
 Salamanca, N.Y. (camp) July 31 to Aug. 10
 Battin, Buford. 1509 Seventh St., Lubbock, Texas
 Hamlin, Texas July 30 to Aug. 10
 Floydada, Texas August 13 to 24

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 Glasgow, Ky.August 18 to 31
 Beckley (First), W.Va.Sept. 2 to 14
 Byers, C. F., and Wife. Evangelist and Singers,
 Wood River, Neb.
 Cameron, A. Alexander. 27 Ravine Ave., % Mrs.
 Wilson Lane, Yonkers, N.Y.
 Carey, A. B. 76 Prospect St., Beacon, N.Y.
 Cargill, A. L. and Myrta. Box 256, Divide, Colo.
 Wellington, Texas.July 29 to Aug. 10
 Carlsen, Harry and Esther. Evangelists and Musi-
 cians, P.O. Box 200, Carbondale, Pa.
 Carmickle, James and Juanita. Song Evangelists
 and Children's Workers, 818 Greer Ave., Covington,
 Ky.
 Carroll, Bob. 119 N. Flood St., Norman, Okla.
 Sallisaw, Okla.August 12 to 24
 Ft. Smith (Central), Ark.Aug. 26 to Sept. 7
 Carter, E. L. Evangelist, Kincaid, Ill.
 Illinois AssemblyAugust 3 to 10
 Carter, Jack and Ruby. Preacher and Singer, P.O.
 Box 527, Kansas City 41, Mo.
 Caddo, Okla.July 30 to Aug. 10
 New Orleans (Downtown), La.Aug. 18 to 24
 Chambers, Leon and Mildred. Preachers and Sing-
 ers, Box 386, Fairfax, Ala.
 ReservedAugust 4 to 24
 Monroe, La.August 25 to 31
 Chatfield, C. C. and Flora N. Preachers and Sing-
 ers, P.O. Box 527, Kansas City 41, Mo.
 Lucasville, OhioAugust 20 to 31
 Connersville, Ind.September 3 to 14
 Collins, Joe C. 204 Good Ave., Indianapolis 19, Ind.
 Evansville, Ind.August 12 to 24
 Nashville, Ind.Aug. 27 to Sept. 7
 Conway, L. W. 1043 Columbia St., Newport, Ky.
 High Point (First), N.C.Sept. 10 to 21
 Cooper, Marvin S. Evangelist, 1514 N. Wakefield
 St., Arlington, Va.
 Cope, Jacob and Mildred. Preacher and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Corbett, C. T. Box 215, Kankakee, Ill.
 Port Arthur, TexasJuly 30 to Aug. 10
 Kampsville, Ill. (camp)August 14 to 24
 Corlett, D. Shelby, and Wife. Preacher and Singers,
 P.O. Box 47, Anaheim, Calif.
 Prescott, Ariz. (camp)August 7 to 17
 Pasadena, Calif.August 18 to 30
 Cornelius, H. W., and Wife. Preacher and Musi-
 cians, 3436 S. Walnut, Muncie, Ind.
 Coulter, Violet M. Singer, 209 Northeast "E" St.,
 Linton, Ind.
 Dalton, Mo. (Meth.)August 2 to 17
 Crabtree, J. C. 208 W. Third St., Waverly, Ohio
 Coffeyville (First), Kans.July 30 to Aug. 10
 Indianapolis (Speedway), Ind. Sept. 3 to 14
 Crawford, J. H. and Maggie. Springdale, Ark.
 ReservedAugust
 Hiwassee, Ark.Sept. 3 to 14
 Croft, W. D. and Ruby. Preacher and Singer, Her-
 nando, Florida.
 Crutcher, Estelle. Evangelist, 7221 S.W. Fifth St.,
 Miami, Florida
 Kent, OhioSeptember 17 to 28
 Culbertson, Bernard W. Evangelist, 1632 Dominion
 Ave., Pasadena 7, Calif.
 Daggett, T. J. 207 E. College, Fredericktown, Mo.
 Patterson, Mo.
 (Home Miss. tent)August 13 to 31
 Kyles, Mo.Sept. 3 to 14
 Daniels, Bert. Box 151, Meade, Kansas
 Pineville, N.C.August 21 to 31
 Burlington (First), N.C.Sept. 3 to 14
 Darity, Joe T. Song Evangelist, P.O. Box 142,
 Columbus, Ohio
 Darnell, H. E. Box 929, Vivian, La.
 Albright, W.Va. (camp)July 29 to Aug. 10
 N.Y.P.S. Inst., Okla.Aug. 19 to 21
 Davidson, Otto, and Wife. Evangelist and Singers,
 224 E. Ames St., Mt. Vernon, Ohio
 Davis, C. W. and Florence. 930 N. Institute, Colorado
 Springs, Colo.
 Ramsey, Ind. (camp)August 1 to 10
 Erick, Okla.August 14 to 24
 Davis, Leland R. Song Evangelist, 2021—12th St.,
 Akron 14, Ohio
 Akron Dist. CampAugust 14 to 24
 Akron Dist. Y.P. Inst.August 26 to 30
 Davis, Ray. P.O. Box 527, Kansas City 41, Mo.
 Bonham, TexasJuly 30 to Aug. 10
 Albany, Okla.August 13 to 24
 DeBolt, Ted and Dorothy. Evangelistic Singers, 72
 West 151st St., Harvey, Ill.
 Calamine, Ark. (camp)August 20 to 31
 Open time after September 1
 DeBord, Clifton. Box 1109 Ashland, Ky.
 Worthington, Ky.Aug. 24 to Sept. 7
 Sunrise, OhioSeptember 9 to 21
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 5,
 Ind.
 McCrory, Ark.July 30 to Aug. 10
 Des Arc, Mo. (camp)August 15 to 24
 Dixon, George and Charlotte. Preachers and Sing-
 ers, 39 Prospect Ave., Patchogue, N.Y.
 Corsicana, TexasAugust 1 to 10
 Spring Valley, N.Y.Aug. 27 to Sept. 7
 Dobbins, C. H., and Wife. Evangelists and Musi-
 cians, 39 Etna Ave., Huntington, Ind.
 Harrison, Ark.August 10 to 24
 Dobson, J. C. Box 504, Bethany, Okla.
 Donley, John R. 2064 Bonnie Brae, N.E., Warren,
 Ohio
 Grahn, Ky.August 5 to 17
 Indianapolis, Ind.August 19 to 31
 Dotson, Anna Marie. Box 31, Honey Creek, Ind.
 Griffin, Ga.September 15 to 21
 Dunn, T. P. 318 East 7th St., Hastings, Neb.
 Dodson, TexasAugust 13 to 24
 Sacramento (Arden), Calif. Aug. 31 to Sept. 10
 Eastman, H. T., and Verla May. Evangelist and Musi-
 cians, 2005 East 11th, Pueblo, Colo.
 Kansas Assembly & CampAugust 3 to 10
 Elkins, W. L. (Bill). Wurtland, Ky.
 Ellwanger, C. Wm. and Twylah. Evangelist and Musi-
 cians, P.O. Box 527, Kansas City 41, Mo.
 Craig, Mo. (tent)July 29 to Aug. 10
 Monett, Mo.August 13 to 24
 Elsea, Cloyce. Evangelist, Box 18, Van Buren,
 Ohio
 Emmert, Ervin and Wife. Evangelist and Singers,
 Box 67, Texola, Okla.
 Emrick, Ross and Dorothy. Evangelist and Musi-
 cians, 600 Trumbull St., Bay City, Mich.
 Eliot, MaineAugust 5 to 17
 E. Mich. Dist. Inst.August 25 to 30
 Estep, Alva O. and Gladys. Preachers and Singers,
 Box 238, Losantville, Ind.
 Cullman, Ala.July 30 to Aug. 10
 Valley City, N.D.September 3 to 14
 Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.
 Casper, Wyo. (Y.P. Inst.)Aug. 4 to 10
 Hoquiam, Wash.August 13 to 24
 Fagan, Harry and Cleona. Singers and Child Evan-
 gelists, Shelby, Ohio
 Faver, J. R., and Wife. Preacher and Singers, 517—
 12th St., Henderson, Ky.
 Felter, H. J. Box 86, Leesburg, N.J.
 Port Crane, N.Y. (camp)Aug. 7 to 17
 Glassboro, N.J. (camp)Aug. 14 to 24
 Ferdon, O. H. Evangelist, 5435 Sixth Ave., North
 St., Petersburg, Fla.
 Ferguson, Edward R. and Alma. Preacher and Singer,
 Box 542, Port Huron, Mich.
 Orlando, Fla.August 14 to 24
 Hurricane, W.Va.Aug. 26 to Sept. 7
 Fetters, Fred W. P.O. Box 527, Kansas City 41,
 Mo.
 Files, Gloria; Adams, Dorothy. Preacher and Singers,
 Wiley Ford, W.Va.
 Clarksburg, W.Va.August 17 to 31
 Grafton, W.Va.Sept. 3 to 14
 Finger, Maurice and Naomi. Preacher and Singers,
 529 East 4th St., Northampton, Pa.
 Fisher, Al. Artist-evangelist, P.O. Box 527, Kansas
 City 41, Mo.
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Fitch, George L. 710 Lincoln St., South Cle Elum,
 Wash.
 Fitch, James S. 4327 Ashland Ave., Norwood 12,
 Ohio
 Fleming, Bona. 341 West 9th Ave., Columbus 1,
 Ohio
 Fouse, Fay A. Evangelist, 406 Third St., Hunting-
 burg, Ind.
 Fowler, Ira E. Evangelist, Hollywood, Maryland
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Butler, Pa. (Y.P. Inst.)Aug. 11 to 16
 New Castle, Pa. (V.B.S.)Aug. 18 to 29
 Free, O. S. 311 Brown St., Little Rock, Ark.
 DeRidder, La.August 13 to 24
 Texarkana, Ark.Aug. 27 to Sept. 7
 Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.
 Pleasantville, N.J.Aug. 17 to 31
 Augusta, Ga.Sept. 5 to 14
 Geeding, W. W. and Wilma. Preachers and Chalk
 Artist, 376 W. Pine, Canton, Ill.
 Montrose, IowaSept. 3 to 14
 Mansfield, Ill.Sept. 16 to 28
 Gillespie, Sherman and Elsie. Song Evangelists,
 Farmland, Ind.
 Glaze, D. A. Evangelist, Box 417, Valparaiso, Ind.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Gould, Arthur W. P.O. Box 527, Kansas City 41,
 Mo.
 Providence, R.I.August 13 to 28
 Champaign, Ill.Aug. 31 to Sept. 14
 Granger, Miss Marjorie. Song Evangelist, 4322 Man-
 chester, St. Louis, Mo.
 Missouri AssemblyAugust 4 to 10
 Open DateAugust 12 to 24
 Gray, Paul. P.O. Box 527, Kansas City 41, Mo.

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APPLICATION FOR CHURCH MEMBERSHIP FOLDER

This folder is specially prepared for application for church membership in the Church of the Nazarene. On the outside are a "Statement of Belief" and a paragraph defining "The Church." The two inside pages list the "General Rules" under three sections: I. Things to Avoid, II. Things to Do, and III. Admonition. On the back is an application with questions relative to personal experience, baptism, divorce, secret order, tobacco, and church support, to be filled out by those desiring to unite with the church. Printed on index stock. Size, 6 x 3/4.

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PROSPECTIVE MEMBER FOLDER

A four-page folder with attractive cover containing "A Brief Statement of Beliefs and Excerpts from the General Rules" of the church. On the back is a place for the name and address of person wishing to have the pastor confer with him regarding church membership. Printed on index stock. Size, 3 x 5.

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 Toronto 9, Ontario

Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind. Lexington, Ky. (First) August 10 Thornbury, Ont. (camp) Aug. 15 to 25

Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif. India, Philippines, Japan August

Griffin, "Bill." 457 N.W. Fargo St., Camas, Wash. Salinas, Calif. (1st) August 24 to 31 Red Bluff, Calif. Sept. 7 to 21

Griffith, Glenn. 1304 Schley St., Nampa, Idaho Fort Jessup Camp, La. August 7 to 17 Tabor, Iowa (camp) Aug. 29 to Sept. 7

Grim, Alden D. Evangelist, Bethany, Okla.

Grimm, George J. 144 E. Charles St., Sistersville, W.Va.

Groves Sisters, Singers and Chalk Artist, Bruceton Mills, W.Va.

Gullett, Langley E. 2104 Broadway, Catlettsburg, Ky.

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind. Campbellsburg, Ind. July 29 to Aug. 24 Kurtz, Ind. August 26 to Sept. 7

Haden, Charles E. 818 Stone St., Owensboro, Ky.

Haggard, W. E. Route 4, Hamilton, Ohio

Hamilton, Jack and Wilma. Evangelist and Musicians, Box 172, Hays, Kansas

Hamric, Lee L. 766 Sycamore St., Abilene, Texas Ropesville, Texas (tent) July 30 to Aug. 10 Texahoma, Okla. August 12 to 24

Hankins, A. K., and Wife. Preacher and Singers, 208½ S.E. 4th St., Evansville, Ind.

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

Harding, U. E., and Wife. Preacher and Singer, 1006 East 17th St., Long Beach, Calif.

Harley, C. H. Evangelist, Burbank, Ohio West Salem, Ohio (tent) July 24 to Aug. 10

Harrington, Wm. N. Rt. 3, Box 666, Magnolia Heights, Gainesville, Fla. Sheffield (First), Ala. August 7 to 21

Harris, Kenneth J. Singer-Artist, 583½ William St., Huntington, Ind.

Harris, R. S. Evangelist, 432½ Fredrick St., Huntington, Ind.

Harrison, Raymond W. Evangelist, Box 136, Prospect, Oregon

Harrold, John W. Box 309, Red Key, Ind.

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

Henbest, C. L. Box 345, Rogers, Ark. Whitesboro, Texas August 10 to 17 Conway, Ark. Aug. 27 to Sept. 7

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

Henry, Linwood W. Evangelistic Singer, 97 Douglas St., Uxbridge, Mass. Everett, Pa. August 15 to 31 New Bethlehem, Pa. Sept. 4 to 21

Henson, J. C. Bethany, Okla. Oregon Pacific District July 23 to Aug. 17

Heslop, Mrs. Norah. 1260 N. Bellevue Pl., Indianapolis 22, Ind.

Higgs, Mrs. Margaret K. Song Evangelist, 1249 Cordova Ave., Glendale 7, Calif.

Holsa Evangelistic Party. 5332 Summer Ave., Ash-tabula, Ohio Kampsville, Ill. (camp) Aug. 14 to 24 Flint, Mich. August 27 to Sept. 7

Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.

Hooker, H. H. Box 832, Jasper, Ala. Union, Thaxton, Miss. Aug. 5 to 17 Mt. Zion, Blountsville, Ala. Aug. 19 to 31

Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.

Howard, A. S. 4401 Classen Blvd., Oklahoma City, Okla.

Huffman, H. B. Box 25, Onego, W.Va. W.Va. Dist. Home Miss. July 8 to Aug. 17 Richwood, W.Va. August 19 to 31

Hungate, Robert and Delores. Singers and Musicians, Newburgh, Ind. Oakland City, Ind. July 28 to Aug. 11

Irby, Loran. P.O. Box 108, Kokomo, Ind.

Isbell, R. A. 1124 N. Avenue C., Crowley, La. Gibsland, La. (Home Miss.) August 4 to 17

Isenberg, Donald T. Box 388, New Cumberland, Pa. Martinsburg, W.Va. July 30 to Aug. 10

Israelson, N.M. P.O. Box 527, Kansas City 41, Mo. Jantz, Calvin and Marjorie. Singers and Musicians, Box 304, Independence, Kansas Kearney, Neb. (camp) Aug. 21 to 31 K.C. Dist. Assembly Sept. 1 to 5

Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale, Mich. Tacoma, Wash. September 3 to 14

Johansen, Kenneth. Box 177, Miltonvale, Kansas

Johnson Sisters. Preacher and Singers, 211 S. Hudson, Pasadena, Calif.

Johnson, Andrew, Wilmore, Ky. Hallsville, Texas (camp) August 6 to 17

Johnson, Raymond and Bobbie. Singers and Musicians, 1503 "A" Ave., New Castle, Ind. Chr. Newlife Hol. Camp August 5 to 10 New Castle (S. Side), Ind. Sept. 7 to 21

Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.

Jones, A. K. 519 Commercial St., Danville, Ill. Lamasco, Texas August 1 to 10

Jones, Lum. Ada, Okla.

Keith, Donald R. P.O. Box 527, Kansas City 41, Mo. Derry, N.H. Sept. 3 to 14

Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind. Detroit, Mich. August 11 to 17 Indianapolis Dist. Camp August 24 to 31

Kelly, Arthur E. 331 Whaley St., Columbia, S.C. Cottondale, Ala. August 5 to 17 Alabama City, Ala. August 19 to 31

Killion, Robert and Madge. Singers and Musicians, Vicksburg, Mich.

Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich. Tuttle, Okla. August 19 to 31 Arnold, Neb. September 3 to 14

Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla. Irving, Texas July 29 to Aug. 10 Fargo, Oklahoma August 19 to 31

Kuykendall, P. E. Box 978, Hendersonville, N. C. Langford, J. Vestal. Evangelist, 701 N. First, Henryetta, Okla. Langford, O. F. 4636 S. 31 W. Ave., Tulsa, Okla. Dapp, Alberta August 14 to 24 Rocky Mt. House, Alta. Aug. 27 to Sept. 7

Lanning, J. E. Evangelist, 1207 Fairfield Ave., Brookville, Ind.

Lanterman, R. S. 5063—43rd St., Red Deer, Alberta Latham, Joy and Mary E. 18 Allen Ave., Wyoming, Cincinnati 15, Ohio

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Lee, Mason. 217 Division St., Huntington, W.Va. Sylacauga, Ala. August 5 to 17 Lanett, Ala. August 19 to 31

Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif. Leverett Brothers. Preachers and Singers, 706 N. Broadway, Lamar, Mo.

Lewis, Ellis. 208 N. Donald, Bethany, Okla. Reserved August Britton, Okla. Sept. 3 to 14

Lewis, Howard and Irene. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.

Lewis, Roy R. Route 1, Albany, Ind.

Liddell, P. L. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Lipker, Charles H. Route 2, Cardington, Ohio Dunkirk, Ohio (camp) August 14 to 24 Hartford City, Ind. Sept. 17 to 28

Long, Robert and Helen. Evangelists and Singers, R.F.D. 1, New Martinsville, W.Va.

Lutz, Louis K. Evangelist, 1121 Irving Ave., Dayton 9, Ohio Mackey Evangelistic Party, D.D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind. Orlando, Fla. August 5 to 10 Rockford, Ill. August 12 to 24

Mann, Harry L. Evangelist, Route 2, Montpelier, Ind.

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

Mason, W. T. and Margaret. Evangelist and Singer, 425 E. High St., Lexington, Ky.

Mathews, L. B., and Wife. Evangelist and Singer, 2208—18th Ave. South, Nashville 12, Tenn. Coal Grove, Ohio August 6 to 17 Springfield, Ill. (camp) August 21 to 31

Maule, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo. Levelland, Texas (tent) August 6 to 17 Pawhuska, Okla. (tent) August 20 to 31

McCart, R. H. and Edna. Preacher and Singer, 4100 Quitman St., Denver 12, Colo.

McCumber, W. E. Route 1, White Springs, Fla. Newport, Tenn. July 29 to Aug. 10 New Haven, Conn. Sept. 16 to 28

McDowell, Mrs. Doris McAlpin. 1959 S. Sherbourne Drive, Los Angeles 34, Calif.

McElveen, R. T. Route 3, Union Rd., Gastonia, N.C.

McGuigan, Mrs. Flora. Song Evangelist, 2501 E. 16th St., Muncie, Ind.

McKinley, Pauline. Song Evangelist, P.O. Box 1204, Muncie, Ind.

McVay, Charles and Pauline. Song Evangelists, 343 W. 41st St., Tucson, Ariz.

Meadows, A. G. 228 S. State St., Kendallville, Ind. Meadows, Miss Naomi F. Evangelist, 3119 Eden Ave., Cincinnati 19, Ohio

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo. Kansas Assembly August 6 to 8 Salina, Kansas August 27 to Sept. 7

Messer, Haley. P.O. Box 527, Kansas City 41, Mo. Todd, N.C. (camp) August 7 to 17 Lovington, N.Mex. Aug. 26 to Sept. 7

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala. Fayette (Shady Grove), Ala. Aug. 10 to 17

Mickle, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa. Edmonton (S. Side), Alberta Aug. 5 to 17 Innisfail, Alberta Aug. 19 to 24



SERVICEMEN'S CORNER

CHAPLAIN CHARLES CROUCH writes: "I have a commanding officer who is a Presbyterian and sincerely interested in the chaplain's job. He went to prayer meeting last night. I have a number of Nazarenes.

"My first Sunday here (Okinawa), Cal Street, my C.O. took me to a nearby village to meet the missionaries. To my surprise out of the native hut walked Rev. Otis Bell who was at our seminary with me in 1946. Otis graduated from Asbury and is out under the Methodist Board.

"Day before yesterday I attended a meeting at the Shuri Junior High School conducted by Bob Shelton. Shelton is a young missionary fresh out of Bob Jones University and currently sponsored by the school. He also represents Youth for Christ and the Formosa Gospel Crusade. Bob and his young interpreter stood on a platform on the athletic field with 1,000 boys and girls standing quietly before him in formation for thirty minutes while he preached a simple but complete gospel message. Over three-fourths of the children indicated their desire to be Christians. It was an amazing and thrilling scene."

"I have appreciated all the material I have been receiving. I do spend much of my time off either reading in the Bible or the HERALD OF HOLINESS. I haven't missed a single Sunday in one of our Nazarene churches only while I was in basic. There all I could go to was the chapel. I have been going to First Church in St. Louis, Missouri; Rev. H. B. London is a wonderful preacher."—CHARLES D. TOEFFER.

"God has been good to me during my tour in the Far East. I had the privilege of attending the ministers' meeting in Ito, Japan, in November. It was a great blessing and an experience I shall never forget. I also met several of our Nazarene chaplains and a number of Nazarene boys. There is a great need in the Orient for the gospel and especially now that the people are trying to grasp something that will mean a future for them. The people and the work here need the prayers and help of all our people at home."—JOHN T. HADDER.

Chaplain Lloyd Hail has been hospitalized for treatment of his vocal chords. He has been troubled with re-occurrence of loss of voice. Let us remember him in prayer.

Ruth E. Gilley
201 Olivet Circle
Bourbonnais, Illinois
CC

August 6, 1952

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Fredericktown, OhioSept. 17 to 28
Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.
Moers, N.Y. (camp)July 26 to Aug. 10
Warm Springs, Ga. (camp)Aug. 21 to 31
Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
Danville (Doug. Pk.), Ill.Aug. 13 to 24
Laona, Wis.Aug. 27 to Sept. 7
Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
FloridaAugust 13 to 24
Monongahela (First), Pa.Aug. 27 to Sept. 7
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Clarksburg, W.Va.Sept. 9 to 21
Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Valier, Pa.
Moore, John E. Song Evangelist, P. O. Box 527, Kansas City 41, Mo.
Nampa, Idaho (camp)August 14 to 24
Troy (First), OhioSept. 3 to 14
Moore, Myrtle C. Evangelist, 1878 Retallack St., Regina, Sask., Canada
Mooshian, C. Helen. P.O. Box 527, Kansas City 41, Mo.
Salisbury, So. RhodesiaAug. 16 to 25
Addis Ababa, EthiopiaSept. 1 to 8
Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.
Muttley, Wilfred. Evangelist, 8 Hudson St., Malden, Mass.
Mundell, Winfield A. 1714 University Dr., Pasadena, Calif.
Murphy, B. W. 406—31st St., Huntington 2, W.Va. Musical Messengers (Don Ratliff and wife; Paul Jester and wife); 711 N. 12th St., % Rev. Henry Hackett, Lafayette, Ind.
Hinton, W.Va. (camp)Aug. 23 to Sept. 1
Lubbock, TexasSept. 3 to 14
Myers, J. T. 502 Lafayette St., Danville, Ill.
Neely, B. F. 111 N. Beaver, Bethany, Okla.
Selma, IndianaAugust 4 to 10
Moncton, N.B., CanadaAug. 17 to 31
Neff, Nettie W. 104 Beulah Park Dr., Santa Cruz, Calif.
Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. Sixth, Rogers, Ark.
Stroud, Okla.August 6 to 17
Springfield (Scenic Dr.), Mo.Aug. 25 to 31
Nelson, E. P. 317 N. Riley Ave., Indianapolis, Ind.
Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
Port Homer, OhioJuly 30 to Aug. 10
Bradford (Bolivar Run), Pa.Aug. 20 to 31
Norton, Joe. Box 143, Hamlin, Texas
Cushing, Okla.August 3 to 10
Dahart, TexasAugust 13 to 24
Olin, Harry and Joan. Preacher and Singer, Route 1, Caulterville, Ill.
Pagan, Keith A. Evangelistic Singer, Box 541, Bethany, Okla.
Sallisaw, Okla.August 12 to 24
Fort Smith (Central), Ark.Aug. 26 to Sept. 7
Patrone, D. E. P.O. Box 817, Alliance, Ohio
Frankfort, Ind.July 30 to Aug. 10
East Liverpool, OhioAug. 24 to 31
Payne, L. M. 509 N.W. Main St., Bethany, Okla.
Peck, W. A., and Wife. Evangelist and Singer, %Trevecca Nazarene College, Nashville 10, Tenn.
Memphis (Park Ave), Tenn.Aug. 17 to 24
Birmingham
(Cottage Hill), Ala.Aug. 27 to Sept. 7
Phillips, Miss Lottie. Evangelist, %Trevecca Nazarene College, Nashville 10, Tenn.
Monticello, Ind.Aug. 18 to 24
Malden, Mo.Aug. 27 to Sept. 7
Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
Glen Forks, Ky.August 12 to 24
Warren (Bolindale), OhioSept. 2 to 14
Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
Tallegra, Ky.August 11 to 17
Wapakoneta, Ohio (camp)August 21 to 31
Pointer, Lloyd B. Rt. 3, Box 5084, Renton, Wash.
Pridgen, C. P. 2325 W. Second St., Dayton, Ohio
Reserved
Birdsboro, Pa.Sept. 3 to 14
Pults, Bertha. P.O. Box 527, Kansas City 41, Mo.
Webb City, Mo.September 10 to 21
Purkhiser, H. G. 3627 Hudson Drive, Youngstown 11, Ohio
Warren (Bolindale), OhioSept. 3 to 14
Fort Scott, Kans.Sept. 17 to 28
Qualis, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla.
Bonnie, Ill. (camp)Aug. 14 to 24
Indianapolis, Ind. (camp)Aug. 26 to Sept. 7
Quillin, Helen M. Song Evangelist, Box 155, Syracuse, Ohio
Raker, W. C. Smithfield, Ill.
Farmington, Ill.August 12 to 24
TourAug. 26 to Sept. 7
Raycroft, R. Newman. 109 Madison St., Goshen, Ind.
Reasoner, Miss. Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
Reed, Fred W. 612 South 26th St., Billings, Mont.
Reynolds, D. C. Indian Evangelist, 2619 N. Dewey Ave., Oklahoma City 3, Okla.
Cache, OklahomaAugust 17 to 24
Rice, Ralph. 444 N. Blaine, Bradley, Ill.
Lansing, Ill.August 1 to 24
Crothersville, Ind.Sept. 5 to 16
Ripper, Lorraine M.; Markey, Berniece. Preachers and Singers, 3917 W. 29th Ave., Denver, Colo.
Robinson, Mrs. Lillian. Evangelist, Box 205, McLean, Texas
Roddy, Frank. 242 Chase St., Marion, Ohio
Youngstown, Ohio (tent)Aug. 19 to 30
Wheelerburg, OhioSept. 3 to 14
Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
Loudon, Tenn.August 17 to 31
Schenectady, N.Y.Sept. 7 to 21
Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
Dalton, Mo. (Meth.)August 2 to 17
Rothwell, Mel-Thomas. Evangelist, 21 Bromfield St., Wollaston, Mass.
Rushing-Drye Party. Preacher and Singers, P.O. Box 1, J. T. Drye, Coffeyville, Kansas
Grace Chapel ChurchJuly 30 to Aug. 10
St. Louis (Overland Pk.), Mo. Sept. 23 to Oct. 5
Sanford, Mrs. Ruth. Song Evangelist, Box 174, Barnhart, Mo.
Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Open dates for August and September
Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.
Sebring, Ohio (camp)August 14 to 24
Akron Dist. Y.P. Inst.August 25 to 31
Scott, N. Edward. Evangelist, 591 "C" St., Upland, Calif.
Seel, J. Lester and Edna M. Preacher and Singer, 1501—29th St., Ashland, Ky.
Sellick, R. T. Box 22, Oxford, N.S., Canada
Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
Coolville, OhioJuly 31 to Aug. 10
Concord, N.C.Sept. 13 to 28
Shannon, Wm. T. 4416—14th Ave., Parkersburg, W.Va.
Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Tifton, GeorgiaSeptember 10 to 21
Shoemaker, John. Evangelist, 723½ N. Bushnell, Alhambra, Calif.
Circleville, OhioSept. 2 to 14
Logansport, Ind.Sept. 16 to 28
Shaw, L. E. Box 744, Barnsdall, Okla.
Silvernail, Donald R. 528 S. Dibble St., Hastings, Mich.
Ithaca (N. Star), Mich.Sept. 15 to 28
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Quaker, Mo. (camp)August 8 to 17
Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
Sloan, Carmon G. Evangelist, 844 Rose Drive, Louisville 13, Ky.
Smeltzer, R. J. 428 King St., Ravenna, Ohio
Niles, OhioSeptember 3 to 14
Atwater, OhioSeptember 17 to 28
Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
Illinois Dist. CampAugust 4 to 10
Nampa, Idaho (camp)August 14 to 24
Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio
Smith, Charles Hastings. 1514 Robinson Ave., Conway, Ark.
Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.
West Columbia (First), S.C.Sept. 2 to 14
S.C. Dist. Home Miss.Sept. 16 to 28
Smith, Gene and Wanda. Evangelist and Musicians, Box 599, Independence, Kans.
Open timeAugust 13 to 31
Lebanon, Mo.September 17 to 28
Smith, Paul and Hallie. Evangelist and singers, 211 N. Redmond, Bethany, Okla.
Grassland, TexasJuly 30 to Aug. 10
Richland, Okla.August 20 to 31
Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
Jefferson County CampAugust 15 to 31
Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
Hollydale, Calif.July 29 to Aug. 10
Ontario-Shafter, Calif.Aug. 11 to 24
Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
Santa Cruz, Calif. (camp)Aug. 7 to 17
Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
Bonnie, Ill. (camp)August 14 to 24
Bowling Green, Ky.August 25 to 31
Stejneger, D. F. Artist-Evangelist, 926 Helen Ave., Terre Haute, Ind.
Ramsey, Ind. (camp)July 30 to Aug. 10
Terre Haute, Ind.Sept. 9 to 21
Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
Keokuk, Iowa (camp)July 31 to Aug. 10
Boonville, Ind. (camp)August 14 to 24
Stockton, Fred G. and Ima Viola. Preacher and Singer, 1616 Third St., Enumclaw, Wash.
Strack, W. J. Box 215, New Lyme, Ohio
Brookville, Pa.Aug. 19 to 31
Pine Glen, Pa.Sept. 2 to 14
Sumner, Robert and Louise. Evangelist and Singers, 3916 Roland Circle, Dayton, Ohio
Bethel, OhioAugust 13 to 24
Greenfield, OhioAug. 27 to Sept. 7
Sweeten, Howard W. Ashley, Ill.
Santa Cruz, Calif.July 31 to Aug. 11
Pasadena, Calif.August 21 to 31
Talbert, George H. and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas
Tarvin, E. C. California, Ky.
Teare, Laten E. and Laura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
Chandler, Ind. (camp)Aug. 14 to 24
Kokomo (First), Ind.Sept. 3 to 14
Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
Thoreen, Paul R. Evangelist, 2505 S. Commercial, Salem, Ore.
Toney, C. E. 945 N. Disston, St. Petersburg, Fla.
Van Slyke, D. C. 508—16th Ave. South, Nampa, Idaho
High Prairie, AlbertaAug. 13 to 24
Stettler, AlbertaAug. 27 to Sept. 7
Wade, E. Bruce. Song Evangelist, 2547 Ann Arbor, Dallas, Texas
Wagner, Allen H. 404 N. Kentucky Ave., DeLand, Florida
West Ohio Assembly & Camp July 30 to Aug. 10
Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
Beebe, Ark. (camp)August 7 to 17
Meansville, Ga. (camp)Aug. 21 to 31
Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
Batesville, Ark.August 12 to 24
Pine Bluff, Ark.Aug. 26 to Sept. 7
Weiss, A. G. P.O. Box 527, Kansas City 41, Mo.
Cambridge, OhioOctober 12 to 26
Wells, Kenneth and Lily. Evangelist and Singers, 1302 N. Halsted St., Chicago 22, Ill.
Romeo, Mich. (camp)July 31 to Aug. 10
Brown City, Mich. (camp)Aug. 14 to 24
White, W. T. (Thurman). P.O. Box 527, Kansas City 41, Mo.
Ulysses, KansasAugust 13 to 24
Eldorado, KansasSept. 17 to 28
Wilkinson Trio (Lloyd M., Wife and Daughter Margaret). Singers and Musicians, 1104 Penna., Columbus, Ind.
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
Portsmouth, R.I. (camp)August 1 to 10
Pasadena, Calif.August 13 to 24
Williams, Trafford D. Box 15, Siloam Springs, Ark.
Detroit, Mich.August 6 to 17
Carl Junction, Mo.August 20 to 31
Willis, Harold J. and Mae. Preacher and Children's Workers, P.O. Box 527, Kansas City 41, Mo.
Norman, Okla. (Grace)August 12 to 24
Sharpsville, Pa.August 26 to 31
Willison, Otto R. 800 S. Oak, Holdenville, Okla.
Wilson, Matthew V. 506 S. Rock Island, El Reno, Okla.
Winland, C. B. R.D. 5, Mt. Vernon, Ohio
Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
Akron District CampAugust 14 to 24
Charleston (Davis Creek), W.Va. Sept. 3 to 14
Woolman, J. L. 209 N. Hammond, Bethany, Okla.
Del City, Okla.Aug. 20 to 31
Open DateSept. 3 to 14
Worley, Joe D. Song Evangelist, % Olivet Nazarene College, Box 135, Kankakee, Ill.
Wright, C. F. 412 Grand Blvd., Boone, N.C.
Wright, Fred D. Keystone, Ind.
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.