



# A Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 3, 1952

## Proving the Master's Promise

General Superintendent Vanderpool

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*And he said unto them, . . . And they went, and found as he had said unto them (Luke 22:10-13).*

**G**OD'S PROMISES are conditional; only the obedient and believing can prove them. To claim the promises without meeting the conditions is vain and foolish. In answer to the Master's instruction Peter and John might have argued, "There is no use to go to find a satisfactory room with no more information than we have. We will not see a man on a city street bearing a pitcher and certainly never a man bearing a pitcher with water in it. And besides, there is not a chance in a hundred that there will be a room large enough, but even so, privacy is beyond expectation. Then too, we could never hope to find a room furnished, but if at length we should find something sufficient, the price would be prohibitive."

No, Peter and John did not argue or hesitate. "They went," and there in the city street was a man bearing a pitcher with water in it. They followed him to the house. They met a kindly man to whom they made known their need. He led them to a large upper room furnished. He said nothing about money. To know that the Master needed the room was sufficient. "And they went, and found as he had said unto them." They proved the Master's promise.

We can prove God's promise to forgive our sins only when we have confessed our sins. We can prove God's promise to cleanse us from all sin only when we have walked in the light He has given us. We can prove His promise to keep us in the midst of life's conflicts only when we have committed our all to Him.

I watched a strong, alert, loving father as he suggested to his little son that he jump from a chair upon which he was standing, quietly assuring the little fellow that he would catch him if he would jump. But the child crawled down from the chair, roughing his little knee as he did so. I noted a disappointed expression upon the father's face. He secretly wished his little son had known him well enough to trust him.

Our Heavenly Father is disappointed because we do not trust Him fully. All of God's commandments and commissions are matched by unchanging promises. God never made a promise He did not keep or does not plan to keep. If God seems late with His promise to us, it is because we have our eyes upon our little watches rather than upon His big clock.

With obedience and confidence let us prove the Master's promise. "And they went, and found as he had said unto them."

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**"Rejoice evermore. Pray without ceasing."—I Thessalonians 5:16-17**

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**CORRECTION**—The “mother” church in the British Isles is located in Parkhead, Glasgow, Scotland, not England, as stated in the article printed in the July 23 issue of the **HERALD OF HOLINESS**, under the title, “Boyhood Pals Reunited.” We are very sorry for the mistake.—**THE EDITOR.**

## TELEGRAMS

**Des Moines, Iowa**—Fortieth annual district assembly and camp meeting now in progress. Rev. Gene Phillips re-elected with a wonderful vote; \$1,300.00 love offering in cash and pledges. Total raised for general interests, \$63,580.00; total raised for all purposes, \$552,862.00. Dr. Hardy C. Powers presiding with efficiency and dispatch. Dr. T. M. Anderson and the Lacy Trio at their best in the camp-meeting services.—**C. E. STANLEY, Reporter.**

**Norfolk, Virginia**—Virginia District Assembly just closed pronounced the best. District Superintendent V. W. Littrell returned to office almost unanimously. Reports show good increases in membership and finances in all departments. General Superintendent Samuel Young, by his wisdom, grace and efficiency, endeared himself to Virginia Nazarenes. Best of all, God is with us.—**M. RICHARD JONES, Reporter.**

**Kankakee, Illinois**—Chicago Central District Assembly in full swing (Aug. 21). Dr. G. B. Williamson preaching with unction, presiding with great fairness and grace, stimulating us to ever-increasing goals. Dr. E. O. Chalfant, retiring after thirty continuous years as district superintendent, highly honored with gifts and testimonials on “Chalfant Night.” His thirty years’ report a blessing and challenge. Rev. Mark Moore’s appointment as new district superintendent received with great enthusiasm. \$49,000.00 for General Budget and foreign missions. Victory, harmony, and blessing abound.—**J. F. LEIST, Assembly Reporter.**

## NEWS IN BRIEF

Dr. C. Warren Jones writes, “Beginning September 7, will have a full slate until December 21, with two district tours, several week-end holiness conventions, and missionary services in New Mexico, Arizona, and California.”

Rev. W. V. Thompson has resigned as pastor of the church in Chelyan to accept the call to pastor the church at Bluefield, West Virginia.

Rev. William G. Foote, recent graduate of the Nazarene Theological Seminary, has accepted a call to pastor the church in Boyne City, Michigan.

Rev. Carl Bunch has resigned as pastor of the church in Denton to accept a call to the church at Sweetwater, Texas.

During the week of August 4 through 9, Rev. Miss Mary Latham of the Department of Church Schools was the special speaker for the Central Ohio N.Y.P.S. District Institute at Columbus, Ohio. In addition to the morning watch, and evening evangelistic services, she taught a class in “Church School Administration and Organization.” Unusual interest in this field of service was shown by the young people of the Central Ohio District N.Y.P.S., led by Rev. William Blue.

After seven years as pastor of First Church in Elkhart, Indiana, Rev. E. B. Hartley has resigned to accept a call to pastor the church in Moscow, Idaho.

Rev. E. M. Glover has resigned as pastor of the church at Woodbine, Kansas, and is entering the evangelistic field.

Evangelists Harry and Joan Olin have left the field to accept the pastorate of the church in Anna, Illinois.

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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**

Published every Wednesday by the **NAZARENE PUBLISHING HOUSE**, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

## Talks to Laymen

**By a Layman (3)**

**By L. A. Bean\***

*A personal experience:* God wants us to fully obey Him, and if we do not we are almost sure to bring His displeasure down upon us. Let me illustrate by a personal experience occurring in the summer of 1948. The Lord had been speaking to me about our church budgets. I felt that we should pay them, but didn't do anything about them. One evening when I went to milk my cows, I noticed that one of them had failed to eat the feed I placed before her. From that time on, for seven or eight days, she didn't eat anything. Finally, she became so weak she could scarcely get up, and when she did she could hardly walk. I knew something had to be done or she would die, so I prayed to God and said, “Lord, it would be much better for You to heal this cow and for me to sell her and apply the money on the budget than for her to die.”

The Lord heard my prayer and within a few days she seemed as well as any of my cows, only she was very thin. In about two weeks, I felt I should sell the cow, but I was very busy and I reasoned that the cow was too thin to put on the market. Anyway, we would be needing money in the building fund, so why not put off selling her until she fattened up a bit? Then I'd apply the money on the new church, for soon we would be resuming work and would need the money. Anyway, I had considered the budgets too high, and if we failed to pay them we would stand a better chance of getting them cut. I was sincere in all of this reasoning and didn't realize I had done anything wrong. But I found out to my sorrow that God was very much displeased with the attitude I had taken.

During the assembly, my best cow got sick in the very same way that the first one did. She lived about ten days and died. I considered the loss about two hundred dollars. When I inquired of the Lord why the loss, He didn't answer for about a week; then He revealed to me that it was my own proposition that if He would heal the cow I would sell her and apply the proceeds on the budgets. But I did not obey, took the attitude the budgets were too high, even asking the pastor and delegates to try to get them lowered. I learned my lesson and learned it well. It was rather expensive, not only on my part, but also on the Lord's, because

(Continued on page 16)

\*Chanute, Kansas

# Are You a Happy Christian?

By E. E. Wordsworth\*

WE HAVE met some folk who never seem to enjoy themselves, others, nor even Christ himself. Temperamentally, they seem to be out of tune with life. They were born in crab apple season, reared on persimmons and lemons, and are maladjusted to everything and everybody. They are never radiant and helpful, but filled with gloom, and apparently they enjoy their own miseries and telling others their doleful tale of woe. Truly they are to be pitied because they have never yet learned the thrill of being alive and serving Christ and winning souls. Too bad!

Some years ago, I heard someone say, "The devil has no happy old men," and I made up my mind not to belong to the devil's crowd. On a winter's night in London in the early part of 1738, a man, who was destined later to become known as one of the greatest religious leaders of the Christian era, sat gloomily writing his diary. From his pen flowed bitter words of self-reproach and defeat: "I have a fair summer religion . . . My spirit is troubled . . . In a storm I think, 'What if the Gospel be not true?'" He notes in himself "a fearfulness and heaviness . . . The faith I want is the faith of a son, a sure trust and confidence in God, that through the merits of Christ my sins are forgiven and I am reconciled to the favor of God."

A few months later this unhappiness was still upon him. He went to St. Paul's Cathedral, heard the lofty anthem strains, and joined earnestly in the service; but it left him untouched, unhappy, disconsolate. That evening, May 24, he yielded to the persuasion of friends, as he records: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans . . . About a quarter before nine, while he was describing the change that God works in the heart through faith in Christ, I felt my heart strangely warmed . . . An assurance given me."

From that moment, he was a completely changed man. His gloom vanished, his spirit became free, and he communicated joy, gladness, and holy radiance everywhere he went, to countless thousands in years of tireless service. It was John Wesley, of course. He was at the time thirty-five years old, an Oxford-trained priest of the Anglican church. He had been a curate, a university tutor, and a missionary to Georgia, but he had failed. He was a man of indomitable will power and keen intellect, loyal to all forms of religion that he knew, yet he remained unhappy while longing for inner freedom and victory.

Christian joy and happiness is not found in mere religion, friends, material possessions, position, power, education, ecclesiastical rank, and clerical robes, but in Christ alone. When we are genuinely

converted to Christ, a spiritual kingdom is set up in our hearts. "For the kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). When we submit to Christ and are sanctified wholly, this inner joy and satisfaction is blessedly intensified and we find that "the joy of the Lord is your strength." Without Christ, as Solomon truly said, "Even in laughter the heart is sorrowful." Happiness is not a matter of laughing, merriment, and dancing our way through life. John Randolph well spake, "The only truly happy men I have met were Christians."

David said to the Lord, "Thou hast put gladness in my heart." Peter spoke of Jesus Christ in this way, "Whom having not seen, ye love; in whom, . . . ye rejoice with joy unspeakable and full of glory."

The famous George Muller, of Bristol, England, declared, "For sixty long years I have had Him with me, and I am a happy man. Oh, the blessedness and happiness of it is unspeakable."

If you would be happy in the Christian sense, be sure you are genuinely saved and sanctified; then walk with God, read His Word, and learn to look on the bright side of life. Look up, smile, and rejoice in God. With Charles Wesley sing,

*Oh, for a thousand tongues to sing  
My great Redeemer's praise.*

# Brethren, I'm Concerned . . .

By Milton Harrington\*

LOVE revivals. Our church is a revival church.

When we stop having revivals it will be because we have become weak rather than because a revival is improbable. It seems we are in the throes of such a weakness in this present age. Perhaps we can sound the trumpet and inspire the retreating army of revival defeatists to return to the heart of Calvary for a new start.

*About Revival Stay-away's!* The kitchen has to be painted—the rug has to be cleaned—the lawn has to be mowed—the weariness of the flesh—the children won't behave—some non-churchgoers need a baby sitter—some friends drop in who won't go to church—someone needs some work done for him—favorite radio or television programs. Any of these are considered an adequate reason to stay home from revival service. Nazarenes who testify to being saved and sanctified giving revival services second place in their lives! The interest of the flesh is more valuable than the interest of the soul. It is more important that they are thought of as "jolly good fellows" than that the revival be to the glorifying of God. The service the most sinners attend seems to be the one at which time the most Nazarenes must stay home by the devil's persuasion. Beloved, if you are a revival stay-away, won't you

\*Pastor, South Tacoma, Wash.

\*Pastor, Lovington, New Mexico

repent now and promise God it shall never happen again?

*About Revival Do-Nothing's!* Too busy to invite a lost friend to the services. Visitation and attendance at prayer meetings are for others—you have no time nor talent for such. Content to let others do the work, carry the burden, pray through, and you find comfort in sleeping through the message. Will not pledge anything for God and revival. Able to meet people in a business way and make a living in the world—but lack talent to do visitation for the Lord Jesus Christ, who said we would have power for such when filled with the Holy Spirit. If you can do anything—you can win souls. Nazarenes by the scores everywhere who have not won one soul to Jesus! Beloved, every revival that comes in which you *do nothing* will be waiting you at the Judgment.

*About Revival Quietness!* We seem to be far removed from the altar services of the early “second blessing” church. In spite of stay-away’s and do-nothing’s, God is able to bring a few people to an altar of prayer to meet their spiritual need. Then when the saints have gathered to pray, the *quietness* settles down—and I’m not so sure it is “holy quietness.” There is no holy intensesness manifest. There is no violent taking heaven by storm. The seeker lets out a sob and it reverberates from wall to wall and settles back without an answering sob anywhere. The church is not a funeral parlor in which we must use mortuary whispers—it is the rescue station where we are pulling lost souls from an eternal hell. Beloved, we need to surround the seeker with such a volley of audible prayer that it will encourage him to weep his heart out—rather than to kneel as wooden saints and quench the seeker’s prayer-spirit by our *quietness*.

*About Revival Spectators!* After a short season of *quietness* around the altar—and you do pray around the altar, don’t you?—the kneeling position is deserted for a sitting position in the front pews to watch the battle—like vultures waiting for the prey to die. As the sensationalists of old watched the Christians thrown to the lions—Nazarenes sit and watch a seeker thrown to the onslaughts of the devil and wonder if he will make it. By kneeling quietly for a few minutes we have done our sacred duty, and unless the preacher embarrasses us into coming for another season of *quietness* we will slip out the door and home to the radio or television, or a comfortable bed, letting an eternal soul die for want of interest. Beloved, every soul who comes to an altar to pray for someone else has not discharged his duty until that one or many have prayed through. The battle stations must be manned until the smoke has cleared and the victory is certain. Now do you understand *why I’m concerned!*

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Broken covenants are man’s invention; God never lies.—H. T. BEYER.

## The Supreme Sufferer

By W. B. Walker\*

THE Apostle Peter says, “The sufferings of Christ, and the glory that should follow” (I Pet. 1:11). There are many kinds of suffering in this fallen world of ours. There is physical suffering. I know something about it, for I did not have any health until I was fourteen years of age. But there is a suffering that is keener and deeper than physical suffering. Yonder is a person who has been cleansed from all sin by the precious blood of Jesus, whose body is the temple of the Holy Ghost. But in an unguarded hour, and under the stress of temptation, he falls from the white heights of purity to the slough of sin and shame. He sadly disappoints his friends, blights his hopes, wrecks his future, disgraces his family, offends God, and grieves the Spirit. What would physical suffering be compared to suffering like this? Spiritual suffering is keener than that of either the mind or the body.

Our God entered the realm of human suffering through Jesus Christ. John says, “And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” Jesus was God manifest in the flesh. The Lord had never hungered, but Jesus hungered and found no fruit on the fig tree. God never slept, but Jesus was born with fatigue and slept in the vessel on the wind-swept lake. God was never weary, but Jesus sat weary at the well’s curb. God never labored, for He commanded and it was done; but Jesus blistered His hands at the carpenter’s shop in Nazareth and trudged up the hillside at eventide to His little cottage with the earnings of the day. He supported His widowed mother, and her orphaned children, thus dignifying human toil whether with hands, heart, or brain. God never knew tears, but Jesus wept at the grave of His friends. God never knew death, but Jesus tasted “death for every man.” God never knew the silence of the tomb, but Jesus laid himself down in the tomb. Thus in every measure of life, He entered into human experience and became a faithful High Priest who could be “touched with the feeling of our infirmities”; and being “in all points tempted like as we are, yet without sin.” Therefore, He met temptation and suffering in its varied forms.

During those dark hours in the garden, Jesus did not pray to be relieved from dying. Nay, He said, “Lo, I come . . . to do thy will, O God.” He was not afraid of the sufferings of the Cross. He did not shrink from the jeers and mockery and the taunts of men. Yet He prayed to be strengthened. He felt His need of the Father’s strengthening hand. He set His face toward the Cross, but His agony was so excessive, the suffering so hor-

\*Pastor, First Church, Dayton, Ohio

rible, that heavenly strength was needed to complete the task.

The Master here met and bore sin for us. You might place a pure woman in one of the vilest districts of sin in a great city, compel her to remain there for a day, and it would drive her mad. As she listened to the wild laughs of the harlots, the drunken jest of the libertines, her pure and holy soul would utterly revolt against such terrible works of darkness. It would not take many days until she would come out with gray hair, a haggard face, and feeble steps because of the outrage of her soul in the presence of sin.

Jesus Christ is purer than any woman who ever walked the dusty roads of earth. His soul is whiter than them all. But there came against His tender spirit, not the sins of one city, but the sins of all cities, towns, villages, countrysides of all the ages and all races and tongues. Those black and murky tides of sin beat against His pure and holy sensibilities. They broke upon His spirit like the crash of Atlantic billows upon the rock-ribbed shores of New England. They poured upon Him in all their ghastliness and unspeakable vileness—and in that murky tide of sin were your sins and mine. "All we like sheep have gone astray."

While the Master hung there, bleeding, sighing, and dying, it looked as if the plan of the ages was coming to naught. But the voice of the prophet comes ringing across the centuries, "He will not fail." On the cross, God met hell's most malignant challenge and conquered in the realm of its own selection. It was hate meeting love, anarchy meeting holiness, carnality meeting purity, hell in combat with heaven, Satan matching arms with Jehovah, and there could be but one issue—heaven was victor. Salvation was provided for us at a great cost. Sinful man can get back to the Lord because of the terrible suffering of our Master.

The Apostle Peter also speaks of the "glory that should follow." It was the glory of salvation. The Master said, "It is finished." The plan of salvation was finished. The deepest-dyed sinner can come to God and receive a perfect cure. There follows the glory of immortality. The philosophers of old dimly discerned this great doctrine. "Jesus Christ, . . . brought life and immortality to light through the gospel."

Jesus said, "Because I live, ye shall live also." Thus our immortality is sure; for He left a light burning in the tomb that all the storms of doubt and time cannot dim. He broke the bars of death and came forth with the gates of death upon His shoulders, like Samson of old, who carried off the gates of Gaza. Yes, we shall live again! Our immortality is a solid certainty.

There are also to follow the sufferings of Jesus the glory of conquest. In the days to come, He shall break to pieces the kingdoms of this world. The Word says, "Every branch in me that beareth not fruit he taketh away." The day will come soon in which all wars shall cease. "They shall beat their swords into plowshares, and their spears

into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

This blessed Conqueror shall give us a "new heavens and a new earth, wherein dwelleth righteousness." He shall set up His kingdom that shall never be destroyed. In that day, righteousness shall cover the earth as the waters now cover the sea. Sickness and death shall be banished from the earth, and a little child will play with the asp. The wolf and the lamb shall lie together. What a glorious day awaits the saints of God! Praise the Lord for such a hope!

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## THE ALTAR

By A. M. Quick

*This is the altar. Let us kneel down here  
And bow our hearts in deep humility.  
This is the place of prayer,  
Of seeking, of thanksgiving.  
Here may be shed the penitential tear,  
Here sinners find salvation victory,  
And saints may know the blessings of our God  
Poured without measure, for the Lord is here.  
He moves among us; we may dimly see  
The matchless beauty of the Christ divine,  
The radiant glory of His majesty,  
Whose graces with unmeasured brilliance shine.  
Here then, this sacred hour, this holy day,  
In His sweet presence, let us kneel and pray.*

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## DEATH TO SIN

By Peter Wiseman\*

*Dead indeed into sin (Rom. 6:11)*

**I**N THE sixth chapter of Romans Paul presents ways of deliverance from sin: by being buried with Christ (v. 4), planted together in the likeness of His death (v. 5), by reckoning (v. 11). But this "reckoning," however, must not be considered as a make-believe but rather a fact of experience in the light of Biblical mathematics from scriptural provision and promise. In verses 6 and 7, Paul describes a crucifixion which culminates in death, an act, with the result of "freedom from sin."

With the understanding of the doctrine of identification with Christ provisionally, we pass on to identification with Christ experientially, which it seems clear to us Paul had in mind, for the glory of the Roman letter is its deliverance from "the sin" through Jesus Christ (Rom. 6:1; 7:25; 8:2).

Crucifixion begins with a crisis naturally but it is the beginning of the process of dying. One is crucified "in order that" something else may occur, namely, death. The process of dying may be short or long, but crucifixion is the beginning

\*Evangelist, Nyack, New York

which leads to death. Read again verses 6 and 7 of chapter 6.

Crucifixion is also recorded as an accomplishment, a fact of experience including deliverance (Gal. 2:20). More correctly one could read, "I have been crucified with Christ, and I live no longer, but Christ liveth in me." This text really presents a death-life or a life of freedom out of death, rather than a crucified life, the way in which it is often used. On the other hand, chapter 6:14 of the same epistle presents crucifixion as a state, a life experience, "a crucified life"—"The cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." It was in the cross that thus crucified, Paul gloried.

Looking at these figures as they are, there is crucifixion including crisis, that is, the moment of the act; and crucifixion as the process of dying, moments, hours, or days, as the case may be, resulting in a death to sin (a second crisis), issuing into a spiritual resurrection. "I live no longer but Christ liveth in me." Death emerges into a glorious resurrection, as if (and indeed it is so spiritually) Good Friday would emerge into Easter Sunday immediately, and, too, crucifixion as a state, "a crucified life."

That blessed second crisis, with all that it includes and involves, marks the beginning of a life designated as a death to sin; not so much a death to self as a death to every form of sin in self, including selfishness, for even the self enthroned by the risen and sanctifying Christ must be denied. "A death to sin, a denial of self" expresses the fact clearly.

"The old man" is representative of sin in all its forms of pollution, sin as an organism. Sanctification deals with sin and deliverance from it. It does not remove human capacity or human ability, any legitimate desire or passion; it deals with the perversion by intrusion of that which is not of God.

Then too, the process of the sanctified life is of vital importance, just as a second crisis is neces-

sary in order for that life of spiritual process and development. To fail in obedience and victorious living; to not walk in the light as He is in the light, with the promise of present perfect cleansing, would make the "second crisis" of little or no avail. We must be true to both. We need the second crisis and then the glorious victorious living that should result.

There is a yielding of self once and for all, and there is a process or daily yielding of our "members as instruments of righteousness unto God." Romans 6:13 reveals this very clear distinction: "Nor render especially (present imperative) your members as instruments of unrighteousness to sin; but render (aor., by a final act of unreserved surrender, once for all) yourselves (not your members by a repeated and piecemeal consecration) to God, (or for God's cause, says Tholuck) as alive from the dead. Says Alford: 'The present imperative above denotes habit; the exhortation guards against the recurrence of a devotion of the members to sin; this aorist imperative, on the other hand, as in chapter 12:1, denotes an act of self devotion to God *once for all*, not a mere recurrence of the habit.'"<sup>1</sup>

Dr. A. B. Simpson described his crisis experience thus: "I look back with unutterable gratitude to the lonely and sorrowful night when mistaken in many things, and imperfect in all, not knowing but that it would be death in the most literal sense before morning light, my heart's full consecration was made. At that time there crossed over the threshold of my being One who was as real to me as He who appeared to John on the Isle of Patmos."<sup>2</sup>

The glorious victorious life, however, must include a daily denial of self, a daily keeping the body under, a daily yielding of our members as instruments of righteousness unto God, a daily loyalty to God and the light He gives, a daily appropriation of the promises of God, a daily feasting on the living Word; for without this there can be no advancement, no progress, and, as we have seen, the crisis would become of little or no avail. Sanctification is not stagnation. It is rather a state of holy movement, a state of aggressiveness in God and for God.

Thus a truly sanctified life is marked by a crisis, "purified their hearts [aorist] by faith" (Acts 15:9), the act of yielding one's self to God once and for all, the act which means the enthroning of the living and sanctifying Christ (Gal. 2:20), the Holy Spirit received as God's Gift, the mighty baptism experienced, followed by a deep spiritual life, a life of wonderful victory, and oneness with Christ in His work. Just as there is the condition of faith for a spiritual experience in the heart of a believer, there are conditions to be observed for a life of spirituality. To be spiritual, we must go with God and keep company with Him!

<sup>1</sup>Dr. Daniel Steele, *Milestone Papers*, p. 68

<sup>2</sup>A. B. Simpson, *The Christ Life*, p. 121

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## Lost and Found

By L. M. Hearn

*There are many deeds whose shadows fall  
With a dark and dread dismay;  
There are many words whose chilling call  
Steals the sun and the song away.  
But the thing that blights like a thousand nights,  
Or a never-resting rod,  
Is the plunge of a soul from the shining heights—  
When a man goes back on God!*

*There are other deeds whose glories gleam  
Like a dream of eternal dawn;  
There are words whose tender song will seem  
Even sweeter when time is gone.  
But the grandest thrill that can bless and fill—  
Till the heavenly harps unchain—  
Is the welcome turn of a wayward will,  
When the lost is found again!*

## No Holiness, No Happiness!

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

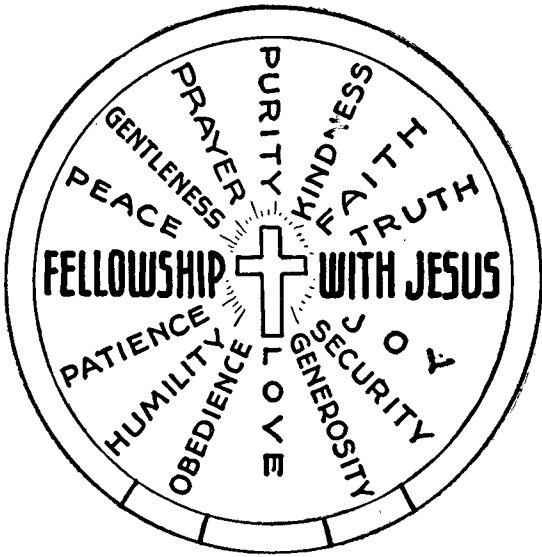
### IV

**G**OD HATH made it very clear to us in His Book that the door of heaven and happiness is both bolted and barred against all ungodliness and unrighteousness of man (I Cor. 6: 9-10). Heaven is an undefiled inheritance, and none that is defiled can enter into possession of it. When angels fell from their righteousness, heaven rejected them; it would no longer hold them. There is no welcome given to the unrighteous in that fair land. God often gives the trifles of this world to the worst of men; but the kingdom of Heaven He gives only to His bosom friends.

Men are not admitted into the kingdom of God with a colored ticket, but *born* into it. Except a man be made from an old creature into a new creature, there is no seeing the kingdom of God. A new head without a new heart, a new lip without a new life, will never bring a man into the Kingdom of light. That man is for the kingdom of God, and the kingdom of God is for that man, that hath the kingdom of God within him. A new heart is for a new heaven, and a new heaven is for a new heart. "Except a man be born again," young or old, rich or poor, cultured or ignorant, circumcised or uncircumcised, "he cannot see the kingdom of God." Before he can enter the kingdom of God, he must have a nature capable of enjoying that Kingdom, and a nature can come only by birth, not by culture. No man can enter the Kingdom by church attendance; he may think so, but God says he cannot.

There are several "cannots" in the Scriptures. There is a natural cannot. Every son and daughter of Adam is by nature born under a cannot—a cannot repent, cannot love God, cannot walk with God, cannot enjoy God (I Cor. 2:14). A blind man cannot see colors, nor a natural man discern spiritual things. A natural man can ascend no higher than nature, as the water cannot rise any higher than the spring from whence it comes. Take nature civilized and moralized, refined, sublimated, strengthened, and improved to the utmost; it cannot enable a man to do a supernatural action. Nature cannot act above itself.

The leopard cannot change its spots, the Ethiopian cannot change his skin, nor can the natural man change his nature independent of God's grace. No man can have even a child's part in the kingdom of God except he pass the pangs of the second birth. Just as well try to bring east and west, north and south, light and darkness, heaven and hell together, as to try to bring a holy God and ungodly souls together. Unholy souls are like the rainbow, always opposite the sun; if the sun be in the east, the rainbow is on the west. The unholy person is always opposite to God, and thus he is unholy and unhappy.—Selected by REV. JAMES IRISH, Watertown, Wisconsin.



## Thoughts from a Farmer's Son

By Spencer Johnson\*

### That Last Impression

**H**E WAS a successful businessman, a man of means according to the world's standard. He knew the value of a dollar and the ways of investing to bring material gains. He had played the game of finance and had won. The hard years of struggle and sacrifice were over and he was enjoying the fruit of his labors. He spent his winters in the far South and his summers in the cool mountains of the North. He was a man of honest repute and was considered a good citizen in his town. But these are not the impressions that linger now.

He was a church member, but was not noted for spiritual things. He had ignored the counsels of a godly father and the prayers of a holy mother. Business and selfish interests had superseded the place of God in his life. News has reached me that tragedy and sudden death have overtaken him, and this last impression stands out like a mountain range.

I was conducting a revival meeting in a neighboring town. At the invitation of his brother, this man had driven over for the service. The Spirit of God was on the meeting that night. He could be felt in the singing and in the prayers of the people. The man's mother and father in the service, no doubt, were praying for him. He listened attentively to the message. Then while the congregation stood for the invitation, he turned his back and walked out the door and away from God. That was the last time I ever saw him.

Strange, now that he is gone, how that last impression stands out above all others. The impression of a man with his back turned and walking away from God!

\*Evangelist, Bethany, Oklahoma



# I Sought for Happiness

By Georgia Moore Eberling

*I sought for happiness for long;  
I dreamed that life could be a song . . .  
It was, but in a minor key;  
There were few major chords for me,  
And often terror struck her gong!*

*The world rushed by, a careless throng;  
I saw hearts lashed by sorrow's thong.  
Yet, full of pride, with earnestness,  
I sought for happiness.*

*One day I found that I was wrong,  
Not happiness could make me strong;  
But service was the golden fee,  
And it was mine when, cleansed and free,  
I sought for happiness!*

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## Ashamed to Call Us Brethren

By W. W. Loveless\*

*For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren (Heb. 2:11).*

ACCORDING to this scripture, sanctification should make us one: one in doctrine, one in faith, one in love, one in humility, one in everything that it takes to make a real Christian in practice and character.

Jesus prayed to that end, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

There were at least two things Jesus was anxious that the world would know by the way His disciples lived—(1) that they were one, and (2) that they loved one another. Now if we fail on these two points, I am afraid that Jesus would be ashamed to call us brethren. I could name several things that I think would cause Jesus to be ashamed to call us brethren; but I will discuss only two.

### I

*Seeking honor of men.* The great Apostle Paul, who was worthy of great honor, says, "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10). Jesus gives a timely warning by asking, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44.) Paul tells us to "render . . . honour to whom honour" is due, and I believe that should be done; but this point should carefully be considered—Is it always due? Our

\*Retired Elder, London, Ohio

late General Superintendent H. V. Miller had some pungent articles in the *HERALD OF HOLINESS* in which he warned that there was a danger of cheapening the honorary degree of D.D. After reading his articles, I came to the conclusion that in some cases D.D. meant just a little *donated dignity*. Now don't get me wrong; I believe we have some among us who are very worthy of this honor. But, as Brother Miller warned, there is a danger of making it mean little or nothing.

I bring an example from the Bible of place-seeking for honor. In Mark 9 we find the disciples had a dispute among themselves who should be the greatest. When they entered into the house, Jesus thought it was time to rebuke this carnal spirit, so He asked them what they were disputing about on the road. These disciples felt so ashamed of themselves that "they held their peace," nobody said a word. And I think at that time Jesus would have been ashamed to call them brethren. He taught them that, if they wanted to be first, they must first learn to be last and the servant of all. Then He gave them an object lesson by taking a little child and telling them they would have to become like the child. A deserving rebuke and timely lesson indeed! If these disciples had been sanctified, this would never have happened, for sanctified folks don't act that way.

### II

*Love one for another.* This point makes me think that Jesus would sometimes be ashamed to call us brethren in the way we manifest our love one toward another. The Bible teaches me to love my neighbor as myself. This gets pretty close. Again I repeat the words of Jesus, "By this shall all men know that ye are my disciples, if ye have love one to another." This is not a superficial lip love. John says, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18).

For someone to say he loves me and not back it up in deed and truth is a farce as far as I am concerned. The good Book says, "For every man shall bear his own burden"; but it also says, "Bear ye one another's burdens, and so fulfil the law of Christ." The law of Christ was love. His entire life of sacrifice and helping others was prompted by love. It seems to me there is a growing indifference among us as to whether our brethren make a success or a failure in their ministry. In fact, some seem to gloat over the fact that the other fellow made a failure in his work.

To make clear the attitude we should take toward one another, let me give the substance of an exposition I heard Dr. R. T. Williams give one time on this scripture, "Rejoice with them that do rejoice, and weep with them that weep." This is not a quotation, but in substance what Dr. Williams said:

If one pastor has had a successful year, paid and overpaid his budgets, had great revivals in his church, made a fine increase in his membership, and a nearby pastor has made a miserable



failure, in having no revivals, and maybe taking a loss in membership, and failed to raise his budgets—the latter, instead of being jealous and envious of the successful pastor, should take a day off and go over to visit the successful pastor and rejoice with him. He should say, "Brother, I made a complete failure this year, but I surely do rejoice with you in your success." And they have a big time rejoicing. Then the successful pastor says, with tears in his eyes, "Brother, I feel so sorry for you because you have had such a bad year. I want to help you bear your burden of sorrow and regret, so I am coming over tomorrow and we will spend the day in weeping and asking God to bless and encourage you, and give you the greatest year you have ever had next year. In fact, I will rejoice if you surpass me next year."

Now it is likely that an incident such as I have described above rarely, if ever, takes place; but according to Dr. Williams, this is the spirit that should exist, not only between preachers, but also between laymen. But the way we act, and the way we treat one another, makes me wonder sometimes if the Lord is not ashamed to call us brethren.

## A Prayer

### To Be Saved from Tension

By A. S. London\*

**O**UR Heavenly Father, we pray to save us from tension. The more difficult life becomes, the greater our need for relief from tension. We thank Thee that we are in a country where we can laugh and enjoy life.

"Laughter is the challenge of the living soul to whatever is not yet conquered. It is the promise of the spirit's supremacy, the courage of the world's new morning, vanquishing forever the receding dark."

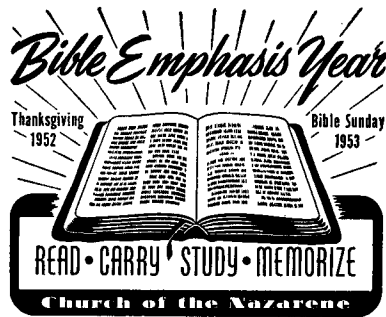
"A merry heart doeth good like a medicine." Our need in these troublesome days is for something to "leaven the lump." If it is true that a lack of humor is an indication of a psychological abnormality, we pray to save us from mental depression, and "moody" spells.

We pray for spiritual poise, mental health, and the normal way of Christian living. Grant unto each of us a Christian experience that will keep us from living in a strained condition. We have learned that holiness is sane, and the wholesome way of life. Help us to cultivate the asset of being pleasant, kind, patient, and not going to pieces in the midst of disturbing elements.

Save us from becoming grouches and complainers. Help us to take pains to exchange rigid, contractive attitudes for more relaxed and pleasant ones. As our editor, Dr. S. S. White, says,

(Concluded on page 11)

\*Sunday-School Evangelist, Oklahoma City, Okla.



## Why a Bible-Emphasis Year?

**T**HIS IS the first notice of the launching of BIBLE-EMPHASIS YEAR for the Church of the Nazarene. It will run from November 27, 1952, (Thanksgiving) to December 13, 1953 (Bible Sunday).

Why is this being done? Well, it is not because we are afraid that our people are unbelievers regarding the Bible. No, we Nazarenes are thorough Bible-believers; we accept it as God's Word from cover to cover. But, to be very honest with you, we are afraid that thousands of Nazarenes who believe the Bible from cover to cover are really only well acquainted with the covers. And, friend, it is the contents and not the cover that is divinely inspired.

So BIBLE-EMPHASIS YEAR is to call all Nazarenes to a year of concentration on the Bible. We must know it better, its promises and its warnings, its men and its women, its entire message. No other educational advantages that we give our people—public schools, colleges, seminary—can ever make up for ignorance of the Word of God. If we are ignorant at this point we are ignorant indeed. So come on, Nazarenes, let's really make something of this church-wide BIBLE-EMPHASIS YEAR.

Join a quarter-million Nazarenes in the greatest Bible emphasis of our denominational history.

GENERAL STEWARDSHIP COMMITTEE

## The Thrill of the Spirit

By F. W. Davis

*I felt the thrill of His Spirit today,  
As He flooded the gates of my soul.  
My heart rejoiced with unspeakable joy,  
Beyond any earthly control.*

*My burdens all banished when His glory came;  
The clouds all faded away.  
It seemed that Heaven had fallen to earth  
When His Spirit came today.*

*What a wonderful thrill when Jesus comes,  
And makes His glory to shine  
Into the depths of our waiting souls  
And fills us with power divine!*

## Evening Shadows

By Verla U. Gorham

*Thank You, Father, for the evening—  
Darkness, quiet, peace, and rest.  
By the grace that Thou hast given,  
Through this day we've stood the test.*

*Evening shadows, homely fireside,  
Children gathered 'round our knee,  
Love and trust and understanding  
And a quiet time with Thee!*

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## The Church of God at Work

By A. M. Blackmon\*

**T**HE CHURCH of God is composed and made up of individuals who have experienced the transforming power of the Lord Jesus Christ in regeneration, having their sins forgiven and washed away by the precious blood of Jesus, shed on Calvary for the redemption of the lost. Jesus said, I am come "to seek and to save that which was lost."

Someone describing the various services of the church has said, "The prayer meeting is the church at prayer; the Sunday-school session is the church at study; the Sunday morning service is the church at worship; and the evangelistic service is the church in action."

Let us briefly consider these thoughts and see if there is any true value in them.

### THE CHURCH AT PRAYER

It is true that if the Church of God is going to accomplish its mission for Him, it must spend seasons waiting before God in intercessory prayer, to keep in constant contact with Him. Thus we may know just how much of the Spirit of Christ we have, which is the most essential element in all of the Christian's work. It is only natural that those who love Him have a deep desire to contact or commune with their Lord. In prayer we commune with our Creator, the one and only true God.

Acts 12:5 reads, "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." The church had but one thought in mind as they went to prayer; that was the release of Peter from prison. There was complete agreement among them. Thus was the promise verified in their midst, "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them." We may understand how two or more in perfect agreement may create conditions which will give God sufficient faith and harmonious relationships so He can operate in answer to the prayers of His people. If we read a little farther on in the chapter, we see that the angel of the Lord led Peter out of the prison and set him free. He in

turn went directly to the place where prayer was wont to be made. Peter knew that the church would be in prayer for him, for it was a praying church. Prayer was the foundation upon which the Early Church was built; and if we as a church are to continue as a mighty force in the world for righteousness, we must be a praying church.

### THE CHURCH AT STUDY

Knowledge of the gospel of Jesus Christ has no limit. We are commanded in the Bible to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

This scripture indicates that we must put forth an effort to enlighten ourselves to be approved unto God, as workmen for Him, before we can rightly discern and present the word of truth. Failure on our part to avail ourselves of the opportunity of studying the Scriptures and advancing in the Christian life will bring reproof on our own heads from the Lord himself. Paul says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat."

When we have received the Holy Ghost, we have just reached the place where the Spirit of God can begin to teach us the things of the Scriptures. If we live close to God, we will constantly learn new things pertaining to the Kingdom as long as we live. To understand and receive proper instructions from the Scriptures we must have the aid of the Holy Spirit, for "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

God oftentimes permits children to come into our home, entrusting them in our care, for the express purpose of training them; for the Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Training a child in the things of God is sometimes not easy, but we are to be faithful in our task. "Be not weary in well doing, for in due season we shall reap if we faint not." Early childhood training in the things of God will provide a greater opportunity to escape the downward pathway of sin.

Not only does the home have an important part in the training of the child, but the Sunday school also has its place to fill in this sacred task of instruction. The business of the Sunday school is to teach the Word and to lead everyone who does not know Christ to the foot of the Cross, so he may be saved from sin. All training must come through those who have spent time in the study of the Word of God.

*(Concluded in next issue)*

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Mind is the great lever of all things. Human thought is the process by which human ends are ultimately answered.—DANIEL WEBSTER.

\*Pastor, Yuma, Arizona

## The North Dakota and Colorado District Camp Meetings

**T**HE North Dakota District Camp Meeting was held at Sawyer, North Dakota, July 3 to 13. The district N.Y.P.S. institute, under the direction of its president, Rev. A. E. Gerdes, conducted its annual institute in conjunction with the last week of the camp meeting. Rev. Jack Hamilton was the special worker for this institute, the preacher for the afternoon service from Tuesday on, and he and Mrs. Hamilton directed the music for the other services of the camp meeting during the same time. Before the arrival of Rev. and Mrs. Hamilton, Rev. L. B. Hoff led the singing, preached in the afternoon, and in addition rendered service as chalk artist in the early part of the night meetings throughout the camp. Mrs. Hoff was the children's worker. The Girls' Trio from Northwest Nazarene College was present the first four days and did most of the special singing during that time.

From the first night until the close of the camp meeting, the writer preached at the morning and night services and spoke briefly four mornings at nine to the pastors and their wives. Rev. Harry F. Taplin, superintendent of the North Dakota District, had oversight of all the activities of the ten days. God blessed him, and both the workers and all who attended appreciated his wise leadership. It was an inspiration and a blessing to be associated with the other called workers, and especially with Brother and Sister Taplin, who showed all of us many kindnesses. The pastors and people stood by with their prayers and presence, and God honored almost every night service with seekers and happy finders.

The Colorado District Camp Meeting was held at Lakewood (Denver), Colorado. The preachers were Dr. B. V. Seals, superintendent of the Washington Pacific District, Rev. R. N. Raycroft, and the writer. Dr. Seals and Brother Raycroft had all of the night services, with the three of us sharing the day services. Dr. Seals and I alternated at the nine o'clock hour, which was especially for the preachers and their wives. Professor and Mrs. Ronald Lush directed the music. Rev. Marvin Powers, president of the district N.Y.P.S., supervised the young people's services, and Mrs. Harry W. Dickerson had charge of the children's meetings. Mr. Paul Herren and Mrs. M. G. Bassett presided at the piano. It was a joy to have Mr. Bruce Deisenroth, the business manager of Pasadena College, with us for several days.

Rev. C. B. Cox, superintendent of the Colorado District and a great camp-meeting preacher himself, directed the affairs of this annual gathering. God has blessed his ministry across the years and is honoring his leadership on the Colorado District.

Mrs. White and I, and most of the other workers, stayed in the beautiful district parsonage,

which is on the campgrounds, and all of us received many courtesies from Brother and Sister Cox. It was a blessing to sit under the preaching of Dr. Seals and Brother Raycroft, and the musical leadership and singing of Professor and Mrs. Lush. These preachers and musicians make a group of camp-meeting workers which can hardly be equaled, much less excelled. It should be added that the well-known Lacy Trio, passing that way, stopped over for an afternoon and evening, and sang to the delight of all.

This is one of our largest camp meetings, and the commodious tabernacle was nearly filled from the first night. The day services were also well attended. Some service was on almost all of the time, and often at night the altar was lined with seekers.

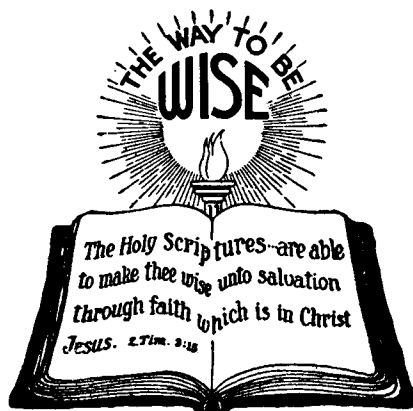
In addition to the district parsonage, an unusually attractive church building has been erected on the campgrounds, and the Lakewood Church of the Nazarene has been organized. Under the leadership of Rev. R. E. Kealiher and the blessing of God, this new church is forging ahead. The children's and young people's services during the camp meeting were held in the auditorium of this new church building.—STEPHEN S. WHITE.

### A Prayer to Be Saved from Tension

*(Continued from page 9)*

"If the people of the United States aren't careful, they will become the champion gripers of the world." We pray to be kept from tensions that cause us to whine and become bitter in our dispositions.

We pray for all those who have broken mentally. Sustain, comfort, and give added grace to all loved ones who suffer with those who have lost their balance, and are now living under conditions worse than death. "The joy of the Lord is your strength." Help us to break every tense moment with outbursts of religious ecstasy. "For in the time of trouble he shall hide me in his pavilion."



# Quadrennial Goals Again

# EDITORIALS

IT is important to aim at something. A person or an organization cannot miss the mark, much less hit it, if there is no mark. Drifting doesn't get us anywhere. Further, one of the highest signs of intelligence is the ability to consciously, knowingly, or deliberately, set goals and move toward them. Year by year and quadrennium by quadrennium our church should establish certain objectives and make plans to realize them. This is exactly what our church did at the Thirteenth General Assembly.

Now I shall outline these goals for you. No doubt you will be hearing more about them from the various departments. Nevertheless, you cannot become too familiar with their general nature.

## I

THE OVER-ALL aim of the Department of Church Schools for the quadrennium is an achievement program of enlargement and improvement. The first year improvement will be emphasized; the second, outreach; the third, growth; and the fourth, efficiency. The general objective for each year will be broken down into a threefold scheme. For instance, the improvement goal for the first year will be divided into three parts, as follows: improve your organization; increase your knowledge; and know your pupils better. And as the other years in the quadrennium are approached, the three-point nature of the general emphasis for that year will be made known. A detailed description of the first-year achievement program has already been published by the Department of Church Schools. This folder also tells of the annual achievement award which will be presented to each school completing the three points of the first-year achievement program.

Quantitatively, the Department of Church Schools expects to build up an enrollment of 625,000, and an average attendance of 400,000 for our Sunday schools by the end of this quadrennium.

## II

THE General Nazarene Young People's Society has six projects which it sponsors. In presenting them we shall reverse their order as they have them catalogued. First, every society should give 10 per cent of its total receipts to the General Budget. This should be done regularly, and the best way to do it regularly is to send in this amount for the General Budget once a month. Second, the offering made by the Church of the Nazarene to the Bible Societies each year is sponsored by the Nazarene Young People's Society. Bible Sunday is the second Sunday in December, and it is on this day that the offering for the Bible Societies is taken. Third, every young person is urged to become a Prayer Tower Intercessor. This means that he will follow a definite pattern of daily devotions and participate in the prayer requests each week. Fourth, there should be a Lamplighters', or soul winners', League in every church. Many of the N.Y.P.S. members have joined this league in the past, and this work

must be continued with greater enthusiasm and intensity. Fifth, a Youth Week should be observed each year with every society participating. The time for this is from the last Sunday in January to the first Sunday in February. Sixth, there is the financial project which will be sponsored by the General N.Y.P.S. Council each year of the quadrennium. This will be a special offering for some world-wide need of the Church of the Nazarene, and will be received during Youth Week. During the first year of the quadrennium the project is the raising of \$50,000.00 for Bible schools in South Africa (European) and Australia. These projects may be thought of as constituting the goals of the General Nazarene Young People's Society for the coming quadrennium.

## III

THE QUADRENNIAL goals of the Nazarene Missionary Society may be stated very briefly. They are, first, a Nazarene Missionary Society in every church; second, a 10 per cent increase in membership; third, an *Other Sheep* subscription list in each church equal to 75 per cent of the local church membership; fourth, 50 per cent of the members of the Nazarene Missionary Society completing at least three reading books; and, fifth, five million dollars raised for missions.

## IV

THIS PRESENTATION of the goals of our church for the quadrennium would not be complete without a statement of the objectives of our church as a whole. First, we shall seek to increase our membership in the home field by 75,000 during the quadrennium—15,000 each of the first two years, 20,000 the third, and 25,000 the fourth year. Second, we aim to organize one thousand new churches. Third, we plan to raise ten million dollars for world evangelism. Along with these number goals, we are determined to keep God first by mass evangelism; intensifying religion in the home; reducing our losses in church membership—we must be more successful in preventing our people from drifting away from God; assimilating the new material which comes into our church by more vital Christian living, so that we will not lower our standards; maintaining a vigorous state of inward spiritual health; and promoting the *Crusade for Souls Now* as never before. The most effective agency for helping us in the attainment of all of these goals, whether quantitative or qualitative, is the *Crusade for Souls Now*. If our church will make this objective all that it should be, there will be no lack in the realization of all of the other goals.

I pause now to congratulate our general superintendents and the heads of the various departments on their wise foresight and planning and for the worthy goals which they have set before

# Stephen S. White

## Bible-Emphasis Year

### Not a Bible-Reading Marathon

us. Most of us do not realize how much time, thought, and prayer has been given to the task of providing the church with these objectives. They are not unreasonable, and I am convinced that they are of God. During the present quadrennium we are not to blindly drift; we are to go somewhere. We know what we should do with the help of God.

These purposes for the quadrennium emphasize both quality and quantity; and that is as it should be. Any disparagement of either of these factors is at bottom just an alibi. As members of the Church of the Nazarene, we must do our best for each soul we deal with and we must deal with as many souls as possible. God will hold us responsible for any attempt to escape either of these obligations.

#### V

**A**NOTHER fact we must remember in this connection is that everybody's business is nobody's business. The general church is made up of local churches, and local churches are made up of individuals. These goals are not to be reached by the general church, for there is no such institution separate and distinct from the local churches. The general church isn't something floating around in the air that we can depend upon to realize these plans for the four years. It must depend upon the local churches, and the local church isn't some mysterious something apart from its membership. The local church is you and I, and if these objectives are ever achieved, they will be achieved through you and me. I'll have to intensify my spiritual life, or come to know God better. I'll have to give myself to the Crusade for Souls Now. I'll have to get some new people to church and Sunday school. I'll have to lead someone to Christ. I'll have to let God use me as an instrument in the winning of some Christian to the blessing of entire sanctification. I'll have to pray more for my pastor, my church, my brethren, and lost souls. I'll have to be more faithful in church attendance and in setting aside of my means for the cause of Christ—the giving of more in offerings over and above the tithe. In the last analysis, the responsibility for the progress of the Church of the Nazarene, both spiritually and materially, rests squarely upon you and me as individual members.

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Amanda Smith, the "saint in ebony," feeling the inadequacy of words, once exclaimed: "Oh, that my body were transparent glass that others might see the image of Jesus!" God brought this sainted woman from slavery, converted and sanctified her, and called her to preach.

**T**HE General Stewardship Committee is to be congratulated on inaugurating a Bible-Emphasis Year. I'm already sold on the idea and am making plans to co-operate with it. I confess without hesitation that I need the Bible-Emphasis Year—I need to give the Bible a larger place in my life.

**T**HE Bible-Emphasis Year is not to be a Bible-reading marathon. The General Stewardship Committee isn't offering a prize to the person who reads the Bible through the largest number of

#### Reading and Reading Well

times during the year. It is not even going to present a reward to those who read the Bible through in that time. In spite of these facts, the most emphasis will be on *reading* the Bible and no one can read the Bible without reading a certain amount of it—a verse, a chapter, a book, the Old Testament, the New Testament, or the whole Bible. The quantitative element cannot be escaped in reading the Bible. Nevertheless, the qualitative element is also important. It is not only how much of the Bible you will read, but also how well will you read what you read.

Let's not read the Bible just mechanically. This is the danger when we concentrate on speed and amount. Let's meditate upon the words we read. Let's give them a chance to speak to us—to impart their message and their spirit. This will take time. A person cannot be too hurried in reading the Word if God is to speak to him through it and it is to become vital in his life. The Bible can become the living Word for you and me only as it penetrates the intellect and the emotions and moves the will. The result is deeds as well as intellectual understanding and feelings.

**I**F THE Psalmist were here today, he would be an ardent supporter of the Bible-Emphasis Year. He would say: "Blessed is the man that walketh not in the

**David and Paul, Boosters** counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1: 1-3). The law of the Lord is the center of this beautiful psalm. He who meditates on the law, the Word of God, will not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. In other words, such a person will not be found among sinners. This is the negative benefit of meditating on the

law of the Lord, while the positive advantage is symbolized by the liveliness and fruitfulness of the tree planted by the rivers of water. Meditating upon the Word will save us from much and to much—thank God.

Paul would join David as a booster for the Bible-Emphasis Year. He exhorts Timothy thus: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a

child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14-15). Then Paul adds these significant words as to the practical value of scripture. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

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## CRUSADE FOR SOULS

*Roy J. Smee, Secretary*

### Crusade for Souls—Now!

**T**HE Crusade for Souls has had a four-year beginning period which is a credit to the vision of those who co-operated in its inauguration. A very small beginning has been made, but that beginning has proved the worth of the program. Any church that has harnessed her forces and secured the co-operation of any considerable percentage of her people in this soul-winning program will testify to the effectiveness of the Crusade.

Recently a pastor showed me his charts covering one year's record, giving the number of calls made by his people each week and the increase in attendance each Sunday over the corresponding Sunday the year previous, when no organized calling program was working. The average increase per Sunday was over 25 per cent. After some discussion of the possibilities wrapped up in the Crusade for Souls he remarked, "But, Brother Smee, all these calls were made by not over 7 per cent of my church." Seven per cent! What could that church do if 100 per cent of her members became active crusaders!

We are going to continue to agitate, preach, and promote the importance of personal soul winning until it becomes a part of our concept of Christian living. During the last part of the quadrennium, prior to the last General Assembly, there were held eight regional conferences in various sections of the United States. These conferences have produced very gratifying results. Our leaders among our district superintendents and pastors caught the vision. In harmony with the provisions made at the recent General Assembly the Crusade for Souls Commission plans to sponsor numerous "grass roots" conferences on the district, bi-district, and tri-district level. Also, we are urging district zone meetings to educate and stir our peo-

ple in this personal responsibility for the salvation of their friends and neighbors.

The first of these "grass roots" conferences is scheduled to be held in Portland, Oregon, First Church, September 8-9-10, with Pastor Fletcher Galloway. This conference is put on jointly by the Washington Pacific and the Oregon Pacific districts. Dr. S. T. Ludwig and Rev. N. A. Hull are the special workers. It is hoped that other districts and combinations of districts

will plan for such meetings throughout the church.

#### The Place for Techniques

Sometime before the end of the last quadrennium, General Superintendent Young said that the Crusade for Souls is first a spirit and then a method. There must be the passion and cry within a person's heart, after which he will search around for a method of putting that passion into action. If this spirit does not project itself into techniques, it becomes Phariseeism. The question is, Will we keep the cry for souls upon our hearts? Will we join that cry to a technique and apply it in our daily living? The big reason we haven't done too much for the Crusade for Souls is because of the inconvenience. Let us get the passion and then use the methods.

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## THE QUESTION BOX

*Conducted by Stephen S. White*

**Q.** *In February of this year I read an article in a popular magazine which claimed that there are fifty thousand errors in the King James Version of the Bible. It also said that the Revised Standard Version of the Bible, which is soon to appear, will correct these errors. Please explain this—have we been reading a Bible such as this writer described?*

**A.** Several questions of this order have come in. I might also add that more than one article like the one referred to has been published within the past few months. I can understand how the average Bible reader is disturbed by them, but when the whole truth is given there need be no concern.

**FIRST,** we must remember that these articles were written by sensational writers who were more interested in getting readers than in giving the whole picture as it really is. I can't believe that the creators of the Revised Standard Version were a party to this type of thing. They are highly intelligent men and must know that the

best way to sell one's product is not by running down that which competes with it. They certainly owe it to themselves and to the version which they have labored to bring into existence to be absolutely fair in any comparison which they make between it and any other version. This I believe they are striving to do.

**SECOND,** the Revised Standard Version will not be absolutely perfect. Already, some of its translations have been questioned. Bible scholars doubt that they reproduce the original languages in as exact English as they could and should. I mention this, not to discredit the Revised Standard Version, but rather to caution those who still have some glass in their houses not to throw too many stones at those houses which they think have more glass in them.

**THIRD,** and most important, the changes appearing in the Revised Standard Version which many believe are for the better do not make the fundamental teachings of the Bible any different. Of course, some words

have changed their meanings since the King James Version was published. In fact, there have been changes to some extent since any of the other versions have been printed. Words are changing their meanings all of the time. However, from the standpoint of the Bible as a whole, these changes have been of only minor importance—not enough to affect any of its fundamental teachings. Further, more and older manuscripts have been discovered since the King James Version was brought out; but here again what was learned does not change any significant teaching of the Bible. Let's take one illustration which an exchange has pointed out. The Great Commission as given in Mark 16:15 is not found in some of the manuscripts which have come into the hands of Bible scholars since the King James Version was given to the world. These manuscripts are older than those which were used in connection with the creation of the King James Version. Therefore, Bible scholars are rightly inclined to believe that the Great Commission was not in Mark as this manuscript was originally given to the Church. Nevertheless, this does not change the truth at all, for the teaching of the whole New Testament is in harmony with the truth set forth in the Great Commission. To deny the truth of the Great Commission is to deny the spirit and precept of the New Testament from beginning to end. The same can be said as to all of the changes of this type which are found in the Revised Standard Version in contrast to the King James Version.

FOURTH, I like the New Testament of the Revised Standard Version as it will appear in the new printing, that is, with the changes which will have been made since the first printing. I have not seen the Old Testament section yet and, therefore, cannot at present pass final judgment upon it. However, I am going to buy the whole Bible in the new version as soon as it comes out. Still, this does not mean that I believe that the Revised Standard Version will replace the King James Version. This will be decided by the average reader and not by the scholars or any others who may be trying by all kinds of propaganda to push it over on the people and thereby dispossess the King James Version. The expert has his place but the expert may not be so good at evaluating the product of the expert as the average man is. Democracy is built on faith in the ability of the average man and not on the super-knowledge of the expert, it matters not how excellent or valuable that super-knowledge may be in its own place. The

King James Version has its advantages and the same will be true of the Revised Standard Version; but it re-

mains to be seen which will finally win out and be the most commonly used.

## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### September Missionary Schedule

Bevill, Dorothy	14-28 New York
Chung, Robert	8 Tennessee Convention 14-16 Arkansas Convention
Cochran, John	2-3 K.C. District Conv. 7-28 Central Ohio
Douglass, Elvin	14-21 Wash.-Phil. 24-28 Toronto, Ontario
Hall, John	10-28 K.C. District
Hetrick, Paul	5-7 New Castle, Ind. 10-28 K.C. District
Heflin, Lesper	14-28 Wash.-Phil.
Koffel, Irma	10-28 K.C. District
Lee, Earl	1-7 Florida 11-21 New York 24-28 Toronto, Ontario
Pitts, Joseph	7-28 Nebraska
Poteet, Henry	14-28 Wash.-Phil.
Ragains, Louis	14-28 Canada West*
Russell, William	7-24 Maritime
Torgrimson, Phil	7-28 Central Ohio
Willox, Agnes	3-14 S.W. Indiana 20-Oct. 8 Canada West*
Witthoff, Evelyn	7-28 Nebraska

Send mail for these missionaries % Dept. of Foreign Missions, 2923 Troost, Box 527, Kansas City 41, Mo.

\*Tentative

### Bible School Opens

Monday, August 4, we opened Bible school with thirty fine young people. Over half of them have graduated from high school and some have some college education. We have some more students to come, which will probably bring our enrollment to about forty. The Lord has set His approval upon the school with outpourings of His Spirit in our chapel services.—LILLIAN PATTEE, *Philippines*.

### Movement In the Mulberry Trees

We had a very fine time in Portuguese East Africa recently. We went down for the annual native meeting, a miniature district assembly. They choose their own chairman and committees. It is interesting to see them grapple with their problems. This is especially so with us, who pioneered the work there and have watched it grow to this present time. After the meeting we went to the leper colony. There are at present around 350 lepers, and 100 of them are Nazarenes. We

had a grand service. There was a goodly number of seekers. We baptized three, and administered communion. They are always so happy to have us come. Then we went to Mavengana for the opening of the "Lois Lanpher Memorial" church. We felt that it was especially good of the Lord to allow us to be there. We have known and loved the Lanphers ever since we united with the Church of the Nazarene in 1915. The church was "really" opened. There were over twenty seekers, ten of them seeking the Lord for the first time! That is a good way to dedicate a church, is it not?

Jesus is very precious. We love Him and His work supremely. We are enjoying our ministry to the fullest. God is blessing our humble efforts with souls, thirty-one last week.—C. S. JENKINS, *Transvaal, South Africa*.

### Protracted Meeting

I am happy to greet you again from Argentina, and from the midst of a good revival campaign here in our church in Alberdi of the city of Rosario. I had originally planned on being here for ten days, but the Lord has blessed in such a way that we are continuing another week. The fine spirit has continued with a lot of new people attending the services and several of them seeking the Lord either for forgiveness of sins or for heart purity. Meanwhile I have received news from Buenos Aires that they are also having a good meeting in our central church on Donato Alvarez Street, with Brother Johnston doing the preaching. In fact, there seems to be a revival spirit on the whole district, for which we are sincerely thankful, after having prayed for it so long.—SPURGEON HENDRIX, *Argentina*.

Men in all ages have been impressed with the marvelous beauty and perfection of the Church of God. Through the Church has come the revelation of God, the transcript of His laws, the brightness of His wisdom, and the glory of His love. Christ reaches the world through His cleansed and Spirit-filled Church.—P. F. BRESEE.



# THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

## Topic for September 14: David, the Man of God

Scripture: II Samuel 6—7; 23:1-7; I Chronicles 15:16; 17; 25:1-8  
(printed, II Samuel 6:12-15; I Chronicles 15:16; 17:1-4, 11-14, 16)

**GOLDEN TEXT:** *Serve the Lord with gladness: come before his presence with singing* (Ps. 100:2).

Apart from everything the Bible says about consecrating ourselves to God, apart from every theological dogma, God deserves our very best—and He deserves our best because of who He is. God's sheer moral grandeur, His indescribable and immeasurable holiness of nature, is such that for any human to offer Him a second-rate gift would be like a parent offering his child stale and moldy bread—only the illustration is woefully weak on the Lord's side. And right around this basic idea there circulates the message of today's lesson.

Last Sunday we witnessed David's great repentance. He saw his own

vileness in awful contrast with the holiness of God and David cried out in bitterness of spirit. In the scripture that we consider today David measures his own house, elegant and beautiful, and in contrast the sanctuary of God stands humbly in weathered curtains. Beholding the scene, something deep down in king David said, "This isn't right!" He was saying that what we keep for ourselves should not be better than what we dedicate to God. It was solid spiritual reasoning and reveals the true greatness of his leadership.

The story is retold in modern life when we see churches in disrepair, unpainted, and lawns untrimmed, while the homes of the members and the preacher are neat and in good repair. To plead poverty is but to prove

that we are basically not spiritual. For if God comes first in our hearts, then God's house comes first in our planning. The other day I saw a Church of the Nazarene that had a pitiful sag in the roof, the paint was pleading for help, the grass had grown up around the walks till it waved at the passer-by in derision. But right next door was the parsonage and the grass was neatly trimmed. And when I was told that there had not been a spiritual visitation for years I thought I knew at least part of the reason. It was basically an unspiritual church.

No, we should not want our sanctuary beautiful to feed our ecclesiastical pride, but because God deserves the best-kept lawn, the neatest house, the cleanest classrooms, the brightest sanctuary that the people can afford, even if they have to mortgage their own to do it. That shows true spiritual greatness.

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.

## NEWS OF THE CHURCHES

Evangelist Lum Jones writes that he will be closing a meeting in Buena Park, California, on November 9; then has an open date, November 11 to 23. He would like to slate this time in California, or between there and Oklahoma. Write him, Ada, Oklahoma.

Evangelist Bertha Crow writes: "After the General Assembly, I made a trip to Tacoma, Washington, where I enjoyed a fine visit with our First Church while visiting my son. I am now back in Coalgate, Oklahoma, closing out our assembly year here. I am re-entering the evangelistic field after our assembly, September 24 and 25; will go anywhere that I may preach Bible holiness. Write me, P.O. Box 42, Coalgate, Oklahoma."

Miami, Oklahoma—We have just closed one of the best and the most far-reaching revivals in the history of our church. We were fortunate to slate the Rushing-Drye Evangelistic Party for this midsummer revival. Never before have we seen four young evangelistic workers carry on a program like theirs. The Rev. Drye led our church in a city-wide personal workers' program. The workers were organized during the first three days of the revival. Complete instructions and prayerful advice were given to the workers in regard to making calls in the homes of our city. During one week the personal workers called on more than five hundred homes, praying in the homes, reading God's Word,

and inviting people to the revival and to our church and Sunday school. We feel our church has been helped tremendously, and many attended the revival who had never been inside our church before. Our own people are more on fire for God and determined to continue knocking on doors, praying with the people, and trying to reach the masses who never attend church. Brother Drye instilled within our hearts a desire to try to reach and win souls for Christ. The Rushing-Drye Party is one hundred per cent Nazarene. They are talented musicians, live Spirit-filled lives, and preach the old-fashioned gospel.—Arnold Pierce, Pastor.

Mrs. Esther M. Dyer, musical evangelist and minister, writes: "During the last fall and winter season, I traveled over eleven thousand miles through the South and West in the Lord's work. I am now ready to receive calls for this coming season. My musical instruments include accordion, vibra-harp, solovox, chimes, etc. Write me, R.D. 1, Box 584, Mohn-ton (near Reading), Pennsylvania."

Evangelists Harry and Joan Olin write: "The past year has been filled with blessings abundant, and we have enjoyed laboring with our faithful Nazarenes everywhere. We have felt led of the Lord to accept a call to pastor the church in Anna, Illinois. We are leaving the field with many precious memories of happy scenes around the altar as souls prayed through to glorious victory."

Rev. George L. Fitch writes: "After thirteen and one-half years of evangelizing, I have left that field to take the pastorate of our church at Larimore, North Dakota. This is a lovely little city of about fifteen hundred in the heart of the Red River Valley. The people are prosperous and friendly. In the membership of the church we found an aggressive, unified, and rejoicing group on fire for God. Their many acts of kindness have made us feel more than ever our great debt to our wonderful God and His people. To the many pastors and people of the great Northwest with whom it has been my privilege to labor, my wife, family, and I from the deep of our hearts want to say, 'Thank you and God bless you.'"

### Talks to Laymen by a Layman

(Continued from page 2)

I consider all I have belongs to Him. This loss and experience caused me to have a greater love for my Lord, realizing; that if He was willing to pay that kind of price to teach me a lesson I knew He loved me dearly.

Since then I have been a firm believer in paying all of our budgets in full; also thanking God that we have leaders of vision with a burning desire to spread the gospel of full salvation to the ends of the earth. I believe every church can pay its budgets in full; and if we can and don't, God is going to hold us responsible for the souls that are lost because we fail to meet our obligations.

The Ranger Zone had a missionary zone rally on July 21 in Ranger, Texas. The special speakers were Missionary Ragains from Argentina, and Missionary Henry Poteet and son from Africa. District Superintendent Orville Jenkins, wife, and son Orville were with the missionaries on the tour, and they also spoke at the rally. Everyone enjoyed the fine messages in both the afternoon and evening services. The banner was awarded to the Cisco church.—Reporter.

Evangelist J. W. South writes: "I have an open date, October 1 to 12, and would like to slate this time in the state of Washington, or nearby states. I will go anywhere for free-will offerings. I play the accordion, sing, and preach, also have Scene-of-felt illustrated hymns. At the present time we are in the Ft. Jessup camp, and God is blessing. Write me, 410 E. Arizona, Ruston, Louisiana."

Dr. and Mrs. A. S. London report: "We were privileged to go from our convention in Sparksville, Pennsylvania, with Pastor Hall, to the dedication service of the Morgandale Church, in Warren, Ohio, with Pastor J. L. McClung. The church is only five years old, but has a membership of around 100, with a Sunday school of 125. The church property is valued at about \$45,000.00. District Superintendents O. L. Benedum and R. F. Heinlein took part in the service, with many pastors present. As the man said who had made a loan to the church to help get it started, 'It was one of the most enthusiastic services I ever saw.' We can never forget it. It was a joy to speak to the crowded house. We had been with the church twice before, and helped to raise money to get this building started. The McClungs have done a great work. He has put more than 1,200 hours of manual labor, as a brick mason, on the building. Nearly 3,400 hours of labor were donated by 60 men."

Hollydale, California—We have recently enjoyed one of the finest revivals in the history of this church with Evangelist Sammy Sparks and Singer Wilbur Vidito. God came in a remarkable way and a number of persons prayed through for whom the church had prayed for a long time. The entire church was built up in the faith and inspired to redouble our efforts for the salvation of the lost. Good altar services were witnessed throughout the revival, and the last night was a veritable Pentecost with the altar and front seats lined with seekers, without a sermon. Our lovely new Sunday-school building is now completed and our beloved district superintendent, Dr. R. J. Plumb, is coming Sunday, August 17, for a formal dedication of this building that is being occupied by our Junior-High Sunday-school department, the H.N.Y., and by the various auxiliaries for their monthly meetings, social activities, etc.—Earl W. Powell, Pastor.

## THE PASSING AND THE PERMANENT



Omaha, Nebraska—First Church had a very profitable revival with Rev. and Mrs. C. C. Chatfield, in which some fifty-five new people attended who had never been in our church previous to this meeting. We appreciated so much the ministry and spirit of the Chatfields; they are good, spiritual evangelists. The glory of God is on First Church.—Harold Henry, Pastor.

Tullahoma, Tennessee—Shady Grove Church closed a revival with fifty-five seekers at an altar of prayer, and practically all received victory. There were about fourteen baptized and nine joined the church. The Rev. A. A. Driscoll was the evangelist. The Lord really met our needs, financially and spiritually.—Winfred Hill, Pastor.

Fairview, Georgia—Our church closed a revival on August 10 with Evangelist W. M. Tidwell as the special worker. The revival was a great success, blessed by the presence of the Lord, and good attendance in all the services. Forty persons sought the Lord, and six members were added to the church.—W. F. Emerson, Pastor.

Waco, Texas—Central Church recently conducted a large tent meeting in this community of 139,000 people. Rev. C. B. Fugett and the Rushing Family were the preacher and singers. The meeting was a great undertaking but it was a great success. Attendance was all that could be expected. Local people stood by well, and scores of visitors came from nearby cities. Brother Fugett has never preached better than now. Mrs. Fugett and their daughter, Linda, were well received by our people. Night after night the altar was filled with weeping seekers. Brother Fugett preaches on the old-time, rugged, holiness line. Dee Rushing and his wonderful family are real artists—tops with the music end of a meeting like this. But the really outstanding thing about the

Rushings is their sweet and humble spirit; they certainly were good spiritual medicine for our people. They weep, pray, and sing around the altar until the last seeker is through. Pete, who has just been released from doing his stint for Uncle Sam in Okinawa, joined the party here in Waco. Finances for the meeting were never easier. The workers were well paid, thanks to the wonderful co-operation of Rev. Richard Littrell and his congregation from First Church, and Rev. Monroe Burkhardt and his people from East Waco. Looking back over the revival, it cost a lot of sweat, toil, and tears; it took faith in our great God; but it was worth ten thousand times more than it ever cost. Souls were saved and sanctified, saints were built up in the faith, a good spirit prevails in all of the Waco Nazarene churches, and we are planning to do it again next year.—Maurice E. Turner, Pastor.

Pastor Edward W. Levin reports: "After serving our First Church at Yonkers, New York, for three and one-half years, we have resigned to accept the call to the Community Church of the Nazarene at Freeport, L.I. We believe this move to be the will of the Lord, but it is with great reluctance that we leave our many friends in Yonkers. The challenge on the New York District with its large population is a great one. We prayerfully look forward to an opportunity for service in one of the growing suburban communities near New York City. We have deeply appreciated the love and sacrifices of the fine folks at Yonkers through these years of happy fellowship and service."

Memphis, Tennessee—Calvary Church last Sunday evening closed one of the best revivals in its history with the Holso Evangelistic Party as workers. They are splendid workers and carry the whole program of singing and preaching. We had the largest crowds of any meeting we have had here at Calvary; night after night the house was filled. The altar was lined in many of the services and the last Sunday evening was a regular Pentecost. Finances came easily, and a class of members was received into the church. On the last Sunday morning we had 196 in Sunday school. Our people are praying and planning for a new auditorium for the church, which is very much needed at this time. We are encouraged and the field is wide open for us in this section of Memphis. We praise God for all that He is doing for us.—T. Everette Holcomb, Pastor.

*Whoso offereth praise glorifieth me (God)—(Ps. 50:23).*

Testimony should not be given to merit personal praise, but given only to exalt God and His Son, Jesus Christ.—EARLE F. WILDE.

Evangelist Cloyce Elsea writes: "I am having good revivals and God is blessing. My first meeting was with Rev. R. J. Major of Mt. Pleasant, Michigan; God blessed with great victory and souls prayed through. I then went to Killbuck, Ohio, for a three-week meeting with Pastor Moyer and his good people. Here twenty united with the church. Then to Brookville, Ohio, for a three-week tent meeting with Sister Mary Wickline, where God gave us forty-two at the altar seeking Him for pardon and holiness of heart. I am now in a pioneer meeting at Earlville, Illinois, under the auspices of the Fox Valley Nazarene young people. I go to Warsaw, Ohio, next. I have a few open dates for this fall and am willing to go wherever the Lord may lead. September and November are open if you desire a date in one of these months. Write me, Box 18, Van Buren, Ohio."

#### Missouri District Assembly

The forty-second annual assembly of the Missouri District convened on August 6 at the beautiful Pine Crest Campgrounds and District Center, Fredericktown, Missouri, with Dr. Hugh C. Benner presiding. His messages to the assembly were rich with truth to encourage, inspire, and bless all who heard him. Dr. Benner presided with grace and efficiency and endeared himself to the Missouri people.

The assembly was honored with a number of visitors, among whom were Rev. Charles D. Ide, field representative of Olivet Nazarene College, and one of the College quartets. We were happy to have Dr. Erwin G. Benson to represent the Nazarene Publishing House and introduce the Quadrennial Program of Achievement.

The reports of the pastors and the district superintendent revealed a successful year of labors together. Good gains were shown along all lines. The Olivet College current and expansion budgets were both overpaid for the first time in the history of the district; \$34,859.00 was paid for General Budget, which represents an overpayment of \$12,783.00; \$37,000.00 was given to all general interests; pastors' salaries were increased \$4,193.00; and the total raised for all purposes was \$565,543.00, an increase of \$60,313.00 over the previous year. The total property value of the district stands at \$1,000,700.00, an increase of \$137,000.00.

Rev. E. D. Simpson, our beloved superintendent, was elected on the first ballot with a nearly unanimous vote. A generous love offering and a month's vacation were given Brother and Sister Simpson as a token of love and appreciation by this district.

A beautiful and impressive ordination service was conducted Thursday evening in which the following young men received elder's orders; Craig Dillman, Edward G. Gallup, Kenneth E. Faust, and Arthur E. Swope.

F. A. WELSH, Reporter

#### Northwest Oklahoma District N.Y.P.S. Camp and Institute

July 28 to August 1 will be memorable days in the minds of the young people of the Northwest Oklahoma District. The annual district N.Y.P.S. camp and institute was held during these dates at Camp Fellowship, Kansas, eighteen miles southwest of Wichita.

There was a fine enrollment of 232 in the camp, and of this number only 9 went away from the camp saying they had not been saved. The group was very thankful for the timely and stirring messages of the camp speaker, Rev. J. E. Moore, Jr. It was the desire of the evangelist and camp workers that, spiritually speaking, a "clean sweep" be made in the camp.

The young people were very thrilled to have as workers in the institute Rev. John and Mary Anderson, missionaries to our work in India. Their inspiring testimonies and awakening challenge made many feel in a deeper measure the vital need of missions.

The activities of the camp were under the direction of Rev. L. S. Oliver, camp director, who planned and promoted a splendid program in a very efficient way. Rev. Mark R. Moore, our district superintendent, was of much inspiration to the young people and workers as he took a very active part in the promotion and success of the camp work. All were grateful to Rev. Elmer Stahly, serving as camp registrar, and Mrs. Katie Drewry, serving efficiently as the camp cook.

We do thank God for His wonderful help and guidance given the young people's group in their year of advance on the Northwest Oklahoma District.

J. WALTER HALL, JR., Reporter

#### Boys' and Girls' Camp Missouri District

The annual Boys' and Girls' Camp was held at the district center, Pine Crest Camp, at Fredericktown, Missouri, July 14 to 17.

There was a total of 174 boys and girls, which was a 30 per cent increase over last year. Rev. Miss Cassie Kelsey directed the girls, and a total of twenty counselors assisted in making this camp one long to be remembered.

Out of the 174 enrolled, only one boy left the camp not finding Christ as his Saviour. Many of the boys and girls gave wonderful testimonies of sanctifying power.

Rev. Morgan Carroll was the chaplain and delivered effective messages that won many to the Lord.

A goal was set for every boy and girl to find Christ as his or her Saviour. Each cabin had a broom, and when the last one of the group prayed through, they came to the tabernacle rejoicing and nailed their broom to the wall of the tabernacle. Twelve of the thirteen groups were able to nail their brooms to the wall, thus testifying that they had made a "clean

sweep" for Christ. The boys of the one cabin that failed to nail their brooms to the wall carried a real burden for the one lad that refused to accept Christ.

Missouri District believes that camps do pay, and only eternity will tell the results of such efforts. Plans are for separate camps next year, which will be necessary with the increased enrollment.—C. E. FLESHMAN, Director of Boys' and Girls' Camp.

#### Southwest Indiana District Assembly

The fourth assembly of the Southwest Indiana District was held at the Indiana University Auditorium, Bloomington, Indiana, July 30 and 31. Host pastors were Rev. Franklin Moore and Rev. Roy Vaughn. The preceding W.F.M.S. convention was a time of great spiritual blessing for all. Dr. Robert Chung of Korea thrilled all with his messages. Mrs. Leo Davis was re-elected W.F.M.S. president by an excellent vote.

The assembly was memorable both for the progressive note and the spiritual atmosphere. Dr. Hugh C. Benner, newly elected General superintendent, presided with grace and efficiency. His pungent messages and brotherly spirit endeared him to all.

There is a wonderful, co-operative spirit between fellow ministers on the district and a noticeable loyalty to our district superintendent. Rev. Leo Davis was re-elected on the first ballot with a nearly unanimous vote. His wonderful leadership is greatly appreciated.

We now have eighty-three churches on the district, a gain of twenty-six during the quadrennium of district history. The district has made good gains in almost every department. For all success we praise God.

Two fine young men, James Blume and Clyde Sciscoe, were ordained in a very beautiful and solemn service conducted by Dr. Hugh C. Benner.

We look backward with thanksgiving and forward in hope. We can do all things through Christ.

PAUL MILLER, Reporter

#### New Mexico District N.Y.P.S. Camp and Institute

The young people of the New Mexico District gathered at the District Campground near Capitan, August 4 to 8, for an outstanding camp and institute.

Special speaker for the preaching services was Rev. C. W. Elkins, pastor of Northside Church in Nampa, Idaho. He preached from a burning heart with his message geared to the hearts of the young people. Time after time the altar was filled with young people giving their hearts to the Master. Brother Elkins is a great preacher anointed of God for his task.

Teachers in the institute were Rev. Harold Daniels, Rev. Harold Morris, Rev. Earnest Armstrong, Robert Troutman, and E. A. Lane. These men

## Clarksville, Indiana



The Church of the Nazarene was organized here on July 17, 1950, with five charter members at the close of a three-week tent meeting. The little group worshiped in the tent until cold weather and then went into the homes of the members and friends as they found opportunity. Many times they would not meet but two or three times a month. At Christmas time a little store building with a seating capacity of thirty was rented. Soon afterward lots were purchased, and on January 1, 1951 the construction of a permanent place of worship was begun. With the pastor and people doing the labor and with the help of friends, the little congregation moved into the partly finished building on June 1, 1951, amid shouts of praise and victory. There were many discouraging times and tremendous battles to fight but, as always, faithfulness pays. After a good revival last November with the pastor acting as evangelist, and the Morgan Sisters as singers, eleven new members were received into the church. Since that time we have had good revivals with Evangelists Bud Raker and Dwight

Steininger, and nine more members have been added, making a total of twenty for the year, sixteen of them being new Nazarenes. A total of thirty-eight members have been received since organization. It was a glorious day on May 25, 1952, when

Dr. S. S. White met with us for the dedication of our new church, which is 30 x 56, and valued at \$12,000.00. We are marching on to greater things and giving all the glory, honor, and praise to our God.—Hubert King, pastor.

served faithfully and devotedly in the task that had been handed to them. Rev. Wayne Hagemeyer, district president, was ever ready to lend a helping hand and to guide the camp and institute on to certain victory. Rev. William McMahon gave much time and energy to the work of registration and editing of the camp paper. Mrs. Esther Burch and Rev. Paul Stanton served efficiently as the deans. Rev. R. G. Gunstream, district superintendent, stood by with his counsel and aided in every way when called upon.

This camp and institute heightened our enthusiasm for more of the same, and as long as Jesus carries the youth of New Mexico will have camps and institutes.

MILTON HARRINGTON, Reporter

*And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them (Luke 24:15).*

A real, heartfelt, and genuine contemplation of Jesus Christ assures us of His presence and companionship.—EARLE F. WILDE.

### Missouri District Annual N.Y.P.S. Convention

The annual convention of the Missouri District N.Y.P.S. convened at the district center, Pine Crest Camp, Fredericktown, Missouri, on Monday, August 4. The convention preceded the N.F.M.S. convention on Tuesday and the District Assembly on Wednesday.

Due to a vacancy in the office of district president, District Superintendent E. D. Simpson presided over the convention with grace and efficiency. The young people of the Missouri District love and appreciate

Brother Simpson, and the tone of the convention was encouraging.

Reports of the local presidents revealed a year of progress and a strong determination to go forward for God and holiness.

Mr. Lewis Thompson, minister of music at our Lafayette Park Church, St. Louis, was elected as district president. Mr. Thompson has for several years assisted with the N.Y.P.S. Institute and the Boys' and Girls' Camps of the district. He is well qualified and greatly loved by all the young people of the district. The future is bright, God's presence on the district is wonderful, and goals are set high along every line to do more for God than ever before.

Missouri District is on the march for God.

C. E. FLESHMAN, Reporter

### New England N.Y.P.S. Institute

On July 28, 136 young people, with 22 workers, assembled on the historic campgrounds, North Reading, Massachusetts, for the annual institute of the New England District, which was under the able leadership of Rev. John Nielson, district president, and Rev. Irving Jones, director.

Rev. David Anderson of Scotland spoke two nights to the great enjoyment of all. Rev. Ernest Smith presented the Lamplighters' League and twenty-five joined the League. Rev. C. Neal Hutchinson, pastor of First Church, New Bedford, Massachusetts, and Rev. James Bell, pastor of our church at Manchester, Connecticut, spoke on the other two nights.

The institute opened with a mighty spiritual emphasis, which increased down through the five days. Four courses were offered: "The Life of Paul," "The Travels of Paul," "Paul's

Letters," and "Paul's Doctrines." Physical education, social activities, and recreation were an important part of the institute but the spiritual was the major emphasis. What a scene on Thursday evening when the heavens opened and fifty-seven young people came forward seeking God for either pardon or cleansing! To see their tears, to hear their earnest prayers, and to feel their sincerity was a sight that no one present could ever forget. In such an atmosphere discipline was no problem. There was a deep sense of unity and concern for Nazarene youth.

The workers at this district gathering were notable examples of sacrifice, unselfishness, consecration, and patience. The deep feeling was that holiness, utter reliance on the Holy Ghost, and a dynamic spiritual program remained our only hope of saving Nazarene youth to God and the church. Plans are now under way for a greater institute next year. New England young people march on to greater victory.

C. NEAL HUTCHINSON, Dean of Men

### DEATHS

REV. ELVIN ANDREW GREEN was born April 7, 1891, near Hennessey, Oklahoma, and died July 13, 1952, at Holdenville, Oklahoma. He was converted when eleven years old and sanctified a few years later. He was married to Anna Marie Stafford on April 28, 1911. To this union eleven children were born. Mr. Green began his ministry in 1917, holding pastorates in Phroso, Cherokee, Mangum, Woodward, El Reno, Blackwell, Guthrie, Chickasha, and Holdenville, Oklahoma. Besides his wife and children, he is survived by his mother, Mrs. Emma Green; two brothers, one of whom is Rev. W. Elton Green, pastor at Twin Falls, Idaho; and three sisters. Funeral service was held in the Holdenville Church of the Nazarene with Rev. Glen Jones, district superintendent, in charge, assisted by Rev. Mark Moore and Rev. Otto Willison. Rev. and Mrs. Jack Carter and the church choir sang for

the service. Interment was in the Chapel Hill Memorial Garden near Oklahoma City. Grave-side services were held at the cemetery with a quartet from the Bethany-Peniel College singing.

REV. EDWARD H. JOHNSON was born September 15, 1883, in Bigstone County, Minnesota, and died July 10, 1952, in Sacramento, California. He was saved and sanctified and worked with the Laymen's Holiness Association for many years. He joined the Church of the Nazarene, was ordained as elder and served as pastor. Coming to California in 1942, he worked for the government and state of California as accountant auditor, which office he held until his death. He was married in 1908 to Helga Wade. To this union five children were born; one daughter preceded him in death. He is survived by his wife and four children, nine grandchildren, also one brother. He was a member of First Church of the Nazarene in Sacramento, California. Funeral service was conducted by his pastor, Rev. Harold Gardner, with interment in Eastlawn Cemetery.

CLARENCE V. PETERSON, age twenty-five years, music director of First Church of the Nazarene in Walla Walla, Washington, died July 28, 1952, in a hospital in Seattle, after a long illness. He was a graduate of Northwest Nazarene College, and was a member of the King's Men Quartet for three years, associated with the college. He is survived by his father, Victor E. Peterson, of Roseburg, Oregon; two sisters; and one brother. Funeral service was held in Seattle First Church with the Rev. Mr. Downing and Rev. Roy Yeider, local pastor, officiating.

CPL. DOREN P. SHEFFIELD, son of Mr. and Mrs. Charles Sheffield, was born July 8, 1932, in Waukegan, Illinois. He joined the U.S. Marines on July 19, 1950. On September 19, 1951, he was killed while in the line of duty near Honchon, Korea. He was a boy well liked, and left a testimony which proved that His Saviour could keep even on the battle front. Funeral service was held in First Church of the Nazarene, with the pastor, Rev. L. C. Brown, in charge. Besides his parents, he leaves two brothers, Armand and Bernard. Interment was made in the Bent cemetery, Bryant, Wisconsin.

OTTO M. PAYTON died on July 8, 1952, at the age of seventy-five years. He was a charter member of the Church of the Nazarene in Broadwater, Nebraska, founded in 1921-22.

## ANNOUNCEMENTS

### WEDDING BELLS

Miss Martha Elizabeth Maybury of Haverhill, Massachusetts, and Mr. Hadley Edwin Smith of Newport, Maine, were united in marriage on July 14, in the Haverhill Church of the Nazarene, with Rev. Byron H. Maybury, father of the bride, officiating, assisted by Rev. John B. Nielson of Somerville, Massachusetts.

Miss Mary Lane Olcott and Marion L. Martin of Glendale, Arizona, were united in marriage on July 18, at the Glendale Church of the Nazarene, with Rev. M. L. Mann of Phoenix officiating.

BORN—to John and Jolene (Clark) Bauerle of Mansfield, Illinois, a daughter, Julie Ann, on August 11.

—to Rev. and Mrs. Albert Pemble of St. Croix Falls, Wisconsin, a son, Edward Ray, on August 7.

—to Rev. and Mrs. L. V. Hopkins of Wardell, Missouri, a son, Dale Allen, on August 6.

—to Rev. and Mrs. Stephen W. Nease of Eastern Nazarene College, Wollaston, Massachusetts, a son, Floyd William, on August 2.

—to Mr. and Mrs. Joe Harper of Lansford, North Dakota, a daughter, Jodie Ruth, on July 19.

—to Mr. and Mrs. Wm. T. Gardner of Pittsburgh, Pennsylvania, a daughter, Deborah Ann, on July 27.

—to Rev. and Mrs. Merle P. Gray of Stockdale, Pennsylvania, a son, Ralph Earl, on June 23.

SPECIAL PRAYER IS REQUESTED by a Nazarene mother in North Dakota, that "the Lord will rule and overrule in the decision of a loved one concerning future employment, that God will help me to

counsel in the way He would have me to, that God will help me to get hold of a promise concerning this problem, and that I may have rest in my soul concerning it;

by a couple in Arizona for an old couple, the wife a Christian, sick and unable to attend church and has a real burden for her husband, who is very ill and unsaved;

by a brother in Ohio for the salvation of his wife, who is deep in sin; for his unsaved sisters; and for himself, that God will give him strength in every way;

by a lady for "a broken Nazarene home of a young couple, that God will save and heal" and undertake in a special way for His glory;

by a mother in California for the healing of her son, and the salvation of her other children;

by a lady in Illinois, that God may bring about a desired adjustment with a friend—she believes God is working;

by a brother in a hospital in Dayton, that God may touch and heal his body and undertake for him along material lines as well;

by a lady in North Carolina for a college professor who needs to know the Lord as his Saviour, for brothers that they may utterly follow the Lord, for some unsaved loved ones and friends, and especially that she may "get in this way of holiness" and be at her best for the Lord in His service.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### ASSEMBLY SCHEDULE

Arkansas ..... September 17 to 19

G. B. Williamson:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### ASSEMBLY SCHEDULE

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

Tennessee ..... September 10 to 12

D. I. Vanderpool:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### ASSEMBLY SCHEDULE

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

Georgia ..... October 1 and 2  
Mississippi ..... October 8 and 9

## District Assembly Information

TENNESSEE—Assembly, September 10 to 12, at First Church of the Nazarene, 510 Woodland St., Nashville, Tennessee. Entertaining pastor, Rev. Cecil D. Ewell, 1511 Eastland Ave., Nashville, Tennessee. Dr. Samuel Young presiding.

ARKANSAS—Assembly, September 17 to 19, at First Church of the Nazarene, Maryland Avenue and Battery Sts., Little Rock, Arkansas. Entertaining pastor, Rev. Melza Brown, Maryland Ave. and Battery Sts., Little Rock. Dr. Hardy C. Powers presiding.

NORTHEAST OKLAHOMA—Assembly, September 17 to 19, at Central Church of the Nazarene, Denver at Fairview Sts., Tulsa, Oklahoma. Entertaining pastor, Rev. J. Paul Tucker, 1441 N. Denver St., Tulsa, Oklahoma. Dr. D. I. Vanderpool presiding.

SOUTHWEST OKLAHOMA—Assembly, September 17 to 19, at Church of the Nazarene, 500 S. Rock Island, El Reno, Oklahoma. Entertaining pastor, Rev. J. Louis Emmert, 506 S. Rock Island, El Reno. Dr. G. B. Williamson presiding.

NORTH CAROLINA—Assembly, September 24 and 25, at the Belmont Park Methodist Church, Pegram and 15th St., Charlotte, North Carolina. Entertaining pastor, Rev. J. H. Eades, 1209 Pegram St., Charlotte. Dr. G. B. Williamson presiding.

SOUTHEAST OKLAHOMA—Assembly, September 24 and 25, at the Church of the Nazarene, 9th and Texas, Durant, Oklahoma. Entertaining pastor, Rev. B. H. Wooton, 302 South 9th, Durant, Oklahoma. Dr. D. I. Vanderpool presiding.

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**SOUTH CAROLINA**—Assembly, October 1 and 2, at First Church of the Nazarene, corner of Tryon St. and Catawba Ave., Columbia, South Carolina. Entertaining pastor, Rev. C. E. McCracken, 401 Catawba Avenue. Dr. G. B. Williamson presiding.

**GEORGIA**—Assembly, October 1 and 2, at First Baptist Church, North Broad Street, Thomasville, Georgia. Entertaining pastor, Rev. Hugh R. Mincey, 407 N. Hansel St., Thomasville. Dr. Hugh C. Benner presiding.

## 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.  
 Mitchell, S.Dak. . . . . September 10 to 21  
 St. Paul, Minn. . . . . Sept. 24 to Oct. 5  
 Armstrong, Alfred H. M.C. 52, Warren, Ohio  
 Lutes Mt. Church,  
 Moncton, N.B. . . . . Sept. 9 to 21  
 Halifax, N.S. . . . . Sept. 23 to Oct. 5  
 Ashcraft, Jim. Lorena, Texas  
 Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.  
 Kansas City (Rainbow Blvd.),  
 Kansas . . . . . Sept. 21 to 28  
 Baker, G. E. 815 Willamette St., Newberg, Ore.  
 Baldwin, C. R. 1124 W. Texas, Durant, Okla.  
 McKinney, Texas . . . . . Aug. 31 to Sept. 14  
 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.  
 Orofino, Idaho . . . . . Sept. 2 to 14  
 Ball, Lenore. P.O. Box 527, Kansas City 41, Mo.  
 Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kansas  
 Hammond, Ind. . . . . Sept. 9 to 21  
 Hoisington, Kansas . . . . . Sept. 25 to Oct. 5  
 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.  
 Belton, Texas . . . . . Sept. 2 to 14  
 Covington, Ind. . . . . Sept. 17 to 28  
 Barnes, William. Rt. 2, Harold Ave., Franklin, Ohio  
 Bass, M. V. 18616 Riverview, Detroit 19, Mich.  
 Fairgrove, Mich. . . . . Sept. 9 to 21  
 Otter Lake, Mich. . . . . Sept. 22 to Oct. 5  
 Battin, Buford. 1509 Seventh St., Lubbock, Texas  
 Dallas, Texas . . . . . Sept. 3 to 14  
 Springfield, Ill. . . . . Sept. 17 to 28  
 Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.  
 Belew, P. P. P.O. Box 527, Kansas City 41, Mo.  
 Summerside, P.E.I., Canada . . . . . Sept. 9 to 21  
 Amherst, N.S., Canada . . . . . Sept. 23 to Oct. 5  
 Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.  
 Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.  
 Leesburg, Va. . . . . Sept. 11 to 21  
 Arlington, Va. . . . . Sept. 24 to Oct. 5  
 Beyer, Henry T. 1742 Lesseps St., New Orleans, La.  
 Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.  
 Bierce, Joseph. Prater Rd., Chattanooga, Tenn.  
 Bethlehem, Pa. . . . . Sept. 10 to 21  
 Montgomery, Ala. . . . . October 1 to 12  
 Bishop, Joe. Box 47, Yukon, Okla.  
 Thomaston, Ga. . . . . Sept. 2 to 14  
 S.W. Okla. Assembly . . . . . Sept. 17 to 19  
 Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.  
 Conway, Ark. . . . . Aug. 27 to Sept. 7  
 Bohannan, C. G., and Wife. Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Bohannan, H. G. Evangelist, 4519 35th St., Lubbock, Texas  
 Bolyard, Miss Lee. Evangelistic Singer, 3206 Prospect, Apt. 23-B, Cleveland 15, Ohio  
 Bouse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.  
 Ripley, Ohio . . . . . Sept. 16 to 28  
 Corbin, Ky. . . . . Oct. 21 to Nov. 2  
 Bowers, E. J. and Lucille. Evangelist and Singers, 2611 S. Jackson, Little Rock, Ark.  
 Bowman, Don and Frances. Musicians and Singers, 815 Suire Ave., Cincinnati 5, Ohio  
 Woodruff, Wis. . . . . Sept. 2 to 14  
 Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio  
 Detroit, Mich. . . . . Sept. 9 to 21  
 Point Pleasant, W.Va. . . . . Sept. 23 to Oct. 5  
 Brannon, George. 1119 East 37th Place, Tulsa, Okla.  
 Rock Hill, S.C. . . . . Sept. 10 to 21  
 Decherd, Tenn. . . . . Sept. 24 to Oct. 5

Brannon, Wilbur. Box 687, Bethany, Okla.  
 Omaha (Central), Neb. . . . . Sept. 3 to 14  
 Enid (Main St.), Okla. . . . . Sept. 17 to 28  
 Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton, Ohio  
 Lima (First), Ohio . . . . . Sept. 17 to 28  
 Malden, Mass. . . . . October 1 to 12  
 Brown, Marvin L. 118 N. Washington St., Kewanee, Ill.  
 Browning, Raymond. 322 N. Redmond St., Bethany, Okla.  
 Cleveland, Ohio . . . . . Sept. 14 to 21  
 Jerome, Pa. . . . . Sept. 26 to Oct. 5  
 Bulla, Daniel H. Box 172, Pataskala, Ohio  
 Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.  
 Ft. Smith, Ark. . . . . Sept. 23 to Nov. 5  
 Eldon, Mo. . . . . November 8 to 19  
 Burnem, Eddie and Ann. Box 1008, Ashland, Ky.  
 Jefferson, Ohio . . . . . September 2 to 14  
 Lancaster, Ohio . . . . . September 16 to 28  
 Burson, H. D. 401 W. Clay St., Houston 6, Texas  
 Hawthorne, Calif. . . . . September 3 to 14  
 Blackwell, Okla. . . . . Sept. 18 to 28  
 Burton, C. C. P.O. Box 145, Somerset, Ky.  
 Beckley (First), W.Va. . . . . Sept. 2 to 14  
 Kennard, Ohio . . . . . Sept. 15 to 28  
 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.  
 Grove City, Pa. . . . . Sept. 10 to 21  
 Johnstown, Pa. . . . . Sept. 24 to Oct. 12  
 Cargill, A. L. and Myrta. Box 256, Divide, Colo.  
 Denver (E. Side), Colo. . . . . Sept. 16 to 28  
 Burlington, Colo. . . . . Sept. 30 to Oct. 12  
 Carlsen, Harry and Esther. Evangelists and Musicians, P.O. Box 200, Carbondale, Pa.

Carlton, W. E. 613 Perkins St., Beatrice, Neb.  
 Clarence, Mo. . . . . Sept. 2 to 14  
 Rifle, Colo. . . . . Sept. 17 to 28  
 Carmickle, James and Juanita. Song Evangelists and Children's Workers, 818 Greer Ave., Covington, Ky.  
 Carroll, Bob. 119 N. Flood St., Norman, Okla.  
 Moultrie (First), Ga. . . . . Sept. 10 to 21  
 Marshall, Ill. . . . . Sept. 23 to Oct. 5  
 Carter, E. L. Kincaid, Ill.  
 Kincaid, Ill. . . . . Sept. 10 to 21  
 Beardstown (Bethel), Ill. . . . . Sept. 23 to Oct. 5  
 Carter, Jack and Ruby. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
 Ann Arbor, Mich. . . . . Sept. 3 to 14  
 Potomac, Ill. . . . . Sept. 17 to 28  
 Chambers, Leon and Mildred. Preachers and Singers, Box 386, Fairfax, Ala.  
 Asheville (First), N.C. . . . . Sept. 4 to 14  
 Roanoke (Garden City), Va. . . . . Sept. 17 to 28  
 Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Connersville, Ind. . . . . Sept. 3 to 14  
 Travers City, Mich. . . . . Sept. 17 to 28  
 Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.  
 Hemet, Calif. . . . . Sept. 4 to 14  
 Sacramento, Calif. . . . . Sept. 18 to 28  
 Clerk, Hugh S. 860 Loudon Ave., Lexington, Ky.  
 Covington, Ky. . . . . Oct. 6 to 19  
 Collins, Joe C. 204 Good Ave., Indianapolis, Ind.  
 Chariton, Iowa . . . . . Sept. 9 to 21  
 Louisville, Ky. . . . . Sept. 23 to Oct. 5  
 Conway, L. W. 1043 Columbia St., Newport, Ky.  
 High Point (First), N.C. . . . . Sept. 10 to 21  
 Stockdale, Pa. . . . . Sept. 24 to Oct. 5  
 Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.  
 Brownstown, Ind. . . . . Sept. 22 to Oct. 5  
 Linden, Mich. . . . . October 6 to 19

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 North Platte, Neb. . . . .Sept. 24 to Oct. 5  
 Corbett, C. T. Box 215, Kankakee, Ill.  
 Belle Vernon, Pa. . . . .Sept. 3 to 14  
 Tiffin, Ohio . . . . .Sept. 17 to 28  
 Corlett, D. Shelby, and Wife. Preacher and Singers, P.O. Box 47, Anaheim, Calif.  
 Bellflower, Calif. . . . .Aug. 31 to Sept. 10  
 Canoga Park, Calif. . . . .Sept. 14 to 24  
 Cornelio, E. Lloyd. 620 W. Platte Ave., Colorado Springs, Colo.  
 Cornelius, H. W., and Wife. Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.  
 North Manchester, Ind. . . . .Oct. 1 to 12  
 Butler, Ind. . . . .Oct. 15 to 26  
 Coulter, Violet M. Singer, 209 Northeast "E" St., Linton, Ind.  
 Crabtree, J. C. 208 W. Third St., Waverly, Ohio  
 Indianapolis (Speedway), Ind. . . . .Sept. 3 to 14  
 Cincinnati (Mt. Adams), Ohio . . . . .Sept. 17 to 28  
 Crawford, J. H. and Maggie. Springdale, Ark.  
 Hiwassee, Ark. . . . .Sept. 3 to 14  
 Arkansas Assembly . . . . .Sept. 17 to 19  
 Croft, W. D. and Ruby. Preacher and Singer, Hernando, Fla.  
 Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.  
 Dayton, Ohio . . . . .Sept. 16 to 28  
 Kent, Ohio . . . . .Oct. 1 to 12  
 Culbertson, Bernard W. Evangelist, 1632 Dominion Ave., Pasadena 7, Calif.  
 Daggett, T. J. 207 E. College, Fredericktown, Mo.  
 Kyles, Mo. . . . .Sept. 3 to 14  
 Rensselaer, Ind. . . . .Sept. 16 to 28  
 Daniels, Bert. Box 151, Meade, Kansas  
 Burlington (First), N.C. . . . .Sept. 3 to 14  
 Darity, Joe T. Song Evangelist, P.O. Box 142, Columbus, Ohio  
 Augusta, Ga. . . . .Sept. 3 to 14  
 Quitman, Ga. . . . .Sept. 17 to 28  
 Darnell, H. E. Box 929, Vivian, La.  
 Cowan, Tenn. . . . .Sept. 3 to 14  
 Huntington (Walnut Hills), W.Va. . . . .Sept. 17 to 28  
 Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio  
 Portsmouth (Sciotoville), O. . . . .Sept. 7 to 21  
 Hawthorn, Pa. . . . .Sept. 30 to Oct. 12  
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.  
 Pueblo (First), Colo. . . . .Sept. 10 to 21  
 Clay City, Ind. . . . .Oct. 8 to 19  
 Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio  
 Kingston, N.Y. . . . .Sept. 7 to 21  
 Norwood, Mass. . . . .Sept. 28 to Oct. 12  
 Davis, Ray. P.O. Box 527, Kansas City 41, Mo.  
 DeBolt, Ted and Dorothy. Evangelistic Singers, 72 West 151st St., Harvey, Ill.  
 Open time after September 1  
 DeBord, Clifton. Box 1109, Ashland, Ky.  
 Sunrise, Ohio . . . . .Sept. 9 to 21  
 Charleston, Mo. . . . .Sept. 23 to Oct. 5  
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.  
 Denver (Highland Pk.), Colo. . . . .Aug. 27 to Sept. 7  
 Bedford (First), Ind. . . . .Oct. 8 to 19  
 Dixon, George and Charlotte. Preachers and Singers, 39 Prospect Ave., Patchogue, N.Y.  
 Bedford, Ohio . . . . .Sept. 10 to 21  
 Beaver Falls, Pa. . . . .Oct. 8 to 19  
 Dobbins, C. H., and Wife. Evangelists and Musicians, 39 Etna Ave., Huntington, Ind.  
 Portsmouth, Ohio . . . . .Sept. 23 to Oct. 5  
 Goshen, Ind. . . . .Oct. 7 to 19  
 Dobson, J. C. Box 504, Bethany, Okla.  
 Donley, John R. 2064 Bonnie Brae, N.E., Warren, Ohio  
 Massillon, Ohio . . . . .Sept. 2 to 14  
 Charleston (Spring Hill), W.Va. . . . .Sept. 16 to 28  
 Dotson, Anna Marie. Box 31, Honey Creek, Ind.  
 Griffin, Ga. . . . .Sept. 15 to 21  
 Douglas, Wilson. Blanton Apt. 59, Jasper, Ala.  
 Russellville, Ala. . . . .Sept. 3 to 14  
 Steele, Ala. . . . .Sept. 17 to 28  
 Dunn, T. P. 318 East 7th St., Hastings, Neb.  
 Sacramento (Arden), Calif. . . . .Aug. 31 to Sept. 10  
 Lancaster, Calif. . . . .Sept. 17 to 28  
 Eastman, H. T., and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.  
 Elkins, W. L. (Bill). Wurtland, Ky.  
 Ellwanger, C. Wm. and Twyah. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Lima (Grand Ave.), Ohio . . . . .Sept. 10 to 21  
 Middletown, Ohio . . . . .Sept. 24 to Oct. 5  
 Eisea, Cloyce. Evangelist, Box 18, Van Buren, Ohio  
 Saranac Lake, N.Y. . . . .Sept. 30 to Oct. 12  
 Emmert, Ervin and Wife. Evangelist and Singers, Box 67, Texola, Okla.  
 Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.  
 Richland Center, Wis. . . . .Sept. 3 to 14  
 Adrian, Mich. . . . .Sept. 17 to 28  
 Estep, Alva O. and Gladys. Preachers and Singers, Box 238, Losantville, Ind.  
 Valley City, N.Dak. . . . .Sept. 3 to 14  
 Carrington, N.Dak. . . . .Sept. 17 to 28  
 Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.  
 Hoquiam, Wash. . . . .Sept. 3 to 14  
 Albany, Oregon . . . . .Sept. 17 to 28  
 Fagan, Harry and Cleona. Singers and Musicians, Shelby, Ohio  
 Uniontown, Pa. . . . .Sept. 9 to 21  
 Faver, J. R., and Wife. Preacher and Singers, 517 12th St., Henderson, Ky.  
 Felter, H. J. Box 86, Leesburg, N.J.  
 Wayne, Mich. . . . .Sept. 3 to 14  
 Birmingham, Mich. . . . .Sept. 16 to 28  
 Ferdon, O. H. Evangelist, 5435 Sixth Ave. North, St. Petersburg, Fla.  
 Ferguson, Edw. R. and Alma. Preacher and Singer, Box 542, Port Huron, Mich.  
 Hurricane, W.Va. . . . .Sept. 10 to 21  
 Grand Rapids (Fuller Ave.), Mich. . . . .Sept. 24 to Oct. 5  
 Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.  
 Terra Bella, Calif. . . . .Sept. 3 to 14  
 Sonoma Valley, Calif. . . . .Oct. 1 to 12  
 Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.  
 Grafton, W.Va. . . . .Sept. 3 to 14  
 Easton, Pa. . . . .Sept. 17 to 28  
 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.  
 Van Zandt, Wash. . . . .Aug. 31 to Sept. 14  
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.  
 Fitch, James S. 4327 Ashland Ave., Norwood 12, Ohio  
 Fleming, Bona. 341 West 9th Ave., Columbus 1, Ohio  
 Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.  
 Open date . . . . .Sept. 9 to 21  
 Kewanee, Ill. . . . .Sept. 23 to Oct. 5  
 Fowler, Ira E. Hollywood, Maryland  
 Tiltonville, Ohio . . . . .Sept. 3 to 14  
 Caledonia, Ohio . . . . .Sept. 17 to 28  
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.  
 Free, O. S. 311 Brown St., Little Rock, Ark.  
 Texarkana, Ark. . . . .Aug. 27 to Sept. 7  
 Danville, Ill. . . . .October 1 to 12  
 Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.  
 Augusta, Ga. . . . .Sept. 5 to 14  
 Nashville, Tenn. . . . .Sept. 21 to Oct. 5  
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine, Canton, Ill.  
 Montrose, Iowa . . . . .Sept. 3 to 14  
 Mansfield, Ill. . . . .Sept. 16 to 28  
 Gillespie, George M. 934 Harrison St., Elkhart, Ind.  
 Woodruff, Wis. . . . .Sept. 2 to 14  
 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.  
 Champaign, Ill. . . . .Aug. 31 to Sept. 14  
 Ashtabula, Ohio . . . . .Sept. 17 to 28  
 Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Mo.  
 Keokuk, Iowa . . . . .Sept. 7 to 21  
 Irvine, Ky. . . . .Sept. 23 to Oct. 5  
 Gray, Paul. P.O. Box 527, Kansas City 41, Mo.  
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.  
 Hartford City, Ind. . . . .Sept. 17 to 28  
 Gregory, Paul and Dolly. Singers and Musicians, 13634 Wyoming, Detroit 4, Mich.  
 Open dates for September and October  
 Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.  
 Portland (First), Ore. . . . .Sept. 17 to 28  
 New Bedford (First), Mass. . . . .Oct. 15 to 26  
 Griffin, "Bill." Evangelist, 457 N.W. Fargo St., Camas, Wash.  
 Red Bluff, Calif. . . . .Sept. 7 to 21  
 Griffith, Glenn. 1304 Schley St., Nampa, Idaho  
 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.  
 Guillett, Langley E. 2104 Broadway, Catlettsburg, Ky.  
 Grubbs, R. D. Rt. 3, Box 220, Covington, Ky.  
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.  
 Mohawk, Ind. . . . .Sept. 8 to 21  
 Indianapolis (E. Side), Ind. . . . .Sept. 22 to Oct. 5  
 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  
 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  
 Riceville, Pa. . . . .Sept. 9 to 21  
 Meadville, Pa. . . . .Sept. 24 to Oct. 5  
 Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Fla.  
 Sheffield, Ala. . . . .Sept. 7 to 21  
 Lexington, Ala. . . . .Sept. 22 to Oct. 6  
 Harris, Kenneth J. Singer-Artist, 583½ William St., Huntington, Ind.  
 Harris, R. S. 432½ Fredrick St., Huntington, Ind.  
 Harrison, Ray W. Evangelist, 3006 Washington St., Milwaukie, Ore.  
 Myrtle Creek, Ore. . . . .Sept. 11 to 21  
 Portland (Pittcock Grove), Ore. . . . .Sept. 25 to Oct. 5  
 Harrold, John W. Box 309, Redkey, Ind.  
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.  
 Henbest, C. L. Box 345, Rogers, Ark.  
 Conway, Ark. . . . .Aug. 27 to Sept. 7  
 Dover, N.J. . . . .Sept. 25 to Oct. 5  
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.  
 Randel Cliffs, Md. . . . .Sept. 2 to 14  
 Burnham, Pa. . . . .Sept. 16 to 28  
 Henry, Linwood W. Evangelistic Singer, 97 Douglas St., Uxbridge, Mass.  
 New Bethlehem, Pa. . . . .Sept. 4 to 21  
 Henson, J. C. Bethany, Oklahoma  
 Heslop, Mrs. Norah. 1260 N. Bellevue Pl., Indianapolis 22, Ind.  
 Corbin, Ky. . . . .Sept. 24 to 28  
 Inez, Ky. . . . .October 1 to 5  
 Higgs, Mrs. Margaret K. Song Evangelist, 1249 Cordova Ave., Glendale 7, Calif.

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Holso Evangelistic Party. 5332 Summer Ave., Ash-  
tabula, Ohio

Warren, Ohio .....Sept. 10 to 21

Anniston, Ala. ....Sept. 24 to Oct. 5

Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.  
Berkeley Springs, W.Va. ....Sept. 4 to 14

Liberty, N.C. ....Sept. 17 to 28

Hooker, H. H. Box 832, Jasper, Ala.  
Galena Park, Texas .....Sept. 2 to 14

Carthage, Texas .....Sept. 16 to 28

Hoot, G. W. and Pearl Moser. Evangelist and Musi-  
cians, Winona Lake, Ind.

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

Huffman, H. B. Box 25, Onego, W.Va.  
Hagerstown, Md. ....Sept. 2 to 14

Cory, Ind. ....Sept. 16 to 28

Hungate, Robert and Delores. Singers and Musicians,  
Newburgh, Ind. ....Sept. 2 to 14

Seymour, Ind. ....Sept. 16 to 28

Grandview, Ind. ....Sept. 16 to 28

Isbell, R. A., 1124 N. Avenue C, Crowley, La.

Iseberg, Donald T. Box 388, New Cumberland, Pa.

Israelson, N. M. P.O. Box 527, Kansas City 41, Mo.  
Bowness, Alberta .....Aug. 17 to Sept. 7

Edmonton, Alberta (1st) .....Sept. 14 to 28

Jantz, Calvin and Marjorie. Singers and Musicians,  
Box 304, Independence, Kansas

Webb City, Mo. ....Sept. 10 to 21

Open Date .....Sept. 24 to Oct. 5

Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale,  
Mich.

Tacoma, Wash. ....Sept. 3 to 14

Roseburg, Ore. ....Sept. 17 to 28

Johansen, Kenneth. Box 177, Miltonvale, Kansas

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

Johnson, Andrew. Wilmore, Ky.

Johnson, Raymond and Bobble. Singers and Musi-  
cians, 1503 "A" Ave., New Castle, Ind.

New Castle (S. Side), Ind. ....Sept. 7 to 21

Hagerstown, Ind. ....Sept. 30 to Oct. 12

Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.  
Fairfax, Ala. ....Sept. 4 to 14

Minden, La. ....Sept. 19 to 28

Jones, A. K. 519 Commercial St., Danville, Ill.  
St. John, N.B., Canada .....Sept. 16 to 28

Denver, Colo. ....Oct. 8 to Nov. 2

Jones, Lum. Ada, Oklahoma

Obeitz, Ohio .....Sept. 9 to 21

Holtville, Calif. ....Oct. 1 to 12

Keith, Donald R. P.O. Box 527, Kansas City 41,  
Mo.

Derry, N.H. ....Sept. 3 to 14

Yarmouth, Maine .....Sept. 17 to 28

Keller-York Party, The. Singers and Musicians, Box  
256, Seelyville, Ind. ....Sept. 9 to 21

Clinton, Ill. ....Sept. 22 to 28

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.  
Indianapolis (College Ave.),  
Ind. ....Sept. 1 to 14

Georgetown, Ky. ....Sept. 16 to 28

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

Kimball, E. Everett and Irene. Evangelist and Sing-  
ers, 331 W. Michigan St., Sidney, Ohio

Arnold, Neb. ....Sept. 3 to 14

Kennard, Ohio .....Sept. 17 to 28

Kruse, Carl H., and Wife. Evangelist and Singers,  
503 N. Redmond, Bethany, Okla.

Ainsworth, Neb. ....Sept. 2 to 14

Lander, Wyo. ....Sept. 16 to 28

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.  
Port Arthur, Texas .....Sept. 17 to 28

Winfield, La. ....Oct. 1 to 12

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

Lanterman, R. S. 5063 43rd St., Red Deer, Alberta

Latham, Joy and Mary E. 18 Allen Ave., Wyoming,  
Cincinnati 15, Ohio

Wash. Pac. S.S. Workshop .....Sept. 21 to Oct. 1

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

Kingston, Mo. ....Sept. 17 to 28

Cameron, Mo. ....Oct. 1 to 12

Lee, Mason. 217 Division St., Huntington, W.Va.

Newport, Ky. ....Sept. 9 to 21

Mobile, Ala. ....Sept. 23 to Oct. 5

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

Covina, Calif. ....Sept. 3 to 14

Daly City, Calif. ....Sept. 17 to 28

Loverett Brothers. Preachers and Singers, 706 N.  
Broadway, Lamar, Mo. ....Sept. 17 to 28

Anna, Ill. ....Sept. 17 to 28

Pueblo (West), Colo. ....Oct. 1 to 12

Lewis, Ellis. 208 N. Donald, Bethany, Okla.

Britton, Okla. ....Sept. 3 to 14

Kankakee (First), Ill. ....Sept. 17 to 28

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

West Frankfort, Ill. ....Sept. 9 to 21

Terre Haute (S. Side),  
Ind. ....Sept. 23 to Oct. 5

Lewis, Albert and Rachel. Preacher and Singers,  
Box 106, Dunkirk, N.Y.

Bunola, Pa. ....Sept. 30 to Oct. 12

Atlasburg, Pa. ....Oct. 15 to 26

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

Velva, N.Dak. ....Sept. 16 to 29

Mt. Blanchard, Ohio .....Oct. 1 to 12

Lipker, Charles H. Route 4, Marion, Ohio

Hartford City, Ind. ....Sept. 17 to 28

Xenia, Ohio .....Oct. 1 to 12

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

Sheldon, Ill. ....Sept. 2 to 14

Grandview, Ind. ....Sept. 15 to 28

MacAllen, L. J. Evangelist, 27 W. Falls St., New  
Castle, Pa.

Kane, Penn. ....Sept. 2 to 14

Montpelier, Ind. ....Sept. 16 to 28

Mackey Evangelistic Party, D.D. Preacher and  
Musicians, P.O. Box 103, Bluffton, Ind.

Catlettsburg (S. Side),  
Ky. ....Aug. 26 to Sept. 7

Ashland, Ohio .....Sept. 9 to 21

Mann, Harry L. Evangelist, Rt. 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, Tenn.

District Assemblies .....Sept. 1 to 14

Logan, W.Va. ....Sept. 17 to 28

Maule, Alvin and Pauline. Preacher and Singer, P.O.  
Box 527, Kansas City 41, Mo.

Kansas City Assembly .....Sept. 1 to 9

Temple, Texas (tent) .....Sept. 10 to 21

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

McCumber, W. E. Route 1, White Springs, Fla.

Chattanooga (Avondale), Tenn. ....Sept. 16 to 28

Pritchard, Ala. ....Sept. 30 to Oct. 12

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

Crescent City, Calif. ....Sept. 3 to 14

Niles, Calif. ....Sept. 17 to 28

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. Oak St., Kendallville, Ind.

Anderson (Hoppes Add.), Ind. ....Sept. 8 to 21

Crestline, Ohio .....Sept. 28 to Oct. 12

Meadows, Miss Naomi F. Evangelist, 3119 Eden  
Ave., Cincinnati 19, Ohio

Elkton, Ky. ....Sept. 2 to 14

Farmington, Iowa .....Sept. 16 to 28

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

Pueblo (First), Colo. ....Sept. 10 to 21

Hoisington, Kansas .....Sept. 24 to Oct. 5

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

Crawford, Neb. ....Sept. 10 to 21

Hugoton, Kansas .....Sept. 23 to Oct. 5

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.

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

Conemaugh, Pa. ....Sept. 2 to 14

Erie, Pa. ....Sept. 17 to 28

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

Fort Worth, Texas .....Aug. 31 to Sept. 14

Fredericktown, Ohio .....Sept. 15 to 28

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

Miller, Leila Del. % Trevecca Nazarene College,  
Nashville, Tenn.

Savannah, Ga. ....Sept. 10 to 21

Clearwater (First), Fla. ....Sept. 24 to Oct. 5

Miller, Nettie A. % Trevecca Nazarene College,  
Nashville, Tenn.

Lexington (First), Ky. ....Sept. 8 to 21

Buchanan, Mich. ....Sept. 22 to 28

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.

Clarksburg, W.Va. ....Sept. 9 to 21

Dodge City, Kansas .....Sept. 29 to Oct. 12

Mitchell, Lloyd and Addie. Song Evangelists and  
Musicians, Valier, Pa.

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

Troy (First), Ohio .....Sept. 3 to 14

Newport News, Va. ....Sept. 17 to 28

Moore, Myrtle C.; Dake, Lorraine M., Evangelist,  
Soloist, 1878 Retailack St., Regina, Sask., Canada

Moose Jaw, Sask. ....Sept. 7 to 21

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

Cairo, Egypt .....Sept. 9 to 24

Holy Land Area .....Sept. 25 to Nov. 11

Mortensen, Robert E. 106 E. Pierson Ave., Somers  
Point, N.J.

Mulley, Wilfred. Evangelist, 8 Hudson St., Malden,  
Mass.



## SERVICEMEN'S CORNER

**HARMON L. WILSON** writes from Korea: "I am a marine in Korea and am one of the many persons on your mailing list for *Conquest*. I was sitting in the office this afternoon and I was looking through the May issue. I noticed a title, 'How to Know God's Call,' and I thought I would read it, in that God called me to preach almost a year ago.

"My call to preach came about while I was being transferred to the west coast. I was staying in a motel, trying to enjoy my last few days of leave, but it seemed that I was burdened very much. I remember on the night of July 27 I had just gotten into bed and I was praying as I had never prayed before. I can't recall how long I prayed but it seemed 'way into the night. I remember, I was praying for God to guide me and show me what He wanted me to do, when all of a sudden there seemed to be a light in the corner of my room. I sat up in bed and in the ray of light an angel materialized and said, 'You are called to preach.' After that, I must have dropped off to sleep.

"I would like to add a little about the missionary work over here. It seems that is the one thing that is nearly helping these people. If we just had more time, missionaries, and money, I think that we could help these people tremendously. It may sound funny for me to say that in that I am sworn to fight, but I think we should help these Koreans in another way."

"I want to write a short note to you, letting you know that I have greatly appreciated the service of the church in sending to me their wonderful Christian literature. It has been of great spiritual help to me; more than I can say. Being in the service and over on the Korean war front has been a great trial. I miss my Christian family and friends. I get so sick of the filthy talk and conduct that is continuously carried on by the guys. I read the *HERALD OF HOLINESS* and *Conquest* during nearly all my spare time for new thoughts and knowledge on a high spiritual plane. I'm happy to be a Christian and my desire is to let my light shine for Jesus.

"Thanks again for the Christian interest in the servicemen—and your prayers."—VERNON BECK.

**Ruth E. Gilley**  
**201 Olivet Circle**  
**Bourbonnais, Illinois**  
**CC**

**September 3, 1952**

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- Murphy, B. W., 406 31st St., Huntington 2, W.Va. East Bank, W.Va. . . . . Sept. 3 to 14
- Owensboro, Ky. . . . . Sept. 16 to 28
- Musical Messengers (Don Ratliff and Wife; Paul Jester and Wife), 711 N. 12th St., % Rev. Henry Hackett, Lafayette, Ind.
- Lubbock, Texas . . . . . Sept. 3 to 14
- Phoenix, Ariz. . . . . Oct. 11 to 19
- Myers, J. T. 502 Lafayette St., Danville, Ill. Danville (W. Side), Ill. . . . . Oct. 22 to Nov. 2
- Neely, B. F. 111 N. Beaver, Bethany, Okla. Middletown, N.S., Canada . . . . . Sept. 2 to 14
- Halifax, N.S. . . . . Sept. 16 to 28
- Neff, Nettie W. 104 Beulah Park Dr., Santa Cruz, Calif.
- Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. Sixth, Rogers, Ark.
- Paragould, Ark. . . . . Sept. 3 to 14
- Nelson, E. P. 317 N. Riley Ave., Indianapolis, Ind. Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
- Brantford, Ontario . . . . . September 3 to 14
- Ottawa (First), Ont. . . . . Sept. 21 to 28
- Norton, Joe. Box 143, Hamlin, Texas
- Brownwood, Texas . . . . . Aug. 29 to Sept. 7
- Open date . . . . . Sept. 10 to 21
- O'Brien, Vernon, Jr. Evangelist, Route 3, Circleville, Ohio
- Hayward, Calif. . . . . Sept. 3 to 14
- Wasco, Calif. . . . . Sept. 17 to 28
- Pagan, Keith A. Evangelistic Singer, Box 541, Bethany, Okla.
- Ft. Smith (Central), Ark. . . . . Aug. 26 to Sept. 7
- Patrone, D. E. P.O. Box 817, Alliance, Ohio
- Kokomo, Ind. . . . . Sept. 2 to 14
- South Bend (First), Ind. . . . . Sept. 16 to 28
- Payne, L. M. 509 N.W. Main St., Bethany, Okla. DeKalb, Texas (Hubbard) . . . . . Sept. 10 to 21
- Guthrie, Okla. . . . . Oct. 17 to 28
- Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.
- Piedmont, Mo. . . . . Aug. 27 to Sept. 7
- Huntington (Central), W.Va. . . . . Sept. 10 to 21
- Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
- New Castle (S. Side), Ind. . . . . Sept. 8 to 21
- Charleston (First), W.Va. . . . . Sept. 22 to 28
- Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
- Warren (Bolindale), Ohio . . . . . Sept. 2 to 14
- Wurtland, Ky. . . . . Sept. 16 to 28
- Pittenger, Twyla. Evangelist, R.D. 3, Shelby, Ohio New York, N.Y. . . . . Aug. 22 to Sept. 14
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
- Edinburg, Ind. . . . . Sept. 3 to 14
- Trenton, Ohio . . . . . Sept. 17 to 28
- Pointer, Lloyd B. R. 3, Box 5084, Renton, Wash.
- Pridgen, C. P. 2325 W. Second St., Dayton, Ohio Birdsboro, Pa. . . . . Sept. 3 to 14
- West Grove, Pa. . . . . Sept. 16 to 28
- Puitts, Bertha. P.O. Box 527, Kansas City 41, Mo. Webb City, Mo. . . . . Sept. 10 to 21
- Broadview, N.Mex. . . . . Sept. 24 to Oct. 5
- Purkhisier, H. G. 3627 Hudson Drive, Youngstown 11, Ohio
- Warren (Bolindale), Ohio . . . . . Sept. 3 to 14
- Fort Scott, Kansas . . . . . Sept. 17 to 28
- Qualis, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla. . . . . Sept. 17 to 28
- Moberly, Mo. . . . . Sept. 17 to 28
- Mason City, Iowa . . . . . Oct. 1 to 12
- Quillin, Helen M. Song Evangelist, Box 155, Syracuse, Ohio.
- Raker, W. C. Smithfield, Ill.
- Raycroft, R. Newman. 109 Madison St., Goshen, Ind.
- Reasoner, Miss Eleanore. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
- Elkton, Ky. . . . . Sept. 2 to 14
- Farmington, Iowa . . . . . Sept. 16 to 28
- Reed, Fred W. 612 South 26th St., Billings, Mont.
- Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 3, Okla.
- Rice, Ralph. 444 N. Blaine, Bradley, Ill.
- Crothersville, Ind. . . . . Sept. 5 to 16
- New Albany (First), Ind. . . . . Sept. 17 to 28
- Ripper, Lorraine M.; Markey, Bernice. Preachers and Singers, 3917 W. 29th Ave., Denver, Colo.
- Robinson, Mrs. Lillian. Evangelist, Box 205, McLean, Texas
- Roddy, Frank. 242 Chase St., Marlon, Ohio
- Wheelerburg, Ohio . . . . . Sept. 3 to 14
- Pleasure Ridge Park, Ky. . . . . Sept. 17 to 28
- Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
- Schenectady, N.Y. . . . . Sept. 9 to 21
- Waverly, N.Y. . . . . Sept. 23 to Oct. 5
- Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
- Rothwell, Mel-Thomas. Evangelist, 21 Bromfield St., Wollaston, Mass.
- Runyon, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.
- North Charleston, W.Va. . . . . Sept. 2 to 14
- Princeton, W.Va. . . . . Sept. 16 to 28
- Rushing-Drye Party. Preacher and Singers, P.O. Box 1, J. T. Drye, Coffeyville, Kansas
- St. Louis (Overland Pk.), Mo. . . . . Sept. 23 to Oct. 5
- Mishawaka, Ind. (First) . . . . . Oct. 7 to 19
- Sanford, Mrs. Ruth. Song Evangelist, Box 174, Barnhart, Mo.
- Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
- Open dates for September
- Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.
- Scott, N. Edward. Evangelist, 648 West "H" St., Ontario, Calif.
- Seel, J. Lester and Edna M. Preacher and Singer, 1501 29th St., Ashland, Ky.
- Logan, Ohio . . . . . Sept. 10 to 21
- Jackson, Mich. . . . . Sept. 24 to Oct. 5
- Sellick, R. T. Box 22, Oxford, N.S., Canada
- Woodstock, Ontario . . . . . Sept. 2 to 14
- Toronto (Main St.), Ontario . . . . . Sept. 16 to 28
- Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
- Shank, R. A., and Wife. Box 377, Vicksburg, Mich. Concord, N.C. . . . . Sept. 7 to 21
- Albemarle, N.C. . . . . Oct. 7 to 19
- Shannon, Wm. T. 4416 14th Ave., Parkersburg, W.Va.
- Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Tifton, Georgia . . . . . Sept. 10 to 21
- Cayuga, Ind. . . . . Sept. 26 to Oct. 5
- Shoemaker, John. Evangelist, 723 1/2 N. Bushnell, Alhambra, Calif.
- Circleville, Ohio . . . . . Sept. 2 to 14
- Logansport, Ind. . . . . Sept. 16 to 28
- Shaw, L. E. Box 744, Barnsdall, Okla.
- Drumright, Okla. . . . . Sept. 23 to Oct. 5
- Silvernail, Donald R. 528 S. Dibble St., Hastings, Mich.
- Sparta, Mich. . . . . Sept. 2 to 14
- Ithaca (N. Star), Mich. . . . . Sept. 16 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.
- 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, Ohio . . . . . Sept. 3 to 14
- Atwater, Ohio . . . . . Sept. 17 to 28
- Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
- Troy (First), Ohio . . . . . Sept. 3 to 14
- Lima (First), Ohio . . . . . Sept. 17 to 28
- Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio
- Smith, Charles Hastings. 1514 Robinson Ave., Conway, Ark.
- Washington (First), D.C. . . . . Sept. 17 to 28
- Houston (First), Texas . . . . . Oct. 1 to 12
- 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, Kansas
- Lebanon, Mo. . . . . Sept. 17 to 28
- Mt. Grove, Mo. . . . . Oct. 1 to 12
- Smith, Paul and Hallie. Evangelist and Singers, 211 N. Redmond, Bethany, Okla.
- Holdenville, Okla. . . . . Sept. 3 to 14
- Elkins (White School), W.Va. . . . . Sept. 17 to 28
- Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
- Mohawk, Ind. . . . . Sept. 8 to 21
- Indianapolis (East Side), Ind. . . . . Sept. 22 to Oct. 5
- South, J. W. and Wife. Preacher and Singers, 410 E. Arizona, Ruston, La.
- Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
- Richmond (First), Calif. . . . . Sept. 3 to 14
- Los Angeles (First), Calif. . . . . Sept. 17 to 28
- Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
- Lamesa, Texas . . . . . Sept. 2 to 14
- Amarillo (San Jacinto), Texas . . . . . Sept. 16 to 28
- Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
- Spencer, W.Va. . . . . Sept. 3 to 14
- Carmi, Ill. . . . . Sept. 16 to 28
- Steininger, D. F. Artist-Evangelist, 926 Helen Ave., Terre Haute, Ind.
- Terre Haute, Ind. . . . . Sept. 9 to 21
- Boonville, Ind. . . . . Sept. 23 to Oct. 5
- Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
- Stockton, Fred G. and Ima Viola. Preacher and Singer, 1616 Third St., Enunclaw, Wash.
- Strack, W. J. Box 215, New Lyme, Ohio
- Pine Glen, Pa. . . . . Sept. 16 to 28
- Salem, Ohio . . . . . Sept. 30 to Oct. 12
- Sumner, Robert and Louise. Evangelist and Singers, 3916 Roland Circle, Dayton, Ohio
- Lowell, Mich. . . . . Sept. 10 to 21
- Cincinnati (Calvary), Ohio . . . . . Sept. 24 to Oct. 5
- Sweeten, Howard W. Ashley, Ill. . . . . Sept. 2 to 14
- Lubbock, Texas . . . . . Sept. 23 to Oct. 5
- Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas
- Ft. Wayne (East Side), Ind. . . . . Sept. 2 to 14
- Rosemont, Ohio . . . . . Sept. 16 to 28
- Tarvin, E. C. California, Ky.
- Hagerstown, Ind. . . . . Sept. 30 to Oct. 12
- Catlettsburg, Ky. . . . . Oct. 14 to 26
- Teare, Latan E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
- Alberta, Minn. . . . . Sept. 24 to Oct. 5
- Moses Lake, Wash. . . . . Oct. 15 to 26
- Thomas, Fred. 2201 Morehouse Ave., Elkart, Ind.
- Kokomo (First), Ind. . . . . Sept. 3 to 14
- Midland (First), Mich. . . . . Sept. 17 to 28
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
- Thoreen, Paul R. Evangelist, 2505 S. Commercial, Salem, Ore.
- Toney, C. E. 945 Disston, St. Petersburg, Fla.
- Yukon, Okla. . . . . Sept. 3 to 14
- Dallas, Texas . . . . . Sept. 19 to 28
- Van Slyke, D. C. 508 16th Ave. South, Nampa, Idaho
- Halkirk, Alta. . . . . Sept. 9 to 21
- McPherson, Kans. . . . . Oct. 1 to 12
- Wade, E. Bruce. Song Evangelist, 2547 Ann Arbor, Dallas, Texas
- Wagner, Allen H. 404 N. Kentucky Ave., De Land, Florida
- Fayette, Ohio . . . . . Sept. 7 to 21
- Cincinnati (Springdale), Ohio . . . . . Sept. 23 to Oct. 5
- Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
- Akron (Cottage Grove), Ohio . . . . . Sept. 3 to 14
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
- Olney, Ill. . . . . Sept. 14 to 28
- Pontiac, Mich. . . . . Sept. 30 to Oct. 12
- Weaver, Paul R. 900 E. Douglas, Roseburg, Oregon
- Yuba City, Calif. . . . . Oct. 15 to 26
- Weiss, A. G. P.O. Box 527, Kansas City 41, Mo.
- Cambridge, Ohio . . . . . Oct. 12 to 26
- Wells, Kenneth and Lily. Evangelist and Singers, 1302 N. Halsted St., Chicago 22, Ill.
- White, W. T. (Thurman). P.O. Box 527, Kansas City 41, Mo.
- Eldorado, Kansas . . . . . Sept. 17 to 28
- Alvin, Texas . . . . . Oct. 1 to 12
- 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.
- Cleveland (First), Ohio . . . . . Sept. 14 to 28
- Dayton (Parkview), Ohio . . . . . Oct. 1 to 12
- Williams, Trafton D. Box 15, Siloam Springs, Ark.
- Leavenworth, Kansas . . . . . Sept. 3 to 14
- Odesa, Texas . . . . . Sept. 17 to 28
- Williamson, Earl, and Wife. Song Evangelist, 756 Harrison Ave., Akron 14, Ohio
- Akron (Cottage Grove), Ohio . . . . . Sept. 2 to 14
- Mineral City, Ohio . . . . . Sept. 21 to 28
- Willis, Harold J. and Mae. Preacher and Children's Workers, P.O. Box 527, Kansas City 41, Mo.
- New Cumberland, W.Va. . . . . Sept. 3 to 14
- Willison, Otto R. 800 S. Oak, Holdenville, Okla.
- Granby, Mo. . . . . Sept. 9 to 21
- Broken Arrow, Okla. . . . . Sept. 25 to Oct. 5
- Wilson, Matthew V. 506 S. Rock Island, El Reno, Okla.
- Winland, C. B. R.D. 5, Mt. Vernon, Ohio
- Wolfe, F. D. P.O. Box 527, Kansas City 41, Mo.
- Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
- Charleston (Davis Creek), W.Va. . . . . Sept. 3 to 14
- New Castle, Pa. . . . . Sept. 17 to 28
- Woolman, J. L. 209 N. Hammond, Bethany, Okla.
- Open Date . . . . . Sept. 3 to 14
- Buffalo, Okla. . . . . Sept. 23 to Oct. 5
- 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.
- Zachary, O. F. Convent Ave., Bourbonnais, Ill.
- Paris, Ill. . . . . Sept. 9 to 21