

Holy Provocation

General Superintendent Benner

THE LETTER to the Hebrews is often regarded as a rather difficult, heavy, doctrinal treatise. But a careful reading will reveal that it is directed toward intensely practical results in Christian living.

It contains many exhortations, and some of these are quite familiar to Christian people. But there is one that is not so well known: "Let us consider one another to provoke unto love and to good works" (Heb. 10:24); or, "Let us consider [*plan, scheme*] how to stir up one another to love and to good deeds."

Too frequently holiness people have seemed to feel that their only responsibility was to be "saved and sanctified," and then all essential attitudes and relationships would take care of themselves. But such is not the case. God's people are responsible for developing the essential phases of Christian fellowship and service.

In the above exhortation is represented, first, the clear responsibility for initiative in developing the spirit of divine love in the church. As sanctified people we are not to live in a kind of vague hope that love will

prevail, but we are to plan, to scheme, to use our influence toward stirring up one another to a growing Christian love, fellowship, and unity.

This initiative is also to be exercised in the realm of service. We are to plan, to scheme, to use our influence and abilities to stir up one another to good works. This implies clearly the promotion of the work of God. We are exhorted here to urge one another to vision, sacrifice, soul-winning activity, and aggressive support of the whole program of God in the world.

This was the attitude of the Apostolic Church. This is God's challenge to the Church of the Nazarene. Apparently some Nazarenes have not understood this, and occasionally, in the midst of some particularly aggressive project—local, district, or general—someone remarks, "We don't like pressure."

But aggressiveness is constitutional in vital Christianity. Our minimum in love and service is not enough. Let us all be participants in this "holy provocation"—stirring up one another to love and good deeds—to the maximum.

TELEGRAM

Owensboro Kentucky — Kentucky District Camp and Institute held at campgrounds, Somerville, Kentucky, July 11 to 15; attendance largest ever, 190. Rev. Bob Hoots, president and camp director, appreciated by all. Dr. W. M. Greathouse, speaker, brought outstanding messages. The Kentucky young people are moving forward.—ROY WELLS, Secretary.

NEWS IN BRIEF

After pastoring the First Church in Elkhart, Indiana, Rev. H. L. Johnston has resigned to become pastor of the Argo, Illinois, church in the Chicago area.

Revs. C. G. and Florence Weathers have resigned as pastors at Pittsfield, Illinois, and accepted the work of the church in Eustis, Florida.

Pastor T. E. Holcomb sends word from Lewisburg, Tennessee: "First Church recently closed one of the greatest revivals in its history. Evangelist C. B. Fugett at his best; altars lined night after night. Church marching on with great spirit of unity."

Rev. Robert A. Moran, of the Washington Pacific District, is now pastoring First Church at Rock Springs, Wyoming.

Mr. and Mrs. H. R. Geeding of 10737 S. State Street, Chicago, Illinois, celebrated their fiftieth wedding anniversary on April 19, with an open-house reception held for them at the home of Mr. and Mrs. Paul Cunningham. They are charter members of the Emerald Avenue Church of the Nazarene, formerly known as the Roseland Church. Mr. Geeding is teacher of the senior adult Bible class. Members and friends of the Emerald Avenue Church presented them with a beautiful stage-coach, with fifty dollars in the "treasure chest." The Geedings' three sons, five grandchildren, and one great-grandchild were all present at the reception.

Rev. James Ford has resigned as pastor of the church in Greensboro to accept the pastorate at Bridgeport, Indiana.

Rev. J. Ottis Sayes, associate pastor and minister of education, First Church of the Nazarene, Little Rock, Arkansas, received his doctor of religious education degree at the summer commencement of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, on July 15. Mr. Sayes

is an alumnus of Bethany Nazarene College, Bethany, Oklahoma, and of Nazarene Theological Seminary in Kansas City, Missouri.

Rev. R. J. Kissee has resigned as pastor of the church in Winnipeg, Manitoba, to accept the call to the church in Buffalo Lake, Minnesota, effective August 1.

After pastoring the Jackman Road Church in Toledo for five years, Rev. Lowell B. Garvin has resigned to accept a call to pastor the Millville Avenue Church in Hamilton, Ohio.

How to Win by Losing

By G. A. Denlinger*

JESUS said, "He that loseth his life for my sake shall find it." Giving of self has been the best means man has found for achieving the best in life—it always will be. In this passage we have the same principle applied to eternal life. If man would gain life eternal he must give of himself until he has lost himself in the cause of Christ. This is a real experience to be had and enjoyed. I would like to note with you three important characteristics of it.

It is an *stabilizing* experience. A young lady confided to a minister friend of mine that she did not live a victorious Christian life until she had completely consecrated her life to the Lord. This is the secret of victorious living. Keeping this consecration fresh and healthy makes victorious living natural.

This experience is a *satisfying* one. I found in my early Christian life that I was happy when seeking God's will—I was unhappy as I contemplated my will above God's. I found to

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achieve complete satisfaction I had to give myself unreservedly to God for time and eternity. In everyday living my peace and contentment depend upon earnestly seeking God's will.

In reality this experience is the only one which has final saving virtue. Jesus spoke as He did that man might achieve the highest plane of happiness in this world and also be *ready for heaven*. Anything less than this experience leaves man unprepared for the life beyond.

"Whosoever will save his life shall lose" the possibility of ever being with Jesus; "whosoever will lose his life" for Christ's sake shall not need to worry about entering heaven. He shall be thoroughly prepared.

Think on This—

THE INFINITE GOD

By J. M. Yarbrough*

SOME THINGS can be measured. We speak of a dozen eggs, or a gross of pencils, or a pound of butter, or a ton of coal. Science has even devised a way to measure electricity or gas or the pressure of air. And it is appropriate to suppose that ways of measuring all natural substances and phenomena will ultimately be discovered.

But there is one problem of measurement which has not yet been completed. This measurement has to do with God. How big is He? One answer that I like is that He is bigger, much bigger, than I and all my problems.

How wise is He? He is wiser than all men together or combined.

How powerful is He? He is more powerful than all the combined forces of man and nature.

How merciful is He? He is merciful beyond my wildest dreams.

How righteous is He? He exceeds in righteousness and uprightness all the standards which man could ever set or devise.

How just is He? His justice is unfathomably fair and beyond comprehension.

How loving is He? His love exceeds that of a brother, or sister, or father, or mother, or all combined. It is so great as to bring salvation to undeserving and sinful man. And all He asks in return for His love is ourselves. He does not require more than we can give. It just takes all there is of us to satisfy His loving requirements.

Oh, the infinitude of God! His ways are past finding out, yet He loves you and me as if we were the only two persons He had created.

Think on this!

*Pastor, Oak Lawn, Ill.

Commanded Prayers

By L. B. Mathews*

IV. For Our Fellow Christians

Pray one for another (Jas. 5:16); Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Eph. 6:18).

THE BIBLE does not say that the body of Christ (the true Church) should be one; it says, "The body is one" (I Cor. 12:12). The many members are baptized by one Spirit into one body (I Cor. 12:13), and this baptism by one Spirit produces perfect love. There is no tie on earth stronger than divine love in a heart cleansed from all sin. It was of this love that Fawcett wrote:

*Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.*

*We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.*

Nowhere is that tie of Christian love more in evidence than in praying one for another. This enlarges our souls, broadens our sympathies, increases our usefulness, makes us appreciate our fellow Christians more, saves us from faultfinding, and makes us more Christlike.

I believe first of all we should pray daily for all our general superintendents and all general officers in the church. These have burdens to bear that are staggering, and sometimes almost crushing. Shall we elect them—and then neglect them in our prayers? Let's be more persistent in lifting them up to God in earnest prayer.

Then our district superintendent and all our district officers need our sincere prayers. They have burdens, problems, and heartaches too. They should have our prayers for sustaining grace and for divine wisdom.

The pastor and the official board of the church where we hold our membership should be the objects of our fervent prayers. By so doing we hold up their hands, encourage their hearts, and cause them to serve more efficiently. Likewise, the officials of our Sunday schools, our young people's societies, the missionary societies, and all the other auxiliaries of the church should be on our prayer list. And, of course, we should pray for every member of the local church—not just our clique, but every member; not just the ones we like, but also the ones whose ways and actions we may not like.

Then we should pray for all the members of the body of Christ around the world. There are

some behind the iron and the bamboo curtains suffering untold agonies and sometimes martyrdom. They are on every mission field.

We should pray for our evangelists—away from home and family, often homesick; facing cancellations, often wondering how to make ends meet back home. They are exposed to the hazards of modern travel; in strange homes week after week, hated by the devil. Surely, the evangelists need our prayers.

And I could go on—missionaries, native workers, song evangelists, our school faculties, Nazarene Publishing House officials and employees, radio broadcasters, editors—the famous Christians, the little known Christians, Christians of all evangelical denominations. The need is as broad as the body of Christ with its problems and burdens. I see now I must be a busy man, working much on my knees, if I pray as Jesus commands.



Living "Dead" Men

By J. Kenneth Grider*

IN LONDON there is a cemetery which is also a public park, for in it are lawns, walkways, benches. Centuries ago this cemetery was no doubt in a place apart. But now it is in the heart of a thriving, newer business section of the city, the principal street of the area dividing so that the cemetery-park is between the two sides of the boulevard. When one sees this combination of a cemetery and park he is struck with the proximity of the dead to the living.

But all about us, wherever we go, the dead are in even closer proximity to the living; all about us there are individuals who themselves are living dead men. Physically, they are alive; indeed, they are keenly so, as is evidenced by their *this-worldly bent*—but spiritually, they are dead.

WHO ARE THE DEAD?

Some of them are *people who, having once known Christ, have wandered far from Him*. The Wise Man tells us, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16)—and this is a vast congregation. Most of our churches have contributed to it, thereby lessening their own number.

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Others are those who *spend their substance in worldly pleasures*. The prodigal son was of this type for a period, and he was dead during that time. Upon his return, the father says, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found" (Luke 15:32). More in number, however, than the prodigals are those who are dead in pleasures less gross. After speaking of certain women who trust in God and continue "in supplications and prayers night and day" (I Tim. 5:5), the Apostle makes a contrast by saying, "But she that liveth in pleasure is dead while she liveth" (I Tim. 5:6). The word here for "pleasure" may be translated "self-gratification"; it is sometimes used in connection with indulgence in good eating, and here has reference to women who pamper their bodies to the neglect of their souls.

Still other dead are the *nominal Christians*. To the members of the church at Sardis, who were known as Christians, and who even had to their credit much good works, the message was: "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3:1). There are these dead in most local communities.

Other dead there are who may be classed as the indifferent. For them there is the exhortation: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). All about us there are people in this category. They do not mind that the gospel is preached, but they are not moved to accept it for themselves. To them Christ says, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53).

There are also the dead who yet have within them a residue of God's image, and who may be depended upon, on occasion, to come forth with virtuous deeds. A certain disciple of the Master asked that he be permitted to stay with his father until the father's death and burial (Matt. 8:21), and then begin to work for Jesus. To him the Lord said, "Follow me; and let the dead bury their dead" (Matt. 8:22). This seems quite drastic, because it would have been commendable for the young man to have cared for and buried his father; but our Lord, at least in this case, wanted the fellow to leave his father and follow Him. He made this decision with the knowledge that the spiritually dead can be counted upon to care for and bury other spiritually dead; He knew, that is, that although void of spiritual life, they have within them, naturally, a capacity for certain good works.

How many of these there are in our communities! They would take care of a sick friend, and would turn out for his funeral; they could be depended upon for other good deeds also, for they are "good" folk. But they do not wish to come into the revolutionizing experiences which Jesus Christ offers, and they want nothing to do with this all-encompassing way of life.

THE LORD REIGNETH!

By Jack M. Scharn

*Zephyrs of a calm and tranquil sea—
The storm is gone inside of me.*

*My heart is singing victory—
The Lord reigneth and all is well!*

*Though trials come and trials go,
And life hands out its stinging blow,
In faith and confidence—I know
The Lord reigneth and all is well!*

A CURE FOR DEATH

These are the living dead men—the backslider, the pleasure-lover, the nominal Christian, the indifferent, the naturally virtuous. These are they in whom ". . . sin hath reigned unto death, . . ." (Rom. 5:21). But for their death there is a cure. The dead may rise, they may come forth, they may be quickened. The dead in Ephesus were cured, for Paul wrote, "And you hath he quickened, who were dead in trespasses and sins; . . ." (Eph. 2:1). A cure came also for the dead in Colosse. Paul writes, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:13). Many in our day, also, have "passed from death unto life" (John 5:24).

Jesus Christ, who is the Life, cures death, and He does so by bestowing its opposite—life. He said, "I am the way, the truth, and the life" (John 14:6). Of His cure He said, "I am come that they might have life, . . ." (John 10:10); and John declares, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

This cure is an actual one. It is not that we are still abiding in death, but are reckoned as though we were not; it is not that our sins, which cause the death, are still there and are merely covered over by the blood of Christ, hid from the Father's view; our sins are "blotted out" (Isa. 44:22), and by grace there is a positive bestowal of life (II Cor. 5:21).

This cure is complete; that is, it includes cleansing for our inbred sin (Rom. 6:6), as well as pardon for our committed sins (Matt. 26:28). It reaches, therefore, our racial as well as our individual death.

The cure may come to "all men" (I Tim. 2:4). It is not that a certain fixed number have been designated as those to whom it would come, regardless; it is not that some have been chosen, eternally, and others passed by. As many as have sinned—and all have (Rom. 3:23)—may be pardoned; for we read, ". . . whosoever shall call on the name of the Lord shall be saved" (Acts 2:21 and Rom. 10:13); and as many as have inherited depravity—and all begin life with it (Rom. 5:12-19)—may be purified (Acts 15:8-9).

This cure for death, finally, is its own witness: there is an inner testimony to the cure. John says, "He that believeth on the Son of God hath the witness in himself" (I John 5:10); and he also says, "And we know that we are of God" (I John 5:19). Paul affirms this inner witness when he says, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). There is also a love witness to the cure: John writes, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I John 3:14).

There are the living dead men, and there is the cure for their spiritual death. But the two must be brought together; the cure must be effected—and Christ is depending upon us who have received life for death. Paul says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14-15).

WHAT IS TRUTH?*

"There was a sermon Father preached near the close of his ministry, 'What Is Truth?' I know that the words that fell from Father's lips that day were the result of the long search of his own questing soul for truth. Said he, 'The entrance into the sanctified life, while it cleanses the *heart*, does not perfect the *character*. There is a distinction between a perfect heart—one in which there is nothing that opposes God, but is fully set to do His will—and a perfect character; one is acquired in a moment, the other is a process.'

"He did not preach something because it was popular to do so; rather he sifted and pondered it. One day, riding alone with him I asked, 'Father, why is it that the lives of some of the holiness people do not measure up to their profession?' After a pause, he said, 'Keep your eyes on Christ, my child.'

"Later he said, 'Numerous have been the disappointments of earnest and devout souls in expecting to obtain in the act of sanctification those qualities that belong to the developing and maturing of sanctified character. Hence, many people let down in their lives while still holding on to the profession. The failure to properly guard at this point has been a weakness in much of the teaching of the holiness people.'

"'But,' added Father, with conviction, 'if not one person lived the life—thank God, many do—I would still believe in the truth of it because I see the doctrine of sanctification so clearly taught in the Bible.'"—sent in by Rev. Tom M. Brown, *Oakdale, Mass.*

*Quotation from *A Man Sent from God*, the life of Rev. J. O. McClurkan, written by his daughter, Mrs. Heath. (The book may be secured from the Nazarene Publishing House.)

Be still, and know that I am God (Ps. 46:10).

If all of us would talk less and listen more, we would know a great deal more about God.—
EARLE F. WILDE.

Alaska Allusions:

By J. Melton Thomas*

The Past Is Not Enough!

SITKA, Alaska, is a fine example of the combination of the old and the new. As the oldest Alaskan town (founded 1799), the old Russian capital, and the first American capital, it has an abundance of the relics of the past. There is the Cathedral of St. Michael, well over one hundred years old. Here are markers pointing to the grave sites of prominent Russian leaders of a long-dead past. Up the hill from the business area is the castle of Aleksandr Baranov, founder of the city. A nearby monument has the finest collection of totem poles in the world, relic of the days of the Haidas and Tlingits. The outstanding pioneer's home is a tribute to the old who helped form this northern empire. Sitka is justly proud of her antiquity.

The past, however, does not absorb the present. Sitka has a modern shopping area with a growing number of clean, attractive stores. An ultra-modern school building is in the process of construction. A new hospital has been built. Subdivisions are being developed into new housing areas. Fishing boats are many. A new pulp and lumber industry is in the making. Cultural advantages from the presence of Mt. Edgecumbe Native High School and Sheldon Jackson College are unusual for a small town.

Sitka blends successfully a past of which she is proud, a future in which she is confident. For her the past is not enough.

Some people have not learned to do so well with themselves as religious beings as Sitka has with herself as a city. All they have left is their traditions. The flowers they exhibit are artificial flowers draped around the headstone of a grave. Their souls have stayed down in the ramshackle buildings of the water front rather than to bother moving uptown. There are no thriving indications of knowing more about God as the days go by; there are only signs saying, "Here lies the heart that once was." They point out some high castles of past performance; but the weapons of their warfare have long since become too dull for fighting. Indeed they have put them in the museum; and at the places where they once gave attention to making them ready for service they have hung a nice placard, like the place of that old grindstone I saw on Sitka's main street, and the placard reads, "Here once we sharpened our swords."

*Pastor, Juneau, Alaska

The past is not enough. Oh, we would preserve all its goodness, be enriched by all its contributions; but *today has its demands*. Let the dead past bury its dead and let us rise to the life that presently demands our best. This is not a day for dead religion, either the deadness of the ritualistic on the one hand or the deadness of the fanatical on the other. There are keen and inquiring minds, eager and responsive hearts, broken and unguided lives looking to today's Church and saying, "Is thy God able?"

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). These are days for a mighty resurrection of the Spirit of God among us!

HARVEST

By Christine White

*Have you planted hope in a heavy heart
By the words you spoke today?
Have you brought a smile to drooping lips
As you passed along the way?*

*What have you planted in human breasts,
A chuckle, a sigh, a groan?
Whatever you've planted tomorrow you'll reap,
For you'll harvest whatever you've sown.*

Revive Us, O Lord!

By L. Guy Nees*

O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy (Hab. 3:2).

THE HISTORY of God's dealing with His people is marked with a recurrence of spiritual revivals. From Hezekiah to Nehemiah, from Nehemiah to John the Baptist, and from John the Baptist to this present hour, God has been pleased to pour out His Spirit in wonderful times of refreshing that we call revivals. The desire of the ancient prophet Habakkuk is our desire. "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

Revival times are necessary for God's people. The tendency and influence of the world are to pull us down. Its spirit would wear off the keen edge of our faith. Pressures of life would take away our joy, and sometimes spiritual failure weakens our influence. We need times of revival for our own benefit.

Let me ask you, Christian friend, whether you really have good victory or not. How long has it been since you prayed with a burden for souls? How long has it been since you fasted a meal or lost any sleep over a sinner? Does the Bible

bring delight or condemnation to you when you read it? When is the last time that you personally led a soul to Christ? Maybe the devil has thrown something into your well of salvation, stopping the flow. Perhaps doubt and discouragement have clipped the wings of your faith, so that you can't soar any longer in the things of God. Maybe some weakness or compromise has nullified your influence, making it impossible for you to witness for the Lord effectively. It may be that it has been a long time since you enjoyed real victory with God. If so, I have good news for you. This condition need not continue. God wants to revive your poor, cold heart.

Hear what the Lord says: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I will dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). This scripture tells me several things. First of all, though God is high and lofty and dwelleth in eternity, He also will dwell in our hearts. Thank God, this is true. We need not worship an austere, absentee, deistic God. He wants to dwell with men. He will dwell in your heart, He will come to you, He will satisfy the need of your life.

This scripture also tells me that He wants to give revival. He wants to revive. He will "restore the years to you that the . . . cankerworm, . . . hath eaten." He will give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Though you may have known wonderful days in the past spiritually, God is trying to get you to see that He can give you these victories once again.

But this verse also would tell us the kind of hearts to which God will come, the kind of spirits He will revive. Notice, it is the contrite and humble spirit. Another scripture tells us that God resists the proud but gives grace to the humble. To one of the churches in the Book of Revelation God said, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (3:17-18).

There is no hope for the proud, arrogant, pompous soul. But if one really desires the presence of God in his life and will humble his heart and life before the Lord, God will come. Hear another scripture, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). Do you want revival? Do you want the joy of the Lord to return? Would you

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like to have a victorious testimony once again? Then humble yourself before God and seek Him earnestly.

Do you not, O Christian friend, feel the need for revival even in your own heart? Is it not time to cry aloud and spare not, to lift up the voice like a trumpet and show the people of God their transgressions, and the house of Jacob their sins? Surely the need beside which every other need sinks into insignificance is an old-time revival, a deep and widespread old-time revival.

We are no pessimists. We do not for a moment lose sight of the fact that the foundation of God standeth sure. We do not for a moment question that God has His thousands that have not bowed the knee to the world, the flesh, or the devil, nor been swept from their mooring by the present flood tide of false teaching and doctrine. These unite in declaring that the only remedy for the evils we deplore is an old-time revival—a revival brought about by the mighty working of the Spirit of God in awakening and quickening and saving power. Oh, for a revival that will turn the professed people of God back from their idols of sin and worldliness to serve the true and living God—back from their “broken cisterns” to the “fountain of living water.” A revival in which the Word of God will be preached without compromise or apology in the power of the Holy Ghost sent down from heaven. A revival that will overthrow sin of every kind, popular as well as unpopular.

We want a revival that will save the people of God from covetousness and love of the world and all uncleanness of spirit, mind, and body. A revival in which professors of religion will have their eyes opened to see and feel their responsibility for souls, and in which they will confess with broken hearts their former backslidings, their carelessness and indifference, and in thousands of cases their actual transgressions of the moral law. A revival like a flood that will sweep away the “refuge of lies” and “overthrow the hiding place” of all of them that would hide away from the light of God’s Spirit. A revival that will unearth and uncover every device of Satan for deceiving souls, whether found in the Church or outside of it. “The secret of the Lord is with them that fear him; and he will shew unto them his covenant” (Ps. 25:14).

We want a revival that will make both the Church and the world to realize the shortness of time and the importance of eternity. A revival in which judgment light will not only shine on the unsaved but also help God’s people to see their duty and realize their opportunity as those who have lost sight of the things of time in the light of the coming judgment. A revival that will make heaven and hell, Calvary and the Resurrection, salvation from sin, cleansing through the Blood, and the gift of the Holy Ghost, living realities by the revelations of the Spirit in harmony with the Word. A revival in which the sinfulness of sin will be so revealed that, instead of excusing and pleading for it, souls will turn

from it in utter loathing, and cry out, “O wretched man that I am! who shall deliver me from the body of this death?” (Rom. 7:24.)

We want a revival that will gloriously defeat the powers of darkness and hell and make earth and heaven ring with shouts of victory over a multitude of souls snatched from the eternal burnings and run for God and heaven—yea, a revival that will never need to be revived, but that will sweep on like a mighty wave of the sea that nothing can hinder, until time shall be no more. Again we say with Habakkuk, “O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.”

We have touched on only one aspect of revival—that it is for God’s people; those in the Church, those who name the name of the Lord—some with victory, some without. Throughout this day, Christian friend, church member, I ask you to do one of two things. Search your heart in the light of God’s Word and illumined by His Spirit. If you find any unfinished business there, any condemnation, any backsliding—then humble your heart, confess your need, and let God again bless your life as He once did. Or if you find, when searching your heart, that all is well, there is nothing between, the sky is clear, God is smiling upon you, then join us—won’t you?—in earnest prayer for the needs of others.

As Ye Received

By Lois F. Blanchard

(Col. 2:6)

*Did you receive Him with deepest desire?
Then cease not to long for His face;
Let your yearning ascend like pontifical fire
From the altar of your holy place.*

*Did you receive Him with humility?
Then never let pride take control.
Continue to live in amazement that He
Should stoop to deliver your soul.*

*Did you receive Him with firmest resolve
To serve Him as long as you live?
Then let not that resolute spirit dissolve
Till conditional service you give.*

*Did you receive Him with infinite zeal
To tell all the world of His grace?
Then never let apathy over you steal
That God-given urge to replace.*

*For if you maintain in your journey with Him
The spirit in which you began,
The glory that filled you will never grow dim
Till His greater glories you scan!*

Don't Pity Yourself!

By F. S. Mitchell*

JESUS had been questioning His disciples. "Whom do men say that I the Son of man am?" Various answers were given. Then Jesus turned to them with a more personal question: "Whom say ye that I am?" Peter quickly responded: "Thou art the Christ, the Son of the living God." Jesus was evidently pleased with Peter's ready reply, for He pronounced a blessing upon him and went on to tell Peter He would build His Church and the gates of hell would not prevail against it.

But Jesus had more than this to tell His disciples. He was gradually unfolding to them the events of His ministry that must take place ere it was ended. It wasn't a pleasant revelation, but He wanted them to be warned of the tragedy that He was facing. He must suffer many things of the Jews and be killed; but the third day He would be raised up.

How often we get a part of a message but do not get it all! We see the dark side of a picture and our minds stop short there, shutting out the vision of the beautiful side that shall evolve in due time. Peter's mind centered on the thought of suffering and death. Surely Jesus' ministry would not end in such ignominious defeat. He who opened the eyes of the blind and called Lazarus from the grave must not permit His enemies to triumph over Him. Peter began to rebuke Jesus. "Be it far from thee, Lord." Or as a marginal reading renders it (Cambridge Bible), "Pity Thyself, Lord."

But Jesus did not come into the world to pity himself, or pamper himself. He came to give His life a ransom for many. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). Furthermore He spoke of a life of self-denial for His disciples, for He realized that only in this way could the world be evangelized and a Church be established that would be invincible. Peter saw the Cross, but overlooked the Resurrection; he saw the stripes but not the healing.

Prime Minister Churchill called on the people of Britain to give their blood, sweat, and tears for their country's sake. Our Lord calls upon His people to deny themselves and take up their cross and follow Him. "Whosoever will lose his life for my sake shall find it," said Jesus. There is the bright side of the picture—lose in order to find in abundance. The people of Britain knew that they were not on a Sunday-school picnic during the war years. Theirs was a desperate plight. It was a matter of life or death, of liberty or slavery. To find freedom for Britain they must be willing to lose their lives in its defense. But in giving their utmost for the country they loved they have the joy of continuing a free and inde-

God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (II Tim. 1:7).

pendent nation. Churchill did not say, "Pity thyself, Britain." He did say, "Lose thyself."

"Pity thyself," said Satan to Jesus. Yes, Satan was for the moment personified in Peter. How changeable Peter was before that momentous event of Pentecost! And how necessary is a personal Pentecost for us all, that we may become established in the faith and be strong to resist the devil! "Thou savourest not the things that be of God, but those that be of men," was Jesus' reply to Peter.

The way of the cross is the way of prayer. "Commit thy way unto the Lord," in prayer. "Trust also in him; and he shall bring it to pass." "Rest in the Lord, and wait patiently for him." Commit! Wait! Oh, how we hate to wait! This is a "hurry" age. Hurry! Hurry! But did you ever know of Jesus being in a hurry? He did not hurry when He learned of the death of Lazarus. I judge He was the most leisurely Person that ever spent a lifetime on earth bringing things to pass.

George Muller was another leisurely person in that he did not do things in a hurry. He first ascertained the will of God and then spent millions of dollars that the Lord sent him in answer to prayer in building orphanages, feeding thousands, and supporting missionaries in foreign lands. To find the will of God he first got his own heart into such a state that it had no will of its own in regard to a given matter. "Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be," he said. Are we seeking to know God's will for our lives; or are we plunging ahead as if we knew all about the matter and didn't need divine help?

What about our youth? Are they to be pitied, petted, and pampered in order to persuade them to deny themselves and follow Jesus? I am glad not all of them are. Jesus did not think so. Harmon Schmelzenbach did not think so when he started for Africa to open up a missionary field. The number may be multiplied, but not enough. What about that early Sunday morning prayer meeting? Are our youth there, or do they have to be called four times to get to Sunday school on time?

Pity thyself—deny thyself! Which shall it be? Jesus told Peter He would build His Church on rock. "Upon this rock I will build." Paul wrote to young Timothy, "Be strong in the grace that is in Christ Jesus," and added, "Endure hardness, as a good soldier of Jesus Christ." Get a copy of the February *Reader's Digest* and read the article "Like a Mighty Army." It gives a humiliating picture of why we do not accomplish more in building the kingdom of God. Then let us pray the prayer of Uncle Buddie Robinson, "Lord, give me a backbone like a sawlog. Amen!"

*Retired Elder, Seattle, Wash.

Riding the Beam

By Nelson G. Mink*

I HAD secured permission to come forward in the big plane and watch the captain and pilot while we were in flight. We were five thousand feet up. It was growing dark, and even the massive white clouds above which we were now flying were losing their brightness in the approaching twilight. The Pentagon and the Washington Monument had been left behind, and peering down between openings in the clouds I could see traffic lanes full, bearing tired men and women home from their day's work.

Peering out through the glass enclosure of the business end of this ship of the airways, I enquired as to how we would find our way. Then came the explanation of the "beam" which is so important to airmen. Being invited by the kind and accommodating captain, I put on the extra set of phones and listened to the signals. We were then following a beam—a kind of da daa, da daa, da daa. I was told that just a little farther on we would come into a solid beam, and we would turn and follow it. In a few minutes I listened; and the beam was no longer broken, but was a steady hum, not unlike the dial tone on the phone we must hear before getting a call through.

After our successful landing at the great airport later, I thought of the beam that we must ride if we are to make safe contacts with the runways in our everyday lives. When Jesus said He would pray the Father and He would give us another Comforter, He said two things that are so needful and so important to us. He said, "He will guide you into all truth," and then, "He may abide with you for ever."

Being likened unto sheep, and not easily finding our way, we need a Shepherd and a Guide. Jesus—not being here in person to fill these places for us—has made ample provision in the office work and ministry of the Holy Ghost. Having Him in our hearts in sanctifying power, living in touch with Him every day, it is a joy to have Him as our Guide. He knows always what is best for us. He leads us in ways of pleasantness, and all His "paths are peace."

*Holy Spirit, faithful Guide,
Ever near the Christian's side.*

It is a great joy to know that we can have Him abiding. Once He comes into the temple of our souls, it is His plan to be there from now on. Only some failure on our part could ever account for His departure. He loves to dwell in the souls of men. This is His glorious aim, so that we may carry within us the consciousness that we are going the right way.

When Thomas asked, "How can we know the way?" it was because he was on the other side of Pentecost. Thomas a Kempis said, "Without the Way there is no going; without the Truth there is

no knowing; without the Life there is no living." All these, we find fulfilled in us when our Guide and Comforter, the Holy Ghost, comes in.

SIMPLICITY OF FAITH

By Kathryn Blackburn Peck

*God is still there, beyond the density
Of doubt. Though darkly seen through hours
of care*

*When faith's small candle flickers, and would near
Go out, except for prayer—except for prayer!*

*When sights and sounds of earth crowd heavily
On mind and heart, forget not Christ will guide;
And pathways narrow, thorn-hedged come to be—
When He Companion is—both smooth and wide.*

*How can we ever lose the certainty
Of His dear presence—of His smile so kind?
Scores of bright miracles there are for us to see
Each passing hour; but we are blind—so blind!*

*Oh, for a faith that will not know defeat
In this our day, with all its tinsel glow;
With all its man-made marvels and conceit!
Give us simplicity of faith to see and know.*

When We Let God Provide

By Mina Wiarda*

TOO OFTEN we do not let our Father provide—we hinder Him, get in His way, or turn to earthly sources. We must learn to let God provide. We must learn to stand still and "see the salvation of our God."

When He has called us to walk the path of faith, He will create the conditions and situations that will necessitate His own divine intervention so far as our daily needs are concerned. And He will do so that we may learn our utter dependence upon Him, and our constant need of Him.

God is jealous for His own glory—He will not give it to another. His is no unholy jealousy; it is a holy jealousy, which has for its object our highest good and His glory. If we look to earthly sources and depend upon worldly contacts for the supply of our needs, we shall have to give the world the glory when it supplies our needs. This God does not want.

For instance, Abraham went to the very place to which God told him to go, the Land of Promise. There God would supply his every need, but it would require faith on the part of Abraham. God would exercise our faith, that it might grow stronger and bring glory to His name.

But when famine came, instead of looking to God, the patriarch looked to Egypt, for there

*Pastor, Oxford, Pennsylvania

*Pierce, South Dakota

was bread. Without consulting God or recalling the promises, he made his hazardous way to Egypt. What was the result? First of all, he lost the sense of God's presence, hence built no altar there. Secondly, he jeopardized his wife's safety. Furthermore, while he grew materially richer, he became spiritually poorer. Finally, he brought shame upon God and himself in the eyes of Egypt's ruler.

When Solomon looked alone to God, his every need was met—he prospered gloriously. But when he looked to the world for political security and military might, it displeased Jehovah and brought the king and his kingdom to trouble, grief, and loss. The glory that Sheba's queen had seen was turned to shame when God was no longer depended upon for every need.

There is always the temptation, in Christian duty and service, to look to the world as a source of supply. All around us are the great stores of earthly wealth, in the hands of both Christians and unbelievers. In their hands, too, are sources of influence, prestige, and power. But not until God definitely opens the way to such should the servant of God ever reach out his hand to take of their bounty. Many a hand has been burned by this folly and rendered useless for divine ministry.

And not infrequently the servant of the King may find himself laden down with goods that are but impediments on the heavenly path—weights and cumbrances that impede progress and hinder growth. Our Father would have His children free to serve Him, unencumbered, liberated, emancipated. Once when Hudson Taylor found the mission's financial resources depleted, he exclaimed, "My heart is as light as my pocket!"

Has God ever failed the trusting heart? Has He ever been unable to meet any need? Is there anything too hard for Him? He says to the one who will trust Him, "See 'if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'" He promises to supply all our need, "according to his riches in glory by Christ Jesus."

He tells us that He, as a Father, knows all of our needs. Indeed, He is more aware of them than we are. And He knows exactly the right time and manner in which to provide. The song writer said, "It may not be my way, . . . your way, but . . . the Lord will provide." His ways are higher than our ways; and if we wait upon Him in faith, we shall have reason to marvel at His wisdom, understanding, and skill.

God is not only an able and wise Provider, but He is a delightful Provider. When He responds to our faith, He usually does it in such a manner as to bring great delight. He wants us happy, and for that He works and plans and purposes. They that wait for Him are filled with happy surprises.

Not only so, but He provides with infinite wisdom. He knows exactly when and how and where and why to provide as He does. This brings great

wonder into the life of the pilgrim. "The secret of the Lord is with them that fear him; and he will shew them his covenant." What honor, to be brought into the purposes of the One who is infinite!

During his childhood Joseph was given wonderful dreams of God's plans and purposes; but it took seventeen years of waiting in faith, in the school of hard knocks, before God could begin to show His child how wisely and wondrously He provides.

Then too, when God does supply in response to faith, He usually does it in such a manner as to bless not only the pray-er but others as well. He spreads the blessing over a much larger area than we had intended to reach.

All over the free world are evangelizing efforts that stand as testimonies to the bounteousness of the God who inspired them. Everywhere men and women are made again and again to stand in amazement at the marvelous things wrought through faith. God is on the giving hand, and "no good thing will he withhold from them that walk uprightly."

Run not before Him, neither lag behind. Let Him provide!

Can a man be profitable unto God, . . . ? (Job 22:2.)

The answer is, Yes; if that person is dedicated fully and completely to His will.—EARLE F. WILDE.

"The Pause That Refreshes"

By Katherine Bevis*

THE DAY had been long. We had been driving through the desert, and the blazing sun had added to the discomforts of such a trip. Then as I looked down the highway I saw a huge roadside poster, its coloring and large lettering attracting me.

As we neared this sign, I saw a beautiful girl pictured, holding a bottle in her hand and these words boldly printed at the bottom of the poster—"The Pause That Refreshes."

It was the Coca-Cola advertisement that I had read many times.

But I could never remember when this sign had been so inviting as at this moment, and as soon as we came to a place on our trip where this "refreshing pause" could be enjoyed, we took advantage of it.

I was made to think of another "pause that refreshes," needed so in all our lives, whether our journey be made over the desert land, across the mountain's rugged top, or down through the valleys.

We are told about this "pause" in the Word of God.

"Rest in the Lord, and wait patiently . . .," we read in Ps. 37:7.

*Houston, Texas

And again, "Wait on the Lord, and keep his way, . . ." (Ps. 37:34).

Every man and woman needs a retreat, some place where he or she can escape from the daily routine of life, a life tense and tiresome.

Too often we are so engrossed with earning a wage, with the clothing and feeding of our physical bodies, that we miss the finer things of life, the cultural and spiritual things our hungry souls crave and demand. And the greatest emptiness and need is that of regular, reverent communion and meditation with our Creator.

There is a sanctuary in Florida, given to the American people by Edward Bok in 1929. It is a beautiful place, a mountain lake sanctuary. It is composed of forty-eight acres of land and is situated in the very heart of the state.

In this sanctuary there is a "Singing tower"—a rock which rises 205 feet from the edge of a beautiful pool. This pink marble and coquina rock is a symphony within itself, as it tapers from its 51-foot gray Creole marble base to a width

of 37 feet at the top. This tower is adorned with exquisite carvings of American birds, such as doves, eagles, and pelicans, and a carillon of seventy-one bells. These bells, made of the finest copper and English tin, rest in the top of the tower.

Nightingales from England, flamingos from South America, and orchids from Asia, along with many other plants and birds, both rare and native, add to the beauty of this sanctuary.

What a privilege it is to go to this place of natural beauty, and "*be still, and know that I am God,*" as we sit quietly and listen for Him to speak!

We may not all be privileged to visit this Singing Tower in Florida, but we can all have a "singing tower" in our lives whether it be in the home, the office, the school, just so long as it is at regular intervals—this reverent communion and meditation with our Creator.

Remember—there is a "*pause that refreshes*" the spiritual life—that of being still and waiting on the Lord.

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

PRAY!

The crucial period for freedom of worship and freedom of education is now coming up. Keep our people praying.—RUSSELL BIRCHARD, *Guatemala*.

Rev. and Mrs. John Pattee are returning from the Philippines on furlough. They expect to arrive in the States about July 20. Temporarily, their address will be: % Rev. H. A. Wiese, 1640 Brigden St., Pasadena, California.

Location Work

The final approval has come through for the new church site at Dube. We will be the first church in this area. Yesterday we completed the papers on a very choice site in the very heart of Orlando, a beautiful native city of one hundred thousand people. Last week we received a letter from Pretoria, the capital, that a site has been granted to us in Vlackfontein Location. So the Lord is with us.

We held our first monthly preachers' prayer meeting here this week. It was better than I had even hoped. The Lord came down upon us in a real way. Some of the preachers got blessed and began to praise God. Others were stirred to greater spiritual progress. It lasted half a day and was a great blessing to all our workers.

The next few months will be heavy.

I'll be taking five hours a week at the European Bible college, two hours a week at the colored Bible school, and trying to get another church and house built. But the Lord has given us a fine native builder who will be helping.

Continue to pray for us. I was never more encouraged in the Lord. This is our day. The world is hungry for what we preach.—GEORGE HAYSE, *Transvaal, Africa*.

Uruguay

Within two weeks the first semester will be ending with seven students. During the semester we had fourteen but, for one reason or another, seven of them have dropped out. We are happy that seven stayed with it for the entire semester. The Lord willing, one young man will be finishing this year. He is a young pastor, a graduate of a Bible school in Argentina, but has been taking work here since coming to us two years ago. He is a fine young man and will make a wonderful pastor.

Sunday after next we expect to take in a class of new converts that are ready for membership. When the weather warms up a little, we will be taking in another group who prefer to be immersed. Right now it would be a bit chilly to have to go to the ocean for such a service.

Pray with us as we build our church on Smidel Street. Prices have gone up on materials and we will have to work hard and painstakingly, with much donated labor to complete it with what we have on hand. Several have promised to give time and work on the building and this will help us immensely.—O. K. PERKINSON, *Uruguay*.

In Cinderella Prison

The Cinderella Prison, in which I am ministering, has a complement of over 1,000 each Sunday. There are three sections—the "awaiting trial" men, numbering about 250 to 300; and the convict section of over 800; and the prison hospital, which is attached. Then there is the Boksburg Gaol as well. I am allowed to visit the prison hospital during the week. In addition to these places, I am visiting a large mine hospital for natives, of, I would think, at least 400 beds.

The natives in the prison and hospitals eagerly receive tracts. What a contrast between them and many white folk!

After an inquiry meeting one Sunday morning among the "awaiting trial" men in the Cinderella, two helpers and I were nearly mobbed by the men in their eagerness to get the tracts. One or two of the warders looked rather anxious, I thought, but the men were doing us no harm—they were only overeager.—CYRIL BLAMEY, *Transvaal, South Africa*.

GUEST EDITORIALS

CECIL D. EWELL, PASTOR

First Church, Nashville, Tennessee

My Heart Stands at Attention

ONE DAY I stood at attention as I promised, with upraised hand, to defend my country against all her enemies whomsoever. On another occasion, well remembered, my heart was standing at attention, when with hands raised I cried, "All to Jesus I surrender."

Only a few days ago in the quiet of my study, I walked the talkative aisles of memory. The Lord God of the encircling centuries seemed to stand beside me, and as my heart came at once to attention, I seemed to hear Him say, "Use today for souls—crusade now, for in these minutes eternal decisions are made by many." I rose to move at His command. Suddenly life became a march made up of minutes and hours. The centuries were crying to the hours that remain, Forward!

We hasten toward the field and the goal; the husks and trappings, the dust and toothpicks of life are left behind. There is a conscious feeling of inability; but then there comes a Presence, glorious, sweet, which gives to the soul fine daring. We are willing to risk all—for a life of "safety first" is doomed to defeat; it is the philosophy of a coward in the game of life. Tolerance must give place to a ringing challenge, cowardice to a fight to the finish, and there is no safety first there.

As one looks at the lost on every hand, there is a heartache, a crying in the heart. How critical are the issues which hang on our allegiance to the gospel! Each one who deserts and ceases to be militant, alert, and awake is breaching God's line and inviting defeat. When we cry out for ease and relief, are slothful and lazy, then we are traitors. We need to pray, "Lord, harden me against myself, this coward with pathetic voice." Many souls are crying, dying in sin. God give a vision, for a vision creates great souls. When the need is in our eyes, the flame will be in our mouths, and the sword in our hands. We will be true to our high loyalties, we will point men to Him. Remember, He who conquered all, the young Prince of Glory, leads us on to snatch trophies of His grace from the fires of hell.

God makes men great, conquerors and soul winners. Life is not easy, but it can be heroic. You can engage in the fight today and win souls. Attention, heart! The clarion call is to you, be a soldier for Jesus. It is not enough to sign the enlistment papers if you go AWOL. Put all that is gallant in your heart into the fight, may God's trumpet blow in your soul—putting battles there. May it be impossible for you to be a spectator of the conflict, shrinking from the stir, blood, and heat of the battle. If today you are a halting

warrior, replenish your enthusiasm at God's altar. The lists are set, the battle is joined, the battle flag is unfurled, the call to battle stations has sounded. The issues are critical and fateful. The battle may be fierce and long, but to the faithful go God's medals—the crown.

I have stood on a number of parade grounds, at attention, as citations were read which told of faithfulness, valor, and heroism; as men had medals pinned on them and wives received the thanks of a grateful nation. It reminds me that someday soon we shall stand, the victors, on the parade ground of the skies. The King of Kings shall give the medals, faithful, true, valorous, holy, "Enter thou into the joy . . ." Then shall come the triumph shout, then shall come the bugle sound.

Now is the hour to march to conquest. O brethren of our beloved Zion, now is our hour to win souls. "On this hour hangs eternity."

Hiding from God

SOMEWHERE I read the phrase, "The fine art of hiding from God." That seems to me descriptive of much that goes on today in our little world bounded by our awareness. So many are not seeking God, but rather endeavoring to hide from Him.

One of the first scriptures my mother taught me was, "Thou God seest me." That is true whether you are in church or on a lonely isle of solitude. You can't run from God and run so fast and far that you lose Him and blot Him out. Countless thousands have tried that and still are making the attempt. Jonah is a case in point—remember, God was always there before him. There are those who stay away from church and thus feel they are avoiding Him, making His claims invalid. But the thing they forget is that God can confront them anywhere. God uses His faithful ones as His mouthpiece; and just when a man feels secure, God breaks in with tremendous force, speaking through His Elijah. He may allow us to be taken to a hospital, or death to stalk by our dwelling; darkness settles down, and God speaks.

Dr. Vance Barron, a fellow navy chaplain, has suggested that many try to hide from God in church; he is absolutely right. One day you surrendered to Christ and started out to serve Him with zeal and passion; but gradually, almost unnoticed, indifference watered down your fires. There came a feeling of pity for self, and you settled down within God's house to do nothing. The vision of the nail-pierced hands blurred, finally faded. You accepted religion's high claim only from the standpoint of what it does for *me*, refus-

ing to let it run free in all the avenues of life and in service.

Oh, yes, we listen to the Bible being read, bow our knees in prayer, but not our hearts. We sing the hymns in a halfhearted manner but miss their message. In other words, form without power, heart and mind removed to less vital things. Men think that thus they infiltrate God's position, take His weapons, and use them for their own defense. They miss the voice of God, refuse the challenge. Somehow they forget that God is a seeking God and may overtake them anywhere. The church should be a dangerous place to hide if Christians pray and God's minister is faithful. But in truth many have been hiding there, undisturbed, behind a "dry as dust" profession for years—no juice, no joy.

There are still others who substitute something else, anything else, in the place of God, hoping for assurance without demands. Men through all ages have made idols because they were not comfortable with a God who made requirements, "Go ye . . . , " "Preach . . . , " and, "Teach." Your presence without your service is vain. To ignore the demands of Christ and refuse your duty is to show your lack of love and faith. No worship is real that does not set before us a living God. No profession is valid that is pale and insipid for lack of devotion to His cause. The reason for so many faces that look like extinguished lamps is that men have hidden themselves in form, or freedom if you please, until they do not truly worship and adore. To trust God rather than self is one of the first lessons of worship. God is urgent and makes demands because He cares, but with His demands He gives power.

You cannot really hide from God, forever undisturbed; for if you refuse to be a Christian here, there is the Judgment. It is better to meet God now, openly and honestly, realizing that hiding is futile. I for one want to dwell in God's light and obey Him. I would focus my life and love around the Nazarene, praying that God will give me the grace to show a light in the thickening darkness. May God help us to meditate and wait in His presence until we find the brilliant light of a great God, and in dedication we find a stronger aim than hiding and getting by. When religion is real it works, and that word can have two inflections. "I would burn out for God," "I would be true." I would work in my daily task, in His light, unto Him!

LIKE JESUS

IN A LITTLE church which my father pastored, years ago now, there was an old saint. Dad loved him and often has spoken of him through the years that have hastened by. He was well dressed and wore a long, flowing beard. In imagination I can almost see him. He joined the battle as a prayer partner with the preacher; they prayed all night together on several occasions. When the service was hard, he prayed for God's minister without show or noise. I was born into that par-

sonage home, and that Christian layman was one of the first to pray for me. He gave to Dad a little verse; I believe it was original, I've never found it elsewhere. I would make it my motto for life:

*I want to be like Jesus in all I do and say,
His counterpart in meekness, His precepts to obey,
Forgiving, kind, and gentle, and loving like my
Lord;
In every call to duty, obedient to His Word.*

I have often seen men stumble and fall because they had their eyes on others, and they failed. I would look at the original; He never fails. I would see only Him.

We can be like Him down here below. We may live so close to Him that some of His radiance will come to dwell on us. There is nothing that thrills my heart like the faces of the old saints, glorious in the twilight. I have known some of God's choice ones. I too want to mellow in His will until even the world shall confess, "The light of God showed through." I would, by His grace, love Him so deeply that the chance to give for Him would be my highest joy.

I know life will have its dark days—its problems, griefs, cares, and heartbreak; I have experienced some of them already, and surely there are more to come. Even in the midst of trials I pray that I can be so like the Master that they shall be borne with fortitude, patience, and kindness; that there in the darkness men shall see His reflection. When my heart is bleeding from the wound of a friend, may I remember Jesus and turn upon him only a kind look and compassionate eyes. It is my daily prayer that I may do nothing shabby, cheap, or mean; remembering that the world will judge the Master and His power by me.

I would be like Him in self-sacrificing service—"His precepts to obey." He laid down His life at thirty-three; already He has given me more years than that. I would by His grace so leave the task each day, having done my faithful best to give myself in sacrificial services for others, even as He gave himself for me, so if He calls me that night nothing shall be left to mend. Then in the morning glorious fair, "I shall be satisfied, when I awake, with thy [His] likeness." I shall be like Him, for I shall see Him as He is. Glorious hope, sweet anticipation—I shall see Him and be like Him!

I have often thought of that day when I shall behold Him. I have promised to meet so many "in the morning," as my friend, Brother I. G. Martin, says, "just inside the Eastern Gate." I look forward to marching in the triumphal procession of the sky; to joining hands with those who have contributed so largely to my life, my loved ones and the saints, and tramping up the streets of gold together. I want to see the little company that make it through because God blessed a poor, undeserving boy from a parsonage. By God's grace I hope to bring in a few trophies to lay at His feet in the morning. I've

never been much of a shouter; even as in this moment, so always, when God blesses me the tears flow. But when I see that little company waiting within the gate, who by His grace I pointed to the fountain, I think you will hear me shouting down the long corridors of the sky.

I know what it is to come home after a long separation caused by war, to my earthly home and loved ones; but it will be even more thrilling to go home to the evergreen shores, the eternal hills of home. Better still 'twill be to see the faces of those whom we loved and served, who through His blood are around His throne. Best of all, we shall see Jesus—it will be worth it all when we see Him! Until then I would endeavor to be a reflecter for Him, that in me men shall see something of the image of my Christ. No

matter how dark and how perilous the night may seem, I will keep my eyes toward the east and bear up—it will soon be daybreak when we shall see Him.

The hardships, by His grace, will make for patient endurance; through endurance we can achieve maturity; and that ripened, mellow experience shall bring us at last to the Father's house of peace. There the imperfections of the clay shall be removed, and the perfect likeness shall be seen. The hope that we shall be like Him when we shall see Him as He is is the hope that makes me strong to do exploits, brave to stand and march—for we are known of Him and shall be like Him. "To be like Thee," my blessed Redeemer—that is my "constant longing and prayer."



THE SUNDAY-SCHOOL LESSON

By J. GEORGE TAYLORSON

Topic for August 14: The Courage of Daniel (Temperance)

Scripture: Daniel 1; 5 (Printed: Dan. 5:17-28)

GOLDEN TEXT: *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth (Rom. 14:21).*

Since when was it good to be bad, and bad to be good! There seems to be an ever-increasing tendency to apologize for genuine goodness. A politician, reciting his personal habits for a character study, followed up the declaration that he did not smoke or drink with the words, "It is because of my health, not that I object to drinking per se." He wants either to ride two horses or to be sure that he is not too closely associated with being good. Let's get out from under the covers.

I'm personally not ashamed of being good, but only of not being good enough. The reason I do not drink or smoke receives adequate support from the scientist, it is true; but the reason is basically because I consider it to be sinful for me. I am downright proud to be associated with those who do not drink simply because it is wrong and unholy. We have no reason to be ashamed for attempting to behave like human beings, nor for being associated and classified with those who still have moral principle left. It is all right to discuss the great social and physical evils of drink, thanking God for all the earnest research and study by medical men, but let's not forget the basic reason is because we have a conscience that is literally screaming against this evil.

And let me get another thing "off my chest" in this temperance lesson. I'm not ashamed to claim as one reason for not drinking, the fact that my father—God bless his memory—abstained, and his father and his father and his father. We didn't have it easy, but we never went hungry because Father had spent his check at the village pub. I've watched my dad come in with his shoulders bent and his pace slower than usual, but this was because of honest toil and useful industry; I never saw him stagger in a stupor, nor slobber down his vest and become the center of amusement for the neighborhood. I'm proud of the memory of my father; I can go anywhere that he has been in three countries and meet anyone he has met, proud to be his son. My dad was a good man. He didn't drink nor smoke for conscience' sake; these were evil and wasteful habits. When he died, he left me with a heritage of good habits and ideals that I want to keep untarnished to hand to my sons and daughter. No, I'm not ashamed of being good.

The next time I'm offered a cigarette or a drink, my pride will rise anew as I answer, "No thank you; I don't care to smoke or drink." Paul said that he was unashamed of the gospel. Well, it's about time that we faced the world with a real, genuine, positive pride in this matter. Yes, I could if I wanted to, but for goodness' sake I don't want to.

They attempted to tell Daniel that the only way to be influential in holding the nation was to compromise with those in higher positions. I'm glad he was too good to fall, even though he did go to the lions—better than going to the dogs! "They" told us that we had to have it for economy's sake. A nation saved by tobacco and alcohol tax is bound to be bankrupt morally and financially. The direct cost of liquor in the United States is approaching \$14,000,000,000.00 per year. Then compute the staggering indirect cost involved in broken homes, accidents, and deaths. "Righteousness exalteth a nation," but we spend seven times the total cost of church and religious activities for this useless destroyer. When you look for the most potent cause of juvenile delinquency, divorce, crime, poverty, and moral disintegration you'll find the answer in the liquor industry. Be proud that you are an abstainer!

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.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty (Job 5:17).

Correction and chastisement are twin virtues which God uses upon all His children to make them holy, and helpful.—EARLE F. WILDE.

HOME MISSIONS and EVANGELISM

473 NEW CHURCHES

ROY F. SMEE, Secretary

THE home-missions record of new churches organized this quadrennium began with the close of the General Assembly in 1952 and will close with the convening of the 1956 General Assembly. On July 1, 1955, three years of the quadrennium had passed and 473 new churches had been organized. There has been a slump

in new church organizations for the past six months, so that the number for the third year, 136, is the smallest so far this quadrennium.

Two districts (Kentucky and Northwest) are ahead of schedule in new organizations, and four more districts (Eastern Kentucky, Florida, Houston, and Kansas) have new organizations

equal to their quota for the first three years of the quadrennium. Five other districts are within one of that number. Many superintendents reported last year that they expect to reach their quota by the General Assembly, and this should make the year ahead the greatest year for home missions in the history of our church.

District	Superintendent	Quota Organized		District	Superintendent	Quota Organized	
		1952-55	1952-55			1952-55	1952-55
Abilene	Orville W. Jenkins	15	6	New York	Robert Goslaw	8	2
Akron	C. D. Taylor	15	7	North Arkansas	J. W. Hendrickson	6	4
Alabama	C. E. Shumake	12	8	North Carolina	Lloyd B. Byron	12	6
Albany	Renard D. Smith	9	6	North Dakota	Harry F. Taplin	6	1
Arizona	M. L. Mann	6	2	Northeastern Indiana	Paul Updike	12	8
British Isles North	George Frame	6	5	Northeast Oklahoma	I. C. Mathis	9	4
British Isles South	J. B. Maclagan	6	5	Northern California	George Coulter	21	18
Canada Central	Blair Ward	8	3	Northwest	E. E. Zachary	12	14
Canada West	Edward Lawlor	12	8	Northwestern Illinois	Lyle E. Eckley	12	11
Central Ohio	Harvey S. Galloway	15	8	Northwest Indiana	Arthur C. Morgan	12	4
Chicago Central	Mark R. Moore	15	9	Northwest Oklahoma	Jonathan T. Gasset	11	5
Colorado	Oscar J. Finch	12	5	Oregon Pacific	W. D. McGraw, Jr.	15	14
Dallas	Paul H. Garrett	12	5	Pittsburgh	R. F. Heinlein	12	8
Eastern Kentucky	D. S. Somerville	12	12	Rocky Mountain	Alvin L. McQuay	8	2
Eastern Michigan	W. M. McGuire	9	6	San Antonio	W. H. Davis	15	4
East Tennessee	Victor E. Gray	15	11	South Arkansas	W. L. French	9	6
Florida	John L. Knight	12	12	South Carolina	D. W. Thaxton	12	9
Georgia	Mack Anderson	14	10	South Dakota	Crawford Vanderpool	8	1
Houston	V. H. Lewis	8	8	Southeast Oklahoma	Glen Jones	8	3
Idaho-Oregon	I. F. Younger	9	2	Southern California	R. J. Plumb	12	9
Illinois	W. S. Purinton	12	9	Southwest Indiana	Leo C. Davis	17	6
Indianapolis	Luther Cantwell	14	4	Southwest Oklahoma	W. T. Johnson	12	3
Iowa	Gene E. Phillips	12	5	Tennessee	D. K. Wachtel	15	12
Kansas	Ray Hance	9	9	Virginia	V. W. Littrell	11	6
Kansas City	Jarrette Aycock	15	11	Washington Pacific	B. V. Seals	9	4
Kentucky	D. D. Lewis	12	14	Wash.-Phila.	Ernest E. Grosse	15	12
Los Angeles	Shelburne Brown	12	6	Western Ohio	W. E. Albea	15	13
Louisiana	Elbert Dodd	15	9	West Virginia	Edward C. Oney	18	14
Maritime	J. H. MacGregor	6	1	Wisconsin	Charles A. Gibson	9	6
Michigan	Orville L. Maish	9	8	Alaska		5	3
Minnesota	Roy F. Stevens	9	1	Australia	A. A. E. Berg	6	3
Mississippi	Otto Stucki	11	6	Canal Zone			1
Missouri	E. D. Simpson	14	9	Gulf Central	Leon Chambers		5
Nebraska	Whitcomb Harding	12	1	Hawaii	Cecil Knippers	6	2
Nevada-Utah	Raymond B. Sherwood	6	4	New Zealand		5	1
New England	J. C. Albright	15	9	South Africa	Charles H. Strickland	11	2
New Mexico	R. C. Gunstream	8	3	(European)			



The Young People's Society

The Theme of Our Conversation

L. J. DU BOIS, Secretary

MANY TIMES we give attention to the negative aspect of our speech, and pride ourselves that we are completely free from all sorts of swearing and slang, but we have failed

to take into account the subjects about which we talk. We must see, however, that the Christian young person must be an example of the believer in the themes which make up

his conversation.

All would recognize that stories which are shady or which have a suggestive implication are out for the Christian. Or do we so recognize?

I recall personally that one of the most severe jolts I received as a young Christian came when I heard one who had been in the way much longer than I tell an "off color" joke. There is nothing wrong with humor and everyone likes a good storyteller. But if we cannot get our laughs because the story is intrinsically funny and if, instead, we have to depend on the marginal, the questionable, the suggestive to get us laughs—then we had better stop trying to be comedians.

But this is not all. The Christian should pattern his words so that he lifts the group around him or those with whom he is conversing. While this does not mean that one will be preaching constantly, perhaps not at all, yet there will be in his speech

a note of friendliness, of faith, of confidence, of optimism. We shall not be guilty of running another person down, nor of peddling gossip, nor of criticizing other young people, teachers, or other leaders.

I have frequently wondered how God feels about the mass of trivia which fills so much of our talk. I have wondered how that person feels who is carrying a heavy load of care or sorrow or even of sin and he hopes and perhaps prays that when he talks to us he will find some help for his aching soul. But when we meet him we talk about the weather, the ball game, the stiff math exam, or even the new girl who has recently moved to town. We never give him a chance to tell us of his burden; we fail to set an atmosphere in which he feels he

can even talk to us about it; we never leave a word which the Holy Spirit can use to bring about the solution to that person's problem.

I am sure that if most of us gave our conversation a good once-over we would be ashamed at how feebly we have in the past been examples of the believers. Maybe, now that it has been called to our attention, we can do something to improve it.

News of Youth

The following have recently been elected or re-elected as district N.Y.P.S. presidents: Harold Buckner, Arizona; Oval Lee Stone, Eastern Kentucky; R. v. Walter Lanman, Idaho-Oregon; Otis Sayes, South Arkansas; Dwight P. Millikan, Northwest, Indiana.

THE HOME CIRCLE

Conducted by
GRACE RAMQUIST

The Word of God

THE BIBLE is the Word of God. Through the Bible, God talks to His children. It is interesting to learn what the Bible itself says about the Word of God. In Acts 12:24, it is made to sound as if it has the qualities of a plant: "But the word of God grew and multiplied." In Isaiah its strength is declared, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (40:8).

Sometimes the Word of God is described as a weapon, a weapon against the forces of evil. It is wonderful that our God has left us a weapon which, if we use it properly, will protect and care for us—"And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17). Then again we read, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Food is not enough for the body. Everyone needs more than bread if he is to be happy and contented, for we read in Luke 4:4, "Man shall not live by bread alone, but by every word of God." And again Proverbs, "Every word of God is pure" (30:5). In order to live on the Word of God, one should follow the example of the Psalmist, when he says, "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

My Book and Yours—

No book ever really belongs to anyone until he has read and digested it, even though he may have paid the full price asked by the store manager. In a prayer book these words are to be found, "Hear—read—mark—learn and inwardly digest." That, then, is the true way to read the Bible.

Where I am seated at this moment, all I need to do is to turn my head this way and that and count seven Bibles and Testaments within easy reach. Should anyone ask me to whom they belong, I would quickly say, "They belong to us, the Ramquists." And in one sense they do belong to us. We have paid the price so far as money is concerned; we have paid the price so far as keeping them in a safe place is concerned. But in another sense, not one of these Books belongs to us except to the degree that we know what is contained within its pages.

Bud Robinson, one of the pioneers of our church, could stand before an audience and repeat verse after verse and chapter upon chapter of the Bible. My own father rarely needed to open a Bible in order to check any scripture about which he was asked. He knew where it was found, to what it referred, and the exact words which were printed in the Bible. All this came from hearing, reading, marking, learning, and inwardly digesting the Word. Yes, the Bible *belonged* to Uncle Bud Robinson and to my father.

A few weeks ago I was looking forward to returning to my home after an absence of a month. One night after working hard all day, and being especially weary, I said to the little group near me, "Do you know what I'm going to do as soon as I get home?"—meaning by this, of course, that I was going to get in some good rest. Before I could say more, my son answered: "Yes, I know what you are going to do. When you get home, you are going to bed, get your Bible and read and read and read."

His statement startled me, for until that moment I had no idea that he knew how I loved to read the Word of God. I felt glad inside and yet suddenly I felt so unworthy of such a tribute. The Bible means a great deal to me, but so little of it really belongs to me.

Sometimes I try to imagine what would happen to me should I lose my eyesight, and should my Bibles be taken from me. I ask myself, "How much of the Bible would I keep? How much of the Bible could no one take from me?"

The Bible Sale That Paid Off!

In the *Record* for July, 1954, the following story was told:

Back in the year of 1891, a little Negro boy was born to the Smiths, in a log cabin on a tenant farm in South Carolina. Three years later when this child, named John Henry, was playing with the other children of the family, he had an accident which caused him to be blinded. Gradually he regained his eyesight

until by the time he was seven years old he could partially see.

The schools in that area were open for only three months during the year, and because of his poor eyesight, John Henry was usually elected to stay on the farm and help his father. He knew very little about reading or writing.

One day just before Christmas, a Bible salesman came out into the field where John Henry was helping his father. The salesman talked a long time trying to convince the father that he needed a Bible. John Henry became convinced. "That is all I want for Christmas. Please, may I have one?" he pleaded with his father. And for Christmas he received a Bible.

From the Bible, John Henry learned to read and to spell. He learned of his need of Christ, and because of this he gave his heart and life to the Master.

By the time this lad was a man of sixty-four, he had preached for forty years, had led thousands of his own people to Christ, and had built a church which seated two thousand people. This all came about because one Bible salesman took the trouble to walk out into the field and talk to a Negro man and his little, afflicted son. "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly" (Acts 6:7).

A THOUGHT for the DAY

BY BERTHA MUNRO

"This Is Your Life"

(James 4:13-17)

Monday:

"Old and young, we are all on our last cruise."—Stevenson.

"God has lent us the earth for our life; it is a great entail."—Ruskin.

Tuesday:

"We are all under sentence of death but with a sort of indefinite reprieve . . . we have an interval, and then our place knows us no more."—Pater. How spend this interval? "If you do this, you cannot do that."

Wednesday:

"Short is the little that remains to thee of life. Live as on a mountain. Let men see a man who lives as he was meant to live. If they cannot endure him, let them kill him. For

that is better than to live as men do."
—Marcus Aurelius.

Thursday:

"When you find an unwillingness to rise early in the morning, make this short speech to yourself: I am getting up now to do the business of a man, and am I out of humour for going about that for which I was sent into the world? Was I then designed for nothing but to doze and do battle beneath the counterpane?"
—Marcus Aurelius.

Friday:

"A pedestrian may show as much muscular vigour on a treadmill as on the highway road. But on the road his vigour will assuredly carry him forward; and on the treadmill he will not advance an inch."—Macaulay. "Man's chief end is to glorify God."

Saturday:

"Something to believe in that will give meaning to his job." The vice-president of Standard Oil says that for successful, satisfying living every man in business needs "sky-hooks."

Sunday:

"The spirit of the Middle Ages . . . : heaven and the life of the next world was such a reality that it became to them a part of the life upon earth."
—Wm. Morris. And why not still?

NEWS of the Churches



McPherson, Kansas—We have had a good year here. Recently we closed an unusually good vacation Bible school, with 98 enrolled and an average attendance of 81 (last year's enrollment was 64). We saw 31 boys and girls seeking spiritual help at the altar, also were privileged to receive 9 boys and girls into church membership. This makes a total of 27 members received this year, 17 on profession of faith. It is a joy to labor with these fine people, and we begin our second year in McPherson, and our eleventh year on the Kansas District, with renewed vision and determination.—E. R. Houston, Jr., Pastor.

Evangelists A. E. and Pauline Miller write: "Due to a cancellation, we have an open date, October 25 to November 1; also we have an open date, November 22 to December 4. We will be glad to slate these dates anywhere the Lord may lead. We have closed our eleventh year in the evangelistic field. We carry the whole program—preaching, special music and singing, chalk artistry, and children's work. Write us at our home address, 307 S. Delaware St., Mount Gilead, Ohio."

Rev. Mrs. W. M. Franklin writes: "I am accepting the pastorate of our church at Rufus, Oregon. This is near the proposed John Day Dam on the Columbia River, and I'd be happy to know of Nazarenes, or friends of Nazarenes, who may be moving to that area. Our church is the only active church in that small but growing town. Please pray for us."

Evangelist Wilma Jean Inghland writes: "I have a meeting slated in Connecticut for next March, and would be glad to hear from pastors in the New England area who may be wanting a meeting during March or April of '56; would be glad to slate for one- or two-week meetings. Write me, 322 Meadow Ave., Charleroi, Pennsylvania."

Mrs. Esther M. Dyer, musical-evangelist, writes: "I will be in meetings in Hanover, Pennsylvania, and East Gary, Indiana, during September; then through October will be working in the Chicago area with the Salvation Army. After that I will be living in Crystal Beach, Florida, (home address) and will have open time for meetings in Florida and that area."

Pastor J. G. Wells reports from First Church, Knoxville, Tennessee: "This is by far the best year of our ministry here. No doubt our gains are largely the harvesting of seed sowed in the past. The great city-wide tent campaign last summer, our radio ministry, and the services conducted in factories and institutions county-wide are paying off in facts and figures. Every month of the assembly year has shown an increase in average attendance in the Sunday school, both in those present at the church and also in the extension work as long as we were able to keep this department working. When our radio work reached the point it was proving to care for most of this work in institutions where shut-ins live, we gave up the extension work to allow us time to reach factories, etc. Attendance at our Sunday school shows a splendid 70 per cent increase over last year. Last year we led the East Tennessee District in additions to church membership, with 41 received, of which 32 were on profession of faith. This year, to date, 50 members have been received. In May we had one of our very best revivals, with Rev. R. V. Bridges as the evangelist. Some fine

people were reached and saved, and two classes of members have been added to the church from this revival. Brother Bridges presents a sane, sound gospel message that gets results. Mrs. Martha Snyder and Rev. Wm. Snyder, now pastors at Brooksville, Florida, are conducting our vacation Bible school. As we close our third year here we thank the Lord for His wonderful blessings on pastor and people. The people have been wonderful to us. They really desire to reach the unsaved and prove it by action. In our three years here we have received 118 into church membership, an average of 39 per year. We broadcast each Sunday, 9:00 to 9:30 a.m., from Knoxville, over Station WIVK. If you have friends here, send us their name and address and our visitation group will be glad to contact them. My address, 211 Burwell Avenue, N.E., Nashville."

Princeton, Florida—Recently the Princeton church celebrated its fortieth anniversary with a home-coming. Forty-one years ago Rev. and Mrs. Allie Irick came here to conduct a revival in the community hall. They were engaged by the Dr. O'Bannon, physician for the Drake Lumber Company. One year after that meeting the church was organized. Rev. Mrs. Emma Irick came in by plane from Lufkin, Texas, to be present for the home-coming; Brother Irick is no longer living. Mrs. Irick was with us for several days of special services. There are two remaining charter members in the church: Mrs. Nanny Hilliard and Mrs. Stella Chambers. They have seen the church grow from a small frame building to a large and commodious, air-conditioned building, valued at \$50,000.00. Two outstanding features of the home-coming were an old-fashioned dinner on the grounds, and a Sunday afternoon memorial service. Both activities were well attended by members and friends of the church. Rev. G. W. Abersold, present pastor, has been with the church a little more than a year.—Reporter.

Cadillac, Michigan—One year ago we accepted the call to pastor the Cherry Grove church, in a little farming community, ten miles southwest of Cadillac. We have a fine group of country Nazarene folk and God has blessed during the past year. The Sunday-school and church record was broken on Easter Sunday with 117 present—the largest in the five-year history of the church. The Sunday school has increased from an average attendance of 49 to 60 this past year, and now we find it necessary to raise funds for a Sunday-school annex. Our people are responding well. The spiritual tide upon the church is wonderful. We are grateful for an increase in the pastor's salary, as well as an increase in finances in all departments during the past year. We have received a unanimous call for another year. Recently we closed a very successful revival with Evangelist Dominic Prospero. His heart-searching, Bible messages stirred the entire

church, and a goodly number of souls were helped at the altar of prayer; especially do we praise God for three outstanding, definite victories. Brother Prospero was a blessing to our people, and he was given a call to return.—D. R. Dravenstatt, Pastor.

Montrose, Colorado—Evangelist Thomas Hayes was special speaker in a series of evangelistic services with us recently, and he endeared himself to us and exalted Christ as he shared rich experiences gleaned from his many years in the pastoral and evangelistic work. Brother Hayes carries a real burden for souls, and God gave some gracious victories in the altar services. For the latter part of the meeting, we had the Eastwood Family as musicians and singers, and they made a valuable contribution to the services.—L. C. Miller, Pastor.

Evangelist Charles H. Laird, writes: "In June we had a good revival at Seneca Falls, New York, where a Sunday school has been going for three months under the direction of Rev. James Siglin from our Auburn church. It was a good revival, with good attendance, and a fine response from the people. On the closing Sunday we had forty-one in Sunday school, fifty for the preaching service, and at night six people prayed through at the altar. We believe God is going to give a good Church of the Nazarene in Seneca Falls. We have an open date, October 26 to November 6; write us, R.F.D. 3, Salem, Ohio."

Evangelist R. M. Banning writes: "Since our entering the evangelistic field last fall the Lord has blessed and given us good revivals. In April, President A. B. Mackey of Trevecca Nazarene College asked us to travel for the college this summer; so from June 4 through September 4, I am traveling with a quartet for our Trevecca College. We are now in North Carolina and having good services; I am enjoying my work for the college. I will begin my regular evangelistic meetings again on September 7. Write me, Route 1, Morrow, Ohio."

Ashland, Kentucky—As we come up to our assembly we give thanks to God for the year's accomplishments, feeling it has been one of the best, if not the best, year in First Church's history. Under the able leadership of our beloved pastor, Rev. Lawrence B. Hicks, our membership has reached the 500 mark, and our Sunday school has averaged 445, an all-time record. There were 44 additions to the church, and more than \$56,000.00 raised for all purposes. Our church gave \$8,000.00 to the General Budget, representing an overpayment of \$3,000.00. Working in harmony with our pastor is our youth director, Rev. Bill T. Ball; he is a valuable addition to our staff. During the past year our church purchased a parsonage for our youth director, at a cost of \$10,500.00. Our prayer meetings are well attended, our several missionary chapters and our youth groups

are functioning beautifully; and, best of all, God is with us, and a beautiful spirit of unity prevails. On July 10 we closed a splendid revival with Rev. Eddie and Ann Burnem (they are members of our local church). They are not only among the best evangelists, but also they are 100 per cent loyal to First Church, enthusiastic boosters for the entire church program.—Wayne E. Kendall, Secretary.

Evangelist L. H. Dickerson writes: "I will be in a revival meeting at Grassland, Texas, August 5 through 14, and have some open time immediately following that date which I'd be glad to give to some church in that area. Will do my best to be a blessing to the church and ask God to give a revival. Write me, Box 662, Bethany, Oklahoma."

Rev. J. A. ("Jimmie") Allen writes: "After pastoring our Armourdale Church in Kansas City, Kansas, for seven years, I am now re-entering the field of evangelism, feeling we have restored the church adequately so we can leave with a good conscience. I have served as evangelist for eight years, and as previously, my special emphasis will be on Sunday school and personal evangelism. Write me, 980 Argentine Blvd., Kansas City, Kansas."

Des Moines, Iowa—Recently Central Church had a ten-day revival with Evangelistic Jack Hamilton and wife as the special workers. Brother Hamilton's earnest messages were profitable both to the unsaved and the church people, and Mrs. Hamilton's fine musical talent added much to the services. God's Spirit was present, many folks were saved, several believers sanctified, and a number of new people were reached for Christ and the church. We greatly appreciated the ministry and fine spirit of Brother and Sister Hamilton. Our pastor, Rev. Elmer Davis, will soon complete his third year with us. Each year has brought a good increase in Sunday-school attendance, and we are averaging 152 for the first eleven months of this assembly year. Our people love and appreciate Brother and Sister Davis, and the church is thriving under their leadership. We are blessed in having a fine choir director and pianist, Mr. and Mrs. Howard Smith, who have dedicated their time and talent to God. We thank God for His blessings.—Eldred Toigo, Secretary.

Annual N.Y.P.S. Convention Michigan District

The thirty-first annual convention of the Michigan District N.Y.P.S. was held at the Indian Lake Campgrounds, July 1 and 2, with Rev. Keith St. John, our efficient and capable president, presiding. The convention was well attended, and it was noted that many were attending an annual convention for their first time.

Rev. Keith St. John, Rev. Paul K. Moore, and Harry Shelden were elected to the offices of president, vice-president, and treasurer respec-

tively. Miss Barbara Youngman was elected to replace Miss Marjorie Peel as secretary; the latter leaving in the near future to serve as a missionary in Africa.

The high light of the convention was the splendid message on Friday evening by Rev. Mark Moore, superintendent of the Chicago Central District.

Outstanding events of the past year included the Olivet Motorcade, the fellowship dinner last spring with almost nine hundred attending, and our participation in the Greater Michigan rally with the Eastern Michigan District in Flint on Labor Day; this has become an annual event.

Two one-hundred-dollar scholarships to Olivet Nazarene College were awarded: to Jewel Monroe of Grand Ledge, and to Delores Armstrong of Battle Creek.

Reports showed marked increases for the Michigan District N.Y.P.S. this past year. Through the messages, reports, and spirit of the convention, we were challenged to return to our posts of duty with renewed enthusiasm and a greater desire to "serve" more zealously.

PAULINE E. SPRAY, Reporter

Northwest Oklahoma Girls' Camp

Seventy-six girls registered for the Northwest Oklahoma Girls' Camp at Hydro, Oklahoma, for the week beginning June 20.

A competent staff included Mrs. Joan Riddle, Mrs. Peggy Peckham, Mrs. Frankie Choplin, Mrs. John Maker, Mrs. Merrill Morgan, Jack Hickey, Miss Ruth Rawlings, Mrs. Bob Fetters, Mrs. Wesley Elliott, Mrs. Bill Schardein, Mrs. Wm. Poteet, Mrs. Jack Houts, and Mrs. Paul Hagemeyer.

The two high lights of the camp were the wonderful chapel service on Wednesday morning, and the crowning of the camp queen on Thursday night. On Wednesday morning Mrs. Choplin brought a heart-searching message. A number of girls made their way to an altar of prayer and gave their hearts to God.

Much can be said for the camp—harmony reigned in every activity; but most important of all, I believe it had God's approval.

MRS. PAUL HAGEMEIER, Reporter

Annual N.Y.P.S. Convention Colorado District

The annual convention of the Colorado District N.Y.P.S. was held again this year in Canon City, June 20 and 21, with Rev. Kenneth Smith as host pastor.

A wonderful time of fellowship was enjoyed on the opening night when nearly three hundred young people gathered from all over the state for a fellowship dinner. Dr. O. J. Finch, district superintendent, brought a timely message.

The Lord has given us a good year under the capable leadership of Rev. Marvin E. Powers, district president, who was re-elected to office with a unanimous vote. A good spirit of unity prevailed throughout the convention

as plans were discussed for furthering the work of the N.Y.P.S. in Colorado during the coming year.

Our hearts were thrilled as we listened to Professor Warnie Tippitt sing God's praises. The devotional messages of our convention speaker, Dr. O. J. Finch, and also those of Dr. W. T. Purkiser, president of our own Pasadena College, were full of challenge and help to young people.

One of the high lights of the past year was the annual N.Y.P.S. tour. The special speaker, Rev. Jerry Johnson, of Coeur d'Alene, Idaho, uniquely emphasized the Lamplighting, PAL, and "training" programs. The convention reports revealed that his challenge to Colorado youth was not forgotten, but had been put into actual practice. We praise God for His blessings during the past year upon the Colorado District young people.

KAY HERMON, Reporter

New England District Assembly

The forty-eighth annual assembly of the New England District was held June 22 to 24 in the Wollaston church, on the campus of Eastern Nazarene College, Quincy, Massachusetts.

Dr. D. I. Vanderpool presided with efficiency and confidence, and also ministered to the assembly with unmistakable unction, so that both ministers and laymen at times responded with tears and shouts. In the home-missions service, Dr. Vanderpool brought a fervent and inspiring message, so that the sign in front, "5 per cent for Home Missions," meant as a challenge, seemed more like a minimum.

The report of Rev. J. C. Albright, district superintendent, was one of the high lights of the assembly. He had

completed his tenth year as superintendent of the New England District. During this time 29 new churches were organized, with the organization of others pending. The almost unanimous vote for the re-election of Brother Albright, as well as a generous love offering, indicated the harmony necessary to continue this evident and gratifying progress which the district has enjoyed, under God, in all phases of the district work. Reports indicated that the grand total giving on the district during the past year was \$752,081.00, an increase of \$38,844.00 over the previous year. This was a reflection of an increase in pastors' salaries amounting to \$8,081.00, as well as an increase in general giving amounting to \$6,274.00. The evaluation of property totals \$2,156,068.00. There was a net gain in church membership of 141, and a gain of 470 in average Sunday-school attendance.

Reports from the pastors indicated that in the local churches gains had been made in membership, in giving, and in almost every department of the church work. Pastors showed optimism and faith for the year ahead.

At the Eastern Nazarene College service, Dean Bertha Munro spoke briefly, relating her impressions on her travels in Europe last summer to impressions of E.N.C. Vision and sacrifice have been the pattern for E.N.C.

During the last evening service of the assembly a class of seven young men were presented to Dr. Vanderpool for ordination: Cloyce Cunningham, Donald H. Davis, C. Leonard Newbert, Albert Rich, Harry A. Rich, Howard Rickey, and Harry E. Trask, Jr. The presence of God was real in this service.

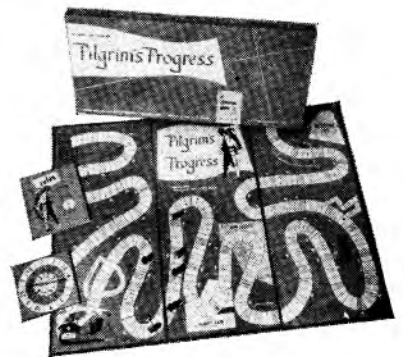
WILLIAM A. TAYLOR, Reporter

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AUGUST 3, 1955 (519) 19

DEATHS

ROBERT LEE, son of Judge and Mrs. R. L. Helms, Sr., members of the Hillsboro Church of the Nazarene for more than thirty years, died April 5, age thirty years, at a hospital in Houston, where he had been a patient for several weeks, suffering from cancer. He was born and reared in Hillsboro, Texas, and was well known and much loved throughout the county. He had received his B.A. and master's degrees from Baylor University and was working on his doctor's degree. Also he served three years in the U.S. Army, was wounded in the Battle of the Bulge, and received the Purple Heart citation. On December 18, 1948, he was married to Miss Frances Griffin. He is survived by his wife; an infant son, Kim Andrew; his parents; two brothers and four sisters. Funeral service was conducted from the First Methodist Church, Rev. Warren A. Flynn, pastor, officiating, assisted by Rev. A. F. Duke of the Church of the Nazarene.

JOHN BILEY was born October 29, 1927, and died April 21, 1955, at Bremerton, Washington. Although his life was short, and several years filled with pain and suffering, his great love for God and his beautiful spirit were an inspiration to all who knew him.—Mrs. Erma R. Miller, Secretary, Bremerton Church of the Nazarene.

MRS. WILMA JANE BIRT was born December 21, 1921, at Fresno, California, and died in April of 1955. She was a resident of Tujunga, and a member of the Tujunga Church of the Nazarene. She loved the Lord and was a willing and faithful worker. She was constantly calling on the unsaved, even though she was not well and often suffered agonizing attacks of asthma. She is survived by her husband, Percy; a son, Billy; her mother, Mrs. Mary Burt; also two sisters. Funeral service was conducted by her pastor, Rev. Martin L. Rowland, assisted by Rev. Earl Maynard, with interment in Forest Lawn Memorial Park, Glendale, California.

MRS. ALTA EDNA PACKER, widow of the late James Walter Packer, of the Wickes, Arkansas, community, died April 6, 1955, in the hospital where she had been a patient for five days. She was born in Missouri, September 13, 1883. She was a member of the Wickes Church of the Nazarene. Her husband died in September of 1942. She is survived by Wayne R. Southern, Mrs. Wanda Southern, Roy Southern, Packer McSwane, C. B. McSwane, Mrs. Clyde Poor, Mrs. Sarah Fetter, Mrs. Melvin Skelton, and B. E. McSwane. Funeral service was conducted in the Wickes church, with Rev. Al Ayers, pastor, officiating, assisted by Rev. E. G. Winfield and Rev. R. L. Brown. Burial was in Pine Crest Memorial Park Cemetery at Mena, Arkansas.

ANNOUNCEMENTS

RECOMMENDATIONS

I am glad to recommend Rev. Douglas Roach, P.O. Box 443, Nacogdoches, Texas, to our people. He has been blessed of the Lord in his ministry as pastor of the church in Nacogdoches, and is now re-entering the evangelistic field, in which he has had successful experience, being blessed of God in the winning of souls. I am sure that he will give his best to any church in an evangelistic campaign. He is entering the evangelistic field the first part of September.—V. H. Lewis, Superintendent of Houston District.

Rev. O. G. Hahn, 613 Park Avenue, South Bend, Indiana, has recently united with the Church of the Nazarene, and is available for revivals, conventions, and camp meetings. Dr. Hahn is an able Bible expositor and holiness evangelist. He has a beautiful spirit and will be a blessing to any church or camp meeting. We hope our people will keep him busy.—Arthur C. Morgan, Superintendent of Northwest Indiana District; Harold W. Reed, president of Olivet Nazarene College.

Rev. R. E. and Dorothy Bridgewater, who for many years were successful evangelists, both singing and preaching, and who have now served several years as pastors of our Colorado Springs Central Church, are returning to the field of evangelism. Already they are receiving many calls, and we are happy to make this announcement for the benefit of pastors and churches who will be anxious to have them as evangelists again. Address them % our publishing house, P.O. Box 527, Kansas City 41, Mo.—Oscar J. Finch, Superintendent of Colorado District.

Rev. H. D. Burson, 401 W. Clay Street, Houston, Texas, is re-entering the evangelistic field September 1. He has been a successful pastor and evangelist for years. Brother Burson has had a great ministry in our Houston Irvington Church, and feels led of the Lord to devote his full time once again to the field of evangelism. His successful

ministry in both fields qualifies him as one of our finest evangelists. I am glad to recommend him to our people everywhere.—V. H. Lewis, Superintendent of Houston District.

Rev. Ernest Orton, for many years a successful pastor in Oklahoma and Iowa, has now—because of the illness of a child—located in Canon City, Colorado, and received evangelist's commission from our district assembly. Brother Orton is an earnest preacher and a good evangelist. We heartily recommend him for his work. Address him % our publishing house, P.O. Box 527, Kansas City 41, Mo.—Oscar J. Finch, Superintendent of Colorado District.

BORN—to Rev. and Mrs. J. W. Ellis of Pasadena, California, a daughter, Darla Mae, on July 13.

—to Rev. and Mrs. Walter E. Vastbinder of Springfield, Ohio, a daughter, Joyce Ann, on July 14.

WEDDING BELLS

Miss Alice McKim of Gothenburg and Mr. Donald Leggett of Elwood, Nebraska, were united in marriage on July 3, in the Gothenburg Church of the Nazarene, with the pastor, Rev. W. A. Cunningham, officiating.

Miss Joyce Hendrix and Harold E. Kunkel, both of Wichita, Kansas, were united in marriage on July 3, in First Church of the Nazarene, Wichita, with Rev. E. E. Kunkel, father of the groom, officiating, assisted by Rev. G. A. Gough, local pastor.

Leo C. Johnston (Bud) of Redlands, California, and Miss Nelda Cloud of Pueblo, Colorado, were united in marriage on July 1, in the Redlands Church of the Nazarene, with Rev. Leo C. Johnston, father of the bridegroom, officiating.

Miss Annie Lois Henderson of Crowley, Louisiana, and Mr. Eugene Buchanan of Cove, Arkansas, were united in marriage on June 11, at First Church of the Nazarene in El Dorado, Arkansas, with the pastor, Rev. J. W. McClung, officiating.

SPECIAL PRAYER IS REQUESTED by a Christian brother in Washington that "God will undertake in a very unfortunate situation and that He will work everything out for His glory and for the salvation of every soul concerned in it";

by a lady in Ohio for "a spiritual need for myself, so I'll know that my heart is right with God"—"for my backslidden husband, who has drifted away from God," and "for my brother-in-law, who is running away from God";

by a lady in North Carolina for "some special prayer requests for spiritual and physical help for some loved ones, and for a personal touch";

by a lady in Iowa, deeply troubled, that God will bring deliverance mentally, physically, and spiritually;

by a preacher in Oklahoma for the work of God in that place—"if there ever was a time we needed prayer, it's now."

Nazarene Camp Meetings

August 4 to 14, Northern California District Camp, at Beulah Park Camp, two miles north of Santa Cruz, California, on State Hi-way 17. Workers: Rev. Howard Sweeten, Rev. Edward Lawlor, Dr. H. Orton Wiley, and Rev. T. H. Stanley, evangelists; Professor Paul Qualls, singer; Rev. Marilyn Anderson, Rev. and Mrs. Ted Parrott, Paul Skiles, departmental workers; Mrs. Paul Qualls and Rev. Charles Higgins, pianists; Dr. George Coulter, district superintendent. For information write to Beulah Park, 100 Beulah Park Drive, Santa Cruz, California.

August 5 to 14, Arizona District twelfth annual camp at District Center, Prescott, Arizona. Workers: Dr. B. V. Seals and Rev. C. B. Cox, evangelists; Professor Ronnie Lush, singer; Rev. M. L. Mann, district superintendent. For information write to Nazarene District Center, General Delivery, Prescott, Arizona.

August 5 to 14, Indianapolis District Camp, Camby, Indiana (11 miles south of Indianapolis, on Hi-way 67, one mile west). Workers: Dr. I. C. Mathis and Rev. Elbert Dodd, evangelists; Keller-York Party, singers and musicians. Cafeteria services at reasonable prices. Rev. Luther Cantwell, district superintendent. For information write Rev. Curtis Shook, Camby, Indiana.

August 5 to 14, Northeastern Indiana District Camp, East 38th Street, Marion, Indiana. Workers: Dr. Russell V. DeLong and Dr. Mendell Taylor, evangelists; the Boyce Pierces, singers; James Kratz, children's worker. For information write the district superintendent, Dr. Paul Updike, Box 469, Marion, Indiana.

August 5 to 14, Akron District Camp, at Nazarene Center, Hi-ways 62 and 44, ten miles north-east of Canton, Ohio. Workers: Rev. Glen Jones and Rev. "Bob" Woods, evangelists; Professor Curtis Brown, singer; Rev. James Crabtree, youth evangelist; Rev. C. D. Taylor, district superintendent. For information write Rev. C. D. Taylor, District Center, R.D. 1, Louisville, Ohio.

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

August 5 to 14, Washington-Philadelphia annual district camp meeting, at North East, Maryland. Workers: Rev. Paul Martin, Rev. Ted Martin, evangelists; Rev. Kenneth Pearsall, youth speaker; Rev. and Mrs. Arthur Gould, singers; Mrs. Grace Bertolet, organist. For information and reservations write the camp manager, Rev. Boyd M. Long, 305 Euclid Ave., Trenton, N.J.

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

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

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

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

August 18 to 28, Idaho-Oregon District Camp, Inter-Mountain Nazarene Camp Tabernacle, corner of Idaho and Elder Streets, Nampa, Idaho. Special workers: Dr. Ralph Earle and Rev. Harold L. Volk, evangelists; Professor Ray Moore, singer; Miss Mary L. Scott, missionary speaker. Rev. I. F. Younger, district superintendent, Box 89, Nampa, Idaho.

District Assembly Information

VIRGINIA—Assembly, August 10 and 11, at the District Center, Dillwyn, Virginia (at intersections of Hi-ways 15 and 60); may be reached either from Farmville or from Charlottesville; the latter has the best train connections. Send mail and other items relating to the assembly % Rev. V. W. Littrell, district superintendent, 1409 River-view Terrace, Alexandria, Virginia. Dr. Hugh C. Benner presiding.

CHICAGO CENTRAL—Assembly, August 10 to 12, at Chicago First Church, 8333 S. Damen Ave., Chicago, Illinois. Entertaining pastor, Dr. C. B. Strang, 9059 S. Damen. Send mail and other items relating to assembly % Dr. C. B. Strang, 8333 S. Damen Ave., Chicago, Illinois. Dr. D. I. Vanderpool presiding.

IOWA—Assembly, August 10 to 12, at Nazarene Campground, Route 1, West Des Moines, Iowa (one mile west of West Des Moines on Route 90). Rev. Clyde Stanley, entertaining pastor; 2009 Beaver Ave., West Des Moines 10. Send mail and other items relating to assembly % Nazarene Camp, Route 1, West Des Moines, Iowa. Dr. G. B. Williamson presiding.

WISCONSIN—Assembly, August 10 to 12, at the Byron Methodist Campgrounds, Rural Route, Oakfield, Wisconsin. Send mail and other items relating to the assembly % Dr. Charles A. Gibson, district superintendent, 201 North 73rd, Milwaukee, Wisconsin. Dr. Samuel Young presiding.

DALLAS—Assembly, August 17 and 18, at the Scottsville Campground, Scottsville, Texas (Marshall is rail terminus). Scottsville is eight miles east of Marshall on the SWEveport Hi-way. Rev. J. Lewis Ingle, 403 E. Burlison, entertaining pastor. Send mail and other items relating to the assembly % Rev. Paul H. Garrett, district superintendent, 2718 Maple Springs Blvd., Dallas 9, Texas. Dr. Samuel Young presiding.

NORTHWESTERN ILLINOIS—Assembly, August 17 and 18, at First Methodist Church, Hamilton Blvd., Peoria, Illinois. Rev. C. E. Fleshman, entertaining pastor. Send mail and other items relating to the assembly % Rev. C. E. Fleshman, 212 N. Elmwood, Peoria, Illinois. Dr. Hugh C. Benner presiding.

NORTHWEST INDIANA—Assembly, August 17 to 19, at the District Center, Route 1, San Pierre, Indiana. Rev. Harry McCubbin, entertaining pastor. Send mail and other items relating to the assembly % Rev. Harry McCubbin, Route 1, San Pierre, Indiana. Dr. Hardy C. Powers presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

Northwest Indiana August 17 to 19
Tennessee August 24 to 26
Louisiana August 31 and September 1
Georgia September 14 and 15
Southeast Oklahoma September 21 and 22

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

Assembly Schedule

Iowa August 10 to 12
Houston August 24 and 25
Mississippi August 31 and September 1
Kansas City September 7 to 9
Northeast Oklahoma September 28 and 29

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

Assembly Schedule

Wisconsin August 10 to 12
Dallas August 17 and 18

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

Assembly Schedule

Chicago Central August 10 to 12
Southwest Oklahoma September 14 to 16
North Carolina September 21 and 22
South Carolina September 28 and 29

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

Assembly Schedule

Virginia August 10 and 11
Northwestern Illinois August 17 and 18
Indianapolis August 24 to 26
South Arkansas September 7 and 8
North Arkansas September 14 and 15

EVANGELISTS' SLATES

Ailee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.

Rapid City, S.D. (Youth Camp) . Aug. 8 to 14
Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio.
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Ashby, Kenneth and Geneva. Singers and Musicians, 1111 Shannon Way, Indianapolis, Ind.
Indianapolis, Ind. (camp) . . July 28 to Aug. 7

Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.

Bailey, Clayton D. Evangelist, Box 579, Fort Dodge, Iowa

Hutchinson, Kans. (Y.P. Inst.) . Aug. 22 to 26
Portsmouth, Ohio Aug. 31 to Sept. 11

Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.

Baldwin, C. R. Evangelist, 1122 W. Texas, Durant, Okla.

Ball, Kenneth W. and Evelyn. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.

Balsmeier, A. F. and Leonora T. Preacher and Singers, P.O. Box 745, Hutchinson, Kansas

Banning, R. M. Evangelist, Route 1, Morrow, Ohio
Beech Grove, Ind. Sept. 7 to 18
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.

Elk City, Okla. August 17 to 28
Bass, M. V. Evangelist, Route 5, Mt. Pleasant, Mich.
Camp Sherwood, Mich. July 31 to Aug. 14
Carey, Ohio (tent) Aug. 15 to 28

Battin, Buford. 1509 Seventh St., Lubbock, Texas.
Belew, P. P. P.O. Box 527, Kansas City 41, Mo.

Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.

Sunfield, Mich. (camp) Aug. 4 to 14
Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
Wash.-Phila. Dist. Camp Aug. 5 to 14

Van Dyke, Mich. Aug. 26 to Sept. 2
Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.

Bierce, Joseph. Evangelist, 913 Indiana St., Bicknell, Ind.

Grenada, Miss. Aug. 3 to 14
Hollywood, Md. Sept. 7 to 18
Bishop, Joe. Evangelist, Box 47, Yukon, Okla.

Wanette, Okla. Aug. 3 to 14
Malvern, Ark. Aug. 17 to 28
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.

Boone, Ford. Evangelist, 227 S. Locust, McComb, Miss.

Bouse, Fred. Evangelist, 420 E. 12th St., Indianapolis, Ind.

Bowman, Don and Frances. Song Evangelist, 1013 Vine St., Newport, Ky.

Bowman, Russell. Evangelist, 1841 Belmead Rd., Columbus, Ohio.

Brannon, George. 125 N. Wheeler, Bethany, Okla.
Home for vacation Aug. 17 to 28
Vici, Okla. Aug. 31 to Sept. 11

Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
Texhoma, Okla. Aug. 10 to 21
Bluffton, Ind. Aug. 24 to Sept. 4

Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.

Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo, Ohio.

Brockmueller, C. W. and Esther. P.O. Box 527, Kansas City 41, Mo.

Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.

Santa Maria, Calif. Aug. 7 to 14
Appleton, Wis. Aug. 24 to Sept. 4

Brown, Clon C. 112 Manor Dr., High Point, N.C.

Brown, Curtis R. Song Evangelist, 912 Fifth Street, N.W., Canton, Ohio

Akron District Camp Aug. 8 to 21
Rio Grande, N.J. (camp) . . Aug. 25 to Sept. 5

Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.

Brown, Marvin L. Evangelist, 1309 N. Main St., Kewanee, Ill.

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Calamine, Ark. (camp) Aug. 19 to 28
La Porte, Ind. Aug. 31 to Sept. 11

Burton, C. C. P.O. Box 145, Somerset, Ky.
Pascagoula, Miss. Aug. 16 to 28

Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.

Rocky Mt. District August
Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.

Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado Springs, Colo.

Carlsen, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.

Reserved Aug. 5 to Sept. 5
Circleville, Pa. Sept. 6 to 12

Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.

Carpenter, Harvey and Ruth. Evangelists and Singers, 323 N. Franklin Ave., Greensburg, Ind.

Carroll, Bob and Gladys. Evangelist and Singers, Box 422, Nowata, Okla.

Carnegie, Okla. Aug. 17 to 28

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Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla. Assumption, Ill. Aug. 17 to 28 Weslaco, Texas Sept. 1 to 11

Carter, W. A. Evangelist, 3808 Park St., Greenville, Texas (Dallas Dist. Camp) Marshall, Texas Aug. 14 to 21 Canute, Okla. (Hefner Ch.) Aug. 24 to Sept. 4

Casey, H. A. Evangelist, 1801 N.E. Madison, Oklahoma City, Okla. Lawrenceburg, Ind. July 27 to Aug. 7 Bedford, Ind. (Valley Miss.) Aug. 10 to 21

Casto, Clyde C. 4120 21st St., Del Paso Heights, Calif. Pittsburg, Calif. Sept. 7 to 18

Chapman, C. L. Evangelist, Robinson, Ill.

Chaffield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo. St. Bernice, Ind. Aug. 3 to 14 Nashville, Ind. Aug. 15 to Sept. 6

Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.

Clark, Eddie. Route 1, Colona, Ill. Bettendorf, Iowa Aug. 17 to 28

Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.

Conway, L. W. Evangelist, 1043 Columbia St., Newport, Ky.

Cook, James V. Song Evangelist, Route 1, Harrisburg, Ill.

Cook, Troy and Margaret. Singers and Musicians, Route 2, Ames, Iowa.

Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.

Corbett, C. T. Evangelist, Box 215, Kankakee, Ill. Gouverneur, N.Y. Aug. 17 to 28 Farmland, Ind. Aug. 31 to Sept. 11

Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio Akron Dist. Camp Aug. 4 to 14 Mayfield, J. H. Aug. 16 to 28

Crawford, J. H. and Maggie. Springdale, Ark. Reserved August Macon, Mo. (Y.P. Conv.) Aug. 22 to 26

Crider, Jim and Janet. Singers and Musicians, % Gen. Del., Southport, Ind. North Vernon, Ind. Sept. 14 to 25

Crist, Wesley F. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.

Trenton, N.S. Aug. 2 to 14 Summerside, P.E.I. Aug. 16 to 28

Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla. Portsmouth, R.I. (camp) July 29 to Aug. 7 Ithiel Falls, Vt. Aug. 10 to 21

Darnell, H. E. Evangelist, Box 929, Vivian, La. Tishomingo, Okla. Aug. 17 to 28 Ft. Smith, Ark. (S. Side) Sept. 7 to 18

Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio.

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo. Beebe, Ark. (camp) July 28 to Aug. 7 LaJunta, Colo. Sept. 7 to 18

Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio.

Davis, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo.

DeBord, Clifton and Nelle. Box 881, Ashland, Ky. Mendon, Ohio (camp) Aug. 2 to 14 Jefferson, Ind. (camp) Aug. 15 to 28

DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo. N.E. Ind. Dist. Camp Aug. 5 to 14 Indian Springs, Ga. (camp) Aug. 15 to 21

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind. Charleston, Ill. (camp) Aug. 5 to 14 Mexico, Mo. Sept. 14 to 25

Dickerson, L. H. Box 662, Bethany, Okla. Grassland, Texas Aug. 5 to 14

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y. Patchogue, N.Y. Aug. 2 to 14 Oregon, Mo. Aug. 19 to 28

Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind. Ladoga, Ind. Sept. 6 to 18

Dobson, J. C. Evangelist, Box 504, Bethany, Okla. Dorrance, Doyle, and Wife. Evangelists and Artists, P.O. Box 281, Monrovia, Calif.

Douglas, Wilson. Evangelist, 1905 Tenth Ave., Jasper, Ala.

Drye, J. T. and Vesta. Evangelist and Singer, Box 1, Coffeyville, Kansas. Ruston, La. July 26 to Aug. 7 Winnfield, La. Aug. 10 to 21

Dunn, T. P. Evangelist, 4352 N. Frankfort, Tulsa, Okla. Tulsa, Okla. (West Side) Aug. 3 to 14 Ft. Morgan, Colo. Aug. 31 to Sept. 11

Dyer, Esther M. Musical Evangelist, Crystal Beach, Fla. Hanover, Pa. Sept. 10 to 18 East Gary, Ind. Sept. 21 to 25

Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 E. 11th, Pueblo, Colo. Kansas Assemb. & Camp July 31 to Aug. 7 Sherman, Texas Aug. 31 to Sept. 11

Edwards, L. T., and Wife. Lowell, Oregon. Cottage Grove, Ore. Aug. 17 to 28 Roseburg, Ore. Aug. 31 to Sept. 11

Elsa, Cloyce. Evangelist, Box 18, Van Buren, Ohio.

Emmert, H. C. 405 N. Redmon, Bethany, Okla. Reserved Aug. 3 to 14 Prescott, Ark. (Bellis Chap.) Aug. 17 to 28

Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind. Monticello, Ill. Aug. 31 to Sept. 11

Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa. Farnsworth, Irving. Evangelist, 141 River St., Bourbonnais, Ill.

Felter, Harry J., and Wife. Box 87, Leesburg, N.J. Ebensburg, Pa. Aug. 31 to Sept. 11

Ferguson, Edw. R. and Alma. Preacher and Singers, 920 21st St., Orlando, Fla. British Isles June 23 to Sept. 6

Fetters, Fred W. 546 Vermont St., Altadena, Calif. Pierre, S.D. Aug. 24 to Sept. 4

Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va. Reserved Aug. 3 to 14 Baltimore, Md. (E. Side) Aug. 21 to Sept. 4

Fisher, C. William. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Fitch, James S. Evangelist, 2126 Slane Ave., Norwood 12, Ohio

Flinner, Lyle P., and Wife. Preacher and Singers, 28 Carson St., Uniontown, Pa.

Foltz, John C. Evangelist, Route 2, Clemmons, N.C. Indianapolis, Ind. (S. Meridian) Aug. 24 to Sept. 4

Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.

Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa. Butler, Pa. (Y.P. Inst.) Aug. 8 to 12

Franklin, Norman and Connie. Evangelistic Singers, Route 1, San Pierre, Ind. N.W. Ind. Camp Aug. 15 to 21 Rensselaer, Ind. Aug. 22 to 28

Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio.

Fugett, C. B. 4311 Blackburn, Ashland, Ky. Fuller, Jimmie. P.O. Box 649, Fort Valley, Ga.

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill. Reading, Mich. Aug. 31 to Sept. 11

Geran, Ray N. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Gering, Melvin. Song Evangelist, 105 S.W. First, Bethany, Okla.

Gillespie, George M. Evangelist, P.O. Box 208, Auburn, Ind. Parkdale, Ore. Aug. 10 to 21 La Grande, Ore. Aug. 24 to Sept. 4

Gilliam, Harold P. Evangelist, 219 N. Washington St., Moscow, Idaho.

Glaze, Harold and Polly. Evangelist and Singers, 2015 Orange St., North Little Rock, Ark. Hot Springs, Ark. (Grace) Aug. 3 to 14 Pine Bluff, Ark. Aug. 17 to 28

Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif. Seward, Alaska August

Gospel Light Trio (Rev. Lyle Leach, Fred Findley, and Wife). Preacher and Musicians, Rt. 1, Box 175, Salem, Ore.

Gould, Loren and Lorane. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo. Butler, Mo. July 26 to Aug. 7 Jasper, Mo. Aug. 9 to 21

Granger, Miss Marjorie. Song Evangelist, 4322 Manchester St., St. Louis 10, Mo.

Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo. Louisville, Tenn. (assemb. & camp) Aug. 2 to 14 Miami, Fla. Aug. 17 to 28

Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind. Buchanan, Mich. (camp) Aug. 4 to 14 Kearney, Neb. (camp) Aug. 18 to 28

Greene, Bernard. Evangelist, 314 E. 16th St., Bloomington, Ind. Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa

Olivet College Tour to Aug. 27 Mt. Erie, Ill. Aug. 28 to Sept. 18

Griffith, Glenn. 620 S. Dale Ct., Denver 19, Colo. Alliance, Neb. (tent) Aug. 4 to 14 Wichita, Kans. (camp) Aug. 18 to 28

Groves, Leona. Song Evangelist, Rt. 4, Box 103, Brooksville, Fla.

Grubbs, R. D. Evangelist, 1704 Madison Ave., Covington, Ky. Morristown, Tenn. Aug. 30 to Sept. 11

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind. Ramsey, Ind. (camp) Aug. 4 to 14 Madison, Ind. (camp) Aug. 15 to 28

Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio.

Hall, Dave. Evangelist, 776 E. Simpson, McPherson, Kansas Sentinel, Okla. (tent) Aug. 17 to 28 Sulphur, Okla. Aug. 31 to Sept. 11

Hamilton, Jack and Wilma. Box 172, Hays, Kansas Ropesville, Texas Aug. 3 to 14 Electra, Texas Aug. 17 to 28

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

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

Harley, C. H. Evangelist, Burbank, Ohio. Rising Sun, Ohio (camp) July 28 to Aug. 8 Milwaukee, Wis. Aug. 31 to Sept. 11

Harrington, Wm. N. Rt. 5, Box 666, Gainesville, Fla. Harrison, Raymond W. Evangelist, Box 57, Neotsu, Ore.

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

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

Harvey, Hoyer. Evangelist, Box 124, Hodge, La. Winnboro, La. Aug. 17 to 28

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo. Henbest, C. L. Box 345, Rogers, Ark. Tahlequah, Okla. Aug. 5 to 14 Ponca City, Okla. Aug. 31 to Sept. 11

Henck, Nelson H. 714 Campbell St., Williamsport, Pa. Rancle Cliffs, Md. Aug. 31 to Sept. 11

Henderson, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo. Denver, Colo. (E. Side) Sept. 14 to 25

Hendrick, Doris V. Evangelist, 342 North St., Bad Axe, Mich.

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

Henricksen, G. W. Evangelist, 16025 S.E. Pacific Hi-way 99-E, Portland 22, Ore. Oswosso, Mich. (camp) Aug. 5 to 14 New Rockford, N.D. Aug. 31 to Sept. 11

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

Henson, J. C. Bethany, Okla.

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

Hodge, W. M. Evangelist, Science Hill, Ky. Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.

Holso Evangelistic Party. 5332 Summer Ave., Ash-tabula, Ohio. Clarkston, Ky. Aug. 10 to 21 Griggsville, Ill. Aug. 24 to Sept. 4

Holstein, C. V. Evangelist, 432 W. Walnut St., Kalamazoo, Mich. Holtzclaw, Paul M. Evangelist, Mount Erie, Ill.

Hoof, A. J. (Jack). 1610 S. Grand St., Monroe, La. Hoof, Billy S. Evangelist, McEwen, Tenn. Hooker, H. H. P.O. Box 11, Gardendale, Ala. Lexington, Ala. (Marys Chap.) July 27 to Aug. 7

Home for Rest Aug. 8 to 14

Hoot Evangelistic Party. P.O. Box 745, Winona, Lake, Ind. Ogden Center, Mich. (camp) July 28 to Aug. 7

Lansing, Mich. (Mifflin) Sept. 7 to 18

Hostetler, Robert. Song Evangelist, 1017 E. Firmin, Kokomo, Ind. Huff, Hiram Perry. Box 201, Lanett, Ala. Huff, Thomas. Evangelist, Box 228, Zylks, Ia. Open date Aug. 10 to 21 Covington, La. Sept. 8 to 25

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

Huffman, W. D. and Marvel. Evangelist and Musicians, 138 E. Hazeltine St., Richland Center, Wis. Hughes, Guthrie. Evangelist, Greenfield, Ind. Many, La. (camp) July 29 to Aug. 7

Baton Rouge, La. Sept. 7 to 18

Humble, Dave and Mary. Singers and Chalk Artist, Worthington, Ind. Owensville, Ind. Aug. 14 to 28

Ihrig, R. L. Evangelist, 20 Hollywood Dr., Florence, Ky. Inglard, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa. Pittsburgh Dist. Y.P. Inst. Aug. 8 to 12

New Kensington, Pa. Aug. 15 to 21

Isenberg Evangelistic Party. Evangelist and Singers, Box 388, New Cumberland, Pa. Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo. S.W. Okla. Dist. Camp Aug. 4 to 14

Decatur, Ill. (W. Side) Aug. 30 to Sept. 11

Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo. Bluffton, Ind. Aug. 24 to Sept. 4

Pearla, Ill. (conv.) Sept. 14 to 18

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich. Alma, Mich. Aug. 10 to 21

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

Johnson, Andrew. Wilmore, Ky. Johnson, Spencer. Box 11, Vivian, La. Bruceton Mills, W.Va. (camp) Aug. 18 to 28

Oneonta, Ala. Aug. 18 to 28

Jones, A. K. 519 Commercial, Danville, Ill. Jones, Claude W. Evangelist, Bel Air, Maryland. Johnson, Vt. (camp) Aug. 10 to 21

Freeport, L.I. Aug. 31 to Sept. 11

Jones, Lum. 630 West 9th St., Ada, Okla.
 Jones, Nadine K. (Mrs. Bob). Song Evangelist,
 Route 1, Scranton, S.C.
 Keller-York Party, The. Singers and Musicians, Box
 256, Seelyville, Ind.
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Jacksonville, Fla. (W. Side) . . . Aug. 3 to 14
 Rock Hill, S.C. (W. Main) . . . Aug. 17 to 28
 Kimball, E. Everett and Irene. Evangelist and
 Singers, P.O. Box 527, Kansas City 41, Mo.
 Bicknell, Ind. Sept. 7 to 18
 Kleven, Orville H. and Kathryn. Evangelist and
 Musicians, 2355 Roosevelt Blvd., Eugene, Ore.
 Conconully, Wash. (camp) . . . Aug. 4 to 14
 Oakridge, Ore. Sept. 4 to 18
 Kruse, Carl H., and Wife. Evangelist and Singer,
 503 Redmond, Bethany, Okla.
 Jonesboro, La. Aug. 2 to 14
 Brownfield, Texas Aug. 16 to 28
 Kuschner, Allard Wm. and Dorothea. Evangelist
 and Singer, 701 E. Schaaf Rd., Brooklyn Heights,
 Ohio
 Montgomery, Vt. Sept. 7 to 18
 Kuykendall, P. E. Box 978, Hendersonville, N.C.
 Laird, Charles H., and Wife. Preacher and Singers,
 R.D. 3, Salem, Ohio.
 Manchester, Ohio Sept. 14 to 25
 Lamneck, Forest. 1518 S. Buckeye, Kokomo, Ind.
 Langford, J. V. Evangelist, 808 N. College, Bethany,
 Okla.
 Amarillo, Texas Aug. 7 to 14
 Latham, Joy and Mary E. P.O. Box 527, Kansas
 City 41, Mo.
 Law, Dick and Lucille. Preachers and Singers, P.O.
 Box 527, Kansas City 41, Mo.
 Rotan, Texas July 27 to Aug. 7
 Lockwood, Ohio Aug. 10 to 21
 Lee, Mason. 217 Division St., Huntington, W.Va.
 Ponchatoula, La. Aug. 9 to 21
 Lanett, Ala. Aug. 24 to Sept. 4
 Leih, Martin. 721 E. Foothill Blvd., Monrovia,
 Calif.
 Leverett Brothers. Preacher and Singers, Box 21,
 Lamar, Mo.
 Stockton, Mo. (Meth.) Aug. 3 to 14
 Webb City, Mo. Aug. 24 to Sept. 4
 Lewis, Ellis. 308 N.W. Second St., Bethany, Okla.
 Batavia, Ohio Aug. 17 to 28
 Hartford City, Ind. Aug. 31 to Sept. 11
 Lewis, Roy R. Route 1, Albany, Ind.
 Lindley, R. F., and Wife. Evangelist and Children's
 Worker, P.O. Box 527, Kansas City 41, Mo.
 Cove, Ark. Aug. 3 to 14
 Lipker, Charles H. Route 3, Findlay, Ohio
 Ironton, Ohio (Elm St.) . . . Aug. 28 to Sept. 4
 Elyria, Ohio Sept. 7 to 18
 Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
 Logan, J. Sutherland. P.O. Box 527, Kansas City 41,
 Mo.
 Lummus, H. T. Evangelist, P.O. Box 971, Chowchilla,
 Calif.
 MacAllen, L. J. and Mary E. Evangelists and
 Artists, 27 W. Falls St., New Castle, Pa.
 Mackey Evangelistic Party, D.D. Preacher and
 Musicians, P.O. Box 113, Bethany, Okla.
 MacPherson, Walter S., Sr. Evangelist, 37 Newton
 Ave., Wollaston, Mass.
 Martin, Edwin C. P.O. Box 527, Kansas City 41,
 Mo.
 Reserved July 27 to Aug. 7
 Virginia Dist. Camp Aug. 12 to 21
 Martin, Paul. Evangelist, P.O. Box 527, Kansas
 City 41, Mo.
 McCollom, Russel R., and Wife. Evangelist and
 Singers, 624 S. Knight, Wichita, Kans.
 McCoy, Norman. Song Evangelist, 1425 Pearl St.,
 Anderson, Ind.
 McDowell, Mrs. Doris. Evangelist, 948 Fifth St.,
 Santa Monica, Calif.
 Elmira, N.Y. Aug. 28
 Brooktondale, N.Y. Aug. 29 to Sept. 3
 McGuffey, J. W. Evangelist, 1609 N. Central,
 Tyler, Texas
 McGuire, Paul A., and Wife. Evangelist and Children's
 Workers, 901 Kelly Dr., Barstow, Calif.
 McKinley, Pauline. Song Evangelist, P.O. Box 201,
 Greensburg, Ind.
 McMillan, W. L. Evangelist, 506 N. Court St.,
 Circleville, Ohio
 McNatt, J. A. Evangelist, P.O. Box 527, Kansas
 City 41, Mo.
 Illinois Dist. Camp Aug. 1 to 7
 East. Ky. Camp Aug. 15 to 21
 Meadows, Naomi; and Reasoner, Eleanore. Preachers
 and Singers, 2510 Hudson Ave., Norwood 12,
 Ohio
 Iowa Dist. Assembly Aug. 8 to 14
 Clarion, Iowa (Home Miss.) . . Aug. 16 to 28
 Meredith, Dwight and Norma Jean. Song Evange-
 lists and Musicians, P.O. Box 527, Kansas City
 41, Mo.
 Hutchinson, Kans. (camp) . . . Aug. 1 to 7
 Durant, Okla. Aug. 17 to 28
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Wellington, Texas Aug. 3 to 14
 Wichita, Kans. (Grace) Sept. 7 to 18
 Messer, L. C. and Ruth. Singers and Musicians,
 236 S. Michigan Ave., Glendora, Calif.

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Mickel, Ralph and Lillian. Evangelists and Singers,
 Alum Bank, Pa.
 Vancouver, B.C. (1st ch.) Aug. 2 to 14
 Ames, Iowa Aug. 17 to 28
 Mickey, Bob and Ida Mae. Song Evangelist and
 Chalk Artist, 309 Cimarron, La Junta, Colo.
 Miller, A. E. and Pauline. Preachers and Chalk
 Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Kermit, Texas Aug. 9 to 21
 Mineral Wells, Texas Aug. 23 to Sept. 4
 Miller, Basil W. 86 E. Loma Alta Drive, Altadena,
 Calif.
 Miller, E. J. Rt. 2, Box 53, Tuscaloosa, Ala.
 Sledge, Miss. (Robinson Chapel) Aug. 10 to 21
 Miller, Leila Dell. % Trevecca Nazarene College,
 Nashville, Tenn.
 Fairfax, Ala. Aug. 17 to 28
 Columbus, Ga. (1st ch.) Aug. 31 to Sept. 11
 Miller, Nettie A. % Trevecca Nazarene College,
 Nashville, Tenn.
 Rockford, Ill. Aug. 3 to 14
 Monongahela, Pa. Aug. 17 to 28
 Miller, W. F. 521 Victoria Ave., Williamstown,
 W.Va.
 Olton, Texas July 27 to Aug. 7
 Post, Texas Aug. 9 to 21
 Miller, Ruth (Mrs. Henry A.) Song Evangelist, 1414
 N. Sierra Bonita, Pasadena 7, Calif.
 Minglehoff, O. C. P.O. Box 43, Douglas, Ga.
 Mitchell, Lloyd and Addie. Song Evangelist and
 Musicians, Box 39, Ridgway, Pa.
 Moore, Ernest. Evangelist, P.O. Box 515, Bremond,
 Texas
 Moore, Franklin M. Evangelist, Box 352, Wakarusa,
 Ind.
 Clinton, Ind. (tent) Aug. 17 to 28
 Moore, John E. Song Evangelist, P.O. Box 527,
 Kansas City 41, Mo.
 Moore-Dake Evangelistic Party (Myrtle C. and Lor-
 raine M.) 10802 53rd Ave., Edmonton, Alberta
 Mooshian, C. Helen. Evangelist, P.O. Box 527,
 Kansas City 41, Mo.
 Mounts, Dewey. Evangelist, 134th and Ridgeland
 Ave., Worth, Ill.
 Mundell, Winfield A. Evangelist, P.O. Box 527,
 Kansas City 41, Mo.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2,
 W.Va.
 Musical Messengers, % Don Ratliff, 3423 Hottell
 Dr., Louisville 16, Ky.
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Valley Park, Mo. Aug. 3 to 14
 Nelson, Charles Ed. and Normadene. Preacher
 and Singers, 1524 So. 4th, Rogers, Ark.
 Alma, Ark. July 27 to Aug. 7
 Pickens Chapel, Ark. Aug. 14 to 28
 Nichols, Dorrance and Esther. Evangelist and Mu-
 sicians, 849 Poplar St., Bloomsburg, Pa.
 Norton, Joe. Box 143, Hamlin, Texas
 Boise City, Okla. Aug. 3 to 14
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 Oliver, Charles. Evangelist, Rt. 1, Box 294, 3105
 McArthur Drive, Lamarque, Texas
 Port Arthur, Texas (Grace) . . . Aug. 3 to 14
 Houston, Tex. (Woodsdale) Aug. 31 to Sept. 11
 Oren, Thurman. Box 327, Parker, Ind.
 Osborne, O. L. Rural Station, West Hollywood, Fla.
 Parrott, A. L. Evangelist, P.O. Box 298, Bour-
 bonnais, Ill.
 Parry, Elwood. Song Evangelist, 710 Dellwood St.,
 Bethlehem, Pa.
 Patrone, D. E. Evangelist-Violinist, 224 Liberty St.,
 Painesville, Ohio
 Reserved August
 Patterson, Walter. Route 3, Waurika, Okla.
 Payne, L. M. 509 Northwest Main, Bethany, Okla.
 Pendleton, T. E. 2019 Greenrock Lane, Indianapolis,
 Ind.
 Peters, Max. Evangelist, 8665 Dearborn Ave., South
 Gate, Calif.
 Omaha, Neb. (South) Sept. 7 to 18
 Phillips, Miss Lottie. Evangelist, % Trevecca
 Nazarene College, Nashville, Tenn.
 Special services (camp and week-end)
 Aug. 1 to 28
 Carmi, Ill. Aug. 29 to Sept. 11
 Phillips, Wm. H. Evangelist, Box 131, Apple
 River, Ill.
 Pierce, Boyce and Catherine. Singers and Musicians,
 505 Columbia Ave., Danville, Ill.
 Wisconsin Dist. Camp Aug. 8 to 14
 Waynesfield, Ohio (camp) Aug. 18 to 28
 Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
 New York, N.Y. Aug. 25 to Sept. 5
 Plummer, Chester D. 515 N. Chester Ave., Indian-
 apolis 1, Ind.
 Freetown, Ind. (E.U.B.) Aug. 4 to 14
 Hastings, Neb. (camp) Aug. 19 to 28
 Potter, Lyle and Lois. Sunday-School Evangelists,
 P.O. Box 527, Kansas City 41, Mo.
 S.W. Mex. Dist. Conv. Aug. 9 to 11
 Seamount Zone Aug. 14 to 18
 Pumphely, Paul. Evangelist, 608 E. Prien Lake Rd.,
 Lake Charles, La.
 Oakgrove, La. Sept. 7 to 18
 Purkhiser, H. G. Evangelist, 4531 Marcellus St.,
 N.W., Canton 8, Ohio
 Bloomsburg, Pa. Sept. 7 to 18



SERVICEMEN'S CORNER

"I have been receiving the Nazarene periodicals very often since I have been in the military service. I have enjoyed them and give them to other fellows to read. I recently returned from Japan, where the servicemen for Christ are really working for the Lord. I enjoyed my tour on Okinawa and Japan, mostly because God was with us. Praise the Lord! If a man is born again he can have a wonderful time in the military helping others to find Jesus as their Saviour. Thanks for all your prayers."—A/1C W. M. GREEN.

Chaplain (Captain) Lyle Robinson has recently been given a Reserve Promotion on Active Duty to Major. Congratulations, Chaplain Robinson. He writes in his recent report from Fort Lewis, Washington:

"The Easter season in April occasioned an increase in attendance in the services for a time and provided occasion also for additional services. Some of these were times of real blessings and spiritual uplift to the men. Late in April and continuing through most of the month of May, my unit was in the field again for maneuvers and field training tests. The developments in these field problems this time created situations on several Sundays that militated against church attendance. But I did find opportunity for a number of personal contacts that were very profitable spiritually during this time in the field. The Lord has helped very especially in three different marital problems, into which the chaplain has been called as counselor."

"For the past twenty-six months I have been receiving the HERALD OF HOLINESS, Conquest, and Come Ye Apart. I've been on a small ship and many months pass while we are in the Far East, and the only spiritual contact I may have is through the Christian literature I receive from you. I am writing this to notify you of my change of address and express my appreciation for the literature I have received. Right now I'm in the Philippines. I'm thankful for the opportunity I have to fellowship with the Christian servicemen and missionaries at the Christian Servicemen's Home in Manila. Mr. and Mrs. Jesse Miller are doing a wonderful work there. Pray for me."—KENNETH FRENCH.

NAZARENE SERVICE MEN'S COMMISSION
John Boies DIRECTOR

August 3, 1955

Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.
 Santa Cruz, Calif. (Dist. Camp) . . . Aug. 4 to 14
 Bonneau, III. (camp) Aug. 18 to 28

Raker, W. C. Astoria, Ill.
 N.W. III. Dist. (tent) Aug. 1 to Sept. 11

Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.
 Bangor, N.Y. (camp) Aug. 5 to 14
 Howell, Mich. Sept. 7 to 18

Reed, Fred W. Evangelist, 612 So. 26th, Billings, Mont.
 Reed, Harlow. Evangelist, Box 45, Hull, Ill.
 Quincy, Ill. Aug. 16 to 28
 Granite City, Ill. Sept. 7 to 18

Rice, Cecil H. Evangelist, 1128 Grace St., Washington C.H., Ohio
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.
 Richardson, Harold S. and Flossie F. Preacher and Singers, R.R. 4, Muncie, Ind.
 Ridings, E. Paul. Evangelist, 708 N. College, Bethany, Okla.
 Robbins, James. 1817 F St., Bedford, Ind.
 Campbellsburg, Ind. Aug. 3 to 14
 Fort Dodge, Iowa Aug. 31 to Sept. 11

Robinson, Mrs. Lillian. Evangelist, 506 S.E. First Ave., Perryton, Texas
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Santa Fe, Tenn. (Fly) Aug. 7 to 17

Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
 Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.
 Royce, C. E. and Lois. Evangelist and Singer, St. Marys, Ohio
 Runyan, Harold. Evangelist, 1086 Oakhurst Dr., Charleston, W.Va.
 Rushing Family, The. Singers and Musicians, King City, Mo.
 Wahiawa, Hawaii Aug. 7 to 14
 Honolulu, Hawaii Aug. 17 to 28

Rutherford, Bob. 906 23rd St., Orlando, Fla.
 Sanford, Ruth. Song Evangelist, Box 590, Fort Scott, Kansas
 Schmidt, William and June. Preacher and Singers, Nazarene Campground, Box 331, Vicksburg, Mich.
 Nappanee, Ind. Sept. 14 to 25

Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
 Pleasantville, N.J. (camp) Aug. 18 to 28

Sellick, R. T. Box 22, Oxford, N.S.
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Tacoma, Wash. (camp) Aug. 11 to 21
 Ridgefield, Wash. Sept. 4 to 14

Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Shirley T. A. Evangelist, 204 East 9th St., Sylacauga, Ala.
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Knightstown, Ind. July 31 to Aug. 7
 St. Louis, Mo. (Lafayette Pk.) Aug. 30 to Sept. 4

Silvernail, Donald R. Evangelist, Nazarene Assembly Park, Vicksburg, Mich.
 Hale, Mich. (Sage Lake) Aug. 21 to 28
 Otsego, Mich. Sept. 4 to 18

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Indiana, Pa. (camp) Aug. 4 to 14
 Open date Aug. 17 to 28

Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Slayton, Hubert M. 237 N. Fifth St., Elwood, Ind.
 Sloan, Carmon G. Evangelist, 844 Rose Dr., Louisville 13, Ky.
 Smith, Bernie. Evangelist, Box 145, Harrisburg, Ill.
 N.W. Ind. Dist. Camp Aug. 15 to 21

Minneapolis, Minn. Aug. 24 to Sept. 4

Smith, Billy and Helen. Evangelist and Singers, 818 McKinley Ave., Cambridge, Ohio
 McConnellsville, Ohio (tent) Aug. 3 to 14

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.
 Newman Grove, Neb. (camp) Aug. 4 to 14

Bluefield, W.Va. (1st ch.) Aug. 24 to Sept. 4

Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla.
 Big Spring, Texas Aug. 10 to 21

Dodson, Texas Aug. 24 to Sept. 4

Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.
 Snow, Loy. R.F.D. 1, Bedford, Ind.
 Oakland City, Ind. (camp) Aug. 19 to 28

Carmel, Ind. Aug. 30 to Sept. 11

Snyder, D. R., and Wife. Evangelist and Singers, % Gen. Del., Carl Junction, Mo.
 Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
 Sparks, Samuel L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Spittal, David J. R. Evangelist, Box 208, Bourbonnais, Ill.
 Stabler, R. C., and Wife. Box 34, Montoursville, Pa.
 Conneautville, Pa. (camp) Aug. 4 to 14
 Portage, Ohio (camp) Aug. 18 to 28

Stafford, Daniel. Box 245, Vivian, La.
 Shelbyville, Ill. (camp) July 29 to Aug. 7
 Pahokee, Fla. Aug. 11 to 21

Stafford, J. D. P.O. Box 1514, Indianapolis, Ind.
 North Little Rock, Ark. (1st) Aug. 9 to 14
 Shirley, Ind. Aug. 19 to 21

Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 N. Calif. Dist. Camp Aug. 4 to 14

Waynesfield, Ohio Aug. 18 to 28

Starnes, Earl. 1317 Keller St., Evansville, Ind.
 Findlay, Ohio (camp) Aug. 4 to 14

Sioux City, Iowa (camp) Aug. 18 to 28

Steelman, Mrs. Thelma. Evangelist, P.O. Box 294, Gilmer, Texas.
 Reserved August

Whitesboro, Texas Aug. 31 to Sept. 11

Steininger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.
 Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
 Stockton, Fred G. 1453 Third St., Enumclaw, Wash.
 Strack, W. J. Box 215, New Lyme, Ohio.
 Scranton, Pa. Aug. 23 to Sept. 4

Dellroy, Ohio Sept. 6 to 18

Susuras, Nick. Evangelist, 3600 Clayton St., Denver, Colo.
 Sweeten, Howard W. Ashley, III.
 Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas
 Tarvin, E. C. California, Ky.
 Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Taylor, Robert W. Evangelist, 240 Forestdale Ave., Knollwood, Dayton, Ohio
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
 Seal Cove, N.B., Can. Aug. 10 to 21

Mineral City, Ohio Aug. 24 to Sept. 4

Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Tremain, W. L., and Wife. % Trevecca Nazarene College, Nashville 10, Tenn.
 Turpel, J. W. Evangelist, Convene, Maine
 Humphreys, N.B., Can. Aug. 31 to Sept. 11

Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas
 Van Houten, L. L. Evangelist, 237 Columbia St., Shreveport, La.
 Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho
 Venum, Earle and Elizabeth. P.O. Box 527, Kansas City 41, Mo.
 Jacksonville, Fla. (Mem. Ch.) Aug. 3 to 14

Volk, Harold L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 East. Mich. (Dist. Camp) Aug. 5 to 14

Nampa, Idaho (Dist. Camp) Aug. 18 to 28

Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
 Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 53, Carrier Mills, Ill.
 Carrier Mills, Ill. Aug. 8 to 21

Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.
 Nashville, Tenn. (Bethel) Aug. 7 to 21

Nashville, Tenn. (3rd ch.) Aug. 28 to Sept. 4

Walker, Lawrence and Lavona. 223 Ray Ave. N.W., New Philadelphia, Ohio
 Greentown, Ohio Sept. 7 to 18

Wallin, Henry B. Evangelist, 461 S. Seward, Ventura, Calif.
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
 Reserved July 25 to Aug. 9

Charleston, W.Va. (Loudendale) Aug. 10 to 21

Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
 Walbridge, Ohio Aug. 9 to 14

New Richmond, Ohio Aug. 17 to 28

Welch, R. O., and Wife. Route 2, Sistersville, W.Va.
 Captina, W.Va. (Woodland) Sept. 6 to 18

Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont.
 Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
 White, W. T. Evangelist, Clearwater, Kansas
 Broken Bow, Okla. Aug. 10 to 21

Dickson, Tenn. Sept. 7 to 18

Whiting, Warren and Katherine. Musician and Song Evangelists, 1239 S.W. 35th Ave., Fort Lauderdale, Fla.
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Whitworth, James H. Route 2, Bloomington, Ill.
 Spencerville, Ohio Sept. 19 to 25

Whittaker, F. B. 273 W. Locust, Newark, Ohio
 West Point, Maine Aug. 10 to 21

Wiggs, W. Frank. Evangelist, Cor. E. Nettleton and Sycamore Ave., Jonesboro, Ark.
 Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.
 Clermont, Ind. Sept. 20 to Oct. 2

Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Mt. Vernon, Ohio (camp) Aug. 15 to 21

Kirkwood, Mo. Aug. 22 to 28

Williams, Lillian. Evangelist, 127 W. Broadway, Sparta, Tenn.
 Dist. Assemb. & Camp Aug. 1 to 14

Williams, Perry M. Evangelist, 808 No. 30th St., Boise, Idaho
 Willis, Harold J. and Mae. Preachers and Children's Workers, Box 527, Kansas City 41, Mo.
 Willison, Otto R. 501 N.W. 10th St., Bethany, Okla.
 Hydro, Okla. Aug. 10 to 21

Jacksonville, Ark. Aug. 24 to Sept. 4

Wire, B. N. 518 N. College St., Bethany, Okla.
 Wolfe, E. D. Evangelist, 820 Edina Ave., Salem, Ore.
 N. Manchester, Ind. Sept. 7 to 18

Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Montpelier, Ohio Aug. 10 to 21

Maysville, Ky. Aug. 26 to Sept. 4

Woolman, J. L. 223 N. Hammond, Bethany, Okla.
 Reserved Aug. 17 to 28

Okla. City, Okla. (Cap. Hill) Aug. 31 to Sept. 11

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

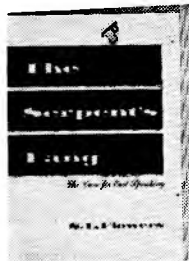
Atascadero, Calif. Aug. 24 to Sept. 4

Wright, Guy and Lillian. Preacher and Singers, Gen. Del., Staunton, Va.
 Wynkoop, Ralph C. Evangelist, 6120 S.E. Knapp St., Portland 6, Ore.
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.

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