

JY 24 1950

Herald of HOLINESS

OFFICIAL ORGAN · CHURCH OF THE NAZARENE

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Be ye holy; for I am holy
(I Peter 1:16)

“He Shall Be Like a Tree”

By General Superintendent Williamson

WHILE IN FLORIDA recently I saw a very unusual tree. It was of the palm family. All its fronds grew on the east or west side of the trunk. The north and south sides were flat. Thus the tree always stood pointing east and west. Its natural habitat is the desert. It is called “The Traveler’s Tree.”

This name has been chosen because a wayfaring man who was lost found the necessities for his life if he was fortunate enough to come upon a tree of this variety. Its shade gave him shelter from the heat, the seed provided food, the sap was good to drink, and the fronds set him right as to the direction he desired to go.

Upon seeing the “Traveler’s Tree” I was reminded of the words of the first psalm in describing the righteous man. “He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Psalms 1:3).

Every Christian should be like the Traveler’s Tree to other pilgrims on their way to the Celestial City. For the hungry he has always a supply of the Bread of Life to share; upon it they feast together by faith with thanksgiving. He knows how to draw water from the wells of salvation with joy. He has the source of that living water of which he that drinketh shall never thirst, for it “shall be in him a well of water springing up into everlasting life.” To those faint because of the blighting heat of persecution and tribulation, this man of God is like a shade upon the desert way. He provides rest, comfort, and encouragement to pursue the path of the just. He reminds his fellow traveler that “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

Finally, the Christian is like the Traveler’s Tree in that his own accurate sense of direction makes his good life like a light to others who seek the paths of righteousness. He is a dependable guidepost by day and a far-seen beacon by night. He is a polar star to enable every other one to get his bearings and keep to his course.

July 24, 1950

TELEGRAMS

Atlanta, Georgia—Organized three churches last week: Whigham with Hilton Gillespie, pastor; Pine Mountain Valley, H. W. Mingledorff, pastor; and Albany, with Louis Herrell, pastor.—MACK ANDERSON, *Superintendent of Georgia District.*

Dayton, Ohio—Organized another church in Dayton, will be known as Pleasant Valley; Rev. John Payton appointed pastor. This makes eleven churches here.—W. E. ALBEA, *Superintendent of Western Ohio District.*

Little Rock, Arkansas—Dr. T. M. Anderson greatly used of God in three-day convention, North Little Rock Church of the Nazarene, Rev. W. L. French, pastor. Overflow crowds, over two hundred seekers, many blessed and inspired. All greater Little Rock churches co-operating.—W. H. JOHNSON, *Superintendent of Arkansas District.*

Lexington, Kentucky—Organized four new churches and one mission in last three weeks: Cave City, Grace Church at Inez, Beaver Dam, Calvary Church at Irvine; Yosemite Mission; two already have buildings. Plan to get three more before assembly.—L. T. WELLS, *Superintendent of Kentucky District.*

Knoxville, Tennessee—Rev. Victor E. Gray, superintendent of East Tennessee District, organized three new churches during week of July 3: Dayton, Greenback, and Rogersville. This makes ten new churches since last district assembly, and a total of fifteen new churches since the district was divided eighteen months ago. Prospects are good for at least three more churches before our district assembly this year. First five churches organized this year averaged 89 in Sunday-school attendance during June. Highest average among the new group was 189; lowest average 56. God is richly blessing the East Tennessee District.—W. L. ELKINS, *District Treasurer.*

Temple, Texas—Organized new church at Moody, Sunday; property will be moved from Meador Grove.—HADLEY A. HALL, *Superintendent of San Antonio District.*

Kankakee, Illinois—Olivet Nazarene College enjoying her greatest year in history of college, spiritually, financially, and numerically. Largest enrollment, 1,277; largest graduating class, 205; largest amount of money

(Continued on page 16)

"A Message For the Millions"

"A Message for the Millions" is the theme of the special issue of the HERALD OF HOLINESS which will soon go to press. It will be ready for distribution early in September, and will be especially helpful to our churches as they put on their "Crusade-for-Souls Campaign" during the fall months. Thirty dollars will buy one thousand copies of this number, and I know of nothing else which will provide so much advertisement at such little cost.

You will like the two-color cover on this issue and the interesting material which fills every page. There is no better theme for a special number of any religious paper than the message for which the Church of the Nazarene stands. Vital, or heartfelt, religion is the need of the hour. In this issue of the HERALD OF HOLINESS, laymen, pastors, evangelists, district superintendents, general church officers, and general superintendents speak on this subject. No church should permit this opportunity to pass without making the most of it.—STEPHEN S. WHITE.

HERALD OF HOLINESS

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Published every Monday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 10, Missouri. Subscription price, \$1.25 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

150,000 HERALDS in 1950
NOW, EVERYONE. BOOST!

New York District. Ordered 15,000 copies of the special issue of HERALD OF HOLINESS.

West Virginia District. Pastors ordered 14,370 copies of special issue.

Southwest Oklahoma District recently had a most successful campaign. Total subscriptions secured were 1,715—last year their list was 830. Ten churches went "over the top" in the goal for a list equal to two-thirds membership. Congratulations!

OVER THE TOP

1950 Campaign Reports

Members Subs.

Mobile Riverside,		
Alabama	21	16
Beulah, Alabama	30	20
Rock Mills, Alabama	31	21
Steele, Alabama	7	5
El Reno, Oklahoma	135	143
Ardmore, Oklahoma	100	68
Erick, Oklahoma	85	85
Anadarko, Oklahoma	25	20
Oklahoma City,		
Crown Heights	32	24
Oklahoma City,		
May Avenue	58	92
Oklahoma City,		
McConnell	22	46
Weatherford, Oklahoma	35	52
Cordell, Oklahoma	13	9
Purcell, Oklahoma	32	49
Hutchinson, Bethany,		
Kansas	54	38
Plainville, Kansas	45	34
Pratt, Kansas	53	40
Beloit, Kansas	29	20
Chautauqua,		
Kansas (New church)	11	
Howard, Kansas	20	15
Hutchinson, West Side,		
Kansas	15	15
Pensacola, Emmanuel,		
Florida	25	18
Pine Forest, Alabama	23	18
Owego, New York	68	78
Ashland, Ohio	60	76
Athens, Ohio	78	124
Bellevue, Ohio	18	27
Big Run, Ohio	14	18
Bucyrus, Ohio	96	106

THAINE F. SANFORD,
Sales Promotion Manager

You Promote the GOSPEL
When You Promote the HERALD

Why I Believe in Heart Holiness

By Otto Stucki*

I believe in heart holiness because the Bible teaches the provision for such a blessing. "Because it is written, Be ye holy; for I am holy" (I Peter 1:16); and "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). I believe the Bible; hence I believe in this doctrine.

I believe in heart holiness because the blessing is mine today. At one time my soul was not fully satisfied; I hungered for complete heart satisfaction; there was not that perfect heart relationship with God. I was trusting Him as my Saviour, yet it was not the full assurance of faith as promised in His Word. I detected a lack of inner righteousness. My heart desires, purposes, and motives were below scriptural standards. I sensed the need of cleansing that would deal with the inner heart from whence proceed the issues of life. I felt the absence of a perfect love to God. I was aware that often my heart was divided by conflicting loyalties. Sometimes I would choose for God, but again for self or for the world. My soul cried out, "Unite my heart to fear thy name" (Psalms 86:11).

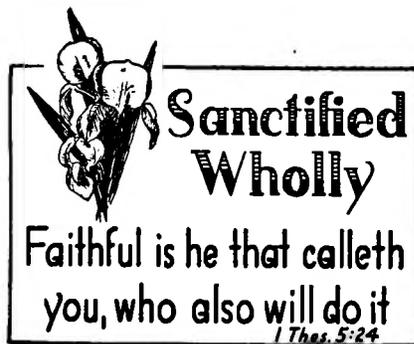
Then I sought God for victory. In answer to my complete consecration and faith in Christ, there came the sanctifying rest. Best of all, just now the Holy Spirit abides within; He gives full assurance; He sanctifies; my heart is one. I love Him with my whole heart, soul, mind, and strength.

I believe in heart holiness because it works in daily living. His grace enables me to live by the principles laid down in His Word. It works in my attitude toward God. By His grace, daily, and in every detail of life, God and the interests of His kingdom are put first. Every choice, every purpose, every deed must be tested by "What is God's will in this matter?"

It also works in my attitude toward men: in disagreement, in misunderstanding, even in malice, ill will, and enmity from others. Yet, by His grace, there is love, patience, a constant forgiving attitude and a prayer for God's blessing upon them.

It works, too, in my attitude toward things and time. I need food, clothes, shelter—all represented by money. But His grace avails to keep them all secondary; they are my servants, not my master. The spiritual, eternal things—God and His Kingdom—come first and above all. To Him be the praise! What a life! I am enjoying it! I recommend it to all!

*Superintendent of Alabama District



Personal Commitment

By Donald S. Metz*

JESUS MADE personal commitment the foundation of discipleship and the basis of a vital experience of religion. To Peter and Andrew He said, "Follow me, and I will make you fishers of men" (Matthew 4:19). For the anxious and hesitating, His words were "Seek ye first the kingdom of God, and his righteousness" (Matthew 6:33). To an eager but undecided young man, He said, "If thou wilt be perfect, go and sell that thou hast, . . . and come and follow me" (Matthew 19:21).

Charles Finney did not encourage people to wait passively for the Holy Spirit to convert them, but taught seekers that their first and immediate duty was to submit themselves to God, to renounce their own will, their own way, and to give all that they were, and all that they had, to the rightful owner, even the Lord Jesus Christ. Little wonder that a remarkably large number of those whom Finney led to Christ became sound and strong Christians.

Jonathan Edwards insisted that a complete crucifixion of the human will was the ground of salvation. It is at this point that many refuse to yield. They are sympathetic to the church and the gospel, they respect Christian ideas and ideals, they cherish a desire for a nobler life, and have hopes of one day entering heaven—but the *hurdle of self* stands in the way. A personal, final commitment to God is lacking. Until this personal commitment is made no one can have a satisfactory relationship to God.

Erasmus, gentle humanist of Holland, agreed with Martin Luther as to the abomination in the church. He said that when the priests should be praying they were eating gingerbread and drinking beer. But when he was directly challenged to become a public ally with Luther, he said: "Why should I lose my living or my head?" He refused to support his conviction with a commitment.

Comfortable, self-seeking Festus said, "Paul, thou art beside thyself; much learning doth make thee mad." But, as Ian Maclaren remarks,

*Pastor, Indian Head, Maryland

"Why should a gladiator be sane and Saint Paul be mad?" If any man believes that the kingdom of God will remain when this world disappears like a shadow, then he has a right to fling himself and all he possesses into the cause of righteousness.

People completely commit themselves to the gain of profit, power, and pleasure, and are held up to the world as examples of prudence and industry. Yet the same world looks with prejudiced eye on the person who has experienced a spiritual transformation and "is saving his life by losing it." Dwight L. Moody wisely observed that a "person should be glad to commit his life to God, for God can do more with it than anyone else."

Personal commitment brings peace and power. The war is over, the armistice is signed; loyalties are no longer divided, but allegiance is unified in God. An inner power and stability is the keynote of living. Personal commitment gives encouragement to others and makes the kingdom of God stronger.

Handles on the Casket

By Evangelist C. T. Corbett*

He came and touched the bier (Luke 7:14).

JESUS, TRAVELING in the northern part of Galilee, came to the little city of Nain, and there met a sad sight. One of the citizens of Nain, the only son of his widowed mother, was being carried out through the city gate to be buried. Six men, friends of the deceased, neighbors upon whom the bereft mother would now depend, had been called upon to serve as pallbearers. These had lifted the casket and were carrying it out to the cemetery.

Many a person, dead in trespasses and sins, is on his way to be buried—not in a country cemetery, not in a cement-sealed vault, but in a burning hell. Six pallbearers, professed friends of the deceased, have taken their places by the six handles of the casket.

The first of these pallbearers is *Sinful Habits*, who can always be counted on to do his part in carrying a sinner away to his burying place. Cigarettes, the glass of liquor, repeated swearing, lying, and stealing are all evidences of the presence of Sinful Habits among the pallbearers.

The second is *Unbelief*. He freezes the heavens; dries up the tears; permits dust to settle on the Bible (if there is dust on your Bible there will be sin in your soul); says it is no use, no one cares any more; talks down, not up. A survey of college students revealed that 84 per cent of the Freshmen believed in the Bible, but only 34 per cent of the Seniors. Who does

*Kankakee, Illinois

750,000 copies of the "Get Acquainted" issue of the *Herald of Holiness* were printed last year. Has your church ordered its supply of this year's special issue on "Heartfelt Religion"?

that? Unbelief. (One way to dismiss this pallbearer is to send our young people to holiness colleges.)

Worldly Pleasure holds the third handle on the sinner's casket. Evidence of his presence is profuse. There are more barmaids today than the number of young ladies registered in the colleges and universities of our nation. Ninety-nine million people attend movies in the United States every week.

Dishonor, tightly gripping the fourth handle, assumes a place of growing importance as time goes by. Dishonor to the laws of the land repealed the Eighteenth Amendment, turning hell loose in America. Dishonor to marriage vows, to father and mother; dishonor to God, to Jesus Christ, to the Holy Ghost, and to the gospel are lively evidences in this twentieth century of the presence of the fourth pallbearer.

Pride is on duty at casket handle number five. He comes to every service, keeping sinners from the mourner's bench. Pride will not permit the making of restitutions and the settling of grudges. Too many people are too proud to eat humble pie.

Last in the line comes *Stubbornness*. He is found universally in religious services. He believes in putting on the brakes, and in tying up altar services. Many a boy and girl, man and woman have been kept out of the Kingdom by Stubbornness. He has buried millions of people in the fiery grave from which there is no hope of release.

These six pallbearers are all bosom companions of that soul who has not yet met Jesus. They carry him, dead in trespasses and sins, to his eternal burying place.

But Jesus "came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise" (Luke 7:14). The pallbearers could go no farther, for Jesus had spoken life-giving words. The young man sat up and began to speak. There was great rejoicing.

Have you met this Man of Galilee? Has He driven off the fiendish six who hold the handles of the casket in which you lay dead in trespasses and sins? Your procrastination serves only to tighten their grip. Come to Christ and hear His words, "I say unto thee, Arise." These pallbearers can go no farther when Jesus comes!

... let them also that love thy name be joyful in thee (Psalms 5:11).

Imparted divine love never produces a joyless, unhappy Christian.—E. F. WILDE.

EXPENDABLE!

By Bernice Morgan*

Jesus was the expendable of heaven! The greatest conflict of the universe was at hand. The opposing forces were sin and the holiness of God. Man was the battleground. The price of conquest was inevitable, and great! In the wisdom of God, the price of victory was known, and Christ became the great expendable of heaven.

An expendable, whether country or men, is a reckoned loss, that a greater gain may be won. It is only when a life is thus totally dedicated that it is totally free.

Jesus bore marks of His expendability: He wore a *crown of thorns*. The crown of thorns was a derisive gesture towards His kingship. It was also a slur on the mind and teachings of His ministry. It said, "Sir, you do not speak our language. It is the fashion to tell or hear some new thing. Our philosophers go to Mars Hill, conforming to the popular pattern of being eternal seekers, and never finding. You have come bringing truth. We can only deride your nonconformist preaching!"

Jesus recognized their intellectual attitudes as fads, born of arrogant pride. He brought truth in direct and simple form, yet so profound as to give the world source material forever. John stated that he supposed the world could not contain the books that could be written about Him. Centuries have passed, and books have been written by the thousands on the simple truths He gave.

His were the *nail-pierced hands*. Hands represent the service we render. His were the hands that had been lifted in blessing on the inadequate loaves and fishes, giving them strength to feed the thousands. He touched the bier, and life was given to the dead. He healed, blessed, comforted—His hands, His works.

He was expendable in the works of His hands. In triumph He spread them to the cross for the nails to pierce. Not with the martyr spirit did He go, but with the spirit of triumph later shared by the martyrs.

Christ had a *wounded side*. His was a ministry of love, as well as of wisdom. His heart was touched; He felt, and He cared.

Paul, in his "Article of Freedom," said, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." Paul knew the human price of bringing the redemptive message to the world. He was experienced in the skirmishes that so often terminated in wordy arguments. He had been a conformist, in his practice of temple ritual; he caught the popular fancy of persecuting the Christians—he was a conformist even in this.

*Juneau, Alaska

But one day Paul met Christ, and it was then he became a nonconformist. Later he wrote, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). The price of the cross is the only way to true freedom. Only thus can one say, "From henceforth let no man trouble me."

The marks of the Lord Jesus in our lives are the only way the world can recognize a Christian. Until we too wear the crown of thorns, show evidence of the wounded hand, and carry the burden of the intercessor, we cannot give true witness of redemption. A haughty mind and unscarred hands are unconvincing. The world was not redeemed by the Sermon on the Mount; it could only draw near at the foot of the Cross.

Without selfless intercession there is no touching the lost. We must be able to say with Paul, "We live if you stand fast." If you do not stand fast, we are burdened with the wounded heart.

I bear in my body. We have this treasure in earthen vessels. Even in our humanity, the marks of the Lord Jesus can be seen. Our service never can look perfect to others, but our love to Christ can be complete to the point of *expendability*. It will show in our daily deeds and attitudes. The language of love is universally understood.

To bear the marks of the Lord Jesus, we must be willing to be expendable. When this is our dedication, we are no longer trapped by the trivial. When we are expendable for Christ, we will not be carrying trifles in our hearts; instead, we shall carry the world on our hearts.

Morning Praise

By Norman C. Schlichter

*At waking time I like to say,
In God's new beauty I'll rest today.*

*God, help my spirit to renew
Love's freshness with the morning dew.*

*May every bird's pure dawn-lit praise
Help me new songs of faith to raise.*

*May calmness of the grass and flowers
Be mine, as theirs, through day's full hours.*

*May my first word to those who hear
Remind them that our Lord is near.*

*By sure blest boldness of the sun
Help me be bold my course to run.*

*Thy faithful follower I would be
Till well-earned sleep returns to me.*

The Mercies of God

By Bernard Culbertson*

THOMAS HOOKER, an old-time soldier of the Cross, lay dying. One said to him, "Brother, you are going to receive the reward of your labors." But the dying man humbly replied, "Brother, I am going to receive God's mercy."

How unmindful we are today of God's mercy!

Paul urges us in Romans 12, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (v. 1). He implies that the very ground of our Christian living is found in the mercies of God. In previous chapters he has shown his argument for being a Christian; now he says, "Therefore, brethren, by the mercies of God, . . . present your bodies a living sacrifice." Mercy is the very reason for the Christian life.

Long ago, none but the high priest could enter the "holy of holies" where was to be found the mercy-seat. The same law prevails today, except for the fact that Christ is now our high priest; so through Christ we have access to mercy. When Jesus Christ hung upon the cross of Calvary and gave up His spirit there, the veil of the temple—which covered the holy of holies—was rent in twain, split down the middle, so all might enter, by Jesus Christ. Now there is no priest but Christ, who is able to give us mercy.

In those olden days before Calvary, even the high priest could not come near the mercy-seat without incense. So we depend upon the incense of the prayers of Christ—His prayers of intercession—for mercy for those of us who believe on Him.

An outstanding example of God's extended arm of mercy is found in the life of Saint Augustine. As a youth, he wandered in sin and the depths of vice; this was so in spite of a mother's prayers and his early Christian training. But the influence of that Christian mother's prayers, and the great mercy of God, kept conviction for sin pressing upon the heart of young Augustine until one day he turned from the way of sin to Jesus Christ and His offer of mercy.

God's mercy is our sustaining hope today. Jeremiah said, "The Lord is my portion, . . . therefore will I hope in him." Why would he hope in the Lord? Because of His great mercy. And again Jeremiah said, "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lam. 3:22); also "The Lord is good unto them that wait for him, to the soul that seeketh him."

My friend, did you hear that? "The Lord is good . . . to the soul that seeketh him!" Let

*Pastor, Taft, California

us seek God daily, and know more of His goodness. Yes, we may know that we have salvation in this same way. It is man's attitude toward mercy that will determine his destiny, and determine what God's mercy may mean for him.

All receive mercy, but it is man's reception of it that counts. Some people will make it their salvation, and others will make it their damnation. This is the difference between religion and atheism—our attitude toward mercy.

"If the mercies of God be not loadstones to draw us to heaven, they will be millstones to sink us to perdition."

Get acquainted with your neighbors—take them a copy of the beautiful special Crusade issue of the *Herald of Holiness*, dated September 11, with the two-color cover.

The Gospel of the Spirit

By Evangelist Lon R. Woodrum

VI. The Quickening Spirit

TO PAUL, being a Christian had a long-view prospect. He realized that the Spirit that indwelt a Christian quickened the latter into a newness of spiritual life; but he looked beyond that to a further quickening, the resurrection of the dead. The Spirit that raised Christ from the dead would never let the believer forever die! Not in Paul's faith! That same Spirit would empty a million graves sometime!

The earth that groaned in pain should yet know a redemption of the body. This was the hope that saved Christians, for it gave patience to them. Hope is based on something we already have or know. Because our spirits are already quickened with the Spirit of life we hope for the quickening of "our mortal bodies" also.

Immortality isn't a doctrine you prove with well-shaped diction. Paul made little attempt to prove it as a theory; to him it was a voice inside a man, an inner music, a bugle blowing in the soul! The Christ whose Spirit had freed us from the bondage of sin, made us joint-heirs with himself, given us the "glorious liberty of the children of God," would also see to it that we were finally "glorified together." We might "groan within ourselves," while we waited for "the adoption, to wit, the redemption of our body"; but at last the Spirit of life would see that death was defeated.

"Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth," should keep us from the final work of the Spirit—the resurrection! The liberating, witnessing, guiding, interceding Spirit would at last quicken us into immortal and eternal life!

The Mantle of Elijah: A Symbol of the Holy Spirit

By Louis McCurdy*

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him (I Kings 19:19-21).

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over (II Kings 2:14).

THESE SCRIPTURE passages give the account of the two occasions that the mantle of Elijah came into contact with Elisha. On the first contact with the mantle, Elisha determined to follow Elijah the prophet; but on the second occasion, Elisha eagerly caught up the mantle which Elijah left him as his rightful heritage. This mantle of Elijah, used in these different ways, becomes a fitting simile for the Holy Spirit.

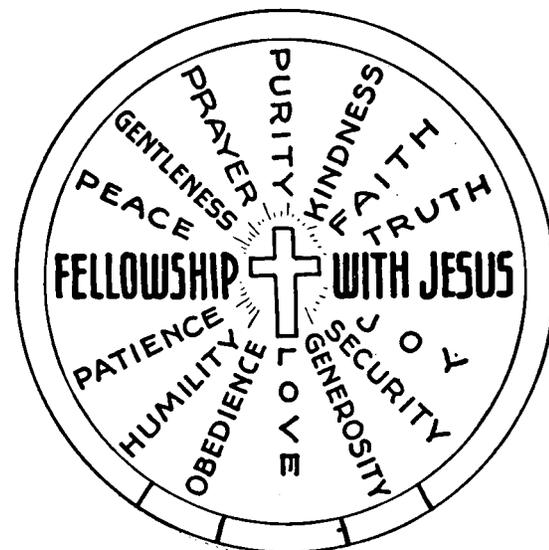
The Holy Spirit comes to the heart of a sinner and convicts him of sin and gives him a desire to turn to God and follow in the footsteps of the Master. Elisha did that by making his sacrifice, giving his testimony to his friends, and bidding his parents farewell. The parallel of this in the New Testament would involve repentance for sins, making restitution to and having a love feast with his friends, and forsaking his mother and father to follow Jesus. All this is a result of one's first contact with the Spirit.

How different was the second contact with Elijah's mantle. Elisha secured the mantle as a permanent heritage—but he had conditions to meet. He became a pupil and follower of the great prophet. He eagerly learned lessons of faith from his master and put them into practice. He grew in grace and followed Elijah closely. On the day in which Elijah was taken away, Elisha spurned all suggestions that he remain behind. He pushed his way across the Jordan, and asked Elijah for a double portion of his spirit.

Among the Hebrews, this double portion of any inheritance was the exclusive right of a first-born son. Only one born into the family would have a right to that double portion. So this Old Testament incident becomes a fitting simile for the Holy Spirit. One must be born into the family of God to be eligible for the baptism with the Holy Spirit. Then one must follow on over all the obstacles and hindrances and push on through spiritual Jordan with a forceful faith. One must have a confidence in Jesus' word that the Comforter is the heritage that Jesus left when He ascended into heaven. One must be urgent and sincerely desire the Holy Spirit before He will come in to abide. Only one who is born again by the Spirit can overcome the difficulties and meet the conditions for this baptism.

Eagerly and with confidence, Elisha took up that mantle and returned to the waters of the Jordan. He immediately tested his new-found power by striking the waters and challenging the Lord God of Elijah. He no longer depended upon others, but took upon himself a personal responsibility and smote the waters, possibly striking them every step of his way across. He was merely using the force, the urgency, and the vehement action by which the things of the Kingdom are obtained, for Jesus declared that "the kingdom of heaven suffereth violence, and the violent take it by force" (Matthew 11: 12).

When Elijah left the earth, he cast away his mantle as a heritage to Elisha to endue him with the power of a prophet; and when Jesus ascended into heaven, He sent the Holy Spirit to the world to clothe the disciples with His power. Those who have been miraculously born into the family of God should surely catch up this priceless heritage of holiness and forcefully use its power to save a lost world.



*Pastor, Dapp, Alberta, Canada

Protect the American Home!

By Emma T. Watts*

HAS IT not come time to launch a crusade across the nation in behalf of the American home, to preserve the nation by preserving the home? The mother's position in the home is sacred. On her rests the sacred responsibility not only of educating her children for usefulness in this world, but also of making her life an example such as she would wish them to copy.

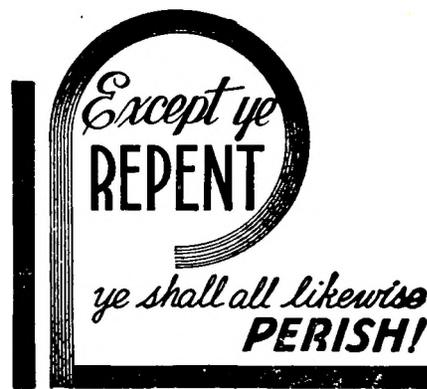
There is something wrong with mothers who frequent public taverns. The record of drunkenness among women is appalling. Its effects on the community are tragic. Unless mothers come back to God, we shall soon meet the whirlwind in juvenile and adult immorality.

Coarse environmental defects are known to be factors conducive to low morals, such as taverns, cocktail parties, liquor in homes, public dance halls, liquor and narcotic radio programs, highway signs, magazine advertising, obscene and objectionable motion pictures. Raise the standard of environment for children and youth in the home through family altar, total abstinence, moral and civic training, and regular Sunday-school and church attendance. Know your children and their friends and give them impressions and ideals such as clean living, honesty, integrity, honor, faith, and total abstinence. Reward honesty and honor with words of appreciation and encouragement.

A leading journalist recently stated, "A cleanup is drastically needed, and those who shrink from the word 'prohibition' will do well to remove from the social scene one of the most potent arguments for that very thing." One of America's divorce judges declared, "We are waging a losing fight to preserve the American home from death. Three out of every seven marriages are breaking*up. Ringing in my ears are the futile protests of tiny tots who have cried out at what their fathers and mothers have called each other. Ahead of me I can see only more cynicism, more hate, more immorality, more childhood tragedies—and those at an ever-increasing rate."

"Day after day," stated a leading editorial in the *New York Journal American*, "night after night, in every large city in the United States women are brought into the police stations, staggering, incoherent, drunk, and the records tell the same sordid report: Arrested in bar—too drunk to walk. Investigator reports home and children neglected. No enlightened community will compromise with a problem as serious as this. No community, in fact, can consider itself enlightened unless it outlaws and eradicates this threat to its pride, its integrity, and its social health."

*Temperance and Young People's Worker, Washington, D.C.



J. Edgar Hoover says the greatness of America, the future of our nation, depends on all of us. America's destiny rests in the hands of every individual, regardless of race and creed.

During the recent years, major crime has been on the upswing. At the end of the last war, age seventeen led all the other age groups in arrests for serious crimes. More and more children are being led toward crime, as parents throw away responsibility. Selfishness is often the keynote of the day, and materialism the inspiration for living. God, in many instances, is not accepted in the home, and concepts of morality have been relegated to the junk heap.

Can a nation exist void of all religious thought and action? Can we have internal peace without morality? Can we build homes without God, or have worthy parents who do not know and practice his teachings? God is man's first need, his final goal. Our nation is sadly in need of a rebirth of the simple life—a return to the days when God was a part of each household, when families arose in the morning with a prayer on their lips, and ended the day by gathering together to place themselves in His care. If there is hope for the future of America, if there is to be peace and happiness in our homes, then we, as a nation, must return to God and to the practice of daily family prayer.

The foundation of our democracy was built upon a firm faith in God. Our generation, it seems, has allowed old faithful religious practices to slip into oblivion, and as a result family life has been weakened. The nation has suffered and many of its children have become spiritually starved. A godless home is built upon sand. It is an inviting breeding ground for moral decay and crime.

My hope for the future of this nation is predicated upon the faith in God which is nurtured in the family. No outside influence of a constructive nature can overcome the lack of a guiding light in the home, and the spark of this light must be the knowledge of God; the fuel must be the strength of prayer.

There is no better way of doing our part for home life in America than by re-establishing the daily practice of family prayer in our homes, because *families that pray together stay together.*

An Adventure in Soul Winning

By Garnett Maddox

(as told to Flora Mae Davis)

FIVE YEARS AGO last September I boarded a bus at Bethany, Oklahoma, after having attended our district assembly. The only vacant seat was by a bright, intelligent-looking boy fifteen years of age. He began to tell me of his life's ambition. He lived in Oklahoma City and was on his way to Enid to visit his brother. He said he was taking dancing lessons and intended to be a great dancer.

I was grieved in my heart. I saw how Jesus could use this bright boy if only He could get him. When he had finished his story, I said to him, "Do you know where I've been?"

"No," he replied.

I told him I had been to a district assembly, and went on to describe some of our services and our church work. He listened interestedly, and then said he was a member of a certain church.

"Belonging to a church won't get anyone to heaven," I told him. "You must be born again and then sanctified to be ready for heaven. Then you won't care to dance."

"Oh, I have such a good time dancing," he declared.

"I did, too, until Jesus saved me," I replied. "Then I never wanted to dance. I get so much more joy out of serving the Lord."

He couldn't see how that could be, so I urged him to try it for himself, and he would see how it really worked. Then I explained, "Real salvation works, but just shaking hands with the preacher and joining the church and being baptized doesn't work at all." And I went on, "To be so concerned about one's lost soul that one would rather die than not know for sure his sins are covered by the precious blood of Jesus, and then to walk in the light desiring to be more like Jesus, makes one hunger and thirst after a holy life. Then you will be glad to let the blessed Holy Ghost come in and sanctify you wholly."

We were nearing Hennessey by this time. I told him my name, where I lived, and said I was going to pray for him, and asked him to come and see us if he could.

Several months ago our pastor had to be absent and sent a fine-looking young man to fill his place. As usual, I went to him and introduced myself. I noticed he acted as if he knew me, but I didn't place him until he went into the pulpit and began to relate our story. He said he had forgotten my name, but remembered where I lived and had been trying to find out my name. When he heard that the Rev. Mr. Wood was pastor here, he told him of the bus episode, and Brother Wood said, "Is it Sister Maddox?"

After the service he came to me and said that he knew the name as soon as he heard it, and that he could not get away from what I had told him about Jesus giving more joy than the dance, so he decided to try it. He said when I told him that he thought I was crazy. He was converted that same year, called to the ministry when he was nineteen, now has had two or three years of college work, and is a flaming evangelist. Of course we had him come home with us for dinner.

I saw him the last time I was in Bethany, and he asked me to come and see him whenever I was there. He said he had been telling the story everywhere he held revivals, but hadn't remembered my name—just had to say it was a little woman who lived four miles northwest of Hennessey. Now he said he could tell who it was.

This young man is reaching many souls for Jesus. I am so glad that I told the story of Jesus to him. I can't do much, but God is using him. It may not mean much to you, but to me it is a thrilling adventure to win souls for my Lord.

At the present time we may often feel regret that the part we must needs play as conciliator between ourself and some loved one seems more than is justly our share. Yet were that loved one to be called suddenly from this life, doubtless our only remaining regret would be that our past overtures of good will had been all too infrequent.—MARY SANDERS.

Thank God for Christian Friends!

By Alice Hansche Mortenson

*Thank God for friends upon our earthly journey,
To travel with and make life's pathway sweet;
For those who have "like precious faith" and
gather*

Together with us 'round the Master's feet.

*Thank God for friends whose love exceeds our
failures,*

*Whose understanding reaches past the flame;
Whose friendship thrives alike through sun and
shadow*

With golden glow and warmth—a steady flame.

*Thank God for friends whose loving prayers up-
hold us*

*When trouble comes and we're too weak to cry;
How sweet it is to know when we're just clinging
To Him alone, our friends are standing by.*

*Thank God for friends whose faith in us surpasses
Each whispered doubt; whose kindness never
ends;*

*Oh, may we each day prove more worthy of them,
This golden gift from God, our Christian
friends!*

OCCASIONALLY we find a person who seems to feel that it is a mark of weakness to offer an apology for any misdeed or unkindness done to others.

While a great battle was impending during the Civil War, a General Scott made application to the War Department for a furlough to attend the funeral of his wife; he was refused by both General McClellan and War Secretary Stanton. He thereupon went to see President Lincoln at night, asking for a reversal of their decision.

Under the urgency of the situation, Lincoln not only sustained the ruling of the War Department, but gave General Scott quite a rebuke for even making the appeal, when the refusal of the furlough had been made on the grounds that every officer would be needed for the impending battle.

Early the next morning, after the appeal to the President, General Scott was in his room brooding over his sorrow when he heard a knock at the door. Upon opening the door, he found the President standing there; and taking General Scott's hand in both of his, he offered a sincere apology for his severity to a fellow man in his darkest hour of sorrow—and granted the furlough.—L. LEE GAINES, *Pastor*.

Daily Fellowship with Christ

By E. E. Wordsworth*

ANDREW MURRAY says, "The first and chief need of our Christian life is fellowship with God." Regeneration and sanctification must never be looked upon as finalities; they are merely preparatory for a close walk with God. As I need, moment by moment, fresh air to breathe, and as the golden sun, moment by moment, sends down its light, so it is only by direct, constant, and living communication with Christ that my inmost soul can fellowship with my Saviour. Oh, blessed fellowship divine! It is joy supremely sweet!

In the days of Moses and the Children of Israel, the manna of one day was corrupt when the next day came; it "bred worms and stank." So likewise I must each day get a new supply of grace from heaven. The gathering time is in the morning before the terrific heat of the day comes on. Each of us must take time to meet God. Let us begin each day by waiting before Him, receiving His blessed touch which gives inner strength for the unforeseen duties and emergencies of the coming day.

The saints across the ages have found the "morning watch" the most suitable and profitable time for special intimacy, fellowship, and communion with God. I have known of some laboring men and women to rise fifteen minutes or half an hour earlier so as to have this time for Bible reading and prayer. Someone has said,

*Pastor, Kirkland, Washington

"If you do not meet God before ten o'clock in the morning, you will miss Him all through the day"; and before eight o'clock is even better.

The spiritual life is developed by practice and effort. It is the "set of the sail" that determines our port. "Draw nigh to God, and he will draw nigh to you" (James 4:8).

A Jail Preached Me a Sermon!

By James C. Holman*

A WINTRY DAY—a Midwestern town—a library over a police station, and a filthy little jail. What a place to receive new meaning from a passage of scripture.

I passed the jail on my way to the library. The jail consisted of a few tiny cells. The only unusual features about the "lockups" were their size and unkempt appearance. One would hesitate to guess how long it had been since any cleaning had been done. Beer cans, cigarette stubs, match stems, and accumulated dirt united to make it an altogether undesirable place. It would be a toss-up between the mattress and the cell floor for sleeping comfort.

Uppermost in my mind was the thought of how loathsome to be forced to spend one night in the place. What a foretaste of hell it would be to spend the rest of my earthly existence amid such unclean, limited surroundings. To be completely abandoned by society to such an existence would be misery indeed.

Then to my attention came a portion of God's written Word—words that burned as a fire: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves" (Romans 1:22-24).

"God also gave them up"—abandoned by God to uncleanness! Here is something worse than one night, one week—yea, than spending the rest of one's earthly existence in that smelly little jail. Here is a case of being locked in with the corruption of a sin-infested soul. Not only does this mean to be struck off the prayer lists of interceding people, but also given up of God—fastened in a cage of unclean beasts, cemented to "the body of this death" (Romans 7:24).

It is God's answer to those who persistently cling to the unclean. In effect, He is saying: "You did not value my glory; you were willing to exchange it for the earthly; you wanted uncleanness, so I abandon you to it."

That small-town jail preached me a sermon long to be remembered. "Lord, help me to choose Thy glory instead of the unclean!"

*Pastor, Shenandoah, Iowa

Home Missions and Evangelism

Roy J. Smee, Secretary

New Missionaries at Nome

REV. AND MRS. Lewis I. Hudgins and family, who pioneered our work in Nome, Alaska, are now home on furlough. Rev. and Mrs. Clark H. Lewis have gone to Nome to take their place. In his first letter from Nome, Brother Lewis reports that he is thrilled with the possibilities of the work. Brother Hudgins' splendid work is very evident. The church, parsonage, greenhouse, and building for boys' and girls' activities are well built and in good locations. Brother Hudgins has gained the confidence and respect of the townspeople and has a fine group of young people. A Junior society and a young people's society are being organized.

The average Sunday-school attendance for June was 49. Even in Nome there is a summer slump to combat, for on week ends the town is almost empty, as the people go out to their summer camps. Brother Lewis is planning some Wednesday afternoon services in some of the camps (both whites and natives). He will have the assistance of a Christian native as interpreter where necessary. He also conducts services twice a month in the Federal Jail, where there is a good response. The Nome Ministerial Association conducts a fifteen-minute radio program of morning devotions each day. Our missionary takes his turn to be in charge of this for a week. As there is no commercial radio station in Nome, the facilities of the armed forces radio station at Marks Air Force Base are used. Brother Hudgins installed a remote control unit in the parsonage, so that our missionary can broadcast from his home.

Brother Hudgins has installed an amplifier in the tower of the church and chime recordings are played before church services. The Nazarene Radio League is sending some "Showers of Blessing" recordings, and these will be heard over most of Nome.

Let us not forget to pray for our home missionaries in Nome. The Hudgins will be in the States for a year and will be available for some deputation work.

Progress at Fairbanks

For a number of years General Budget funds were spent for the establishing of the Church of the Nazarene in Fairbanks. Sometimes we wondered if the little church would ever be able to be self-sup-

porting. Our investment has paid off in every way.

The church now has a membership of 60, which is a net gain of 37 in the past two and one-half years. A total of 46 members have been received in this time, and 33 of these are new to the Church of the Nazarene. The Sunday school averaged 86 for the past year, and is now around 100.

The Fairbanks church is fully self-supporting. Their total giving for the eleven months of their last report was \$14,149. Of this amount, \$1,101 was for the General Budget and an

additional \$665 was given for establishing a new church in another town in Alaska. They have property conservatively valued at \$45,000 and an indebtedness of only \$1,000. The church is planning to give 10 per cent of its income to foreign missions this year and an additional \$750 for new work in Alaska.

Rev. J. Melton Thomas is our pastor in Fairbanks and God is richly blessing his ministry there. In praying for our missionaries and churches at Fairbanks, Nome, and Anchorage, we should remember their proximity to Russia. The entry of the United States into the Korean conflict has caused considerable tension throughout Alaska. We pray that the war may not extend beyond the Korean peninsula.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

WE ARE all well and the Lord is blessing us in our new work. We are seeing souls at the altar at nearly every service. Last night at the midweek holiness meeting two of the worst drunkards of the district sought salvation; one of them has lived next door to the church for fifteen years. Two Italian immigrants here only a few months have been saved, also their cousin, an Italian builder, whose wife has been a believer for several months and has been praying for him. God is on the scene, and we are trusting Him to raise up a strong body of men in this old church which for the past few years has been known as a women's church because there have been very few men.—THOMAS A. AINSCOUGH, *Argentina*.

In spite of lack of space and other problems, the work here in St. Vincent continues to be blessed of the Lord. Some 190 have been saved or sanctified since the work was opened. Recently we had 893 in Sunday school—our highest so far, but we are striving to reach 1,000.—GRACE MOSTELLER, *Cape Verde*.

Pray much for India and our work throughout our district here. In new India the problems are different than ever before. It is an adjustment for every missionary as well as for the Indian people. But we are certain God is able for it all. Our faith has not decreased, but we feel to believe God for great things in this needy field.—RUTH FREEMAN, *India*.

During the next few months we would greatly appreciate your prayers. We are now entering into our camp-meeting season. I am to be with Miss Jester for her camp on the Piggs' Peak District. Then I am scheduled to hold the annual conventions for the Men's Missionary Movement. I will be going to Acornhoek, Endengeni, and Gazaland, and plan to stay in Gazaland for the big meeting in August (African General Assembly), so you can see that the months ahead will be busy ones.—RUSSELL E. LEWIS, *Africa*.

Dr. Shiro Murata, prominent Japanese Christian leader, recently said, "The eyes of Japan are fixed upon two books. One is *Das Kapital* by Karl Marx, and the other is the *Holy Bible*."—*Christian Action*.

A church in Belfast, Ireland, recently displayed a poster proclaiming, "The cure for a dying church: put it on a missionary diet." In this church a missionary convention was arranged by the young people. A missionary exhibition and talks by representatives of several societies proved a great success.—*The Life of Faith*.

A friend invited the sainted George Mueller to a service. The man who later helped to save thousands of poor orphan children was converted that night, as the result of the efforts of a friend who took an interest in him and invited him to the house of God.—A. S. L.

Eternal Life Defined

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John 17:3).

KNOWLEDGE of God is eternal life. There are three types of knowledge—knowledge by testimony, knowledge by reason, and knowledge by experience.

Experiential Knowledge of God Knowledge by testimony is that which we believe on the authority of others; knowledge by reason is a conclusion at which we arrive through a process of reasoning; and knowledge by experience is that which we come to know through experience.

The last form of knowledge is the most effective. Let me illustrate. Suppose that I have never seen nor heard of fire. A man brings in a lighted candle and says that the flame will burn me if I come in contact with it. I accept his testimony, and, therefore, conclude that fire will burn. About this time another man comes up and says that the word of the first man is unreliable. A third man arrives and confirms the statement of the second. Doubt begins to enter my mind—I am no longer convinced that fire will burn. In the meantime, the first man has handed me the lighted candle. I take some paper and place it in the flame, and it ignites. I do the same with some twigs, and they are soon in ashes. The first man suggests that it is logical to infer that since fire will burn paper and wood, it will also burn human flesh. I agree with him, and on the basis of such reasoning become a believer again. But the second man objects. He claims that the reasoning upon which I have based my supposed knowledge is not sound—the fact that fire will burn paper and wood does not prove that it will burn human flesh. The latter is different from either of the former. The third man joins in with the second and soon causes me to doubt again. My knowledge by reason, as well as my knowledge by testimony, seems to have broken down.

At this stage in the discussion, I accidentally turn the candle downward, and the flame comes into contact with one of my wrists. Instantly a large blister is burned on it. The argument is settled once and for all. The first man no longer needs to tell me that fire will burn; and the second and third men could argue forever that fire would not burn, and still I would know better—I would be a believer. Knowledge by experience is the only sure knowledge; and it is such a knowledge as this to which my text refers. Experimental, or experiential, knowledge of God is eternal life. Knowledge of God by testimony and knowledge of God by reason are valuable as far as they go, but they do not go far enough. It is an experiential knowledge of God that is final, that brings eternal life.

EDITO

Stephen J

KNOWLEDGE by testimony and knowledge by reason are often thought of as knowledge about a thing. However, knowledge by experience is knowledge

Acquaintance with God of, or acquaintance with, an object or person. There are those who know much about the king of England, but they are not personally acquainted with him. Likewise, there are those who may know much about God, but they are not personally acquainted with Him; they have never felt the impact of His life upon their souls—they have no experiential knowledge of Him, no eternal life. Helen Keller is a well-educated woman. She knows a great deal about light, and could, from the standpoint of the wealth of her knowledge, give an interesting lecture on it. However, since she is blind, and has been since babyhood, she is not personally acquainted with a ray of light. The children in our homes are acquainted with light—they have perceived, or seen, light, while that privilege has been denied to Helen Keller. To know about Jesus Christ does not mean that the light of the Sun of Righteousness has shone into our hearts. To be acquainted with Him does mean exactly this. Without this experience, we do not have eternal life.

In a large university I listened to a famous thinker lecture on some of the great problems of life. After he had finished, he was asked if the immortality of the soul had been established scientifically. His answer was, "No." However, he declared that much progress had been made in that direction. He said that two facts must be established before immortality could be scientifically proved. First, it must be shown that the soul's powers are not exhausted in this life, and second, that the soul can exist outside of the body. He also said he believed that decided advancement had been made in the establishment of these two propositions. This is the closest approach to certainty as to immortality that a great mind could give, from the standpoint of reason.

I heard this lecture on Friday afternoon. On Saturday I went out to my church in a little iron-mining community. That night we had a prayer meeting at the church. Bill Nichols was there. He could neither read nor write. As a sinner who was almost continually drunk, he had been the terror of the community. People crossed the street when they saw him coming, in order to keep from meeting him. He even tore the crape off the doorknob while his own mother lay a corpse in her home. But, thank God, one day he met Jesus Christ and was tamed. He be-

TRIALS

Wite, Editor

came a new creature. All agreed that there had been a change in him—whether they themselves believed in religion or not. Bill Nichols testified that Saturday night at prayer meeting. Among other things, he said, in the words of Job, that his Redeemer lived, and that he too would live. He believed in immortality because he had eternal life within. Experience had given this unlearned man certainty, where reason had failed the scholar. Experiential knowledge of God had given him eternal life.

Not Age but Efficiency

THE SPIRIT of our times is to discount age; and some of our churches have fallen in line with this tendency. This is especially true when it comes to choosing pastors and evangelists. However, anyone who will stop and think will realize that age in itself is no ground for determining the value of a preacher or any other worker. Mere years are no measure of one's ability or true age. This is the case from the standpoint of either the body or the mind. Some men at forty are older physically than others who are fifty. The same holds good for some who are sixty in contrast to others who are fifty. In fact, there are some men at seventy who are physiologically younger than others who are fifteen or twenty years younger chronologically. Therefore, age alone is no fair test of one's physical strength. I have known men who were physically done for at forty and fifty because some vital organ had given out or their arteries had worn out. On the other hand, I have known others who have done the hardest kind of day's work at sixty or seventy and were not particularly exhausted by the same. Again I insist that the years a person has lived are no criterion of what he can do physically.

What has been said of the body is even more true of the mind. Its age, to a large extent, depends upon the attitude and outlook of its possessor. If one is born with a body which has certain parts that wear out in a few years, there is not much that can be done about it; but it is not thus with the mind. The individual himself can do something about keeping it young and alert. This means that mental ages vary, not only naturally, but also because of the effort and outlook of the individuals. Mental age may vary more from the chronological age than physical age does. If, then, the number of one's years is not a safe guide to his physical strength, it certainly cannot be to his mental ability. Therefore, any church which turns a man down as

pastor or evangelist just because of his age is surely acting irrationally, or showing a lack of good judgment.

Not age but efficiency is the standard by which pastors and evangelists or other workers should be chosen. Upon what does efficiency in the ministry depend? Genuine spirituality, a willingness to sacrifice for lost souls, vision, training, preaching ability, pastoral gifts—sociability, etc., a capacity for and willingness to do hard work, adaptability, and experience. If one will examine these qualities carefully, he will find that most of them increase with age. Therefore, the older a man is the better service he should render, other things being equal. The younger man may excel in vision and the capacity for hard work, but the older man can easily make up for his lack here by his will to work and his organizing ability which has been enhanced through years of experience. Further, experience cannot be secured except by years of service, and it is a very valuable asset in the work of the ministry. Someone may say that the younger man has greater adaptability, but we should remember that while age works against adaptability, experience works for it. I have known younger men that you could not tell anything, as well as older ones. It seems to me that the scales pretty well balance each other on this point. Anyway, the test of any man's ability to pastor a church or hold an evangelistic meeting should be efficiency and not age. This is true for the young man as well as the old, and vice versa.

In the last two or three years I have been in many churches, some that were pastored by quite young men and others that were ministered to by men who were along in years. Among those pastors in these churches whom I consider most successful were some of the oldest as well as some of the youngest. I have in mind now two of the oldest who would compare favorably with the very best pastors that we have in our church. Some churches would be inclined to eliminate them at once if they were considering a pastor; and yet any church in our denomination would be fortunate to get them. They are doing the job in a very commendable way. Of course, they are men who are in good health, study constantly, and keep abreast of the times, do not neglect their prayer and spiritual life, and have maintained the proper outlook upon life. Efficiency and not age is the measure by which those who have been called to the work of God should be judged.

The War in Korea

THE UNITED STATES and the United Nations did not choose the war in Korea. It was thrust upon them by the absolutely ruthless government of Russia. There can be no doubt about the ultimate source of the conflict in Korea. Let us pray for our nation and the United Nations. Let us pray that this beginning

of trouble shall not become a world conflagration. Let us pray that the people of our nation and of all the world will humble themselves before God. Sin is so prevalent that there is no hope for the world unless we can have a revival of heartfelt religion. The world needs God! In our praying let us also remember the men on the battlefield and their families.

May I add that war, as terrible as it is, is not the worst thing that can come to a people. Compromise with sin and the slavery which inevitably results from it, sooner or later, is worse than war. I am not a militarist, and neither am I a pacifist in the sense that I am

willing to pay any price for peace. God and true religion and the liberties which go therewith are more valuable than life itself. If the preservation of these values means total warfare, than let it come. Nevertheless, let us remember that the winning of victory on the battlefield will not in itself insure the final triumph of the way of life which we treasure. There are enemies within our nation and the other nations that are battling with us which must be overcome if we are finally to save the democratic ideal of life. Therefore, I say again, let us pray, and be sure as we do it that our hearts are open to God's searchlight.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Will you please explain this statement more fully: "Often they call something sin which God does not call sin, for it is possible to carry a false sense of condemnation which is not divine conviction but is either Satanic accusation or the result of an uninstructed conscience"? This statement was in Dr. Jessop's article, "Distinctions with a Tremendous Difference," which appeared in the HERALD OF HOLINESS of March 20.

A. Here Dr. Jessop points out a distinction that certain sensitive souls especially need to get. A false sense of condemnation is a feeling of guilt which one has because he thinks that he has sinned when he really has not. This false sense of condemnation is set over against divine conviction, the feeling of guilt which a person has when he has really sinned. For instance, a mother promised that she would pray at a certain time for a revival meeting. The revival was being conducted in her church, and she was very much interested in it. She fully expected to carry out her promise, but one of her children was slightly injured just at the time when she was to pray. Because of this, she forgot all about her pledge until she was at church that night. For days she felt condemned over what had happened. This was a false sense of condemnation; for God is not unreasonable. She thought that she had sinned when she had not—this was not a divine conviction. If it were not a Satanic accusation, it was due to an uninstructed conscience—in which case she needed more teaching as to what constitutes sin.

Divine conviction, or a true sense of guilt, always comes from a willful transgression of a known law of God. Another way of putting it is to say

that it results from a deliberate rejection of the apprehended truth, or light, of God. On the other hand, the devil often makes much of mistakes, or involuntary deviations from the law or light of God. Here is where the Satanic accusations frequently come in. An uninstructed conscience often torments those who have not been in the way of salvation long. In their ignorance they are likely to think that they have sinned when they have not, and thus have a false sense of guilt.

It is not always easy to distinguish between a false sense of condemnation which may arise from Satanic accusations or an uninstructed conscience, and divine conviction. The best help along this line that I can give would be to pray much, study your Bible, and get the help of your pastor or others who have had experience in the way of Christ, if you are troubled too much with a sense of guilt. Of course, I am giving this advice only to those who are Chris-

tians, or know definitely that they have passed from death unto life, have repented of their sins and been saved.

Q. What if your conception of the witness of the Spirit included some feeling, and you found yourself later in the Christian life rather devoid of feeling?

A. I would not be too much concerned about it if I were sure that I was still saved and sanctified, that is, that my sins were all forgiven and the Holy Spirit continued to abide. In other words, if I were still sure that I was saved and all on the altar, I would not worry too much about the lack of feeling. Please do not misunderstand me. I believe in feeling and think that as a rule there will be plenty of feeling if one is saved and sanctified. However, there are exceptions to this rule. Your feelings are always a by-product, and they are much influenced by your physical and mental condition—this is true even of your spiritual feelings. If the devil says that you are not sanctified, the test as to whether or not he is right is not how you feel, but rather whether or not you have sinned. If you have not sinned by deliberately doing that which you know is wrong or by taking something off the altar, then you are still sanctified, regardless of how you feel.

My mother told me a very interesting story about her father-in-law, my Grandfather White. He was one of the first to seek the second blessing when it was preached in North Georgia. As he sought it, he set his heart on getting feeling. He obtained this experience of entire sanctification, but always testified that he never received any feeling. He attributed this fact to his determination to get feeling when he sought and found the blessing. Whether or not he interpreted his experience correctly, we know that feeling is not the chief test of conversion or entire sanctification.

Christ in Me and I in Him

By C. B. McCaull

*Christ in me and I in Him—
What battle is not ours?
This sin-cursed world and the gates
of hell
All tremble 'neath His powers!*

*Christ in me and I in Him—
What foe can beat me down?
The claws of death and the yawning
grave
But gain for me a crown!*

*Christ in me and I in Him—
The victory is won
If I but keep my hand in His
Until this life is done!*

Religious News and Comments

Edited by Delbert R. Gish

THE WORK CAMPS conducted since World War II by the World Council of Churches are one of its more interesting undertakings. These are operated in various countries. This year work projects are to be carried out in several countries in Europe, Asia, and the U.S.A. Eight hundred youths, the largest number for any year up to the present, are expected to take part this summer.

Membership is restricted to men and women between the ages of 18 and 30. This year they come from over thirty-five nations and a large number of denominations (although membership in a denomination is not a requirement). Ninety Americans, coming from twenty-seven states and Hawaii, are included in the group this year. Most of these are university students and church workers. The plan is for each member to spend four weeks in useful and constructive work in co-operation with others, and usually in some country other than his own.

Daily routine at the camps will include not only physical labor, but also worship services, Bible study, and discussion periods. The camps will be "frankly Christian in character."

One project that was to have been undertaken this summer was a housing development at Taejun, South Korea, for Korean refugees. The workers were to include young people from Japan and the U.S.A. besides about fifty Korean youths, who had plans to build "rammed earth" houses like those of the southwestern U.S.A.

Korea was once the most nearly Christianized of Oriental lands. In 1914, 1 per cent of the 15,500,000 population was classed as Christian. Its population has grown quite rapidly—the figure for 1935 was 23,000,000. Late figures give it a population of 30,000,000, and a Christian group of about 600,000.

Jehovah's Witnesses are planning for a huge gathering in New York City from July 30 to August 6. In order to care for the expected crowd of 80,000 or more, they have engaged Yankee Stadium, and are making arrangements to set up tent cities for those who cannot find hotel accommodations.

This month Toyohiko Kagawa, the world-famous Japanese Christian, comes to America to conduct a six-

month evangelistic tour. One hundred and forty-six bookings have been accepted for him, and only a part of the many requests for his services could be accepted. Kagawa was a former adviser to the premier of Japan and to the mayor of Tokyo. His name has been important in Christendom for many years.

Sometimes religion gets into the public schools in a way its antagonists do not anticipate. The lawmakers have legislated mainly against instruction in religion. But at Columbus, Ohio, during the school year just past, hundreds of high school students began school days with prayer meetings. Prayer meetings were held in the school buildings by special permission of the school authorities.

Christian day schools have increased at a tremendous rate during the past year, capping a ten-year period of rapid growth. Over the ten-year period from 1937 to 1947, we note these percentages of increase: Roman Catholic, 7 per cent; Lutheran, 20 per cent; Seventh Day Adventist, 55 per cent; Mennonite, 1,580 per cent.

In their annual conventions and general gatherings of the past year, the Protestant churches have been largely agreed on the following issues:

1. They are for federal aid to education, but without help to private and parochial schools.
2. They oppose gambling and want curbs on liquor advertising.
3. They strongly oppose maintenance of a U.S. representative at the Vatican.
4. They oppose manufacture of the hydrogen bomb.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 6: Elijah, a Courageous Prophet

Scripture: I Kings 18:30-39

GOLDEN TEXT: *How long halt ye between two opinions? if the Lord be God, follow him (I Kings 18:21).*

A few people have injected a reckless element into their faith that is too conspicuously lacking with most of us. Elijah really had it! The famous test on Mount Carmel was, in itself, a piece of daring faith; but then he added something seemingly silly, apparently unnecessary—twelve barrels of water. That was the reckless element! If some Nazarenes had been there I know what they would have said: "Now that's going too far. That's fanaticism. I believe in being reasonable even in matters of faith." But poor Elijah was unfortunate! He had no modern Christians to advise him, so he went ahead and poured water over the whole structure—a barrel for every stone in the altar.

Why did he do it? He wanted to stack the odds against God so heavily that when the answer came, God would be sure to get the whole glory. And that is what happened. Let's confess it: we are too cautious, too calculating—banker-Christians! Everything must add up before we start. Our slogan is, "Take no

chances." Not many of us are pouring water on our sacrifices; we are too busy keeping our wood dry.

Thank God for careful and wise leadership; we need that always. But thank God also for those who have the reckless element—we need them too. We are desperately in need of men who value faith above security; who put themselves out in places of tremendous need so their voices will carry a sincere note of urgency when they pray.

Thank God for Elijah and his twelve barrels of water. I need to be more like him in that.

(Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.)

Barnabas, . . . was a good man (Acts 11:22-24).

Godly, Christlike, and good Christians seldom make good news copy. Contrariwise, it is usually those who live sinfully whose names and stories are first-page headline material.—**EARLE F. WILDE.**

NEWS OF THE CHURCHES

TELEGRAMS

(Continued from page 2)

raised, \$120,000, for budgets and dormitory furnishings. Spirit of co-operation throughout zone at highest pitch. Board of Trustees, district superintendents, pastors, and churches back of Dr. Harold Reed and the college 100 per cent. Dr. Reed officially inducted as president by Dr. Hardy C. Powers in very impressive ceremony; Rev. Charles Henderson rendering excellent service as business manager; Dr. Lloyd Byron leading on spiritually in wonderful manner. Nearing \$50,000 on hand towards new church building. Rev. Charles Ide, new field man, exceptionally well received. Four student groups representing college in churches. Future never brighter.—E. O. CHALFANT, *Superintendent of Chicago Central District.*

NEWS IN BRIEF

Dr. S. T. Ludwig, general church secretary, conducted a one-week meeting with Pastor S. Moody Campbell and the church at Claremore, Oklahoma, closing on July 2; then on July 9 dedicated the Central Church, Coffeyville, Kansas, where Rev. E. R. Darden is the pastor.

Miss Mary E. Latham of the Church Schools Department was at the Michigan District Sunday-school convention on July 13, followed by a convention in Cedarville, Ohio, July 16 to 23.

Evangelists George and Jane Whetstone are leaving the field to accept a pastorate in Harrington, Delaware.

Rev. Lowell Garvin is the new pastor of the Jackman Road Church in Toledo, Ohio.

Rev. G. W. Royall has resigned as pastor of the church in Bay City, Michigan, to accept the call to the church at North Hollywood, California.

Cedarville, Ohio—Recently we enjoyed a wonderful revival with Rev. Wm. M. Hodge as the evangelist. The church was stirred, souls sought and found the Lord, and our Sunday-school attendance record was broken with seventy-one present on the last Sunday. Brother Hodge is an outstanding practical preacher of full salvation. A nice love offering was given to the pastor. Our church is on the move for God and souls.—Paul A. Hesler, Pastor.

CORRECTION: Pastor Ellen Doke writes that in the report for Duluth, Minnesota, church, printed in the July 3 HERALD, it was stated that giving for foreign missions had increased from \$28 in 1947 to \$224 in 1950. It should have read \$124 in 1950. They do not wish to receive credit for more than they gave, so we make this statement.—*Office Editor.*

Glendale, California—Five weeks of meetings prove that the day of revival is still here. Glendale church mightily visited by God in old-fashioned singing, shouting, weeping, and testifying. Last two Sundays of the meeting no preaching possible, as folks came to the altar without any sermon. Many powerfully delivered from cigarettes and other habits of sin. Backslidden members confessed, scores sanctified. Old-time freedom and liberty in the Lord characterized the meeting. Dr. Westlake Purkiser and Rev. Harold Gretzinger the human instruments.—Neal C. Dirkse, Pastor.

Rev. Steward Reed writes, "After serving about eight years in the pastorate, in Joplin, Missouri, Winfield and Meade, Kansas, I am entering the evangelistic field August 1. Will be glad to accept calls anywhere that my ministry can be a help and blessing for old-fashioned revivals. Address, 808 S. River, Carthage, Missouri."

Kelloggsville, Ohio—We thank God for the recent revival with Rev. Roscoe Jenkins as the evangelist. He preached the truth, new and old, from the Word of God with the anointing of the Holy Spirit, and God honored His Word in giving souls praying through to definite victory. The church has been encouraged and strengthened. God is blessing Pastor Tidball's ministry with us, and new contacts are being made for the church as he works among the people. A visitation plan is being worked out with our young people taking new interest.—Church Secretary.

The North Carolina State Holiness Association convention was held at the John Wesley Campgrounds, High Point, North Carolina, June 5 through 11. Dr. T. M. Anderson was the special speaker, and the male quartet from Central Wesleyan Methodist College, Central, South Carolina, furnished the special music. There were three services daily. Truly this was a great convention with most unusual services. Dr. Anderson brought great messages freighted with power and greatly used by the Holy Spirit. There were from fifty to one hundred seekers in each evening service, with great crowds in attendance. The special singers rendered valuable service throughout the convention.—J. C. Reynolds, Secretary.

The "Musical Hurds" will be returning to the West Coast area this fall, and will again be available for revivals and special meetings about September 1. They will have their house trailer, and will carry with them several musical instruments, including the vibraharp, solovox, accordions, trumpet, and the theremin. The Hurds carry the musical part of the revival, and also conduct children's Bible schools and carry on youth and young people's work. Write them, Box 1, Union Gap Station, Yakima, Washington.

Evangelist L. M. Payne reports, "God has given me a very successful year in revival work, with many souls bowing at the altar and praying through in the old-fashioned way. I've been privileged to labor with some of our best pastors, and have seen old records broken in the Sunday school, church membership increased, pastors' salaries increased, and many new friends made for the church. God still hears and answers prayer and gives revivals. I have some open time for the last half of 1950 and in 1951; will go anywhere for entertainment and freewill offering. Write me, 509 N.W. Main St., Bethany, Oklahoma."

Los Angeles, California—Eagle Church closed the best revival of many years on Sunday night, July 9, with gracious victory at the altar of prayer. Rev. and Mrs. W. J. Blackmon and their three daughters were the special workers. The preaching of Brother Blackmon was of the highest quality, with old-time unction, and the wonderful messages in song of his daughters blessed our hearts repeatedly. God gave some definite answers to prayer in salvation and reclamation. A Sunday-school teacher saw her entire class of eight intermediate girls pray through. Pastor W. Lloyd Dixon and wife are held in high esteem by all, the church is united, and we press on to greater victories.—C. O. Miller, Reporter.

Bridgewater, Virginia—Spring Creek Church has been greatly blessed this past year; more people have sought God at the altar during the past year than ever before. Recently we had a very successful revival with the pastor's brother, Rev. Timothy L. Smith, as evangelist. During the month of June, seventeen members were received on profession of faith; attendance at all services was at an all-time high with the Sunday school averaging 194 for the month, and the morning worship service well over 200. The pastor has been given a raise in salary and a unanimous call for another year. The church has been completely remodeled, without incurring any debt. The home mission project being sponsored by our church in the near-by community of Sagerville has resulted in several heads of families and others being saved and sanctified; the church

property there is more than one-half paid for. We expect to contribute about twenty-five people from our congregation to the new home mission effort in Harrisonburg, our county seat. We are broadcasting a local program over WVA (550 kc.), Harrisonburg, and immediately following this, we sponsor the "Showers of Blessing" program. We praise God for His reviving in our midst.—Samuel N. Smith, Pastor.

Evangelist Lee L. Hamric reports: "I am in Calquitt, Georgia, with Pastor D. Floyd and his good church. On the opening Sunday we had three fine services, and already people are getting saved. Forty years ago this good pastor was saved in a tent revival conducted by Rev. Joseph Bates and myself. I am happy to be here with him again. Brother Floyd has been pastor here for eighteen years or longer and built a strong church. From here I go to Bainbridge, Georgia, then to Plainview, Texas, for our assembly and camp. I have some open time after August 20; write me, 766 Sycamore Street, Abilene, Texas."

Evangelist Charles H. Lipker reports: "Thus far, the year of 1950 has been filled with good measures of the grace of God, and our meetings have been marked by the presence of His Spirit. Since the first of the year we have labored with Pastor J. Frank Simpson at Fostoria, Ohio, with the Cleveland Colored Quintet as the singers; at Wilmington, Ohio, with Pastor Beegle and his fine folks; at Marion, Ohio, with Pastor Wooten; and at Toledo, Ohio, with Pastor Rossman and the Eastside Church. The next stop was Victoria, Virginia, with Pastor Roberts and his fine people; then to Eaton, Ohio, with Pastor Strong; Coal Grove Church in Ironton, Ohio, with Pastor Smith; Kenton, Ohio, with Pastor Roberts; and at Rockford, Ohio, for a one-week holiness convention with Pastor Wilson. In all of these meetings, God graciously manifested His presence, souls found God, and members united with the church. God is blessing and we praise Him for victory. Address, P.O. Box 210, Marion, Ohio."

New Hampshire, Ohio—Spiritual victory and progress continue in our church. This seven-year-old church, under the capable leadership of its beloved pastor, Rev. Noel L. Whitis, is enjoying the blessings of God and its influence is being widely felt. Our recent fifth annual daily vacation Bible school enrolled 231 pupils from a radius of ten miles, with an average daily attendance of 171. This enrollment was more than four times the membership of the church, and the average attendance exceeded the population of the town. The parade—of 190 pupils—on the closing day was a big event. Another high light of the school was an altar service with twenty-four children seeking the

Lord on the closing morning. In June of '49, our church sponsored a four-week tent meeting in a near-by resort area (where our Sunday-school bus had been picking up children for about two years). At the close of the tent meeting, about fifty people were baptized in the lake, and a fine new church was organized. This new Indian Lake church, pastored by Rev. R. V. Gardner, is running about sixty in Sunday school its first year; and our school continues only slightly under last year's average. We have a fine group in our N.Y.P.S., and the W.F.M.S. is leading the church in giving more than 10 per cent of its income to missions. A capable staff of workers direct forty or more Juniors each Wednesday evening in the lower auditorium during the prayer meeting hour, while "Children's Happy Hour" is conducted there each Sunday evening during N.Y.P.S. We have been blessed with some good revivals, the most recent being conducted by Evangelist Mari-del Harding; it was fruitful in its influence and in seekers at the altar. Pastor and people are united and working to build the Kingdom. A parsonage site has been purchased, with our vision directed toward a new parsonage in the near future.—Russell White, Reporter.

Detroit, Michigan—First Church is entering a new era of holiness evangelism here in the great harvest field of the automotive capital of America. The new minister of music, Professor Gerald Moore, already has endeared himself to the people with his superb singing, fine music program, and humble spirit. We now have the architect's drawing for the proposed new building, modern and functional in design, to be located in a fine, residential section in the northwest area of Detroit. This is a strategic spot, one-half block off Grand River Avenue. The sanctuary

will be built as the first unit, and will cost approximately \$200,000. This amount will be covered by the sale of the present property, subscription, and bank loan; the educational units will be built at a later date. The plans specify a fan-shaped sanctuary with a seating capacity of 550 on the main floor; a large balcony will seat an additional 350, and two wings on either side, separated from the sanctuary by accordion-fold partitions, will add 300 to the total capacity. A large parking lot will give off-street parking for our total capacity. The sale of the property on Hudson and Maybury Grand has been consummated at \$83,000, and will permit the use of the present building during the construction of the new sanctuary. The building program already has given spiritual incentive to the entire church, and has been reflected in an increase on every line. In the fiscal year just closed, the church raised \$70,000, and of that amount, paid a General Budget of over \$7,000.—E. W. Martin, Pastor.

Pavo, Georgia—Our recent revival was conducted by Rev. J. C. Pickrell, with special music furnished by local talent. "Brother Jim's" messages were timely and interesting. Truly, he is a man of God, and believes in waiting on the Lord in prayer. The church was stirred and challenged as never before. The meeting closed on Sunday night with a regular Pentecost; the presence of God was greatly manifest as twenty young people prayed through, confessed their sins, and shouted the praises of the Lord. This was an old-fashioned revival, as God spoke to our young people about tithing and salvation. God has been with us in our five-year pastorate here, and we have seen all departments of the church grow. Our people are loyal to the church, the pastor and his family.—E. E. Smith, Pastor.

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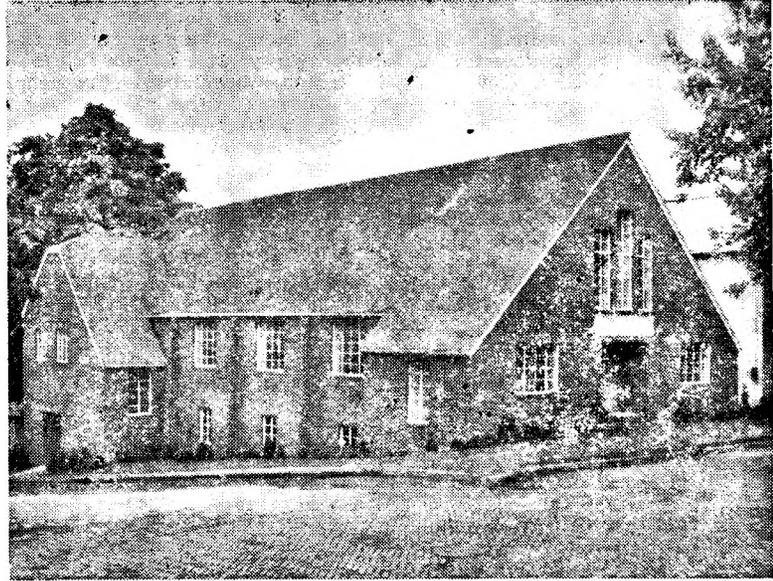
"A Canadian College for Canadian Youth"

Registration, September 15, 1950

Write, Dr. E. E. Martin
Canadian Nazarene College
Red Deer, Alberta

Barnesville, Ohio

Here is pictured the new church at Barnesville, a beautiful structure within and without—well-built, modern in design, and constructed of the finest materials. It is eighty-seven feet long and forty feet wide, having a seating capacity (including balcony) of near five hundred; a full basement provides adequate Sunday-school facilities. The value of the building is estimated conservatively at \$60,000. The auditorium is furnished with beautiful oak pews and a Hammond electric organ. The present debt is less than \$17,000, of which over \$4,200 was subscribed on the day of dedication. This splendid building is due to the vision and leadership of Pastor Frank M. Brinkley, the building committee, and our sacrificing people in Barnesville. Brother Brinkley and wife have served the church nine years and now are on a renewed three-year call. This is a recommendation in itself. The dedicatory sermon was preached by the writer, and the dedication conducted by Rev. O. L. Benedum, superintendent of the Akron District. The mayor, president of the Ministerial Association, and others participated, indicating the high place



our church holds in the community. Barnesville is another example of

vision, sacrifice, and achievement.—Russell V. DeLong.

Rev. Irving M. Farnsworth writes: "After a fruitful ministry as pastor of Calvary Church, Detroit, Michigan, we felt led to resign, due to a serious illness. Now, however, I have recovered, and am moving to Illinois, having received a unanimous call to pastor our first church in Elgin."

Las Vegas, New Mexico—God's blessings have been upon the work of our church during the past year. We have had three good revivals with souls finding the Lord in pardon and heart purity. We have a people who have a mind to work. Our church is well located in this city of three state institutions, in which we are privileged to conduct Sunday afternoon services. Also, we co-operate with KFUN, our local radio station, in their morning devotional hour every other month. If you have friends here, send their name and address to us at 824 Eighth Street.—Mrs. Leona Stearley, Pastor.

Evangelists A. E. and Pauline Miller write: "We have two open dates, August 29 to September 10, and November 21 to December 2. We carry the whole program—preaching, singing, special music, chalk artistry, and children's services. Write us, 307 S. Delaware St., Mt. Gilead, Ohio."

Song Evangelists Harry Fagan and wife report: "The past assembly year has been one of the best in our twenty-five years of singing in the evangelistic field. During the past year we sang in seven states, besides preaching some and conducting children's meetings and daily vacation Bible schools. We enjoyed the

best of co-operation and fellowship with pastors, evangelists, and fellow-Christians. We have endeavored to boost every interest and department of our church, and to do our best in all the services. God has given some remarkable revivals and special answers to prayer. One night in Indiana our hearts were made glad to see a husband and wife reunited after an eight-year separation. In six nights, six men sought God. We were well cared for in entertainment and offerings. Our glorious year climaxed with a daily vacation Bible school and one-week revival at Sheffield, Alabama, with Pastor Wallace Bell. We had 196 enrolled in the school, a daily average of 122, and 167 present on the closing day. Eight found God during the revival, and a man and wife in the following midweek prayer meeting, with 98 present in that service. During his thirteen-month pastorate there, Brother Bell has received forty-three folks into the church, doubling the membership. Thank God for victory. Our address, Shelby, Ohio."

Ann Arbor, Michigan—We are praising and thanking God for the outpouring of His Spirit in our recent revival with Rev. Elvin Buster as evangelist. Scheduled for two weeks, the meeting continued for an extra week, as sinners were saved, believers sanctified, and the church edified. About forty seekers bowed at the altar of prayer, and fifteen new members were added to the church. This makes a total increase of twenty-five members for the assembly year. We thank God for the Spirit-filled ministry of Brother

Buster, and the revival spirit continues in our regular services.—Ruby McNulty, Pastor.

Evangelist C. Helen Mooshian writes: "I am receiving calls for revival meetings for 1950, and wish to state that I am giving all of 1950 to foreign missions and will not be open for revivals in the states until January of '51. The Lord willing, I hope to arrive in San Francisco on December 19. Pray for me as I continue in the work for Him."

South Dakota Assembly

The eleventh annual South Dakota District Assembly and conventions convened at the Huron Church, June 6 through 9. Rev. E. R. Tame, host pastor, and his loyal people most wonderfully entertained this gathering.

The N.Y.P.S. convention was held on June 6, and reports from the various societies showed most wholesome gains in every department. Rev. E. A. Kincaid was elected to serve his sixth year as district president; he received an excellent vote. The evening service was one of great blessing as Dr. Remiss Rehfeldt, general foreign missions secretary, brought a challenging and stirring message to the young people.

The W.F.M.S. convention met on Wednesday, with a larger delegation than any previous year. Mrs. W. H. Deitz presided, and was re-elected to serve as district president with a unanimous vote. Reports from the local societies showed most encouraging gains—increase in the number of societies, in membership, in giving, and in prayer and fasting league mem-

bers. The W.F.M.S. of South Dakota is moving ahead under the efficient leadership of Mrs. Deitz. Dr. Rehfeldt brought a message on missions that challenged the convention to greater sacrifice and service to help in reaching the millions who are the responsibility of our church.

On Thursday morning the District Assembly convened at nine o'clock, with Dr. G. B. Williamson presiding. His opening message, and the other messages he brought, stirred our hearts and blessed our souls. We shall long remember Dr. Williamson's gracious ministry. He presided with grace and poise, and the business was conducted smoothly and efficiently. South Dakota Nazarenes thank God for our church's great and good leadership.

Reports of the district showed an increase in every department; one new church organized, church membership increased 11 per cent, Sunday school showed a gain of 21 per cent in average attendance, and more than \$4,800 given to general interests for the year.

Rev. W. H. Deitz, who has served the district so loyally and sacrificially, was re-elected as superintendent with a fine vote—received all but three ballots cast. The pastors enthusiastically oversubscribed the quota for the Seminary building fund. South Dakota boosts and supports the entire program of the church. This assembly was the best the district has had.

BERNARD P. HERTEL, Reporter

ANNOUNCEMENTS

NOTICE—Revs. H. C. and Mary Lee Cagle of Buffalo Gap, Texas, will observe their golden wedding anniversary on August 8. Open house with a short service will be held at the Rotan Church of the Nazarene on the evening of August 8, seven-thirty to ten o'clock. Their many friends are invited to attend.

RECOMMENDATIONS

I take this opportunity to recommend Rev. Albert A. Farris of Science Hill, Kentucky, as an evangelist. He is entering the field August 15. It is not a hasty decision with him, for he had a fine recall to Corbin church, but definitely feels that God wants him in the field of evangelism. He has a burden, is a splendid young man, and a good preacher. Write him.—L. T. Wells, Superintendent of Kentucky District.

It gives me great pleasure to recommend James and Juanita Carmickle, 3208 Ivy Court, Louisville, Kentucky, as song evangelists or ministers of music. They are well qualified and will do a good job anywhere. Write them at the above address and arrange a date for your revival or camp meeting. Mrs. Carmickle is very good with children's services also. Give them a call and you will not be disappointed.—L. T. Wells, Superintendent of Kentucky District.

I take this opportunity to let our people know that Rev. Mark Hamilton, P.O. Box 788, Ashland, Kentucky, is entering the evangelistic field. He is a splendid preacher and a good singer, carries a burden for lost souls, and has had several years' experience as pastor. You will not be disappointed. Write him at once. I most heartily recommend him.—L. T. Wells, Superintendent of Kentucky District.

BORN—to Rev. and Mrs. Aubrey Ponce of Miami, Florida, a son, James Montgomery, on June 30.

—to Rev. and Mrs. John Wine of Portland, Indiana, a son, David John, on June 29.

—to Rev. and Mrs. Joe Tucker of Beech Grove, Arkansas, a daughter, Patricia Lavon, on July 3.

—to Rev. and Mrs. James D. Bass of Whiting, Kansas, a son, James Decal, Jr., on July 2.

—to Mr. and Mrs. S. C. Graham of Nashville, Michigan, a son, Richard John, on May 20.

—to Mr. and Mrs. Aaron Metz of Danville, Illinois, a son, A. Merle, on July 6.

WEDDING BELLS

Miss Joyce Jarriel of Laxahatchee and Odas Eugene Arant of West Palm Beach, Florida, were united in marriage on July 1, in the Nazarene Parsonage of Pahokee, Florida, with the Rev. Bob Rutherford officiating.

SPECIAL PRAYER IS REQUESTED by a mother in Iowa for the salvation of her son and his wife;

by a lady in Oklahoma for a young man who has been saved while in prison;

by a lady in Texas for "us . . . this church needs your prayers in the worst way";

by a discouraged young married woman in Texas that God may undertake for her and her husband in a special way as to permanent work and a home.

Nazarene Camp Meetings

July 28 to August 7, Ontario District Camp Meeting, campgrounds, Pefferlaw, Ontario, Canada. Workers: Dr. O. J. Finch, Rev. T. E. Martin, district superintendent, and Paul and Ruth Johnson. For information write to Rev. Earl Whitmore, Cedardale Nazarene Park, Pefferlaw, Ontario.

July 31 to August 6, Old Suwannee River Camp Meeting, located on U.S. 41, three miles north of White Springs, Florida. Workers: Rev. Glenn Griffith, Rev. W. L. French, Professor E. Clay Milby, Rev. C. R. Moore, youth leader; Mrs. Ben Marlin, children's worker; and Rev. John L. Knight, district superintendent. For information write Rev. Bert Wheeler, Route 1, White Springs, Florida.



Chicago Central District

Co-operates Generously

Dr. E. O. Chalfant, Superintendent of Chicago Central District, and his fine pastors have co-operated with characteristic spirit and generosity in the Seminary Finance Campaign.

The district has pledged \$8,100, which is \$1,100 beyond their quota. This is the true Nazarene spirit. They are committed to the whole program of the Church of the Nazarene and have done more than their share in assuring the success of this vital institution.

Our sincere gratitude to Dr. Chalfant and the Chicago Central District!

Ever hear the story about . . .

. . . two hobos, Mopey Dick and the Duke, looking at a sports coat in the show window? The Duke says, "I'd give anything for that coat, Mopey—but the twenty-five dollars it costs." Miss Munro, in her new book, "Not Somehow but Triumphantly," goes on to say, "It is a picture of most of us looking at the victory we should have over our own shortcomings."

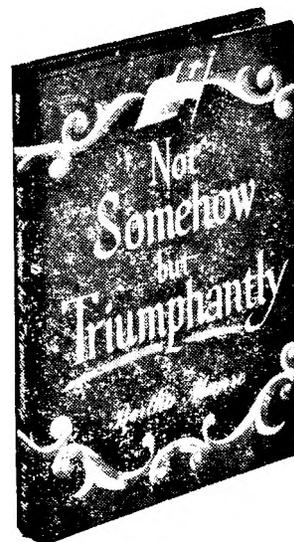
"But sooner or later these facts must be faced, in one shape or another. You cannot run away from a weakness, Stevenson wrote. It will dog your steps around the world and meet you at your door on your return. Better face it now, and deal with it honestly, by the help of God."

Bertha Munro has a distinctive, compelling style of writing and she has a remarkable ability to locate and diagnose the ills of the much too common below-standard Christian.

You will enjoy reading this book and you will be deeply grateful for the benefits it will bring. It will be an ideal gift for a friend.

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1592 Bloor St., W.
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August 4 to 13, Northeastern Indiana District Camp Meeting, at campgrounds, Marion (East 38th Street Extended), Indiana. Workers: Rev. D. E. Snow, Rev. A. B. Carey, Dr. Edward Lawlor, and Song Evangelists Paul and Mae Qualls. For information write Box 469, Marion, Indiana. Dr. Paul Updike, district superintendent.

August 4 to 13, Western Ohio District Camp Meeting, Nazarene Center, St. Marys, Ohio (2 1/2 miles west of St. Marys on Route 29). Workers: Rev. J. E. Williams, and Song Evangelist W. Eudell Milby. Rev. W. E. Albea, district superintendent, director. For information write Rev. O. A. Singleton, secretary, 1121 Irving Ave., Dayton 9, Ohio.

August 7 to 13, Illinois District Camp Meeting, at Nazarene Acres, located 12 miles east of Springfield, Illinois. Workers: Dr. G. B. Williamson, Dr. R. V. DeLong, Rev. Arthur W. Gould. For information write Rev. W. S. Purinton, district superintendent, Box 72, Springfield, Illinois.

August 17 to 27, Akron District Camp Meeting, Sebring Campgrounds, Sebring, Ohio. Workers: Rev. Bona Fleming, Rev. Harold L. Volk, The Latham Sisters, Professor Harold E. Bomgardner. For further information write Rev. O. L. Benedum, district superintendent, Box 54, East Liverpool, Ohio.

August 18 to 27, Northwest Indiana District Camp Meeting, at the district center (Lomax); mail address, Route 1, San Pierre, Indiana. Workers: Dr. D. I. Vanderpool, Dr. L. A. Reed, Rev. Murray L. Morford. For information write the district superintendent, Rev. George J. Franklin.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule
Northeastern Indiana August 2 to 4
Africa Summer and Fall

Orval J. Nease:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule
Kentucky August 9 to 11
Abilene August 16 to 18
San Antonio August 23 to 25
Indianapolis Aug. 30 to Sept. 1
North Carolina September 27 and 28
South Carolina October 4 and 5
Georgia October 11 and 12
Florida October 18 and 19

G. B. Williamson:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule
Washington-Philadelphia August 2 to 4
Illinois August 9 to 11
Virginia August 16 and 17
Houston Aug. 23 and 24
Dallas Aug. 30 to Sept. 1
Southwest Indiana Sept. 13 to 15
East Tennessee Sept. 20 and 21
Hawaii, Australia, India, Palestine, Syria Fall and Winter

Samuel Young:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule
Wisconsin August 2 and 3
Iowa August 9 to 11
Northwest Illinois August 23 and 24
Chicago Central August 30 and 31
Kansas City Sept. 6 to 8
Alabama Sept. 13 to 15
Arkansas Sept. 20 to 22
Eastern Oklahoma Oct. 4 to 6
Mississippi Oct. 11 and 12

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule
Kansas Aug. 2 to 4
Missouri Aug. 9 to 11
Northwest Oklahoma Aug. 16 to 18
Northwest Indiana Aug. 23 to 25
Western Ohio Aug. 30 to Sept. 1
Louisiana Sept. 6 to 8
Tennessee Sept. 13 and 14
Southwest Oklahoma Sept. 20 to 22

Sunday-School Attendance Report

Districts by Groups	1949	June	%
BLUE STAR DISTRICTS (7,500-10,000)			
Western Ohio	10,388	9,788	94
Akron	7,862	8,762	111
Kentucky	7,829	8,727	111
West Virginia	7,318	8,452	115
GREEN STAR DISTRICTS (5,000-7,500)			
Indianapolis	7,091	7,457	105
Arkansas	6,466	7,206	111
Missouri	6,749	6,683	99
Kansas	5,759	6,547	114
Alabama	5,487	6,071	111
Kansas City	5,819	6,070	104
Tennessee	5,206	6,003	115
Oregon Pacific	5,035	5,617	112
New England	4,774	5,478	115
Southwest Oklahoma	5,149	5,370	104
RED STAR DISTRICTS (2,500-5,000)			
Florida	4,989	5,049	101
Northwest	4,420	5,028	131
Iowa	4,942	5,026	102
Northwest Oklahoma	4,537	4,831	106
Northwest Indiana	4,391	4,468	102
Dallas	4,226	4,374	104
Louisiana	3,604	3,847	107
San Antonio	3,089	3,220	104
Albany	2,453	2,776	113
Houston	2,444	2,540	104
WHITE STAR DISTRICTS (under 2,500)			
Virginia	2,086	2,310	111
Wisconsin	2,186	2,252	103
Mississippi	2,104	2,232	106
Rocky Mountain	2,022	2,082	103
Ontario	1,548	1,895	122
Minnesota	1,662	1,891	114
North Dakota	1,269	1,559	122
South Dakota	617	811	131
Maritime	714	721	101
Nevada-Utah	611	599	98

The following districts have not reported:

Abilene, Arizona, Canada West, Central Ohio, Chicago Central, Colorado, Eastern Michigan, Eastern Oklahoma, East Tennessee, Georgia, Idaho-Oregon, Illinois, Michigan, Nebraska, New Mexico, New York, North Carolina, Northeastern Indiana, Northern California, Northwestern Illinois, Pittsburgh, South Carolina, Southern California, Southwest Indiana, Washington Pacific, and Washington-Philadelphia.

Estimated Total Average Attendance for June for all districts 299,406
Gain 10,896 or 4%

ERWIN G. BENSON, Field Secretary
Department of Church Schools

District Assembly Information

WISCONSIN—Assembly, August 2 and 3, at the Bryon Methodist Campgrounds near Bryon, Wisconsin. Dr. Charles A. Gibson, 201 North 73rd St., Milwaukee, Wisconsin, is the entertaining pastor. General Superintendent Young.

WASHINGTON-PHILADELPHIA—Assembly, August 2 to 4, at Leslie Campgrounds, North East, Maryland. Rev. Monroe Hand, North East, Maryland, entertaining pastor. General Superintendent Williamson.

NORTHEASTERN INDIANA—Assembly, August 2 to 4, at the Northeastern Indiana Campground, Marion, Indiana. Rev. C. W. Perry, 1016 W. Fifth St., Marion, Indiana, is the entertaining pastor. General Superintendent Powers.

KANSAS—Assembly, August 2 to 4, at the District Center, 16th and Plum, Hutchinson, Kansas. Rev. Mark Smith, 500 N. Plum, Hutchinson, Kansas, is the entertaining pastor. General Superintendent Vanderpool.

KENTUCKY—Assembly, August 9 to 11, at Kentucky District Campgrounds, Summersville, Kentucky. Pastor: Rev. J. B. Root, Summersville, Kentucky. General Superintendent Nease.

ILLINOIS—Assembly, August 9 to 11, at Nazarene Acres, Route 1, Dawson, Illinois—twelve miles east of Springfield, Illinois. Pastor: Rev. Frank Watkin, 924 West Edwards, Springfield, Illinois. General Superintendent Williamson.

IOWA—Assembly, August 9 to 11, at the Nazarene Campground, Route 1, two miles out of West Des Moines, Iowa, on highway 60. Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines 10, Iowa, entertaining pastor. General Superintendent Young.

MISSOURI—Assembly, August 9 to 11, at Pinecrest Camp, U.S. Hi-way 67, Fredericktown, Missouri. Pastor: Rev. J. C. Washburn, 202 Saline St., Fredericktown, Mo. General Superintendent Vanderpool.

VIRGINIA—Assembly, August 16, at Virginia District Campground, Dillwyn, Virginia. Entertaining pastor is District Superintendent V. W. Little, 1409 Riverview Terrace, Alexandria, Virginia. General Superintendent Williamson.

NORTHWEST OKLAHOMA—Assembly, August 16 to 18, at the Church of the Nazarene, State and Adams Street, Enid, Oklahoma. Pastor: Rev. L. S. Oliver, 314 West State, Enid, Oklahoma. General Superintendent Vanderpool.

ABILENE—Assembly, August 16 to 18, at First Methodist Church, 7th and Baltimore Street, Plainview, Texas. Pastor: Rev. J. B. Rose, 507 Raleigh, Plainview, Texas. General Superintendent Nease.

HOUSTON—Assembly, August 23 and 24, at Houston First Church, 46 Waugh Drive, Houston 7, Texas. Pastor: Rev. Harold Kiemel, 1003 Heights Blvd., Houston 8, Texas. General Superintendent Williamson.

NORTHWESTERN ILLINOIS—Assembly, August 23 and 24, at the First Methodist Church, Hamilton Boulevard and North Perry Street, Peoria, Illinois. Rev. Ernest Rice, 212 North Elmwood Street, Peoria, Illinois, is the entertaining pastor. General Superintendent Young.

NORTHWEST INDIANA—Assembly, August 23 to 25, at the District Center (Lomax); mail address, Route 1, San Pierre, Indiana. Rev. Wm. Lutton, pastor. General Superintendent Vanderpool.

SAN ANTONIO—Assembly, August 23 to 25, at the campground, Waco, Texas. Rev. Ivy Bohannon, 1926 Connor, Waco, Texas, is the entertaining pastor. General Superintendent Nease.

CHICAGO CENTRAL—Assembly, August 30 and 31, at Olivet Nazarene College, Kankakee, Illinois. Dr. Lloyd Byron, Olivet Nazarene College, Kankakee, Illinois, is the entertaining pastor. General Superintendent Young.

INDIANAPOLIS—Assembly, August 30 to September 1, at District Campground on State Road 67 one mile west of Camby, Indiana. Rev. Curtis Schook, Route 1, Camby, Indiana, is the entertaining pastor. General Superintendent Nease.

DALLAS—Assembly, August 30 to September 1, at Scottsville Camp, Scottsville, Texas. Rev. Lloyd Hail, 403 E. Burleson, Marshall, Texas, is the entertaining pastor. General Superintendent Williamson.

WESTERN OHIO—Assembly, August 30 to September 1, at the St. Paul Methodist Church, 123 South Yellow Springs Street, Springfield, Ohio. Rev. George M. Galloway, 140 South Plum Street, Springfield, Ohio, is the entertaining pastor. General Superintendent Vanderpool.

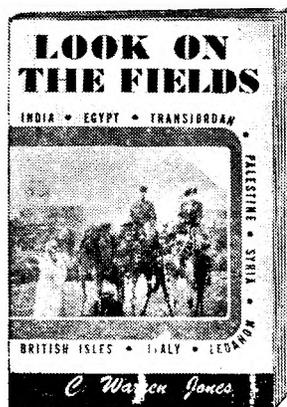
KANSAS CITY—Assembly, September 6 to 8, at Lakeview Park, 7700 Antioch Road, Overland Park, Kansas. For information write to the district superintendent, Dr. Jarrette Aycock, Box 527, Kansas City 10, Mo. General Superintendent Young.

EVANGELISTS' SLATES

G. M. Akin, 220 Pine St., Minden, La.
G. Franklin Ailee, Route 1, Box 431-C, Woodland, Wash.
W. E. Allison, 1643 N. Morgan St., Decatur, Ill.
Gilbert and Sylvia Anderson, Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
Alfred H. Armstrong, P.O. Box 527, Kansas City 10, Mo.
Waynesburg, Penna. July 25 to 30
Portage, Penna. August 2 to 13
Mildred Sisson Asbury, Evangelist, Route 1, Carlisle, Kentucky
Jim Ashcraft, % General Delivery, Lorena, Texas
Arthur and Florence Atkins, Preachers and Singers, 1318 West 32nd, Long Beach 10, Calif.
Maywood, Calif. August 1 to 13
Dell Aycock, Evangelistic Singer, P.O. Box 527, Kansas City 10, Mo.
Joseph and Opal Bailey, Preachers and Singers, West Newton, Pa.
Kenneth W. and Evelyn Ball, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Lenore Ball, P.O. Box 527, Kansas City 10, Mo.
Wichita, Kansas July 24 to August 4
A. F. and Leonora T. Balsmeier, Preacher and Singer, P.O. Box 745, 219 1/2 E. Second St., Hutchinson, Kansas
Palco, Kansas July 19 to 30
Bane Sisters Trio, Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.
R. M. Banning, P.O. Box 371, Vincennes, Ind.
William Barnes, Route 2, Harold Ave., Franklin, Ohio
M. V. Bass, 18616 Riverview, Detroit 19, Mich.
L. C. Bean, % General Delivery, Sanger, Calif.
P. P. Belew, P.O. Box 527, Kansas City 10, Mo.
Dwight D. Berry, Walkerville, Michigan
Noble E. Berryhill, P.O. Box 527, Kansas City 10, Mo.
Augusta, Maine Aug. 24 to Sept. 10

Roy A. Bettcher, 210 Taylor St., Mooresville, Ind.
Indianapolis, Ind. (camp) ... July 27 to Aug. 6
Elizabethton, Tenn. August 9 to 20
Henry T. Beyer, 1742 Lesseps St., New Orleans, La.
Pineville, N.C. August 2 to 13
Rock Hill, S.C. August 16 to 27
Jack Bierce, Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
Open date August 4 to 20
Oakland City, Ind. (camp) ... Aug. 25 to Sept. 3
Joseph Bierce, Prater Road, Chattanooga, Tenn.
Southeast Educat. Zone for
Trevecca College July and August
Blackaby Sisters, Singers and Musicians, 1404 Black St., Pekin, Ill.
W. A. Blount, Song Evangelist, 2201 Chester, Little Rock, Ark.
E. Gordon Blystone, P.O. Box 527, Kansas City 10, Mo.
J. H. Boggs, Hickory Ave., Bel Air, Md.
W. E. and Lucille Boggs, Evangelist and Artist, P.O. Box 527, Kansas City 10, Mo.
Reserved (home) July 2 to Aug. 16
Dayton, Ohio August 16 to 27
C. G. Bohannon and Wife, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
New Albany, Ind. July 17 to 30
Terre Haute, Ind. Aug. 22 to Sept. 3
H. G. Bohannon, 2521 First St., Lubbock, Texas
Harold E. Bomgardner, Song Evangelist, 4222 N. Lockwood, Toledo, Ohio
Ray Boone, 501 W. Alabama, Anadarko, Okla.
Fred Bouse, Pennville, Indiana
E. J. and Lucille Bowers, Evangelist and Singers, 1725 East 20th, Little Rock, Ark.
Don and Frances Bowman, Song Evangelists and Musicians, 4407 Vermont Ave., Covington, Ky.
South Carolina District July 11 to 30
Calamine, Ark. (camp) Aug. 18 to 27

Russell Bowman, 2400 North 4th St., Columbus, Ohio
George Brannon, 1119 East 37th Place, Tulsa, Okla.
Red Key, Ind. July 18 to 30
Home for rest August 1 to 27
C. W. and Esther Brockmueller, Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
Curtis R. Brown, Song Evangelist, 4928 Yukon St. N.W.; Canton 3, Ohio
Marvin L. Brown, 118 N. Washington St., Kewanee, Ill.
Danville, Ill. July 23 to Aug. 6
Sam R. Buchanan, Box 943, Tyler, Texas
F. H. Bugh, 735 Cavalier St., San Antonio, Texas
J. W. Burgess Gospel Messengers Party, Preacher and Singers, Box 161, Pontiac, Mich.
Matthews, Mo. July 25 to Aug. 6
Reserved (Mo. Camp) August 9 to 20
J. E. Burkett, 2406 Monroe St., Milwaukie, Oregon
Eddie and Ann Burnem, 2801 Carter Ave., Ashland, Ky.
W. Evans Burnett, P.O. Box 1269, Ponca City, Okla.
H. D. Burson and Son, Ernie, Evangelist and Singer, 3273 N. Mount Curve, Altadena, Calif.
Crockett, Texas August 2 to 13
Durant, Miss. August 16 to 27
C. C. Burton, P.O. Box 145, Somerset, Ky.
C. F. Byers and Wife, Evangelist and Singers, Wood River, Neb.
Fred T. Carby, 1501 W. Third St., Owensboro, Ky.
Yelvington, Ky. (camp) August 1 to 13
Richland, Ind. (camp) August 14 to 27
A. B. Carey, 76 Prospect St., Beacon, N.Y.
Home July 11 through August
Wilmington, Del. Aug. 29 to Sept. 10
A. L. and Myrta Cargill, Box 256, Divide, Colo.
D. H. Carr, P.O. Box 146, Lady Lake, Florida
Robert Carroll, Box 744, Barnsdall, Okla.
McAlester, Okla. July 23 to Aug. 6



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Jack and Ruby Carter, Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
Nowata, Okla. July 19 to 30
Carthage, Texas August 2 to 13

W. A. Carter, 1021 E. Thompson, Sapulpa, Okla.
F. P. Cassidy, 814 Idlewild Ct., Lexington, Ky.
Evansville, Ind. (Grace ch.) . . . August 6 to 20

Leon and Mildred Chambers, Preacher and Singers, Box 386, Fairfax, Ala.
Sylacauga, Ala. (1st ch.) . . . July 25 to Aug. 6
Alberta City, Ala. Aug. 23 to Sept. 10

E. Emerson Chapman, 1712 S. Market St., Wichita, Kansas
Susie Chickenoft, 564 Barham Ave., Santa Rosa, Calif.
Mrs. Ruth Christ, Evangelist, P.O. Box 527, Kansas City 10, Mo.
B. H. Cleveland, 6771 Orange Ave., Long Beach, Calif.
Miss Nellie Coffman, Evangelistic Singer, 2600 East 33rd St., Chattanooga 7, Tenn.
Ted Collins, Song Evangelist, 118 Roberts Ave., Haddonfield, N.J.
Rex Conner, Song Evangelist, 1032 Clinton St., Carthage, Mo.
Misses Vera M. Conner and Alpha M. Hodge, Song Evangelists and Children's Workers, 1637 Hoffner St., Cincinnati 23, Ohio
Winnboro, S.C. August 1 to 11
Camden, S.C. (V.B.S.) . . . Aug. 14 to 25

Leon G. and Marie Cook, Preacher and Singers, 1319 Sherrod Ave., Florence, Ala.
C. C. Coolidge and Wife, Evangelist and Singer, 286 S. Cypress Ave., Columbus, Ohio
G. Essel Cooper, 421 W. Fifth St., Greenfield, Ind.
Jacob and Mildred Cope, Preacher and Singers, Larimore, N.D.
C. T. Corbett, P.O. Box 215, Kankakee, Ill.
Utica, Ohio July 26 to Aug. 6
Antigo, Wis. August 9 to 20

H. W. Cornelius and Wife, Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.
J. H. and Maggie Crawford, Springdale, Ark.
Litchfield, Ill. (Home Miss) July 18 to Aug. 6
Walter and Betty Cresswell, Preacher and Musicians, R.D. 3, Pottsville, Penna.
Northeast, Md. (Assemb. and Camp) July 31 to Aug. 13
Auburn, Pa. (camp) August 19 and 20

Wesley F. and Kyle Crist, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Mrs. Bertha Crow, P.O. Box 527, Kansas City 10, Mo.
Estelle Crutcher, 1620 N.W. Third St. (Apt. 3), Miami, Florida
Samuel C. Cummings, Hoult, W.Va.
R. L. Daily, Box 92, Winnfield, La.
Hudson, La. (camp) August 3 to 13
Pitkin, La. August 15 to 27

Bert Daniels, Box 151, Meade, Kansas
Frederick, Okla. July 19 to 30
S'west Okla. Dist. Youth Camp . . . Aug. 7 to 11

Joe T. Darity, 707-21st St., Columbus, Ga.
H. E. Darnell, Box 929, Vivian, La.
Effie, La. (Riverside) July 19 to 30
Lake Charles, La. August 1 to 13

Leo Darnell and Wife, Evangelist and Singers, P.O. Box 113, Harrisburg, Ill.
Dahlgren, Ill. July 19 to 30
Otto Davidson and Wife, Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
C. W. and Florence Davis, 1016 Washington Ave., Golden, Colo.
Vici, Okla. (camp) July 27 to Aug. 6
La Jolla, Calif. (Indian Camp) . . . Aug. 10 to 20

Ella Mae Davis, Song Evangelist, 412 S. Harris St., Indianapolis, Ind.
Ted and Dorothy DeBolt, Evangelistic Singers, 15114 Page Ave., Harvey, Ill.
Clifton DeBord, Box 1109, Ashland, Ky.
Fort Wayne, Ind. Aug. 29 to Sept. 10

H. N. Dickerson, 2208 Pollard Rd., Ashland, Ky.
Ramsey, Ind. (camp) August 3 to 13
Des Arc, Mo. (camp) Aug. 17 to 27

Agnes W. Diffeo, 1914 Maryland Ave., Little Rock, Ark.
George and Charlotte Dixon, Preachers and Singers, 222 Lowther St., Preston, Ontario
Robert J. Dixon, 416-16th Ave. South; Nampa, Idaho
C. H. Dobbins and Wife, Evangelist and Musicians, 39 Etna Ave., Huntington, Ind.
Decherd, Tenn. (Warren Chapel) July 23 to Aug. 6
Wilmington, Ohio Aug. 20 to Sept. 3

Anna Marie Dotson, Song Evangelist, Rt. 1, Box 145, Yorktown, Ind.
Gaston, Ind. August 9 to 20

Loren V. Duff, Song Evangelist, 329 N. Bellevue Place, Indianapolis 22, Ind.
T. P. Dunn, 318 East 7th St., Hastings, Neb.
Mrs. Esther M. Dyer, Musical Evangelist, R.D. 1, Mohnton, Pa.
H. T. and Verla Mae Eastman, Evangelist and Musicians, 2005 East 11th St., Pueblo, Colo.
Hutchinson, Kans. (Assemb.) July 31 to Aug. 6
Colorado Dist. Camp August 7 to 13

William Elkins, Jr., 708 Highland Drive, Knoxville 18, Tenn.
W. E. "Bill" Elkins, Wurtland, Ky.
Seth, W.Va. July 18 to Aug. 6
Kentucky Assembly August 8 to 13

C. Wm. and Twilah Ellwanger, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
Hermiston, Oregon July 19 to 30
Georgia District August 9 to 20

Ross and Dorothy Emrick, 600 Trumbull St., Bay City, Mich.
H. A. Erdmann, 530 Idaho St., Gooding, Idaho
Alva O. and Gladys Estep, Preacher and Singers, Box 238, Losantville, Ind.
Cullman, Ala. July 18 to 30
Tiffin, Ohio September 5 to 17

Philip S. Ewy, 39 Arizona Ave., Lincoln Heights, Tacoma, Wash.
Harry and Cleona Fagan, Singers and Musicians, Shelby, Ohio
Floyd Farnsley, Star Route, New Albany, Ind.
J. R. Faver and Wife, Preacher and Children's Workers, 517-12th St., Henderson, Ky.
M. F. Feazell, 307-30th St. West; Charleston, W.Va.
A. W. Fee, 798 Penticton Ave., Penticton, B.C., Canada
Dawson Creek, B.C. August 2 to 13
Brownvale, Alta. August 15 to 27

Felker Sisters, Singers, Route 2, Liberty, Ky.
Harry J. Felter, Box 87, Leesburg, N.J.
Richland, N.Y. (camp) August 10 to 20
Gouverneur, N.Y. Sept. 19 to Oct. 1

Ed. and Alma Ferguson, Preacher and Singer, 832 Wall St., Port Huron, Mich.
Reserved July 4 to August 6
Batesville, Ark. August 8 to 20

Fred W. Fetters, P.O. Box 527, Kansas City 10, Mo.
Oxford, N.S. (tent) July 18 to 30
Reserved August 1 to 29

Files Sisters, Vocal and Instrumental, Wiley Ford, W.Va.
Lancaster, Pa. July 25 to 31
Reserved (for assemb. and camp) Aug. 2 to 13

Maurice and Naomi Finger, 529 East 4th St., Northampton, Pa.
C. William Fisher, P.O. Box 527, Kansas City 10, Mo.
Reserved July and August
Malden, Mass. Sept. 6 to 17

George L. Fitch, South Cle Elum, Wash.
James S. Fitch, 3870 Alta Ave., Cincinnati 36, Ohio
Bona Fleming, 341 West 9th Ave., Columbus 1, Ohio
Springfield, Mo. (camp) Aug. 3 to 13
Sebring, Ohio (camp) Aug. 18 to 27

James and Ruth Ford, Preachers and Singers, Route 1, New Castle, Ind.
Fay A. Fouse and Wife, Preacher and Singers, 731 Beeson Drive, Winchester, Ind.
Clyde, Ohio August 8 to 20
Trenton, Ont. Aug. 25 to Sept. 3

Ira and Naomi Fowler, Preacher and Singers, Hollywood, Md.
S. Dak. Home Miss. July
Hazel M. Fraley, 458 Moore Ave., New Castle, Pa.
Cletus Franklin, % Gen. Del., Gdon, Ind.
O. S. Free, Box 931, Little Rock, Ark.
Emmett, Ark. (Sutton Ch.) July 27 to Aug. 6
Hiwassee, Ark. August 9 to 20

J. O. Fuller, 124 Spencer St., Ft. Valley, Ga.
Winnboro, S.C. July 30 to Aug. 6
Barnesville, Ga. Aug. 25 to Sept. 3

M. L. and Sylvia Garrett, Preachers and Singers, Rt. 3, Box 298-A, Lenoir City, Tenn.
Thomas Garrett, 4605 Highland Ave., Chattanooga, Tenn.
W. W. and Wilma (Raker) Geeding, Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
Wisconsin District July and August
Ellisville, Ill. Aug. 29 to Sept. 10

Gillian Evangelistic Party, Preacher and Singers, Rt. 1, Box 432, Woodland, Wash.
R. B. Gilmore, 1617 West 6th, Texarkana, Texas
Bivins, Texas July 28 to Aug. 6
Mt. Vernon, Texas August 9 to 20

W. R. Glendening and Wife, Preacher and Musicians, 504 N. Cooper Ave., Colorado Springs, Colo.
Maurice F. Gordon, 2417 "C" St., Selma, Calif.
Arthur W. Gould, P.O. Box 527, Kansas City 10, Mo.
Springfield, Ill. (camp) August 7 to 13
N. Calif. Home Missions Aug. 15 to 27

Marjorie Granger, Song Evangelist, 4245A McRae Ave., St. Louis 10, Mo.
Joseph and Ruth Gray, Evangelists and Children's Workers 419 E. Worth, Stockton, Calif.
Assumption, Ill. July 16 to 30
Open for Middle West Aug. 1 to Sept. 10

Paul Gray, P.O. Box 527, Kansas City 10, Mo.
James and Rosemary Green, Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
Paul W. Gregory, Song Evangelist, % Olivet Nazarene College (Olivet 501), Kankakee, Ill.
Harold W. Gretzinger, 1115 E. New York St., Long Beach, Calif.

Glenn Griffith, Route 3, Nampa, Idaho
Florida Dist. Camp July 31 to Aug. 6
Kentucky Dist. Camp August 8 to 17

R. E. and Dorothy Griffith, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Alden D. Grim and Wife, Preacher and Musicians, Box 114, Bethany, Okla.
Groves Sisters, Singers and Chalk Artist, Bruce-ton Mills, W.Va.
R. D. Grubbs, Rt. 3, Box 220, Covington, Ky.
Eva Gruver, Evangelist, P.O. Box 1212, Hutchinson, Kansas
Langley E. Gullett, P.O. Box 548, Pineville, Ky.
John D. Guy and Wife, Evangelist and Singers, Dellroy, Ohio
Wayne and June Haas, Singers and Musicians, Route 1, Cory, Ind.
Alton E. Hacker, 329 E. Pomona St., Santa Ana, Calif.
Charles E. Haden, 905 Triplett St., Owensboro, Ky.
W. E. Haggard, 999 Kahn Ave., Hamilton, Ohio
James A. and Faye Hale, Preacher and Singers, Box W-357, West Tulsa 7, Okla.
David Hall, Wife and four-year-old son, Preacher and Chalk Artist, 509 N. Maple St., McPherson, Kansas
Purcell, Okla. (tent) July 26 to Aug. 6
Norwood, Mo. August 9 to 20

Jack and Wilma Hamilton, Evangelist and Musicians, Box 172, Hays, Kansas
Lee L. Hamric, 766 Sycamore St., Abilene, Texas
Colquitt, Ga. July 2 to 30
Bainbridge, Ga. July 31 to Aug. 13

U. E. Harding and Wife, P.O. Box 71, Arcadia, Florida
Whitcomb and Maridel Harding, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
Columbus, O. (camp) July 21 to 30
Mound City, Mo. August 8 to 20

W. N. Harrington, Rt. 3, Box 280-B, Gainesville, Fla.
R. S. Harris, 432½ Frederick St., Huntington, Ind.
John W. Harrold, Box 309, Red Key, Ind.
Charles W. Hart, Song Evangelist, Route 3, Greenfield, Ind.
H. J. Hart, Route 1, Nampa, Idaho
J. D. Havener, Box 401, Bourbonnais, Ill.
Bernie, Mo. July 18 to 30

Nathan W. Hawkes, 42 Peirce St., Manclona, Mich.
Thomas Hayes, P.O. Box 527, Kansas City 10, Mo.
Laverne, Okla. (camp) Aug. 1 to 13
S'west Okla. Dist. Home Miss. Aug. 15 to 27

O. F. Haynes, 1638 Seventh Ave., Charleston 2, W.Va.
Jimmy and Fern Heasley, Preachers and Singers, 214 N. Redmond St., Bethany, Okla.
Elkton, Ky. (camp) July 20 to 30

C. L. Herbest, Box 345, Rogers, Ark.
Springdale, Ark. July 19 to 30
Blossom, Texas August 3 to 13

Nelson H. Henck, 120 Audrey Ave., Brooklyn 25, Md.
J. C. Henson, Bethany, Okla.
Ben Herrell, Song Evangelist, P.O. Box 527, Kansas City 10, Mo.
N. B. Herrell, P.O. Box 527, Kansas City 10, Mo.
Glenwood, Iowa July 27 to 30
Des Moines, Iowa August 2 to 6

Mrs. Norah Heslop, 1260 N. Bellevue Place, Indianapolis 22, Ind.
D. L. Hiatt, 323 Clinton Ave., Farmer City, Ill.
Fred Hicks, 233 N. Walcott, Indianapolis, Ind.
C. A. Higgins, 1083 North 9th St., Las Cruces, N.Mex.
Stonewall, Okla. July 19 to 30

Mrs. Margaret Kapigian Higgs, Song Evangelist, 1249 Cordova St., Glendale 7, Calif.
Erma, N.J. (camp) Aug. 25 to Sept. 4
Lake Placid, N.Y. Sept. 10 to 17

Rose Hoffman, 220 W. Main St., Schuylkill Haven, Pa.
Halifax, Pa. (camp) July 20 to 30

Ted Hollingsworth, 3015 W. 12th St., Little Rock, Ark.
Belton, Texas July 20 to 30

Holso Evangelistic Party, Preacher and Singers, 5332 Summer Ave., Ashtabula, Ohio
Penna. District August 1 to 14
Clinton, Ind. Aug. 15 to Sept. 3

James D. and Lois Holstein, Preacher and Singers, Ethel, W.Va.
Columbus, Ohio July 25 to 30
Ethel, W.Va. August 1 to 20

H. H. Hocker, Box 832, Jasper, Ala.
Olivet, Ill. (camp) July 19 to 30
Nashville, Tenn. (Grace) Aug. 1 to 13

G. W. and Pearl Moser Hoot, Evangelist and Musicians, Olivet, Ill.
Wadsworth, Ohio Sept. 19 to Oct. 1

A. S. Howard, 1144 N.W. 41st St., Oklahoma City 1, Okla.
Mary Howland, 400 Olds St., Jonesville, Mich.

Olivet Nazarene College Library

Kankakee, Illinois

3-31-53 CC

- J. H. Parker, 3102 Windsor Ave., Baltimore 16, Md.
 Leslie, Md. (Assemb. and Camp) Aug. 2 to 13
 Hollywood, Md. Aug. 23 to Sept. 3
 D. E. Patrone, P.O. Box 817, Alliance, Ohio
 Eddle E. Patzsch, 1747 Clark Ave., Wellsville, Ohio
 Clinton, Pa. (camp) July 20 to 30
 L. M. Payne, Box 257, Bethany, Okla.
 J. F. Penn, 116 Ivy St., Nampa, Idaho
 George C. Pastana and Wife, Preacher and Singers,
 1743 Sunnysvale Ave., Walnut Creek, Calif.
 Misses Edna Peterson and Emma Thiessen, Preacher
 and Singer, 1212 Tenth Ave. S., Nampa, Idaho
 Wm. H. Phillips, P.O. Box 131, Apple River, Ill.
 Boyce and Catherine Pierce, Singers and Musicians,
 505 Columbia Ave., Danville, Ill.
 Reserved July 18 to Aug. 6
 Hallsville, Tex. (camp) Aug. 9 to 20
 Piercy Trio, Song Evangelists and Musicians, 410
 S. Clay St., Fairbury, Ill.
 Twyla Pittenger, Evangelist, R.D. 1, Shelby, Ohio
 Chester D. Plummer, R.F.D. 7, Box 173, Columbus,
 Ind.
 Columbus, Ind. (camp) July 20 to 30
 Lawson, Ky. (camp) Aug. 25 to Sept. 3
 C. P. Pridden, 2325 W. Second, Dayton, Ohio
 Laura DeLong Pope, 20 Washington Ave., Waltham,
 Mass.
 Melrose, Mass. August 1 to 11
 E. Puffer and Wife, Preacher and Singer, 414 North
 18th St., Omaha, Neb.
 Bertha Pults, P.O. Box 527, Kansas City 10, Mo.
 Barbados, B.W.I. to August 13
 Home until September 4
 Paul M. Qualls, Song Evangelist, 408 Jersey Ave.,
 Orlando, Fla.
 Marion, Ind. (camp) Aug. 3 to 13
 Nampa, Idaho (camp) Aug. 17 to 27
 Eleonore Reasner, Song Evangelist, 1109 Maple
 Row, Elkhart, Ind.
 Open for assemblies July 24 to Aug. 14
 Indianapolis, Ind. Aug. 15 to 27
 D. C. Reynolds, Indian Evangelist, 4805 N. Western
 Ave., Oklahoma City, Okla.
 Ralph Rice, 444 N. Blaine, Bradley, Ill.
 Delta, Ohio (Home Miss.) July 18 to 30
 Miss Alice Rich, Song Evangelist, 415 East 6th St.,
 Bloomington, Ind.
 R. L. and Pearl Rich, 415 East 6th St., Bloom-
 ington, Ind.
 Richards Trio, Preacher and Singers, Loomis and
 River St., Sparta, Mich.
 Harold S. and Flossie F. Richardson, Evangelist and
 Singers, 2200 East 9th, Muncie, Ind.
 West Ind. Dist. Assemb. August 2 to 4
 Reserved Aug. 8 to Sept. 3
 Max E. Rincker, Box 137, Stewardson, Ill.
 C. C. Rinebarger and Wife, Evangelist and Singers,
 10203 Driver Ave., Overland 14, Mo.
 New Albany, Ind. (camp) Aug. 3 to 13
 Danville, Ill. Aug. 31 to Sept. 10
 O. F. Ring, 418 Grant St., Newell, W.Va.
 Loraine Ripper and Bernice Mark, Preachers and
 Singers, 3917 West 29th Ave., Denver, Colo.
 Las Vegas, N.M. July 20 to 30
 Mrs. Lillian Robinson, 506 S.E. First Ave., Perry-
 ton, Texas
 Lubbock, Tex. (1st. V.B.S.) July 24 to Aug. 4
 Frank Roddy, 128 Jefferson St., Marion, Ohio
 Clyde B. Rodgers, 505 Lester Ave., Nashville 10,
 Tenn.
 Columbia, Ky. July 25 to Aug. 6
 Cascilla, Miss. August 8 to 20
 Miss Bernice Roedel, 423 E. Maple St., Boonville,
 Ind.
 Mary Ellen Rogers, Singer, 3142 Vichy Ave., Napa,
 Calif.
 F. N. Roney, P.O. Box 85, Opydke, Ill.
 A. C. Rowland Evangelistic Party, Preacher and
 Singers, P.O. Box 527, Kansas City 10, Mo.
 Salem, Ill. July 26 to August 6
 Kewanee, Ill. August 17 to 20
 Mrs. Beulah Sargis, Song Evangelist, 834 Newport
 Ave., Chicago 13, Ill.
 F. C. Savage, P.O. Box 207, Kokomo, Ind.
 Don S. Scarlett, Route 1, North Vernon, Ind.
 Kittanning, Pa. (camp) August 3 to 13
 Walter C. Schultz, Song Evangelist, 707 S. Chipman
 St., Owosso, Mich.
 Kittanning, Pa. (camp) Aug. 3 to 13
 Meadville, Pa. (tent) Sept. 4 to 17
 Cyril E. Scott, Box 354, Elverta, Calif.
 Earl P. Scott and Wife, Evangelist and Singers,
 P.O. Box 527, Kansas City 10, Mo.
 J. Lester and Edna M. Seel and Merlin, Preacher
 and Musicians, 1501—29th St., Ashland, Ky.
 Joseph W. Selz, 627 Juniper St., Walla Walla,
 Wash.
 Ralph Sexton, Box 33, Asheville, N.C.
 R. A. Shank and Wife, Box 377, Vicksburg, Mich.
 Lum, Mich. July 21 to 30
 Deansville, Va. August 18 to 27
 L. D. Sharp, P.O. Box 527, Kansas City 10, Mo.
 New Orleans, La. July 24 to 30
 U. B. Shearer and Wife, Singers and Musicians, 106
 Sterrett Ave., Covington, Ky.
 Howard O. Sherron, Song Evangelist, Lynn, Ind.
 John Shoemaker, 1218 Cleveland Ave., Hobart, Ind.
 Toledo, O. (Douglas Rd.) Sept. 5 to 17
 Stinesville, Ind. Sept. 19 to Oct. 1
 Ray Sigler, Song Evangelist, 545 W. Walnut St.,
 Kankakee, Ill.
 Donald R. Silvernail, Route 3, Hastings, Mich.
 Vera Lois Simms, Box 48, Glencoe, Ohio
 Moundsville, W.Va. August 1 to 13
 Kane, Penna. Sept. 5 to 17
 D. F. Slack, Song Evangelist, Route 2, Vevay, Ind.
 Indianapolis, Ind. (camp) July 27 to Aug. 6
 Oak Hill, W.Va. Aug. 16 to 27
 Glenn and Vera Slater, Preachers and Singers, P.O.
 Box 527, Kansas City 10, Mo.
 J. Howard and Carrie Sloan, 514 Jackson St., East
 Liverpool, Ohio
 R. J. Smeltzer, 428 King Ave., Ravenna, Ohio
 Arthur Smith, 513 W. Grand River, Lansing 6,
 Mich.
 Bernie Smith, P.O. Box 145, Harrisburg, Ill.
 Ill. Dist. Assembly August 6 to 12
 Pasadena, Calif. (camp) Aug. 17 to 27
 Billy and Helen Smith, Evangelist and Singers, 818
 McKinley Ave., Cambridge, Ohio
 C. B. Smith, Wrens, Georgia
 Charles Hastings Smith, 1514 Robinson, Conway,
 Ark.
 Eugene and LaNora Smith, Song Evangelists, 201 S.
 Congress St., Winnsboro, S.C.
 Iola V. Smith, Song Evangelist, 4690 Clay St.,
 Denver 11, Colo.
 Colorado Dist. Camp, Denver, Colo.
 Janet O. Smith, % Nazarene Seminary, 1000 East
 30th St., Kansas City, Mo.
 Miss Joy Dean Smith, Song Evangelist, 323 Mad-
 ison Ave., Covington, Ky.
 L. B. Smith and Wife, 341—54th St., Newport
 News, Va.
 Raymond V. Smith, 565 West Drive, Woodruff Place,
 Indianapolis, Ind.
 Walter J. Smith, 323 Madison Ave., Covington, Ky.
 Donald E. Snow, 4222 S. Washington St., Marion,
 Ind.
 Tenn. Dist. Camp July 28 to Aug. 4
 N. Eastern Ind. Dist. Camp Aug. 5 to 13
 Loy Snow, 129 N. Bradley, Indianapolis, Ind.
 J. W. South and Wife, Preacher and Singer, 1718
 East 6th St., Little Rock, Ark.
 Nocona, Texas July 19 to 30
 Winfield, La. (Hudson Camp) Aug. 3 to 13
 Burl Sparks, Song Evangelist, 709 E. Third St.,
 Seymour, Ind.
 Sammy Sparks, 3416 Central Ave., Ashland, Ky.
 Lanett, Ala. July 19 to 30
 Calif. Dist. Camp August 3 to 13
 J. D. Stafford, Box 97, Vivian, La.
 Alma, Ark. July 19 to 30
 T. H. Stanley, 1242 Cottage Ave., Middleton, Ind.
 No. Calif. Dist. Camp Aug. 3 to 13
 Ingleswood, Calif. Aug. 30 to Sept. 10
 Earl Starves, 2832 "B" St., Evansville, Ind.
 Findlay, Ohio (camp) Aug. 3 to 13
 Chandler Camp Aug. 15 to 27
 L. Wayne States, 308 N. Chestnut, Colorado Springs,
 Colo.
 Joe A. Stephens, 3301 S. Santa Fe St., Oklahoma
 City, Okla.
 Edward and Lydia Stevenson, Singers and Musi-
 cians, Box 154-B, Cuba, Ill.
 Keokuk, Iowa (camp) Aug. 3 to 13
 Salisbury, N.C. August 15 to 27
 Grant and Ola Stone, Song Evangelists, Kennicott,
 Ky.
 W. J. Strack, Box 215, New Lyme, Ohio
 E. L. Striegel, 229 S. Findlay, Norman, Okla.
 M. A. Stumbaugh and Wife, Evangelist and Singer,
 P.O. Box 527, Kansas City 10, Mo.
 Robert and Louise Sumner, Evangelist and Singers,
 2215 Maple Grove, Dayton 4, Ohio
 Jasper, Ala. July 25 to Aug. 6
 B. D. Sutton and Wife, Evangelistic Singers, Olivet,
 Ill.
 Woodward, Okla. (camp) July 27 to Aug. 6
 Bonnie, Ill. (camp) Aug. 17 to 27
 C. C. Swallow, Farmington, Iowa
 Howard W. Sweeten, Ashley, Ill.
 El Dorado, Ill. August 3 to 13
 Kearney, Neb. August 17 to 28
 George H. Talbert and Wife, Evangelist and Poet,
 409 East 13th St., Box 438, Abilene, Kansas
 Chandler, Okla. July 18 to 29
 Reserved (Home) August
 Valla M. Tarr, 2749 W. Brooklyn, Dallas, Texas
 E. C. Tarvin, California, Ky.
 E. E. Taylor, 208 W. Martin St., East Palestine,
 Ohio
 Laten E. and Laura Teare, Preacher and Singers,
 P.O. Box 527, Kansas City 10, Mo.
 Fred Thomas, 2201 Morehouse Ave., Elkhart, Ind.
 Springfield, Tenn. August 2 to 13
 Tabor, Iowa (camp) August 17 to 27
 Harold C. Thompson, P.O. Box 549, Blytheville,
 Ark.
 W. W. Tink, P.O. Box 527, Kansas City 10, Mo.
 Lethbridge, Alta. July 16 to 30
 Santa Cruz, Calif. August 3 to 13
 J. N. Tinsley, P.O. Box 527, Kansas City 10, Mo.
 Laura and Orma Tompkins, Evangelistic Singers,
 25861 W. Nine-Mile Rd., Detroit 19, Mich.
 Mrs. Lena M. Troesch, 320 E. Ecoupe Dr., Okla-
 homa City 10, Okla.
 E. E. and Ora J. Turner, Personal Evang. Conv. and
 Singers, 3318 N. Capitol Ave., Indianapolis, Ind.
 New Castle, Ind. (Broad St.) July 30
 James C. Uehlin, Song Evangelist, 1101 St.
 Gregory St., Cincinnati 2, Ohio
 L. L. Van Houten, P.O. Box 228, Columbus, Miss.
 D. C. Van Slyke, 508—16th Ave. South; Nampa,
 Idaho
 Quincy, Wash. Aug. 23 to Sept. 3
 Wenatchee, Wash. Sept. 5 to 17
 Ralph L. and Charlene Van Winkle, Evangelist and
 Musicians, 1003 1/2 N. Third, Arkansas City,
 Kansas
 L. L. Vaughn, 1403 Young St., Henderson, Ky.
 Victory Singers (Colored), 5390 Bangor Ave., De-
 troit 10, Mich.
 Harold L. Volk, 515 Holly St., Nampa, Idaho
 E. Bruce Wade, Song Evangelist, 6238 Petain,
 Dallas, Texas
 Troup, Texas (Martin's Chapel)
 July 26 to Aug. 6
 Lamesa, Texas Aug. 30 to Sept. 10
 Betty Wagner and Helen Lavelly, Preacher and
 Singers, Gen. Del., Robinson, Ill.
 A. C. Wakefield, Evangelist, 4201 Murphy Rd.,
 Nashville, Tenn.
 Sapulpa, Okla. (camp) Aug. 3 to 13
 Barnesville, Ga. August 23 to Sept. 3
 Jesse C. Walker, McCune, Kansas
 Lloyd H. and Gertrude Ward, Preacher and Chalk
 Artist, 1115 N. Meridian St., Portland, Ind.
 Reserved July 15 to 30
 Beacon, N.Y. August 11 to 13
 Glenn Warstler, Route 1, Waterloo, Ind.
 Emma T. Watts, Temperance and Y.P. Worker, 604
 Ridge Rd. S.E.; Washington 19, D.C.
 T. O. Weatherby, 116 Lake Lowell Ave., Nampa,
 Idaho
 C. G. and Florence Weathers, Preachers and Singers,
 916 Second, Covington, Ind.
 Oliver C. Weigel, 3130 Cleveland, Beaumont, Texas
 John F. Whisler, Blind Singer, 404 N. Francis,
 Carthage, Mo.
 Ava, Mo. August 2 to 13
 Joplin, Mo. (Connor Ave.) Aug. 15 to 27
 C. M. Whitley and Wife, Preacher and Singer,
 407 W. Dulin, Sherman, Texas
 Mrs. Pauline Wickham, Route 1, Friendly, W.Va.
 C. Lola Wilkins and Ina E. Downs, Preacher and
 Singer, Box 134, Vivian, La.
 Cove, Ark. (Bradley's Chapel) Aug. 5 to 13
 Open date August 16 to 27
 J. E. Williams, P.O. Box 527, Kansas City 10,
 Mo.
 Trafton and Thressa Williams, Evangelism and Visual
 Aids for Jrs., 1718 N. Taylor, Little Rock, Ark.
 Greenville, Texas Sept. 20 to Oct. 1
 W. L. Williams and Wife, 125 S. Third St., Glen-
 dale, Ariz.
 Open time for August
 Harold J. Willis and Wife, Preachers and Children's
 Workers, P.O. Box 527, Kansas City 10, Mo.
 East Gadsden, Ala. July 19 to 30
 Lakeland, Florida August 9 to 27
 Otto R. Willison Evangelistic Trio, Singers and
 Preacher, Box 223, Antlers, Okla.
 Arlington, Texas July 25 to Aug. 6
 H. E. Wilson, 270 Byrd St., Coalinga, Ariz.
 C. B. Winland, R.D. 5, Mt. Vernon, Ohio
 Edna Winsch, Song Evangelist, 1103 S. Hall St.,
 Allentown, Pa.
 J. Elton and Margaret Wood, Preacher and Singers,
 112 S.E. Main St., Bethany, Okla.
 Ft. Smith, Ark. (Central) July 26 to Aug. 6
 Nashville, Ind. August 14 to 27
 Lon R. Woodrum, P.O. Box 527, Kansas City 10,
 Mo.
 Archie Woodward, 401 N. Third St., Iola, Kansas
 George P. Woodward, Artist-Evangelist, 201 N.
 Warren Ave., Columbus 4, Ohio
 Rio Grande, N.J. July 25 to Aug. 20
 Union City, Pa. Aug. 23 to Sept. 3
 C. F. Wright, 412 Grand Blvd., Boone, N.C.
 Burlington, N.C. July 31 to Aug. 6
 Summersville, Ky. (camp) Aug. 9 to 20
 Fred D. Wright, Keystone, Ind.
 Thomas H. Younce and Wife, Preacher and Singers,
 P.O. Box 527, Kansas City 10, Mo.
 O. F. Zachary, Route 1, Shelbyville, Ill.