

Herald of HOLINESS

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

The Divine Presence

General Superintendent Vanderpool

IN THE CENTURIES PAST, fire has been the symbol of God's presence as He has dealt with the human race.

The sealing of God's covenant with Abraham was evidenced by the smoking furnace and a lamp of fire. The children of Israel in their journey through the wilderness were constantly reminded of God's presence by the pillar of fire that glowed the whole night through. This pillar of fire was as God's voice saying, "Fear not; I am with you." It was fire from above that silenced the gainsayers on Mount Carmel and assured the prophet Elijah of the Divine Presence. The woe of Isaiah was removed when God manifested His presence in the cleansing coal of fire. A new day dawned for the Church when God's presence was symbolized in the cloven, cleansing tongues of fire which rested upon the heads of the 120 gathered in the Upper Room.

Holy fire continues to be the symbol of His presence. God identifies and sanctifies His people by bringing them into an experience not only where the heart is "strangely warmed," but also where the heart becomes an altar upon which the holy fire of His presence burns and glows.

The fire on the hearth must be continually supplied with fuel, lest we feel the chill of a cheerless home and look upon the dying embers of a fire that is going out. Just so the fire of the Divine Presence is retained only as we continue to replenish it with the fuel of love, obedience, faith, and praise. The fuel piled high and the fires burning brightly are the only safeguards against the lukewarmness of the age in which we now live.

August 21, 1950

NEWS IN BRIEF

San Angelo, Texas—Rev. M. A. Stumbaugh, evangelist, age forty-three, died of a heart attack Monday night, July 31, at Union City, Tennessee. Funeral held at North Side Church, San Angelo, Texas, August 6; Rev. Noble J. Hamilton, pastor, officiating, with Rev. Miss Choate, Brady pastor, and Evangelist Haley Messer assisting; more like a coronation than a funeral. Mrs. Stumbaugh, an ordained elder, wishes to continue in the field as evangelist. Pray for her. —NOBLE J. HAMILTON.

Word has been received of the death of Mrs. Archer on August 9; she was the wife of Rev. Riley Archer, who has been pastor of the Church of the Nazarene in Parsons, Kansas, for more than twenty years.

Rev. Charles W. Ogden is leaving his position as assistant pastor of First Church, Lincoln, Nebraska, to enter the field of evangelism.

Rev. A. D. Holt has resigned as pastor of First Church, Richmond, Virginia, to enter the evangelistic field, as of September 1.

Dr. S. T. Ludwig, general church secretary, held special services in the interest of the offering for Nazarene Theological Seminary, on July 23 at Great Bend and Hoisington churches in Kansas; and on Sunday, July 30, at the Iola and Neodesha, Kansas, churches. In each case the quota was generously oversubscribed.

Pastor E. H. Hendrix and people of Sulphur Springs, Texas, church suffered a loss of \$7,000 or more in fire at the parsonage on August 1; only \$2,000 protection. All are united to go forward.

Davis Creek Church, Charleston, West Virginia, with Pastor Dennis E. Wyrick, celebrated their twentieth anniversary on July 30. It was a "meadow blaze" of divine glory; 650 in Sunday school, and over 2,000 in the services throughout the day. Forty seekers at the altar in the night service, with no preaching.

Rev. James C. Holman has resigned the pastorate in Shenandoah, Iowa, to accept the work of the church at Post, Texas.

Rev. R. B. Gilmore is leaving the evangelistic field to accept the pastorate of the North Dallas Church, Texas.

What a Thrill!

MY LIFE has not been a dull one. I have had many thrills across the years. The biggest and most abiding thrill was when Jesus came into my heart. His wonderful presence still thrills me. Nothing can compare with having the living Christ dwell in one's heart. However, I did not start out to testify, but I could certainly do it right now. As I sit here in my office, I feel the glorious presence of my Lord!

This is what I really want to say to you. Recently I read the material for the special issue of the HERALD OF HOLINESS; and what a thrill I received from it! Last year's special issue was unusual, but this one is far superior, I believe. If you could read the articles and testimonies and see the beautiful two-color cover and the pictures on the inside, you would not only want it for yourself, but for all of your loved ones, friends, and neighbors. Further, you would want your pastor and church to order a large supply of them to distribute throughout your community or city. Its theme is "A Message for the Millions." Order your hundreds or thousands today! —STEPHEN S. WHITE.

HERALD OF HOLINESS

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

391,511 orders for the special "Crusade" issue of the HERALD OF HOLINESS have been received to date (August 8). This big printing job is under way. Presses are running day and night.

Have you placed your order?

The Washington-Philadelphia District was shooting at the 32,000 record established by the Pittsburgh District. They ordered 31,550 of the special "Heralds" last week.

Central Ohio ordered 25,200; Kansas ordered 17,866; Northeast Indiana, 15,000; and Wisconsin, 6,500.

Commendations to all these districts!

OVER THE TOP!

Taken from 1950 Campaign Reports

	Members	Subs.
Mansfield, Ohio	180	160
Moorehead, Ohio	14	11
Mt. Gilead, Ohio	107	154
Newark, First, Ohio	151	188
Newark, East Side, Ohio	38	50
Newcomerstown, Ohio	118	128
New Lexington, Ohio	34	36
Obetz, Ohio	73	66
Pataskala, Ohio	34	37
Portsmouth, New Boston, Ohio	183	135
Roseville, Ohio	60	40
Rowsburg, Ohio	13	35
Rutland, Ohio	31	80
Sandusky, Ohio	58	69
Shelby, Ohio	135	165
South Zanesville, Ohio	132	130
Sunrise Chapel, South Point, Ohio	25	87
The Plains, Ohio	61	94
Tiffin, Ohio	62	65
Warsaw, Ohio	48	36
Westerville, Ohio	41	43
Wheelersburg, Ohio	48	140
Willard, Ohio	64	74
Wooster, Ohio	140	215
Zanesville, Linden, Ohio	31	34

THAINE F. SANFORD,

Sales Promotion Manager

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How to Get Saved

General Superintendent Williamson

Need. It is obvious that no one can be saved who has not been awakened to his need. His understanding must be enlightened. His conscience must be awakened. The sensualist cannot be saved so long as he enjoys his fleshly indulgence. The self-righteous moralist is equally distant from God.

The initiative in man's salvation is taken by God. Jesus said, "The Son of man is come to seek and to save that which was lost." It is the work of the Holy Spirit to convince "the world of sin, and of righteousness, and of judgment." The sense of need may be aroused by reading the Word of God or by hearing it preached. God may use some other providential means to awaken the soul calloused by sin or lulled to sleep by a godless morality. Everyone who is saved is indebted to God that he has heard the call through prevenient grace. One can never be saved until he knows he cannot save himself. We are saved by the grace of God.

Desire. It is logical that a deep sense of need should be accompanied or soon followed by a desire to be delivered from the guilt and bondage of sin. That longing at first may be fluctuating. Active, voluntary co-operation of the sinner will cause it to become constant. It will become an intense craving for pardon and peace with a holy God, to whom all sin is an offense. Therefore sin will appear "exceeding sinful." Deliverance from its galling yoke will be a dominant desire. The spirit will be broken and contrite. Regret will turn to deep remorse for sin. Any price will seem small to find the favor of God. This desire will find expression in the prayer, "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions."

Repentance. Dominant desire leads to repentance. Confession is included in repentance. Sin must be uncovered by the sinner's admission of it. Forsaking sin, turning from it finally and forever is a part of true repentance. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." The fruit of genuine repentance is restitution. Insofar as is possible the sinner's wrongs are to be made right. Confessed, forsaken, corrected sins, however great, are forgiven. They are covered by the blood of Christ. They are blotted out. They are buried in the sea. They are put behind God's back. Thereafter God is between the sinner and his sins.

Faith. When repentance is sincere, faith is not difficult. It is of necessity a voluntary act; but when the antecedent act of repentance is complete, faith all but spontaneously reaches for the

promise of God. "If we confess our sins, he is faithful and just to forgive us our sins." God is *faithful* to His word. He is *just* in His covenant with His Son, who shed His blood that God might be just and justify the believing sinner. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Witness. Faith is voluntary. But when the sinner wills to believe, God's Spirit helps his faith. He also answers faith with assurance. "The Spirit itself beareth witness with our spirit, that we are the children of God." "The Spirit answers to the Blood and tells me I am born of God." The Spirit confirms the promise of God's Word. The once darkened understanding is enlightened. The sun does not need a trumpet blast to announce his rising. He is up and all the world is full of light. Likewise shall "the Sun of righteousness arise with healing in his wings." The light He shines into the soul is the proof that He has come!

*
Whosoever will may be saved!

There need be no fear of protracted loneliness or boredom if once you "lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).—MARY SANDERS.

A Prayer

To Be Saved from Fear

OUR HEAVENLY FATHER, we read that "our God whom we serve is able to deliver us." We pray that Thou shalt deliver us from that force of evil known as fear. Save us from the tormenting fiends of worry, fear—invisible enemies which one cannot see, which medicine cannot cure, nor the surgeon's knife eradicate. They are our most deadly enemies.

We pray that Thou wilt save us from these ghostly destroyers of life, working with insidious intent to sap vital energies of mind and body. They bring about hardening of the arteries, nervous breakdowns, and rob us of spiritual victories.

We pray to save us from the fear of failing in business, losing a job, loss of income, of inability to provide security for home and loved ones.

We pray to save us from a lack of spiritual faith. Give us courage and confidence, and save us from foes that distress life, and warp both body and soul. We have no fear of becoming drunkards, gamblers, or being profane in our language; we have no worry over worldliness in the sense of going to the movies, or "toggling" out in a lot of gaudy wearing apparel; but we pray to save us from fear of what people may say, fear of insecurity for tomorrow, and harassing petty things. This we ask for Christ's sake. Amen!—A. S. LONDON.

Entire Consecration and a Holy Life

By Paul S. Hill*

IT LONG HAS been taught that entire consecration is the prerequisite of that faith through which the blessing of entire sanctification comes to the soul. It bears the same relation to sanctification and holiness that repentance does to forgiveness and the beginning of the Christian life. This teaching has been proved valid by the thousands of sinners who have found pardon, and the thousands who have found entire sanctification by these routes.

Besides these acts of faith which follow repentance for pardon, and consecration for sanctification, there is the Christian life in which the attitude toward sin in repentance and the consecration of the life to God is continued and continuous. There is no reversal from the spirit of repentance, no reversal from the spirit of consecration so long as the elements of the Christian life are maintained.

It is in this bigger view of consecration that we find the best and highest in the Christian life.

Consecration is the dedication of the self and life to God forever, in order that the designs and

*Nazarene Elder, Rockdale, New York

PRODIGAL!

By Charles Hastings Smith

*I, too, have been a prodigal;
I have tramped on foreign shore;
I have felt the pangs of hunger,
Been sick at heart, weak, and sore.*

*I have lived where sin, like flowers,
Blossomed wildly and wildly died;
I have tasted of sin's sweet poison,
Transient thrills that ne'er abide.*

*I have gone against conscience' wooings,
Rushed boldly in when she whispered "No";
I have lived and learned to ponder
Men still reap what they sow!*

*I have sowed the wind to reap the whirlwind,
Sowed with chaff to harvest tears,
Laughed at God in self-born folly
Come to regret the wasted years.*

*I, too, have been a prodigal,
Been empty-handed—on the roam;
But, thank God, Love was searching—
Tracked me down, and brought me home!*

purposes of God, the Creator of that self and the Giver of that life, may be accomplished fully in both time and eternity. Thus entire consecration brings the soul and life to its highest possible level of holiness, happiness, and service in this life, while it also indicates an eternal reward.

This definition of consecration is somewhat bigger than the beginning or first moment of consecration, because the first period or step of entire consecration is objectively for the purpose of obtaining a clean heart or holiness. Consecration in the holy life is not so much to obtain holiness as it is to retain it, and to serve God all the days of our lives. It gathers into life all the purposes of God for that life in both time and eternity.

The designs and purposes of God are with Him; we catch only a glimpse of the general picture. We face such questions as, "Why did God create the world?" "What were His designs and purposes?" "Why are the angels?" "What great purpose do they perform?" "What is the main object and design of God in the creation of man?" "Why the period of human probation?" "What is the value of man, that he should be redeemed from sin at such a cost?"

The best human thinking has been shallow about these matters, but we know that the Word tells us that we were chosen in Him before the world was "that we should be holy and without blame before him in love" (Eph. 1:4). Consecration to God forever in order that the purposes and designs of God may be accomplished in both time and eternity is the only human attitude by which these designs and purposes can be wrought out fully and unhindered. Only in this field of full and entire consecration can the soul, the self, the life, be developed in the great over-all picture of the designs and purposes of God.

The smallest human picture is that of self-centered individualism. The biggest human picture is of self and life in the great program of God and divine matters. To get from the self-centered to the God-centered program is sensible, reasonable, and possible. Humanly, we have not much to give or contribute to the great design and purpose of God. To check up on our list brings such questions as: Why is my body? Should I marry and be a parent? What of my soul? Should I worship? What of my mind—should I study and improve? Should I bring my little all into the purposes of God? It is here that he that "loseth his life" shall find it, and he who tries to manage himself without thought of God loses everything.

The entirely consecrated soul says: "All is the Lord's, *all, all*. To find His will, to build into His purposes, to meet every issue, every providence, everything as part of God's building program for me—that is my only aim!"

S A I N T S

By Carl Bangs*

To them that are sanctified in Christ Jesus, called to be saints (I Cor. 1:2).

THE WORD saint needs redeeming. It was a good word in New Testament times. It ought to be a good word now. It has been so abused, however, that many people associate it with something unreal and unattractive.

INCARCERATED SAINTS

In the medieval Church (and in its modern counterparts) a saint was one who was incarcerated. He was removed from the common life by the two barriers of time and social distance. A minimum of one hundred years must elapse between a person's death and the official recognition of his saintliness by the Roman church. Moreover, a peculiar appreciation is shown to those whose personalities rendered them unfit for ordinary life. The roster of saints includes an unusual number of recluses, visionaries, self-torturers, and other eccentrics.

These two barriers of time and personality have so tended to divorce the concept of saintliness from actual life that even the *Encyclopaedia Britannica* took note of the fact that "the more pious men of every country have of late evinced so little ambition to secure this posthumous compliment, that it may now be considered to have gone fairly out of fashion" (art. "Canonization," 9th ed.).

CONTEMPORARY SAINTS

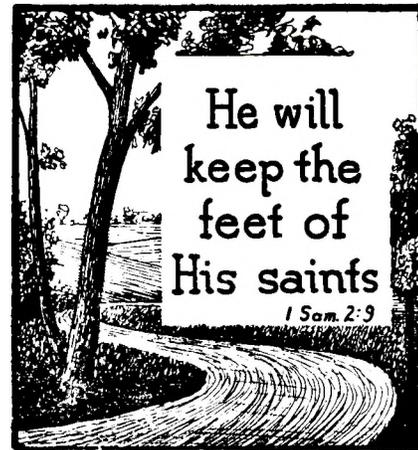
With such ideas the New Testament stands in contrast. In it are sixty-two references to "saints"; and, with the exception of a few prophetic passages, they all refer to men and women who are alive at the time of speaking or writing. The New Testament knows little of dead saints. New Testament saints are alive. Their addresses are on file. Paul writes to them in Rome (Rom. 1:7), in Corinth (I Cor. 1:2), in Ephesus (Eph. 1:1), in Philippi (Phil. 1:1), in Colosse (Col. 1:2). They live in contemporary situations. There are "poor saints at Jerusalem" (Rom. 15:16)—a very contemporary situation; there are mistreated saints (Acts 9:13); collections are taken for the saints (I Cor. 16:1); saints greet one another (Phil. 4:22); saints love one another (Col. 1:4); and they even have dirty feet (I Tim. 5:10)!

A New Testament saint is not removed from the common life by the barrier of a century. He is God's "Exhibit A," available to men here and now and subject to their scrutiny. He is not incarcerated and out of circulation.

SAINTS IN SOCIETY

Nor is the New Testament saint removed from the common life by the barrier of oddness.

*Pastor, Blue Island, Illinois



Paul protested to the people of Lystra that he and Barnabas were "men of like passions with you" (Acts 14:15). The saint lives in the same manner, works at the same occupations, speaks the same language, and has the same temptations as those around him. Among all the New Testament saints there is not one hermit. Usually where there is a saint there is a crowd. Peter preached to several thousand people on the Day of Pentecost. A crowd gathered to stone Stephen. The people of Samaria listened to Philip "with one accord." Four quaternions of soldiers were assigned to guard Peter. Congregations gathered in synagogues and schoolhouses to hear Paul. "Almost the whole city" of Antioch in Pisidia turned out for Paul and Barnabas. The word "multitude" occurs sixteen times in Acts. There isn't much privacy for a saint. He is attractive, not repulsive.

SOCIETY OF SAINTS

New Testament saints are contemporary, normal people. But while they are *in* this world, they are *not of the world*. Their orientation is toward a new society, the society of saints which is the Church, the Body of Christ. It is significant that each of the sixty-two New Testament references to saints is in the plural. So improbable is the perfecting of holiness in isolation that the New Testament speaks almost exclusively of the "saints" or the "holy people." Christian saintliness is social as well as individual. The essential character of holiness is perfect love, and this finds its highest expression in the society of those who "love the brethren." "If we love one another, God dwelleth in us, and his love is perfected in us" (I John 4:12).

The saint, then, is neither antiquated nor isolated. He is a living member of that society of perfect love which is the Church of Jesus Christ. As such he lives "soberly, righteously, and godly, in this present world" (Titus 2:12). He is one who realizes that even now the people of God are "called to be saints."

The Outward Man And the Inward Man

By H. L. Johnston*

THE CORINTHIANS were facing severe persecution and physical danger for their testimony to the saving power of Jesus Christ. So, in his second letter to them, the Apostle Paul had been encouraging them to remain faithful to Christ in spite of the prospect of having actually to suffer physically at the hands of their persecutors.

Saint Paul emphasizes (in chapter four) that while we may be "troubled . . . perplexed . . . persecuted . . . cast down . . ." at times while living for the Lord, yet we are "not distressed . . . not in despair . . . not forsaken . . . not destroyed." Then in verse sixteen of that chapter, Paul reaches a climax in his message to them by writing that, "though our outward man perish, yet the inward man is renewed day by day."

By these words he means, of course, that even while in the normal processes of Christian living, and under the constant attack of the enemy of our body and soul, the physical is in the process of dying and shall soon "perish," yet the "inward man"—that part of us that is spiritual, the heart of one, the immortal soul of the saint of God—is increasing constantly in His strength and life and power. This is a glorious truth that every true child of God fully comprehends. But in these thrilling words of the Apostle, we can see still deeper truths worthy of our consideration.

First, we notice the existence of the dual nature of man's make-up. There is the "outward man" and the "inward man," and both are a part of each individual. The outward man is that part that can be seen and heard and touched by others; the physical, made up of flesh and bones, of chemicals, of organs. But along with the outward

*Pastor, Auburn, Indiana

man, there is the inward man, which is spiritual. It is that part of each of us that cannot be seen by the human eye, nor can it be heard. It can be felt by others only to the extent they are able to discern the spirit of man. It is the part of one that is truly oneself, down deep within. It is that part of us that goes on existing somewhere forever, and can be known completely only by God himself.

Within these words also is contained the fact that the outward man is of limited importance when compared with the inward man. To say that the average person today considers the outward man of limited importance is to state an untruth. A rushing business is carried on today by many concerns, and in many professions, in order to help people to preserve the outward man. Physical attractiveness is a top goal of most of the earth's inhabitants; bodily satisfaction and security are all that much of the world desires in this day.

There is a normal place for the concern for our physical welfare, but it is of limited importance. The Word speaks of the body being the temple of the Holy Ghost; therefore it is right that the outward man should receive our attention, but only as a means to an end. We are to present our "bodies a living sacrifice, holy, acceptable unto God," that He might use us to His glory. But at best "the outward man" perisheth.

The great importance of the inward man is brought out by the words, "yet the inward man is renewed day by day." And while these words are primarily concerned with the heart and soul of the Christian, yet how true it is that the soul of that precious man for whom Christ died (but who himself died in his sins)—his soul, and the souls of all mankind, shall live on forever somewhere! How important, how worthy of consideration, how demanding of our attention is the man within each of us!

If we are to please God in our outward life, we must please Him from our hearts. If we are to give attention to the outward man, let us do so by first giving attention to the inward man. "Out of the abundance of the heart the mouth speaketh." And, as a man "thinketh in his heart, so is he." The outward man is governed and controlled by the inward man. No matter how much attention we may give to the outward man, unless our hearts are right with God, we cannot live right on the outside. A fountain cannot "send forth at the same place sweet water and bitter"—this is a true saying. We must begin with the heart. Oh, that our hearts might be cleansed with the purifying fire of His Holy Spirit! Then, and not until then, will our outward lives show forth the presence and spirit of God, so that we may be able to draw lost men to Christ.

How much we need to think about the inward man is inferred by the truth that "man

Shut In, Alone with You!

By Alice Hansche Mortenson

*There was much that I wanted to do, dear Lord,
So much I wanted to do;
But now with most of it still undone,
I'm shut in alone with You;
Shut in alone, but never shut out
From the wonderful power of prayer;
For on spiritual wings I can still send aid
To the needy ones everywhere.
And sometimes I think, as I finger the keys
Unlocking Thy promises true,
That perhaps I am filling a far greater need,
Just shut in, alone with You!*

looketh on the outward appearance, but the Lord looketh on the heart." An outward mistake is sanctified by a pure motive. The fact that God has His eye upon the inward man makes it imperative that we concentrate our attention on its condition. We may fool the people sometimes, but we never can fool God. Our great need is to open our hearts to God, and ask Him to turn the searchlight of heaven upon them.

Sinner friend, open your heart to God; confess and forsake your sins, and believe God to save you now! Unsanctified friend, pray God to cleanse your heart and fill you with His holy presence; care not so much for things temporal, but care for things eternal. Let God have His way in your heart just now.

God's Definite Declaration Of Truth Concerning Tithing

By R. S. Rushing*

(Malachi 3:8-12)

GOD ALWAYS speaks clearly, definitely, and with simplicity. Never does He use sickly, sentimental terms. God speaks what He means, and means what He says.

A definite accusation: "Ye have robbed me" (v. 8); not the neighbor, business partner, or some stranger, but Me (God). He speaks definitely as to what was done. "Ye have robbed." Then He speaks definitely as to who was robbed: "Ye have robbed me."

A definite number: "This whole nation" (v. 9); not just a few people, but this whole nation. All had turned from obeying God in bringing their tithes into the storehouse.

Definite results followed: "Ye are cursed with a curse" (v. 9). This was a natural result following their disobedience. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, . . . all these blessings shall come on thee . . . Blessed shalt thou be in the city . . . Blessed shall be thy basket and thy store" (Deut. 28:1-5). "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God . . . Cursed shalt thou be in the city . . . Cursed shall be thy basket and thy store" (vv. 15-17). You see, the curse followed the choice they made themselves.

A definite command: "Bring ye all the tithes" (v. 10), meaning to convey from one place to another. Bring the tithe from your place (or possession) to God's storehouse, and place it in His possession.

A definite amount: "Bring ye all the tithes" (v. 10). All of the tithe is the definite amount

*Pastor, First Church, Montgomery, Alabama

God commands us to bring. "The whole tithe" (R.V.); not part of the tenth, but all of the tenth.

A definite principle: "The tithes" (v. 10), meaning a fundamental truth or doctrine; settled rule or law of action or conduct. It is only right and just that God set a rule for our giving. If that had been left to man, there would have been no universal agreement.

A definite place: ". . . into the storehouse" (v. 10). I quote from the church *Manual*, Article 579, "Relating to Storehouse Tithing":

Storehouse tithing is clearly both the scriptural and practical performance of faithfully and regularly placing the tithe in that church to which the member belongs.

Upon careful reflection the local church is the only storehouse properly recognizable in a scriptural sense. Therefore, to widen the scope of the definition but weakens its import and value. (Adopted by *General Assembly*, 1932.)

A definite time: "Now" (v. 10). If it is God's will, why wait? Start next Sunday. God's work needs your finances, and you need the blessing that comes from doing God's will.

A definite challenge: "Prove me" (v. 10). God never throws out a challenge on which He cannot make good.

A definite promise: "I will . . . open you the windows of heaven, and pour you out a blessing . . . I will rebuke the devourer [the devil, or anything that comes from the devil] for your sakes" (vv. 10-11).

Definite results: A blessed people and an abundant harvest (see verses 10 and 12).

Shall we hear as clearly and definitely as God has spoken? For His glory and our good, and the welfare of the Kingdom, we should hear definitely and obey completely.

A Labor Day Prayer

By Norman C. Schlichter

God, ease for all earth's toilers
The burdens of hand and heart
Which still bear heavily downward
On many who play their part

In the work for warmth and shelter
That's needed the earth around,
In the turning of Thy primal gifts
To life's blessings wherever they're found.

Fuel, ore, and water
By human sweat alone
Can be made to serve the purpose
Ordained from Thy high throne.

May friendliness and justice
Be lived-out watchwords true
Increasingly for the "sweated" ones
Of every race and hue.

RELATIONSHIP

By Emma T. Watts*

THE MOST dependable solution to the drinking and smoking problem is a right relationship with the Lord Jesus Christ. Inherent strength of character, the background of a good home, and advance warning of the evils of alcohol all are helpful; but I believe that they alone are insufficient to keep many a young man or woman free from the habit of drinking or smoking.

Proper training serves to inform a young person that in every respect it is better to abstain than to indulge, but there is no amount of pedagogy that will give many persons the power to resist in time of peculiar temptation. The power, if it is to be effective, must have its origin in a source more potent than mere man—it must come from God.

We must, first of all, save and instruct our youth. There is every indication that the youth of today are not receiving the necessary spiritual, moral, and temperance guidance to enable them to resist the increased temptations of the unsettled world in which we live.

By our church facing the facts and intelligently meeting the issue, we can win out. Unless we want to gamble away the future security of our church and country, we must do something to build up the moral fiber of our youth. We must insist on the children today—the men and

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

The trials we may "undergo" do not count for nearly as much as do the tests which we "overcome."—MARY SANDERS.

women tomorrow—having a greater respect for God, for their home, and family, and for the maintenance of law and order in their community. We must teach them to protect our great American heritage.

Next to the home there is no better starting place than the church. Our homes are no longer the place of teaching they once were, and our nation is beginning to pay the price. The greatest asset of our nation, aside from its belief in God, is the health and the ability of its people—both of which are being rapidly lowered by drinking and cigarette smoking. We are fast becoming a nation of slaves—slaves to the cigarette! Anyone who cannot stop smoking is no longer a free man, master of himself!

Knowing these facts, can the Church of the Nazarene afford to brook any further delay in bringing its God-given message of temperance to the youngsters whose homes have failed to give them the upbringing that was their rightful heritage?

The Church not only develops character, moral standards and urges Christian growth, but also it serves another function too often overlooked; for there is no more effective developer of citizenship. Not only should we teach the lesson of life eternal, but also the one so sorely needed in everyday life, what alcohol is and what it does.

The Church stands for democracy and fair play and Americanism as does no other institution in the land. In these days of conflicting reports, confusing information, and elaborate but subversive propaganda, church leaders more than all others need to be alert and always seeking the true facts. Upon the leaders of the Church of the Nazarene rests a responsibility of untold magnitude.

If religious education succeeds, if Sunday schools flourish, if churches are crowded and overflowing, they will bring satisfying statistics to be sure; but they mean more. Full churches today will prevent full prisons tomorrow! May the crusade for the temperance cause in the Church of the Nazarene gather momentum!

I am truly thankful that I received Christ into my life before I was faced with the merciless temptations of college life. By the power of His Spirit He has kept me free from the vice which has wrecked and ruined so many of the youth of today. I heartily recommend Him as the one indispensable Friend, who alone is able to save from sin and to keep forever those who put their trust in Him!

The Miracle

By Frances B. Erickson

He pressed his way thro' the jostling, hungry throng—

*The little lad, with basket on his arm,
Until he found himself quite close to Jesus' side.*

*"Here is my lunch," he staunchly said,
"A few fish, Sir, and several loaves of bread—
Take it all," he cried.*

*Thanking him with warm and tender smile
For that he had brought,
The Saviour touched the meager fish and bread,
And, lo, the multitude was fed—
A miracle was wrought!*

*Tho' times have changed, our Saviour is the same
Yesterday, today—forevermore;
And miracles are yet accomplished, praise His Name,
When we have placed our all at His disposal,
Not before!*

Distinctions—with a Tremendous Difference

VI. Divine Leading and Satanic Driving (Part One)

By Harry E. Jessop*

As many as are led by the Spirit of God, they are the sons of God (Romans 8:14).

WE KNOW of no subject fraught with more perplexities than that of divine guidance, and yet there is no part of spiritual experience concerning which more definite promises are given. The passage quoted above is one of these.

The full force of this Pauline declaration is to be realized only in the light of its context, verses fourteen through seventeen, of which we quote:

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

In these verses, the Apostle is teaching his readers to distinguish between two stages of spiritual experience indicated respectively by the words *children* and *sons*—a contrast in which two different words are used in the original, and that evidently with direct intent.

The *children* are those in the divine family by reason of spiritual birth, who have also received the Spirit's inward witness to the reality of the work done. They are *in Christ*, but as yet they are in their spiritual infancy; consequently, they are described in another epistle as *yet carnal* (I Cor. 3:1-4).

The *sons*, however, are more advanced believers—advanced, not necessarily in years, but in faith; advanced to the age of inheritance. Their birthright has been recognized, qualified for, claimed, and consciously received. Their distinctive mark is declared to be that they are *led by the Spirit of God*.

It is here, however, that difficulties begin to arise, especially with the soul in the earlier stages of this deeper experience. There is a danger of mistaking the working of the human mind for the guidance of the Holy Spirit; and even worse than this, of being pushed by Satanic powers into actions and decisions which, though often not wrong in themselves, may not be God's perfect plan for the life.

There is need, therefore, that the soul should be very certain that the work of inward cleansing

and crucifixion has been really done, and that the experience which this work has brought is being fully maintained by a moment-by-moment abiding in the risen and glorified Lord. The abiding blessing is continued within the soul only as the soul abides continually in Him who has bestowed it.

Assuming that the soul has now become fully His, that the blessing of heart holiness has been obtained and retained, what, it is natural to ask, could be the danger in this matter of guidance? We answer, undoubtedly, the powers of darkness as they work upon the human mind. Here is a sample, taken from a recent letter:

I am led to fast and pray. At first I fasted one day each week. Now I am fasting two days a week, but I feel I am not doing enough. I am not strong in body and becoming weaker. This is causing trouble in my family, but I am afraid I might grieve the Lord if I do not do more.

This person does not seem to know why this perpetual fasting is called for, but all the time is harassed because unable to do more. It is plain to see that such an experience is not one of *leading*, but of being *driven*.

Undoubtedly the fact of prayer and fasting is a sacred scriptural ministry, in which it would seem that few among God's professing people are as faithful as they ought to be. Yet here, as in so many other things, there are sensitive souls who are easily thrown off balance by their very intensity of desire to do the will of God. Satan is ever on the alert to harass and deceive. If he cannot wreck the train on the main line, he will do his utmost to shunt it onto a siding. Hence, the fact of guidance is to be *learned*, and that often despite mistakes as they are made.

In the course of learning to detect the divine voice it is possible that there may be humiliating lessons; yet if mistakes are made it is always wise to acknowledge them immediately, humbly, and sincerely. It is always a sorry business to watch a person rush into what is obviously an unwise procedure and, when the mistake is apparent to everyone else, to hear the pathetic protest, "I don't care what anybody says; I am sure I was led."

But there is surely a positive side to this question of guidance. This must wait for the article to follow.

*President of Chicago Evangelistic Institute, Chicago, Ill.

Our Own Cross

By J. Melton Thomas*

STRIDING TO the middle of the stage that we call modern life is a philosophy which, when it opens its mouth to speak, has something like this to say: "Men have been inhibited, restrained, and bound. This has created complexes that must be rooted out. What we need is self-expression, self-gratification. Give us liberty or we shall die. Away with discipline from the face of the earth."

Out there in the galleries the people cheer wildly—but wonder! They have a feeling that the lines have not all been said, that someone has missed his cue.

And then from the wings, for many have relegated Him there, comes a voice not quite so boisterous; nay, very quiet, but yet full of authority. It is a voice that ripples like a stream, tinkles like a bell, sings with music that somehow has power to quiet the soul.

We are anxious to hear the Master Actor called Jesus. Many in our modern world have said He is through, but He doesn't sound as if He were at all. He talks as if folks will still follow Him in spite of what all the pseudo-saviours have had to say. Listen, He is laying down the terms of discipleship to would-be followers: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

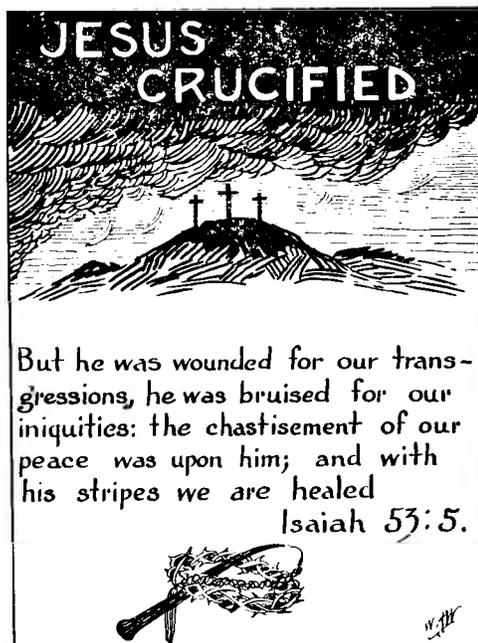
Jesus had His cross, and He bore it; now He says, "Take up yours." Realize there are some restraints if life is to be good; realize that every man has his share in the redemption of the world; that you, even you, may partake of the fellowship of suffering which alone can save the world:

*Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me.*

But what is the Christian's cross? Can what we mean when we speak of cross-bearing be generalized enough to find application to all hearts? I think it may; and while there are undoubtedly individual crosses which each one has, there are two elements in cross-bearing which, I think, apply to us all.

First, we mean by bearing a cross, *cutting across the trend of the way the world is living by the power of our lives*. That doesn't mean, of course, that we are out fighting something all the time, although a lot of that may be involved. It does mean, however, that we live lives as Christians, lives of separatedness, lives of refusal to indulge in common sins, lives of rugged devotion to principles of righteousness that by their very example will cross up with the way the currents go.

*Pastor, Fairbanks, Alaska



It was Jesus, you remember, who first said that there are two ways of life: one represented as a narrow way leading to life, and the other as a broad way leading to death. It was Jesus, too, who said that many were on the broad way, and few on the narrow.

The confusion comes when the two ways of life are present—as they surely are—in everyday life. It isn't on Sunday morning at eleven o'clock that the test of a real Christian comes; it is out there during the week when the overwhelming numbers of the broad way would by the sheer force of their numbers swallow up all that is good and right and sustaining in our society. *A real Christian won't be swallowed!* He won't go about with a sandwich board on his back proclaiming it; but there will be his life, every day, shouting to the world and to heaven his allegiance to Christ! Such a silent—or vocal, if needed—testimony is not pleasing to wrongdoing; and there is the cross, the eternal going against the tide.

Too often people have compromised, and instead of carrying that cross on to a great victory, and showing their comrades the joy of and power in the Christian way, they have brought reproach to the very name, Christian. Really, we church people are to blame for a great deal. We claim much; then we go out to indulge in the same old practices, go to the same old places, drink out of the same old bottle, curse the same old oaths—then give God Easter and Christmas maybe, piously put our nickels into Sunday school, and expect a sinning world to believe we have a religious program. We only disgust the world! But let us really give ourselves in devotion to Christ and show by our lives that He really has something to offer—then will sinners be converted from the error of their ways!

This will be made possible by the other aspect of cross-bearing, and that is a *real surrender of self to Jesus*. It is when the self is brought in full and glad surrender, actually brought up to a cross and offered in sacrifice to Jesus, that a real life of power begins. For Jesus will take the self, purge it of all sinfulness, and give it back to us to use in the service of bringing a lost world to Him.

And, oh, it is a glorious experience thus to be a channel for God! Many never can understand the real pleasure that self-denial and devotion to Christ bring. It is far from boring! Frustration, purposelessness, a sense of futility—all these will fall away as the whole personality becomes absorbed in carrying the cross of full surrender to Christ.

May we make these lines our prayer as we carry our own cross:

**All that I have I give to Thee,
All that I am eternally;
Nothing withholding, all is Thine,
Reign Thou within this heart of mine.*

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God's Mighty Antibacterial Agents

By G. Franklin Allee*

AN INSPIRING example of the scientific accuracy of the Bible, which drives homes with renewed force its divine inspiration, is found in the discovery and origin of penicillin, an antibacterial agent that accounts for many living souls today who without it would now be numbered among the dead.

For many centuries David's inspired words in Psalms 51, "Purge me with hyssop, and I shall be clean," held a deeper significance than was even realized by those who have entered into the "second work of grace," or entire sanctification, although it has been always beautifully expressive in this. Now, in the light of recent medical discoveries, we realize anew that within the pages of God's Word there is much of truth that, if it were thoroughly understood, would open the door for many scientific discoveries. It was no idle reason that caused God to bring about the use of hyssop, "a low European mint," in public worship as emblematic of spiritual cleansing.

When the Passover lamb was killed, hyssop was used to sprinkle the blood upon the lintel and side posts of the door (Exod. 12:22), so that the destroyer might pass over the family thus protected. The cleansing of the healed leper called for a sprinkling in which hyssop was used as the instrument of purification (Lev. 14:4). In all ceremonial sprinkling for the remission of sin and absolution of guilt, hyssop was always used, of which we find reference in Hebrews 9:19-20.

*Evangelist, Woodland, Washington

However it was not until the discovery of penicillin that we could understand the real deep truth of statements like the one in David's prayer for cleansing from sin.

A spore of green mold that blew in through a window and attached itself to a culture plate in the laboratory of Sir Alexander Fleming in 1928 was the beginning of the discovery of this new wonder drug called penicillin. His curiosity aroused, Dr. Fleming made a culture of the substance, which he soon discovered was a mold of the genus *Penicillium*, and from which he and others developed the most powerful antibacterial agent known to man up until that date. The story of the development of this great life-saving drug is one both thrilling and romantic, but the most thrilling to the Christian is to know that its source is the decaying leaves of hyssop. No wonder that David from out his deep penitence cried, "Purge me with hyssop, and I shall be clean."

The analogy here is clear and positive, but not completely understood by Bible students until Dr. Fleming's discovery illuminated it. Just as penicillin enters the body and goes silently on its way to combat death-dealing bacteria, so does the cleansing power of the Holy Spirit permeate man's nature to the source of sin, destroying the germs of sinful acts, cleansing the pollution of innate and inherited carnality, and setting up an abiding source of counteractive strength within the heart.

By instituting the use of hyssop in ceremonial cleansing God was using a prototype of this later and more complete purification that was to be accomplished at the cost of His Son, and that was to be made available to all who would accept. And here is also another added proof of the foreknowledge of God, the authenticity of the Bible, and its accuracy as a book of scientific truth.

So while we are praising the men of science who have brought us some of our recent medical discoveries, let us also praise God for the cleansing He has provided through Calvary!

One may be self-proficient,
yet not feel self-sufficient;
One may be self-analytic,
yet not feel self-abased;
One may be self-assertive,
yet not feel self-reliant;
One may be self-confident,
yet not feel self-conceited;
One may be self-controlled,
yet not feel self-suppressed;
One may be self-concerned,
yet not feel self-centered.—MARY SANDERS.

A Brief Labor Day Sermon

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (II Cor. 6:1). "We then, as workers together with him." In this verse, Paul is talking about Christians and their relation to the advancement of the kingdom of God. As Christians, we receive the grace of God in vain if we sit down on the job. There is no such thing as unemployment among those who follow Christ. The lazy Christian soon backslides. There is always work to be done, and we must do it if we keep the light of life burning in our hearts. We must be workers if we would go with God.

Christians must be crusaders. This is not due to any arbitrary or external compulsion, but rather to an internal drive. Paul says: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14-15). This is a part of the context of my text, and clearly brings out the drive which motivated Paul's active career for Christ. The love of Christ made a worker rather than a shirker out of him. Further, there was reason back of this love, and it is stated thus: "Because we thus judge" (reason or conclude), "that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

He reasoned that, since Christ died for all, all were dead and needed salvation, or spiritual life. Therefore, we who are alive, or Christians, must not live unto ourselves, but rather unto Christ, who died for all. That is, we must give ourselves, along with Christ, to the salvation of those who are still unsaved; and if we are really saved, we will inevitably be at work with and for Him, because of His love within our hearts. We as Christians are workers!

We are not only workers; we are workers together. Christians will work together. There will be co-operation among them. They will be saved from dissension, extreme individualism, isolationism, as well as from laziness. And, last, they will be saved from humanism—a religion which tries to get along without God. We are workers together with Him—Christ, God. The Christian should always be on the job, ready to co-operate with other Christians, and ever conscious of his unseen Partner, God. "We are workers together with him."

A Labor-Management Formula

"We then, as workers together with him" (II Cor. 6:1). Among other things, this text provides an excellent labor-management formula. The most important point in this formula is God—

EDIT

Stephen S

workers together with Him. Labor-management problems will never be settled as they should be without God. The principles of the Sermon on the Mount must be put into practice; but this will not, yea, cannot, happen until God has done something on the inside for the laborer and the manager. But someone may say that this is old stuff, trite. No, it isn't. It is old stuff, and it is also the latest stuff. The scientist, and the statesman, and men in all walks of life are beginning to realize as never before that God and religion are our only hope in this atomic age. Mechanism, organization, and efficiency are all insufficient: we must have God, and men whose hearts have been changed by His love.

Next, we must have co-operation—workers together. Labor and management must be willing to work together; and if they really get God in their hearts, they will be willing to do this very thing. This co-operation must be accompanied by work on the part of the laborer. I am for the laborer, and am glad that his workday has been shortened; but while he is on duty, he must work—he must give an honest day's labor. Too many people today are getting the idea that everything must be handed out to them. This should not be, even if it could be. There is no royal road through life, and should not be. "We then, as workers" is as applicable to this life as to the kingdom of God.

Some Examples of Consecration

THE WHOLEHEARTED consecration of David Livingstone, the famous African missionary, is stated in his own words thus:

David Livingstone "I will place no value on anything I have or possess, except in its relationship to the kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May God give me grace to adhere to this."

What Livingstone is really saying here is that nothing that he is or has will have any value except in relation to the kingdom of God. Later, he reaffirms this consecration as follows: "My Jesus, my King, my Life, my All, I again dedicate my whole life to Thee." This is what every Christian does who consecrates his all to God.

RIALS

ite, Editor

THE SECRETARY of an East Texas camp meeting gave her testimony at the people's meeting. She was a large woman, and had a striking personality.

East Texas Preacher Many sorrows had come into her life, although she was a godly woman and an excellent preacher. That morning, in her testimony, she told about receiving the news of the tragic death of her oldest son. As her big, black eyes filled with tears, she said: "I served notice on God at that time that this son was no more His than he had been for nine years." Nine years before, she had placed him on the altar of sacrifice and service along with everything else. This is what it means if we present our whole personalities as living sacrifices, holy and acceptable unto God (Rom. 12:1).

REV. W. A. DODGE was pastor of a church in Atlanta, Georgia, during the latter part of the last century. After his death, a sealed envelope was found among his papers.

W. A. Dodge On the outside, it had these words: "This is to stay sealed during my natural life, being the instrument of my consecration to God."

When opened, this statement of his consecration, which he made after he had preached several years, read as follows:

"I this day make a full consecration of all I have to God. Now, henceforth, forever. Myself, my body, eyes, tongue, hands, feet, mind, and heart.

"My wife, Mary Dodge, my boy, Wesley Atticus Dodge, and my little daughter, Mae Belle Dodge, my books, clothes, money, all I now have, and all I ever expect to have. Yes, all my means are, and shall be Thine. My time and if there is anything else that appertains to me that I have not mentioned, I lay it on the altar to stay there forever.

"I do this from a conviction of duty that all I have belongs by right to Him. Not as a compromise but as a sense of duty, simply asking that I may be aided by Him to keep it there.

"Signed, sealed and delivered in the study of St. Paul's Church, Atlanta, Georgia, April 15, 1876, in the presence of Him who sees all things, with the Spirit to witness."

This is the type of consecration every Christian must make if he would be sanctified.

THERE IS ONE more example that I shall give. A man who is one of our outstanding preachers and is still being used of the Lord, although

West Texas Preacher he is in his seventies, tells of his consecration thus: He was saved as a cowboy in West Texas. He did not hear any holiness preaching until after he consecrated his all and was sanctified. When he read his Bible as a new convert, his need of something more began to be felt. This feeling increased until, one day as he rode on horseback across some of that West Texas country, the Holy Spirit spoke to him, and he got off and began to pray beside a big boulder. Then it was that he was led to consecrate everything.

As I remember the account, he put his saddle, his horse, his crop, his land, his father and mother and other loved ones all on the altar. He died out to everything and everybody. After all of this was over, the Holy Spirit whispered to him and said: "How about taking you a thousand feet up into the air and then dropping you head foremost on this boulder?" This all but took his breath away for a few moments. He was not expecting anything of the kind. However, when he regained full self-control, he answered the Holy Spirit and said, "All right, Lord." But instead of going up, something came down. The fire fell and consumed the sacrifice. He was sanctified then and there. This blessed experience is within reach of every Christian if he will give his all to God.

"Take My Temper"

"Take my temper, take my temper," the two-year-old begged. She was sick, and liked the extra attention which she was getting. The taking of her temperature with the pretty glass thermometer caught her eye, so that time and time again when her mother came to care for her she said, "Take my temper, take my temper."

The young lady's misused word suggests much. It might be an asset if we could devise a way to measure the temper of a man. When one "blows his top," there is no doubt but that his temper is running high. Sometimes, however, the angry one may so restrain the expression of his wrath that the height of his temper is not evident. There are times when a person may seem quite calm on the outside when he is a seething cauldron on the inside. This condition, of course, is never hidden from God.

A teacher of expression was lecturing to a group of preachers. In the course of his address, he gave rules for reading a hymn. Then someone asked him to demonstrate by reading the hymn, "Holy, Holy, Holy." This is one of the most difficult of hymns to read, and the request made the lecturer angry. He said afterward that he was mad enough to bite a ten-penny nail in two, and yet he insisted that the hymn was read just as it should have been. During this performance, he no doubt seemed quite calm to the audience,

but things were different on the inside. If one had had a temper thermometer at that time and had used it on him, it would have registered a high reading.

Whatever else may be said about this man, he needed the grace of God. Still, let us not be too fast to judge him. A lot of people who profess much come short here. We all need to examine ourselves at this point. This much we know—the experience of entire sanctification is especially fitted to prevent temper tantrums.

Fever is hard on the physical man, while anger is hard on body, mind, and soul. The former is the symptom of a diseased body, but the latter is a sign of sin, which affects the whole man. Illness in the inner man is much more serious than an affliction of the body. If bodily fever calls for the attention of an earthly physician, how much more does this fever of the soul need the healing touch of the Great Physician. He who is angry with his brother is in danger of the judgment (see Matt. 5:22).

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

The American Indians

IN THE MIDST of the heat and storms in Ponca City, Oklahoma, we've been pressing the battle for God with our Ponca Indians. The first week of June we conducted a vacation Bible school with an average attendance of fifty. How the children did enjoy it!

From June 19 to July 2 we had a "brush arbor" revival with Brother M. V. Bass as evangelist. He was mightily used of God and brought soul-searching messages each night. One night just as we were ready to begin service, a storm came up and we had to move piano, benches, pulpit, and people into the church building. How it did blow, rain, and thunder! The Lord gave us victory that night though, and through the two weeks, with fifty-seven bowing at the altar. One dear old lady, Sister Minnie White, who has been up and down in her experience for years came, sought and found sanctification one evening. I wish you could have seen her with her hands in the air, the tears running down her cheeks, and the happiness in her face. How our hearts did rejoice! Sanctification is the only answer for the need of the Indian, as it is for all peoples. Pray for us, that the Lord will really get to our Indian people.—REV. and MRS. WILLIS D. BARNEY, *American Indian District*.

The Ministry of Intercession

Multitudes are behind in their praying. The prayer life is essential for far-reaching and abiding souls. All cannot preach, all cannot sing, all cannot give munificently, all are not gifted with magnetic personality; but all can move heaven in prayer. When folk go to praying, something begins to happen.

It is recorded in the *Life of John Hunt*, that apostolic missionary to the Fijians, that as he lay on what proved

to be his deathbed, he never ceased to pray for the people of the island. When the end drew near, he grasped his comrade with one hand, and lifting the other, cried, "Oh, let me pray once more for Fiji! Lord, for Christ's sake, bless Fiji. Save Thy servants, save Thy people, save the heathen in Fiji." And then he fell asleep.

These mighty men of God toiled, wept, and prayed until the awful cloud of paganism was lifted, and light from heaven flashed into many a benighted heart. Saving can be successfully told only by those who are suffering with the Lord Jesus.—*Living Water*.

British Honduras District Assembly

The fourth annual district assembly convened in the Belize church, June 7 to 9, 1950. The assembly was well represented by delegates and visitors from the various local churches and preaching points. Our district superintendent, Rev. H. L. Hampton, presided in an able way and the business was taken care of satisfactorily. Not being strictly business, the assembly was visited by the Holy Spirit even during business sessions.

One morning as the consecrated voices of Rev. Juan Guerra and his wife blended together in singing in Spanish "Take the World but Give Me Jesus," the whole congregation was touched and tears flowed freely. One gentleman remarked, "I did not understand them, but my tears flowed also." The Holy Spirit is a good Interpreter. Praise God! At the evening services the Revs. Hampton, Bishop, and Fowler preached in the Spirit and many hearts sought the Lord. We have returned to our fields of labor feeling refreshed in spirit, with more zeal to reach the lost and a renewed pledge to walk closer to Jesus.

Please allow me space to thank God for a Spirit-filled Church of the

Nazarene and for the Spirit-filled lives of our friends in the United States of America who have made it possible to send missionaries our way to preach the gospel, for which we had hungered so long.—ERIC PRICE, *Reporter*.

The "Amajoyini"

The Lord has helped us in the past year to encourage the forty boys in the hostel to join together in a Prayer and Fasting and Christian Workers' Band. This Christian Workers' Band is called the *Amajoyini*. We meet together on Wednesday nights to pray and to have reports of their work through the week. They hold weekly services in the hospital wards, take services in outposts, help in our Sunday school, and in the regular services. They have been the means of winning a number of souls in the hospital, which has been a great encouragement to them. The Lord has answered many of our prayers, which helps us to believe Him for the future.

Another part of our work has been the training of teachers. As you know, it is a two-year course carried on in connection with the school here. This year we have the largest group in training that we have ever had. There are thirty-nine girls and two boys. Most of these students come from different missions in Swaziland; quite a few of them are from our own stations. This is a very important work, for the young people we are training will go out to be the leaders of the children and young people in many districts of Swaziland.

Our greatest aim in this work is to help these students to become established spiritually and give them some practical experience in assisting in Sunday-school and church work. In connection with our main station Sunday school we have four outside Sunday schools held in kraals anywhere from three to five miles away. To each of these some of the student teachers go every Sunday. This provides a Sunday school for children who would not otherwise be able to attend anywhere. These student teachers also help as teachers in our

Sunday school here on the station, which averages around three hundred.

We are praying and looking for a real revival in every department of our work during this term. We de-

sire an interest in your prayers, that the Lord will visit us mightily and pour out His Spirit on the young people of Africa, that they may go forth in this land to be a blessing to their own people. There are so

many things which we cannot do for the people that these young people can do once they really know the Lord and go forth to work for Him.—BERTHA PARKER and GLADYS OWEN, Africa.

Religious News and Comments

Edited by Delbert R. Gish

THE GREATER-Kansas-City-for-Christ-Crusade, originally scheduled to continue ten days, is now entering its third week. Chief speaker is thirty-eight-year-old Dr. Mervin E. Rosell of Rochester, Minnesota.

Like other city-wide evangelistic campaigns over the nation, this one has been conducted on a large scale. All the main services have been held in the Arena of the Municipal Auditorium. A vast array of talent, including the Old-Fashioned Revival Hour quartet and their pianist, Rudy Atwood, has assisted with the music and other work of the campaign. Al Metsker has served efficiently as general chairman.

On the first Sunday, Dr. Charles E. Fuller and his co-workers presented the Old-Fashioned Revival Hour broadcast from the Arena, which seats about 12,000 persons. On that afternoon all seats were taken, with about 1,000 persons standing, and 3,000 more turned away. In the three services held on that day (at times not to conflict with church programs), 25,000 persons attended.

At the time of writing, more than 1,000 persons (not counting those who have sought help other than forgiveness of sins, or reclamation) have professed to be saved. There have been some remarkable cases of sinners won to our Saviour.

Dr. Rosell preaches with sincerity, variety, and fervor, especially stressing our need of faith in Christ and a changed life in order to be really saved from our sins. He repeatedly expounds such doctrines as the virgin birth, the inerrancy of the Scriptures, miracles, and the atonement.

There have been a number of special nights designated, such as Family Night, Bible Night, and Sunday-School Night. On Sunday-School Night the infant North Kansas City Church of the Nazarene was first in percentage of attendance, with 107 per cent of its members there. Second was the still young Argentine Church of the Nazarene. About sixty Sunday schools competed.

The revival has been a blessing to Kansas City. One remarkable fact

is that the city officials twice changed their plans for redecorating the Arena in order to let the meeting continue. We pray that much more good will be done.

A fifteen-year-old boy was recently charged with first degree murder for breaking a switch lock and causing a train wreck near Holland, Missouri, which killed the engineer and injured a number of passengers. He got the idea from the movies, he said.

An editorial in an Oklahoma City newspaper recently expressed a side

of the issue of religious instruction in public schools which is overlooked by many. The writer called attention to the action of some Lutheran ministers of Minnesota who appealed to the governor to protect their children from the anti-Bible and anti-Christian instruction given in some public schools. Says the writer: "According to the highest of courts the Bible must not be taught in tax-supported schools, but the most vicious attacks on the Bible ever written can be taught without hindrance or legal challenge. . . . Any teacher is free to teach every day of the year that the Bible is a collection of myths and that the story of the manger birth and the riven tomb are cunningly devised fables. . . . Thus the Bible can be attacked in the school-room, but it cannot be defended."

Home Missions and Evangelism

Roy J. Smee, Secretary

Southwest Indiana Reaches Quadrennium Quota

Telegram. Three more new churches organized in past few days. East New Albany with eighteen members, Floyd Farnsley, pastor; Evansville Bethel with eighteen members, Oscar Pullum, pastor; and Clarksville, with Hubert King, pastor. A second campaign now in progress in Clarksville; charter will close with probably twelve members. Six churches now in Evansville area and four in the New Albany-Jeffersonville area. Pastors and laymen cooperating together in a beautiful way in extending the Kingdom on this district. Sixteen new churches since September, 1948. To God be all praise.—LEO C. DAVIS, Superintendent Southwest Indiana District.

In two years the Southwest Indiana District has reached its quota of new churches for the entire quadrennium. It is the second district to make such progress, and we certainly congratulate Brother Davis and the good Nazarenes of this district.

We also have word of a new church organized by Superintendent L. T. Wells in Danville, Kentucky. The Kentucky District has twelve new churches this quadrennium.

The four adjoining districts, Southwest Indiana, Kentucky, Tennessee,

and East Tennessee, have made the largest gain in new churches of any section of the country. In the past twenty-six months they have organized sixty-two new churches. Eighteen counties have been entered for the first time by the Church of the Nazarene. We have established a church in fifteen new county seats. These districts have laid a foundation for a splendid growth in the years ahead. Their combined quota for four years is sixty-eight new churches, and they will no doubt go over one hundred. Praise God!

Superintendent W. E. Albea has organized a new church on the Western Ohio District at Delta, on July 30. This is the fifth organization for the assembly year and the eighth during the quadrennium. Brother Albea writes that it looks good for three more within the next month or two.

Investing Your Money for God

At Richland, Washington, one of the towns that has sprung up near the atomic project at Hanford, the Northwest District started a home mission work and sent a pastor, Rev. Fred Vogt. The group grew rapidly and soon needed a church building. There were many restrictions, however, as the land is owned by the government

THE QUESTION BOX

Conducted by *Stephen S. White*

and property is leased only. A lease was secured and the congregation purchased an army chapel in Walla Walla, for \$2,500. They raised the money for the chapel in ninety days, but they needed \$7,500 more to move it sixty miles, build a basement, and erect it on their property. Banks would not consider the project. The district did not have funds to help to this extent. They raised and borrowed as much as they could, but still lacked \$3,000.

The pastor then wrote to the Department of Church Extension in Kansas City and applied for a church extension loan. The loan was granted and the church was able to get its building erected. At a low rate of interest, they had one year to get their finances arranged so that they could handle their obligations.

This is an example of the short-term loans which are made by the Department of Church Extension, under the policy set up by the General Board. The fund is not large and only small loans are made, but many new churches are helped over an emergency and given a year to secure local financing. In fact, there are more demands for loans than we can supply. As soon as a loan is paid, another loan is granted and the money keeps working for God and the church. Last year the interest from the loans cared for all the overhead expense, so that every cent allocated to Church Extension went to help churches.

If you are looking for a place to invest some money that will provide you a reasonable return, make an annuity contract with the General Board and designate the money for church extension. You will receive a guaranteed income for life and can determine now that your money will be used for the building of God's kingdom when you have gone. Your money will go on, year after year, building churches where people can find God, where pastors and missionaries will be called, where children will be brought into Sunday school, and where young people will be trained in Christian service.

Write today to Mr. John Stockton, General Treasurer, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri, and ask about annuities.

It has been said, "Still water runs deep." True, but some still water becomes stagnant. Some people's Christian experience is deep and silent, while others have allowed their Christian experience to become so still and silent that it has become stagnant.—WM. H. COATS.

Q. If Calvinism is so wrong, and some of our preachers denounce certain church groups which advocate it so much from the pulpit, what are we to infer from articles in our periodicals and in the writings of those from other Arminian groups which praise Calvin?

A. The fact that we do not accept a man's theories does not always mean that we look upon the man himself as a sinner. A man may be better than his views. This is one proof of the falseness of his claims. I hold Calvin in high esteem as a thinker and a religious leader. I shall look forward to meeting him and many who have followed in his footsteps, doctrinally, in heaven. This does not at all mean that I sanction what he or they taught on some matters here on earth. I have many friends among Calvinistic groups today; but I still believe that they, with their Christian experience and religious fervor, could accomplish much more if they did not teach some of the dangerous doctrines which they do. Eternal security and salvation by faith—regardless of works—are sending a lot of people to hell today. People who think that they can do as they please and then finally get into heaven just because they once trusted in Jesus as their Saviour are going to have a rude awakening at the judgment.

Q. Was there a hell before Adam sinned?

A. Yes, there was a hell before Adam sinned. Hell began when sin originated in the universe. If sin is eternal, then there has always been a hell; but if not, then hell began when it began. I do not believe that sin is eternal and, therefore, I do not believe that hell is eternal. I believe that hell started with the fall of Lucifer, and he sinned before Adam sinned. Yes, there was a hell before Adam sinned.

Q. Could you please tell me if Zacharias was John the Baptist's father, or was John the Baptist a gift of God?

A. Zacharias is spoken of as the father of John the Baptist in Luke 1:59 and 67. He undoubtedly was the father of John the Baptist. Jesus had no human father, but John did have. John the Baptist was filled with the Holy Ghost from his birth; and his birth was a direct answer to prayer, since both Zacharias and

Elisabeth, his father and mother, were far along in years when he was born. However, these two facts do not mean that his birth was not natural in the sense that both parents had a part in it. He was a gift from God only in the sense that his birth by natural means was an answer to prayer.

Q. Should a pastor and his wife be called by their first names? I know of one case where this has been done in public prayer and in ordinary conversation by some of the older members until the children, young people, and strangers are taking it up.

A. What you speak of is usually done unthoughtfully, and yet our people should guard against it. No sensible pastor is going to object to being called by his first name, either privately or publicly, but it should not be done. All of us should do all that we can to honor and respect our pastors; and one way that we can do it is not to call him and his wife by their given names. In this way, we shall also help others to honor and respect them.

Q. Every so often the use of the pastor's car by members of the church and for the work of the church is brought up. One of the questions which has recently come in on this subject is stated thus: "What do you think of the pastor's car being made a public conveyance?"

A. Such questions are not sent in from our larger churches. Usually, they do not have to meet such a problem. It is the small church, where often the pastor can little afford to make his car a public conveyance, that generally has to face this question.

There is but one way to answer this question, and that is that it is an injustice and should not exist. If for no other reason, let me say that pastors in our smaller churches are not financially able to take on this extra burden. Further, it can easily be an imposition upon a pastor, from the standpoint of his time and in many other ways. Don't make a public conveyance out of your pastor's car!

While the Christian risks his all for the "one pearl of great price," the sinner risks his all for a mere "mess of pottage."—MARY SANDERS.

NEWS OF THE CHURCHES

Evangelists Edward R. and Alma Ferguson write: "We will be at East Detroit, Michigan, with Pastor P. O. Hawley, in a meeting from August 27 to September 10. Following that (from September 12 to 24) we have an open date due to a pastoral change. Write us at 22154 Boulder Ave., East Detroit."

Inez, Kentucky—Recently we had the best revival in the history of this church with Evangelist Langley E. Gullett. The church was filled to capacity each evening; there were no barren altar services, and God gave some great victories with a total of eighty-seven seekers. Brother Gullett is an old-fashioned, Spirit-filled preacher. The attendance in Sunday school broke all previous records.—Martin Stepp, Jr., Pastor.

Floydada, Texas—This has been a good year for our church. We have enjoyed three good revivals, with Evangelists Leon and Mildred Chambers, Haley Messer, and Carl H. Kruse and wife. Both the Sunday school and the church membership show a nice increase. We feel encouraged to press the battle for God and holiness in this place.—Clinton C. Calhoun, Pastor.

Pastor Andrew F. Cone reports: "In the closing weeks of the assembly year, God graciously answered prayer for the work of our church at Elmsdale, P.E.I. Evangelist Fred W. Fetters was used of God as he preached and played his instruments. Forty-six seekers bowed at the altar, and there were some notable victories. We have been privileged to pastor this fine group of Nazarenes for three years. The blessings of God and seasons of victory have made them happy and profitable years; but in obedience to the call of God, we are leaving to do home mission work in Middleton, N.S."

Evangelist L. H. Newcomb reports: "On last April 5 we started a revival with our May Avenue Church in Oklahoma City, Oklahoma, where Rev. T. C. Potts is the pastor. God came and gave us some gracious victories. At Moss Bluff, Louisiana, we found Pastor W. W. Brazelton doing a fine job. God came in great power to convict; the people confessed out, and souls were saved and sanctified. On May 3 we returned to Oklahoma City to our Capitol Hill Church, where we were privileged to work with Pastor Jack Worthy, and the Rushing Family as musicians and singers. They are a wonderful group with whom to work. God moved in upon us and souls were saved and sanctified. The next meeting was in a home mission work, the Springdale Church in Tulsa, where Rev. Orville Firestone is pastor. God is

blessing the work here. At Owosso, Oklahoma, with Pastor A. Miller, we had a hard-fought battle, but God gave some wonderful victories. On July 6 we began a meeting in Jennings, Louisiana, where Pastor Paul Fumpelly is doing a wonderful job. God came and gave us some good results in this meeting. At Oil City, Louisiana, a young man, Rev. Hardy Stone, is the pastor. Time and again God came on the scene, and some good results were obtained. At this writing, we are in the beginning of a meeting at Grassland, Texas, with Pastor W. M. Dorrough. Pray for me; my heart's cry is for a mighty, Holy Ghost revival in every church. I am now arranging my slate for the winter and spring; glad to go any place, large or small, for freewill offerings and entertainment. Write me, P.O. Box 946, Vivian, Louisiana."

Texas City, Texas—In July we had the greatest revival in the history of this church. God blessed with an overflow crowd every night; there were 195 seekers in the seven altar services, and most of them prayed through to definite victory. Many nights we lingered long, praying with seekers, while those who had been carrying a burden for the lost shouted and praised God. The special workers, Rev. Wilbur Brannon and Norvin Pierce, were at their best. The preaching of Brother Brannon and the singing of Brother Pierce melted the hearts of the people. These young men were given a call to return for two weeks in the summer of '51. We greatly appreciated their ministry

with us. On the last Sunday we had one of the largest Sunday-school attendances in the history of the church.—Charles Oliver, Pastor.

Pastor Paul R. Thoreen writes: "After two years in the pastorate at Centralia, we have accepted a call to our church at Bremerton, Washington. We praise God for His blessings, and rejoice with the people at Centralia for the victories won and the ground gained. During the past two years it has been our privilege to work with four outstanding evangelists: J. E. Williams, Martin Leih, U. E. Harding and wife, and Howard and Irene Lewis. All these workers preached and sang with the anointing and unction of the Holy Ghost; in each campaign the church was strengthened, and new people were saved and sanctified. The Sunday school increased 30 per cent in average attendance, and fifty-five new members were added to the local church. We enter our new field of labor in Bremerton at a time when the navy yards are again swinging into full operation. If you know of Nazarenes or others living or moving into the Bremerton area, please write me at 1734 Fifth, Bremerton."

Masontown, West Virginia—Recently we closed a wonderful revival in which many souls found victory in God at the altar of prayer. Rev. R. O. Welch of Leivasy was the evangelist, and his messages were soul-stirring and Spirit-anointed. The last service was a wonderful demonstration of the power of God, with the altar filled and practically all finding victory. The church is strengthened, and we give God praise for His blessings.—H. Doyle Smith, Pastor.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for September 3: Peter, Who Became a Man of Power

Scripture: Acts 4:8-20

GOLDEN TEXT: *Then Peter and the other apostles answered and said, We ought to obey God rather than men (Acts 5:29).*

One of the finest compliments ever paid to anyone was that which was spoken of Peter and John, "They took knowledge of them, that they had been with Jesus." Jesus had left an indelible stamp on those men; their association with the Galilean was beginning to pay off. The silent testimony of the company we keep is often stronger than the testimony of the company we shun.

Peter had just delivered a one-minute, scripture-packed message to the Council of the Sanhedrin—a message that stung like a whiplash.

Coupled with this there was the man who had been healed at the gate Beautiful. But really it was not the sermon or the miracle that gripped these heady Jews; it was the Jesus-likeness that lingered around Peter and John like the aroma of a flower.

A ringing testimony is nice, and so is convincing preaching. Miracles wrought in answer to prayer are also wonderful. But don't forget that it is splendid also to associate with saints, and hobnob with holiness folks. It leaves a stamp that is not easily erased. After seeing many groups, I choose the holiness crowd.

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

Cedarhill, New Mexico—Coming to this church in June, we found a small but faithful group of Nazarenes. Our church is located in a small rural farming section of less than three hundred population. On our first Sunday we had twenty-three in Sunday school; we have been seeing a steady increase, with a high of forty-one on July 30. God has blessed the efforts of our people in weekly visitation, and we are enjoying His blessings in the regular services, with souls finding Christ as Saviour. We have received three new members on profession of faith, and on July 4 we baptized three adults, with Rev. F. R. Whitley assisting.—Wesley Stites, Pastor.

Bainbridge, Georgia—Our recent revival with Evangelist Lee L. Hamric was possibly the best revival in the church's history. Brother Hamric's messages were delivered with the anointing of the Holy Spirit, and met the needs of the church. Our people appreciated his ministry. God blessed and gave victory around the altar as many prayed through for salvation and sanctification. The meetings were unusually well attended, and we feel our church now is in a position to go forward for God.—J. C. Pickrell, Pastor.

Wagoner, Oklahoma—We praise the Lord for His marvelous blessings. Coming to this church at last assembly-time, in nine months we saw the Sunday school grow from a weekly average of ten to seventy-five, with a record attendance of ninety-one. The day we moved in we began a revival with the Willison Trio—in the first service we had five Wagoner people present. Immediately we began a house-to-house canvas, and by Sunday we had eighteen present for Sunday school. The attendance increased, so that by the third Sunday we were able to organize the Sunday school, and by December we had reached the fifty mark. Evangelists Jimmy and Fern Heasley came for a week-end revival, at the close of which District Superintendent Glen Jones came and organized the church on December 18 (1949). Immediately we organized a W.F.M.S., and have been able to pay a General Budget of more than \$50, and have a nice Prayer and Fasting roll. In April we organized a Junior Society, also an N.Y.P.S. Since organization we have had two revivals: in February with Rev. C. L. Belcher, with a number of souls praying through and two new members added to the church; then a week in June with Evangelists Jimmy and Fern Heasley, during which more seekers prayed through and seven members were added to the church. We had a good vacation Bible school with an enrollment of sixty-five, and an average attendance of forty-five; also have had a Christian Service Training class with fine results. A good number of souls have been saved and sanc-

tified in our regular services. We are now praying for a larger building, since we have only a 20 x 36-foot building, and must use the parsonage for Sunday-school rooms. This work has been done through prayer and fasting, and personal visitation, under the blessings of God.—Bessie L. Scribner, Pastor.

Mufreesboro, Tennessee—In July this church had a wonderful revival, with District Superintendent Victor E. Gray as the evangelist, and Brother A. C. Wakefield as the song evangelist. According to the charter members, this was the most successful revival since the organization of the church fifteen years ago. Night after night, Brother Gray preached holiness with the anointing and power of God. Conviction came in a mighty way, people began straightening up and making restitution, and souls sought God at the altar almost every night. On the closing Sunday night, many were saved for whom we had been praying for years. We thank God for this outpouring of the Holy Spirit upon our church. We are united and going forward for God and holiness.—M. J. North, Pastor.

Evangelists Dorrance and Esther Nichols write: "We have had a cancellation of the date, October 18 through 29, this fall; also we have an open date, April 18 through 29, for 1951. We would like to slate both of these dates in Indiana or Illinois. If interested, please contact us immediately. God is blessing our ministry and souls are finding Him. We present a complete program of music, singing, and preaching; have our own house-trailer. Write us, 849 Poplar Street, Bloomsburg, Pennsylvania."

Bartow, Florida—Our church has had a very successful meeting with Evangelist Walter F. Masters and wife. The Lord blessed these workers, and the members all agreed that it was one of the best meetings in the history of the church. A daily vacation Bible school was held each morning, with a record attendance of sixty-eight; as a result, two new Sunday-school classes were formed. Many souls found the Lord during this campaign.—H. Stunck, Pastor.

Dr. and Mrs. C. B. Widmeyer, of Pasadena, California, write: "During the past year we have been busy in services for the Lord. Leaving Pasadena on October 1 (1949), we were in the following churches for conventions, Christian Service Training schools, or revival meetings—Arcata, California; Grants Pass, Oregon; Crescent City and Fortuna, California; Sparks, Nevada; and Fresno, California. Aside from these, some individual churches were given a service. Then starting east, we had a week-end engagement with our Navajo Indian church at Winslow, Arizona, and a convention with our

Indian church at El Reno, Oklahoma. We had a holiness convention with our church in Hancock, Maryland, and a revival with the E.U.B. church at Cross Roads, West Virginia; also a revival with the Wesleyan Methodist church near Berkley Springs. From there we went to our Price Hill church in Cincinnati, and on to North Manchester, Indiana, where God gave victory. Then to the Mount Washington church in Cincinnati, and to Anderson, Indiana. Here we gave a series of addresses to the students in Anderson Gospel Bible Institute, spoke over the radio, and held night services in the different churches. Then on to Rossville, Georgia, for one week, closing with a Sunday night service in our First Church, Chattanooga, Tennessee. The final meeting of the trip was with the Spanish Bible School at San Antonio, Texas, where the Lord wonderfully outpoured His Spirit. We saw many souls pray through to God during these services. We are now beginning another year of labors."

Colorado District N.Y.P.S. Camp and Convention

The annual district young people's camp and convention were held concurrently at Pueblo Mountain Park, Pueblo, Colorado, July 17 to 21, with Rev. J. E. Lansdowne, district N.Y.P.S. president, presiding. A host of young people were there to enjoy Christian fun and fellowship.

Rev. C. B. Cox, our district superintendent, as the special speaker, was a source of inspiration, and a great number of folks were saved or sanctified. The work and godly spirit of Brother Cox are deeply appreciated by the young people of the district. Truly, God poured out His Spirit on the chapel services. The music for the entire camp was under the direction of the Pasadena College Trio, the Gospelaire.

Our young people appreciate the work, able leadership, and guidance of Rev. J. E. Lansdowne, district president, and he was re-elected. Reports of the district officers and local presidents all carried a marked note of victory, enthusiasm, and vision for bigger things for the Lord.

We thank God for the wonderful group of young people on the Colorado District, and feel that all returned to their homes with a greater vision to do more for Christ in the coming year.

MRS. HARRY DICKERSON, Reporter

DEATHS

REV. WASHINGTON BEECHER McALPIN, pastor of the Church of the Nazarene at Santa Paula, California, died suddenly with a heart attack while on his vacation at Portland, Oregon, July 21, 1950. He had given a good account of his stewardship as a good preacher, a church builder, a kind father, a devoted husband, and a consistent follower of his Lord. He was a good man and full of the Holy Ghost. He is survived by his widow, Pearl; daughters, Mrs. W. S. Glenn, Mrs. T. D. McDowell, Mrs. E. P. Reif, Mrs. Leonard Hughey, and Lt. (jg) H. Phyllis McAlpin; sons, W. W., R. B., R. L., and G. O. McAlpin. Last rites were from the

sanctuary of First Church of the Nazarene in Los Angeles, with Dr. Henry B. Wallin in charge, assisted by Doctors M. Kimber Moulton, A. E. Sanner, and R. J. Plumb.

J. OSCAR ADAMS was born October 26, 1894, at Batsto, New Jersey, and died July 12, 1950, at Bridgeton, New Jersey. In 1915 he was united in marriage to Alice Champion. He, with his wife, united with the Bridgeton Church of the Nazarene in 1932. He was a faithful member, serving on the church board and in other offices. Upon moving to Virginia, they transferred their membership to Leesburg, Virginia, Church of the Nazarene in 1949. He is survived by his companion, one daughter, one son, also his mother, one brother, and one sister. He was buried near Shilo, New Jersey, with funeral service in Bridgeton, conducted by his pastor, Rev. Stewart P. Fox, and assisted by Rev. G. H. Kies, former pastor.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Maurice E. Turner of Hooker, Oklahoma, is entering the field of evangelism. He is an elder on our district and has served the church for a number of years very successfully. God has blessed his ministry of evangelism, and especially Sunday-school evangelism. Mrs. Turner, who is a capable pianist, will accompany her husband. Both sing well. I hope our people will keep them busy. Their daughter, Jacqueline, who sings and plays, will accompany them when desired. Address them % our Publishing House, P.O. Box 527, Kansas City 10, Mo.—Mark R. Moore, Superintendent of Northwest Oklahoma District.

Rev. Herschel Burton, 510 E. Stoughton Street, Champaign, Illinois, has entered the evangelistic field. He is the son of Rev. and Mrs. G. H. Burton of Auburn, Illinois. He has conducted several successful revivals on the Illinois District recently, and is available for revivals now.—W. S. Purinton, Superintendent of Illinois District.

BORN—to Rev. and Mrs. G. Herald Taylor of Many, Louisiana, a daughter, Linda Faye, on July 12.

—to Rev. and Mrs. Floyd T. Smith of Tucson, Arizona, a son, James Morrison, on July 26.

—to Rev. and Mrs. E. J. Singletary of Bethany, Oklahoma, a son, Britt Randall, on July 11.

—to Rev. and Mrs. Woodrow Kennedy of Orange, Texas, a daughter, Stevie Jane, on July 18.

—to Mr. and Mrs. Edward C. Miller, Jr., of Fairlawn, New Jersey, a daughter, Laura Jo, on July 21.

WEDDING BELLS

Miss Irene Buck of Louisville, Kentucky, and Dale L. Sievers of Fort Wayne, Indiana, were united in marriage on June 24, in the Southside Church of the Nazarene, Louisville, with Rev. Charles Childers officiating.

Miss Marie Sisco and Jerry Liberman, both of Vallejo, California, were united in marriage on August 4, in First Church of the Nazarene, Vallejo, with the pastor, Rev. A. G. Hanners, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Virginia for her husband who recently has been sanctified and delivered from the tobacco habit, and that she may be used of the Lord for His glory;

by a Nazarene lady in West Virginia for her unsaved brother, also that God will send an old-time revival in that community;

by a lady in Texas for her husband "so sick and looking to die" that he may be spared;

by a sanctified Nazarene brother and his wife in Pennsylvania, that God may undertake in the healing of their bodies, also for their temporal needs—they want His will and way in the entire matter;

by a lady in Michigan for special help from God for her husband and herself—he is unsaved and seems to be under conviction, but is fighting the church and drinking heavily—she is not sure she is sanctified;

by a friend who reads the "Herald," that she may be sanctified, and her unsaved family brought to God;

by a lady in Tennessee for a backslidden son, also a son-in-law in Virginia, for another son who never has made a profession, and for the sanctification of three lady friends;

by a friend in Georgia, that God may have mercy on our nation, our flag, and all our armed forces.

ATTENTION, NAZARENES!

In the face of the present world situation it becomes apparent that a large number of young men will be inducted into the military forces of the nation. Again, the problem of intoxicating liquor in the armed services will become acute.

Since many nineteen- and twenty-year-old men will serve for the first time in the armed services, it would be unfortunate to have alcoholic beverages within the training camps or easily accessible to them.

There are two bills before the House of Representatives (H.R. 3114 by Rees of Kansas and H.R. 886 by Pace of Georgia) designed to re-enact the provisions against alcohol and vice which obtained in World War I. These make it a misdemeanor to have alcoholic beverages in camps or within a reasonable distance of camps, the

distance to be prescribed by the Secretary of War.

An expression from the people of the United States to their representatives in Congress regarding these bills will have considerable influence at this time. Therefore, after consultation with the Board of General Superintendents, we suggest to our people that they write their elected Representatives in the Congress and express their attitude toward alcoholic beverages in or near military training camps. If you will mention the above bills by number, it will aid in securing their enactment.

Above all, let us pray that the forces of righteousness may win in this effort to protect American youth.

S. T. LUDWIG, *Secretary of Public Morals Church of the Nazarene*

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Africa Summer and Fall

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

District Assembly Schedule

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

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

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

Western Ohio Aug. 30 to Sept. 1
Louisiana Sept. 6 to 8
Tennessee Sept. 13 and 14
Southwest Oklahoma Sept. 20 to 22

District Assembly Information

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. Burlison, 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 Aycoc, Box 527, Kansas City 10, Mo. General Superintendent Young.

LOUISIANA—Assembly, September 6 to 8, at the Nazarene Campground, Hi-way 71, Pineville, Louisiana (5 miles north of Alexandria). Pastor: Rev. L. H. King, 106 Bolton Ave., Alexandria, La. General Superintendent Vanderpool.

ALABAMA—Assembly, September 11 to 15, at the church at 923 Graymont Avenue, Birmingham, Alabama. Pastor: Rev. Dallas Baggett, 1131 Fourth Terrace, West; Birmingham 4, Alabama. General Superintendent Young.

SOUTHWEST INDIANA—Assembly, September 13 to 15, at Bayard Park Church of the Nazarene, Blackford and Evans Ave., Evansville, Ind. Entertaining pastor—Rev. J. W. Swearingen, 808 Blackford Ave., Evansville, Ind. General Superintendent Williamson.

TENNESSEE—Assembly, September 13 to 15, at Grace Church of the Nazarene, 2418 Gallatin Road, Nashville, Tennessee. Pastor: Rev. S. W. Strickland, 914 Strouse Avenue, Nashville, Tennessee. General Superintendent Vanderpool.

EAST TENNESSEE—Assembly, September 20 and 21, at Trinity Methodist Church, corner Luttrell, Derry, and Lovenia Streets, one block off N. Broadway at Lovenia Street. Entertaining pastor is Rev. W. T. Elkins, 708 Highland Drive, Knoxville 18, Tenn. General Superintendent Williamson.

ARKANSAS—Assembly, September 19 to 22, at Baptist Church, Eldorado, Arkansas. Pastor: Rev. Carl Prentice, 535 Russell Avenue, Eldorado, Arkansas. General Superintendent Young.

SOUTHWEST OKLAHOMA—Assembly, September 20 to 22, at First Church, 901 N.W. 9th St., Oklahoma City, Okla. Entertaining pastor is Rev. R. T. Williams, Jr., 901 N.W. 9th St., Oklahoma City, Okla. General Superintendent Vanderpool.

NORTH CAROLINA—Assembly, September 27 and 28, at Burlington Church of the Nazarene, Markham Street, Burlington, North Carolina. Pastor: Rev. C. W. Elkins, 814 S. Park Avenue, Burlington, North Carolina. General Superintendent Nease.

District Superintendents

ABILENE—Orville W. Jenkins, 217 E. Crestway, Plainview, Texas
AKRON—O. L. Benedum, Lisbon St., Route 267, Box 54, East Liverpool, Ohio
ALABAMA—Otto Stucki, 1102 Fourth Court, West, Birmingham 4, Ala.
ALBANY—Renard D. Smith, 229 W. Pleasant Ave., Syracuse, N.Y.
ARIZONA—M. L. Mann, 3836 North 14th Ave., Phoenix, Ariz.
ARKANSAS—W. H. Johnson, 1515 N. Poplar St., North Little Rock, Ark.
AUSTRALIA—A. A. E. Berg, G.P.O. Box 7831, Brisbane, Queensland, Australia
BRITISH ISLES—George Frame, Hurler Nazarene College, Nitshill, Glasgow, Scotland
CANADA WEST—Edward Lawlor, 210 Second Ave. N.E., Calgary, Alta., Canada
CENTRAL OHIO—Harvey S. Galloway, Cleveland Ave. and Morse Road, Columbus, Ohio
CHICAGO CENTRAL—E. O. Chalfant, Box 7, Kankakee, Ill.
COLORADO—C. B. Cox, 1755 Dover St., Lakewood, Colo.
DALLAS—Paul H. Garrett, 2718 Maple Springs, Dallas 9, Texas
EASTERN MICHIGAN—W. M. McGuire, 62 Wenonah Drive, Pontiac, Mich.
EASTERN OKLAHOMA—Glen Jones, 208 E. Young Pl., Tulsa, Okla.
EAST TENNESSEE—Victor E. Gray, 1036 Hibbler Circle, Blaney Forest, Chattanooga, Tenn.

FLORIDA—John L. Knight, 220 E. Palm Drive, Lakeland, Fla.
GEORGIA—Mack Anderson, 111 Moreland Ave., S.E., Atlanta, Ga.
HOUSTON—V. H. Lewis, 4255 Apollo Street, Houston 18, Texas
IDAHO-OREGON—J. A. McNatt, 716 Roosevelt St., Nampa, Idaho
ILLINOIS—W. S. Purinton, P.O. Box 72, Springfield, Ill.
INDIANAPOLIS—J. W. Short, Route 3, Greenfield, Ind.
IOWA—Gene Phillips, 2702 41st Place, Des Moines, Iowa
KANSAS—Ray Hance, 1720 McKnight Dr., Wichita 7, Kansas
KANSAS CITY—Jarette Aycock, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.
KENTUCKY—L. T. Wells, 1104 N. Limestone, Lexington, Ky.
LOS ANGELES—A. E. Sanner, 1373 Breese Ave., Pasadena 7, Calif.
LOUISIANA—Elbert Dodd, Box 606, Vivian, La.
MARITIME—J. H. MacGregor, 408 High St., Moncton, N.B., Canada
MICHIGAN—Orville L. Maish, Box 275, Grand Rapids, Mich.
MINNESOTA—Arthur C. Morgan, 632 E. Nebraska Ave., St. Paul 6, Minn.
MISSISSIPPI—J. D. Saxon, Box 1684, Jackson, Miss.
MISSOURI—E. D. Simpson, 7358 Maple Ave., Maplewood, Mo.
NEBRASKA—L. A. Ogden, 803 N. Briggs, Hastings, Neb.
NEVADA-UTAH—Raymond Sherwood, P.O. Box 510, Fallon, Nevada
NEW ENGLAND—J. C. Albright, 19 Keniston Rd., Melrose, Mass.
NEW MEXICO—R. C. Gunstream, 215 N. Durango Drive, Albuquerque, N. Mex.
NEW YORK—Oscar J. Finch, 27 Wilson St., Beacon, N.Y.
NORTH AMERICAN INDIAN—D. Swarth, P.O. Bin No. 1, Encinitas, Calif.
NORTH CAROLINA—C. E. Shumake, 608 Lyon St., Walnut Hills, Charlotte, N.C.

NORTH DAKOTA—Harry F. Taplin, 302 Thayer Ave., W., Bismarck, N.D.
NORTHEASTERN INDIANA—Paul Updike, 123 North D St., Box 469, Marion, Ind.
NORTHERN CALIFORNIA—George Coulter, Beulah Park, Santa Cruz, Calif.
NORTHWEST—E. E. Zachary, 3316 Lidgerwood St., Spokane, Wash.
NORTHWEST ILLINOIS—Lyle E. Eckley, 1706 Second Ave., Peoria, Ill.
NORTHWEST INDIANA—George J. Franklin, P.O. Box 350, Valparaiso, Ind.
NORTHWEST OKLAHOMA—Mark R. Moore, 305 South 8th, Ponca City, Okla.
ONTARIO—T. E. Martin
OREGON PACIFIC—Weaver W. Hess, Route 1, Box 429, Clackamas, Ore.
PITTSBURGH—R. F. Heinlein, R.D. 7, P.O. Box 367, Butler, Pa.
ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Mont.
SAN ANTONIO—Hadley A. Hall, 1615 South 13th St., Temple, Texas
SOUTH CAROLINA—C. M. Kelly, 511 Dogwood St., Columbia, S. Car.
SOUTHERN CALIFORNIA—R. J. Plumb, 843 N. Hill, Pasadena 7, Calif.
SOUTH DAKOTA—William H. Deitz, 315 Second Ave., East, Mitchell, S. Dak.
SOUTHWEST (Mexican)—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, Calif.
SOUTHWEST INDIANA—Leo C. Davis, 1223 13th St., Bedford, Ind.
SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Okla.
TENNESSEE—D. K. Wachtel, 1306 Shelton, Nashville, Tenn.
TEXAS-MEXICAN—Edw. G. Wyman, 1007 Aiametos St., San Antonio 1, Texas
VIRGINIA—V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia
WASHINGTON PACIFIC—B. V. Seals, 2542 Second, West, Seattle 99, Wash.
WASHINGTON-PHILADELPHIA—E. E. Grosse, 528 Baer Ave., Hanover, Penna.
WEST VIRGINIA—E. C. Oney, 5008 Virginia Ave., Charleston S.E., W. Va.
WESTERN OHIO—W. E. Albea, 4301 Midway Ave., Dayton 7, Ohio
WISCONSIN—Chas. A. Gibson, 201 N. 73rd, Milwaukee 13, Wis.

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G. M. Akin, 220 Pine St., Minden, La.
 G. Franklin Allee, Rt. 1, Box 431-C, Woodland, Wash.
 N. Dak. Dist. S.S. Tour Sept. 10 to 17
 S. Dak. Dist. S.S. Tour Sept. 18 to 23
 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.
 Mildred Sisson Asbury, Evangelist, Route 1, Carlisle, Ky.
 Jim Ashcraft, % General Delivery, Lorena, Texas
 Arthur and Florence Atkins, Preachers and Singers,
 1318 West 32nd, Long Beach 10, Calif.
 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.
 Reserved to August 31
 Grangeville, Ida. Sept. 5 to 17
 Lenore Bail, P.O. Box 527, Kansas City 10, Mo.
 A. F. and Leonora T. Balsmeier, Preacher and
 Singer, P.O. Box 745, 219½ E. Second St.,
 Hutchinson, Kansas
 Prescott, Ariz. Sept. 13 to 24
 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
 Arthur and Vada Lee Bakley, Preacher and Singers,
 305 N.W. Main St., Bet. Jny, Okla.
 Gallipolis, Ohio August 15 to 27
 Pricedale, Pa. Sept. 12 to 24
 M. V. Bass, 18616 Riverview, Detroit 19, Mich.
 Mifflin, Ohio (camp) Aug. 20 to Sept. 3
 Columbus, O. (Bellows Ave.) Sept. 5 to 17
 L. C. Bean, General Delivery, Sanger, Calif.
 P. P. Belew, P.O. Box 527, Kansas City 10, Mo.
 Dwight D. Berry, Walkerville, Mich.
 Noble E. Berryhill, P.O. Box 527, Kansas City 10,
 Mo.
 Truro, N.S., Canada Aug. 27 to Sept. 10
 Beverly, Mass. Sept. 14 to 24
 Roy A. Bettcher, 210 Taylor St., Mooreville, Ind.
 Oakland City, Ind. (camp) Aug. 24 to Sept. 3
 Syracuse, N.Y. Sept. 6 to 17
 Henry T. Beyer, 1742 Lesseps St., New Orleans, La.
 Rock Hill, S.C. Aug. 16 to 27

Jack Bierce, Song Evangelist, 19 Cedar Drive, Glen Burnie, Md. Oakland City, Ind. (camp) . . . Aug. 25 to Sept. 3 Canton, O. (1st ch.) . . . Sept. 5 to 17

Joseph Bierce, Prater Road, Chattanooga, Tenn. Raleigh, N.C. . . . Sept. 6 to 17

Blackaby Sisters, Singers and Musicians, 1404 Black St., Pekin, Ill.

W. A. Blunt, 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. West Lafayette, Ohio . . . Aug. 30 to Sept. 10 Portsmouth, O. (1st ch.) . . . Sept. 13 to 24

C. G. Bohannon and Wife, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo. Terre Haute, Ind. . . . Aug. 22 to Sept. 3 Poplar Bluff, Mo. . . . Sept. 5 to 17

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, Pennington, Ind.

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. Lexington, S.C. . . . Sept. 5 to 17 Whitmire, S.C. . . . Sept. 19 to Oct. 1

Russell Bowman, 2400 North 4th St., Columbus, Ohio

George Brannon, 1119 East 37th Place, Tulsa, Okla. Augusta, Kansas . . . Aug. 29 to Sept. 10 Columbia, S.C. (1st ch.) . . . Sept. 12 to 24

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 Denver and Wamul Brown, Rt. 2, Box 18-K, Hammond, La. Southern states for fall and winter Marvin L. Brown, 118 N. Washington St., Kewanee, Ill.

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. Pontiac, Mich. . . . Aug. 22 to Sept. 3 Caruthersville, Mo. . . . Sept. 5 to 17

J. E. Burkett, 2406 Monroe St., Milwaukie, Oregon Eddie and Ann Burnem, 2801 Carter Ave., Ashland, Ky.

H. Evans Burnett, P.O. Box 1269, Ponca City, Okla.

W. D. Burson and Son, Ernie, Evangelist and Singer, 3273 N. Mount Curve, Altadena, Calif. Hawthorne, Calif. . . . Aug. 30 to Sept. 10 Pasadena, Calif. (Central) . . . Sept. 13 to 24

C. C. Burton, P. O. Box 145, Somerset, Ky. Nashville, Tenn. . . . Aug. 21 to Sept. 3 Waysboro, Ky. . . . Sept. 4 to 17

C. F. Byers and Wife, Evangelist and Singers, Wood River, Neb.

Fred T. Carby, 1501 W. Third St., Owensboro, Ky. Richland, Ind. (camp) . . . Aug. 14 to 27 Hartford City, Ind. . . . Sept. 5 to 24

A. B. Carey, 76 Prospect St., Beacon, N.Y. Wilmington, Del. . . . Aug. 29 to Sept. 10 Dover, N.J. . . . Sept. 12 to 24

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. Kellogg, Idaho . . . Aug. 23 to Sept. 3 Hugo, Okla. . . . Sept. 10 to 17

Jack and Ruby Carter, Preacher and Singer, 609 N. Mueller St., Bethany, Okla. Freeport, Texas . . . Aug. 30 to Sept. 10 Fairview, Okla. . . . Sept. 13 to 24

F. P. Cassidy, 814 Idlewild Ct., Lexington, Ky. Leon and Mildred Chambers, Preacher and Singers, Box 386, Fairfax, Ala. Alberta City, Ala. . . . Aug. 23 to Sept. 10 Monmouth, Ill. . . . Sept. 20 to Oct. 1

E. Emerson Chapman, 1712 S. Market St., Wichita, Kansas Susie Chickenoff, 564 Barham Ave., Santa Rosa, Calif. Corning, Calif. . . . Sept. 12 to 24 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 Maryville, Tenn. . . . Aug. 29 to Sept. 10 Kollock, S.C. . . . Sept. 12 to 24

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. Dak.

C. T. Corbett, P.O. Box 215, Kankakee, Ill. Walbridge, Ohio . . . Sept. 6 to 17 Lynn, Ind. . . . Sept. 20 to Oct. 1

H. W. Cornelius and Wife, Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.

J. H. and Maggie Crawford, Springdale, Ark. Decatur, Ill. (tent) . . . Aug. 15 to 27 Mablevale (Cedar Lane Ch.), Ark. . . . Sept. 5 to 17

Walter and Betty Cresswell, Preacher and Musicians, R.D. 3, Pottsville, Pa.

Wesley F. and Kyle Christ, 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, Fla. Samuel O. Cummings, Houtt, W.Va. R. L. Daily, Box 92, Winfield, La. Pitkin, La. . . . Aug. 15 to 27 Bert Daniels, Box 151, Meade, Kansas Marsing, Idaho . . . Aug. 30 to Sept. 10 Colorado Springs (Central), Colo. . . . Sept. 13 to 24

Joe T. Darity, 707 21st St., Columbus, Ga. H. E. Darnell, Box 929, Vivian, La. Jasper, Ala. (1st ch.) . . . Aug. 23 to Sept. 3 Sulphur, La. . . . Sept. 7 to 17

Leo Darnell and Wife, Evangelist and Singers, P.O. Box 113, Harrisburg, Ill. Otto Davidson and Wife, Evangelist and Singers, 224 E. Ames St., Mt. Vernon, O. C. W. and Florence Davis, 1016 Washington Ave., Golden, Colo. 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. Ft. Wayne, Ind. (W. Main) . . . Aug. 29 to Sept. 10 Anderson, Ind. (Goodwin Mem.) . . . Sept. 12 to 24

H. N. Dickerson, 2208 Pollard Rd., Ashland, Ky. Altus, Okla. . . . Aug. 30 to Sept. 10 Iberia, Mo. . . . Sept. 13 to 24

Agnes W. Diffee, 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. Wilmington, Ohio . . . Aug. 20 to Sept. 3 Cedarville, Ohio . . . Sept. 5 to 17

Anna Marie Dotson, Song Evangelist, Rt. 1, Box 145, Yorktown, Ind. 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 May Eastman, Evangelist and Musicians, 2005 East 11th St., Pueblo, Colo. Colorado Home Missions . . . Aug. 14 to Sept. 17 Minot, N. Dak. . . . Sept. 20 to Oct. 1

William Elkins, Jr., 708 Highland Drive, Knoxville 18, Tenn. W. E. "Bill" Elkins, Wurtland, Ky. C. William and Twylah Ellwanger, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo. Pine Mt. Valley, Ga. . . . Aug. 23 to Sept. 3 Columbus, Ga. (1st) . . . Sept. 6 to 17

Ross and Dorothy Emrick, 600 Trumbull St., Bay City, Mich. Franklin Center, Quebec . . . Aug. 30 to Sept. 10 West Chester, Pa. . . . Sept. 13 to 24

H. A. Erdmann, 530 Idaho St., Gooding, Idaho Alva O. and Gladys Estep, Preacher and Singers, Box 238, Losantville, Ind. Tiffin, Ohio . . . Sept. 5 to 17 Lancaster, Ohio . . . Sept. 19 to Oct. 1

Philip S. Ewy, 39 Arizona Ave., Lincoln Heights, Tacoma, Wash. Harry and Cleona Fagan, Singers and Musicians, Shelby, Ohio . . . August 15 to 27

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 Pentiction Ave., Pentiction, B.C., Canada High Prairie, Alta. . . . Aug. 29 to Sept. 10 Armstrong, B.C. . . . Sept. 17 to Oct. 1

Felker Sisters, Singers, Route 2, Liberty, Ky. Harry J. Felter, Box 87, Leesburg, N.J. Gouverneur, N.Y. . . . Sept. 19 to Oct. 1 Bath, Maine . . . Oct. 3 to 15

Ed. and Alma Ferguson, Preacher and Singer, 832 Wall St., Port Huron, Mich. East Detroit, Mich. . . . Aug. 27 to Sept. 10 Open Date . . . Sept. 12 to 24

Fred W. Fetters, P.O. Box #27, Kansas City 10, Mo. Sanger, Calif. . . . Aug. 30 to Sept. 10 Eureka, Kansas . . . Sept. 27 to Oct. 8

Files Sisters, Vocal and Instrumental, Wiley Ford, W.Va. Butler, N.J. . . . Aug. 30 to Sept. 10 Rock Island, Ill. . . . Sept. 13 to 24

Maurice and Naomi Fingar, Preacher and Singer, 529 E. 4th St., Northampton, Pa. Dayton, O. (Drexel) . . . Aug. 16 to 27 Fort Mills, S.C. . . . Sept. 20 to Oct. 1

C. William Fisher, P.O. Box 527, Kansas City 10, Mo. Malden, Mass. . . . Sept. 6 to 17 Atlanta, Ga. (1st ch.) . . . Sept. 20 to Oct. 1

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 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. Trenton, Ontario . . . Aug. 25 to Sept. 3

Ira and Naomi Fowler, Preacher and Singers, Hollywood, Md. Hazel M. Fraley, 458 Moore Ave., New Castle, Pa. Cletus Franklin, % Gen. Del., Odon, Ind. O. S. Free, Box 931, Little Rock, Ark. Oklahoma City, Okla. . . . Aug. 22 to Sept. 3 Perryton, Texas . . . Sept. 5 to 17

J. O. Fuller, 124 Spencer St., Ft. Valley, Ga. Barnesville, Ga. . . . Aug. 25 to Sept. 3

Chicopee, Ga. . . . Sept. 5 to 17

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. Ellisville, Ill. . . . Aug. 29 to Sept. 10

Gillian Evangelistic Party, Rt. 1, Box 432, Woodland, Wash. 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. Tilden, Ill. . . . Sept. 6 to 17 Anderson, Ind. . . . Sept. 19 to Oct. 1

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. 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 Indianapolis, Ind. . . . Aug. 28 to Sept. 3 Erick, Okla. . . . Sept. 21 to Oct. 1

R. E. and Dorothy Griffith, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo. Albany District Tour . . . Aug. 30 to Sept. 13 Hemingford, Neb. . . . Sept. 20 to Oct. 1

Alden D. Grim and Wife, Preacher and Musicians, Box 114, Bethany, Okla. Groves Sisters, Singers and Chalk Artist, Bruceston Mills, W.Va. R. D. Grubbs, Rt. 3, Box 220, Covington, Ky. Eva Gruver, Evangelist, P.O. Box 1212, Hutchinson, Kansas Langley E. Gullett, Box 548, Pineville, Ky. Dellroy, Ohio . . . Aug. 29 to Sept. 10 Tillsontville, Ohio . . . Sept. 12 to Oct. 1

John D. Guy and Wife, Evangelist and Singers, Dellroy, Ohio Wayne and June Haas, Singers and Musicians, Route 1, Cory, Ind. Newburgh, Ind. . . . Aug. 28 to Sept. 10

Alton E. Hacker, 329 E. Pomona St., Santa Ana, Calif. Charles E. Haden, 905 Triplett St., Owensboro, Ky. Flora, Ill. . . . August 15 to 27 Clarkston, Ky. . . . Aug. 30 to Sept. 10

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 Conway, Ark. . . . Aug. 23 to Sept. 3

Alamosa, Colo. . . . Sept. 6 to 17

Jack and Wilma Hamilton, Evangelist and Musicians, Box 172, Hays, Kansas Mark Hamilton, P.O. Box 788, Ashland, Ky. Warm Springs, Ga. (camp) . . . Aug. 24 to Sept. 3 Lafayette, Ga. . . . Sept. 5 to 17

Lee L. Hamric, 766 Sycamore St., Abilene, Texas U. E. Harding and Wife, P.O. Box 71, Arcadia, Fla.

- Whitcomb and Maridel Harding, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo. Exeter, Calif. Aug. 22 to Sept. 3
Venice, Calif. Sept. 5 to 17
- W. N. Harrington, Rt. 3, Box 280-B, Gainesville, Fla. Aug. 13 to Sept. 10
Alabama City, Ala. Sept. 17 to Oct. 4
- R. S. Harris, 432½ Frederick St., Huntington, Ind. John W. Harrold, Box 309, Redkey, Ind.
Charles W. Hart, Song Evangelist, Route 3, Greenfield, Ind.
- H. J. Hart, Route 1, Nampa, Idaho
- J. D. Havener, Box 401, Bourbonnais, Ill. Yuma, Colo. Aug. 29 to Sept. 10
St. Louis (Wellston), Mo. Sept. 12 to 24
- Nathan W. Hawkes, 42 Peirce St., Mancelona, Mich. Thomas Hayes, P.O. Box 527, Kansas City 10, Mo. Beech Grove, Ark. Sept. 3 to 17
Mooreland, Okla. Sept. 19 to Oct. 1
- O. F. Haynes, 1628 Seventh Ave., Charleston 2, W.Va.
- Jimmy and Fern Heasley, Preachers and Singers, 214 N. Redmond St., Bethany, Okla.
Drumright, Okla. Aug. 29 to Sept. 10
Barnsdall, Okla. Sept. 13 to 24
- C. L. Henbest, Box 345, Rogers, Ark. Monroe, La. Aug. 17 to 27
Stroud, Okla. Aug. 31 to Sept. 10
- Nelson H. Henck, 120 Audrey Ave., Brooklyn 25, Md. Brandon, Vt. Sept. 12 to 24
Scranton, Pa. Sept. 26 to Oct. 8
- 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. 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.
Wagoner, Okla. Aug. 15 to 27
- 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.
- Ted Hollingsworth, 3015 W. 12th St., Little Rock, Ark.
- Halso Evangelistic Party, Preacher and Singers, 5332 Summer Ave., Ashtabula, Ohio
Vanderbilt, Pa. Aug. 29 to Sept. 3
Scottdale, Pa. Sept. 6 to 17
- James D. and Lois Holstein, Preacher and Singers, Ethel, W.Va.
Rhineland, Wis. Sept. 1 to 10
Olivet, Ill. Sept. 17 to 24
- A. D. Holt, 3906 Saul's Drive, Greensboro, N.C.
- H. H. Hooper, Box 832, Jasper, Ala. Nashville, Tenn. (Calvary) Aug. 29 to Sept. 10
Birmingham, Ala. (Assem.) Sept. 13 to 15
- G. W. and Pearl Moser Hoot, Evangelist and Musicians, Olivet, Ill.
Wadsworth, Ohio Sept. 19 to Oct. 1
Hamilton, O. (1st ch.) Oct. 3 to 15
- A. S. Howard, 1144 N.W. 41st St., Oklahoma City 1, Okla.
- Mary Howland, 406 Olds St., Jonesville, Mich. H. B. Huffman, Box 25, Onego, W.Va.
- Ralph and Lois Humble, Song Evangelists, 2211 Indiana Ave., New Castle, Ind.
- Robert and Delores Hungate, Singers and Children's Workers, Newburgh, Ind.
Washington, Ind. Aug. 29 to Sept. 10
- Loran Irby, P.O. Box 108, Kokomo, Ind. Donald T. Isenberg, Box 388, New Cumberland, Pa.
- A. L. James and Wife, Evangelists and Reader, 300 N. Seventh St., McAllen, Texas
- Homer Jarvis, Song Evangelists, S. Oakside Ave., Mishawaka, Ind.
- Howard W. Jerrett, 2207 Pinecrest Dr., Ferndale, Mich.
Los Angeles (Graham), Calif. Sept. 6 to 17
South Gate, Calif. Sept. 20 to Oct. 1
- Johnson Sisters, Preacher and Singers, 606 N. Beach St., Daytona Beach, Fla.
- Andrew Johnson, Wilmore, Ky.
Dotha, Ky. (camp) Aug. 25 to Sept. 4
- Paul and Ruth Johnson, Singers and Musicians, 3333 S. Third St., Springfield, Ill.
- Spencer Johnson, P.O. Box 527, Kansas City 10, Mo. Sentinel, Okla. Aug. 23 to Sept. 3
Rosenburg, Ore. Sept. 7 to 17
- A. K. Jones, 519 Commercial, Danville, Ill. Bonham, Texas Aug. 15 to 27
- Claude W. Jones, Bel Air, Maryland
Bell Air, Md. (tent) Aug. 16 to 27
- Lum Jones, Ada, Okla.
Livingston, Mont. Aug. 22 to Sept. 3
Nyssa, Oregon Sept. 5 to 17
- Willard F. Jones, Lexington Park, Md.
Elmer H. Kauffman, 134 Grand View Ave., Wollaston 70, Mass.
- Arthur E. Kelly, 331 Whaley St., Columbia, S.C. Ensley, Ala. Aug. 15 to 27
High Point, N.C. Aug. 29 to Sept. 10
- Ernest M. and Orelia Kennedy, Evangelist and Singers, % Gen. Del., Vicksburg, Mich.
- H. L. and Lottiemae Kennedy, Preacher and Chalk Artist, P.O. Box 535, Muncie, Ind.
- Clayton Kidd, Box 115, Laurel, Miss.
- Robert L. Killion and Wife, Singers and Musicians, Vicksburg, Mich.
- Hazel F. Kime, Song Evangelist, 301 N. Fifth St., Brighton, Colo.
- Paul and Lucille King, Evangelist and Singer, 2004 Kearns Ave., Pittsburgh 5, Pa.
- Carl H. Kruse and Wife, Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
Larned, Kansas Sept. 12 to 24
Burr Oak, Kansas Sept. 26 to Oct. 8
- R. R. Kunkel, 303 High St., Hanover, Pa.
- P. E. Kuykendall, Box 978, Hendersonville, N.C.
- George T. Lampkin, 522 Eye St., Sacramento 14, Calif.
- Sterling C. Lansdowne, 1508 Laura Ave., Wichita 9, Kansas
- R. S. Lanterman, 5063—43rd St., Red Deer, Alberta
- Joy and Mary Latham, 18 Allen Ave., Wyoming, Cincinnati 15, Ohio
Akron Dist. N.Y.P.S. Inst. Aug. 28 to Sept. 2
- Minnie Lauermaun, 3261 "Y" St., Lincoln, Neb. Mason Lee, 217 Division St., Huntington, W.Va.
Don Leetch, 129 W. Francis Ave., La Habra, Calif. Martin Leih, 721 E. Foothill Blvd., Monrovia, Calif.
Vancouver, Wash. Sept. 5 to 17
Bremerton, Wash. Sept. 19 to Oct. 1
- Roy O. Lemons, 831 Center St., Ashland, Ohio
- Leverett Brothers, Preachers and Singers, 408 East 10th, Lamar, Mo.
Crown Point, Ind. Sept. 13 to 24
Bethany, Okla. (Richland) Sept. 27 to Oct. 8
- E. Arthur Lewis and Wife, Preachers and Singer, 1823 N. Sierra Bonita, Pasadena 7, Calif.
- E. E. Lewis, 312 N. Main, Ironton, Mo.
- Ellis Lewis, 208 N. Donald, Bethany, Okla.
Union City, Tenn. Aug. 29 to Sept. 10
Britton, Okla. Sept. 13 to Oct. 1
- Howard and Irene Lewis, Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
- Roy R. Lewis, Route 1, Albany, Ind.
Farmland, Ind. Aug. 28 to Sept. 10
Ligonier, Ind. Sept. 11 to 24
- P. L. Liddell and Wife, Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
Hamilton, Ohio Sept. 5 to 17
- Herbert E. Lilly, 415 Garland St., Nampa, Idaho
- Enterprise, Ore. Sept. 3 to 17
Union, Oregon Sept. 19 to Oct. 1
- Charles H. Lipker, P.O. Box 210, Marion, Ohio
- Milwaukee, Wis. Sept. 5 to 17
Dayton, O. (Maryland Ave.) Sept. 19 to Oct. 1
- Eli Lipps, 1023 Edison Ave., Hamilton, Ohio
- Dick and Doris Littrell, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
- Robert and Helen Long, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Claytonia, Pa. Aug. 30 to Sept. 10
- J. L. Longnecker, 45 Main St., Valley Park, Mo. Dublin, Ind. Aug. 29 to Sept. 16
Milltown, Ind. Sept. 26 to Oct. 8
- L. H. Lucous, 2328 S.W. 28th St., Oklahoma City, Okla.
- Leroy Lyell, 505 South 20th St., Herrin, Ill.
- D. D. Mackey Evangelistic Party, Preacher and Musicians, P.O. Box 103, Bluffton, Ind.
- J. Stewart Maddox, 1410 King St., Danville, Ill. Walter Markham, P.O. Box 527, Kansas City 10, Mo. Aberdeen, Alberta Sept. 3 to 17
Penticton, B.C. Sept. 3 to 17
- H. E. Martin, Route 5, Washington C.H., Ohio
Carthage, Ky. (camp) Aug. 18 to 27
Lafayette, Ind. Sept. 5 to 17
- John C. Martin, Song Evangelist, Box 503, Bethany, Okla.
Walter F. Masters, 115 Mannington Ave., Mannington, W.Va.
- L. B. Mathews and Wife, Evangelist and Singer, 2208—18th Ave. South, Nashville 4, Tenn.
Reserved Aug. 28 to Sept. 17
Butler, Ind. Sept. 20 to Oct. 1
- M. M. Matlock, P.O. Box 527, Kansas City 10, Mo. Clifton T. Matthews, 53 Nassau Ave., Freeport, N.Y.
Alvin and Pauline Maule, Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
- Buddie May, 328 Greenup Ave., Ashland, Ky. Malden, Mo. Sept. 5 to 17
- Paul and Helen Mayfield, Preacher and Singers, 915 W. Genesee St., Saginaw, Mich.
- R. H. and Edna McCard, Preacher and Singer, 4100 Quitman St., Denver 12, Colo.
- A. J. McComas, 225 Riverside Dr., Russell, Ky.
- L. W. McCoy, 1419 Tiffin Ave., Des Moines, Iowa
- Pauline McKinley, Song Evangelist, P.O. Box 158, Greenfield, Ind.
- Charles and Pauline McVay, Song Evangelists, 343 West 41st St., Tucson, Ariz.
- Miss Naomi Meadows, 3119 Eden Ave., Cincinnati 19, Ohio
Indianapolis, Ind. (Naz. Mission) Aug. 15 to 27
Olive Hill, Ky. Sept. 19 to Oct. 1
- Dwight and Norma Jean Meredith, Song Evangelists and Musicians, 2032 S. Waco, Wichita, Kansas
Augusta, Kansas Aug. 29 to Sept. 10
Junction City, Kansas Sept. 19 to Oct. 1
- Haley Messer, 616 East 26th Place, North, Tulsa, Okla.
Columbia, Mo. Aug. 29 to Sept. 10
No. Long Beach, Calif. Sept. 13 to 24
- Ralph A. and Lillian Mickel, Evangelist and Singers, Alum Bank, Pa.
Lebanon, Pa. Sept. 8 to 17
Hawthorn, Pa. Sept. 19 to Oct. 1
- A. E. and Pauline Miller, Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Denton, Md. Sept. 12 to 24
Hagerstown, Md. Sept. 26 to Oct. 8
- James Miller, Rt. 17, Box 609, Indianapolis 44, Ind.
- Leila Dell Miller, % Trevecca Nazarene College, Nashville, Tenn.
Mishawaka, Ind. (1st ch.) Sept. 1 to 10
Enid, Okla. Sept. 13 to 24
- Nettie A. Miller, % Trevecca Nazarene College, Nashville, Tenn.
Owensboro, Ky. (1st ch.) Aug. 30 to Sept. 10
Columbus, O. (Warren Ave.) Sept. 13 to 24
- W. F. Miller, 521 Victoria Ave., Williamstown, W.Va.
Nanty Glo, Pa. Aug. 27 to Sept. 10
North Waldoboro, Maine Sept. 12 to 24
- W. H. Minor and Wife, Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.
- Lloyd and Addie Mitcnell, Singers and Musicians, Valier, Pa.
- J. E. Moore, 2673 Crest Ave., Dallas, Texas
- John E. Moore, Song Evangelist, P.O. Box 527, Kansas City 10, Mo.
Anderson, Ind. Sept. 6 to 17
Alexandria, Ind. Sept. 20 to Oct. 1
- S. T. Moore, Box 777, Lafayette, Ind.
- C. Helen Mooshian, P.O. Box 527, Kansas City 10, Mo.
India Mission field Aug. 12 to Sept. 25
Bangkok, Stam Sept. 26 to Oct. 1
- W. D. Morgan, Leavenworth, Wash.
Wausau, Wis. Sept. 20 to Oct. 1
Snoqualmie, Wash. Oct. 4 to 15
- Winfield A. Mundell, Route 1, Trout, La.
Musical Messengers (Don Ratliff and Wife, Paul Jester and Wife), 6 N. Colorado Ave., Indianapolis, Ind.
- B. F. Neely, 545 N. Park, Shawnee, Okla.
Okmuige, Okla. Sept. 4 to 10
Craig, Mo. Sept. 13 to 24
- Nettie W. Neff, 100 Beulah Park Dr., Santa Cruz, Calif.
- E. P. Nelson, 317 N. Riley, Indianapolis, Ind. L. H. Newcomb, P.O. Box 946, Vivian, La.
Christian Chapel (near Alexandria, La.) Aug. 16 to 27
Tulsa, Okla. (Dawson) Sept. 13 to 24
- Neva Newell, Song Evangelist, 1803 W. Second, Spokane, Wash.
- Dorrance and Esther Nichols, Evangelist and Musicians, Bloomsburg, Pa.
Port Homer, Ohio Aug. 23 to Sept. 3
Greene, Ohio Sept. 6 to 17
- Ray O. Noggle, Blind Preacher, 345 Boyd St., Harrisburg, Pa.
- Joe Norton, Box 143, Hamlin, Texas
Walters, Okla. (Emerson Indian Ch.) Aug. 20 to 27
- S. Ellsworth Nethstine, P.O. Box 527, Kansas City 10, Mo.
Charles and Mary Ogden, Evangelist and Singer, 4105 Washington St., Lincoln, Neb.
Central City, Neb. Sept. 13 to 24
Litchfield, Neb. Sept. 23 to Oct. 1
- Harry and Joan Olin, Preacher and Singer, Benton Road, Mt. Vernon, Ill.
- J. H. Parker, 3102 Windsor Ave., Baltimore 16, Md. Hollywood, Md. Aug. 23 to Sept. 3
Meyersdale, Pa. Sept. 13 to 24
- D. E. Patrone, P.O. Box 817, Alliance, Ohio
- Eddie E. Patzsch, 1747 Clark Ave., Wellsville, Ohio
- L. M. Payne, Box 257, Bethany, Okla.
- J. F. Penn, 116 Ivy St., Nampa, Idaho
- George C. Pestana and Wife, Evangelist and Singers, 1743 Sunnyvale Ave., Walnut Creek, Calif.
Williston, N. Dak. Aug. 30 to Sept. 10
Alexander, N. Dak. Sept. 13 to 24
- Misses Edna Peterson and Emma Thiessen, Preacher and Singer, 1212 Tenth Ave. So., Nampa, Idaho
- Wm. H. Phillips, P.O. Box 131, Apple River, Ill. Boyce and Catherine Pierce, Singers and Musicians, 505 Columbia Ave., Danville, Ill.
Mt. Sterling, Ky. Aug. 29 to Sept. 10
Columbia, S.C. (1st ch.) Sept. 12 to 24
- 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.
 Lawson, Ky. (camp) Aug. 25 to Sept. 3
 Reserved Sept. 6 to 17

C. P. Pridgen, 2325 W. Second St., Dayton, Ohio
 Open time for September
 Fortville, Ind. Oct. 3 to 15

Laura DeLong Pope, 20 Washington Ave., Waltham, Mass.

E. Puffer and Wife, Preacher and Singer, 414 North 18th St., Omaha, Neb.

Bertha Pults, P.O. Box 527, Kansas City 10, Mo.
 K.C. Dist. Assembly Sept. 5 to 8
 Pierre, S. Dak. Sept. 10 to 17

Paul M. Qualls, Song Evangelist, 408 Jersey Ave., Orlando, Fla.
 Indianapolis, Ind. (camp) Aug. 28 to Sept. 3
 New Castle, Pa. (1st ch.) Sept. 5 to 17

Eleanor Reasoner, Song Evangelist, 1109 Maple Row, Elkhart, Ind.
 Edinburg, Ind. Sept. 5 to 17
 Olive Hill, Ky. Sept. 19 to Oct. 1

Stewart Reed, 808 S. River St., Carthage, Mo.
 Udall, Kansas Aug. 29 to Sept. 3
 Manhattan, Kansas Sept. 5 to 17

D. C. Reynolds, Indian Evangelist, 4805 N. Western Ave., Oklahoma City, Okla.

Ruth M. Reynolds, 511 Diamond St., Sistersville, W.Va.

Ralph Rice, 444 N. Blaine, Bradley, Ill.
 Shelbyville, Tenn. Aug. 15 to 27
 Mokenca, Ill. Sept. 5 to 17

Miss Alice Rich, Song Evangelist, 415 East 6th St., Bloomington, Ind.

R. L. and Pearl Rich, 415 East 6th St., Bloomington, 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.
 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.
 Danville, Ill. (Oaklawn) Aug. 31 to Sept. 10
 Ashtabula, Ohio Sept. 12 to 24

O. F. Ring, 418 Grant St., Newell, W.Va.

Lorraine Ripper and Bernice Markey, Preachers and Singers, 3917 West 29th Ave., Denver, Colo.

Mrs. Lillian Robinson, 506 S.E. First Ave., Perryton, Texas

Frank Roddy, 128 Jefferson St., Marion, Ohio

Clyde B. Rodgers, 505 Lester Ave., Nashville 10, Tenn.
 Parrish, Ala. Aug. 22 to Sept. 3
 Clearwater, Fla. Sept. 6 to 17

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, Opydyke, Ill.

A. C. Rowland Evangelistic Party, Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
 Oregon, Ill. Aug. 23 to Sept. 3
 Alton, Ill. Sept. 6 to 17

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.

Walter C. Schultz, Song Evangelist, 707 S. Chipman St., Owosso, Mich.
 Meadville, Pa. (tent) Sept. 4 to 17
 Bowling Green, Ky. Sept. 26 to Oct. 8

Cyril E. Scott, Box 354, Elverta, Calif.

Earl P. Scott and Wife, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Sebring, O. (Dist. Camp) Aug. 17 to 27
 Union, Maine Aug. 29 to Sept. 10

J. Lester and Edna M. Seel and Merlin, Preacher and Musicians, 1501-29th St., Ashland, Ky.
 Rossville, Ga. Aug. 15 to 27
 Jacksonville, Fla. (Central) Aug. 29 to Sept. 10

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.
 Deanesville, Va. Aug. 18 to 27

L. D. Sharp, P.O. Box 527, Kansas City 10, Mo.
 Blytheville, Ark. Aug. 15 to 27

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.

Buchanan, Mich. Sept. 3 to 17

Vera Lois Simms, Box 48, Glencoe, Ohio
 Kane, Pa. Sept. 5 to 17

D. F. Slack, Song Evangelist, Route 2, Vevay, Ind.
 Oak Hill, W.Va. Aug. 16 to 27
 Cape Girardeau, Mo. Sept. 19 to Oct. 1

Glenn and Vera Slater, Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
 Oelwein, Iowa Sept. 4 to 17
 Fall City, Neb. Sept. 19 to Oct. 1

J. Howard and Carrie Sloan, 514 Jackson St., East Liverpool, Ohio

R. J. Smeltzer, 428 King St., Ravenna, Ohio
 Barberton, Ohio Sept. 5 to 17
 Wellington, Ohio Sept. 19 to Oct. 1

Arthur Smith, 513 W. Grand River, Lansing 6, Mich.

Bernie Smith, P.O. Box 145, Harrisburg, Ill.
 Anderson, Ind. (1st ch.) Sept. 6 to 17
 Alexandria, Ind. Sept. 20 to Oct. 1

Billy and Helen Smith, Evangelist and Singers, 818 McKinley Ave., Cambridge, Ohio
 Brewton, Ala. Aug. 15 to 30
 McArthur, Ohio Sept. 5 to 17

C. B. Smith, Wrens, Georgia

Charles Hastings Smith, 1514 Robinson, Conway, Ark.

Eugene and LaNora Smith, Song Evangelists, Winnsboro, S.C.
 Boliver Run, Pa. Aug. 29 to Sept. 10
 Scottsdale, Pa. Sept. 12 to 24

Iola V. Smith, Song Evangelist, 4690 Clay St., Denver 11, Colo.

Janet O. Smith, % Nazarene Seminary, 1000 East 30th St., Kansas City, Mo.

Miss Joy Dean Smith, Song Evangelist, 323 Madison 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.
 Toronto, Ontario Aug. 23 to 27
 East Palestine, Ohio Sept. 5 to 17

Loy Snow, 129 N. Bradley, Indianapolis, Ind.
 Albany, Ind. Sept. 4 to 24
 Mt. Vernon, Ind. Sept. 25 to Oct. 8

J. W. South and Wife, Preacher and Singer, 1718 East 6th St., Little Rock, Ark.
 Prescott, Ark. (Bell Chapel) Aug. 16 to 27
 Little Rock, Ark. Aug. 30 to Sept. 10

Burl Sparks, Song Evangelist, 709 E. Third St., Seymour, Ind.

Sammy Sparks, 3416 Central Ave., Ashland, Ky.
 Marion, Ind. (1st ch.) Aug. 30 to Sept. 10
 Scottdale, Ohio Sept. 13 to 24

J. D. Stafford, Box 97, Vivian, La.

T. H. Stanley, 1242 Cottage Ave., Middletown, Ind.
 Inglewood, Calif. Aug. 30 to Sept. 10
 Corning, Calif. Sept. 12 to 24

Earl Starnes, 2832 "B" St., Evansville, Ind.
 Boulder, Colo. Sept. 5 to 17
 Colorado Springs (1st), Colo. Sept. 18 to 30

L. Wayne States, 308 N. Chestnut, Colorado Springs, Colo.
 Manzanola, Colo. Aug. 17 to 27
 Yuma, Colo. Aug. 29 to Sept. 10

Joe A. Stephens, 3301 S. Santa Fe St., Oklahoma City, Okla.

Edward and Lydia Stevenson, Singers and Musicians, Box 154-B, Cuba, Ill.
 High Point, N.C. Aug. 29 to Sept. 10
 Macomb, Ill. Sept. 12 to 24

Grant and Ola Stone, Song Evangelists, Kennicott, Ky.

W. J. Strack, Box 215, New Lyme, Ohio
 Broad Top, Pa. Sept. 5 to 17
 Kittanning, Pa. Sept. 19 to Oct. 1

E. L. Striegel, 229 S. Findlay, Norman, Okla.

Mrs. M. A. Stumbaugh, Evangelist, P.O. Box 527, Kansas City 10, Mo.

Robert and Louise Sumner, Evangelist and Singers, 2215 Maplegrove, Dayton 4, Ohio
 Attending assembly Aug. 23 to Sept. 5
 Rudolph, Ohio Sept. 6 to 17

B. D. Sutton and Wife, Evangelistic Singers, Olivet, Ill.
 Detroit, Mich. (Ferndale) Sept. 5 to 17
 Chickasha, Okla. Oct. 11 to 22

C. C. Swallow, Farmington, Iowa

Howard W. Sweeten, Ashley, Ill.
 Canton, Ohio Sept. 5 to 18
 Mansfield, Ohio Sept. 19 to Oct. 1

George H. Talbert and Wife, Evangelist and Poet, 409 East 13th St., Box 438, Abilene, Kansas
 Mitchell (Piano), S.D. Sept. 3 to 17
 Open date Sept. 19 to Oct. 1

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.
 Clinton, Ill. Sept. 5 to 17
 Red Deer, Alberta Sept. 20 to Oct. 1

Harold C. Thompson, P.O. Box 549, Blytheville, Ark.

W. W. Tink, P.O. Box 527, Kansas City 10, Mo.
 Florin, Calif. August 21 to 27
 Hazel Park, Mich. Sept. 4 to 20

J. N. Tinsley, P.O. Box 527, Kansas City 10, Mo.

Laura and Orma Tompkins, Evangelistic Singers, 25861 West 9 Mile Rd., Detroit 19, Mich.
 Owen Sound, Ontario Aug. 14 to 27
 Highland, Mich. Sept. 4 to 17

Mrs. Lena M. Troesch, 320 E. Ercoupe Dr., Oklahoma City 10, Okla.

E. E. and Ora J. Turner, Personal Evang. Conv. and Singers, 3318 N. Capitol Ave., Indianapolis, Ind.

Maurice E. Turner and Wife, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

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, 1003½ N. Third, Arkansas City, Kansas

L. L. Vaughn, 1403 Young St., Henderson, Ky.

Victory Singers (Colored), 5390 Bangor Ave., Detroit 10, Mich.

Harold L. Volk, 515 Holly St., Nampa, Idaho

E. Bruce Wade, Song Evangelist, 6238 Petain, Dallas, Texas
 Lamesa, Texas Aug. 30 to Sept. 10
 El Paso, Texas Sept. 13 to 24

Betty Wagner and Helen Lavelly, Preacher and Singers, Gen. Del., Robinson, Ill.

A. C. Wakefield, Evangelist, 4201 Murphy Rd., Nashville, Tenn.
 Barnesville, Ga. Aug. 23 to Sept. 3
 Waycross, Ga. Sept. 5 to 17

Jesse C. Walker, McCune, Kansas

Lloyd H. and Gertrude Ward, Preacher and Chalk Artist, 1115 N. Meridian, Portland, Ind.
 New York City Aug. 22 to Sept. 3
 Freeport, N.Y. Sept. 6 to 17

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.
 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.

J. E. Williams, P.O. Box 527, Kansas City 10, Mo.
 Norman, Okla. (1st ch.) Aug. 30 to Sept. 10
 Poteau, Okla. Sept. 13 to 24

Traffon and Thressa Williams, Evangelism and Visual Aids for Jrs., 1718 N. Taylor, Little Rock, Ark.
 Greenville, Texas Sept. 20 to Oct. 1

Pittsburg, Texas Oct. 4 to 15

W. L. Williams and Wife, 3836 North 14th St., Phoenix, Ariz.

Harold J. Willis and Wife, Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.
 Hoisington, Kansas Sept. 6 to 17
 Crawford, Neb. Sept. 20 to Oct. 1

Otto R. Willison Evangelistic Trio, Singers and Preacher, Box 223, Antlers, Texas

H. E. Wilson, 270 Byrd St., Coolidge, 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.
 Dill City, Okla. Sept. 3 to 10
 Hooker, Okla. Oct. 31 to Nov. 12

Lon R. Woodrum, P.O. Box 527, Kansas City 10, Mo.

Archie Woodward, 401 N. Third St., Iola, Kansas

Kearney, Neb. (camp) Aug. 17 to 28

Ainsworth, Neb. Sept. 6 to 17

George P. Woodward, Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Union City, Pa. Aug. 23 to Sept. 3
 New Brighton, Pa. Sept. 6 to 17

C. F. Wright, 412 Grand Blvd., Boone, N.C.
 Mt. Sterling, Ky. Aug. 29 to Sept. 10

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.

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OLIVET'S DOORS

of opportunity are open wide to young people
who feel a call to serve Christ and to exert
a Christian influence in a desperately needy world



SCHOOL OPENING

September 5, 6, 7, 8, Freshman Bible School and High School Orientation and Registration.

September 9, 11, Sophomore and Upper-classmen Registration.

Trained to Serve
205 Seniors were in the
graduating class this year.

REGISTER THIS FALL AT O.N.C.

- Olivet aims to keep the spiritual life of its students constantly at high level.
- Students live in a most delightful, homelike atmosphere.
- Sixty competent and devoted faculty members assist in the training of youth.
- Major departments offer courses in Biology, Business Administration, Chemistry, Classics, Economics, Education, Psychology, English, History, Home Economics, Mathematics, Modern Languages, Music, Physical Education, Sociology, Speech, Philosophy, Religion, and Radio.
- A number of the present student body work at part-time jobs and go to college too, with success.
- The GI plan for veterans terminates July 1, 1951.

1-A REGISTRANTS

- Under present regulations, the Selective Service Act provides for the deferment of 1-A registrants who have enrolled in college, until the end of the school year.

For further information write to Ralph E. Perry, Registrar

OLIVET NAZARENE COLLEGE, Kankakee, Illinois

Harold W. Reed, M.S., Th.D., President