

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

June 10, 1953

Spare That Tree

General Superintendent Powers

YEARS AGO Doctor Joseph Harper called attention to the fact that in the Old Testament the Jews, in laying siege to any city, were forbidden to destroy any fruit-bearing trees in the vicinity. This prohibition was designed to safeguard the future, for the army was compelled to "live off the land" in such cases; hence, the importance of these fruit-producing trees. Other trees might be utilized in winning the conflict, but not the fruit-bearing ones. In the excitement of battle the soldiers were to practice restraint. Future welfare and safety must not be sacrificed to present emergency.

Failure to observe this principle has brought loss to many souls and much damage to the Church of Jesus Christ. The rich man, engrossed in the current demands of his business, made no preparation for the future life, and that night, when his soul was required, he was lost.

And even in the church we must remember that any present policy or program which does not adequately safeguard the future spiritual vitality of the church is shortsighted indeed. The church should and can grow numerically and at a much more rapid rate than at the present time, but

this must not be achieved at the sacrifice of rugged doctrinal and experiential emphases. To wink at *Manual* standards in order to win members is to fail God and souls and jeopardize the future strength of the church.

The challenge of world conditions and of doors providentially opened to the church today indicates the necessity of an increase in prayer, giving, and effort in evangelizing the lost in foreign lands. But again, this must not be achieved by the curtailment of the home missionary project; for only by the constant strengthening of the home base can we hope to safeguard the future of the foreign work. One thousand new churches this quadrennium is a reasonable goal. In the diligent prosecution of this task we will find additional resources for expansion on the foreign field. Any slackening of interest or effort in organizing new churches on the home field will seriously hinder the expansion of the foreign work in the future.

The fight is on, O Christian soldier; but in the heat of battle let us demonstrate our strength, not alone by positive action, but also by proper forbearance. Think of the future, and spare that tree.

"FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION" (1 Thess. 4:3)

TELEGRAMS

Washington, D.C.—Rev. George W. Andrews, pastor at Coatesville, Pennsylvania, elder on Washington-Philadelphia District, killed in auto accident on May 21, en route to district assembly.—C. M. WILLIAMS, District Secretary.

Fort Lauderdale, Florida—Florida District Assembly closed at Fort Lauderdale in high tide of victory. Rev. John L. Knight re-elected with very fine vote. Wednesday night's great home missions rally, with Rev. Mack Anderson, was climaxed with excellent increase in our quadrennium goal of \$100,000.00. Dr. Samuel Young presided and endeared himself again to Florida Nazarenes with his fine spirit and challenging messages.—G. W. ABERSOLD, Reporter.

Portland, Oregon—Oregon Pacific Assembly. General Superintendent Hardy C. Powers at his best. District Superintendent W. D. McGraw re-elected with all but 3 votes; 340 gain in membership; 5 new churches; \$10,000.00 increase in general giving; \$14,000.00 increase in district giving; Sunday-school enrollment increased 1,100; property evaluation increase, \$221,000.00. New General Budget set at \$320,000.00; \$15,000.00 pledged for home missions. Wonderful spirit prevails.—HAROLD E. PRIDDY, Reporter.

NEWS IN BRIEF

Rev. Howard M. Lester, graduate of the Nazarene Theological Seminary, with the class of '53, has accepted the pastorate of the church in Seagraves, Texas.

Rev. D. V. Johnston has resigned as pastor at Ford, Kansas, to accept a call to pastor Southside Church in Pueblo, Colorado.

Evangelist Philip S. Ewy has left the field to accept the call to pastor the Crown Hill Church in Seattle, Washington.

Rev. Fred J. Hawk has resigned as pastor of the church in Midland, to accept the pastorate of First Church in Lansing, Michigan.

Rev. R. Gouthey Jones has resigned as pastor of the church in Mohawk, Indiana, to accept a call to pastor the Park Avenue Church in Memphis, Tennessee.

History Repeats Itself:

THE OLD saying, "History repeats itself," is certainly true. You and I are witnessing this truth without realizing it. The historian Gibbon gives five reasons for the fall of Rome. Read them carefully; they read like modern-day headlines in our local papers. Mr. Gibbon cites these reasons for the fall of Rome. If Rome fell from its high pinnacle we Americans need to pray and repent. Maybe God will have mercy on America. The five reasons are:

(1) The alarming increase in divorce and the breaking up of the Roman home.

(2) Higher and higher taxes until the load became unbearable, while officials of the empire continued to spend public funds with reckless indifference.

(3) A mad desire for excitement which finally engulfed the empire and destroyed it.

(4) Increased political pressure for armaments but with blind disregard for the destructive elements building up inside the empire.

(5) A decline in religion and withholding of support from character-building institutions.

If Jesus delays His coming much longer we Americans face almost certain judgment. Our need is an old-fashioned, Heaven-born revival. Time is short; let's work and pray and live consistent, holy lives.—AUBREY PONCE, Pastor, Jacksonville, Florida.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth (Ps. 46:10).

HERALD OF HOLINESS

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The Christian Imperative

TO THE minister and laymen there is nothing that takes the place of visitation in the home of prospects for God and the church. I read once of a great preacher of whom it was said, "He preached as a dying man to dying men"—so conscious was he of the mortality of himself and of those before him. And so he made the most of each present opportunity to win men to God.

This urgency was recently impressed upon me anew. I visited a farmer and his wife, both in the prime of life, with two small children in the home. We talked about some common interests and then I brought up the subject of Sunday school and church attendance. He has, or then had, a philosophy of his own which he considered adequate. She and the children occasionally attended another church, and she expressed interest in religion for herself and the children.

I did not press her for a clear-cut testimony of faith in Christ. In fact, I was careful what I said, lest I should offend and close the door on future efforts to win these precious people to Christ. As the husband had just put in almost twenty-four hours of work, I shortened my visit and left so that he could get his rest.

No future opportunity to visit them ever came, for the wife was stricken a short time later with a fatal illness and rushed to an iron lung, so I learned in the local paper. Less than two days later she was dead. At the funeral the surviving members of the family, and many relatives, received much good scripture and spiritual comfort from two godly ministers.

The husband had been a drinker for years, to varying extents. Some weeks after the funeral and after being held for drunken driving, he committed himself to a hospital for help. The two children are being cared for by relatives.

I want to do better with future opportunities. How I wish that when I visited this home I had spoken out boldly with the passion of Calvary! As it has been so well expressed by one writer: "I shall pass through this world but once. Any good thing therefore that I can do or any kindness I can show to any human being, let me do it now. For I shall not pass this way again!"—Submitted by a Nazarene layman.

A man who does not know how to profit from his mistakes turns his back on the best schoolteacher he ever will have.

How One Father Saved His Children

By John L. Knight*

IN His plan for the home, God places the man at the head of the family. While much responsibility must be assumed by the wife and mother, the father is nonetheless responsible. In this complex age the question is how to save our families. With juvenile delinquency on the increase, with beer and liquor flowing freely, with roadhouses, juke-joints, picture shows, and drive-in theaters lining our streets and highways, and with lewdness on every hand, many parents despair of ever trying to do much to save their offspring.

I should like to present to you Noah, a man who was successful in saving his entire family, including his in-laws! He did this in spite of the fact that he lived in a world very much like our own. How was Noah able to do this? Here is the answer:

Noah listened to God (see Gen. 6:13). No man who listens to God ever will go to hell. No man's family who listens to God ever will be lost. On the other hand, all one will have to do to be lost is to refuse to hear. "He that hath ears to hear," said Jesus, "let him hear" (Matt. 11:15). "To day if ye will hear his voice, harden not your hearts" (Heb. 4:7). Across this nation are whole families who would turn to the Lord if only fathers would stop and listen to the voice of God.

Noah believed and obeyed God. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6:13). Noah did not question, but rather believed God, and, "moved with fear, prepared an ark to the saving of his house" (Heb. 11:7). Here then is a father who led his family to God and safety because he was willing to believe and obey God. That is the secret, "To obey is better than sacrifice."

Still more, *Noah kept faith with God.* It is one thing to begin right; it is another thing to keep on in the face of difficulty. It is wonderful to begin family prayers, but to continue the practice through the years midst the family's jumbled schedule is most rewarding. Yes, Noah kept faith with God. Only last Sunday the minister caused me to remember that for more than thirty years the tithe has been first on my list of budgets. What joy! What bliss! What security! We have kept faith with God! It required many long years of toil to "prepare the ark," but when the flood came, Noah's family found shelter from the storm (Gen. 7:7). He saved his family!

The challenge is for every Nazarene to Crusade for Souls Now! Hundreds of whole families are now enrolled in our Sunday schools, many of whom are lost. They look to us for help. Shall we assist every father in bringing his household

*Superintendent of Florida District

into the ark of safety before "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (II Pet. 3:10-11.)

Father and Son

By Grace Noll Crowell

*Here is a relationship so very strong
And meaningful in all its power and might
That, if one sought for it, he would search long
To find a comradeship as true and bright
As that of a good father and his son,
Who join together in their work and play,
Co-ordinated, moving out as one
To meet the great adventure of the day.
How fortunate the father who deserves
His son's respect! How fortunate the lad
Who knows a loyalty that never swerves,
And finds his best companion is his dad!
Father and son—oh, beautiful these two
Who walk and talk together as friends do!*

Christian Completeness

By John W. May*

PAUL exhorted the Corinthian church to be perfect. The word perfect has become a stumbling block to many because of their conception of its meaning. Strong's dictionary of Greek words defines it, "To complete thoroughly." Humanly speaking, perfection excludes mistakes and errors. Christian perfection makes one completely furnished for holy living and holy working. It gives him a firm and complete foundation on which to grow in grace. Sanctification does not put him on the top rung of the ladder of experience; it places him in position at the bottom rung with the ability to climb to the top. The crises works of God are done in a complete manner. In the crisis of regeneration He makes a clean sweep of every sin of the past. In the crisis of sanctification He drives from the soul that "old man" who opposes God and fills that soul with His Spirit. These crises are perfect transactions.

There is in Christian completeness perfection of amount or quantity. The *American Everyday Dictionary* defines "perfect" as "having all essential elements, characteristics, etc.; complete." That is basically the definition of Christian completeness, lacking nothing of the essential qualities that ply toward maturity. There are in seed wheat the basic elements of ripened grain; it but needs planting, growth, and time to mature. We

*Pastor, Marmet, West Virginia

need lack nothing of a clear experience of holiness of heart. No one can successfully claim the experience and harbor that which is foreign to the nature of God. To manifest any evidence of carnality after professing the experience is to nullify our testimony. Holiness is Christian completeness, Christian wholeness.

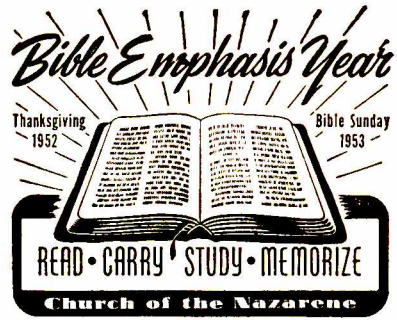
There is completeness of symmetry. Harmony of parts to each other is a dictionary meaning of symmetry. Christian completeness speaks of harmony. It speaks of symmetry of experience. A well-rounded Christian life is the result of the experience of sanctification. As the body is healthy only as its members are healthy and in co-ordination, so in the spiritual realm there must be health and co-ordination for complete satisfaction. The Psalmist mentions the beauty of holiness. This is an inward beauty that issues forth to every characteristic of life. It is unity but not uniformity; love, not weak emotion. The truly sanctified person manifests the beauty of holiness in his intellectual life in that he does not allow his mind to become a place of garbage disposal. In his emotional life he does not harbor feelings foreign to the nature of God. In his social life he truly loves his fellow man.

There is also *completeness of quality.* Cheap, gaudy holiness is the type that costs nothing. Like a surface spring, it soon dries up. Mere intellectual assent will never bring the experience of Christian completeness. The triune man—body, soul, and spirit—must be brought into complete surrender and consecration to God. Here is the deep well that does not go dry. Here may be seen the spirit from which flow rivers of living water. I have in my possession a little bottle containing the Atlantic Ocean! I do not have the quantity but I do have the quality there. The water in the bottle has the same elements as the large ocean. It is part of the ocean. So in Christian completeness we are “perfect, even as your Father which is in heaven is perfect.” As many others have written, it cannot be conjectured to mean holiness of God, angelic or Adamic; it is Christian completeness or perfection.

This crisis and resultant life is also *completeness of Christian attributes.* Jesus prayed that the disciples’ joy might be full. Paul designates nine characteristics against which there is no law.

There is love with no looseness, joy with no jading, peace with no pall, long-suffering with no lamentation, gentleness with no gall, goodness with no guile, faith with no fear, meekness with no mitigation, and temperance with no turbulence. The fruit of the Spirit completely furnishes the sanctified with the basic attributes of holy living. The strength or intensity of these attributes depends on their exercise and growth. But each believer is equipped in the experience with the basic fruit to press the battle for the Lord and to live a happy and harmonious Christian life.

Honour the Lord with thy substance, and with the firstfruits of all thine increase (Prov. 3:9).



How to Make the Bible Our Own

By Elizabeth W. Sudlow*

RECENTLY at a religious meeting the leader started off by quoting scripture, using a number of the better known psalms, and asking that the audience join in repeating them with him. It was interesting to watch the reaction. The older folk were with him, to a large extent, but the “below 35” were helplessly lost. Just why was this? Have we lost the art of memorizing scripture? Is this a neglected part of our Bible school teaching, or shall we place the blame on the home, where such training is neglected? Whatever the cause or wherever the fault may be, some of us are not so well versed in the Bible as we ought to be.

To memorize scripture is a direct command found in the Bible itself. “These words . . . thou shalt write them upon the posts of thy house, and on thy gates” (Deut. 6:9). Some of the greatest men in our country, and in other parts of the world, not only have been readers of the Bible but also have memorized many portions of it. In the Bible school there should be a definite program for memorizing. Some of the plans to be suggested have been designated as “painless” but each does accomplish its purpose.

In one school the superintendent spelled the name of the month on its first Sunday with verses beginning with the letters. Several verses would be suggested for a letter, then the school would decide upon the one to be selected. This would be written on a board and each Sunday there would be a drill of the verses. This provided a good number of verses in the course of a year, and always the sight of the name of the month might bring to some mind at least one of the verses thus learned.

The old-fashioned method of having a verse for each letter of the alphabet is still good. In one school only verses from the four Gospels were selected, and this alphabet was called a “Jesus said” alphabet. The letters Q and X might have to be omitted. Others have used a card system, employing cards on which are pasted objects, each to bring to mind a verse. For example, a red heart suggests love, and one of the

*Miami, Florida

many, many love verses might be selected. Each verse has an appropriate suggestive picture.

A superintendent created interest when he announced that the school would study Bible arithmetic. First it would be addition. As a start he suggested Matt. 6: 33—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This verse was memorized. Subtraction: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Multiplication: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (II Pet. 1:2). Division: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Such verses when presented as "arithmetic," and drilled as a teacher would the multiplication table, will become as much a possession of the student as does the multiplication table.

A superintendent who has successfully conducted many Bible verse drills ties in local events, national holidays, and current history with the Bible. For example: It is the birthday of a great man. Why is he thus honored? Find a similar Bible character and learn about him. Spring has arrived; there is a lovely verse to learn about this event. This superintendent's idea is to interpret everything which touches our lives with a Bible verse.

Of course there are a great many chapters and psalms and stories which may be learned; they will enrich the life and memory gallery of the one who thus memorizes them. The parables are all good memory material; the Sermon on the Mount; the Ten commandments; the story of the first Christmas or the story of that first Easter morning. Everyone should possess at least a verse beginning with each of his initials.

To a young man isolated in a foxhole on a battlefield or in a prison camp, what a source of comfort such a memory filled with Bible verses must be! To the young woman faced with difficulties in the home or in business, what a source of strength and comfort to be able to draw from the memory gallery! To the man or woman in trouble or sorrow, what can be more helpful?

Is the memorizing of scriptures a lost art? Why not revive it?

Meekness does not signify a spirit of weakness—it requires real courage to be meek.

Humility is not a form of self-abasement—it requires a clean conscience to be truly humble.

Forbearance is not a form of stoicism—it requires heartfelt compassion to be forbearing.

Patience does not signify a spirit of apathy—it requires a staunch will power to be patient.—
MARY SANDERS.

EXTREMITY

By Frances B. Erickson

*A door had closed—a smiling face was gone—
This was the hour I dreaded most of all!
(A mother's love, akin to God's, can plumb
The depths of anguish, and the tears must fall.)
But, oh, I felt the everlasting arms reach down
And lift me up above my grief and pain!
Once more in my extremity I found
The grace of God would comfort and sustain!*

Why I Believe in Entire Sanctification

By W. G. McKay*

IN THE formative years of my life my dad and mother instilled in me a firm respect for the Sabbath day, to keep it holy. Only the necessary chores on the farm were done on Sunday, and the afternoon was taken up with a five-mile drive by horse and buggy to Sunday school and church. Dad's philosophy was that if anything was worth doing at all it was worth putting the very best that you had into it. I have never forgotten that. Respect of parental authority and our elders was the rule. How sad that in this day the voice of parental authority is very seldom heard, and the consequence is that children grow up obeying neither God nor parent!

For more than twenty-five years I have been in railroad police work and a lot of my time is taken up with juveniles. In my dealings with the children and parents I always ask if they attend Sunday school anywhere. The usual answer is that "the children must have one day to sleep in, and besides we don't believe in making our children do something that they don't want to do." The tragedy of homes built on sand! I never come out of a home like that but that I breathe a prayer of thanks to God for the good home that I had as a boy. My early home teaching has been a steadying influence in my life down through the years.

I have always been blest with a heart tender toward spiritual things and toward those in distress or sorrow. I was also blest for many years with the kind of heart that a seeking Saviour creates in the human breast, but I never met anyone who told me what was wrong. The illness of my wife brought a Nazarene pastor's wife to my home asking if she could be of assistance to me. That was my first contact with the Church of the Nazarene and the beginning of a change in my life that I have thanked God for ever since. Succeeding events led me to give my heart to Christ and immediately I had peace of heart and mind that I never knew could exist. My first advice from those Christian friends who had been praying for me was that I should make

*Nazarene Layman, Member of Advisory Board,
Rocky Mountain District

a clean break with the lodge and everything else that might tend to defeat me. This I did at once.

It was a little more than two years before I finally became settled in my experience, and sought for and received the blessing of entire sanctification. From that day to this I have had such a good time living that it is beyond my power to understand. There are many reasons why I believe in entire sanctification but space would not permit me to tell all of them. Romans, chapter 12, is my favorite chapter in the Bible, and to condense some on what I wish to say I would ask you to read Romans 12 over and over again.

I also believe in entire sanctification because it puts within me a deep concern to give of my best to the Master in all that I undertake to do because He has given so much to me. It gives me confidence to trust Him for everything and to have faith that when I have done my best He will take over from there. It puts within me a thrill to be privileged to give my tithe and offerings for the advancement of God's program on earth. God has given me positions of trust in my church and district, and I have a passion to be counted worthy of that trust. It gives you that "thumb-in-the-back" experience that Dr. J. B. Chapman used to tell about. It gives you a backbone like a sawlog, as "Uncle Bud" said, and makes a man or woman stand out in any crowd. It will put fire in your soul in place of the lukewarm attitude of so many in this day. A lukewarm person is not much incentive to anyone and God does not like the taste of him either. The world needs to see more demonstrations of sanctified Christians in this day than they are seeing, I am afraid.

In closing, let me say that sanctification is an absolute necessity for entrance to heaven and I want to make heaven my home in eternity. Do you, Brother, Sister?

Folks Who Get Beneath Our Load

By Walter E. Isenhour

*When battles seem quite hard to fight,
And Satan strives our faith to blight;
When health is poor and funds run low,
And winds contrary rage and blow;
When plans seem shattered at our feet—
It's so uplifting then to meet
The folks who get beneath our load
And help and boost us on our road.*

*Thank God for folks who lift us up,
Or share with us life's bitter cup;
Who want to see us climb the hill
By living in God's holy will;
Who weep if we are in distress,
Or praise the Lord at our success;
Who like to live that they may be
A blessing great to you and me.*

What About Your Investments?

By Ralph Valentine

"What about your investments?" said a banker to a minister, who had requested a loan.

"You mean all of them?" answered the minister.

"Oh, yes," said the banker.

"Well, in my first pastorate, when I arrived they had a church building in very poor repair and the parsonage was not modern. When I left there after a few years, the membership of the church had more than doubled and, by the help of the Lord and the good people, we had enlarged and remodeled the church and parsonage and left them with very little debt."

The banker interrupted with, "What did you get out of it?"

The minister replied: "We had four children when we left there. At my next pastorate the church building was very small and the parsonage poor. We built a beautiful church and completely remodeled the parsonage. The church stands today, a wonderful building. The Lord just about had to perform a miracle for us when we went to leave there, so we could pay our debts, but we did break even.

"My next investment was in a capital city where we moved into Sunday-school rooms in the back of an old dilapidated church. The Lord helped us to sell the old church and buy a beautiful brick church with pipe organ, and everything fully equipped. We also bought a lovely parsonage and left them with no debts that were not underwritten.

"We next took the superintendency of a small home-mission district that had an accumulation of a good many debts, and over a period of a few years we paid them all off.

"Next we moved to a lovely city and accepted the pastorate of a church where they were about to lose their building. In fact another denomination had already put up \$500.00 to buy it. But the good people rallied and we worked hard and, although it took a few years to do it, paid off the entire debt.

"Then we took a new, small district, where I have been for the last eight years. The district now has about \$90,000.00 of net worth, not counting the churches that the district has helped pay for and sign over the title to local congregations.

"Those have been my investments, sir, from a physical standpoint, and I trust that the eternal dividends will mean a lot more than what we have been able to gain in financial assets. I hope I have made somebody's load a little lighter and his way a little brighter. Now, those are my investments, sir, and now will you loan me the \$500.00, please?"

"How do you propose to pay it back?" the banker queried.

"The denomination I serve appreciates my efforts, and pays me a good salary, besides many other courtesies."

The banker reached for a bank note and, as the preacher signed it, he remarked, "You would think I would be able to preach without notes, by now."

I am sure that it is impossible to measure a preacher's investment by his financial returns and gains. I trust that we are really laying up some treasures in heaven, where moth and rust will not corrupt and where a thief will not break through and steal. It is thrilling to improve a situation so your successor will have a better opportunity and better equipment to use in winning souls.

Low Cost of Abundance

By Louis McCurdy*

Make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth (I Kings 17:13-14).

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete without it shall be measured to you again (Luke 6:38).

THE OLD Testament promise made by Elijah to the widow compares very favorably with the promise made by Christ in the Book of Luke. But the Book of Hebrews indicates that the New Testament promises are better, and have better rewards. We notice that Elijah promised that there would be no shortage, while Christ's New Testament promise emphasized an abundance which overflowed. With each of these promises, there is an urge for us to give freely and sacrificially, and then to have faith in the promises for the results.

This widow had reached the bottom financially, to the extent that she was desperate. She seemed ready to dare to try anything that bore promise of provision for herself and her boy. As with many of us, God had to get this widow to the end of her own resources before she was willing to trust God with her all.

Elijah put this widow to a test—to give her all. It is hard at any time to give up all that we have; but it costs less to do it when we have little or nothing to give. This is a test that is quite common to us all: to meet the conditions, and then trust in God. It was God's test, and she did not fail. She gave the prophet the cake which she made from the last bit of meal and the last drop of oil. After that, she seemed to be able to trust God to supply her dire need: and God met her

faith with a supply of oil and meal that was sufficient.

As the promise was twofold, so were the results—spiritual and material. The blessings of liberal giving, now as then, are always twofold, temporal and spiritual. God multiplied the meal and the oil, and brought her son back to life. Both were miracles of His power.

The rewards for her giving did not stop there. Wonderful as that was, God still had more rewards for her faithful stewardship. This next miracle was to affect the whole nation of Israel. It would be the answer to the heart cry of five thousand saints of God who did not bow to Baal. God defeated the prophets of Baal through Elijah, whom the widow cared for, and gave her all for his support. She probably was the indirect cause of the fire coming down on Mt. Carmel that day.

What if the widow had failed! She could have rejected Elijah's challenge; Elijah might have to turn to secular work, and in so doing neglected his office of prophet. Israel could have continued to wallow in her sins, and to bow lower to Baal than she had ever done before. The widow's son could have remained dead, and the widow could have lost her experience of grace and charged God with not answering her prayers. Many souls, including her own, could have been swept into an eternal hell to suffer everlasting remorse, all as a result of her disobedience. She met the challenge; she supported the prophet; the prophet in turn called down fire from heaven, and a nation was saved from idolatry. She didn't fail.

Others have failed. The devil tempts many at this point of obedience. God calls for something we have that He wants for His work, and we fail to give it. The devil doesn't show us during the temptation the complete results of our failure to obey God. Much of the wickedness of today is the result of failure to obey God's challenge to give.

By simply trusting and obeying God, this widow traded off a shortage for an abundance. The cost was low; the dividends were high. Instead of the neighbors having to lay her son out in the cemetery, she was able to take care of all their needs with plenty left for Elijah's support. She gave him free board and room until the time



Sing unto the Lord..
he hath done marvellous things

Ps. 98:1

*Pastor, Bowden, Alberta

was ripe for revival in Israel. Instead of a dependent, she became a benefactor; instead of a liability, an asset.

Many people who think that they have nothing to give should read this story of Elijah and the widow. They could well read it often, read it while on their knees, then ask God if they have anything that He wants in His work. One such person might be the one to start a revival in his church and community that would halt the death march of his dying generation and turn them to marching for God.

We feel sure that the sacrifice of this widow was an important factor in starting that revival in Israel. First, she herself saw a miracle that brought rejoicing to her own home; then Mt. Carmel witnessed a miracle which brought victory to the nation. Let us look at more Bible incidents in which giving brought revival. Read in II Chronicles 32 of the way in which God overthrew the armies of Assyria. Then turn back one chapter and read the account of Hezekiah putting the priests back to their posts of duty, and the people bringing in an abundance of tithes and offerings. It appears that there is liberal giving to God's work connected with every revival. Read about the revivals in the Book of Acts and learn that they were both preceded and followed by liberal giving to God's work. There was a sharing of the surplus wealth, even among the Christian workers themselves.

Many real Christians have felt that urge to give something to God's work besides the tithes and regular offerings. That urge might be God's opportunity to bring revival to church and community if obeyed. Giving is His plan for plenty, both temporal and spiritual. Abundance can be had at such a low cost—obedience!

It "Holds Like Sin"

A GROUP of us were standing in a hardware store recently having a discussion about the best way to fasten a bulletin board to a plastered wall. One man said he had discovered a picture-hanger glue that "holds like sin."

What an expression! And yet what I saw behind the statement held to me a very significant fact. Sin in the human heart fastens its tentacles about the life and makes the soul its captive. The expression of Paul in his letter to the Romans was, "O wretched man that I am! who shall deliver me . . ."

Sin holds like a leech, and it would be a sad estate if our only hope were to counteract or suppress it. But Jesus Christ came to destroy the works of the devil and to set the captive soul at liberty. Yes, thank God, there is wonder-working power in the blood of Jesus to bring freedom from sin with its passion and pride. I'm glad I have discovered this wonderful freedom!—H. A. MARSH, Pastor, Somerset, Pa.

A Voice in the Night

By Ward B. Chandler*

HALF ASLEEP, I lifted the receiver from the parsonage telephone at around three o'clock in the morning only to hear on the other end of the line a voice convulsed with drunken, imbecile laughter. Then, as if suddenly sobering, the male voice said: "Pray for me! Oh, please pray for me! Pray for me as you've never prayed before!" The receiver clicked, and I was left alone, alone with God and my thoughts in the semidarkness of my bedroom.

I was thoroughly awake! This sudden cry of a human soul out of the blackness of the night had penetrated my own conscience to the very quick. To me it was a personal call! It was a call to my own soul from God out of the night! This night plea represented to me the heart-cry of thousands of other sin-benighted souls out there shrouded in the darkness of sin's midnight. Imprisoned souls crying, "Pray for me! Oh, please pray for me!"

The pang of conviction in my heart had in it a personal element also; for this was one for whom I had interceded in agonizing soul burden many times in the past few years. I had prayed for this man's redemption as for few other souls in my short lifetime—and was defeated. His bondage (seemingly unwillingly) to the habits of sin had pulled on my heartstrings during so many revival seasons in the past. His utter helplessness in the face of sin had touched me deeply.

Now after long years of dissipation and sin he seemed farther away from God than ever before. Frankly, I had given up hope. I had ceased to pray for him. Now this cry out of the night seemed only to echo my personal defeat in prayer for a lost soul. Lying there upon my bed I asked myself: Have I done my best?—Am I not guilty before God for my unbelief?—Couldn't I have prayed one more prayer?—Shouldn't I have made one more effort to pull this poor soul back from the very brink of hell? Yes, I told myself, and God, I am guilty, I have failed, I gave up too quickly.

By this time sleep was gone! There was a roaring within my very bones that cried out for God! Recourse to prayer was my only solace. There I repented of my failure, my neglect to pray for this needy soul. There I wept before God, and promised to go the "second mile" and more if need be to win back a soul, a poor sin-burdened soul with perhaps no one else to pray for him except me.

Peace came to my own soul after a time, but my body would not now repose in slumber. So driving downtown I mingled with the pre-dawn traffic, and as I watched the people (many of whom were bent low with sin's burden) alight from buses and hurry off down dark streets and

*Pastor, Oakwood Church, Houston, Texas

enter dark buildings, I could still hear a faint echo that sounded like the voice of eternity, "Pray for me! Oh, please pray for me!"



He is able even
to subdue all things
unto Himself

PHILIPPIANS 3:21

SHALL WE LIVE?

By John Wilmot Mahood*

WHAT is the difference between the Christian religion and all others? Is it not the fact that Jesus Christ lives? The founders of other religions are dead—Buddha, Confucius, Mohammed; so are the founders of modern cults: the Fox sisters, Mary Baker Eddy, and others. A Turk was arrested on suspicion of being a Christian. In his defense before the court he said: "I find two men, one dead, one living. Which do you advise me to follow?" The court said, "The living."

The New Testament is the revelation of Christ—the living Christ. Other systems of religion come and leave their mark and die, but His lives on. His kingdom is an everlasting Kingdom. In the British Museum is a block of granite on which is the print of an extinct bird's foot, made thousands of years ago. The bird is dead, but the mark is there—so with false religions. They leave their mark in the world. But the bird is dead; only the mark remains. Jesus Christ still lives. HE IS RISEN! It was He who said, "I am the resurrection, and the life," and, "Because I live, ye shall live also."

There is one stupendous fact in human history that makes Christian truths absolutely sure; that fact is the resurrection of Jesus Christ. This fact is founded on the words of the Lord himself, who declared again and again that He would rise (Matt. 17:9; 26:32; Mark 9:9; 14:28). Then follows the shout of the inspired Word: "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow" (Matt. 28:2-3). Next we have the testimony of those who saw Him after the Resurrection (read Acts 1 and I Corinthians 15).

Then too, we have the testimony of the millions who today can say they have come to know Him as the *living* Lord and Saviour. They declare He has transformed their lives, and given them the inner witness that He has risen and that they too shall rise. HALLELUJAH! Because He lives we shall live also!

*Pacific Palisades, Calif.

What Is Your Will?

By John T. Donnelly*

CONSCIOUS religion begins as an act of the will. Until the will asserts itself, faith is only shallow sentiment and transient emotion. St. Paul's statement, "I can do all things through Christ which strengtheneth me," is the expression of a scientific fact. A Christ-inspired will, a Christ-directed will, a will so conformed to His that it is no longer "I, but Christ liveth in me"—that is the Christian ideal and the Christian task of life.

The "surrendered will" is not the abject subjection of the will by which it is beaten and broken. It is the free, full, joyous submission to the higher law, bringing power and strengthening itself at the Source of all strength.

The *will is free. It has to be given freely.* The evidence that the Lord Jesus Christ can be to us what He claims may be complete; reason may be satisfied, feeling may be moved, Holy Ghost conviction may come to us with insistence and force; and yet our Lord may have to say, "Ye *will not* come to me, that ye might have life."

Salvation begins at the point of decision, when we exclaim with true determination, "I will." The growth in grace is the discipline in which our will is being conformed to the will of Almighty God, and so Christ comes to indwell our heart.

The quality of your life is determined by the constitution of your will. You can set a value on your life by estimating what is your will. Is it inspired with selfishness? Is it stubborn against good? Is it weak before sin? Is it strong only before "the church folk"?

You can get at the value of life by narrowing the issue still more. What is your will in the presence of Christ's claims over you? As He makes His demand over your heart, as He presents His life of grace and truth, as He thrills you with the passion of His love, as He offers full salvation, as He pleads with you by His cross, as He stands at the door of your heart, as He calls you to a life of discipleship—what is your will? What response do you make to Christ's appeal to submit to His supremacy? Evaluate your life as it is tested by this crucial trial.

May it be said of you, "Lo, I come to do thy will, O God." Or, must the Saviour say, "Ye *will not* come to me, that ye might have life"?

*Nazarene Chaplain, with the U.S. Air Force in Germany

Fear not: for they that be with us are more than they that be with them (II Kings 6:16).

That which often looks like certain defeat, because we feel we are in the minority, will in the end prove that we are in the majority and victory was undisclosed.—E. F. WILDE.

Home-Mission Urgency

By Bernard W. Culbertson*

OCCASION was afforded me recently to visit in a community of about seven or eight thousand population, where there is no Church of the Nazarene. The town is a county seat in the state of Montana. We have no Church of the Nazarene in the county. Having the time, I investigated and found there was no church preaching scriptural holiness in the community at all.

The thought struck me of the number of persons through the years who had lived and died in this place not knowing of the possibility of deliverance from the power of sin. They had not only lived this life through under sin's corrupting influence, but also had gone into eternity without God and without hope of release from sin's damning influence.

I called on the local undertaker, the only one in a county of about ten thousand population, and found that an average of one hundred persons each year die in the county. In more impressive terms—during the last ten years, one thousand souls have gone out from this life to eternity. The question struck me, "How many of these souls could the Church of the Nazarene have influenced for God and saved from hell had we been in there with our church door open?"

Local authorities were not willing to give figures on crime in the area—considering its poor publicity. However, the weekly newspaper indicated the community was not below the national average on this score, mentioning thefts, drunkenness, rape, and murder all in one issue. Another great question bolted through my mind and struck my soul, "How many of the hundreds of crimes of every description that had occurred through the past ten years would have been

*Evangelist, Pasadena, California

Blest Be the Tie!

By L. M. Hearn

"Blest be the tie that binds"—

Lord, bind us closer still!

For only in the power of love

Can we perform Thy will.

May we have kindred minds.

Minds like the mind of Christ—

With all affections fixed above

The reach of worldly price.

"Blest be the tie that binds"

In Christian brotherhood!

Let nothing break the fellowship

That is the Church's food!

No outward waves nor winds

Need cause Thy people fright

While hand in hand, with brother's grip,

We walk within the light!

avoided in this apparently lovely town had the Church of the Nazarene been there to warn, to invite, and to bless the community?"

The little city has sent its "representatives" to the state mental hospitals, to the training schools for delinquents, and to the penitentiaries. How urgent is the plea to start a holiness church, a Church of the Nazarene, in this growing, booming area! Young people have been married and started their homes, but do they have the instruction and the care a Nazarene Sunday school and church could give them? Not yet, they don't.

The city is on the priority list for future district home-mission projects, but the great crying need is *men and money!* We need the willing men to pioneer and hold on until the Kingdom is established on this another frontier. We need those who have so many spiritual advantages to give sacrificially for the building of a chapel, at least, to start—in this and many other such communities across America, of which this one is so typical.

Oh, the urgency of home missions! How many more will die without God? How many more will go unwarned in sin? Let us give! Let us go! The call to home missions is so urgent!

"Wilt Thou Be Made Whole?"

(John 5:6)

By Harry L. Mann*

THIS is a universal question that can and should be asked of everyone. We are faced with questions each day of our life; some are important, and some are unimportant. Some of them are urgent, and others we can postpone until some time in the future, and some we may never answer.

Some questions may be answered in either the positive or the negative and not have too much influence on our lives, such as what kind of automobile we will drive, what color of clothes we prefer, or where we are going to live and in what design house. There are many choices we can make along this line and still remain happy.

Now, turn your attention to the most important question we will ever face—a question that concerns not only this life but eternity; a question not asked by man or ourselves, but one asked by Jesus, "Wilt thou be made whole?" This is a personal question and demands a personal answer.

There are many people who are lost today who would be saved if their mothers could answer this question for them. People are in hell today that would have been saved if their answer could have been given by their pastor or some loved one. I say again this is a *personal* question.

We are not saved as a nation, or as a state, or as a family; we are saved as individuals. "So

*Pastor, Van Buren, Indiana

then every one of us shall give account of himself to God" (Rom. 14:12).

There is a time to answer this question: "For an angel went down at a certain season into the pool, and troubled the water" (John 5:4). "I love them that love me; and those that seek me early shall find me" (Prov. 8:17). "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6).

Paul said *today* is the day of salvation. When the waters are troubled is the time to get saved. You may wait until the next season and the next

season may not come; you may wait until the next revival but the next revival may not come. You may wait until you feel more like getting saved or have a more convenient time, like Felix. "Go thy way for this time; when I have a more convenient season, I will call for thee" (Acts 24:25). We have no record where he ever made the call. He failed to answer the question and was lost.

As the question comes to us today let us say, as David, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10).

Home Missions and Evangelism

Roy F. Smee, Secretary

A District Superintendent Speaks

REV. Lyle E. Eckley, superintendent of the Northwestern Illinois District, has eight new missions since the General Assembly. Most of these are approaching the stage of organization and will be fully operating churches before the year is over. He has written some observations concerning the work of home missions which I am glad to include in this column:

"Recently it has been my privilege to make tours on two other districts in the interest of home missions, and I have had eleven years of experience as a district superintendent working at this task. I have come to the following conclusions:

"First, we can have a Church of the Nazarene anywhere there are people because we have a message hungry souls want and a message that meets the need of human hearts. The fact that we have failed in some towns and cities is not because people do not want our church, but too often it was because the district superintendent had not planned well enough for the church after the first opening, or not enough care was used in selecting the first pastor, or not enough attention was given to the work by the leadership.

"Second, we can have hundreds of new churches if the pastors of our well-established churches will get a burden on their hearts for home missions. I have seen, time and time again, where a fine new home missionary church was the direct result of an unselfish, spiritual, and aggressive neighbor pastor who gave money and members to a new work, and I have yet to see the church that suffered because of such a generous spirit. A pastor of a large church in Indianapolis the other day in a

home mission service took the lead in the offering for a new church by pledging \$500.00. I know God will bless his church.

"Third, I have found everywhere that when as superintendents and pastors we lay before our consecrated laymen definite, well-prepared plans for entering a new field, they will respond heartily. This may call for construction of a neat parsonage chapel on a well chosen location and provision for good leadership for the new church, but I am amazed at how much money people are willing to give for a worth-while challenge.

"Fourth, the responsibility lies at the door of leadership. I have never felt the truth of the statement of Dr. R. T. Williams, one of our former general superintendents, more than now. He said that it is not the circumstances or conditions, but we are limiting God by our lack of faith and vision. God help us to have a greater burden, make greater plans, step out to get the 1,000 new churches this quadrennium that our general superintendents and Department of Home Missions and Evangelism are asking for."

Resurrected After Twelve Years

Don Speicher is a schoolteacher at Dresden, Kansas. But as a good Nazarene layman he became concerned about those about him who were not being reached by the gospel. In the nearby county seat town of Oberlin we had property, but for twelve years there had been no Nazarene congregation there. Brother Speicher began to hold services in Oberlin. There was some interest aroused and a revival campaign was conducted, during which there were thirty-three seekers. District Superintendent Ray Hance "reorganized" the Oberlin church in December with twelve

charter members and appointed Schoolteacher Don Speicher as pastor.

Oberlin does not count as a new church for the Kansas District for this quadrennium, because it had been carried along on the Kansas records for the past twelve years. Yet in its effectiveness in the town of Oberlin and in its support of the district program it is in reality a new church.

This is the best way to get rid of "dead" churches on the district roll. It may have been necessary to disband sometime in the past for very necessary reasons. Let's not strike the church off the roll, but go in and with faith in God have a resurrection.

NEW CHURCHES

The Wisconsin District has established a church in a new and rapidly developing residential section of Milwaukee. Dr. Charles A. Gibson, the district superintendent, held the opening campaign, with Rev. and Mrs. Troy Cook as singers. The charter was opened on Easter Sunday and there are now fourteen members. Nine of these are from Milwaukee First Church, which has co-operated in the new work. The new church is known as the South Sixtieth Street Church of the Nazarene. Rev. Frank H. Enoch has been appointed pastor and has supervised the remodeling of a store building into a commodious auditorium, with Sunday-school classrooms on the second floor. There is a comfortable six-room parsonage at the rear. There were forty-nine present on Easter and increasing attendance since. Wide contacts have been made throughout the community. Mrs. Enoch alone has called on over six hundred homes in the neighborhood.

How Is Your Faith?

Sometimes faith is smothered for lack of thought. Faith needs room to live and breathe, a chance to express itself. Also, faith needs hardships to challenge it, hardships to be overcome.

The Fullness of God

IN HIS great prayer, in the latter part of the third chapter of Ephesians, Paul gives us the climax of all of his petitions in these words: "That ye might be filled with all the fulness of God" (Eph. 3:19). A finite vessel! How could it be filled with all the fullness of God? Paul was conscious of his own finiteness, and of the limitations of other men, but he still prayed this prayer. He must have meant something by it; and he did. In the first part of this prayer he prayed for particular blessings—strength in the inner man, a love that could be much deeper and more intense. Now Paul asks for God to come into the human heart in all His fullness.

He no longer pleads for gifts, but for the Giver. He is no longer praying for this or that, but for Him who gives all. Instead of asking for this check, or that check, he is asking God to present him with the checkbook, with each check signed in His own handwriting. Yes, Paul prays that the Ephesians might "be filled with all the fulness of God." Is this out of line with what happened on the Day of Pentecost? I do not think so. There, the 120 were all filled with the Holy Spirit.

Paul also prays in this prayer, "That Christ may dwell in your hearts by faith." Notice, he says, "*dwell* in your hearts by faith." He is calling on God to come in and make their hearts His temple, His sanctuary. He is not mistaken in this, for in more than one place we read in the Scriptures of the possibility that human personalities can be temples of the Holy Ghost. All of this means that Paul wants the Holy Spirit to move in and live with the unsanctified; not to visit them just occasionally, or work with them from the outside, but to come in and make their hearts His home, His dwelling place, the place where He will abide. Jesus said on one occasion, you remember, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). It is this prayer of Jesus' that Paul is praying may be answered for those who have not yet received the Holy Spirit in His fullness.

Nothing Else Like It!

LAST night I heard a minister of the gospel of Jesus Christ, a man commissioned by the King of Kings to preach, make an altar call. I thank God for our consecrated laymen with all of their activities for Him and His kingdom. We couldn't get along without them. I thank God for the preacher as a shepherd or pastor, priest, and prophet. We must have all of these functions of his office. But most of all I thank God for the altar call. Here the preacher reaches the climax of all that he does. Here he scales the highest peak of his ministry. There is nothing else like an altar call.

EDITORIALS

When a preacher invites men to come to Jesus, stands between the living and the dead and urges the sinner to choose this day whom he will serve, begs men who are on the brink of hell to repent now, he is exercising his highest office! There is nothing else like an altar call.

"Come to Jesus, come to Jesus just now"—such words from the lips of a messenger of God whose heart is anointed and unctionized by the Holy Spirit are unique. They stand in a class by themselves above every other declaration of man. There is nothing else like an altar call.

In this moment, the preacher becomes the mouthpiece of God, a brokenhearted intercessor between God and lost men, a vicarious sufferer lifted up with Christ in order that he might draw needy men who are right before him to the Master. Nothing so awes me as to listen to a sincere servant of God plead with men to come to the altar at once and get saved or sanctified. There is nothing else like an altar call.

What we need today is a world-wide revival, and the climax of every genuine revival is the altar call—a preacher inviting needy souls to come to God. It is not so much new methods we must have if we would save the world; it is new men. And the only way to regenerate men, or make them new, is to get them to God. The focal point of this work is the altar call which gets men to the mourners' bench and gets them to repent.

If you doubt the world's need, I remind you of one fact in closing. J. Edgar Hoover has just given his annual report on crime for 1952. He says: "All categories of major crime increased last year and both urban and rural crime rose more than 8 per cent over 1951." Also, there were more than two million major crimes in the United States in 1952—the highest number ever recorded. Again, "One of the most discouraging things in the report is the number of young people who are involved in crime." Crime is ever on the increase—no wonder one newspaper closes its comments on this report with these words: "What does ail our nation, anyway?"

Give us the revival meeting with its altar call, mourners' bench, and transformed men! There is nothing else like an altar call.

FINE!

A few days ago I met a boy on the sidewalk, riding his tricycle. He was just a little fellow, but seemed to be making it all right. I said to him, "How are you?" He paused a moment, looked up at me, and with a smile said firmly and very definitely, one word. "Fine." I said nothing more, and he went on his way. Still, I have not been able to get away from that word,

Stephen S. White

and the way he said it. His world must have been a good world; he must have had a good home, and parents who loved him. He must have been getting plenty to eat, and must have had a good bed to sleep in. If I've missed my guess on these matters, then he must have been a confirmed optimist. On the other hand, all these matters might have been true, and if he hadn't had some of this optimistic spirit within, he might not have given me the kind of answer he did.

I thought of some grown people who haven't said, "Fine," in so long that they have forgotten how to say it; or else they are so grouchy in their make-up—even some who profess a good deal—that they couldn't say, "Fine," if they tried. They would choke on it before they got it out. If this be the case, they need a change of heart. In other words, they need God, whatever their profession may be. Their trouble isn't the world in which they live; it is within, something is wrong on the inside. The Apostle Paul had lots of trouble and many enemies, yet he said, "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Everything Went Wrong!

LAST YEAR I took up gardening again. A plot ten feet wide across the back of our lot was reserved for this. It served as a hobby and also provided us with fresh vegetables. I got started late, and thought perhaps we wouldn't raise anything. However, the sun shone wonderfully and, with some extra watering, we had a lot of vegetables during the summer, considering the size of the garden—okra, tomatoes, Kentucky-wonder beans, hot peppers, lettuce, radishes, greens of different types, corn, and cucumbers. We hadn't planned to can any, but sixty pints finally were put up for use during the winter.

This year I began early and thought things would go much better, but just the opposite has been the case. Kansas City has had poor gardening weather this spring; it has been terribly windy, rainy, and cold. It has been hard to find a time to plant anything, and more difficult to get a chance to cultivate what came up. Besides, the first set of tomato plants I put out were killed by the cold weather in spite of the fact that they were protected. I set out some more tomato plants: these were not killed by the cold, but by cutworms, or something, that chewed off most of them. Last spring I had no troubles of this type at all. Then the ground itself has seemed poorer than it was last year, although it has had

more cultivation. There have appeared to be more rocks than before. When I went out to look at the garden, there were almost enough rocks to have a rock garden—and I wasn't interested in a rock garden at all! Both the cabbage and the last lot of tomato plants have looked sick ever since I put them out, although most of them are still living.

Nevertheless, my garden is making some progress—we now have lettuce, onions, and radishes to eat, although everything seemed to go wrong at first.

Life is very much like this. A person has to have faith and perseverance if he makes it through as he should. If he is easily discouraged, there isn't much hope for him. There are obstacles on every hand, and he must face and overcome them if he would succeed. Take the Parable of the Sower for instance, as recorded in Mark 4, verses 3 to 20. This presents one of the most discouraging pictures of almost anything in the Bible. Everything went wrong, it seemed, with the gardening, or farming, which is pictured here. Some of the seed "fell by the way side, and the fowls of the air came and devoured it"; then "some fell on stony ground, where it had not much earth; . . . when the sun was up, it was scorched," and withered away; and "some fell among thorns, and the thorns grew up, and choked it" to death. Finally we are told about the seed which "fell on good ground." But even some of these seeds did not do so well, for they "brought forth, some thirty, and some sixty, and some an hundred fold." Only one-third of this last fourth of the seed yielded the highest possible amount. As a story of gardening, it doesn't present a very encouraging picture.

The same may be said as to the Parable of the Sower with reference to the church or soul winning. If only one-fourth of those who hear the gospel truth are really brought into the Kingdom, the seed-sowing isn't nearly so productive as it might have been. However, God tells us not to be weary in well-doing, for if we do not give up, we shall reap. It may not be anything like as much reaping as we would like to see, but there will be reaping. Gardening in a material way may be, as we have said, oftentimes discouraging, and the same may be said as to gardening spiritually. But if I am to go with God and do His will, I must carry on in spite of difficulties and handicaps; I must fight the good fight of faith. I must realize that "God is still on the throne" and, though we may not always reap as much as we would like to, we shall reap some, if we'll keep praying, singing and shouting, and preaching.

So, isn't life great? Even with my gardening, everything didn't go wrong, and neither does everything go wrong from the standpoint of this world; and finally, everything doesn't go wrong from the standpoint of spiritual things. What a delight to win with Christ—and we shall win if we do right!

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

The Hour of Opportunity

THE Church is an institution which is divine in its origin and divine in its mission. But the Church is also a human institution, consisting of human agents organized under divine direction for the purpose of cooperating with divine agencies in the great task of establishing the kingdom of God on earth, with the ultimate aim of reaching the great dual objective—the glory of God and the salvation of men. The human element in the Church, though useless when divorced from the divine, is a factor of prime importance. The enlistment and the development of the man power of the church is, therefore, a matter of no small concern. Perhaps one of the reasons for some of the loss of man power in our missionary program is because it never has been enlisted. Men have never felt their responsibility for missions as they should. They simply turned the program over to the good women of the church and accepted a program of "taxation without representation." Because of this, many of our men do not attend missionary services, read missionary books, or fast and pray for missions. The result is that we have a great host of men who are uninformed and uninterested in missions—not because they are not good men or willing, but because they have never been enlisted in this great work of spreading the gospel. Why is this so? Because of the widespread misconception of the real nature of the missionary work. The average man hesitates to use his energies and time in furthering the cause of missions because, as we have said, he has come to look upon it as the task of the women of the church. Instead of enlisting these men and appealing to them for help, we have let them sit on the side lines, and we wonder why, like Peter, they decide to go fishing. If we win worth-while men to active missionary work we must offer them a worth-while program. This is the hour of opportunity to challenge and enlist our men in this great work of getting the gospel to those in darkness.

When God has something He wants done He looks for a man. We talk much about methods. Men are God's methods. Of course, I speak in the generic sense. God does not work apart from personality. When He looked for a man to carry His mes-

sage to India, He found that man in William Carey, helped him to learn seven difficult languages, and preach, and win hundreds of souls to Christ. When He looked for a messenger to send to China, He found that man in George Morrison, and endued him with power that enabled him to learn the most difficult language in all the world, and sustained him twelve years before he won a convert. When He looked for a man to send to Burma He found that man in Judson. When He would witness against the corrupt and wicked world, He sent Noah. When He wanted to build a nation that was to be His peculiar people, He called Abraham out of Ur of the Chaldees, and sent him forth to be its founder. When He looked for a man to send to the Gentiles, there was a man—Paul—who became His messenger.

No, the work of the Church is not to be left to the women alone, but our men must be enlisted in this great cause. There is a new crusade on for Christ and missions in our church and our men are on the march. We never faced a greater challenge than today. When men recognize their part in the program of missions and give themselves to this cause, there will be advancing along every line. This, my friends, is the hour of opportunity. Let us pray that God will give us a great host of men in our church, men of high and holy purpose, men of zeal, men of vision. Doctor Jenkins in his book says: "If

effort is to follow, vision must lead the way. Where there is no vision the people perish." He goes on to tell of the great progress that has been made in the world because of men of vision. Why the steamship? There was Fulton, a man of vision. Why the railroad? There was Watt, a man of vision. Why the telephone? There was Alexander Graham Bell, a man of vision. Why the airplane? There were the Wright brothers, who were men of vision. So it is with the kingdom of God. It waits on Christian vision that sees the multitudes scattered abroad as sheep having no shepherd, and ministers to them.

Jesus pressed His way through all the forces of hell, and thrust himself into the world to bear our sins and share our sorrows. This is the good news we are commissioned to bear to all the world. Christ leads and calls His men to follow. The forces of Satan are desperately in earnest; but we look at the uplifted Cross, and say, "By this we conquer." This is the hour of opportunity; let us go forward in the name of Jesus Christ and give to the world the good news. When the Church of the Nazarene was yet an infant, one of its noted leaders and founders, Dr. P. F. Bresee, sounded the Nazarene missionary slogan: "We are debtors to every man to give to him the gospel in the same measure as we have received it."

—REV. E. M. PARKS
Pastor, Salem, Ohio

Spurgeon once was asked why he did not defend the Bible. "Defend God's Word!" he exclaimed. "Why, I would just as soon worry about defending a lioness in the jungle. Just unloose it—preach the Truth—and the Word will speak for itself."

THE CALLING

By Maggie Culver Fry

My Lord spoke to a businessman, whose daily path was choked with care.
"I know I need a Saviour—yes, my load is more than I can bear.
And yet, I wonder where I'd find the time for service asked of me.
Perhaps another time—not now; today my schedule is not free."

My Lord spoke to a fair young girl, whose zeal and vision had grown dim.
"I know I ought to consecrate my life, to live and work for Him;
And yet I wonder what my friends would say of this—would think of me.
Perhaps another time—not now—today my schedule is not free."

My Lord spoke to an ardent youth—yet this one did not turn away.
"I need Thee—take Thee—Saviour dear. Stay near me! Then let come
what may.
And let the beauty of this hour warm and strengthen, feed and fill."
My Lord has met this eager youth upon a lone Korean hill!

The Young People's Society

L. J. Du Bois, Secretary

The Meaning of Discipline

DISCIPLINE is a word that is all but lost to this generation of church-goers. While it does have a distinct connotation to those who have had anything to do with military service, it is all but meaningless when applied to spiritual and moral things. And yet, it is a good word—one that is filled with deep significance to the follower of Jesus Christ.

The dictionary tells us that discipline is "development by instruction and exercise; training in self-control or obedience to given standards." It is a day-by-day process. It is, in reality, identified with the building of character. Christian experience is important if one is ever to get started, but discipline is important if he is to attain the full-orbed Christian life.

In the past I have frequently

thought of discipline as the chain around the billy goat's head, fastened to a stake or tree, which jerked him up when he would rush beyond the perimeter of his set circle. But discipline is more than a force to stop one before he yields in the extremes of temptation or passion, or a penalty to punish one if he falls into sin. Discipline is that which guides the talented hand of the artist as it dips a brush into the paint, transforming the crude canvas into a masterpiece. Discipline is that which controls the hand of the locomotive engineer as he slowly releases the throttle, causing the giant steel monster to move out of the yards pulling its load. Discipline is setting a purpose for life—a goal, a pattern—which is right, and then bending every ef-

fort and every desire to its fulfillment. It is the opposite of the "hit-and-run," "hand-to-mouth," "eating, working, sleeping" type of living which characterizes so much of that which today we call life.

The Christian, above all others, should be concerned that his life has a purpose and that he is diligently following that purpose. This cannot be done without giving attention to it. Spirituality is not just an accident. Discipline must characterize all that we do or else we will indeed "miss the mark" even while we are busy talking about the will of God and spiritual things.

Let us each one as young people be committed to the way of self-denial and disciplined living about which Jesus spoke so strongly.

News of Youth

The following have recently been elected or re-elected as district N.Y.P.S. presidents: George J. Douglas, Albany District; Rev. S. G. Simmons, Australia District; Rev. Fred Vogt, Washington Pacific District.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Yesterday I heard a preacher on the radio say that there was no scripture to prove that Judas was ever saved—that he didn't have anything to backslide from. What scripture could you quote that would disprove this to a strong eternal security person? It satisfies me that no one could go out and cast out devils and do what he did and not be saved. Of course, we know he never had the fullness of the Spirit, never being sanctified.

A. Not only did Judas Iscariot do what the other followers of Christ did in some instances, but the very fact that Christ chose him to be an apostle proves to me that he was a Christian at one time. To take any other position certainly reflects on Jesus Christ. Aside from these facts, however, if I were a believer in eternal security, I would keep quiet about Judas. He is one of the best examples in the Bible of the fact that a person who has been saved can be finally lost. In Luke 22:3, we have these words from Jesus himself: "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve." This is made even clearer in John 13:27: "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly." A person doesn't enter my

house if he is already in it. Further, after that person has come into my house, he is there. Satan wasn't in Judas' heart before he entered it, but he was in it after he had taken possession. But someone may refer you to John 6:70-71, where we have these words: "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." If they do, first of all call their attention to the fact that in these two verses Jesus twice states that Judas was one of the twelve and once declares that He had chosen these twelve, of which Judas was a part. Then He says that Judas is a devil because he was the man who was to betray Him. Jesus knew that Judas was already playing with the idea of betraying Him and that it would come to full fruition in his mind later. Then it was that the devil persuaded Judas to yield to his suggestions and then it was, as Jesus says, that Satan entered Judas. He yielded to the temptation and went forth to sell his Lord for thirty pieces of silver. Judas once knew the joy of salvation and then deliberately turned away from Christ and entered the broad way which leadeth to destruction.

Q. What do you think of people who have been members of our church for years, and yet have recently taken to living a kind of double life? At church—in the choir and in their other church activities—they dress nicely but very simply, while on the streets and elsewhere they put on plenty of paint and rouge and sometimes even dress clear out of line with our standards.

A. Such double living is hypocritical and dangerous, and I do not see how those who do it can respect themselves or expect others to have any regard for them as Christians.

Q. What do those who teach eternal security do with Heb. 6:4-6?

A. They don't do anything helpful or intelligent with it. They avoid it whenever they can, and when they do discuss it they don't get anywhere. This passage, along with Heb. 10:26-27, teaches the possibility of backsliding and final apostasy with a vengeance. This teaching is so radical that it is difficult for some people to see any chance for a person to get back to God who deliberately breaks with Him. However, while I certainly believe that these passages prove beyond any shadow of doubt the fact that a Christian can backslide and be lost forever, they do not teach that the average backslider cannot get back to God. They do emphasize the truth, nevertheless, that he who backslides and continues in a state of rebellion to God is hopeless. There is nothing

for him to look forward to except judgment.

Q. Should a member of the Church of the Nazarene, layman or preacher, belong to a service club? If so, what is the difference between a service club and a lodge?

A. There is nothing in the *Manual* of the Church of the Nazarene which specifically prohibits belonging to a

service club. A service club is defined as "an organization for the promotion of the common interests of its members and to help the community welfare, as a Rotary or Kiwanis or Lions Club." Service clubs are not secret or oath-bound societies as are lodges. Membership in lodges is specifically forbidden by our church, largely on the basis that they are secret or oath-bound societies.

or were acquainted with holiness who came and prayed through in the good, old-time way. They are now ready to join with us and push the work on to greater victories. We cannot speak too highly of the unusual grasp of Bible truth which Brother Stafford gave night after night. He was God's man for this church at this time. Rev. and Mrs. Harold Small, pastors at Petersburg, were in charge of singing and music; they are always a blessing to the many friends in this section. We are coming to the close of six years with this church and have one more year of the second three-year call to serve. It is a joy to serve such a wonderful people. God has blessed us numerically, financially, and certainly spiritually. We do enjoy the wonderful district leadership of Rev. Leo C. Davis and the fellowship and cooperation of this Southwest Indiana District.—J. W. Swearingen, Pastor.

NEWS OF THE CHURCHES

High Point, North Carolina—Calvary Church recently closed a very fruitful revival with Rev. Miss Lottie Phillips as the evangelist and Miss Clarine Hall as the singer. God honored the timely messages and the good singing. Souls were blessed, others were convicted, and many were saved or sanctified. We have slated these workers again for the spring of 1955.—A. H. Johnson, Pastor.

Osburn, Idaho—Recently we enjoyed a ten-day evangelistic campaign with Rev. C. V. Bryson as the special worker. God used our brother in leading souls to Christ and also in explaining the way of holiness more perfectly to His people. Thirty souls sought God at the altar, either for regeneration or entire sanctification. All of us greatly appreciated the deep, scriptural preaching of Brother Bryson.—Eric W. Johnson, Pastor.

Evangelists A. E. and Pauline Miller write: "We are closing our ninth year in the evangelistic field, and surely God has blessed in a marvelous way. On Sunday night, May 3, we closed a good meeting with our Fairmount Church in Syracuse, New York, and at this writing we are in a meeting with Pastor O. A. Shroud and people in Independence Hill, Indiana; from here we go to Ann Arbor, Michigan. We have two open dates for the fall, September 15 to 27, and November 10 to 22. We carry the full program—preaching, singing, special music, chalk artistry, and children's work. Will go anywhere as God may lead. Write us, 307 S. Delaware Street, Mt. Gilead, Ohio."

Mexico, Missouri—A few days ago we closed a profitable revival campaign in our church. Rev. Harold Thompson was the evangelist, and his earnest and sincere messages found their way into the hearts of our people. From such a campaign as this one we learned a valuable lesson: One cannot predict the final results of a revival meeting until the close of the final service! Night after night Brother Thompson found it most difficult to preach with freedom. Day after day it seemed all but impossible to "break through" in prayer. By sheer determination we continued on, trusting that God would somehow manifest himself to His glory and to the salvation of souls. Thank God, on the final night of the revival God did come in an old-fashioned way! Conviction gripped hearts and God's love melted them. The blood of Christ gloriously blotted out the transgressions of many. Seventeen individuals sought God in that one service, making a total of thirty-three seekers during the entire campaign.—J. R. Smith, Pastor.

Evansville, Indiana—Bayard Park Church is enjoying some of the best days of its history. On Sunday night, May 3, we closed one of the most fruitful revivals we have had in the six years we have been here. It was indeed a harvesttime with Evangelist Daniel Stafford as the engaged worker. Brother Stafford is highly esteemed for his wonderful presentation of Bible truth with the anointing of the Spirit. There were seekers at every call. Quite a large number of folk were reclaimed in the meeting, but the outstanding part was the large number of people who had never been saved

Lockland, Ohio—On March 29 our church closed one of the most profitable revivals we have been privileged to witness for some time. Our workers were to have been Rev. Mason Lee and Harold Bomgardner but, due to an accident to his mother, Brother Bomgardner had to cancel. Then at the last minute Mason Lee called us and informed us of a death in his family, which delayed him for two days; but our God is able to surmount every obstacle. We appealed to our other churches for help with the music. As a result, we had Rev. Wesley Poole of Hamilton, James Uheline of Cincinnati Mt. Adams, Rev. and Mrs. Thompson of Covington, Kentucky, First Church, and the Monjar family of the Christian Nation Church. With the help of these good people, our own minister of music, Rex Baker, and our local talent, we had a very fine musical program each evening. We were able to secure Evangelist James Fitch for the two services that Brother Lee could not be with us, and God honored his messages, giving a number of seekers in each service. Evangelist Mason Lee came to us and preached the old-time gospel with a tender spirit, God honored His Word, and people sought Him in almost every service. We thank God for men like Mason Lee, who will dare to preach the truth without fear or favor.—O. V. Mewbuorn, Pastor.

El Paso, Illinois—This church has recently had a Bible-preaching revival. Our evangelist, Rev. J. T. Myers, expounded the truth which stirred the hearts of the church to greater consecration unto the Lord. People were saved and sanctified, new people received into the church, and new people were contacted who have no church connection, promising for better days just ahead for our church. Brother Myers has endeared himself to this people as well as to the community; he will be returning to us next year, for the third consecutive year. Our pastor, Rev. Warren M. Christian, was voted back for his sixth year. God is blessing our work and we look to Him for better days ahead.—Russell Dodson, Reporter.



CHANGING YOUR ADDRESS

If you are planning to move within the next month, please send us your new address NOW.

To make sure of receiving your **HERALD OF HOLINESS** promptly, and to avoid expense for you in forwarding postage, send to us:

1. Date you are moving
2. Old address
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Please allow four weeks for the first copy to reach your new address.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for June 21: The Practice of Christian Liberty

Scripture: Galatians 5—6 (Printed, Gal. 5:13-18; 5:22—6:5)

GOLDEN TEXT: *For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another (Gal. 5:13).*

There is a slogan that has been on everybody's lips in recent years, "Freedom is everybody's business." There is a mine of truth in those words and they are more than an interesting phrase.

In the light of the lesson today let me reword that slogan for the purposes of spiritual application. Here it is: "It is everybody's business how free I am." Or, to state it a bit more bluntly, "My freedom is everybody's business"; for my freedom ends a few inches from my neighbor's nose, or his heart, either.

This matter of freedom is very slippery, and hard to handle—it ever has been thus. Paul gave the Galatians an inch and they took a mile—and the Galatians are not all dead either.

The people in the province of Galatia to whom Paul was writing had been redeemed from heathen wickedness and the bondage of sin. Paul preached a grace that set people free; for whom the Son made free was free indeed! Only those foolish Galatians wanted the freedom of the wide-open pasture, not the freedom of the well-fitted yoke. They said, "We are Christians, we can do as

we please." They forgot that real freedom is the privilege of doing what we ought, not the license to do as we please.

Freedom is never total, it is always conditioned. He who boasts of his utter freedom should try being anything else than a human being. There are some things denied even to the freest free people.

Paul suggested the rules by which freedom maintains itself. First, freedom must be spent on others. Freedom was never meant to give me room to throw my weight around and endanger others; freedom was given that I might be disentangled from sinful bondage, the better to fight for the liberty of others who are themselves entangled in sin. Christian freedom always points outward, never spends itself inwardly. Then, second, freedom is to be a thing of the spirit primarily, "not liberty for an occasion to the flesh." All too often we estimate freedom by our ability to swing our arms, or work our jaws; when real freedom is the ability to love, to care, to show patience, and to suffer with others who are less fortunate. It is more important that the spirit of a man be free than his arms.

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

Grand Rapids, Michigan—First Church has recently concluded one of the best revivals in its history, and the best in the history, as pastor. The evangelist, Rev. H. G. Purkhiser, brought some of the greatest messages the pastor has ever listened to, from the standpoint of scriptural content, Bible analysis, evangelistic appeal, appropriateness, and anointing. The services were marked by the greatest attendance and outpouring of God's Spirit experienced here in many years. Many souls found the Lord in pardoning and sanctifying grace, accompanied by wholesome restitution and confessions. A good harvest of members will result from this meeting. Our singer was Mr. Joe Worley, whose fine spirit and vocal contribution and leadership were greatly appreciated. The meeting was preceded by much prayer and fasting on the part of the people, and the results shown by prayer meeting, Sunday school, N.Y.P.S., and church attendance, indicate the value and reach of the work done.—T. T. Liddell, Pastor.

Berne, Indiana—This church recently closed one of the best revivals in years. God's blessing was upon the services throughout the two weeks, and more people outside the church attended this meeting than any other for a long time. The days of revival are not over! Rev. D. E. Patrone was our evangelist, and God used him in a wonderful way—preaching, singing, and playing his violin to the glory of God. Brother Patrone played the violin at our high school, and won the hearts of the young people; many of them attended the meeting from night to night. Several of our young people were won to the Lord in this revival, some for whom we had been praying a long time. We are glad God sent this good evangelist and wonderful, talented musician to be with us for this revival.—William Brace, Pastor.

Portales, New Mexico—Three years ago in May we came to pastor the church here. God has blessed during this time and we have been able to make increases in attendance, membership, finances, and spirituality. In recent months we have started a program to redecorate the church and good progress has been made. We have redecorated the auditorium, the N.Y.P.S. assembly room, some of the classrooms, and plans are well under way to complete the job. We have had a number of good revival meetings which have made possible much of the progress. Our last evangelist was Rev. T. H. Stanley. After this revival, as in others, we had the privilege of receiving some "brand-new" members into the church. We love and appreciate the people of the Portales church, but after much prayerful consideration we have felt the Lord leading us to move on to other fields of labor; so we have resigned here to accept the church at Buhl, Idaho, beginning our pastorate there May 31.—Wayne F. Hagemier.

Hamilton, Ohio—First Church recently closed one of the greatest revivals that I have witnessed since coming here as pastor seven years ago. Every Christian seemed to carry a burden for the lost, as well as work in getting people to attend the services. Rev. Freddie Thomas was the evangelist and he is well known for his devotion and burden for the lost; and Ray Sigler, special singer, brought some great messages in song. Many, many souls found the Lord as their Saviour, as well as a great number found God's Spirit in heart purity. Our people definitely feel that old-time revivals still can be had if we pay the price. I have received a good call to continue another year with these fine people (this making my eighth year), and have accepted the same. There were 727 in attendance in our Sunday school on Easter Sunday, making us second highest on the district. God is also blessing our regular services with seekers and finders of salvation at the altar of prayer.—V. E. McCoy, Pastor.

Denver, Colorado—First Church recently enjoyed an outstanding revival with Rev. Sammy Sparks, evangelist, and the Keller-York Quartet, singers and musicians. From the first service the presence of God was upon the meeting and the tide rose higher and higher. The searching messages of Brother Sparks were anointed and blest to the hearts of the people, the singing and music of the Keller-York Party thrilled our souls, and the shouts of victory were frequently heard. This was one of the greatest meetings in recent years in First Church; the attendance was large and held consistently high throughout the meeting. Finances came easily and the altars were frequently lined to capacity with people seeking victory in Christ. The evangelist ministered on Saturday evening to the Denver Youth for Christ rally, and at least fifty young people sought the Lord in that service. Denver First is moving ahead and God is blessing. We have some of the finest people on earth in this church and we are look-

ing forward to continued progress. Our Easter offering reached a total of \$1,805.00. We have just recently accepted a call to return as pastor for a second period of three years.—J. B. Miller, Pastor.

Donald, Oregon—Our community church group was organized as a Church of the Nazarene by Dr. W. W. Hess on March 4, 1951, with fifteen charter members. Rev. George F. Taylor had pastored since September, 1949, and Dr. Hess appointed him as pastor. We started as a Sunday school of seventeen and during the next two years raised our average to sixty-five. In October of 1951 we had a fine revival with Rev. O. C. Weigel as evangelist. Among the forty seekers at the altar were some of our own people seeking the experience of sanctification. Under Brother Taylor's ministry and vision we have built a fine modern, cement-block church building, with a small parsonage included which will later be used as Sunday-school quarters. Our district helped us so much in matching us dollar for dollar up to \$1,500.00; and with donated labor and material we have almost completed our church with a total indebtedness of only \$4,500.00. Our property is conservatively valued at \$20,000.00. Brother Taylor felt that his work was finished here when we moved into our new building on September 1, 1952. Since that time Rev. Orville Parnell has supplied the church. With the new assembly year, Rev. and Mrs. John Anderson are taking over the pastorate and we go on with a greater vision for Christ and the lost in the rural community work.—Reporter.

Dr. and Mrs. A. S. London report: "Pastor J. F. Hamm of our First Church, Hot Springs, Arkansas, saw fifty people receive credit in a Christian Service Training Course, and nearly four hundred present on Sunday morning. Eight days of visitation, agitation, study, and salvation! *First Steps in Visitation Evangelism*, by Dr. A. F. Harper, was the text used. Pastor Hamm has started an educational unit. He has now planned church building programs to the extent of one-half million dollars in pastorates where he has served, and received a thousand people into church membership. The Hamm's are lovable people, kind, considerate, and aggressive. Professor I. L. Stivers, the Sunday-school superintendent, is a most efficient and well-loved man. It was a privilege to speak in his high school. The All-State Sunday-School Convention, held in First Church, Oklahoma City, Oklahoma, with Pastor R. T. Williams, was a great day. It was sponsored by the four districts, with Superintendents W. T. Johnson, Glen Jones, I. C. Mathis, and J. T. Gasset. Hundreds of pastors and laymen were in attendance. Dr. Hugh C. Benner and the writer spoke three times each during the day. Dr. Ben-

ner is a thinker, logical, scriptural, and forceful in his presentation of truth for Sunday-school building. He is a Sunday-school brother, beloved, and it was an education to sit under his ministry. Rev. R. S. Ball is the good pastor of our First Church in Ada. Our week in this church (now more than forty years old) brought many memories of happy associations with pastors and laymen of the past. A new church has been organized in Ada, with Rev. Orville Williams as pastor. Pastor H. H. Spencer of Trinity Church, Oklahoma City, lifted that church off a muddy street onto a main thoroughfare, with property now worth \$75,000.00; the Sunday school averages around three hundred. 'H. H. and Margaret' are capable, devout, aggressive, and loved by their people. It was a joy to be with them again. Pastor Voight, of our South Shields Church in Oklahoma City, has brought that church to a promising place; a beautiful new building has been erected. It was easy to speak to the congregation of spiritual, sacrificial, and responsive people. The Voights are doing a good piece of church building."

Harvey, Illinois—Our pastor, Rev. C. K. Sparks, has been here ten months; and in that time, First Church has made strides forward. On Easter Sunday, we broke our Sunday-school record of 380 with an attendance of 468—the largest on the district for that Sunday. Our good Sunday-school superintendent is largely responsible for Sunday-school gains, because of his visitation program. He is a hard worker. The Easter offering of \$926.87 was also a record offering. Sunday morning and evening services have been unusually blessed by the presence of the Holy Spirit; and recently there have been quite a number of seekers at the altar. We appreciate the ministry of Brother Sparks, and have given him a raise in salary and a recall vote to be our pastor for another year.—Mrs. Leonard DeRuitter, Reporter.

New Rockford, North Dakota—We recently closed a very good meeting with Rev. and Mrs. Laten Teare as evangelists. There was a wonderful spirit on all through the meeting, and several sought the Lord. Brother Teare spoke with unction and gave some searching messages; also, they sang in the Spirit. Our people were blessed, and the ministry of the Teares was appreciated.—T. H. Ova, Pastor.

Ness City, Kansas—We closed a revival on May 3 with Evangelists Charles Ed and Normadene Nelson. There were several seekers at the altar. On the last Sunday morning of the revival God came down in power and a burden moved on the people more than at any other time during the meeting. Brother Nelson's messages and Sister Nelson's singing were blessed of God. The church was helped in a great way.—Russell R. McCollom, Pastor.

Cambridge City, Indiana—This church recently closed a very profitable revival with Rev. Clayton Bailey, who is a senior at our Seminary. The preaching was scriptural and unctionized by the precious Holy Spirit, resulting in salvation and blessing around the altars, and a nice group joining the church. Rev. and Mrs. Ernest Gold are the faithful pastors, and are in their eighth year, with an almost unanimous call for another year. God has honored their labors in the community, and steady growth and spirituality have been manifested in the church, with a Sunday-school average of 185 for the month of April. The parsonage has been completely remodeled during the last year, and, best of all, there is blessed unity among young and old in the church. For all these blessings we thank our pastors and praise our God.—Gertrude Bundy, Church Secretary.

Evangelist Maurice F. Gordon writes: "Due to a change of schedule and change of pastors. I will have two open dates that I'd like to fill somewhere in the Midwest—July 8 to 26 and July 28 to August 10. I travel on a freewill offering basis. Write me, 2417 C Street, Selma, California."

Edward and Lydia Stevenson, singers and musicians, write: "We have two summer dates open, and shall be glad to slate this time as the Lord may lead: July 21 to August 9, and August 25 to September 6. Write us, Box 154-B, Cuba, Illinois."

Evangelist Marvin S. Cooper writes: "The Cooper Evangelistic Quartet will be returning East to resume our evangelistic slate after June 15. We have some time for conventions, vacation Bible schools, or youth meetings, and shall be glad to give this time to pastors needing our services. Write us 3760 Canfield Road, Pasadena 8, California."

Chattanooga, Tennessee—First Church recently closed a very good revival with Rev. W. M. Tidwell as evangelist, and Professor John E. Moore, special singer. Brother Tidwell preached under the anointing of the Holy Spirit; there were a number who prayed through to definite victory and the church was helped a great deal. Chattanooga First Church appreciates Brother Tidwell and the wonderful work he has been able, by God's help, to accomplish in this great church. The pastor, Rev. Roy A. Bettcher, and the entire church appreciate the wonderful spirit he has, and the earnest, sincere way he presents the truth in his messages. Professor Moore never sang better, and his tender spirit was most helpful. God blessed him to us in a most marvelous way. Several new members were received into the church as a result of this meeting, and we feel it was most profitable to the church, for which we are praising God.—M. E. Ruffner, Reporter.

Evangelist H. N. Dickerson writes: "On account of a change in my plans, I will have one date open in the month of June and July and August, either for a camp, church, tent, or home-mission campaign. I am now in a revival with our College Church in Indianapolis. Write me, 2235 N. Alabama, Indianapolis 5, Indiana."

Northern California District Assembly

The forty-eighth annual assembly of the Northern California District convened at Beulah Park, Santa Cruz, May 13 to 15. On Tuesday, preceding the assembly, the N.F.M.S. had their convention, with Miss Mary Scott as the day speaker, and with Dr. Hardy C. Powers bringing a challenging missionary message in the evening. The missionary society had good gains in every department. Mrs. F. Arthur Anderson was re-elected president.

Wednesday morning the assembly opened with Dr. Powers presiding. His morning messages were never better. His unique leadership and his beautiful Christian spirit were greatly appreciated by the members of the assembly.

District Superintendent George Coulter gave the greatest report ever given for the Northern California District. There were good gains in every department. His report showed six new churches organized for the year, \$78,000.00 given for the General Budget, and \$111,000.00 given for all general interests; total giving of the district for all purposes was \$1,230,000.00—this represented a per capita giving of \$131.00. Dr. Coulter not only gave a wonderful report of progress, but challenged the entire district to greater gains in the coming year. Following his report, Dr. Coulter was re-elected for the fifth year with a wonderful vote of confidence, receiving all but three of the votes on a yes or no ballot. The assembly responded with a generous love offering in appreciation for the wonderful work of Dr. and Mrs. Coulter.

The Sunday schools of the district, with Rev. Barrett Kirby as the chairman, have shown good gains. The district has consistently led the entire denomination in Sunday-school attendance. The Easter attendance was the greatest ever, with over twenty-four thousand present. Brother Kirby was re-elected chairman of the Church School Board.

Thursday evening of the assembly was given to Pasadena College for a Fiftieth Anniversary celebration. The program was arranged by the publicity director, Rev. William Welch. It featured several musical numbers by Professor Anderson and a musical group. Appropriate messages were given by leaders of the college, including Dr. W. T. Purkiser, Dr. H. Orton Wiley, and Mr. J. B. Deisenroth. At the close of the service the assembly spontaneously gave over \$1,000.00 to the faculty members of Pasadena College as a love offering in appreciation for their service.

Friday night was also an impressive service with the ordination, by Dr. Powers, of a class of eight candidates. The service was very beautiful, and the presence of God was very real.

Saturday was the day for the Sunday-School Convention. It included reports from Sunday-school superintendents and department heads. A demonstration of the district Caravan program was presented by Rev. Dwayne Hildie. The day was climaxed with a banquet featuring Rev. William Summerscales as speaker, and presenting awards for outstanding Sunday schools on the district.

Many felt that this assembly in spirit and accomplishments was the best ever.

J. PAUL ALEXANDER, Reporter

N.Y.P.S. Convention New England District

Dr. L. J. Du Bois, general N.Y.P.S. secretary, was the special speaker at the 1953 New England District N.Y.P.S. Convention held in the South Portland Church, April 13 and 14.

Reports showed fine gains in every department of the district work including two new societies: at Uxbridge, Massachusetts, and Wiscasset, Maine.

The following officers were elected for the coming years: President—John B. Nielson; vice-president—Arthur Hughes; secretary—Dudley Hathaway; treasurer—Lyal Calhoun; teen-age representative—Priscilla Harvey; boys' and girls' supervisor—Dorothy Kidney; and teen-age representatives—Reba Wagner and Lawrence Burns.

The spirit of the convention was the best, with a great crowd of more than four hundred persons overflowing the South Portland Church on Monday evening, Maine night. Tuesday evening witnessed another full house and a Spirit-honored message by Dr. Du Bois, climaxed with an altar well filled with seeking hearts.

New England is moving ahead. We are looking ahead to another great assembly, summer camp, and institute.

REPORTER

ANNOUNCEMENTS

RECOMMENDATION—This is to introduce and recommend Rev. K. F. Johnson of Vevay, Indiana, for evangelistic consideration. Brother Johnson is an elder on our district. He is resigning as pastor at Vevay to re-enter the field of evangelism. Good reports have come to us of his faithful service in this field. We pray that many doors of service will open to this gallant brother.—J. W. Short, Superintendent of Indianapolis District.

BORN—to Mr. and Mrs. Dewey Johnson of Nampa, Idaho, a daughter, Annette Sue, on May 5.

—to Mr. and Mrs. Glen McCaslin of Canon City, Colorado, a daughter, Janet Elaine, on May 5.

—to Rev. and Mrs. Charles E. Higgins of Lindsay, California, a son, Gerald Allen, on May 1.

—to Rev. and Mrs. E. J. Bowers of Little Rock, Arkansas, a son, Samuel Ray, on April 18.

SPECIAL PRAYER IS REQUESTED by a lady in Indiana "that I will get forgiveness for being disobedient to God, that He will take me back into full fellowship with Him again. . . . I grieve the Holy Spirit so much of the time"; by parents in Oklahoma "for our son, who is to have surgery soon";

by a friend in Michigan for the salvation of six people, especially, also for a real revival in a town in Virginia; by friends in Pennsylvania for a special unspoken request for someone who wants that God's will may be done, also for a young people's group where some have grown cold and indifferent.

Nazarene Camp Meetings

June 26 through July 5, Louisiana District Camp, at the District Campgrounds, located five miles north of Alexandria on Hi-way U.S. 71. Workers: Dr. T. M. Anderson, Rev. Earl Starnes, Rev. H. E. Darnell, and W. A. Blount. Rev. Elbert Dodd, district superintendent, in charge of camp.

July 9 to 19, Oregon Pacific District Camp, three miles south of Portland city limits on S.E. 82nd Avenue. Workers: Dr. D. Staley Corlett and Rev. Sammy Sparks, evangelists; Rev. T. H. Stanley, prayer evangelist; Rev. and Mrs. H. H. Spencer, musicians; Rev. and Mrs. James Kratz, children's workers. For information and tent reservations, write Rev. Forrest Hill, Route 1, Box 425, Clackamas, Oregon. Rev. W. D. McGraw, Jr., District Superintendent.

July 16 to 26, Idaho-Oregon District Camp, Camp Tabernacle, Nampa, Idaho. Workers: Dr. Stephen S. White, Rev. Gene Phillips, and Professor Ron Lush. For information write the district superintendent, Rev. I. F. Younger, Box 526, Nampa, Idaho.

District Assembly Information

ROCKY MOUNTAIN—Assembly, June 17 to 19, at First Church of the Nazarene, Third Avenue at 33rd Street North, Billings, Montana. (Evening services will be held in First Presbyterian Church, Third Avenue at 36th Street North.) Entertaining pastor, Rev. Murray J. Pallett, 444 Yellowstone Avenue, Billings. Dr. Samuel Young presiding.

NORTH DAKOTA—Assembly, June 24 and 25, at the District Campgrounds, Sawyer, North Dakota. Entertaining pastor, Rev. M. F. Varro, Sawyer. Dr. Samuel Young presiding.

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NEW ENGLAND—Assembly, June 24 to 26, at Church of the Nazarene, 37 E. Elm Avenue, Wollaston, Massachusetts. Entertaining pastor: Dr. J. Glenn Gault, 29 Dunbarton Road, Wollaston. Dr. Hardy C. Powers presiding.

NEW YORK—Assembly, July 3 and 4, at the New York District Campgrounds, Grosville Park, Beacon, New York. Entertaining pastor: Rev. James L. Collam, 73 W. Center Street, Beacon. Dr. Hardy C. Powers presiding.

WEST VIRGINIA—Assembly, July 3 and 4, at the Nazarene Camp, Summersville, West Virginia. Entertaining pastor: Rev. Chester Acton, Persinger, West Virginia. Dr. Hugh C. Benner presiding.

SOUTH DAKOTA—Assembly, July 1 and 2, at the Church of the Nazarene, 209 W. Prospect Ave., Pierre, South Dakota. Entertaining pastor, Rev. Wesley W. Hoeckle, 209 W. Prospect Ave., Pierre. Dr. D. I. Vanderpool presiding.

CANADA WEST—Assembly, July 7 to 9, at the Church of the Nazarene, 4806 50th Street, Red Deer, Alberta, Canada. Entertaining pastor, Rev. D. George MacDonald, 4806 50th Street, Red Deer. Dr. Samuel Young presiding.

COLORADO—Assembly, July 8 and 9, at the District Campgrounds, 1755 Dover Street, Lakewood,

Colorado. Entertaining pastor, Rev. Henry T. Leonard, Box 7672, Lakewood. Dr. G. B. Williamson presiding.

ALABAMA—Assembly, July 8 to 10, at the District Center, Millport, Alabama. Entertaining pastor, Rev. H. E. Benson, Route 1, Millport. Dr. Hugh C. Benner presiding.

NORTHEASTERN INDIANA—Assembly, July 8 to 10, at the Nazarene Campground, East 38th Street Extended, Marion, Indiana. Entertaining pastor, Rev. J. R. Shadowens, 1016 West 5th St., Marion. Dr. D. I. Vanderpool presiding.

CENTRAL OHIO—Assembly, July 14 to 17, at the Nazarene Campground, 2708 Morse Road, Columbus, Ohio. Entertaining pastor, Rev. Miles A. Simmons, 481 Arden Road, Columbus. Dr. G. B. Williamson presiding.

MICHIGAN—Assembly, July 15 and 16, at Nazarene Assembly Park, Indian Lake, Michigan. Entertaining pastor, Rev. Vernon L. Ward, Route 2, Vicksburg, Michigan. Dr. D. I. Vanderpool presiding.

MARITIME—Assembly, July 15 to 17, at the Church of the Nazarene, Oxford, Nova Scotia. Entertaining pastor, Rev. Malcolm Burgess, Box 252, Oxford, Nova Scotia. Dr. Hardy C. Powers presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

New England	June 24-26
New York	July 3-4
Maritime	July 15-17
Pittsburgh	July 22-24
Northwest Oklahoma	July 29-31
Illinois	August 5-7
Indianapolis	August 26-28
Kansas City	September 9-11
Southwest Oklahoma	September 16-18

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

Assembly Schedule

Colorado	July 8-9
Central Ohio	July 14-17
Eastern Kentucky	July 29-30
East Tennessee	August 5-7
Wisconsin	August 13-14
Tennessee	August 26-28
Louisiana	September 2-3
Georgia	Sept. 30—Oct. 1

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

Assembly Schedule

Rocky Mountain	June 17-19
North Dakota	June 24-25
Canada West	July 8-10
Eastern Michigan	July 22-24
Western Ohio	July 29-31
Missouri	August 5-7
Northwest Indiana	August 12-14
Chicago Central	August 19-20
Mississippi	September 2-3
Southeast Oklahoma	September 23-24

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

Assembly Schedule

South Dakota	July 1-2
Northeastern Indiana	July 8-10
Michigan	July 15-16
Southwest Indiana	July 29-31
Kentucky	August 5-7
Virginia	August 12-13
Northwestern Illinois	August 19-20
Houston	August 26-28
South Arkansas	September 9-10
North Arkansas	September 16-17

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

Assembly Schedule

West Virginia	July 3-4
Alabama	July 8-10
Minnesota	July 22-23
Kansas	August 5-7
Iowa	August 12-14
Dallas	August 19-21
Northeast Oklahoma	September 16-17
North Carolina	September 23-24
South Carolina	Sept. 30—Oct. 1

EVANGELISTS' SLATES

Adams, Donald and Louise. Preacher and Singers, Box 325, Salem, Ill.	
Pinkstaff, Ill.	May 31 to June 14
Farmer City, Ill.	June 15 to 28
Akers, Ira R. and Mary B. Preacher and Young People's Worker, 2128 Brookline Ave., Dayton 10, Ohio	
Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio	
Open date for the summer	
Fremont, Ohio (tent)	June 26 to July 12
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.	
N. Mex. District	July 13 to 24
Open date	July 29 to Aug. 9
Applegate, Nellie. 742 Elysian Ave., Toledo 1, Ohio	
Armstrong, Alfred H. M.C. 52, Warren, Ohio	
Balowin, C. R. 1124 W. Texas, Durant, Okla.	
Wanette, Okla.	June 7 to 21
Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.	
Waterloo, Okla.	June 10 to 21
Ball, Miss Lenore. P.O. Box 527, Kansas City 41, Mo.	
Wichita, Kansas (Grace, V.B.S.)	June 7 to 21
Hutchinson, Kansas (Peniel, V.B.S.)	June 21 to July 5

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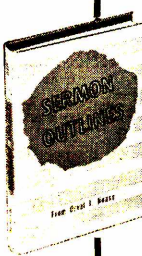
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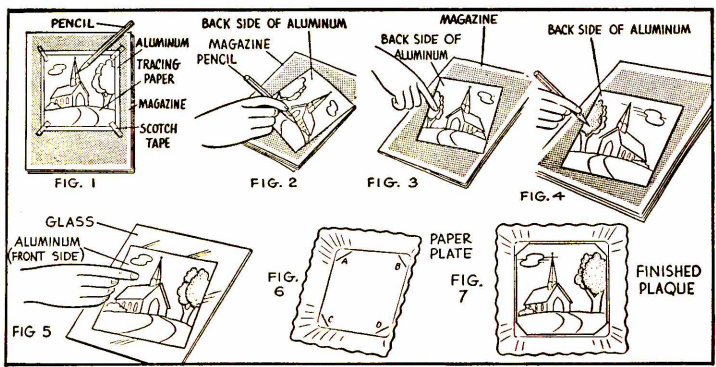
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Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219 1/2 E. Second St., Hutchinson, Kansas	Brannon, Wilbur. 2201 Morehouse Ave., Elkhardt, Ind.	Cargill, A. L. and Myrta. Box 256, Divide, Colo.
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.	Slanesville, Ind. June 3 to 14	Carlton, W. E. 510 Bell St., Beatrice, Neb.
Barnes, William. Rt. 2, Harold Ave., Franklin, Ohio	Colorado Springs (Trinity), Colo. June 17 to 28	Missouri Dist. Home Miss. June 17 to 28
Bass, M. V. 18636 Riverview, Detroit 19, Mich.	Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo 12, Ohio	Mathews, Mo. June 17 to 12
Clarkburg, Ohio (Hol, Miss.) June 2 to 14	Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton, Ohio	Carroll, Bob. 119 N. Flood St., Norman, Okla.
Adrian, Mich. June 16 to 28	Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.	Carpenter, R. W. 1045 Pitkin Ave., Grand Junction, Colo.
Batlin, Buford. 1509 Seventh St., Lubbock, Texas	Hollis, Okla. June 5 to 19	Palisade, Colo. June 3 to 14
Breckinridge, Texas June 3 to 14	Tuttle, Okla. June 22 to Aug. 2	Yuma, Colo. June 16 to 28
Burkburnett, Texas June 24 to July 5	Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.	Carter, E. L. Kincaid, Ill. June 3 to 21
Bealer, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.	Browning, Raymond. 322 N. Redmond St., Bethany, Okla.	E. St. Louis, Ill. (tent) June 23 to July 5
Belew, P. P. P.O. Box 527, Kansas City 41, Mo.	High Point (First), N.C. June 7 to 14	Sidell, Ill. June 23 to July 5
Berry, D. D. Evangelist, Route 1, Walkerville, Mich.	Deerfield, N.C. (camp) June 18 to 28	Carter, Jack and Ruby. 609 N. Mueller St., Bethany, Okla.
Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.	Bryant and Stone Evangelistic Party. Preachers and Singers, 519 Wood St., Maysville, Pa.	Fatum, N.M. July 2 to 12
Eau Claire, Wis. June 7 to 21	E. Ky. Dist. Home Miss. May 26 to June 21	Nacogdoches, Texas July 15 to 26
Bertolotti, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.	Louisville (Edgeworth), Ky. June 23 to July 5	Carter, W. A. Evangelist, 3808 W. Park St., Greenville, Texas
Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.	Bryson, C. V. Evangelist, Box 153, Stevenson, Wash.	Chaffield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Mariety Park, Md. June 3 to 14	Bulla, Daniel H. Box 712, Pataskala, Ohio	S.W. Ind. Dist. Tour June 3 to 14
Bierce, Joseph. P.O. Box 527, Kansas City 41, Mo.	Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.	Bedford, Ind. June 16 to 28
Mariety Park, Md. June 4 to 14	Bursum, Eddie and Ann. Box 1007, Ashland, Ky.	Chickenoft, Miss Susie. Song Evangelist, 546 Barham Ave., Santa Rosa, Calif.
Dublin (St. Paul), Ga. June 23 to July 5	Burns, Eddie and Ann. Box 1007, Ashland, Ky.	Childress, Sammy and Rhina. Evangelistic Singers, Box 153, Owensville, Ind.
Bishop, Joe. Box 47, Yukon, Okla.	Jamestown, Ky. June 16 to 28	Clark, Eddie. 701 A Ave. E., Oskaloosa, Iowa
Dublin, Ga. June 14 to 28	Burson, H. D. 401 W. Clay St., Houston 6, Texas	Diagonal, I.W. Liberty, Iowa June 17 to 28
Open Date June 15 to 26	Mineral Wells, Texas June 10 to 21	Iowa City (W. Liberty), Iowa July 1 to 12
Bixby, E. J. Evangelist, R.D. 1, Box 13, Weatherford, Texas	Alexander, Ark. June 24 to July 5	Cleveland, B. H. Evangelist, 6771 Orange Ave., Long Beach, Calif.
Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.	Burton, C. C. P.O. Box 145, Somerset, Ky.	Collins, Joe C. General Delivery, Nashville, Ind.
Pineville, La. (Dist. Camp) June 26 to July 5	Missouri District June and July	Conroy, L. W. 1043 Columbia St., Newport, Ky.
Bomgardner, Harold E. Song Evangelist, 2223 W. Colorado Ave., Colorado Springs, Colo.	Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.	Roanoke (Garden City), Va. June 3 to 14
Bosse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.	Norma, N. Dak. June 2 to 14	Floyd, Va. June 17 to 28
Bowman, Don and Frances. Musicians and Singers, 1027 Park Ave., Newport, Ky.	Sandstone, Minn. June 21 to 28	Cook, James V. Song Evangelist, 3965 St. Louis Ave., St. Louis 7, Mo.
Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio	Carey, A. B. 76 Prospect St., Beacon, N.Y.	Bonnie, Ill. (Inst.) June 15 to 20
Brannon, George. 125 N. Wheeler, Bethany, Okla.	Cameron, A. Alexander. 27 Ravine St., % Mrs. Wilson Lane, Yonkers, N.Y.	Missouri Dist. Inst. June 29 to July 3
Cintevy, Iowa June 3 to 14	Hanover, Pa. June 10 to 21	Cooldige Evangelistic Party, C. C. Preacher and Singer, 286 S. Cypress Ave., Columbus, Ohio
Oney Springs, Colo. June 17 to 28	Butler (Dist. Camp) July 3 to 12	Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.
		Cope, Jacob and Mildred. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
		Corbett, G. T., Box 215, Kankakee, Ill.
		Moncton, N.B., Canada June 10 to 21
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 Coulter, Violet M. Singer, 209 Northeast "E" St., Linton, Ind.
 Dalton, Mo. (Meth.) August 5 to 23
 Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio
 Hammond, Ind. June 10 to 21
 Atlasburg, Pa. June 24 to July 5
 Crawford, J. H. and Maggie. Springdale, Ark.
 Crider, James and Janet. Singers and Musicians. 5509 S. Randolph St., Indianapolis, Ind.
 Open dates for the summer
 Crites, J. A. Box 604, Owen Sound, Ontario
 Wilmet, S. D. (camp) June 4 to 14
 Mitchell, S. D. (camp) June 24 to July 5
 Crow, Mrs. Bertha. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Florida
 Culbertson, Bernard W. Evangelist, 1632 Dominion Ave., Pasadena 7, Calif.
 Daniels, Bert. Box 151, Meade, Kansas

Darity, Joe T. Song Evangelist, Box 142, Columbus, Ohio
 Darnell, H. E. P.O. Box 929, Vivian, La.
 Carroll, J. O. June 1 to 14
 Louisiana Dist. Camp June 26 to July 5
 Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Fowler, O. June 19 to 28
 Colo. Assn. & Camp July 8 to 19
 Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio
 DeBolt, Ted and Dorothy. Evangelistic Singers, 72 West 151st St., Harvey, Ill.
 DeBord, Clifton. Box 881, Ashland, Ky.
 Cayuga, Indiana June 9 to 21
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Dobbins, C. H., and Wife. Evangelists and Musicians, 2536 Maple Place, Fort Wayne, Ind.
 Oxford, Ind. (tent) June 15 to 28
 Ward Sunside, Ark. July 15 to 26
 Dotson, Anna Marie. Song Evangelist, Box 31, Honey Creek, Ind.
 Douglas, Wilson. Blanton Apt. 59, Jasper, Ala.
 Dunham, L. J., and Wife. Preacher and Singers, 512 Cruger Ave., Eureka, Ill.
 Mohall, N.D. June 9 to 21
 Dunn, T. P. 318 East 7th St., Hastings, Neb.
 Dyer, Esther M. Musical Evangelist, R.D. 1, Box 584, Mohnton, Pa.
 Eastman, H. T. and Verla. May Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
 Iowa Dist. Home Missions June
 Colorado Assembly & Camp July 8 to 19
 Eisea, Cloyce. Evangelist, Box 18, Van Buren, Ohio
 Emrick, Nellie M. Evangelist, Box 8674, Pittsburgh 21, Pa.
 Youngstown, Alberta June 1 to 29
 Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.
 Ontario, Calif. June 17 to 28
 Denver, Colo. July 5 to 12
 Esp, J. R. 630 N. Fifth St., Springfield, Ill.
 Erpe, Alva O. and Gladys. Preacher and Singers, Box 238, Leantun, Ind.
 Denhof, N.D. June 10 to 21
 Fagan, Harry and Cleona. Singers and Musicians, Shelby, Ohio
 Felter, H. J. Box 86, Leesburg, N.J.
 East Branch, N.Y. June 3 to 14
 Beltsano, Pa. June 17 to 28
 Ferguson, Edw. R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.
 Tonawanda, N.Y. June 3 to 14
 Zanaville, O. (camp) June 21 to July 5
 Fetts, Fred W. P.O. Box 527, Kansas City 41, Mo.
 Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
 Springfield, Pa. June 3 to 14
 Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Chanute, Kansas June 18 to 28
 Butler, Ga. (Camp) July 2 to 12
 Finger, Maurice and Naomi. Preacher and Singers, 529 East 4th St., Northampton, Pa.
 Fisher, A. Artist-Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Toronto (St. Clair), Ontario June 3 to 14
 Milwaukee (First), Wis. June 16 to 21
 Fitch, James S. 1382 Myrtle Ave., Cincinnati 6, Ohio
 Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
 Indianapolis, Ind. June 9 to 21
 Backus, Minn. July 2 to 19
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 New Castle, Pa. (V.B.S.) June 15 to 26
 Free, O. S. 311 Brown St., Little Rock, Ark.
 Merit (First), Va. June 3 to 14
 Ironton, Mo. June 17 to 28
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Sullivan, Ind. June 3 to 14
 Harrisburg, Va. June 17 to 28
 Gering, Miss Leota. Evangelist, Pretty Prairie, Kansas
 George M. 934 Harrison St., Elkhart, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.
 Gougear, A. R. Evangelist, 505 S. Catherine Ave., Walla Walla, Wash.
 Gordon, Arthur F. 2417 "M" St., Selma, Calif.
 Lenore, Calif. May 31 to June 14
 Aberdeen, S.D. (Wes. Meth.) June 21 to July 5
 Cringer, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Mo.

Graves, Harold. Evangelist, 1617 Russell St., Nashville, Tenn.
 Gray, Paul. P.O. Box 527, Kansas City 41, Mo.
 Gray, R. C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Houston, Miss. Aug. 19 to 30
 Green, James and Rosemary. Singers and Musicians, 1201 Bower St., New Castle, Ind.
 Pontiac (Parkdale), Mich. June 3 to 14
 Marion, Ind. June 18 to 28
 Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Rolla, Mo. June 15 to 14
 Willow Springs, Mo.
 Home Miss. June 15 to July 1
 Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.
 Griffith, Glenn. 1304 Schley St., Nampa, Idaho
 Dayton, Ohio June 3 to 14
 Searcy, Ark. (Dist. Camp) July 30 to Aug. 9
 Grim, Alden D. Evangelist, Bethany, Okla.
 Grimm, George and Ruth (Reynolds). Preachers and Singers, 144 E. Charles St., Sistersville, W.Va.
 Lee, Grew W. June 2 to 14
 E. Liverpool (Gardendale), O. June 16 to 28
 Groves Sisters. Singers and Chalk Artist, Bruncton Mills, W.Va.
 Morgantown, W.Va. (V.B.S.) June 2 to 14
 Masoway, W.Va. (V.B.S.) June 16 to 28
 Grubbs, R. D. Rt. 3, Box 220, Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Carr, Pa. (Camp) July 2 to 12
 Haggard, W. E. 531 So. 11th St., Hamilton, Ohio
 Hall, Miss Clarine. Song Evangelist, 819 Milburn Ave., Dayton 4, Ohio
 Hall, Dave. Evangelist, 629 E. Kansas, McPherson, Kansas
 Wewoka, Okla. June 10 to 21
 Benton, Ark. June 24 to July 5
 Hall, C. B. Evangelist, 2605 Ken Klare Drive, Dayton 3, Ohio
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Port Arthur (Grace), Texas June 4 to 14
 Brunswick, Ga. June 17 to 28
 Hamric, Lee L. 221 N. Rosemont St., Dallas, Texas
 Hankins, A. K. and Wife. Preacher and Singers, 210 1/2 S.E. 4th St., Evansville, Ind.
 Harding, Mrs. Mariel. Evangelist, 803 N. Briggs, Hastings, Neb.
 Harding, U. and Wife. Preacher and Singer, 332 Monterey Rd., South Pasadena, Calif.
 Harley, C. H. Evangelist, Burbank, Ohio
 Riceville, Pa. (tent) June 7 to 21
 Fremont, Ohio (tent) June 26 to 27
 Harrington, Wm. N. Route 3, Box 666, Gainesville, Fla.
 Harris, Kenneth J. Singer, 432 1/2 Frederick St., Huntington, Ind.
 Harris, Robert S. Evangelist, R.R. 7, Huntington, Ind.
 Harrison, Ray W. Evangelist, 506 B St., Hillside Park, Milwaukee, Ore.
 Harrold, John W. Box 309, Red Key, Ind.
 Knightstown, Ind. July 28 to Aug. 9
 Hart, H. J. Evangelist, Owasso, Okla.
 Alberta, Minn. June 10 to 21
 Owasso, Okla. June 10 to 21
 Home
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Henbest, C. L. Box 345, Rogers, Ark.
 Jonesboro, Ark. June 3 to 14
 Arkadelphia, Ark. June 17 to 28
 Hendck, Nelson H. 714 Campbell St., Williamsport, Pa.
 Hendrick, Doris V. Evangelist, 336 North St., Bad Axe, Mich.
 Van Dyke, Mich. June 15 to 21
 Rochester, Mich. June 22 to July 5
 Henriksen, G. W. P.O. Box 527, Kansas City 41, Mo.
 Winona, Minn. June 10 to 21
 Alberta, Minn. June 25 to July 5
 Henry, Linwood. Evangelistic Singer, 97 Douglas St., Uxbridge, Mass.
 Henson, J. C. Bethany, Okla.
 Haslop, Mrs. Norah. 1929 N. Concord, Indianapolis 22, Ind.
 Heald, Waukegan, Wis. June 8 to 21
 Hodgson, R. E. Evangelist, 110 N. Mueller, Bethany, Okla.
 Holso Evangelistic Party. 5332 Summer Ave., Ash-tabula, Ohio
 Helmer, Ind. June 4 to 14
 Arbovale, W.Va. (camp) July 23 to 29
 Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.
 Brightwood, Va. June 2 to 14
 Greensboro, N.C. June 17 to 28
 Hooker, H. H. Box 832, Jasper, Ala.
 Hoot, G. W. and Pearl. Rose. Evangelist and Musicians, Winon Lake, Ind.
 Adair, Mich. (Odgen Camp) July 30 to Aug. 9
 Huffman, H. B. Box 25, Onego, W.Va.
 Belpré, Ohio May 26 to June 14
 Rumble, W.Va. June 16 to 28
 Hungate, Robert and Delores. Singers and Musicians, Newburgh, Ind.
 Arthur, Ind. June 2 to 14

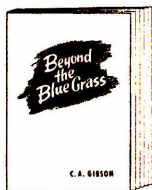
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Isbell, R. A. 622 N. Ave. G, Crowley, La.
 Clinton, Okla. June 3 to 14
 Shamrock, Texas June 17 to 28
 Isenberg, Don, and family. Box 388, New Cumberland, Pa.
 Petersburg, Pa. (Home Miss.) June 10 to 28
 Jackson, Bly. Song Evangelist, 40 Elizabeth St., Asheville, N.C.
 Hammond, Ind. June 18 to 28
 Knoxville, Pa. July 10 to 19
 Jackson, R. V. Evangelist, Rantoul, Ill.
 Springerton, Ill. June 8 to 21
 Pinkstaff, Ill. July 6 to 16
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Minnesota District (Home Miss.) June 1 to 30
 Amarillo, Texas (city-wide) July 1 to 12
 Jennings, Paul R., and Wife. Preacher and Singers, Box 8, Kossa, Texas
 Jerrett, Howard W. 2207 Pinercrest Dr., Ferndale, Mich.
 Marietta, Ohio June 10 to 21
 Eaton Rapids, Mich. June 24 to July 5
 Johansen, Kenneth. Box 177, Miltonvale, Kansas
 Johnson, Andrew. Wilmore, Kentucky
 Johnson, Spencer. 417 Hatley Drive, Bethany, Okla., Sparta, Tenn. June 4 to 14
 Lebanon, Tenn. June 17 to 28
 Jones, A. K. 519 Commercial, Danville, Ill.
 Geneseo, Kansas June 10 to 21
 Dixon, Missouri June 30 to July 12
 Jones, Lum. Ada, Oklahoma
 Kaufman, E. H. S.S. Evangelist, 134 Grand View Ave., Wolfston 70, Mass.
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Bellevue, Ohio June 3 to 14
 Beulah Camp, N.B. (Ref. Bap.) July 17 to 26
 Keller-Vorpy, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Indianapolis, Ind. (tent) June 10 to 21
 Uhrichsville, O. (camp) June 24 to July 5
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Irvine, Florida June 2 to 14
 Irvine (First), Ky. June 16 to 28
 Killion, Robert and Madge. Singers and Musicians, Vicksburg, Mich.
 Kimball, E. Everett and Irene. Evangelist and Singer, 331 Michigan St., Siderow, Ohio
 Mt. Pleasant, Mich. June 2 to 14
 Dayton (Radcliff), Ohio June 17 to 28
 Kruse, Carl H., and Wife. Evangelist and Singer, 50 1/2 Redmond, Kansas, Okla.
 Alton, Kans. (Hol. Assn.) June 4 to 14
 Mineola, Texas June 17 to 28
 Kaykendall, P. E. Box 978, Hendersonville, N.C.
 Langford, V. V. Evangelist, 808 N. College St., Bethany, Okla.
 Arnold, Neb. June 10 to 21
 Lanerman, R. S. 5063 43rd St., Red Deer, Alberta
 Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
 Detroit (First), Mich. June 14 to July 3
 Canada West Dist. Camp July 7 to 20
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 227, Kansas City 41, Mo.
 Bryan, Texas June 10 to 21
 St. Joseph (North), Mo. June 24 to July 5
 Lee, Mason. 217 Division St., Huntington 2, W. Va.
 Richmond, Va. June 2 to 14
 Hawthorne, Pa. June 16 to 28
 Lih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
 Levert Brothers. Preachers and Singers, 706 N. Broadway, Lamar, Mo.
 Lewistown, Kansas June 3 to 14
 Necona, Texas July 15 to 26
 LeViner, Marion. Evangelist, Rt. 4, Box 185 A, Bennettsville, S.C.
 Lewis, Albert H. and Rachel. Preacher and Singers, 578 Richmond Ave., Buffalo, N.Y.
 Burnham, Pa. June 3 to 14
 Valois, N.Y. June 17 to 28
 Lewis, Ellis. 206 N. Donald, Bethany, Okla.
 Cadiz, Okla. June 3 to 14
 Oklahoma City (Lincoln Terr.) June 17 to 28
 Okla. June 17 to 28
 Lewis, Howard T. Evangelist, 2420 Woodlyn Drive, Paris, Calif.
 Lewis, Roy R. Route 1, Albany, Ind.
 Lindley, R. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Greenfield, Calif. June 10 to 14
 Lipke, Charles H. Route 4, Marion, Ohio
 Ludlow, Ky. June 3 to 14
 Cairo, Georgia June 17 to 28
 Little, H. C. 1338 Hunter Ave., Columbus, Ohio
 Darbyville, Ohio June 9 to 14
 Kingston, Ohio June 17 to 28
 Lush, Ronald J. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Wyoming Youth Camp July 29 to Aug. 9
 Iutz, Louis K. Evangelist, 1121 Irving Ave., Dayton 9, Ohio
 MacAllen, L. J. and Mary E. Evangelist and Artist, 27 W. Falls St., New Castle, Pa.
 Harburg, Ill. June 2 to 14
 Richland Center, Wis. June 16 to 28

Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Kansas City Dist. Camp June 8 to 14
 Bethany (First), Okla. June 15 to 19
 Mathews, L. B., and Wife. Evangelist and Singer, 2902 Belmont Blvd., Nashville 12, Tenn.
 Oak Ridge, Tenn. July 15 to 28
 Maryville, Tenn. July 5 to 19
 McCarr, R. H. and Edna. Preacher and Singer, 4100 Quitman St., Denver 12, Colo.
 McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
 McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
 McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Texas City, Texas June 17 to 28
 Amarillo (First), Texas July 1 to 12
 McVay, Charles and Pauline. Song Evangelists, 343 W. 41st St., Tucson, Ariz.
 Meadows, A. G. Evangelist, 228 S. Oak St., Ken Calie, Ind.
 Meadows, Miss Naomi F. Evangelist, 3319 Eden Ave., Cincinnati 19, Ohio
 Ashland (First), Ky. July 19 to 26
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Iowa, Iowa June 10 to 21
 Hominy, Okla. June 24 to July 5
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Savannah, Ga. June 11 to 21
 Butler, Georgia (camp) July 2 to 12
 Messer, L. C. and Ruth. Singers and Musicians, 314 Hampton, Vicksburg, Tenn. June 4 to 14
 Lafayette, Georgia June 15 to 25
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Uffa, Fla. June 3 to 14
 Sheffield, Ala. June 15 to 21
 Mickel, Ralph and Lillian. Evangelist and Singers, Music Bank Bldg., Kurtz, Indiana June 17 to 28
 Open date July 1 to 12
 Milby, E. Clay. Song Evangelist, 2513 Oak St., Valdosta, Ga.
 Sharon Center, O. (camp) June 25 to July 5
 Beantownville, Pa. July 9 to 19
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Bulvar Run, Pa. June 14 to 28
 Oxford, N.Y. (camp) July 1 to 12
 Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.
 Miller, Leila Dell. Nazarene College, Nashville, Tenn. June 14 to July 7
 Vacation (Misses), Ohio July 20 to 26
 Miller, Nettie A. Nazarene College, Nashville, Tenn.
 Louisville, Ga. (camp) June 11 to 21
 Lanett (First), Ala. July 22 to Aug. 2
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Oakville, Ind. July 21 to Aug. 2
 Mitchell, Loyd and Addie. Song Evangelist and Singer, 903, Ridgway, Pa.
 Moore, Austin. Evangelist, Box 616, Bethany, Okla.
 Moore, Gerald and Jacqueline. Song Evangelists and Musicians, 14296 Stansbury Ave., Detroit 27, Mich.
 Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Dayton (Edgemont), Ohio June 2 to 14
 Pasadena, Calif.
 2037 E. Mountain June 15 to 30
 Moore, Myrtle C.; Dake, Lorraine M. 10802 63rd Ave., Edmonton, Alberta
 Chilliwack, B.C. June 7 to 21
 Mooshing, C. Helen. P.O. Box 527, Kansas City 41, Mo.
 Bedford, Ind. June 16 to 21
 Illinois & Iowa June 20 to 30
 Murphy, B. W. E. 806 31st St., Huntington 2, W.Va.
 Musical Messengers (Mrs. and Mrs. Don Ratliff), 3040 Linwood Ave., Louisville, Ky.
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Urbana, Ill. June 3 to 14
 Tipton, Ind. June 17 to 28
 Neely, B. F. 111 N. Beaver, Bethany, Okla.
 Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. 6th, Rogers, Ark.
 Fordyce, Ar. June 3 to 14
 Dogwood, Mo. June 17 to 28
 Nelson, Wade L. Evangelist, 3005 S.W. 14th St., Oklahoma City, Okla.
 Newcomb, L. H. Evangelist, Rt. 2, Box 193, Pineville, La.
 Waurika, Okla. June 14 to 21



SERVICEMEN'S CORNER
 CHAPLAIN George C. Laurie writes:
 "The Lord has been blessing our work here with a fine number of men seeking the Lord each week. Last Sunday night there were forty-two men kneeling at the altar."

"Received your nice letter today. I was happy to receive it. I have been wanting to write you a letter for a long time to thank you for all the wonderful Nazarene publications you have been sending me. I cannot thank you enough for the kindness you have shown me in sending me this wonderful Christian literature. You just can't imagine how much the GI looks forward to receiving good clean literature from his home church. After being over here in Korea for almost eighteen months you really miss the church and all of its functions. By receiving **CONQUEST, HERALD OF HOLINESS, and COME YE APART**, it brings us that much closer to God and the church. I can truly say the Lord has been with me at every moment since leaving the shores of America. If it hadn't been for the Lord, many times I would have said, 'What is the use?' But God has always been there in this time of need to supply grace.

"I have had many opportunities to witness for the Lord. There are many soldier boys who are looking for something to satisfy their longings. There is a great need for good, sincere chaplains here in the service to preach and tell about God and His saving grace and sanctifying power. Then too, there is a great need for missionaries here in Korea. There are missionaries here but they can't begin to do the job that has to be done. I can remember back last Easter. The sunrise service was at six o'clock in the morning. It had been raining all night. I said to myself, 'There won't be very many Korean people at the service this morning. To my surprise, and lack of faith, there were 4,500 Korean people present. The fields are white unto harvest but we just don't have enough reapers. I, for one, since serving in Korea, have had my vision broadened and my passion for lost souls has increased till I am going to do something about it. If the Lord doesn't want me to be a missionary, there are many needy souls back in the U.S.A. that need God!"

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Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomburg, Pa. Kitchener (First), Ontario June 3 to 14 McMechen, W.Va. June 17 to 28	Rushing-Drye Party. Preacher and Singer, P.O. Box 1, Coffeyville, Kansas Tulsa, Okla. June 3 to 14 Erie, Kansas June 17 to July 5	Strack, W. J. Box 215, New Lyme, Ohio Sweeten, Howard W. Ashley, Ill. Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abiwee, Kansas Salina, Kansas June 16 to 28
Norton, Joe. Box 143, Hamlin, Texas Osborn, L. C. 201 Pasadena Ave., Elyria, Ohio Pagan, Keith A. Evangelistic Singer, Box 541, Bethany, Okla. Parrott, A. L. Evangelist, P.O. Box 527, Kansas City 41, Mo. Flint (First), Mich. June 7 to 14	Rushing, J. S. and Wife. Evangelist and Singers, 1950 Spelge St., Montgomery, Ala. Tuscaloosa (Cottondale), Ala. June 3 to 14 Birmingham (E. Lake), Ala. June 16 to 28	Tarvin, E. C. California, Ky. Wurtland, Ky. June 16 to 28 Alexandria, Ky. (Aspen Grove Camp) June 5 to 19
Patrone, D. E. 224 Liberty St., Painesville, Ohio Manclona, Mich. June 2 to 14 Monticello, Ind. June 16 to 28 Payne, L. M. 509 N.W. Main St., Bethany, Okla. Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn. Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn. June 10 to 21 Fredericktown, Mo. June 22 to 26	Scherer, L. E. Evangelist, 122 Leonard Place, Knoxville, Tenn. Schriber, George R. Preacher and Singer, 4000 Riverside Drive, Columbus 12, Ohio Schultz, Royal G. Evangelist, P.O. Box 576, Fayetteville, Ark. Springdale, Ark. June 3 to 14 Little Rock, Ark. June 17 to 28	Taylor, E. E. 208 W. Marlin, East Palestine, Ohio Enmett, E. Box 332, Tallahassee, Okla. Sulphur, Okla. June 10 to 21
Pendry, C. E., and Wife. Evangelist and Singer, 768 N.W. 49th St., Miami 36, Fla. Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn. June 10 to 21 Carthage, Ind. June 10 to 21 Reserved June 24 to Aug. 10	Scott, Earl P. P.O. Box 527, Kansas City 41, Mo. Scott, Wilbur. Rt. 1, Box 4, Georgetown, Ohio Dayton (Drexel), Ohio May 31 to June 14 Open date June 15 to 28	Thompson, Genevieve (Paulson). Evangelist, 1014 McLean St., Falls City, Neb. Thompson, Harold C. P.O. Box 549, Blytheville, Ark. St. Clair, Mo. June 3 to 14 Tomato, Ark. June 8 to 19
Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill. Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill. Oklahoma City (Fenn. Ave.), Okla. June 10 to 21 S.C. Dist. Camp June 29 to July 5	Scott, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich. Oper dates for June and July Selick, R. T. Box 22, Oxford, N.S., Canada O'Leary, P.E.I. June 3 to 14 North Reading, Mass. (camp) June 3 to 12	Thoren, Paul R. Evangelist, 2505 S. Commercial, Salem, Ore. Toney, 945 Disston St., St. Petersburg, Fla. Louisville, Ga. (camp) June 11 to 21
Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio Darbydale, Ohio June 15 to 26 Darbydale, Ohio June 29 to July 6	Selz, Joseph W. 627 Juniper St., Walla Walla, Wash. Shank, R. A., and Wife. Box 377, Vicksburg, Mich. Richmond, Ind. (camp) June 21 to July 12 Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo. Shaw, L. Box 744, Barnsdall, Okla. Sigler, Raymond. Song Evangelist, 392 Orchard Ave., Pontiac, Mich. Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich. Slack, D. F. Song Evangelist, Route 2, Vevey, Ind. Yuma, Colo. June 17 to 28	Van St. Clair, D. C. 508 16th Ave. So.; Nampa, Idaho Volk, Harold. Evangelist, P.O. Box 527, Kansas City 41, Mo. Wagner, Allen H. 404 N. Kentucky Ave., Le Land, Fla. Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn. Worthington, Ind. June 10 to 21 Crowley, La. (camp) June 3 to 12
Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. Olivia, Minn. June 10 to 21 Danville (Home Gardens), Ill. June 28 to July 12 Proper, Dominick, and Wife. Olivet Nazarene College, Box 302, Kankakee, Ill. Oakwood, Ill. June 1 to 14 Danville (Grays Sid.), Ill. June 28 to July 12	Slatyer, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo. Carroll Mills, Ill. June 9 to 21 Tabor, Iowa June 24 to July 5 Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind. Smeltzer, R. J. 428 King St., Ravenna, Ohio Smith, 145, Harrisburg, Pa. N.D. Zone Camp June 12 to 21 N.D. Dist. Camp June 25 to July 5	Walton, Wm. H. Evangelist, 1414 N. Hill Ave., Pathe, Calif. Boise (First), Idaho July 5 to 12 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind. Faticcia, Ind. June 8 to 14 Maples Mill, Ill. June 17 to 28 Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio June 10 to 21 Celina, Ohio June 10 to 21 Selma (Harris Chapel), Ind. June 22 to 28
Quails, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla. Richmond, Va. June 3 to 14 Cairo, Ga. (tent) June 17 to 28 Raker, W. C. Astoria, Illinois Ft. Madison, Iowa (tent) June 2 to 14 Rayford, R. Newman. 109 E. Madison St., Goshen, Ind. Presque Isle, Maine June 10 to 21 Marysville, N.B., Canada June 23 to 28	Smith, Billy and Helen. Evangelist and Singers, 618 McKinley, Cambridge, Ohio Smith, Charles Hastings. 1512 Robinson, Conway, Ark. Smith, Eugene and LaLoria. Song Evangelists, Winnsboro, S.C. (tent) June 2 to 14 Newell, W.Va. June 22 to 28 Smith, Gene and Wanda. Evangelist and Musicians, Box 599, Independence, Kansas Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla. Leuders, Texas (Dist. Camp) June 15 to 21 Lamar, Mo. June 24 to July 5	Wells, Kenneth and Lily. Evangelist and Singer, 9343 S. Justine St., Chicago 20, Ill. Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo. Ellisville, Ill. June 9 to 19 White, I. W. Evangelist, 614 E. Minnesota St., Indianapolis, Ind. White, E. (Thurman). P.O. Box 527, Kansas City 41, Mo. Whitely, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo. Wickham, Pauline. Evangelist, Friendly, W.Va. Wilcke, W. W. Evangelist, 443 N. 58th St., East St. Louis, Ill. Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Okla. Williams, J. E. P.O. Box 527, Kansas City 41, Mo. Grand Rapids, Mich. June 3 to 14 Lowell, Mich. June 17 to 28
Reasoner, Miss Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind. Ashland (First), Ky. July 19 to 26 Reed, Fred W. 612 So. 26th St., Billings, Mont. Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City, Okla. Rice, Ralph, 444 N. Blaine, Bradley, Ill. Lansing, Ill. June 2 to 28 Ripper, Loraine M.; Markey, Bernice. Preachers and Singers, 3917 West 29th Ave., Denver, Colo. Colorado Assembly & Camp July Robbins, James. 314 S. Jackson, Oakland City, Ind. Robinson, Mrs. Lillian. Evangelist, Box 205, McLean, Texas Roderick, Frank. 242 Chase St., Marion, Ohio Ruddy, Dayton (Daytownville), Ohio June 9 to 28 Brookville, Ohio June 30 to July 12	Snow, Loy. 129 N. Bradley, Indianapolis, Ind. Snyder, J. D. P.O. Box 97, Vivian, La. Indianapolis (West, tent), Ind. June 22 to July 5 Spring, W. S. Evangelist, 2322 East, St. Vrain, Colorado Springs, Colo. Cottondale, Texas June 11 to 21 Yampa, Colorado June 25 to July 5 Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio De Montford (First), Calif. June 7 to 14 E. Meffert (First), Ore. June 24 to July 5 Stafford, Daniel. Box 254, Vivian, La. Princeton, Ind. June 11 to 21 Steele, Mo. June 25 to July 5 Stafford, J. D. P.O. Box 97, Vivian, La. Stanley, T. H. 1242 Cottage Ave., Middletown, Ind. Oregon Pacific Dist. Camp June 9 to 19 Santa Cruz, Calif. July 30 to Aug. 9	Williams, J. E. P.O. Box 527, Kansas City 41, Mo. Grand Rapids, Mich. June 3 to 14 Lowell, Mich. June 17 to 28 Williams, Fratton D. Box 15, Siloam Springs, Ark. Patterson, Ohio June 10 to 21 Camp Sharon, Ohio June 25 to July 5 Williamson, Earl and Wife. Song Evangelist, 756 Harrison Ave., Akron 14, Ohio Williston (Iron Camp), 800 S. Oak, Holdenville, Okla. Woodward, Okla. June 3 to 14 Healdton, Okla. June 17 to 28 Willis, Harold J. and Mae. Preachers and Children's Worker, P.O. Box 527, Kansas City 41, Mo. Wilcox, Matthew V. 108 Pearl St., Pottsville, Mich. Clarion, Iowa (tent) June 3 to 14 Mt. Pleasant, Mich. June 18 to 28
Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn. Shirley, Ind. June 2 to 14 Wilmington, N.Y. (camp) June 23 to July 5 Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind. Tolamus (First, V.B.S.), Ind. June 15 to 28 Reserved July 27 to 31 Rothwell, Mel-Thomas. 21 Bronfield St., Wollaston, Mass. Cincinnati, Ohio June 17 to 28 Butler, Pa. (Dist. Camp) July 2 to 12 Round, Ralph B. Evangelist, Dubois Route, Riverton, Wyoming Rouse, C. E. Villa Nova, St. Marys, Ohio Kent, Ohio June 8 to 20 Stevenson, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va. Rushing Family, The. Singers and Musicians, King City, Mo. Knowlsey (Grace), Tenn. June 3 to 14 Lexington, Ga. (tent) June 17 to 21	Starnes, Earl. 1317 Keller St., Evansville, Ind. Oklahoma City (Penn. Ave.), Okla. June 10 to 21 Pineville, Ill. (Dist. Camp) June 26 to July 5 Steinbock, J. C. Artist-Evangelist, 926 Helen Ave., Terre Haute, Ind. Williamstown, Mich. June 7 to 21 Sandwich, Ill. June 24 to July 5 Stevenson, Edward and Lydia. Singers and Musicians, 313 Clark St., Galesburg, Ill. Cathoun, Ill. (camp) June 1 to 14 Caro, Mich. (camp) June 25 to July 5 Stone, Nell Jean. Song Evangelist, 2205 Bluefield St., Okla. June 16 to 28 Burnwell, W.Va. June 16 to 28 Bairbridge, Ga. June 9 to 19	Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio Scottsdale, Pa. June 5 to 14 Woolman, J. L. 209 N. Hammond, Bethany, Okla. Wynnewood, Okla. June 3 to 14 Blue Island, Ill. June 17 to 28 Woot, B. W. Evangelist, P.O. Box 527, Kansas City 41, Mo. Wright, C. F. 412 Grand Blvd., Boone, N.C. Pritchard, Ala. June 3 to 14 Douglas, Ga. (camp) June 18 to 28 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind. Zachary, O. F. Convent Road, Bourbonnais, Ill.