



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 4, 1954

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The Christ of the Morning

General Superintendent Benner

LIFE has been likened to a day. We are familiar with the idea of early life being represented as dawn and morning, mature life as midday, and the closing years as afternoon with its growing shadows and the inevitable "sunset and evening star" of Tenyson's "Crossing the Bar."

However, it is highly significant, and probably somewhat startling, to be reminded that in the Bible the idea of afternoon, sunset, and deepening shadows, as related to the life of a servant of God, is seldom, if ever, to be found. Jesus Christ is revealed in the Gospel according to Luke as "the dayspring [sunrising] from on high"; by Peter, as "the day star"; and by John the Revelator, as "the bright and morning star." His coming brings dawn and glorious day to all who receive Him in pardon and

cleansing.

But what of the whole of such a life? "The path of the just is as the shining light, that shineth more and more unto the perfect day." Here is the picture of a life without a sunset. Here is a life that begins with the lovely mystery of dawn and moves with growing light, greater radiance, fuller brilliance, to its close—not in "shades of night," but in the transfigured glory of God's high noon.

For one who has lived in company with "the Christ of the Morning," heaven will be but the normal continuation of the growing light of "the path of the just." He will move into the realm of eternal light—the city John saw which "had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it."

AUG 6 '54

"Blessed is every one that feareth the Lord" (Ps. 128:1).

TELEGRAMS

Chattanooga, Tennessee—On June 27 I organized a church at Oneida, Tennessee, making the tenth new church this quadrennium for East Tennessee District.—VICTOR E. GRAY, District Superintendent.

Columbus, Ohio—Victorious eleventh annual assembly, Central Ohio District; 408 gain in membership, 3 new churches organized; Dr. Harvey S. Galloway re-elected superintendent with overwhelming vote; class of six receive elder's orders in impressive ordination service Thursday night; \$106,000.00 general missionary giving; \$22,500.00 college budget accepted for new year; \$13,675.00 pledged for home-missions revolving fund. Wonderful spirit prevailing as Dr. Samuel Young presides in superior style.—PAUL K. HAYMAN, Reporter.

Phoenix, Arizona—Organized seventh church in Phoenix, July 11, in thickly populated area of new development; purchased \$11,000.00 parsonage which presently serves as church auditorium until unit is built on permanent site. Rev. Donald Arey appointed pastor at fifty dollars per week. Great possibility for strong Nazarene work here.—M. L. MANN, Superintendent of Arizona District.

Indianapolis, Indiana—Organized Broadripple Church of the Nazarene in Indianapolis with 18 members; expecting others to join next Sunday. Rev. Tom Walker of Versailles, Kentucky, appointed pastor. Raised \$5,600.00 for building; \$86.00 tithe in first service.—LUTHER CANTWELL, Superintendent of Indianapolis District.

Owego, New York—Albany District boys' and girls' camp closed Friday, July 23, with 140 children registered; under capable ministry of Rev. L. J. MacAllen; over one hundred bowed at the altar. A wonderful group of workers made the third annual camp the best yet.—JOHN L. MORAN, Director.

NEWS IN BRIEF

Rev. George M. Hammond, retired Nazarene elder, living in Buhler, Kansas, died July 19, 1954, at a hospital in Wichita, Kansas.

On July 28, Rev. Miss Mary E. Latham, of the Department of Church Schools, was the special speaker on Sunday-school night during the Western Ohio District Assembly at the district center, Celina, Ohio.

Rev. Paul J. Smith of Pasadena, California, is interested in contacting any blind Nazarenes who read Braille. He is also blind, but with his Braille writer would be glad to correspond with others and send messages and articles of cheer and encouragement. Please send the name and address of blind Nazarenes to him c/o Rev. Alpin P. Bowes, P.O. Box 527, Kansas City 41, Missouri.

After serving as pastor of First Church in Lincoln for three years, Rev. J. L. Longnecker has accepted a unanimous call to pastor the church in Clinton, Illinois.

Rev. Asa H. Sparks, pastor of First Church in Richmond for the past five years, has resigned to accept the pastorate of First Church in Newport, Kentucky, effective August 1.

Song Evangelist Norvin Pierce and wife have accepted a position as minister of music at the North Little Rock Church of the Nazarene, Little Rock, Arkansas, and will begin their work there in September.

Rev. and Mrs. L. E. Myers celebrated their 25th wedding anniversary on July 3; twenty-three years of this time have been spent in the active pastorate of one church—the Church of the Nazarene, Valparaiso, Indiana, Northwest Indiana District. He still has one more year to serve on a three-year recall. His people love and appreciate him and his wife.

Word has been received from Pastor J. G. Wells of First Church in Knoxville Tennessee: "One hundred and four professions in great week with Joe Tyson and family in vacation Bible school and tent revival at night. The big tent campaign is on

HERALD OF HOLINESS

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with Evangelist Nettie Miller and the Speer Family, under tent seating 1,500 people. Help us pray for the 200,000 people around Knoxville."

Rev. Newman Sheldon has resigned as pastor of the Richmond Heights Church in Dayton, Ohio, to accept a call to pastor the Cumminsville Church in Cincinnati, Ohio.

That Week's Vacation!

By Grace N. Hall*

Do you find yourself failing in strength and endurance as your years advance? The same continual rush and noise connected with daily employment seems more than you can bear. Without intention, have you fallen into thought habits which are discouraging, as, "Maybe I'll soon have to quit. What then?"

"If I might have only one week of real rest, perhaps I could go on," you say. "One week of just being myself and being free from all these responsibilities."

Travel bureaus offer planned vacations supposed to provide for everything and leave no worries. But Heaven has the best planned vacation of all. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Enjoy another of the freedoms—freedom from worry. Christ bought it for you. Take a week off from worry. Let your Father take care of everything. Let Him bear all responsibility.

And if it works for a week, why not longer?

*Fryeburg, Maine

I'll Take Time to Pray

By Mrs. W. M. Franklin

*I have an extra busy week;
Strength from on high I need to seek,
So I'll take time to pray.*

*The duties seem to count up fast,
But I'll do them all, yes, to the last,
If I take time to pray.*

*There's work to do and I must hurry
Yet there's no cause for fuss or worry
When I take time to pray.*

*"It's strange that when I've most to do,
Dear Lord, if I just talk to you
I'm much more sure of getting
through."*

So I'll take time to pray.

*... I am made all things to all men,
that I might by all means save some
(I Cor. 9:22).*

He Received a Victor's Crown

(Acts 6 and 7)

By Harold M. Daniels*

"Blasphemy!" they shouted. Angry, snarling, eyes filled with wrath, seventy-one members of the Sanhedrin gave Stephen an opportunity to defend himself against the accusations made about him. Stephen faced the angry congregation.

The maddened council looked with fixed gaze upon the condemned Christian. Their eyes beheld a face which had no stain of impurity. Here was a holy life. His life is described as, ". . . full of faith and power, did great wonders and miracles among the people" (Acts 6:8). How much was his life like the life of his Saviour, who was "a man approved of God . . . by miracles and wonders and signs" (Acts 2:22). His face was aglow with glory, for they "saw his face as it had been the face of an angel" (Acts 6:15). What a contrast to the dark lines of hatred furrowing the faces of the members of this ruling assembly!

Then this deacon began a sermon which burned deeply into the calloused hearts of his hearers. He led them along the pathway of their history, telling of Abraham, Isaac, Jacob, Joseph, Moses, and Aaron, the backsliding of Israel, and the stoning of the prophets. On he led them, down to Christ himself. Although he was given opportunity to defend himself, he was not speaking of himself. Nor was he answering the charges of blasphemy. Instead, he was defending Christ.

The enraged members of the Sanhedrin moved restlessly. Stephen knew he had little time left, and his finger stretched out toward his listeners in accusation: "Ye stiffnecked and uncircumcised . . . ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7:51-52). The words stabbed their hearts. Murderers! Furi-ously they "gnashed on him with their teeth." Shouts of wrath and snarls of anger filled the room of trial. Stephen's audience pictured a cloud of impending doom.

But Stephen—with the *outlook* dark, he tried the *uplook!* His eyes lifted above the dark faces, and pierced the skies. He saw Jesus! No ordinary vision was his, for he saw Jesus *standing* at the right hand of God. Nowhere else is Jesus recorded as standing at the right hand of God—always He is sitting. Here, Jesus was standing, in honor of His faithful one below. Regardless of consequences, Stephen told his listeners what he was seeing—the vision of the Son of Man.

"What blasphemy!" they shrieked. Voices shouted. Ears were plugged. The seventy-one ran angrily upon the man with the angel face. Crudely they dragged him outside the walls of

the city. Hands reached to the ground picking up stones. Arms swung Stephen-ward. Heavy stones fell upon a fearless body.

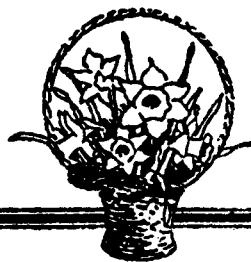
In the midst of the rabble was a quiet voice—an echo of the Voice from the cross. Stephen was calling upon his God, "Lord Jesus, receive my spirit." More stones bruised his body as blood formed a crimson pool at his feet. He looked at his slayers, as his lips shaped another echo from the cross, "Lord, lay not this sin to their charge." In his death how much like his Saviour, who said, "Father, into thy hands I commend my spirit" (Luke 23:46); and, "Father, forgive them; for they know not what they do" (Luke 23:34)!

Jesus *stood* at the gates of glory as Stephen went his way upon the ramp to heaven. Jesus stood welcoming Stephen into the glories of heaven. And in His hand was a crown! Pierced hands pressed "a crown of glory that fadeth not away" upon the brow of the bleeding Stephen. Then the Voice, "Well done, thou good and faithful servant." "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

A crown! A mother long ago, with fond hopes of her newborn son wearing a kingly crown, named him "Stephen," meaning "crown." No earthly crown was ever his, but his was a crown surpassing the splendor of the jeweled diadem of a king. His was "a crown of glory that fadeth not away" (I Pet. 5:4). His was the crown of the first martyr sealing his testimony with his blood.

Stephen! His life was Christlike. His testimony was Christ-filled. His death was Christ-crowned.

*The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky
And called on Him to save;
Like Him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong.
Who follows in His train?*



**Come, take up
the cross, and
follow me**

Mark 10:21

*Pastor, Philomath, Oregon



Rev. R. T. Williams

Oklahoma City First Church

By O. Joe Olson*

EDITOR'S NOTE: *This is intended to be the first in a series of occasional articles about some of our churches which are doing the job successfully. It is hoped that these accounts may deepen our faith and give us new ideas and inspiration toward our common goal.*

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matt. 6:33).

THIS great affirmation is the basic precept upon which the pastor of a Nazarene church has founded a rapidly growing program. One of the larger churches in the denomination, the spiritual vigor of its program has had a great impact upon a metropolitan center which is the forty-fifth largest city in the country.

First Church of the Nazarene in Oklahoma City was organized in May, 1910, following a revival conducted by the renowned Uncle Bud Robinson. The church has occupied three locations. The present building at Northwest Sixth Street and Francis Avenue was built in 1928.

When Rev. R. T. Williams, Jr., was called there as pastor nearly nine years ago, in August, 1945, he recognized it as a great challenge and opportunity. He was widely known among Nazarenes because his father, the late Rev. R. T. Williams, Sr., had been a general superintendent of the church for thirty-one years. The son had served churches previously at Little Rock, Arkansas, and Sulphur Springs, Texas.

During the first year at Oklahoma City, "R. T.," as he is familiarly known, more and more began to conceive of the job as breaking down both indifference and prejudice toward the church. From its earliest days First Church had been characterized by a missionary spirit, both at home and abroad, and this continuing zeal began to bear fruit in a marked way during the new pastor's term.

R. T. was gifted with a fine singing voice that he had trained under the best professional teachers in California while in college there. Soon he was called to sing gospel songs over an Oklahoma City radio station. The pastor felt this was a door opened by God. The program was called, "The Singing Pastor."

A few in the church opposed the broadcasting at first, feeling it would take the pastor's time away from other duties and apparently do little to build the Church of the Nazarene. To these friends, R. T. said he was putting a promise from the Word of God to a test.

"I feel that if I help to build the kingdom, God is obligated to bless our efforts as a church," he said. "I'm not worried, we'll get our share."

That was the start of a broadcasting schedule that now totals sixteen programs a week. Every dollar received in talent fees is turned over to the general fund of the church.

Virtually everyone in the Oklahoma City area of 325,000 persons now knows and loves "The Singing Pastor." They come to church to hear him preach and sing. He does both with spiritual power. The church has capitalized on the broadcasting and calls itself "The Singing Church" in its advertising.

First Church has an active and spiritual program for every age group. R. T. himself teaches a Sunday-school class of about 100 persons. All ages, from young adults up, comprise the class. It serves as an introduction to the church. R. T. does some of his most effective preaching here. As soon as a member experiences salvation, he is invited to join another class of his age level and interests made up of Christians. The aim is to have Christians associate together in the study of the Word.

First Church has 545 members. As the "mother church" in Oklahoma City, First Church has helped to support a new church or a mission in the area each year. Now there are twenty-one Nazarene churches with 3,300 members in the greater Oklahoma City area. R. T. is president of a Nazarene Holiness Association of these churches.

A notable Sunday school with an enrollment of 1,350 persons is an important part of the First Church program. They had 1,024 people present on Easter Sunday and averaged 842 in attendance in April—both records.

An integral part of the youth program is an outstanding group called the Straight Shooters. This was organized and still is directed by C. Ray, a layman. More than 4,000 boys have belonged to this club which goes on outings, camps, and week-long trips to the Yellowstone Park and the Grand Canyon. A careful survey recently found that 77 per cent of the young people in Sunday school come from unchurched homes. Another important statistic is the fact that the church has more members under 40 than over!

*Pastor-elect, Wellington, Ohio

The church has been in a continuous building program since 1948, when an activities building, containing four departments and fifteen rooms, was started. The education building was added in 1952. This has a young people's auditorium seating about 500 on the third floor. The church and educational building are side-by-side on Northwest Sixth Street (see cut), while the third main building adjoins the church on Francis Avenue. Together they total about 37,500 square feet of floor space and cost about \$225,000.00.

While R. T. has prodigious energy and is on the job early and late, he attributes a large part of the success of the program to a corps of full and part-time assistants. Altogether, First Church employs seven people full time and seven workers part time.

The Rev. Kenneth S. Rice became associate pastor in charge of Christian education in 1948. Seminary trained, he is in charge of the Sunday school, N.Y.P.S., N.F.M.S., vacation Bible school, summer camps, and a training class in which prospective and new members are grounded thoroughly in the doctrines of the church.

In First Church new converts never are asked: "Do you think you might like to work somewhere?" Instead, the question is: "Where do you want to work?" This question is printed on the card of application for membership.

The church received twenty-one new members on Pentecost Sunday and for three out of the past four years has been on the evangelistic honor roll of the denomination.

A summer camp is held for the boys and girls each year. One hundred and fifty-six youngsters attended the 1954 camp, many of them from un-

churched homes. On a Sunday night following the summer camp about twenty boys and girls were received into the membership of the church.

Miss Irene Imbler, a graduate of the Nazarene Theological Seminary and a licensed minister, is personal secretary to the pastor. She also teaches a Bible class at 6:30 p.m. each Sunday and handles a young people's class.

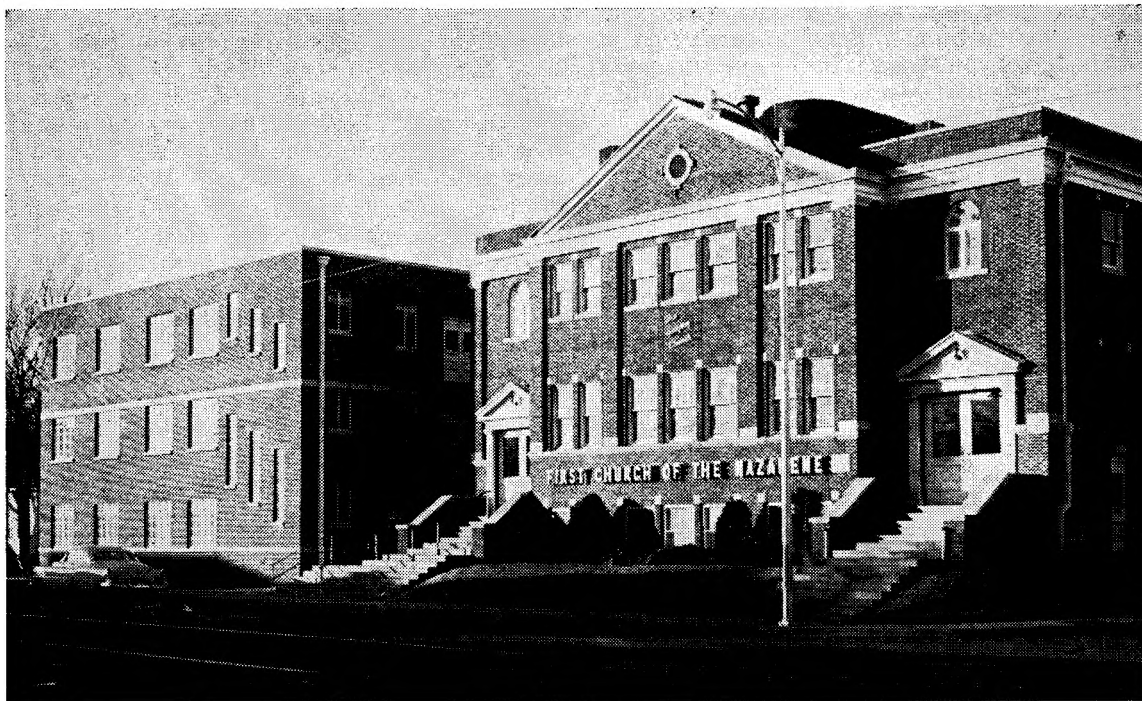
The Rev. Harper L. Cole is associate pastor in charge of administration. He handles all business affairs. These include preparation of the budget, purchasing, interviewing personnel, and care of buildings and grounds. Mr. Cole is also in charge of Wednesday night prayer meetings, at which R. T. usually speaks.

All the pastors do home visitation work. They divide the duties in the pulpit and the services are conducted smoothly.

The average Sunday morning worship service is attended by about 600 persons, nearly one-third of them visitors. Mr. Rice leads the congregational singing. As the organ plays, R. T. steps behind the pulpit and sings a gospel song or an inspirational number. Mr. Cole makes the announcements and handles the offering. R. T. prays and, after another song by the congregation, he delivers the message.

The services are marked by freedom of the Spirit. "Amen" and "Praise God" are heard. Occasionally a member will stand to give a word of praise and testimony. Altar services are the usual thing, especially Sunday evenings.

R. T. has been pioneering in Oklahoma City in another field of pastoral service which he believes holds great possibilities. A few years ago he was invited to become chaplain for the Okla-



Oklahoma City First Church and its educational building, finished in 1952, stand together on Northwest Sixth Street. Note "The Singing Church" neon sign on the edifice. The activities building is on Francis Avenue, forming a triangle of Nazarene construction.

homa Highway Patrol, a group of the finest law-enforcement officers in the country. This opportunity in part came about because of his broadcasting.

A genuine spirit of friendliness characterizes R. T. Somehow he gets across the fact that he is interested in people as individuals, and this interest goes beyond the confines of his denomination. He mixes easily with people and enjoys their humor, but this is never at the expense of compromise with the high ideals of the church.

The idea of industrial chaplaincies, as R. T. calls them, has expanded to four other large concerns: the Leeway & Sooner Motor Freight Company, C. R. Anthony Stores, Cain's Coffee Company, and the Fleming Company, district distributors for the I.G.A. stores. He is on twenty-four-hour call by the employees of these concerns and he ministers to many in their hour of greatest need. As the program has expanded, R. T. has had the faithful, prayerful backing of the board of trustees and members of his church.

Currently the church is planning to modernize and refinish its edifice. The church also owns choice lots worth \$10,000.00 each in the northwest and southwest parts of town. Brick chapels costing about \$25,000.00 will be built on these sites. Members in the areas will be encouraged to worship there and to transfer memberships in due course. Mr. Rice and Mr. Cole will serve as part-time pastors until the churches can support a pastor.

R. T., now 34, often is in his church study by five-thirty or six o'clock in the morning. He and his wife, Jane, have three young children. An Oklahoma City newspaper columnist who interviewed R. T. not long ago described him as "definitely a crusader, but not a fanatic." He said the pastor was "a human, down-to-earth sort of fellow who looks you straight in the eye and says: 'My way of life is best—let me tell you about it.'"

BECAUSE HE CARES

By Jean Leathers Phillips

Casting all your care upon him; for he careth for you (1 Pet. 5:7).

Because He cares my tasks are all made lighter,
And days once gray now flash with gleams of gold.

Life's clumsy pattern clearer is and brighter,
And warmth is poured where once was chill and cold.

Because He cares the loss of friends gone from me
No longer stings. I lift them up in prayer
To His great love. No parting shall alarm me,
For they and I are ever in His care.

Because He cares the day is warm with sunlight;
The storm becomes a shower, fresh and still.
His peace is poured on every troubled midnight,
And gladness waits to flow from Zion's hill.

"R. T. is not only a salesman," he wrote. "He's a successful salesman. Many have listened to him and found a better way of life."

The members of Oklahoma City First Church not only are loyal to their church, but have a deep sense of mission and responsibility concerning the unsaved in their city. They share the determination of their pastor, that they "might by all means save some."

"The Lord Thy God Walketh"

By Isa Sherman Ludy*

For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he sees no unclean thing in thee, and turn away from thee (Deut. 23:14).

IT IS an accepted fact that many commandments of the Old Testament concerning visible things have a precious application in our age for spiritual values. If God demanded cleanliness in the days of Israel, how much more does He require holiness in the camp today!

This scripture holds both a promise and a challenge to each congregation. God is walking through your camp when you meet in each regular service. He is in the midst of thee "to deliver thee, and to give up thine enemies before thee." He has promised deliverance from the coldness blocking the moving of the Spirit, from the bondage of the unsaved, and from financial burdens distracting the church board. He is walking for deliverance. That is His purpose there. He wants to give up your enemies before you regardless of their name or number. He is the almighty God coming to your rescue. But, the verse goes further to read, "Therefore, shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee."

Oh, that God would help us to see the responsibility of being a member of the camp. Look closely at the word. It is singular—no unclean thing! Each one in the church, from the pastor to the child entering the state of accountability, must feel the responsibility that rests upon him. By a clean life he can personally aid in the deliverance of his church, or he can cover an unclean thing and see God turn away.

If your camp is needing deliverance, search your soul diligently. It is not always a question of being backslidden. Rather, it is breaking up the fallow ground. It is perfecting holiness in the fear of the Lord. It is spiritual progress in full view and, being such, is commendable in the sight of Jehovah.

What could be an unclean thing in the sight of the Lord thy God? It need not be a gross sin. It very probably will not be. Read the list carefully with an open mind before the faithfulness

*State College, New Mexico

of the Holy Spirit: laziness, indifference, coldness, selfishness, unkindness, harshness, foolishness, shades of untruth, critical remarks, sloth, doubt, fear, unrecognized spiritual pride, or praying enough to ease the conscience, but not enough to win any decided victories.

Do you want God turned from your camp? Do you want to be responsible for leanness in your church? Then search your heart lest He walk in the midst of thy camp and turn away from thee.

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XXXIII. Restatement of the Covenant

THE translation of 10:15, as found in the authorized version, would lead one to believe that the witness of the Holy Ghost should attach to verse 14, and well it may, so far as theology and Christian experience are concerned. Another translation, however, appears to set out the thought more clearly: "Also the Holy Ghost testified to us, This is the covenant which I will establish with them after those days." Thus the testimony of the Holy Spirit forms the last and most perfect introduction to the new covenant. It is interesting to note that in this one chapter the covenant is said to be by the will of God (10:9), through the work of Christ (10:12), and now made effective and witnessed to by the Holy Spirit (10:15).

The new covenant as introduced and witnessed by the Holy Spirit (10:15). This can only refer to the gift of the Holy Spirit on the day of Pentecost. During "the days of his flesh" Jesus could only minister the words of the covenant; but after His exaltation to the right hand of the Father, He received the promise of the Spirit which He poured out on His waiting disciples at Pentecost. Inauguration signs attended the coming of the Comforter, the personal Holy Spirit in His own right, but the abiding characteristics of Pentecost were two, the purifying of the heart, and the indwelling presence of the Comforter. Peter, speaking at the Council in Jerusalem some eighteen years after Pentecost, declared that at the household of Cornelius, God gave them the "Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). So also John tells us that "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7); and in the same chapter states more specifically, that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Thus Jesus, exalted to the throne of God, has become a perfect Saviour and is able therefore to save perfectly

His people from sin. Thus "by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14).

Two approaches to the new covenant. Perhaps many have thought, as I did in my earlier studies of this Epistle, that the second statement of the covenant was merely a re-emphasis of the first. But a more careful study reveals the fact that they represent two entirely different approaches to the subject. The first (8:10-12) is from man, Godward; the second (10:16-18) is from God, manward. The first is related to Christ as the "surety" of the covenant (7:22); the second to Christ as "minister of the sanctuary" (8:2).

The covenant and its surety (8:10-12). Note that here the approach is from man to God. "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (8:10). First the mind, then the heart, then God. Christ as man, became the "surety" of the covenant. By the obedience of a spotless life, and a vicariously sacrificial death, He gave such validity to the covenant by a propitiatory offering of himself, that God "might be just, and the justifier of him which believeth in Jesus" (Rom. 3:26).

The covenant and its minister (10:16-18). Here the approach is from God, manward. Note the difference in the order, "I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more" (10:16-17). This is followed by the statement, "Now where remission of these is, there is no more offering for sin." Christ on Calvary gave himself for our sins, that He might be a surety of the covenant; but He arose again and ascended to the Father that He might minister the covenant. He died for our sins that the testament might be valid; He arose again for our justification, that is, to put His own will into effect. Christ through His Spirit now appeals to the hearts of men, awakens their minds to their sinfulness, and then remits their sins. The word *remission* as here used does not mean simply the pardon of actual transgressions, but also the cleansing of the heart from inbred sin, the settling of the entire sin question. Having carried his thought thus far, the author is ready now to show how this is accomplished by a "new and living way" which he has consecrated for us through the veil.

When the Lord touches your soul, waves of rejoicing follow and the deep of the soul is washed in waves of glory. Serenity and undisturbed quietness then enrich and quiet the heart. This is something to shout about. Religion to be worth a Chinese penny must swell with emotion. Do you know about this?—C. E. CORNELL.

*President Emeritus, Pasadena College, Pasadena, Calif.

WAIT!

By L. M. Hearn

*My heart seemed cold—my words were weak;
The yearnings of my soul I could not speak.*

*Yet earnestly I strove to pray,
To break beyond the barriers of the day
And bring God down.*

*At last I waited—till I felt
A gentle touch upon me as I knelt;
My empty breath became a prayer,
And suddenly I knew that God was there,
My hopes to crown!*

*And lest the devil mock me with false fears,
God let another share my grateful tears!*

MONEY TALKS

By W. W. Loveless*

Money answereth all things (Eccles. 10:19).

MONEY talks! In these days of near inflation, money does not talk as loudly as it did ten years ago. You must have quite a *wad* of it if it is to talk very loudly. George Washington seems to blush any more every time you spend a dollar bill. He is ashamed he can buy so little. Even Uncle Abe Lincoln on the five-dollar bill seems to look more sad and have a longer face than he did ten years ago.

But yet, money talks! Like love, music, and beauty it seems to have a universal language. What it speaks in one dialect may easily be translated into another. It does not require much of an interpreter. It's money—enough said!

Because money talks to everybody, everybody talks about money; especially in these times of near inflation. I suppose it is the world's most popular topic of conversation, unless it is the weather.

Yes, money talks! Well, what does it say? It says:

"I can multiply a man's power for good or evil. I can open doors for a man that would forever be closed to him without me. I can be a blessing or a curse to a man. If you use me right I can, in the language of the text, answer all things. But if you use me wrong, my power is limited. I cannot buy happiness for any man. I can take you almost anywhere in the world; but I can't take you to heaven; yet I can easily drag you to hell. But use me right, and I can help make you happy, and help get you to heaven.

"I want to warn you, man, of one thing. Don't seek to obtain me just to hoard me; I am not an end, but a means to an end. Those who hoard me are called misers, and their end will be m-i-s-e-r-a-b-l-e. The Good Book says, 'But they

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that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows' (I Tim. 6:9-10). Yes, man, don't seek me to hoard me. Ananias and Sapphira wanted to keep me so badly that they lied to God, and both were drowned in perdition. Poor Judas wanted me so badly that he sold His Lord for just thirty small pieces of me, and pierced himself through with so many sorrows that he went out and hanged himself, and dropped into perdition.

"As I said before, I am not an end, but a means to an end. There are many things I cannot buy. I cannot buy health, happiness, character, or a clear conscience. I cannot buy the applause of sincere men, the love of a true woman, or the approving smile of God. Neither can I buy education, culture, refinement, or the power of appreciation and enjoyment. You can have all these things without me. Yet if you use me rightly, I may help you get them all, for my text says, 'Money answereth all things.'

"In these United States they call me the 'Almighty Dollar.' Why? Because I can give to the pleasure seeker entrance into the most luxurious and exclusive clubs, entertain him in the best hotels, and give him every earthly luxury. To the lustful, debased, and gluttons I can give fine dinners, rich wines, and nights of revelry. But by using me this way, your life will be cursed and your soul lost in perdition. Yes, 'Money answereth all things.'

"But then if you use me rightly, the greenback in your hand may become one of the green leaves on 'the tree of life.' Some call me 'filthy lucre,' but I can be as clean and pure as the white robes of angels. It all depends on how you use me.

"John Wesley had a good rule concerning me. It was, 'Make all you can; save all you can; give all you can.' John Wesley was quite wealthy for his day; but when he died, he had given all away but five pounds sterling. But who, since the time of St. Paul, has made the world richer in spiritual things than John Wesley? In God's sight we lose all we keep, and keep all we give. Paul says, 'We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content' (I Tim. 6:7-8). So in closing, I would advice you in the language of the poet to 'use your money while you're living.'"

If we want to reach heaven and safety at the end of life's journey, if we want to make the days between then and now to be rich with blessing and happiness, we must take our hands off and turn all of our wills and desires over to God.—
CRAWFORD T. VANDERPOOL.

When the Night Comes

By Geraldine Elam*

"It's dark, Mommy; I can't see!" I had gotten up with my small boy in the middle of the night. There was little moonlight shining through the shades, but just enough that I could see a few outlines of furniture—and might not have been able to make them out had I not known where the furniture was placed. To my son's exclamation that he couldn't see, I replied, "But I can." He was satisfied with the answer and did not ask for the light to be turned on. He did not say, "But I might stub my toe or fall!" He just took my hand and we went on into the hall before turning on our light. That is just one example of the faith of a child.

I was reminded of an article I recently read in the *HERALD OF HOLINESS* about the darkness of sin. But I also realized that sin is not the only darkness one can know. The unknown future lies out in front of us in darkness. Sometimes we cannot even see the outlines of things in our way, or the joys ahead. We pray for light. We get impatient with the slow progress we are making. We are afraid that we might bump into something, or stub our toes. We cry out, "It's dark, Father; I can't see!" It is then we hear His answer, "Fear thou not; for I am with thee." He sees the future and knows the lay of the land. All we need to do is take His hand and He will lead us one step at a time out of the darkness into the place where we can see more clearly.

All of us have times when the future looks darker than it does at other times. It is the dark times that draw us closer to our Father. We come to the realization of how small we are and how much we need His guidance. If it were not for the dark, the daylight would not seem so wonderful. When the night comes we must take His hand and let Him lead us; but we also need His presence and guidance when it isn't dark, so we won't have to search for Him when the night comes. If we keep Him ever with us there is no panic when we cannot see which way to go, for we already know Him; He is already with us and guiding us—in the daylight and in the darkness. His word can be "a lamp unto my feet, and a light unto my path" (Ps. 119:105).

Every darkness we must go through can bring us closer to our Guide and make our lives a greater blessing. Sometimes we wonder, "What good can come from this darkness that has come my way?" God's Word says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). And we can be sure that is true. Our trials and burdens help us to realize that others are struggling under the load, too, and we can do our share in lifting their burdens and pointing them to the One who will bear

all their burdens with them, and who will lead them in the darkness as well as in the brighter times.

Let us remember when we are tempted to cry, "It's dark, Father; I cannot see!" that He does see and knows where the dangers lie and will lead us safely if we will let Him take our hands and do the leading.



Think on These Things:

By F. Lincicome*

THE Church everywhere is suffering from the minimum. If we are going to advance, we will have to cease tolerating minimums. We will have to cut our patterns larger. We cannot prosper by running on the least possible basis.

The Church is suffering from the minimum in four realms. It is suffering from the minimum in the realm of *belief*. It seems quite fashionable now to believe as little as possible. It is quite common to hear people say, "It doesn't matter what you believe, just so you are sincere in it." That may sound well, but it has more sound than sense. Salvation does not depend on sincere thinking—it depends on right thinking. There is no place for a minimum belief in an omnipotent God. It is the maximum belief that gives swing, and triumph, and victorious living. The time has come for a larger demonstration of our faith.

The Church is suffering from the minimum in the realm of *giving*. The Church has never suffered as much from financial stringency as it has from financial stinginess. Giving the tenth as a minimum was adopted as a part of the Mosaic ritual. To the Pharisees (who tithed their perfume and garden vegetables) Jesus said, "These ought ye to have done." It was adopted as a voluntary standard of giving prior to Mosaic law. Paul's standard was to give "as God has prospered you"; the tenth should be the minimum. We should not have to lambast people with a legal appeal for support. It does not sound like Pentecostal giving.

To give as God has prospered will go far beyond the tithe. You must be "just" before you can be generous. Your generosity starts beyond your tithe. There are not many generous people. Many who are looked upon as generous are nothing but robbers. "Ye have robbed me . . . in tithes and offerings." One man was about to

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die, and he said to his son, "I can't die a robber." He had not been tithing his income. The son said, "How much would it take to square you with God?" The father said, "At least \$25,000.00." They made out a check for the amount and gave it to missions in order to keep their father from dying a robber. No church can prosper that deals in the minimum of giving. Yes, we must be just before we can be generous, and we have not been just until we have given a tithe; after we give the tithe we are still in the realm of minimum giving.

The Church is also suffering from the minimum in the realm of *service*. The Church is filled with spiritual depression because there is so little spiritual expression. There are not many working overtime for the Lord. About all some are doing is taking their meals, and then they think they are working. We don't pay anybody for taking their meals—only for the work they do. Too many sit around and smell the coffee and see the bacon fry and then get on their knees and pray for God to save a lost world while they loaf on the job—and they call that religion, but it isn't! It is mere sentiment. "How little can I do and get by?" or "Am I doing as much as Sister Henry?" is the way a lot of people look at it. They seem to be satisfied if they do as much as someone else.

The Church is suffering from the minimum in the realm of *experience*. Most people want as little religion as possible, and many of them don't want that until they get on their deathbed. Judging by the great number who put it off until a few hours before they die, you would suppose that religion is only good to die by; but a religion that is of no good to you while living will be no good to you when dying.

Most people are willing to have some religion and some experience, but not too much. "It is

all right to be born of the Spirit, but steer clear of the baptism of the Spirit. It is all right to be justified, but don't get sanctified." There are people who are willing to aim at the comparative degree in religion, but don't want anything to do with the superlative degree. Would we as a Church in the tomorrows advance more rapidly, then let us cease tolerating minimums and deal in maximums!

Just Keep On

By Paul E. Cable*

THE OTHER day as I was riding along in the automobile I heard a minister say on the radio, "Just keep on keeping on." I have thought much about those words ever since. I thought to myself, That's just what I've always been trying to do.

When the people complained against Moses, he just kept on. Because of his persistence he found grace with God, and God took care of him. He just kept on keeping on. When the king commanded Daniel not to pray to God any more, he just kept on praying, and because of his faithfulness he found grace in the eyes of God. He just kept on keeping on. The Hebrew children could have given up, like some do, but they just kept on keeping on, and God didn't even allow the smoke of battle to collect on their garments.

Don't give up now, my friend—the God of battle lives and He answers prayer today. There is a lady I know who prayed for thirty years for her husband to be saved, and at the end of that time God saved him. She just kept on keeping on. I remember a time when I was in service and the enemy had us surrounded, but God helped us to come out victorious. We just kept on keeping on. Job lost his friends, family, and home—the dearest things of material value to him—but he just kept on keeping on, and God blessed him.

I believe the Bible when Paul wrote, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). When adverse situations in life come, I accept them, try to make the best of them, and just keep on keeping on. If you are pastoring a small church, remember that large things have small beginnings, and just keep on keeping on—you are a valuable man. If your circumstances in life are not as good as those of someone else, just keep on—that's the only way you will ever better them. If your faith is low, ask God to help you, and keep on keeping on.

One of our big faults is that we let little things bother us more than we ought. If you are not bigger than the situation or problem, remember that we have a God who is, and just keep on keeping on.

*Pastor, Linton, Indiana

He Never Doubted

By Veda Group

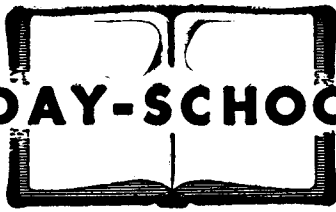
*Through many a trial his life had led
(His years were ninety-plus),
But this staunch word he stoutly said,
Expressed his fine faith thus:*

*"I never doubted God would lead
Right straight through every ill,
That He would meet each basic need
If I but trusted still.*

*"Sometimes when trouble seemed stacked high,
I did wait curiously
To see how God would sweep clouds by—
But never doubtfully.*

*"No man can count the stars a-shine,
And many ways we see
In which God meets your need and mine.
Then trust—He's guarding thee."*

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for August 15: Self-discipline for Growth (Temperance)

Scripture: Matt. 16:24-25; I Cor. 9:24-27; II Tim. 2:3-5; Heb. 12:1-4
(Printed, Matt. 16:24-25; I Cor. 9:24-27; Heb. 12:1-4)

Do You Think Morals Are Old-fashioned?*

Frank G. Clement, Governor of Tennessee

GOLDEN TEXT: *If any man will come after me, let him deny himself, and take up his cross, and follow me (Matt. 16:24).*

I ran for the office of governor of Tennessee on a platform that included a promise of returning "morality" to our state government. Some people asked me why I included such a promise in a political platform. The answer is the same as the answer to the question I pose here: Do you think morals are old-fashioned? Think. If the fact that I ask the question surprises you, then maybe it isn't necessary to ask; but if you think it is a debatable question, then regretfully we must conclude that maybe morals have become "old-fashioned."

Your grandmother and your great-grandmother—and mine—would have refused to debate such a question. But they lived in the Victorian Age, which for us moderns has too often come to mean narrow-mindedness, exaggerated scruples, and outdated thinking.

We are proud of the fact, and justly so, that ours is an age of freedom and emancipation. In our times we hold in high regard what we call the "rugged individualist." There's good reason for it, too. After all, some of our greatest Americans were rugged individualists. Consider George Washington, Benjamin Franklin, Thomas Jefferson, Andrew Jackson, Abe Lincoln, or Henry Ford and Thomas A. Edison. Our times can certainly do with more rugged individualists of the Washington and Jackson brand; but I am afraid someone has been trying to sell us a poor substitute, a not-so-reasonable facsimile of the historic red-blooded American individualist. Someone has

*Article taken from LISTEN, and used at the suggestion of Dr. Taylorson, rather than his regular discussion for this temperance lesson: permission given for reprinting of article.

been trying to pawn off on us a kind of atheistic character who holds in contempt the ancient commandment to honor our parents, a kind of gin-head jerk who is more afraid of something he miscalls "frustration" than he is of hell-fire and damnation. He is the kind of character who believes in holding together a marriage not because it is holy in the eyes of God but because he fears heavy alimony payments.

We're living in a time when many people believe sin is a superstition. "Sin" is an unpopular word. You don't see much of it. No one comes right out and denies it—not in the open at least—but some people are trying to deny that it exists by never using the word!

I believe in the existence of sin, and I believe that we must recognize it and announce its existence before we can find a solution to the problems which it creates.

Most of our modern social problems are the result, directly or indirectly, of violating our moral code. Some people prefer to say this some other way, but I believe there's no better way to say it. When we do avoid the moral aspects—the "sin connection," I say—we're taking a back-handed swipe at our most precious institutions, the family and the church. Chip away at these long enough, and eventually we'll make a hole that nothing will fill as terribly and as easily as will atheistic communism.

Let me get right down to one of our gravest social problems. I believe that in the shying away from the question of the morals involved—or the sinning—we have missed the boat in meeting the problem of alcoholism in our times. Temperance is not just a good idea, a smart, intelligent guide for living. Temperance is a virtue, a godly virtue, something admired and smiled upon by our Father and Creator.

Intemperance is not merely ruinous of our health, hard on our pocket-

books, tragic for our loved ones and ourselves, it is a sin; it is not merely a serious social problem, it is a serious moral problem. In those areas where we have a choice, the best guard against intemperance is complete abstinence.

The problem of alcoholism, or just plain drunkenness to use the old-fashioned word, is primarily a moral problem. We must recognize it as such in order to make headway against it. You need to understand that.

Deny that evil and sin exist, and you deny that there is such a thing as bad conduct or immoral conduct. Deny that sin exists, and you're only a step away from denying the existence of duty and responsibility.

Do you believe morals have become old-fashioned, outdated? Certainly they haven't. But maybe the terms have. Maybe we're using the wrong words these days. I think we ought to call a spade a spade. If our problem is a moral one, let's call it that. I don't believe morals are any more old-fashioned than the family, the church, the school, or our democratic way of life.

Whenever we feel inclined to regard morals as old-fashioned, let's remember that though our forebears may not have foreseen the problems of the atomic age, they did know the difference between good and bad, right and wrong. Let's remember, too, that no matter what you call it, sin is with us, and sin's brother is sorrow.

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.

Keeping our eyes on Him [God]—not on the adversities about us—we may move forward, even though the road turns and we cannot see the end. He directs our paths!—JOHN R. DAVIDSON.

GUEST EDITORIALS

The Concurrent Theory of Romans

(Chapters 7 and 8)

By Henry E. Brockett*



IS IT true that every Christian must, throughout the whole of his life, have the experience of bondage to sin set forth in Rom. 7:14-25, concurrently with the experience of blessing of Romans 8? This question is of vital importance to every Christian. It was raised in an acute form in the Bible readings by Rev. E. F. Kevan, principal, London Bible College, at the Keswick Convention last July. The four readings have been published as a book entitled, "The Saving Work of the Holy Spirit," and the quotations in this article are from that book. Mr. Kevan's teaching on Romans 8 contains much precious truth; it is when he relates Rom. 7:14-25 to Romans 8 that we feel his teaching is unscriptural and very confusing, especially to earnest seekers of the truth and experience of sanctification. It is essential, therefore, that this teaching should be carefully examined in the light of scripture. The following extract from the book gives in a nutshell what we shall refer to for brevity as, The Concurrent Theory of Romans 7 and 8:

"Confusion has sometimes arisen over what has been called 'coming out of Romans 7 and coming into Romans 8.' How such a way of speaking arises is quite easy to understand. The chapters appear to deal with such different things, and the experience of self-discovery, with all the shame and distress that it brings, seems so widely separated from the experience of freedom from the law of sin and death. . . . But it must be insisted upon with all the firmness possible that the *experiences* described are *concurrent*: they are both being known by the child of God at the same time. It is incorrect and not true to ourselves to say that we *first* have a period of self-discovery and then *after that* an entry into victory. It is the very victory into which the Holy Spirit leads us which provides a further occasion of self-discovery. We cannot truly know the experience which Romans 7 describes unless we are proving the victories indicated in Romans 8. It could well be that if any strictly chronological sequence were to be demanded we might

have to say that we 'move out of Romans 8 into Romans 7', for, as we have seen, the increasing sense of sin comes with increasing sanctification" (pp. 27-28).

THE WRETCHED MAN OF ROMANS 7

We will examine this theory by first considering the meaning of: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24.)

Who is this "wretched man"? In the Keswick Bible readings, last July, Mr. Kevan stated that he agreed with a recent writer who says that when Paul wrote these words "he sounded the highest note of sanctified experience this side of heaven" (p. 24). Is this Christian experience or not?

A DIAGNOSIS OF THE "WRETCHED MAN"

Let us try to diagnose the spiritual condition of the "wretched man." Firstly, he is obviously not in that dark, hardened state of sin described in Rom. 1:32, because he delights in the law of God and is "wretched" because he is unable to obey it. On the other hand he is not in the full blessedness of being "under grace" according to Rom. 6:14, because obviously he is in bondage to sin, as we shall see. He is enlightened but enslaved and longing for deliverance. What, then, is this state of soul? Rom. 7:7-25 is Paul describing himself as he sees, in the light of the Spirit, what he is in himself "under the law." It is not a description of himself in the fullness of blessing "under grace." Unless we grasp this distinction we shall never properly understand the passage.

WHAT IS TO BE "UNDER THE LAW"?

Paul says, "ye are not under the law, but under grace" (Rom. 6:14). By the phrase "under the law" Paul means to be in relationship to God on the ground of our own obedience to the law of God, but apart from the faith in Christ and the gift of the Spirit. "The law is not of faith" (Gal. 3:12). To be under "grace" Paul means the blessing of God's favour and full salvation freely given to us on the ground of the cross of Christ. "By grace are ye saved through faith" (Eph. 2:8).

Paul explains that the Jews, before Christ came, were "under the law." He says, "Before faith came, we (the Jews) were kept under the law, shut up into the faith which should afterwards be revealed" (Gal. 3:23). Christ himself was "made under the law" (Gal. 4:4), but after Christ came, and the way of faith in Him had been revealed, an entirely new situation arose. Many Jews rejected Christ and still trusted in

*Nazarene layman, Kent, England; formerly associated with the I.H.M.; held in high esteem by the Nazarene brethren of the British Isles; author of "Scriptural Freedom from Sin," "The Riches of Holiness," and other books.

their obedience to the law (Rom. 10:3-4), but a minority, with Gentiles, accepted the way of faith in Christ. It was vitally necessary, therefore, for it to be made perfectly clear how believers stood in relation to the law of God and sin.

Paul deals with these questions in his epistle to the Romans. In the first five chapters he reveals how, through faith in Christ, we are saved from the guilt of sin and the penalty of the broken law, and are justified. In chapters 6 to 8 he deals with sanctification. In chapter 6 he shows how we are saved from the power of sin; in chapter 7:1-6 he teaches that in Christ we are "dead to" (v. 4), and "delivered from" (v. 6) the law. But this needs explanation and Paul anticipates the question—"What shall we say then? Is the law sin? God forbid" (Rom. 7:7). Then from verses 7 to 25 he deals fully with this question and reveals what it means to be "under the law."

PAUL "UNDER THE LAW"

If anyone knew what it was to be "under the law" it was the Apostle Paul. Before his conversion he said that he was "an Hebrew of the Hebrews; as touching the law, a Pharisee . . . touching the righteousness which is in the law, blameless" (Phil. 3:5-6). But when Christ was revealed to him a complete revolution took place in his whole outlook concerning Jesus, the law, sin, and himself. It doubtless took time for the Spirit to reveal to Paul the meaning of this revelation in all its bearings. Amongst other truths Paul would see in the Spirit's light how deeply inward and spiritual was the law, that it is "a discerner of the thoughts and intents of the heart." Before, however, Paul could be an effective teacher of God's way of grace and faith, it was necessary that he should see himself as he really was in himself—"under the law" and in the sight of God. He had to learn that in spite of all his confidence in himself as a Jewish observer of the law, his heart was deceitful above all things and desperately wicked. The Spirit then focused His light upon Paul's inner heart and life and revealed to him its hitherto unknown depths of depravity. The Spirit let Paul, the regenerate Paul, see himself as he was in God's sight "under the law." It was like looking at a cinematograph film of himself, projected by the enlightening Holy Spirit upon the inner screen of his conscience. Paul records in Rom. 7:7-25 what that "film" revealed. This is a "film" of every one of us, too.

PAUL'S SELF-DISCOVERY

On the one hand he "consented to" and "delighted in" the law of God in his "mind" or "inward man" (vv. 16 and 22) just as the Old Testament saints did under the law (Psalms 119), as the Jews did who had "a zeal of God" (Rom. 10:2), and were "zealous of the law" (Acts 21:20). But in the Spirit's light, he discovered that lurking within him, like a hidden, poisonous snake, was a mysterious, awful power—indwelling sin. Paul relates how this sin worked within him as a man under the law. The record is in two stages: The first stage is in verses 7 to 13

and is written in the past tense because Paul shows how it was that indwelling sin initially secured its power within him. He reveals that the holy law of God only aroused the latent sin within him into activity; it wrought in him evil desires, it deceived him, he broke the spiritual law, and thus his life Godward was killed—"I died." It was the tragedy of Eden repeated in his own soul. Sin *kills* spiritual life.

In the second stage (vv. 14 to 25) Paul proceeds to show that sin, having killed the spiritual life, becomes the ruling usurper and *enslaves* the soul. He now changes the tense to the present and commences this stage by saying, "For we know that the law is spiritual," and he follows on in the same tense and says, "but I *am* carnal, sold under sin" (v. 14). Although the tense changes from the past to the present, the theme is all the time the same: he is describing himself in the light of the Spirit as a man under the law and now enslaved by the usurper, sin.

Now it is at this point that Mr. Kevan went astray in his Keswick Bible readings. He admits that the first stage, verses 7 to 13, is a description of one "under the law" but he taught that at verse 14 and onwards, because the tense changes to the present, Paul was really describing his present experiences as a Spirit-filled apostle (pp. 10-11). Herein is the fundamental error of the whole of the concurrent theory of Romans 7 and 8. Let us examine the second stage (vv. 14-25) and see clearly that it is a picture of Paul "under the law," not as he is "under grace."

"UNDER LAW" IT IS "I, NOT CHRIST"

Romans 7:14-25 contains about two hundred words in English. It is a detailed description of the hidden inner life of Paul as he sees it in the Spirit's light, going on in the depths of his heart. Now if Paul had intended in about two hundred words to reveal what was going on in his heart as a fully sanctified Christian under grace, can you imagine that he would omit all reference to the indwelling Christ and the indwelling Spirit? Yet in those two hundred words the indwelling Spirit and the indwelling Christ are not once mentioned. The name of the Lord is not mentioned at all until the very end of the passage (v. 25) as the One to whom he cries for deliverance from his distress.

Prior to that cry, the personal relationship to Christ is entirely missing. Paul's inward experience under grace is "not I, but Christ liveth in me" (Gal. 2:20). The passage in Rom. 7:14-25 is the very opposite. It is "not Christ, but I." Christ is not mentioned once before verse 25. "I" is mentioned 25 times! It is I, I, I—not Christ. And notice, too, a very significant fact in those verses. He emphasizes his allegiance, not to the risen, personal Christ, but to the law of God. It is "I" and the "law." "I consent unto *the law*" (v. 16); "I delight in *the law*" (v. 22); "I myself serve *the law*." Doesn't this emphasis make it perfectly clear that Paul is describing, not his personal relationship to Christ "under grace," but his experience as one "under the law"?

UNDER LAW, IT IS "BONDAGE TO SIN"

This view is confirmed by a fact which is as clear as noonday, that is, that Paul's experience in those verses is one of helpless bondage to indwelling sin. The very fact that he delights in, and serves, the law in his mind only reveals more vividly the awful power of the sin which has dominion over him, thus making sin appear "exceeding sinful" (v. 13). He confesses, "I am carnal, sold under sin" (v. 14). Clearly this is Paul "under the law." Paul "under grace" was "spiritual" and sin had no dominion over him (Rom. 6:14). But in Rom. 7:14-25 Paul is under the dominion of sin; he cannot testify to a single victory over sin; he is in constant defeat. He confesses that because of the dominating power of indwelling sin he is compelled to do what he hates and cannot do what he would. If that isn't a picture of helpless bondage to sin, what is it? For instance: Paul under grace could say triumphantly, "I can do all things through Christ which strengtheneth me" (Phil. 4:13), but in Rom. 7:18 he moans, "to will is present with me; but how to perform that which is good I find not." That is why he is such a "wretched man." Isn't it as clear as noonday that Paul is describing himself as he is "under the law," and apart from the delivering power of the resurrection life of Christ, and the gift of the Spirit, which is ours "under grace?"

THE CRY FOR DELIVERANCE

It is because Paul, in verses 14 to 25, is "under the law" and in helpless bondage to sin that he cries out in agony of soul, "O wretched man that I am! who shall deliver me from the body of this death?" (v. 24.) Paul is not thinking here of the physical body as such; he teaches elsewhere that the physical body, although mortal, beset with infirmities and awaiting the final redemption at the resurrection, is now to be yielded to God as an instrument in His service (Romans 6 and 12). What Paul is in agony about in Rom. 7:25 is something unspeakably vile and hateful which can never be yielded to God because it is utterly and irreconcilably hostile to Him. He describes it as "sin that dwelleth in me," and its activity

as "sin working death in me" (v. 13). To be in miserable bondage to this sin and not free therefore to do the will of God was spiritual "death." He contemplates the cumulative effect of this working of sin and death in him, and sums it all up in a vivid phrase as a totality: "the body of this death," like a loathsome corpse tied to a living person.

When therefore he cries, "Who shall deliver me from the body of this death?" he means, "Who shall deliver me from this enslaving working of sin and death in me?" He longs to be freed *now*, completely from the dominion of this indwelling sin so that he may be enabled to present his body "a living sacrifice, holy, acceptable unto God . . . and may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2).

We trust that we have made it clear that Rom. 7:7-25 was never intended to describe the experience of a Spirit-filled Christian under grace. The whole purpose of the passage is to demonstrate that the law of God apart from grace is utterly unable to make one holy, and so Paul reveals in Rom. 7:7-25 that, as a man under the law, he is helpless in bondage to sin.

If Rom. 7:7-25 is not a description of one under the law, where else in Paul's writings is the experience described?

CONFUSING LAW AND GRACE

We may now see more clearly the fundamental error of the concurrent theory of Romans 7 and 8. It asserts that every Christian in the experience of Romans 8 "under grace" must concurrently experience Rom. 7:7-25, which is bondage to sin "under the law," thus mixing up law and grace. This error is akin to the very error which Paul so strenuously resisted in his epistle to the Galatians. He strongly opposed the error that a believer under grace must concurrently be in bondage to outward ceremonies under the law. How much more, therefore, should we oppose the error that a believer under grace must concurrently be in the bondage to sin of Romans 7, characteristic of one "under the law"?

THE QUESTION BOX

Q. Was God morally obligated to save man after the fall? He had given man one chance. Did He have to give him another?

A. That's a question on which there would be some difference of opinion. However, I believe that God was morally obligated to make a provision for man's salvation, that is, to give man a second chance. Being a God of holy love He could not ignore man's lost condition. I believe that John 3:16 points to the truth of what I have said. "God so loved the world,

Conducted by
STEPHEN S. WHITE

that he gave his only begotten Son, . . ." Of course man has to believe or accept God's provision. Salvation is conditional. He could never be obligated in any way to save a free moral agent unconditionally.

Q. Is it right to take out hail insurance since a hailstorm is an act of God? Wouldn't taking out insurance

against crop destruction by a hailstorm be an interference with what God does?

A. Legally a hailstorm and the destruction which comes with it is often called an act of God. But from the standpoint of theology and philosophy a hailstorm is one form of natural evil. For me natural evil—sickness, suffering, death, and the havoc produced by earthquakes, hurricanes, tornados, and hailstorms are not acts of God. They result either directly or indirectly from moral evil,

or sin, which is caused by finite, or created, wills. In the light of these facts, it is right to use any legitimate means to circumvent, or cushion, the effect of any form of natural evil. Therefore, I believe that it is right to take out hail insurance.

Q. Why do some people insist on having their own way all of the time?

A. Because of the spirit of sin which is still in them.

Q. In our Wednesday night prayer meetings, I have noticed some of our people doing almost everything else but paying attention to our pastor while he gives the message. I think that this is very disrespectful and surely must grieve the Holy Spirit. What hurts is that most of those who do this profess everything in the Book. These things certainly do not help a new convert and they kill the spirit

of the service. What can be done about it?

A. What you describe is a manifestation of bad manners. It is disrespectful, discourteous, and rude from the standpoint of the sacredness of the service and the pastor as the messenger of God. Religion and good manners should go together. As we grow in grace we ought to grow in that which is genteel and courteous. In other words, as we grow in holiness, we ought to become less barbarous and more cultured and refined.

Q. I would like to know what the unforgiven sin is? Will God forgive every sin whether it is robbery or adultery? Is there ever a sin so bad that God will not forgive it if a person is willing to stop sinning and accept Christ?

A. I believe that God will forgive

any sin if a person is ready to genuinely repent and accept Christ. As I see it, the only unpardonable, or unforgivable, sin is that sin which brings the heart into a state of fixed hostility to God. This condition is marked by a general state of conscious or unconscious indifference to the call of the gospel of Christ.

Q. If a person who has ruined his health by drinking liquor or some other sin comes to God and asks to be saved and healed, will God answer his prayers?

A. I believe that God will save him, but that does not mean that He will heal him. Often a person has to suffer the ill effects of his sinful life even after he has been saved. Many people who have come to God and received pardoning grace have to go through this life with weakened, or sickly, bodies because of their previous sins.



Religious News and Comments

By A. K. BRACKEN

"Fast Company"

Bills on the social and civic betterment of the District of Columbia—on "slums" and "public works," were before Congress. Dr. Albert P. Shirkey, pastor of Mt. Vernon Place Methodist Church, called upon Congress to clean up the District slums or else give the District home rule and let the people do so. Other ministers criticized the public works bill. Representative A. L. Miller (Rep. Neb.) warned that clergymen "stay out of politics and stay with the Bible" lest they find themselves in "fast and unfamiliar company." We presume the Honorable Member was speaking for himself. Congressmen generally, we think, still recognize clergymen as citizens. As to the Bible—Moses, Elijah, John the Baptist, Saint Paul and numerous others did not let "fast and unfamiliar company" deter them when the cause of righteousness was involved. Almost daily, out from our capital city, there comes news of tax corruption, "windfalls," "loopholes," bribery, smear, "war and rumors of war." Righteous people will welcome the voice of a prophet even if some careless congressman may be displeased.

"Land Reborn"

Under the above title the American Palestine Committee gives a report on progress in Israel. Honorable Eric C. Johnson, President Eisen-

hower's special ambassador to the Near East, tells of a plan which includes handling the riparian rights in the Jordan valley so as to decrease tension among the four nations having these rights, Lebanon, Syria, Israel, and Jordan. The whole plan hoped, among other things, to solve the Arab refugee problem and give to several hundred thousand people land of their own, homes, a means of livelihood and, most of all, a "stake and status" in society. Israel covers an area of about 8,050 square miles. Since May 1948 its population has increased from 655,000 to 1,600,000 as of December 31, 1953. Dr. Daniel Poling finds in Israel's progress what to him fulfills the prophecy of Isaiah: "Israel shall blossom and bud and fill the face of the world with fruit." Also, Dr. Carl Friedrich, of Harvard, is moved to say that in the Old Testament for the first time "there is expounded . . . the idea that through history God is manifest." To Dr. Friedrich the re-establishing of Israel as the national home of the Jewish people symbolizes and fixes this meaning and significance. Christian America has had and should have a part in the fulfillment of the vision of the "Land Reborn."

BRIEFS:

Cabinet post: J. Ernest Wilkins, Chicago Negro attorney, was appointed as new Assistant Secretary of Labor by President Eisenhower. Wil-

kins is secretary of the Methodist Church's nine-man Judicial Council (Supreme Court). He was the first Negro to be appointed to a Cabinet or sub-Cabinet post.

Elected: Dr. Myron F. Boyd, director and speaker of the radio network program, "Light and Life Hour," was named president of the National Holiness Association at its 86th annual convention in Detroit. He succeeded Paul F. Elliot of Indianapolis.

Communists: The American Council of Christian Churches raises the issue—Should representatives of the World Council of Churches, who are avowed communists, be allowed to enter the United States? Charles P. Taft, member of the W.C.C.'s Central Committee, came back with vigor to say that it would be foolish to take such a position. They might find, he thought, that many things they had been told about America were contrary to fact and "go back with their beliefs in Communism shaken" (*Christian Life*).

Nathan Pusey: Dr. Pusey, president of Harvard University, warns that American education's failure to recognize the role of religion in human life has been partly responsible for the country's present social turmoil. Again he said, "Only with an awakening to God's purpose is there likely to be an enduring desire and courage to stand for freedom." Let it be said again and again!

Home Missions and Evangelism

ROY F. SMEE, Secretary

333 New Churches In Two Years

WE ARE NOW at the mid-point between general assemblies in the record of new churches organized this quadrennium. From the 1952 General Assembly to July 1, 1954, there were 333 churches organized. This means a new church every 53 hours during these two years.

This record is a little ahead of the previous quadrennium for the same period of time, and every indication is that our home missionary results are increasing during the quadrennium. The great advance in home missions between 1948 and 1952 has made the entire church more conscious of our home-missionary opportunities. More money is available to start new churches and our districts, zones, and present churches have a greater vision of our responsibility in holiness evangelism through home missions.

An examination of the new church reports shows that no single district is making spectacular gains, but nearly all are making steady progress, a considerable advance over the first year of the quadrennium. Fourteen districts have now equaled or exceeded their quota of new churches as suggested by the Board of General Superintendents for the first half of the quadrennium. Of these districts, Eastern Kentucky, Kansas, Northwest, and Northwestern Illinois are ahead of their quotas and so top the list.

A PRAYER

For Divine Enthusiasm

By F. W. Davis

*Dear Lord, today I humbly pray
Thou wilt my heart inspire;
Oh, let me feel Thy holy zeal—
Please set my soul on fire.*

*I need Thy grace, each test to face,
Oh, help me not to be
Lukewarm or cold within my soul,
Nor cursed with lethargy.*

*So God, somehow, come stir me now,
While earnestly I plead;
And give me power, each day and
hour*

To fill this urgent need.

District	Superintendent	Quota 1952-'54	Organized June 22, '52 to July 1, '54
Abilene	Orville W. Jenkins	10	3
Akron	C. D. Taylor	10	4
Alabama	C. E. Shumake	8	5
Alaska		3	2
Albany	Renard D. Smith	6	6
Arizona	M. L. Mann	4	1
Australia	A. A. E. Berg	4	2
British Isles North	George Frame	4	4
British Isles South	J. B. MacLagan	4	4
Canada Central	T. E. Martin	5	3
Canada West	Edward Lawlor	8	5
Canal Zone	W. A. Jordan		1
Central Ohio	Harvey S. Galloway	10	7
Chicago Central	Mark R. Moore	10	5
Colorado	C. B. Cox	8	5
Dallas	Paul H. Garrett	8	4
Eastern Kentucky	D. S. Somerville	8	10
Eastern Michigan	W. M. McGuire	6	2
Florida	John L. Knight	8	8
East Tennessee	Victor E. Gray	10	9
Georgia	Mack Anderson	9	9
Gulf Central	Leon Chambers		4
Hawaii	Cecil Knippers	4	2
Houston	V. H. Lewis	5	3
Idaho-Oregon	I. F. Younger	6	1
Illinois	W. S. Purinton	8	6
Indianapolis	Luther Cantwell	9	2
Iowa	Gene Phillips	8	2
Kansas	Ray Hance	6	9
Kansas City	Jarrette Aycock	10	5
Kentucky	L. T. Wells	8	7
Los Angeles	Shelburne Brown	8	4
Louisiana	Elbert Dodd	10	5
Maritime	J. H. MacGregor	4	1
Michigan	Orville L. Maish	6	5
Minnesota	Roy F. Stevens	6	1
Mississippi	Otto Stucki	7	3
Missouri	E. D. Simpson	9	6
Nebraska	Whitcomb Harding	8	1
Nevada-Utah	Raymond B. Sherwood	4	3
New England	J. C. Albright	10	5
New Mexico	R. C. Gunstream	5	2
New York	Robert Goslaw	5	2
New Zealand	R. E. Griffith	3	1
North Arkansas	J. W. Hendrickson	4	1
North Carolina	Lloyd B. Byron	8	5
North Dakota	Harry F. Taplin	4	1
Northeast Oklahoma	I. C. Mathis	6	3
Northeastern Indiana	Paul Updike	8	5
Northern California	George Coulter	14	14
Northwest	E. E. Zachary	8	10
Northwestern Illinois	Lyle E. Eckley	8	10
Northwest Indiana	Arthur C. Morgan	8	1
Northwest Oklahoma	J. T. Gasset	7	4
Oregon Pacific	W. D. McGraw, Jr.	10	10
Pittsburgh	R. F. Heinlein	8	6
Rocky Mountain	Alvin L. McQuay	5	0
San Antonio	Ponder W. Gilliland	10	1
South Africa	C. H. Strickland	7	2
South Arkansas	W. L. French	6	4
South Carolina	D. W. Thaxton	8	7
Southern California	R. J. Plumb	8	6
South Dakota	W. H. Davis	5	0
Southeast Oklahoma	Glen Jones	5	1
Southwest Indiana	Leo C. Davis	11	7
Southwest Oklahoma	W. T. Johnson	8	3
Tennessee	D. K. Wachtel	10	10
Virginia	V. W. Littrell	7	5
Washington Pacific	B. V. Seals	6	3
Washington-Philadelphia	Ernest E. Grosse	10	7
Western Ohio	W. E. Albea	10	10
West Virginia	E. C. Oney	12	12
Wisconsin	C. A. Gibson	6	4
Totals, June 22, 1952 to July 1, 1954		519	333

FOREIGN MISSIONS

A WARNING!

Information has recently been received from the Near East that many of the so-called Hebrew Christians in Israel have formed an organization which is reported to be sponsored by a group in America. The purpose of this organization, it is said, is to draw all Hebrew Christians into their organization, after which they intend to request the Israel government to drive out all missionaries, leaving this group the sole representatives of Christians in Israel. They will then appeal to America for funds to support their Hebrew Christian group, claiming that they are the only group preaching to the Jews in Israel.

Many of the best Christians in Israel have seen through

their scheme and have not joined. But this organization is already soliciting Protestant pastors and leaders in the United States and elsewhere, asking for funds and claiming that their organization is the greatest event since Pentecost.

If you have been contacted by any group representing this organization, we would urge that you do not contribute to their work, no matter how glowing their words may be. Their real purpose has been plainly and publicly stated, and all who believe in evangelical missions should have no part in it. We state again, as we have said before, the best avenue for missionary giving anywhere, is through your own church channels.

REMISS REHFELDT, Secretary

I don't think I've ever enjoyed a flight more.

"Flores was very quiet all the time we were there. When we found that there was no way to get back to Benque we visited the governor, and he assured us of his protection. We were glad for a comfortable place to stay, and Evelyn was glad for company during those anxious days, though it was rather hard to have to stay so long when we could send no communication as to our whereabouts. The welcome we received on our arrival in Benque Viejo was truly heart warming!"

We need your prayers for our Guatemala work. Pray especially for a real revival among our people there, and that God's guiding and protecting hand shall be upon our Nazarenes, both national and missionaries.—
EDITOR.

Thank You

Please express our appreciation of the prayers of all our people who have been remembering us at the Throne of Grace these days. Tell them all is well. We are in Guatemala City.—ROBERT AND PEARL INGRAM, Guatemala.

Prayer Request

Pray for the pioneer work in the Point Fortin oil field area of Trinidad; and for Rev. and Mrs. J. Howard Sayes who will pastor this work.

Safe Return

Ruth Dech reported recently: "My mother and I left Guatemala City, Friday, the eighteenth of June. We stopped in Flores, Peten, to spend the night with Evelyn Ver Hoek, and were planning to go on to Fallabon on Saturday. That was the day that the trouble started in the city, and no more planes came. We were in Flores exactly two weeks before another plane went to Fallabon, and we took that plane. It was an old cargo plane with metal benches for seats, but it was a beautiful sight, and

Pray for Piedras Negras

Please pray for our Nazarenes at Piedras Negras, Mexico. In the recent flood the church was damaged so badly that it had to be torn down, and every Nazarene in the town lost his home. The pastor and his family lost everything they had. Many of the townspeople are living on the hillsides waiting for some way to put a roof over their heads. The government is distributing food, but there is much distress among these homeless people.—CARLOS STOPANI, District Superintendent.

THE HOME CIRCLE

Freewill Giving—

DURING the days when Joash reigned as king of Judah, it was found that the Temple of the Lord had been robbed of stones and other material. These stolen materials had been used to build temples for the idols which were worshiped by the people of the nation. Joash was a young king, but he felt that the Temple of the Lord God should be restored, so he ordered it done.

For some time a tax had been collected for the express purpose of furnishing and keeping up the Temple.

Conducted by GRACE RAMQUIST

The people had been negligent in paying this tax although some of them believed that if they paid it they would be protected from war and disease.

After King Joash ordered the money collected, he found out that it was not coming in any faster than usual. He became disturbed. He called Jehoiada, the chief priest, and commanded him to see that money for repairing the Temple was raised immediately.

Now, listen carefully how this money was raised. It must have been the original idea of Jehoiada. He had a chest built; in the lid of this chest, Jehoiada bored a hole. A proclamation was then made telling everyone to bring in his money and to cast it into the chest. At first the chest was placed near the altar, then it was moved to the outside of the gate of the Temple.

Soon the people began to come. They pushed their money and jewels through the hole in the lid of the chest.

After some time, the chest was brought before the king and the money was counted. There was much money even that first time. There was so much that King Joash commanded that the work on the Temple be started at once. The chest was again placed outside the gate of the Temple. Again and again it was filled, the money counted and turned over to the carpenters and laborers who bought the material and did the work.

Even when the Temple was completely restored, insofar as stones and wood were concerned, there was such an abundance of money, that different kinds of fancy things were made for the house of the Lord. The Bible says that vessels to minister were made, vessels of gold and silver. I suppose today that would mean the communion plates, the cups, the offering plates, the light fixtures and anything which makes the church beautiful inside.

People gave of their money that the Lord's house might be completed. They gave freely and no one even knew how much the others gave. Another thing, everybody gave, even those who considered themselves poor. When the giving was all over, there was plenty for everything!

There is little doubt that if everyone gave as his heart told him to give,

there would be plenty of money in the "chest" which is passed around each Sunday in church, to pay all the bills and to build new churches besides. And the kingdom of God prospered during those years! The Temple was restored so that the people of Judah might again worship the one true God.

Cash or Credit!

A famous person of our city died not long ago. In the paper there came out a list of things to which he had given of his wealth. He had started many good funds and had given heavily. His name had never been heralded before he died, however.

Sometimes there is danger even in trying to give more than someone else so that one receives more praise of the people. Why do you give anything to the poor and needy? Do you fret if you receive no credit for what you give away?

"If a man gives to have the reputation of giving, he commonly gets that reputation. He ought to be satisfied. He has given for a certain reward, and received it. He has no more right to look for another reward hereafter, than a man who sells a barrel of flour for an agreed price has to

look for a vote of thanks or a present of honey from the family using the flour. One thing or the other—cash or credit—when you make a sale. If a customer pays you your price on your delivery of the goods, don't make any charge against him for what he has taken. That account is balanced, closed.

*"Ben Adam had a golden coin, one day,
Which he put out at interest with a Jew.
Year after year, awaiting him it lay,
Until the double coin two pieces grew,
And these two, four—so on till people said,
'How rich Ben Adam is!' and bowed the servile head.*

*"Ben Selim had a golden coin that day,
Which to a stranger asking alms he gave,
Who went rejoicing on his unknown way.
But Selim died, too poor to own a grave;
But when his soul reached heaven, angels with pride
Showed him the wealth to which his coin had multiplied."
—from Gray and Adams Bible Commentary*

NEWS of the Churches



Evangelists Jimmie and Marion Holman write: "In February, 1955, we will be traveling with our house trailer from Texas to Ohio, and can give someone in the Midwest the date February 24 to March 6. Then in May, 1955, we will be returning to Texas from Virginia, and can give someone along the way May 5 to 15. Write us, Box 527, Kansas City 41, Missouri."

Canton, Ohio—We are reporting a glorious one-week revival at Calvary, Chapel. Our new pastor, Rev. John Eberle, preached inspiring messages every night, with Evangelist H. G. Purkhiser closing the meeting on Sunday night with a soul-stirring message. The Edwards Musical Family took charge of the music very capably. New souls found God and backslidden people were reclaimed. We praise God.—Blanche Hurless, Secretary.

Backus, Minnesota—We recently concluded a very good revival in our church with Rev. A. G. Weiss as evangelist. There were seekers at all but a few services, and on the closing Sunday morning a class of

eight persons was received into church membership. In the afternoon a baptismal service was held with twelve being baptized. We appreciated so much the sincerity, the humble spirit, and the burden carried by Brother Weiss. God has been blessing the work here and the church is going forward.—David K. Ehrlin,

Evangelist J. W. Henry writes: "God is wonderfully blessing in our revival work, and we are looking forward to a great year for souls. We have two open dates in November and the first part of December. Write me, 934 W. Hays Ave., Banning, California."

Kenneth J. Harris, singer and chalk-artist, writes: "I have an open date August 10 to 22. Any church desiring my services may contact me, 432½ Frederick Street, Huntington, Indiana."

Rev. Ralph E. Baker writes: "We are leaving our present pastorate at Waltersburg, Pennsylvania, to enter the field of evangelism, after having served as pastor in the Church of the Nazarene for the past six and one-

half years. We offer special gospel singing with piano accordion and full-gospel preaching. We will be available for full-time evangelism beginning September 1, and shall be traveling as a party of three: wife, daughter of seven years, and myself. We will go wherever He leads, for entertainment and freewill offering. Anyone desiring our services please write us at Box 171, Newell, West Virginia."

Greensboro, Pennsylvania—Our church was privileged to have as evangelist, June 14 to 20, Rev. W. N. Tidwell, whose ministry was scriptural, pertinent, and pungent. He preached with the enthusiasm of a boy. Our church deeply appreciated both his morning Bible studies and evening sermons. Almost every night was marked by seekers at the altar. Not only were backsliders reclaimed, but new converts were made, and several entered into the fullness of the blessing. We so enjoyed Brother Tidwell's stay in our home that we very reluctantly let him go on his way. May God grant him many years of evangelism in our church. We need his message.—Charles M. Collier, Pastor.

NOTICE



Rev. Lyle Potter plans to give full time to the work of Sunday-school promotion and evangelism after September 1, 1954. Mrs. Potter will travel with him. They will be available for district tours and conventions, zone workshops and Sunday-school training institutes as well as one-week Sunday-school clinics or revivals in local churches.

Mr. Potter will give special atten-

tion to Sunday-school promotion, administration and the youth-adult program.

Mrs. Potter will assist in the music and conduct a training program for children's workers.

They are now slated in Texas during September, the east coast in October and November, California in December and January, Washington in February, and the Idaho-Oregon District in April.

For more than twenty years Mr. Potter has been a successful pastor, Sunday-school builder and youth worker in the Church of the Nazarene. In addition to his pastorates he served several years as full-time youth director and Sunday-school promotional secretary on the Southern California District. Even in the

pastorate he has been much in demand as a convention speaker and local Sunday-school consultant.

Arrangements have been made for Mr. and Mrs. Potter to maintain close contact with the Department of Church Schools and with the Nazarene Publishing House. They will therefore be in position to bring you first-hand and up-to-date information on the Nazarene program and materials.

I commend them and their services to district and zone church school leaders and to local pastors and churches. You will be inspired by their messages and moved to do more for God and souls through the Sunday school. Address him, 10642 Olive Grove, Sunland, Calif., until September 1; after that c/o Nazarene Publishing House.—A. F. HARPER, *Executive Secretary*, Department of Church Schools

Evangelist John W. Harrold writes: "At the close of another assembly year, I am happy to report victory through Jesus. The past year I have seen many souls seek God for conversion and sanctification. It has been a real joy to see several new converts unite with the church. I appreciate the privilege of working with some of the finest pastors in our movement. This year I will be entering my tenth year in the evangelistic work; I give God all the praise. I am glad He saves, sanctifies, and satisfies. Please pray for me. Write me, Box 309, Red Key, Indiana."

Colorado District Assembly

The forty-sixth annual assembly of the Colorado District recently closed revealing one of the finest over-all records ever produced by Colorado Nazarenes. Dr. D. I. Vanderpool presided with efficiency and endeared himself to the hearts of the people more than ever on his second visit to the district. His timely and God-honored messages stirred and challenged all who attended. A good spirit pervaded the atmosphere from beginning to end of the assembly, and it was good to feel the smile of God upon us.

The Sunday schools of the district showed the highest total average ever attained in Colorado. There was a gain in church membership and a gain in total giving in the amount of more than \$100,000.00. Nearly \$60,000.00 was given for general interests. No department failed to show evidence of the aggressive spirit that has been in our midst through the past year. One new church was organized and the field ripened for several more in the near future.

Rev. C. B. Cox was re-elected for the fifth time as district superintendent with the best vote in three years. All that transpired has promised for the Nazarenes of this great state a splendid year for 1954-55 under the leadership of this good man of God. Colorado Nazarenes are on the march for God.

REPORTER



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ANNOUNCEMENTS

WEDDING BELLS—Miss Pauline Davis of Miamisburg, Ohio, and A/2c Ronald E. Clark of Kindley Air Force Base at Bermuda, were united in marriage on July 9, with Rev. Ernest Clark, father of the groom, officiating.

BORN—to Rev. and Mrs. Richard A. Bushey of Ridge Farm, Illinois, a daughter, Carol Louise, on July 12.

—to Owen and Dorothy Smith at Lansing, Michigan, a son, Dwight Duane, on July 16.

—to Henry and Elizabeth Cross of Bethany, Oklahoma, a daughter, Connie Lee, on July 1.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Illinois that God may give strength to undergo a serious operation;

by a Nazarene preacher for his sister in California, in critical condition, and doctors give no hope, that God may undertake and heal her;

by a lady in Wisconsin for her mother who fell and hurt her chest that God may undertake for her;

by a Christian mother in Indiana for her son soon to go into the armed forces, and he is unsaved, that he may find the Lord, and also make the right choice in marriage, also for the salvation of a daughter and her husband;

by a lady in North Dakota for her brother who has a growth on his eye that the Lord may undertake and heal him—he believes the Lord is able; also for a nephew who has multiple sclerosis;

by a Christian lady in Illinois that God will clear up a misunderstanding and bring about a reconciliation with another person;

by a Nazarene brother in Pennsylvania for a revival in their church, for the pastor and wife, for some sick folks in state hospitals, his unsaved loved ones, and some unspoken requests.

Nazarene Camp Meetings

August 5 to 15. Western Ohio District Camp Meeting. Workers: Rev. Paul Stewart and Rev. Fred Thomas, evangelists; Professor Lester Dunn, music director. At the District Center, 3 miles west of St. Marys and 7 miles east of Celina on Hi-way 29. Dr. W. E. Albee, district superintendent, camp director. For information, write, Rev. W. B. Walker, secretary, 716 Leland Ave., Dayton 7, Ohio.

August 6 to 15, Northeastern Indiana Camp, at Marion, Indiana; campgrounds, East 38th Street (extended). Workers: Rev. J. A. McNatt, Rev. Ponder Gilliland, Dr. J. Russell Gardner, evangelists; the Quallses, singers. For information write Dr. Paul Updike, district superintendent, Box 469, Marion, Indiana.

August 6 to 15, Arizona District Camp, at the District Center, Prescott, Arizona. Workers: Dr. L. T. Corlett, Rev. Nicholas A. Hull, preachers; Boyce and Catharine Pierce, singers and musicians. For information write, Rev. Wayne C. Young, 137 N. Marina, Prescott, Arizona. Rev. M. L. Mann, district superintendent.

August 6 to 15, Washington-Philadelphia District Camp, North East, Maryland. Workers: Rev. Harold Volk and Rev. Bernie Smith, evangelists; Professor Curtis Brown, song evangelist and soloist; Dr. Mendell Taylor, youth speaker; Rev. C. S. Jenkins, missionary; Mrs. Fred Berteolet, organist. For information write the camp manager, Boyd M. Long, 305 Euclid Ave., Trenton, New Jersey. Rev. E. E. Grosse, district superintendent.

August 13 to 22, Virginia District Camp, at the Intersection of Highways 60 and 15, below Sprouses Corner, Dillwyn, Virginia. Workers: Dr. W. A. Carter and Rev. H. G. Purkhiser, evangelists; C. Wm. Ellwanger, Harold Meadows, T. T. Liddell, and V. W. Archer, singers. For information write, Rev. S. P. Fox, Leesburg, Virginia. Rev. V. W. Littrell, district superintendent.

August 21 to 29, Tennessee District Camp, at Camp Nacome, near Centerville, Tennessee (just off Hi-way 100). Workers: Dr. Hugh C. Benner, Dr. Edward Lawlor, and Mr. John T. Benson. Platform manager, Rev. D. K. Wachtel, district superintendent. Mailing address during camp—Camp Nacome, Pleasantville, Tennessee. For advance information, write the Tennessee District Office, Church of the Nazarene, 1342 Stratford Ave., Nashville 6, Tennessee.

August 19 to 29, Tabor Nazarene Camp Meeting, Tabor, Iowa. Workers: Rev. I. F. Younger and the Keller-York Party. For information write, Rev. Irving Mitchell, Tabor, Iowa. Rev. Gene E. Phillips, district superintendent.

August 23 to 29, Nebraska District Camp Meeting and N.Y.P.S. Institute, at District Campground, 1317 N. Bellevue, Hastings, Nebraska. Dr. B. V. Seals, camp evangelist; Rev. Paul Martin, institute speaker; Rev. Allen Miller, music director; Mrs. Claude Pittenger, pianist; Rev. Douglas Clem, district N.Y.P.S. president; Rev. Whitcomb Harding, district superintendent. For information write, Rev. T. A. Burton, 2009 W. Sixth St., Hastings, Neb.

District Assembly Information

CHICAGO CENTRAL—Assembly, August 11 and 12, at First Church of the Nazarene, Franklin at Seminary, Danville, Illinois. Entertaining pastor: Rev. L. S. Oliver, 322 N. Gilbert, Danville, Illinois. Dr. Hugh C. Benner, presiding.

VIRGINIA—Assembly, August 11 and 12, at the Nazarene Campground, Dillwyn, Virginia. Entertaining pastor: Rev. V. W. Littrell, district superintendent, 1409 River View Terrace, Alexandria, Virginia. Dr. G. B. Williamson presiding.

IOWA—Assembly, August 11 to 13, at the District Campground, Route 1, West Des Moines, Iowa. Entertaining pastor: Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines, Iowa. Dr. D. I. Vanderpool presiding.

WISCONSIN—Assembly, August 11 to 13 at the Bryon Methodist Campgrounds, Rural Route, Oakfield, Wisconsin. Dr. Charles A. Gibson, district superintendent, 201 North 73rd St., Milwaukee, Wisconsin, is the one to whom all materials should be sent. Dr. Hardy C. Powers presiding.

NORTHWESTERN ILLINOIS—Assembly, August 18 and 19, at the Central Christian Church, 209 N. Madison Ave., Peoria, Illinois. Entertaining pastor: Rev. C. E. Flesham, 212 N. Elmwood St., Peoria. Dr. Hardy C. Powers presiding.

DALLAS—Assembly, August 18 to 20, at the Rose Hill Baptist Church, 6th at Lucas, Texarkana, Texas. Entertaining pastor: Rev. Fletcher Spruce, 1619 West 8th, Texarkana, Texas. Dr. G. B. Williamson presiding.

NORTHWEST INDIANA—Assembly, August 18 to 20, at First Church of the Nazarene, 609 Madison St., Gary, Indiana. Entertaining pastor: Rev. Robert E. Ross, 679 Harrison St., Gary, Indiana. Dr. Hugh C. Benner presiding.

HOUSTON—Assembly, August 25 to 27, at First Church of the Nazarene, 46 Waugh Drive, Houston, Texas. Entertaining pastor: Rev. L. P. Durham, 1003 Heights Blvd., Houston, Texas. Dr. Samuel Young presiding.

INDIANAPOLIS—Assembly, August 25 to 27, at the District Campground, Route 1, Camby, Indiana. Entertaining pastor: Rev. Curtis Shook, Route 1, Camby, Indiana. Dr. G. B. Williamson presiding.

TENNESSEE—Assembly, August 25 to 27, at Camp Nacome, P.O., Pleasantville, Tennessee. Address mail prior to assembly to: Rev. D. K. Wachtel, 1342 Stratford Ave., Nashville, Tennessee. Address mail during assembly to: Camp Nacome, Pleasantville, Tennessee. Dr. Hugh C. Benner presiding.

LOUISIANA—Assembly, September 1 and 2, at the District Center, Pineville, Louisiana. Send all mail to Rev. Elbert Dodd, 1611 Henry St., Pineville, La. Dr. D. I. Vanderpool presiding.

MISSISSIPPI—Assembly, September 1 to 3, at First Church, West Silas Brown St., Jackson, Miss. Entertaining pastor: Rev. J. P. Jernigan, 618 W. Silas Brown St., Jackson, Miss. 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

Wisconsin August 11-13
Northwestern Illinois August 18-19
Mississippi September 1-3
Northeast Oklahoma September 15-16
North Carolina September 22-23
South Carolina September 29-30

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

Assembly Schedule

Virginia August 11-12
Dallas August 18-20
Indianapolis August 25-27
Southeast Oklahoma September 22-23

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

Assembly Schedule

Houston August 25-27
South Arkansas September 8-9
North Arkansas September 15-16
Georgia September 22-23

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

Assembly Schedule

Iowa August 11-13
Louisiana September 1-3

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

Assembly Schedule

Chicago Central August 11-12
Northwest Indiana August 18-20
Tennessee August 25-27
Kansas City September 8-10
Southwest Oklahoma September 15-17

District Superintendents

ABILENE—Orville W. Jenkins, 3315 43rd St., Lubbock, Texas

AKRON—C. D. Taylor, Nazarene District Center, Canton-Alliance Rd., Route 1, Louisville, Ohio

ALABAMA—C. E. Shumake, 1102 4th Court West, Birmingham, Alabama

ALBANY—Renard D. Smith, 106 W. Warrington Rd., Syracuse, New York

ARIZONA—M. L. Mann, 3836 North 14th Ave., Phoenix, Arizona

AUSTRALIA—A. A. E. Berg, G.P.O. Box 782 L, Brisbane, Queensland, Australia

BRITISH ISLES—NORTHERN—George Frame, Hurlet Nazarene College, Nithsil, Glasgow, Scotland

BRITISH ISLES—SOUTHERN—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England

CANADA CENTRAL—T. E. Martin, 1592 Bloor Street, West; Toronto, Ontario, Canada

CANADA WEST—Edward Lawlor, 1952 8th Ave., N.W., Calgary, Alta., Canada

CENTRAL OHIO—Harvey S. Galloway, 2657 Morse Road, Columbus, Ohio

CHICAGO CENTRAL—Mark R. Moore, 716 S. Greenwood, Kankakee, Illinois

COLORADO—C. B. Cox, 1765 Dover Street, Lakewood, Colorado

DALLAS—Paul H. Garrett, 2718 Maple Springs, Dallas 9, Texas

EASTERN KENTUCKY—D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky

EASTERN MICHIGAN—W. M. McGuire, 62 Wenonah Drive, Pontiac, Michigan

EAST TENNESSEE—Victor E. Gray, 4000 Sunset Ave., Chattanooga 11, Tenn.

FLORIDA—John L. Knight, 2115 Hawthorne Trail, Lakeland, Florida

GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Ga.

GULF CENTRAL—Leon Chambers, Box 386, Fairfax, Alabama

HAWAII—Cecil C. Knippers, 502 Hao Street, Honolulu, Hawaii

HOUSTON—V. H. Lewis, 4255 Apollo Drive, Houston 8, Texas

IDAHO-OREGON—I. F. Younger, Box 526, Nampa, Idaho

ILLINOIS—W. S. Purinton, P.O. Box 72, Springfield, Ill.

INDIANAPOLIS—Luther Cantwell, 4740 E. Washington, Indianapolis, Indiana

IOWA—Gene E. Phillips, 2702 41st Place, Des Moines, Iowa

KANSAS—Ray Hance, 457 Lexington Road, Wichita 8, Kansas

KANSAS CITY—Jarrette E. Aycock, 2923 Troost Avenue, P.O. Box 527, Kansas City 41, Mo.

KENTUCKY—L. T. Wells, 1104 Limestone, Lexington 17, Kentucky

LOS ANGELES—Shelburne Brown, 1373 Breeze Ave., Pasadena 7, Calif.

LOUISIANA—Elbert Dodd, 1611 Henry Street, Pineville, La.

MARITIME—J. H. MacGregor, Oxford, Nova Scotia, Canada

MICHIGAN—Orville L. Maish, 2000 Francis St., S.E., Grand Rapids, Mich.

MINNESOTA—Roy F. Stevens, 1401 Payne Ave., St. Paul 1, Minn.

MISSISSIPPI—Otto Stucki, 891 Brandon Ave., Jackson, Mississippi

MISSOURI—E. D. Simpson, 7358 Maple Ave., Maplewood, Mo.

NEBRASKA—Whitcomb Harding, 803 North Briggs, Hastings, Nebraska

NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada

NEW ENGLAND—J. C. Albright, 19 Keniston Road, Melrose, Mass.

NEW MEXICO—R. C. Gunstream, 215 North Durango Drive, Albuquerque, N.M.

NEW YORK—Robert Goslaw, 27 Wilson Street, Beacon, New York

NORTH AMERICAN INDIAN—D. Swarth, 1207 Dominion St., Pasadena 7, Calif.

NORTH ARKANSAS—J. W. Hendrickson, 623 Mitchell St., Conway, Ark.

NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina

NORTH DAKOTA—Harry F. Taplin, 302 Thayer Ave., W. Bismarck, North Dakota

NORTHEASTERN INDIANA—Paul Updike, 123 North "D" Street, Box 469, Marion, Indiana

NORTHEAST OKLAHOMA—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Okla.

NORTHERN CALIFORNIA—George Coulter, 100 Beulah Park Dr., Rt. 4, Santa Cruz, California

NORTHWEST—E. E. Zachary, 4305 Snow Mountain Rd., Yakima, Washington

NORTHWESTERN ILLINOIS—Lyle E. Eckley, 1706 Second Ave., Peoria, Illinois

NORTHWEST INDIANA—Arthur C. Morgan, 405 Elmhurst Ave., P.O. Box 350, Valparaiso, Indiana

NORTHWEST OKLAHOMA—Jonathan T. Gassett, 305 South 8th, Ponca City, Oklahoma

OREGON PACIFIC—W. D. McGraw, Jr., P.O. Box 125, Clackamas, Ore.

PITTSBURGH—R. F. Heinlein, Route 7, Box 367, Butler, Pennsylvania

ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Montana

SAN ANTONIO—Ponder W. Gilliland, 434 Furr Drive, San Antonio, Texas

SOUTH AFRICA—(European)—C. H. Strickland, P.O. Box 48, Florida, Transvaal, Union of South Africa

SOUTH ARKANSAS—W. L. French, 4412 Maple St., North Little Rock, Ark.

SOUTH CAROLINA—D. W. Thaxton, 511 Dogwood Street, Columbia, South Carolina

SOUTHERN CALIFORNIA—R. J. Plumb, 1423 Westwood Ave., Santa Ana, California

SOUTH DAKOTA—W. H. Davis, 315 Second Avenue, East Mitchell, South Dakota

SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma

SOUTHWEST (Mexican)—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, California

SOUTHWEST INDIANA—Leo C. Davis, 1223 13th Street, Bedford, Indiana

SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Oklahoma

TENNESSEE—D. K. Wachtel, 1342 Stratford Ave., Nashville 6, Tennessee

TEXAS-MEXICAN—Everette Howard, 1007 Alamo Street, San Antonio 1, Texas

VIRGINIA—V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia

WASHINGTON PACIFIC—B. V. Seals, 2542 Second West, Seattle 99, Washington

WASHINGTON-PHILADELPHIA—Ernest E. Grosse, 528 Baer Ave., Hanover, Pennsylvania

WEST VIRGINIA—Edward C. Oney, 5008 Virginia Ave., Charleston, S.E., West Virginia

WESTERN OHIO—W. E. Albee, 4301 Midway Ave., Dayton, Ohio

WISCONSIN—Charles A. Gibson, 201 North 73rd, Milwaukee 13, Wisconsin

Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Avenue, Reading, Pa.

Northeast, Md. (Dist. Camp) Aug. 6 to 15

Gloversville, N.Y. Sept. 10 to 19

Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.

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

Bishop, Joe. Box 47, Yukon, Oklahoma

Sallisaw, Okla. Aug. 4 to 15

Meansville, Ga. (Camp) Aug. 21 to 31

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

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

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

Andersonville, Ind. Aug. 3 to 15

Knightstown, Ind. Sept. 14 to 26

Bowman, Russell. 2400 North 4th Street, Columbus, 2, Ohio

Parkersburg, W.Va. Aug. 10 to 22

South Point, Ohio Aug. 24 to Sept. 5

Brannon, George. 125 N. Wheeler, Bethany, Okla.

Indianapolis, Ind. (Camp) July 29 to Aug. 8

Vacation Aug. 11 to 22

Brannon, J. S. Coal Fork, West Va.

Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.

Blossom, Tex. July 28 to Aug. 8

Albany, Ind. Aug. 25 to Sept. 5

Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo 12, Ohio

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

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

Evansville (Trinity), Ind. Aug. 25 to Sept. 5

Dayton (Edgemont), Ohio Sept. 8 to 19

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

Wash.-Phil. Dist. Camp Aug. 6 to 15

Rio Grande, N.J. (Erma Camp) Aug. 26 to Sept. 6

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

Mangum, Okla. Aug. 5 to 15

Custer, Okla. Aug. 19 to 29

Brown, Marvin L. Evangelist, 1309 N. Main Street, Kewanee, Illinois

Bryant, E. L., and Wife. Preacher and Singers, 612 E. Front Street, Maysville, Kentucky

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.

Burton, C. C. P.O. Box 145, Somerset, Ky.

Lexington, Ala. Aug. 18 to 29

Blountstown, Fla. Aug. 31 to Sept. 12

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

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

Wood River, Neb. Aug. 11 to 12

Lincoln (North Side), Neb. Sept. 8 to 19

Cargill, A. L. and Myrta. Box 256, Divide, Colo.

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

Mo. Dist. Assembly Aug. 2 to 6

Caruthersville, Mo. Aug. 18 to 29

Carroll, Bob. 119 N. Flood, Norman, Okla.

Antlers, Okla. Aug. 4 to 15

Okla. City (Capitol Hill), Okla. Aug. 18 to 29

Carter, E. L. Box 608, Kincaid, Ill.

Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.

Ogden, Utah Sept. 1 to 12

Terra Bella, Calif. Sept. 15 to 26

Carter, W. A. Evangelist, 3808 W. Park St., Greenville, Texas

Casey, H. A. Preacher and Musician, 1801 N.E. Madison St., Oklahoma City, Okla.

Open dates after August 1

Waverly, Ohio Sept. 1 to 12

Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Missouri

Owensville, Ind. Aug. 4 to 15

Highland, Ind. Aug. 25 to Sept. 5

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

Clark, Eddie. 701 A Ave. E., Oskaloosa, Iowa

Grand Mesa, Colo. (Camp) Aug. 11 to 22

Ironwood, Mich. Aug. 25 to Sept. 5

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

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

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

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

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

Minnesota District Until Sept. 1

Cope, Jacob and Mildred. Preacher and Singers, General Delivery, Cave City, Ky.

Corbett, C. T., Box 215, Kankakee, Ill.

Burr Oak, Kans. (Camp) Aug. 18 to 29

Rock Hill, S.C. Sept. 1 to 12

Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio

Kampsville, Ill. (Camp) Aug. 12 to 22

Columbus, Ohio Aug. 23 to 29

Crawford, J. H. and Maggie. Springdale, Ark.

Reserved August

Crider, Jim and Janet. Singers and Musicians, 5509 S. Randolph St., Indianapolis, Ind.

Moline (Community), Ill. Sept. 8 to 19

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

Akron District July 28 to Aug. 15

Liberty (Rheber), Ky. Aug. 18 to 29

Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.

Dake, Ray. Evangelist, 3104 Winbourne Ave., Baton Rouge, La.

Darnell, H. E. P.O. Box 929, Vivian, La.

Baton Rouge (Trinity), La. Aug. 4 to 15

Huntsville, Ala. Aug. 18 to 29

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.

Vici, Okla. (Camp) July 29 to Aug. 8

Anadarko, Okla. (Camp) Aug. 8 to 15

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

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

DeBord, Clifton, Box 881, Ashland, Ky.

Alexander, Ind. (Camp) July 27 to Aug. 8

Jefferson Co., Ind. (Camp) Aug. 13 to 29

DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.

Indian Spring Camp, Ga. Aug. 11 to 15

Akron Dist. Camp Aug. 20 to 29

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.

Dickerson, L. H. Evangelist, Box 662, Bethany, Okla.

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.

Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne Street, Alexandria, Ind.

Dobson, J. C. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Reserved August

Hutchinson, Kans. Sept. 15 to 26

Dorrance, Doyle, and Wife. Evangelists and Artists, P.O. Box 843, Oroville, California

Douglas, Wilson. Evangelist, 1905 10th Ave., Jasper, Ala.

Dunn, T. P. 318 East 7th St., Hastings, Neb.

Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.

Kans. Assembly & Camp Aug. 4 to 8

Emporia, Kans. Sept. 15 to 26

Edwards, L. T. Evangelist, P.O. Box 110, Lowell, Oregon

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

Open date Aug. 3 to 15

Dubois (First), Pa. Aug. 17 to 29

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

Wisc. Dist. N.Y.P.S. Institute Aug. 16 to 21

Akron Dist. Camp Aug. 22 to 29

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.

Urbana, Ill. Sept. 1 to 12

Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.

Farnsworth, Irving. Evangelist, 141 River Street, Bourbonnais, Ill.

Felter, H. J. Box 87, Leesburg, New Jersey

Clarksburg, Ont., Can. Aug. 20 to 29

EVANGELISTS' SLATES

Adams, Donald and Louise. Preacher and Singers, Box 325, Salem, Ill.

Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio

Cherry Valley, Ohio Aug. 24 to Sept. 5

Allison, Pa. Sept. 7 to 19

Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Bailey, Clayton. Box 579, Fort Dodge, Iowa

Colorado Springs (Trinity), Colo. Aug. 17 to 29

Catlettsburg, Ky. Sept. 1 to 12

Baldwin, C. R. 1124 W. Texas, Durant, Okla.

Bali, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Bali, Miss Lenore. P.O. Box 214, Meadville, Nebraska

Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second Street, Hutchinson, Kansas

Brainerd, Minn. Sept. 15 to 26

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.

Boswell, Okla. Aug. 18 to 29

Vernon, Tex. Sept. 1 to 12

Bass, M. V. 18616 Riverview, Detroit 19, Mich.

Mt. Pleasant, Mich. (Camp) Aug. 29 to Sept. 5

Battin, Buford, 1509 Seventh St., Lubbock, Texas

Brownfield, Tex. Aug. 18 to 29

Pueblo, Colo. Sept. 1 to 12

Bellevue, P. P. P.O. Box 527, Kansas City 41, Mo.

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

Sunfield, Mich. (Camp) Aug. 5 to 15

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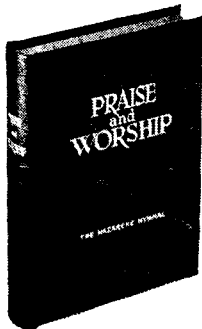
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Brantford, Ont., Can. Aug. 8 to 19
Norwalk, Conn. Sept. 21 to 26

Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.
Winslow, Ariz. (Camp) Aug. 3 to 8
Pierre, S.D. (Ind. School) Aug. 25 to Sept. 5

Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
Masontown, W.Va. Sept. 1 to 12
Scranton, Pa. Sept. 15 to 26

Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Great Bend, Kans. Sept. 8 to 19

Fingler, Maurice and Naomi. Preacher and Singers, 922½ Wyoming St., Allentown, Pa.

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

Fitch, James S. Evangelist, 2126 Slane Avenue, Norwood 12, Ohio
London, Ohio Sept. 7 to 19

Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
Open date Aug. 10 to 22
Monticello, Ill. Aug. 24 to Sept. 5

Fowler, Thomas S. Evangelist, Box 127, Hawthorn, Pa.

Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa.
Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio

Fuller, Jimmie. Evangelist, P.O. Box 649, Fort Valley, Georgia
Waco, Ga. (Camp) July 28 to Aug. 4
Zebulon, Ga. (Camp) Aug. 19 to 29

Gardner, Earl and Pearl. Preachers and Singers, 302 W. Adams St., Muncie, Ind.

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
Home July 19 to Aug. 17
Hudson, Ind. Aug. 18 to 29

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

Gillespie, George M. 934 Harrison St., Elkhart, Ind.
California, Ky. (Camp) Aug. 13 to 22
Arbor Vitae, Wis. Aug. 24 to 29

Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.

Gilliam, Harold P. Evangelist, Route 1, Woodland, Wash.

Gleason, J. M. and Wife. Preacher and Musicians, General Delivery, Speed, Kansas
Norfolk, Neb. Aug. 10 to 22
Kans. Dist. Youth Camp Aug. 23 to 27

Glover, E. M. Evangelist, Chautauqua, Kansas
Godfrey, Laura. Song Evangelist, 797 N. Wilson, Pasadena 7, Calif.

Gospel Light Trio (Fred Findley and Wife, Rev. Lyle Leach). Preacher and Musicians, Route 1, Box 842, Salem, Oregon

Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Missouri

Gray, Joseph. Evangelist, 2017 62nd, Lubbock, Texas
Hawthorne, Nev. Aug. 4 to 15
Open date Aug. 18 to 29

Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.

Meridian, Miss. Aug. 11 to 22
Athens, Ga. Aug. 25 to Sept. 5

Green, James and Rosemary. Singers and Musicians, 1201 Bower St., New Castle, Ind.
Bartlesville, Okla. July 28 to Aug. 8
Wisconsin Dist. Camp Aug. 10 to 15

Greene, Bernard. Evangelist, 314 E. Hanna Street, Greencastle, Ind.

Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa
Iowa Assembly Aug. 9 to 15
Mt. Erie, Ill. (Tent) Aug. 15 to Sept. 5

Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.

Griffith, Glenn. 620 S. Dale Court, Denver, Colo.
Indianapolis Dist. Camp July 30 to Aug. 8
Des Moines, Iowa (Camp) Aug. 9 to 15

Groves Sisters. Singers and Chalk Artist, Rt. 1, Box 203-B, Brooksville, Florida

Grubbs, R. D. 1215 Highway Ave., Covington, Ky.
New York-Canada July 17 to Aug. 17
Morristown, Tenn. Aug. 19 to 31

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
Newburgh, Ind. Aug. 16 to 29
Burlington (Flint Hill), Iowa Sept. 7 to 19
Hall, Miss Clarine. Song Evangelist, 819 Milburn Ave., Dayton 4, Ohio

Hall, Dave. Evangelist, 629 E. Kansas, McPherson, Kansas
Hamilton, Jack and Wilma. Box 172, Hays, Kansas
Shawnee, Okla. Aug. 4 to 15
Puyallup, Wash. Aug. 18 to 29

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

Harley, C. H. Evangelist, Burbank, Ohio
Rarenden, Ohio (Tent) July 25 to Aug. 8
Hanging Rock, Ohio (Tent) Aug. 15 to 29

Harmonettes, Iva Tate and Betty Brown. Singers and Musicians, 138 South Franklin Street, Delaware, Ohio
Harrington, Wm. N. Route 5, Box 666, Gainesville, Fla.
New Orleans (West Bank), La. Aug. 2 to 15
Kingsport (Second), Tenn. Aug. 17 to 31

Harris, Kenneth J. Singing Artist, 432½ Frederick St., Huntington, Ind.

Harrison, Raymond W. Evangelist, Box 57, Neetsu, Oregon
Warrenton, Ore. Aug. 1 to 8
Harrold, John W. Box 309, Red Key, Ind.
Campbellsburg, Ind. (Tent) Aug. 17 to 29
Assumption, Ill. Sept. 7 to 19

Hart, H. J., Evangelist, Rt. 1, Owasso, Okla.
Okmulgee, Okla. July 28 to Aug. 8
Oakland (First), Calif. Sept. 8 to 19

Harvey, Hoye. Evangelist, 316 Edwards St., Bossier City, La.
Winnsboro, La. Aug. 4 to 15
Trout, La. Aug. 20 to 29

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.

Henbest, C. L. Box 345, Rogers, Ark.
Rose City, Ark. Aug. 4 to 15
Baxter prings, Kans. Aug. 19 to 29

Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
Wash.-Phila. Dist. Home Mis. June 1 to Sept. 5

Henderson, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Hendrick, Doris V. Evangelist, 336 North St., Bad Axe, Mich.
Cass City, Mich. Sept. 21 to Oct. 3

Henriksen, G. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Home July 26 to Aug. 11
Vancouver, Wash. (Camp) Aug. 12 to 22

Henry, J. W. Evangelist, 934 W. Hays Ave., Banning, Calif.
Open date Aug. 29 to Sept. 12
Arvin, Calif. Sept. 19 to Oct. 3

Henson, J. C. Bethany, Okla.

Higgins, Charles A. Evangelist, 1702 Pecos St., Las Cruces, New Mexico

Hodge, W. M. Evangelist, Science Hill, Ky.
Oxford, Ind. Aug. 25 to Sept. 5

Hodgson, R. E. Evangelist, 110 N. Mueller, Bethany, Okla.

Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.

Holman, Jimmie and Marion. P.O. Box 527, Kansas City 41, Mo.
San Antonio (Houston Terr.), Tex. Aug. 8 to 15
Ballinger, Tex. Aug. 15 to 22

Holso Evangelistic Party. 5332 Summer Ave., Ash-tabula, Ohio
Beattyville, Ky. Aug. 5 to 16
Roselle, Dela. Sept. 1 to 12

Holstein, C. V. Evangelist, 432 W. Walnut St., Kalamazoo, Mich.
Hooker, H. H. Box 18, Gardendale, Ala.

Mooers, N.Y. (Camp) July 31 to Aug. 15
Open date Aug. 18 to 29

Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
Delano, Calif. Sept. 7 to 19

Huffman, H. B. Box 25, Onego, W.Va.
Americus, Ga. Aug. 1 to 15
Dothan, Ala. Aug. 17 to 29

Hughes, Guthrie H. Evangelist, Greenfield, Ind.

Ihrig, R. L. Evangelist, 36 South Grand Avenue, Ft. Thomas, Ky.

Isenberg Evangelistic Party. Artist-Evangelist and Singers, Box 388, New Cumberland, Pa.

Jackson, R. V. Box 31, Elizabethtown, Illinois
N.W. Ind. Dist. Camp Aug. 5 to 8
Wichita Falls (First), Tex. Aug. 18 to 29

Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
New Mex. Dist. Camp Aug. 2 to 8
Burr Oak, Kans. (Camp) Aug. 18 to 29

Jarvis Family, The. Singers and Musicians, South Oaks Side Ave., Mishawaka, Ind.

Jenkins, Gerald and Donna Lou. Singers, P.O. Box 527, Kansas City 41, Mo.
Ft. Jessup, La. (Camp) July 30 to Aug. 8
Maybee, Mich. (Camp) Aug. 19 to 29

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale 20, Mich.

Johnson, Andrew. Wilmore, Ky.
Pontiac, Mich. Aug. 22 to 25
Dotha, Ky. (Camp) Sept. 2 to 12

Johnson, Spencer. Box 11, Vivian, La.
Memphis (Southside), Tenn. Aug. 5 to 15

Jones, A. K. 519 Commercial, Danville, Ill.
Gilmer, Tex. July 29 to Aug. 8
Mt. Erie, Ill. Aug. 15 to Sept. 5

Jones, Claude W. Evangelist, 9 Elm, Wollaston 70, Mass.
Wash.-Phila. Dist. Home Mis. July 6 to Aug. 8
Minnesota Dist. Home Mis. Sept. 1 to 26

Jones, Lum. Ada, Okla.
Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
Ramsey, Ind. (Camp) July 29 to Aug. 8
Tabor, Iowa (Camp) Aug. 19 to 29

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Tahoka (Grassland), Tex. Aug. 11 to 22



SERVICEMEN'S CORNER

CHAPLAIN Samuel R. Graves writes from Fort Sheridan, Illinois: "I am convinced of three things that must be a part of my army chaplain's work. First that holiness is the only complete answer to men's heart needs. Secondly, I must preach the Word strongly in love and live it wholeheartedly in holiness before men. Finally, I must exert the greater part of my ministry in personal work."

"I would like to take this informal opportunity to write you and the Nazarene Service Men's Commission, to thank you for all the papers and magazines that you have sent me. They have been a blessing to me, underlining most all of the HERALD OF HOLINESS. In the last HERALD campaign, I had the privilege of subscribing for some of the people of this base who are not holiness people, and not saved. Only this morning one man's wife sent word that she was getting a blessing from the HERALD.

"In this letter I think that I should by all means take time to say that Mr. O'Kelly, pastor of the Fayetteville church, is doing a wonderful job. Most of the people who go in and out the doors of the church are service men and service families. As anyone may know, this ministry is no easy task. Above it all, with God's help, he and the people are doing a wonderful job. I don't know when I have been blessed more than last night at this church. Brother O'Kelly preached on holiness . . . the Holy Spirit came, God's presence was made known, and people without hesitation came to the altar, some to be saved and some to be sanctified. Praise the Lord. Victory was unanimous. It is a blessing to see men of all ranks seeking God. It is my prayer that God will continue to bless this church, and give a real revival." A 1/C W. T. WILLIAMS

Chaplain Clifford Keys writes from Fort Campbell, Kentucky: "When I took over my chapel, the six months previous average was thirty-four (Assistant Division Chaplain had been their chaplain). Last Sunday we had 117 . . . my eighth week there . . . I asked why the growth and the answer always comes back from the men . . . 'We like to hear the gospel instead of an essay.'"

NAZARENE SERVICE MEN'S COMMISSION
A. DuBois DIRECTOR

Lamesa, Tex. Aug. 24 to Sept. 5
Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
Buffalo, Kans. Aug. 3 to 15
Altus, Okla. Aug. 17 to 29
Kuykendall, P. E., Box 978, Hendersonville, N.C.
Laird, Charles, and Wife. Preacher and Singers, R.D. 3, Salem, Ohio
Albany Dist. Home Miss. Aug. 25 to Sept. 5
Indiana, Pa. Sept. 8 to 19
Langford, J. V. Evangelist, 808 N. College St., Bethany, Okla.
Dumas, Tex. Aug. 4 to 15
Lanterman, R. S. 4405 48th Ave., Red Deer, Alberta, Canada
Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
Va. Dist. (Ch. Sch. Tour) Sept. 6 to 11
Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Reserved July 28 to Aug. 8
Lexington, Neb. Aug. 13 to 22
Lee, Mason. 217 Division St., Huntington 2, W.Va.
Conneautville, Pa. (Camp) July 29 to Aug. 8
Portage, Ohio (Camp) Aug. 19 to 29
Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
Portola, Calif. Sept. 5 to 15
Parma, Idaho Sept. 19 to 29
Levertt Brothers. Preacher and Singers, 706 N. Broadway, Lamar, Mo.
Cottondale, Ala. July 28 to Aug. 8
Canute, Okla. Aug. 11 to 22
Lewis, Albert H. and Rachel. Preacher and Singers, 106 Warrington Road, Syracuse 5, New York
West Poland, Me. Aug. 4 to 15
Vacation Aug. 16 to 29
Lewis, Ellis. 206 N. Donald, Bethany, Okla.
Ada (1st ch.), Okla. Aug. 22 to Sept. 5
Montrose, Colo. Sept. 8 to 19
Lewis, Roy R. Route 1, Albany, Ind.
Lindley, R. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Nady, Ark. Aug. 5 to 15
W. Memphis, Ark. Aug. 18 to 29
Lipker, Charles H. Route 4, Marion, Ohio
Ann Arbor (First), Mich. Aug. 1 to 8
Dunkirk, Ohio (Camp) Aug. 12 to 22
Little, H. C. 1338 1/2 Hunter Ave., Columbus, Ohio
Chester Hill, Ohio (Tent) July 27 to Aug. 8
Lusk, Earl G. Evangelist, Falls Church, Virginia
Floyd, Va. Sept. 1 to 12
Indian Head, Md. Sept. 29 to Oct. 10
Lumms, H. T. and Jessie T. Preachers and Singers, 407 W. 7th Street, Stockton, Calif.
MacAllen, L. J. and Mary E. Evangelists and Artist, 27 W. Falls St., New Castle, Pa.
Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 113, Bethany, Okla.
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.
La Grande, Ore. Aug. 8 to 15
Kearney Camp, Neb. Aug. 19 to 29
Martin, Sammie. Evangelist, Box 24, % Trevecca Nazarene College, Nashville, Tenn.
Matthews, L. B. 2105 Natchez Trace, Nashville 12, Tenn.
McCollom, Russel R., and Wife. Evangelist and Singers, 624 S. Knight, Wichita, Kansas
McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
McGuire, Paul A., Wife and Daughter. Evangelist and Singers, P.O. Box 14, Hammonton, Calif.
San Pedro, Calif. Sept. 5 to 19
McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
N.E. Ind. Dist. Camp Aug. 6 to 15
Vacation Aug. 15 to Sept. 20
McVay, Charles and Pauline. Song Evangelist, 343 W. 41st St., Tucson, Ariz.
Meadows, Miss Naomi F., Reasoner, Miss Eleanore. Preacher and Singer, 2550 Oak St., Bettendorf, Iowa
Williamsburg, Ind. Sept. 15 to 26
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Wichita, Kans. (Camp) Aug. 12 to 22
Meta, Mo. Aug. 25 to Sept. 5
Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Douglas, Ga. (Camp) Aug. 19 to 29
Henderson, Tex. Aug. 31 to Sept. 5
Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.
Santa Ana, Calif. Aug. 20 to 29
Open date Sept. 1 to 19
Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
Edmonton (Southside), Alta., Can. July 28 to Aug. 8
Calgary (North Hill), Alta., Can. Aug. 11 to 22
Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware Street, Mt. Gilead, Ohio
Seagraves, Tex. Aug. 31 to Sept. 12
Waco, Tex. Sept. 14 to 26

Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.
Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
Alvin, Tex. Aug. 4 to 15
Post, Tex. Aug. 18 to 29
Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
Lanett, Ala. Aug. 1 to 15
Milpito, Ala. Aug. 18 to 29
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
York, Pa. Sept. 7 to 19
Mingledorff, O. C. P.O. Box 43, Douglas, Ga.
Mitchell, Clint and Barbara. Preacher and Singers, Rt. 1, Box 70, Ava, Mo.
Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 93, Ridgway, Pa.
Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Moore, Myrtle C.; Duke, Lorraine M., 10802 63rd Ave., Edmonton, Alberta, Canada
Murphy, B. W. 2952 4th Ave., Huntington 2, W.Va.
Home Aug. 1 to 15
Knoxville (1st; tent), Tenn. Aug. 18 to 29
Musical Messengers, % Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.
Myers, J. T. 502 Lafayette St., Danville, Ill.
Herrin, Ill. Sept. 1 to 12
Sioux City, Iowa Sept. 15 to 26
Nelson, Charles E. and Normadene. Preacher and Singer, 208 N. 6th, Rogers, Ark.
Beech Grove, Ark. Aug. 29 to Sept. 5
North Ark. Dist. Assembly Sept. 13 to 17
Nelson, Wade L. Evangelist, 21 S.W. 40th St., Oklahoma City 9, Okla.
Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
Peniel, Tex. July 28 to Aug. 8
Helmer, Ind. Aug. 13 to 22
Norton, Joe. Box 143, Hamlin, Texas
Open date Aug. 4 to 15
Levelland, Tex. Aug. 18 to 29
Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
Parrott, A. L. Evangelist, P.O. Box 298, Bourbonnais, Ill.
Cisco, Tex. Aug. 11 to 22
Bonham, Tex. Aug. 25 to Sept. 5
Patrone, D. E. Evangelist, 224 Liberty St., Painesville, Ohio
Reserved August
Patterson, Walter; Route 3, Waurika, Oklahoma
Dodson, Tex. Aug. 18 to 29
Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wellsville, Ohio
Aura, N.J. (Camp) July 30 to Aug. 8
Payne, L. M. 509 N.W. Main St., Bethany, Okla.
Pendry, C. E., and Wife. Evangelist and Singer, 768 N.W. 49th St., Miami 36, Fla.
Peters, Max F. Evangelist, 8665 Dearborn Ave., South Gate, Calif.
Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill.
Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
Arizona Dist. Camp Aug. 5 to 15
Louisville (Lynnhurst), Ky. Sept. 1 to 12
Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
Eaton Rapids, Mich. Aug. 23 to Sept. 5
Attica, Ind. Sept. 6 to 19
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
Bedford, Ky. (Camp) July 30 to Aug. 8
Williston, N.D. Aug. 18 to 29
Potts, Troy G., and Daughters. Evangelist and Singers, 517 Mary St., Texarkana, Arkansas
Powell, Earl W. Evangelist, 6308 Forest Dale Ave., Glendora, Calif.
Prosperl, Dominick, and Wife. % Olivet Nazarene College, Box 302, Kankakee, Ill.
Puets, Bertha. P.O. Box 527, Kansas City 41, Mo.
Carl Junction, Mo. Aug. 31 to Sept. 5
Mansfield, Mo. Sept. 19 to Oct. 3
Pumpelly, Paul. Evangelist, 1705 Henry St., Pineville, La.
Libuse (Barons Chapel), La. Aug. 19 to 29
Purkhiser, H. G. 4531 Marcellus Ave. N.W., Canton 8, Ohio
Virginia Dist. Camp Aug. 13 to 23
Lawrence, Kans. Sept. 15 to 26
Qalls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.
Kans. Dist. Camp Aug. 2 to 8
N.E. Ind. Dist. Camp Aug. 5 to 15
Raker, W. C. Astoria, Ill.
Ray, Jonathan E. Evangelist, 321 S.W. 24th, Oklahoma City, Okla.
Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.
Santa Cruz, Calif. (Camp) July 29 to Aug. 8
Reed, Fred W. Evangelist, 612 S. 26th St., Billings, Mont.
Reed, Harlow. Evangelist, Hull, Ill.
Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 4, Okla.
Mount Shasta, Calif. (Camp) Aug. 1 to 8

Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich. Sept. 1 to 12
 Lansing, Mich. Sept. 14 to 26
 Grand Blanc, Mich. Sept. 14 to 26

Richardson, Harold S. and Flossie. Preacher and Singers, R.R. 4, Muncie, Ind.
 New Martinsville, W.Va. Aug. 31 to Sept. 12
 Alum Bank (Ryot), Pa. Sept. 14 to 26

Ridings, E. Paul. Evangelist, 708 N. College, Bethany, Okla.

Riepe, Alden, and Wife. Evangelist and Singers, 25 Warren Court, Fort Thomas, Ky.

Ripper, Loraine M.; Markey, Berniece. Preachers and Singers, 3917 West 29th Ave., Denver, Colo.

Robbins, James. 1817 F Street, Bedford, Indiana Bicknell, Ind. Aug. 6 to 15
 Poland, Ind. Aug. 24 to Sept. 5

Robinson, John. Evangelist, 1110 Adams Ave., Huntington, W.Va.
 Open dates August
 Gary (Black Oak), Ind. Sept. 8 to 19

Robinson, Mrs. Lillian. Evangelist, 506 S.E. 1st Avenue, Perryton, Texas

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Springfield, Tenn. Aug. 3 to 15
 Moultrie (Crestwood), Ga. Aug. 17 to 29

Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.

Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.
 Portsmouth, R.I. (Camp) July 30 to Aug. 8
 St. Paul, Minn. (Camp) Aug. 23 to 29

Round, Ralph B. Evangelist, Dubois Route, Riverton, Wyoming

Runyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.

Rushing Family. Singers and Musicians, King City, Mo.
 Indianapolis Dist. Camp July 30 to Aug. 8
 Vacation Aug. 9 to 18

Rushing-Drye Party. Preacher and Singers, P.O. Box 1, Coffeyville, Kans.
 Filer, Idaho Aug. 4 to 15

Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Mo.

Rutherford, Robert. Evangelist, 906 23rd St., Orlando, Florida

Schaffer, Mrs. Grace. Song Evangelist, 709 N. Fifth St., Union City, Tenn.

Schmidt, William and June. Preacher and Singers, Unionville, Mich.
 Marine City, Mich. Sept. 14 to 26

Scriber, George R. Evangelist, 230 South Rosemead, Pasadena 10, Calif.

Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Oswego, Mich.
 Armstrong Camp, Pa. Aug. 5 to 15
 Pleasantville, N.J. (Camp) Aug. 16 to 29

Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.

Selick, R. T. Box 22, Oxford, N.S., Canada

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash. Rock Springs, Wyo. Sept. 9 to 19

Shank, R. A., and Wife. Box 377, Vicksburg, Mich. Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Shaw, L. E. Evangelist, 503 S. Ohio, Cherokee, Oklahoma

Short, J. W. and Frances. Evangelists, P.O. 527, Kansas City 41, Mo.
 Indianapolis Dist. Assembly Aug. 24 to 27
 Alexander, Ind. (Hol. Conv.) Sept. 1 to 5

Silvermail, Donald R. Nazarene Assembly Park, Vicksburg, Mich.
 Lansing, Ill. Sept. 8 to 19

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind. Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Harrisburg, Ill. Sept. 1 to 12
 Grand Rapids, Minn. Sept. 15 to 29

Slayton, Hubert M. 237 N. Fifth St., Elwood, Ind. Smith, Bernie. Box 145, Harrisburg, Ill.
 Wash.-Phil. Dist. Camp Aug. 6 to 15
 Minn. Dist. Camp Aug. 23 to 29

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley, Cambridge, Ohio
 Gloucester, Ohio (Tent) Aug. 3 to 15
 Akron (Cottage Grove), Ohio (Tent) Aug. 18 to 29

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.

Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.

Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
 Reserved July 28 to Aug. 8
 Kansas City Dist. Home Miss. Aug. 11 to 22

Smith, Walter J. Evangelist, 323 Madison Ave., Covington, Kentucky



Have You Forgotten to Order—
EVANGELIZE NOW!

Edited and Compiled by Russell V. DeLong

A book of messages and addresses delivered by pastors, evangelists, and superintendents at the Conference on Evangelism, held this past January 11-13 in Kansas City, Missouri. Contains information and inspiration found in no other book.

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Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.

Snow, Loy. R.F.D. 1, Bedford, Ind.
 Indian Springs, Ind. Aug. 2 to 15
 Newburgh, Ind. Aug. 16 to 29

Snyder, D. J. Evangelist, Box 867, Lockhart, Texas South, J. W. Evangelist, 2422 E. St. Vrain, Colorado Springs, Colo.

Sparks, Sammy, 510 N. Pickaway St., Circleville, Ohio

Sparks, Samuel L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Cozad, Neb. Aug. 4 to 15
 Carrizo Springs, Tex. Aug. 24 to Sept. 5

Stafford, Daniel. Box 254, Vivian, La.
 Oak Grove, La. July 29 to Aug. 8
 Alma, Ark. Aug. 12 to 22

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

Stanley, T. H. 1242 Cottage Ave., Middletown, Ind. Santa Cruz, Calif. (Camp) July 29 to Aug. 8
 Boone, Iowa Aug. 29 to Sept. 12

Starnes, Earl. 1317 Keller St., Evansville, Ind. Charleston, Ill. (Camp) Aug. 6 to 15
 Ft. Collins, Colo. Aug. 25 to Sept. 5

Stevenson, Edward and Lydia. Singers and Musicians, 154-B, Cuba, Ill.

Stone, Grant, and Wife. Singers and Musicians, Route 1, Vanceburg, Ky.

Strack, W. J. Box 215, New Lyme, Ohio

Susuras, Nick. Evangelist, 30 West 12th Ave., Denver, Colo.
 Sweeten, Howard W., Ashley, Ill.
 Indianapolis, Ind. July 30 to Aug. 8

Talburt, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas
 Kans. Dist. Assembly Aug. 4 to 6
 Reserved Aug. 8 to 29

Tarvin, E. C. California, Ky. (Camp) Aug. 2 to 15

Taylor, E. E. 208 W. Martin, East Palestine, Ohio Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Beebe, Ark. (Camp) July 29 to Aug. 8
 Stonewall, Okla. Aug. 18 to 29

Teare, Laten E. and Laura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Terrill, Charles and Virginia. Song Evangelists, 105 Robbins Court, Richmond, Kentucky
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind. St. Marys, Ohio (Camp) Aug. 5 to 15
 Home Aug. 16 to 29

Thompson, Harold C. P.O. Box 549, Blytheville, Ark. Toney, C. E. 945 Disston St., St. Petersburg, Fla. Turner, Roy, and Wife. Preacher and Singers, Rt. 1, Bradford, Ky.
 Van Slyke, D. C. 508 16th Ave. S., Nampa, Idaho Sedro Wooley, Wash. (Fr. Meth.) Sept. 8 to 19

Volk, Harold L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Wash.-Phil. Dist. Camp Aug. 6 to 15
 Pasadena, Calif. (Camp) Aug. 29 to Sept. 5

Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
 Home July 31 to Aug. 15
 Union City, Ind. Sept. 1 to 12

Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
 East Tenn. Dist. Camp Aug. 5 to 15
 Calomine, Ark. (Camp) Aug. 20 to 30

Walker, Lawrence and Lavona, 223 Ray Ave. N.W., New Philadelphia, Ohio
 Open date Aug. 25 to Sept. 5
 Massillon, Ohio Sept. 8 to 19

Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.
 Colo. Dist. Tour July 9 to Aug. 24
 San Bruno, Calif. Sept. 1 to 12

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
 Reserved July 26 to Aug. 20
 St. Albans, Vermont Aug. 25 to Sept. 5

Weagley, Charles W., and Wife. Evangelist and Singers, 312 Brad Street, Waukesha, Wis.

Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio

Weiss, A. G. Evangelist, 3838 10th Street, Des Moines, Iowa
 Ritzville, Wash. Sept. 28 to Oct. 10

Whister, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.

White, I. W. Evangelist, 614 E. Minnesota St., Indianapolis, Ind.

White, W. T. Evangelist, Clearwater Kansas

Whiting, Warren and Katherine. Musician and Song Evangelist 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.
 New Cumberland, W.Va. Sept. 5 to 12
 Clearwater, Fla. Sept. 29 to Oct. 10

Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Prairie Point, Tex. Aug. 4 to 15
 Latona (Pickens Chapel), Ark. Aug. 18 to 29

Wiggs, W. Frank. Evangelist, Corner E. Nettleton and Sycamore Ave., Jonesboro, Ark.
 Heber Springs, Ark. Aug. 3 to 15
 Kennett, Mo. Aug. 17 to 29

Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.

Williams, J. E. P.O. Box 527, Kansas City 41, Mo. N. Platte, Neb. Sept. 1 to 12
 Norwood (First), Ohio Sept. 15 to 26

Williams, Perry M. Evangelist, 808 North 30th St., Boise, Idaho

Willis, Harold J. and Mae. Preachers and Children's Worker, P.O. Box 527, Kansas City 41, Mo.
 Durango, Colo. Sept. 8 to 19

Willison, Otto R. 800 S. Oak, Holdenville, Okla. Russell's Chapel, Ark. Aug. 11 to 22
 Calumet (Coleman's Chapel), Okla. Aug. 25 to Sept. 5

Wilson, Matthew V. 108 Pearl St., Pottersville, Mich. Winland, C. B. R.D. 5, Mt. Vernon, Ohio
 Wolfe, E. D. Evangelist, 820 Edina Ave., Salem, Oregon

Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Pt. Pleasant, W.Va. Aug. 27 to Sept. 5
 Decatur, Ill. Sept. 10 to 19

Woolman, J. L. 223 N. Hammond, Bethany, Okla.
 Yuma (Bethel), Colo. Aug. 23 to 29
 Yuma (First), Colo. Aug. 31 to Sept. 12

Wooten, B. H. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Hillsboro, Tex. Aug. 11 to 22
 Oroville, Calif. Aug. 25 to Sept. 5

Worley, Joe D. Song Evangelist, 266 N. Vasseur Ave., Bradley, Ill.

Wynkoop, Ralph C. Preacher and Singer, 6120 S.E. Knapp, Portland 6, Oregon
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
 Yoakum, Mrs. Beatrice. Song Evangelist, 309 West Jackson Blvd., Medford, Ore.
 Zachary, O. F. 504 S. Lake St., Aurora, Ill.