



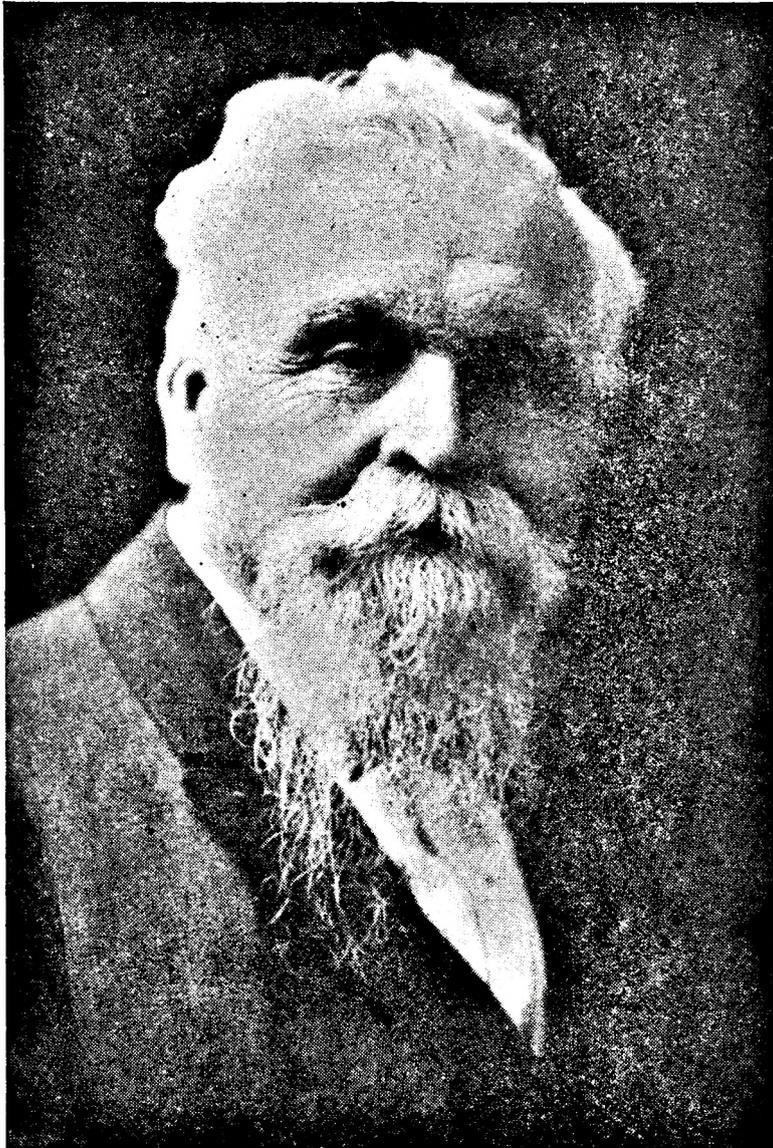
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HERALD OF HOLINESS



1846

Harrison D. Brown

1940

June 25, 1951

TELEGRAMS

Sacramento, California—New church organized May 24, to be known as Sacramento Arden Church, with 51 charter members from North Sacramento Church. Rev. Raymond Kiet appointed pastor; Sunday school now running 128; new property being purchased. Sunday-school attendance at North Sacramento continues to lead district.—**GEORGE COULTER**, *Superintendent of Northern California District*.

Quincy, Massachusetts—220 preachers enrolled at the third annual Preachers' Retreat of the Eastern Educational Zone held on the campus of Eastern Nazarene College, June 5, 6, and 7. Dr. E. S. Mann a great host and efficient chairman. Mornings were given over to regional conference of visitation evangelism under the dynamic leadership of Dr. Roy F. Smee. Speakers for the morning seminars were Rev. T. E. Martin and Dr. E. O. Chalfant; Elmer Kauffman and Rev. Alpin Bowes joined this group to form the panel for roundtable discussions. Dr. G. B. Williamson addressed the group each evening. Our hearts were stirred and challenged and our vision enlarged. The afternoons were free for recreation and fellowship. All the preachers are looking forward to the next Retreat.—**C. G. SCHLOSSER**, *Business Manager, Eastern Nazarene College*.

NEWS IN BRIEF

Evangelist L. H. Newcomb is leaving the field to accept the pastorate of the church in Moss Bluff (near Lake Charles), Louisiana.

Rev. Nathan Adams has resigned as pastor at Framingham to accept a call to the church in Everett, Massachusetts.

Fire completely destroyed the second story and office of the Church of the Nazarene at Niles, California, on May 31; the auditorium was badly damaged. The new pastors, Rev. and Mrs. J. D. Wiginton, had just unloaded their personal effects the day before. They lost furniture, his library of over 500 books, most of her canned goods, and other unreplaceable articles. The piano, Sunday-school supplies, furnace, and most of the church

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HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*

VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

General Superintendents,
Church of the Nazarene

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Send the copy to your district campaign manager, so that he will have a complete record of all the subscriptions sent in from his district.

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Urge your local managers to send you the duplicates of their subscription orders. This will enable you to keep an accurate count of subscriptions as they come in during the campaigns.

We are sure that this fall season will far surpass any previous season in HERALD subscriptions if we will pray and work together to promote the gospel in this way.

THAINE F. SANFORD,
Sales Promotion Manager

Walking with God

By E. W. Lawrence*

Enoch walked with God: and . . . God took him (Gen. 5:24). They shall walk with me in white: for they are worthy (Rev. 3:4).

WHEN GOD made man, He made him in His own image, and with the intention of coming down to earth and walking with him in intimate communion. As a consequence of his sin, man on his part hindered the divine plan and lived regardless of his Creator by making for himself a name, and by godless self-interest and proud and deceitful ambition. Throughout the ages this warfare between right and wrong, or righteousness and sin, has continued. In the Apocalypse, we see it as a contest between two cities, Zion and Babylon.

Because of sin, the golden chain that bound the Creator with His created has been snapped, thence rendering impossible a "walking with God" in close fellowship. "Where sin abounded," however, grace *superabounded*, for that is the force of the Greek original, and spiritual fellowship can be restored by God's provision of redemption; and so salvation is provided for unworthy man by God's worthy Son.

It is the Substitute who bears the sin, the Worthy One who renders the sinner salvable, and thus restoration to this intimate fellowship is a blessed reality: "They shall walk with me in white: for they are worthy."

From apostolic times, salvation has been known as a highway of life. The early Christians were called followers "of the way." In his immortal allegory, Bunyan likewise conceived the idea of a pilgrimage from earth, the City of Destruction, to the gloryland.

It is *the way* in contrast to the *many ways* of this sinful age. Think of Enoch; he, the seventh from Adam, lived in a day when sin was rampant. It issued in the judgment of the deluge. To all intents and purposes, it appeared as though truth was on the scaffold, and wrong on the throne. But amid it all, Enoch lived far above the world's sin. He was a pioneer on the way of holiness; and holiness, be it remembered, is none other than spiritual wholeness or restored intercommunion with God. Then Enoch had the testimony that his way of life "pleased God." The author of the Epistle to the Hebrews, writing to those who because of persecution were in danger of apostasy and "going back," bade his readers consider the testimony of this man, and to follow Christ in their day as Enoch followed Jehovah in his generation.

Walking with God was the Old Testament conception of the way of holiness, and implied intimate, joyful fellowship, and unbroken and

unclouded communion until, at last, as in the case of Enoch, we "are not," for the Lord takes us home.

Walking with God implies companionship. Abraham in his day was called "the friend of God," and we are Christ's fellow laborers or co-workers. "Ye are my friends," said Christ, "if ye do whatsoever I command you."

But this companionship is accomplished through the indwelling of the Holy Spirit. It is not manifest in a bodily form; that was reserved for those who knew Him in the days of His flesh. God is Spirit, and all who worship Him must do so in Spirit and in truth. God walked or dwelt *with* the Old Testament saints. He dwells *within* us by His Spirit. This is the mystery of the ages, and which is revealed to us under the New Covenant—Christ *in* you!

Walking with God implies fellowship or spiritual intercourse. Being a way of holiness, it is a path of separation² from sinful attachments, cleansing from inward and outward defilement, and dedication to the highest. It is life, abundant life, in short, *Life* with a capital L—or love at white heat. Remember ye not the disciples of the Emmaus road whose hearts burned within them as He spoke with them by the way and opened up to them the Scriptures? And He, the risen Lord, is still with (*in*) us today.

It is a union of hearts and spirits, and mutual confidences are thereby exchanged. It is better than the very best of earthly fellowship, wonderful though even that may be. It has been well said, "If you walk with God, you must talk with God, or you will cease to walk with Him." So it is not a one-sided fellowship. There is, or should be, both listening and speaking, and is not the "listening" aspect the more important!

Walking with God implies progress in the spiritual life. Stagnation is unknown in the Spirit-filled life. It does not exist, for failure to go forward implies a corresponding going back. It should be a uniform advance, however; "changed from glory into glory till in heaven we take our place," is how Charles Wesley expressed it. It is a daily growing in grace and a knowledge of our Lord Jesus Christ. Only then will the "beauty of Jesus" be seen in us, and Christlike-ness be radiated to others.

The following verse does *not* express the ideal life:

*Once I thought I walked with Jesus,
Yet such changeful feelings had;
Sometimes trusting, sometimes doubting,
Sometimes joyful, sometimes sad.*

Walking with God, the life of holiness, the most intimate of spiritual fellowship, whereby we are given His confidence and see His unchanging Self in all the changing circumstances of our modern world, is ours; it is provided in His full redemption.

*In white, in white,
Walking in white:
He makes me worthy through His blood
To walk with Him in white.*

*London, England

Rev. H. D. Brown

WHEN Rev. H. D. Brown, "the grand old man of the Northwest," went to his reward on February 13, 1940, there was left "a lonesome place against the sky." He had lived for over 93 years; for 83 years he had been a Christian; for 73 of those years he had been a minister in the Church of Jesus Christ, 37 as a Methodist, and 36 as a Nazarene. Big physically, mentally, and spiritually, he has been compared to Moses.

Harrison D. Brown was born in a log cabin near Burlington, Iowa, on November 1, 1846, during the Mexican War. He died while the guns of World War II were booming. In early childhood he gave his heart to Christ in a Methodist revival. At the age of twenty he became a preacher, served several pastorates in that denomination, and was presiding elder on three districts. While presiding elder in the Dakotas he sought and obtained the experience of entire sanctification. To the very last year of his life he remained a distinctively holiness preacher, and presented the gospel of full salvation with the unction and power of the Holy Spirit.

It was while he was pastor in Seattle that H. D. Brown sent for Rev. I. G. Martin and Rev. C. W. Ruth to hold revivals in his church. From them he learned of the new holiness group called the Church of the Nazarene. He decided to cast his lot with the Nazarenes in 1904. That fall a small group met in Spokane to organize the Northwest District. When the matter of district superintendent arose, the general superintendent, Dr. P. F. Bresee, appointed Brother Brown to this office—the first to be appointed by the founder of our denomination. Four states, Washington, Oregon, Idaho, and Montana, comprised his territory. While Wesley could say, "The world is my parish," the area he actually covered was far smaller than that traversed by Superintendent Brown on the the original Northwest District of the Church of the Nazarene. While his territory was enormous, his salary was quite the opposite. For his five years of labor, he received twelve dollars above expenses. He was a pioneer in the truest sense of the word.

H. D. Brown was a man who started things wherever he went. There are a number of "firsts" in his life story. In addition to being the first district superintendent to be appointed, he also organized the Western Washington Holiness Association. In 1907 the First Church of the Nazarene in Seattle began with services in his home (according to John J. Kite, a charter member). In 1927, the Central Church in Seattle began with services in his home. As superintendent in Alberta, he helped to start our work in Canada. From the civic point of view, perhaps his greatest contribution was the starting of the Washington Children's Home Society, which operated in the Brown home for

eight years. This has grown to be a large institution, and a recent article in the *Seattle Times* (Feb. 1, 1951) tells at length of the outstanding work he did in its establishment. The words of Paul to Philemon, "the church in thy house," could well have been spoken of this man of God.

Brother Brown's activities were many and varied. He did much by a personal visit to bring the Southern group into the Church of the Nazarene in 1907. He attended every General Assembly except one, and was for three quadrenniums chairman of the General Court of Appeals. He wrote many articles and one small book. He was a social reformer, having ardently championed the cause of prohibition and the rights of the laboring man when neither of these causes was a popular one.

A man of strong personal convictions, a preacher and orator of unusual ability, a leader of large caliber, "Doctor" Brown, as he was affectionately called by his many friends, maintained a simple faith and humble spirit which God used to bless many people. On his eighty-third birthday, in 1929, a program was given in his honor. In writing up the account of the anniversary, his pastor, Rev. Alpin M. Bowes, concluded with these touching words: "Perhaps the most tender moment of the evening was when the little children present walked up to tell Brother Brown they loved him. It was then we heard that wonderfully hearty laugh, and saw that familiar, bright twinkle in his eyes." He loved people, and they loved him. In this he was Christlike.

Even down to old age, Brother Brown proved God's unchangeable love. At the age of ninety, he preached for his pastor in Seattle Central Church, Dr. B. V. Seals (now superintendent of the Washington Pacific District). His subject was "Looking Back from Ninety," and the address was published in tract form. He urged the youth of the church to cling to the doctrines and principles for which we stand. At ninety-three he gave his testimony in the *HERALD OF HOLINESS*; it sounds like the valedictory address of Joshua or Samuel. In ringing words he called upon the Church of the Nazarene to maintain its stand on the depravity of mankind, the deity of Jesus Christ, the necessity of repentance, the importance of being sanctified, and its emphasis on evangelism. To quote the tribute of his district superintendent, Dr. E. E. Martin: "A stalwart character, great in physical strength and stature, great in mind and great in soul, a prominent figure in Nazarene history, and a commanding personality for many years."

A towering physique, an acute mind, a great leader of men, a spiritual giant—H. D. Brown, Northwest pioneer, we salute your memory!

—by VERNON L. WILCOX, *Pastor*
Central Church, Seattle, Wash.

Don't Miss Life!

By H. M. von Stein*

THE OTHER day as I stepped from the quiet of a mortuary and put on my hat, I lifted my eyes and saw, emblazoned on the signboard panel of an express truck, these words: "Don't Miss Life!" The ad went on to extol the merits of a certain magazine, but I could not forget the words. Had the man we had just laid away missed life? I didn't know.

The number and quality of attitudes currently apparent among men toward life is a continuous wonder to me. To assess the possibility superficially is to say there are as many attitudes as there are individuals, but this is not the case.

Again to examine such an inventory superficially would be to declare there are only two attitudes toward life, because this is not more than half true. A man might say that all men live with the thought in mind either that there is life after death or there is not, and thereby the whole of their experience is characterized.

There is predominant, I think, in the world today, a philosophy born of doubt engendered not so much by the lack or increase of the dissemination of knowledge as by the apparent failure of truths declared infallible. Time and again science, which so many men mistake for the mainstay of truth, has of necessity reversed its verdicts until a scientific declaration, now, is received by the common man of the street more often than not with skepticism. That the bravery to accept a mistake as a step to progress is an inherent element of true science is something we seldom consider deeply.

The ordinary man of the street, when he has time to think for himself—which is less and less often, considering video, radio, and income taxes—has so many ideas, doctrines, and creeds dinned into his ears without ceasing that his deep, individual reaction is, increasingly—"Yes, maybe, but I doubt it!" There is no reason why religious faith should be excluded from this catalogue, because it comes to him by way of the same channels as the "soapbox" opera.

Another attitude which has led men into a difficult, hard-to-reach precinct is predominant in the armed forces. It is fatalism, pure and simple. The average soldier will tell you there is only one bullet that can kill him. There is, he will say, a time appointed unto man once to die; he leaves off, in most cases, the rest of the scripture—*fatalism*.

These attitudes affect you and me. Because other people think the way they do, we are at war. We have high prices and difficult situations with mounting tensivity. There is only one way that I know of to get men to see the error of their way.

*Medford, Oregon

No one wants to miss life; and the ordinary citizen is beginning to realize with increasing restlessness that, with all his gadgets, he is missing the thing all these gadgets were supposed to supply time for—time to live! Gadgets have "got us," instead of our having them!

Now one man can have all kinds of gadgets, but only one attitude toward life. Either he believes in God to the salvation of his soul, or he does not. He may believe in God and still not be saved. He may hope to be saved until the day he dies, and miss the mark, because such a man really has no faith. He is thinking, continually, of what someone else has said.

A man cannot live in this world except he do something to make a living, if no more than to beg. Neither can he sustain, or indeed receive, spiritual life except he does something about it with all his will.

The only testimony the ordinary, uninstructed citizen can, in the very present nature of things, receive with his *heart* is a demonstration that a thing works. If it works, it *has* to be so!

Does religion, does entire sanctification, *work for you?* If it does, sooner or later someone is going to begin asking you questions or taking you to task!

We who are called by His name are the present custodians of the only true attitude toward life—the integrated life. It behooves us to live at the peak of our experience with God, full of grace and knowledge of the truth. Someone will surely come, knocking at our door!

The Shouter

By A. M. Quick

*Often my soul soars upward
When the congregation sings
The songs of Zion, and the air
Seems full of angels' wings.
A tide flows through my being
Too great to be repressed.
So how can I keep from shouting
When my soul gets blessed?*

*There's something stirs within me
When scripture truths are taught,
The holy doctrines of the church
In wondrous beauty wrought.
A fire leaps up within me
That thrills my raptured breast,
And I feel like shouting, "Glory!"
When my soul gets blessed.*

*And I don't think, my brother,
The cause will suffer harm,
Or shouting cause undue dismay
Or raise undue alarm,
If we listen to the Spirit
And heed that heav'nly Guest.
And that's what I'm going to do
When my soul gets blessed!*

How Does It Read In the Greek New Testament?

By E. Wayne Stahl*

I. Overcoming Our Infernal Foe (What Are Some of His Names?)

UNDOUBTEDLY some of us who have named the name of Christ need an increased awareness of the power, malignity, and cunning of the devil. Peter was lacking in this awareness when he boasted that, though all men would forsake the Saviour, he never would. Then Christ warned this vaunter that Satan desired to have him. I think the apostle must have recalled that admonition when he wrote in his first epistle the words, "Be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8).

The word for "adversary" in the Greek, in this verse, is *antidikos*; it is compounded from *anti*, against, and *dike*, lawsuit. It brings to our imagination a trial in a court of justice, with the devil as our opponent. But, thank God! there is for guilty, penitent souls, in the court of divine justice, against that adversary an "Advocate" (I John 2:1), or Attorney.

But the name by which the emperor of hell is most frequently referred to in the Greek New Testament is *diabolos*, from which we get our English diabolic, devilish. It comes from the verb *diaballo*, to slander. How the devil lived up to this when he traduced Job (1:9-11)! And he would do the same to us.

Somewhat along this line is the word *kategor*, by which the devil is called in Revelation 12:10, as he is termed "the accuser of our brethren." We have the verb *kategoreo*, to accuse, from which the noun comes, in Matthew 12:10, where Christ's enemies, after He had healed in the synagogue the man with the withered hand, were questioning Him as to the lawfulness of this on the Sabbath, "that they might accuse him" (*kategoresin*).

Christ's enemies were called by Him children of the devil (*toi diablou*—literally, the slanderer) in John 8:44; and our Lord applies an additional name to him on this occasion, *anthropoktonos* (translated "murderer"), in the verse. It is derived from *anthropos*, man, and *kteino*, to kill; it could be rendered literally "man killer." Here is a terrifying suggestion of the deadly hostility of the enemy of our souls, who would drag down to eternal death.

And Christ has a third name for him in the verse we have quoted, declaring, "He is a liar," *pseustes*.

This trinity of Satan's attributes he manifested when Eve in Eden hesitated (how true it was then, that "she who hesitates is lost"!) to parley with the devil. She heard him slander God; he lied to her; and her soul was dragged down to spiritual death: *diabolos, pseustes, anthropoktonos*.

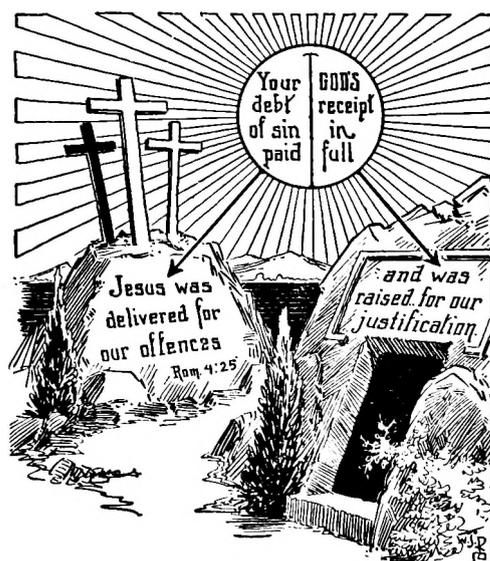
On that occasion of the tremendous tragedy in the garden (in another garden, Gethsemane, our second Adam triumphed gloriously!) the infernal adversary took the guise, or disguise, of the serpent. Accordingly he is, in Revelation 20:2, called "that old serpent, which is the Devil." The word for "serpent" in the Greek is *ophis*. From this comes our scientific name for snake, *ophidian*.

In Genesis 3:1, the serpent is described as superlatively cunning. Perhaps Paul had this passage in mind when he wrote that Satan was "transformed into an angel of light" (II Cor. 11:14). He sought to be this when he quoted scripture to Jesus during the wilderness temptation (Matt. 4:6).

Five times in the New Testament, Satan is referred to as "the prince." He is thrice by Christ termed "the prince of this world," (see John 12:31; 14:30; and 16:11). In Matthew 12:24 he is mentioned as the "prince of the devils"; and Paul calls him "the prince of the power of the air" (Eph. 2:2). In this quintet of passages, the word translated "prince" is in the original *archon*, ruler or chief. The verb is *archo*, to rule over.

The devil rules over a vast dominion; a third of the former inhabitants of heaven are subject to his sway and do his bidding. Just as his chief human representative on earth today, the "monster of Moscow," seeks to dominate the planet, so Satan would usurp the sovereignty of the universe from God. In a succeeding article I shall try to show how we as individuals can frustrate his murderous designs on our souls.

(To be concluded)



*Nazarene Elder, Lowell, Mass.

The Christian Faith and Adjustment

Article One in a series of five on
"Mental Hygiene and the Christian Life"

By Paul T. Culbertson*

THE BASIC proposition which will be discussed in this series of articles on "Mental Hygiene and the Christian Life" is this: A genuine Christian experience consisting of justification by faith in the Lord Jesus Christ and the baptism with the Holy Spirit is a major asset to personal and social adjustment. We do not assert that such a vital, experiential relationship to the Lord Jesus Christ in itself solves all of our personal problems. However, we are fully convinced that such an experience of divine grace, intelligently interpreted and persistently worked out in life, does provide an indispensable basis for successfully meeting all of our varied and perplexing problems of adjustment.

Mental hygiene is a branch of applied psychology. Evangelical Christians are justifiably suspicious of modern psychology. The word itself originally meant "the study of the soul"; later it came to mean "the study of the mind"; and more recently some persons (the "Behaviorists") have claimed its meaning should be restricted to "the study of behavior." Noting this changing meaning, a critical observer pointedly remarked: "Psychology first lost its soul, and now it has lost its mind." From a Christian point of view, there is more than a little truth in the observation. Actually many of the assertions commonly made in modern psychology are anti-Christian. Man is usually thought of as an evolved animal, an "organism," whose behavior is largely or wholly determined by his heredity and his environment. There is little or no place in it for the soul of man, made in the image and likeness of God, and possessing powers of self-consciousness and self-determination.

Despite the foregoing, and other legitimate criticisms of modern psychology, there is a growing body of well-established facts concerning human personality and experience. This is particularly true of applied psychology, of which mental hygiene is a division. Mental hygiene has a twofold purpose: the promotion of good mental health and the assistance of those who are maladjusted or mentally ill.

A great many people in the United States are poorly adjusted in their personal and social lives. Some 600,000 must be confined in mental hospitals for their own good and for the protection of others. A recent estimate indicates that at least one out of every twenty babies born

alive in the United States will spend some time during his life in a mental hospital. Millions of other people are classified as "neurotic." Their lives are more or less frustrated, unhappy, and ineffective. Many are persistently indecisive; some are plagued by obsessive doubts, fears, or compulsions; not a few are constantly and abnormally tired; while still others suffer from so-called "psychosomatic disorders."

Some forms of psychological maladjustment result from physical causes which demand medical attention. But well over one-half of all maladjusted people have nothing discernibly wrong with them physically. Rather, their problems are "functional," that is, psychological or emotional in origin. In many cases such functional disorders may be complicated by some accompanying or resulting physical disorder which needs medical analysis and correction.

In addition to psychological maladjustment there is a more widespread and fatal type which might well be called "spiritual maladjustment." The teachings of the Scriptures and the testimony of human experience agree that there is something fundamentally wrong at the very center of an unsanctified man's personality. This is what the Bible and theologians call *sin*. It can never be adequately defined or even described psychologically because of the intrinsic limitations of psychology. Yet sin does reveal itself in both conscious experience and behavior in such ways as: self-sufficiency and self-centeredness, an inner civil war between flesh and spirit, a depressing sense of personal unworthiness and guilt, moral weakness in the presence of temptation to evil, a sense of profound loneliness in hours of crisis, a lack of drive or purpose in living, and a feeling of incompleteness apart from God.

Man's central problem is sin. And the Christian faith is both realistic and radical. The problem is frankly admitted and faced. Thank God, the grace and power of our Lord Jesus Christ are fully adequate in dealing with it. Through the birth of the Spirit and the mighty baptism with the Spirit, self-centeredness gives place to God-centeredness; inner spiritual warfare is replaced by a peace which is beyond understanding and description; guilt on account of sin is banished; power to overcome is given in the hour of temptation and trial; the Comforter becomes the abiding Presence in every hour of loneliness; life becomes alive with meaning and

*Dean, Pasadena College, Pasadena, California

radiant with purpose; and the heart is no longer restless in that it has found repose in the One who made it for himself.

Thus, in and through our Lord Jesus Christ, man's central personal problem—*sin*—is solved. Such spiritual adjustment is of fundamental importance in the solution of man's psychological problems. We have said that the Christian faith is realistic and radical in dealing with sin; yet it is not fanatical. Not all of our personal problems of adjustment are the direct result of sin in the personal life. Nevertheless, spiritual adjustment is prerequisite to and intimately and dynamically related to the best psychological adjustment. It is to this important relationship that we wish to call attention to the articles which follow in this series.

(To be continued)

The Formidableness of Jesus Christ

By Peter Wiseman*

The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whom soever it shall fall, it will grind him to powder (Luke 20:17-18).

THERE are many aspects of the character of Jesus, aspects that are not so often developed. He is the Lamb of God, but He is also the Judge of the quick and the dead. He is the *Foundation Stone* (Matt. 16:18; I Cor. 3:11). He is the *smitten Stone*; "That Rock was Christ." He is a *Stumbling Stone*, "a rock of offence."

Jesus is formidable in His person. He met all opposition, from every source, in the spirit of conquest. Out of the greatest apparent defeat of His life—His death on Calvary—He won the greatest victory of His life, the victory of human redemption.

Jesus is formidable in purity. He knew no sin, neither was any guile found in His mouth. He was and is the sinless One. His enemies could not account for this, and they could not stain that purity. It was formidable!

Jesus is formidable in power. Those who fell upon Him, He broke, melted, and made. He also broke and blessed human beings.

The broken rock gave forth water, the broken pitcher gave forth light, and the broken alabaster box gave forth fragrance. A broken and contrite heart He will not despise. Jesus is formidable in power to break those who will not fall upon Him to be broken. Those who will not fall upon Him and be broken will someday be broken by Him. It is a matter of taking the Lord's plan for us or suffering the consequences; and in such a case, the latter is inescapable.

"If men will not make God's purpose the foundation stone of all their living," said Dr. Bowie, "then the stone will become an avalanche grinding them to powder beneath its awful weight."

*Nyack-on-Hudson, N.Y.

"Tarry Ye Until"

By Oscar Hudson*

THE PRIME result of gospel preaching is a definite experience of heartfelt religion, a work of grace wrought by the Holy Ghost in the heart of the unsaved. Without this, all religion is vain. Mental culture, orthodoxy, ordinances, and ritual, all important in their place, are deceptive as substitutes for salvation. Satan has marshaled his forces today and concentrated them at this point, offering many substitutes to deceive the unwary, lead them astray, and prevent them from obtaining this "pearl of great price."

There are those who subject their juveniles to a catechism upon completion of which they are "confirmed" and considered saved. Others bring their juveniles to "Decision Day" in the Sunday school and admit them to church membership. Still others teach their would-be converts to confess that Jesus Christ is the Son of God, and to be baptized, with no thought of a work of divine grace.

We may impress those who attend our services that there is merit in going forward as a seeker and mentally accepting Christ, without tarrying until they receive an impartation of divine grace. Reporting two hundred or three hundred seekers, "counting them as they came," may be the method by which the unscrupulous fish for additional calls; but if their work is faulty—"wood, hay, stubble"—it will perish in the fiery ordeals of the Judgment.

The record indicates that Nicodemus was a man of sterling character. He was a "ruler of the Jews," which indicates that he was a teacher in the synagogue, well versed in the theology of his day and acquainted with ritual; but he was not saved. Jesus said to him, "Ye must be born again," and, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." After His crucifixion and before His ascension, Jesus exhorted His listeners, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." This tarrying "until" should be the goal of all religious procedure.

The Wesleyan revival witnessed heart-rending conviction, followed by agony of spirit and darkness of despair. This state continued in some instances for days and weeks and even for months. They tarried until their souls were drawn out into complete submission to God and set at liberty by a work of divine grace. Some entered almost immediately into this marvelous deliverance. It was not the time spent in seeking that they were impressed with, but the necessity of the witness of the Spirit to the fact that they had paid the price and received the salvation of their souls. Out of this came sturdy ministers

*Retired Nazarene Elder, Pasadena, California

who were dead to worldly ambition, earthly rewards, position and fame, who met and endured hardships and privation with joy, possessed only with a desire to win the lost from sin.

Leaders in the early days of the present holiness movement were pioneer men and women who had tarried until their souls were ablaze with holy fire; men and women who did not ask, "How hard is the battle?" but, "Where is it?" Their altar services were scenes of great power and glory. Men and women would pray until their faces were made to shine and their voices to ring with great joy. Sometimes they would fall as they tried to get to the altar, and lie unconscious and helpless for hours, coming out of this condition changed completely, to walk in newness of life.

We can still have great revivals if we will pay the price. Those great revivals did not come by accident—tears, sweat, and blood were poured into them. Contemplation of golden wedges and Babylonish garments will chill the holy flame and defeat the royal army. Let's tarry until . . . !

Consider the Bee

By Dorothy Boone Kidney*

IT LOOKS as if God, when He made certain types of insects, just twisted slender bits of dark thread together and made a few quick, black strokes with His fine paintbrush.

But when He made the bee, He gave it a buzz and a soft, bright polo coat. He installed a little engine which would start up a steady hum when the bee threw the switch. He buttoned the orange polo coat with the black stripes around the bee, started his flying mechanism going, threw the switch to start the buzzing motor, and sent him off with instructions how to make honey.

Consider the bee! Intricate, energetic, little creature. All bundled up. Sound equipped. Industrious employee of the Honey Manufacturing Corporation—world-wide manufacturing plants in every state with God acting as Supervisor and President! The bee is a small but important part of a "large-scale planned" universe. God has in mind a well-defined plan for a small buzzing insect. Through the activities of the bee, it is evident that God is a God of plans and arrangements to be followed. Let's consider the bee. For, as He does to the bee, God gives each person instructions to follow, the necessary physical and mental requirements for following the instructions, and He sets us off on our course to carry out the rest of His plan.

Let's each of us do better! Let's follow the blueprint He has given us as carefully as the orange, jet-propelled bee follows his! Let's consider the bee!

*Portland, Maine

The Sage of Happy Hollow Sez:

Don't you have a Bible any more? I never see you bring it to church. My pa and ma always carried their Bibles to church. The drunken sot with a flask is not ashamed to show it to the crowd. What have we to be ashamed of?

I wonder whether a fellow ever reads the Bible if he never takes it to church. A baby can live about as long without food as a Christian without the Word.

SAILING HOME

By Wesley Harmon*

IT WAS eleven o'clock at night in June of 1945, midway between the Marshall and the Gilbert Islands in the Pacific, when a young radio-man ran from the radio shack crying out, "We're going home, we're going home." The next day everyone aboard ship had heard the news, and the excitement was high. The captain ordered the ship to turn around and to head back to the United States. We were going home!

It took us about three weeks to sail back, and many mornings I would walk out on deck and notice the high waves and the cloudy skies; but I wasn't concerned about the storms and high seas, just so the ship was still going toward home. Many nights the moon was hidden behind a blanket of clouds and it was so dark that we couldn't see a foot in front of us. But I could feel those Diesel engines driving the ship forward; and again I wasn't concerned about the darkness, just so long as that ship was still going in the right direction.

Finally, one morning about six o'clock on July 19, 1945, the mists and the fog were heavy, but our hearts were beating fast, for we knew that home was just ahead. Suddenly we heard these words over the public address system, "Golden Gate Bridge, dead ahead." Through the fog we could see a thin ribbon stretched between two peaks and, as we drew nearer, the fog and mists began to roll away. Then our ship broke through the turbulent waters and we sailed under the Golden Gate Bridge into the calm waters of San Francisco Bay.

As we sailed under the bridge, the helmsman blew the whistle twice to let the world know that we were home! As we sailed into the calm waters, we could see written across a mountainside, "Welcome Home." We had reached our desired haven, never to sail the troubled waters again. We were home!

Life is much like the sea. There are many dangers at hand, and at times the waves mount up high and the darkness seems to engulf us.

*Pastor, Buffalo, Kansas

But why should we care how high the waves or how black the darkness, as long as we can know that our ship is still heading in the right direction? As long as we can feel those engines of grace driving our ship forward, why should we be distressed?

For one of these days the mists will roll away, and we shall sail out from the turbulent waters of this troubled life, under the Golden Gate Bridge of heaven, and into the calm "Haven of Rest." Our good Captain will shout to the heavens, "I've brought them home," and all heaven will rejoice at that home-coming, shouting, "Welcome home." We shall dock at heaven's

golden pier, never again to sail life's troubled sea. We can reach this desired haven if, in spite of the trials and temptations of life, we keep "sailing on."

*When we're inside those gates of pearl,
We'll learn a lot of things;
We'll have a harp that's made of gold,
Perhaps a thousand strings.
We'll sing and shout and dance about;
The Lamb will dry our tears.
We'll have a grand home-coming week
The first ten thousand years.*

(RAYMOND BROWNING)

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Camp Meeting

WE HAVE just recently returned from the Peten camp meeting, where Harold served as evangelist and I helped with classes and illustrated lessons. The people had been fasting and praying much before the camp meeting, and the Lord rewarded in a wonderful way. Our hearts were blessed to note what the Hunters have been able to accomplish with divine assistance since we were previously in Peten five years ago.

An open-air shelter had been arranged and a loud-speaker purchased. Christians came from all the vast Department of Peten, and local people listened inside and outside with good attention. It was estimated that seven hundred people listened on the closing night, but best of all was the response. There must have been 150 people seeking the Lord in saving or sanctifying grace. On the last Sunday morning the Lord's Supper was served. We were thrilled to see the joyful way they all participated. Eighteen babies were dedicated and one couple married. Then in the afternoon we had an impressive baptismal service in the lake. Hundreds came to watch while twelve Christians were immersed. One of the greatest joys was to watch our Bible school graduates and students participate, to see them pray with the seekers in such earnestness and go out to bring them in. At such times as this we receive full reward for any efforts of ours in the school. Then there were many excellent prospects for the school. We expect at least four to come this year.

After the closing day, as tired as Brother Hunter must have been, he took us all by jeep, a two-hour ride, to a neighboring village where one of our Bible school girls is pastoring a small church. We had wonderful

attendance that night too, and two sought the Lord. Our young people in that section of the country are really sacrificing for the cause of Christ, and we are proud of them.—RUTH HESS, *Guatemala*.

A Mountain Kraal

Many of the people of this area travel with donkey carts. A few have mules. A trip by donkey cart can be very trying or very humorous, whichever way you want to take it. But one should never be in too big a hurry. The outcalls the year have taken me almost every direction from the mission station. Just the other day I was called to a kraal some little distance from the Paramount Chief's kraal. It was a mountain dwelling perched on the side of the mountain. Often the mountain kraals are quite distinctive looking. I wished for my camera that day, for some of the painting on the huts was quite attractive. The hut where the patient sat was very ordinary. The fire was just some coals on top of a big iron pot lid. The usual little old smoke-blackened tin was the kettle, but it is quite amazing how quickly they can bring me hot water when I ask for it. However, it is usually a very little bit of water and is seldom clear but resembles water taken from a mudhole, and it usually is. I try always to carry boiled water with me for maternity cases.—KATHYREN DIXON, *Africa*.

Our Silver Jubilee

The Church of the Nazarene is now in its silver jubilee year on Barbados. We will be celebrating our twenty-fifth anniversary August 26. Our pastors and people are getting excited, and this promises to be the greatest celebration our Nazarenes have ever had on this island.

It will be twenty-five years to date since the Church of the Nazarene officially undertook missionary work in these West Indies. The first Church of the Nazarene to be organized was at Bank Hall, where services were carried on for some time. God blessed the work from the very beginning, and soon groups formed and were organized into churches in various parts of the island.

We now have twenty-one organized churches and three extra Sunday schools. This year we have built a church at Padmore, where we now have a flourishing congregation and a good Sunday school. We have also built two new stone parsonages, or manses as they are called here: one at Jackson and the other at Blades Hill. We have purchased a splendid property for a parsonage at Halls Road, and we plan to build a parsonage at Newbury this year.

We are now building a stone church at Bank Hall, where our first church on Barbados was located twenty-five years ago. This is a glorious victory for this district.—A. O. HENDRICKS, *Barbados*.

At Stegi

Our present Bible school term will end in another month. We are just entering into our winter season, and it is a common sight to see people wearing overcoats. I think that it gets much cooler here than many people realize. Most of the season, however, the days are very comfortable after the sun rises.—PAUL HETRICK, *Africa*.

God's Call

This is our third term of service and promises to be the best. During the year construction on our new Bible school compound in Chiclayo has advanced to the completion of the first unit, which is the girls' dormitory, with classrooms and dining room in connection. By next year we trust

that the boys' dorm may also be a reality. Notwithstanding the small group and adverse circumstances, we enjoyed a good year.

We now have twenty-two students, which is one of the finest student groups we have ever had. They are really obeying God's call, and most of them have had serious difficulties to overcome to be here. I will recount the story of two. You would have enjoyed hearing Farfan's testimony in the first chapel service. His face

beamed as he told how God marvelously saved him, then led him to a neighboring town to establish a new work. God not only called him to preach, he said, but to prepare himself. Whether it is in prayer or evangelistic bands, in his classes or polishing floors, his victory and enthusiasm do one good. Then there is Obdulia, a fine Christian for many years. She has felt God's call for years but had upon her the care of her mother. This year two distant

aunts took the mother into their home. Obdulia has been a trusted teacher in her uncle's private school for years. Despite his protests, she enrolled in the Bible school and feels she is fully in God's will. She is not robust in health, yet avidly grasps every opportunity for Christian training and service. Pray for her health and for other older students who find the climate of the coast and unaccustomed routine of school life trying.—
IRA AND LUCILE TAYLOR, *Peru.*

Home Missions and Evangelism

Roy J. Smee, Secretary

Money Is Not Enough

THERE is danger in having too much money. That danger comes only when we begin to slack off in other necessary essentials and expect the fact that we have more money to bring results. Money is no substitute for prayer. Yet many an individual can mark the beginning of his spiritual decline on the day he came into possession of money. Life became easier and his dependence upon God less. Many of our churches will testify that their peak of spiritual intensity was reached at the time of their worst financial crisis.

Never before have our districts given so liberally to the cause of home missions. A large percentage are giving twice as much to establish new churches as they gave a few years ago. We are making progress. The record is encouraging. But in proportion to the money given are we seeing the results we may expect?

Thank God for the increase of funds with which to work, but that is not enough. It still takes sacrifice. It still takes co-operation. It still takes hard work. It still takes love for souls, the spirit of prayer, and consecrated devotion. Without these any amount of money, however large, will not produce new churches nor establish the weaker ones.

Pastors and people must continue to co-operate with their district superintendent. They should seek out new places where the Church of the Nazarene can get a foothold. They will make the largest contribution by sponsoring meetings, establishing Sunday schools, and conducting prayer meetings in new communities. This is the true spirit of missions. It is easy to give a few dollars and sink into lifeless disinterest, but that can never answer for what God expects us to do. We must have money, but money can be no substitute for love

to God and personal participation in soul winning.

The profession of heart holiness may become perfunctory. But the real possession of this experience always becomes a driving force to stir entirely sanctified men and women into energetic service for God and holiness. "Ye shall be witnesses."

BOOKS IN REVIEW

Any of these books may be ordered
through our own Nazarene Publishing House

Forty Years on the Firing Line, by E. O. Chalfant. Beacon Hill Press. \$1.25

All who are acquainted with the author will be sure that this will be no technical discussion of drab theories, for Dr. Chalfant is practical and earthy and so is this book. It takes us to an old-fashioned cabin in Indiana's pioneer days. And the atmosphere of hominess and down-to-earth humor carries all the way through. You will realize afresh that home missions in the Church of the Nazarene are the product of workmen in ecclesiastic overalls and not hothouse plants behind closed doors. His success was wet with perspiration and dusty with the straw of tent-campaigns. The book is typical Chalfantian. If you have any complaint, it is that he gave us too little detail in spots where great events were in the forming.

The Quest of the Spirit, by Ralph Earle. Beacon Hill Press. \$1.50

Here is a revised issue of a book that truly deserves and will receive a warm welcome. It combines literary breadth with scholarly depth, which means truth presented in very appeal-

ing form. The author exemplifies the Spirit-filled life, and in this book he goes through the New Testament in a search that will make any reader hunger and thirst for the fulness of the blessing. The book highlights the New Testament emphasis on the Spirit and at the same time is alive with factual material that will make all the books of the New Testament more deeply loved. Join the "Knights of the Round Table" in a devoted search for your Holy Grail.

Holiness, the Harmonizing Experience, by L. T. Corlett. Beacon Hill Press. 75c

Dr. Corlett gives us one of the few discussions of holiness as related to humanity, and in a very honest manner goes about this difficult assignment. His quotations from authorities in many fields add to the value of his book. Dr. Corlett lays a careful and scholarly foundation for the last two chapters, where he gets down to "brass tacks." Here he calls a "spade a spade," and deals with problems as we find them in the street and not in the classroom. Chapter Four, "Harmony and Human Frailties," is undoubtedly one of the richest parts of the book.

More New Churches

Since our report of new churches by districts for the first three years of the quadrennium last week, we have received news of eight more, bringing the total to 528. Of this total, 214 were organized during the past year. This is seventy more than were organized the first year of the quadrennium. These eight new churches are on the following districts: Dallas, Eastern Michigan (2), Georgia (2), Southern California, and Tennessee (2).

Bring on the Fireworks!

IT IS not my purpose to discuss the pros and cons of the great debate which has been going on for some time in our country. Whatever I said about it, some of you would disagree with me. Besides, there never would have been the great debate if there had not been sharp differences of opinion as to our Far-Eastern policies. Again, my judgment on the matter would be of little value, since I am not in any sense an expert on the questions before us as a nation.

My sole purpose in mentioning this subject at this Fourth-of-July season is to thank God that I live in a country where such a debate can take place. In spite of all our nation's shortcomings, which many of us "howl" about more than we should, it is still "the land of the free and the home of the brave." It is a country where a top military man (General Douglas MacArthur), who has demonstrated his ability time and time again, can be fired and then come right home and go to the people with his side of the case. There are other places in the world where, under such circumstances, he would have been summarily executed or else he would have mysteriously disappeared never to be heard of again. Not so here! He is still at large and saying what he pleases. In addition, Congress is conducting an investigation where those on both sides of the debate are being questioned by the hour. Every angle of the situation is being brought to light, and no attempt is being made to muzzle anybody who might present any significant facts.

I do not believe that all of the talk in this debate is idle talk, as some seem to think. I am for the investigation—may it continue to go on without any hampering. Of course, it is costing us something, but it will more than pay for itself in the long run. Further, if it did not reveal anything that has value, it would be more than justified as a demonstration to us and to the world that this is a land of freedom. Men can say what they please, even when the highest officers in our government are involved. This is as it should be. Ours is a government "of the people, by the people, for the people." Bring on the fireworks—let's celebrate the Fourth of July!

The "Pioneer" Series Again

Last week the series began with Rev. A. B. Riggs, and the article was assembled by Miss Velma Knight, our office editor, largely from material sent in by Misses Mary and Edith Cove. This issue presents Rev. H. D. Brown, and the article is from the pen of Rev. Vernon L. Wilcox, pastor of our Central Church in Seattle, Washington. The seven others who are to be presented and those who will prepare the articles about them are as follows: Dr. A. M. Hills, by

EDIT

Stephen S

Dr. H. Orton Wiley; Rev. Bud Robinson, by Dr. Basil Miller; Rev. J. O. McClurkan, by Professor M. E. Redford; Rev. C. E. Cornell, by Dr. Henry B. Wallin; Rev. C. B. Jernigan, by Dr. B. F. Neely; Dr. George Sharpe, by Rev. George Frame; and Rev. William Howard Hoople, by Rev. Paul S. Hill. Again, I say that you will not want to miss any one of these. This means that you must not permit your subscription to expire. Renew it in plenty of time so you will receive every issue of the **HERALD OF HOLINESS**.

Siblings That Are Twins

IN A SERIES of articles within recent weeks, I have discussed the essential elements of the doctrine of entire sanctification. First, I presented the general subject of essentials and illustrated the same by naming and explaining somewhat the factors which are necessary to a wedding, or marriage.

This was followed by a discussion of the subject, "Siblings, but Not Twins," in which I brought out the fact that entire sanctification must be subsequent to the new birth, or a second blessing.

The title of the third article was "You Must Take the Elevator." My emphasis here was that a Christian can't arrive at entire sanctification by a process—the ramp or stairway route—but must get it instantaneously, by way of the divine elevator, which sweeps us at once into the heavenly blessing when we have met the conditions.

Next, I presented the subject "Not Just Hypnotized." My claim in this discussion was that the old man of sin remaining in the heart after one is saved is destroyed when we are sanctified wholly, and not just hypnotized, put to sleep, or dealt with in some other temporary, half-hearted way.

"Not Just a Life Insurance Policy" was the caption of my fifth editorial in this series. My purpose in this presentation was to prove that entire sanctification is attainable in this life, and does not have to be delayed until death, as some hold.

Sixth, and last, I occupy myself with the title "Siblings That Are Twins." My objective in this

R I A L S

hite, Editor

instance is to point out that the baptism with the Holy Spirit and entire sanctification occur at the same time. They are not only brothers and/or sisters, but are also twins, or siblings that are twins.

In this discussion I take issue, especially, with those who hold to a third blessing—the baptism with the Holy Spirit—which they claim always comes after the second blessing, entire sanctification. I would also disagree with those who hold that we are sanctified when we are saved or gradually after we are born again, and then baptized with the Holy Spirit later, or as a second work of grace. Just as a sinner who when he is converted is justified—freed from the guilt of his actual transgressions, and regenerated—quicken into newness of spiritual life, so the Christian, or the person who has been justified and regenerated, is baptized with the Holy Spirit and sanctified wholly when he obtains the second blessing. Justification and regeneration are siblings that are twins; and so are the baptism with the Holy Spirit and entire sanctification.

There is plenty of Bible evidence for this claim as to the baptism with the Holy Spirit and entire sanctification. That they are different phases of one and the same experience is amply substantiated by the Word of God.

JESUS taught that His disciples were to be baptized with the Holy Spirit after His ascension. In the Great Commission, the Master said: "Go

Pentecost for Disciples

ye therefore, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching then to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19-20). The statement, "And, lo, I am with you alway, even unto the end of the world," is a promise of the coming baptism with the Holy Spirit. It cannot logically be interpreted otherwise when viewed in the light of Jesus' other farewell promises. The Master spoke again along this line in the last chapter of Luke, and His words were: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

This verse certainly points to Pentecost and the baptism with the Holy Spirit; and, in the light of it, it is difficult to see how anyone can doubt the same implication as to the promise, "And, lo, I am with you alway, even unto the end of the world." Just before His ascension, Christ spoke in the same vein, as follows: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:4-8).

THERE are passages in Matthew, John, and Acts that definitely connect Pentecost, or the baptism with the Holy Spirit which Jesus promised His disciples in the

Temporal Unity

scriptures quoted above, with entire sanctification, cleansing, or heart purity. Let us turn first to John's Gospel. In the fourteenth chapter, Jesus said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17).

I would call attention especially to the sixteenth verse, where Jesus declared that He would pray the Father that He should give His disciples another Comforter. This prayer as to the Comforter, or Spirit of Truth, undoubtedly pointed to Pentecost for its fulfillment. The Master prayed that His disciples might be baptized with the Holy Spirit. Now, many Bible scholars rightly connect this pledge of Jesus to pray for His disciples that they might receive the baptism with the Holy Spirit with Christ's prayer for the sanctification of His disciples in John 17:17. This being the case, then the baptism with the Holy Spirit and entire sanctification must occur at the same time.

This truth as to the temporal unity of the baptism with the Holy Spirit and entire sanctification is also implied by Matthew 3:11-12, which reads thus: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost; and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Fire, in the eleventh verse, surely suggests cleansing from sin; and the same is true as to purge in the

twelfth. Besides, baptism itself certainly carries in its meaning the thought of purification. This passage and the one above from John were spoken by Jesus before Pentecost. They had to do with what was to be—they were prospective.

Next, I turn to two verses in Acts which are retrospective. They were uttered by Peter after the Day of Pentecost. Peter stood up in the council at Jerusalem and said: "And God, which knoweth the hearts, bare them witness, giving 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). In

these words Peter asserted that Cornelius and his household got what the disciples obtained on the Day of Pentecost, that is, the baptism with the Holy Spirit, and that then the hearts of Cornelius and his household were purified. The baptism with the Holy Spirit and entire sanctification were identical in time. Entire sanctification must come after conversion and must come at the same time with the baptism with the Holy Spirit. Conversion and entire sanctification are siblings, but not twins, while the baptism with the Holy Spirit and entire sanctification are siblings that are twins.

The Young People's Society

L. J. Du Bois, Secretary

Christ and Legalism

IN EVERY generation of the Christian Church there has arisen the problem of maintaining a happy mean between legalism and personal interpretation of truth, of having a strong regard for law and yet of having a workable plan of ethics. It is a present problem with the individual Christian also. He finds it next to impossible to find the middle of the road between the "whip-cracking," censorious, legalistic attitude on one hand and the gentle, meek, tolerant, loving spirit on the other.

But we must not assume that the two extremes are mutually exclusive. The answer is found in Christ himself. We find our answer as we stay close to Him. Law, in the Christian pattern, must be fulfilled. And Jesus brought that fulfillment to the basic tenets of Judaism, not by adding more laws and traditions, but by opening up the new laws of the spirit, a love, a proper understanding of human personality—its weaknesses and its worth—of a vital contact with God, a personal experience with Christ, and a warm fellowship with the Holy Spirit. Law for the Christian is not written in tables of stone but in the tables of the heart. It is burned there by the fire of the Holy Ghost. The Christian is put in complete oneness, complete identity with the law and the will of God. Hence, there is no need for a whip-lashing code to drive men to know the Lord and follow Him, for there is a ready heart to do that anyway.

And so, today, the Christian religion is weakened as its adherents resort to pre-Pentecostal concepts of the law, and yet power is neutralized as others attempt to write out a basic,

absolute truth upon which the whole is built. Happy are we as young people if we can find the median of these two extremes.

News of Youth

Recent new and re-elected district N.Y.P.S. presidents are: Australia, Desmond Higgs; British Isles, Hugh Rae; Ontario, S. Roy G. Hall; Northwest, Crawford T. Vanderpool; and Idaho-Oregon, Hubert W. Helling.

The Bible is God's inspired word to uninspired men.—HENRY BEYER.

Prayer Tower Requests

July 1-7 National Leaders

These are days when national and international affairs are a part of our daily diet. The course the world takes is the concern of all. Let us pray earnestly and particularly for our national leaders, that God will keep them true to the right and guide them in national decisions.

July 8-14 Spanish Bible Institute

At San Antonio, Texas, is located the Instituto Biblico Nazareno. This school is in operation to train native workers for our Latin American fields. A splendid work is being done and there are great prospects for another year. This past year there were fifty students. Pray for these young people, the instructors, and the future of our Spanish-speaking work.

THE QUESTION BOX

Conducted by Stephen S. White

Q. In the current issue of the HERALD OF HOLINESS I find you saying that the saved dead—and that would mean they never have been consciously presented with the light on holiness—would be changed both in body and in spiritual state at the resurrection. Now I have always believed that the saved dead would be cared for by the Lord sometime, some place, and by some means. I fully believe that for one to die saved, he must have been walking in the light and thus not be responsible for something he did not grasp, even as children up to the age of responsibility. However, I would be glad if you would give me the scriptural basis for your conclusion.

As I understand it, the writer of this question wants scriptural proof for the statement which I recently made that those who die in a saved state will be cleansed from all sin, or sanctified wholly, in the resurrection as well as being given a spiritual, or

glorified, body. My answer is that I do not have any specific scripture by which to prove this claim. I do not think that anyone knows for sure just when the cleansing of those who die saved but not sanctified wholly will take place. However, we have every reason to believe from the teaching of the Bible that it will have to take place before they enter heaven, or before they finally come into the company of Jesus at the Rapture.

In the HERALD OF HOLINESS for November 6, 1937, Dr. J. B. Chapman discussed the question as to whether the regenerated man would get to heaven. He said: "There will be no unsanctified Christians in heaven, and no regenerated people in hell." He also said: "If God does not so bring light upon the regenerated Christian as to make it impossible for him to obey God fully without getting sanctified, then such a Christian would keep his peace with God, and before death, or at the time of his death, God would

cleansing him from all sin, and he would go to heaven sanctified wholly." Dr. Chapman gave no specific scripture as a proof of the fact that the cleansing takes place before death or at the time of death. Neither can I give any proof that it takes place at the time of the resurrection of the body. We all know that it must take place, that is, the regenerated must be cleansed from sin, before entering into the final state of blessedness, but we cannot give specific Bible proof as to just when the cleansing will take place. Thus I think we shall have to leave it with each individual to decide what he believes as to when the freeing from the sin nature will actually take place. There can be no doubt but that it will take place; but as to exactly when and how, there will be differences of opinion.

Q. Are we as a church obligated to take up a special offering for our pastor and his wife to go to the district assembly, the district camp meeting, the preachers' convention, etc.? Our church is small and can pay only a very limited salary. Besides, the members feel that the pastor, and especially his wife, should not want to go to everything. What do you think?

A. No, you are not obligated as a church to do the things which you mention for your pastor and wife. On the other hand, it is wonderful to do it if you are able; and in most cases you are able. Our greatest joys come in doing what we do not have to do. The extras in life are really the things which make life worth while. Further, sending your pastor and his wife to these meetings will make them better servants of your church. As a rule, any church is more than paid in extra service for all that it does along this line. It will do the laymen good to attend these gatherings if they possibly can; but even if they can't, it will be great to send their pastor and his wife. Please do not discriminate against your pastor's wife. She needs a little time off as well as her husband.

Q. What do you think of the pastor's taking members to and from church every Sunday, Wednesday night prayer meeting, and revival services? Bus service is good and goes right by the church.

A. As a pastor, I was always glad to help people get to church, and I think that the same is true of our pastors. Nevertheless, this willingness on the part of the pastor to

help people get to church must not be abused. People should neither ask

for nor receive such assistance except when it is really needed.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for July 8: Christian Living in the Family

Scripture: Luke 2:51-52; 10:38-42; II Tim. 1:3-6; 3:14-15; Eph. 5:22, 25; 6:1-4

(Printed: II Tim. 1:3-6; 3:14-15; Eph. 5:22, 25; 6:1-4)

GOLDEN TEXT: *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you* (Ephesians 4:32).

Memory bears me back across the years to the Sunday-school class I attended as a teen-ager. And the significant thing about it, that concerns this little chat, was the scripture motto, *And Jesus increased in wisdom and stature, and in favour with God and man* (Luke 2:52).

This verse and the one preceding give us just a fleeting glimpse into the type of home life enjoyed by our Lord in those wonderful silent years. And note this—it was a disciplined home. Can you imagine Jesus ever telling Mary that He wouldn't do anything? A fine religious discipline welded that little family together and cast around the life of Jesus some of the influences that gave His adult life richness and depth. Also it should be noticed that these parents considered the whole boy as of lasting value. His education was the best Nazareth could afford, and His mind was abundantly fed upon the Old Testament. His matchless sayings in His active years sparkle with these scriptural quotations.

But Mary and Joseph wanted no intellectual freak, so they saw to it that His health was guarded. He ate and slept regularly and sufficiently. We know this much from the manner of life of homes such as His. And this vibrant health gave to His preaching a force and vigor that could not have come from a weakened and sickly body. No Christian home can afford to disregard health.

And also, He was well trained in the arts of worship. He grew up to be God-fearing. Undoubtedly He knelt to pray regularly; and as the prayer habit became fixed, He later found it easy to steal away for long periods of communion with the Father. The patterns of prayer learned

in the family circle will never be forgotten.

I like this last suggestion, too. Jesus was not a social misfit. A normal boy, He walked the dusty streets and chatted and played and competed—and likely lost and won in the games of Nazareth. He knew the rough-and-tumble of His town in such a way that children ever since know they can come to Him and find One who understands them perfectly. Social hermits cannot find a pattern in the life of Jesus. He grew up to be respected and liked around His town.

All of this does not for one moment suggest that Jesus was not the Son of God. But coming into the world as a child, He knew immaturity, and in all points He was much the better for the atmosphere of a loving but disciplined home.

Lesson commentary based on "International Sunday-School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

records were destroyed. No insurance on the pastor's things, and the church insurance far from sufficient to cover repairs and replacements. Pray for this small but loyal group.

Rev. Elwood Smith has resigned as pastor of the South Tacoma Church to accept the call to the church in West Seattle, Washington.

The HERALD office recently received a copy of Volume I, Number 1, of the *Alaska Nazarene*—district bulletin for Alaska. We appreciated this very much and learning more of our work in Alaska. The editorial office is always happy to receive the various district bulletins.

Word has been received that Kenneth and Lily Wells are closing their term of service with the Chicago Evangelistic Institute, so as to engage in full-time evangelism, especially in Montana and other neglected areas.

Wyandotte, Michigan — Eureka Church has had an old-time, Holy Ghost-directed and Spirit-filled revival with Evangelist J. W. Burgess. In a thirteen-day meeting Brother Burgess exercised full freedom of the Spirit to bring conviction upon sinners and backsliders, and also to open the eyes of the church people to their own shortcomings. There were seventy-nine seekers at the altar; some for forgiveness of sins, others for sanctification, and others giving the final "yes" to the call to a definite work. A fitting climax was the old-time river baptismal service on Sunday afternoon, with twenty-two believers signifying their faith in the atonement of Jesus Christ and their purpose of complete obedience. A substantial love offering was given to Pastor Carl Book. We had prayed for a "good" revival, but this was far beyond our imagination; we give God the praise.—Mrs. Myrtle Morris, Reporter.

Highway, Kentucky—Recently we had a very fine revival with Rev. W. W. Loveless as the evangelist. His messages were of excellent quality, and he preached with the anointing of the Holy Spirit. The week following, we had a most successful vacation Bible school; in every way it was a success. The teachers and officers did excellent work. On the Sunday following the school, a fine program was given by the children. Our Sunday school is growing.—Stephen J. Polly, Pastor.

Vicksburg, Michigan—Last October 15, District Superintendent O. L. Maish organized a new church with fourteen members, at the close of a two-week meeting held in the Morse schoolhouse, near the Indian Lake Campground. Rev. Donald Silvernail was the evangelist. We had no pastor until April, but the Lord helped us to carry on with Sunday school each week, and preaching each Sunday night by Rev. John Springhall. In January, the Louise R. Chapman W.F.M.S. was organized and meets each month. We have thirty-four subscriptions for the *Other Sheep*, and thirty-two to the HERALD OF HOLINESS. Pastor Joseph Polmounder and wife are calling on the people, and our Sunday school is growing. We are still meeting in the schoolhouse, but look forward to having a church building for this needy area.—Mrs. Bert Smith, Reporter.

Evangelist John R. Donley writes: "I have some open time which I shall be glad to slate with any church desiring my services—July 31 to August 12, and August 28 to September 9. Write me, 422 Summitt, N.W., Warren, Ohio."

Rev. A. Alexander Cameron writes: "After eight fruitful and successful years in the pastoral ministry I am entering the evangelistic field. I am now making up my slate for the summer and fall. I am a commissioned evangelist on the Ontario District; will go anywhere for freewill offering and entertainment. Write me, 27 Ravine Ave. (½ Mrs. Wilson Lane), Yonkers, New York."

Pastor E. A. Green reports from Holdenville, Oklahoma: "The past twenty-two months, serving this good people, have been the most enjoyable of our entire ministry. With the help of the Lord and the co-operation of the people we have moved ahead. God has given two of the best revivals the church has had in years. We greatly appreciated the fine work of Evangelist Carl Kruse and wife. His fine spirit and good Bible preaching bore fruit. On the first Sunday morning we had a fine healing service, one man saved; and because of the shouts and testimonies Brother Kruse did not get to preach. Sister Kruse's singing and work with the children were the very best. This revival opened the way for the second, with Evangelist Otto Willison, a most outstanding, fearless, and uncompromising preacher. Because of the prayers and faithfulness of our church people we saw some very thorough work done; people got to God for whom the church had prayed a long time. Four members were added to the church, and our Sunday

school has gone over the two hundred mark for several Sundays. During these twenty-two months we have received forty members into the church. We have a beautiful new church building, adequate for our needs, and God is helping us to meet the payments each month. We have a friendly, co-operative people. God and the church has been good to me and my family over these years; we love the Lord and the church better than ever."

Dr. and Mrs. A. S. London report: "Pastor Clinton Rock of Guthrie, Oklahoma, is doing an excellent piece of work in building the Sunday school and increasing the membership of the church. The average attendance of the school is around 170—a wholesome trend upward. The Rocks are sane, devout, and intelligent young pastors. It was a pleasure to be with them again. Pastor Claude Watson of Kilgore, Texas, is now in his new church building—a building that is a credit to the district; also they have a beautiful new parsonage. It was a delight to be in this church on a Sunday morning and to see the fine progress being made under the leadership of the Watsons. I was happy to be with Pastor Elbert Labenske of Gladewater, Texas; this work too has a trend upward. The pastor writes that he has accepted the work at Marshall, Texas. Pastor R. S. Ball of Midwest City, Oklahoma, is doing excellent work in building the Sunday school; the attendance has more than doubled under his leadership. It was a joy to be with this pastor and family and his church in a brief convention. A personal visitation group pledged to carry on each week in seeking out prospects and absentees. Pastor J. B. Rose of Plainview, Texas, is doing the best work of his ministry. We have been with him in four different pastorates, on six different occasions. His school here is reaching a high-water mark in average attendance. The people were responsible, co-operative, and have 'a mind to work.' It was a delight to meet Superintendent Orville Jenkins and family of the Abilene District. Consecration, visitation, preparation, agitation, and a proper atmosphere will build a school anywhere if we have God's conception of the bigness of our task."

Terre Haute, Indiana—First Church recently had a good revival with the pastor, Rev. Clyde Montgomery, serving as evangelist, and the Keller-York Evangelistic Party in charge of the music. Brother Montgomery preached with the anointing of the Holy Spirit, and the church was inspired to a closer walk with God. Souls found definite victory at the altar of prayer, and new friends were made for the church. The Keller-York Party have a wonderful spirit, and sing and play with the blessing of God upon them.—Mrs. Susie Clark, Secretary.

Everett, Massachusetts — Recently we closed a very fruitful revival with Evangelist Leila Dell Miller, characterized by deep conviction and some far-reaching victories. Certainly Miss Miller was a God-sent evangelist for our church at this time. It has been my privilege to serve this fine group of people for the past twenty-one months in connection with my studies at Boston University. I am terminating my relationship with the church on June 24 (assembly Sunday), since it appears necessary to give my full attention to schoolwork for the next few months if I am to complete my program on schedule.—Richard S. Taylor, Pastor.

Evangelist John W. Burgess writes: "Due to a mix-up in our slate correspondence, I have an open date in July, also the last part of November. Will be glad to go anywhere for God and souls. At this writing we are at Moberly, Missouri, with Brother J. H. Wilson, and God is pouring out His Spirit. Write me, 609 E. Main, Flat River, Missouri."

Doyle, Tennessee—Our church here recently enjoyed a good revival with Evangelist Carmon Sloan as the special worker. God blessed and gave about twenty-five professions, with a class of twelve uniting with the church. Also, we organized a young people's society with sixteen members.—Reporter.

Tacoma, Washington—The R. E. Griffith Evangelistic Party held their last service, before leaving the U.S., at First Church here on April 29. They left on May 3 for New Zealand. We enjoyed Mrs. Griffith's demonstration as to the dress of the Arab people, the special singing of little Connie, and the beautiful colored slides of the Near East and the sacred spots of the Holy Land, also the timely message by Brother Griffith. Of special interest was his testimony of how the Lord had opened the way for them to go to New Zealand, laying on their hearts the preaching of the gospel of holiness there.—Reporter.

New Boston, Ohio—Our church has enjoyed a good revival with Evangelist Charles H. Lipker and Professor Paul Qualls as the special workers. Brother Lipker is a strong holiness preacher. There were seekers at the altar every service after the first night, with souls converted, backsliders reclaimed, and believers sanctified. These fine workers were given a call to return in '53. We have a group of spiritual people who are wholeheartedly back of the entire program of our church. This has been a record year in missionary giving; with the General Budget paid twice, and we are a "10 per cent for missions" church. All other budgets are paid regularly. A fine spirit of unity prevails, and the pastor has been given a call for another year.—J. E. Hanson, Pastor.

Cascilla, Mississippi — The Rosebloom Church enjoyed a five-day revival, May 2 to 6, with our fine district superintendent, Rev. J. D. Saxon, as the special speaker. Many said it was the best short meeting they ever had attended. Hearts were encouraged, and several people received definite help from God.—E. B. Cowan, Pastor.

Pawnee, Oklahoma—It was a pleasure to have Rev. and Mrs. Bob Leffel with us in a revival campaign. They are splendid young people, truly consecrated to God's service, and he is a wonderful young preacher. Mrs. Leffel plays the piano, and they sing well together. The Lord blessed Brother Leffel's soul-stirring messages with many seekers at the altar. These ten days certainly were times of spiritual refreshing for our people. We greatly appreciated the ministry of Brother and Sister Leffel with us.—Ralph G. Jared, Pastor.

Pastor C. Marselle Knight reports from High Springs, Florida: "It is a joy to report that God has given many victories here. In the past two years, improvements have been made on the church and parsonage property—church roof refinished, church auditoriums and all Sunday-school rooms furnished with gas heaters, remodeling of the Sunday-school rooms, painting in both church and parsonage, and new hot-water heater placed in parsonage. All these have aided materially in the upbuilding of the church. The Sunday-school attendance has increased from a first-month average of 44 to an average of 80 in April of this year. Financially, it has been the best period in the history of the church; all budgets paid in full, and 14 per cent given for missions the past year. The church unanimously adopted the 10 per cent plan of giving some time ago, and God has blessed. New people have been reached for the church, and our services have been blessed of God. We have enjoyed our labors with this fine people, but feel it God's will for us to accept the call to our church in Winter Haven."

Los Angeles, California — Graham Church recently closed an excellent revival with Evangelist Arthur W. Gould. His messages surely were anointed of the Spirit, our young people fasted and prayed, and God answered prayer in giving some real victories. Over forty different people found help at the altar, and the spirit of the revival continues. We are closing our work here at assembly time. This has been a great year in the church; nearly two hundred seekers through revivals and regular services, and our people gave better than 10 per cent to foreign missions—over 23 per cent of total giving went to general and district interests. In a special farewell, our good people

—nearly two hundred of them—gave us a "pot of gold" (silver dollars wrapped in gold wrappings), with appropriate ceremonies, on a recent Monday evening. The youth director, Paul Benefiel, and the former assistant pastor, Virgil Rayborn, were in charge. After an extended visit to our paternal home in Alberta, Canada, we will return to Los Angeles about the middle of July.—Eric E. Jorden, Pastor.

Regional Visitation Conference

The western portion of the Central Educational Zone recently concluded a very successful regional conference of visitation at West Side Church in Decatur, Illinois, with Pastor George Harmon and the other pastors in Decatur entertaining us royally. The attendance was fine, the spirit was great, and the co-operation could not have been better.

Wisconsin District, Dr. C. A. Gibson, superintendent; Iowa District, Rev. Gene Phillips, superintendent; Missouri District, Rev. E. D. Simpson, superintendent; Northwestern Illinois



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District, Rev. Lyle Eckley, superintendent; Illinois District, with Rev. W. S. Purinton, superintendent; and the writer with the Chicago Central District, co-operated in a splendid way to make the convention a success.

Dr. G. B. Williamson was with us the entire time. He seemed to be much burdened for this work of visitation. In his great message on Tuesday night he seemed to have reached one of the highest points when he brought to us the urgency of the Holy Ghost preparing individuals through the experience of entire sanctification with unanswerable ar-

guments that would produce miracles of God's power.

Dr. Roy Smee, our competent secretary of home missions and evangelism, was with us and had general supervision of the entire program. He was ably assisted by his office secretary, Rev. Alpin Bowes.

The directors of the seminars—Rev. E. W. Martin, pastor of Detroit First Church; Rev. Charles Ide, field secretary of Olivet College; and Rev. Otto Stucki, district superintendent of Alabama—were at their best. A seminar syllabus on "Soul Winning," one on "Visitation Evangelism," and a third on "Organizing the Church for

Evangelism" were presented and gone into in every detail. These three brethren had made great preparation to discuss these important subjects. There seemed to be a deep interest in every phase of visitation. On the last day of the meeting, the group divided off two and two, and sixty people went out to make actual visitation and returned to give the reports.

General Deductions: From reports on all sides came the good news that our visitation program in this section had taken roots. One district reported that they were making 28,000 calls a month, and the work is being started in practically every district. Anywhere that this is really given a chance, there are fine returns of increases and spiritual uplift, also great help in the evangelistic campaign.

There was a general feeling that this program is workable, practical, scriptural, and of God; that it brings life to every department of the church and has great results. We seemed to sit down together—a few hundred preachers and laymen—and look square in the face our most important task, *the saving of souls* through person-to-person contact and house-to-house visitation by individual Nazarenes. The program must be backed by a deathless passion; and it must not be done by spasms and spurts.

In the addresses of Dr. Williamson and Dr. Smee, in the seminars conducted by Brothers Martin, Ide, and Stucki, and in all the discussions in three nights and two full days, we were all of the opinion that visitation evangelism can be carried on to great benefit throughout our entire denomination.

E. O. CHALFANT, Reporter

Washington Pacific District Assembly

The eighth annual assembly of the Washington Pacific District was held May 2 and 3 in the new Seattle First Church, Rev. Roy J. Yeider, pastor. A wonderful spirit pervaded all the services, and God's blessings were in evidence. Dr. D. I. Vanderpool presided with grace and efficiency, and his messages were appointed of God in a very special way.

Dr. B. V. Seals gave a fine report as district superintendent, and was re-elected by a nearly unanimous vote. Although just recovering from a serious illness, Dr. Seals was able to be in every service. His magnanimous spirit and godly leadership are greatly appreciated by the district.

Especially impressive was the ordination service, when five young men received elder's orders: Wilbur Morgan, Donald Beecher, James Ballew, Walter Goehring, and Frederick Fowler. Mrs. Ida Keller was consecrated as deaconess.

Rev. Crawford Vanderpool was the speaker on Wednesday night for the church schools rally. Also, he was special worker for the N.Y.P.S. con-

Sunday-School Attendance Report

Districts by Groups	1950	May 1951	%
PURPLE STAR DISTRICTS (10,000-15,000)			
Western Ohio	11,053	12,337	112
Central Ohio	10,114	10,985	109
BLUE STAR DISTRICTS (7,500-10,000)			
Akron	8,627	9,450	110
West Virginia	8,046	9,110	113*
Washington-Philadelphia	8,064	8,821	109
Southwest Indiana	8,214	8,603	105
Illinois	7,232	7,949	110
Los Angeles	7,140	7,562	106
GREEN STAR DISTRICTS (5,000-7,500)			
Eastern Oklahoma	7,323	7,373	101
Arkansas	7,243	7,222	99.7
Kansas	6,510	7,058	108
Alabama	5,908	6,150	104
Southwest Oklahoma	5,375	5,956	111
East Tennessee	4,954	5,877	119*
Northwest Oklahoma	4,983	5,689	114*
Colorado	5,608	5,628	100.4
Northwest	4,796	5,451	114*
RED STAR DISTRICTS (2,500-5,000)			
Abilene	4,650	4,961	107
Dallas	4,462	4,705	105
Georgia	4,251	4,503	106
Louisiana	3,846	4,344	113*
Northwestern Illinois	3,777	4,272	113*
Washington Pacific	3,522	3,783	107
North Carolina	3,122	3,564	114*
Albany	2,661	3,007	113*
Nebraska	2,527	2,628	104
Mississippi	2,353	2,540	108
Virginia	2,164	2,526	117*
WHITE STAR DISTRICTS (Under 2,500)			
Rocky Mountain	2,165	2,383	110
Minnesota	1,835	2,104	115*
New York	1,566	1,748	112
North Dakota	1,363	1,639	120*
Maritime	661	823	125*
Nevada-Utah	617	665	108

Reports for May were not received from the following districts: Arizona, Canada West, Chicago Central, Eastern Michigan, Florida, Houston, Idaho-Oregon, Indianapolis, Iowa, Kansas City, Kentucky, Michigan, Missouri, New England, New Mexico, Northeastern Indiana, Northern California, Northwest Indiana, Ontario, Oregon Pacific, Pittsburgh, San Antonio, South Carolina, Southern California, South Dakota, Tennessee, Wisconsin.

*One of twelve highest in percentage gain in May.

Estimated total average attendance for May, all districts: 325,766

Gain: 14,684 or 5%

ERWIN G. BENSON, Field Secretary
Department of Church Schools

vention, and his stirring messages were a great blessing to all. Mrs. Ralph A. Cook, missionary from India, was the speaker for the W.F.M.S. convention and brought challenging messages to large audiences. Heads of all three departments were re-elected: Rev. H. S. Palmquist, chairman of the District Church School Board; Paul S. Yeend, N.Y.P.S. president; and Mrs. Vernon L. Wilcox, W.F.M.S. president. Rev. Arthur B. Cook was again chosen as district secretary, and John E. Wordsworth was re-elected as district treasurer.

Reports showed good increases in membership, finances, and many fine revivals over the district. The treasurer's report revealed that in the seven years of the district's existence, the net worth has increased from \$1,600 to \$77,000, including a beautiful district center and parsonage. The district is united and harmonious; God's blessings have been outstanding, and the future looks bright.

Rev. L. Wesley Johnson ably represented Northwest Nazarene College, and Mr. Elvin Hicks the Nazarene Publishing House. Each made a fine contribution to the assembly.

VERNON L. WILCOX, Reporter

Indoor Camp Meeting

A short, but very effective campaign was held recently in the Eastside Church at Phoenix, Arizona, with Dr. T. M. Anderson and Paul and Ruth Johnson as the special workers. Feeling the need for a wide hearing of the messages of such an outstanding preacher as Dr. Anderson, we called the campaign an "indoor camp meeting." Beginning on Wednesday, May 2, and continuing through Sunday, May 6, each service saw growing interest and attendance, with the presence of God wonderfully manifested.

The morning services were times of rich inspiration for the saints, and shouts of joy punctuated the gracious messages. The night services climaxed with fully lined altars, and a special healing service on Saturday night was marked with real victory. Sunday afternoon and Sunday night services witnessed the largest crowds ever gathered in the history of the district, as people poured in from all over the state to drink from the waters of life freely flowing. People literally "hung out the windows" of the spacious Eastside church in order to hear the anointed messages of Dr. Anderson.

So impressive was this new type of united campaign that plans have been made to have a regular winter indoor camp meeting each year besides the annual summer camp meeting on the district grounds in Prescott.

Thank God for men like T. M. Anderson who have made holiness their "watchword and song."

M. L. MANN, District Superintendent

Florida District N.Y.P.S. Convention

The Florida District N.Y.P.S. met for its twelfth annual convention at 8:30 a.m. on Tuesday, May 15, at Central Church in Orlando, under the direction of Rev. C. R. Moore, district president.

The high light of the convention was the report of District President Moore. His report indicated substantial gains and progress for the Florida District N.Y.P.S. He was re-elected on the first ballot with a nearly unanimous vote. Following the election, Brother and Sister Moore were called to the platform and the convention presented them with a good love offering.

The officers elected for the coming year, beside the president, are: John Maurice, vice-president, and William E. Wineberg, secretary-treasurer. The Florida N.Y.P. Societies are united for Christ and holiness.

WILLIAM E. WINEBERG, Reporter

Idaho-Oregon District Assembly

The thirty-ninth annual assembly of the Idaho-Oregon District was held May 16 through 18, in the College Church in Nampa, Idaho. From the first devotional service on Wed-

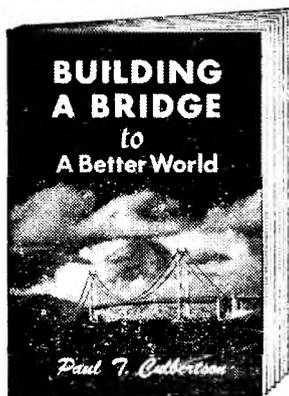
nesday morning, the very atmosphere seemed to be filled with the presence of God. We were all made to feel at home by the fine words of welcome of Host-Pastor John E. Riley and the hospitality of his people.

Dr. Samuel Young presided, and his morning messages were surely anointed of the Lord. He endeared himself to all of us. His wit and wisdom and his magnanimous spirit as he attended to the business of the assembly will be long remembered. We feel sure God was directing our people when this good man was selected as one of our leaders of our beloved Zion.

Rev. J. A. McNatt, district superintendent, gave a good report of the work in general, showing some improvement along all lines. On the first ballot, he received more than the necessary two-thirds, and was declared elected district superintendent for another year.

Rev. Ponder Gilliland was the special speaker for the night services. He is a great preacher of the Word. He preached each night of the assembly from the text Acts 1:8, and stirred all of our hearts on personal evangelism.

Pastors and laymen alike left the assembly to return to our various



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fields of labor determined to stand by one another and the district program and do better things for God.

The assembly closed on Friday afternoon with a wonderful ordination service; a fine class of five young ministers received elder's orders. Surely God anointed Dr. Young in the giving of the message and the laying on of hands. It was a most impressive service.

W. H. MINOR, Reporter

ANNOUNCEMENTS

RECOMMENDATION—This is to introduce and recommend Raymond and Bobby Lee Johnson of 1503 "A" Avenue, New Castle, Indiana, as evangelistic singers. These talented, consecrated young people are, just entering the field of full-time service. Brother Johnson is a splendid song leader; and their special singing has a spiritual tone about it that brings God's blessings on the people. Sister Johnson is very efficient at the piano. (She is the daughter of Rev. Luther Cantwell, our pastor at New Castle First Church.)—J. W. Short, Superintendent of Indianapolis District.

BORN—to Rev. and Mrs. Dudley C. Hathaway of the Nazarene Theological Seminary, Kansas City, Mo., a son, David Wesley, on May 1.

—to Rev. and Mrs. Allen Richardson of Marion, Virginia, a daughter, Janice Ellen, on May 31.

—to Mrs. Barbara Bolinger, daughter of Rev. Kenneth J. Grandy of Spencerville, Ohio, twin girls, Karen Lou and Sharon Sue, on April 15.

SPECIAL PRAYER IS REQUESTED by a sister in Christ for a lady in Washington for the healing of her body if it is the Lord's will—she is a wonderful Christian person; also a special unspoken request for a man who drinks;

by a lady in British West Indies for the saving of her soul and also the healing of her body—she has been a cripple from birth;

by a man in Tennessee, that he may get saved; by a lady in Washington for her son, a backslider, and very ill with a crippling disease, that both he and his wife may be saved—at any cost.

Nazarene Camp Meetings

June 26 through July 4, Louisiana District Nazarene Camp, at district campgrounds, on U.S. Highway 71, five miles north of Alexandria, La. Workers: Dr. T. M. Anderson, Rev. Bona Fleming, and Rev. Leon Cook. Rev. Elbert Dodd, district superintendent.

July 6 to 15, West Virginia District Camp, Church of the Nazarene, at Summersville, W. Va. (3 miles east of Summersville on State Route 41). Workers: Rev. Bona Fleming, and Dr. Remiss Rehfeldt, evangelists; Paul N. Qualls, director of music. Rev. H. H. Hendershot, camp manager; address, 327 East 10th St., Belle, W. Va. Rev. Edward C. Oney, district superintendent.

July 15 to 22, South Carolina Nazarene Camp, at Batesburg, South Carolina (on U.S. Hi-way No. 1). Workers: Dr. T. M. Anderson and Rev. Wm. Deal. Rev. C. M. Kelly, district superintendent, camp director. For information write Rev. Ray Cloer, 401 Catawba St., Columbia, S.C.

July 23 to 29, Colorado District Nazarene Camp, Denver, Colorado. (Campground just west of Denver proper, two blocks north of U.S. Hi-way 50; turn onto Dover Street at 8600 W. Colfax.) Special Workers: Dr. H. Orton Wiley, Rev. D. S. Scarlett, Rev. Orville Jenkins, preachers; Professor Lester Dunn in charge of music; Iola V. Smith, children's worker. Rev. C. B. Cox, district superintendent, the platform manager. For information write the secretary, Rev. Wm. Lambert, 1755 Dover St., Lakewood, Colorado.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

West Virginia July 5 to 7
Alabama July 11 to 13
Central Ohio July 18 to 20

Illinois August 1 to 3
Missouri August 8 to 10
Northwest Indiana August 15 to 17
Western Ohio August 22 to 24
Chicago Central August 29 to 30
East Tennessee September 5 and 6
Tennessee September 12 to 14
Eastern Oklahoma September 19 to 21

G. B. Williamson:

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

Assembly Schedule

Canada West July 4 to 6
Northeastern Indiana July 11 to 13
Nebraska July 18 to 20
Kansas August 1 to 3
Iowa August 8 to 10
Northwest Oklahoma August 15 to 17
San Antonio August 22 to 24
Kansas City September 5 to 7
Abilene September 12 to 14
Arkansas September 19 to 21

Samuel Young:

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

Assembly Schedule

Colorado July 4 to 6
Michigan July 11 to 13
Pittsburgh July 18 to 20
Kentucky August 8 and 9
Northwestern Illinois August 15 and 16
Southwest Indiana August 22 to 24
Indianapolis August 29 to 31
Louisiana September 5 to 7
Southwest Oklahoma September 19 to 21

D. I. Vanderpool:

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

Assembly Schedule

New York July 4 to 6
Maritime July 11 and 12
Albany July 18 to 20
Washington-Philadelphia August 1 to 3
Virginia August 8 and 9
Wisconsin August 16 and 17
Dallas August 22 to 24
Houston August 29 to 31
North Carolina September 26 and 27
South Carolina October 3 and 4
Georgia October 10 and 11
Mississippi October 17 and 18

District Assembly Information

CANADA-WEST—Assembly, July 3 to 6, at Red Deer Church of the Nazarene, corner 48th Street and 50th Avenue, Red Deer, Alberta, Canada. Pastor: Rev. A. R. Gongwer, 4806—50th Street, Red Deer, Alberta. Dr. G. B. Williamson presiding.

COLORADO—Assembly, July 4 and 5, on campgrounds, 1761 Dover Street, Lakewood, Colorado. Entertaining pastor: Rev. J. B. Miller, 503 Delaware, Denver. Dr. Samuel Young presiding.

NEW YORK—Assembly, July 4 to 6, at the New York District Campgrounds, Groveville Park, Beacon, N.Y. Entertaining pastor: Rev. James L. Collum, 73 W. Center Street, Beacon. Dr. D. I. Vanderpool presiding.

ALABAMA—Assembly, July 10 to 12, at the District Campground, Millport, Alabama. Rev. H. E. Benson, Route 1, Millport, will be the entertaining pastor. Dr. Hardy C. Powers presiding.

NORTHEASTERN INDIANA—Assembly, July 11 to 13, at district campground, Marion, Indiana (in northeastern part of city). Entertaining pastor: Rev. J. R. Shadwens, 1016 West Fifth Street, Marion. Dr. G. B. Williamson presiding.

MARITIME—Assembly, July 11 and 12, at the Moncton Church of the Nazarene, corner of Pine and York Streets, Moncton, N.B. Entertaining pastor: Rev. Roy T. Sellick, 406 High Street, Moncton. Dr. D. I. Vanderpool presiding.

MICHIGAN—Assembly, July 11 to 13, at the district campgrounds, Indian Lake, Vicksburg, Mich. Dr. Samuel Young presiding.

CENTRAL OHIO—Assembly, July 17 to 20, at the Nazarene Campgrounds, Columbus, Ohio. Entertaining pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus 2, Ohio. Dr. Hardy C. Powers presiding.

ALBANY—Assembly, July 18 to 20, at the district campgrounds, Brocktondale, New York. Entertaining pastor, Rev. Erwin H. Ford, Brocktondale, N.Y. Dr. D. I. Vanderpool presiding.

NEBRASKA—Assembly, July 18 to 20, at Hastings Church of the Nazarene, 5th and Saunders, Hastings, Nebraska. Entertaining pastor, Rev. A. A. Schneider, 2009 W. Sixth Street, Hastings. Dr. G. B. Williamson presiding.

PITTSBURGH—Assembly, July 18 to 20, at the tabernacle at Alamea Park Camp, Butler, Pa. Entertaining pastor, Rev. Floyd A. Wycoff, 514 W. Penn St., Butler, Pa. Dr. Samuel Young presiding.

KANSAS—Assembly, August 1 to 3, at the Kansas District Nazarene Center, 16th and Plum, Hutchinson, Kansas. Entertaining pastor, Rev. Mark F. Smith, 500 N. Plum, Hutchinson. Dr. G. B. Williamson presiding.

WASHINGTON-PHILADELPHIA—Assembly, August 1 to 3, at Leslie Campgrounds, North East, Maryland. Entertaining pastor, Rev. Monroe Hand, North East, Maryland. Dr. D. I. Vanderpool presiding.

EVANGELISTS' SLATES

Ahleman, Miss Dorothy. Route 3, Oakland City, Indiana.

Richmond, Ind. July 6 to 8
Laurel, Ind. July 9 to 22

Akers, Ira R., and Mary B. 2120 Brookline Ave., Dayton 10, Ohio.

Amos, C. A. East 4th St., Brookville, Ind.
Worthington, Ind. June 18 to July 1

Open dates for July
Armstrong, Alfred H. M.C. 52, Warren, Ohio.

Asbury, Emory G., Jr. Singer, 115 New Bridge St., Bamberg, S.C.

Ashcraft, Jim. % General Delivery, Lorena, Texas.
Atkins, Arthur H. Evangelist, 1318 West 32nd St., Long Beach, Calif.

Atteberry, V. B. P.O. Box 533, Gladewater, Texas.
Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 10, Mo.

Bali, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

Bali, Lenore. P.O. Box 527, Kansas City 10, Mo.

Iola, Kansas (V.B.S.) June 18 to July 1
Rogers, Ark. (V.B.S.) July 9 to 20

Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745; 219 1/2 E. Second St., Hutchinson, Kansas.

Bane Sisters Trio. Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.

Roaring Springs, Pa. Sept. 4 to 13
Banning, R. M. P.O. Box 371, Vincennes, Ind.

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

N'west Okla. Assembly August 15 to 17
West Plains, Mo. Aug. 27 to Sept. 2

Barnes, William. Route 2, Harold Avenue, Franklin, Ohio.

Bass, M. V. 18616 Riverview, Detroit 19, Mich.
Sandusky, Ohio June 18 to July 1

Sidney, Ohio July 8 to 15
Battin, Buford. P.O. Box 527, Kansas City 10, Mo.

Lethbridge, Alberta June 20 to July 1
Bean, L. C. Route 2, Box 733, Sanger, Calif.

Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.

Cenchrca, La. July 5 to 15
New Orleans (Downtown Ch.), La. July 16 to 22

Belew, P. P. P.O. Box 527, Kansas City 10, Mo.
Berry, Dwight D. Walkerville, Michigan.

Berryhill, Noble E. P.O. Box 527, Kansas City 10, Mo.

Bettcher, Roy A. Route 1, Camby, Ind.
Dayton, Tenn. (camp) June 29 to July 8

Indianapolis, Ind.
(Salem Park Camp) July 29 to Aug. 5

Beyer, Henry T. 1742 Lesseps St., New Orleans 17, La.

El Dorado, Ark. July 4 to 15
Reserved July 18 to 29

Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.

North Reading, Pa.
(Dist. Camp) June 29 to July 8

Harrisonville, Pa. (camp) July 13 to 22
Bierce, Joseph. Prater Road, Chattanooga 4, Tenn.

Open dates July 4 to 29
E. Brewton, Ala. July 31 to Aug. 12

Bishop, Joe. Box 41, Yukon, Okla.
Blount, W. A. Song Evangelist, 2201 Chester,

Little Rock, Ark.
Crowley (Ebenezer Camp), La. June 29 to July 8

Sunday City, Texas July 24 to Aug. 5
Boggs, W. E. and Lucille. Evangelist and Artist,

P.O. Box 527, Kansas City 10, Mo.
Sheridan, Ind. June 20 to July 1

Bohannon, C. G., and Wife. Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.

Memphis (Calvary), Tenn. June 26 to July 8
Georgetown, Ill. July 10 to 22

Bomgardner, Harold E. Song Evangelist, 646 Fourth St., Pontiac, Mich.

Boone, Ray. 501 W. Alabama, Anadarko, Okla.

Bouse, Fred. Pennville, Ind.

Bowers, E. J. and Lucille. Evangelist and Singers, 2611 S. Jackson, Little Rock, Ark.

Bowman, Don and Frances. Song Evangelists and Musicians, 815 Suire Ave., Cincinnati 5, Ohio.

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

Brannon, George. 1119 East 37th Place, Tulsa, Okla.

Tullahoma, Tenn. June 19 to July 1

Texarkana, Ark. July 4 to 15

Brinegar, Mildred Brown. Preacher, 114 Magnolia St., Bluefield, W.Va.

Brockmueller, C. W. and Esther. Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.

Brown, Curtis R. Song Evangelist, 1020 Clarendon, N.W.; Canton, Ohio.

Princeton, Ind. June 20 to July 1

Brown, Denver and Wamul. 2031 Layton St., Pasadena, Calif.

Brown, F. C. Route 2, Greenfield, Ohio.

Brown, Marie. 644 E. Woodruff Ave., North Little Rock, Ark.

Brown, Marvin L. 118 N. Washington St., Ke-wanee, Ill.

Buchanan, Sam R. P.O. Box 943, Tyler, Texas.

Bugh, F. H. 735 Cavalier St., San Antonio, Texas.

Bulla, Daniel H. Box 172, Pataskala, Ohio.

Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.

Batt, Ill. June 19 to July 1

Smithfield, Ill. July 3 to 15

Burnem, Eddie and Ann. 2801 Carter Ave., Ash-land, Ky.

Davenport, Iowa June 19 to July 1

Olive Hill, Ky. July 10 to 22

Burnett, W. Evans. P.O. Box 647, Van Horn, Texas.

Burson, H. D. 401 W. Clay St., Houston 6, Texas.

Stephenville, Texas July 4 to 15

Center, Texas July 18 to 29

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

Cleveland, Ind. (camp) July 27 to Aug. 5

Albany, Okla. Sept. 4 to 16

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

Cameron, A. Alexander. Evangelist, 27 Ravine Ave., (% Mrs. Wilson Lane), Yonkers, N.Y.

Carby, Fred T. 1501 W. Third St., Owensboro, Ky.

Carby, A. B. 76 Prospect St., Beacon, N.Y.

Butler, Pa. (Dist. Camp) June 28 to July 8

Cohoes, N.Y. (7-Oaks Camp) July 15 to 29

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

Carlson, Harry and Esther. Evangelists and Musicians, P.O. Box 200, Carbondale, Pa.

Holmes Liberty, Ohio June 21 to July 1

Carmickle, James and Juanita. Song Evangelists and Children's Workers, 818 Greer Ave., Covington, Ky.

Carr, D. H. P.O. Box 146, Lady Lake, Fla.

Carroll, Bob 226 S. Carolina, Mangum, Okla.

Wanette, Okla. July 3 to 15

Chickasha, Okla. July 17 to 29

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

Kingfisher, Okla. July 4 to 15

Belton, Texas July 18 to 29

Cassidy, F. P. 814 Idlewild Ct., Lexington, Ky.

Chambers, Leon and Mildred. Preacher and Singers, Box 386, Fairfax, Ala.

Rock Mills, Ala. July 2 to 8

Shelbyville, Tenn.

(Himesville Ch.) July 25 to Aug. 5

Chapman, G. H. Box 434, Lexington, Okla.

Chatfield, C. C. and Flora Ruth. Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.

Williamsburg, Ind. September 11 to 23

Chickenoft, Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.

Childress, Sammy and Rhea. Song Evangelists, Box 28, Laurel, Ind.

Chinn, Mark T. 807 N. Willow St., Bethany, Okla.

Coffman, Miss Nellie. Evangelistic Singer, 2600 East 33rd St., Chattanooga 7, Tenn.

Collins, Ted. Song Evangelist, 118 Roberts Ave., Haddonfield, N.J.

Conner, Vera; Hodge, Alpha. Song Evangelists and Children's Workers, 1637 Hefner St., Cincinnati 23, Ohio.

Coolidge, C. C., and Wife. Evangelist and Singer, 286 S. Cypress Ave., Columbus, Ohio.

Cooper, G. Essel. 421 W. Fifth St., Greenfield, Ind.

Cope, Jacob and Mildred. Preacher and Singers, Larimore, N.D.

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

Brazil, Ind. (tent) July 11 to 17

Clinton, Pa. (camp) July 19 to 29

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

Crabtree, J. C. 335 S. Plum St., Springfield, Ohio.

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

Omaha, Ill. June 26 to July 8

Reserved July 9 to 23

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

Crist, Wesley F. and Kyle. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

Crutcher, Estelle. 1638 N.W. 8th St., Miami, Fla.

Cummings, Samuel O. Route 3, Fairmount, W.Va.

Daily, R. L. Box 92, Winnfield, La.

Daniels, Bert. Box 151, Meade, Kansas.

Menomonee, Wis. June 21 to July 1

Meade, Kansas July 8 to 15

Darity, Joe T. 18 E. Pacemont Ave., Columbus, Ohio.

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

Bernie, Mo. July 3 to 15

Murfreesboro, Tenn. July 18 to 29

Darnell, Leo, and Wife. Evangelist and Singers, P.O. Box 113, Harrisburg, Ill.

Danville, Ill. June 20 to July 1

Davidson, J. E., and Wife. Evangelist and Singers, 220 S. Metcalf St., Lima, Ohio.

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

Chesterville, Ohio June 19 to July 1

Davis, C. W. and Florence. 930 N. Institute, Colo-rado Spring, Colo.

Council Bluffs, Iowa July 10 to 17

Hastings, Neb. (Dist. Camp) July 20 to 29

Davis, E. O. Box 408, Tabor, Iowa.

Davis, Ella Mae. Song Evangelist, 412 S. Harris St., Indianapolis, Ind.

Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio.

Deal, William. P.O. Box 212, Ashland, Ky.

DeBolt, Ted and Dorothy. Evangelistic Singers, 72 West 151st St., Harvey, Ill.

De Bord, Clifton. Box 1109, Ashland, Ky.

Muncie, Ind. (tent) July

Selma, Ind. Sept. 4 to 16

Dickerson, H. N. 2208 Pollard Rd., Ashland, Ky.

Diffie, Agnes W. 1914 Maryland Ave., Little Rock, Ark.

Heber Springs, Ark. July 9 to 17

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

Latham, N.Y. (Seven Oaks Camp) July 15 to 29

Dixon, Robert J. 14 Presley St., Malden, Mass.

Dobbins, C. H., and Wife. Evangelist and Musicians, 39 Etna Ave., Huntington, Ind.

Cuba, Ill. June 19 to July 1

Belington, W.Va. July 18 to 29

Dobson, J. C. Box 504, Bethany, Okla.

Seward, Alaska July 5 to 15

Fairbanks, Alaska July 17 to 29

Doke-Ogden Evangelistic Party. 123 W. Third St., Duluth, Minn.

Donley, John R. 422 Summitt St., N.W.; Warren, Ohio.

Dotson, Anna Marie. Song Evangelist, Route 1, Box 145, Yorktown, Ind.

Duff, Loren V. Song Evangelist, 329 N. Belleview Place, Indianapolis 22, Ind.

Dunn, T. P. 606 N. Redmond, Bethany, Okla.

Dyer, Mrs. Esther M. Musical Evangelist, R.D. 1, Box 584, Mohnton, Pa.

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

Oildale, Calif. June 20 to July 1

Omaha (Benson), Neb. July 6 to 15

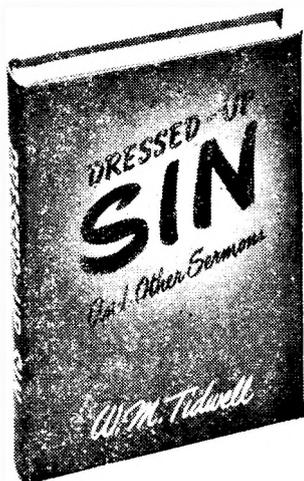
Elkins, William, Jr. 708 Highland Drive, Knoxville 18, Tenn.

Elkins, W. T. (Bill). Wurtland, Ky.

Ellwanger, C. William and Twyla. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.

Roanoke, Va. June 20 to July 1

Caruthersville, Mo. July 4 to 15



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Erdman, H. A. 530 Idaho St., Gooding, Idaho.

Epp, J. R. 932 N. Third, Springfield, Ill.

Ervin, Betty. Song Evangelist, Route 3, Weiser, Idaho.

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

Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.

Fagan, Harry and Cleona. Singers and Musicians, Shelby, Ohio.

Farmer, Charles F. and Virginia. Evangelists and Singers, P.O. Box 266, Grand Blanc, Mich.

Farnsley, Floyd. Star Route, New Albany, Ind.

Farris, A. A. P.O. Box 217, Science Hill, Ky.

Faver, J. R., and Wife. Preacher and Children's Workers, 517 12th St., Henderson, Ky.

Feazell, M. F. 307 30th St. West, Charleston, W. Va.

Fee, A. W. 798 Pentiction Ave., Pentiction, B.C. Felter, H. J. Box 87, Leesburg, N.J.

Ferguson, Edw. R. and Alma. Preacher and Singers, P.O. Box 542, Port Huron, Mich.

Wilmington, N.Y. (camp) June 26 to July 8
Copetown, Ontario July 11 to 22

Fetters, Fred W. P.O. Box 527, Kansas City 10, Mo. Grants Pass, Ore. July 2 to 15

Files, Gloria; and Hoffman, Marion. Song Evangelists, Wiley Ford, W.Va.
Clarksburg, W.Va. June 20 to July 8
Wash.-Phila. Dist. Home Miss. July 17 to 29

Finger, Maurice and Naomi. Preacher and Singer, 529 East 4th St., Northampton, Pa.

Fisher, C. Wm. P.O. Box 527, Kansas City 10, Mo. Fitch, George L. 710 Lincoln St., South Cle Elum, Wash.

Fitch, James S. 2600 Losantville Rd., Cincinnati 13, Ohio.

Fleming, Bona. 341 West 9th Ave., Columbus 1, Ohio.
Alexandria, La. (Dist. Camp) June 26 to July 3
Summerville, N.Va. (Dist. Camp) July 5 to 16
Ford, James and Ruth. Preachers and Singers, Route 5, New Castle, Ind.
Mendota, Ill. June 18 to July 1

Fowler, Ira and Naomi. Preacher and Singers, Hollywood, Maryland.
S. Dak. Dist. Home Miss. June 20 to July 29

Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa. Franklin, Cletus. % General Delivery, Odon, Ill.

Free, O. S. Box 931, Little Rock, Ark.
Oklahoma City (Fair Pk.), Okla. July 4 to 15
Hydro, Okla. July 18 to 29

Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga. Garrett, Thomas. 4605 Highland Ave., Chattanooga, Tenn.

Geeding, W. W. and Wilma Raker. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.

Mauston, Wis. (tent) June 27 to July 8
Chippewa Falls, Wis. (tent) July 10 to 22

Glaze, D. A. Evangelist, Box 417, Valparaiso, Ind. Glendening, W. R., and Wife. Preacher and Musicians, 504 N. Cooper Ave., Colorado Springs, Colo.

Gordon, Maurice F. 2417 "C" St., Selma, Calif. Gould, Arthur W. P.O. Box 527, Kansas City 10, Mo.
Reserved for rest June 27 to July 8
Tilden, Ill. (camp) July 12 to 22

Granger, Marjorie. Song Evangelist, 4245A McRae Ave., St. Louis 10, Mo.

Gray, Paul. P.O. Box 527, Kansas City 10, Mo.
Nashville (Fatherland), Tenn. June 27 to July 8
Santa Fe, Tenn. July 11 to 22

Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
No. Dak. Dist. Camp June 28 to July 8

Gregory, H. A. 3323 Hedgerow Drive, Dallas 19, Texas.

Gregory, Paul W. Song Evangelist, 11748 Wyoming, Detroit 4, Mich.

Gretzinger Evangelistic Party. 1318 Mar Vista, Pasadena, Calif.
Redlands, Calif. June 20 to July 1

Griffith, Glenn. 1304 Schley, Nampa, Idaho.

Griffith, R. E. and Dorothy. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

Groves Sisters. Singers and Chalk Artist, Bruceton Mills, W.Va.

Grubbs, R. D. Route 2, Box 220, Covington, Ky. Gruver, Eva. Evangelist, P.O. Box 1212, Hutchinson, Kansas.

Gullett, Langley E. 2104 Broadway, Catlettsburg, Ky.

Guy, John D., and Wife. Evangelist and Singers, Delroy, Ohio.

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
Worthington, Ind. June 18 to July 1
Paoli, Ind. July 2 to 15

Hacker, Alton E. 329 E. Pomona St., Santa Ana, Calif.

Haden, Charles E. 905 Triplett St., Owensboro, Ky. Cave City, Ky. June 19 to July 1
Edmonton, Ky. July 3 to 15

Haggard, W. E. Route 4, Hamilton, Ohio.

Hale, James A. and Faye. Preacher and Singers, Box 357, West Tulsa 7, Okla.

Hall, David, Wife, and four-year-old Son. Preacher and Chalk Artist, 509 N. Maple, McPherson, Kansas.

Hamilton, Jack and Wilma. Evangelist and Musicians, Box 172, Hays, Kansas.

Hamilton, Mark. 2220 Harrod St., Ashland, Ky. Kings Mountain, Ky. June 19 to July 1
Paoli, Ind. July 2 to 15

Hamric, Lee L. 766 Sycamore St., Abilene, Texas.

Hankins, A. K., and Wife. Preacher and Singers, 208 1/2 S.E. 4th St., Evansville, Ind.
Vincennes (N. Side), Ind. June 18 to July 1

Harding, U. E., and Wife. Box 71, Arcadia, Fla. Bryantsburg, Ind. (camp) July 4 to 11
Stapleton, Ga. (camp) July 12 to 22

Harding, Whitcomb and Maridel. Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo. Oakland (Elmhurst), Calif. June 19 to July 1

Harrington, W. N. Rt. 3, Box 280-B, Gainesville, Fla.

Harris, R. S. 432 1/2 Frederick St., Huntington, Ind. Harrod, John W. Box 309, Red Key, Ind.
Rutland, Ohio June 19 to July 1
Brocton, N.Y. July 3 to 15

Hart, Charles W. Song Evangelist, Route 3, Greenfield, Ind.

Hart, H. J. Route 1, Nampa, Idaho.

Havener, J. D. Box 401, Bourbonnais, Ill.
Mathews, Mo. July 3 to 15
Clyde, Ohio August 15 to 26

Hayes, Thomas. P.O. Box 527, Kansas City 10, Mo. Boone, Iowa (camp) July 6 to 15
Grand Saline (Naz. Chapel), Tex. July 22 to Aug. 5

Haynes, O. F. 1638 Seventh Ave., Charleston 2, W.Va.

Henbest, C. L. Box 345, Rogers, Ark.
Bonham, Texas July 4 to 16
Tyler, Texas July 18 to 29

Henck, Nelson H. 120 Audrey Ave., Brooklyn 25, Md.

Henson, J. C. Bethany, Okla. July 3 to 8
Artesia, N.M. July 10 to 15
Fairview, Okla. July 10 to 15

Heslop, Mrs. Norah. 1260 N. Belleview Place, Indianapolis 22, Ind.
Candy, Ind. (Camp) July 16 to 21

Hiatt, D. L. 323 Clinton Ave., Farmer City, Ill.

Hicks, Fred. 233 N. Walcott St., Indianapolis, Ind. Highland, Tenn. July 2 to 15

Higgins, C. A. 1083 North 9th St., Las Cruces, N.M.

Higgs, Mrs. Margaret Kadijan. Song Evangelist, 1249 Cordova St., Glendale 7, Calif.

Hollingsworth, Ted, and Wife. Preacher and Singer, 102 West 30th, Austin, Tex.
Open dates for July

Holsø Evangelistic Party. Preacher and Singers, 5332 Summer Ave., Ashtabula, Ohio.
Cherry Valley, Ohio June 26 to July 8
Reserved July 10 to 20

Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.

Hooker, H. H. Box 832, Jasper, Ala.
Nauvoo, Ala. June 26 to July 8
Alabama Dist. Assemb. July 11 to 13

Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Olivet, Ill.

Houts, Jack. 506 South 4th St., Chickasha, Okla.

Howard, A. S. 1144 N.W. 41st St., Oklahoma City, Okla.

Howland, Mary. Route 5, Coldwater, Mich.

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

Humble, Ralph and Lois. Song Evangelists, 2211 Indiana Ave., New Castle, Ind.

Hungate, Robert and Delores. Singers and Children's Workers, Newburgh, Ind.
Zanesville, Ohio (camp) June 19 to July 1
Arthur, Ind. (tent) July 17 to 29

Hurd, M. E., and Wife. Musicians and Singers, Box 1, Union Gap, Wash.

Irby, Loran. P.O. Box 108, Kokomo, Ind.
Pine Ridge Sioux Res., S.D. July 4 to 12
Vicksburg, Mich. (Assemb.) July 13 to 15

Iseberg, Donald T. Artist-Evangelist, Box 388, New Cumberland, Pa.

Israelson, N. M. P.O. Box 527, Kansas City 10, Mo.

Jackson, R. V. Sparks Hill, Ill.
Lafayette, Ind. June 17 to July 8
Charleston, Mo. July 12 to 22

James, A. L., and Wife. Evangelists and Reader, 300 N. Seventh St., McAllen, Texas.

Jarvis, Homer. Song Evangelist, 3 Oakside Ave., Mishawaka, Ind.

Jerrett, Howard W. 2207 Pinecrest Drive, Ferris, Mich.

Johansen, Kenneth. 1101 McLean St., Falls City, Neb.
Johnson Sisters. Preacher and Singers, 1272 N. Allen Ave., Pasadena, Calif.

Johnson, Andrew. Wilmore, Kentucky.
Palmer, Mass. July 6 to 15
Winona Lake, Ind. July 17 to 20

Johnson, Paul and Ruth. Singers and Musicians, 3333 S. Third St., Springfield, Ill.

Johnson, Spencer. 417 Hatley Drive, Bethany, Okla. Hillsboro, Texas June 27 to July 8
Devil, La. July 11 to 22

Jones, A. K. 519 Commercial St., Danville, Ill. Weatherford, Okla. July 5 to 15
Lamasco, Texas July 19 to 29

Jones, Lum. Ada, Okla.

Jones, Willard F. Lexington Park, Maryland.

Kauffman, Elmer H. 134 Grand View Ave., Wollaston 70, Mass.

Keith, Donald R. Evangelist, P.O. Box 527, Kansas City 10, Mo.
Moncton, N.B. (conv.) July 4 to 8
Freeport, Maine July 11 to 22

Keller-York Party. Singers and Musicians, Box 256, Seelyville, Ind.

Kelly, Arthur E. 331 Whaley St., Columbia, S.C. Lewisburg, Tenn. June 19 to July 1

Kennedy, Ernest M. and Orela. Evangelist and Singers, % Gen. Del., Vicksburg, Mich.

Kennedy, Harold L. and Lottie Mae. Preacher and Chalk Artist, P.O. Box 535, Muncie, Ind.

Key, Donna E.; and Kelsea, Helen E. Preachers and Musicians, 1136 Wesley Ave., Pasadena 7, Calif.

Killion, Robert L. and Madge. Singers and Musicians, Vicksburg, Mich.
Michigan Dist. Camp July 13 to 22
Pasadena, Calif. (Dist. Camp) August 12 to 22

Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich. Portage, Wis. June 26 to July 8
Reserved July 12 to Aug. 12

Kime, Hazel F. Song Evangelist, 7123 E. Colfax Ave., Denver, Colo.
Yampa, Colo. (V.B.S.) June 20 to July 1

King, Paul and Lucille. Evangelist and Singer, 2004 Kearns Ave., Pittsburgh 5, Pa.

Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.
Bowie, Texas July 3 to 15
Dumas, Texas July 17 to 29

Kuykendall, P. E. P.O. Box 978, Hendersonville, N.C.

Lampkin, George T. 718 West 10th, Tulsa 14, Okla. Lanterman, R. S. 5063 43rd St., Red Deer, Alberta.

Latham, Joy and Mary E. 18 Allen Ave., Wyoming, Cincinnati 15, Ohio.
Auburn, Ind. June 25 to July 1
So. Calif. Dist. Camp July 23 to 29

Lee, Mason. 217 Division St., Huntington, W.Va. Birmingham (Ensley), Ala. June 25 to July 1
Peru, Ind. July 3 to 15

Leetch, Don. 129 W. Francis Ave., La Habra, Calif. Lelh, Martin. 721 E. Foothill Blvd., Monrovia, Calif.

Leverett Brothers. Preachers and Singers, 408 East 10th, Lamar, Mo.
Milford, Ill. June 20 to July 1
Ava, Mo. July 4 to 15

Lewis, E. E. 303 N. Main, Ironton, Mo.

Lewis, Ellis. 208 N. Donald, Bethany, Okla.
Chandler, Okla. June 20 to July 1
Colorado District July 3 to 15

Lewis, Howard and Irene. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.

Lewis, Roy R. Route 1, Albany, Ind.

Lipker, Charles H. Route 2, Cardington, Ohio.

Lippy, Eli. 1023 Edison Ave., Hamilton, Ohio.

Littrell, Dick and Doris. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.

Long, Paul W. Gen. Del., North Little Rock, Ark. Long, Robert and Helen. Evangelist and Singers, 514 W. Penn St., Butler, Pa.

Longnecker, J. L. 45 Main St., Valley Park, Mo. Iasco, Mo. July 3 to 15
Greensboro, Ind. July 16 to 29

Lutz, L. K. Box 344, Olivet Nazarene College, Kankakee, Ill.

Lykins, C. E. Goshen, Ind.

MacAllen, L. J. 378 Lafayette Rd., Medina, Ohio. Nekosco, Wis. June 19 to July 1
Wisconsin Dist. July 3 to 15

Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.
Middleport, Ohio June 26 to July 8

Maddox, J. Stewart. 21 West 14th St., Danville, Ill.

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.

Martin, John C. Song Evangelist, Box 503, Bethany, Okla.

Martin, Stephen. Box 359, Pierson, Iowa.

Mason, W. T., and Wife. Evangelists, Advance, Mo. Mathews, L. B., and Wife. Evangelist and Singer, 2208 18th Ave. South; Nashville 4, Tenn.

Matthews, Clifton T. 53 Nassau Ave., Freeport, N.Y.

Maule, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
Marshall, Mo. June 20 to July 1
Baton Rouge, La. July 4 to 15

May, Buddie. 328 Greenup Ave., Ashland, Ky.

McCart, R. H. and Edna. Preacher and Singer, 4100 Quitman St., Denver 12, Colo.

McCoy, L. W. 1419 Tiffin Ave., Des Moines, Iowa.

McDowell, Mrs. Doris McAlpin. 1959 S. Sherbourne Drive, Los Angeles 34, Calif.

McKinley, Pauline. Song Evangelist, P.O. Box 158, Greenfield, Ind.

McVay, Charles and Pauline. Song Evangelists, 343 West 41st St., Tucson, Ariz.

Meadows, Naomi. Evangelist, 3119 Eden Ave., Cincinnati 19, Ohio.

Dahlgren, Ill. June 19 to July 1

Argyllite, Ky. July 15 to 29

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.

Colorado District July

Kansas Dist. Assembly Aug. 1 to 3

Messer, Haley. P.O. Box 527, Kansas City 10, Mo.

Tulsa, Okla. (Central) June 20 to July 1

Grand Prairie, Texas July 3 to 15

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.

Harper's Ferry, W.Va. July 4 to 15

Fayetteville, Tenn. July 18 to 29

Milby, Thomas. Clarkson, Kentucky.

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio.

Miller, Basil W. 86 E. Loma Alta, Altadena, Calif.

Tuttle, Okla. July 15 to 29

Rossville, Ga. Sept. 5 to 16

Miller, James. Route 17, Box 609, Indianapolis 44, Ind.

Ft. Smith, Ark. July 3 to 15

Effie (Riverside), La. July 17 to 29

Miller, James F., and Wife. Preachers and Singers, 9736 Campus Ave., Jacksonville 8, Fla.

Miller, Leita Dell. % Trevecca Nazarene College, Nashville 10, Tenn.

Plymouth, Ind. July 4 to 15

Yorktown, Ind. July 18 to 29

Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.

Charlotte (Thomasboro), N.C. July 2 to 8

Marietta, Ga. July 9 to 15

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.

Reserved June 25 to August 5

Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Valier, Pa.

Moore, J. E. 2673 Crest Ave., Dallas, Texas.

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 10, Mo.

Pasadena 7, Calif.

(2037 E. Mountain) June 26 to July 20

Fredericktown, Mo. (Dist. Camp) July 23 to 29

Moore, S. T. Box 777, Lafayette, Ind.

Lansing, Mich. (Indian Camp) June 26 to July 8

Mooshlan, C. Helen. P.O. Box 527, Kansas City 10, Mo.

Southeastern States June 15 to July 27

New England July 28 to Aug. 30

Morgan, W. D. Leavenworth, Wash.

Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.

Harwood, Md. (tent) July 8 to 25

E.N.C. Tour July 28 to Aug. 19

Morton-Pollard Evangelistic Party. Preachers and Singers, % Rev. Harold Small, Stinesville, Ind.

Mounts, Dewey. Olivet Nazarene College, Box 275, Kankakee, Ill.

Mundell, Winfield A. 708 N. Mueller St., Bethany, Okla.

Murphy, Herschel and Velma. Preacher and Singers, 2221 20th St., Lubbock, Texas.

De Queen, Ark. June 20 to July 1

Musical Messengers (Don Ratliff and Wife; Paul Jester and Wife), 9107 Hibben Ave., Indianapolis, Ind.

High Point, N.C. June 20 to July 1

Dayton, Ohio July 3 to 15

Neely, B. F. 111 N. Beaver, Bethany, Okla.

Heavener, Okla. June 24 to July 8

Alabama July 15 to 30

Neff, Nettie W. 100 Beulah Park Drive, Santa Cruz, Calif.

Nelson, Charles Ed. 208 North 6th, Rogers, Ark.

Nelson, E. P. 317 N. Riley Ave., Indianapolis, Ind.

Newcome, Chester A. 457 Garfield Ave., Newark, Ohio.

Newell, Nava. Song Evangelist, 1803 W. Second, Spokane, Wash.

Nichols, Dorrance and Esther. Evangelist and Musicians, Bloomsburg, Pa.

Canal Fulton, Ohio July 4 to 15

Woodfield, Ohio July 18 to 29

Noggle, Ray O. Blind Evangelist, 345 Boyd St., Harrisburg, Pa.

Norton, Joe. Box 143, Hamlin, Texas.

Colorado City, Texas June 27 to July 8

McLean, Texas July 11 to 22

Notstine, S. Ellsworth. P.O. Box 527, Kansas City 10, Mo.

Oakley, Jesse and Mae. 1918 Hilton Ave., Ashland, Ky.

Olin, Harry and Joan. Preacher and Singer, Caulterville, Ill.

Parker, J. H. 3102 Windsor Ave., Baltimore 16, Md.

Open time June 26 to July 22

Freeport, L.I. (camp) July 22 to Aug. 5

Parry, Elwood M. Song Evangelist, R.D. 1, Bethlehem, Pa.

Patrone, D. E. P.O. Box 817, Alliance, Ohio.

Mishawaka, Ind. June 19 to July 1

Reserved July 3 to 29

Payne, L. M. Box 257, Bethany, Okla.

Pease, Denver. Evangelist, 14 N. Dayton St., Rockford, Mich.

Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.

Trevecca College Tour June 6 to Sept. 2

Pestana, George C., and Wife. Evangelist and Singers, 1743 Sunnysvale Ave., Walnut Creek, Calif.

Peterson, Edna; and Thlessen, Emma. Preacher and Singer, 1212 Tenth Ave. So., Nampa, Idaho.

Phipps, Hubert, and Wife. Song Evangelists, 911 Vine St., Hamilton, Ohio.

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.

S. Car. Dist. Camp July 2 to 8

Flora, Ill. (camp) July 12 to 22

Pierce, Fern M. P.O. Box 527, Kansas City 10, Mo.

Piercy Trio. Song Evangelists and Musicians, 410 S. Clay St., Fairbury, Ill.

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio.

Montpelier, Ohio (V.B.S.) June 25 to July 6

Payne, Ohio July 9 to 20

Plummer, Chester D. R.F.D. 7, Box 173, Columbus, Ind.

Donalsonville, Ga. July 4 to 15

Columbus, Ind. (camp) July 19 to 29

Pointer, Lloyd B. Rt. 1, Box 1178, Edmonds, Wash.

Prigden, C. P. 2325 W. Second, Dayton, Ohio.

Open dates for July

Puitts, Bertha. P.O. Box 527, Kansas City 10, Mo.

Baxter Springs, Kans.

(Pleasant View Ch.) June 20 to July 1

K.C. Dist. Home Miss. July 3 to 15

Purkhiser, H. G. 3627 Hudson Drive, Youngstown 11, Ohio.

Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla.

West Va. Dist. Camp July 5 to 15

Elwood, Ind. (Union Meet.) July 17 to 29

Raker, W. C. Smithfield, Ill.

Carlton, Ill. (city-wide, tent) June 24 to July 15

Iowa District July 17 to 29

Reasoner, Eleanore. Song Evangelist, 1109 Maple Row, Elkhart, Ind.

Dahlgren, Ill. June 19 to July 1

Argyllite, Ky. July 15 to 29

Reed, Steward. Box 297, Carthage, Mo.

Russell, Kans. (Home Miss.) June 26 to July 8

One week open July 10 to 15

Reynolds, D. C. Indian Evangelist, 805 N. Western Ave., Oklahoma City, Okla.

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

Rice, Ralph. 444 N. Blaine, Bradley, Ill.

Oswego, Kansas July 18 to 29

Delta, Ohio July 18 to 29

Richards Trio. Preacher and Singers, Loomis and River St., Sparta, Mich.

Richardson, Harold S. and Flossie. Evangelist and Singers, Route 4, Muncie, Ind.

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

Rincker, Max E. Box 137, Stewardson, Ill.

Rineberger, C. C., and Wife. Evangelist and Singers, 10203 Driver Ave., Overland 14, Mo.

Ring, O. F. Box 164, Intercession City, Fla.

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

Elk City, Okla. July 11 to 22

Emmett, Idaho Aug. 23 to Sept. 2

Robinson, Mrs. Joy Dean (Smith). Song Evangelist, 94 Bartlett Ave., Erlanger, Ky.

Fremont, Ohio Sept. 4 to 16

Robinson, Mrs. Lillian. Box 57, Wheeler, Texas.

Rock, Clinton A., Sr. 3125 Forest Lawn Ave., Omaha 12, Neb.

Roddy, Frank. 128 Jefferson St., Marion, Ohio.

Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.

Memphis (Calvary), Tenn. June 26 to July 8

Seven Oaks Camp, N.Y. July 15 to 29

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

Eustis, Fla. June 24 to July 22

S.W. Ind. Boys' and Girls' Camp July 29 to Aug. 4

Rogers, Mary Ellen. Singer, 3142 Vichy Ave., Napa, Calif.

Roney, F. N. P.O. Box 85, Opdyke, Ill.

Rowland Evangelistic Party, A. C. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.

N.W. Ill. Dist. July 4 to 15

Edinburg, Ind. July 19 to 29

Rushing, R. S. 501 N. Mueller, Bethany, Okla.

Rushing, V. S. and Mae. Evangelist and Singers, 2115 Mabert Rd., Portsmouth, Ohio.

Anniston, Ala. June 27 to July 8

Millport, Ala. (Assem.) July 9 to 15

Sargis, Mrs. Beulah. Song Evangelist, 834 Newport Ave., Chicago 13, Ill.

Savage, F. C. P.O. Box 207, Kokomo, Ind. N.W. Ind. Dist. June 17 to July 15

Antlers, Okla. July 17 to 29

Scarlett, Don S. 901 South 4th St., Terre Haute, Ind.



SERVICEMEN'S CORNER

LT. TONDRA H. BORDER writes from a Station Hospital in Sendai, Japan, where he is recuperating from a shoulder wound, that he has contacted a number of Nazarene men. Dan Fearn, from Detroit, was hospitalized there for a while. Chaplain George Laurie was in for a physical checkup. Lt. Border continues in his letter: "I had fellowship with Major Claybourne Engleman and his family in Yokohama. They are Nazarenes from Indiana. They introduced me to the Yokohama Nazarene pastor, Rev. Kitagawa, and wife.

"Sgt. ~~Malvin~~ Wado, a Nazarene from Abilene, Texas, wrote me from Korea two weeks ago. He gave a good testimony of how the Lord was with him in the battle zone.

"Isaiah 41:10 has been my favorite scripture, especially in the battle area. The Lord has been our Keeper and real Companion. We praise Him for His matchless grace. All the boys I've met and talked with so far are being loyal to Christ and a real credit to our church.

"I appreciate the church sending us the reading material."

LT. TONDRA H. BORDER

"I want to thank you for sending me our church periodicals. I enjoy reading them a lot. I also pass them along to my buddies. I'm a Nazarene myself and I'm proud of the way they stand behind us in the prayer and letters of encouragement while in service."

RAY CARNETT,

Charleston, South Carolina

"I enjoy reading the periodicals and look forward for them each month.

"Being on board a ship and out at sea most of the time, religious literature is hard to get. So there are about fifteen boys besides myself, under the direction of our chaplain, who are studying the Gospels.

"We are also glad that the people back home are praying for us."

LEONARD L. TIBBS

U.S.S. "Buck"

"I would like to give my thanks also for the sending of this vital literature to me. It has helped me live a Christian life here in the service, and it also gives me some idea of what is going on in our churches at home."

DANIEL FEARN

Osaka Army Hospital

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4-15-52 CC

- Schultz, Walter C. Song Evangelist, 707 S. Chippewa St., Owosso, Mich.
 Open dates July 1 to Aug. 12
 Chandler, Ind. (camp) Aug. 16 to 26
 Scott, Cyril E. Box 354, Elverta, Calif.
 Scott, Earl P., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Seel, J. Lester and Edna M. Preacher and Musicians, 1301 29th St., Ashland, Ky.
 Inez, Ky. July 4 to 15
 Cincinnati (Mt. Wash.), Ohio July 18 to 29
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Shaffer, G. H. 1344 E. Main St., Muncie, Ind.
 Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
 Winchester, Ind. July 15 to 29
 Concord, N.C. August 3 to 12
 Shearer, U. B., and Wife. Singers and Musicians, 106 Sterrett Ave., Covington, Ky.
 Sherron, Howard O. Song Evangelist, Lynn, Ind.
 Shoemaker, John. 1218 Cleveland Ave., Hobart, Ind.
 Bell Gardens, Calif. June 19 to July 1
 Sigler, Ray. Song Evangelist, 195 N. Wabash Ave., Bradley, Ill.
 Silvernail, Donald R. Route 3, Hastings, Mich.
 Hudson, Mich. June 18 to July 1
 Simms, Vera Lois. Evangelist, Glencoe, Ohio.
 Charleston, W.Va. (Cross Lanes)
 June 18 to July 1
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Indianapolis (E. Side), Ind. June 19 to July 1
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
 Sloan, Carmon G. P.O. Box 287, Paris, Tenn.
 Salem, Va. (camp) June 28 to July 8
 Open time July 12 to 22
 Smeltzer, R. J. 428 King St., Ravenna, Ohio
 Jefferson, Ohio June 24 to July 1
 Smith, Arthur, and Son. Song Evangelists, Route 7, Hamilton, Ohio.
 Smith, Bernie. Box 145, Harrisburg, Ill.
 Honolulu, Hawaii June 19 to July 9
 Portland, Ore. (Dist. Camp) July 12 to 22
 Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio.
 Smith, Charles Hastings. 1514 Robinson, Conway, Ark.
 Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.
 Franklin, Pa. (camp) July 5 to 15
 Smith, Jola V. Song Evangelist, 4690 Clay St., Denver 11, Colo.
 Denver, Colo. (S. Side V.B.S.) July 9 to 20
 Denver, Colo. (Dist. Camp) July 23 to 29
 Smith, Paul R. and Hallie. Evangelist and Singers, 214 N. Redmond, Bethany, Okla.
 Lebanon, Mo. June 19 to July 1
 Smith, Raymond V. 565 West Drive, Woodruff Place, Indianapolis, Ind.
 Snow, Donald E. 206 Garden St., Goshen, Ind.
 West. Ohio Dist. Camp August 3 to 12
 Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
 Indianapolis (E. Side), Ind. June 18 to July 1
 Snow, W. H. 502 Mississippi St., Amarillo, Texas
 Yampa, Colo. June 20 to July 1
 Colo. Dist. Assemb. July 4 and 5
 Sparks, Burl. Song Evangelist, 709 E. Third St., Seymour, Ind.
 Sparks, Sammy. 3416 Central Ave., Ashland, Ky.
 Princeton, Ind. June 20 to July 2
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Pittsburgh Camp June 28 to July 8
 Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
 Bloomington, Ill. (camp) July 5 to 15
 Pittsburgh, Pa. (camp) July 19 to 29
 States, L. Wayne. 308 N. Chestnut, Colorado Springs, Colo.
 Stephens, Joe A. 3301 S. Santa Fe St., Oklahoma City, Okla.
 Steininger, Dwight F. 1819 S. Third St., Terre Haute, Ind.
 Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
 Keokuk, Iowa (camp) June 21 to July 1
 Mt. Pleasant, Mich. (camp) July 5 to 15
 Stewart, Paul J. 500 W. Heron, Denison, Texas.
 Stockton, Fred G. and Ima Viola. Preacher and Singer, 1616 Third St., Enumclaw, Wash.
 Stone, Grant and Ola. Song Evangelists, Kennicott, Ky.
 Strack, W. J. Box 215, New Lyme, Ohio.
 Striegel, E. L. 229 S. Findlay, Norman, Okla.
 Stumbaugh, Mrs. M. A. Evangelist, P.O. Box 527, Kansas City 10, Mo.
 Stunck, H. G. Evangelist, % Trevecca Nazarene College, Nashville 10, Tenn.
 Sumner, Robert and Louise. Evangelist and Singers, 2215 Maplegrove, Dayton 4, Ohio.
 Cattlett, Va. June 20 to July 1
 Felicity, Ohio July 18 to 29
 Swatwell, C. C. Farmington, Iowa.
 Sweet, Fred. Box 58, Many, Louisiana.
 Sweeten, Howard W. Ashley, Illinois.
 Talbert, George H., and Wife. Evangelist and Singers, Box 438; 409 N.E. 13th St., Abilene, Kansas.
 Reserved to September 1
 Tarvin, E. C. California, Kentucky.
 Felicity, Ohio July 3 to 15
 Taylor, B. W. Evangelist, 3418 24th, Lubbock, Texas.
 Taylor, E. E. 208 W. Martin St., East Palestine, Ohio.
 Teare, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
 Thomas, Clifton T., and Wife. Preacher and Singers, St. Petersburg, Pa.
 Saratoga Springs, N.Y. June 19 to July 8
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
 Seary, Ark. July 4 to 15
 Terre Haute, Ind. July 25 to Aug. 5
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Wardell, Mo. July 18 to 29
 Tink, W. W. P.O. Box 527, Kansas City 10, Mo.
 St. Paul, Minn. July 1 to 10
 Columbus, O. (camp) July 20 to 30
 Tinsley, J. N. P.O. Box 527, Kansas City 10, Mo.
 Tompkins, Laura and Orma. Evangelistic Singers, 351 Maple St., Plymouth, Mich.
 Toney, C. E. % Gen. Del., Louisville, Ga.
 Gainesville, Fla. June 24 to July 8
 Tenle, Ga. July 15 to 29
 Troesch, Mrs. Lena M. 320 E. Ercoupe Dr., Oklahoma City 10, Okla.
 Turner, Maurice and Aline. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Uehlein, James C. Song Evangelist, 1101 St. Gregory St., Cincinnati 2, Ohio.
 Van Slyke, D. C. 508 16th Ave. South; Nampa, Idaho
 Walters, Okla. (tent) July 3 to 15
 Duncan, Okla. July 17 to 29
 Vaughn, L. L., and Wife. Preacher and Singers, 1403 Young St., Henderson, Ky.
 Victory Singers (Colored). 7429 Wykes Ave., Detroit, Mich.
 Volk, Harold L. 515 Holly St., Nampa, Idaho.
 Wade, E. Bruce. Song Evangelist, 6238 Petain, Dallas, Texas.
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
 Reserved July 3 to 15
 Nashville, Tenn. (First Ch., tent) July 18 to 29
 Walker, Jesse C. McCune, Kansas.
 Ward, Lloyd H. and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
 Brighton, Tenn. June 26 to July 8
 Michigan Dist. Assemb. July 12 to 14
 Weatherby, T. O. 116 Lake Lowell Ave., Nampa, Idaho.
 Weaver, Paul R. 900 E. Douglas St., Roseburg, Oregon.
 Weber, Miss Christine. Song Evangelist, 5351 N. 34th St., Milwaukee 9, Wis.
 Weigel, Oliver C. 2317 W. Shadowlawn Dr., Beaumont, Texas.
 Weiss, A. G. P.O. Box 527, Kansas City 10, Mo.
 Caney, Kansas June 20 to July 1
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
 Wickham, Pauline. Evangelist, Friendly, W.Va.
 Williams, Clyde E. Route 2, Adrian, Mich.
 Williams, J. E. P.O. Box 527, Kansas City 10, Mo.
 Williams, Roger and Janet (Smith). 1330 East 36th St., Kansas City, Mo.
 Nartownville, Kans. July 15 to 22
 Nacoma, Tenn. (camp) July 29 to Aug. 5
 Williams, Silas (Mickey). 335 Hanson Ave., Indianapolis, Ind.
 Williams, Trafton D. Box 15, Siloam Springs, Ark.
 San Leandro, Calif. July 4 to 15
 Porterville, Calif. July 18 to 29
 Willis, Harold J., and Wife. Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.
 Glidden, Iowa (camp) July 3 to 15
 Yankton, S.D. July 18 to 29
 Willison, Otto R. Box 223, Antlers, Okla.
 Wilson, Ernest J. 385 McLeod St., Ottawa, Ontario.
 Wilson, Matthew V. 400 N. Rock Island, El Reno, Okla.
 Winland, C. B. R.D. 5, Mt. Vernon, Ohio.
 Winsch, Edna L. Song Evangelist, 715 Cleveland Ave., Racine, Wis.



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