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holiness

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH" -John 17:17

Limiting God

General Superintendent Vanderpool

GOD IS measureless in His *material resources*. Making worlds is but pastime with God. His rivers of matchless *love and grace* flow on at full tide, ever supplied by the fountain opened on Calvary. The depth of His *wisdom* never can be sounded. He has great untapped reservoirs of *spiritual power*. He never changes with the passing of the years. There is no shadow of His turning. His faithfulness is assured. Our God is grace, power, wisdom, and faithfulness personified.

To say that such a God can be limited seems paradoxical. It is a fact that we can limit God, because He has restricted access to His resources by certain laws; by our failure to obey these laws we may limit God in what He would do for us.

Unbelief was the factor that limited God in His endeavor to bring Israel immediately into the promised land. "Yea, they turned back and tempted God, and limited the Holy One of Israel." Unbelief will cut the faith line over which God operates. Jesus did not many mighty works in His own country because of unbelief.

Disobedience in the life of King Saul locked God's storehouse doors, and limited God in His giving to Saul. A *wrong choice* limited God in His program for the life of the rich young ruler who went away sorrowful, when God would have had it otherwise. Jesus said to Jerusalem, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Thus was God limited.

Lack of prayer limits God's giving to us. James said, "Ye have not, because ye ask not." Jesus challenges His disciples to release God through prayer when He says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Indeed, it is late—it may be later than we think—but it is not too late for each one of us to furnish God a believing heart, an obedient life, a surrendered will, and a spirit of prayer. Through all of these mediums He may work fully to consummate His plan for us and others.

We must not limit God when He waits with all of His best for each of us.

August 20, 1951

TELEGRAMS

Newton, Kansas—One of the greatest assemblies of the Kansas District just concluded at Hutchinson, Kansas, with Dr. G. B. Williamson presiding; his ministry was wonderfully accepted. Rev. Ray Hance greatly appreciated; received 284 votes out of 290, for district superintendent. Net increase in church membership of 320; General Budget overpaid \$11,000; total giving for the year \$655,366. Gains in every department, and three new churches organized.—CLIFTON NORELL, *District Secretary*.

Pasadena, California—Los Angeles District just closed four great summer camps; total registration 521. God gave us a gracious harvest of souls; hundreds saved. God's seal and blessings were certainly manifest. No program of our church pays greater spiritual dividends than summer camps.—LYLE K. POTTER, *District Sunday-School Promotional Secretary*.

NEWS IN BRIEF

On Friday, August 3, during the Kansas District Assembly at Hutchinson, Rev. A. R. Bean, Nazarene elder, died of a heart attack. He served as pastor of the church in Atwood, Kansas, during the past assembly year.

Ronald Carl III died on July 27; he was the infant son of Rev. Ronald C. and Ruth Bishop, Nazarene missionaries in Belize, British Honduras.

Word has been received from Pastor Fred Fike of Kingston, New York: "Church auditorium originally built from portable tabernacle collapsed during remodeling. Total salvage less than \$2,000. Congregation^t with faith, vision, and sacrifice begins immediately with construction of new church."

Rev. Allen P. Pfautz has resigned as pastor of the Waltersburg church, Pittsburgh District, to accept the call to the church at Bangor, Maine. He will be glad to contact any servicemen at Dow Airforce Base; write him, 439 N. Main Street, Brewer, Maine.

Rev. Ray A. Moore has resigned as pastor of the church in Alice, to accept a call to the church in Carrizo Springs, Texas.

Hearing and reading of the tragic flood in the Greater Kansas City area, Rev. S. A. Smith, pastor of First Church, Kankakee, Illinois, drove to
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You Promote the GOSPEL
When You Promote the HERALD

TELEGRAM:

August 6, 1951

Nazarene Publishing House,
2923 Troost Ave.
Kansas City, Mo.

40,000 special HERALDS ordered at Illinois District Assembly—*Illinois Representative*.

Congratulations to the Illinois District for this fine order. This places them in second place, next to Eastern Michigan, which has placed an order for 50,000.

Also this week we received an order from the Kansas District Assembly for 17,150 copies of the special HERALD.

With these two additional orders we now have orders for 554,732 special HERALDS.

Next week we will publish the complete list of orders received to date.

The special HERALD is a project of significance primarily for the local churches. It is an issue filled with information about the Church of the Nazarene and articles declaring the doctrine and faith of the church. Around this special issue churches will be planning their spring offensives of visitation evangelism.

It is interesting to see the reports from the districts as they come in. It is evident that some are enthusiastically taking advantage of this project. Surely a wide distribution of this issue throughout a community when accompanied with a local program of visitation will bring results. God grant that it may be so.

Reports of fall HERALD OF HOLINESS campaigns are now coming in. Those reporting so far are:

Los Angeles District, Aug. 16—Oct 31 Goal—2,750; W. B. Martin, Campaign Manager

Akron District, Sept. 1—Oct. 15 Goal (to be set later); E. S. Barton, Campaign Manager

Pittsburgh District, Sept. 17—Oct. 15 Goal—5,000; A. Alan Gilmour, Campaign Manager

Washington Pacific District, Oct. 1—Nov. 1. Goal—1,600; Mrs. Galen Pearson, Campaign Manager

Washington-Philadelphia District, Nov. 5—Dec. 10. Goal—3,600; Mildred Wolf and Elanore Turnoch, Co-managers

THAINE F. SANFORD,
Sales Promotion Manager

Heart Purity a Present Attainment

By E. W. Lawrence*

Lord, if thou wilt, thou canst make me clean . . . I will; be thou clean (Matt. 8:2-3); A clean heart, O God; . . . (Psalms 51:10); The blood of Jesus Christ . . . cleanseth us from all sin (I John 1:7).

THE HUMAN HEART, regenerated by the Holy Spirit, can be entirely delivered from inbred sin as well as freed from actual sinning. Heart purity is attainable *now*. To be enabled to obey our Lord's word and "Go, and sin no more," the heart, that center of our life and affections, that cistern from whence flows the influence of our lives, must be delivered from the thralldom of sin.

Outward sinning may be depicted as illness, but indwelling sin is typified as leprosy—a disease, malignant, cancerous, loathsome, and vile!

There is a judicial cleansing of the heart, or a freeing from the guilt of sinning, and thus it is made "as white as snow," which God grants at the moment of regeneration. But a "bent to sinning," or an "infection of nature," still remains within the converted soul. While it does not manifest its presence at first, the new convert later feels the throbbings of the old nature within. Paul terms this warfare the lusting of the flesh against the Spirit.

Thus Maynard G. James, in a testimony given many years ago, writes: "It was not long before the Holy Spirit convicted me of my own need of this experience [the blessing of 'perfect love']. Although unmistakably conscious that my sins were forgiven, and that I was accepted of God through Christ Jesus, I soon realized that the old evil nature, with which I was born, still remained in me. . . . I found to my sorrow that a civil war was being waged within my soul. . . . At times carnal fear paralyzed my efforts to witness for Christ. . . . I found the uprisings of anger, irritability and worldly 'desires seeking to quench the love of God in my soul. There was the sad consciousness of a strange want of power and joy in my service for Christ. . . . The early joys of conversion had subsided. . . ."

It is the Spirit's work to convince of the presence of depravity, and to show the deep, dark, and secret chambers, "where polluted things hold empire o'er the soul."

To the disciples in the Upper Room, gathered there in obedience to their Lord's command, "Tarry ye . . . until," there came a vision of the holiness of God. "God is light, and in him is no darkness at all"—and in contrast to the holiness and majesty of the Lord they placed their own sin-depraved hearts. The experience of the Old Testament prophet found new meaning,

*London, England

"Woe is me! . . . mine eyes have seen the Lord. . . ." The song writer put it like this:

*Tell me what to do to be pure
In the sight of the all-seeing eyes!
Tell me, is there no thorough cure,
No escape from the sin I despise?
Tell me, can I never be free
From this dreadful bondage within?
Is there no deliverance for me?
Must I always have sin dwell within?*

Must I? Or is heart purity attainable and receivable in this present life? The Scriptures declare this to be a glorious possibility, for the blood of Jesus Christ cleanses from *all* sin. Yet many believers deny this possibility. All they promise is a lingering death of the carnal nature; and even so, that real deliverance does not belong to this world, but is ours "after death." Thus they make death a greater saviour than Christ! Even the Keswick Convention teachers speak of Christ as counteracting the sinful nature, or suppressing its powers. Says the Word, "The body of sin may be done away."⁷

As Benhadad, King of Syria, the sin-axis pleads for life:

*Nearer, my sin, to thee, nearer to thee,
E'en though it be the church
That teacheth thee . . .*

George Fox, founder of the Quakers, said a company of these people came to him while he was imprisoned in 1650. ". . . divers professors came to discourse with me, and I had a sense, before they came, that they came to plead for sin and imperfection. . . . They could not endure to hear of purity and of victory over sin and the devil; for they said they could not be free from sin on this side of the grave. . . . At another time a company of professors came, and they began to plead for sin. . . . They could not abide to hear of being made pure here."

The body's organs are jealous of purity. That is why the blood flows continuously through your veins, to cleanse the body from defilement. How much more in the spiritual realm! The Spirit leads a believer to "pant" after purity. G. K. Chesterton, a novelist, gave the following as his reason for joining the Roman communion: ". . . to get rid of my sins. . . . There is no other religious body [? ? ?—E.W.L.] that does really profess to get rid of people's sins."

Heart purity is attainable *now*. The Blood cleanses from *all* sin, and the "body of sin may be done away." Dr. Daniel Steele said of the Greek aorist tense in Romans 6:6: "The aorist tense here teaches the possibility of an instantaneous death stroke to inbred sin, and there is no need of a slow and painful process lingering till physical death or purgatorial fire ends the torment." And when the Blood has *cleansed* from all sin, the Blood *keeps on cleansing*, "if we walk in the light, as he is in the light," and "go, and sin no more."

We are to be without sin *at* the coming of the Lord Jesus Christ in the clouds of heaven, but not *by* it. Heart purity can be yours today, and it is receivable through simple faith and consecration. Why not, *today*, obey the voice of God and be made free from sin?

A "Stir-up" Needful

(II Timothy 1:6)

By Oscar Hudson*

TIMOTHY WAS Paul's son in the gospel, and he longed and yearned for his spiritual welfare accordingly. In his valedictory message to him he wrote: "Put thee in remembrance that thou stir up the gift of God, which is in thee."

The old-fashioned farmhouse was heated by putting logs in a fireplace and setting them afire. This caused a roaring blaze for a while; but if it was not stirred up occasionally and fresh fuel added, it soon died down to coals and embers and went out entirely. Timothy still had the blessings (gift) of God within him, but Paul wanted him to remember to stir it up.

The disciples were baptized with the Holy Ghost on the Day of Pentecost; but it was not a sort of perpetual motion arrangement that would run forever without attention. A short while later they gathered in another prayer meeting and continued until they were again filled with the Holy Ghost.

The first of the letters to the seven churches of Asia was addressed to the church at Ephesus. They were commended for their labor, patience, zeal for the church, rigid discipline, etc. Then the Lord said: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place."

They were not backslidden, but were on the verge of it. They were not guilty of sin, but had left their first, fiery, burning love. They were carrying on, building a numerically strong church and striving to keep it morally clean, but unction and glory—spontaneity in worship—were waning. They were exhorted to remember and repent, not of sin, but of cooling off and losing the glory, instead of stirring up the fire. If they did not repent and get back to their pristine, bubbling experience, He would remove their candlestick, which, of course, would sever their relation with God.

The last of these seven letters is addressed to the Laodicean church, in which He charges, bluntly: "Thou art neither cold nor hot: . . . I will

spue thee out of my mouth." They were not backsliders (cold) but lukewarm. They had dragged along with no stir-up, until they were formal in worship, spiritless in devotion, non-progressive in procedure, and basking in material prosperity. They were neither black nor white, but gray.

This is the highway to apostasy, individually and collectively. Peter, discussing backsliding (II Peter 2:20), said one is first "entangled" and then "overcome." If they had remembered to stir up the gift, they would have kept out of entanglements and would not have been overcome.

Multitudes, multitudes, throughout the church are entangled but not entirely overcome. They are still battling, but realize that they are not so free as formerly. They have grace, but not "abounding" grace. Radical statements and propositions by unwise evangelists cause some to throw away their confidence and make another profession, only to increase their confusion. A wise gardener does not pull up his plants and set them out again to make them grow. He may loosen the soil about the roots and let the light penetrate their depths, but he is careful not to uproot, lest he destroy them.

James outlined the route to apostasy very clearly. He wrote: "Man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin [carnality]; and sin, when it is finished [action], bringeth forth death." The word "lust" means desire, not necessarily base desire.

The human body is endowed with desires or appetites, the lawful gratification of which produces health and strength and propagates the race. This is the soil in which the devil sows his seed of temptation. He entices one to the unlawful, unholy gratification of these desires and appetites. As long as the Holy Ghost fills the soul, the fire "burns up the chaff," and destroys the seed. But if the gift is not stirred up anon and kept blazing in the soul, the seed may remain in fertile soil long enough to germinate and bring forth carnality. Carnality will urge to action, bringing forth death.

Jesus said, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." The house was clean, swept, and adorned, garnished, but it was empty; he was not filled with the blazing energy of the Holy Ghost and was easily overcome.

God forbid that we should neglect to stir up the gift, depend upon a former experience, and be overcome as individuals and as a church!

*Nazarene Elder, Pasadena, California

Worshipful Work

(A Labor Day Meditation)

By Norman C. Schlichter*

AS ON EVERY other aspect of human life, the Bible gives us the wisest words about our daily work. Among these are those passages in Ephesians 6 that call upon us to try to please God in the doing of whatever work is ours to do in any calling. "Doing the will of God from the heart; with good will doing service, as to the Lord, and not to men," so the writer of this book puts it.

Recently we have had some grand light on these words from Mr. R. G. LeTourneau, the great industrialist and evangelist. In a letter to the students of the new technical school he has established at Longview, Texas, he tells them: "It is my fervent hope that you will not only learn mechanical things, but that you will learn to know the Master Mechanic, who made all things by the word of His power. The new metals and methods we are just now discovering are all known to Him who is my Lord and Saviour, Jesus Christ." Surely, these are wise words about work too.

It is easy to see that this great mechanical genius and organizer, and devout Christian, believes with all his heart in the gospel of work given to us by Paul in Ephesians.

Who that believes the sublime truth as newly stated by Mr. LeTourneau will not want to do all of his work and all of the time with good will as service unto the Lord? To work in this way is, of course, to work in a worshipful spirit; and it is just such worshipful work that Mr. LeTourneau is asking his students to do. They alternate shop work with their book and laboratory studies.

Worshipful work! These words should be common everywhere among Christians in every kind of occupation.

How logical indeed is the reasoning of this modern Christian leader! It is God who is the Maker of all the materials men need for their work. Surely He is the Master Mechanic of the universe, as well as the Saviour of our souls from the power of sin.

Worshipful work! To work as a partner with the Giver of work, to work as unto Him, with thanksgiving to Him for the chance to work; to work with true reverence, this is worshipful work. Surely it is the working spirit which God expects of all Christians; and if it were the rule of work everywhere, how quickly the problems of labor relationships would be solved, and in the right way!

With things Christian being put first at this new technical school—Bible study and worship

*Annville, Pennsylvania

are put first in the curriculum there—it is easy to see that from this school will go out leaders in industry everywhere who will be leaders in this grand thing: *worshipful work*. All of us can thank God devoutly for this blessed influence and for the school leaders of youth who are setting it going.

Yes, those late words about work by this present-day disciple are indeed wise ones that help us better to understand the works of the Book of Books.

● ● ●
The wages of sin is death (Romans 6:23).

A denial of punishment for sin and wrongdoing does not for one moment release such a one from the divine sentence of death and condemnation decreed by God.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him (I John 2:15).

God does not lower the standards of Christian living and deportment for any church, for any preacher, nor any individual in any generation.
—EARLE F. WILDE.

The Tuneful Tools

(A Poem for Labor Day)

By E. Wayne Stahl

*The house in which I live, you might surmise,
Was built full five and fifty years ago;
Tonight I seem to see this building rise
In that far time, with a rich rhythm slow.
I hear the hammers' strong and stately beat;
Vibrating saws and planes make harmony—
Those tools become an orchestra complete:
This house is rising to a melody!*

*Wherever honest, useful toil is found,
However high or lowly its degree,
There does a sweet and secret music sound,
Which will be heard in distant days to be,
As I tonight can catch the cheerful strains—
Through all those five and fifty years they
come—
Of many tuneful hammers, saws, and planes,
Which formed this house which now I call my
home.*

*From out the Golden City in the skies
A mystic music now my hope can hear,
While there my faith beholds a mansion rise,
Prepared for me by my Redeemer dear* (John
14:2).

*A Carpenter He was in days of time,
And still He buildeth in eternity,
For you and me, fair palaces sublime,
Where we with Him forevermore shall be*
(John 14:3)!

The Sage of Happy Hollow Sez:

Whatever became of the Booster? I wonder whether he died a natural death or just ran out of "umph." It is hard to generate pep in a vacuum.

Remember how he used to sit in the "Amen Corner." By the way, was the "Amen Corner" on the right or the left side of the house? May God bless the sainted memory of the Booster of "Amen Corner." Too bad we don't have any more. Another one sure would come in handy when the folk go to sleep.

Abraham and the Chosen People

By A. Milton Smith*

THE ELEVENTH CHAPTER of Genesis begins with these words, "The whole earth was of one language, and of one speech." Then it tells something of the people being scattered, and of the confusion of speech at Babel. The last two-thirds of the chapter tells of the generations of Shem. It is toward the close of the chapter that we come to one, Abram, the son of Terah, who lived in Ur of the Chaldees.

A great deal of space in the Scriptures is given to Abraham, his life and work. The first eleven chapters of Genesis tell of the people of the earth, while the other thirty-nine chapters are devoted to Abraham and the chosen people. In fact, the most of the Old Testament scriptures are concerned with the chosen people.

Abraham was called from Ur of the Chaldees to go to the land of Canaan. He eventually arrived, having received this promise from God, "And I will make of thee a great nation, and I will bless thee . . . and thou shalt be a blessing."

Abraham was the beginning of a separate and different nation. He is known as the "Father of the Faithful." He himself had great faith and was faithful to the Lord. Those who followed him were influenced by his life. This line and lineage became known as the nation of Israel; through them came the prophets, priests, and kings of Jehovah. Finally, through this lineage, the Saviour came.

There are three persons we usually associate with Abraham. One is his wife Sarah. Abraham and Sarah answered the call together, and walked the way of faith together. They were closely associated in the work as well as in the home. However, the three names that are inseparable are Abraham, Isaac, and Jacob. Isaac was Abraham's son, and Jacob was his grandson.

There are three well-known events connected with Abraham. First, was his great venture of faith when he answered the call to go to a land

that would be shown him. The second is the beginning of the chosen people, a new nation which has meant much to the world. The third was the great trial of faith when he was asked to sacrifice his son Isaac.

LESSONS TO BE REMEMBERED:

1. It is never a mistake to have faith in God, and to be obedient to Him: It may seem unwise for the moment; but give it time, and you will see the wisdom of it. Faith and righteousness are best in the long run, and it is the long run that really counts after all. If Abraham had been shortsighted, likely he would have stayed in Ur of the Chaldees. It paid him a thousand times to have faith and to obey the Lord.

2. Young people should know that they may lose the benefits that normally should be theirs through the heritage of godly parents. The story of Jacob reveals the blessing that comes by following in the line of the righteous. Esau, Jacob's brother, is an example of a young man who should have received great benefits because of his family, but lost them entirely. It is tragic for those who have been brought up around the altar to lose the benefits that normally go to those of such surroundings.

3. Let it be remembered that by faith we can be in the succession of the chosen of God, and carry on His glorious work, and preserve it for those who will follow us.

God Bless the Women!

By M. L. Hankins*

WOMEN ALWAYS have had their place in the Kingdom work of the Church. Jesus never called a woman to write any part of the Scriptures, but He did call them into His service in many ways. The New Testament is filled with the activities of the women. Luke tells us more concerning their work and activities than any other of the gospel writers.

The women were always friendly to Jesus and His work. The history of the Early Church is a history of the activities of the women. It was to a woman that the announcement was made that the Christ was to be born, and the mission He was to perform. It was a woman who gave Him birth, taught Him to walk and to talk. Bear in mind that Jesus was God, and also human. It was necessary that He grow to manhood the same as other people, and it took Him just as long to develop and to grow a beard as other male children. He had to learn the primary things of life the same as other children.

It was a woman who called forth the miraculous powers of Jesus when He performed His first miracle in Cana of Galilee. It was a woman—a heathen woman—of whom Jesus said He had not

*Pastor, First Church, Kansas City, Mo.

*Shawnee, Oklahoma

seen such faith in all Israel. It was in the home of a woman, Martha of Bethany, that Jesus loved to abide while laboring in and around Jerusalem.

It was the women who supported and financed the Early Church and paid the expenses of sowing the seeds of the kingdom of Jesus while He lived in the world (Luke 8:1-3).

It was a Gentile woman, the wife of Pilate, who sent a message to Pilate requesting that he have no part in the accusations against Jesus because He was a just Man.

It was a woman, a poor widow, who placed two mites into the treasury that caused Jesus to say she had given more than any other. Jesus was sitting by the treasury that afternoon, watching the people put in their offerings. He is still sitting by the treasury, and sees the amount the people put into the treasury, and also what they hold back. It was a woman by the name of Mary who broke the alabaster box and anointed Jesus; of her He said something He never said of any other person, "She hath done what she could." (I wish Jesus could say truthfully the same thing concerning me).

It was two women by the name of Mary who ran first to the tomb of Jesus on that first eventful Lord's day morning, to whom the angel said, "He is not here: for he is risen, as he said." It was to a woman, Mary, to whom Jesus first revealed himself after His resurrection from the dead.

It was a woman, a sick woman, who braved the press of the crowd and touched the hem of His garment and was healed by Jesus.

No woman ever requested of Jesus that He give to her a sign to convince her that He was the Christ, as often was done by men. No woman ever gave Jesus cause to grieve or suffer pain while He was on earth. The women were faithful to Jesus to the end. They took no part in the accusations against Him, nor in the Crucifixion; that was done by men. "The women were the last at the cross, and the first at the tomb."

The women never found fault with Jesus, nor took part in the conspiracy against Him. It was men who continuously found fault with Jesus and accused Him of all manner of wrongdoing. It was men who arrested and crucified Him.

The women were the support of the Early Church while Christ was on earth, and the same is largely true today. What would the Church do without the women? The women belong to the church, the women attend the services; and, in many places, the women make up the congregation.

Our mothers supported the Church and attended its services in their day and generation. Our wives are doing the same today. We pray that our daughters will be as faithful. God bless the women!

"Your Driver's License, Please"

By Joe Norton*

"Let me see your driver's license, please," said the patrolman very courteously but firmly. I had come upon him suddenly, standing by a ravine where water was running over the pavement because of a recent rain. After inspecting each license, he would give directions to the driver as to how to proceed across the flooded area.

My traveling companion had seen him first and said to me, "Have your license ready."

Imagine the fear that gripped me when, reaching for my billfold containing my license, I discovered that I had left it in the pocket of my other suit. What could I do? To try to pass on my companion's license would be dishonest, and besides, had I wanted to, his description would not fit me. A fine seemed inevitable. How I dreaded it! But there was no turning back.

Then I awakened. Oh, what a dream! It was my regular hour for prayer and, as I went before the Lord, I asked for a spiritual application.

God seemed to say to me, "Son, on the road of life you may come suddenly and without warning to the swollen waters of Jordan—the river of death. There a check is made on the passport to heaven. If the traveler has made no preparation, there is no turning back, and he cannot use another's passport."

When death calls us, we cannot stay his chilling hand by a plea for time to make preparation for eternity. Now is the accepted time. "Prepare to meet thy God."

*Evangelist, Hamlin, Texas

ZION'S RIVER

(Psalms 46:4)

By A. M. Quick

*In Zion there's a river which makes glad
The city of our God, the holy place,
The tabernacles of the Lord most high,
The glorious tents of Israel's ransomed race.*

*This rolling tide flows onward o'er the earth;
Its waters spring from fountains all divine;
Its healing streams refresh the thirsty lands;
Its current sings a melody sublime.*

*By it the children of the King are blessed
Who wash them in its waters full and free.
Oh, wondrous flood! Oh, gracious tide divine!
Oh, glorious bliss of heavenly liberty!*

*Salvation joys its flowing streams afford;
In Zion there's a river—praise the Lord!*

The Camp Meeting

And the District Program

By George Coulter*

CAMP MEETINGS have played a prominent part in the development of the holiness movement in this country. Under big brown tents, brush arbors, tabernacles, and in open pavilions, camp meetings have made their contribution toward the spreading of scriptural holiness.

The spirit and program of the camp meeting synchronize with the spirit and program of the holiness movement. The informality, the liberty, the fiery preaching, the spirited singing, the times of fasting and prayer, the seasons of refreshing so characteristic of camp meeting—all of these fit perfectly into the pattern of any true holiness church. The Church of the Nazarene continues to foster the camp-meeting atmosphere in its church program, while, in turn, the camp meeting makes definite contributions to the organized efforts of the district to promote the Kingdom.

CAMP MEETING PROVIDES THE ATMOSPHERE IN WHICH THE INCENTIVES FOR CHRISTIAN SERVICE ARE INSPIRED

No district program can succeed alone on the basis of its plan and promotional effort, no matter how worthy these may be. There must also be the spiritual incentive. Only the Spirit of God can make men willing to give their money, their time, their talents, and their very lives—and be glad to give them. The camp meeting wraps up the entire work of the district with that spiritual tone which is so necessary for the onward march of the church. Under the anointed ministry of the servants of God, coupled with the concentrated prayers of the people of God, the Spirit has an opportunity to deal with the hearts of those who attend. Besides those who are definitely saved and sanctified, those who are walking back of light receive fresh illumination from God's Word. In this kind of atmosphere it is not at all unusual for young people to receive a call into the whitened harvest fields to do special service for God.

CAMP MEETING DEMONSTRATES NAZARENE-ISM AT ITS BEST

Here God's people come to pray, to worship, and to enjoy His presence. To the nominal church member, camp meeting opens up an entirely new realm. Joyous testimonies, spontaneous prayers, sacrificial giving, glorious altar scenes grip the hearts of those who may be living on the fringe of the church.

One pastor wrote, "Camp meeting made Nazarenes out of my people." It was in the camp meeting that his people saw the crowds, felt the

enthusiasm, and caught the spirit of the Church of the Nazarene. Many of our Nazarenes see no farther than their own local problems and situations. The camp meeting extends their vision and gives them a challenge beyond their own immediate borders.

Another pastor said, "Our church folks went home to duplicate what we had seen at camp meeting." It was there in the camp meeting that these people caught the vision of a genuine spiritual outpouring. It was there that they felt the need of becoming a factor in making their local church a place of power and blessing.

During the usual period of time occupied by the camp meeting there is ample time not only for evangelistic preaching, but also for messages of instruction in the cardinal doctrines of the church. Very often under the influence of strong holiness preaching, Nazarenes are rooted and grounded in the doctrines of holiness.

THE CAMP MEETING PROVIDES THE SPIRITUAL SEEDBED IN WHICH ALL PHASES OF SPIRITUAL ACTIVITY THRIVE

The camp meeting is not a promotional effort on the part of any district. Its purpose is infinitely higher. But under the blessing and inspiration of a camp meeting, the seeds of progress and advancement of the cause of Christ are sown. I have seen men make decisions in camp meeting which affected the whole course of their lives. I have seen men pour out their money for home and foreign missions in camp-meeting services as God revealed His will to them. I have seen programs for the advancement of God's work born in the midst of the fervor and inspiration of a camp-meeting service. The very atmosphere of the camp meeting prepares the soil of men's hearts in which He can inspire and direct the program of His work.

Just as the local church needs the periodic revival season to tone up the entire church program as well as to reach the unsaved, so the district needs the camp meeting to give the Spirit of God an opportune place in which to direct His people in their labors for Him. The camp meeting is not a promotional effort; yet, strangely enough, no better promotional medium can be found. For somehow, when men's hearts are set aflame with spiritual fire they want to be soul winners, they want to give their money, they want to establish new churches, they want to spread the glad tidings to the ends of the earth.

Nazarenes need the camp meeting. For the pastor, the camp meeting is his strongest ally in helping him reach the unsaved and establishing them as dependable Nazarenes in the work of God. For the district, the camp meeting provides the spiritual incentives without which our labors tend to become mere mechanical patterns.

*Superintendent, Northern California District

Our Youth Need Help

By W. R. Lanpher*

OUR YOUTH NEED help in our junior high and high schools—they with their quick impressions, their fads, and restlessness which they do not understand; their daily plunge into an atmosphere that would test the staunchest saint; their superficial indifference and attempted sophistication; their desires that are often mixed and contradictory; the tremendous appeal of the majority to conform in body and in spirit to the ideals of Hollywood or, at the best, a form of churcharny which has apostatized and compromised; their tremendous drives and energies and possibilities for good; their eager and often pitiful quest for notice and approval.

These modern high schools which are the product of a nation that has forgotten God, and homes which have let their family altars break down if they ever had any, and teachers who were educated in an atmosphere where it was considered intellectual to question everything, have become dissemination points for every kind of influence that will tend to break down all that we hold to be true and valid. Foul language is a mark of desired maturity; smutty stories are the keys to acceptance in desired social strata; chastity, decency, and truth survive in spite of the average high school atmosphere.

Thank God, there are examples of courage and heroism in spite of this. When a Nazarene girl will be placed in a chair in a high school hall, and endure the cracks and jibes of all who pass by rather than take a class in dancing, she joins the "Fraternity of the Fiery Furnace," who sensed that there was One in the furnace with them who was like unto the Son of God.

These high school youth, through their very needs and temptations, "cry out" for pastors and laymen whose love and concern will not stop with wringing of hands and clucking of tongues, but carry over into consecrated time, open homes, adequate backing, undying patience, and consecrated examples of consistent, satisfied, and joyful Christian living. It is far easier to retreat to a lofty perch where we can unerringly dissect and catalogue the failings and foibles of our youth than it is to pay the price in the love that "bearth all things, believeth all things, hopeth all things, endureth all things."

Edwin Markham says:

*He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.*

*Pastor, First Church, San Francisco, Calif.

Reporting Results

Bedford, Indiana (East Side Church), was organized in June, 1949, with five members. The present property, a beautiful Bedford limestone basement church, is valued at \$18,000 with indebtedness of approximately \$2,700.

Pastor William J. Kerney states: "We adopted the 10 per cent plan of giving to the general church. Since using this plan our offerings have almost doubled. Sunday school has increased approximately 80 per cent; membership has almost doubled. We have two young people in Olivet Nazarene College preparing for the mission field. A revival spirit prevails in our midst.

"All this, the people feel, is due to tithing all money received. We have gained and not lost by giving 10 per cent."

GENERAL STEWARDSHIP COMMITTEE

ON CALL!

By Joseph W. Clark*

THE YEAR, spring of 1942; and as I remember, it was a room that meant more to me than just four walls, a ceiling, and a highly polished floor. That well-equipped room had a special meaning. The wheel chair that was broken from long service reminded me of the many long hours in one day; the crutches that stood in the south corner flooded my mind with the memories of men.

Yes, I remember the perfumes of this room; of ether, burned flesh, and the aroma that escaped from the ugly wounds as dressings were removed; the smell of green soap, clean sheets, the sweetness of fresh air, and even flowers. It was more than just a room with walls and a ceiling. Men suffered and groaned—men improved or died—men laughed and men cried! This was surgery—and I was on call.

I was weary; every muscle and nerve seemed to cry for rest. My head pounded and my walk became unsteady. Would the day never end? This was war! Mobile surgery was like a beehive. For thirty-six hours we fought death to gain life. We must win! Life is too precious to lose. We are on call!

True, nine years have passed since the spring of 1942. But I remember the day and the events as if but yesterday. Why? Because I was the one on call.

*Nazarene Pastor in Lainikai, Hawaii

Today I am on call!

I am on call as a nurse. I am on call as a father. I am on call as a soldier in Christ's army. My Captain expects me to be on call day and night.

Around the world, men and women, boys and girls want to know about Jesus. They want to know about His love. They want to know about His power to forgive and to save. They want to know about His power to lift and guide; about His blood that cleanses the heart from all sin; about heaven and about hell. People today want to know how to live for Jesus.

Oh, how true—my body will become weary—the day will seem long, the night longer! The wounded will file by in increasing numbers. I'll long for rest and ease. But I must press on. I cannot stop now. I must not tarry at the task. Life is too precious to lose. Souls are important. *I am on call!*

"A Syrian Ready to Perish"

By Paul S. Hill*

THIS IS one of the terms used to describe the patriarch Abraham and depict the very meager beginning of the development of those things which were related as to the character of the father of the Israelites. The term was used in the testimonial service of the worshipers at the Feast of Pentecost, or first fruits, as recorded in Deuteronomy 26:1-11. In this testimony of the worshiper there is an outline of the history

*Nazarene Elder, Rockdale, N.Y.

THE COST

By Winnie Duguid

*The homeland holds my restless heart;
I cannot go!
I cannot from this life depart,
This life of ease and self and art
Of which I have become a part.
O God, I cannot go!*

*I cannot from my dear ones flee;
I cannot go.
From Thy command, Lord, set me free.
I dare not give my life to Thee,
And face the hardships I foresee.
O God, I cannot go!*

*But, oh, such love is wooing me
That I must go!
Come hardship, woe, or poverty.
I must press on to sanctity,
And tell a world of Calvary.
O God, my Lord, I go!*

of the Israelites from the call of Abraham to the time when the abundance of the land of Canaan was being enjoyed by his children. Now it is abundance; but back there, about one thousand years in the past, it was "a Syrian ready to perish."

The long lineage of Abraham back through Shem and Noah, and still further back through Seth and Adam, was ready to perish in the idolatrous customs of Ur of the Chaldeans. It appeared that the environment of a wicked world was about to swallow up all the promising record of the past. Humanly speaking, the hope was very slim; he was ready to perish.

Married to Sarah, he had no child. It looked like the end of the genealogy for him; none to carry forward his name nor to call him "father." He was ready to perish!

His reply of faith to the call of God to go into Canaan was the turning point. This call was connected with the promise to "multiply thy seed as the . . . sand which is upon the sea shore." By faith he went out, not knowing whither he went. The long list of eventful things in Abraham's life culminated in the birth of Isaac, in whose name his seed was to be called. Even with our enlarged look, magnified by the history of centuries, we can hardly comprehend the magnitude of things embraced in the birth of Isaac as they were related to supernatural revelation by this Syrian "ready to perish."

It is the record of faith on the part of Abraham: hoping against hope, believing without staggering, obeying without question in order that he might not perish, that his name might be continued among men, that the great God who called him might be honored through his future generations. What a build-up for a future of survival for one who was "ready to perish"!

And then came the supreme test, the offering of Isaac, the seeming destruction of all the plans and purposes in which the human and divine were so strangely intermixed. To put the entire whole into the hands of God by faith and again take the position of one who was "ready to perish." There are some things too deep and big for our comprehension. We feel that this act of Abraham was beyond his reason or grasp of things. It turned him back again to the plane where he was "a Syrian ready to perish."

The worshiper at the Feast of Pentecost in presenting the first fruits to God took somewhat the same position. It was consecration of the entire future crop. But, as in the case of Abraham's offering of Isaac, so here the worshiper was met by the Lord. The priest accepted the basket of first fruits, promised blessing upon the future crop of Canaan fruitage, and brought the one who was "ready to perish" into a large place of usefulness and blessing!

*Blessed is the man that endureth temptation:
for when he is tried, he shall receive the crown
of life, which the Lord hath promised to them that
love him (James 1:12).*

The Young People's Society

L. J. Du Bois, Secretary

Reverence In the House of God

WE SHOULD MAINTAIN a constant reverence for the house of God and the services of worship. Irreverence is one of the indefensible indictments against the Protestant church and particularly those of us who uphold the more informal type of worship. But the separation is not necessary. It is possible to have informality and freedom of worship and still have reverence. All too many of the admonitions to have "freedom" in worship services are taken as a "license" to be irreverent and to profane and make common the activities in the house of God. There is a difference between freedom of worship and carelessness and laxity of conduct. We must learn what that difference is and practice it.

Will you allow me to become personal? I have been embarrassed, chagrined, mortified, and wounded deep inside by the irreverence of many of our young people in church. There are a lack of discipline, an inattention, a gum chewing and candy eating, a whispering and trotting in and out that ought to shame us into deep humility and effective contrition. It is particularly noticeable (and humiliating) at the time of prayer in the services. Prayer, above all else, should be a time of supreme reverence. Too many act like children, with eyes open, "gaping" around, whispering and talking during prayer. It is time for adults to act like adults. Regardless of whether the group kneel, stand, or remain seated during prayer, we should have *bowed heads and closed eyes and reverent hearts*. Prayer is a time when we talk to God and expect that He will talk to us. It is obvious that much of our public prayers not only fail to be true prayers but are a travesty on our worship and all but blasphemous before God.

Somewhere along the line we have picked up the idea that if one does not make a profession of salvation he does not need to be careful of his conduct in the services. This is far from the truth. Everybody ought to be reverent in church. For me to be careless, noisy, irreverent is not only a testimony that I am not a Christian but it is also a testimony that I am uncultured, unrefined, and that I lack the rudiments of training and the fundamental respect that should be characteristic of all decent

people. Certainly, one of the first evidences in the life of a person after he has found Christ and makes a profession of being a Christian is his good behavior in church.

Prayer Tower Requests

August 12-18 Southern Mexico

Brother David J. Sol, superintendent of the Southern Mexican District,

has recently opened work in four more of the southern states: Puebla, Veracruz, Oaxaca, and Chiapas. Let us pray for these new fields and for our preachers and workers on this great district.

August 19-25 Peten, Guatemala

Brother and Sister Earl Hunter recently opened a medical clinic in this needy field. Previously Mrs. Hunter used a room in their home for ministering to the sick. Let us pray that this will not only meet the physical needs of these people but will be an avenue used of God to meet their spiritual needs.

THE QUESTION BOX

Conducted by Stephen S. White

Q. The question has come up as to whether or not Jesus was a Jew. If He was a Jew, will you please give us scripture which definitely proves that He was.

A. There have been very few people across the years who have been so foolish as to deny that Jesus was a Jew. The first chapter of Matthew traces Jesus' ancestry back to Abraham; and Abraham was the founder, forefather, or progenitor of the Jewish race. Further, Luke 3:23-38 traces Jesus' ancestry back to Adam through Abraham, as is seen in verse 34. The early chapters of Matthew and Luke, especially, are full of statements which imply that Jesus was of Jewish parentage. His father and mother both were Jews. Of course, the Holy Spirit was His Father, but Mary was His mother, for He was human as well as divine. Mary was a Jew, a cousin of Elizabeth (Luke 1:36), a descendant of Aaron (Luke 1:5), and wife of Zacharias, a priest (Luke 1:5).

In Luke 1:30-33, we have words which definitely connect Jesus with Jacob and David, who were descendants of Abraham. These words read as follows: "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The second chapter of Matthew tells about the visit of the wise men to Jesus. They came inquiring for Him

who was born King of the Jews; and Herod, when he heard about it, became so disturbed that he finally had all of the children in that section under two years of age killed, hoping thereby to do away with Jesus. The references to the prophets in this second chapter of Matthew and almost every other verse in the chapter point to the fact that Jesus was a Jew. The whole New Testament, in fact, is a witness on almost every page in one way or another to the Jewish ancestry of Jesus. This is the case to such an extent that very few people have had the audacity to suggest that He was not a Jew.

Q. What is meant by putting our loved ones on the altar? I have placed everything on the altar as far as I know, but I sometimes wonder as I pray for my unsaved children if there is something else that God would have me do. When one of their little ones lies desperately ill, and it seems that their home circle is surely going to be broken, I do not know whether it is God's way of dealing with them in answer to my prayer or whether to ask Him to save their child. Can you help me so that I can pray intelligently?

A. The solution to your praying in this case, as in all cases of physical healing, is to pray for the child's life to be spared provided it is God's will. If you have placed your loved ones on the altar, you will still want them to live, but you will not want them to live except in accordance with God's will. God will know whether it will be to the best interests of those unsaved parents for the child's life to be spared, and, therefore, you will be safe in praying for it to live if along
(Continued on page 14)

The Promise of the Father

Stephen S

PENTECOST was the fulfillment of the promise of the Father. On the Day of Pentecost the Holy Spirit was sent by both the Father and the Son, but He was especially the promise of the Father. Jesus emphasized this twice in two significant verses—Luke 24:49: “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”; and Acts 1:4, where we have these words: “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.”

Peter, in his great sermon which immediately followed the Pentecostal outpouring, set forth the same truth. In Acts 2:22-32 he preached the death and resurrection of Jesus, and then in verse 33 he said: “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” The ascended Christ sent forth the Holy Ghost in accordance with the promise which He had already received from the Father.

Besides these three direct references to the Pentecostal blessing as the promise of the Father, there are other passages which clearly imply that the Holy Spirit’s coming on the Day of Pentecost was in a special way provided for by the Father. In John 14:16, we read, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” Again, in John 14:26, we have these words: “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Then in John 15:26, Jesus cheered His disciples thus: “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.”

All these verses give us the assurance that the Father is particularly interested in seeing that the disciples of Jesus receive the Comforter, or the Pentecostal baptism. The Father will give the Holy Spirit in answer to Jesus’ prayer; the Father will send Him in Jesus’ name; Jesus will send Him from the Father; and He proceedeth from the Father. In every case it is definitely indicated that the Father will be involved in a primary way in the coming of the Holy Spirit at Pentecost. After all, the Father is the First Cause of every Christian experience.

In this connection, every saved person should be reminded that this promise of the Father as to the Pentecostal baptism is for him today just

as truly as it was for those early Christians who prayed so long and fervently in the Upper Room. Here, again, Peter is our witness. In his fiery sermon on the Day of Pentecost, he tells us that the gift of the Holy Ghost is for us as well as for them. Here is his statement: “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:39).

LABOR DAY

WHEN I think of Labor Day, the “white-collar” worker, or office man, does not come to my mind. He works all right, and sometimes does that which is more of a strain on a man’s nerves than manual labor, or work with one’s hands. Nevertheless, I do not think of him when my thoughts turn to Labor Day. Instead, it is the mechanic, the builder, or carpenter, the man who has to use his hands when he works, who gets my attention then. I think of my father, who was a builder; and of Jesus, and Joseph, His earthly father, who were carpenters.

Matthew gives a very interesting passage in this connection: “And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, in-somuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief” (13:53-58). Mark 6:1-6 gives a very similar passage except that it speaks of Jesus as the Carpenter rather than Joseph, His father. This is not difficult to understand since it is likely that both Joseph and Jesus were carpenters. It was the custom then among the Jews for fathers to teach their sons a trade, and usually it was the father’s trade which was passed on.

RIALS

ite, Editor

One thought in the passages referred to is that carpenters, or manual laborers, did not have a very high standing in that day. The people could not understand Jesus' wisdom and teaching ability in the light of His lowly background—a Carpenter from a carpenter's home. Greek philosophy had taught that manual labor was a disgrace. The artisans, the manual laborers, were the lowest class of citizens in Plato's teachings as to the state. They stood next to the slaves, barbarians, people who belonged to other nationalities, and were not citizens. No doubt some of the Jews of that day had much the same idea.

Today it is very different. The man who works with his hands is respected and well paid. This change has largely been brought about through the teaching and example of Jesus. The Son of the carpenter who became a Carpenter dignified manual labor; and that was the beginning of the end of the Greek idea of work with one's hands as something disgraceful. The tradesman owes more to Jesus Christ than anyone else, just from the standpoint of his occupation. He, of all men, should so appreciate what the Man of Galilee has done for him socially that he would gladly give his all to Him in loyal service. Make Labor Day this year what it ought to be by accepting Christ, if you have not already done so. If He had not come, you would not have the many rights and privileges which are yours today.

Back to School!

SOON THE policeman, or some boy who has taken over the task, will be at the intersections of the main streets in our towns and cities to protect our boys and girls as they cross to go to school. Further, the schools, through their many agencies, will check on many of the physical needs of the children given into their care. Besides, they will give themselves chiefly to the mental development of the boys and girls. Thus the schools are especially interested in the physical and intellectual welfare of our boys and girls. We thank God for this and for all the work of our public schools. They are not always what they should be, but they are equal to any in the world.

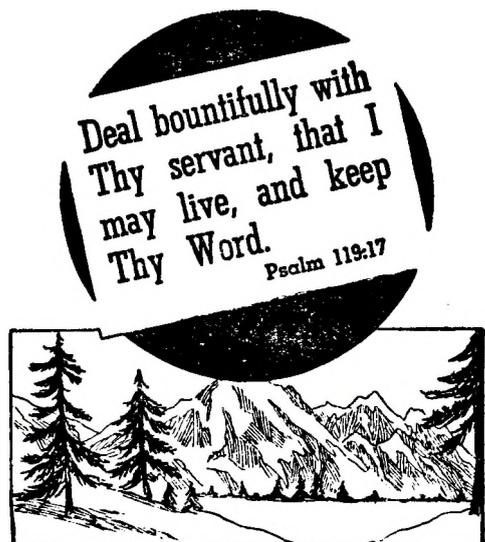
It should always be remembered, however, that the responsibility for the spiritual welfare of our boys and girls, even when they are in school, largely rests upon our homes and churches. While our children are in our public schools, as well as when they are not, they need our prayers and constant help from the standpoint of their spiritual growth. And as we pray for our boys and girls, let's pray for their teachers. They, too, have a great responsibility and should have divine direction.

Soon our young people will be leaving for college—most of them, of course, going to our own colleges. Their churches should recognize their leave-taking and let them know that their prayers will follow them. One thing we are sure of is that our Nazarene colleges will do everything they can to forward the spiritual progress of those we send to them, as well as their physical and mental development.

We thank God for the colleges of the Church of the Nazarene, and we should especially pray for them as they open this year. On account of the draft and the dropping out of many of the GI's, the colleges will face greater financial problems than they have for several years. This means that we should not only pray for them, but we should also be sure that we stand by them with our financial help.

Nazarene Theological Seminary will be opening its doors again in September. It holds a very important place in our church, and we should pray especially for it at this time. It has grown so rapidly that it is now in dire need of a building in which to carry on its work. All of us should rally to its support and provide the new facilities which it must have if it carries on as it should.

Back to school! Don't forget this very important phase of the activities of this season of the year!



THE QUESTION BOX

(Continued from page 11)

with this prayer there is complete submissiveness to His will.

Q. Is it right to us the tithe for charitable purposes?

A. If you mean by "charitable" other than regular church offerings, then I would say, No.

Q. What do you think of a pastor in the Church of the Nazarene who, while he is in the pulpit, allows his children to write notes, jump up and run outside, and do other things?

A. About the same as I think of a layman who sits up in front while his children sit in the back of the church and write notes, jump up and run outside, and do other things.

Q. Can the amount withheld for social security and union dues rightly be deducted before the tithe is figured?

A. No. These are both a part of one's income and are investments which the individual makes. They contribute directly or indirectly to the financial welfare of the individual.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Thanks!

MARY KATE SENT me a detailed account of all those who sent cables, telegrams, and flowers (at the time of Paul's death) and all who stood by her during those dark days. I fully planned to write each one whose name was listed, but I find this is impossible. Kindly thank all who so faithfully helped us in behalf of my family and myself.—LULA SCHMELZENBACH, Africa.

Another Ten-per-Cent Church

"Our church board voted unanimously to be a 10 per cent church beginning with the coming year. I am very pleased about that."—NORMAN BLOOM, Leavenworth, Kansas.

Farewells

Cape Verde is a land of farewells. Every boat that touches her shores carries someone away with it—to another island, to Portugal, Asia, Africa, or America. One-half of our Christians are thus scattered.

Despite this, no one enjoys or gets used to farewells. Many are the tears shed at the dock.

When the much-loved missionary, Garnet Howard, left for treatment in Portugal, the doctor ordered that there were to be no good-bys. That was hard on the Cape Verdeans. It would have been harder had they realized that "Senhor" Everette Howard also was leaving for America. But they say that they would rather have letters from America than to have "Dona Garnet" buried here.

Only God knows how I felt as I said a hurried "good-by" to the Howards and Mostellers in Lisbon. I was left alone to return to Cape Verde—but not alone, for the Comforter was with me. How I rejoiced to be back after a two weeks' trip by cargo boat!

Dona Virginia, pastor's wife from Praia, is in Lisbon for an operation. Word has come back that she is a diabetic! We do not know when she can return.

Tuesday we had a farewell for Edna Lima, one of our faithful Sunday-school teachers. She is the only Protestant in her family. There was hardly a dry eye in the church as she gave her testimony telling how God had helped her through persecutions and trials. She asked us to remember her in prayer as she goes to far-off Macao, where apparently she will have no church to help her.

Friday we went to Santa Catarina to farewell our fine Nazarene government nurse. He and his devoted family have been such a blessing. It was a blow to hear he was transferred. Our loss is Fogo's gain. His prayer at the prayer and fasting service was such an inspiration! He reminded the Lord of his complete consecration and how he desired the will of God to be done. He didn't know why he was being moved, but it was all right.

With her countenance shining, his lovely little wife spoke of how hard it was to leave, and yet she was completely resigned to God's will. Their Heavenly Father was good. He was leading them to a hard place, but there was a Church of the Nazarene there, which meant so much to them.

Yes, farewells are sad affairs. It looked like an impossible situation when the Howards and Mostellers left us. Our missionary force was cut in half. I wondered how our Christians would react. On my way back from Portugal I spent a few hours in St. Vincent, where the Mostellers were. The pastor and people are pressing forward, and the revival spirit prevails.

In Praia I found our people were tearful because of the departure of the Howards, but they were smiling

through their tears. Leah, a fine Sunday-school worker and vice-president of the W.F.M.S., gave me a Cape Verdean hug and with her face shining said: "We don't understand, but I feel God is going to do something unusual for us." Biajeni added, "Yes, our beloved friends have gone, but praise God! Our Saviour is here—He hasn't left us, and He won't leave us!"

And He hasn't! God is blessing all the services. For this we give thanks, but we are continuing to ask for the "unusual"—for the breaking down of prejudice and the liberation of hundreds, yea, thousands, of precious souls.

"I will never leave thee nor forsake thee. . . ." "Ask, and it shall be given. . . ."—LYDIA WILKE, Cape Verde Islands.

NOTE: Rev. Everette Howard has returned to the islands for the district assembly, needed business transactions for the mission district, and a much better "good-by" to the nationals than was afforded under previous circumstances.—R. R.

Ponca Indians

The Nazarene mission among the Ponca Indians has just completed another annual meeting. We praise God for His great blessings and sustaining power poured out upon us time and time again.

During the year we were privileged to have three revival campaigns. Evangelist M. V. Bass conducted a brush-arbor meeting in the summer of last year; Evangelist Matthew Wilson conducted our fall revival; and just prior to our assembly the Morton-Pollard Party gave us two weeks. For heart-searching, Spirit-anointed ministry, these three revivals could not be surpassed.

The American Indians have long been the devil's stronghold of wickedness and pure heathenism; but we are firmly convinced that our God in answer to intercessory prayer is able to work a mighty work among them in our day. Pray with us that this coming year may be the year of sweeping revivals among our Indian people.—WILLIS AND WYLA BARNEY.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for September 2: In Christ We Are One Scripture: John 4:4-14; Acts 10:25-28; Col. 3:11

GOLDEN TEXT: *Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him (Acts 10:34, 35).*

When Peter uttered the words of today's Golden Text he was not saying anything brand-new, even to the Jews. That is, the words were not new; the true meaning they had not yet caught. Back in the wilderness days Moses reminded the Israelites of the fact when he referred to God's wrath against their idolatry (Deut. 10:17). Moses bluntly told those backsliding Israelites that God expected exactly the same kind of

living of all people irrespective of their nationality.

But while the words were familiar, even Peter had hardly caught deeply the true meaning of the statement. When Peter tried to think that God could love Gentiles as easily as He loved Jews, it almost stuck in his throat. Peter thought that the Jews were a chosen race in every respect. It was true that the Jews were a chosen race in one respect: from that race came the Messiah, and to their care were entrusted the law and the covenant. They were especially licensed to be proprietors of divine grace; they were never licensed to sin. God hated sin when committed

by Jews as much as He hated sin in Gentiles' hands.

There are two things that God does demand of all people regardless of race or color. First is a proper attitude—he that feareth him; second is proper action resulting from that attitude—and worketh righteousness. There has been no monopoly on saintliness by any race or color through the Christian centuries. Amanda Smith and Sammy Morris prove that there can be black saints as well as white. They also prove that there can be uneducated saints, just as Paul and John Wesley prove that saintliness can be found among those of brilliant minds.

It is never the first birth but the second birth that makes saintliness possible!

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.

Home Missions and Evangelism

Roy J. Smoe, Secretary

NEW CHURCHES

DURING THE 1944-48 quadrennium, 552 new churches were organized on all districts. We have now passed that mark in the present quadrennium, with ten months yet to go. We have 554 organizations so far this quadrennium. Reports of new churches are now coming in quite rapidly.

District Superintendent Harvey S. Galloway has organized the McPherson Street Church in Mansfield, Ohio. This is the twelfth new church this quadrennium on the Central Ohio District. Several others may be organized soon, and it appears that Central Ohio will easily reach its quota.

During the assembly at Columbus, a great home missionary service was held. The reports of home-mission pastors were thrilling to hear, and the older churches are leading the way in finding new sections and helping to start new work. No wonder the Central Ohio Nazarenes are glad to support their home missionary program.

District Superintendent C. B. Cox organized a new church at Arvada on the Colorado District on June 17 with eighteen charter members. This is the third new church for Colorado this year.

A second church has been organized at McKinney, Texas, on the Dallas District by Superintendent Paul H. Garrett. They have thirty-six charter members and are assuming their pastor's salary and providing parsonage and utilities. This is the eighth new church on the Dallas District this quadrennium.

District Superintendent Glen Jones organized at Talihina on the Eastern Oklahoma District. Rev. Johnnie Harrison is the pastor.

District Superintendent L. T. Wells organized a new church on June 17 at Richmond, Kentucky, with twelve charter members. Rev. Asa Sparks and the members of First Church sponsored this new church. They are purchasing a lot and expect to build soon. Rev. Thomas Marshal is the pastor. This is the fifteenth new church for the Kentucky District this quadrennium.

District Superintendent Elbert Dodd organized at Center Point, Louisiana, on July 16. Rev. John Sayes is the pastor. There are fourteen new churches in Louisiana this quadrennium.

On July 1 District Superintendent L. A. Ogden organized a new church at Lexington, Nebraska, with seventeen charter members. They are already carrying their own financial responsibilities and purchasing property.

District Superintendent Mark Moore has organized the Southside Church at Blackwell on the Northwest Oklahoma District. This is the fifteenth new church for this district this quadrennium.

A new church was organized by District Superintendent C. M. Kelley at Georgetown, South Carolina. Rev. Jack Myer is the pastor. South Carolina has exceeded its quota of new churches for the quadrennium and now has a total of fourteen.

During July three new churches were organized on the Southwest Indiana District. There were eleven charter members at Carlisle, organized July 1. They had thirty-five in Sunday school that day. Rev. J. P. Mahan is the pastor.

There were twenty charter members at Owensville, organized July 22. Rev. G. A. Smith is the pastor.

The Calvary Church was organized in Columbus in a fine residential section that had no church whatsoever. There were seventeen charter members. Rev. C. G. Bohannon is the pastor.

There are now twenty-one new churches on the Southwest Indiana

(Continued on page 16)

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

Kansas City, bringing a great carload of clothing—much of it new and all of it in first-class condition—from the Nazarenes in Kankakee, to be distributed to the flood victims.

Rev. W. O. Eichenberger has resigned as pastor at Abbotsford, B.C., Canada, and accepted the call to pastor the church in Pratt, Kansas.

Rev. John T. Donnelly resigned as pastor of the church in Sebring, Ohio, on July 1, to accept the call to the church at Royersford, Pennsylvania, as of September 2.

CORRECTION: Evangelist Ray Boone has left the field to accept the pastorate of the church in *Ulysses, Kansas*; not at *Anadarko, Oklahoma*, as we stated in the August 6 issue. Sorry, our mistake.—*Office Editor.*

Chattanooga, Tennessee—East Lake Church recently enjoyed one of the best revivals of its history, with Evangelist H. E. Darnell as the preacher. Night after night, he preached with the anointing of the Holy Spirit. From the third night, when he gave the first altar call, to the close of the meeting, there were from four to seventeen seekers in each service. Sinners were converted, backsliders reclaimed, and quite a number were sanctified. Brother Darnell is a rugged preacher of the old-time type, preaching with power and unction, and yet with love and tenderness. Finances came easily, and a nice love offering was given to the pastor. Under the leadership of Pastor A. W. McQueen, and the cooperation of this fine people, East Lake Church is moving up the road. The spirit of the revival continues, as the pastor did not get to preach Sunday morning following the close of the revival.—Thomas G. Carson, Reporter.

New Castle, Indiana—Recently, according to the church people, Southside Church closed one of the best revivals in its history. The special workers were Evangelist Lottie Phillips and Raymond and Bobbie Johnson of New Castle. At the close of the two weeks scheduled, the revival tide was running so high that, almost unanimously, an overflow crowd voted to extend the meeting, which continued for the third week without a barren altar service. Eighty-two different people sought God at the altar. Finances came in a wonderful way. Pastor O. W. Sciscoe is closing his fourth year with this good people; he has accepted a call to the Hagers-

town church. In the four years of his ministry, the membership has more than doubled, and finances have trebled; also a building fund has been accumulating for some time. The church is in a good spiritual condition.—Edna Leslie, Secretary.

Evangelist Roy Lewis reports: "July 11 marked the close of my first year in the field of evangelism—the busiest and best year of my ministry. I praise God for the privilege of working with our fine Nazarene pastors and people. The Lord has given some old-fashioned Holy Ghost revivals, with souls praying through and shouts of victory in the camp. I am beginning my second year with a good slate; my first revival is a tent meeting with Pastor George Scutt at Martinsville, Indiana; from there I go to the West Coast. I give God praise for all His blessings."

Evangelist P. P. Belew writes: "Due to the cancellation of one meeting, and a change in the date of another, I have some open time in September and October. If interested, write me, % our publishing house, P.O. Box 527, Kansas City 10, Missouri."

Caruthersville, Missouri—This has been a good year for our church, and we have enjoyed the presence and blessings of God. Our Sunday-school average for the year (141) was twenty per Sunday more than last year. Also, we have received 27 new members into the church, and 12 of these were men. God has given us three good revival meetings, for which we praise Him. On July 15 we closed a good revival with Evangelist and Mrs. C. Wm. Ellwanger. Their ministry, both in word and song, was used to bless and strengthen the church. At the close of the meeting the church gave the pastor and family a good love offering.—Curtis F. Cook, Pastor.

Pastor Frank McConnell reports from Bethany, Oklahoma: "Coming to its first assembly, the Williams Memorial Church is nine months old. We have received into membership 117 persons, lettered out 16, leaving us a membership of 101. In the nine months we have raised for all purposes \$8,647; 6.1 per cent was given to foreign missions, with 2.8 per cent given for district purposes. Besides, we have just pledged over \$400 for district home missions. Next year we plan to be a '10-per-cent' church for foreign missions. Our quota for HERALD OF HOLINESS subscriptions was 52; we subscribed for 92. Our Sunday-school enrollment is 205, with average attendance of 146; in June the average was 174, and in July 181. The secret of our growth is personal visitation by the people. Calling will work and build a Sunday school. Before a recent Sunday-school rally, the pastor visited in 67 homes in three days

(Thursday-Friday-Saturday). In each home there had been from one to three visitors before the pastor; also each home had received from one to three cards inviting the people. We are trying to fulfill our mission in our part of this new addition. People who call, pray; people who call, attend. We give God all the praise."

Evangelist L. C. Bean writes: "I have the month of September open for meetings in Montana, Wyoming, or in or around the state of Georgia. Also, I now have my son and wife with me; they both sing and play the Spanish guitar beautifully. We will come for entertainment and freewill offerings. Write us, 300 E. Center St., Visalia, California."

Grahn, Kentucky—Our church is getting along fine. We grieved over the loss of our beloved pastor, Rev. Everett Phillips, for he and his family were fine Christian workers and meant much to all of us. But we are now rejoicing that the Lord has sent Rev. O. Stone and wife our way. The church is being helped spiritually through the singing and preaching of these fine young people. Within recent weeks we have purchased a new gas furnace, new church seats, also a church parsonage. For all these accomplishments, both spiritually and financially, we give God praise.—Eloise S. Phillips, Secretary.

Evangelists H. L. and Lottiemae Kennedy report: "This has been a good assembly year. We have conducted meetings on the Kentucky, Western Ohio, Michigan, Northeastern Indiana, Indianapolis, and Northwest Indiana districts, and surely have enjoyed our work with our fine pastors. We are ready to start a new assembly year and have some open dates in September, and two weeks in October; also we can slate meetings for 1952. We specialize in the winning of souls; Mrs. Kennedy sings, gives readings, with special emphasis in Sunday-school and youth work by illustrative chalk work, as well as illustrating hymns with chalk in our regular services. We have our own house-trailer, and are willing to go anywhere for freewill offerings. Write us, P.O. Box 535, Muncie, Indiana."

Home Missions and Evangelism

(Continued from page 15)

District, five more than their quota for the entire quadrennium. Congratulations to District Superintendent Leo C. Davis and the fine Nazarenes there.

District Superintendent E. E. Grosse organized at Littlestown, Pennsylvania, on the Washington-Philadelphia District on May 13; at Pine Glen, Pennsylvania, on June 22; and at South Seaville, New Jersey, on July 22. Rev. Robert Jones is pastor at Pine Glen and Rev. Allen Parlee at South Seaville.

Edinburg, Indiana—Our church (which is not yet three years old) enjoyed a Holy Ghost revival recently with the A. C. Rowland Evangelistic Party as the special workers. Truly, these workers are anointed of the Spirit, and God met with us in every service. Our people co-operated, and many personal contacts were made by the church and evangelistic workers. New people were reached, and the Sunday-school attendance increased from 71 on the first Sunday of the revival to 150 on the closing day. Large crowds attended the services, the church was revived, and people were saved who never had been in a Nazarene revival before; also backsliders were reclaimed. The revival closed in a blaze of glory, following a candlelight service and a special presentation of the story of the Ten Virgins, with nearly twenty praying through to God, most of whom were high-school age young people, or young married couples. The employees of a local veneer company enjoyed greatly three noon-hour services conducted by the evangelists, and many hands were raised requesting prayer. We greatly appreciated the ministry of the Rowland Evangelistic Party with us.—Reporter.

Camp and Assembly Nevada-Utah District

The seventh annual assembly of the Nevada-Utah District was held June 26 to July 1, in Lees Canyon, high up in the mountains, fifty-five miles from Las Vegas, Nevada. Rev. Robert Lundgren and people were hosts for the week.

Rev. Raymond B. Sherwood, district superintendent, gave his fourth annual report, which showed some outstanding gains on the district. Brother Sherwood is loved and appreciated by pastors and laymen as indicated by a nearly unanimous vote from the assembly delegation.

The same wonderful spirit continued as was manifested in the assembly and camp last year; the attendance far exceeded that of last year. The messages of Dr. D. I. Vanderpool, presiding officer, were helpful and inspiring to all. The manner in which he conducted the assembly created a wonderful spirit for both the business and the devotional periods. It was a treat for us to have Mrs. Vanderpool present.

Dr. Vanderpool conducted a beautiful ordination service, with two of our own licensed ministers receiving elder's orders. Surely God placed His seal of approval by manifesting His presence in the service.

On Tuesday evening, Dr. George Coulter, superintendent of the Northern California District, brought a challenging message on the Sunday-school work.

Mrs. R. B. Sherwood, district W.F.M.S. president, presided in an efficient way during the missionary convention. She gave her seventh annual report, and showed the fine progress the ladies are making in this department. Mrs. Sherwood was re-

lected with a nearly unanimous vote.

Dr. Ross Price, from Pasadena College, was the camp-meeting speaker. In this his second time with us, he continued to endear himself by his fine messages and excellent spirit. Professor and Mrs. Ronald Lush were our musical help, with Mrs. Winston R. Ketchum at the piano; no better help could be found. The King's Karolers with Professor Guy E. Sharp, from Northwest Nazarene College, were with us the entire camp. The Girls' Trio also helped with the music, and they too sang with the anointing of the Spirit.

MILDRED E. ROBERTS, Reporter

Indianapolis District Camp And N.Y.P.S. Convention

The annual district camp, held June 29 to July 8, under the direction of District Superintendent J. W. Short was a time of marked blessing. The tabernacle on the beautiful campground, twelve miles south of Indianapolis, was crowded to overflowing many times.

The special workers were Evangelists Donald Snow, Harold L. Volk, and Murray Morford. The preaching of Brothers Snow and Volk stirred souls and was honored of the Lord. They recognized the power and presence of the Spirit, were humble in their attitude, waited on God for their messages—all of which resulted in many seekers praying through to victory, and everyone challenged to a deeper Christian experience. Brother Morford had charge of the music, singing in every service; he contributed much to the wonderful success of the camp.

Dr. Orpha Speicher, medical missionary from India, spoke twice during the camp, and her messages were filled with interest and enthusiasm.

Another outstanding event this year was the dedication of a beautiful new junior tabernacle on Sunday afternoon, July 1; the building is constructed of red-brick tile. Rev. C. G. Rife and his workers conducted services for the children each day in the new building.

The grounds are continuously being improved under the direction of Superintendent Short. At the present time, construction is under way for a new N.Y.P.S. dormitory, large enough to house forty-eight; it is being built of red-tile brick. On the closing day of the camp, the overflow crowd enthusiastically responded in giving over \$3,300 in cash and pledges for other improvements and expenses of next year's camp.

The annual N.Y.P.S. convention convened at the campground on July 3, with Rev. Harley Downs, district president, presiding. Brother Downs has been an efficient leader of the youth on this district for the past four years, and has been greatly loved and appreciated.

Dr. Mendell Taylor, general N.Y.P.S. president, was the special speaker and his messages were appreciated by all who heard him. He also spoke for the youth services of

the camp, with Brother Downs having charge of these services.

Mr. Charles Brouhard was elected district president for the new year. He has been vitally connected with the district N.Y.P.S. work, and likewise will be a leader under whose direction the youth work will go forward.

W. E. ROTHMAN, Reporter

Oregon Pacific District Camp

The Oregon Pacific District Camp, held in Portland, Oregon, July 12 through 22, was one of the finest in camp-meeting history on the district. The ministry of Dr. Henry B. Wallin, pastor of First Church, Pasadena, California, and Evangelist Bernie Smith was truly blessed of God. Rev. and Mrs. Leslie Parrott furnished the camp with the finest of music.

Missionaries Earl and Gladys Motteller were with us throughout the camp. The first Sunday we had a great missionary rally, with an estimated twenty-five hundred people attending, and over \$680 was given toward a new printing press for the Cape Verde Islands.

Our newly elected district superintendent, Rev. W. D. McGraw, Jr., presided in a very gracious and efficient manner. He is much loved by our people, and we are sure that our district shall continue to go forward under his leadership.

On the last Sunday evening, during the young people's hour, over \$800 was given toward the completion of a new youth tabernacle on our campgrounds.

We thank God for the many victories won.

PAUL D. MANGUM, Reporter

Northwest Oklahoma District N.Y.P.S. Camp & Institute

The Northwest Oklahoma District N.Y.P.S. recently concluded one of the greatest camps and institutes in its history. Two hundred young people were registered for the entire time, and several visiting friends came for the evening services. The camp was held at the Kansas District Center in Hutchinson, Kansas.

Rev. Ray Hance, superintendent of the Kansas District, was used of God as the special speaker. There was a good response to his heart-searching messages, and many young people made final decisions for the Lord. Professor Kenneth Robinson and a quartet composed of Wade Powers, Gene Moore, Don Whitsit, and John Knight, from Bethany-Peniel College, were in the camp from Tuesday to Friday; they were a wonderful blessing.

The camp was under the direction of Rev. Jack H. Lee, district president. Rev. Elmer Stahly acted as dean of the institute, in which four Christian Service Training courses were offered: "Holiness," taught by Rev. Wayne Sears; "My Life's Work," by Rev. L. S. Oliver; "A Boy and His Problems," by Rev. Mark R. Moore; and "A Girl and Her Problems," by

Mrs. Mark R. Moore. The courses were well received and much appreciated. The young people of Northwest Oklahoma are aware of the sincere interest of Superintendent and Mrs. Mark Moore in helping them with their everyday problems. Approximately three hundred Christian Service Training credits were earned.

The district convention convened following the final chapel service on Friday, July 27. Rev. Jack H. Lee was re-elected as district president by an almost unanimous vote on the nominating ballot. Other officers re-elected were: Rev. L. S. Oliver as vice-president, Martha Witzke as secretary, Rev. Frank J. Kemendo as treasurer, and Mrs. Elmer Stahly as head of the children's work. Mrs. Melvin Riddle will serve as teen-age director. Delegates elected to the General Convention are: Rev. Jack H. Lee, Rev. Mark R. Moore, Rev. J. T. Gassett, Jerry Riggs, Mrs. Frank J. Kemendo, and Mrs. Elmer Stahly.

MRS. DANFORD ALGER, Reporter

Boys and Girls' Camp Northwest Indiana District

The second boys and girls' camp came to a close on Saturday, July 28, at 9:00 a.m. as the 195 boys and girls, and 45 workers, stood at attention as the Stars and Stripes were lowered. Then, after forming a large circle, they sang, "God Be with You till We Meet Again," and the closing

prayer was offered by District Superintendent George Franklin.

The general opinion voiced was that it was a wonderful camp. Rev. William Eckel, of Crawfordsville, was the special speaker, and his messages were peculiarly owned and blessed of God. Night after night the altar was filled; also seekers prayed through to victory in the dormitories. This was as near an old-fashioned camp meeting as the writer has witnessed in a number of years; and the boys and girls carried the burden for an outpouring of the Spirit of God upon us. Rev. Murray Morford and wife were in charge of the music.

Plans are now being made for a larger camp next year.

ARTHUR F. GROBE, Director

West Virginia District N.Y.P.S. Convention

The West Virginia District N.Y.P.S. convention closed with good victory. Dr. Remiss Rehfeldt was the guest speaker, and he stirred all our hearts with his wonderful messages.

Reports from the local societies show that the district is making real progress in its youth work. Our good district president, Rev. Giles Graham, gave a most encouraging report of his work for the year. He was re-elected for his sixth year.

We believe there are great days ahead for our youth work in West Virginia.

A. F. HAYES, Reporter

Northeastern Indiana District Assembly

The Northeastern Indiana District Assembly convened on the night of July 11 for what proved to be one of the greatest assemblies in the history of the district. The wise and godly leadership of Dr. G. B. Williamson was appreciated by all present. The stirring messages on world evangelism and on home missions caused each pastor and delegate to feel keenly his responsibility to his neighbor at home and abroad. Many times during the services, God came until the whole assembly broke out with shouts of victory.

Reports from pastors showed marked success along every line, and in each department.

Olivet Nazarene College was ably represented by Rev. Charles Ide and the Ambassador Quartet. Northeastern Indiana appreciates Olivet College and is giving it our support.

The report of Dr. Paul Updike, district superintendent, told of his untiring labors with us. God has blessed the ministry of Dr. and Mrs. Updike to this district, and goals have been surpassed each year under their guidance. The vote given Dr. Updike for re-election was almost unanimous. The district voted to give Brother and Sister Updike a love offering and a month's vacation with pay.

The assembly closed on Friday night with an ordination service, as six fine men were given elder's orders: Robert James, Clyde Smith, Myron Morford, Howard Small, Claude Kennedy, William Brace.

The Publishing House gave us a very capable bookman in Brother Thaine Sanford.

Northeastern Indiana has accepted the challenge of the general church and, by the help of God, will be at the front of the battle when Jesus comes.

S. J. ROBERTS, Reporter

Georgia District N.Y.P.S. Convention

The Georgia District N.Y.P.S. convention was held on July 28 at the Adrian campgrounds. A great percentage of the local societies were represented, and reports given.

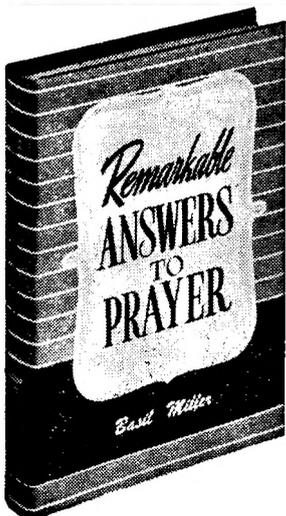
Rev. R. T. Williams, Jr., was the special speaker at the morning and afternoon sessions.

Rev. H. W. Mingleдорff was re-elected as the district president. A good atmosphere of spirituality prevailed, and all returned home determined to do more in this field of labor during the coming year.

CLIFTON HUTCHINSON, Reporter

ANNOUNCEMENTS

RECOMMENDATION—Professor Kenneth J. Harris is re-entering the song evangelistic field after a brief period in his local church work. He is ready now to go out into evangelistic campaigns. Brother Harris is a fine chalk artist as well as a good singer, and will do good service for churches needing his ministry. He keeps a wonderful spirit and is interested in seeing souls saved. I recommend him to our people. Write him, 1229 Elm Street, Huntington, Indiana.—Paul Updike, Superintendent of Northeastern Indiana District.



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BORN—to Rev. and Mrs. William R. Bennett of Rowsburg, Ohio, a daughter, Mary Phyllis, on July 31.

—to Rev. and Mrs. Ray Glenn of Laramie, Wyoming, a daughter, Janis Rae, on July 27.

—Mr. and Mrs. Ivan Crain of Springfield, Illinois, a daughter, Carolyn Sue, on July 27.

—to Mr. and Mrs. Charles B. Lail, Jr., of Moscow, Ohio, a daughter, Marilyn Joyce, on July 24.

—to Rev. and Mrs. Jack C. Hawthorne of Torrington, Wyoming, a daughter, Nancy Jo, on July 23.

—to Mr. and Mrs. Don Carroll of Kewanee, Illinois, a daughter, Christy Linn, on July 23.

—to Rev. and Mrs. James Hudson of Daytona Beach, Florida, a son, Dale, on July 13.

—to Mr. and Mrs. Kenneth Rice of Oklahoma City, Oklahoma, a daughter, Ronda Kay, on June 8.

WEDDING BELLS

Miss Hallie Roberts and Rev. Alex Wachtel (missionary under appointment to Palestine), both of Kansas City, were united in marriage on June 29, at First Church of the Nazarene, Kansas City, Missouri, with Dr. S. S. White officiating, assisted by Dr. A. Milton Smith, pastor.

Miss Valeeta Mae Armstrong and Mr. John W. Harris, both of Little Rock, Arkansas, were united in marriage on July 14, in the Heber Springs Church of the Nazarene, with Rev. Agnes White Diffie officiating.

Miss Helen Haskett and Mr. Henderson M. Jacoway, both of Little Rock, Arkansas, were united in marriage on July 30, in the home of the groom's cousin, Mrs. Robert C. Mathes, Little Rock, with Rev. Agnes White Diffie officiating.

SPECIAL PRAYER IS REQUESTED by a young man in Ohio "for the salvation of his brother and wife, that they may return again unto the Lord and find peace";

by a mother in Louisiana for her son in Korea;

by a lady in Illinois for a much-desired adjustment with a friend, and that He will help her;

by a brother in Colorado for "a young couple who have drifted away from the church and the Lord";

by a seventy-year-old lady in Missouri, not sure she is sanctified, and does so desire to know, that God may help her;

by a Christian grandmother for her grandson in the army, also for his wife;

by a Christian brother in Pennsylvania for a backslidden young woman, several other special urgent cases who need help from God.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! (James 3:5.)

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

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

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

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

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

CHICAGO CENTRAL—Assembly, August 29 and 30, at Olivet Nazarene College, Kankakee, Illinois. Entertaining pastor, Dr. Lloyd B. Byron, % Olivet Nazarene College, Kankakee, Illinois. Dr. Hardy C. Powers presiding.

HOUSTON—Assembly, August 29 to 31, at Houston First Church of the Nazarene, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston. Dr. D. I. Vanderpool presiding.

INDIANAPOLIS—Assembly, August 29 to 31, at the district campgrounds, Camby, Indiana (State Road 67 to Camby, then one mile west). Entertaining pastor, Rev. Curtis Shook, R.F.D., Camby, Indiana. Dr. Samuel Young presiding.

KANSAS CITY—Assembly, September 5 to 7, at the Kansas City District Center in Lakeview Park, 7770 Antioch Road, Overland Park, Kansas. Entertaining pastor, Rev. Hiram P. Huff, 8609 Woodward, Overland Park, Kansas. Dr. G. B. Williamson presiding.

EAST TENNESSEE—Assembly, September 5 and 6, at the Elizabeth Church of the Nazarene, 200 West "Y" St., Elizabethton, Tennessee. Entertaining pastor, Rev. John Lawwill, Jr., 405 Range St., Box 287, Elizabethton. Dr. Hardy C. Powers presiding.

LOUISIANA—Assembly, September 5 and 6, at the District Campground, Pineville (5 miles north of Alexandria on Hi-way 71), Louisiana. Entertaining pastor, Rev. L. H. King, 106 Bolton Ave., Alexandria, La. Dr. Samuel Young presiding.

TENNESSEE—Assembly, September 12 to 14, at First Church of the Nazarene, 1024 Washington Street, Clarksville, Tennessee. Entertaining pastor, Rev. W. M. Greathouse, 1024 Washington St., Clarksville. Dr. Hardy C. Powers presiding.

ARKANSAS—Assembly, September 19 to 21, at First Baptist Church, corner Dickson and College Streets, Fayetteville, Arkansas. Entertaining pastor, Rev. J. D. Carlton, 418 Meadow St., Fayetteville. Dr. G. B. Williamson presiding.

EASTERN OKLAHOMA—Assembly, September 19 to 21, at First Methodist Church, 14th and Townsend Streets, Ada, Oklahoma. Entertaining pastor, Rev. J. E. Lansdowne, 311 N. Oak St., Ada. Dr. Hardy C. Powers presiding.

NORTH CAROLINA—Assembly, September 26 and 27, at Greensboro Central Church of the Nazarene, 210 E. Lee St., Greensboro, N.C. Entertaining pastor, Rev. H. C. Thomas, 711 Asheboro St., Greensboro. Dr. D. I. Vanderpool presiding.

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 WESTERN OHIO—W. E. Albea, 4301 Midway Ave., Dayton 7, Ohio
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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.
 Baldwin, C. R. 1124 W. Texas, Durant, Okla.
 Durant, Okla. Aug. 26 to Sept. 9
 Hartford, Ark. Sept. 16 to 30
 Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 Ball, Lenore. P.O. Box 527, Kansas City 10, Mo.
 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.
 Dayton (Northridge), Ohio Sept. 11 to 23
 New Albany (First), Ind. Sept. 25 to Oct. 7
 Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
 West Plains, Mo. Aug. 21 to Sept. 2
 Salem, Ohio Sept. 10 to 23
 Barnes, William. Route 2, Harold Ave., Franklin, Ohio.
 Bass, M. V. 18616 Riverview, Detroit 19, Mich.
 Slippery Rock (Coaltown), Pa. Aug. 14 to 26
 Beverly, Ohio Sept. 3 to 16
 Battin, Buford. P.O. Box 527, Kansas City 10, Mo.
 Bean, L. C. 300 E. Center St., Visalia, Calif.
 Open dates for September.
 Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.
 Reserved Sept. 3 to 7
 Atlanta (First), Texas Sept. 12 to 23
 Belew, P. P. P.O. Box 527, Kansas City 10, Mo.
 Warm Springs, Ga. (camp) Aug. 23 to Sept. 2
 Charleston (1st ch.), S.C. Sept. 18 to 30
 Berry, Dwight D. Walkerville, Michigan.
 Berryhill, Noble E. P.O. Box 527, Kansas City 10, Mo.
 Bettcher, Roy A. Route 1, Camby, Ind.
 Grove City, Pa. Aug. 29 to Sept. 9
 Dayton, Ohio Sept. 12 to 23
 Beyer, Henry T. 1742 Lesseps St., New Orleans, La.
 Pineville, N.C. Aug. 22 to Sept. 2
 Moss Bluff, La. Sept. 7 to 16
 Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
 Ashland, Ky. (First) Sept. 6 to 16
 Dover, N.J. Sept. 19 to 30
 Bierce, Joseph. Prater Road, Chattanooga 4, Tenn.
 Open dates Aug. 15 to Sept. 9
 Dover, N.J. Sept. 19 to 30
 Bishop, Joe. Box 41, Yukon, Okla.
 Maybee, Mich. (camp) Aug. 16 to 26
 Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.
 Lake Charles, La. (First) Aug. 20 to 26
 Boggs, W. E. and Lucille. Evangelist and Artist, P.O. Box 527, Kansas City 10, Mo.
 Waco, Texas Aug. 29 to Sept. 9
 Indianapolis, Ind. Sept. 12 to 23
 Bohannon, C. G., and Wife. Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
 Wabash, Ind. Sept. 4 to 16
 Connersville, Ind. (First) Sept. 18 to 30
 Bomgardner, Harold E. Song Evangelist, 646 Fourth St., Pontiac, Mich.
 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.
 Pioneer, Ohio Aug. 28 to Sept. 9
 New Burlington, Ohio Sept. 11 to 23
 Beannon, George. 1119 East 37th Place, Tulsa, Okla.
 Wewoka, Okla. Aug. 29 to Sept. 9
 Mt. Pleasant, Mich. Sept. 12 to 23
 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, 1620 Clarendon, N.W., Canton, Ohio.
 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., Kewanee, 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.
 Mobarly, Mo. (tent) Aug. 14 to Sept. 2
 Fremont, Ohio Sept. 4 to 16



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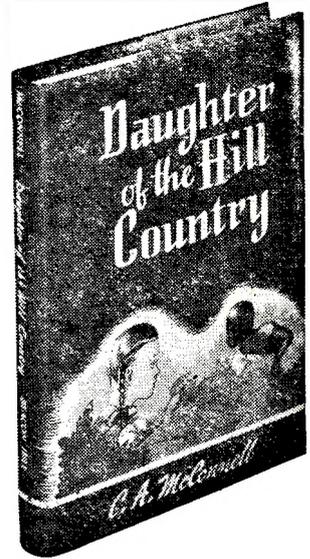
EVANGELISTS' SLATES

Ahleman, Miss Dorothy. Route 3, Oakland City, Ind.
 Akers, Ira R. and Mary B. 2120 Brookline Ave., Dayton 10, Ohio.
 Chester, W.Va. Aug. 24 to Sept. 2
 Amos, C. A. East 4th St., Brookville, Ind.
 New Albany, Ind. (E. Side) Oct. 2 to 14
 Anderson, Gilbert and Sylvia. Preacher and Singers, P. O. Box 527, Kansas City 10, Mo.
 Armstrong, Alfred H. M.C. 52, Warren, Ohio.
 Syracuse, Ohio August 14 to 26
 E. Liverpool (Gardendale), O. Sept. 4 to 16

Burnem, Eddie and Ann. 2801 Carter Ave., Ashland, Ky.
 Lanett, Ala. Aug. 28 to Sept. 9
 Rock Hill (W. Main), S.C. Sept. 11 to 23
 Burson, H. D. 401 W. Clay St., Houston 6, Texas.
 Perry, Okla. Aug. 29 to Sept. 9
 Port Arthur (Grace), Tex. Sept. 12 to 23
 Burton, C. C. P.O. Box 145, Somerset, Ky.
 Albany, Okla. Sept. 4 to 16
 Waterloo, Ind. Sept. 17 to 30
 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.
 Carey, A. B. 76 Prospect St., Beacon, N.Y.
 Peru, Ind. Sept. 3 to 9
 Rochester, N.Y. Sept. 11 to 23
 Cargill, A. L. and Myrla. Box 256, Divide, Colo.
 Snoqualmie, Wash. Sept. 4 to 16
 Carlsen, Harry and Esther. Evangelists and Musicians,
 P.O. Box 200, Carbondale, Pa.
 Carmickle, James and Juanita. Song Evangelists and
 Children's Workers, 818 Creer Ave., Covington, Ky.
 Carr, D. H. P.O. Box 146, Lady Lake, Fla.
 Carroll, Bob. 226 S. Carolina, Mangum, Okla.
 Wister, Okla. (tent) Aug. 14 to 26
 West Helena, Ark. Aug. 28 to Sept. 9
 Carter, Jack and Ruby. Preacher and Singer, 609 N.
 Mueller St., Bethany, Okla.
 Red Rock, Texas Aug. 23 to Sept. 2
 Konawa, Okla. Sept. 5 to 16
 Cassidy, F. P. 814 Idlewild Ct., Lexington, Ky.
 Dexter, Mo. September 9 to 23
 Chambers, Leon and Mildred. Preacher and Singers,
 Box 386, Fairfax, Ala.
 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. Sept. 11 to 23
 New Philadelphia, Ohio Sept. 26 to Oct. 7
 Chickencoff, Susie. Song Evangelist, 564 Barham
 Ave., Santa Rosa, Calif.
 Childress, Sammy and Rhea. Evangelistic Singers,
 527 E. Riverside Dr., Jeffersonville, Ind.
 Sparksville, Ky. Sept. 6 to 16
 Owensboro, Ky. Sept. 19 to 30
 Chinn, Mark T. 807 N. Willow St., Bethany, Okla.
 Cleveland, B. H. 6771 Orange Ave., Long Beach,
 Calif.
 Coffman, Miss Nellie. Evangelistic Singer, 2600
 East 33rd St., Chattanooga 7, Tenn.
 Collins, Joe C. 204 Good Ave., Indianapolis, Ind.
 Nashville, Ind. Sept. 2 to 16
 Kankakee (First), Ill. Sept. 18 to 23
 Collins, Ted. Song Evangelist, 118 Roberts Ave.,
 Haddonfield, N.J.
 Conner, Vera; Hodge, Alpha. Song Evangelists and
 Children's Workers, 1637 Hoffner St., Cincinnati
 23, Ohio.
 Sumter (First), S.C. August 20 to 31
 Maysville, Ky. Sept. 4 to 16
 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.
 Chinook, Mont. (reserved) Aug. 27 to Sept. 9
 Vernonia, Oregon Sept. 16 to 30
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Coraopolis, Pa. Sept. 5 to 16
 Wilkinsburg, Pa. Sept. 19 to 30
 Cornelius, H. W., and Wife. Preacher and Musicians,
 3436 S. Walnut St., Muncie, Ind.
 Newcomertown, Ohio Sept. 25 to Oct. 7
 Kendallville, Ind. Oct. 9 to 21
 Crabtree, J. C. 335 S. Plum St., Springfield, Ohio
 Phoenix, Ariz. Sept. 5 to 16
 Crawford, J. H. and Maggie. Springdale, Ark.
 Hannibal, Mo. (First) Aug. 28 to Sept. 2
 Blytheville, Ark. (First) Sept. 4 to 16
 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. 4522 N.W. 11th Place, Miami,
 Fla.
 Cummings, Samuel O. Route 3, Fairmount, W.Va.
 Daily, R. L. Box 92, Winnfield, La.
 Daniels, Bert. Box 151, Meade, Kansas.
 Nampa, Idaho Aug. 16 to 26
 Gooding, Idaho Aug. 30 to Sept. 9
 Darity, Joe T. 18 E. Pacemont Ave., Columbus,
 Ohio.
 Darnell, H. E. Box 929, Vivian, La.
 Laurens, S.C. Aug. 22 to Sept. 2
 Huntington (First), W.Va. Sept. 5 to 16
 Darnell, Leo, and Wife. Evangelist and Singers,
 P.O. Box 113, Harrisburg, Ill.
 Davidson, J. E. Box 955, Pandora, Ohio.
 Trenton, Ohio Sept. 19 to 30
 Davidson, Otto, and Wife. Evangelist and Singers,
 224 E. Ames St., Mt. Vernon, Ohio.
 Davis, C. W. and Florence, 930 N. Institute
 Colorado Springs, Colo.
 Mooreland, Okla. Aug. 29 to Sept. 9
 Denver, Colo. (S. Side) Sept. 12 to 23
 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.
 DeBard, Clifton. Box 1109, Ashland, Ky.
 Selma, Ind. Sept. 4 to 16
 Salem, Ind. Sept. 18 to 30
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 3,
 Ind.
 Sidney, Ill. Aug. 29 to Sept. 9
 Cape Girardeau, Mo. Sept. 12 to 23
 Diffie, Agnes W. 1914 Maryland, Little Rock, Ark.
 Batesville, Ark. August 13 to 26
 Dixon, George and Charlotte. Preachers and Singers,
 39 S. Prospect Ave., Patchogue, N.Y.
 West. Ohio Assembly August 22 and 23
 Darlington, Pa. Aug. 23 to Sept. 2
 Dixon, Robert J. 14 Presley St., Malden, Mass.
 Dobbins, C. H., and Wife. Evangelist and Musicians,
 39 Etna Ave., Huntington, Ind.
 Knox, Indiana Sept. 18 to 30
 Hillsboro, Ohio October 2 to 14
 Dobson, J. C. Box 504, Bethany, Okla.
 Oklahoma City, Okla. Sept. 5 to 16
 Perryton, Texas Sept. 19 to 30
 Doke-Ogden Evangelistic Party. 123 W. Third St.,
 Duluth, Minn.
 Donley, John R. Evangelist, 422 Summit St., N.W.,
 Warren, Ohio.
 Morgantown, W.Va. (tent) Aug. 14 to 26
 Ashtabula, Ohio Sept. 4 to 16
 Dotson, Anna Marie. Song Evangelist, Route 1, Box
 145, Yorktown, Ind.
 Duff, Loren V. Song Evangelist, 329 N. Bellevue
 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 East 11th St., Pueblo, Colo.
 Elkins, William, Jr. 708 Highland Drive, Knoxville
 18, Tenn.
 Elkins, W. T. (Bill) Wurtland, Ky.
 Eilwanger, C. Wm. and Twylah. Evangelist and
 Musicians, P.O. Box 527, Kansas City 10, Mo.
 Chattanooga (Avondale), Tenn. Sept. 5 to 16
 Lakeland, Fla. Sept. 17 to 23
 Emrick, Ross and Dorothy. 600 Trumbull St., Bay
 City, Mich.
 Akron Dist. N.Y.P.S. Inst. Aug. 27 to 31
 Warwick, Ohio Sept. 5 to 16
 Erdmann, H. A. 530 Idaho St., Gooding, Idaho.
 Erp, J. R. 931 N. Third St., Springfield, Ill.
 Beloit, Wis. Sept. 5 to 16
 Fairbury, Ill. Sept. 18 to 30
 Ervin, Betty. Song Evangelist, Route 3, Weiser,
 Idaho.
 Estep, Alva O. and Gladys. Preacher and Singers,
 Box 238, Losantville, Ind.
 Herrin, Ill. Aug. 29 to Sept. 9
 Las Cruces, N.M. Sept. 12 to 23
 Evans, Charles H. 837 E. Madison, Danville, Ill.
 Ewy, Phillip S. 39 Arizona Ave., Tacoma, Wash.
 Port Orchard, Wash. Aug. 29 to Sept. 9
 Arlington, Ore. Sept. 12 to 23
 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 Pentlton Ave., Pentlton, B.C.
 Felter, H. J. Box 87, Leesburg, N.J.
 Erma, N.J. (camp) Aug. 24 to Sept. 3
 Gouverneur, N.Y. Sept. 11 to 23
 Ferguson, Edw. R. and Alma. Preacher and Singers,
 Box 542, Port Huron, Mich.
 Meansville, Ga. (camp) Aug. 23 to Sept. 2
 Jackson, Ga. Sept. 9 to 23
 Fetters, Fred W. P.O. Box 527, Kansas City 10, Mo.
 Files, Gloria; and Hoffman, Marion. Song Evangelists,
 Wiley Ford, W.Va.
 Eureka, Ill. Aug. 22 to Sept. 2
 Lewistown, Ill. Sept. 5 to 16
 Finger, Maurice and Naomi. Preacher and Singer,
 529 East 4th St., Northampton, Pa.
 Greenville, S.C. Aug. 22 to Sept. 2
 Langley, S.C. Sept. 5 to 16
 Fisher, C. Wm. P.O. Box 527, Kansas City 10, Mo.
 Fort Worth (N. Side), Tex., Aug. 22 to Sept. 2
 Houston (Cent. Pk.), Tex. Sept. 5 to 16
 Fitch, George L. 710 Lincoln St., South Cle Elum,
 Wash.
 Fitch, James S. 2600 Losantville Rd., Cincinnati
 13, Ohio.
 Ripley, Ohio Sept. 1 to 16
 Monterey, Tenn. Sept. 18 to 30
 Fleming, Bona. 341 West 9th Ave., Columbus 1,
 Ohio.
 Tuscaloosa, Ala. Aug. 29 to Sept. 9
 Thomasville, Ga. Sept. 12 to 23

Ford, James and Ruth. Preachers and Singers, Route
 5, New Castle, Ind.
 Mt. Vernon, Ill. Sept. 4 to 23
 Cumberland, Md. Sept. 26 to Oct. 7
 Fowler, Ira and Naomi. Preacher and Singers, Hol-
 lywood, Maryland.
 Greenville, S.C. Aug. 22 to Sept. 2
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Free, O. S. 311 Brown St., Little Rock, Ark.
 Jonesboro, Ark. Sept. 5 to 16
 Anadarko, Okla. Sept. 26 to Oct. 7
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 Garrett, Thomas. 4605 Highland Ave., Chattanooga,
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Stockton, Ill. Sept. 18 to 30
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.
Sebring, O. (Dist. Camp) Aug. 16 to 26
Brea, Calif. Sept. 2 to 16
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- Gregory, Paul W. Song Evangelist, 11748 Wyoming, Detroit 4, Mich.
- Gretzinger Evangelistic Party. 1318 Mar Vista, Pasadena, Calif.
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- Griffith, R. E. and Dorothy. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
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- Greves Sisters. Singers and Chalk Artist, Bruceton Mills, W.Va.
- Grubbs, R. D. Route 2, P.O. 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.
Jefferson County Camp, Ind., Aug. 20 to Sept. 2
- Hacker, Alton E. 329 E. Pomona St., Santa Ana, Calif.
- Haden, Charles E. 905 Triplett St., Owensboro, Ky. Summit, Ky. Aug. 29 to Sept. 9
Noble, Ill. Sept. 12 to 23
- Haggard, W. E. Route 4, Hamilton, Ohio.
- Hale, James A. and Faye. Evangelist and Singers, Box 357, West Tulsa 7, Okla.
Memphis, Tenn. August 14 to 26
- Hall, David, Wife, and four-year-old Son. Preacher and Chalk-Artist, 509 N. Maple, McPherson, Kansas.
Independence, Kansas Sept. 19 to 30
- Hamilton, Jack and Wilma. Evangelist and Musicians, Box 172, Hays, Kansas.
- Hamilton, Mark. 2200 Harrod St., Ashland, Ky.
- Hamric, Lee L. 766 Sycamore St., Abilene, Texas.
Winter Haven, Fla. Aug. 26 to Sept. 9
Campton, Calif. October 7 to 21
- Hankins, A. K., and Wife. Preacher and Singers, 208½ S.E. 4th St., Evansville, Ind.
- Harding, U. C., and Wife. Box 71, Arcadia, Fla.
- Harding, Whitcomb and Maridel. Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
Shafter, Calif. Aug. 28 to Sept. 9
Lewiston, Idaho Sept. 11 to 23
- Harrington, W. N. Route 3, Box 280-B, Magnolia Heights, Gainesville, Fla.
Jefferson County Camp, Ind., Aug. 17 to Sept. 2
Shelbyville, Ind. Sept. 9 to 18
- Harris, Kenneth J. Evangelistic Singer, 1229 Elm St., Huntington, Ind.
- Harris, R. S. 432½ Frederick St., Huntington, Ind.
- Harrod, John W. Box 309, Red Key, Ind.
- Hart, Charles W. Song Evangelist, Route 3, Greenfield, Ind.
- Hart, H. J. Route 1, Nampa, Idaho.
- Havener, J. D. Box 401, Bourbonnais, Ill.
De Soto, Mo. Aug. 28 to Sept. 9
North Vernon, Ind. Sept. 11 to 23
- Hayes, Thomas. P.O. Box 527, Kansas City 10, Mo.
- Haynes, O. F. 1638 Seventh Ave., Charleston 2, W.Va.
- Henbest, C. L. Box 345, Rogers, Ark.
- Henck, Nelson H. 120 Audrey Ave., Brooklyn 29, Md.
- Henson, J. C. Bethany, Okla.
Wichita, Kansas September 4 to 9
- Heslop, Mrs. Norah. 1260 N. Bellevue Place, Indianapolis 22, Ind.
- Hess, Weaver W. 2224 N.W. Quimby, Apt. B., Portland 10, Ore.
- Hiatt, D. L. 323 Clinton Ave., Farmer City, Ill.
- Hicks, Fred. 233 N. Walcott St., Indianapolis, Ind.
- Higgins, C. A. 1083 North 9th St., Las Cruces, N.M.
- Higgs, Mrs. Margaret Kapigan. Song Evangelist, 1249 Cordova St., Glendale 7, Calif.
- Hollingsworth, Ted, and Wife. Preacher and Singer, Route 2, % J. H. Barnes, Dover, Okla.
- Holsa Evangelistic Party. 5332 Summer Ave., Ashtabula, Ohio.
Kampsville, Ill. (camp) Aug. 16 to 26
Marion, Ill. Aug. 28 to Sept. 8
- Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.
Ramseur, N.C. Sept. 5 to 16
New Center, N.C. Sept. 23 to Oct. 7
- Hooker, H. H. Box 832, Jasper, Ala.
Blountsville (Mt. Zion), Ala. Aug. 15 to 26
Steele, Ala. Aug. 28 to Sept. 9
- Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Olivet, Ill.
Wausau, Wis. Sept. 11 to 23
Bloomington, Ill. Sept. 25 to Oct. 7
- Houts, Jack. 506 South 4th St., Chickasha, Okla.
- Howard, A. S. 4401 Classen Blvd., Oklahoma City, Okla.
- Howland, Mary. Rt. 5, Box 495, Niles, Michigan.
- 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.
- Hurds, The Musical. Box 1, Union Gap Sta., Yakima, Wash.
- Irby, Loran. P.O. Box 108, Kokomo, Ind.
- Isenberg, Donald T. Artist-Evangelist, Box 388, New Cumberland, Pa.
- Israelson, N. M. P.O. Box 527, Kansas City 10, Mo.
Whiting, Ind. Aug. 26 to Sept. 9
Dellroy, Ohio Sept. 11 to 16
- Jackson, R. V. Sparks Hill, Ill.
Valparaiso, Ind. Sept. 5 to 16
Bethel, Ohio Sept. 19 to 30
- James, A. L., and Wife. Evangelists and Reader, 300 N. Seventh St., McAllen, Texas.
- Jantz, Calvin and Marjorie. Singers and Musicians, Box 304, Independence, Kansas.
- Jarvis, Homer. Song Evangelist, 3 Oaks Side Ave., Mishawaka, Ind.
- Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale, Mich.
Akron (First), Ohio Sept. 5 to 16
Ravenna, Ohio Sept. 19 to 30
- Johansen, Kenneth. 1101 McLean St., Falls City, Neb.
- Johnson Sisters, Preacher and Singers, 211 S. Hudson, Pasadena, Calif.
- Johnson, Andrew. Wilmore, Kentucky.
- Johnson, Paul and Ruth. Singers and Musicians, 3333 S. Third St., Springfield, Ill.
- Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.
Tulsa, Okla. Aug. 22 to Sept. 2
Midvale, Idaho Sept. 13 to 23
- Jones, A. K. 51½ Commercial St., Danville, Ill.
Reform, Mo. (M.E. Ch.) Aug. 14 to 26
- Jones, Lum. Ada, Okla.
Higgins, Texas August 15 to 26
Brownwood, Texas September 4 to 16
- 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.
Eliot, Maine Sept. 5 to 16
Rockland, Maine Sept. 18 to 30
- Keller-York Party. Singers and Musicians, Box 256, Seelyville, Ind.
Ferguson, Mo. Aug. 28 to Sept. 9
Rantoul (First), Ill. Sept. 10 to 16
- Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Pritchard, Ala. Aug. 28 to Sept. 9
Frankfort, Ky. Sept. 11 to 23
- Kennedy, Ernest M. and Orela. Evangelist and Singers, % Gen. Del., Vicksburg, Mich.
- Kenedy, Harold L. and Lottiemae. Preacher and Chalk Artist, P.O. Box 535, Muncie, Ind.
- Key, Donna E., and Kelsea, Helen E. Preacher and Musicians, 1136 Wesley Ave., Pasadena 7, Calif.
- Killion, Robert L. and Madge. Singers and Musicians, Vicksburg, Mich.
- Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich.
Irvine (Calvary), Ky. Sept. 4 to 16
Sidney, Ohio Sept. 18 to 30
- Kime, Hazel F. Song Evangelist, 7123 E. Colfax Ave., Denver, Colo.
- 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.
Lebanon, Mo. Aug. 22 to Sept. 2
Valentine, Neb. Sept. 4 to 16
- 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.
Muncie (First), Ind. Sept. 3 to 9
Joliet, Ill. Sept. 10 to 16
- Lee, Mason. 217 Division St., Huntington, W.Va.
- Pontiac, Ill. Aug. 21 to Sept. 2
- Miamisburg, Ohio Sept. 4 to 16
- Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
Port Angeles, Wash. Aug. 29 to Sept. 9
- Leverett Brothers. Preachers and Singers, 408 East 10th, Lamar, Mo.
Adrian, Mo. Aug. 15 to 26
Roswell, N.M. Sept. 12 to 23
- Lewis, E. E. 303 N. Main, Ironton, Mo.
- Lewis, Ellis. 208 N. Donald, Bethany, Okla.
Laverne, Okla. Aug. 29 to Sept. 9
Ottumwa (First), Iowa Sept. 18 to 30
- 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.
Indianapolis, Ind. (camp) Aug. 23 to Sept. 3
Wilmington, Ohio Sept. 4 to 16
- Lipps, Eli. 1023 Edison Ave., Hamilton, Ohio.
- Littrell, Dick and Doris. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.
Calgary (N. Side), Alta. Aug. 29 to Sept. 9
Edmonton (First), Alta. Sept. 12 to 23
- Long, Paul W. Gen. Del., North Little Rock, Ark.
- Long, Robert and Helen. Evangelist and Singers, R.F.D. 1, New Martinsville, W.Va.
- Clarkson, Ky. Aug. 21 to Sept. 2
Claytonia, Pa. Sept. 5 to 16
- Lutz, L. K. Box 344, Olivet Nazarene College, Kankakee, Ill.
Lykins, C. E. Goshen, Ind.
- MacAllen, L. J. 378 Lafayette Rd., Medina, Ohio.
- Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.
Springfield (S. Side), Ill. Aug. 14 to 26
Ft. Madison, Iowa Aug. 28 to Sept. 9
- 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.
Dover (Lan Creek), Tenn. Aug. 22 to Sept. 2
District Assemblies, Sept. 3 to 16
- Matthews, Clifton T. 53 Nassau Ave., Freeport, N.Y.
- Maule, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
Levelland, Texas Aug. 29 to Sept. 9
Electra, Texas Sept. 26 to Oct. 7
- 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 Dr., Los Angeles 34, Calif.
- McElrath, Harry. % Gen. Del., Tucson, Ariz.
- 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
Modoc, Ind. September 4 to 16
Charleston, W.Va. Sept. 18 to Oct. 7
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
- Chase, Kansas Aug. 28 to Sept. 9
Smith Center, Kansas Sept. 12 to 23
- Messer, Haley. P.O. Box 527, Kansas City 10, Mo.
- Glendora, Calif. (Home) Aug. 14 to 26
Brownfield, Texas Aug. 28 to Sept. 9
- Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
- Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
Nashville (Woodbine), Tenn. Aug. 15 to 26
Eg Harbor City, N.J. Sept. 5 to 16
- Milby, Thomas. Clarkson, Kentucky.
- Miller, A. E. and Pauline. Preachers and Chalk-Artist, 307 S. Delaware St., Mt. Gilead, Ohio.
Hurdland, Mo. Aug. 28 to Sept. 9
Williston, N.Dak. Sept. 11 to 23
- Miller, Basil. 86 E. Loma Alta Drive, Altadena, Calif.
Rossville, Ga. Sept. 5 to 16
Tallahassee, Fla. Sept. 18 to 30
- Miller, James. Rt. 17, Box 609, Indianapolis 44, Ind.
- Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
Oshkosh, Wis. Aug. 29 to Sept. 9
Reserved Sept. 12 to 23
- Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
St. Paul, Minn. Aug. 15 to 26
Dayton, Wash. Aug. 29 to Sept. 9
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Ridgway, Pa. Aug. 21 to Sept. 2
Jefferson, Pa. Sept. 4 to 16
- Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Valler, Pa.
- Moore, J. E. 2673 Crest Ave., Dallas, Texas.
- Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 10, Mo.
Pasadena, Calif. (Home) to September 10
Livingston, Mont. Sept. 19 to 30
- Moore, S. T. Box 777, Lafayette, Ind.

Mooshlan, C. Helen. P.O. Box 527, Kansas City 10, Mo.
 Maritime District Aug. 29 to Sept. 5
 New York and Pa. Sept. 6 to 16
 Morgan, W. D. Leavenworth, Wash.
 Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.
 Port Elizabeth, N.J. Sept. 12 to 23
 Flushing, N.Y. Sept. 26 to Oct. 7
 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.
 Musical Messengers (Den Ratliff and Wife; Paul Jester and Wife), 9107 Hibben Ave., Indianapolis, Ind.
 Hinton, W.Va. Aug. 25 to Sept. 3
 Winchester, Ind. Sept. 5 to 16
 Neely, B. F. 111 N. Beaver, Bethany, Okla.
 Odessa, Texas Sept. 2 to 16
 Ada, Okla. Sept. 19 to 21
 Neff, Nettie W. 100 Beulah Park Drive, Santa Cruz, Calif.
 Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. Sixth St., Rogers, Ark.
 Ilasco, Mo. Aug. 19 to Sept. 2
 Newell, Neva. Song Evangelist, 1803 W. Second, Spokane, Wash.
 Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
 Scranton, Pa. Aug. 22 to Sept. 5
 Zelienople, Pa. Sept. 5 to 16
 Noggle, Ray O. Blind Evangelist, 345 Boyd St., Harrisburg, Pa.
 Norton, Joe. Box 143, Hamlin, Texas.
 Weatherford, Texas Aug. 22 to Sept. 2
 Open date—one week Sept. 3 to 9
 Nothstine, 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, Coulterville, Ill.
 Parker, J. H. 3102 Windsor Ave., Baltimore 16, Md.
 Dundalk, Md. Sept. 2 to 9
 Harrisburg, Pa. Sept. 12 to 23
 Parry, Elwood M. Song Evangelist, R.D. 1, Bethlehem, Pa.
 Patrone, D. E. P.O. Box 817, Alliance, Ohio.
 Milwaukee, Wis. (First) Sept. 5 to 16
 Portsmouth (Sclotville), O. Sept. 18 to 30
 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.
 T.N. College Tour Sept. 2 to 23
 Langdale, Ala. Sept. 12 to 23
 Pestana, George C. and Wife. Evangelist and Singers, 1743 Sunnyvale Ave., Walnut Creek, Calif.
 Peterson, Edna; and Thiessen, Emma. Preacher and Singers, 1212 Tenth Ave. So., Nampa, Idaho.
 Phillips, Lottie. Evangelist, % Trevecca Nazarene College, Nashville 10, Tenn.
 Dodson, Texas August 15 to 26
 Charlotte, N.C. Aug. 29 to Sept. 9
 Phipps, Hubert, and Wife. Song Evangelists, 911 Vine St., Hamilton, Ohio.
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Lexington, Ky. (First) Sept. 4 to 16
 Trenton, Ohio Sept. 19 to 30
 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.
 Plummer, Chester D. R.F.D. 7, Box 173, Columbus, Ind.
 Minneapolis (Russell Ave.), Minn.,
 Aug. 29 to Sept. 9
 Reserved for assembly Sept. 12 to 14
 Pointer, Lloyd B. Rt. 1, Box 1178, Edmonds, Wash.
 Pridden, C. P. 2325 W. Second, Dayton, Ohio.
 Kampsville, Ill. (camp) Aug. 16 to 26
 Pults, Bertha. P.O. Box 527, Kansas City 10, Mo.
 Purkhiser, H. G. 3627 Hudson Drive, Youngstown 11, Ohio.
 Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla.
 Dallas, Tex. (Dist. Camp) Aug. 20 to 26
 Indianapolis, Ind. (camp) Aug. 28 to Sept. 9
 Raker, W. C. Smithfield, Ill.
 Illinois District Aug. 16 to 26
 Tour of N.W. States Aug. 29 to Sept. 9
 Reasoner, Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
 Medoc, Ind. Sept. 4 to 16
 Charleston, W.Va. Sept. 18 to Oct. 7
 Reed, Steward. Box 297, Carthage, Mo.
 Sayre, Okla. Aug. 14 to 26
 Chase, Kansas Aug. 28 to Sept. 9

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.
 Hammond, Ind. Sept. 4 to 16
 Otisville (Richfield), Mich. Sept. 18 to 30
 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.
 Rinebarger, C. C., and Wife. Evangelist and Singers, 10203 Driver Ave., Overland 14, Mo.
 Ring, O. F. Box 164, Intercession City, Fla.
 Ripper, Lorraine M.; Markey, Berniece. Preachers and Singers, 3917 W. 29th Ave., Denver, Colo.
 Emmett, Idaho Aug. 23 to Sept. 2
 Robinson, Mrs. J. Dean (Smith). Song Evangelist, 94 Bartlett Ave., Erlanger, Ky.
 Open dates for September.
 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.
 Prescott, Ark. Aug. 21 to Sept. 2
 Hutchinson (Peniel), Kans. Sept. 4 to 16
 Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
 Mt. Vernon, Va. Sept. 18 to 30
 Rogers, Mary Ellen. Singer, 3142 Vichy Ave., Napa, Calif.
 Roney, F. N. P.O. Box 85, Opydke, Ill.
 Rothwell, Mel-Thomas. % Eastern Nazarene College, Wollaston, Mass.
 Sebring, O. (Dist. Camp) Aug. 16 to 26
 Brocktondale, N.Y. (Inst.) Aug. 27 to 31
 Rowland Evangelistic Party, A. C. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
 Ellsville, Ill. (tent) Aug. 15 to 26
 Nashville (Bethel), Tenn. Aug. 29 to Sept. 9
 Rushing, R. S. 501 N. Mueller, Bethany, Okla.
 Paden, Miss. Aug. 29 to Sept. 9
 Ada, Okla. Sept. 17 to 23
 Rushing, V. S. and Mae. Evangelist and Singers, 2115 Mabert Rd., Portsmouth, Ohio.
 Sargis, Mrs. Beulah. Song Evangelist, 834 Newport Ave., Chicago 13, Ill.
 Savage, F. C. P.O. Box 207, Kokomo, Ind.
 Reserved for August.
 Scarlett, Don S. 901 South 4th St., Terre Haute, Ind.
 Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
 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.
 Akron Dist. Y.P. Inst. Aug. 27 to Sept. 1
 Warren (Bolindale), Ohio Sept. 10 to 16
 Seel, J. Lester and Edna M. Preacher and Musicians, 1501—29th St., Ashland, Ky.
 New Orleans (Central), La. Aug. 14 to 26
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Anacortes, Wash. Aug. 22 to Sept. 2
 Oak Harbor, Wash. Sept. 19 to 30
 Shaffer, G. H. 1344 E. Main St., Muncie, Ind.
 Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
 Shaw, L. E. 1115 East 9th, Bartlesville, Okla.
 Shearer, U. B., and Wife. Singers and Musicians, 106 Sterrett Ave., Covington, Ky.
 Sherrow, Howard O. Song Evangelist, Lynn, Ind.
 Shoemaker, John. 1218 Cleveland Ave., Hobart, Ind.
 Sigler, Ray. Song Evangelist, 68 W. Rutgers Ave., Pontiac, Mich.
 Silvernail, Donald R. Route 3, Hastings, Mich.
 Simms, Vera Lois. Evangelist, Glencoe, Ohio.
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
 Slean, Carmon G. 844 Rose Drive, Louisville 13, Ky.
 Bristol, Tenn. Aug. 15 to 26
 Portland, Tenn. (tent) Aug. 28 to Sept. 16
 Smeltzer, R. J. 428 King St., Ravenna, Ohio.
 Cuyahoga Falls, Ohio Sept. 4 to 16
 Tiltonsville, Ohio Sept. 18 to 30
 Smith, Arthur, and Son. Song Evangelists, Route 7, Hamilton, Ohio.
 Smith, Bernie. Box 145, Harrisburg, Ill.
 Marlow, Okla. Aug. 22 to Sept. 2
 Lamar, Colo. Sept. 5 to 16
 Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio.
 Smith, Charles Hastings. 1514 Robinson, Conway, Ark.
 Smith, Eugene and LaNora. Song Evangelists, Winstonsboro, S.C.
 Loganton, Pa. Aug. 16 to 26
 Huntington (First), W.Va. Sept. 5 to 16
 Smith, Iola V. Song Evangelist, 4690 Clay St., Denver 11, Colo.



SERVICEMEN'S CORNER

MORE WORDS of appreciation have been received about the work of our post pastors and the churches around the bases. Lewis McClellan of Topeka, Kansas, writes: "University Avenue Church at San Diego was wonderful to my son, John R. McClellan, and was a great help to him in boot camp and while he was in school."

"I am a member of the North Hollywood Church, whose present pastor is Rev. G. W. Royall, and, might I add, a swell pastor, too. Since my induction into the army last October, I have tried to go to a Church of the Nazarene whenever possible and was able to until my shipment over here on Okinawa. I went to church in Augusta, Georgia, while there and found Brother McRae typical of the wonderful preaching I have always heard in our churches. He is very interested in servicemen and has a burden for the lost. I highly recommend him and his wife too. We became good friends in my short stay in Georgia."

JACK E. FROST

"I received your papers and letter today and was very glad to hear from you since I am laid up with a badly sprained knee and ankle, a result from a fall during training.

"I was planning on going to E.N.C. to study for the ministry because the Lord has called me to preach His gospel. But Uncle Sam has changed my plans for a while. I intend to go on to college when I get out of the service.

"I have been going to our church in Columbus, and I find the people very friendly and willing to do everything."

JACK WALTERS

"I have been receiving the Nazarene periodicals very frequently and enjoy them very much. It makes me feel good to know that my home church takes interest in her men and is keeping track of them when they join the service. I have made good use of the list of churches in Denver. I attend as regularly as I possibly can."

CPL. D. E. HEDGES,
 Lowry Air Force Base,
 Colorado

Miss Ruth E. Gilley,
201 Olivet Circle,
Bourbonnais, Illinois
4-15-52 CC

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AN ANNOUNCEMENT

AT A RECENT meeting of the Board of General Superintendents it was unanimously agreed to designate Sunday, September 30, 1951, as Seminary Day. It is our earnest desire that our people everywhere shall give consideration to the needs of our great and growing Nazarene Theological Seminary. This institution is a creation of the General Assembly of 1944, and the campaign to raise funds for a permanent location and adequate buildings for the Seminary was authorized by the General Assembly of 1948.

We appreciate the response of our people thus far; but in order to accomplish the goal and make the buildings possible, another 150,000 is needed. Let all churches who have not raised their quota in full make another urgent appeal on September 30. Those that have not yet presented it should make plans

to raise their entire amount that day. We recommend that the cash and short-time pledges be received, and that the proceeds be forwarded to the treasurer of the Seminary, Mr. M. Lunn, 2923 Troost Avenue, Kansas City, Missouri, not later than January 1, 1952. Individual gifts by members and friends of the Church of the Nazarene everywhere will be deeply appreciated.

All members of the Board of General Superintendents are eager to see the campaign successfully consummated by the beginning of the new year. We have confidence that our people will respond generously and loyally.

HARDY C. POWERS, *Chairman*
G. B. WILLIAMSON
SAMUEL YOUNG
D. I. VANDERPOOL

- Smith, Paul R. and Hallie. Evangelist and Singers, 114 N. Redmond, Bethany, Okla.
- Smith, Raymond V. 565 West Drive, Woodruff Place, Indianapolis, Ind.
- Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
- Scottsburg, Ind. (camp) Aug. 17 to Sept. 2
- Rising Sun, Ind. Sept. 10 to 23
- Snow, W. H. 502 Mississippi St., Amarillo, Texas.
- Sparks, Burl. Song Evangelist, 709 E. Third St., Seymour Ind.
- Sparks Sammy. 3416 Central Ave., Ashland, Ky.
- Denison (First), Texas Aug. 29 to Sept. 9
- Denver (First), Colo. Sept. 12 to 23
- Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
- Starnes, Earl. 1517 W. Keller St., Evansville, Ind.
- Loganton, Pa. (camp) Aug. 16 to 26
- Detroit (Bethel), Mich. Sept. 4 to 16
- States, L. Wayne. 603—14th Ave. North, Nampa, Idaho.
- 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.
- Milton, Del. (camp) Aug. 14 to 26
- Macomb, Ill. Aug. 28 to Sept. 9
- Stewart, Paul J. 500 W. Heron, Denison, Texas.
- Nampa, Idaho (Dist. Camp) Aug. 16 to 26
- Austin (First), Texas Sept. 5 to 16
- 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.
- Bedford, Ohio Aug. 21 to Sept. 2
- Logan, W. Va. Sept. 4 to 16
- 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.
- La Porte, Ind. Aug. 29 to Sept. 9
- Toledo (Manhattan Blvd.), Ohio, Sept. 12 to 23
- Swalwell, C. C. Farmington, Iowa.
- Sweet, Fred. Box 58, Many, La.
- Sweeten, Howard W. Ashley, Illinois.
- Talbort, George H., and Wife. Evangelist and Singers, 409 N.E. 13th St., Box 438, Abilene, Kansas.
- Nappanee, Ind. Sept. 2 to 16
- Alliance, Ohio Sept. 18 to 30
- Tarvin, E. C. California, Ky.
- Taylor, B. W. Evangelist, 3418—24th, Lubbock, Texas.
- Taylor, E. E. 208 W. Martin St., East Palestine, Ohio.
- Teare, Latan 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.
- Spring Valley, N.Y. Aug. 29 to Sept. 9
- New Berlin, N.Y. Sept. 11 to 23
- Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
- Assumption, Ill. Aug. 23 to Sept. 2
- Minneapolis (First), Minn. Sept. 4 to 16
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
- Thoren, Paul. Evangelist, P.O. Box 527, Kansas City 10, Mo.
- Tink, W. W. P.O. Box 527, Kansas City 10, Mo.
- 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.
- Bridgewater, Va. Aug. 22 to Sept. 7
- Savannah, Ga. Sept. 9 to 23
- 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.
- Winchester, Ind. Sept. 2 to 16
- Flat Rock, Mich. Sept. 19 to 30
- 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, 2547 Ann Arbor, Dallas, Texas.
- Wakefield, A. C. Song Evangelist, 513 Woodland St., Nashville, Tenn.
- Pine Mt. Camp, Ga. Aug. 23 to Sept. 2
- Akron (First), Ohio Sept. 4 to 16
- Walker, Jesse C. McCune, Kansas.
- Ward, Lloyd H. and Gertrude. Preacher and Chalk-Artist, 1115 N. Meridian St., Portland, Ind.
- Calamie, Ark. (camp) Aug. 16 to 26
- Pontiac (Brookland), Mich., Aug. 29 to Sept. 9
- 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.
- Kansas City (Bethel), Mo. Aug. 22 to Sept. 2
- Joplin (Connor Ave.), Mo. Sept. 9 to 16
- 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.
- Chic. Cent. Assembly Aug. 29 and 30
- Williams, Silas (Mickey). 335 Hanson Ave., Indianapolis, Ind.
- Williams, Trafton D. Box 15, Siloam Springs, Ark.
- Lewisburg, Tenn. Aug. 29 to Sept. 9
- Fayetteville, Calif. Sept. 12 to 23
- Wills, Harold J., and Wife. Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.
- Reno (First), Nev. Aug. 29 to Sept. 2
- Reserved for rest September 3 to 19
- Willison, Otto R. Box 223, Antlers, Okla.
- Baxter Springs, Kans. Aug. 21 to Sept. 2
- El Reno, Okla. Sept. 4 to 16
- 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.
- Wood, J. Elton and Margaret. Preacher and Singers, 112 S.E. Main St., Bethany, Okla.
- Woodrum, Lon R. P.O. Box 527, Kansas City 10, Mo.
- Woodward, Archie. 3760 Burns, Detroit, Mich.
- Wichita, Kansas September 5 to 17
- Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio.
- Owen Sound, Ontario Aug. 22 to Sept. 2
- Man, W. Va. Sept. 5 to 16
- Wright, C. F. 412 Grand Blvd., Boone, N.C.
- Wright, Fred D. Keystone, Ind.
- Yeatts, Lowell L. 325 W. Sixth St., Paru, Ind.
- Amherst, N.S. Sept. 11 to 30
- Sanford, N.S. October 2 to 21
- York, Charles and Jeanette. Song Evangelist, 16 East 4th St., Coffeyville, Kansas.
- York, W. R., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
- Younce, Thomas and Naomi. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.