

Herald of Holiness

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August 8, 1956

The immediacy of divine help for man's sin is an ever-recurring truth of the Scriptures. But the requirement that man obey the known will of God without delay is an inescapable corollary.

When God called Moses in the desert place at the site of the burning bush, His pressing word was, "*The place whereon thou standest is holy ground.*" No doubt, for one trained in the splendor of the Egyptian courts, this seemed an unlikely place. Also, the dreams of his youth—had they not died in the drudgery of the wilderness? Did not the emancipation of his people seem an impossible thing now?

How easy and how human it is to postpone our most pressing spiritual issue to a better day—to delay the hour of deliverance or

This Is the Day of Grace

General Superintendent Young

I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

Isa. 6:8

the day of service to easier times! But today is the day of grace, and if we would begin again with God, we must come as we are, *and begin now!* This was the experience of the prodigal when he said, "I will arise and go to my father." The process involved in coming to that hour of decision is for our present discussion not too important, but there came a moment when he left the swine behind and headed for home. It was not a favorable setting for the return journey, but he had to start *where he was.*

The Apostle Paul grappled for the soul of a Roman governor, but the official put him off, saying, "When I have a convenient season, I will call for thee." The record also reveals that he hoped for a bribe. His corruption was the cause of his delay.

In similar vein Augustine prayed during the dark day of his defeat, "Make me pure, *but not now!*"

Comparable issues also confront us when God calls us to a life of unselfish service. Some wait for the fortune that never comes in order to bestow lavish gifts of love upon the altar of God, but they do not share their immediate resources with Him in the present day of opportunity. Or else they long for talents they do not possess, while they bury the one now available. When God called Moses, He inquired, "What is that in thine hand?" Moses answered, "A rod." But it was this same shepherd's rod—an unlikely thing—that became the symbol of divine authority and had the power to astound the Egyptian court when it was surrendered.

In true humility today, let us take off our shoes in reverent obedience and answer from our present location, "Here am I. Send me, and send me *now!*"

LATE NEWS

Telegrams . . .

Louisville, Kentucky—On July 15 the Kentucky District closed one of the greatest camp meetings in its history with Rev. C. B. Fugett, evangelist, and the Kenneth Ashby Evangelistic Party as singers. The preaching of Rev. C. B. Fugett was great, and also the singing of the Ashbys. A fine number of souls sought and found God in pardon and sanctification. Great crowds attended the camp and a fine revival spirit was manifested throughout the meeting.—D. D. Lewis, Superintendent of Kentucky District.

Columbus, Ohio—Dr. Hardy C. Powers preaching and presiding in a wonderful way at Central Ohio District Assembly. Dr. Harvey S. Galloway re-elected as district superintendent, for a three-year term, with an overwhelming vote. All other district officers and missionary officers re-elected in a most marvelous display of unity, love, and co-operation.—Reporter.

Minneapolis, Minnesota—Minnesota District Assembly, conventions, and camp meeting closed with wonderful unity, glorious victory, and scores praying through. Superb preaching by General Superintendent D. I. Vanderpool and Evangelist Maynard James, of England. District Superintendent Roy Stevens re-elected unanimously for three-year term; Mrs. Stevens re-elected president of N.F.M.S.; David Ehlyn, as N.Y.P.S. president; David Sullivan, secretary; Walter Hubbard, treasurer. District continues to grow with Home-Missions slogan "29 more churches by '64."—Robert E. Harding, Reporter.

Rev. C. P. Lanpher, retired Nazarene elder, sends word: "Just home yesterday [July 16] from a two-week stay at South Side Hospital, Chicago, for major operation. Super surgery with the Great Physician supplementing human skill made the operation a success. God has the praise."

Rev. R. L. Morgan, retired Nazarene elder, Iowa District, died Saturday, July 21, at his home in Des Moines, Iowa.

Rev. Leonard Deakins has resigned as director of education and visitation at the College Church in Nampa, Idaho, to accept the pastorate of the church in Selma, California.

After serving as pastor of First Church in Sheffield, Alabama, for a little more than seven years, Rev. Wallace Bell,

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HERALD OF HOLINESS: Stephen S. White, Editor in Chief, Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

Sr., has resigned to accept the pastorate of the church at Panama City, Florida (on the Alabama District).

The Elkhart, Kansas, Church of the Nazarene will be observing its fortieth anniversary on Sunday, August 19, with

Gleanings

From the
Office Editor's Desk

"Enclosed you will find \$1.50. Please renew my HERALD OF HOLINESS for one year. I have been a reader of your wonderful paper for some time and look forward to receiving each copy. I get a great blessing from reading it. Since I have been taking this good paper my home has become a Christian home, and I just praise the Lord for everything; it is wonderful what God can do."—Arkansas.

"I just want to take this little time to let you know how we enjoy the spiritual help in the HERALD OF HOLINESS. We are praying for the 'HERALD family.'"—Ohio.

"Just a few lines to let you know that the HERALD OF HOLINESS is very encouraging and uplifting in these troublesome times."—Michigan.

"The enclosed money order is for new subscription to the HERALD OF HOLINESS. The new subscriber works with one of my members at the local . . . company. Last week this member offered a copy of the HERALD to this co-worker and the man was so impressed he gave \$1.50 for the subscription."—Nazarene Pastor in Pennsylvania.

"We are blessed in reading the spiritual material in the HERALD OF HOLINESS, and knowing that the good Lord hears and answers prayer."—Ohio.

"Enjoy the HERALD very much; like all the articles. No finer paper can be bought. Please keep up the good work."—Oklahoma.

"I enjoy the HERALD OF HOLINESS so much—a great help."—Michigan.

"Enclosed find \$1.50, for which please send me a year's subscription to the HERALD OF HOLINESS. A dear friend has been giving me your paper to read, and I have found it to be a great blessing, even though I do not belong to your denomination."—Iowa.

three services, morning, afternoon, and night—with dinner at noon. All former members and pastors are cordially invited to be with them on this occasion.

Rev. George E. Cravens, graduating from Nazarene Theological Seminary with the class of '56, has accepted the pastorate of the church in Farnam, Nebraska.

Prayer-Pattern for Intercessors

Preliminary to an intimate understanding of the prayer-pattern of Jesus in Gethsemane is our heart desire to heed His command, "Tarry ye here, and watch" (Mark 14:34). This little word "watch" also means "keep awake," and again, "Be on the alert."

Entering Gethsemane within the hour prior to His betrayal and arrest, Jesus confessed the depth of His soul sorrow, for it was close to death itself (Matt. 26:38). Those who would hide away in the secret chamber of intercessory praying will be comforted by the companionship of Jesus. Viewing Gethsemane, one may observe *the solitude of His prayer-pattern*: "And he went a little farther, and fell on his face, and prayed" (v. 39). Those who would carry the Saviour's interest in others, those who would intercede, must go a little farther in prayer, and alone. Group praying is good, but solitary prayer is excellent.

Others may watch the intercessor (or they may fall asleep), but they may not do his praying for him. Standing between men and God requires that we stand alone, for by its very nature *suffering prayer demands solitude*.

To the question, "What is most needed to improve your praying experiences?" one person answered, "Quiet intervals . . . when I can pray without feeling I'd rather sleep." Power in prayer is never ours until we've overcome "sleeping for sorrow" (Luke 22:45). Petty distractions must not intrude. As one put it, "When I go to pray I let little things come in to take my mind away from what I'm praying about." If the enemy can't distract you, he will try to drug you into the spirit of drowsiness. Outwit your weakness by giving the day's best hours to solitary prayer. Rising in the night, praying an hour or so, and returning to sleep has proved valuable to many who can't find privacy otherwise. A praying neighbor of mine rises at 5:30 a.m. to pray and wait on the Lord. His life's outflow is full of power.

Jesus' intercessory prayer in the Garden of Pressure (Gethsemane means "oil press") included

humility of attitude: ". . . fell on his face, and prayed." What artist is so bold as to portray these words? He fell prostrate to pray for us! Great paintings of Jesus praying portray His figure kneeling or standing. We need a conception of Him "on his face" in travail for lost men. Nothing had downed Him before, but compassion that redeems sinners pressed Him down to the very ground.

The whole ministry of Jesus glows with good news about the Heavenly Father, who is always near and who controls everything. But what does Jesus say in the dark, silent hour when He is soon to be led as a Lamb to the slaughter? Listen: "Abba, Father, all things are possible unto thee" (Mark 14:36). The Gospel account gives us no sickly, sentimental record of Jesus' struggle in prayer. Weeping, and sweating in the face of the storm blast of evil and dread, He looked to His Father *with loving affection and trust*. He who had preached that with God all things are possible now chose the mysterious role of Atoning Lamb, and made himself "an offering," as Isaiah foretold, "for sin" (53:10). But the overcoming power of the Spirit of Jesus upon the cross arises from the night's conquering prayer, "My Father, if this cup may not pass away from me, except I drink it, *thy will be done*" (Matt. 26:42).

The Holy Spirit urges and directs true praying, because, "we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). We plumb the depths of anguish and desperate need in men only through the compassion of Jesus, and in prayer. It is here the praying Christian joins Christ in creative suffering for His body, the Church (see Col. 1:24).

"Thy will be done," the golden thread of the Spirit's intercession through us, brings His will to pass. Then He (and we) shall "see his seed [offspring], . . . the travail of his soul" (Isa. 53:10-11), and find satisfaction in the finished fabric of His kingdom woven complete on the loom of intercession.

By EDWARD L. DOWD

Pastor, Newport, Oregon

Don't take a partial view of religion, but be . . .

A BALANCED CHRISTIAN

By WOUTER VAN GARRETT

Sea Isle City, New Jersey

There is always danger that we take only a partial view of religion and, as a result, life may become ill balanced. It requires a full view of Christ's religion to produce a life that is complete and well rounded. To illustrate what I have in mind I shall put it this way:

Some people say that religion is what one believes; it is all faith—*creed*. Others insist that religion is what one does; it is *conduct*. Still others believe that religion is what one is; it is character, *Christian character*. The truth of the matter is that true religion is to be found, not in *one* of these definitions, nor in *two*, but in a combination of all *three*.

It may be helpful to pause and weigh the content of these three conceptions of the Christian religion. Take the first: *Religion is what a man believes*. It is here that the roots of true religion take form. It is *faith* that lays the groundwork, and it is faith that reaches out to the divine. Here is religion's first vital test; here it stands in the presence of God; and here it faces the verdict of its highest tribunal.

It is possible to deceive people whom we meet out on life's highway; even those who are near and dear to us may not know what lurks deep in our hearts. In a certain sense we may even deceive ourselves. But we can never deceive our Heavenly Father. In His presence faith stands unmasked, and it is weighed for what it really is. Yes, faith is mighty important, but it is not all of religion.

The second definition says, *Religion is what a man does*. Here we come upon a rather popular idea that has had many adherents since the very beginnings of the Christian Church. There have always been people to whom religion was largely activity, or conduct. To them it seems unimportant what a man believes so long as they approve of his

conduct. We all realize that true religion is active; it sends out missionaries, supports pastors, builds homes for the aged and the homeless, and does a hundred and one other commendable things.

In all these organized efforts, however, it may be possible to lose the real sympathy of the spirit of the gospel. The great truth of God's love has always been, and still is, *giving self*. In our organized benevolence today it is so easy to miss the greater blessing by giving *substance*, and neglecting to give oneself. The greatest source of inspiration for the giver lies in his fellowship with the Father, and his fellowship with men can never have the lasting effect on the kingdom of God it should have unless it be rooted and grounded in a deep and abiding faith. It therefore becomes evident that what a man believes must and will express itself in what he does. But, even yet, there seems something lacking in the conception of a well-rounded religion.

And that brings us to the third idea: *Religion is what a man is*. It is Christian character. It means keeping "himself unspotted from the world." That seems to be a large order for the day in which we live, and yet it involves no more than it has in other days.

Through the centuries several philosophies have grown up in regard to man's attitude toward the world in which he lives. One suggests that man *should go along* with the world. This attitude reasons that the world is too strong for a single individual to overcome, so he had better do as the crowd does; accept life as it unfolds to us, and avoid friction. That sort of attitude, however, can have no place in a Christian's make-up; we can readily see that.

Another philosophy is the exact opposite: it advocates *withdrawal from the world*. It would

have the Christian live unto himself, turning his back upon his fellow men. It insists that the best way to avoid evil is to retire to the desert, the forest, or the mountains, and there live alone. But that attitude is faulty in several respects. To mention only one: we can never escape from evil by running away from people; it follows us in our very thoughts and desires. No, withdrawal is not the attitude for the true Christian.

The Bible has the only solution: "Keep . . . unspotted." That looks like a large order—but it is possible. We are to live in the world of people, but we are to keep ourselves pure and undefiled. And just how can that be done? By keeping the lines of communication open to the Divine, by maintaining fellowship with the Heavenly Father through prayer, Christian service, private meditation, and proper use of the Word.

The full conception of religion must have two contacts. It must have contact with Christ on the one hand and with man on the other. It must keep the lines open between the human soul and its Maker through faith in Jesus Christ as personal

Saviour, with all that such faith implies, and it must keep the channels open to our fellow men. Through faith the current flows out to touch others. The Christian life that keeps contact only with Christ, and does not give expression to the grace it receives, is ill balanced and cannot grow. On the other hand, the Christian whose only contact is with his fellow men through acts of kindness and sympathy is also one-sided; he is out of touch with the Source of all he tries to convey. The one lives in a world of unreality and finds no outlet for what he receives; the other tries to convey what he has not set up lines to receive.

This brief discussion leads us to this thought, as we mentioned in the beginning: Religion is *faith*, but it is more. Religion is *conduct*, but it is more. Religion is *Christian character*, but it is more. It is all three. If we have proper contact with the Source of all light and life, we have faith. If we let that faith express itself in service to mankind, in His name, we have Christian conduct. The two build Christian character. This is the road that leads to growth in grace.

A "RUDDER" for Your Day

"The *first* hour of the morning is the *rudder of the day*," said Henry Ward Beecher. For many of us the first hour after rising in the morning, however, is the most crowded hour of the day. Our family needs us, or we have to dash away to work. Every minute of that first hour seems crammed with outer activity.

Perhaps before we leave our rooms we think of God hurriedly, or ask Him to bless the day, but we do not stop to listen to what He has to say to us. A "rudder" is defined as anything that guides or directs a course; yet how many of us let God get a suggestion in edgewise during that first hour with which to form our daily rudder?

An article written by a missionary from India tells of the "undisturbed poise" of Jesus. In the article he explains how our Saviour always had the

answer at just the right time. How did He do it? The missionary went on to say how God woke Jesus *very early* every morning and gave Him instructions for the day; that Jesus depended upon these instructions, believing in them explicitly—He knew God's leading was *perfect*. Jesus received His instructions from God the *first thing* every morning and *never worried*. To Him each day was an unfolding of the Father's will.

If you are seeking spiritual enlightenment, why not begin to wake up early enough to let *God come first*? Let your family sleep on undisturbed if necessary. Think of *Him* before you take any steps toward planning your daily activities.

Wake up early enough to let God come first!

By KATHERINE BEVIS, Houston, Texas

God Sees Behind the Iron Curtain

By GEORGE BENNARD

*God sees behind the iron curtain;
He knows just what is there.
He sees the millions held in bondage,
Living in despair.
No God—no Christ—no Book divine—
No truth to make them free!
Oh, how they need our love and
prayers!
How sad their plight must be!*

*God sees behind the iron curtain;
He knows just what is there.
He sees the Kremlin's hellish planning,
Spreading gloom and fear,
Ever seeking world-wide conquest.
So on the red tide flows
Swallowing up the weaker nations,
Adding to their woes.*

*God sees behind the iron curtain;
He knows just what is there.
He sees the atheistic madmen
Fanning flames of war,
Threat'ning all with mass destruction
By atomic power.
God of mercy, look upon us
And save us from that hour!*

*God sees behind the iron curtain,
Behind the bamboo too;
And ONE DAY by HIS might and
power
He'll break the curtain thro',
And Christ shall reign in triumph
And spread HIS peace afar.
We're longing for that Golden Day
When there shall be no war!*

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THE DOOR OF HOPE

By MAUD V. MEEK

Redlands, California

The Valley of Achor is the place where Achan was brought and stoned by the children of Israel for disobeying God in the matter of stealing the goodly Babylonish garment, the two hundred shekels of silver, and a wedge of gold of fifty shekels weight. Achor means "trouble," so it was rightly known as the Valley of Trouble. Because of Achan's sin the children of Israel were defeated at the battle of Ai.

Later on, in Isaiah's time when the Israelites had gone a-whoring after the god of Baal, the Lord in mercy yearned after them and promised that, if they would depart from their iniquities and return unto Him, He would give them the Valley of Achor as "a place for the herds to lie down in."

Then again God told Hosea, the prophet, that although Israel had forgotten Him and sought after other gods, yet, "I will allure her, and bring her into the wilderness, and speak comfortably unto her." He also gave this promise, "I will give her

her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there."

When Jerry McAuley stumbled into the Bowery Mission in New York, broken in mind and body because of drink, he found the Saviour and became a new man in Christ Jesus. The Lord afterward used him in bringing many souls into the Kingdom. He was also put in charge of the mission. His Valley of Achor had been turned into a Door of Hope.

I called on a friend one day and found her in the depths of despair. "What is the use of my living?" she moaned. I knew that she had been through deep waters, and needed sympathy and encouragement. She had had a number of operations and pain was almost a daily occurrence. Beside this, her husband had died recently, leaving her a mere pittance to live on, and she was fearful the money would not hold out. If anyone needed help and hope, she did. I was powerless to help her solve some of her problems, but I assured her that there was One who understood and cared; that if she could but trust Him, He would undertake. I told her of answers to prayer in my own life, and that I was sure God would answer and supply her need. I have had to encourage her in

this time and time again and, as I did so, I had a greater trust myself. I am glad to say that she began a systematic reading of her Bible, and a new interest in prayer became hers. Her Valley of Achor had turned into a Door of Hope.

Despair has become the dominant note of so many lives. Every day we pick up the newspaper and see where some have lost the zest for living and have been urged to do tragic things, hoping thereby to end it all. But the Word tells us that is not the end. Is there not someone to tell them of the Door of Hope that can be had in exchange for the Valley of Trouble?

Perhaps some of this trouble has been caused by their own misdoing. Sometimes something touches their lives through the permissive will of God; it looks like an avalanche of trouble and they see no way out. For instance, when the flood waters swept down on northern California, the inhabitants of Yuba City had to leave their homes, while many of them lost their homes, possessions, and dear ones. Without this trouble being turned into hope, how could they have the will and perseverance to go back and build again?

Despair, gloom, and doubt should not be the earmarks of a Christian. The Lord has willed us

His joy. Over and over again we are told to "be of good cheer," and to "rejoice in the Lord." A soul without hope is like one lost in the darkness, but one with hope is full of expectation in looking toward a goal. Hope brightens the darkened soul. Thank God for the Door of Hope! In Psalms 78, Israel is told to warn "the generation to come" that they should "set their hope in God."

If hope does not reach its fruition, the Christian still has the Lord. Read again in Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the God of my salvation" (3:17-18). *Thou remainest!*

David surely had his Valley of Achor with Saul trying to kill him and with enemies all about him. But he encouraged himself in the Lord his God and found that the Door of Hope was open for him in spite of his faults and sin.

So when temptations to despair assail us or discouragements come, let us remember that the Door of Hope is open and we have but to enter. Jesus said: "I am the door: by me if any man enter in, he . . . shall go in and out, and find pasture" (John 10:9).

Diary of a Small Town

. . . AUGUST

I walked down to the ocean today to watch the tide. Tide is wonderful stuff! Tide is an "every day" miracle—a present from God, wrapped up in frothy tissue paper, trailing white ribbons.

The little houses of Yarmouth march right down over the hill to the sea. It's fun to sit here on the shore where the little houses end and watch the sea gulls glistening in the sun . . . to come down at night and watch the moon writing all over the water with a pale yellow pencil.

God gave us the tide . . . in and out . . . in and out . . . to show us the dependability of His laws, to prove to us that He does all things well. I hear God's heartbeat pounding on the shore today; I hear His breathing in the rolling waves. I am glad that we have a great God and a good God!

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. . . . He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107:23-31.)

By

**DOROTHY BOONE
KIDNEY**

Yarmouth, Maine

HIGHER GROUND



By MRS. A. L. McELYEA

Crockett, Texas

I've often wondered how it would feel to be able actually to live above the treetops. As a child, I dreamed many times of raising my arms and floating through the air. What a wonderful sensation as I soared lightly through space above every obstacle! As a child, I also enjoyed finding a place in the treetops to sit and read, to listen to the breeze as it rustled the foliage, or to watch with childish curiosity the many things of nature which attract one's attention. To me it seemed glorious just to be off the ground.

Tonight a portion of childhood memories float by as I sit looking out over the city from a hospital window above the treetops. Nine consecutive evenings I have threaded my way into the city through the rush of folks headed home from work, and made my way up above it all; and each midnight hour my attention has been drawn to the scene outside the window: the hush of midnight, the treetops rustling, and God.

This evening a friend gave me the directions to

his home and pointed out the way to me across the city. I immediately thought of the mad, racing throng of traffic they would encounter as they drove home. Then we watched the airplanes ascend from the airport, and I was reminded that if they could fly from where we were, above all the earth-bound jumble and litter, they could be home in a very few minutes.

Now as I gaze out the window at this summer midnight hour, I know I have been privileged to be here to learn another lesson. I am cool and comforted. The breeze above the treetops is soothingly refreshing. Oh, I know I must go down in the morning and fight my way toward home even as others struggle to reach their places of work. I must go and find a place to rest this finite body, because we cannot defy the laws of nature without suffering—for we are earthly and are held as if by magnetism to the earth. But my spirit can soar if it wants to and my soul can be lifted above obstruction, where the refreshing breeze of the Holy Spirit can blow upon me and I can be better able to cope with the traffic of the life on earth. I'm glad I can be lifted out of myself by a power so strangely unearthly as to make me glad to endure anything, only to feel the sweet surge of the Holy Spirit.

Yes, I'm living high tonight, and there is room on higher ground for anyone who desires to dwell there—if he desires it enough to throw off the shackles of sin and put on some walking clothes and start climbing.

Friends, do not let that tired, lethargic feeling stop you. If we stop we are gone, for we can scarcely muster enough energy to make a new start once we settle down to the easy way. Start walking now on higher ground and feel the divine energy begin to flow through you. One moment blessed of Him and with His overwhelming presence is worth any price you need pay.

*I cannot seem to make it clear,
The things I want to say;
But when the Holy Spirit comes,
The clay just melts away.*

*We are not earth-bound any more,
The pull is toward the sky;
For hallelujah, we are free,
When we are living high!*

Good Morning, Lord

By DAISY JENNEY CLAY

*Dear Lord, what tasks have You today
That You would wish for me to do?
Let me not plan for self alone,
But find some work to do for You.*

*Perhaps some sad heart needs the lift
A cheerful, friendly note would bring,
A neighbor shut in weary weeks
May long to hear the doorbell ring.*

*Among the ones I meet each day
Who do not know the Saviour's love,
There may be one whom I can guide—
Oh, give me wisdom from above!*

*These new hours lie before me now:
Help me to wisely use each one,
That when I kneel to say, "Good night,"
Your voice may whisper, "Child, well done."*

The SIN of SNOBBERY

By E. E. WORDSWORTH

Pastor, Goldendale, Washington

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons (Jas. 2:1).

A snobbish deference to the rich and unfeeling contempt of the poor, according to James, is forbidden. Here comes a man into the church lavishly dressed, his fingers resplendent with gold rings, immaculately groomed; and a poor man, in tatters and rags with unkempt appearance. To show unwarranted deference to the man of wealth and position is incompatible with "the faith of our Lord Jesus Christ."

"Life has deeper poverties than penury because it has treasures costlier than gold." Beecher said, "It is better to go to heaven in rags, than to hell in embroidery." There are many whom the world regards as dirt that the Lord esteems as precious jewels. Many a true saint of God lives in a shanty, a hovel, or a dilapidated house; comparatively few have all the luxuries of life.

Snobbishness, partiality, and carnal cliques bespeak downright selfishness and ostentatious show. Such conduct is actually vulgar, unrefined, and wholly un-Christlike. Christ loved the poor and freely mingled with them, and "the common people heard him gladly." Lincoln said, "God must have loved the common people, for He made so many of them." Bryan was known as "The Great Commoner." Wesley, the high churchman and Oxford graduate, sought out the begrimed colliers and fellowshipped with the most uncultured. William and Catherine Booth gave their lives for the underprivileged and the down-and-outs; and the great missionary enterprise speaks with stentorian voice demanding our labors of love.

Dr. F. B. Meyer, the saintly British expositor, pointed out that there is nothing men dread more than poverty. Men will break every command in the Decalogue rather than be poor; but poverty was our blessed Lord's chosen lot. He who was rich, for our sakes, became poor, that we "through his poverty might be rich."

NEWS in PICTURE



CHRISTIAN SERVICE TRAINING CLASS which meets every Sunday at 6:45 p.m., First Church of the Nazarene, Coffeyville, Kansas. Teacher (standing), Mr. Clyde W. Haltom, former public school teacher. Rev. J. J. Steele, pastor, at extreme left (seated) on front row. The Sunday evening training program is a vital part of our church work.

It has been pointed out that there are three *d*'s the Lord hates: *dirt*, *debt*, and the *devil*, and it is well to be delivered from all three. But to be snobbish toward the ignorant and the poor is God-dishonoring. "Hath not God chosen the poor of this world rich in faith?" asks James. It is a reversal of God's estimate of men to despise the poor. In fact, if contempt must be expressed it should be toward the rich, for James says: "Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" How foolish, then, to defer to the rich, when they are so often unworthy of respect!

Now of course a man may be wealthy, dress neatly as a banker, and yet be "as humble as pie." Abraham and Job were men of wealth but withal were very saintly. Our only emphasis is against cliques, partiality, and the making of wealth and education, or one's exalted station in life, the sole criterion of worth. A spirit of cringing to superiors and overbearing with inferiors is not of God. Well-bred people love everybody and manifest the spirit of Christ.

Prebendary Wilson Carlisle, founder of the Church Army, ministered to the down-and-outs of London. He was honored by the friendship of King Edward VII, and paid a visit to the king during his last illness. As he stood at the royal bedside, the king asked: "Well, Carlisle, what are you telling your men now?" And, before Carlisle had time to answer, the king continued, "Tell them, Carlisle, that kings and tramps need the same Saviour." Paul truly said, "But by the grace of God I am what I am." Then, let us "be clothed with humility."

Careless Driver

... **Listen to This!**

By O. JOE OLSON

Pastor, Wellington, Ohio

Christians need to be reminded in this day of the "open road" that traffic safety is a "job" for everyone. Traffic death is no respecter of persons!

One of the great messages on traffic safety was preached by a Nazarene preacher in a Church of the Nazarene. It was great for several reasons. It was timely, it was unctionized by the Holy Spirit, it fell on waiting minds and hearts, and it brought results.

It was in Fort Worth, Texas, a few years ago that a young married couple got smashed up and almost killed by a careless driver in an automobile accident. Their pastor called on them many times as they slowly came back from the jaws of death. Each had suffered a broken right leg between the hip and the knee. The two were in the hospital and at home for six months recuperating.

Finally, the great Sunday morning arrived when

the young married couple came to church for the first time since the accident. They were helped from a car and each used crutches to get up the church steps and down the aisle to a place in the sanctuary.

The pastor, Rev. James P. McGraw, was inspired in this setting to preach a sermon entitled "The Sin of Carelessness." He had felt strongly the timeliness of the message and had placed a typed summary of his remarks in the hands of the newspaper editor.

In the sermon the pastor said that, while the Bible does not contain specific instructions for driving a motorcar in a safe and sane manner, the teachings of Jesus, if followed, "certainly would reduce the number of accidents."

"Jesus taught us the fundamentals of Christian courtesy," he said. "He gave us the golden rule. It is up to us to obey the traffic laws and to drive like Christians and be as courteous behind the wheel as in our other relationships with people."

He came down the line on carelessness in driving habits, and labeled it "sin." He said, "This is especially true when you consider the machine you are driving is capable of killing or maiming a person for life, and causing great property damage." He bore down on motorists who careen down the highways and streets like "heathen maniacs."

Rev. James P. McGraw said that a person's driving habits might be indicative of personality traits. He enumerated four types of dangerous drivers:

Show-offs, who weave in and out of traffic at high speed, spin around corners, "and otherwise act like children riding a bicycle for the first time without steering."

Daydreamers, who drag along in traffic with minds a thousand miles away, and who appear completely surprised when they violate a law or cause an accident.

Spoiled brats, who act as if everyone had better get out of their way!

Selfish hogs, who are interested only in their own rights. "For this group, the right of way is only something to take—never something to give!"

The repercussions of the sermon were numerous

GIVE ME A DAY!

By ENOLA CHAMBERLIN

*Give me a day when summer is laying
Her perfumed fingers on grass and tree,
When every butterfly is displaying
Its spread wings' velvet tapestry.*

*Give me a day when the river is flowing,
Clear and cool as a river should;
When the winds in their sketchy summer blowing
Bring me the fragrance from field and wood.*

*Give me a day when white clouds drifting
Throw purple shades that pause and glide:
A special day for the heart's uplifting—
For God and I can stand side by side.*

and wise. Scores of persons telephoned congratulations upon the forthright presentation of the facts. The sermon was printed, together with statistics of the horrible Fort Worth traffic record.

Members of the Ministerial Association and the Junior Chamber of Commerce literally compelled Mr. McGraw to become their spokesman before the city council. The city fathers revised and expanded the system of traffic law enforcement. In the traffic safety campaign that this touched off, the traffic death toll was cut from forty-five to twenty-nine in the first twelve-month period!

As the result of all the publicity and prominence that came to him unsolicited, Mr. McGraw was "called up higher." He was elected president of the Ministerial Association in a metropolitan center predominantly Baptist.

Rev. James P. McGraw left Fort Worth to become pastor of the Church of the Nazarene in Sacramento, California, and came from that assignment to Nazarene Theological Seminary, in January of 1953, to become chairman of practical

The man who seeks to please God in every aspect and relationship in life is on the right road to contentment, whether he be a pauper or a king. The Scriptures tell us that this is the pathway, not only of inner peace, but also of peace with the external world. "He maketh even his enemies to be at peace with him" (Prov. 16:7).—J. Paul Downey.

theology. He teaches counseling and the preparation and delivery of sermons, among other courses. In his teaching he emphasizes the importance of preaching what God wants one to say at the right time. He asks, "Is there not an appointed time to man?" (Job 7:1.)

Spiritual Spring Cleaning

By Robert Benson

Pastor, Trinity Church, Modesto, California

The period between twenty and forty in people's lives has been called the age of "collecting and accumulation." Basements, attics, and garages everywhere "crowdedly" testify to this fact.

It is amusing and at times inconvenient that we clutter our homes with everything from *A* to *Z* that we do not or probably will not use. But this habit of collecting takes on a more serious aspect when we are willing to let our spiritual lives become cluttered with hurts, wounds, ambitions, jealousies, and a host of other robbers of spiritual peace. As embarrassing as it would be for our friends to tour the hall closet, it would probably be more embarrassing if they could tour our hearts.

Solomon, with characteristic wisdom, recommends spiritual spring cleaning when he says, "Keep thy heart with all diligence." Such a cleaning or

searching of the heart means that we must discard those things which have no value to us, and those things which we have outgrown, and those things which we have kept for sentiment's sake only.

Before any motive, desire, ambition, or attitude is allowed room in your heart make sure it can make you a better person and a stronger Christian. If it cannot meet these tests, then cast it out. Do not give just anything part of the precious space of your soul.

Spring cleaning means discarding some things, but it is also keeping some things. You want to keep in your heart a strong faith in God.

A popular phrase today is, "You can't prove it by me." But as a Christian there are some things that *can* be proved by you and your life. This is doubly important in a world that has much and believes little. You must firmly believe in God and His kingdom.

You need also to keep a large love for God in your heart. Love, and love alone, can change the dreary round of daily living into a spiritual adventure. It is love and devotion to God that make the burden lighter and the road shorter. Keep your heart "brimful" of love to God and others.

It is all-important that you keep your heart clean and in order. Someone has said, "Adversity pulls the trigger; what explodes depends on what you are loaded with." What you will do and what you will be each day as well as when the pressure comes depend on what you have allowed to accumulate in your heart. Wise words indeed then of Solomon: "Keep thy heart with all diligence: for out of it are the issues of life" (Prov. 4:23)!

Ignorance Is Not Bliss

At the recent General N.F.M.S. Convention in Kansas City, Dr. Remiss Rehfeldt made a very significant statement: "Ignorance and Christianity are not compatible."

True Christianity has nothing to fear from true education. Religious movements which depend for their perpetuation on the ignorance of their people are at once suspect. God has saved and used many ignorant men. But He has never used an ignorant man very long who did not sincerely endeavor to remedy his ignorance. He certainly cannot use a man who glories in it, as the brother who is reported to have said, "Thank God, I don't know nothin', I ain't never knowed nothin', and I hope I never will know nothin'."

Ignorance fosters error and pettiness. Many are small in vision and ineffectual in efforts because they know so little. The apostolic injunction to "give attention to reading" points the way for avoiding both the paralysis of indifference and the wasted motion of fanaticism.

While it is not necessary for every Nazarene to become learned in philosophy or science, it is important that all have an intelligent grasp of the Bible, the fundamental doctrines of the Christian faith, and the activities and responsibilities of their denomination. A believer owes it to his Lord to be ready always to give a reason for the hope that is within him.

If it is the duty of the Church to make the right kind of knowledge available, it is the duty of every Christian to avail himself of that knowledge.

We would be a stronger people if we sacrificed some of the more bustling but less basic activities for the important task of deepening our motivation by informing our minds. More Nazarenes than ever before should pursue the various reading courses and enroll in Christian Service Training classes; and, surely, the *HERALD OF HOLINESS* and the *Other Sheep* should not be allowed to lie neglected, but should be considered the irreducible minimum. If, in addition to these periodicals, our departmental reading goals are reached, all other goals are more apt to be.

In the light of the world's need, the urgency of the times, and the stewardship of life, intellectual laziness is sin. Ignorance is not bliss; it is base betrayal.

The God-centered Man

Recently a young Nazarene pastor was asked, "Who is a truly spiritual man?" After a moment's hesitation he replied, "A man who is God-

centered." Could a better definition be found? It is an obvious truth.

But what does it mean to be God-centered?

Whatever else may be included, it surely must mean that one is supremely conscious of God, not only occasionally, but habitually. Awareness of God may for a time be submerged beneath the practical duty of the moment, but it is never far from the surface, nor long. To such a man God is the great fact in life—not family, business, friends, hobby, or profits.

It must mean, also, that all of one's affections focus themselves in God. We know a man in his essential character when we know what he loves.

Guest Editor

By Richard S. Taylor, Priest

Not his profession but his preferences reveal his soul. The spiritual person is supremely dedicated to God's work neither for personal gain nor from fear, but voluntarily and gladly, as the natural outflow of a supreme devotion. He loves God.

It must be added that a God-centered man so loves that he is willing to lose. He appreciates material comforts, but holds them lightly, not with clutching fingers. For the smile of God he is willing to sacrifice all else. Rights will be relinquished and appetites denied rather than see God dishonored.

Such a man does not need to be bribed into faithful service by secondary motives. He does not need to be high-pressured from without: he is high-pressured from within. He already has a stronger incentive for energetic and sustained service than contests and rewards. The inner fire of the Holy Spirit is his impelling drive. As Dr. Hugh C. Benner has put it, he prays, not for *protection*, but for *projection*.

He welcomes all manner of goals, programs, and organization if he sees that they help him so direct and concentrate his efforts that he is able to accomplish more in the long run. For maximum accomplishment is his constant aim. But the basic dynamic is not the external pressure but the love in his heart. His concern is not with rewards but results. In fact, while not altogether rejecting or despising rewards, he is a bit fearful lest the excitement of winning may dilute the pure joy of serving. He is jealous of any feeling of elation which threatens to supplant the solid sense of the Spirit's inner approval. He does not want it said of him,

"Verily he has his reward"; for his true lodestar is the smile and fellowship of God. He is neither man-centered, place-centered, nor goal-centered, but God-centered; and in this he qualifies as a spiritual man.

The President Needs Prayer!

The recent illness of President Eisenhower reminds us once again of our duty to pray "for all that are in authority" (1 Tim. 2:2). It is quite certain that the adversary is not interested in the preservation of good men in office. Christians gen-

als

Clarene Bible College, Thornleigh, Sydney, Australia

erally, regardless of political party, feel that Mr. Eisenhower is a true statesman whose religious sympathies are sincere, and who is courageously seeking to put the welfare of the nation before personal interest. All good men should undergird him with constant prayer-support, that he may be given supernatural wisdom for the gigantic problems confronting him, and physical strength for so long as God is pleased to permit him to remain the leader of the American people.

The Fine Art of Complaining

No one is more thoroughly disliked than the "crabby" person—one who is habitually complaining and finding fault.

But is there no place in Christian living for the timely complaint or protest?

The world owes an incalculable debt to critics. Few advances have been brought about in the refinements of civilization that have not been initiated and hastened by complainers.

Conditions never improve so long as people are content with them as they are. Corrupt governments never clean themselves up. They will be purged only when citizens rise in determined protest, and when necessary follow through with suitable action. Shoddy mechanical work at the garage, dirty trains, foul rest rooms, dishonest prices, unjust laws—all such evils will not only continue but increase as long as the public tolerates them.

In order to be liked, most people prefer to be silent. Christians sometimes feel that to protest is

No Blighting!

By MAGGIE CULVER FRY

*The day will come, when Undertaker Time
Will stand beside my pew, and one long row
Of souls will straighten up, and start that long
Procession up the aisle, to view alone
The Reaper; face the countenance of Death.
What joy it is to know the Prince of Life
Went on before, to shield me from his breath!*

unkind. But have they no duty at times in these matters?

The Christian should always remember that it is not the protest which is all-important, but the manner. Whether a letter is written or a word spoken, there should be respect and courtesy to all parties involved. Graciousness does not need to be sacrificed. And much depends, too, upon one's ability to change the negative complaint into a positive suggestion. A complaint is much easier to take if it is phrased, "I think your fine service could be improved by . . ." rather than, "Your service is poor!"

At times a Christian should speak out; but before he does he should ask himself these questions:

1. Am I sufficiently acquainted with the facts to be reasonably sure that my complaint is not unfair? Someone may be unjustly hurt by hasty criticism.
2. Is my grievance merely personal or also public? Is the comfort, safety, or moral welfare of others involved, or just my own feelings?
3. Am I lodging my suggestion in the right way to the right person, where it will do some good? (Christians should frequently write courteous, constructive letters on moral issues for publication in the press.)
4. Will this close the door to helping this man or these persons spiritually sometime in the future?
5. Am I complaining too often about too many trifles? Am I becoming petty?

With these questions as guides, the Christian can take his place as both a citizen and a soul winner, and keep a magnanimous, honest, balanced perspective in relation to the many things about him which he does not like. Some of them he will be big enough to overlook; others he will be wise enough to pray about only. A few he will be courageous enough to talk about, in the right way, at the right time, and to the right people.

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
August 19:

Grounds of Christian Assurance

SCRIPTURE: I John 2:28-5:21 (Printed:
I John 3:19-24; 4:1-6)

GOLDEN TEXT: *This is the victory that overcometh the world, even our faith (I John 5:4).*

Workman says, "It was the doctrine of assurance that gave the Wesleyan revival its dynamic force,—that men may come into personal contact with God for salvation." The First Epistle of John has much to say about this matter of personal assurance. In fact, all the principal factors involved are either clearly stated or definitely implied.

First of all, if a person is to be sure about his standing before God, he must be a "believer." It is a strange sort of pseudo-Christianity that we have in some places today, which discounts fundamental doctrine. There can be no assured faith in Christian experience without a scriptural foundation. There are some things we have to believe about God. We "must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). We must believe in His goodness, and mercy, and faithfulness. "Behold, what manner of love the Father hath bestowed upon us. . . ." (I John 3:1). We must believe certain things about Jesus. John clearly states two of these. We must believe that He is the divine Son of God, and we must believe that Jesus Christ is come in the "flesh"—His glorious human-divine personality. We must believe that God has revealed His will through His Word. We must believe that God moves directly upon our hearts by His Spirit. It is the Father, and the Word, and the Holy Ghost whose united testimony combine in confirming our faith.

Second, our conscience must be reconciled—our feeling of guilt must be relieved. There is no way a man can feel completely forgiven for his past sins except by accepting the blood of Jesus Christ to cover them. "We have an advocate with the Father. . . he is the propitiation for our sins" (I John 2:1-2). His atonement is sufficient, and it is ours when we accept it by faith.

This faith is not merely a mental assent; it is something deep and fundamental that involves our whole nature. We cannot sincerely pray for forgiveness and believe for forgiveness unless we are sorry for our sins. We cannot go in two directions at the same time. If we are sorry for our sins we are ready to quit. "If our heart condemn us not, then have we confidence toward God" (I John 3:21). I have never been able to understand how those who teach a sinning religion can get around the third chapter of I John. This matter

of getting on "believing ground" also involves our attitude toward other people. "If a man say, I love God, and hateth his brother, he is a liar" (I John 4:20).

The final factor in assurance is the miracle of the "new birth" by which we know—"Now are we the sons of God. . . ." (I John 3:2).

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HOME MISSIONS & EVANGELISM



ROY F. SMEE, Secretary

The City:

A Challenge to Holiness Evangelism

"The city is the graveyard of thousands of Protestant churches." This statement is borne out by surveys that have been made by church groups in different cities. For example, a study of Chicago a few years ago revealed 300 places where Protestant churches had once been, but now had died or moved.

The city pastor feels that people are moving away from him. The fine old homes of yesteryear become rooming houses or are torn down for commercial buildings. The sons and daughters of the members move to the suburbs. The church is farther and farther distant from the growing edge of the community where the typical middle-class Protestant families reside. What shall the congregation do? Move? Sell? Close? Stay and hope? The changing neighborhoods of the city force the church to some kind of decision.

The older denominations have faced this problem for a number of years. They have moved out, closed their doors, united with another congregation, or sometimes stayed to dwindle into an insignificant few. Sometimes we have bought their buildings for our congregations. But today more and more Nazarene churches are also facing the problem of whether to follow their congregations to the suburbs or stay and try to reach a new group of people. Are we to leave the cities to the Roman Catholics, Pentecostals, and sects? Are we going to become a predominantly middle-class church along with the other denominations?

There is a tremendous challenge in the people who live in our cities today. Sixty-five per cent of the American people live in urban areas; and seven out of ten of these live, not in the

suburbs or the fringe areas, but in the central city. A number of years ago the in-migration brought into our cities waves of people with Roman Catholic background. Now all surveys seem to reveal that the people who are moving into our cities are predominantly of Protestant background.

The Church of the Nazarene did not start out as a middle-class church. The grace of God in the hearts of our people and the ethical standards of our lives have brought us increasing prosperity, until the average standard of living of Nazarenes has increased greatly. But across our land today, and particularly in our cities, there are millions of people who are economically where we were when we started. What will we do to bring to these people the message of full salvation?

The challenge of our cities today is a challenge to holiness evangelism. It faces the church that contemplates a move to the suburbs. Perhaps it would be better to start a new church in the suburbs and stay in the city. Or the church might make the move to the suburbs, but sponsor a new church in the old location. This is more than a challenge to single churches; districts must see the challenge of our cities and plan their home-mission strategy to the end of reaching people where they are with the gospel. It is more costly in effort and money to enter a city area, but the venture will pay off in souls won to the Lord and the acceptance of our responsibility to bring to the cities a dynamic, holiness evangelism. Jesus wept over the city of Jerusalem, and today we need to do more weeping over the cities of our land.

We thank God for what we are doing to answer the challenge of the cities. During the past year and a half we have entered 5 cities of over 25,000 population in the United States where we have not had a church before. These

cities are San Mateo, California; Lynchburg, Virginia; West Palm Beach, Florida; Belleville, Illinois; and Parma, Ohio. But there are still 90 cities of over 25,000 population on 17 districts without a Church of the Nazarene.

Bishop Donegan of the Protestant Episcopal church recently stated that at least 60 per cent of the population of New York City is without any religious affiliation. He was shocked to discover that "no new church for a newly-gathered congregation has been built in Manhattan for 35 years, in the Bronx for 35 years, on Staten Island for 69 years, in Dutchess County for 56 years, in Putnam County for 73

years." The Church of the Nazarene refuses to let such a condition continue. At the present time we have a home-mission congregation in the city of Poughkeepsie, New York, in Dutchess County. With the help of the Lord we are going to organize a church there and erect a church building. A home-mission work is being started in Manhattan among Puerto Ricans. In other areas we are also claiming some territory in our cities for God and holiness.

Let us do our best in prayer, labor, and home missions to give to the people in our cities a holiness witness and accept the challenge of our cities for God.

Hymnbooks Needed

Do you know of any group that has old song, hymn, or chorus books in quantities of ten or more of one kind that they are not using? We would surely be able to use them here.

Also, we could use lesson picture cards—the ones without much English on them, but with colored pictures.—MERRIL S. BENNETT, 18 2-Chome, Itabashi-Cho Naka-Ku, Nagoya, Japan.



Prayer Request from Philippines

Please pray for our pastor at Binalagan, Occidental Negros, and his people. The church is urgently in need of spiritual revival. Also, the volcanos on the island are increasingly active and the government has warned inhabitants near the mountains or in low areas to evacuate immediately, lest eruptions and the accompanying tidal waves and earthquakes engulf them. Pastor Rosal wrote that he planned to send his wife and child to another island for safety and he would stay on alone at Binalagan.

Health Improved

I am glad to tell you that both Mrs. Wise and Mrs. Schmelzenbach are very much better than they have been at any time since returning from furlough. Dr. Jones seems to have hit on the thing to curb Mrs. Schmelzenbach's asthma, so that it scarcely troubles her at all now. Mrs. Wise has been ailing ever since she returned to Africa, having frequent times when she had to be in bed, and has been to many doctors and specialists in an effort to locate the trouble. Dr. Jones and Dr. Karlsson finally felt that they had discovered what might be the cause of the difficulty; they operated, and she seems to be recovering completely. We thank God for His help.—W. C. ESSELSRYN, Africa.

Bible School Graduation

On the nineteenth of June we held the graduation services for the five couples who have completed their studies in the seminary. The Mostellers and the Woods, as superintendent, di-

REMISS REHFELDT, Secretary

rector, and teachers, have done a very fine job and we feel that we have five well-trained couples going out into the ministry. We are looking for great things, because they go out looking in a very definite way to God, and trusting in the power and guidance of the Holy Spirit.—CLIFFORD GAY, Cape Verde Islands.

Philippine Notes

School is on again. We have a fine group of young people this year, with some ten new students and two more expected. There will be over thirty—

about thirty-two I think. That is a slight increase over last year. We have seven out doing their year of field work this year. Our first graduating class will complete its work this year also.

Mrs. Copeliu and I are going out visiting this afternoon. Some of the students will be with us. We are going to some of the nearby native homes where there are some sick members of the church. We plan to take one to the hospital and while there visit another patient whom we took a couple of weeks ago. The Pittses are in the lowlands today visiting our church in Agbanawag, where one of our last year's students is pastoring. Brother Pitts has not been too well lately. He needs prayer.

I am feeling fine now and seem to be completely recovered, for which I praise the Lord.—FRANCIS VINCE, Philippine Islands.



Conflicting Commands

Perhaps it would not be so difficult to obey God's commands if His were the only ones we heard. Nothing is quite so frustrating as to receive orders from more than one source, and to have those orders contradict each other. I am sure my boy senses that frustration and confusion when his father and mother get their signals mixed and one tells him to do one thing while the other, unaware of the other's instructions, tells him to do something else. At least he complains about it. "I don't have to put my shoes on now, because Mother told me to brush my teeth."

If this conflict of command stopped with simple problems our troubles

would be few, but it goes over into the big issues of life as well. We find God telling us certain things to do, as recorded in His Word—the Bible. We feel it would be comparatively easy to obey these commands if we just did not hear so many other commands, many of which are opposite to those we hear from God. There may even be perverted and uncontrolled desires which push us to satisfy them at any cost. There are the demands of everyday life at home, at school, on the job—demands which at times become virtual slave drivers. There are the pressures of the crowd, of those in the home, of kinsfolk, of friends, of those who want to use us to gain something for themselves.

All of these pressures become com-

mands of a sort which claim our time, our attention, our energies, and our talents. We have to be on our guard lest we obey these entirely and forget to listen for the commands of God. The apostles caught the true Christian attitude which should motivate us in those times when commands come in to conflict. They said, "We ought to obey God rather than men." And this is good sense for us today. Whatever is the nature of the commands or the

degree of conflict in those commands, let us be as discerning as were they and always obey God.

We see this issue come into sharp focus in the matter of witnessing. There are so many of these "commands" which would tell us to keep quiet when God has ordered us to speak up. Whatever the nature of the suggestion, the desire, the pressure, if it keeps us from telling others of the Master, it has defeated the will of God in our lives.

Thursday:

Not every job is glamorous; "the dung gate repaired Malchiah." (Most of us are plain people.) But it will lift your head and square your shoulders to remember that you are doing King's business and are a vital link in His chain. Your name is writ as large in His "hall of fame" as are the two on either side of you—and your work may be more essential!

Friday:

One variant in the pattern: "The Tekoites . . . nobles put not their necks to the work." God notes the slacker—and He has a dis-honor roll! It seems pleasanter now to indulge oneself and live for time's good things; but a bleak, lonely day is ahead for the barren life. One of the saddest lines ever written is God's "Write ye this man childless" (Jer. 22:30).

Saturday:

God's plan provides for no yawning gaps in the wall. "Preach the gospel to every creature." If every Christian listened and accepted his peculiar commission, the "next to him" circle would be complete. The gaps are filling in—New Guinea, Formosa, Nyasaland—and we rejoice; but all too slowly!

Sunday:

"Against his [own] house"—"his house" is the entire sphere of his influence, actual and potential—what Jesus calls his "talent."

*All the world failed to see,
All men ignored in me,
This I was worth to God.* (Browning)

God may need some gap filled and ask us to move our house. Better be sure we are on the right spot and building with all our might—for "the night cometh."



by BERTHA MUNRO

"Next unto Him"

Monday:

Returning from the General Assembly, I stayed overnight at the home of one of our pastors. In the morning while waiting for the last suitcase to be stowed away, I opened at random a Bible lying on a stand in the living room.

At random indeed—one of those unpromising chapters, a long list of Jewish names and little else. Yet that pastor's wife gave me a lasting soul-possession by placing her Bible there; and those

few minutes reminded me afresh: (1) It is a good thing to keep a Bible in sight in your home—it may sow a seed you never could yourself; (2) God knows us every one by name and writes down what we do.

Tuesday:

The chapter was the third of Nehemiah, its single statement, "They builded"; and then that interminable roll of proper names. But linked each to each by a refrain that caught fire: "Next unto him." The words are mine forever. "Next unto him"—an unbroken chain of service, clear around the world, and I am one of the links! Unseen, just beyond, my brother is at work on the same blueprint.

Wednesday:

"Every one over against his house." Not the far fields, however green; the environment in which God has placed me is my assignment; the peculiar opportunities given me are my responsibility to develop. And there is no spot, however small, with no need and no opportunity, no person left without some ability to use for God. "To mind his own business" is everyone's great commission. (See I Thess. 4:11.)

NEWS of the Churches



London, England—The night of May 16 marked another epoch in the religious history of the Clapham Junction Church. That night the pastor burned the note signifying that the church building (known to all as historic Speke Hall) was completely free from debt. This place has had over sixty-five years of continuous religious influence. It was sold to the Church of the Nazarene in 1949, becoming the first Church of the Nazarene in the world's largest metropolis. Since then the congregation undertook to reduce the indebtedness; and, in the past six and one-half months, pastor and people accepted the challenge. "By faith . . . the impossible." A total of approximately \$3,600.00 was raised in that period. Thus, with a membership of fifty-three, by the sacrificial giving of many small offerings, God performed the miracle. Pres-

ent at the service was Mrs. Howard Hooker, daughter of Reader Harris (founder of Speke Hall); also local clergymen, a borough representative, and local and district leaders. Rev. J. B. MacLagan, district superintendent, brought the concluding address. Many visitors were present, and God's presence filled the place. While the pastor burned the note, held by a veteran trustee, Mr. W. Newman, the congregation sang most heartily "Great Things He Hath Done." During the evening, the congregation presented a large basket of fruit to the pastor's wife. Rejoice with us as a new day dawns!—ERIC E. JORDEN, *Pastor*.

Tracy, California—Recently we had one of the best revivals this church has had. Rev. C. Wesley Brough was the evangelist, and God blessed and

gave many seekers, with souls being saved and sanctified. Brother Brough preached old-time holiness, and God was on the scene in every service. Brother Brough raised over one thousand dollars in pledges, so as to make Tracy a "10 per cent" church for this year. We have given Brother Brough a call to return in '57.—N. B. GRAHAM, *Pastor*.

Pastor Paul Darulla reports for the Wheeling, West Virginia, church: "We recently closed a very good revival with Evangelist Carl Nutter, who preached each night with the unction of God upon him and a passion for souls. The crowds were the best, scores came to the altar, finances came easily, and a good spirit prevailed. The church board gave Brother Nutter a call to return

in 1958. We are starting our sixth year in this city; the past year was the best in the history of the church. The Sunday school set a new high of 108 for the weekly average, and we had an increase in membership. We thank God for our faithful people. If you have friends in this area, write me, at 34th and Chapline Streets."

Rev. H. J. Rahrar writes: "Feeling it to be the will of God, we have resigned as pastor of our First Church in Connersville, Indiana, to re-enter the evangelistic field, as of September 1. We have served a total of thirty-one years in the pastorate and two in the evangelistic field; and have enjoyed the blessing of God upon our work through the years. We covet the prayers of God's people for many more years of service for the Kingdom. Until September 1, my address will be 418 West 20th St., Connersville, Indiana."

Evangelist R. M. Banning reports: "We have had a good assembly year, traveling in twelve states and conducting sixteen revival meetings. God has blessed and we have seen a good number of souls pray through to victory, with a good number of members added to our church. During the year we have seen whole families saved and unite with the church. Pastors have been kind to us, and we appreciate our church and people. Wife has traveled with me some during the past year, and we have enjoyed working for the Lord and our beloved Zion. I have two open dates for this fall, and some good dates open for the spring of '57. Write me, Morrow, Ohio."

Evangelists Harold J. and Mae Willis report: "We are grateful for the blessings of the Lord in these years of evangelistic work since 1945. God has given us wonderful revivals, new converts, sanctified believers, blessed saints, and young people called into the service of the Kingdom. We wish to express our appreciation and gratitude to all pastors and laymen with whom we have worked. We have accepted a unanimous call to pastor our church in Auburn, California. God is blessing these fine people and we are enjoying our work in this part of His kingdom. If you have friends here, write us—250 Sacramento Street."

Pastor W. E. Chandler reports: "We came to the church in Midwest City, Oklahoma, three and one-half years ago. God has blessed and we have had years of growth and progress. We have a wonderful people who pray, work, and loyally stand by the work of evangelism and '10 per cent' giving for missions. The Sunday school has increased from a yearly average of 103 to an average of 206 plus for the assembly year coming to a close; we averaged 230 for the first three Sundays in July. During these three and one-half years 94 members have been added to the church, and a \$20,000.00 building program is nearing completion; last year \$13,700.00 was raised for all purposes. We have a good vote to remain in Midwest City; but, following the leading of the Lord, we

the Question box

Conducted by STEPHEN S. WHITE, Editor

What about Christ's state now? Is He the Son of Man as well as the Son of God, and does He have a spiritual body?

The Second Person in the Trinity has been the Son of God from all eternity. He became the Son of Man when He was born of Mary. Then the eternal Word became flesh. While on earth He was one Person with two natures—one human and the other divine. He is still the same kind of Person. When

He ascended to the Father, He did not part with the human nature and become a Person with only a divine nature. He is still the God-Man. His body is now a spiritual body, whatever that may be, and is still a part of Jesus Christ, who is both human and divine.

What does Heb. 2:9 mean when it speaks of Jesus tasting death for every man?

It is only a figure of speech used to bring out the thought that Jesus in His death on the cross died for all men. In ancient times criminals were executed by being forced to drink poison. Socrates, who had been condemned to die, was sent to his death in this way.

He drank the fatal hemlock. In these words in Hebrews, Jesus is pictured as taking the cup of poison from our hands and drinking it himself. Thus He died for all of us, since we had been condemned to die as the result of our sins.

My husband and I have belonged to a small Church of the Nazarene for several years. We attend regularly and put in our tithes and offerings. However, we do not have any fellowship with the people. Other couples our age and the pastor and his wife get together and go on picnics, but we are never included. We have tried to show that we want to be friendly without unduly pushing ourselves forward. Should we continue to attend this church or try some other one? We want to know and do what is right.

I am quite sure that this situation you mention is not intentional. I believe that as a rule our churches are ready to fellowship with all who are members. Therefore, I would say first, don't leave the church; stand by and continue to be faithful. Then after a time, if the situation doesn't change, go and have a frank talk with your pastor. I am sure that he will be ready to listen to you. But before you do this, see if

you can think of any reason from your standpoint why you are left out, or at least feel that you are. I appreciate your faithfulness to your church and would give you one more word of advice. Be sure that you pray much about this condition. Often God can do things when we ask and trust Him which no human effort, however good, can bring about.

Would you please explain Heb. 6:4-6 and 10:26-27?

These are very significant passages and quite often someone writes in about them. One interesting thing about them is that those who believe that it is impossible for a Christian to backslide and finally be lost try to prove that they do not teach the possibility of backsliding. I have before me now such an attempt by a good brother. He takes up two and one-half long pages of single-spaced typewritten material in his fruitless effort. Most of the discussion is not on these two passages, even though it purports to be. It is an attempt to prove from the Bible as a whole that one who has been saved can never backslide and be lost. He tells us that the writer of Hebrews 6 is not saying that it is possible to fall away but rather that if it were possible to fall away it would be impossible to ever renew anyone to repentance. The

fact is that he is wrong in both conclusions. This passage, as does the one in the tenth chapter, is teaching that it is possible to fall away and possible to be renewed to repentance, except under certain conditions. If any verses in the Bible teach that Christians can fall and be lost, these do, but they do not teach that it is impossible for anyone in that class ever to come back to God. They teach that under certain conditions the backslider can't get back to God—if he continues to crucify the Son of God afresh (the word crucify is in the present tense) or if, as in the tenth chapter, he continues to sin willfully (another present tense). But if he will turn his back on sin, he can be reclaimed, become a Christian again, and not be finally lost. No backslider can ever get back to God if he continues to hold on to sin.

are going to Hawaii to assume the pastorate of our Kaimuki Church in Honolulu on August 5. If you have friends there, write us at 959 Twelfth Avenue."

Evangelist Lowell L. Yeatts writes: "The assembly year just closed has been a good one for me in the evangelistic field. I have seen some very good revivals on four districts in the church. God has blessed my ministry, and His blessings were upon every one of the eighteen revival meetings with souls praying through at the altar to be saved and sanctified wholly. I have some open time in the winter and spring of 1957. Write me, 325 W. Sixth Street, Peru, Indiana."

Viroqua, Wisconsin—God is blessing the work here. Recently we closed a good revival with Rev. Robert Emsley as the evangelist. As the result of his deep, Bible messages new people were convinced that the way of holiness is Bible truth. The church was strengthened, blessed, and encouraged by this ministry of this good man. Last November God used Rev. Mark Jensen, of Oshkosh, to bring to us a mighty, Holy Ghost revival. Brother Jensen preaches with the anointing and power of God, and many souls sought and found victory in Christ. The singing of Gerald and Donna Lou Jenkins was used of God to the success of the meeting.—**PERM GUSTAFSON, Pastor.**

Evangelist Andrew Johnson writes: "Glad to report a good camp meeting in Ypsilanti, Michigan, and now en route to the camp meeting in Hanover, Pennsylvania, August 3 to 12. I thank God for His blessings."

Evangelist J. R. Erp reports: "I wish to express my deep appreciation for the privilege of laboring with so many fine pastors and their churches during this past year. It has been the happiest year of my ministry, as I have seen so many souls find the Lord. I have evangelized on nine districts, from California as far east as Indiana, and enjoyed every minute of it. At this writing I am closing the assembly year in Lincoln, Nebraska. God is blessing with good altar services. I look forward to the fall and winter revivals, and do have some open time which I'll be glad to give anywhere the Lord may lead. Write me, 306 St. Joseph Street, Muncie, Indiana."

Evangelist H. C. Purkhiser writes: "During the fall of '56, I plan on being on the West Coast for three months. I have one open date, November 28 to December 9. I have reserved either for the coastal area or en route back east. Write me at my home address, 4531 Marcellus Ave. N.W., Canton 8, Ohio."

Bridgewater, Virginia—Spring Creek Church recently had a profitable revival with Evangelists Billy and Helen Smith. Brother Smith is an old-fashioned gospel preacher and our people received new spiritual help and vision, which will help the church to move ahead.

Good crowds attended the services from night to night, and souls prayed through to definite victory. Both the church and pastor really appreciated the ministry of the Smiths in this revival meeting. We have a wonderful young pastor and wife in Rev. and Mrs. Richard Shomo.—**Mrs. GILBERT LONG, Reporter.**

Knoxville, Tennessee—First Church recently closed a meeting with Rev. W. H. Davis, superintendent of San Antonio District, as the evangelist. This is the third time we have been in a Sunday-school drive with Brother Davis, and each time we have broken all past Sunday-school attendance records. On this occasion, on the first Sunday we broke all past records; then the following Sunday we broke that new record. Pray for us as we enter into a tent meeting to try to reach the unsaved of Knoxville.—**J. G. WELLS, Pastor.**

ANXIOUS?

By Alice H. Mortenson

*Going through the shadows?
Have I aught to fear?
Has not Christ, my Saviour,
Promised to be near?*

*Burdened down with sorrow,
Troubled and beset?
Has my Heavenly Father
Ever failed me yet?*

*Anxious for tomorrow?
This should never be,
With the God of heaven
Watching over me!*

Lancaster, Pennsylvania—We praise God for the fifty-five souls who sought Him during our spring revival with Rev. and Mrs. R. C. Zechman and their son, Charles. Souls prayed through to God for pardon and also heart purity. Our folk gained a new appreciation for holiness as they listened to these sanctified evangelists tell how God had cleansed their hearts and led them out to preach the full gospel. We have asked the Zechmans to return for our spring revival in '57.—**ROBERT F. ULLER, Pastor.**

Rev. W. F. Farmer writes: "For the past six months I have been pastoring a small home-mission work at Lynchburg, Virginia; but after August 15 will be available for revival meetings, camps, or pulpit supply work. God is blessing, and I am happy in His service. Write me, Route 2, Staunton, Virginia."

Florida District Youth Camp and Institute

The tenth annual N.Y.P.S. youth camp and institute of the Florida Dis-

trict was held July 2 through 6, at the Suwannee campgrounds, under the able leadership of District President C. R. Moore and the district council, with 185 campers present.

Dr. William Greathouse, dean of religion at Trevecca Nazarene College, was the camp evangelist. He endeared himself to the Florida young people by his kind spirit and his heart-searching and warming sermons that can be best described as "sane, sensible, and spiritual."

From the very first service the Spirit of the Lord was evident. Young hearts bowed at the altar in the first service seeking God for forgiveness of sins and others for the baptism of the Holy Spirit. This characterized each service until the climax on Thursday night when, without any preaching, an invitation was given and some fifty people sought God at the altar.

Rev. Tom Ream served as dean of the institute, and under his supervision 6 Christian Service Training classes were given; 342 Christian Service Training credits were awarded to those who completed the courses.

We express our appreciation to Dr. John L. Knight, district superintendent, for his counsel and advice; to Rev. C. R. Moore, camp director; to Rev. Thomas Ream, dean of the institute; to Rev. and Mrs. Warren Hayes, music directors; to Rev. R. H. Spear, Jr., chief counselor; to Rev. W. T. Dougharty, recreational director; the teachers of the institute; counselors and all who worked behind the scenes to make this a successful camp and institute.

As we broke camp and went our various ways homeward, we felt God's seal of approval on such endeavors for the youth of today.—**WILLIAM E. WINFBERG, Reporter.**

Idaho-Oregon District Assembly

The Idaho-Oregon District Assembly was held May 2 and 3 at the College Church in Nampa, Idaho, with Dr. D. I. Vanderpool presiding. The assembly officially opened on Wednesday morning with a large crowd present, and a beautiful spirit of unity prevailing. Dr. Vanderpool's opening message was one of tremendous blessing to all and it characterized the spirit of the assembly from beginning to end.

The report of Rev. I. F. Younger, district superintendent, revealed the vision and faith of our people. During the last quadrennium, 10.07 per cent of the district's total giving was for foreign missions. Last year the 53 churches on our district raised a total of \$517,853.00 with \$31,526.00 given to the great cause of foreign evangelism. During the year ten churches were either built or drastically remodeled. Others anticipate construction next year. One home-mission church has been added to the district, at Mountain Home, Idaho; Rev. and Mrs. Ray James have been appointed as pastors there.

During the election of the district superintendent, the spirit of harmony was wonderfully evidenced. Out of 226 votes cast, Rev. I. F. Younger received 223 affirmative votes. We praise God for such a united people.

The business of the assembly closed

with a very impressive memorial service, which was conducted by Mrs. John Riley. Miss Colleen Wooten played the organ while Professor and Mrs. John Eby sang.

The evening service was climaxed by an inspiring message from Dr. Vanderpool, and the ordination of live line young men: George Briggs, Leonard Deakins, Joe Dickins, Thomas Lowry, and Don McBride.

Rev. Eugene Stowe, host pastor, had everything well in hand and did a fine job of entertaining. Our compliments go to Mr. Elvin Hicks, our publishing house representative, who so interestingly presented many books, and to all the others who contributed to making this the best assembly ever on the Idaho-Oregon District.—*Reporter*.

North Dakota District Assembly

The thirty-seventh annual assembly of the North Dakota District was held June 28 and 29 at the district campgrounds at Sawyer, with Rev. Duane J. Grover as the host pastor.

Dr. D. I. Vanderpool, beloved by the North Dakota people, presided over the business in a very gracious and efficient manner. His messages inspired our faith, and sent us back to our tasks with a greater determination to advance the kingdom of God in this great plain state.

After Rev. Harry F. Taplin gave his eighth annual report, the assembly re-elected him with a good vote as district superintendent. Under Brother Taplin's leadership the district has made some good gains. During this past year more money was given to the General Budget than in any previous year. North Dakota is now a 12.7 per cent district in General Budget giving. The per capita giving is \$144.50.

Mr. L. Wesley Johnson represented Northwest Nazarene College. The girls' trio, known as "Chords," sang most beautifully and added much to the inspiration of the assembly. Donald Young, publishing house representative, was with us again this year.

The N.F.M.S. convention met on the day before the assembly. Much of the spirit of the General N.F.M.S. Convention carried over into the district convention. Rev. Alfredo Del Rosso thrilled our hearts as he told of the triumphs of the church in Italy. Mrs. H. F. Taplin was re-elected for the tenth year with practically a unanimous vote.

At the close of the assembly Neal Kamp was ordained to the ministry and will be pastor of our new home-mission church at Grafton.—*MRS. VIRGIL ARNDTS, Reporter*.

Alabama District Assembly

The Alabama District Assembly convened at Millport, July 3 and 4, with Dr. G. B. Williamson presiding. He challenged and inspired the assembly with his preaching, and presided with characteristic grace and poise.

Splendid gains in membership and finance were reported by District Superintendent C. E. Shumake; also included in his report were summaries for the

four years of his leadership. God has wonderfully blessed the Alabama District under the leadership of Brother Shumake. The unity and harmony of the district was evident as Brother Shumake was given an overwhelming vote electing him for a three-year term. A love offering of over eight hundred dollars was presented to the Shumakes; then the assembly voted to purchase a new district parsonage.

The N.F.M.S. convention re-elected Mrs. Pearl Claborn as district president, and the N.Y.P.S. convention re-elected Rev. C. W. Elkins as district president.

The night services of the week, plus the week end, were devoted to camp-meeting preaching by Rev. D. E. Snow, of Dayton, Ohio. Brother Snow thrilled and challenged the Alabama Nazarenes, and many found help in God at the altar of prayer.

Two fine young men of our district, Charles Davidson and Herbert Thompson, were ordained in an impressive service conducted by Dr. Williamson.

The needs of Trevecca Nazarene College were presented by the president, Dr. A. B. Mackey. He outlined the goals of the expansion program which will lead our college to accreditation and, in response, our assembly pledged \$5,000.00.

Alabama is united under the leadership of District Superintendent Shumake, and is moving forward for a great quadrennium of gains in evangelism. Alabama is solidly behind the total program of the Church of the Nazarene.—*C. W. ELKINS, Reporter*.

South Dakota District Annual N.Y.P.S. Convention

Our seventeenth annual district N.Y.P.S. convention was held recently in the New Mitchell First Church, with hearts being touched by the challenging messages of Rev. Paul Martin.

In the business sessions the following new officers were elected for the coming year: Wesley Hoeckle, president;

GO YE!

By Jessie W. Finks

Lord, You have said, "Go ye!"

Did You mean me?

My world has four strong walls

And duty calls . . .

When I would sail the sea.

But love will travel far

And prayer has wings.

And when I give of my small means

My walls recede . . .

And my heart sings!

I know, then, You did mean me

When You said, "Go ye!"

Veal Fischer, vice-president; Glen Dayton, secretary; Grady Bohanan, treasurer; Mrs. Veal Fischer, high school supervisor; Miss Lavaun Brewer, boys' and girls' sponsor; and Dorothy Christensen and Hazel Hillberg, council members at large. Zone chairmen named were Leroy Gering, Mrs. Vernon Smith, and Clinton Black.

One of the high lights of the convention was the General N.Y.P.S. Convention report by Rev. Wesley Hoeckle, delegate. God gave us a wonderful convention, and we look forward to a bigger and better year for Him.—*MRS. WATLACE WILCZOREK, Reporter*.

Southwest Oklahoma District N.Y.P.S. Camp and Institute

The Southwest Oklahoma District youth camp and institute was held July 2 to 6 at the district center near Anadarko, Oklahoma. The N.Y.P.S. convention was held during the morning sessions on July 3 and 4. Rev. Joe Bean was re-elected district president with a nearly unanimous vote. Rev. Carl Dillard, of Ardmore, was re-elected vice-president; and John W. Cochran, of Marlow, secretary-treasurer.

Rev. Alec Ulmet, of Council Bluffs, Iowa, was the very able evangelist. His ministry among us resulted in great altar services each evening. The final service on Friday evening was so blessed of the Holy Spirit that, without any preaching, around seventy-five young people lined the altars to find God in glorious victory.

The classes for the Institute were: The *Manual of the Church of the Nazarene*, by District Superintendent W. T. Johnson; and "Our Home-Mission Work in Alaska," taught by Rev. M. R. Korody, of Anchorage. The labors of these workers was unusually honored by the presence of the Lord, resulting in one of the best youth camps ever held in Southwest Oklahoma.—*MRS. JOHN W. COCHRAN, Reporter*.

Cape Verde Islands Assembly

The seventh district assembly of the Cape Verde Islands convened on May 3. Let us note how the Cape Verdeans reported this event. Our good editor and district secretary reports: "Our assembly was realized in the city of Mindelo, S. Vicente, in the ample, solid, and beautiful temple which the Lord gave us through the intervention of His faithful and zealous servant, our beloved Rev. Earl Mosteller."

The Resolutions Committee said: "Arriving at the end of this unforgettable assembly we praise our wonderful Heavenly Father for the consoling and invigorating manifestation of His Spirit in our midst, directing every act, inspiring rich and fruitful messages, saving and sanctifying souls, giving to everyone an excellent disposition and joy. Glory to God! We praise the Lord for the way He has directed His work in our Islands and for the consecrated workers He has given us."

Yes, we have much for which to thank our Lord. Especially is this so as we look back over the quadrennium. Our statistics both as to church members, Sunday-school enrollment, etc., as

well as tithes and offerings, have risen at least 50 per cent and some even 100 per cent during the past four years. Once again, Cape Verde is more than a 10 per cent district, this year sending 11½ per cent for general interests. We rejoice over the following:

1. June 19 five wonderful couples graduated from our Bible school course, and all are going out to preach the gospel. The baccalaureate service was held on Sunday morning, an indescribably impressive service. Rev. and Mrs. Elton Wood have done an outstanding work in directing and teaching in the Bible school. Rev. Earl Mosteller directed the message to the students. "What think ye of the Christ?" It was an unforgettable service.

2. Every island will now have the gospel. How many tears and pleas to God have been recorded in heaven to this end!

3. The church has seen its responsibility as never before. When the fact that funds were not available to send out the new pastors was presented to the pastors and delegates, with a unanimous rising vote, they declared that 50 per cent of all tithes and offerings were to be sent in to the district fund.

The 10 per cent for missions will be taken out and the rest remains to open the new work. This means we must double our offerings this year. However, pastors and people accepted this stupendous task in a spirit of gladness and victory that was a joy to behold.

Mrs. Earnest Eades had charge of the service dedicated to the Sunday school. After reports of the Sunday-school superintendents, Mrs. Eades gave a stirring message on "The Master Professor." There are now 4,313 enrolled in the Sunday schools.

Mrs. Elton Wood showed the N.Y.P.S. presidents and assembly how *not* to conduct the N.Y.P.S., by presenting a drama on "A Sick *Juventude* (N.Y.P.S.)" in which an operation was performed.

The writer had charge of the missionary service, using the theme "I am debtor."

Missionaries, pastors, delegates, and visitors left the assembly feeling it was good to have been there, but with a longing to get back to their fields of labor to do much more for their Lord this new year. God has blessed, but there is still so much to be done to win thousands to Christ, thousands who are so needy!—LYDIA WILKE, *Reporter*.

Servicemen's Corner



Chaplain Clifford E. Keys, Jr., writes the following report:

"This has been a busy year in Japan, and this month has been one of the busiest. Let me tell you about just one of the things which have kept me busy. As you know, we have been pushing a heavy program to assist the orphans in this area since arriving here last July. When we found out that we would be returning home, and that this post would revert back to the Japanese Army, we began planning accordingly. There were three families here that had purchased pre-fab houses. So we decided to buy these houses from them and contribute the houses to the orphanages. The men kicked in the needed \$5,000.00, just from this post, and we proceeded with the movement detail. The General promised all of the assistance from the engineers that would be necessary. I was away on a VOVO when they physically moved the first house out to Boys' Town, the Catholic orphanage. I had designated the other two houses to go to the Protestant orphanage downtown—Ji Ai En. To get there meant taking the houses right through the center of the city—a trip of almost eight miles. Well, the engineers looked at the route, etc., and told the General that it could not be done, there was not enough clearance, etc.; so he ordered all three houses to be taken out to nearby Boys' Town. I

went to call on our post commander about it and he asked me if I could take the responsibility of dismantling the houses, moving them, and reconstructing them, and I said, 'Yes.' So I fell heir to a tremendous job. We started, including myself, working as hard as we could. The roofs came off in one day, and then came the job of putting the two halves together—level, plumb, and in line. And this we were doing in the middle of the rainy season! We worked on the houses from literally daylight to dark. Children are now living in the houses."

* * *

"I am getting out of the service soon, and wish to express my thanks to you and the Nazarene Servicemen's Commission for your interest in me. The Nazarene periodicals which I have received regularly the past two years have been very helpful and a blessing to me. I will be subscribing to them later.

"I would also like to mention the fine work Rev. and Mrs. M. R. Korody are doing for the servicemen through the Thirteenth Avenue Church of the Nazarene in Anchorage. A Sunday seldom goes by without them having four or five servicemen out to their home for dinner. And many of the fellows can, like myself, testify to having found the Lord as their Saviour and Sanctifier through the preaching and prayers of Brother and Sister Korody.—JOHN R. COOK."

NAZARENE SERVICE MEN'S COMMISSION
Al DuBois DIRECTOR

ANNOUNCEMENTS

NOTICE—The annual preachers' meeting of the New Mexico District will be held September 11 to 13, at the Mountain Park Campgrounds, Capitan, New Mexico. Dr. H. Orton Wiley will be the special speaker. For further information write Kenneth O. Frey, 617 Picacho, Las Cruces, New Mexico.—R. C. Gunstream, District Superintendent.

WEDDING BELLS

Miss Joyce Wood of Devonia, Tennessee, and Mr. Eugene Campbell of Plymouth, North Carolina, were united in marriage on June 7, at the Bordeaux Church of the Nazarene in Nashville, with Rev. C. T. Duckett officiating.

Georgia Kay Black of Bell, and James Russell Gardner, Jr., of Pasadena, California, were united in marriage on June 3, at Bresee Avenue Church of the Nazarene in Pasadena, with Dr. J. Russell Gardner, father of the groom, officiating, assisted by Dr. J. George Taylorson, pastor.

BORN—to Mr. and Mrs. Lowell Bassett of Pasadena, California, a son, Kurtis Lowell, on July 9.

—to Kenneth and Wilma (Stockton) Potter of Seattle, Washington, a son, David Bruce, on July 5.

—to Rev. and Mrs. Wilmer Watson of Elkhart, Indiana, a son, David Wayne, on June 28.

—to Mr. and Mrs. Dennis Bloomer of Bethany, Oklahoma, a son, Gary Kendall, on June 23.

—to Ralph and Doris (Hooker) Cain, a daughter, Martha Roberta, at McClellan A.F.B., California, on June 10.

SPECIAL PRAYER IS REQUESTED by a father in Georgia that "God may open the eyes of my unsaved children and show them their true condition";

by a reader in Arkansas that he may get sanctified;

by a lady in Illinois "for a certain circumstance that it may be successful," also for an unspoken request;

by a Nazarene lady in California for the mother and father of several children, that God will get to their hearts—they come to church occasionally, but both drink and need salvation;

by a nurse in a VA hospital in the East, that God may undertake in a very difficult situation there;

by a brother in Ohio for "help in a very pressing financial condition in our church and a special unspoken request";

by a mother in Texas that others will join her in real intercession for supernatural deliverance for a son bound by Satan.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

Assembly Schedule

Houston.....August 22 and 23
 Southwest Oklahoma.....September 12 to 14
 Northeast Oklahoma.....September 19 and 20

G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

Assembly Schedule

Northwestern Illinois.....August 15 and 16
 Northwest Indiana.....August 22 and 23
 South Arkansas.....September 12 and 13
 North Arkansas.....September 19 and 20

SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

Assembly Schedule

Kansas City.....September 5 to 7
 North Carolina.....September 19 and 20
 South Carolina.....September 26 and 27

D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

Assembly Schedule

Tennessee.....August 15 and 16
 Indianapolis.....August 22 and 23
 Mississippi.....August 29 and 30
 Georgia.....September 12 and 13

HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

Assembly Schedule

Dallas.....August 15 and 16
 Louisiana.....August 29 and 30
 Southeast Oklahoma.....September 19 and 20

DISTRICT ASSEMBLY INFORMATION

DALLAS—Assembly, August 15 and 16, at Scottsville Camp, Scottsville, Texas. Entertaining pastor, Rev. J. Lewis Ingle, 403 S. Burleson, Marshall, Texas. Send mail and other items relating to the assembly to Rev. J. Lewis Ingle, at the address given. Dr. Hugh C. Benner presiding.

NORTHWESTERN ILLINOIS—Assembly, August 15 and 16, at Bradley Hall, Bradley University, Peoria, Illinois. Entertaining pastor, Rev. C. E. Fleshman, 1204 N. Elmwood, Peoria, Illinois. Send mail and other items relating to the assembly c/o Rev. C. E. Fleshman at the address given. Dr. G. B. Williamson presiding.

TENNESSEE—Assembly, August 15 and 16, at First Church of the Nazarene, 1026 Washington St., Clarksville, Tennessee. Entertaining pastor, Rev. Fred Reedy, 1024 Washington St., Clarksville. Send mail and other items relating to the assembly % Rev. Fred Reedy at the address given. Dr. D. I. Vanderpool presiding.

HOUSTON—Assembly, August 22 and 23, at First Church of the Nazarene, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston 8, Texas. Send mail and other items relating to the assembly to Rev. L. P. Durham at the address given. Dr. Hardy C. Powers presiding.

INDIANAPOLIS—Assembly, August 22 to 24, at the District Campgrounds, Camby, Indiana. Entertaining pastor, Rev. W. A. Burton, Route 1, Camby, Indiana. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. D. I. Vanderpool presiding.

NORTHWEST INDIANA—Assembly, August 23 and 24, at the District Center, Route 1, San Pierre, Indiana. Entertaining pastor, Rev. Harry McCubbin, R.R. 1, San Pierre, Indiana. Send mail and other items relating to the assembly % Rev. Harry McCubbin at the address given. Dr. G. B. Williamson presiding.

LOUISIANA—Assembly, August 28 and 29, at the District Center, Route 1, Pineville, Louisiana. Entertaining pastor, Rev. Earl McCall, 1709 Henry St., Pineville, Louisiana. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. Hugh C. Benner presiding.

MISSISSIPPI—Assembly, August 29 and 30, at the Sanctified Church of Christ Campgrounds, Route 1, Terry, Mississippi. Entertaining pastor, Rev. J. P. Jernigan, 618 W. Silas Brown St., Jackson, Mississippi. Send mail and other items relating to the assembly in care of the entertaining pastor. Dr. D. I. Vanderpool presiding.

KANSAS CITY—Assembly, September 5 to 7, at the Kansas City District Center, 7700 Antioch Road, Overland Park, Kansas. Send mail and other items relating to the assembly c/o Kansas City District Center at the address given. Dr. Samuel Young presiding.

District Superintendents

ABILENE—Orville W. Jenkins, 3515 43rd St., Lubbock, Texas
AKRON—C. D. Taylor, Nazarene District Center, Canton-Alliance Rd., Route 1, Louisville, Ohio
ALABAMA—C. E. Shumake, 1102 4th Court West, Birmingham 4, Alabama
ALBANY—Renard D. Smith, 106 W. Warrington Rd., Syracuse, New York
ARIZONA—M. L. Mann, 3836 North 14th Ave., Phoenix, Arizona
AUSTRALIA—A. A. E. Berg, Grenfell Street, Mount Gravatt, Brisbane, Queensland, Australia
BRITISH ISLES NORTH—George Frame, 126 Glasgow Garrowhill, Baillieston, Glasgow, Scotland
BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England
CANADA CENTRAL—H. Blair Ward, 42 Ellendale Dr., Dorset Park, Scarborough, Ontario, Canada
CANADA PACIFIC—Bert Daniels, c/o 250 Nigel Ave., Vancouver, B.C., Canada
CANADA WEST—Edward Lawlor, 2 Sheldon Bldg., 214A 8th Ave. East, Calgary, Alberta, Canada
CENTRAL OHIO—Harvey S. Galloway, 2657 Morse Road, Columbus 11, Ohio
CHICAGO CENTRAL—Mark R. Moore, 1394 Blatt Blvd., Bradley, Illinois
COLORADO—Oscar J. Finch, 1765 Dover Street, Denver 15, Colorado
DALLAS—Paul H. Garrett, 2718 Maple Springs, Dallas 9, Texas
EASTERN KENTUCKY—D. S. Sommerville, 2717 Ironquois Ave., Ashland, Kentucky
EASTERN MICHIGAN—W. M. McGuire, 450 Eileen Drive, Pontiac, Michigan
EAST TENNESSEE—Victor E. Gray, 4000 Sunset Ave., Chattanooga 11, Tennessee
FLORIDA—John L. Knight, 2115 Hawthorne Trail, Lakeland, Florida

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

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

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

HOUSTON—V. H. Lewis, 525 Hohidale, Houston 18, Texas

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

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

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

IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa

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

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

KENTUCKY—D. D. Lewis, 2230 Alta Ave., Louisville, Kentucky

LOS ANGELES—Shelburne Brown, 1373 Breesee Ave., Pasadena 7, California

LOUISIANA—Eibert Dodd, 1611 Henry Street, Pineville, Louisiana

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

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

MINNESOTA—Roy F. Stevens, 6224 Concord Ave. So., Minneapolis 24, Minnesota

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

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

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

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

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

NEW MEXICO—R. C. Gunstream, 215 57th St. N.W., Albuquerque, New Mexico

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

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

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

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

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

NORTHEASTERN INDIANA—Paul Updike, 840 Kem Road, Box 469, Marion, Indiana

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

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

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

NORTHWESTERN ILLINOIS—Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois

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

NORTHWEST OKLAHOMA—Jonathan T. Gassett, 505 N. Donald St., Bethany, Oklahoma

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

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

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

SAN ANTONIO—W. H. Davis, 434 Furr Drive, San Antonio, Texas

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

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

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

SOUTHERN CALIFORNIA—Nicholas A. Hull, 1423 Westwood Ave., Santa Ana, California

SOUTH DAKOTA—Grawford Vanderpool, 315 Second Avenue, East, Mitchell, South Dakota

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

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

SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana

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

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

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

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

WASHINGTON PACIFIC—B. V. Seals, 12515 Marine View Drive, Seattle 66, Washington

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

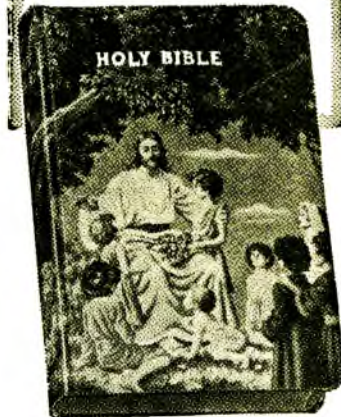
WEST VIRGINIA—Edward C. Oney, 5008 Virginia Ave., Charleston, S.E., West Virginia

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

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

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NAZARENE CAMP MEETINGS

August 10 to 17. Virginia District Camp Meeting, Dillwyn, Virginia (Campgrounds located near Sprouse's Corner, Routes 60 and 15). Special Workers: Dr. D. I. Vanderpool, general superintendent; Rev. H. G. Purkiser, evangelist; Rev. Samuel Krikorian, missionary; Mrs. Billie Jean Archer, children's worker; Rev. V. W. Littrell, district superintendent. For information and reservations write Rev. W. D. Holloway, Dillwyn, Virginia.

August 13 to 19. Seventieth annual encampment, Scottsville, Texas. Workers: Dr. Hugh C. Benner, Dr. Ralph Earle, and Professor Warrnie Tippitt. Scottsville is located nine miles east of Marshall on Shreveport highway. For further information, write Rev. Leon Martin, 619 S. Fifth, Bonham, Texas.

August 20 to 26. Abilene District Camp, at Camp Arrowhead (four miles north on State Highway 199 off U.S. Highway 67, between Cleburne and Glen Rose). Workers: Dr. Edward Lawlor, evangelist; Rev. L. A. Ogden, Bible teacher; Professor Warrnie Tippitt, song evangelist. Rev. Orville Jenkins, district superintendent. For reservations and information, write Rev. D. M. Duke, 900 W. Sixth Street, Cisco, Texas.

August 15 to 26. Idaho-Oregon Nazarene District Camp, at the Inter-Mountain Nazarene Campgrounds, corner of Idaho and Elder Streets. Workers: Dr. S. S. White, Rev. D. K. Wachtel, Rev. Earl Mos-teller, preachers; Ronald Lush in charge of the music. Rooms will be available in the Northwest Nazarene College dormitories and meals will be served in the coffee shop. For further information write the district superintendent, Rev. I. F. Younger, Box 89, Nampa, Idaho.

August 23 to September 2. Tabor (Nazarene) Camp Meeting, Tabor, Iowa. Workers: Dr. Joshua Stauffer, Rev. Harold Ruman, preachers; The Lacy Colored Singers; Dr. Gene Phillips, district superintendent. For further information write Irving Mitchell, Tabor, Iowa.

EVANGELISTS' SLATES

L and M

Langford, J. V. 808 N. College St., Bethany, Okla.
Swift Current, Sask., Can. Aug. 7 to 19
Winnipeg (Norwood), Man. Aug. 21 to Sept. 2
Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Lamesa, Texas. August 8 to 19
Oswege, Kansas. Aug. 24 to Sept. 2

Lee, Mason. 217 Division St., Huntington, W.Va.
Felicity, Ohio (camp). Aug. 7 to 19
Tuscaloosa, Ala. Aug. 21 to Sept. 2
Leverett Brothers. Preacher and Singers, Lamar, Mo.
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.
Des Arc, Mo. (camp). Aug. 8 to 19
Lewis, Elhis. 308 N.W. Second St., Bethany, Okla.
Des Arc, Mo. (camp). Aug. 8 to 19
Mt. Erie, Ill. Aug. 22 to Sept. 2
Lewis, Roy. R.R. 1, Albany, Ind.
Muncie, Ind. (camp). August 2 to 12
Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo.
Elizabethton, Tenn. (First). Aug. 15 to 26
Letona (Pickens Chap.), Ark. Aug. 30 to Sept. 9
Lipker, Charles H. Box 2, Alvada, Ohio
Akron, O. (Dist. Camp). Aug. 3 to 12
Midland, Mich. (First). Sept. 5 to 16
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
Lummas, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.
Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.
Mackey, Preacher (Tobe) and Mrs. Box 76, Lindsey, Ohio
Madden, Paul A. 415 E. Bank St., Centerville, Iowa
Mystic, Iowa. Aug. 29 to Sept. 9
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
Martin, Edwin C. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Open date. Aug. 15 to 26
Lexington (First), Ky. Aug. 29 to Sept. 9
Martin, Paul. P.O. Box 527, Kansas City 41, Mo.
Mathews, L. B., and Wife. Evangelist and Singer, 514 W. 15th St., Columbia, Tenn.
Maryville, Mo. Aug. 22 to Sept. 2
Paris, Tenn. Sept. 5 to 16
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
McCullough, Forrest H. Evangelist, 787 E. Waldorf Ave., Memphis, Tenn.
Pine Hill, Tenn. July 30 to Aug. 12
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
Shipensburg (First), Pa. Sept. 2 to 9
McIntosh, John P. 8240 E. Third, Paramount, Calif.
Villa Grove, Ill. Aug. 7 to 19
Coulterville, Ill. Aug. 21 to Sept. 2
McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
McMahon, Louis O. Evangelist, P.O. Box 527, Kansas City 41, Mo.
McMillan, Wilsie L. 506 N. Court St., Circleville, Ohio
McNitt, J. A. P.O. Box 527, Kansas City 41, Mo.
Overland, Mo. Aug. 15 to 26
Ft. Smith (Central), Ark. Sept. 12 to 23
Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
Iowa Dist. Assemb. Aug. 6 to 12
Bloomington, Ill. Sept. 5 to 16

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Weeping Water, Neb. (camp). Aug. 16 to 26
Pratt, Kansas. Aug. 29 to Sept. 9
Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Todd, N.C. (camp). Aug. 9 to 19
Holdenville, Okla. Aug. 22 to Sept. 2
Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
Wapella, Sask., Can. July 31 to Aug. 12
Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., La Junta, Colo.
Swift Current, Sask., Can. Aug. 7 to 19
Winnipeg (Norwood), Man. Aug. 21 to Sept. 2
Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Titusville, Pa. Sept. 4 to 16
Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
Reserved for Northwest. July 25 to Aug. 26
Home. Aug. 27 to Sept. 16
Miller, Leila Dell c/o Trevecca Nazarene College, Nashville, Tenn.
Dalton, Ga. Aug. 15 to 26
Savannah (Central), Ga. Aug. 29 to Sept. 9
Miller, Nettie A. c/o Trevecca Nazarene College, Nashville, Tenn.
Greenville (First), S.C. Aug. 27 to Sept. 2
Oaklawn, Ill. Sept. 5 to 16
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Home. August
Atwater, Ohio. Sept. 12 to 23
Mingledorff, O. C. P.O. Box 43, Douglas, Ga.
Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.
Moore, Ernest, Jr. P.O. Box 515, Bremond, Texas
Moore, Franklin M. 200 1/2 W. Lincoln Ave., Goshen, Ind.
Dana, Ind. Aug. 8 to 19
Bremen, Ind. (U.M. Ch.). Sept. 5 to 16
Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
Parsons, W.Va. Aug. 14 to 26
Wellsburg, W.Va. Sept. 5 to 16
Musical Messengers, The c/o Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.
Ramsey, Ind. (camp). Aug. 1 to 12
Hinton, W.Va. (camp). Aug. 25 to Sept. 3
Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver 19, Colo.
Nelson, Charles Ed. and Normadene. Preacher and Singers, P.O. Box 241, Rogers, Ark.
Ft. Smith, Ark. (Home Miss.). Aug. 1 to 12
St. Joseph (S. Side), Mo. Aug. 15 to 26
Nichols, Dorrance and Esther. Evangelist and Musicians, P.O. Box 3854, Columbus 13, Ohio

OLD SOLDIERS NEVER DIE



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The memories of those who have served God and the church, but who are now faded from the active ministry, must never be forgotten. They were in the forefront of the battle in yesteryears. Because they won, we have a well-established work and the Church of the Nazarene today. With indomitable courage, they made their beachhead.

We must not forget to care for our old soldiers. One means of doing this is to include the Nazarene Ministers Benevolent Fund when you make your will.

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Address..... City.....

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Church of the Nazarene
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Kansas City 10, Missouri

Norris, Roy and Lilly Anne (Hoiso). Preacher and Musicians, 5332 Summer Ave., Ashtabula, Ohio

Norton, Joe. Box 143, Hamlin, Texas
Open time for August
Terrell, Texas.....Sept. 5 to 16

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
Athens, W.Va.....Aug. 8 to 19
Syracuse, Ohio.....Sept. 19 to 30

Oren, Thurman. Box 327, Parker, Ind.
Hagerstown, Ind.....Sept. 4 to 16

Parrott, A. L. P.O. Box 298, Bourbonnais, Ill.
Maybe, Mich. (camp).....Aug. 16 to 26
Great Bend, Kansas.....Aug. 29 to Sept. 9

Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio
Patterson, Walter. Route 3, Waurika, Okla.
Encinitas, Calif.....Aug. 3 to 12
San Bernardino, Calif.....August 19

Payne, L. M. 509 Northwest Main, Bethany, Okla.
Peterson, Max F. 8665 Dearborn Ave., South Gate, Calif.
Wood River, Neb.....Aug. 22 to Sept. 2
Ainsworth, Neb.....Sept. 5 to 16

Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville, Tenn.
Alexandria, Ind.....Aug. 6 to 19
Amelia, Ohio.....Aug. 22 to Sept. 2

Phillips, Wm. H. Box 131, Apple River, Ill.
Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
Hallsville, Tex. (camp).....Aug. 8 to 19
Ft. Worth (North), Tex.....Aug. 22 to Sept. 2

Pittenger, Twyla. R.D. 1, Shelby, Ohio
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
Lawson, Ky. (camp).....Aug. 24 to 28
Edwardsville, Ill.....Aug. 29 to Sept. 9

Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.
South Gate, Calif.....Aug. 14 to 19
Alhambra, Calif.....Aug. 21 to 26

Pumpelly, Paul. 115 W. College, Lake Charles, La.
Kokomo, Ind. (camp).....Aug. 16 to 26
Galena Park, Texas.....Aug. 29 to Sept. 9

Purkhisser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
Dranesville, Va. (camp).....Aug. 18 to 26
Minneapolis (First), Minn.....Sept. 5 to 16

Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.
Akron Dist. Camp (Ohio).....Aug. 3 to 12
Iowa Dist. Camp.....Aug. 16 to 26

Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio
Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
Gladwin, Mich. (camp).....Aug. 16 to 26
Pioneer, Ohio.....Sept. 4 to 16

Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.
Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.
Riepe, Alden. 25 Warren Ct., Ft. Thomas, Ky.
Newport, Tenn.....August 18
Cynthiana, Ky.....August 25

Riffle, Brady. 902 Mel St., Charleston, W.Va.
Nitro, W.Va.....Sept. 18 to 30

Rigney, J. B. 1215 Shelby Ave., Nashville, Tenn.
Roach, Douglas F. 1410 W. Clay, Apt. 4, Houston 19, Texas
Robbins, James. 1817 9th St., Bedford, Ind.
Bedford, Ind.....Aug. 22 to Sept. 2

Marion, Ill.....Sept. 5 to 16

Robinson, John. 448 Washington Ave., Huntington, Ind.
Portland, Tenn.....Aug. 3 to 12
Carthage, Ky. (camp).....Aug. 17 to 26

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
Punta Gorda, Fla.....Aug. 7 to 19
Bartow, Fla.....Aug. 13 to 19

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
Rothwell, Mel-Thomas. 21 Broomfield St., Wollaston, Mass.
N. Dartmouth, Mass.....Aug. 17 to 26
Brooktondale, N.Y.....Aug. 27 to 31

Royce, C. E. and Lois. Evangelist and Singer, Route 2, Mason, Mich.
Maybe, Mich. (camp).....Aug. 15 to 26
Sault Ste Marie, Mich.....Aug. 29 to Sept. 9

Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
La Junta, Colo.....Aug. 13 to 19
Rocky Ford, Colo.....Aug. 20 to 26

Ryall, Frank L. (Toby). Evangelist, 3022 14th Ave., Chattanooga, Tenn.

S and T

Scarlett, Don. 522 College St., Oakland City, Ind.
Blytheville (First), Ark.....Aug. 16 to 26

Schmidt, William and June. Preacher and Singers, Box 331, Vicksburg, Mich.
Morris, Ill.....Sept. 5 to 16

Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Selick, R. T. Box 22, Oxford, N.S., Canada
Seiz, Joseph W. 627 Juniper St., Walla Walla, Wash.
St. Maries, Idaho.....Sept. 2 to 16

Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
Indianapolis Assembly.....Aug. 20 to 24
Indianapolis (Keystone), Ind.....Aug. 26 to Sept. 2

Silvernail, Donald R. c/o Nazarene Assembly Park, Vicksburg, Mich.
Hale (Sage Lake), Mich.....Aug. 16 to 26
Hillsdale, Mich.....Sept. 11 to 23

Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
Smith, Bernie. Box 145, Harrisburg, Ill.
Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
Pulaski, Va.....Sept. 5 to 16

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C.
Kearney, Neb. (camp).....Aug. 16 to 26
North Platte, Neb.....Aug. 29 to Sept. 9

Smith, Otis E. Box 602, Greensboro, N.C.
Parker, Pa. (Meth.).....Aug. 15 to 26
Knox, Pa.....Aug. 29 to Sept. 9



We have had many compliments from business firms, hotel managers, and city officials in Kansas City regarding the impression our delegates and visitors made upon the city. Your courtesy and understanding and Christian conduct have made a genuine contribution to the life of greater Kansas City.

I am sure, also, that the facilities offered to the General Assembly by our municipal government and the management of the Municipal Auditorium were greatly appreciated by our people.

*If you wish to write personal letters of appreciation to the responsible officials, their addresses are as follows: **Honorable H. Roe Bartle, Mayor, City Hall, Kansas City, Missouri; Mr. Clarence B. Hoff, Municipal Auditorium, Kansas City, Missouri.***

S. T. LUDWIG
General Church Secretary

Smith, Paul R. and Hattie. Evangelist and Singers, 318 N.W. Fifth St., Bethany, Okla.
Columbus, Kansas.....Aug. 10 to 19
Kansas City (Grandview), Mo.
.....Aug. 23 to Sept. 2

Snow, Loy. Route 1, Bedford, Ind.
Orleans, Ind.....Aug. 14 to 26
Sepo, Ill.....Aug. 29 to Sept. 9

Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio
Stabler, R. C., and Wife. Box 34, Montoursville, Pa.
Stafford, Daniel, Box 1514, Indianapolis, Ind.
Jasper (Grace Chapel), Ala.....Aug. 9 to 19
Mooreville, Ind.....Aug. 23 to Sept. 2

Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
N. Calif. Dist. Camp.....Aug. 2 to 12

Starnes, Earl. 1317 Keller St., Evansville, Ind.
Des Moines, Iowa (Dist. Camp).....Aug. 6 to 12
Brighton, Tenn.....Aug. 16 to 26

States, L. Wayne. 2115 W. Colorado Ave., Colorado Springs, Colo.
Otwell, Ind. (camp).....Aug. 2 to 12
Cabot (Russell Chapel), Ark.....Aug. 15 to 26

Steelman, Mrs. Thelma. P.O. Box 294, Gilmer, Texas
Steininger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.
Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
Stewart, Milton, and Wife. Evangelist and Singer, Route 2, Robeline, La.
Jena (McVay Mem.), La.....Aug. 1 to 12
Minden, La.....Aug. 19 to 26

Stockton, Fred G. 1453 Third St., Enumclaw, Wash.
Strack, W. J. Box 215, New Lyme, Ohio
Nelsonville, Ohio.....Sept. 11 to 23

Summers, Shad. 2741 17th St., Birmingham 8, Ala.
Hartselle, Ala.....Aug. 1 to 12
Caruthersville, Mo.....Aug. 15 to 26

Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.
St. Paris, Ohio.....Sept. 12 to 23

Sweeten, Howard W. Ashley, Ill.
Eldorado, Ill. (camp).....Aug. 2 to 13
Athens, Ohio.....Sept. 5 to 16

Swisher, Ralph and Connie. Preachers and Chalk Artist, 722 Heyward St., Columbia, S.C.
Belville, Ga.....Aug. 8 to 19
Spartanburg (Sharon), S.C.....Aug. 29 to Sept. 9

Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kans.
Tarvin, E. C. California, Ky.
Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
Chandler, Ind. (camp).....Aug. 16 to 26
Gallatin, Tenn.....Aug. 28 to Sept. 2

Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
Turpel, J. W. R.F.D., West Baldwin, Maine
Rockland, Maine (tent).....Aug. 8 to 26
Keene, N.H.....Sept. 6 to 9

Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas

U to Z

Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho
Vennum, Earle W. and Elizabeth. P.O. Box 527, Kansas City 41, Mo.
Sumter, S.C.....Aug. 5 to 15

Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
Cincinnati, Ohio.....Sept. 5 to 16

Wagner, Betty, and Lavelly Helen. Preacher and Singers, c/o Gen. Del., Mt. Vernon, Ill.
Wakefield, A. C. Song Evangelist, 515 Woodland, Nashville 6, Tenn.
Vilonia, Ark. (camp).....Aug. 9 to 19
Lawton, Okla.....Aug. 22 to Sept. 9

Walker, Lawrence and Lavona. 316 Third St. N.W., New Philadelphia, Ohio
Open date.....Aug. 22 to Sept. 2

Flicksville, Pa.....Sept. 5 to 16

Walker, W. B. P.O. Box 527, Kansas City 41, Mo.
Mineral City, Ohio.....Sept. 5 to 16

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, P.O. Box 501, Fern Park, Fla.
Andover (Cherry Valley), Ohio.....Aug. 9 to 19
Cloverdale, Ind.....Aug. 22 to Sept. 2

Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont.
Orchards, Wash. (camp).....Aug. 9 to 19

Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
White, W. T. 116 E. Keith, Norman, Okla.
Whiteley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Brady, Texas.....Aug. 1 to 12

Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.
Whittaker, Frank B. 273 W. Locust St., Newark, Ohio
Whitworth, James H. Route 2, Bloomington, Ill.
Wiggs, W. Frank, and Wife. Preacher and Singer, 2625 E. Nettleton, Jonesboro, Ark.
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
Marysville, Wash.....Aug. 1 to 12
Tillamook, Ore.....Sept. 2 to 12

Williams, Lillian. Evangelist, 327 W. Broadway, Sparta, Tenn.
Winegarden, Robert. Route 1, Cayuga, Ind.
Grays Siding, Ill.....Aug. 22 to Sept. 2

Herrin, Ill.....Sept. 4 to 16

Wire, B. N. 109 N.W. 7th St., Bethany, Okla.
Vinson, Okla.....Aug. 1 to 12
Eldorado, Okla.....Aug. 15 to 26

Woods, Bob. Evangelist, Pefferlaw P.O., Ontario
Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
Portsmouth, R.I. (camp).....Aug. 3 to 11
Homer City, Pa.....Sept. 7 to 16

Woolman, J. L. 223 N. Hammond, Bethany, Okla.
Brownfield, Texas.....Aug. 15 to 26

Open date.....Aug. 29 to Sept. 6

Wooten, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.
Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Ore.
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.

