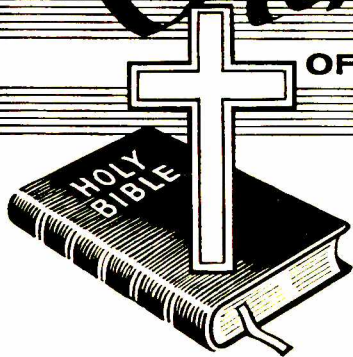


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



August 14, 1957

Imitate him! But someone says you can't mean that. It is preposterous and repulsive. Imitate a Pharisee? Never! But we should be careful and prayerful at this point lest pious prejudice should prevent our entering the kingdom of Heaven. Christ warns us of this very thing. The temptation to totally condemn those with whom we disagree is ever present. This is unfair and unchristian. The subtlety of this temptation is seen in its tendency to make us magnify the weak points of the Pharisee to the exclusion of his strong points and thus

Be Fair with That Pharisee

General Superintendent Powers

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Matthew 5:17-20

leave a distorted total impression of him, while justifying ourselves by the self-righteous standard that what we have spoken is the truth.

There are many things about the Pharisee Christ would have us imitate. His self-discipline was strict. He fasted twice a week and paid tithes of all he possessed. He was not an extortioner. No one could truthfully charge him with being unjust. He was not morally unclean. These virtues, plus many others which he possessed, should be found in the Christian.

The righteousness of the Pharisee Christ did not condemn, for Christ came not to destroy the law but to fulfill it. Thus far Christ expects His children to imitate the Pharisee. But his righteousness fell short of the mark, hence Christ says ours must *exceed* his—his was a spiritual lack. He was righteous but he was rigid. He was correct but he was cold. His outward life was commendable but his heart was carnal. He credited himself with his own righteousness and despised all who failed to measure up to his standard. He loved the law but had no sympathy for poor, sinning, lost humanity—his spirit was “tough” but not tender. He would rather win an argument than win a soul.

The transforming, sanctifying grace of God was his need. If we would enter the kingdom of Heaven, we must have *more* not *less* righteousness than he possessed.

LATE NEWS

Telegrams

St. Marys, Ohio—Fourteenth annual assembly of the Western Ohio District held at the district center was stirred and challenged by presiding General Superintendent Hugh C. Benner, District Superintendent W. E. Albea on three-year call reported gains in all departments and presented challenging goals for the fiftieth anniversary including the organization of 12 new churches. His report indicated 4 new churches organized; 11,172 church members; 15,029 average Sunday school attendance; \$161,662 for general interests; \$1,397,389 grand total.—Paul G. Bassett, District Secretary.

Harvey, Illinois—Chicago Central District N.Y.P.S. Convention re-elected Rev. Bennett Dudney as president by great majority. Other officers elected were Don Smith, vice-president; Dorothy Turner, secretary; Grace Bentley, treasurer; Russell Carlson, teen-age supervisor; Bill Hanson and Sharon Johnston teen-age representatives. Mr. Hanson and Miss Johnston were also awarded "Best Camper" trophies by 1957 N.Y.P.S. campers. Plans were laid for a great year of progress as "Workmen with the Word."—C. Kenneth Sparks, Reporter.

Mr. and Mrs. Carl Uerkvitz were honored by their sons and daughter on the occasion of their fiftieth wedding anniversary, with a reception at the Bethany Youth Center, Bethany, Oklahoma, on Sunday afternoon of August 4.

After pastoring the church in Clinton, Missouri, for three years, Rev. Fred M. Moon has accepted a call to the Brookhaven Church in Atlanta, Georgia.

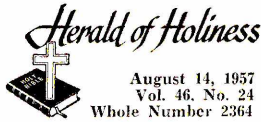
Ways to God

By ENOLA CHAMBERLIN

There is a song in the surge of the sea,
A song that is loud and clear,
That will put our souls in tune with God
If we will but wait and hear.

There is a flame in the glow of dawn,
In its high sublimity,
That will help to light our way to God
If we will but look and see.

There is a power in unspoken thought,
A power in the word we say,
That will forge the link to bind us to
God
If we will but pause and pray.



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Backsliding: Is it Necessary?
Kenneth Hahn
Materials Are Important! Helen K. Searth

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In God's Care

By MARION B. SHOEN

I place my dear one
In God's care,
What he has done
Is God's to share;
What he shall do
Is God's to choose;
His heart, made true,
Is God's to use.

The True Explanation of Man's Origin

By JOHN R. FERGUSON

Pastor, Fairview, Oklahoma

Several months ago during the session of the American Association for the Advancement of Science at New York City, one of its members advanced the following theory of the beginning of life: "Lightning flashing through deadly gases of an eerie world could have sparked the beginning of life on earth."

The statement raises more serious questions. Will he please explain how lightning and the other elements originated?

We are aware of three explanations of the beginning of the universe. The universe either came from nothing, non-intelligence, or intelligence. We eliminate the first two quickly, for nothing can produce nothing. Nonintelligence cannot produce intelligence. When we consider that from the tiny and invisible atom to the largest and most distant star the voice of purpose clamors for attention, we turn to the only possible solution of the origin of the universe—infinitesimal intelligence—God. "In the beginning . . ." (Genesis 1:1).

Turning from the origin of the universe, next in line is man's origin. In his determined effort to explain how man evolved from the lower animal, the scientist faces two very difficult problems. The first one is the explanation of the "missing link." The second one is closely related but more difficult. It is this—How did man, in his long process of evolution, acquire his high level of intelligence, and his spiritual and moral nature?

While science has no satisfactory explanation of these problems, the Bible has. "And God said, Let us make man in our image" (Genesis 1:26). Man was made in the intellectual, spiritual, and moral image of God.

I will stay with the Bible. It tells me of my origin and destiny, and why I am here. It feeds my soul and thereby gives me directions for living now.

Companions of Holiness

By **ROBERT A. RAPALJE**

Pastor, Immanuel Church, Beaver Falls, Pennsylvania

The old saying that "birds of a feather flock together" has held true in the bird realm, animal kingdom, the underworld of thieves and gangsters, and also among lovers of holiness. There is a kinship, a family relationship among us that makes us love to fellowship together.

Even as there is a special companionship among people who love holiness, so there are companions of holiness in God's Word. Without the evidence of these companions of holiness in our lives, our testimony to God's sanctifying grace seems doubtful.

The first of these companions that I would have you notice is *peace*. The Word says, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). Now some folks have been very persistent about their testimony to holiness but very short on trying to keep peace in the church. Anyone who would stir up discord in the church and profess holiness needs to check on the first part of this verse. The modern church has let the devil in through bringing dances, bingo, soup suppers, etc., into the church. But some who profess holiness can hammer these evils while stirring up a fuss in their own church—they need to read again, "Follow peace . . . and holiness."

Then let us consider another companion of holiness, *righteousness*: that we "might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75). Again we see an indispensable companion of holiness. We're very thankful for the experience of sanctification but we must keep ourselves reminded of the fact that we cannot separate holiness and righteousness, experience and living. Righteousness is not a big word with a theological meaning, it just means plain, ordinary right living. It would exclude all outbroken sin, of course, but also any shadiness of action.

We couldn't reconcile righteousness and the

shady joke or the shady business deal. Some people do things like the young lady tourist who was visiting a coal mine. She asked the superintendent if she couldn't wear her white dress into the mines. The superintendent said, "Of course there's nothing to stop you from wearing your white dress into the mine, but there'll be plenty to prohibit you from wearing a white one out." Thus it is with righteousness and holiness. Holiness of heart demands right living. They're inseparable companions.

Then the last companion of holiness that I would have you notice is *cleanness*. Paul tells us "God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7). Here we almost have a definition of holiness, or if not, at least a wonderful companion of holiness. We could almost read it—God has not called us unto uncleanness but unto cleanness. The scripture also tells us to put away all filthiness of the flesh and spirit, perfecting holiness. Now some know that we must cleanse this temple of the Holy Spirit of impure appetites such as liquor and tobacco but have forgotten that the scripture also included filthiness of the spirit. It's so easy to show the spirit of the prodigal and to overlook the spirit of the brother who stayed at home but exhibited a jealous, selfish, self-righteous, envious spirit.

Some Nazarenes seem to know that our *Manual* prohibits the use of intoxicating liquors and tobacco but they forget that the next paragraph also prohibits quarreling, returning evil for evil, gossiping, etc. Oh, friend, let us put away all filthiness of flesh and spirit for God has not called us to uncleanness but unto holiness. What a calling—to holiness and its companions.

Not only are we known by the company we keep, but also by the company we keep *out of*. So it is with holiness: its companions—peace and righteousness, and cleanness. The company it keeps out of—sin, ungodliness, worldliness. May we perfect holiness in the sight of God.

Confidence in God Is Our Hope for Tomorrow

By W. B. WALKER, Pastor, Ravenna, Ohio

The ancient Job was in a terrible plight. His children were dead, his property had been swept away, his body was afflicted, and his wife advised him to curse God and die. There he sat on the ash heap scraping himself because of the intense itching of his body. He looked out of swollen eyes, and said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

"It is true that my children are gone, my friends don't understand, my property is swept away, my wife has turned atheistic, and my body is in great pain. But thank God, one of these days I shall see God for myself and not another. When the skinworms shall devour this body of mine, I shall see my Redeemer personally. When He has tried me, then shall I come forth as gold. He knoweth the way that I take." These are the words of this ancient saint, and they express his great confidence in the Lord, and his faith in a blissful future. His tomorrows were as bright as the promises of God.

It was this confidence in God that enabled the peerless Paul to believe in the ultimate outcome of his plight. This hero was on a vessel that was headed for Rome. He had the audacity to live beyond and above mere things. He dared to believe in the goodness of God. In the record of his journey by boat to Rome we find words which seem relevant to this very hour. "When neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away."

What did Paul do? Did he throw up his hands in despair? Not Paul! With the confidence which his religious experience made possible, he exclaimed, "I exhort you to be of good cheer: for there shall be no loss of any man's life among you. . . . For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; . . . God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me" (Acts 27:22-25). Hope had become daring, because *hope had seen the Divine!* "Hope thou in God: for I shall yet praise him."

Paul, the prisoner, with more than two hundred and seventy men on board the boat, was saved from the turbulent waters of the raging sea. The mes-

sage from the Lord came to the apostle at the most discouraging time. When the Lord spoke to Paul, the heavens were covered with angry clouds, the sun had not been seen for days, the waters were boiling and surging, the blasting winds were beating against the boat, and the men were hungry for food. Every ray of hope for deliverance had vanished. Yet, during this plight, the Lord spoke out of the darkness of the night, saying, "Be of good cheer, I will deliver you. I will put a rainbow in the clouds; I will see you through. I understand your plight; I know your tomorrows look dark and uncertain. But remain on the boat, trust in Me, and I will bring you to land. All My resources are behind this promise—your tomorrows will be brighter—you must yet stand before Caesar." Truly the Lord fulfilled His promise and kept His word, as He always does.

The mighty Paul says, "For to me to live is Christ." Christ was the center of his being. His plans, his work, and his hopes were in Christ. The Master can give us hope that is courageous and confident. In Him we shall see life at the full tide. We do not really live until we are possessed by His Spirit. "If any man have not the Spirit of Christ, he is none of his." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When we lose our lives for Christ's sake, we really find them. Christ must be all if we find life that thrills us to the fingertips, seizes all our capacities, and makes our brightest hopes a reality.

The veteran Paul has now come down to the end of the day. The shadows are lengthening, and he hears the evening call, "Come home." He is in prison, with bad surroundings. In writing to Timothy, he says, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:6-8). Out of that dreary prison, the apostle sees the gleaming of a better day. As he looks forward, his eyes brighten, his heart beats faster, his faith grows stronger, and his hope enlarges. This faith and hope stretch beyond prison walls to the land where sorrows and heartaches never come. "Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

It was this confidence that filled his tomorrows with hope that was brighter than the morning sun. Paul saw towering walls of jasper in the city of God. He was sure that in the future he would have no more long tours, no more fighting with wild beasts, no more angry mobs to face, no more letters to write, no more misunderstandings, and no more fierce attacks from the enemy. This saint lifted his anchors and launched forth on his journey home. He was triumphant in death, as he went to meet his glorious Lord.

The present may seem to be a hopeless mess to you, and your future may seem uncertain, but if

you are confident in the Lord, He will work out your tomorrows in harmony with His purpose. Beloved, your skies may be covered with black and angry clouds, you may not understand many things now, your body may be racked with pain, your future may be filled with dreadful forebodings, but if you know Christ, your tomorrows will be bright and glorious. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Yes, with this confidence, we can face the future with hope and certainty. This blessed assurance will enable us to know that the Lord doeth all things well.

THE GOODNESS OF SOLITUDE

By J. KENNETH GRIDER

Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri

It was good for me that I had to walk seven and one-half miles each day, much of the time alone, to go to high school. For God did some major dealings with me as I would walk along—so *major* that sometimes I had to kneel for a while, hands lifted toward heaven, to let Him speak unhindered. The devil spoke so often on that crowded bus in which I rode twenty-two more miles daily!

It was good for me that at the General Assembly in 1944 I had to sleep under the tiers of seats in the aloneness of that large auditorium which poured its people out each night until no voice was left—except the Lord's. In a hotel with friends I might have talked of trivia. There, I reviewed the glory of the day and thanked God for letting me get there, although the church I pastored, six hundred hitch-hiking miles distant, was only able

to give a salary of thirteen dollars weekly. And I heard His voice so distinctly in the solitude!

Not in Ephesus did John receive the visions of things to come as recorded in the Book of Revelation. Not in that bustling city with its worshippers of Diana, its citizens bent on sin of many sorts. It might have been, of course, and it has no doubt been that way for many extrovertish souls; but it was not for John. The vision came on an island so barren that there were not many free citizens to clutter it up with chatter. There John received it one memorable Lord's day.

And with Wesley too, it was that way. I sat in it. I felt it. The Lord broke up my deep in it—in Wesley's anteroom, off his study there, where in solitude, often from four o'clock until six of a morning, the Saviour spoke with a saint. That saint, through the years, avoided long conversations with friends, finding that lengthened talks often gravitated to the unprofitable.

This lauding of solitude is not intended as a call for antisocial living. The group has its necessary place, for we are social beings. Man was not meant to live alone, so God gave him a helpmate. And beyond that, God has always blessed in the school, the church, the nation, and other groupings of men. But He still likes to get at us in the solitary place once in a while.

Jesus knew its importance, for we read: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). Much earlier, the Lord God had told the Israelites: "In quietness and in confidence shall be your strength: . . ." (Isaiah 30:15).

In this day of feverish haste, corroding cares, anxieties, perplexed minds, troubled spirits, is there relief? Are there balm and healing? Yes! "Come unto me, all ye that labour and are heavy laden, and I will give you rest," are the assuring words of Christ. His touch divine brings unto all who come newness of life and rest from tiring burdens.—A. E. Sanner.

WILL POWER

Is Not Old-fashioned!

By GENEVIEVE THOMPSON

Falls City, Nebraska

Recently in a radio commercial advertising a popular reducing aid the announcer praised his product in glowing terms and in closing gave out with this gem: "Don't try to depend on will power to lose those excess pounds. That is old-fashioned. Yes, will power is old-fashioned! Be modern, use Lard Off."

What a commentary on human nature. How we try to find the easy, pleasant way. I know many persons who have waged the battle of the bulge over the years. Those who have been really successful (and they are in the minority) have been the ones who have radically altered their eating habits of years' standing, and have continued to follow those eating habits permanently after they achieved their desired weight. They never became self-indulgent again. They were so old-fashioned that they used will power.

The search for an easy way has entered every area of our lives it seems. We want shorter hours and higher wages, more education and less study, more freedom and less responsibility, more security and less taxes. Worst of all, we want more religion and less spiritual life, more answered prayers and less praying, more blessings and less spiritual discipline.

We may find some sort of short cut to our goals in other areas of life. Many people *do* seem to get more than they earn, on the surface. But make no mistake about it, we earn all we get of spiritual growth and development. A muscle becomes flabby if long unused, and the soul, unexercised in a daily reaching for God, soon becomes atrophied.

There is a basic law of life that we must use any faculty or lose it. Using it means exercising it, and exercise means effort. Spiritual exercise consists of daily Bible reading, daily waiting upon God in prayer, meditation, fasting, regular attendance at public services, tithing, personal testimony, and service rendered in the Kingdom work. Every real Christian will readily grant that there is much joy to be found in these exercises. On the other hand, no Christian can deny that all of them also call for real effort and sacrifice.

Often I find myself thinking yearningly of the days when the family was a closely knit unit, and

could serve God as such. True, father worked hard to make a living, with longer hours than labor unions permit today; mother's work was never done, for she had none of the labor-saving devices mothers enjoy today. But the family went to bed at the same time, ate at the same time, prayed at the same time. Mother and Dad did not wave a greeting to each other at some busy intersection each morning, she returning from the night shift and he hurrying to punch the time clock for the day shift, while Mary and Johnny, age seven and ten, fixed their own breakfasts and went to school. This is no plea for the good old days; this is our day with our opportunities and it is good. But I believe it was easier to maintain a stable devotional life then, than it is now with all the complexities of modern living.

Shall we, then, settle for the superficial in our spiritual life? The answer is plain. If it is superficial it will not long be spiritual. If it is spiritual it calls for real effort. Effort calls for discipline, for we humans do not choose the hard way *naturally*. But we can choose the hard way *deliberately* by exerting plain, old-fashioned will power.

In His Word, God teaches us that spiritual discipline is necessary and to be desired. There is discipline we need to accept from the loving hand of our Father. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not?" (Hebrews 12:6-7.) We can accept these words with perfect trust for the trials and sorrows of life if we are His children.

But there is another discipline which no one can administer except ourselves. The loving discipline of our Father does not reach here. I can read my Bible today, or leave it unopened. I can find a time of quiet and privacy to pray (I hear many asking "where") or I can allow myself to be pushed every moment of the day. I can meditate upon the love and power and mercy and faithfulness of God as I wash dishes, or iron—or I can have my radio blaring. I have meditated and prayed hours while inspecting vital parts for defense. There is no noisier place than a machine shop in full operation.

On the other hand I can spend hours in useless daydreaming and idle dawdling if I will. I can attend services or call on one who is ill, or I can allow legitimate duties and responsibilities to keep me home. I can pay my tithe, or I can take it to pay some of the honest debts which will be left until another time if God gets His tithe. I can teach a Sunday school class, or I can let someone more willing than I do it. I can fast and soar to higher heights in prayer as mind and spirit throw off the restraints of the physical—or I can pray over the same ground I covered yesterday. I can

tell someone what Christ has done for me and I can labor in intercession for another soul, or I can give in to a spirit of lethargy. If I enter into the deep things of God, it will cost me time, money, effort, and tears. But if I take the easy way, I lose immeasurably.

We have a powerful ally within ourselves. Added to our wills to make an initial choice, we have the fact that we are creatures of habit. A choice, repeatedly made, becomes increasingly easier to make, and finally becomes automatic. Wrong choices made over and over form evil habits which will ruin us. But by the same law, wise choices become good habits. We can reach the place where we do not forget to read God's Word because we have a time for it as surely as we have

a time to eat. We can defeat the hindrances which constantly arise during our prayer time by giving it priority. We do not rush out of our bath to answer telephone or doorbell; why should we rush out of the secret closet (when we have audience with the most important Person), to answer them?

If we voluntarily discipline ourselves in these things which are our responsibility, we will save ourselves much painful discipline from the hand of God. If I persist in a frivolous, superficial attitude, eventually my Father will deal with me. *As a loving father chastises a willful child, so will He rebuke me. He will use a very heavy hand before He will allow me to sink complacently into a shallow, fruitless life.* How many mature Chris-

No Compromise

By DONALD S. METZ

Professor of Religion, Bethany Nazarene College,
Bethany, Oklahoma

Be reasonable, be broad minded, be patient, be good natured, but be holy; for God is holy and will be worshiped in holy ways.

Say to the indifferent and cynical at the church door, at the altar, at the home, "This is holy ground." Remember the striking action of the Lord, when in His indignation He took a scourge in His hand to drive the desecrators from the temple. Let the world come in to listen, to bow down, to confess and pray, to be convicted, and to be blessed, but not to desecrate.

Today there are almost 90,000,000 church members in the 256 officially organized religious bodies in the United States. That is about one-half of our population. Yet in spite of this vast membership in the church, the church is at a low ebb of power and influence. The church exerts very little influence upon the policies and actions of our government and social life.

Christ would tolerate no compromise. "Ye cannot serve God and mammon." "He that is not with me

is against me." Because the rich young ruler lacked only one thing he forever lost his opportunity for membership in God's kingdom. Ours is a day of compromise. People all too frequently live by compromise instead of by convictions.

William Lloyd Garrison, spokesman for human liberty, said in reference to human slavery, "On the subject I do not wish to think or speak or write with moderation. Go tell a man whose house is on fire to give a moderate alarm! Tell a mother moderately to rescue her babe from the flames whence it has fallen. Do not urge me to use moderation in a cause like the present one." Little wonder he was able to stir the people of his day.

Erasmus was without question the greatest scholar of the sixteenth century. His intellect dwarfed such men as Luther and Swingli. His writings were widely read and filled the best libraries. Yet today few read his writings and even fewer call him great—for he was a compromiser. Never taking a firm stand, he tried to temper and reconcile every event and each truth. Luther won immortal fame by refusing to compromise. Erasmus lost everlasting glory by compromising the vital issues of life.

To the appeals from many sides to lower standards, to cheapen religion, to overlook flaws, to ignore unbelief, there is only one answer—"no compromise!"

tians can testify that they were driven to a closer walk with God from a bed of pain, or standing beside a new-made grave!

What a pity that we do not voluntarily move up into the grace of God and conquer all the land we are able to possess. I am glad our Father loves us enough never to be overindulgent for our own good. He loves us enough to take a big stick to us if necessary. But we can be old-fashioned enough to use our God-given will power to live a deeply spiritual, satisfying life for God, if we will.

Only the pure in heart shall see God, and once a person's heart has been truly purged of sin and dross he can never remain the same. He will want to tell others what God has done for him. We gain not only perspective but also incentive when we get a vision of God.
—J. PAUL DOWNEY.

Golden Jubilee in Swaziland

By LOUISE R. CHAPMAN, *General N.F.M.S. President*

Eleven o'clock Saturday morning was the appointed time for our arrival at the gate of the Schmelzenbach Memorial Station.

Four men held a big banner over the road. It said WELCOME DULILE. Over the gate another banner said, NAZARENE GOLDEN JUBILEE, 1907-1957.

A mother with a small child sat on an old wagon drawn by four donkeys. The father helped his wife and child to the ground, then came to greet us. He said he was Harmon Schmelzenbach, that he had come from Natal. It had been a long hard trip, his wagon was worn and falling apart, and the four donkeys were the only ones left of his fourteen.

A large group of old friends, missionaries, evangelists, preachers, teachers, laymen, and heathen people were waiting with flowers and words of greeting.

In the midst of the ceremony the dogs got into a fight. They darted through the groups of school children who took to their heels, in terror. With shouts, flying sticks, and general confusion men and women joined together to try and help their poor dogs. This unplanned part of the program ended all formality. All marched into the mission station chatting and happy. There was a big feast waiting and a good time for all.

During the following week we were made to remember the early days by many services conducted by Ruth Gama, the first convert, her daughter Maria, the first evangelists and workers who had been with Brother Schmelzenbach in those beginning days.

On Saturday night Rev. and Mrs. Reginald Jones and their helpers gave us eight different Living Pictures representing the work at its beginning.

First, we saw Ruth Gama and her little daughter plowing in their mealie patch with Mr. William Young, representing Rev. Schmelzenbach, telling them the story of the love of Jesus.

Next, Rev. Schmelzenbach was trying to make friends with a group of suspicious heathen men sitting around an open fire.

The first conversion was then pictured; then the first little group of converts being sent by their missionary to the unsaved to tell them the story of Jesus. After this, much to the merriment of all present we saw pictured the beginnings of the Girls' home; the first day school and the rough beginnings of the medical work. [This

The Wonders of the Word

The Bible is a builder. Take a careful look at the cultures of the world. Notice the vast difference between Eastern and Western civilization. What makes the difference?—the Bible. Europe and the West emerged from the chaos of the middle ages and moved steadily forward. They had the Bible.

China, India, Japan, and other eastern nations were stagnant and dormant under the stupor of paganism. Why?—because they did not have the Bible.

Wherever the Bible is honored, paganism retreats. Wherever the Bible is denied, paganism flourishes.

NAZARENE PUBLISHING HOUSE

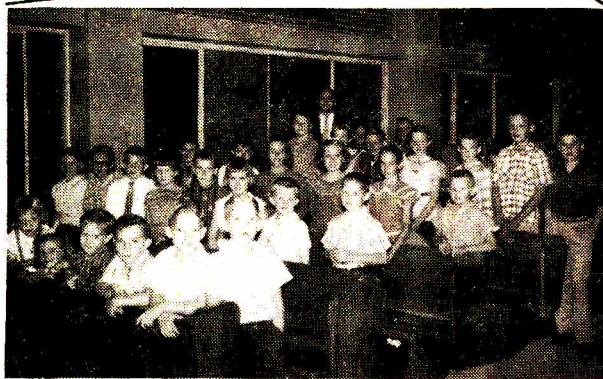
was especially amusing to the congregation since Mrs. Chapman was one of the early missionaries who carried on these various activities.—Editor].

The last scene was of the death of Rev. Schmelenbach. Rev. Joseph Mkwana, his constant companion in life, sat on the wood box near the head of the bed. Rev. Samuel Dhlamini, now almost blind, sat on the floor at the foot of the bed while the dying missionary begged them to be faithful unto death to God, His call, and to the people the missionary loved and for whom he had given his life.

The picture was very impressive. There is no doubt but that many were greatly encouraged to press on, to be true and faithful, and to give their lives, as had their missionary, that Christ might be made known to all who still wait in darkness.

As I looked, I thought of the grain of corn that died. From this life has sprung forth the great and far-reaching work of the Church of the Nazarene in Africa today.

NEWS in PICTURE



TWEEN-AGE CHOIR PARTICIPATES IN REVIVAL SERVICES each evening at Phoenix, Arizona, First Church, under the direction of Professor Ronnie Lush, song director. Rev. Mavidel Harding was the evangelist. Rev. Harold Daniels is the pastor.

Does the Altar Sanctify the Gift?

By JAMES H. WHITWORTH

J. Gilchrist Lawson in his *Deeper Experiences of Famous Christians* suggested that Phoebe Palmer was largely responsible for popularizing the statement, "Put all upon the altar, and the altar sanctifies the gift." This is taken to mean that the altar purifies the seeker in the moment that the last item of consecration touches the altar. Whether this saintly preacher or another first expounded this interpretation of Matthew 23:19 is not important, but a correct understanding of the scripture is of vital concern to holiness people. Let us examine the passage carefully.

In this chapter are recorded the woes that Jesus pronounced against the scribes and Pharisees—hypocrites. The immediate context shows the folly of swearing by one's sacrificial offering. Jesus pointed out that the altar was more important than the gift laid upon it. In emphasizing this argument, He worded it so as to imply in addition that the offering became sacred the instant it passed from the possession of the worshiper and was, by touching the altar, accepted by God.

Primarily the reference applies to Old Testament sacrifices and not to the Christian experience of heart holiness. Hebrew sacrifices, though, were either animal or vegetable and never human. These had to meet exacting requirements of purity before

they were allowed near the altar. Therefore, even if the passage is made to apply to entire sanctification of New Testament persons, it cannot be forced to mean that the gift one consecrates is purified by the act of touching the altar; for only the most perfect sacrifice could ever come near the holy altar. Nothing defiled or having a blemish could touch the altar. Hence, to be exact, the altar did not make the gift clean. It only put divine approval on the perfect offering.

When we put too much emphasis on the sanctifying function of the altar itself, we tend to imply that one is sanctified by the human act of consecration—dying out, if you please. While we do insist on the absolute necessity of self-crucifixion, we must never infer that God sanctifies in response to a purely human act. The Scriptures declare, Wesley acclaimed, and our Church *Manual* affirms that *we are sanctified* by faith. If we minimize this focal point of the experience, we misinterpret God's Word.

Faith is the one key condition for holiness. When we say this we do not contradict the demand for death to sin and to self. The classic writers on holiness were careful to explain that faith could never take hold until the seeker was on "believing ground." By this expression they meant that one

could not believe for entire sanctification until all God's conditions of self-renunciation were fully met. Faith that is not preceded by absolute commitment is merely presumption—not real faith. Reputable holiness teachers insist that, while faith

is futile without complete consecration, the performance of all that God demands is ineffective in itself to persuade the sanctifying Spirit to do His work. The human dedication must be supplemented by a positive act of faith.

I prayed this morning for our pastor and his wife and family. I prayed for our church and all of its activities.

I prayed for our district superintendent and his wife that God would give them the wisdom and the strength to carry on in their divinely appointed tasks.

I prayed for every church on our district and for every pastor.

I prayed for God's rich blessing upon the Church of the Nazarene across Canada.

I prayed for the general interests of our church.

I prayed for all of our general superintendents, that God would give to

I Prayed This Morning

each one divine wisdom and strength and courage and grace to meet today's need.

I prayed for our publishing house and for every department head; for the editor of the *Herald of Holiness*; for everyone there with responsibility to carry, be it great or small, that God would bless them.

By

A. H. EGGLESTON

Retired Elder
Picture Butte, Alberta

I prayed for all of our district superintendents, for all of our pastors, for all of our evangelists, and for every revival meeting now in progress.

I prayed for our general church that God may give to us the greatest forward move of evangelism and salvation in 1957 that we have ever seen.

I prayed for our North American Indian work, and for our Spanish work, and for our colored work in America, and for God's blessing upon every effort being put forth by our church in America among the different nationalities within the United States.

I prayed for our Nazarene City Mission in Kansas City.

I prayed this morning for our mission work around the world, both foreign and home, that God would bless in every field today.

I prayed for our missionaries who are now in language study; for those who are new on the field; for those who are seasoned and mature and, yes, for those grown weary; for those who are perhaps heartsick, homesick. I prayed for our native workers, for our new converts; for those who are feeling the terrible onslaughts of Satan, that they may remain true and become strong. I prayed for our doctors and nurses and for our hospitals and for those within the hospitals that they might find Jesus and be prepared to live or to die.

And then this morning, I prayed for those ministers who through the years have borne the burden and the heat of the day, and now because of spent strength and vitality are slipping into the sunset of life.

And before I had finished praying, there were tears of blessing in my heart, and in my eyes, and a lump in my throat, and a catch in my voice, and the Heavenly Dove was singing in my heart.

I am glad I prayed this morning!

Without faith the dying works of the seeker are dead. It is not enough to throw oneself dead upon the altar. Faith must bring God the Holy Spirit into the situation before our offering hits the altar. As it leaves our hand, the sacrifice is dead; before it touches the altar, it is recreated in the image of Christ. This is the crucial moment which staggers many seekers. The devil either tries to get them to profess without surrendering the last thing or taunts them with the fear that they must dig some more—until the blessing comes automatically. No, there must be a miracle after we have done our best. And faith brings that miracle—nothing else. We must *let go* and *let God* sanctify us wholly.

Beware of . . .

Snap Judgments

By GRACE V. WATKINS

Do you ever make snap judgments of people, jump to conclusions without thinking it through? Most of us are guilty of that once in a while. Jesus talked about the sin of judging others, and urged His followers to avoid falling into the practice.

Sometimes it helps us in such matters if we remember a particular incident such as one that happened to me not long ago.

When I entered a living room where various people were assembled, the hostess made the introductions. I noticed that one of the men, a big, good-natured-looking fellow, didn't rise when he was introduced to me. "Such a lazy, indifferent man!" I thought. "Doesn't he want to be bothered standing up when he meets a woman?" So I moved on quickly to others who had been polite enough to stand up when the introductions were made.

Later, when all of us stood up to go into the room where tea was being served, I was shocked to notice that the man in question was severely crippled, that he rose to his feet with great difficulty, and walked slowly toward the dining room. How ashamed I was to think I'd passed judgment on him!

Let's be kind and Christian in our evaluations of others. Jesus gave us the supreme example. Snap judgments are wrong!

*The wise old
sheep rancher knew that*

"Wolves Prefer Lambs"

By IRA E. FOWLER

Pastor, Southside Church, Parkersburg, West Virginia

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). Thus speaks the Master concerning child evangelism.

A sheep rancher was telling how sixty-five of his lambs were killed by wolves that got into his flock. When asked how many grown sheep were killed, the rancher seemed surprised, and answered, "Why, none. Don't you know that a wolf will never take a sheep when it can get a lamb?"

Can it be that Christ has made no provision for the little lambs, but has left them for the wolves to slaughter? Surely the answer is no. No one was ever more interested in, and more kind to, the little ones than our Lord Jesus. We have a divine, infallible Saviour, who died the cruel death of the Cross to provide atonement, and provision for the salvation and protection of our children.

In a recent week of Sunday school evangelism I put a lot of emphasis on bringing our children to Christ. Our teachers and parents were urged to see that their boys and girls were in each service of the revival. The results were glorious. Many children sought and found Christ as their Saviour and Sanctifier. A fine group united with the church.

One little "lamb" of eight years was converted and brought his mother to the revival with the plea, "Mother, you must get saved too; for I want you to go to the same place that I go when we die." That same night she too was saved and at the close of the revival joined the church.

How precious and important is the soul of a child! Parents, teachers, and ministers must walk worthy of our God, and be living examples before those little lambs. We must get them into the sheepfold at an early age. We must protect them from Satan. Get them saved. Get them sanctified. Get them into the church membership. Child evangelism pays!

Only as God finds a heart that will open the door to cleansing can He do the work which the Word reveals must be done. He searches us out in an effort to do the work for us. This searching is based in a "divine imperative," for He more than any other realizes that "without . . . [holiness] no man shall see the Lord."—MARVIN E. POWERS.

Children of Issachar:

Do We Understand Our Times?

This is our day. This is our time. Of all ages, past and future, ours is the best. It is the best we will ever experience, because we live only once. Since this is our day, and our only day, it behooves us to learn to live well now.

The Lord was rather severe with those who failed to sense the significance of their own time. "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" (Luke 12:56.) During those troublesome days in Israel, when the various tribes were offering allegiance to David, there came a group described as "The children of Issachar, which were men that had understanding of the times, to know what Israel ought to do" (I Chronicles 12:32). It is important to sense the significance of our own day. Opportunities for useful Christian living and Kingdom building abound. Are we aware of them? Are we children of Issachar? Do we indeed discern this time?

What to do with all our *gadgets*, machines, conveniences, and many helpful work savers? Well, thank God for these inventions! Who wants to go back to the good old days when we carried water to the big, black pot and mother washed clothes on the rub board? And the same goes for cotton pickers, hay balers, and power-driven wood saws. Yes, I remember sweating it out in the woods and wrestling with the long-vine velvet bean hay in the field. I know something about "the cotton sack a draggin'!" Really I have no hankering; none of the good old days for me. However, we must learn to select conveniences; we must learn to use them in a way that will "make the time we need" for enriching our lives and rendering more service in the kingdom of God.

And what shall we do with our *transportation system*? In my youthful days, Dad and Mother and their children (there were only sixteen of us) used to attend worship by wagon or on foot. I am thankful for parents who, with their family, attended church on purpose, regularly, and on time. We did so in the days of the wagon; later we continued to do so with transportation by means of a Model-T Ford truck; and still later, when the family became smaller again, we were faithful and regular by means of the family car. What a day we live in! It is so easy and comfortable and fast to go to Sunday school, to worship, to Sunday night services, to prayer meeting, to revivals; and to camp meetings, conventions, rallies, and the district assembly in the family car. How easy it is these days to participate fully in such wonderful services, to do so with regularity, and to be punctual about it. Can we be counted among the children of Issachar?

I wonder, do we have an understanding of our times concerning *leisure*? The high standard of living makes possible more and more leisure. The forty-hour work week is now very common. Are we using our leisure hours to advantage? Can God trust us with this time on our hands? Are we wasting these hours, or will we invest them for spiritual enrichment and for advancing the Kingdom? Let us not give in to the age-old excuse, "I don't have time." The truth is we do have time. The question is are we using it properly?

Do we appreciate the value of *modern means of communication*? The telephone is an amazing time saver and errand boy. Let us use it to win men to Christ. Do we correctly value the effectiveness of preaching the gospel by radio? We are

Guest Editor

By

grateful for "Showers of Blessing" and the hundreds of local church broadcasts. But I have a feeling that many hundreds more are failing to use this means to reach men for God. It is also my own firm conviction that we ought to take advantage of every opportunity to use television to preach the gospel. We must include literature as a means of communication. Are we concerned enough to provide good literature to our own communities and families? Are we using these communication facilities to the limit?

We need an understanding of the *world-wide outreach of the church*. Think of this: through the church we can reach around the world. If we are faithful in giving and praying and working in all departments of the local church, our efforts will at the same time touch people to the ends of the earth. At home, the pastor is on twenty-four-hour call, and many laymen work by his side. Through the district home mission program we reach the lost on our district. The general budget is the lifeline to thirty-three foreign lands where the missionaries, our representatives, do front line battle duty around the clock. We also reach to the ends of the earth by means of "Showers of Blessing," and literature from our publishing house and from the presses on the foreign fields. To understand such a tremendous outreach through the church inspires one to faithful endeavor.

Finally, we must understand that our *time is a vital part in the scheme of God's eternal purpose*. From the human point of view, the days seem to be driven on without purpose. But it is not so, for "This is the day which the Lord hath made"

(Psalms 118:24). We must realize that "this generation (of Christians) has a rendezvous with destiny." We are to be witnesses; we must go into all the world and preach the gospel; we are to be "the salt of the earth" and "the light of the world." Our day and our efforts will fit into the eternal program and plan of God; for this is God's day.

In spite of earth's woes that seem to be endless, this is His day. God has not abdicated the throne; He has a plan; His purpose shall yet be accomplished. I have just completed reading the book of Revelation, and found some most encouraging statements: "But in the days of the voice of the seventh angel, . . . the mystery of God should be finished, . . . And I saw . . . a white horse; and he that sat upon him was called Faithful and True,

age of fear." What a hopeless search! Man, seeking peace, gropes on in more fear and confusion. This is the spirit of our day. We live in such a world. Is it possible in such an age, with such a spirit, to experience the peace of God?

The answer is, yes. The peace of God is for all those who are at peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). The search for soul rest without reference to God is futile. But there is hope. There are promises. The reservoir of peace is adequate. The source of assurance and rest and peace for the weary heart of man is the God of peace as revealed in Christ. "Peace I leave with you, my peace I give unto you: . . . Let not your heart be troubled, neither let it be afraid" (John 14:27). Man's search can end here. Here is hope for the yearning heart. But the truth is clear; the peace of God can come only to those who are at peace with God.

But how about the Christian? What about us? We, who believe in the Lord; we profess to be born of the Spirit; we confidently confess the sanctifying grace through the abiding fullness of His Spirit. Of course we are at peace with God. There is assurance of salvation. We have a firm hope of heaven. But all the while we are living in our day. This age of speed and somewhat hectic, super-scientific civilization is not exactly conducive to calm and peace. Does Christian experience in itself provide the solution to the problem of anxiety concerning the possible unpleasant situations in life? Does Christian experience alone adequately fortify us against the disturbing uncertainties and unknown elements of daily living? Or must the Christian also learn to maintain the peace of God?

Undoubtedly it is not an automatic process. There is some co-operation that we must give. To enjoy the peace of God in such a measure that our faces will radiate abundant life is an art that demands some attention and practice. We have no promise of exemption from the common experiences of our day, but the Lord has provided and promised adequate resources. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). These promises are for us. We must learn the fine art of fully enjoying the peace of God from day to day.

From his desk in the dungeon, Paul wrote in confident assurance, "And the peace of God, . . . shall keep your hearts and minds through Christ Jesus" (Philippians 4:7). Within this paragraph of Philippians 4:1-9, we discover the technique for maintaining the peace of God. The plan involves four simple rules. Each one embraces a basic principle of Christian living.

Rule one: *Keep your mind on God.* "Thou

STUCKI, Superintendent of Mississippi District

and in righteousness he doth judge . . . and his name is called The Word of God. . . . And . . . on his vesture . . . a name written, KING OF KINGS, AND LORD OF LORDS. . . . And I saw a new heaven and a new earth." These are bits of John's vision that point up the hope of the church; the final, sure triumph of God's kingdom at the revelation of Christ. Peter, in his second letter, expresses the same hope: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (3:13). There is hope. Christ, "Whom the heaven must receive until the times of restitution of all things" (Acts 3:21), will come again. God will take a hand in due season.

In the meantime, ours is the task of Kingdom building according to His word; for He said, "I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). To that purpose we have His command: "Go ye into all the world, and preach the gospel to every creature" (Matthew 16:15). "Blessed is that servant, whom his lord when he cometh shall find so doing" (Matthew 24:46). May God grant us to be children of Issachar!

The Peace of God:

**Maintaining the peace of God
is not an automatic process
even for the Christian**

Life for the worldling seems to be one maddening search for peace. Public enemy number one is fear; a feeling of insecurity, a sense of uncertainty, frustration. One has observed that, "Ours is the

wilt keep him in perfect peace, whose mind is stayed upon thee" (Isaiah 26:3). Paul had the same idea when he said: "Rejoice in the Lord . . . The Lord is at hand. . . . Think on these things." The fears of life are faced courageously when the mind is set on God. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:1-11). The peace of God is for those whose mind is stayed on Him.

Rule two: *Pray to God.* "Be careful for nothing [do not worry about anything]; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6). Prayer must be unto God, not to our subconscious self; not to the blind force of the universe, but to God, our heavenly Father. Pray to Him who cares, who hears, who answers. Prayer must be definite. We must pray through to the point of completely committing the problem or burden or request to Him. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalms 37:5). "Casting all your care [anxiety] upon him; for he careth for you" (1 Peter 5:7). We are invited to roll our burdens upon the Lord in prayer. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

Rule three: *Obey God.* "Those things, which

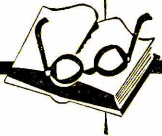
ye have . . . learned, . . . do: and the God of peace shall be with you" (Philippians 4:9). Peace comes from walking in the light. Daily seek to know and do God's will. Live in the light of the principles found in the Bible. Be useful in His kingdom. We must do right; there can be no wrong; there can be no sin. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isaiah 32:17). To obey God and to do His will—this is the path to peace.

Rule four: *Have faith in God.* "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3). The whole Philippian paragraph also breathes the language of faith though the word is not used. Faith in God and the peace of God are twins. Faith is the fruit of keeping the other three rules. Keeping the mind on God will lead to faith. Earnest prayer increases faith. Obedience is the path to faith. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

We must not try to separate these rules. They are, in a sense, four facets of the jewel called peace. To neglect any one of them hinders progress toward the goal. Keep your mind on God. Pray unto the Lord. Obey God. Have faith in God. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

The Sunday School Lesson

MELZA H.
BROWN



Topic for
August 25:

Amos, Crusader for Righteousness (Temperance)

SCRIPTURE: AMOS (Printed: Amos 1:1; 6:1, 4-7; 7:10-15).

GOLDEN TEXT: *Seek good, and not evil, that ye may live* (Amos 5:14).

Amos was a native of Tekoa, which is today called Tekoa, a town in Judah about six miles south of Bethlehem. He was a shepherd and a dresser of sycamore trees. He was not a prophet by training. He said to Amaziah, the priest, that while he was not a professional prophet, nor the son of a

prophet, he was nevertheless divinely called to deliver the message of Jehovah to Israel.

He was a native of Judah but prophesied for Israel. He was called to prophesy during the reign of Jeroboam the second, when Uzziah was on the throne of Judah. Jeroboam and Uzziah were both men of ability and the kingdoms enjoyed unusual prosperity during their reigns.

Under the conditions of peace and prosperity which Israel was experiencing the prophecy of Amos would be looked upon as the cry of an alarmist and a pessimist and would naturally be met with skepticism. However, in less than fifty years his prophecy of doom for the wicked and backslidden people of Israel was fulfilled.

Prosperity does not lead to godliness. Israel had forgotten God and the people were living in luxury, indolence, and sin. The picture as given by the prophet in the lesson (ch. 6:1-7) is indeed deplorable. The sad fact is that this same condition exists today among many of the civilized nations of our world. Indolence, feasting, sensual entertainment, and wine drinking are as wrong now as in Amos' time. We may be sure that our sins will find us out

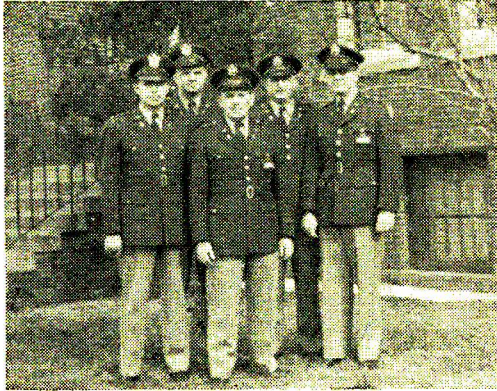
and that the judgments of God are certain.

The natural response to Amos' prophecy was opposition. The priest of Bethel cried out against Amos and reported to the king falsely concerning the prophet's message. Then he tried to persuade Amos to return to his own land of Judah and implied that he would profit materially by so doing. However, Amos was not to be deterred from his mission; he was not a prophet by profession nor was he doing this work for material remuneration. He was a true prophet of God with a message direct from the Lord to the kingdom of Israel.

The lesson of Amos is our temperance lesson for this quarter. Surely we can profit by this portion of scripture. God's Word is always against intemperance and the sins of drunkenness and revelry are both condemned and judged by the Lord God of the Bible. His message to us is, "Seek good, and not evil, that ye may live." "The wages of sin is death; but the gift of God is eternal life" (Romans 6:23).

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Servicemen's Corner



Five Nazarene chaplains were in Chaplain's school together the months of 7 January to 7 March, 1957. All except Major George Laurie were attending the basic Chaplain's Course; he was attending the Advanced Officers' Course. The school is located at Ft. Slocum, which is on an island out in Long Island Bay about three-fourths of a mile from New Rochelle, New York.

Reading from left to right in the picture are chaplains (Capt.) William Martin, (1st Lt.) Melvin Shoemaker, (1st Lt.) Robert Schappell, (Major) George Laurie, and (1st Lt.) Leo Chance. They come from five different dis-

tricts: Florida, Akron, Washington-Philadelphia, New York, and Western Ohio respectively. Chaplains Martin, Shoemaker, and Chance are from the class of 1954, Nazarene Theological Seminary.

* * *

Chaplain's Report

"These last three months here at Francis E. Warren have been very gratifying. Our Sunday school class has been very inspiring and the attendance has increased. The evening evangelistic services have been well attended and the response to the invitations have been good. A number of men have prayed through in my office. Our fellowship with Brother and Sister Rock, local pastors of the Grace Church of the Nazarene, has been a source of blessing to my wife and me.

"We have made contact with several of the young people in the Church of the Nazarene who have been assigned to Francis E. Warren. I have been temporarily assigned as officer in charge of the Chaplain's Service Specialist School which is more of an administrative nature.—Chaplain Albert L. Gamble."

NAZARENE SERVICEMEN'S COMMISSION

Ponder W. Gilliland DIRECTOR



Foreign Missions

Important

Used clothing and used literature for field distribution in British Guiana should be sent to Rev. Donald Ault, P.O. Box 170, Georgetown, British Guiana, S.A.

Prayer Request

For quite some time Mrs. Morgan has not been well and has been steadily getting worse. Missionary friends offered us the use of their home so that she might rest away from the climate of Florence. We had radiographs of her lungs which indicated that she had a severe case of bronchitis and an inflamed gland. The doctor

REMISS REHFELDT, Secretary

also said she has a case of nervous exhaustion as well as some sinus difficulty.

Our little girl has also had bronchitis practically ever since she was born. The doctor recommended that we change air for her health, also. She is much better now but still has a dry cough.

We request your prayers that God will touch these of our family who need physical help.—EARL MORGAN, *Italy*.

Guatemala

Over 950 attended the Conferences in Peten, which proves that the work there is stable in spite of all the enemy would try to do. Recently the Evangelicals promoted a parade in the Capital and it is reported that even though there were a few representatives of each area,

there were from 60,000 to 80,000 people in the parade. The president of the country reviewed the parade, and the unbelievers were astounded. The work of years is beginning to be felt. Not a bit has been wasted!

Our pastors in Guatemala are a wonderful group. They equal many of our better pastors in the States. We have some real leadership talent here.—EVELYN VERHOEK, *Guatemala*.

Pray for Africa's Children

By ABIGAIL HEWSON, *Transvaal*

The Lord is blessing us here at Acornhoek these days. We have recently had revivals for our nurses and young people, and it encourages us to see so many come forward for prayer with a real earnest desire to serve the Lord. It is wonderful, too, to see them keep bright in His service and use their time to give the gospel to their less fortunate countrymen.

More recent still is our Sunday school revival. Again we had a lot of children out to pray, and oh, how they prayed and wept, and afterwards, through tears,

testified and confessed to stealing sugar, fruit, and peanuts.

Now we have organized a church class for them, to try and keep them in our church. These are children from four or five years of age up to young people of about sixteen years. We want to teach and train them in the Word and also in the laws of the church. We are depending on these children to fill our church when we are gone. But their difficulties are great, as I realized myself, last Sunday, while out visiting. We came to a kraal where a beer drink was in full swing, and there also, were three of our Sunday school children. We prayed and spoke to the people, then moved to the next kraal, and these children came with us to help us sing. It is not easy for them to take the Christian way, but God is able to keep them. Pray for Africa and her children.

Studying Spanish in Mexico

We arrived in Mexico City a few weeks ago and have gotten into school immediately at the Instituto Mexicano-Norteamericano de Relaciones Culturales where they are really giving big doses of Spanish.

The Clingers have taken us in hand and are a wonderful help to us. How the missionaries ever made it before they were here, we do not know. Just the simple things of life take up so much precious time in a strange city. The Clingers are informed and these tasks take much less time. Our limited Spanish would have made our being here a gruesome dream I'm afraid.

The school seems to be spoken of very highly here especially with regard to producing results.

Every day Mrs. Clinger has been helping us to understand what we are taught in our classes. We take three hours a day for the first three weeks, four hours a day for the next three weeks, and then three hours a day again. Our course ends August 16. Mrs. Clinger has been giving us several hours a day in private instruction too.

We are really thankful for this opportunity and for what it will mean to us in our work among the Spanish people on the field.—MRS. LEONARD YORK, *British Honduras*.

Progress

By HAROLD STANFIELD

Nicaragua

We have moved into the city of Masaya and opened up a new work. Don Diego M. Ortiz is our worker. He seemed challenged by the opportunity of starting something new from the ground up. Then we have placed a permanent worker in the town of Potosi. We have moved the old San Jorge day school to Potosi and are really getting ready to do something concrete there. Alejandro Herrera, a Bible school graduate, and his wife Dona Anita, will be our workers.

HOME MISSIONS

NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

ROY F. SMEE, Secretary



Trip to Alaska

Alaska's resources are unlimited in scope, but limited in number. A land of extreme inflation fed by extensive military installations, high wages and high cost of living, a land for the rugged, venturesome, red-blooded Americans.

This is one area where the Church of the Nazarene got in on the ground floor. We now have ten churches in the territory. I visited all of them, except Nome, and held services in seven of them. All of our churches have now secured permanent property. Only Sitka and Juneau do not as yet have their churches erected. The above picture shows our Sunday school in Sitka last Easter with seventy-three present, where Brother and Sister Truman Shelton are pastors. The church building is the Seventh Day Adventist church which we are renting until they can build their new church. They already have a beautiful site purchased and paid for.

The two large centers of population are Fairbanks and Anchorage. In each

of these cities we have two churches. Each of the second churches has been sponsored by the First churches and now each of the First churches is looking for a place to start the third church. This is as it should be in every city.

The Spirit of our churches is invigorating and spiritual, with a real passion for souls.

While in Anchorage I preached in an eight-day revival. Brother and Sister M. R. Korody have done a wonderful piece of work. In eight years they have brought the church to a prominent place in the religious life of the city. They have built a beautiful church building and have it filled to overflowing. The smallest crowd we had during the meeting was 125 on Saturday night and during the meeting we preached to 225 people many times. There was a fine response to the altar calls and the last night of the meeting the altar was filled with chairs extended to the walls. Almost everyone prayed through to definite victory.

Pray for Alaska and remember that home missions pay great dividends!



the

HOME CIRCLE

Conducted by GRACE RAMQUIST

Parents' Helpers—

While visiting in the Northwest early this summer, I had the happy privilege of running across a former pupil of mine. Although it had been twenty-

five years since she sat in my classes, our friendship was as strong as ever. Soon we were visiting as if we had never been separated by time and distance.

Jean married when she was in her teens. She married a church boy and

the Question box

Conducted by STEPHEN S. WHITE, Editor

although she had declared she would never marry a preacher, soon after her marriage her husband felt a call to the ministry. Jean had been born into a preacher's home, so this made the moving, roving life of a minister seem most distasteful. She longed to settle down and have a permanent place to call her home. Well, I believe she has had more of this moving business than her share, yet she has found contentment and joy in evangelism as well as in the pastorate, working along side her husband.

One of the disappointments which Jean has had to accept is that she has had no children of her own. I did not know this, so soon after being with her I asked the usual question.

"How many children do you and Leon have?"

A little sadly Jean shook her head and answered, "None."

"Oh," was all I could say for a moment and then the idea which has been brewing in my mind came to the forefront.

"No one needs be really childless these days. I have often wondered why people who were not blessed with children haven't become parents' helpers."

"Parents' helpers? I think I know what you mean, but tell me about it anyway," Jean responded eagerly.

"Well, there come times in the lives of most parents when they need help in guiding and understanding their young. Often, if some adult would be interested enough, he could give them the help they need. If only people would become parents' helpers instead of parents' critics, I believe we as a church could save most of our children for the Lord, if not all of them."

Jean's eyes were glistening. She could hardly wait for me to stop talking.

"Oh, I think that is what Leon and I are doing. You see our parsonage and church are right across the street from the high school. Many of the boys and girls come to school in the bus. They carry their lunches. After moving here, Leon and I quickly learned this, so we started being outside during the noon hour, for the eating ended soon after it started. We invited the young people to our home to eat their lunches. We fixed up our basement so they could all sit around a table, eat, visit, and play games if they wished. Once they started coming, I served them cold drinks during the warm weather and hot drinks during the cold weather. Leon and I met with the boys and girls. We invited them to church. Soon they were confiding in us, telling of their problems and trials. They came to church and one by one were saved at our altar. Our little lunch crowd gradually enlarged. After we found they needed help to meet their daily work, we started

Will you please explain Luke 16:1-9? Also verses 10 to 12? The latter seem to contradict the first nine verses. Why did the unjust steward's lord commend him for lying?

This Parable of the Unjust Steward has been one of the most difficult to understand. It has been interpreted in various ways. We must remember, however, as one commentator says, that this unjust steward's conduct is held up for commendation in *only one particular*. He was prudent in arranging to have friends for the time of need which he saw coming. He had foresight, and that is one of the characteristics most needed by those who would finally make it home to heaven. Further, we must not forget that this steward worked on a commission, and what he deducted from the bill of the two men under him was the proportion coming to him, and not that which was to be paid to his lord. The discounts were out of his pocket, and not his master's. He acted with great prudence when he did this, for by means of it he provided friends for himself when he lost his job. Bear in mind the fact, too, that it was the

steward's lord who commended him, and not Jesus, and that commendation was not for lying. Jesus comes into the picture again in the ninth verse, where His followers are exhorted to make friends of outsiders in order that they may testify of their righteousness at the judgment. Then in verses 10 to 12, Jesus contrasts faithfulness on the part of His followers with the unfaithfulness of the unjust steward. He wanted to be sure that He gave no reason for anyone to think that He sanctioned the unfaithfulness of the steward around whom His parable had been built. If you will read this parable carefully and the verses which immediately follow it, I believe that you will get its true meaning. Especially will this be the case if you keep before you the most important principle for interpreting any parable—that it is given to teach one central truth.

Does it say in the Bible that Christ's cross was made from a dogwood tree and that He put a curse on it so that it would not get big? If so, where in the Bible can it be found?

This question has come up before. Of course it is foolish. There is no reason for saying that Christ was crucified on

a dogwood tree. Nothing is said about it in the Bible.

God is the source of all power in the universe and is, therefore, the ultimate Cause of all evil as well as all good. What do you think about this statement?

It is true in one sense. In this way, it has always been implied by the Bible and the teaching of conservative Christianity. God is the Creator of both good and evil to the extent that He brought into existence creatures—angels and men—who as free moral agents had the power to choose sin or righteousness. God could not create a free moral agent

who did not have the power to do either right or wrong. The very ability which these moral creatures used to disobey God was given to them by Him. This, however, did not make God a sinner. He was holy in the beginning, and He is still holy. Neither does it make Him the cause of sin.

The writer who took the position which is set forth in the question above states that such a claim makes the belief in a personal devil or a principle of evil which opposes God unnecessary. No such cause for evil is needed if God is the source of both good and evil.

I have already shown that God is not the ultimate ground of evil except in the sense that He created free moral agents who could choose evil as well as good, who could bring either good or bad into existence. There's a sense in which the writer is right here. The Bible does not teach that evil is eternal, either as a principle or a person. Evil can and did arise in a perfectly good world. Dr. H. C. Morrison, the famous Southern holiness leader and minister, used to preach a sermon on this subject: "How the Devil Was Made and How to Make

Another." He was not either irrational or unscriptural when he preached such a sermon. The devil brought himself into existence by means of the free moral agency which God gave him when he was created. This, plus his natural, legitimate desires made his fall possible. He was holy and in a holy environment, but the powers with which he had been created made it possible for him to sin and fall. And once the creature who is now known as the devil had made a devil out of himself, he became a power for evil in the world.

Continued on next page

having a prayer meeting fifteen or thirty minutes before school opens in the morning—depending on whatever time their bus got in. Each morning Leon and I hurry through our morning chores and when our "children" come, we are ready to read the Bible and pray with them. All take turns praying. The Lord has blessed us so much. Now, don't you think we are being parents' helpers?" she concluded.

"I surely do. I only wish there were more like you. I'm going to pray that the Lord will help you more and more."

I have been praying for Jean and Leon.

Bibles for Children—

During an assembly a lady who works with the children of her church came to the bookstand with a request.

"I would like to have a Bible which has the same size print as the children's Readers in school, small enough to carry, yet easy to read and of course inexpensive."

I looked and looked. I found a New Testament, but not a whole Bible.

When it became evident I was going to fail in my quest, my mind traveled back to the days when I was a child. Often I have spoken of all the Bible reading I did when in the third, fourth,

and fifth grades. I was never a genius, but rather an average child, yet when in late primary and junior grades, I read many chapters from the Bible each week. As I recalled this, a picture of the Bible I read then flashed through my mind.

The picture was of a large pulpit-sized Bible which I spread out on the living room floor. Two of us children read it at the same time. The print was large and the reading was much faster and more interesting than when I tried to read from the smaller-print Bible I carried to Sunday school. I loved to read the Bible and I memorized from it, too.

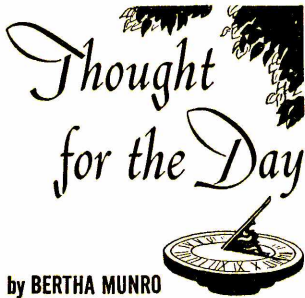
You and I have both heard people say that the Bible is difficult to read and understand. Yet a specialist in the reading field tells us that the Bible makes use of fewer words—except for the nouns—than the fourth grade books of our day and age. Almost every day at school, the third and fourth graders (average readers) read the same words which are used in the Gospels. When Bible stories appear in the Readers in the public schools, and this frequently happens, the children love the stories and learn them quickly.

The Gospels are especially written in the language of the children. It might be worth a trial at large-print reading. Don't you agree?

You and your Morals



The March issue of *Consumer Reports* carries an excellent study of smoking. It is available at thirty-five cents a copy from Consumers Union, 256 Washington Street, Mt. Vernon, New York. Consumers Union is a nonprofit organization established to provide information and counsel on consumer goods and services. Therefore its reports are scientific and unbiased. The industry section of the study shows that there are about 38 million Americans smoking (54 per cent of all men and 24 per cent of all women over 18). Last year's cigarette sales and profits hit a new all-time record. Nearly five billion dollars was spent for 395 billion cigarettes.



by BERTHA MUNRO

The Door Not Closed

Monday:

One of the most beautiful expressions of friendship I know contains these lines, which have had a way of repeating themselves in my mind:

The door that never could remain Quite closed between us for a single day. They have managed to transfer themselves in my thinking to my friendship with God. Only here it is, "Not closed between us for a single hour"—no, "moment." Nothing shall separate us.

One disloyal thought is a breach of faith. (James 2:23.)

Tuesday:

Not one doubt harbored, not one selfish desire indulged, not one grudge cherished, one hurt feeling fanned into resentment—any one of these turns my face away from Him and swings the door shut. (Jude 21.)

Wednesday:

No procrastinated or grudging obedience, no neglected engagement or appointment with Him, no missed rendezvous, no broken promise. No slander repeated as "news," no insult or neglect of Him in the person of one of His "little ones." (Matthew 10:42; 25:45.)

Thursday:

No misunderstanding allowed to arise between us, when I question His treatment of me, or accuse Him in my mind of acting unfairly. Always giving Him time to explain himself—or better, not asking for an explanation, trusting Him completely and without reservation. (John 15:13-15.)

Friday:

No confidence withheld, every plan or

purpose confided to Him and His counsel sought. No sorrow—and no joy—uncommitted to Him. Better still, His interests shared, no project of His in which I fail of sincere and whole-souled participation. (Amos 3:3; 1 John 1:7.)

Saturday:

No lapse allowed in our fellowship; no day without exchange of thoughts and reassurance of affection; no moment when my heart's desire strays from Him, or responds to a pull in the opposite direction. (John 14:23.)

Sunday:

Whatever in the past has closed the door between us I shut; whenever the shadow of its closing falls, I take alarm. My only safety is in unbroken "abiding." *Moment by moment I'm kept in His love; Moment by moment I've life from above. And my only return worthy of His love. For He never closes the door— Never a burden that He doth near bear, Never a sorrow that He doth not share; . . . Never a danger but there on the throne, Moment by moment, He thinks of His own.*

(John 15:10.)

For a more lengthy and frightening and perhaps more biased account of smoking issues, get *Smoking and Cancer*, an 86-page book by Alton Ochsner, former president of the American Cancer Society and the American College of Surgeons. It

was published in 1954 by Julian Messner, Inc., of New York. Copies are \$2.00 each and may be purchased through the Nazarene Publishing House.

Kenneth S. Rice, *Secretary*
COMMITTEE ON PUBLIC MORALS

Selected to Serve

The following have recently been elected, or re-elected to serve as District Youth Leaders.

- DISTRICT N.Y.P.S. PRESIDENTS:
- British Isles
 - North Brian Farmer
 - Canada Central John Dobbin
 - Florida C. R. Moore
 - Michigan Paul K. Moore
 - Nebraska Mrs. Mildred Byers
 - North Dakota Claire W. Kern
 - Northeast
 - Oklahoma .. Jimmy Blankenship
 - Northeastern
 - Indiana James Snow
 - Pittsburgh F. Franklin Wise
 - South Dakota .. Vearl A. Fisher
 - Southwest
 - Oklahoma .. Bob Carroll
 - Washington .. Neil E. Hightower
- DISTRICT N.J.S. DIRECTORS:
- British Isles
 - North Mrs. T. D. Tarrant
 - Canada Central Rev. Roland Stanford
 - East Kentucky .. Mrs. J. M. Wienecke
 - Florida Ray Buckley
 - Iowa Sherman Hunter
 - Alaska Mr. Jesse Perkins
 - Los Angeles .. Wendell Woods
 - Michigan Mrs. Emily Moore
 - Nebraska Mrs. C. D. Holley
 - North Dakota .. Mrs. Robert Kinnersley
 - Northeastern
 - Indiana Mrs. Robert James
 - Pittsburgh Raymond Thorpe
 - South Dakota .. Mrs. J. C. Wolstenholm
 - Southwest
 - Oklahoma .. Mrs. LaVerne Day
 - Washington ... Robert Williams

Nazarene Young People's Society and Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Alaskan Juniors

We are proud to report one new society this year, our Minnesota Avenue Society, who are averaging eight each meeting. We hope to have one other by assembly time at Kenai. They have requested material to start. Word from Nome from time to time indicates that they are enjoying good times in their meetings.

Our hats are off to the Anchorage 13th Avenue Junior Society who have been going all out in their giving for missions this year. As to date, there have been twelve boys and girls who have received their five dollar bonds.

The Seward Society has five boys and girls who have received their bonds.

The Fairbanks societies report that there is interest in Junior Society work. First Church is running from eight to ten with smaller children attending also. The Totem Park Society runs from seven to eight in number.

Wyoming Ways

In return for the generosity and help that our older folks gave us during Youth Week activities (which climaxed with our youth banquet) the N.Y.P.S. of Cheyenne Grace Church planned a banquet for all our folks over forty years of age for March 22.

"Harvest of the Golden Years" was used as the theme of the banquet in which Chaplain Albert Gamble of Francis E. Warren Air Force Base was the main speaker. Al Litke, master of ceremonies, used humor and wit mingled with seriousness as the group thought about growth, the Bible, wisdom, and harvest, in which each speaker presented his thoughts to climax with Chaplain Gamble's speech on the main theme.

This not only was a success numerically, but encouraged our older folk and we found the younger ones enjoyed doing something for someone else.—Miss MARGARET ROARK, *Reporter*.

NEWS of the Churches



The Musical Mitchells (song evangelists and musicians) write: "We will be closing a meeting in La Crosse, Wisconsin, on September 29, then begin one in Peoria, Arizona, November 14. We'd like to slate the time between September 29 and November 14 somewhere in the area of the Midwest and Arizona. Write us, Kersey, Pennsylvania."

Pastor W. E. Chapman reports: "After serving Bedford First Church for the past three years we have resigned to accept a call to the Broad Ripple Church in Indianapolis, Indiana. We give God praise for the many victories in Bedford, both spiritual and material. The Sunday school has advanced with new classes, and a wonderful corps of young people have shouldered the major portion of responsibility. The accomplishments of the church choir of about twenty voices, under the direction of the pastor's wife, has been outstanding. A

new piano was purchased, the church interior redecorated, and several items of new equipment added to both office and auditorium. Also, the church reached '10 per cent' in giving for the first time. Another forward step was the formation of soul-winning visitation teams as the outcome of a successful revival with Mrs. Eva Gardner last February. A building fund for a much-needed parsonage reached \$2,400 in eighteen months. It was a joy to serve the church and people at Bedford First."

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

The annual South Carolina District N.Y.P.S. Convention was held on July 4 in conjunction with the district camp meeting at the campgrounds in Batesburg.

Rev. Sammy Sparks, camp co-worker, was also speaker for the convention. His Spirit-anointed messages stirred the youth of our district to a greater and

deeper consecration to serve Him.

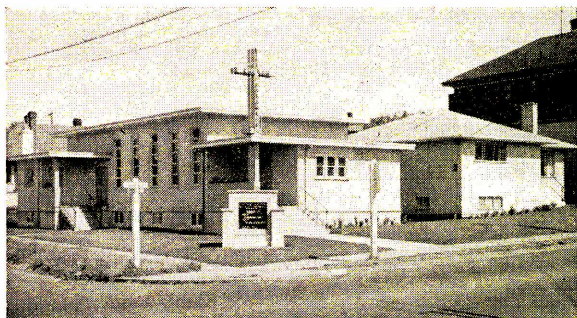
A high light of the convention was the wonderful report and re-election of our good district president, Rev. Harold Liner. Our young people love and respect him, and gave him a love offering in recognition of his service.

Other officers elected were: Rev. Robert Mitchell, vice-president; Joe Reynolds, secretary; Mrs. John S. Love, Jr., treasurer; and Rev. David Erickson, teen-age supervisor.

Plans were laid for an aggressive program for the new year in co-operation with our good district superintendent, Rev. D. W. Thaxton. *Reporter*.

A. E. Ford writes, "The Eastern Michigan District commissioned Mrs. Ford and me as song evangelists at our recent assembly in Pontiac. We are now making up our slate as song evangelists, being available immediately. Write us, 617 W. Lincoln Street, Caro, Michigan."

First Church, Victoria, British Columbia



First Church in Victoria had its beginning in 1947 when Mr. and Mrs. Fred Wright called a few interested people to a prayer meeting in their home; two responded. God was in it; the church moved to a tent, then to a hall, and then into a building purchased from another group. The present site was purchased under the leadership of Pastor Maurice Westmacott, and soon the present church building was started. By October of 1955 the sanctuary was occupied, when Brother Westmacott was called to Regina, Saskatchewan. He was succeeded

by the writer, and now the church has been completed, also a lovely, five-room parsonage constructed beside it; this was occupied in August of '56. The people have given liberally of their time and money, and today the property is valued at \$45,000 with a debt of \$15,000. An impressive dedicatory service was conducted on March 3, this year, with District Superintendent Bert Daniels present, and Dr. D. I. Vanderpool bringing the dedicatory message.—ARTHUR F. GROBE, *Pastor*.

Evangelist C. T. Corbett reports: "The pioneer preachers and the prairie people of North Dakota met in the forty-eighth annual camp meeting at Sawyer. Rev. Harry Taplin and Rev. Claire Kerns, district superintendent and district N.Y.P.S. president respectively, had matters well in hand. It was a happy combination of a youth institute and regular camp meeting. The called workers were Dr. John Riley, institute evangelist; Rev. and Mrs. Alvin Richards, camp singers, and the writer as camp evangelist. The deans, the dining hall crew, and all departments did good work in keeping everything running smoothly. More than half the membership of the entire district were in attendance over the Sundays. A spiritual power factor of the camp were the early morning prayer meetings, with attendance averaging from forty to eighty. From the first to the last altar call we saw results until more than 240 seekers found spiritual help from God. In the last service forty seekers came through to glorious victory. This was a camp of holy blessing, long to be remembered."

Pastors' Conclave Southwest Educational Zone

While Solomon said there was nothing new under the sun, there is still the thrill of first-time experience for each of us. These experiences are doubly enjoyable when in the area of Christian activity. Such was the privilege of the pastors of the Southwest Educational Zone recently when they met at Pasadena College for the first annual pastors' conclave.

The listing of the staff gives indication of the wonderful time of spiritual

enrichment. Headed by Dean Paul T. Culbertson, the staff included Dr. Joseph Mayfield, Dr. Ross Price, Dr. W. T. Purkiser, with Dr. H. Orton Wiley as the chapel speaker. Classes included such varied interests as "Preaching Holiness," "Pastoral Counseling," "The Gospel of John," "Principles of Mental Hygiene as Taught by the Scriptures," and a "Workshop in Homiletics."

Each district on the zone was represented, and there were more than fifty pastors registered full time with a number of others participating on a part-time basis.

Study—inspiration—fellowship—it is only natural that there was unanimous expression that this meeting became an annual conclave. Thanks to Pasadena College and its fine faculty and leadership, the pastors of the Southwest Educational Zone are better prepared to serve God and the church.—BARRETT KURBY, *Reporter*.

Evangelist Charles E. Haden writes: "Due to a change in my slate, I have an open date, September 18 to 29. Will be glad to slate this time as the Lord may lead. Write me at my home address, P.O. Box 245, Sacramento, Kentucky."

Evangelist G. F. Underwood writes: "I have always felt that my call was to the work of evangelism, so after pastoring two churches on the Akron District, I entered the field a year ago in June. Wife and I have worked on five districts, in Ohio, Pennsylvania, and Virginia, and appreciate our wonderful pastors and people. God has blessed and we have

seen hundreds of souls pray through for conversion and entire sanctification. We have conducted seventeen revivals, one home mission campaign, and recently closed our first year with a great vacation Bible school at Power Point, Ohio; 123 were enrolled and about 80 sought the Lord. We carry the full program, preaching, singing together, and Mrs. Underwood gives religious readings; we travel by car and house trailer. Our slate is filled for this year, but we have some open time in 1958. Write us, 916 Buckeye Street, N.W., Warren, Ohio."

Central Ohio District Assembly

Responding to the challenge of Spiritual leaders, the Central Ohio District this year increased General Budget giving \$23,468, or 20 per cent over the preceding year, to again become one of the "10 per cent" districts of the denomination. This report highlighted the fourteenth annual message by Dr. Harvey S. Galloway as district superintendent at the annual assembly at Columbus, July 16 to 19. Giving for all purposes totaled \$1,311,607, an increase of \$45,742 over the preceding year. General Budget giving totaled \$134,923, or 10.3 per cent of the total income.

Other statistics from Dr. Galloway's report: Sunday school enrollment, 23,450; Sunday school average attendance, 14,383; church membership, 10,555, a net increase of 275; 787 members received on profession of faith; church and parsonage property valued at \$4,569,955, an increase of \$385,305 over one year ago.

In the spirit of love and complete unanimity that prevailed, pastors voted to adopt a \$100,000 General Budget for 1957-58, as compared with \$93,500 last year. They also launched a campaign for a "home mission reserve army" of 2,500 Nazarenes and friends, who will be on call for a maximum of five two-dollar solicitations during the coming year. This money will go for new churches.

Dr. Galloway challenged everyone of the 121 churches to increase its membership by 10 per cent next year; the district goal will be a net gain of twelve churches.

Dr. D. I. Vanderpool presided as general superintendent, and contributed greatly through anointed messages, helpful to preachers and laymen alike.

Dr. Galloway is starting the second year of a three-year recall. Other district officers re-elected include: Rev. W. E. Zimmerman, fourteenth year as treasurer; Rev. Paul K. Hayman, sixth year as secretary; elected to the Advisory Board were, Rev. Miles A. Simmons, Rev. L. L. Zimmerman, and James E. Oberlander and Paul Forgrave.

Three young men were ordained to the ministry—Clyde Bartlette, Howard W. Doerle, and Robert Palmer; and four persons had elder's orders recognized—Rev. and Mrs. Tobe Mackey, Rev. Albert Sellce, and Rev. Walter Yoh.

Mrs. Harvey S. Galloway was re-elected to a fifteenth term as missionary president at the district convention preceding the assembly. Rev. Max Conder of Haiti was the visiting missionary. Central Ohio District forges ahead.—O. JOE OLSON, *District Press Secretary*.

Pastor Ralph Schurman writes: "Following six happy years of service with our Grace Church, Nashville, on the Tennessee District, we have felt it to be the will of the Lord to accept the call to pastor our First Church in Roanoke, Virginia. We leave a wonderful people at Grace Church and some blessed memories of God's presence with us. In these six years we have received some 148 church members, and witnessed a splendid growth in both Sunday school and N.Y.P.S. attendance. Our missionary and general giving for the year will be better than \$3,100. It has been a blessed privilege to work with that hard-working district superintendent, Rev. D. K. Wachtel and his good wife; they have been loyal friends. The good people of Roanoke First Church have given us a very cordial welcome."

Rev. Paul E. Hess writes: "After three wonderful years with our First Church in Shelbyville, Tennessee, I have felt led of the Lord to resign and accept the work of our church in Orangeburg, South Carolina. The Lord blessed in Shelbyville, and we were able to see slow but steady gains in all departments. The people are united, love one another, and were wonderful to their pastor. We also appreciated Superintendent Victor E. Gray, and found it a real blessing to serve under such a godly leader."

Georgia District Boys' and Girls' Camp

The largest and most successful boys' and girls' camp in the history of the district was held July 9 to 13, at the district campground at Adrian. The blessings of the Lord were present from first to last. There was no accident or serious problem to mar the joy of the week of spiritual training and inspiration.

Rev. and Mrs. Jack Dell directed the camp and, with the aid of a competent group of counselors, handled every detail in a masterful way. The anointed ministry of Rev. Doyle Smith was wonderfully adapted to the understanding and needs of his hearers, and scores of boys and girls found victory at the altar during the nights of the camp. The great majority of the 210 registered returned home with a real experience of salvation through Christ.—*Reporter.*

ANNOUNCEMENTS

BORN—to Rev. and Mrs. Rob L. Staples of San Leandro, California, a daughter, Lina Jan, on July 17.

—to Greg and Pat Larkin of Boston, Massachusetts, a son, Timothy, on July 13.

—to Rev. and Mrs. Stanley McElrath of Globe, Arizona, a son, Timothy Ray, on July 13.

—to Rev. and Mrs. Hartman W. Henderson of Ormstown, Quebec, Canada, a daughter, Joan Louise, on July 9.

—to Rev. and Mrs. Norman Zuercher of Elkhart, Indiana, a daughter, Kay Lynette, on July 8.

—to Mr. and Mrs. Harry Neal Jones of Miami, Florida, a son, Harry Jr., on July 6.

—to Rev. O. W. and Kittie (Stockton) Wilson of Hobart, Oklahoma, a daughter, Karmen Jayne, on July 3.

—to Ray and Bea Durbin of Portland, Oregon, a daughter, Cheryl Lyne, on June 30.

—to Rev. and Mrs. W. S. Pirtle of Bernie, Missouri, a son, Stephen Dale.

—to Rev. and Mrs. Robert P. Zimmerman of Swanville, Minnesota, a son, Gerald Paul, on May 29.

SPECIAL PRAYER IS REQUESTED by a lady in Ohio for a very personal problem;

by a Nazarene lady in Illinois for a revival in their church, for the healing of a Nazarene lady, and that her backslidden husband may get back to God;

by a reader in Indiana for a spiritual personal problem; that a son may be settled in his Christian experience;

by a Christian mother in Indiana that God will send down conviction upon the hearts of her son and his wife that they may be saved, also that God will undertake in a factory strike, and help the owner who is a sick man;

by a Nazarene reader in Illinois for her unsaved children, and especially for the two youngest boys who have both spiritual and financial needs;

by a Nazarene friend in California starting a new work in that place—they have prayed for a holiness work there for fifteen years, now have a tract of land, and ask the prayers of God's people;

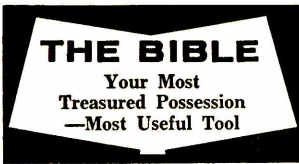
by a Christian mother in California whose daughter is being led astray by a false doctrine which is ruining her own life and also those of her husband and children—prayer is desperately needed.

DIRECTORIES GENERAL SUPERINTENDENTS

HARDY C. POWERS
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.
District Assembly Schedule for '57
Northwestern Illinois August 21 and 22
Kansas City September 4 to 6
South Arkansas September 11 and 12
North Arkansas September 18 and 19

G. B. WILLIAMSON
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.
District Assembly Schedule for '57
North Carolina September 18 and 19
South Carolina September 25 and 26

SAMUEL YOUNG
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.
District Assembly Schedule for '57
Tennessee August 21 and 22
Indiana August 28 and 29
Louisiana September 4 and 5
Southwest Oklahoma September 11 and 12



Oregon Pacific District

We have had some genuine revival times in our camp meetings the seven summers I have served as district superintendent, but the one recently closed (July), with Dr. John E. Riley and Rev. C. B. Cox as evangelists, was said by many to have been the best in recent memory.

Attendance was good. Day crowds averaged 300 or better, and week-night crowds upwards of 1,000 were not uncommon. On Sunday the attendance exceeded 3,000 in the afternoon services. More than 300 found help from God at the place of prayer. Our prayer evangelist and personal work director was Roscoe Pershall, who is giving full time this year to the work of personal evangelism on our district.

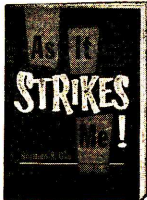
Oregon's secretary of state, Mark Hatfield, spoke to the young people the final Sunday night on "Christian Witnessing." His message breathed with the warmth of love and service to Christ. District N.Y.P.S. President Jerald D. Johnson and Vice-president James E. Kratz did excellent work with the young people and children who attended in large numbers.

Music, under the direction of Rev. Robert Condon, contributed much to the spirit and success of the meeting. Missionary messages by Rev. Samuel Krikorian were full of interest and inspiration. More than \$800 was given for the training of Nationals in Palestine. The camp meeting budget of \$6,000 was oversubscribed in personal gifts and pledges, with ease and joy.

Some 30 cabins and more than 50 tents were occupied by those camping on the grounds. We give God praise for the wonderful victories in this year's encampment. W. D. McGRAW, Jr., District Superintendent.

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- About Our Homes
- About Divine Love
- About Forgiveness
- About Humility
- About Generosity
- About Sincerity



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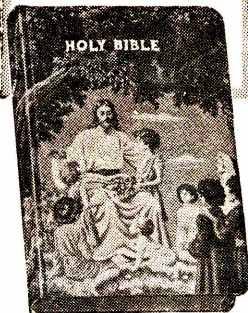
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D. I. VANDERPOOL
Office, 6401 The Paseo, Box 6076, Kansas City
10, Missouri
District Assembly Schedule for '57
Northwest Indiana August 28 and 29
Southeast Oklahoma September 18 and 19

HUGH C. BENNER
Office, 6401 The Paseo, Box 6076, Kansas City
10, Missouri
District Assembly Schedule for '57
Houston August 21 and 22
Mississippi September 4 and 5
Georgia September 11 and 12

NAZARENE CAMP MEETING

* August 16 to 25—Virginia District, Dillwyn, Virginia (campsgrounds located near Sprouse's Corner, Routes 60 and 15). Dr. H. C. Powers presiding at assembly, August 14 and 15. Special Workers: Evangelist J. C. Crabtree, Dr. Wm. C. Eselsky, missionary from Africa; Mrs. Lorew W. Gouid, children's worker, Dr. V. W. Littrell, district superintendent. For information write, Rev. W. D. Holloway, Buckingham, Virginia.

District Assembly Information

HOUSTON—Assembly, August 21 and 22, at First Church, 45 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Boulevard, Houston. Send mail and other items relating to the assembly to, Rev. L. P. Durham, 48 Waugh Drive, Houston, Texas. Dr. Hugh C. Benner presiding.

NORTHWESTERN ILLINOIS—Assembly, August 21 and 22, at the Manville Campgrounds, Manville, Illinois. Entertaining pastor, Rev. Gene Fuller, 403 E. Bridge St., Streator, Illinois. Send mail and other items relating to the assembly to, Rev. Harry Morrow, Manville Camp, Manville, Illinois. Dr. Hardy C. Powers presiding.

TENNESSEE—Assembly, August 21 and 22, at Grace Church of the Nazarene, 2518 Gallatin street, Nashville, Tennessee. Send mail and other items relating to the assembly to, Tennessee District Office, Church of the Nazarene, 1342 Stratford Avenue, Nashville 6, Tennessee. Dr. Samuel Young presiding.

INDIANAPOLIS—Assembly, August 28 and 29, at the Nazarene Campground, Route 1, Camby, Indiana. Send mail and other items relating to the assembly to, the entertaining pastor, Rev. W. A. Burten, Route 1, Camby, Indiana. Dr. Samuel Young presiding.

NORTHWEST INDIANA—Assembly, August 28 and 29, at the Nazarene Campgrounds, Route 1, San Pierre, Indiana. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Harry McCubbin, Route 1, San Pierre, Indiana. Dr. D. I. Vanderpool presiding.

LOUISIANA—Assembly, September 4 and 5, at the Nazarene Campgrounds, Pineville, Louisiana. Entertaining pastor, Rev. E. C. McGuff, 1705 N. St., Pineville, Louisiana. Send mail and other items relating to the assembly to, the district superintendent, Rev. V. Dan Perryman, 1611 Henry St., Pineville, Louisiana. Dr. Samuel Young presiding.

MISSISSIPPI—Assembly, September 4 and 5, at First Church, 19th Street at 22nd Ave., Gulfport, Mississippi. Send mail and other items relating to the assembly to, the entertaining pastor, Rev. A. L. Cluffin, 2106 22nd Ave., Gulfport, Mississippi. Dr. Hugh C. Benner presiding.

KANSAS CITY—Assembly, September 4 to 6, Lakeview Park, 7700 Antioch Road, Overland Park, Kansas. Send mail and other items relating to the assembly to, Lakeview Park, 7700 Antioch Road, Overland Park, Kansas. Dr. Hardy C. Powers presiding.

GEORGIA—Assembly, September 11 and 12, at Savannah East Side Church, 1939 E. Liberty St., Savannah, Georgia. Send mail and other items relating to the assembly to, the entertaining pastor, Rev. T. W. Soles, 1932 Harris St., Savannah, Georgia. Dr. Hugh C. Benner presiding.

SOUTH ARKANSAS—Assembly, September 11 and 12, at First Church, Maryland and Battery, 4 Little Rock, Arkansas. Send mail and other items relating to the assembly to, the entertaining pastor, Rev. Klime F. Dickerson, 800 Battery, Little Rock, Arkansas. Dr. Hardy C. Powers presiding.

SOUTHWEST OKLAHOMA—Assembly, September 11 and 12, at First Church, Duncan, Tenth and Willow Sts., Duncan, Oklahoma. Entertaining pastor, Rev. Bob Carroll, 1213 Hickory, Duncan. Send mail and other items relating to the assembly to, Rev. Bob Carroll, Box 242, Duncan, Oklahoma. Dr. Samuel Young presiding.

EVANGELISTS' SLATES

L and M

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.
Lockwood, Ohio Aug. 23 to Sept. 1
Hobart, Ind. Sept. 4 to 15
Lee, Mason. 217 Division St., Huntington, W.Va.
Wheelersburg, Ohio Aug. 20 to Sept. 2
Stinesville, Ind. Sept. 8 to 15
Leih, Martin. 309 Violet, Monrovia, Calif.
Leverett Brothers. Preachers and Singers, Lamar, Mo.
Lamar, Mo. Sept. 6 to 15
Falls City, Neb. Sept. 18 to 29
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.
Wyandotte (Eureka Rd.), Mich. Sept. 18 to 29
Lewis, Ellis. 311 N.W. 8th, Bethany, Okla.
Bristow, Okla. Sept. 4 to 15
Greenville, Texas Sept. 18 to 29
Liddell, T. T. P.O. Box 93, Bourbonnais, Ill.
Lewispurg, Pa. Sept. 4 to 15
Toronto, Ohio Sept. 18 to 29
Linker, Charles H. Box 22, Alvado, Ohio
Carthage, Mo. Aug. 21 to Sept. 1
Flint (South), Mich. Sept. 4 to 15
Littie, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
Lockard, Dayton and Patricia. Preachers and Singers, Route 2, Box 312-C, Charleston, W.Va.
Athens, W.Va. August 7 to 18
New Martinsville, W.Va. Aug. 21 to Sept. 1
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
Lummus, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.
MacAllen, L. J. Artist-Evangelist, 119 W. Rambler Ave., Flynn, Ohio
Mackey Evangelist Party, D.D. Preacher and Musicians, Box 113, Bethany, Okla.
Madden, Paul A. 4210 East 14th St., Des Moines, Iowa
Mystic, Iowa Aug. 21 to Sept. 1
Wapello, Iowa Sept. 4 to 15
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
Open dates Aug. 14 to Sept. 1
Newport News, Va. Sept. 4 to 15
Martin, Paul. P.O. Box 527, Kansas City 41, Mo.
Auburn, Calif. August 18 to 25
Mathews, L. B., and Wife. Evangelist and Singer, 514 W. 15th St., Columbia, Tenn.
Warm Springs, Ga. (camp) Aug. 22 to Sept. 1
Mound City, Ill. (Meth.) Sept. 8 to 15
May, Frank W. 324 East 47th St., Covington, Ky.
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H., Santa Monica, Calif.
Home (Santa Monica) to September 10
Palmdale, Calif. Sept. 11 to 22
McIntosh, John P. 8240 E. Third St., Paramount, Calif.
Knobel, Ark. (Home Miss.) Aug. 21 to Sept. 1
Open dates to the assembly Sept. 4 to 15

Emergency Revival Date Service

Notice: Evangelists and Pastors
The Department of Evangelism, 6401 The Paseo, Box 6076, Kansas City 10, Missouri, gladly lists open dates of commissioned evangelists, provided such open date is within the next ninety days. Pastors may contact the Department of Evangelism for names and dates of evangelists available during the next three months.
—V. H. Lewis, Executive Secretary.

McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.

McMahon, Louis O. 10138 Collett Ave., Granada Hills, Calif.

McNutt, J. A. P.O. Box 527, Kansas City 41, Mo.
So. Ind. Hol. Camp August 15 to 25
Detroit (Trinity), Mich. Sept. 1 to 15

McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Tacoma, Wash. (Friends) August 12 to 18
Home (Nampa, Idaho) Aug. 19 to Sept. 3

Meadows, Naomi F. and Reasener, Eleanor. Preachers and Singers, 2510 Hudson Ave., Newark, Ohio
Orleans, Ind. August 21 to Sept. 1
Batavia, Ohio Sept. 4 to 15

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Wichita, Kans. (camp) August 15 to 25
Emporia, Kansas Sept. 4 to 15

Messer, Haley, P.O. Box 527, Kansas City 41, Mo.
Vallejo, Calif. Aug. 28 to Sept. 8
Wasco, Calif. Sept. 9 to 15

Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
Alum Bank (Ryot), Pa. Aug. 21 to Sept. 1
Denton, Maryland Sept. 11 to 15

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
Monte Vista, Colo. August 14 to 25
Englewood, Colo. Sept. 1 to 8

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
Brady, Texas August 13 to 25
Coleman, Texas Aug. 27 to Sept. 8

Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.
Urbana, Ohio August 22 to Sept. 1
Bradenton, Fla. Sept. 4 to 15

Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.
Dalton, Ga. August 21 to Sept. 1
Austin, Texas Sept. 4 to 15

Miller, Mrs. Ruth E. Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Reserved
Pomona, Calif. Sept. 11 to 22

Mitchell, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.
Brookville, Pa. Sept. 4 to 15
La Crosse, Wis. Sept. 17 to 29

Mock, Richard, and Wife. Song Evangelists, P.O. Box 527, Kansas City 41, Mo.

Moore, Franklin M. 1227 Fields, Hammond, Ind.
Decatur, Ind. (camp) August 14 to 25
Boonville, Ind. Aug. 29 to Sept. 8

Morgan, Wilbur W. Evangelist, 312 Locust St., Nampa, Idaho

Mounts, Dewey and Wavolen. Evangelist and Singer, 12300 W. Ridgeback Ave., War, Ill.

Moulton, M. Kimber. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.

Musica, Messengers, The, c/o Don Ratliff, 3423 Janell Rd., Louisville 16, Ky.

Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver, Colo.
La Junta, Colo. August 5 to 19
Vacation (rest) Aug. 20 to Sept. 1

Nelson, Charles E. and Normadene. Preachers and Singers, P.O. Box 241, Rogers, Ark., Ill.
Anderson, Mo. August 11 to 18
Comanche, Okla. Aug. 21 to Sept. 1

Noel, Ark and Lou. Preacher and Singers, Box 604, Bethany, Okla.

Norton, Roy and Lilly Anne (Holsop). Preachers and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.
Wrightsville, Ga. August 7 to 18
Louisville, Ga. Sept. 2 to 11

Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.

Norton, Joe. P.O. Box 143, Hamlin, Texas

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
Pleasantville, Ohio Aug. 28 to Sept. 8
New Cumberland, W.Va. Sept. 11 to 22

Oren, Thurman. 230 E. Washington St., Box 327, Parker, Ind.

Osborne, Geoffrey A., and Wife. Preachers, Box 36, Kurtz, Ind.

Parrott, A. L. P.O. Box 298, Bourbonnais, Ill.
Odessa, Texas August 14 to 25
Sebring, Ohio Sept. 11 to 22

Patone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio
Sunfield, Mich. (camp) Aug. 8 to 18
Durant, Okla. Aug. 21 to Sept. 1

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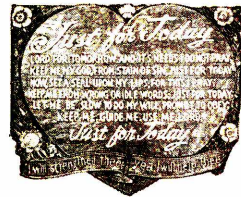
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Pattin, Martin L. Evangelist, Rt. 11, Box 54, Fort Worth, Texas

Patterson, Walter. Route 2, Waukeig, Okla.
Claypool, Okla. August 18 to 25
Moriarty, N.M. Sept. 6 to 15

Payne, L. M. 509 Northwest Main, Bethany, Okla.

Peck, W. A., and Wife. Preacher and Singer, c/o Trevecca Nazarene College, Nashville 10, Tenn.

Pertol, Louis H. Box 97, Tatum, N.Mex.

Perston, George C. Evangelist, 1743 Sunmydale Ave., Walnut Creek, Calif.

Peters, Max F. 8665 DeARBorn Ave., South Gate, Calif.
Las Vegas, N.M. Sept. 4 to 15

Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.

Phillips, Wm. H. Box 131, Apple River, Ill.

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
Overland, Mo. Aug. 21 to Sept. 1

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.

Peru, Ind. (Ev. Meth.) August 14 to 25
Musica (Mayfield), Ind. Aug. 28 to Sept. 8

Petter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.
Riverside, Calif. August 21 to 23
Redlands (First), Calif. Aug. 27 to Sept. 1

Purkisher, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
Reserved
Nazareth, Pa. August 14 to 25

Qualls, Paul M. Song Evangelist, 5487 Luke Jessamin Dr., Orlando, Fla.
Arizona Dist. Camp August 9 to 18
Carthage (First), Mo. Aug. 21 to Sept. 1

Rahbar, H. J. 2042 Singleton St., Indianapolis, Ind.
Indianapolis (West St.), Ind. Sept. 25 to Oct. 6

Reed, Fred W. 612 South 7th St., Billings, Mont.
Reed, Cecil H. 1128 Grace St., Washington C.H., Ohio
Richards, Alvin and Annabelle, Preacher and Singers, Linden, Mich.
Charlestown, Ind. Sept. 4 to 15
Cedar Falls, Iowa Sept. 18 to 29

Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.
Riden, Kenneth. 117 Orchard St., Cambridge City, Ind.

Ridings, E. Paul. 708 N. College, Bethany, Okla.
Robbins, James. 1817 1/2 St., Bedford, Ind.
Washington, Ind. Aug. 19 to Sept. 1
Lansing, Ill. Sept. 4 to 15

Robinson, John. P.O. Box 9151, Huntington, W.Va.
Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
Quitman, Ga. August 21 to Sept. 1
Tallahassee, Fla. Sept. 3 to 15

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

Rothwell, Mel-Thomas. 21 Bronfield St., Wollaston, Mass.

Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
Port Angeles, Wash. August 19 to 25
Bellingham, Wash. Aug. 26 to Sept. 1

Rushing, Charles and Emma Jean. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
Russell, J. Reymond. Evangelist, 602 South 8th St., Abilene, Texas
Gainesville, Texas Aug. 28 to Sept. 8

S and T

Sammel, O. D. and Thelma. Box 8, Halttown, Mo.
Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 30, Mo.
Searles, Don. Route 3, Oakland City, Ind.
Shawmut, Ala. August 7 to 18
Home Aug. 21 to Sept. 1

Scherer, L. J. 3030A No. 62nd St., Milwaukee 10, Wis.
St. Paul, Minn. Sept. 3 to 15
New Richmond, Ohio September 17 to 29

Schmidt, Wm. and June. Preacher and Singers, Box 331, Vicksburg, Mich.
Schreiber, George R. 5949 N. Forestdale, Glendora, Calif.

Schultz, Ernest and Wife, and son Gerald. Preacher and Musicians, Route 2, Spooner, Wis.
Whetler, Wis. Sept. 11 to 22

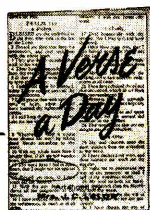
Scott, N. Edward. 34806 Acacia St., Yucapita, Calif.

Seay, L. M. 405 Washington, Garland, Texas

August 14, 1957

Sellick, R. T. Harbon Street, Box 22, Oxford, N.S.
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Washougal, Wash. Sept. 11 to 18
 Walla Walla (First), Wash. Sept. 22 to 29
 Shank, R. A., and Mrs. P.O. Box 563, Fostoria, Ohio
 Sharp, L. D. 1449 S. Main, Wichita, Kansas
 Wichita (Park City), Kans. Sept. 12 to 22
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Spencer, Ohio August 14 to 18
 Montrose, Iowa Sept. 18 to 22
 Silvernail, Donald R. c/o Nazarene Assembly Park, Route 2, Vicksburg, Mich.
 Hale (Sage Lake), Mich. August 18 to 25
 Slack, D. F. Song Evangelist, Route 2, Vevey, Ind.
 St. Bernice, Ind. August 6 to 18
 Slater, Hugh, P.O. Box 527, Kansas City 41, Mo.
 Rock Hill (Emmanuel), S.C. August 14 to 25
 Willow Hill, Ill. Aug. 28 to Sept. 8
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smith, Bernie. Box 145, Harrisburg, Ill.
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
 Lithopolis, Ohio Sept. 4 to 15
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Guyton, Okla. Aug. 22 to Sept. 1
 Amarillo (First), Tex. Sept. 4 to 15
 Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.
 Smith, Ottis E. P.O. Box 602, Greensboro, N.C.
 Robbins, M.C. (Chr. Ch.) August 11 to 25
 Smith, Paul and Haglie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla.
 Cimarron, Kansas Sept. 5 to 15
 Junction City, Kans. Sept. 18 to 29
 Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winstonsboro, S.C.
 Miamisburg, Ohio Sept. 11 to 22
 Snow, Loy. Route 1, Beaford, Ind.
 Terre Haute (S. Side), Ind. August 13 to 25
 Tilden, Ill. Aug. 27 to Sept. 8
 Stabler, R. C. Box 34, Montoursville, Pa.
 Stafford, Daniel. Box 1514, Indianapolis, Ind.
 So. Lebanon, Ohio August 18 to 25
 Monroe (First), La. Sept. 6 to 15
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Waynesfield, Ohio (camp) August 15 to 25
 Steelman, Mrs. Thelma. P.O. Box 294, Gilmer, Texas
 Steininger, Dwight F. Artist-Evangelist, 1629 8th Ave., Terre Haute, Ind.
 Stewart, Claude E., Jr. 7804 Grandview, Arvada, Colo.
 Stewart, Fred G. Rt. 1, Box 149, Sumner, Wash.
 Strack, W. J. Box 215, New Lyme, Ohio
 Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.
 Sweeten, Howard W. Ashley, Ill.
 Emporia, Kansas Sept. 4 to 16
 Conway, Ark. Sept. 19 to 29
 Tarvin, E. C. California, Ky.
 Taylor, Robert W. 36 Second St., Fairborn, Ohio
 Pleasant Valley, Ohio Sept. 4 to 15
 Toledo (Walbridge), O. Sept. 18 to 29
 Terry, Glen. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Thomas, Fred. 177 Marshall Blvd., Elkhardt, Ind.
 Pauiding, Ohio Aug. 21 to Sept. 1
 Morgantown, W.Va. Sept. 4 to 15
 Thomas, J. W. 615 Cedar St., Yukon, Okla.
 Tuttle, Okla. August 14 to 28

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Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Tripp, Howard M. Evangelist, 13810 Nebraska Ave., Tampa, Fla.
 Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
 Sherman, Ill. (camp) August 15 to 25
 Turpel, John W. R.F.D., West Baldwin, Maine

U to Z

Underwood, G. F., and Wife. Preacher and Singers, 916 Buckeye St. N.W., Warren, Ohio
 Meadville, Pa. Sept. 4 to 15
 Heimer, Ind. Sept. 18 to 29
 Van Slyke, D. C. 508 16th Avenue, So., Nampa, Idaho
 Stuart (Friendship), Okla. Aug. 25 to Sept. 5
 Collinsville, Okla. Sept. 8 to 18
 Veenium, Earle W. and Elizabeth. P.O. Box 127, Kansas City 41, Mo.
 Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
 Wagner, Betty, and Lavelly Helen. Preacher and Singers, Box 661, Mt. Vernon, Ill.
 Ward (Hickory Plains), Ark. August 14 to 25
 Rockville, Ind. August 14 to 25
 Wakefield, A. C. Song Evangelist, 515 Woodland, Nashville 6, Tenn.
 Blue Ridge, N.C. (camp) August 14 to 25
 McEwen, Tenn. Sept. 4 to 15
 Walker, Lawrence and Lavona. 349 E. High Ave., New Philadelphia, Ohio
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, P.O. Box 501, Fern Park, Fla.
 Reserved August
 Marine City, Mich. Sept. 4 to 15
 Warren, W. H. G-3189 Beecher Rd., Flint, Mich.
 Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont.
 Missoula, Mont. Sept. 4 to 15
 Beach, N.D. Sept. 18 to 29

Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
 White, W. T. 116 E. Keith, Norman, Okla.
 Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Fort Lauderdale, Fla.
 Leicester, Vermont August 14 to 25
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Wiggs, W. Frank, and Wife. Preacher and Singers, 2625 E. Nettleton, Jonesboro, Ark.
 Wilkinson Trio (Lloyd M., Wife, and Daughter). 1104 Penn St., Columbus, Ind.
 Eckerty, Ind. (camp) August 15 to 25
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Williams, Mrs. Lillian. Evangelist, 327 W. Broadway, Sparta, Tenn.
 Nashville (Radnor), Tenn. August 19 to 30
 Wingsarden, Robert. Route 1, Cayuga, Ind.
 Marshall, Ill. Aug. 28 to Sept. 8
 Morrisonville, Ill. Sept. 11 to 22
 Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.
 Moreland, Okla. August 7 to 18
 Cicio Springs, Okla. Aug. 22 to Sept. 1
 Wolfe, E. D. 820 Edina Ave., Salem, Oregon
 Woods, Robert F. (Bob). Pefferlaw, P.O., Ontario, Canada
 Washington (Cap. H'ghts.), D.C. Sept. 8 to 15
 Baltimore (First), Md. Sept. 18 to 29
 Woolman, J. L. 223 N. Hammond St., Bethany, Okla.
 Kirbyville, Texas Aug. 28 to Sept. 8
 Chattanooga (Grace), Tenn. Sept. 18 to 29
 Wootton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.
 Napa, Calif. Sept. 11 to 22
 Wright, Guy and Lillian. Preacher and Singers, c/o Gen. Del., Bridgewater, Va.
 Richmond (S. Side), Va. Sept. 25 to Oct. 6
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon

IN CANADA: Write for additional information to
1592 Bloor St., W., Toronto 9, Ontario.