



Herald of HOLINESS

August 5, 1959

Crisis and Growth

General Superintendent Young

Is sanctification a crisis experience or is it a growth and development process? Perhaps the question itself is loaded and misleading. Throughout the Scriptures and in living the life of holiness, both crisis and growth are essential.

Dr. H. Orton Wiley states the case clearly in his recent classic, *The Epistle to the Hebrews*: "As conversion is a crisis experience which introduces a life at peace with God, so also sanctification is a crisis which leads to a life of holiness. . . . To rest in a crisis as an end rather than as a means is the source of much leanness in the hearts of God's people."

In acknowledging the need for a crisis experience in the life of holiness we need to discern that the same time required for spiritual growth and development may also contribute to spiritual retrogression and defeat. We need more than time in order to be delivered from the conflicts and defeatism of the carnal mind; we need the grace of God in redemption. Here we find that many of the issues are comparable to those found in conversion. Again we must confess that our resources and strength are utterly insufficient for our day. Also it becomes imperative to acknowledge that our deliverance is to be found in Christ and through His atoning death. It is through faith in His name that the Holy Spirit becomes our purifying, indwelling Presence (Acts 15:8-9).

When the heart has thus been made pure in love, it is made susceptible to eternal increase and to all the fruits of the Spirit. The Holy Spirit himself becomes our great Teacher concerning Christ and the things pertaining to Him. But the life of holiness must meet the tests of everyday living if it is to be truly ethical. Day by day, even moment by moment, trust and obedience become the order of the day for every sanctified heart. Yet this new life is more than a glorified self-striving, for divine grace is made available through all our days. We are exhorted to "keep on coming" to God through Jesus Christ, our great High Priest. Then our obedience to the known will of God must be ready and specific if we would maintain our sincerity as well as the divine favor. Thus walking in the light we experience the continuous cleansing of His atoning blood (I John 1:7).



LATE NEWS

Telegram . . .

Minneapolis, Minnesota—*Twentieth annual assembly, convention, and camp meeting of the Minnesota District convened July 13 to 19, at Mission Farms. The presence, wise leadership, and anointed preaching of General Superintendent Vanderpool brought blessing and inspiration to all. We rejoice in the unanimous re-election of our beloved district superintendent, Rev. Roy F. Stevens, for another three-year extended term. He reported total membership of 1,898 and total giving of \$277,294. He challenged us to definite advances, offering concrete suggestions for their achievement. Glendon B. Fisher and Louis O. Schaap were elected to elder's orders and ordained. N.F.M.S. convention unanimously re-elected Mrs. Roy Stevens president; the N.Y.P.S. convention elected Rev. John Bruce president. The camp meeting music was directed by the Calvin Jantz family. Dr. D. I. Vanderpool and Dr. Mel-Thomas Rothwell shared the camp pulpit. God blessed their labors, giving spiritual victory to many seekers.*—Edward K. Johnson, Reporter.

Rev. Danford W. Alger writes: "After pastoring the church in Reseda, California, for five years I have resigned to accept the call to our First Church in Waco, Texas. The James Connally Air Force Base is located here and we'll be happy to contact your friends stationed there. Write me, c/o First Church, 19th and Flint, Waco, Texas."

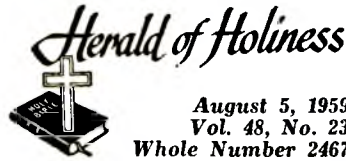
While attending the Central Ohio District Assembly on the campgrounds at Columbus, Ohio, Evangelist Daniel E. Patrone, age fifty-five, of Painesville, Ohio, died in his sleep on the night of July 16.

Mrs. W. T. Lawson, age eighty, of Benton, Illinois, died July 10. She had been the missionary president at the Benton Church of the Nazarene for twenty years.

Rev. Russell V. Clay, pastor of the Manhattan Boulevard Church in Toledo for the past ten years, has resigned to accept a call to pastor First Church at Norwood, Cincinnati, Ohio.

Rev. James L. Bender, pastor of the Village Chapel Church of the Nazarene, Paxtonia, Harrisburg, Pennsylvania, died on June 15. Funeral service was held in the church at Reading, Pennsylvania.

After almost three years as pastor of the church in Juneau, Alaska, Rev.



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Archie R. Johnson has resigned to accept the pastorate of the Woodsdale Church in Houston, Texas.

Rev. and Mrs. N. F. Dalton will celebrate their golden wedding anniversary on Saturday, August 8, with open house at their home, 110 Gibbs Street, Hot Springs, Arkansas. They were married at Mansfield, Arkansas, on August 8, 1909. They entered the ministry in 1923, pastoring churches on the old Arkansas District for two years; transferred to the Eastern Oklahoma District, where they pastored churches and did rural work until 1945; when they returned to Arkansas to pastor churches at Mansfield, Lincoln, Mena First, and now Grace Church in Hot Springs.

After pastoring the Calvary Church in Reading, Pennsylvania, for more than

twenty years, Rev. C. Thomas Spiker has accepted the call to pastor the church in Pitman, New Jersey.

After pastoring the Murray Hill Church of the Nazarene in Jacksonville, Florida, for five years, Rev. Ray Buckley has left the pastorate to enter the field of full-time evangelism.

Rev. Ray E. Hoskins has resigned as pastor of the church in Dwight to accept the call to the pastorate in Lomax, Illinois.

Rev. Raymond W. Hurn, the new superintendent of the Abilene District, is one of two brothers in the Nazarene ministry, and their father is a thirty-year-veteran elder in the denomination. Mr. Hurn was born in Ontario, Oregon, graduated from Bethany Nazarene College, and since graduation has pastored churches in Hays, Kansas; Tulsa and Norman, Oklahoma; Atlanta, Georgia; and Medford, Oregon. His father is Rev. W. H. Hurn, of Burns, Oregon; and a brother, Rev. Edward Hurn, is pastor of First Church in Fairbanks, Alaska. He also has another brother, Paul, a rancher in Idaho; and a sister, Mrs. Helen Ogburn, of Modesto, California. Mrs. Hurn is the former Miss Madelyn Kirkpatrick. The Hurns have two daughters, age fourteen and nine.—*Nazarene Information Service.*

Has Your Light Begun to Flicker?

By F. W. DAVIS

Does the light of your soul burn as brightly

As at first, when the Master came in

And flooded your soul with His glory,

When He pardoned and cleansed you from sin?

Are you zealous for Christ and His service,

While so many are turning away?

Dear friend, if your lamp is kept burning

You must earnestly labor and pray.

"Let your light so shine," said the Saviour,

Portraying His image in you;

For the world in which we are living

Needs Christians, both holy and true.

Unexpected, the Bridegroom is coming—

We must have ample oil for our light.

If the glow in our soul has dimmed,

We'll be lost in eternity's night.



By H. ORTON WILEY*

Entire Sanctification and Growth in Grace

As the Roman Catholic church confuses justification and sanctification, so also the Reformed churches confuse regeneration and sanctification. The former renders ineffective justification by faith; the latter discredit sanctification by faith. The tendency of the Reformed churches is to view sanctification as merely an increase of the new life imparted in regeneration—this new life warring against the old until the inward conflict is brought to a close at death.

Now sanctification in the sense of "entire sanctification," as we are using it, is not regeneration—an impartation of life, but has to do with the quality and devotion of that life. It is a cleansing from that inbred sin which, according to the Scriptures and all the great creeds, remains in the heart of the regenerate. The scriptural terms used to describe this experience are never those applied to the new birth. Instead of a birth into life, sanctification is a death to the carnal nature, a crucifixion of the flesh, a putting off of the old man, a cleansing from all sin, and a baptism with the Holy Spirit with its attendant purification of the heart (Acts 15:8-9). We do not therefore confuse regeneration and entire sanctification; we maintain that the latter is such a purification of the heart from the inbeing of sin as makes possible the proper development of the new life. Furthermore, this act of sanctification introduces the state of soul health or "holiness" in which the new life not only thrives but is fully dedicated to the service of God. With the purification of the heart, the life of righteousness spreads throughout the soul—a life inwardly as well as outwardly, cleansed "from all unrighteousness" (I John 1:9).

It can now be readily understood why the Pauline-Johannine-Wesleyan position, which our church holds, meets with opposition. When we maintain that entire sanctification is accomplished by the baptism with the Holy Spirit through simple faith in Christ, we appear to be in opposition to growth and development in the Christian life. To us, however, entire sanctification is but the *terminus a quo* from which the full Christian life under the new covenant begins, and not the *terminus ad quem*, which marks the end of further development. The new life of the regenerate is capable

of continuous if not infinite growth, and gives power over sin; entire sanctification destroys the very inbeing of sin, and hence its carnal outreaches.

Why challenge the Roman Catholic position that good works are necessary to justification, and then hold that sanctification is by a life of works and warfare—an inward conflict terminated only by death? But does not the Bible teach that "the flesh lusteth against the Spirit, and the Spirit against the flesh" (Galatians 5:17)? Yes, but it does not say that this warfare is to continue until death. Further down in this same chapter we read that "they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24). This can only mean that the "flesh" with its carnal loves and outreaches, though repressed by the Spirit in the regenerate life, are now by the Holy Spirit crucified and put to death. We say then with St. Paul, "Shall we continue in [the] sin, that grace may abound? God forbid. How shall we, that are dead to [the] sin, live any longer therein?" (Cf. Romans 6:1-6.)

We must ever bear in mind that the Son was the Gift of the Father to the world, that it might not perish, but have everlasting life; so also the Holy Spirit is the Gift of the Son to the Church, "that he might sanctify and cleanse it . . . that it should be holy and without blemish" (cf. Ephesians 5:26-27). If the one is to be received by simple faith without the merit of works, so also is the other.

This has ever been the teaching of the holiness movement—a movement firmly based upon the teachings of the Scriptures and the testimony of Christian experience. Thus J. A. Wood, whose writings are regarded as classics on this subject, says: "Sanctification is more than a negation of sin, it has an unlimited positive side, in which moral health promotes growth, strength and enlargement. . . . Perfection in quality, as is the case in perfect love, does not exclude increase in quantity."

Dr. Peck in his *Central Idea of Christianity* brings out these distinctions clearly. He says: "The result of generation is natural life with its accidents, the result of regeneration is spiritual life with its accidents; the degree of health may be mentioned

*President Emeritus, Pasadena College, Pasadena, California.

as an accident of the former, the degree of sanctification or holiness as an accident of the latter. The word sanctification just as appropriately denotes certain treatment of the soul, which God has brought to life, as regeneration does the fact of bringing it to life. . . . Now here are two things totally distinct from each other, as much so as a fact and a quality of a fact, a thing and an accident of a thing can be; and here are two terms, of entirely different import, completely adapted to represent these two things respectively—regeneration, the production of spiritual life; sanctification, the treatment of the soul spiritually alive—neither of which can, without violence to the laws of language, perform the office of the other. We

humbly submit, therefore, that they ought not to be used interchangeably, and that attempts so to use them have caused nearly all the confusion which has embarrassed these great points in theology.

“It will be remembered,” the same writer continues, “that we have found sanctification to imply both a death to sin and the life of righteousness. And when we speak of entire sanctification as to the former part of it, we say that it may be attained at once—it is an instantaneous work. But in relation to the latter part of this great work, viz., the life of righteousness, embracing all holy affections and pious efforts, it is regarded as entirely progressive.”

By ORVILLE W. JENKINS
 Superintendent of Abilene District



Our Growth and Spiritual Food

Life and growth are inseparable. Without life there can be no growth; and without growth, life soon ceases. Jesus portrayed this truth in the fifteenth chapter of St. John when He said: “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” Spiritual life is begun when we are grafted into Christ, for no natural man is in the Vine—we must be grafted into the Vine by grace. The Spirit’s life is divinely imparted to the soul when we are grafted into the true and living Vine, and it is only as we keep grafted to the Vine that spiritual life is retained. We draw our life from Christ, the Root and Stock, and the life in Him and the life in the branch are one and the same.

In this spiritual life and growth pattern, there follows what Jesus called the purging or cleansing of every branch that bears fruit in order that it may bear more fruit. Just as every branch of the vine in the vineyard must be pruned and girdled, so must every child of God, by a second work of divine grace, be cleansed and purged of all that is carnal, dead, impure, and that which impedes spiritual growth. As the keen blade of the knife in an instant purges the branch of the vine, so in like manner, in an instant, the mighty baptism with the Holy Ghost and fire purges and cleanses our hearts from all sin. The baptism with the Holy Spirit has a double result: it removes and

purges from all defilement, while at the same time it fills with the fullness of God.

God’s Word is the basis for our faith and our Christian experience; for Jesus said, “Now ye are clean through the word which I have spoken unto you.” His Word searches our hearts, revealing the depths of indwelling sin and the need of our cleansing; and His Word reveals the heights and merits of Calvary’s atoning sacrifice, sufficient to purify our souls. The Word is Food to the soul as bread is to the body. The Word guides us when the way is dark and unknown, reassures our faith when we cannot feel or see, and becomes the Foundation on which we stand when all about us gives way. Every Spirit-filled Christian feasts daily upon the Word of God.

Once we are cleansed from all sin and indwelt by the Holy Spirit, prayer becomes a normal, vital part of our lives. In fact, prayer is the atmosphere in which we move and live. It is not always easy to have a deep, vital prayer life, but it is always rewarding; for Jesus said, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” The secret to a powerful prayer-life is our abiding in Christ, for in order to have influence with God and to be able to prevail with Him we must be united to Christ—“if ye abide in me.”

The highest in Christian living, Jesus said, is “that ye bear much fruit.” By consistent, daily holy living, by exemplifying the spirit of Christ

at all times, by walking in the light and knowledge that God provides, and by testifying and winning others to Jesus—this is the way of a true Christian disciple. The fruit that we are to bear includes the fruit of the Spirit, and also includes that we are to be soul winners, for the person who constantly manifests the fruit of the Spirit will be a soul winner.

These are some of the things which constitute our spiritual food on which the soul grows and

develops. Growth is not always measurable. Sometimes it is almost imperceptible. There are times when God leads us through the valley of suffering, or into the midst of hardships and severe trials, in order that we might best develop for His glory. Yet through all the leadings of God, our Heavenly Father, if we keep yielded completely to Him, He will lead us unerringly and someday we will come to know and enjoy all the boundless joy of full spiritual growth and development.

Prayer and Growth

By L. S. OLIVER

Superintendent of Alabama District



But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (II Peter 3:18). Men ought always to pray, and not to faint (Luke 18:1).

With tears trickling down his face, the backslider who had just been reclaimed declared, "When I failed to pray, I grew lean in my soul and lost out with God!" Similar testimonies have been given over and over again, highlighting and corroborating the declaration of Jesus—men must either pray or faint. His philosophy seemed to be that if men faint it is because they have not prayed. If they pray, they do not faint.

The Apostle Peter was warning faithful Christians of the perilous possibility of falling from their steadfastness. As a protection against "falling away," he urged them to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Charles Spurgeon taught that there cannot be any grace at all except as we know Christ, and there can be no growth in grace except as we grow in our knowledge of Christ. He said, "Increase in the knowledge of Christ is the very test as well as the cause of an increased growth in grace."

Prayer not only keeps us from fainting and backsliding, but prayer also provides an experimental basis for an ever-increasing knowledge of our Lord and Saviour, Jesus Christ. As we pray, we expose ourselves to God's resources; we assimilate them and grow by them.

Dr. Alexis Carrel, a Nobel Prize winner, wrote: "Prayer is not only worship, it is also an invisible emanation of man's worshipping spirit—the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of a secreting gland. Its results can be measured in terms of in-

creased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships.

"If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquility of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace."

We grow spiritually when we pray because *the place of prayer is a place of hallowed vision*. Every disillusioned and disappointed Isaiah who sincerely enters the temple of prayer will emerge exclaiming, "I saw also the Lord sitting upon a throne, high and lifted up." Prayerlessness causes the awareness of the reality of God and things eternal to fade from our consciousness, but prayer brings God into focus and stimulates our sensitivity to things spiritual and invisible. A vision of God creates aspiration to be like Him and provides motivation for holy living.

Prayer enables us to see ourselves through the eyes of Divinity. Proper self-knowledge begets humility and engenders heartfelt gratitude for Calvary.

God's pattern for our lives is to be seen in the secret place of the most high God. Our wills are brought into conformity to His will as the divine plan for our lives unfolds before us.

Spiritual growth comes through prayer because *the place of prayer is a place of holy vigor*. The Holy Spirit helps and strengthens those who pray.

His resources are equal to every demand that can be made upon the trusting soul. Dr. G. Campbell Morgan said, "If I do but know what prayer really is, I live homed in omnipotence, and I need never faint by the way." Prevailing prayer makes men invincible.

Prayer produces spiritual growth because *the place of prayer is a place of happy victory*. Prayer is not a place of solitary confinement, but a place

of spiritual refinement. Pollution is replaced by purity; weakness is supplanted by power; pride is vanquished by humility; doubt is uprooted by faith; ignorance is defeated by wisdom; self is crucified with Christ.

William Law was right when he said, "He who has learned to pray has learned the secret of a holy and a happy life."



By A. ELWOOD SANNER

Professor of Theology
Northwest Nazarene College, Nampa, Idaho

Christian Commitment and the Devotional Life

It is said that St. Augustine, who was an active pastor as well as a theologian and prolific writer, often influenced his hearers by his asides or parenthetical remarks quite as much as by his main arguments. Something of the sort may also be said of Dr. H. Orton Wiley and his lectures on theology. His students have often learned a great deal from the "by-products" of his classes. One such insight the present writer gained was the relationship between growth in spiritual understanding on the one hand and the development of deep and strong religious affection on the other. One's affection or love for God is like a flame requiring fuel in order to continue burning. At first the fire burns up brightly, but it tends to diminish and go out unless it is fed with the fuel of the truth as it is in Jesus Christ. Christian commitment thus calls for and is strengthened by the devotional life.

As Jesus walked incognito with certain disciples en route to Emmaus, on the day of the Resurrection, He explained the Old Testament scriptures and showed how the Christ must suffer. Later, when their eyes were opened, they recalled, "Did not our heart burn within us, while he talked with us by the way, and *while he opened to us the scriptures?*" (Luke 24:32) There you have it—deep and strong religious affection blazing up with the fuel of Christian understanding and insight.

A wholesome devotional life—embracing prayer and meditation, the reading of the Bible and other enriching religious literature—is probably the most indispensable factor in gaining those insights into our Christian faith which will fire anew the flame

of our love and deepen our Christian commitment.

It is interesting to see how the word *devotions* has come to stand for prayer, meditation, and Bible reading. Devotion means ardent affection, zealous attachment. It is the state or quality of one who is devoted; and devote means to set apart for a particular use or end. A devoted Christian is committed, consecrated, dedicated to the God and Father of our Lord Jesus Christ. It follows that to cultivate the presence of God in prayer and to nourish one's soul upon "the sincere milk of the word" (I Peter 2:2) are natural expressions of the religious life of *devoted* Christians, and rightly called *devotions*. In this sense, devotion is the inevitable expression of the committed life.

Have you ever awakened early in the morning with a cry in your heart something like the Psalmist's: "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Psalms 63:1)? Such an unutterable hunger can be satisfied only by turning to prayer and the Word for the Bread of Heaven and the Water of Life.

The converse of this is also true, however: the practice of the devotional life will strengthen one's Christian commitment. When one becomes a Christian, he makes a certain commitment to God, but experience shows that this must be strengthened or it will waver and fail. Our commitment is enormously invigorated by the consecration called for and resulting from the experience of entire sanctification. But here also the commitment *consciously* made must be deepened and broadened,

strengthened and empowered in the very structure of one's inner being (cf. Ephesians 3:14-20). It must become increasingly real, rather than theoretical—existential, if you please. Christian commitment not only finds expression in the devotional life; it also becomes stronger thereby.

We are therefore urged to "grow in grace, and in the *knowledge* of our Lord and Saviour Jesus Christ" (II Peter 3:18). When our Lord gave the warm invitation of Matthew 11:28-30, He invited all to *learn* of Him. Time and again Paul pleaded with his converts to increase in their knowledge

of Christ and the Christian way (cf. Ephesians 1:17; Philippians 1:9). Especially compelling is our Lord's promise that, when the Spirit comes, He will be a Teacher, guiding us into truth, taking the things of Christ and showing them unto us (John 16:13-15).

This interaction—our Christian commitment finding expression in the devotional life, and the devotional life strengthening our Christian commitment—is certain to result in the development of robust Christians who can live in *this day more* than conquerors through Him who loved us!

Devotion:

Protection Against Backsliding



By EUGENE STOWE
Pastor, College Church, Nampa, Idaho

J. Edgar Hoover has been the director of the Federal Bureau of Investigation (better known as the FBI) for thirty-five years. He speaks with authority on the matter of national security. In a recent article on communism he wrote these words:

"The Communist is indoctrinated in an ideology—Marxism-Leninism. He is taught in Party indoctrination schools, he is forced to read the Party press, he is compelled to listen to Party policy. Never does a member finish going to school. Even if he is a tested veteran, he must continue to secure Party training. *The Communists live in perpetual fear that a member may 'backslide,'* or in Party language, become a 'traitor'—that is, his enthusiasm for communism might wane."

THE PROBLEM OF BACKSLIDING

While Christians do not live in perpetual fear of backsliding, we do recognize that there is always the possibility of letting enthusiasm for Christianity wane. Worse still, one may slide so far back that he loses both his Saviour and his soul. There is no scriptural basis for belief in so-called "eternal security." The same sovereign power of choice which enables one to accept Christ as his Salvation may also be employed to choose to follow the Master no longer.

This decision is seldom made suddenly. Rather it usually comes as the result of a gradual process of spiritual slippage. Much of the time, carelessness in devotional practices is one of the first

contributing factors in this backsliding. In one of the pastorates which the writer served, a questionnaire was distributed to the Hi-N.Y. group to secure information on spiritual problems. One of the questions was, "If you have ever lost your Christian experience, which of the following was mainly responsible?" Then were listed a number of popular social sins such as the movies, dancing, smoking, etc. At the bottom of the list was the designation "lack of private devotions." Ninety-eight per cent of these teen-agers admitted that their spiritual downfall came mainly as a result of a letdown in their devotional life. Such a survey of adults would very likely reveal the same results.

THE MATTER OF RESISTANCE

There is a close parallel between physical and spiritual problems and their prevention. Medical science has conclusively proved that the best safeguard against disease, from the common cold on up to the more serious maladies, is the high vitality of good general health. The germs of many diseases are present in one's body almost continuously. Whether they succeed in confining an individual to the sickroom or are combated and counteracted depends upon that individual's power of resistance. And what determines resistance? Such things as proper nourishment, sufficient rest, good habits of hygiene, and appropriate exercise. Many days of sickness as well as doctor and drug bills can be saved by attention to these "resistance builders."

The same principle applies in maintaining spiritual health. Sin's "germs" are ever present with the Christian in the form of temptation, wicked men, and evil practices which surround us. Truly, "the world is ever with us." To counteract and conquer these debilitating influences one must maintain a high spiritual vitality and resistance. Otherwise he will fall prey to them and become sick in soul. This type of illness can eventuate in the most serious calamity of all—spiritual death!

THE ANSWER

What is the best preventive measure against backsliding? Listen again to Mr. Hoover: "We must be willing to devote the same amount of time and devotion to our beliefs, to reading the

Bible, to working for Christian values, as the Communists do for their institutions."

This makes sense. Christian vitality cannot be maintained by wishful thinking. Even as a robust body is the result of correct physical nourishment, so a strong soul will be produced and perpetuated by a proper spiritual diet. The devotional reading of the Scriptures and the practice of prayer will build "muscle tone" which will enable one to "fight the good fight of faith, [and] lay hold on eternal life" (I Timothy 6:12). Through these spiritual exercises the Christian finds himself possessed of a resistance which will repel the overtures of the world, the flesh, and the devil.

Daily devotions thus become our strength and shield—the strongest protection against backsliding.

Training in Trinidad

By A. F. HARPER

Editor in Chief, Church School Periodicals

Our smooth-flying, four-motored Viscount plane is winging its way to Barbados this morning, and Trinidad is behind me. We had five wonderful days together in this tropical island off the northern coast of South America. Sixty-five miles long and forty-eight miles wide, Trinidad has a population of nearly one million. A thriving oil industry,

Lelan Rogers, came to the field. In the past fifteen years there has been splendid progress. We now have fifty-one Sunday schools, preaching points, or organized churches. Number fifty-two is to be organized on the nearby island of Tobago July 5. For this project the native church of Trinidad has pledged \$1,400.



Nazarene Training College

sugar plantations, and diversified tropical agriculture give a balanced financial base for the country's economy. I sensed a wholesomely strong urge toward self-government, reflected by the fact that Trinidad has been chosen as the capital for the new Federation of the West Indies.

Nazarene work was started here when Rev. J. I. Hill, missionary to Barbados, preached on the island for a few months in 1926. For many years a native Trinidadian, Rev. Miss Carlotta Graham, conserved this early beginning. She is still active as pastor of the church at Tunapuna. In 1944 when Trinidad was designated as a foreign mission district a resident missionary couple, Rev. and Mrs.

In the morning service last Sunday (June 21) I preached to nearly three hundred in the St. James Church in Port of Spain. I was impressed by the fact that almost every Sunday school child remained for the preaching service. The children sat in class groups with their teachers and gave excellent attention throughout the service. Pastor Hugh McKenzie, a converted Port of Spain policeman and graduate of our training college, tells me that this is their usual practice. I wish we could transplant this Trinidadian custom to the United States!

Monday our touring party drove to Point Fortin at the southern tip of the island for our first zone rally. We had a workshop from four to six and an evening rally from seven to nine. Rev. and Mrs. Ralph Cook are the resident missionaries in the south. It was a pleasure to see Franklin Cook and his wife (Maylou Williamson Cook), who were visiting Franklin's parents.

Our workshop team was composed of District Superintendent Wesley Harmon; Mrs. Marjorie St. Hill, district church school chairman; Miss Ruth Saxon, missionary adviser for church schools work; and Missionary Russell Brunt. Tuesday afternoon and evening we were on the eastern zone with Pastor Emrique Hope at Somaru. Wednesday



News in Picture



REV. H. HARVEY HENDERSHOT (left), superintendent of the West Virginia District, receiving letters of transfer of thirteen adult members from Rev. Carl W. Gray, Jr. (right), pastor of Wheeling First Church, officially completing the organization ceremonies of the Elm Grove Church of the Nazarene in the Wheeling area, on Sunday, June 7. In the center is pictured Evangelist W. A. Peck, who conducted a ten-day home mission campaign which concluded with the organization of this new church.

we held our workshop for the northern zone at St. James church in Port of Spain.

One of the key factors in our Trinidad field is Nazarene Training College under the leadership of Principal Herbert Ratcliff. The college is beautifully situated on a thirty-seven-acre farm and campus in Santa Cruz valley seven miles from Port of Spain. A student body of about thirty-five young people are in training for the ministry or other forms of Christian work in our English-speaking Caribbean fields—British Guiana, Trinidad, and Barbados. It was a joy to speak in three morning chapel services at the college. On Wednesday and Thursday the entire student body and staff attended the workshops and convention in Port of Spain.

The climax of the week came Thursday when we met for an all-day district church schools convention in St. James Church. In the reports I heard Pastor John Lal tell of having Decision Sunday services once a quarter in which they had helped children to find Christ. Miss Mahala Clarke reported a special Bible memory project at Gasparillo in which they gave out hundreds of Bible portions. Valentine Shepherd, N.T.C. student, reported that they had reached 4 new families at the Petite Valley church. Dennis Headley told of 237 Sunday school calls made at St. Joseph's Road. Interspersed with the reports were papers dealing with various phases of Sunday school work, and some effective demonstrations of teaching methods.

I left Trinidad this morning confident for the future of our work there. The Trinidad Nazarenes

are on the move. The weekly Sunday school attendance is now about eighteen hundred. The people have a mind to work. The college is doing a careful job of training tomorrow's workers. The district leaders are giving attention to strengthening local churches. I praise God for training in Trinidad, and for the privilege of seeing it and encouraging it a little bit during these past days.

THE HARVEST

By MRS. W. M. FRANKLIN

*I watched as I passed the meadows,
And the fields of new-mown hay,
The harvesttime change of colors;
And I bowed my head to pray.
For it made me think of the scripture,
The harvest is ready to glean—
The harvest of souls about you,
And souls in the distance unseen.*

*I prayed, "Lord, make me a reaper:
The seed has so long been sown.
The sun and rain from heaven
Gave life for a harvest, full-grown.
Let me gather the sheaves in the reaping;
Let me garner the well-ripened grain;
Let me bring the fruits of my labors
To the Master, who'll soon come again."*

INFLUENCE OF A TRUE CHRISTIAN

By **A. S. LONDON**

Sunday School Evangelist, Oklahoma City, Oklahoma

We read in the Old Testament of a man who had been high up on the mountain. He had been moving on a high level of thought and feeling. God had spoken to him face to face. When he came down from the mountain, his face shone so brightly that the people could scarcely look at him. The radiance of the face of this man frightened those who looked upon him. "And Moses wist not that . . . his face shone."

THE POWER OF UNCONSCIOUS INFLUENCE

Moses did not know that his face shone. It was the radiance of a life yielded utterly to the will of God; he had lost all thought of self in doing His work. The greatest form of influence is inevitable.

It is not so much what you *say*; it is not so much what you *do*—it is what you *are* that tells the story. It is what you are when no one is looking. It is an atmosphere that you carry with you which registers its impress upon others for good or ill. It is a form of energy as silent as gravitation. It is a powerful force to the pulling down of the strongholds of evil. It cannot be taught in a school nor purchased with money. It is right where the individual is, and nowhere else can it be discovered.

A NEW TESTAMENT EXAMPLE

There was a man called Peter who had what I am talking about. He was known as an upright, downright, sure-enough Christian gentleman, doing good deeds and saying kind words. The influence of this man was so great that the people thought there was a miraculous quality about his life. They brought sick people into the streets, that at least Peter's shadow might fall on them as he passed by. They believed in him, loved him, and felt that there was a redemptive power that would reach the sufferers through his shadow.

Peter did not know about this powerful influence. It was an unconscious power in his life. There was no strut or pride about him that caused people to carry the sick and lay them along his path.

It is the unconsciousness of a life that loses all thought of self in the service it seeks to render which gives it a lifting, dynamic force unawares. People are warmed or chilled, lifted or depressed by what you are. You are always wielding this unconscious influence whether you will or not. Whether people are hurt or helped is determined

by what you are. There are those who by being what they are cause others to be narrow and mean, selfish and little. They tip the scales toward a less worthy way of life.

DO YOU INSPIRE OR DEPRESS?

Does your life breathe an atmosphere of ill will? Is it gross, sordid, material, devoid of aspiration and inspiration? Do you lift by trust, and kindness, Christlikeness, and a holy reverence? Do you inspire people by what you really are? Do you lift those with whom you come in contact? We give out exactly what we are.

Within My Heart

By **PEARL BURNSIDE MCKINNEY**

*Christ calmed a storm, and spoke a "Peace be still";
The winds and waves, submissive to His will,
Became a calm, His purpose to fulfill;
I know! it happened in my heart.*

*Christ cleansed a temple of defiling dross,
That it might bear the symbol of His cross;
He gave a glow, more real than outward gloss—
I know! it happened in my heart.*

*Christ called a servant to go forth and reap,
Both in the heights and in the valleys deep;
His precious presence giveth grace to keep.
I know! it's real within my heart.*

Jesus was one day passing down a crowded street. There was a poor woman who had been sick for twelve years. She thought if she could only touch His garment she would be made well. Her touch was a touch of faith, and she was made whole.

When the Master was eating the Last Supper with His disciples, He said to them, "I have given you something." It was not money, or prestige, or any kind of material things.

Jesus said, "I have given you an example, that ye should do as I have done." He translated the Christian religion into terms of life. He went about doing good.

Jesus said, "Let your light so shine."
Just let it!

ACCEPTING MINIMUMS FOR MAXIMUMS

These ought ye to have done, and not to leave the other undone (Matthew 23:23). These Pharisees were guilty of the same thing that plagues us many times—accepting minimums for maximums. It is easy to do. Now Jesus did not condemn them for faithfully paying their tithe. He said, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23).

They are taking one of the least of spiritual expressions and making it the most. They were standing on the lowest rung of the ladder but were lifting their heads proudly as if on the top. They had just a bare flicker of spiritual flame but were holding it aloft as though it were a glowing torch. They mistakenly saw themselves, not as the spiritual pygmies they were, but as giants for the Lord. So Jesus was trying to cut them down to size. He was trying to show them that what they were doing was okay, but it was so little.

We may be guilty of the same error. How easy it is for us to be satisfied with a minimum amount of spiritual life and activity! If we attend the services with a good deal of regularity and put our tithing envelope in each Sunday morning, we have a tendency to place ourselves high in the category of

spiritual attainment. With a mixture of pride and embarrassment we ask, "What else can you expect a church member to do?" What else? What about fasting and prayer? What about sacrificial giving? What about witnessing for Christ? What about visitation for the church? And what about actually winning a soul to Christ?

"The cause of Christ needs more dedicated mothers—mothers whose first interest is to pray, plan, and train sons and daughters to become liberators of souls from the clutches of the enemy."—BARBARA E. FLEMMING.

Perhaps this is what Paul had in mind when he wrote to the Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1-2).—L. GUY NEES, *Pastor, First Church, Los Angeles, California.*



By LESLIE PARROTT

● A frequent critic of Southern Baptist procedures, Rev. James Bulman of East Spencer, North Carolina, leveled a new charge during the group's annual meeting recently in Louisville, Kentucky. He said he had "what I consider clear and conclusive evidence" that the one-hundred-year-old Southern Baptist Theological Seminary is teaching that Christ's virgin birth and resurrection may be looked upon as myths. This view, which is a contradiction of Southern Baptist doctrine, is denied by Dr. Duke McCall, president of the institution. Long a center of controversy, the seminary is the oldest in the denomination.

● In Washington, D.C., a congressional committee heard five Asian church leaders testify that Red China and

North Korea are using torture and atrocities to wipe out Christianity. The five, all of whom fled the Communists, painted a gruesome picture of murder, dismemberment, water torture, and wholesale killing by the Communists, all reminiscent of the days of Roman persecution under Nero.

● In the Calumet City-Gary area a "prayer crusade for peace in the steel industry" got under way recently. According to the *Chicago Daily News*, fifty thousand people are involved in the prayer crusade.

● Dr. Frank Scribner, seventy years old and a clergyman for forty years, has made a long study of the retirement problems of ministers, and states them: the need for a spare-time job to aug-

ment retirement income, the delicate position of a past leader in relation to his own former congregation or even to another congregation, and the problem of moving from church-owned parsonages to new homes, particularly if a loan for purchase is necessary.

● The fifty-ninth annual convention of Rabbinical Assembly of America, meeting at Kiamesha Lake, New York, was recently told of a desperate shortage of conservative Jewish rabbis both in the United States and abroad. The shortage is most acute in areas remote from large cities. The shortage is due, according to the report in the convention, to the reluctance of young rabbis, to go to places where religious educational facilities for their children are scarce.

● Rev. Oliver G. Wilson, age sixty-seven, of Marion, Indiana, died Sunday, June 28, of a heart attack shortly before his installation as a general superintendent of the Wesleyan Methodist Church of America. He had been editor of the *Wesleyan Methodist*, the church's official publication, for twelve years.



EDITORIALS.....

Semi-special Issue—

Devotion and Growth

As we present another semi-special issue of the *Herald of Holiness*, we are indebted to General Superintendent Young for sponsoring it. He suggested the general theme and the topics for the five articles published in connection with it. Also the front page, from Dr. Young's pen, emphasizes the general theme, "Devotion and Growth." In these and other ways he has helped with this issue. I thank you, Dr. Young, for your valuable assistance. In addition I extend a hearty thank-you to those who wrote the special articles.

"Jesus, the Very Thought of Thee"

This hymn was written by Bernard of Clairvaux, and translated from the Latin by Rev. Edward Caswall. The original rendering by Mr. Caswall has fifty stanzas; only four of these stanzas appear in our hymnal, under the title "Jesus, the Very Thought of Thee." It is a hymn of adoration, one of the greatest ever written. Bernard was able to express unusual heights and depths of emotion in these words because he was a Christian mystic of the highest order. He felt deeply and then poured his feelings into a mold of meaningful words. The first of the four stanzas reads thus:

*Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.*

The very thought of Jesus moved Bernard's soul and filled his breast with sweetness. But he did not stop here. This might almost be said to be a "valley" experience compared with what follows in the last part of this stanza—

*But sweeter far Thy face to see,
And in Thy presence rest.*

In these words Bernard scales one of the highest pinnacles of Christian appreciation possible to a finite mind. Here we have adoration at its best. A great soul, sitting at the feet of Jesus, was lifted out of himself as he beheld, face to face, the unspeakable Gift.

Today most of us live in Martha's world, but Bernard lived in Mary's world. He chose the "better part"; he sat at the feet of Jesus. He gave himself over to the mighty, infilling presence of the Divine One, and he had experiences that few of us have now. As we meditate on this first stanza, we think of John the Revelator when he said, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:10-18).

Bernard was not far behind the Apostle John in the significant experiences that he had, some of which are described in this hymn "Jesus, the

Very Thought of Thee." The second stanza, if possible, lifts us still higher. Listen to its words:

*No voice can sing, no heart can frame,
Nor can the mem'ry find*

By *Stephen S. White*

*A sweeter song than Thy blest name,
O Saviour of mankind!*

Bernard's heart burned within him as he continued to voice his glorious vision of Jesus Christ. This name for him was above every name. It stood, as it always does in the Bible, for the Person to whom it belonged. When he said, "Thy blest name," he meant his blest Christ, His holy personality. "Saviour of mankind!" was for him unfathomable, without limits—in length, breadth, or depth. Bernard cried to all of us, "Sing on, sing on; frame on, frame on, heart of man, pierce the depth of memory, Man, and still you'll be unable to sound the depths of the wonder and glory of the Personality of the 'Saviour of mankind.'"

This stanza brings to mind the well-known hymn "Take the Name of Jesus with You," or, in other words, Take Jesus with you, for He can have meaning for your life such as no one else can ever have. Jesus, blessed Jesus, Thou art the holiest of all, and without Thee and Thy blessing, life would be hopeless. From this we are led to stanza three—

*O Hope of ev'ry contrite heart,
(every sincerely penitent heart)
O Joy of all the meek,*

This suggests Jesus' beatitude, "Blessed are the meek: for they shall inherit the earth" (Matthew 5:5). Penitence opens the way to this Jesus. Jesus is the Hope of every contrite heart, while meekness and humility keep the door of life and companionship with Jesus open.

*O Hope of ev'ry contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!*

The last two lines of this stanza turn my mind to the Good Samaritan! The priest and the Levite had passed the man by who had been robbed and wounded and left to die. But the Good Samaritan, who represents the Spirit of Christ, took care of the needs of the unfortunate man. "To those who fall, how kind Thou art!" Jesus said, "Suffer the little children to come unto me, and forbid them

not: for of such is the kingdom of God" (Mark 10:14). Christ is always ready to lend a helping hand to the fallen, the sinful, the backslidden, the defenseless. Then the writer goes further in the next line, "How good to those who seek!" It was Jesus who said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). Jesus never turns a seeking soul away. He is the infinite and everlasting Friend to the man who truly reaches out for Him.

Then, as the climax to all that is found in this hymn, the writer says:

*Jesus, our only joy be Thou,
As Thou our prize wilt be;
Jesus, be Thou our glory now,
And thro' eternity.*

He calls on Jesus to be his "only joy," to be his most valuable Possession, above wealth, fame, money—above everything that this world holds valuable. Every earthly joy fades away when compared with the Man of Galilee. "Jesus, be Thou our glory now"—be the Revelation of God to us and help us to be the revelation of Thy Spirit to the world. Not only let this be so now, in time, but all "thro' eternity." What Bernard wants above everything else is to glorify God here and hereafter. That stands at the center of everything; his universe revolves around this one hope, one desire, one longing, one delight!

*Jesus, our only joy be Thou,
As Thou our prize wilt be;
Jesus, be Thou our glory now,
And thro' eternity.*

As I studied this hymn, I thought of Psalm 24. With it I conclude:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah."

ROY F. SMEE, Secretary

A New Wrinkle

The General Church Loan Fund has just received a substantial boost. We have \$100,000 more in our fund than we did a few weeks ago. It all came about by a proposal of Rev. and Mrs. F. H. Bugh that they donate \$100,000 to the fund and that interest be paid to them while they live. After that the interest is to be used in assisting overseas missions. The \$100,000 is to be a permanent trust and will be perpetually loaned through our General Church Loan Fund program.

if not withdrawn before the death of the depositor. Write us about it.

Church Building Problems

Every week we answer letters from pastors and church building committees, inquiring about some aspect of a new church building program. These letters are answered by our staff personally, and articles and books relating to the specific problems are sent to give further detailed information. Many of the questions are common to other churches and will be printed in our column

by a skilled builder. They provide the small congregation an attractive building for its first structure, when its funds are limited.

It is very difficult these days to build any kind of church structure for \$10,000; yet it is being done by sacrificing congregations through careful planning. Some of the plans available are designed with the purpose of providing a simple, yet attractive, church building that can be built, with the aid of donated labor, for \$10,000 to \$15,000.

We plan to build a parsonage on a lot adjoining the church. We would like something to show our membership that a parsonage is not just another house—that there is need for extra rooms.

In planning a parsonage, a congregation should remember that they are building a home for their minister that is to provide for the home life of his family. At the same time the pastor has many visitors to his home, often unexpected. Circulation (movement of people from one room to another) should be planned so the living room is not a hallway between the entrance and other parts of the house. There must be some room the minister's family can live in comfortably, scattering toys, books, and even coats and jackets. Since the living room must be ready at all times to receive visitors, a family room is a necessity. It will be the most appreciated room of the parsonage. If the parsonage is located next to the church and there is an adequate study, easily heated or cooled, in the church, the parsonage may be built without a study. Otherwise there should be a study with a closet and at least two walls of bookcases, with an outside entrance or an entrance off the entry hall. Although most churches provide hotel rooms for their evangelists, ministers do have to keep some friends overnight, and an extra bedroom with separate bath is very useful.

The pastor's wife carries many church responsibilities in addition to her normal duties as wife and mother. The parsonage kitchen and utility spaces should be planned to make her work as light as possible. Adequate cupboard space is essential and an automatic dishwasher will help her greatly. The church should provide modern, automatic kitchen range and refrigerator.

These are a few important considerations in planning a parsonage. Books on church parsonages in our lending library will give additional details.

What are our chances of getting a building loan from the Division of Church Extension?

Our loan funds are constantly increasing. Four years ago we had \$250,000 for building loans. Now we have over \$1,000,000. There are two funds, providing short-term loans (one year) and loans amortized over a period of ten



Dr. Roy Smee (left) and Dr. John Stockton (right) discuss with Rev. and Mrs. F. H. Bugh at Kansas City's Municipal Airport the plans for a trust fund in the General Church Loan Fund.

We thank God for this benevolent and sacrificial contribution and pray that the Bughs will have continued good health. This money represents a lifetime of saving and frugality. Their eternal rewards will be multiplied because of these funds, as the means by which new churches can be built at home, and missionary work advanced abroad. Many will come up at that day and call them blessed.

There are doubtless other faithful Nazarenes and friends of the church who will like to arrange some such plan whereby they may be assured that after they are gone their money may become a perpetual means by which churches may be built and people in other lands may receive the gospel. We will be glad to discuss the matter with anyone. This may be effected through a trust agreement, an annuity, or by a special form of the note used for savings deposits in the General Church Loan Fund, providing that the deposit will become a permanent part of the fund

from time to time. You are invited to send your church building problems to the Division of Church Extension, Box 6076, Kansas City 10, Missouri.

We were told you could furnish us a set of blueprints for a church building. We want to build all on the ground floor, with no basement, at a cost of approximately \$10,000.

We have compiled suggested plans for small home mission church buildings and first units. Some of these have been submitted by architects at our request and others we have had designed as a part of our architectural research. The plans are not complete working drawings, for every church building needs particular planning to meet its particular space needs, lot size, future probable growth, architecture of the surrounding buildings, climate, and soil conditions. These plans furnish helpful suggestions from which the final plans may be prepared. In some instances they meet the need sufficiently that they may be used in their present form

years. The General Board has set up specific policies for the granting of loans. Since the first of this year we have been literally deluged with applications. We now have over \$200,000

in approved applications and estimate it will take six months to satisfy these. If you can possibly get a loan from a local bank or lending agency, by all means do so.



by BERTHA MUNRO

What Doest Thou Here?

Monday:

"What doest thou here, Elijah?" A mood of self-pity and "aloneness" is a danger spot. God asks the question to bring Elijah to his senses before discouragement is joined by doubt, its twin. "What doest thou here?" A nap,

a snack, a word from the Lord, and a fresh start. Remember the seven thousand, some who are praying for you, some who need your message, some who are only waiting your lead to give them courage. (I Kings 19:4-18.)

Tuesday:

"What doest thou here," Job? Through desperate confusion and anguished questioning of life's bitter injustices God's voice reaches the ash heap, to reveal, not His reasons, but himself. Then quiet in the eye of the storm; reverent, positive acceptance of the will of God. (Job 38:1-3; 40:7-8; 42:1-2, 5.)

Wednesday:

"What does thou here," Jonah? Running away from a call of God, Jonah hears the question in a very uncomfortable spot. You can't side-step His will and come out right; your planning will go crisscross. Your choice is likely to

be a misfit; His, never. (Jonah 1:1-10; 15-17; 3:1-2.)

Thursday:

"What doest thou here?" Jacob is summoned out of his own busy schemes for his crisis. Meeting a wronged brother with the same old supplanter's heart will foul up the situation again. When your attitude is changed, God can handle your problem. In any case, "moving men through God by prayer" is most effective. A meeting with Him clears the air. (Genesis 32:6-8, 13-30.)

Friday:

"What doest thou here?" Moses has stayed long enough at the back side of the desert, "preparing." Now a briefing for immediate action. You never will feel capable. You tried too early, and failed; but you can wait too long and settle down to satisfied passivity. God may be trying now to get your ear. (Exodus 3:1-2.)

Saturday:

"What doest thou here?" The prodigal heard it from the pigpen. Willfulness always gets you there; it is a risk in which you always lose. But even there, listen for the question. It is the voice of love.

Peter heard it in the crowing of the

Servicemen's Corner



A CHAPLAIN'S PERSONAL REPORT AND TESTIMONY—"To the Florida District Assembly: I would like to report a victorious year. The presence of God has never been more personal and real in all of my ministry.

"As I review the year's work, many things clamor for expression. With the numerous routine military duties are many hours of personal counseling with the personnel of my command. What a joy beyond expression to see lives transformed! And God has granted many such victories this year. It has been a continuing challenge to give the gospel of our Lord to men. I have not always seen the visible results that I would like to have seen, but it has been a time of sowing God's Word in the needy hearts; only God knows what the harvest will be.

"What a thrill it has been to see the Church of the Nazarene planted here in West Germany! God has done wonders, through Rev. and Mrs. Gerald Johnson, in laying a wonderful foundation for our church. It is our prayer that God may meet with you in every session of the assembly, and through His presence inspire the district to its greatest year."—CHAPLAIN (CAPTAIN) WILLIAM A. MARTIN.

FROM A NAVAL CHAPLAIN—"I am closing out my fourteenth year of active duty as a navy chaplain. I am happy to be able to represent our church. I am convinced that peacetime military service is about as challenging to the chaplain as wartime service. Peacetime military service is fraught with temptations and hardships for the soldier or sailor or airman which, though of a different sort, are nonetheless equally seductive and demoralizing. Loneliness is just as real in peacetime as in wartime.

"When we consider many other countries and the lack of provision for a spiritual leadership of an official nature within their armed forces, I am thrilled with the opportunity afforded our chaplains to represent Jesus Christ within the military framework.

"When you remember our missionaries in your prayers, please remember the clergymen in uniform who are your missionaries to our men and women in the armed forces."—LCDR REGINALD A. BERRY, U.S. Navy, to his District Assembly, Nevada-Utah District.

NAZARENE SERVICEMEN'S COMMISSION
Ponder W. Gilliland DIRECTOR

cock. Disloyal, overpowered by temptation, betrayed by carnality—still, "What doest thou here? If you love Me, there is forgiveness. And ahead is a cleansing Pentecost—even for you." (Luke 15:11-20; 22:54-62.)

Sunday:

"What doest thou here?" Samson heard the question, grinding at the

Philistines' mill. He had heard it before in the moment of self-indulgence, but had not heeded, and had thrown away his life. Or so it seemed. But again, older, sadder, wiser—God's second chance. Listen to His question of you: "What doest thou here?" The miracle of restored years—even now, even you. (Judges 16:21-30; Joel 2:25a.)



Foreign Missions

New Mission Field Slides Ready

New slide sets have been prepared for the use of local churches:

- Africa 1: Survey of Entire Field
- Africa 2: Swaziland
- Africa 3: Transvaal, Mine Compounds, Nyasaland

Alabaster
Children's Slides on Africa

The Children's Slide Set on Africa rents for \$1.00. The full-size adult sets rent for \$2.00.

Write to the Department of Foreign Missions, 6401 The Paseo, Kansas City 10, Missouri, for a complete list of slide sets available on our mission fields, and place your order for any of these new sets. Be sure to state exact date of showing desired, and order well in advance. Many of these sets are booked up a month or two in advance.

Prayer Request

Please pray for special revival services at the Georgetown Church of the Nazarene, August 26 through September 3, in Georgetown, British Guiana. DAVID BROWNING, *Missionary Superintendent*.

Missionaries III

Mrs. Clifford Church, Portuguese East Africa, has recently undergone serious surgery. Reports are that she is recovering well.

Five-year-old Alison Salmons, daughter of our missionaries Rev. Norman Salmons at Tete, Portuguese East Africa, has just had her tonsils out.

Both of these good folk would appreciate the prayers of God's people for their rapid recovery.

Continue to pray for Danny York, now on the long road to recovery following his severe bout with polio. Last reports indicated that he could move one hand at the wrist, and the fingers of the other hand; and that there was slight twitching in his toes, indicating that there was some life there.

Continue also to remember Judy Flinkner, recuperating from severe internal injuries received when she was hit by an auto. The missionary parents of

REMISS REHFELDT, Secretary

these children will appreciate your standing by with them in prayer.

Rev. and Mrs. Leonard F. York, home in the States because of the illness of Danny York, their five-year-old son, can be addressed as follows:

Rev. and Mrs. Leonard F. York
c/o Variety Children's Hospital
Miami, Florida

Battling with the Crocodiles

By MRS. W. E. ESSELSTYN, *Africa*

Crocodiles have been on the rampage in the rivers of the lowveld this summer, and two of their victims have been in our hospitals.

In the Black Umbuluzi River of Swaziland, near where little Busisiwe had her leg bitten off three years ago, a heathen man was attacked as he was crossing the river just a few weeks ago. The crocodile first seized his arm, but let him go as the man tried to fight the beast off with his spear. As he got into shallow water on the edge of a sand bar near the shore, the crocodile practically stood on its tail before him, and as it came down its teeth raked his flesh deeply, partly disemboweling him. He struggled with it, thrusting with his spear, and finally it gave up the fight and swam away, just as the man collapsed on the sand. A lad found him there with his abdomen torn open and bowels protruding. Help was called and he was taken to our hospital in Bremersdorp, where he is slowly recovering.

At about the same time, up in the Olifants River of the Eastern Transvaal, another heathen man started to swim across the swollen river to buy much-needed food for his family from the store across the river. Part way across he was terrified to see a crocodile thrust its head up out of the water near him. He turned to escape but the crocodile seized his arm. Then it let go, and as he swam with all his strength for shore, it swam behind him and seized his shoulder. Again it let go, swam around in front of him, and to his horror he felt its mouth closing over his head with such pressure that he thought his head would burst.

With one last, almost superhuman effort, he thrust his uninjured hand and arm through the side of its open mouth and deep into its throat and seized its tongue. This was too much for the crocodile. It opened its mouth and let him go. Friends dragged him from the water more dead than alive and hurried him the many miles through the bush country to our hospital at Acornhoek, where he too is making a good recovery.

Both of these men are hearing the gospel preached as they are in the hospital, and their friends and relatives are hearing it as well. We feel sure that several souls will be led to God through these near tragedies.

The Sunday School Lesson

MENDELL TAYLOR



Topic for August 16:

God's Steadfast Love (Lamentations)

SCRIPTURE: Lamentations 1-5 (Printed: Lamentations 3:22-26, 31-40)

GOLDEN TEXT: *It is of the Lord's mercies that we are not consumed, because his compassions fail not* (Lamentations 3:22).

Lamentations is a collection of laments composed about the time of the destruction of Jerusalem by the Babylonians in 586 B.C. These expressions of sorrow are presented against a backdrop of God's abiding love. The tragic laments point up the fact of God's concern for the moral redemption of the nation. The following characteristics of the Lord are mirrored through the scripture under consideration:

The compassion of the Lord: The key phrase in this connection is, "His compassions fail not." Though circumstances may change and people may shift in their attitudes, the mercies of the Lord are not consumed. He maintains the same relationship to us regardless of the changing times. He possesses such a bountiful supply of compassion that whatever amount He bestows does not decrease the available supply, and for Him to withhold His compassion would not enlarge the supply. The unlimited bountifulness of His compassion assures us that it is impossible to overdraw this account. He giveth, and giveth, and giveth His compassion without reservation.

the Question box

Conducted

by STEPHEN S. WHITE, Editor

The creativity of the Lord: The key phrase in this connection is, "They are new every morning." Each day brings new signs, new symbols, new manifestations of His faithfulness. The Lord is the Author of variety. Of the 2,500,000,000 people in the world, no two of them have fingerprints exactly alike. No two grains of sand on a desert are exactly alike. No two snowflakes in a blizzard are identical in structure. The creativity of the Lord is manifested in every phase of life. He adds something fresh and different to each day. His originality and variety of technique keep life fascinating and interesting.

The considerateness of the Lord: The key phrase in this connection is: "The Lord is good unto them that wait for him, to the soul that seeketh him." He will never ignore our petitions; nor overlook our needs. When we come into His presence, He never acts as if He is so busy that He cannot spare the time to be with us. He never gives us the impression that we are wearing out our welcome by our oft coming. He never seems in a hurry to have us leave his throne because He has so many other things in the universe to look after. He is anxious for us to come to Him any time, anywhere, about anything. His greatest disappointment is caused by our failure to "wait for him."

The chastisement of the Lord: The key phrase in this connection is: "For he doth not afflict willingly nor grieve the children of men." The Lord is going to make our lives hard enough to bring out the heroic in them. He does not propose to raise us with silver spoons in our mouths. He wants us to develop some stamina which will enable us to endure hardness as good soldiers. He does not afflict us just for the sake of the affliction, but He always has a purpose connected with our chastisement. The road to greatness is never easy. We can coast downhill, but we must put out effort to climb uphill. The providences of the Lord are designed with us in mind. He sees ahead and knows how to prepare us for the experiences of tomorrow. When He makes it hard for us, He has something in mind that will make our lives better and fuller.

The consistency of the Lord: The key phrase in this connection is: "Out of the mouth of the most High proceedeth not evil and good." He does not play both sides at once. He sets up clear-cut boundaries between good and evil and refuses to blend one with the other. His yea is "Yea!" His nay is "Nay!" He abhors compromise. He condemns mixing good and evil and never tries to put a little of both in each.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

A question concerning our "Manual's" provision for probationary membership presented itself in Sunday school class recently. One person said that he did not believe we had Bible for it. While I realize that there is no specific chapter and verse prescribing such a procedure, it would appear to me that our whole organizational structure and also our general and special rules would be threatened if we demanded chapter and verse for every rule. I am clear in my own reasoning as to why we have our rules, but I would like to see a discussion in the "Question Box" of our thinking as a church in this matter.

First, we must remember that probationary membership is strictly optional. The *Manual* says: "Any local church may, through its church board, establish a system of probationary membership; but probationers must not be counted as church members" (par. 46, page 54). Probationary membership is used very little, if any, in the United States today. It is used, however, on most, if not all, foreign mission fields. This is due to the fact that our converts there have not had the background of Christian teaching which they have had in other sections of our church. Second, we must remember that this rule as to probationary membership comes under the general head of church government or polity, and does not stand in the same relation to right and wrong as the general and special rules. The latter are ethical in character, and their significance lies largely in their relationship to right and wrong. The episcopal form of church government is not ethically more right or wrong than the congregational type.

In addition, it should be said that our kind of church government, which is a mixture of the episcopal and congregational types, is not ethically more right or wrong than either the episcopal or the congregational form. Of course, I am convinced that it is more efficient than either of the other two, but I would not care to say that it is more righteous. This makes it impossible to compare polity, or anything which has to do with the form of church government, with the general or special rules, which have to do with the moral, or character, fitness of a person for church membership.

To put all that I have said very briefly and in another way, I would say that the general and special rules, as

set forth in our *Manual*, have to do with Christian character and living, while probationary membership comes under the head of polity, church government, or church organization. The latter deals with the various ways in which Christians decide to work together in furthering the cause of Christ, or the kingdom of God. At this point there is much difference of opinion as to just what the Bible teaches. On the other hand, while the Bible does not give the Christian a list of everything which is right or wrong, it does set forth certain principles by which we can decide for ourselves what is right or wrong. The general and special rules of our church are an enlargement of the teachings of the Bible. They apply the principles of Christian living to the day in which we live. However, this application is not complete, and no other application will ever be. New situations are arising all of the time, and we will have to judge what is right and wrong in relation to them on the basis of the general principles which the Bible gives us. In such instances it will be impossible to give specific Bible passages which deal with these situations. But this does not mean that these conclusions as to right and wrong in the new situations are not Biblical. Also, it should be said that the general and special rules represent the group conscience of our church as to what is right and wrong, in the light of the teaching of the Bible. As a church, we believe this so strongly that we require those who join the Church of the Nazarene to agree to abide by the teaching of the Bible as to Christian living, as outlined in the general and special rules. Keeping these rules is not optional for members of the Church of the Nazarene!

Does Ephesians 2:8 teach that the seeker must have the gift of faith to be saved?

Yes and no. The Bible also says, "Have faith in God" (Mark 11:22). "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). God helps us to believe, and we also have to help ourselves. Some Protestant thinkers declare that saving faith is wholly the gift of God. This is not true of the Church

of the Nazarene. For it, both God and man have a part in saving faith. God assists us, but He doesn't do it all. We must will to believe—reach out and take hold of God for saving power. This is not only Nazarene doctrine; it is also the teaching of the Bible, we believe.

News of the Churches

New Mexico District N.Y.P.S. Convention and Institute

The New Mexico District N.Y.P.S. convention and institute was held June 22 to 27 at the district campgrounds, Capitan.

Since Rev. Hugh Russell, who had successfully led the N.Y.P.S. as president for six years, had moved to another district, it was necessary to elect a new president. The convention enthusiastically elected Rev. Bert Rhodes as the new president. Other officers elected were: Rev. Harold G. Carlisle, vice-president; Rev. Ronald Rhodes, treasurer; Mrs. Jessie Culbertson, secretary; Rev. Bob Lindley, teen-age supervisor; Mrs. Rex Morris, junior society supervisor, and Johnny Calhoun and Virginia Farris, teen-age representatives.

Under the capable leadership of Rev. Bernard Culbertson, camp director, and the splendid preaching of Rev. Ponder Gilliland, special speaker, the camp was a tremendous success. Brother Gilliland's messages concerning the practical aspects of holy living were beamed directly to the youth and were greatly appreciated by all. Time and again the altar was filled with young people seeking and finding God.

Rev. and Mrs. Darrell Moore from Abernathy, Texas, made a wonderful contribution to the camp as they directed the music and recreation hour.

Also the camp was honored with the presence of Miss Nell McNab, missionary from Africa, who showed slides and presented a challenging message. In response to her message a large group of young people came to the altar, signifying a call of God upon their lives for special service.—HAROLD G. CARLISLE, Reporter.

Russell, Kentucky—Sunday, May 17, marked the formal dedication of this church. The building is provided with blond oak pews and matching furniture, and the floors are a beautiful hardwood. Dr. D. S. Somerville, district superintendent, was the special dedication speaker. We are especially indebted to Rev. Mrs. Garnett Sexton for her helpful guidance and leadership since she came as pastor last January. At that time it was only a small church with eighteen members, and now we have forty-two members. We have a spiritual, sacrificing people, loyal to God and the church. We have just completed a two-week vacation Bible school with a total of eighty-one enrolled. When passing this way, stop and worship with us.—Reporter.

Rev. Joseph Gray writes: "During the past few years since I left the pastorate, my work has been largely confined to Lubbock and the surrounding area. I am director of Christian Service Training in Lubbock First Church, as well as an active Bible teacher. I have supplied the pastorate of a number of churches on the district under the appointment of District Superintendent Orville W. Jenkins. I am also engaged in Christian counseling on the community level.

My work here limits the area in which I can work, but I am available for meetings and holiness conventions within a driving radius of Lubbock. I feel I am

especially qualified to hold short holiness conventions and teach and preach our distinctive doctrine. Write me, 1003 16th Street, Lubbock, Texas."

SUNDAY SCHOOL ATTENDANCE REPORT



	June 1958	June 1959	Increase
EASTERN ZONE			
New England	*7,060	7,437	377
Washington	*5,301	5,544	243
Philadelphia	*5,596	5,838	242
Akron	12,377	12,499	122
Pittsburgh	no report		
Albany	no report		
New York	no report		
BRITISH COMMONWEALTH			
Canada Pacific	*1,148	1,232	84
British Isles South	*2,918	2,971	53
Maritime	1,096	1,134	38
Australia	862	836	-26
Canada West	4,431	4,100	-331
Canada Central	no report		
British Isles North	no report		
NORTHWEST ZONE			
Oregon Pacific	7,392	7,802	410
Rocky Mountain	2,243	2,339	96
South Dakota	628	687	59
Alaska	757	767	10
Idaho-Oregon	*5,761	5,708	-53
Nevada-Utah	838	753	-85
North Dakota	no report		
Northwest	no report		
Minnesota	no report		
Washington Pacific	no report		
CENTRAL ZONE			
Northeastern Indiana	10,003	10,418	415
Chicago Central	5,646	5,898	252
Western Ohio	*14,563	14,710	147
Central Ohio	14,290	14,436	146
Illinois	8,609	8,688	79
Iowa	6,532	6,543	11
Wisconsin	2,292	2,226	-66
Southwest Indiana	9,569	9,484	-85
Missouri	*7,013	6,876	-137
Michigan	8,461	8,106	-355
Eastern Michigan	no report		
Indianapolis	no report		
Northwest Indiana	no report		
Northwestern Illinois	no report		
SOUTHERN ZONE			
Abilene	5,657	6,042	385
Joplin	*4,337	4,554	217
Dallas	*4,671	4,871	200
South Arkansas	3,671	3,865	194
Houston	3,355	3,505	150
North Arkansas	3,768	3,830	62
Northeast Oklahoma	*3,966	4,023	57
San Antonio	3,436	3,426	-10

	June 1958	June 1959	Increase
Northwest Oklahoma	5,415	5,392	-23
Southeast Oklahoma	3,622	3,567	-55
Nebraska	2,697	2,602	-95
Kansas	8,348	8,239	-109
Kansas City	no report		
Southwest Oklahoma	no report		
Louisiana	no report		

SOUTHWEST ZONE

Southern California	11,554	12,647	1,093
Northern California	*14,929	15,250	321
Arizona	3,792	4,101	309
New Mexico	3,241	3,416	175
Los Angeles	9,781	9,706	-75
Hawaii	832	695	-137
Colorado	*6,292	6,068	-224

SOUTHEAST ZONE

Florida	8,379	9,260	881
Virginia	*3,223	3,562	339
Georgia	5,479	5,776	297
West Virginia	11,087	11,191	104
Eastern Kentucky	*5,057	4,969	-88
Mississippi	*2,867	2,735	-132
East Tennessee	5,845	5,640	-205
Tennessee	8,286	7,732	-554
Kentucky	*5,734	4,948	-786
North Carolina	no report		
Alabama	no report		
South Carolina	no report		
Estimated average for June, 1959	402,138		
Increase over average of June, 1958	4,415		
% of increase	1%		

*Average attendance last assembly year.

E. G. BENSON
Field Secretary

Directories

GENERAL SUPERINTENDENTS

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

District Assembly Schedule for 1959

Joplin September 2 and 3
Southwest Oklahoma September 16 and 17

G. B. WILLIAMSON

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

District Assembly Schedule for 1959

Dallas August 12 and 13
Northwestern Illinois August 19 and 20
Indianapolis August 26 and 27
South Arkansas September 16 and 17
North Arkansas September 23 and 24

SAMUEL YOUNG

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

District Assembly Schedule for 1959

Missouri August 12 and 13
Northwest Indiana August 19 and 20
Houston August 26 and 27
Georgia September 9 and 10
Mississippi September 16 and 17

D. I. VANDERPOOL

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

District Assembly Schedule for 1959

Iowa August 12 to 14
Tennessee August 19 and 20
Louisiana September 2 and 3
Kansas City September 9 and 10
Southwest Oklahoma September 23 and 24

HUGH C. BENNER

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

District Assembly Schedule for 1959

Virginia August 12 and 13
South Carolina September 16 and 17
North Carolina September 23 and 24
New York October 2 and 3

District Assembly Information

DALLAS—Assembly, August 12 and 13, at Church of the Nazarene, 401 E. Burleson, Marshall, Texas. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. J. Lewis Ingle, 403 E. Burleson, Marshall, Texas. (N.F.M.S. convention, August 10; N.Y.P.S. convention, August 11.) Dr. G. B. Williamson presiding.

MISSOURI—Assembly, August 12 and 13, at the Pinecrest Campgrounds, Fredericktown, Missouri. Rev. P. A. Lewis, P.O. Box 349, Fredericktown, Missouri, entertaining pastor. Send mail, merchandise, and other items relating to the assembly to Dr. E. D. Simpson, P.O. Box 349, Fredericktown, Missouri. To reach the grounds—seven miles south of Fredericktown, Hi-way 67; Fredericktown Express—St. Louis to Fredericktown. (N.Y.P.S. convention, August 10; N.F.M.S. convention, August 11.) Dr. Samuel Young presiding.

VIRGINIA—Assembly, August 12 and 13, at the District Center, Dillwyn, Virginia. Send mail, merchandise, and other items relating to the assembly to Dr. V. W. Littrell, Nazarene Campground, Buckingham, Virginia. (N.F.M.S. convention, August 11.) Dr. Hugh C. Benner presiding.

IOWA—Assembly, August 12 to 14, at the Nazarene Campgrounds, Route 1, West Des Moines, Iowa. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. C. E. Stanley, 2009 Beaver, Des Moines, Iowa. (N.F.M.S. convention, August 11; N.Y.P.S. convention, August 15.) Dr. D. I. Vanderpool presiding.

NORTHWEST INDIANA—Assembly, August 19 and 20, at First Church, 1435 S. Armstrong, Kokomo, Indiana. Send mail, merchandise, and other items relating to the assembly to Rev. M. K. Millikan, 1435 S. Armstrong, Kokomo, Indiana, entertaining pastor. (N.F.M.S. convention, August 18.) Dr. Samuel Young presiding.

NORTHWESTERN ILLINOIS—Assembly, August 19 and 20, at the District Center, Manville, Illinois. Send mail, merchandise, and other items relating to the assembly to Harry Morrow, Manville, Illinois. (N.Y.P.S. convention, August 17; N.F.M.S. convention, August 18.) Dr. G. B. Williamson presiding.

TENNESSEE—Assembly, August 19 and 20, at First Church, 1026 Washington St., Clarksville, Tennessee. Rev. Fred Reedy, entertaining pastor, 1729 Haynes St., Clarksville, Tennessee. Send mail, merchandise, and other items relating to the assembly to First Church of the Nazarene, 1026 Washington St., Clarksville, Tennessee. (N.Y.P.S. convention, August 17; N.F.M.S. convention, August 18.) Dr. D. I. Vanderpool presiding.

HOUSTON—Assembly, August 26 and 27, at First Church, 46 Waugh Drive, Houston, Texas. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Hugh B. Dean, 46 Waugh Drive, Houston, Texas. (N.Y.P.S. convention, August 24; N.F.M.S. convention, August 25.) Dr. Samuel Young presiding.

INDIANAPOLIS—Assembly, August 26 to 28, at the Nazarene Campground, Route 1, Camby, Indiana. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. W. A. Burton, Nazarene Campground, Route 1, Camby, Indiana. To reach the Center—go southwest from Indianapolis on Hi-way 67, ten miles to Camby; turn west one mile to campground. (N.F.M.S. convention August 24-25.) Dr. G. B. Williamson presiding.

JOPLIN—Assembly, September 2 and 3, at First Church, Seventh and Linden, Coffeyville, Kansas. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. J. J. Steele, 702 E. Eighth, Coffeyville, Kansas. (N.Y.P.S. convention, August 30; N.F.M.S. convention, September 1.) Dr. Hardy C. Powers presiding.

LOUISIANA—Assembly, September 2 and 3, at the District Campgrounds, Pineville, Louisiana; five miles north of Alexandria on Hi-way 71. Entertaining pastor, Rev. Carl Bunch, 802 Texas St., Alexandria, Louisiana. Send mail, merchandise, and other items relating to the assembly to Rev. V. Dan Perryman, district superintendent, 1611 Henry St., Pineville, Louisiana. (N.F.M.S. convention, September 1.) Dr. D. I. Vanderpool presiding.

GEORGIA—Assembly, September 9 and 10, at the Fairview-Rossville Church, 2011 McFarland Rd., Rossville, Georgia. Send mail, merchandise, and other items relating to the assembly, to the entertaining pastor, Rev. W. J. Combs, 108 Everett, Chattanooga 9, Tennessee. (N.F.M.S. and N.Y.P.S. conventions, September 10.) Dr. Samuel Young presiding.

KANSAS CITY—Assembly, September 9 and 10, at the District Center, 7700 Antioch Road, Overland Park, Kansas (from the Kansas City Union Station take the Overland Park bus). Send mail, merchandise, and other items relating to the assembly to Dr. Jarrette Aycock, district superintendent, 7700 Antioch Road, Overland Park, Kansas. (N.Y.P.S. convention, September 7; N.F.M.S. convention, September 8.) Dr. D. I. Vanderpool presiding.

Announcements

RECOMMENDATION

Rev. Richard W. Jaymes, elder on our district, is entering the evangelistic field and is available for calls. He has pastored on this district for seven years, and has had a feeling for quite some time that evangelism was his calling. I take this opportunity to recommend him for revival meetings. Address him, 2010 Fenton Street, Hamilton, Ohio.—W. E. Albea, Superintendent of Western Ohio District.

WEDDING BELLS

Miss Nelloise Stites and Mr. Leroy Fry, both of Sheridan, Wyoming, were united in marriage on June 7 at First Church of the Nazarene in Sheridan, with Rev. David L. Hunter officiating.

Miss Irmgard Haerr of Miami, Florida, and Mr. Dewey Williams of Tuscaloosa, Alabama, following their graduation from Trevecca Nazarene College,

Come from
nearby . . .
Come from
afar . . .



but come as you are!

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were united in marriage on June 3 at the Immanuel Church of the Nazarene, Nashville, Tennessee, with Rev. Leon Chambers officiating, assisted by Rev. J. H. Deal, pastor.

BORN—to Albert and Janice (Matlock) Laughlin of Bethany, Oklahoma, a son, Ronald Eugene, on June 30.

—to Mr. and Mrs. Gale Danskin of Bethany, Oklahoma, a daughter, Glenda Marie, on June 29.

—to Gordon E. and Helen (Onaha) Eliseuson, of Long Beach, California, a son, Keith Gordon, on June 28.

—to Winfield and Ruth (Angilly) DeCastro of Providence, Rhode Island, a son, Richard Alan, on June 23.

—to Estle and Marilyn (Anthony) Oskins of Rockford, Illinois, a daughter, Denise Lynn, on June 17.

—to Lowell and Elizabeth (Bedell) Patterson of Quincy, Massachusetts, a daughter, Susan Elizabeth, on June 8.

—to Earl and Bessie Childers of Pleasure Ridge Park, Kentucky, a daughter, Patti Jo, on June 5.

—to Herbert and Ruth (Shaw) Kenyon of Johnstown, Nebraska, a son, Wesley Eugene, on May 25.

SPECIAL PRAYER IS REQUESTED by a Christian friend in Indiana for her husband, who has had a heart attack, is a diabetic, and now in hospital, that God's will may be done, especially as to going back to work—high hospital bills, small income—also for a family in Tennessee to send the children to school and that the family may put God first; also for a very special unspoken request;

by a Christian friend in Ohio for victory over a fault, and for healing of a chronic ailment;

by a Christian lady in California for an elderly couple—confused and need help which they are trying to find through "cults," but both say they want to be ready when the Lord comes;

by a Christian lady in Nebraska for their pastor, afflicted with a severe nervous condition, and for reconciliation between her husband and his two brothers—they haven't spoken to one another in years but will be meeting in August—that all may be saved, and also for the salvation of two of her brothers and their families.

Nazarene Camp Meetings

August 6 to 16, Arkansas Nazarene Camp, at Vilonia, twelve miles east of Conway on Hi-way 64. Workers: Rev. C. B. Cox and Rev. Clyde Montgomery, preachers; Boyce and Catherine Pierce and daughter, Linda, singers and musicians. Three services daily. Free trailer space. For information write Clyde Montgomery, 515 Center St., Conway, Arkansas.

August 7 through 16, Washington and Philadelphia Districts Camp, at North East, Maryland. Workers: Rev. James Crabtree, evangelist; Dr. Harry Jessop, Bible expositor; Rev. Dean Baldwin, youth worker; The Singing Jantzes, singers and musicians; Rev. and Mrs. Ernest Eades, missionaries; Mrs. William Snyder, children's worker. Dr. E. E. Grosse and Rev. Wm. C. Allshouse, district superintendents. For information write the camp manager, Rev. Boyd Long, 305 Euclid Ave., Trenton, New Jersey.

August 7 to 16, Arizona District Camp, at the Nazarene District Center, in Prescott, Arizona. Workers: Rev. Harold Daniels, Rev. Bert Daniels, and Professor Ron Lush. Rev. M. L. Mann, district superintendent. For information or reservations write Rev. James F. Cullumber, 3367 N. Geronimo, Tucson, Arizona.

August 20 to 30, Tabor Nazarene Camp, Tabor, Iowa. Workers: Rev. Don Scarlett, evangelist; Rev. Eric Jordan, Bible teacher; and the Dee Rushing Family Trio, singers and musicians. Dr. Gene Phillips, district superintendent, director. For information write Irving Mitchell, Tabor, Iowa.

August 13 to 23, Idaho-Oregon District Camp, on the district campgrounds, adjacent to Northwest Nazarene College, Nampa, Idaho. Workers: Dr. V. H. Lewis, Rev. Nicholas Hull, preachers; Rev. Murray Morford, song evangelist. Platform manager, Rev. I. F. Younger, district superintendent, Box 89, Nampa, Idaho.

Evangelists' Slates

A to C

Abla, Glen W. P.O. Box 527, Kansas City 41, Mo. Oklahoma City, Okla. August 21 to 30
Lincoln Park, Mich. Sept. 4 to 13
Akin, G. M. 627 Pine St., Minden, La.
Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
Allen, Jimmie. P.O. Box 527, Kansas City 41, Mo.
Amos, C. A. Route 4, Boonville, Ind.
Tell City, Ind. August 11 to 23
Open time Aug. 26 to Sept. 6
Anderson, G. R. Route 1, Linesville, Pa.
Lansing, Mich. (camp) August 13 to 23
Meadville, Pa. Aug. 26 to Sept. 6
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind.
Ashcraft, Jim. 515 Denver St., Waco, Texas
Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
Bailey, E. W. Box 239, Nocatee, Florida
Balsmeier, A. F. 14 N. Maple, P.O. Box 745, Hutchinson, Kansas
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.

Battin, Buford H. 1509 Seventh St., Lubbock, Texas
Hamlin, Texas August 5 to 16
Amarillo, Texas Sept. 2 to 13
Bean, L. C. Rt. 1, Box 1010 C, Grants Pass, Oregon
Beluw, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Columbus (Whitehall), Ohio Sept. 9 to 20
Berry, D. D. and Juanita. Evangelist and Singer, Walkerville, Mich.
Bertelets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
Fulton, N.Y. Sept. 3 to 7
Muskegon, Mich. Sept. 9 to 20
Bettcher, Roy A. 3212 South 4th Ave., Chattanooga, Tenn.
Des Moines, Iowa (camp) August 10 to 16
Vivian (First), La. August 18 to 23
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.
Oakland City, Ind. (camp) August 21 to 30
Hamilton (First), Ohio Sept. 16 to 27
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Bishop, Joe. Box 47, Yukon, Okla.
Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Reserved June 22 to Sept. 1
Bomgardner, Harold E. Song Evangelist, 917 Osage, Manitou Springs, Colo.
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 1941 Belmead Rd., Columbus 23, Ohio
Brand, W. H., and Wife. Evangelists and Musicians, 2406 Weisser Park, Fort Wayne, Ind.
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Hominy, Okla. Aug. 26 to Sept. 6
Arkansas City, Kans. Sept. 9 to 20
Brannon, Wilbur W. 177 Marshall Blvd., Elkhart, Ind.
Slaton, Texas July 29 to Aug. 9
Dartmouth, Mass.
(Smith Mills Camp) August 14 to 23
Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Brockmuller, C. W. 1318 W. Mountain Ave., Fort Collins, Colo.
Brown, Curtis R. Song Evangelist, 383 Bresee Ave., Bourbonnais, Ill.
Portsmouth, R.I. (camp) August 3 to 9
Rio Grande, N.J. (camp). Aug. 27 to Sept. 7
Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
Brown, W. Lawson. P.O. Box 527, Kansas City 41, Mo.
Buckley, Ray. Evangelist, P.O. Box 3802, Orlando, Florida
Budd, Jay B. 5030 Renard Drive, Dayton 24, Ohio
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Burton, C. C. P.O. Box 145, Somerset, Ky.
Huntington, W.Va. Sept. 9 to 20
Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio
Cargill, Porter T. 405 N.W. First St., Bethany, Okla.
Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Carlsen, Harry and Esther. Preacher and Musicians, 168 Belmont St., Carbondale, Pa.
British Isles and Norway May to December
Carroll, Morgan. 205 Emerson, Kennett, Mo.
Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla.
Casey, H. A. and Jewel. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.
Open time Aug. 1 to Sept. 7
Shirley, Ind. Sept. 9 to 20
Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.
Columbus, Ind. Sept. 9 to 20
Clark, Eddie. Route 1, Colona, Ill.
Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
Anderson (First), Ind. Sept. 16 to 27
Clift, Norvie O. P.O. Box 527, Kansas City 41, Mo.
Fresno (Central), Calif. Aug. 17 to 30
Exeter, Calif. Sept. 2 to 13
Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
Bergholz, Ohio Sept. 2 to 13
Cook, Charles T. Box 275, Red Key, Ind.
Cooke, Mervin. General Delivery, Abbottsford, B.C.
Open dates for September & October
Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.
Niles, Mich. Sept. 2 to 13
Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Brazil August 1 to 23
Georgetown, B.W.I. August 26 to 30
Coulter, Miss Phyllis. Song Evangelist, P.O. Box 33, Niveveth, Ind.
Open dates for August & September
Cox, C. B. 1322 N. First Ave., Upland, Calif.
Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
Wash.-Phila. Dist. Camp August 7 to 16
Chattanooga, Tenn. August 24 to 30
Craven, Erden R. Box 433, Bethany, Okla.

Cravens, Rupert R. 823 N. Kramer, Lawrenceburg, Tenn.
 Gadsden (Alabama City), Ala... Aug. 16 to 30
 Hendersonville, N.C. (Bap.)
 Aug. 31 to Sept. 13
 Crews, H. F., and Wife. Evangelist and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 San Antonio Dist. S.S. Tour .. August 5 to 16
 Blossom, Texas August 20 to 30
 Crider, Jim and Janet. Singers and Musicians,
 1014 S. Tompkins St., Shelbyville, Ind.
 Crutcher, Estelle. 9301 Jamaica Drive, Miami, Fla.

D to F

Darnell, H. E. P.O. Box 929, Vivian, La.
 Corydon, Ind. (camp) July 30 to Aug. 9
 Jefferson County Camp August 17 to 30
 Darnell, Leo and Pauline. Evangelist and Singer,
 1524 Laurel Dr., Columbus, Ind.
 Lawrenceville, Ill. August 12 to 23
 Ridge Farm, Ill. Aug. 27 to Sept. 6
 Davis, C. W. and Florence. 930 N. Institute, Colo-
 rado Springs, Colo.
 Anadarko, Okla. (camp) .. July 31 to Aug. 9
 Holly, Colo. Sept. 10 to 20
 Davis, Leland R. Song Evangelist, Nazarene Dis-
 trict Center, R.D. 1, Louisville, Ohio
 Davis, W. H. "Bill." Route 3, Box 228 A., Hen-
 ryetta, Okla.
 Cochran (St. John), Ga. .. August 3 to 9
 Home August 11 to 23

De Bord, Clifton and Nelle. Box 881, Ashland, Ky.
 East Tenn. Dist. Camp .. July 31 to Aug. 9
 Flemingsburg, Ky. (camp) .. August 13 to 23
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lau-
 derdale, Fla.
 Dobbins, C. H. 604 S. Wayne St., Alexandria, Ind.
 Dobson, J. C. Box 504, Bethany, Okla.
 Fargo, Okla. August 23 to 30
 Kilgore, Texas September 3 to 13
 Dooley, C. H. 2012 Boulevard St., Greensboro,
 N.C.
 Chattanooga Valley, Ga. August 5 to 16
 Doyle, Tenn. August 19 to 30
 Drye, J. T. and Vesta. Evangelist and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Dunmire, Ralph and Joann. Singers and Musicians,
 202 Garwood, Nashville, Tenn.
 Calhoun City, Miss. August 5 to 16
 Kingston Springs, Tenn. August 23 to 30
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Pawhuska, Okla. August 5 to 16
 Barry, Ill. August 19 to 30
 Durham, L. P. Jack. 1823 E. Abram, Arlington,
 Texas
 Dyer, Esther M. Musical Evangelist, P.O. Box 121,
 Crystal Beach, Fla.
 Eastman, H. T. and Verla May. Preacher and Sing-
 er, 2005 E. 11th, Pueblo, Colo.
 Kansas Dist. Assembly August 2 to 9
 Metropolis, Ill. Sept. 2 to 13

Edwards, L. T., and Wife. P.O. Box 1219, Lowell,
 Oregon
 Elkins, W. T. Wurtland, Kentucky
 Elsea, Cloyce. Box 18, Van Buren, Ohio
 Bloomdale, Ohio
 (Home Missions) July to September
 Emrick, C. Ross and Dorothy. Evangelist and Musi-
 cian, 600 N. Trumbull St., Bay City, Mich.
 Michigan Dist. Institute August 6 to 13
 Emsley, Robert. Bible Expositor, 26 Maple Ridge
 Ave., Buffalo 15, N.Y.
 Yorkshire Churches, England, and
 Dersent Hol. Conv. August
 Erickson, Wm. "Billy." 2607 Adams St., Ashland,
 Ky.
 Covington (First), Ky. Sept. 6 to 13
 Estep, Alva O. and Gladys. Preacher and Singers,
 Box 238, Losantville, Ind.
 Pickford, Mich. Sept. 2 to 13
 Fagan, Harry, and Wife. Singers and Musicians,
 R.D. 1, Box 93, Carmichaels, Pa.
 Putaski, Tenn. Aug. 23 to Sept. 6
 Felter, H. J., and Wife. Box 87, Leesburg, N.J.
 Freeport, L.I. July 29 to Aug. 9
 Ferguson, Lois. Song Evangelist, 702 First Ave.,
 East, Oskaloosa, Iowa
 Files, Gloria; and Adams, Dorothy. Evangelist and
 Singer, Wiley Ford, W.Va.
 Eureka, Ill. (V.B.S.) .. July 26 to Aug. 9
 Cumberland (First), Md. .. Sept. 15 to 20

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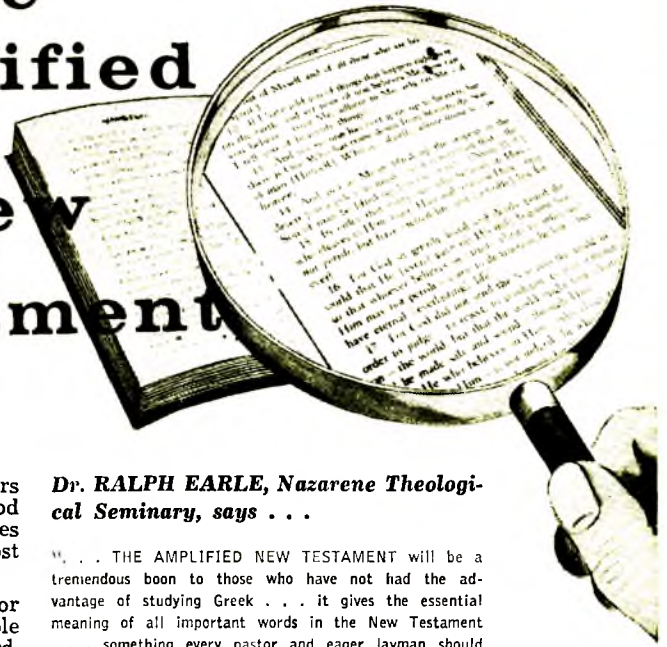
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Hialeah, Fla. August 11 to 16
Brunswick (First), Ga. August 18 to 23
Fitz, R. G. 215 Chestnut, Nampa, Idaho
Florence, Ernest. Barry, Illinois
Ford, A. E. and Mrs. Song Evangelists, 647 West Lincoln St., Caro, Mich.
Fowler Family Evangelistic Party, Thomas. Preacher and Musicians, 3906 Ninth Ave., Parkersburg, W.Va.
Coshacton, Ohio August 26 to 30
Dayton, Ohio September 2 to 13
Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa.
Franklin, Cletus M. 116 McGrath, Battle Creek, Mich.
Dunkirk, Ind. Aug. 23 to Sept. 6
Wichita (W. Side), Kans. Sept. 9 to 20
Free, O. S. P.O. Box 527, Kansas City 41, Mo.
Cleo Springs, Okla. August 12 to 23
Bernie, Mo. Aug. 26 to Sept. 6
Freeman, Mary Ann. 404 N. Clinton St., Bloomington, Ill.
Frodge, Harold C. Box 96, Pana, Ill.
Mahomet, Ill. August 5 to 16
Dahlgren, Ill. August 19 to 30
Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.

G and H

Gaines, L. Lee. 3342 Olsen Drive, Corpus Christi, Texas
Gardner, Earl and Pearl. Preachers and Singers, 1641 Sycamore, Cincinnati 10, Ohio
Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
Tucson (Palmdale), Ariz. September 2 to 13

Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
Gilmour, A. Alan. Evangelist, 186 McKinley Ave., Jamestown, N.Y.
Beaver Falls (Immanuel), Pa. September 2 to 13
Gleason, J. M., and Wife. Preacher and Singers, 935 N. Mueller, Bethany, Okla.
Broken Arrow, Okla. Sept. 1 to 13
Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
Goodall, Haven and Gladys. Evangelist and Singers, Box 232, Worth, Ill.
Gordon, Maurice F. 2417 "C" St., Selma, Calif.
Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
Granger, Olen C. 3906 Oakwood St., Pine Lawn 20, Mo.
Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
Evansville, Ind. August 23 to 29
Clarence, Mo. Sept. 2 to 13
Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
Akron, Ohio (camp) July 31 to Aug. 9
Sunfield, Mich. (camp) August 10 to 16
Greenlee, Miss Helen. Song Evangelist, Route 2, Humeston, Iowa
N.W. Ind. Camp & Inst. August 3 to 9
Kentucky August 20 to 30
Griffin, "Bill." 108 Maple St., Nampa, Idaho
Grimm, George J. 513 Diamond St., Sistersville, W.Va.
Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
Decatur, Ind. (camp) July 27 to Aug. 9
Mitchell, Ind. Sept. 2 to 13
Haden, Charles E. P.O. Box 245, Sacramento, Ky.
Louisville (Mt. Zion), Ky. August 12 to 23
Henderson (First), Ky. Sept. 3 to 13

Hall Evangelistic Party, The Dave. Preacher and Singers, 776 E. Simpson, McPherson, Kansas
Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
Troup, Texas July 29 to Aug. 9
Hutchinson (Peniel), Kans. Aug. 23 to Sept. 2
Hampton, Pleais and Dorothy. Evangelist and Singers, 123 Moreland Ave. S.E., Atlanta 16, Ga.
Rock Hill (First), S.C. August 5 to 16
Charleston (W. Ashley), S.C. August 19 to 30
Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
Harley, C. H. Burbank, Ohio
Dayton (Kettering), Ohio August 5 to 16
Allison, Pa. August 18 to 30
Harrington, Wm. N. 1251 N.W. 44th Ave., Gainesville, Fla.
Harris, Kenneth J. Artist-Singer, 432½ Frederick St., Huntington, Ind.
Harrold, John W. Box 309, Red Key, Ind.
Dixon, Ill. Sept. 2 to 13
Hart, H. J. Route 1, Owasso, Okla.
Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
Hegstrom, H. E. 521 Third St. S.W., Cedar Rapids, Iowa
Henbest, C. L. Box 345, Rogers, Ark.
Cherryvale, Kansas August 21 to 31
Oklahoma City (Cap. Hill), Okla. September 2 to 13
Henry, John W. P.O. Box 248, Redlands, Calif.
Heriford, Russell W. 2505 Queensberry Rd., Pasadena, Calif.
Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
Hoffman, Daniel C. Evangelist, P.O. Box 31, Mentor, Ohio
Hokada, James T. 4509 Spring Hill Ave., South Charleston, W.Va.

Holstein, C. V. 210 E. Walnut St., Kalamazoo, Mich.
 Holstein, James and Lois. Evangelist and Singers, Route 5, Greenville, Ohio
 Bath, N.Y. August 2 to 16
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.
 Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
 Hoots, Bob. Evangelist. P.O. Box 756, Columbia, Ky.
 Hubart, Leonard G. Route 4, Huntington, Ind.
 Humble, James W. 116 Holly St., Nampa, Idaho
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.
 St. Albans, Vermont Sept. 3 to 13

I to L

Ihrig, R. L. 2819 St. Edwards Drive, Nashville 11, Tenn.
 Inland, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
 Corry, Pa. Sept. 2 to 13
 Isbell, R. A. Box 957, Crowley, La.
 Prescott (Caney), Ark. August 12 to 23
 Eldon, Missouri Sept. 10 to 20
 Iseberg, Don. Chalk-Artist Evangelist, 17 Third St., College Park, Maryland
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Wash.-Phila. Dist. Camp August 7 to 16
 Ft. Smith (First), Ark. August 19 to 30
 Jaymes, Richard W. Evangelist, 2010 Fenton St., Hamilton, Ohio
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Washington, C.H., Ohio (camp)
 August 10 to 16
 Ashley, Mich. (P.H.) September 2 to 13
 Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.
 Johnson, Andrew. Wilmore, Kentucky
 Johnson, W. Talmadge. Box 249, Duncan, Okla.
 Jones, A. K. 309 1/2 N. Franklin, Danville, Ill.
 Jones, Claude W. R.F.D. 1, Bel Air, Maryland
 Washington Dist. Home Miss. August
 Erie, Pa. Aug. 26 to Sept. 6
 Jones, M. J. 6207 Lorimer St., Dayton 27, Ohio
 Wolcottville, Ind. August 5 to 16
 Dayton (Radcliff Heights), Ohio
 September 9 to 20
 Jordan, Hugh R. 1124 Fort St., Boise, Idaho
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Jayess, Miss. (camp) July 31 to Aug. 9
 Rome, Georgia August 12 to 23
 Kent, Maurice B. Evangelist-Artist, 76 S. Cedar Rd., Tippecanoe, Ind.
 Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 346, Pottsville, Mich.
 Kleven, Orville H. and Kathryn. Evangelist and Musicians, 3259 E. Colorado St., Pasadena, Calif.
 Port Townsend, Wash. August 20 to 30
 Knight, George M. 723 Lincoln Ave., Oildale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
 Trinidad, Colo. August 4 to 16
 Grand Saline, Texas August 18 to 30
 Kuschner, Allard and Dorothea. Evangelist and Singers, R.F.D. 1, Burton, Ohio
 Laing, Gerald D., and Wife. Preacher and Singers, 130 E. Reasoner, Lansing 6, Mich.
 Jasper (Snoddy Chap.), Ala. August 9 to 16
 Sparta, Mich. Sept. 2 to 13
 Land, Herbert. Box 212, Bethany, Oklahoma
 Langford, J. V. 701 N. First, Henryetta, Okla.
 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 August 6 to 16
 Lorain, Ohio August 19 to 30
 Leitchy Family, The (Elvin, Marge, Dianne, Donald). Evangelist and Singers, R.F.D. 1, Earl Park, Ind.
 Hamburg, Ill. (camp) August 6 to 16
 Peoria, Ill. Sept. 2 to 13
 Leih, Martin. 1554 E. Mayberry, Hemet, Calif.
 Wasco, Calif. Sept. 6 to 12
 Leonard, James C. 223 Jefferson St., Marion, Ohio
 Levertt Brothers. Preacher and Singers, P.O. Box 326, Lamar, Mo.
 Belton, Texas July 30 to Aug. 9
 Girard, Kansas August 14 to 23
 Liddell, T. T. 8819 S. Fairfield, Zone 42, Evergreen Park, Illinois
 Lilly, Herbert E. 1207 Maple St., Nampa, Idaho
 Lipker, Charles H. Route 1, Alvada, Ohio
 Western Ohio Dist. Camp July 30 to Aug. 9
 Salem (First), Ohio Sept. 2 to 13
 Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
 Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.
 Nashville (Morris Hills), Tenn. Aug. 5 to 16
 Cairo, Georgia August 19 to 30

Fogun, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
 Long, Harry C. Route 1, Morrow, Ohio
 Looman, E. L. 1601 E. Maine St., Enid, Okla.
 Lummus, H. T. 507 S. Fourth St., Albion, Neb.
 Lyons, James H. 3117 W. Foster, Apt. C-3, Chicago 25, Ill.

M

MacAllen, L. J. Artist-Evangelist, 119 W. Rambler Ave., Elyria, Ohio
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, Paul. 914 Greenwich, San Francisco 11, Calif.
 N. Calif. Dist. Camp July 30 to August 9
 Redwood City, Calif. August 13 to 23
 Martin, Vern. Evangelist, Route 1, Fruitland, Idaho
 Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.
 Maurer, Mrs. Ferne (Stinnette). Song Evangelist, 1601 W. Raymar St., Santa Ana, Calif.
 May, Buddie. 217 Third St., Ashland, Kentucky
 McCants, H. T. 412 Waco St., Conroe, Texas
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
 McDowell, Mrs. Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.
 Salamanca (Seneca Indian), N.Y.
 August 19 to 30
 Kent, Ohio Sept. 2 to 13
 McFarland, C. L. Route 1, Michigantown, Ind.
 Andrews, Ind. Sept. 1 to 13
 McGuffey, J. W. 1628 N. Central, Tyler, Texas
 McNatt, J. A. 2932 Wingate Ave., Nashville, Tenn.
 Nashville, Tenn. (vacation) August 5 to 30
 Fort Worth (Glen Park), Tex. Sept. 2 to 13
 McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Tacoma, Wash. (camp) August 2 to 9
 Vancouver, Wash. (camp) August 13 to 23
 Meadows, Naomi, and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
 Metcalf, Ill. August 19 to 30
 Atlantic, Iowa Sept. 2 to 13
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Durant (First), Okla. August 6 to 16
 Wichita (Eastridge), Kans. Sept. 2 to 13
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Todd, N.C. (camp) August 6 to 16
 Douglas, Ga. (camp) August 20 to 30
 Meyer, Virgil G. 3112 Willow Oak Drive, Fort Wayne, Ind.
 Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
 Prince Albert, Sask. August 12 to 23
 Centerville, Iowa August 26 to 30
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
 Karvel, Colo. Aug. 26 to Sept. 6
 Manzanola, Colo. Sept. 9 to 20
 Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
 San Francisco (Calvary), Calif. August (620 Monterey Blvd.)
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Olton, Texas August 5 to 16
 St. Edward, Neb. Aug. 26 to Sept. 6
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Hawaii July 14 to August 9
 Sheffield, Ala. August 19 to 30
 Miller, J. B. 2231 Newport St., Denver 7, Colo.
 Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
 Camden, Tenn. August 3 to 9
 Jackson, Tenn. August 10 to 16
 Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
 Temple (First), Texas August 5 to 16
 Compton, Calif. August 19 to 30
 Miller, Mrs. Ruth E. Song Evangelist, 1840 A W. Davis, Dallas 8, Texas
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Mills, F. J. Bellaire, Michigan
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists & Musicians, R.D. 1, Summerville, Pa.
 Gowanda, N.Y. (Indian Camp)
 July 30 to Aug. 9
 Butler, Pa. August 10 to 14
 Mock, Richard (Dick) and Mary Kathryn. Singers and Musicians, Route 1, Elwood, Ind.
 St. Louis (Ferguson), Mo. Sept. 2 to 13
 Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas
 Moore, Franklin M. Box 54, Kurtz, Ind.
 Decatur, Ind. (camp) July 29 to Aug. 9
 Imperial, Neb. (camp) August 13 to 23
 Mooshian, C. Hefen. 18 Bellevue St., Lawrence, Mass.
 Caribbean Islands August
 Morgan, J. Herbert and Pansy S. 5 19th St., Newport, Ky.

Morgan, Oliver and Ruth and Daughter, Mardell. Evangelist and Singers, 485 S. Breese Ave., Bourbonnais, Ill.
 Alma, Mich. July 29 to Aug. 9
 Felicity, Ohio August 12 to 23
 Morris, Clyde H. 110 Washington Ave., Nitro, W.Va.
 Mosher, Charles D. 12708 Shaw Ave., Cleveland 8, Ohio
 Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.
 Mounts, Dewey and Wavolene. Evangelist and Singers, 12300 W. Ridgeland Ave., Worth, Ill.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
 Canute, Okla. August 19 to 30
 Harrah, Okla. Sept. 2 to 13
 Noel, Ark and Lou. Preacher and Singers, 902 S. Pettit, Hominy, Okla.
 Vidor, Texas July 29 to Aug. 9
 Blytheville, Ark. August 12 to 23
 Norris, Roy and Lilly Anne. Evangelist and Singers, % Trevecca Nazarene College, Nashville 10, Tenn.
 Dayton, Ky. Aug. 26 to Sept. 6
 Dover, Ohio Sept. 9 to 20
 Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Texas
 Nutter, C. S. Box 48, Parkersburg, W.Va.
 O'Brien, Paul R. University Park, Iowa
 Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
 Oyler, Don. Evangelist, 415 E. Main, Lyons, Kansas
 Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.
 Petersburg, Mich. (camp) Sept. 14 to 16
 Maybee, Mich. (camp) August 21 to 30
 Passmore Evangelistic Party, The A. A. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Richland, N.Y. August 6 to 16
 Carthage, Ky. August 21 to 30
 Patten, Martin L. Route 11, Box 54, Fort Worth, Texas
 Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas
 Batesville, Ark. (Baptist) August 9 to 16
 Payne, L. M. 509 Northwest Main, Bethany, Okla.
 Pease, Denver. 14 N. Dayton St., Rockford, Mich.
 Peck, W. A., and Wife. Preacher and Singer, % Trevecca Nazarene College, Nashville, Tenn.
 Des Arc, Mo. (camp) August 14 to 23
 Dixon, Tenn. Sept. 9 to 20
 Peters, Joseph W. Evangelist, 121 W. Prairie St., Virden, Ill.
 Carrier Mills, Ill. August 9 to 23
 Phillips, Miss Lottie. % Trevecca Nazarene College, Nashville 10, Tenn.
 Philo, L. C. % Bethany Nazarene College, Bethany, Okla.
 Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.
 Pierce, Boyce and Catherine and Linda. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Vilonia, Ark. (camp) August 6 to 16
 Redwood City, Calif. August 20 to 30
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Lawson, Ky. (camp) August 20 to 30
 Greenville, Texas Sept. 2 to 13
 Poe, Leslie C. Evangelist, Hulbert, Arkansas
 Potter, Lytle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Ridgecrest, Calif. (S.S. Crusade)
 August 7 to 9
 El Cajon, Calif. (S.S. Crusade)
 August 11 to 16
 Potts, Troy C. 808 N. Asbury, Bethany, Okla.
 Purkhisser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
 Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.
 Indianapolis, Ind. (camp) July 31 to Aug. 9
 Bonnie, Ill. (camp) August 13 to 23
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Dallas, Texas (conv.) August 20 to 30
 Grand Rapids, Mich. Sept. 3 to 13
 Richardson, Harold S. and Flossie. Evangelist and Musicians, Route 4, Muncie, Ind.
 Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.
 Cambridge City, Ind. Sept. 2 to 13
 Ridings, E. Paul. 708 N. College, Bethany, Okla.
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Roberts, Robert C. 121 W. Marslie St., Bourbonnais, Ill.
 Open dates, August 10 through September 13
 Robinson, Paul E. 318 Garfield St., Middletown, Ohio
 Robison, Robert, and Wife. Preacher and Musicians, Heaters, West Virginia
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Cocoa, Fla. August 5 to 16
 Ononta, Ala. August 19 to 30

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Huntsville (First), Ala. August 6 to 16
Okmulgee, Okla. August 19 to 30
- Steininger, Dwight F. Route 3, Nashville, Ind.
Shoals, Ind. August 12 to 23
Campbellsburg, Ind. Aug. 26 to Sept. 6
- Stapp, Martin, Jr. Box 397, Mt. Vernon, Ky.
- Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.
- Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.
- Strack, W. J. Box 583, Jefferson, Ohio
- Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.
- Swisher, Ralph and Connie. Preachers and Musician, 722 Heyward St., Columbia, S.C.
- Talbert, George H. Abilene, Kansas
- Tarvin, E. C. California, Kentucky
- Taylor, B. W. 3509 Avenue "S," Lubbock, Texas
- Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
Louisville, O. (camp) July 31 to Aug. 9
Franklin, Ohio Sept. 3 to 13
- Thomas, James W. Rt. 2, Box 55 A, Gravette, Ark.
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
- Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
- Clarksville, Mich. August 18 to 23
Lehighton, Pa. (camp) Sept. 4 to 7
- Turpel, John W. Route 2, Minesing, Ontario, Canada
- Ormstown, Quebec, Can. Aug. 26 to Sept. 6
- Windham, Maine Sept. 9 to 20

U to Z

- Underwood, G. F., and Wife. Preacher and Singers, 243 Mulberry St. N.W., Warren, Ohio
Reserved for camps August
- Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho
Casper, Wyo. Aug. 23 to Sept. 2
New Castle, Ind. Sept. 6 to 16
- Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
- Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
Fayetteville, Ark. July 31 to Aug. 9
Reserved August 12 to Sept. 3
- Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 661, Mt. Vernon, Ohio
- Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2047 McGregor Blvd., Ft. Myers, Fla.
Sparta, Ill. July 29 to Aug. 9
Conemaugh, Pa. August 12 to 23
- Watson, C. R. Sealy, Texas
- Watson, Paul. 311 N.W. 7th, Bentonville, Ark.
Huntsville, Ark. (Home Miss.) Aug. 10 to 23
- Watson, Robert E. Box 366, Dana, Ind.
- Wells, Kenneth and Lily. Evangelists and Singers, Box 1043, Whitefish, Mont.
Conconully, Wash. (camp) August 7 to 16
Ferndale, Wash. (camp) August 20 to 30
- Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
- White, W. T. 116 E. Keith, Norman, Okla.
Grand Saline, Texas July 29 to Aug. 9
- Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
- Wiggs, W. Frank. Jonesboro, Ark.
- Wilkinson Trio (Lloyd M., Wife, and Daughter, Margaret). 1104 Penn St., Columbus, Ind.
- Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.
- Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
- Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
- Willis, Harold J. and Mae. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
- Noble, Ill. Aug. 26 to Sept. 6
Holyoke, Colo. Sept. 9 to 20
- Wilson, Matthew V. R.D. 2, Vicksburg, Mich.
Hot Springs, S.Dak. (camp) August 18 to 23
- Winegarden, Robert. Evangelist, Route 1, Cayuga, Ind.
- Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.
- Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
- Woods, Robert F. (Bob) Pefferlaw, Ontario, Canada
Ithiel Falls Camp August 5 to 16
- Pitman, N.J. September 11 to 20
- Wooton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.
- Worchester, Gerald. Evangelist, Route 2, Twin Falls, Idaho
- Wordsworth, E. E. 107 E. Sammamish Rd. North, Redmond, Wash.
- Wright, Fred D. Huntertown, Ind.
Sioux City, Iowa (camp) August 20 to 30
- Wyנקon, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon
- Zechman, Mrs. Ruth M. Evangelist, Box 195, R.D. 2, Clinton, Okla.
Los Angeles, Calif. (Nazarene Indian Ch.) August 9 to 16

- Rodgers, J. A. "Jimmy." R.D. 3, W. Beech Rd., Alliance, Ohio
- Roedel, Bernice L. 423 Maple St., Boonville, Ind.
Reserved July 25 to August 15
College Corner, Ohio Sept. 9 to 20
- Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.
- Rothwell, Mel-Thomas. 701 Donald Ave., Bethany, Okla.
Marion, Ind. September 8 to 11
- Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
New Albany, Ind. (camp) July 30 to Aug. 9
Tabor, Iowa (camp) August 20 to 30
- Rushing, Charles and Emma Jean. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
- Rushing, V. S., and Wife. Evangelist and Singers, 3212 30th St., San Diego 4, Calif.

S and T

- Samuel, O. D. and Thelma. Preachers and Singers, Box 8, Halltown, Mo.
- Sanford, Mrs. Ruth. Song Evangelist, 9533 Highway 67, St. Louis 21, Mo.
- Savage, F. C. P.O. Box 3, Kokomo, Ind.
- Scarlett, Don. Route 1, North Vernon, Ind.
Anadarko, Okla. (camp) July 30 to Aug. 9
Winfield, La. (camp) August 10 to 16
- Schmidt, Wm. and June. Evangelist and Singers, Box 331, Vicksburg, Mich.
- Schriber, George R. 5949 N. Forestdale, Glendora, Calif.
- Schultz, Walter C. Song Evangelist, 707 S. Chipman, Owosso, Mich.
Gladwin, Mich. (camp) August 20 to 30
Open dates for September
- Sellick, R. T. Box 22, Oxford, N.S., Canada
Clarksburg Camp, Ontario August 14 to 23
- Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
- Shank, R. A. and Mrs. P.O. Box 563, Fostoria, Ohio

- Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
- Sherridan, L. Q. ("Bill"). Route 3, Rising Fawn, Ga.
Dalton, Ga. Aug. 30 to Sept. 6
Oak Ridge, Tenn. Sept. 11 to 20
- Short, J. W. and Frances. P.O. Box 527, Kansas City 41, Mo.
- Sigler, Ray. Song Evangelist, 40 W. Second St., London, Ohio
- Silvernail, Donald R. Nazarene District Center, Vicksburg, Mich.
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Milton, Ky. (camp) July 31 to Aug. 9
- Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
Open date August 13 to 23
- Adel, Ga. Aug. 27 to Sept. 6
- Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
- Smiley, Thos. R., and Wife. % Gen. Del., Odon, Ind.
- Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
- Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
- Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.
- Smith, Ottis E. 10 Sycamore Ave., Livingston, N.J.
- Smith, Paul and Hallie. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Prichard, Ala. Sept. 9 to 20
- Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winsboro, S.C.
- Snow, Loy. Route 1, Bedford, Ind.
Lynn, Ind. (camp) August 9 to 23
Mitchell, Ind. Sept. 2 to 13
- South, J. W., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Winnfield, La. (camp) August 6 to 16
Eldorado, Okla. August 20 to 30
- Sports, Miss Lala. Evangelist, Odum, Georgia
- Stabler, R. C. Box 34, Montoursville, Pa.