

AUGUST 25, 1965

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene

Jesus Calls Us

CECIL F. ALEXANDER

WILLIAM H. JUDE



1. Je-sus calls us; o'er the tu - mult Of our life's wild, rest-less sea,
2. Je-sus calls us from the wor - ship Of the vain world's golden store.
3. In our joys and in our sor - rows, Days of toil and hours of ease,
4. Je-sus calls us. By Thy mer - cies, Sav-iour, may we hear Thy call,



Day by day His sweet voice sound-eth, Say-ing, "Chris - tian, fol-low Me."
 From each i - dol that would keep us, Say-ing, "Chris - tian, love Me more."
 Still He calls, in cares and pleas-ures, "Christian, love Me more than these."
 Give our hearts to Thy o - be - dience, Serve and love Thee best of all.



...pt Not Man
...ut Asunder"
See Page 6

Hymn of the Month
September 1965



SINAI AND SION

THE WRITER of the Epistle to the Hebrews has much to say concerning the two great covenants of God with men and their meaning in terms of the Old Testament and New Testament dispensations.

But at no point does he portray with more dramatic force the striking contrast between the two covenants than in the twelfth chapter with its portrayal of Mount Sinai and Mount Sion.

Having exhorted the Hebrews, "Follow peace with all men, and holiness [or the sanctification], without which



*General
Superintendent
Benner*

no man shall see the Lord," he continues a few verses later, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness [storm clouds], and darkness [an impenetrable pall], and tempest, and the sound of a trumpet, and the voice of words." Such was Mount Sinai.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant" (Hebrews 12:14, 18-19, 22-24).

What a blessed contrast! Dr. H. Orton Wiley, in his book "The Epistle to the Hebrews," summarizes this contrast as follows: "(1) Sinai was in the wilderness with its barrenness and desert storms; Sion was in the promised land of Canaan, fertile, fruitful, and watered from heaven. (2) God visited Sinai for only a brief season; He is said to dwell in Sion forever. (3) Sinai was a mount of terror and fear; Sion, a habitation of peace. (4) Sinai, of massive rock and steep precipices, stood storm-crowned, alone; Sion was crowned with the city of the living God, the heavenly Jerusalem, where God manifested himself to His people. (5) God gave the law from Sinai; He proclaimed the gospel from Sion. (6) Israel came trembling with fear to a physical mountain; Christians come with confidence to a spiritual mountain, for Sion is the foundation of a spiritual economy, a new and eternal order."

Thank God for Mount Sion!

"I'm Determined to Be a Soul Winner!"



By E. E. WORDSWORTH

He that winneth souls is wise (Proverbs 11:30).

ADAM CLARKE SAYS on this text: "Wisdom seeks to reclaim the wanderers; and he who is influenced by wisdom will do the same." There is pertinent truth here: (1) Souls can be won. (2) It is wise to be engaged in the business of winning souls. (3) It takes wisdom to win souls.

I recently visited a devoted pastor in his church study. While there we talked of many matters of common interest to Nazarene ministers. He told me he had been in his study since five o'clock; it was then about ten. I saw his open Bible on his desk, over which he had been praying.

As we conversed together that morning he said, "Brother Wordsworth, I'm determined to be a soul winner." I replied, "'He that winneth souls is wise.'" Before parting that morning we threw our arms around each other and I prayed for him that God would grant him the answer to his deep soul passion for the lost. Tears flowed freely ere we parted.

We tarried with friends overnight, and after breakfast, while seated around the table, the husband brought the Bible for family worship. He gave it to me for reading. After the Holy Word was read we bowed our heads in solemn prayer, and the Spirit led me out to pray with real soul burden for some time. As we prayed we all felt that we too, laymen and preacher, must be soul winners. All eyes were moist as we closed worship that morning.

As I have thought of the words of this godly pastor, I have said to myself, It takes *determination* to win souls, and without it we do not win them. It demands toil, sweat, blood, tears, agony, prevailing prayer, fasting, dogged determination, and persistent pursuit of the lost. Revivals do not come easy. Personal reaching out for the unsaved is "sweaty" business. It takes time, effort, and whole-hearted devotion to bring men and women into the kingdom of God. With Paul we must feel that "the love of Christ constraineth us."

Moody made a solemn vow to God that he would not let one day go by without speaking to someone about salvation and trying to win him to Christ. One day he had been unusually busy working on a manuscript. Nine o'clock in the evening came and he had not spoken to a soul that day.

The Spirit whispered, "Go and speak to the grocer of the corner store." Instantly he obeyed, and walking briskly he arrived at the store just as the owner was closing for the day. The key was in

the lock outside; but the grocer now opened the door, thinking Mr. Moody needed groceries.

Moody said to him, "My friend, I was in my room and thinking of you a few moments ago, and I have come, not for groceries, but to talk to you about your soul." The man answered, "Mr. Moody, you are the first man ever to talk to me directly about my soul." Soon they were on their knees and Moody led another lost soul to Christ. Moody was determined to be a soul winner.

Gypsy Smith was conducting a city-wide revival in Spokane, Washington. He said to the lady operating the elevator as they separated, "I hope your last trip will be up—I mean to heaven." Another soul was won, for she could not shake off those words.

Have you ever spoken directly to the milkman, the filling station operator, the neighbor, the man in your office or store, that ragged boy on the street, that orphaned girl, that careless youth?

If we are going to win souls to Christ we must bear in mind that it will demand of us determina-

God's Love

By VIOLA E. HODGE

*There's nothing in the Book
That says that we must understand
The things that happen to us.
But it does say
That we must trust God's love,
And know that
All the problems and the trials
Permitted by His kindness
Are for our good—
For we are dear to Him.*

*That He should care for me
In little things
Is past my comprehension—
But it is true; I know He does.
And if I wait with patience,
And in faith,
He'll bring things all out right,
In His good time.
And so I thank and praise Him—
Although I do not understand.*

tion. An indifferent and careless attitude spells defeat. "I'm determined," said my pastor-friend. Anything short of Christian devotion to this worthy objective means failure. Don't be like a clam. Open your mouth. Speak tenderly, boldly, and wisely for your Master. Paul said, "I am not ashamed . . .," and we read again, "He that winneth souls is wise."

Then beware of substituting secondary church duties for this primary work of the church. Alas! thousands are willing to sing in the choir, play the piano, teach a class, serve on the board, pay the tithe, mow the church lawn, paint the buildings, *ad infinitum*—all good and proper in their place—who are not busy trying to bring the unsaved to the Saviour of men. Honestly now, how long has it been since you even tried to win just one soul to the Christ of that "Old Rugged Cross"?

Listen, dear layman, if you will take this sacred business seriously and work at the job, and not try to shift the responsibility to the pastor, the evangelist, and others—you, with thousands more, could turn the world upside down and right side up. Yes, the preachers too must carry heavy burdens for lost men. Dr. J. B. Chapman, of precious memory, said we must be "All Out for Souls!"

With my dear pastor-friend, let us all say with passion, prayer, and proficiency, "I'm determined to be a soul winner." "They that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:5-6).

The Cover . . .

JESUS CALLS US . . . *hymn of challenge to Christian service, written by Cecil Frances Alexander, was prepared for use with her minister husband's sermon on St. Andrew's Day, 1852. By this and other great hymns, such as "There Is a Green Hill Far Away," this pastor's wife's name is better known today than that of her illustrious husband, William Alexander, who became archbishop of the Anglican church in Ireland. The hymn tune, "Galilee," was composed in 1887 by the English organist and composer, William H. Jude.—Floyd W. Hawkins, Music Editor.*

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THE SOB SISTERS

By T. E. MARTIN
 Pastor, First Church, Nashville, Tennessee

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children (Luke 23:27-28).

I am glad my church encourages emotion in worship and religion. I believe that love for God should encompass the whole man. But I am glad as well that my church has little place for cheap sentimentalism or unthinking do-goodism.

The women who were weeping were not Galileans. The Galileans followed a long way off. They were the sob sisters who wept, not because they cared, but because it was fashionable to do so. Their weeping put a thinly veiled cover of respectability over the atrocious death that was about to take place. They played with their emotions. They turned on the tears wherever it made them feel pious or virtuous.

Weeping can provide healing for sorrow and bring us into richer blessings. Weeping can express personal involvement, too. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bring his sheaves with him" (Psalms 126:6).

What disturbed Jesus was the kind of polite or irrational weeping which clings to sentimental feelings against facts. He knew that there are people who will weep over little things while they ignore the really important issues. There are people who will cry over an injured cat but who will be drunk on Good Friday. There are people who will give generously to the Society for the Prevention of Cruelty to Animals whose children are starved spiritually. There are people who will protest in rage the mistreatment of the flag whose hearts are closed to the Word of God.

Jesus did not say, "Do not weep." For there was much that the people needed to weep about. Rather, He said, "Weep for yourselves." Weep for the sickness which finds compensation in the petty. Weep for the shallowness which pours out

its energy on the symptoms to the neglect of causes. Such a sickness leaves us the prey of every sugar-coated deception. How quickly can we be enslaved when our depth of perception is blinded by shallow sentimentalism! On both sides of most controversies which tear our times are the unthinking who weep about the superficial.

Weep for your churches, seems to be another part of His admonition. In a sense the people were weeping that day because Jesus had to die so that they would not have to face the inadequacy of their religious structure. The church is God's house only to the extent that it is a place of prayer for all people. It must constantly be under the judgment of God. For so quickly does it become a place of personal manipulation for private gain. It becomes an institution for our own benefit instead of for the work of God. It becomes a means of self-aggrandizement rather than service. We make it an instrument of our ambition or prestige instead of a challenge of ministry to the lost and dying.

God intends His Church to be the place of healing for the nations, and we have made it the last stronghold of our self-delusions about our superiority or holiness. Weep, He advises, for institutions that in God's name perpetuate man's escape from reality. Weep that the din of her business drowns the voice of God's judgment. Weep that her paeans of self-praise deafen her to "what the Spirit saith unto the churches."

Weep for the spiritual erosion of affluence, is another thing He must have had in mind: "the destruction that wasteth at noonday." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares," was the word Jesus had said to the people of Jerusalem only a day or two before (Luke 21:34). When it was economically difficult to spend much time or money on the dissipating pleasures, we were strict. But what slow and steady retreat our consciences are forced to take when prosperity and increased leisure time become common characteristics of the days!

Both the luring enjoyment of sensuality and the time-consuming care of constant amassing of greater treasure starve the soul. The awareness of the eternal purpose and plan fades as we seek to exploit the immediate. Holiness has come to mean numbers and ecclesiastical wealth rather than transcendence. Weep for the distortion of values which places greater emphasis on the "horsemen of Egypt" than on fullness of the Spirit.

Or again, remember that He said, "Weep . . . for your children." They grow up in cities we have built, cities which deny in every phase of their structure the "kingdom of God." Their vast concrete canyons echo with the lonely cry of lost men

in crowds. Their bright-colored lights camouflage the bottomless pit of godlessness and sin. Their busy streets and stores poorly conceal the vast wasteland of poverty of true culture and spiritual sensitivity.

Weep for cities which grow because many come in and none go out. Babylon proclaims security, wealth, and peace for all. We live and die in her, wordlessly declaring her to be mother. Weep that no one tells our children she is really a "harlot." Weep that no pilgrims move out of her gates testifying that they have found here "no continuing city, but . . . seek one to come."

Weep for children who must live through the day of reckoning. Our shallow healing of the problems of society make more terrible the day "when whirlwinds of rebellion sweep the world." In comfortable times, men crucify the prophet. What will they do when bombs fall? What will they do when the upheaval of God's wrath shakes the heavens and the earth?

Finally, may I return to the promise that if the sob sisters turn their weeping to repentance, there are forgiveness and healing. This is why Jesus is on His way to the Cross, not under the compulsion of Roman soldiers really, nor even the carping of frightened and hating ecclesiastics, but of His own free will.

This death is a propitiation for their sins. It is no use to weep that it is necessary, but rather weep that it may be effective. Weep for joy that He freely forgives. Weep for regret that we have not accepted it fully and gladly before. Weep that so few have appropriated its merit even now and that so many have not, as yet, heard.



"BE QUIET," said the voice. This was not the first time I had heard these words. Perhaps I should listen to them.

It had begun some time ago when my prayer life seemed to be at a low ebb. Not that I had stopped praying, but somehow the answers didn't seem to be there the way they used to be.

At first I hadn't noticed—it was such a gradual thing—and then when I did notice I thought I knew the answer at once. God was not answering

The most difficult member of the body to control is the tongue. We use it so much that it gets in the habit of racing nonstop. Then the first thing we know it races ahead of our minds, and we are guilty of thoughtless words. . . . The best way to be sure of a kind tongue is to let the Holy Spirit fill our hearts with love. The best way to safeguard the purity of our speech is to seek pure hearts. If our words are to bless rather than blast and burn, our hearts must always be filled with blessing.”—Richard S. Taylor.



“LET NOT MAN PUT ASUNDER”

By Evangelist J. J. STEELE

my prayers because I was not spending enough time praying. So I carefully set aside more time to talk to God. Longer and longer my list of petitions became, but to no avail. It seemed that the more frantic I became, the harder I knocked, the more firmly the door was bolted.

So I had another thought. Perhaps I had been neglecting the reading of God’s Word, and that was why my prayers were not answered. By now, Scripture reading and lengthy prayers had begun to take up more of my life than ever, but still the bolt remained in place—the answers did not come. And yet I knew that Christians far newer in the faith than I were receiving daily answers to their prayers.

But one day into the midst of my frantic petitioning broke a voice.

“Be quiet!” it said. That was all. And still no answer to my prayers.

I paid no attention that first time, nor the second, but soon I began to be annoyed. Why must these words keep interrupting my thoughts? At last, after many such interruptions, it occurred to me that perhaps I should listen to the words.

For some time after I stopped my chattering nothing happened. But as I began to empty my mind of my own thoughts, I gradually became aware of a strange sort of silence. Not the silence of loneliness, but the silence of a wonderful peace. Slowly my heart and mind grew still and then began to fill with an indescribably joyful feeling. I had not been able to hear the voice of God before because the sound of my own unceasing voice had been drowning it out. It had, I was sure, been God trying to tell me to be quiet so that He could speak. And as I obeyed, the answers to my many questions and problems began to come.

Now at last I realize that prayer is meant to be a conversation, not a monologue. Not in vain does God tell us in His Word to be still and know that He is God. If only we will remember to listen as well as to talk when we pray, we will find that He is willing and eager to answer our every petition. All we need to do is give *Him* a chance to speak too.

What therefore God hath joined together, let not man put asunder (Matthew 19:6).

NEVER HAS THERE BEEN more defection from the teachings of Christ regarding marriage and divorce in our national life than in our generation.

Two things are clear in this statement of our Lord: He put His sanction on the Genesis account of the divine origin of marriage—“From the beginning it was not so” (v. 8); and He classified interference in any way with the marriage union—whether by in-laws, by divorce, or by murder—as a crime against nature and a sin against God. “What therefore God hath joined together, let not man put asunder.”

We know by this that divorce is never right. Someone is always a sinner when a marriage is broken up. It is a soul-shattering experience. Animals mate on a purely instinctive basis, but human beings mate on a spiritual basis. The mind, the heart, and the soul are always involved in the physical union of two human bodies. No person can be the same after such a union, whether in marriage or out.

The breakup of marriage is often a crime against children. Regardless of how the home is broken up, the child suffers irreparable damage. There is absolutely no substitute for solid family life for a child; and solid family life is founded upon marital solidarity between the child’s own parents. Millions of helpless children are emotionally ravaged by philandering parents.

On the basis of these words of our Lord, every Christian must wholeheartedly reject the standards of modern society as being completely unchristian and godless.

We have drifted much too far afield regarding marital fidelity. There are too many concessions, compromises, and too much corner-cutting as we

strive to conform to contemporary concepts rather than the plain words of Christ.

Forgiveness, wholehearted and completely final, when sought by the offending partner, is God's answer to most of our family problems. Patience, love (divine and human), and chastity can often restore the sinning partner. And it is always Christian to forgive in every situation. Not to forgive is to be not forgiven. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14-15).

There is also forgiveness from God for truly penitent adulterers and adulteresses, whether legally married or unmarried. Marital infidelity is not the unpardonable sin. And while ministers must ever be firm and true to our Lord when dealing with this sin in or out of legal marriage, we must hold

up to the truly penitent the hope of forgiveness and restoration.

Marital sinners are in need of our prayers and understanding. While some defy God and His laws in the plain daylight of truth, presuming on the mercies and goodness of God, many are caught up in the popular tide of glamorized adultery, easy divorce, and social sinning, and do not know that the wrath of God is poured out against the faithless. They do not know that God hates divorce. They are not aware that broken marriage vows lead to sorrow and hell. And they will not learn these things from unregenerate entertainers, marriage counselors, or their companions in sin. They must learn these things from the true Christian Church and the minister of God.

Let any marital sinner be assured, when every effort is made to rectify a sinful past, that divine forgiveness through Christ is his.

Spiritual Neutrality

By GORDON D. HALL, Pastor, Gardendale Church, East Liverpool, Ohio

DRIVING down the highway one day, I noticed two boys hitchhiking. To the American motorist the hitchhiker is not an unusual sight, but these boys were. They were "thumbing" all cars regardless of which direction they were traveling.

Apparently these lads were going nowhere in particular. They had no goal. Their destiny would be determined by chance or the whim of someone who happened to be driving along that road—one way or the other.

While this action may be strange on the highway, it illustrates a way of life that is all too prevalent. Far too many people are on the highway of life with no more goal than these boys. In the battle of life they would remain neutral.

Jesus said, "No man can serve two masters . . . Ye cannot serve God and mammon" (Matthew 6:24). And yet millions of "religious" people are trying to do it. They may attend a church or synagogue, observe ritual, and chant prayers, but their lives are bound by sin and the spirit of this world.

For an hour or so a week a cloak of piety is put on, but the rest of the week the Bible is neglected, prayer is forgotten except as an emergency measure, the family altar is unknown, and life is given over almost completely to the search for pleasure and material benefits.

In short, the average person has never really taken sides in the battle between good and evil, between Christ and Satan. While he would re-

coil in horror at the suggestion that he cast his lot with Satan, he has never given himself to the Lord either. To do this, one must renounce all sin and turn in humility and repentance to Christ and yield himself without reservation to the Lord to be used as He sees fit. In a weary, sinsick world which needs so badly a demonstration of genuine Christianity, very few have come to this place. We are spiritually neutral.

But *are* we spiritually neutral? Joshua urged the ancient Israelites, "Choose you this day whom ye will serve"; and Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30). Thus the plain teaching of the Scriptures is that we cannot be neutral in spiritual things.

Like Peter, many of us have tried it and found to our sorrow that it cannot be done. When Jesus was betrayed and taken away to be tried, Peter followed "afar off" and warmed his hands at the enemy's fire. Soon he denied that he ever knew the Lord.

Attempts at neutrality are really the outgrowth of fear and the desire for self-preservation, and the sooner we confess that this is sin and turn to Christ in utter abandonment of ourselves to Him the better off we'll be. We must beware of trying to be "Mr. In-between" in the battle of life. We must beware of trying to play both ends against the middle, for our eternal destinies are involved. We must beware of having only a halfhearted profes-

sion of religion when Christ offers the "full assurance of faith." We must beware lest we fall short of holiness, "without which no man shall see the Lord."

In the early days of Israel's history while Moses was on Mount Sinai with God, the people fell into idolatry, making and worshipping a golden calf. Descending from the mountain, the man of God put the question squarely to the people: "Who is on the Lord's side? let him come unto me." And the Word continues, "All the sons of Levi gathered themselves together unto him" (Exodus 32:26).

In these days so marked by materialism and covetousness (which *is* idolatry—Colossians 3:5), God surely would ask us, if we would listen to His voice, "Who is on the Lord's side?"

May we draw near to Him and, resisting all tendencies toward neutrality, deny ourselves, take up our cross, and follow Him.



A Junior Crafts Class

GMC pickup, thinking, "I have the leaving Ponca City blues . . ."

The group had just spent a week directing the vacation Bible school and assisting in the camp meeting at the Ponca City Nazarene Indian Mission. The young people were from the Tinley Park (suburban Chicago) Church of the Nazarene.

The "Ponca City Blues" was sung in spite of a week of "killing pace"—prayer meeting at 6:30 a.m.; breakfast; V.B.S. opening 9:00 a.m. . . . close at 3:30 p.m.; relax—dinner at 5:00 p.m.—6:30 p.m., youth service—camp meeting at 7:30—end of service about 11:00 p.m. Then no trouble sleeping.

"Boy! That was a six-day schedule," remembered Kim Helliwell, high school sophomore. "But I'm ready to spend another! It was the greatest experience!" Marilyn Meissner, oldest teen, told the Tinley Park Church, "Our schedule for the week was busy, but that didn't matter. We found that real working for the Lord makes you forget time and tiredness. We looked forward to each day."

The schedule didn't cause the Tinley Park teens any problem. They were more surprised by other things. "I expected to see the Indians in blankets, but they wore the same kind of clothing we did," George said. Mr. Caringer said, "The Indians were more excited about the tepee they built for us than we were. It had been a long time since they had built a tepee."

Actually, the teens were more impressed and moved by working with God than by the lack of Indian war paint. "If I hadn't gone, I probably wouldn't be sanctified tonight," Linda Kirby told the hometown Nazarenes.

"I too cleared up spiritual problems," Kim told the local church. "The entire experience was a spiritual uplift."

Linda Padgett, youngest member of the group, summed up well the feelings of all ten: "By helping in the V.B.S. and camp meeting, I was blessed. It has caused me to increase in my love for the Lord and I always want to serve Him. I want His will to be done in my life."

The teens and sponsors said, "We received much more than we possibly contributed to the Indians."

Rev. Samuel Mackety, Ponca pastor, took issue

PONCA CITY . . . BLUES

By **DALLAS D. MUCCI**

Pastor, South Hills Church, Bethel Park, Penna.

"I HAVE the leaving Ponca City blues . . . down in my heart," sang big George Waldrop, tackle on the Carl Sandburg High School football team. George soon had his five missionary-for-a-week friends singing with him. They sang quietly.

Dan Caringer, teen sponsor, feeling the same, sang with the teens, "I have the leaving Ponca City blues . . .," as he turned the 1963 Ford station wagon north onto Highway 40 toward Chicago and home.

Sponsors Ralph and Jan Close, tired, but feeling the same emotion as the teens, trailed the station wagon from the Ponca Indian Reservation in the



The V.B.S. "Grand March" and the Teen Teachers

with them on that point. "I hope the teens will be able to return. This has been one of the greatest single experiences in our ministry on the Ponca Reservation. Our people proved it by giving the young folks the highest honor a Ponca can bestow—an Indian name for each."

Friday morning, in an impressive ceremony, the teens were named. Linda Kirby, who had helped the Indian women wash the dinner dishes, was called "Ponca we"—meaning "one of us." Mr. Caringer explained, "Few persons have ever received this honor." George was renamed "Fire-shaker," but his fellow teens dubbed him "Flame-thrower."

After honors, work, and the presence of God, it was the tepee that left a lasting impression. One evening a severe electric storm hit the reservation. About 3:00 a.m., George was awakened with a steady drip on his face. He awakened Kim and they tried frantically to shut the open flaps at the tepee tip. The flaps always did the opposite of what they wanted. In the excitement of building the tepee, the Indians had forgotten to show the teens how to close the flap.

At last they found a spot where the rain was not dripping in. Soon the rain stopped—but not soon enough. "We were just asleep again when it was time for prayer meeting and breakfast," George growled!



Pastor Sam Mackety and the Ponca Indian Church

This did not dampen the spirit of the youthful missionaries. "I'm ready to go back," both fellows reported. Gordon Helliwell, Kim's father, stated: "Nothing has affected my son like this trip to Ponca City. It would have been worth any amount of money and effort to send him. Thank God for such a program."

The results among the Poncas were thrilling. "Many Poncas were won to the Lord. The preaching of Maynard Henman, young Indian preacher, was challenging to all of us. God surely used this as a time of blessing and salvation," concluded Ralph Close.



The HARBOR PILOT

By DON A. HECOX, Orofino, Idaho

ALONG the eastern coast of Vancouver Island, just outside of the city of Victoria, there is a sandy ribbon of beach. The heat of the sun glitters on the water as it warms the sands. The blue sky, the gliding gulls, a cloud-dotted sky—all speak a picture of peace.

In contrast to this picture of vibrant life lay the skeleton of a ship partly buried in the sands. The decks were gone. The cabin was a skeleton-like frame. The blackened, weather-beaten, wood hull told a story of being battered, torn, and driven by the sea.

One might wonder at the story this once brave and gallant craft might unfold. Was she left to the mercy of the sea that knows no favorites, pounded by the surf, cut by the jagged rocks? There she lay now, a wreck of someone's hopes and dreams. She would sail no more. She would hear no more words

of joy or shouts of command to the men who made her cabin their home.

Life itself is like a ship at sea. The ship may be a vessel of beauty. It may be a sleek runabout, or it may be just a common work craft. Be what it may, we need a captain to chart our course, to pilot our ship to the right harbor.

We need someone of experience for counsel and assurance when the storms of life rage. There are many adverse winds. Their purpose seems to be to dash us against the rocks of despair and destruction.

With no pilot at the helm, our hearts fail for fear. Yet there is an experienced harbor Pilot for every ship of life. He will guide your ship in calm seas or amid the storm-tossed swells.

This harbor Pilot never comes aboard unless invited. He never takes command of a ship unless the owner gives permission.

There is one thing sure: When He takes over, the sea may not be calm, the rocks may not move out of the way, the darkness may not turn to light. However—and here is the secret of it all—he knows the channel. He knows how the reefs and rocks lie. He knows the strength and power of your ship. He will guide it according to the eternal light of truth that never changes. For He, the Pilot, is the eternal Son of God, Jesus Christ, our Lord.

Will you invite Him aboard your storm-tossed vessel, here and now, to be your harbor Pilot and Saviour for time and eternity?

EDITORIALS

By W. T. PURKISER

The Secret of Victorious Living

A bishop of The Methodist Church recently wrote: "The church which makes it clear that it possesses the secret of victorious living will find a response that will overwhelm it. For the people have been walking in darkness and hoping to see a great light. Evangelism that allows the Light of the World to shine through men will redeem us. All we wait for is the realization of who we are and what we possess."

There is tremendous truth in these words. Whatever may be the reasons we find for failing to win the masses, chief among them must certainly be the fact that we have not made it clear we possess the secret of victorious living.

Yet we do share this secret. It is not ours alone. It is known to all who accept the full reach of the gospel of Jesus Christ. The bishop's own church made its greatest strides while it emphasized the complete adequacy of Christ for every personal human need.

That early vision—"to spread scriptural holiness across these lands"—was the key to Methodism's progress, and has been the key to the progress of the holiness movement, which has largely inherited the mission.

There is nothing appealing about a limited and halfhearted Christianity. The world has quite enough of defeat on its own without being invited to share the defeats of a nominal religion.

Religion that makes no difference just doesn't matter to anybody. Only in the radiance and lift of personal victory is there attraction and appeal to the baffled and defeated who throng the streets.

THERE ARE TWO KINDS OF FAILURES in the Church, amazingly like the two groups of disciples at the transfiguration of Jesus. There are those like the three on the mountaintop, fully occupied with the things of God but completely out of touch with human need.

Then there are those like the nine in the valley, as Alan Stibbs describes them—"very much in touch with the world, good mixers, living at the ordinary workaday level, but quite unprepared to be tackled with the genuine spiritual enquiry of a soul in need."

The three on the mountain must not lose their touch with the radiant Saviour. The nine in the valley must not lose their contact with the crowd. But somehow, in the power of the Spirit, the mes-

sage of the mountaintop must be brought to the people on the plain.

It is estimated that there are today in the United States of America eighty million uncommitted people. They have no religious affiliation of any kind—Protestant, Catholic, or Jewish. In addition to other millions who are merely nominal church members, these people have no soul-saving, life-lifting experience of God in Jesus Christ.

But these are the very people who will determine the destiny of our nation. As Wayne Dehoney put it, "Whoever wins these eighty million uncommitted souls will win America. We are in a life-and-death struggle to win them. We will win them to our way, or they will be won to another persuasion. They will not continue in a spiritual vacuum."

THESE ARE THE PEOPLE who are walking in darkness, who are hoping to see a great light. Not that they are conscious of either the darkness or the hope. But their unfulfilled need shows itself in their restlessness, their groping for fulfillment, their seeking for causes worth living and even dying for.

Theology will not interest them. Doctrine will not challenge them. Abstract theory will only leave them cold. They have had it all and turned away from it. The one thing they have never seen is the radiant, joyous life of Christ consistently and daily lived out in the experience of victorious power.

What do we wait for? Is it the realization of who we are and what we possess? Have we sold our gospel short by our failure to keep open to the power and guidance of the Holy Spirit? These are questions we may well ask ourselves in a day of unparalleled need and opportunity.

Lazy Listening

One of the most frequent commands throughout the Bible is, "Hear the word of the Lord." Each of the seven messages to the churches in Revelation 2 and 3 concludes with the words of Jesus, "He that hath an ear, let him hear what the Spirit saith unto the churches."

"Hearing" as the Bible uses the term means more than "listening." It means obeying, heeding what is heard, putting it into action.

But "hearing" starts with "listening." In ordinary life, to be sure, one may hear some things for which he doesn't listen. Some voices, some sounds,

intrude themselves upon us whether we will or no.

In the life of the spirit, however, we generally hear only as we listen. The words may fall upon our ears, but they do not reach our hearts or penetrate our minds until we give them our attention.

A recent writer said something of real significance in this area. He commented, "Not all of the vagueness displayed by many Christians about their faith is the fault of the preacher. Some of it is the result of lazy listening."

We who preach, of course, must accept our share of responsibility in this matter of communicating the gospel—and it is the lion's share. Recent books about preaching are filled with discussions of "the problem of communication"—getting the message through to the people to whom we speak.

But speaking is only one-half of communication. The broadcasting station may be ever so powerful, and its waves ever so pervasive, but if the receiver is out of tune or defective, nothing gets through.

It is true, as Paul says in his discussion of tongues: "Even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Corinthians 14:7-8)

But the melody is lost on the person who is tone-deaf. And the trumpet call, however loud and clear, cannot rally the soldier who will not hear.

LAZY LISTENING seems particularly prevalent in our day. Perhaps it is due to the habit of so many who turn on a radio and allow its cacophony of sound to wash over their ears as they go about other things. In church, some of it may be due to long-ingrained habits of preoccupation.

Sometimes we have failed to understand that going to worship means more than our physical presence within the sanctuary. There is a door in the heart which must be closed to the clamor of crowded lives.

One has only to look out over the average audience to see the signs of lazy listening. The deadpan face, the expressionless eyes, the doodling hands, the preoccupied look, all witness to the spiritual counterpart of what one of the advertisers called "the invisible shield."

Lazy listening is the particular peril of those who have gone long and often to the house of the Lord. We have "heard it all before," we think—and too many times we have. But there are overtones to the gospel message, however uninspiring we might think it to be in the human, which the Spirit gives to those who discipline themselves to attention.

As one of the profession, I am willing to admit that the unpardonable sin of the preacher is to be dull. But it is still true: "Not all of the vagueness displayed by many Christians about their faith is the fault of the preacher. Some of it is the result of lazy listening."

THE CHURCH AT WORK

WORLD MISSIONS

E. S. Phillips, secretary

Surgery Successful For Missionary's Son

David Rudeen, sixteen, son of Rev. and Mrs. C. G. Rudeen, missionaries to Nicaragua, is recovering in Oklahoma City from major heart surgery.

In a delicate operation, doctors removed a cartilage which was forcing his heart out of position. The operation was successful.

Hull Preaches in African Camp

Sixteen young people came forward to indicate their willingness to go into full-time church work during a recent Swazi camp meeting, and thirty-eight more were received into full membership following a baptismal service.

Dr. Nicholas Hull, superintendent of the Southern California District, was the camp meeting speaker. He later dedicated the Mary Wise Memorial

Church at Mbabane. The more than 300 present gave \$210 for world evangelism.

One hundred sixty young people attended the Manzini Zone youth camp, according to Rosemarie Hynd, reporter. Two new churches are also being started. "Our greatest need," according to Mrs. Hynd, "is for Swazi pastors to fill the new churches."

67 Find Peace in Kitchen Church

By Edna Lochner, Pigg's Peak, Swaziland

Alice Kumalo, one of Mrs. Chapman's Bible women of years past, and I go four times a week to "Power Station" lumber mill eight miles away from the mission compound for church. We worship in a dark communal kitchen, about fifteen by twenty feet in size. A fire is burning, even in hot weather, in an open hearth.

One night recently, Rev. Arthur Evans preached to sixty-seven people packed into the kitchen, while the food cooked on homemade "drum" stoves. That night

I was fortunate to get a seat just outside the door, where the air was cooler. People of all ages get spiritual strength and blessing in this kitchen church. Here they are encouraged to face victoriously the sin and wickedness of the compound in which they live.

MOVING MISSIONARIES

Rev. and Mrs. Donald Owens, on furlough. 4712 Reeves Drive, Warr Acres, Oklahoma.

Rev. and Mrs. Robert Pittam back to Nicaragua. Apartado 38, Granada, Nicaragua, Central America.

Rev. and Mrs. George Rench back to Taiwan. Box 936, Taipei, Taiwan, Free China.

Rev. and Mrs. Jack Riley, on furlough. 1626 Clemson Drive, Colorado Springs, Colorado.

Rev. and Mrs. Harmon Schmelzenbach on furlough. Box 1010, Nampa, Idaho.

Rev. and Mrs. Eric Courtney-Smith moved. P.O. Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. James Smith, new missionaries to Africa. 5 Anson St., Robertsham, Johannesburg, Republic of South Africa.

Miss Mary Wallace, on furlough. c/o Miss Fae Millard, 52 Park Avenue, St. Thomas, Ontario, Canada.

Dr. Jean Williams, on furlough. c/o Mrs. Monty Davis, 1261 Buckingham Drive, Thousand Oaks, California.

Rev. and Mrs. Paul Hetrick on furlough. P.O. Box 7315, 2027 Hutton Drive, Nashville, Tennessee.

Rev. and Mrs. Merrill Bennett, back to Japan. P.O. Box 4, Yotsukaido, Imba Gun, Chiba Ken, Japan.

Miss Joyce Blair back to British Honduras.

Benque Viejo, British Honduras, Central America.
 Rev. and Mrs. David Browning on furlough. 4408
 N. Redmond, Bethany, Oklahoma.
 Rev. and Mrs. Kenneth Singleton back in Africa.
 Private Bag 51, Letaba, No. Transvaal, Republic of
 South Africa.
 Rev. and Mrs. C. Dean Galloway, moved. Apartado
 302, Managua, Nicaragua, Central America.

GENERAL INTERESTS

Interest Rates Hiked For Gift Annuities

An increased rate of interest on gift annuities to donors was recently adopted by the twelfth conference of the Committee on Gift Annuities, and will go into effect September 1. The General Board of the Church of the Nazarene will follow the increased interest rate table.

A gift annuity is cash, negotiable securities, or real property given to a religious or charitable organization which, in turn, agrees to pay a fixed amount (that amount is determined by the table below) to the person making the donation.

The new rates were recommended after a five-year study of mortality experience among people who have given to such organizations.

Existing agreements will not be affected, but all new agreements will be determined by the new table.

Representing the General Board was Dr. Jonathan T. Gasset, wills and annuities secretary. Also in attendance were Dr. L. Wesley Johnson, Northwest Nazarene College, and Rev. Donald Gibson, Olivet Nazarene College.

Age at Issue	% Return Until Death	Age at Issue	% Return Until Death
30	3.0	58	4.6
31	3.0	59	4.7
32	3.0	60	4.7
33	3.0	61	4.8
34	3.0	62	4.9
35	3.0	63	5.0
36	3.1	64	5.1
37	3.2	65	5.2
38	3.3	66	5.3
39	3.4	67	5.4
40	3.5	68	5.5
41	3.6	69	5.6
42	3.7	70	5.7
43	3.8	71	5.9
44	3.9	72	6.0
45	4.0	73	6.2
46	4.0	74	6.3
47	4.1	75	6.5
48	4.1	76	6.7
49	4.2	77	6.9
50	4.2	78	7.1
51	4.2	79	7.4
52	4.3	80	7.6
53	4.3	81	7.7
54	4.4	82	7.8
55	4.4	83	7.9
56	4.5	84	8.0
57	4.5	85	8.0

Bible College Offering September 12, 1965

The church must assume responsibility for the formal training of those God calls to minister His Word. Establishing a Nazarene Bible college is a step toward meeting this obligation. The offering of September 12 for the launching of this project deserves generous support from all our people.

H. Harvey Hendershot
 Member, Board of Control



DOTHAN (Ala.) CHURCH CITED—New members, increased giving, and church improvements were three areas of growth for which Dothan Nazarenes were recently cited. Pictured above is the church.

Alabama Group Receives "Small Church" Award

Church membership showed a net increase of twenty-two, giving jumped one-third, and church improvements were made and paid for, all of which were tangible evidences of spiritual growth in the Dothan (Ala.) church during 1964. The church has been cited as the church on the Alabama District to receive the "Small Church Achievement" award, the Department of Home Missions announced recently.

Twelve of the twenty-two new members were by profession of faith, which

helped to raise the church membership to fifty-eight. To make space for the growing congregation, the parsonage garage was remodeled to be used as a youth auditorium. The church also bought new pews for its sanctuary.

More than \$10,000 was raised for all purposes, compared to less than \$7,000 the previous year. With this, the church paid all of its budgets, met all of its obligations, and overpaid the General Budget.

Rev. Richard Leffel, now pastor of the Ancon church in the Panama Canal Zone, was the pastor at Dothan in 1964. Rev. Joe Ben Cagle is the current pastor.

DISTRICT ACTIVITIES

Martin Relected In Eastern Michigan

Eastern Michigan Nazarenes gave an all-time high—more than 11 percent—for world missions, gathered in 232 new Nazarenes, organized 2 new churches, and gave District Superintendent E. W. Martin a near-unanimous vote for a four-year term, according to Rev. Moody S. Johnson, assembly reporter.

Dr. V. H. Lewis, general superintendent, presided during the sixteenth assembly held at Flint (Michigan) First Church.

Church membership reached 7,402, and total giving was more than \$1.5 million. The district assembly gave Dr. and Mrs. Martin a "generous 'thank offering,'" according to Johnson.

Rev. W. E. Varian and Mrs. H. Leslie MacKay were reelected youth and missionary auxiliary presidents. Dr. Kenneth Armstrong, Rev. R. N. Raycroft, Harlan Heimiller, and Milton Mountain were elected to the district advisory board.

Kenneth Heaton, M. V. Scutt, and Richard Spencer were ordained.

Missions Giving 13.7 Percent In Northwest Oklahoma

Two new churches were organized, plans for three more were announced, and 13.7 percent of money raised on the Northwest Oklahoma District was channeled to world missions, Rev. Jerald R. Locke, superintendent, told the seventeenth annual assembly.

Dr. Hugh C. Benner, general superintendent, presided over the assembly held at Bethany (Oklahoma) First Church.

The two new churches organized were in Stillwater and Ponca City. Plans for two more churches in Oklahoma City and one in west Bethany were announced. Two churches—Pond Creek and Tonkawa—were reactivated during the year.

Rev. Locke was reelected for a four-year term on a nearly unanimous vote. Church membership gained 138, to 5,820. Sunday school enrollment was up 349, to 9,604; and average attendance increased 196, to 6,256. Twenty-seven churches made major building improvements, according to Gordon Wicker-



NEW YORK CHURCH-PARSONAGE DEDICATED—Dr. V. H. Lewis, general superintendent, and Rev. J. H. White, New York District superintendent, assisted in the dedication on May 9 of a new church-parsonage unit at Yorktown Heights, New York. Dr. Lewis commended the church, which was organized in 1963, for its beauty and dignity, "which is yet compatible with the informal worship of the Church of the Nazarene." Rev. Jay A. Bergers is pastor.

sham, reporter.

Mrs. Jerald Locke was reelected president of the N.W.M.S., which had fifty-one "star" societies. Rev. Carl Powers, Stillwater pastor, was elected N.Y.P.S. president. Calvin Newkirk, Clayton Taylor, and Donald Gunsalus were ordained into the ministry. The newly elected district advisory board is Dr. Harold Daniels, Rev. Roy Darden, Harry Craddock, and W. J. Bryan.

Dr. Daniels, pastor of Bethany First Church, largest in the denomination, reported his congregation as giving for world missions 21 percent of the \$329,000 it raised. Plans for a new sanctuary to be built one block west of the Bethany Nazarene College campus, and which will seat 3,000 persons, were announced. The present building on the college campus was sold to the college.

Maine District Reaches "Millionaire" Status

Gains in Maine Sunday schools last year enabled the district to chart a 10 percent gain in church school enrollment, and churches on the district greeted 217 new Nazarenes, Rev. Joshua Wagner, superintendent, reported to the assembly held June 15 to 17 at the South Portland church.

Dr. Hugh C. Benner, general superintendent, presided.

To reach the "Millionaire" status, Sunday schools enrolled 810 new pupils. Total property value of churches on the district increased \$128,000, and giving for district interests, including Eastern Nazarene College, was about \$60,000. Giving to general interests was \$31,000, Rev. Joshua Wagner said.

The "Small Church Achievement" award was shared by churches at Anson and Bethel, and the Maine N.W.M.S. was a "Star" district for the fifth consecutive year. Robert Jackson and Orville Mason were ordained into the ministry, according to Robert L. Smith, reporter.

THE LOCAL CHURCHES

Two Churches Formed; Revivals Successful

Two new churches were organized, a district camp meeting had record attendance, and two summer revivals were held with good success, according to recent reports.

The two churches were organized: at Lake Isabella, California, where Rev. Oren L. Ice is pastor; and in Chicago Central Church, a Negro congregation pastored by Rev. R. V. Layman, which was formerly the Van Buren mission before it was organized.

More than seven hundred were in attendance recently for the final service of the South Carolina District camp meeting, where Dr. T. W. Willingham, former Radio League secretary, and Dr. Edward Lawlor, Evangelism Department secretary, were evangelists, and Dr. Otto Stucki, South Carolina District superintendent, served as director.

Nine members were added to the Fairfax (Oklahoma) church by profession of faith during a recent revival with Rev. and Mrs. Carl Prentice. There were seekers in nearly every service, reported Rev. R. Dean Ferguson, pastor.

New people were reached for the four Nazarene churches in a recent Bloomington, Indiana, holiness tent crusade, according to Rev. Ray Wilson, reporter, and pastor of Broadview Church. Rev. Morris Chalfant was evangelist; Mr. and Mrs. Keith Showalter, musicians; and Ron Lush, choir director.

The Three Rivers (Michigan) church showed a 45 percent jump in enrollment, and an increase of thirty-three in average Sunday school attendance during the recently closed assembly year. Twenty-two members were added, finances increased more than one-third, and giving to missions was 11.9 percent of the total

money raised. Plans to build a new church on a debt-free, six-acre plot have been finalized for fall, according to Rev. Wayne Welton, pastor.

Evangelists Orville Klinger (Route 3, Box 115, Reading, Pennsylvania 19606) and Charles Haden (Box 245, Sacramento, Kentucky) invite requests for revival meetings this fall.

Jacksonville, Florida—Five families—one with seven girls—joined Central Church following a spring revival with Evangelist J. C. Crabtree. The eighteen new members brought to fifty-two the new members for the assembly year just closed, thirty-six of which were by profession of faith.

THE BIBLE SCHOOL LESSON

Brian L. Farmer

September 1 issue of *Herald of Holiness* is the annual "special" issue, and already printed; therefore we are printing comments for two Sunday school lessons in this issue. —Managing Editor.

Topic for August 29: Outer Hindrances to Christian Growth

SCRIPTURE: Ephesians 6:10-20; James 4:1-8; I John 2:15-17 (Printed: Ephesians 6:10-20)

GOLDEN TEXT: *In the world ye shall have tribulation: but be of good cheer; I have overcome the world* (John 16:33).

Pressure from without is second only to our consideration of last week—pressure from within.

The growth of a plant will be stunted primarily if it is inherently unhealthy (the disease of sin in the believer's heart). It will also be retarded if its horticultural environment is uncondusive to its requirements (evil influences of society, lack of sympathy at home, opposition at work).

Godless influences without are basically no help to the Christian. On the contrary, they are potentially deleterious to his growth. It is for this reason the Lord teaches us to pray that we might be spared temptation and not led into evil. We do know, however, even before we pray that we are to be very much in this world and that dangerous pressures will be our lot until at last we reach the celestial city.

The encouraging factor is that when Jesus contemplates the worst of circumstances without—tribulation—He calls for good cheer! He has overcome the world, and the implication is that we, His followers, might do so also.

Only the foolhardy would walk into a godless environment by choice, but when of necessity we find ourselves so placed there is no call to despair; the way of victory has already been won.

These two thoughts emerge:

1. It is sense for every Christian and every Christian organization to bend every effort to clean up the environment in which we live. Let us vigorously oppose the licensing of taverns, betting shops, striptease clubs, and the like. Let us consistently allow our voice to be heard concerning the standards of entertainment and literature in our locality.

2. It is well to remember that even though—as it surely will to some extent—the environment of this present world remains evil, our perseverance in the face of temptation is an aid to Christian growth.

**Topic for September 5:
Growing in Faith**

SCRIPTURE: Matthew 6:27-33; 17:14-21; Luke 17:3-6; Acts 4:7-11; Galatians 5:22-23; Hebrews 11:1-6, 24-27, 35-40 (Printed: Hebrews 11:1-6, 24-27)

GOLDEN TEXT: *Lord, increase our faith* (Luke 17:5).

The little boy defined faith as "believing something you know to be untrue." Not at all! It is rather trusting a God you know to be very true.

Faith is best understood, or best *begun* to be understood, by noting its effects in different life situations. In the vicissitudes of everyday life it is faith that saves from overanxiety. The mountainous crisis of distressing ill health can be removed by faith as a grain of mustard seed. Faith and forgiveness are related too. A man must trust the all-wise and all-loving heart to forgive seventy times seven. This astounding altruism is accomplished in the human heart only by grace through faith.

It also requires faith to *know* that the world was "framed by the word of God." Reason may deduce that, since something now is, something must always have been, but it is faith which names Him God and calls Him Father.

Faith goes further; it knows the ultimate benefit of being on God's side. Moses took the distasteful, but nonetheless the right, way of suffering with those on God's side rather than enjoying the temporary pleasures of sin. This was a sustained act of faith.

The disciples prayed, "Lord, increase our faith." In the light of the foregoing and much else beside, what a worthwhile prayer this is!

How might the Lord answer?

Faith is increased by use. In our written tests at school we always wanted more paper than the teacher gave us. "Use what you have," she said; "then you will get more." Faith is increased if we give due regard to the experience of others. We may also recall our own previous experience of God's goodness. This is what David did when faced by Goliath. His reason bolstered his faith. The God who had delivered him from the paw of the lion and the paw of the bear could and would also deliver him from the hand of the Philistine.

For this life of following Christ we do need faith. Let us resolve to have it by all means.

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Announcements

RECOMMENDATION

—Dr. J. C. Mathis, on his own decision, declined reelection to the superintendency of the Northeast Oklahoma District, even though the district leaders had prepared a unanimous recommendation that he be given an extended call. Dr. Mathis is an evangelist. He has had years' experience as an evangelist; and, as a superintendent and as a pastor,

he has maintained his spirit of evangelism. He knows our church. His ministry will be a blessing to any local church or district. Address him, P.O. Box 366, Bethany, Oklahoma 73008.—E. H. Sanders, Superintendent of Northeast Oklahoma District.

MARRIAGES

Miss LaDonna F. Tillotson and Mr. Marvin R. Pemberton, on June 12, at College Church, Nampa, Idaho.

Miss Norma Jean Wilson and Mr. Luther McLeod, on July 10, at Central Church, Jacksonville, Florida.

BORN

—to Alan and Helen (Fleagall) Gruber of Ocean Bluff, Massachusetts, a daughter, Kerry Lyn, on July 12.

—to Wendell and Jo Ann Poole of Hermitage, Tennessee, a son, Van Kendell, on July 5.

—to Gerald and Thelma (Whidby) Burch of Jacksonville, Florida, a daughter, Audrey Regina, on June 23.

SPECIAL PRAYER IS REQUESTED

—by a Christian reader in Indiana for better health, and that God may undertake in supplying a special need.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule
Southwest Oklahoma September 8 and 9
G. B. WILLIAMSON:

District Assembly Schedule
South Arkansas September 8 and 9
Joplin September 15 and 16

SAMUEL YOUNG:

District Assembly Schedule
Georgia September 9 and 10

HUGH C. BENNER:

V. H. LEWIS:
District Assembly Schedule
Southeast Oklahoma September 8 and 9

GEORGE COULTER:

District Assembly Schedule
North Carolina September 15 and 16
New York September 24 and 25

District Assembly Information

SOUTH ARKANSAS, September 8 and 9, at First Church, 21st and Maple, North Little Rock, Arkansas. Pastor L. Eugene Plemons. General Superintendent Williamson. (N.Y.P.S. convention, September 6; S.S. convention, September 6; N.W.M.S. convention, September 7.)

SOUTHEAST OKLAHOMA, September 8 and 9, at First Church, 8th and Trudgeon, Henryetta, Oklahoma. Pastor David Krick. General Superintendent Lewis. (N.Y.P.S. convention, September 6; N.W.M.S. convention, September 7.)

GEORGIA, September 9 and 10, at First Church, 735 Fayetteville Road, S.E., Atlanta, Georgia. Pastor W. E. McCumber. General Superintendent Young. (N.Y.P.S. convention, September 6; S.S. convention, September 7; N.W.M.S. convention, September 8.)

SOUTHWEST OKLAHOMA, September 9 to 11, at First Church, 14th and Arlington, Lawton, Oklahoma. Pastor Carl B. Summer. General Superintendent Powers. (N.W.M.S. convention, September 8-9.)

JOPLIN, September 15 and 16, at First Church, Fairview and Grand, Carthage, Missouri. Pastor Wendell Paris. General Superintendent Williamson. (N.W.M.S. convention, September 13-14.)

NORTH CAROLINA, September 15 and 16, at Plaza Church of the Nazarene, 4600 The Plaza, Charlotte, North Carolina. Pastor B. E. LeJeune. General Superintendent Coulter. (N.W.M.S. convention, September 14.)

NEW YORK, September 24 and 25, at the church, 215 Hillside Avenue, Valley Stream, L.I., New York. Pastor George W. Whetstone. General Superintendent Coulter. (N.W.M.S. convention, September 17; N.Y.P.S. convention, September 17-18.)

Nazarene Camp Meetings

August 27 to September 5, New York District Camp, at district campground, 135 Wilson Street, Beacon, New York. Workers: Rev. D. K. Wachtel, Dr. D. J. Finch, Rev. Robert Helfrich, James and Rosemary Green, Mrs. Jay Patton, and Mrs. Clifton Matthews. Rev. J. H. White, district superintendent.

EVANGELISTS' SLATES
Compiled by
Visual Art
Department

Notice—Send your slate direct to the Nazarene Publishing House, Visual Art Dept., Box 527, Kansas City, Mo. 64141.

Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599; New Freedom, Pa. Sept. 12-19; Minerva, Ohio, Sept. 22-26

Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096

Allen, Jimmie (J. A.). c/o NPH*: Houston, Tex. (Oakwood), Sept. 5-12; Fritch, Tex., Sept. 24—Oct. 3

●Ashby, Kenneth and Geneva. 6249 Hardegan Rd., Indianapolis, Ind.

Aycock, Jarrette and Deil. Preacher and Singer, c/o NPH*: St. Joseph, Mo. (1st), Sept. 19-26

●Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.; Scotts Bluff, Neb., Sept. 10-19

Battin, Buford. 3015 47th St., Lubbock, Tex. 79413

Beaty, B. K. 705 Cheney, Taylorville, Ill. Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.; Tullahoma, Tenn. (Brownington), Sept. 1-12; Dayton, Ohio, Sept. 15-26

●Benjamin, Floyd H. Evangelist and Musician, 78 E. Frambes Ave., Columbus, Ohio

Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.

Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.; Woodstock, Ont., Sept. 1-5; Bay City, Mich. (1st), Sept. 10-19; Alliance, Ohio, Sept. 24—Oct. 3

Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.; Columbia, Ga. (Sanc. Ch. of Christ), Aug. 27—Sept. 5; Freedom, Pa. (Beaver Valley Min. Zone Crusade), Sept. 7-12; New Albany, Ind., Sept. 17-26

Beuthin, R. J., Jr. 4459 Warren St., Bridgeport, Mich. 48722

●Bierce, Jack. Song Evangelist, c/o NPH*: Anderson, Ind. (Goodwin Mem.), Sept. 10-19

Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.; Waterford, Ohio, Aug. 29—Sept. 8; Fresno, Calif., Sept. 12-22; Pomona, Calif. (Towne Ave.), Sept. 23—Oct. 3

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.; Fern Park, Fla., Sept. 15-26; Eau Gallie, Fla., Sept. 29—Oct. 10

Blythe, Ellis G. c/o NPH*: Jacksonville, Fla. (Normandy), Aug. 29—Sept. 5; Oklahoma City, Okla. (Trinity), Sept. 10-19; Atlanta, Ga. (1st), Sept. 26—Oct. 3

Boggs, W. E. c/o NPH*: Drumright, Okla. (1st), Sept. 8-19; Warren, Ohio (Boleendale), Sept. 23—Oct. 3

●Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa

Bowman, Russell. 129 Tibet Rd., Columbus, Ohio; Wilmington, Ohio (New Burlington), Aug. 23—Sept. 5; Handley, W.Va., Sept. 8-19; Celina, Ohio, Sept. 27—Oct. 3

Bradley, Ernest R. 20 17th St., Lowell, Mass.

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.; Greensboro, N.C. (1st), Sept. 2-12; Mt. Pleasant, Mich., Sept. 16-26; Frankfort, Ind. (1st), Sept. 30—Oct. 10



KANSAS CHURCH DEDICATED—General Superintendent Hugh C. Benner and District Superintendent Ray Hance recently dedicated the Derby Church in Wichita, Kansas. The sanctuary seats 250. Rev. N. James Hamilton is the pastor.

●Indicates Singers.

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Altus, Okla., Aug. 25—Sept. 5; Morristown, Ind., Sept. 8-19; Findlay, Ohio, Sept. 22—Oct. 3.
 Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
 Brockmueller, C. W. 555 Greenleaf Ave., Nampa, Ida.: Rufus, Ore., Sept. 1-12
 ●Brown, Curtis R. Song Evangelist, 8731 South Beverly Ave., Chicago, Ill. 60620: Rio Grande, N.J. (Erma Hol. Camp), Aug. 26—Sept. 6; Skowhegan, Me. (1st), Sept. 13-19; South Portland, Me. (1st), Sept. 20-26; Reading, Pa. (1st), Sept. 27—Oct. 3
 Brown, J. Russell. c/o NPH*
 Brown, W. Lawson. Box 785, Bethany, Okla.: Mt. Pleasant, Tex., Sept. 2-12; Watonga, Okla., Sept. 16-26; Rensselaer, Ind. (1st), Sept. 30—Oct. 10
 Brunner, R. M. 1226 East 14th St., Marshfield, Wis. 54449: Cedarberg, Wis., Sept. 8-19; Kenosha, Wis., Sept. 29—Oct. 10
 Burnum, Eddie and Ann. Box 1007, Ashland, Ky.: Tiffin, Ohio, Aug. 25—Sept. 5; Cincinnati, Ohio, Sept. 8-19; Logan, Ohio, Sept. 22—Oct. 3
 Buttles, Robert F. c/o NPH*
 ●Callihan, Jim and Evelyn. Singers and Musicians, Box 83, Fairborn, Ohio
 Cargill, A. L. and Myrta. Route 1, Box 181-A, Cedaredge, Colo.
 ●Carmickle, James and Juanita. Singers and Musicians, c/o NPH*
 Carpenter, R. W. 111 N. 5th, Lamar, Colo.: Sterling, Colo., Sept. 12-22; Denver, Colo. (Lowell), Sept. 26—Oct. 3
 Carter, E. L. Bluford, Ill.
 Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Mansfield, Ark., Aug. 25—Sept. 5; Cortland, Ohio, Sept. 8-19; Hebron, Ohio, Sept. 22—Oct. 3
 Casto, Clyde C. 4121 Dayton St., Sacramento, Calif.
 Caudill, Virgil R. 1004 N. Washington, Owosso, Mich.: Wren, Ohio, Sept. 7-12; Owosso, Mich. (City-wide), Sept. 19-26
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Warren, Ohio (1st), Sept. 13-19; Salem, Ohio (1st), Sept. 20-26; Des Moines, Iowa (1st), Sept. 28—Oct. 3
 Clark, Gene. 104 Waddell St., Findlay, Ohio
 Clark, William E. 4628 Payton Ave., Indianapolis, Ind.
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
 Condon, Robert. c/o NPH*: Hamilton, Ont. (1st), Sept. 19-26
 Cook, Charles T. 521 N. Plum St., Albany, Ind.
 Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Memphis, Tenn. (Calvary), Sept. 7-12
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.: Belo Horizonte, M.G., Brazil, Sept. 1-5; Bridge-town, Barbados, Sept. 7-12; Kenton, Ohio, Sept. 19-26; Portland, Me. (1st), Sept. 28—Oct. 3
 Cox, C. B. and Jewel. 1322 N. First Ave., Upland, Calif.: Tuscaloosa, Ala., Sept. 2-12; Birmingham, Ala., Sept. 13-19; Newport, Ky., Sept. 20-26
 Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Hinton, W.Va. (Interden. Camp), Aug. 28—Sept. 6; Man, W.Va., Sept. 12-19; Grafton, W.Va., Sept. 23—Oct. 3
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
 Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.: Attica, Ind., Sept. 1-12; Rochester, Ind., Sept. 17-26
 Crawns, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.: Hartsville, Mo. (Pleasant Hill Free-will Baptist), Aug. 25—Sept. 5
 ●Crider, Jim and Janet. Box 157, Shirley, Ind.: Indianapolis, Ind. (Central), Sept. 30—Oct. 10
 Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Terre Haute, Ind. (Southside), Sept. 5-15; Mt. Vernon, Ill., Sept. 16-26
 Dale, R. L. 802 Upper 11th St., Vincennes, Ind.
 Darnell, H. E. P.O. Box 929, Vivian, La.: Marion, Ohio (Brooksie Camp), Aug. 26—Sept. 6; Roberts-ville, Ohio, Sept. 8-19; Bremen, Ohio, Sept. 23—Oct. 3
 Davis, Florence. 1337 Hillcrest, Colorado Springs, Colo.
 Davis, Ray. c/o NPH*: Erick, Okla., Aug. 30—Sept. 5; Mexico, Mo., Sept. 9-19; Beech Grove, Ind., Sept. 23—Oct. 3
 DeLong, Russell V. 121 Siobhan, Tampa, Fla.: Tuscaloosa, Ala., Sept. 17-24; Little Rock, Ark. (1st), Sept. 26—Oct. 3
 ●Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Edinburg, Ind., Aug. 27—Sept. 5; Petersburg, Ind., Sept. 9-19; Kingsport, Tenn. (1st), Sept. 20-26; Paden City, W.Va., Sept. 29—Oct. 10
 Dennis, Garnald D. c/o NPH*: Edinburg, Ind., Aug. 27—Sept. 5; Petersburg, Ind., Sept. 9-19; Kingsport, Tenn. (1st), Sept. 20-26
 Dennis, Laston and Ruth. Evangelist and Singer,

c/o NPH*: Boyne City, Mich., Sept. 9-19; Cedar Falls, Iowa, Sept. 23—Oct. 3
 DePasquale, James. 1593 Loma Vista, Pasadena, Calif.
 Dickerson, Harry W. 1200 W. Eight Mile Rd., Ferndale, Mich. 48220
 Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.: Carthage, N.Y., Sept. 8-19
 Dobbins, C. H. Yoder, Ind.
 Donaldson, W. R. c/o NPH*: Collinsville, Okla., Sept. 16-26
 Duncan, W. Ray. Waverly, Ohio
 Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530: Chillochoe, Ill. (Edgewater Terr.), Aug. 25—Sept. 5; Peru, Ill., Sept. 8-19; Dubuque, Iowa, Sept. 22—Oct. 3
 ●Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 13, Tenn.: Glasgow, Ky., Aug. 30—Sept. 5; Gallatin, Tenn., Sept. 6-12; Levittsburg, Ohio, Sept. 13-19; Pensacola, Fla. (1st), Sept. 22—Oct. 3
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Concordia, Kans., Sept. 5-12; Karval, Colo., Sept. 16-26
 Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.
 ●Elliott, Keith and Leanna. Singers and Musicians 6726 S. Washington, Lansing, Mich.
 Emmert, A. L. 520 Vine St., Clinton, Ind.: Palmyra, Ind., Sept. 1-12; Crothersville, Ind., Sept. 15-26; Borden, Ind., Sept. 29—Oct. 10
 Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Niccolet Pl., Bay City Mich.
 Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: Enid, Okla., Sept. 7-12; Bethany, Okla. (Wms. Mem.), Sept. 15-26; Berkeley, Calif., Sept. 29—Oct. 10
 Ensey, Lee H. c/o NPH*: Prescott, Ariz., Sept. 5-12; Wilmington, Calif., Sept. 19-26
 Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.: Williamsburg, Ind. (1st), Sept. 1-12; Dover, Ohio (1st), Sept. 15-26; Defiance, Ohio (1st), Sept. 29—Oct. 10

Esterlins, John W. P.O. 668, Reedley, Calif.: Glenn, Calif. (Ord Bend), Sept. 8-19
 Eudaley, O. W. 603 S. Second, Marlow, Okla.
 ●Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. 15320
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: Lexington, Ky. (Kenwick), Sept. 12-19; Titusville, Fla. (1st), Sept. 26—Oct. 3
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Livermore Falls, Me., Sept. 2-12; Fairfield, Me., Sept. 16-26; Owego, N.Y., Sept. 30—Oct. 10
 Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.: Marysville, Tenn., Sept. 1-12; Decherd, Tenn., Sept. 19-26; Marysville, Ohio, Sept. 30—Oct. 10
 Firestone, Orville. c/o NPH*: Waterloo, Iowa (Broadway), Aug. 26—Sept. 5; Council Bluffs, Iowa (Community), Sept. 9-19; Mitchell, Ind., Sept. 30—Oct. 10
 Fisher, C. Wm. c/o NPH*: Wichita Falls, Tex. (1st), Aug. 31—Sept. 5; Newton, Kans. (1st), Sept. 8-19; Wichita, Kans. (1st), Sept. 22—Oct. 3
 Fitch, James S. 3389 Mimosa Dr., Nashville, Tenn.: Rutland, Ohio, Sept. 1-12; Wilmington, Ohio (South Lebanon), Sept. 29—Oct. 10
 Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: Paducah, Ky., Sept. 7-12; Creve Couer, Ill., Sept. 16-26; Georgetown, Ill., Sept. 30—Oct. 10
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Macomb, Ill., Sept. 8-9; Nutter Fort, W.Va. (Tabernacle), Sept. 22—Oct. 3
 Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis 31, Ind.: Clinton, Iowa (1st), Sept. 29—Oct. 10
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Moberly, Mo. (1st), Aug. 26—Sept. 5; Cumberland, Md. (Bethel), Sept. 9-19; Hanover, Pa. (Trinity), Sept. 23—Oct. 3

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Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.
 Frodge, Harold C. 201 N-6, Marshall, Ill.: Veedersburg, Ind., Aug. 30—Sept. 5; Elm Grove, W.Va., Sept. 8-19
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Gallatin, Tenn., Sept. 5-12; Abilene, Tex., Sept. 19-26
 Gamble, Albert L. 808 5th St., Puyallup, Wash.
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.: Beloit, Wis., Sept. 5-12; Lansing, Mich. (Zion), Sept. 19-26; Milford, Ohio, Sept. 30—Oct. 10
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 ● Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind.
 Gilliam, Harold P. Route 1, Box 690, Moscow, Ida.
 Gilmour, A. Alan. 921 N. Main St., Jamestown, N.Y.
 Glaze, Harold. 2015 Orange St., North Little Rock, Ark.
 ● Glorylander Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio: New Burlington, Ohio, Aug. 30—Sept. 5; Rutland, Ohio, Sept. 10-12; Hamden, Ohio, Sept. 17-26; Wilmington, Ohio, Sept. 29—Oct. 10
 ● Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Gollhier, Ted I. P.O. Box 49, Modoc, Ind.
 Gordon, Maurice F. 2417 C St., Selma, Calif.
 Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: South Bend, Ind. (1st), Sept. 12-19; Ames, Iowa, Sept. 26—Oct. 3
 Gravatt, Harold F. Box 427, Anna, Ill.: Ogden, Ill. (Sidney), Aug. 30—Sept. 5; Potomac, Ill., Sept. 7-19; Griggsville, Ill., Sept. 21—Oct. 3
 ● Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: New York Dist. Camp, Aug. 27—Sept. 5; Kansas City, Kans.

Sept. 15-26; Marshall, Mo., Sept. 30—Oct. 10
 Hoeckle, Wesley W. P.O. Box 3338, Corpus Christi, Tex.
 Hood, Gene and Mrs. c/o NPH*: Hannibal, Mo. (1st), Sept. 8-19; Dewey, Okla. (1st), Sept. 22—Oct. 3
 Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.
 Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.
 Hoots, Bob. Columbia, Ky.
 Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City 22, Okla.
 Hubart, Leonard G. 715 Whitelock St., Huntington, Ind.: Gas City, Ind., Aug. 24—Sept. 5
 Humble, James W. c/o NPH*
 Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018
 Hysong, Ralph L. R.D. 1, Dennison, Ohio 44621
 Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.: Milford, Ind., Sept. 2-12; Syracuse, Ind., Sept. 16-26; Hammond, Ind., Sept. 30—Oct. 10
 Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: Elizabeth, W.Va., Sept. 2-12; Canonsburg, Pa., Sept. 16-26; Hamilton, Ont., Sept. 30—Oct. 10
 Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Plainville, Kans. (1st), Sept. 3-12; Towanda, Kans., Sept. 17-26
 Irwin, James S. Fulling Mill Rd., Villas, N.J.
 Iseberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Brookfield, Ill., Sept. 6-12; Barnesville, Ga., Sept. 15-26; Peoria, Ill., Sept. 29—Oct. 10
 ● Jantz, Calvin and Marjorie. Singers and Musicians, c/o NPH*: Rantoul, Ill. (1st), Sept. 6-12; Omaha, Neb., Sept. 13-19; Elkhart, Ind., Sept. 20-26; Bloomington, Ill. (1st), Sept. 27—Oct. 3
 Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio: Bozwell, Pa., Sept. 8-26
 Johnson, A. G. c/o NPH*
 Johnston, Lester. 1510 S. Union, Chicago 28, Ill.
 Jones, A. K. 315 Harmon Ave., Danville, Ill.
 Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.
 Karns, Max L. 844 Hemlock, Celina, Ohio
 Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio: Goshen, Ohio, Sept. 1-5
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Brownwood, Tex., Aug. 25—Sept. 5; Elizabethton, Tenn., Sept. 8-19; Bellaire, Tex., Sept. 22—Oct. 3
 Kerr, Edith. Blountsville, Ind.
 Klinger, Orville G. Route 3, Box 121, Reading, Pa.
 Knight, George M. 118 Hughes Ave., Oildale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.: Kirwin, Kans., Sept. 1-12; San Angelo, Tex. (Trinity), Sept. 15-26; Granite City, Ill., Sept. 29—Oct. 10
 Land, Herbert. 500 E. Live Oak St., Austin, Tex.: Deming, N.M., Sept. 5-12; Brownfield, Tex., Sept. 17-26
 Langford, J. V. 701 N. First, Henryetta, Okla.: Snyder, Tex., Sept. 10-19; Sawyer, N.D., Sept. 22—Oct. 3
 Lanier, John H. Poplar St., Junction City, Ohio
 Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Winfield, Kans., Aug. 25—Sept. 5; Columbus, Ind. (1st), Sept. 8-19
 ● Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.: Alton, Ill. (1st), Sept. 13-19; Malden, Mo. (1st), Sept. 20-26; Louisville, Ky. (Broadway), Sept. 27—Oct. 3
 Leichty Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o NPH*
 Leih, John. 40936 Mayberry, Hemet, Calif.: Corona, Calif., Sept. 26—Oct. 3
 Leonard, James C. Box 12, Marion, Ohio: Pennville, Ind. (Sugar Grove), Sept. 8-19; Hilliard, Ohio, Sept. 22—Oct. 3
 Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.
 Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.
 Lewis, Ellis. 3804 Redmond, Bethany, Okla.: St. Louis, Mo. (Lafayette Park), Sept. 29—Oct. 10
 Lewis, Raiph L. c/o Asbury Theological Seminary, Wilmore, Ky.
 Liddell, P. L. c/o NPH*
 Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.
 Lipker, Charles H. Route 1, Alvada, Ohio: Athens, Ohio (1st), Sept. 10-19; Lisbon, Ohio, Sept. 24—Oct. 3
 Livingston, James H. Box 142, Potomac, Ill.
 ● Lush, Ron. c/o NPH*: Banning, Calif. (1st), Sept. 5-12; Long Beach, Calif. (Westside), Sept. 13-19; Colton, Calif., Sept. 20-26; Hermosa Beach, Calif., Sept. 27—Oct. 3
 Lyons, James H. University Heights, 1121 Northern Court, De Kalb, Ill. 60115
 MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio
 Mack, William M. Route 1, Sherwood, Mich. 49089: West Branch, Mich., Sept. 24—Oct. 3
 Mansfield, Howard. 1110 N. 6th St., Boise, Ida. 83702: Coos Bay, Ore., Sept. 8-19; Caldwell,

Ida., Sept. 22—Oct. 3
 Martin, Paul. c/o NPH*: Princeton, Fla., Sept. 6-12; Ft. Lauderdale, Fla. (Bud Robinson Mem.), Sept. 13-19; Dayton, Ohio (Knollwood), Sept. 20-26; Zanesville, Ohio (Northside), Sept. 27—Oct. 3
 Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.
 Martin, W. Dale. 2943 Adams St., Ashland, Ky.: West Milton, Ohio, Sept. 13-19; Atlanta, Ga. (1st), Sept. 26—Oct. 3
 Mathis, I. C. c/o NPH*: Hannibal, Mo., Sept. 8-19
 May, Vernon D. and Mrs. c/o NPH*: La Maur, N.D., Aug. 25—Sept. 5; Torrington, Wyo., Sept. 8-19; Artesia, N.M., Sept. 22—Oct. 3
 Mayfield, Paul and Helen. c/o NPH*: Worth, Ill., Sept. 2-12; Grand Haven, Mich., Sept. 15-26
 Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Gladewater, Tex., Sept. 3-12; Wellington, Tex. (1st), Sept. 19-26
 ● McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.
 McCullough, Forrest. c/o NPH*: Clarksville, Tenn. (Park Lane), Aug. 30—Sept. 5; Tullahoma, Tenn., Sept. 6-12; Memphis, Tenn., Sept. 13-19; Oklahoma City, Okla. (Crown Heights), Sept. 23—Oct. 3
 McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif.: Rancho Cordova, Calif., Sept. 8-19; Lodi, Calif., Sept. 22—Oct. 3
 McGrady, Paul. 7900 N.W. 18th, Oklahoma City, Okla.: Amarillo, Tex. (Central), Sept. 8-10; Dallas, Tex. (Central), Sept. 17-19; Kinsley, Kans., Sept. 24-26
 McGuffey, J. W. 1628 Central, Tyler, Tex.
 McIntosh, John P. Knobal, Ark. 72435. La Crosse, Wis., Sept. 15-26; Pana, Ill., Sept. 29—Oct. 10
 McKinney, Evelyn M. 4408 S. Cedar Oak Dr., Lake Oswego, Ore.
 McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.
 McNutt, Pauline. 3208 N. Halloway, Bethany, Okla.
 McWhirter, G. Stuart. c/o NPH*: Los Angeles Dist. Camp, Aug. 29—Sept. 5; Memphis, Tenn. (Park Ave.), Sept. 7-12; Noblesville, Ind., Sept. 13-19; Ferndale, Mich., Sept. 20-26; Columbus, Ohio, Sept. 27—Oct. 3
 Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Melford, Del., Sept. 8-19; Terre Haute, Ind. (Annapolis), Sept. 23—Oct. 3
 Meighen, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio
 ● Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Ottawa, Kans., Sept. 8-19; Muncie, Ind. (Southside), Sept. 22—Oct. 3
 Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Selma, Ind. (Harris Chapel), Sept. 8-19; Muncie, Ind. (South Side), Sept. 22—Oct. 3
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Tehachapi, Calif., Sept. 8-19; Yuba City, Calif. (Wilson Dist.), Sept. 22—Oct. 3
 Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.: South Portland, Me., Sept. 15-26; Sebring, Ohio, Sept. 30—Oct. 10
 Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Danville, Ill. (West Side), Sept. 1-12; Ashland, Ky. (Grace), Sept. 15-26; Stephenville, Tex., Sept. 29—Oct. 10
 ● Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: Ashtabula, Ohio, Sept. 15-26
 Millhuff, Charles. c/o NPH*: Kansas City, Kans. (Central), Sept. 6-12; St. Louis, Mo. (Lemay), Sept. 13-19; Overland Park, Kans. (Antioch), Sept. 20-26; Osawatimie, Kans., Sept. 29—Oct. 3
 Mingledorff, O. C. R.F.D. 3, Douglas, Ga. 31533
 Mitchells, The Musical. Summerville, Pa.
 Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH*: Toledo, Ohio (Walbridge), Sept. 1-12; Dalton, Ill., Sept. 15-26; Monmouth, Ill. (1st), Sept. 27—Oct. 3
 Moore, Franklin M. Box 302, Castle Rock, Colo.: Cory, Ind., Aug. 26—Sept. 5; Bussey, Iowa, Sept. 9-19; Liberty, Ind., Sept. 23—Oct. 3
 Morgan, J. Herbert and Pansy S. Evangelists and Singers, c/o NPH*: Fort Wayne, Ind. (State Line), Sept. 29—Oct. 10
 Moulton, M. Kimber. c/o NPH*: West Chester, Pa. (1st), Sept. 5-12; Ryersford, Pa., Sept. 13-19; Norristown, Pa., Sept. 20-26; Glassboro, N.J. (Pitman), Sept. 27—Oct. 3
 Mounts, Dewey and Wavolene. Evangelists and Singers, Box 52, Worth, Ill.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Myers, David. Route 1, Box 108-A, Logan, Ohio 43138: Upper Sandusky, Ohio (Home Missionary Hol.), Sept. 26—Oct. 3
 Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.: Alma, Ark., Sept. 2-12; Charleston, Mo., Sept. 13-19;

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"SHOWERS OF BLESSING" Program Schedule

August 29—"Moral Insanity," by Russell V. DeLong

September 5—"Sports and the Game of Life," by Russell V. DeLong

September 12—"No Neutral Ground," by Russell V. DeLong

(Central), Sept. 7-12; Warren, Ohio (1st), Sept. 13-19; Greentown, Ohio (1st), Sept. 20-26; Kokomo, Ind. (1st), Sept. 27—Oct. 3
 Greenbaum, David L. 716 W. Chillicothe, Bellefontaine, Ohio 43311: Grand Ledge, Mich., Sept. 8-12; Millington, Mich., Sept. 16-26; Ionia, Mich., Sept. 27—Oct. 3
 Grimm, George J. 1007 Park Ave., Princeton, W.Va.: Paris, Pa., Sept. 1-12; Falls Church, Va., Sept. 15-26
 Grimshaw, Michael. c/o NPH*: In Germany
 Guy, Marion O. Route 5, Muskogee, Okla.
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.: Morgantown, W.Va. (1st), Sept. 5-12; Elkton, Ky., Sept. 17-26
 Hall, Orville and Nan. Evangelist and Singers, c/o NPH*
 Hamilton, Jack and Wilma, 532 W. Cherokee, Springfield, Mo.: Grand Forks, N.D., Aug. 25—Sept. 5
 Harding, Mrs. Maridel, 803 N. Briggs, Hastings, Neb.
 Harrison, J. Marvin. Box 23254, San Antonio, Tex. 78223
 Harrold, John W. 409 14th St., Rochelle, Ill.: Cambridge City, Ind., Sept. 15-26
 Hart, H. J. 310 E. Bank St., Iowa Park, Tex.
 Hayes, Thomas. c/o NPH*: Mt. Morris, Mich., Sept. 1-12; Quincy, Ill., Sept. 16-26
 Heriford, Russell W. Rt. 1, Inola, Okla.: Tulsa, Okla. (Valley View), Sept. 22—Oct. 3
 Hess, Weaver W. 19614 69th Pl. W., Apt. 2, Lynnwood, Wash. 98036
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.: Tatum, N.M., Sept. 1-5
 Hodge, W. M. Science Hill, Ky.
 Hodgson, R. E. 6709 N.W. 34th, Bethany, Okla.: Marengo, Iowa, Sept. 6-12; Minneapolis, Kans.,

Mendota, Ill., Sept. 24—Oct. 3
 Nesseth-Hopson Party. c/o NPH*: Perry, Mich., Sept. 1-12; Midland, Mich. (Nease Mem.), Sept. 15-26; Council Bluffs, Iowa (1st), Sept. 29—Oct. 10
 Noland, Reine. 191 Sierra Madre Blvd., Sierra Madre, Calif.
 Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Johnstown, Pa. (Scalp Level), Sept. 9-19; The Plains, Ohio, Sept. 23—Oct. 3
 Northrup, Lloyd E. 1000 Greer Ave., Covina, Calif.
 Norton, Joe. Box 143, Hamlin, Tex.: Scott City, Kans., Sept. 2-12; Wellington, Kans., Sept. 16-26; Marshall, Tex., Sept. 30—Oct. 10
 Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.: Manchester, Tenn., Sept. 19-26; Ashland, Ky. (Summit), Sept. 30—Oct. 10
 Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
 Palmer, "Bob." 494 E. Perry St., Tiffin, Ohio 44883; Lorain, Ohio (Faith), Sept. 29—Oct. 10
 Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill.: Chattanooga, Tenn. (East Lake), Sept. 1-12; Woodward, Okla., Sept. 14-29
 Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Belpre, Ohio, Aug. 27—Sept. 5; Grand Junction, Colo., Sept. 10-19; Delta, Colo., Sept. 24—Oct. 3
 ●Paul, Charles L. Song Evangelist, c/o NPH*
 Peacock, E. Leora. 65 Grandora Crescent, St. Albert, Alberta, Can.
 Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415; Williamsburg, Ohio, Aug. 29—Sept. 5; Xenia, Ohio, Sept. 9-19; Cincinnati, Ohio (Calvary), Sept. 20-26
 Pickering Musicalaires. The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.
 Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Fredericktown, Mo., Sept. 2-12; Fairborn, Ohio, Sept. 16-26; Albany, Ky., Sept. 30—Oct. 10
 Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio
 Pittenger, Twyla. Shelby, Ohio
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Columbus, Ind. (Mt. Nebo E.U.B.), Aug. 25—Sept. 5; Mt. Gilead, Ohio, Sept. 8-19; Danville, Ind., Sept. 22—Oct. 3
 Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Lindsay, Calif., Sept. 8-12; Hanford, Calif., Sept. 12-15; Auburn, Calif., Sept. 19-21; Davis, Calif., Sept. 23-26
 Potter, Orville S. Route 2, Box 2278, Auburn, Calif.
 Powell, Charles and Mrs. Box 66, Brooksville, Fla.: Racine, Ohio (1st), Sept. 1-12; Natchez, Miss. (1st), Sept. 19-26; Chickasha, Okla. (1st), Sept. 29—Oct. 10
 Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907
 Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Port Arthur, Tex. (Grace), Sept. 9-19; Oklahoma City, Okla. (Grand Blvd.), Sept. 24—Oct. 3
 Prose, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.
 Pullum, Oscar L. 1601 Monroe Ave., Evansville, Ind.
 Purkisher, H. G. 308 E. Hadley, Aurora, Mo.: Media, Pa., Sept. 15-26
 ●Qualls, Paul M. Song Evangelist, 5441 Lake Jossamine Dr., Orlando, Fla.: Decatur, Ill. (West Side), Sept. 6-12; Norwood, Ohio (1st), Sept. 13-19; Lansing, Mich (1st), Sept. 20—Oct. 3
 Fahrar, H. J. R.R. 1, Box 292A, Camby, Ind. 46113; Zanesville, Ohio (South), Sept. 12-19
 Rains, Harold L. Box 299, Caddo, Okla.: Edmond, Okla. (Waterloo), Sept. 10-19
 Faker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Powell, Wyo., Sept. 7-12; Bismarck, N.D., Sept. 13-19
 Rees, Orville W. 5440 Rosslyn Ave., Indianapolis, Ind. 46220
 ●Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1430 Fletcher Ave., Indianapolis, Ind.
 Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.
 Roddy, Frank. 562 Hadley Ave., Dayton, Ohio 45419; Fostoria, Ohio (1st), Sept. 8-19
 Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.: Shelby, Ohio, Sept. 1-12; Anderson, Ind., Sept. 15-26; Wausau, Wis., Sept. 29—Oct. 10
 Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio: Copley, Ohio, Sept. 23—Oct. 3
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.: Milwaukie, Wis. (South 60th St.), Sept. 15-26; Cayuga, Ind., Sept. 29—Oct. 10
 Rose, W. W. 200 Phifer St., Monroe, La. 28110; Floyd, Va., Sept. 1-12; Covington, Va., Sept. 15-26; Rock Hill, S.C., Sept. 27—Oct. 3
 Rothwell, Mel-Thomas. 4701 N. Donald, Bethany, Okla.
 Rust, Everett F. 420 Sherman, Alva, Okla.
 Schoonover, Modie. 1508 Glenview, Adrian, Mich.
 Schriber, George R. and Mrs. 5949 Forestdale, Glendora, Calif.
 Scisco, O-a W. 731 West Howe, Bloomington, Ind.



TWENTY YEARS TO SUNDAY SCHOOL—Walter Deaton, of Springfield (Ohio) First Church, who is blind, is congratulated by his pastor, Rev. Edward S. Barton (left), on twenty years of consecutive Sunday school attendance. N. J. Elliott, Sunday school superintendent, has just pinned on the "Cross and Crown" award.

Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio
 Sears, L. Wayne. c/o NPH*: Albuquerque, N.M. (Montgomery Heights), Sept. 9-16; Plainview, Tex. (1st), Sept. 23—Oct. 3
 Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Winchester, Ky., Sept. 8-19; Washington C.H., Ohio, Sept. 22—Oct. 3
 ●Sharp, Albert and Acena. 8926 Arlington Ave., Riverside, Calif.
 Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.
 Showalter, Keith and Mrs. Box 213, O.N.C., Kankakee, Ill.
 Sisk, Ivan. 4327 Morage Ave., San Diego 17, Calif.
 ●Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Slater, Glenn. 320 S. 22nd St., Independence, Kans.: Keokuk, Iowa, Sept. 23—Oct. 3
 Slater, Hugh L. c/o NPH*: Jamesstown, Tenn., Aug. 26—Sept. 5
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
 Smith, Charles Hastings, P.O. Box 778, Bartlesville, Okla.: Orlando, Fla., Sept. 5-12; Ft. Smith, Ark. (1st), Sept. 20-26; Topeka, Kans. (1st), Sept. 28—Oct. 3
 Smith, Ernest D. Strong, Maine
 Smith, Ottis E., Jr. Route 1, Edinburg, Pa.: Leesburg, Va., Aug. 30—Sept. 5; Alexandria, Va., Sept. 9-19; Roanoke, Va. (Villa Heights), Sept. 23—Oct. 3
 Smith, Paul R. 305 Central Ave., Spencer, W.Va.
 Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: New Carlisle, Ohio, Aug. 27—Sept. 5; Nitro, W.Va., Sept. 12-19; Bluefield, W.Va. (1st), Sept. 21-26
 Sprovis, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Sparta, Mich., Sept. 3-12; Portsmouth, Ohio (Northside), Sept. 19-25
 Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.
 Stafford, Daniel, Box 11, Bethany, Okla.
 Stanford, A. 82 Wilson Ave., Apt. 12, Kitchener, Ont., Can.: Shelburne, N.S. (Reformed Baptist), Aug. 27—Sept. 5
 Steele, J. J. P.O. Box 1, Coffeyville, Kans.
 Steinger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.: Spiceland, Ind. (Knightstown), Sept. 5-12; Waterloo, Ind., Sept. 15-26
 ●Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913
 Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Atlanta, Ga. (Riverside), Aug. 30—Sept. 5; Decatur, Ill. (West Side), Sept. 6-12; Alton, Ill. (1st), Sept. 13-19; Augusta, Ga. (1st), Sept. 20-26
 Strack, W. J. Box 112, Jefferson, Ohio
 Strahm, Lorán. 732 Kingston Ave., Grove City, Ohio 43123; Loveland, Ohio, Sept. 26—Oct. 3

Sturtevant, L. R. 652 2nd Ave. E., Twin Falls, Ida.
 Swarth, D. and Helen. Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104
 Swearingen, J. W. 210 Monroe St., Bourbonnais, Ill.: Sandwich, Ill., Sept. 6-12; Aurora, Ill., Sept. 13-19; Anderson, Ind. (E. 38th St.), Sept. 23—Oct. 3
 Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.
 Talbert, George H. 409 N.E. 3rd St., Abilene, Kans.
 Tarvin, E. C. California, Ky.
 Taylor, Emmett E. c/o NPH*: Guthrie, Okla., Aug. 30—Sept. 5; Tulsa, Okla. (Trinity), Sept. 9-19; Tulsa, Okla., Sept. 22—Oct. 3
 Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio: Danville, Ill. (1st), Sept. 6-12; Crystal Lake, Ill., Sept. 15-26; Orland Park, Ill., Sept. 27—Oct. 3
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Taylor, Mich. (Eureka), Sept. 2-12; Kansas City, Mo. (St. Paul's), Sept. 13-19; Weirton, W.Va. (1st), Sept. 30—Oct. 10
 Thomas, Henry C. Box 104, Dimmitt, Tex.
 Thompson, Harold C. 650 E. Main St., Blytheville, Ark.
 Toone, L. E. 365 Burke St., Bourbonnais, Ill.
 Transue, C. F. Route 1, Poplar Bluff, Mo.: Franklin, Ind., Sept. 2-12; Veedersburg, Ind., Sept. 16-26
 Tripp, Howard M. c/o NPH*
 Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.: New Dundee, Ont. (Bethel United Missionary), Aug. 31—Sept. 5; Rochester, Mich. (Auburn), Sept. 7-12; Farmington, Mich. (Forest Hill United Missionary), Sept. 14-19; Temperance, Mich., Sept. 21-26
 Turpel, John W. R.R. 2, Minesing, Ont., Can.
 Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio: North Jackson, Ohio, Sept. 16-26; Marion, Ill., Sept. 29—Oct. 10
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.: Donald, Ore., Sept. 5-15; Falls City, Ore. (Free Meth.), Sept. 16-26
 Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
 ●Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73008
 Walker, W. B. c/o NPH*: Muskogee, Okla. (1st), Sept. 2-12; Troy, Ohio, Sept. 23—Oct. 3
 Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.: Los Angeles Dist. Camp, Aug. 29—Sept. 4
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.: Carey, Ohio, Aug. 27—Sept. 5; Morenci, Mich., Sept. 9-19; Erie, Pa., Sept. 23—Oct. 3
 ●Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.
 Watson, H. T. 1226 N. Cumberland, Morristown, Tenn.
 Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.: Cleveland, Okla., Sept. 6-12; Pryor, Okla., Sept. 22—Oct. 3
 Welch, Harry. Box 10152, Rivers Annex Br., Charleston, S.C.
 Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.
 ●Whisler, John F. 404 N. Francis, Carthage, Mo.
 White, W. T. 6401 N.W. 34th St., Bethany, Okla.: Brighton, Colo., Sept. 1-12; Pueblo, Colo. (1st), Sept. 15-26; Dayton, Ohio (North Ridge), Sept. 29—Oct. 10
 Wilhelm, T. A. Route 1, De Soto, Mo.
 Wilkinson Trio. 1104 Penn. Columbus, Ind.
 Williams, Earl C. c/o NPH*
 ●Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio
 Williams, Orville E. Box 221, Conway, Ark.
 Willis, Harold and Mae. c/o NPH*: Tucumcari, N.M., Aug. 26—Sept. 5
 Willison, Otto R. 2910 N. College, Bethany, Okla.: Amarillo, Tex. (South Georgia), Sept. 1-12; Quanah, Tex., Sept. 15-26; Midland, Tex., Sept. 29—Oct. 10
 Winegarden, Robert. c/o NPH*: Jacksonville, Ill., Sept. 1-12; Kincaid, Ill., Sept. 15-26
 Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Delta, Pa., Aug. 27—Sept. 5; Painesville, Ohio, Sept. 10-19; Marseilles, Ill., Sept. 24—Oct. 3
 Worcester, Gerald A. 11128 Molette, Norwalk, Calif.
 Wyss, Leon. c/o NPH*: Houston, Tex. (Irvington), Sept. 5-12; Lubbock, Tex. (Monterrey), Sept. 14-19; Hamlin, Tex., Sept. 24—Oct. 3
 ●Yaokum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.
 Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.: Huntington, Ind. (Northside), Sept. 8-19; Zanesville, Ohio (Northside), Sept. 22—Oct. 3

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.
 ●Indicates Singers.

In view of the vacancy created by the death of Dr. R. C. Gunstream, I hereby appoint Rev. Harold W. Morris superintendent of the New Mexico District, effective August 8, 1965. This appointment is made with the unanimous approval of the District Advisory Board and the unanimous endorsement of the Board of General Superintendents.

SAMUEL YOUNG
General Superintendent

El Paso Pastor Named to Follow Gunstream

Rev. Harold W. Morris, fifty-one, pastor of the El Paso (Texas) First Church since 1942, was named August 8 as superintendent of the New Mexico District, according to Dr. Samuel Young, general superintendent in jurisdiction.



Mr. Morris, an ordained elder since 1949, replaces Dr. R. C. Gunstream, who was accidentally killed August 2 at the district campground site near Capitan, New Mexico. A building, temporarily suspended, slipped as it was being moved. Dr. Gunstream was caught under it.

The accident happened only hours before the start of the annual camp meeting. Funeral services for Dr. Gunstream were held at 10:00 a.m. the following Thursday (August 5). Interment was in Albuquerque. The District Advisory Board then announced Sunday, the last day of the camp meeting, the appointment of Rev. Harold W. Morris.

A native of Cushing, Oklahoma, Mr. Morris attended Bethany Nazarene College from 1934 to 1938 and received a Bachelor of Theology degree with a major in religion. He married Ruth Ingram, who is also a graduate of Bethany Nazarene College. The couple have three children—one married and two who are students at Pasadena College.

Mr. Morris, who has been a pastor in El Paso for twenty-three years, has had only one other pastorate—Hagerman, New Mexico, for three years.

Of People and Places . . .

Forty Olivet Nazarene College students and teachers, with friends, visited

the Church of the Nazarene in Germany on a recent tour. The group provided a program of music and testimonies. Steve Gladding, who has pastored the American congregation in Frankfurt, joined the tour and will return to Kansas City to attend the Nazarene Theological Seminary this fall. . . . Rev. and Mrs. E. O. Tapley, Sallisaw, Oklahoma, celebrated, on August 22, their fiftieth wedding anniversary. . . . Rev. Earl G. Strong, a retired elder, died July 24 in Sioux Falls, South Dakota. . . . Nine new and returning teachers will join the Trevecca Nazarene College faculty this fall. They are Dr. John A. Knight, religion, philosophy, and Christian education division chairman; Dr. Leon Chambers, religion department head; Dr. Mildred Chambers, biology department head; Dr. Ernest Moore, associate education professor; Dr. Paul Bassett, associate ancient and medieval history professor; Dr. Trafton D. Williams, psychology department head; Larry Finger, assistant English professor; Elmer Heaberlin, physical education instructor; Larry Jablecki, part-time philosophy instructor. . . . Mrs. Ira Taylor, missionary to Bolivia, who suffered injuries in a recent car accident, is now able to walk about, although she is in a cast for a fractured vertebra.

CONQUEST Sponsors Creative Arts Contest

Conquest, Nazarene youth magazine, is sponsoring a creative arts contest for young persons from twelve to twenty-four. Competition will be in writing, artwork, and photography for three age-groups—twelve to fourteen, fifteen to seventeen, and eighteen to twenty-four.

First and second prizes of \$25.00 and \$15.00 will be awarded in each age class and category. The writing division includes short stories, articles, rhymes, free verse, and drama, with a 2,000-word limit. The artwork division includes pen-and-ink drawings, etchings, block prints, and cartoons, all to be submitted only in black and white. The photography division will be judged on technical quality, composition, originality, and storytelling or mood-setting features. Contestants should submit only 8 x 10-inch, black-and-white, glossy pictures.

Special HERALD to Be Released Next Week

Nearly eight hundred thousand copies of the 1965 special edition of the *Herald of Holiness* will be released to individual subscribers and churches. The special issue carries a four-color cover, and has the theme of "Faith for Today."

In addition to approximately one hundred thousand which will go to regular subscribers, almost seven hundred thousand more have been sent to churches and will tie into their fall outreach programs. The twenty-four-page issue has an editorial by Dr.

Samuel Young; articles by J. Edgar Hoover, Evangelist Paul Martin, and others; and a dramatic personal-experience story of Richard Zanner, once trapped in a South African mine, but now a pastor in West Germany. Dr. L. T. Corlett answers the question, "What Is Sanctification?" The issue also carries two pages of pictures of the work of the church.

Interest Climbs in Lay Evangelism Conference

Reservation applications for the first Nazarene Lay Conference on Evangelism in August, 1966, took a sharp turn upward last month as two districts reached their quotas, Dr. Edward Lawlor, evangelism secretary, said.

About four hundred fifty applications have been received, which is nearly one-fourth of the available accommodations at the Diplomat Hotel in Fort Lauderdale, Florida. The two districts which have filled their quotas are Nebraska and Arizona. Other district superintendents may be holding applications in addition to the four hundred fifty applications now received.

A broad spread of age-groups is represented in the applications, the evangelism office said.

Procedure for registering is to complete an application form (found in the August 18 and July 21 issues of the *Herald of Holiness*) and mail, with registration fee and deposit, to your district superintendent.



F.M. Youth in Haiti

WINONA LAKE, IND. (EP)—Thirty-four young people under the new Free Methodist VISA (Volunteers in Service Abroad) program from the United States and Canada, with Director Robert A. Crandall and Personal Coordinator Bill Cryderman, flew into Port-au-Prince, Haiti, June 20, to take part in crusade work there.

During the two-week stay in the capital city, team members participated daily in radio broadcasts, house-to-house tract distribution, hospital visitation, outdoor street meetings, and church services. In the second week, emphasis was placed on evening crusade rallies with Rev. Elwyn Cutler of the North Chili, New York, Free Methodist church as evangelist.

VISA members produced 15 radio broadcasts, took part in 81 meetings, directly reached 38,000 Haitians, and recorded 301 decisions for Christ.

Twenty-seven of the group returned to the States, July 5, while the other seven, with Missionary Clancey Thompson from Brazil, South America, stayed to do follow-up work.

No Gamblers or Liars

THE SALES MANAGER of an automobile firm was addressing his sales force. Said he, in a sincere and authoritative tone of voice: "Gentlemen, I've been in this business over twenty-five years and I've learned from experience that, in order to

increase the total sales output, each salesman must increase his sales prospect list and make prompt and friendly follow-ups. "So, beat the bushes! Get prospects from your friends, relatives, and neighbors. Make note of the names of all prospects who set foot in this lot. Greet them with friendliness and sincerity. Create customer confidence in your company and yourself. Remember, if they believe in you and your company, they'll buy. And if you'll practice friendliness and honesty, they'll believe in you.

"You need not lie to sell a car! In fact, if I have proof that a salesman lies to a prospect, I'll fire him immediately. Are there any questions or suggestions?"

Bob, a young and eager salesman, spoke up: "Jim and I have a little wager on between ourselves to add interest and enthusiasm in increasing our prospects and sales. During the next four weeks, if I sell more cars than he, Jim buys me a new Stetson hat. But if he wins and I lose, I buy him a new Stetson hat. Ha, ha, ha!"

With this, the Christian sales manager raised his hand for silence. A grim look came over his face as he spoke: "Bob, you and Jim will have to call your little bet off if you continue to work for me. Even though your motive is well meant, your method is bad. For in it are the spirit and essence of gambling. And I'll have no gamblers or liars working for me if I know it."

As I meditated upon this, I thanked God for all the conscientious Christian businessmen whom I knew. Also I breathed a prayer that every one of us will be as conscientious in conducting the Lord's business as true Christian businessmen are in conducting their business.—*Leslie Wooten, Decatur, Illinois.*

The secret of the soul-winner's power is the baptism with the Holy Spirit. The last words of Jesus to His disciples witness to this truth: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . ." (Acts 1:8). The "tarrying" for the Holy Ghost always precedes the "telling" of the gospel story. If the teller of the gospel story is not endued with "power from on high," his appeal must resort to logic and emotion alone.—Jim Bond.

the Answer corner

Conducted by W. T. PURKISER, Editor

If a person has his membership in a Church of the Nazarene in Dallas, Texas, but lives in Denver, Colorado, and attends a Church of the Nazarene there, can he be an active member of the N.W.M.S. in the Denver church while leaving his church membership in Dallas? Please give support from the *Manual* for your answer.

Yes. The only requirement for active membership in the Nazarene World Missionary Society is to be "twelve years old or over and a member of the Church of the Nazarene" (Constitution for Nazarene World Missionary Societies," *Manual*, 1964, paragraph 588, page 291). He could not be counted as an active member in both places, however.

An exception is the president of the society, who must "be a member of the

local church whose society is served" (p. 292). The reason for the exception is, of course, that the president of the society is a member ex officio of the church board and of the District Assembly.

A good question to raise would be why this person doesn't transfer his membership to the church he regularly attends, assuming, of course, that his residence in Denver is relatively permanent.

Shall we have work to do in heaven? I believe scriptures such as John 5:17; Hebrews 1:14; and Revelation 7:15 point to the conclusion that life in heaven is to be a life of activity, progress, and spiritual development on the highest lines. I think of a boundless Kingdom of truth and of useful occupation, assignments according to personal powers, qualifications, and tastes. Some of my friends hold out that heaven is a place where we will not do anything but rest.

In general, I should be on your side. With due regard to Rudyard Kipling's deficiencies as a theologian, he had a point when he wrote:

*When Earth's last picture is painted,
and the tubes are twisted and dried,*

*When the oldest colours have faded,
and the youngest critic has died,
We shall rest, and, faith, we shall
need it—lie down for an aeon or two.*

*Till the Master of All Good Workmen
shall put us to work anew.*

Perhaps the terms in your friendly

debate need to be sharpened a bit. Work does not necessarily mean drudgery, and rest is not necessarily idleness. Work can be restful if it is freely chosen and done with zest. And enforced idleness can be the heaviest burden anyone ever bore.

To your list of scriptures you might add Revelation 22:3, "And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and his servants shall serve him."

Certainly no one can argue this point: Whatever be the nature of the eternal state of the redeemed, it will be just right. The important point for us is to be ready to go.

What happens to the soul when a person dies for about twenty minutes (more or less) and is revived by heart massage? Does it go up and then come back down to reenter the body? And if Lazarus was in heavenly bliss, why was he called back to life to live in this miserable world again?

I have no very certain answer to any of these questions. It seems to me that we must distinguish between "death" medically and death theologically in the case of persons revived by human action.

One might have no discernible physical signs of life and thus be "dead" medically, whose soul had not actually been separated from the body and was thus in the same state as the soul of a person in deep unconsciousness. I do not believe that a person who is dead "theologically"—that is, dead in the sense of separation of soul and body—could ever be revived by human action.

As to Lazarus, he was brought back

to life "for the glory of God, that the Son of God might be glorified thereby" (John 11:4). There is reason to believe that before the resurrection of Jesus the souls of the dead were not in their final, heavenly abode, but in what the Old Testament calls *sheol* and the New Testament names *hades*, or "Abraham's bosom" or "Paradise."

Since it was for the glory of God, I am quite sure Lazarus was glad enough to come back to his earthly life.

Incidentally, most of us postpone our entrance into heavenly bliss just as long as we can—even at the cost of living in "this miserable world."

**FOR THE
WHOLE
FAMILY**



***in a BROKEN
WORLD!***

*The
"Herald"*

