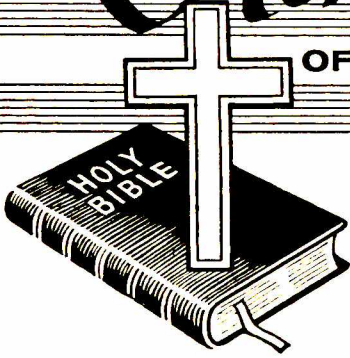


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



July 24, 1957

Israel's emancipation from Egyptian bondage with its tortuous brickyards and the cruel lash of the heartless slave drivers did not come by accident or human manipulation.

Faith, action, and divine assistance were the outstanding factors which entered into their deliverance. Israel—outnumbered, untrained, and unarmed—could not extricate herself from her galling bondage; but faith in, and co-operation with, a divine plan brought assistance that could and did deliver her. The arm of God was revealed in the signs and wonders wrought by the obedient Moses. Pharaoh was humbled and his iron yoke was broken. Israel moved out of Egypt across the Red Sea beyond the reach of her tormentors into a new environment. A cloud furnished shade from the desert heat and gave guidance for the journey through the day. A pillar of fire gave

General
Superintendent
Vanderpool

GLORIOUS FREEDOM

comfort and protection by night. Manna from above and water from beneath gave food and water for the journey.

The deliverance of Israel from Egyptian bondage was a preview of the glorious emancipation Christ provides from the dominion of sin with its blight, hurt, and bondage. Co-operation with Christ and His plan of redemption will give returns today. Faith in His atonement and a deliberate break with every known sin will reveal the arm of His grace which brings pardon and peace—"Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

The young lady bowed at the altar of prayer. Her face showed deep concern about her relationship to God. Guilt for sins of omission as well as commission weighed heavily upon her. She prayed, she promised, then she believed God's promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). In a moment her face lighted up, she dried her tears and said, "My sins are blotted out! They are gone!! I am free!!"

A new life opened before the girl. Comfort, guidance, protection, food, and drink were assured her through Christ, her "cloud by day" and "pillar of fire by night." Christ, the world's glorious Emancipator, stands at the door. He offers pardon and cleansing to all who give evidence of their co-operation in His great plan.

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Isaiah 61:1

LATE NEWS

Rev. David F. Krick writes: "After serving for nearly twenty-three years as pastor in the area now known as South-west Indiana District, and the last four years as pastor of our Bayard Park Church in Evansville, Indiana, I have resigned to accept the pastorate of our First Church in Henryetta, Oklahoma."

Mr. and Mrs. B. F. Gray, Sr., celebrated their fifty-eighth wedding anniversary on July 19, 1899, in Norfolk, Virginia; he was born November 10, 1875, and Mrs. Gray was born Mary Frances Weller, on August 5, 1876. They have been members of the Church of the Nazarene since 1923, and three of their four children are members of Central Church of the Nazarene in Norfolk. The Grays' address is 1531 West 51st Street, Norfolk 8, Virginia.

Rev. S. H. Owens, retired Nazarene elder of the Southeast Oklahoma District, will be eighty-four years old on August 22. He is now making his home with his daughter (Mrs. Keasley); Route 9, Box 538, Oklahoma City, Oklahoma.

Rev. James F. Cullumber sends word, "After ministering for ten years to the wonderful people of Yuma, Arizona (four years at Yuma First, and six years at Yuma Grace), I have accepted the call to pastor our Northside Church in Tucson, Arizona."

I Prayed for You

By JEAN LEATHERS PHILLIPS

*I prayed for you today, dear heart,
Although I really did not know
Just what it was you needed most
Or why I felt the burden so.*

*I prayed that God would lead you on
And open just His chosen door.
I prayed that you would hear His voice
And feel His going on before.*

*I prayed that He would arm you well
For combat on the forward way,
That He would make you brave and
strong,
And victor to the close of day.*

*I prayed He'd walk your way beside
And share your joys and toils and
cares,
And knowing not what else to ask,
I prayed, Lord, answer all your
prayers!*

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In Too Big a Hurry!

By F. W. DAVIS

*Seems we're always in a hurry,
In our age of speed today,
Everything must be kept moving,
Till there's little time to pray,
Not much time to worship Jesus,
Not much time our hearts to search—
Not much time to read the Bible—
Little time for God and church.*

*We must learn the art of waiting,
Slow our pace, take time for prayer—
Ask the Lord to give us patience
In our home and everywhere,
There are peace and quiet living
Which only come thro' grace divine,
Please don't forget, God never hurries,
And He's always there on time.*

FAITH and the Barometer

By ELIZABETH W. SUDLOW

Is your faith a matter of the barometer? Is it, as evidenced by your works, affected by the heat or the cold, the rain or snow? Do you offer the weather as an excuse for not attending church or Bible school or other religious gatherings? Some folk are very sensitive to the barometer and allow it to sway their Sunday church attendance. The fourth commandment did not take the weather into consideration; it is binding in any situation.

When you united with the church did you not promise to attend its services; there were no reservations covering the barometer reading. A rainy Sunday and you at home may mean that you have lost just the spiritual help you so much needed to carry you through the week. The rain or heat or cold or storm did not keep you at home on Monday, Tuesday, Wednesday, Thursday, Friday, or Saturday. You attended school or work or social activities without thought of the barometer or the thermometer. Do you keep a special barometer for recording the Sunday weather—one that runs a thread of faith rather than mercury as an indicator?

Someone has said that he who fears the barometer on a rainy or stormy day will soon fear the cloud, and he who fears the cloud will soon fear the sky, and he who fears the sky will soon fear the daylight itself as a reason for neglecting the sanctuary on the Lord's day.

Is it the barometer that governs your faith and regulates your church attendance on Sunday? Your real excuse is known to the God of the Sabbath.

Watch your barometer!

PENTECOST: its meaning for today

Pentecost is not simply a footnote that can be read for further clarification of a point too incidental for inclusion in the main body of the story. It is not an addendum attached to redemption's scheme as an extra, after the scheme proper had been set up. It is not an epilogue, disjoined from the main story but a little too important to be omitted altogether. Nor is it a sequel, arising out of an earlier story but disjoined and standing alone as a full-orbed narrative in itself.

Not that, is Pentecost. It is the concluding chapter of the story, integral to the whole. So important a concluding chapter, in fact, that when it happens, the story, after all, cannot be concluded. The whole of what we have in Acts, the first church history, had to be written, for the mad outreach of those Spirit-baptized disciples had an intensity about it, and an effectiveness, that had to be told. The Epistles too had to be written to interpret the whole story's meaning. And after New Testament times the story still went on, from conquest to conquest—told by churchmen and schismatics, sacramentarians and mystics, evangelists and theologians. Whole nations, and finally the whole world, felt its impact. The gates of hell have never prevailed against it, as was promised—not against a Spirit-filled church.

But we must not be carried away. Let us go back again to the event itself, and our commemorating it in the year of our Lord 1957. What are some of the things it should mean to us in the living of these days?

1. It means that if we have prepared our hearts and minds in a really thorough manner we may expect, right in these technological times when test tubes seem to rule, mighty visitations from "the world above the world" that will convince men of sin, of self-righteousness, and of the judgment to come as surely as the scientists have convinced us of the power of the atom.

2. It means that God picks His own time for the outpourings of the Spirit. God's time back

there was the Day of Pentecost, when the Spirit's descent would be witnessed by a holy city swelled to double its normal size by pilgrims from fifteen nations. His time for flooding a service now with His glory might be different from our time, since He knows all the involvements of the service. Consequently the same hymn might be sung as when the glory fell, the same brother asked to lead in prayer, and the same sermon preached—without the glory's falling. "God giveth not the Spirit by measure." It works not by law; not by the pressing of this button and that, with specified results each time. Pentecost shows that God had His own times.

3. Pentecost means that there is a universality about the privilege of the Holy Spirit baptism. A company of people were filled with the Holy Ghost at Pentecost (Acts 2:1-4). They were probably the same as those referred to in Acts 1:12-15. In that group there were not only the apostles and others who would be classed as ministers today, but also laymen. Referring to this entire group, Luke tells us: "And they were all filled with the Holy Ghost" (Acts 2:4).

4. Pentecost also means that there is a genuineness about Spirit-produced experience. Those folk, exuberant in the freshness of the fullness, bubbling over with joy, almost in a daze over it all, were not experiencing the temporary carefreeness that alcoholic spirits produce. Peter explained forthwith that they were not drunk with new wine as many supposed but that what Joel had prophesied regarding the Spirit's outpouring had been fulfilled.

5. It means that you can count on God to finish what He starts, for there the hearts of the yielded and believing disciples were purified by faith (Acts 15:8-9), making a full job of redemption from sin.

6. It means that the church in every age must tarry until it is endued with that dynamic so necessary for a successful confrontation of repeated on-

By J. KENNETH GRIDER, Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri

slaughters from the world, the flesh, and the devil.

7. It means that we Christians ought to be more interested in God's mighty Pentecostal power than in our puny personal peeves.

Until the year 1919 the word "Pentecostal" figured in the name of our denomination. It was called the Pentecostal Church of the Nazarene. The term Pentecostal was not dropped at that time because we ceased to believe in the Pentecostal experience, or the baptism with the Holy Ghost. We still hold to it as the fundamental teaching of our church. In fact, it is specially for the purpose of propagating the Pentecostal experience as a second definite work of grace, which brings purity and empowerment, that God has raised up our sun in these end-time days.

Christ Comforts and Abides

By WALTER E. ISENHOUR

*I know I cannot always be
With those so near and dear to me,
For changes come along life's way—
Some die and others move away—
But it is marvelous to tell
That Christ comes in my heart to dwell,
And is my everlasting Guest,
To give me comfort, peace, and rest.*

*He comforts when the nights are long
And puts within my heart a song;
He comforts when the world seems drear
And friends and loved ones cannot cheer;
He comforts when the tempter tries
To undermine me by surprise;
He comforts and sustains my soul
When storms beat hard and billows roll.*

*Christ whispers peace to troubled hearts
When Satan sends his fiery darts;
He sweetly comforts and abides
When earthly hopes drift with the tides;
He gives sustaining love and grace
When things sometimes seem out of place;
He comforts when all earthly things
Seem to depart on fleeting wings.*

*And the serpent said unto the woman,
Ye shall not surely die (Gen. 3:4).*

All the sin and sinning of man that has plagued this world was started by a lie of Satan.—E. F. WILDE.

The "Moral Tone" of Christianity

By Evangelist RUPERT CRAVENS

In music, *tone* means sound, or a modification of sound; any impulse or vibration of the air which is perceptible by the ear, as, a low tone, high tone, or loud tone; a grave tone; an acute tone; a sweet tone; a harsh tone. It may also be defined as accent, or rather a particular inflection of the voice, adapted to express emotion or passion. The tone of an instrument is its peculiar sound with regard to softness, evenness, and the like.

In medicine, *tone* means that state of a body in which the animal functions are healthy and performed with due vigor. Tone, in its primary signification, is *tension*, and tension is the primary signification of strength. Hence its application to the natural, healthy state of animal organs. Tone, therefore, in medicine is the strength and activity of the organs, from which proceed healthy functions. The body is thus in a sound, healthy state.

How true is the meaning of *tone* also in the personal, individual lives of Christians! The "moral tone" of a life is definitely changed when Christ comes in His saving power. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). "And you hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1). "But God, who is rich in mercy, for his great love wherewith he loved us, . . . hath quickened us together with Christ, . . . And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (vv. 4-6). "Being then made free from sin, ye became the servants of righteousness" (Romans 6:18).

Not only does God require the forgiveness of sins in a life, but He also requires cleansing from inbred sin. "God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (5:23-24).

Pardon and cleansing do not complete the whole of the Christian life by any means. But they do

give one the beginning of a holy life as designed by the Father in the gift of His only begotten Son. Purity does not mean maturity, neither does maturity mean purity. One may be sanctified wholly by the baptism with the Holy Spirit in his spiritual infancy, then grow to maturity within purity, never having a break with God. The true moral tone of the Christian life is maintained as we "follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). The Christian life should be lived day by day, hour by hour, and moment by moment in the restful confidence and assurance that God is able to sustain us and keep us from the danger of a tragic break, or even frivolous, "no-harm," borderline living. Purity is maintained in steady advancement to-

ward maturity, with no tendency on the part of the Christian to look back or become satisfied with mediocre, marginal living.

It is an indisputable fact that salvation by grace brings to one's life a healthy moral state which lives before God and advances the Christian cause with vigor. Its strength and activity is that of Christ in the inner man, of "Christ in you, the hope of glory," and certainly its functions are healthy functions. Such is the result of the saving and cleansing power of Christ. Each "impulse" and "vibration" of such a moral life is perceptible by the spiritual ears of other souls. Thus do we become His witnesses "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

THESE UPS AND DOWNS

By ROBERT A. MORAN, *Pastor, Kahului, Hawaii*

We all have them; in fact, we are a pretty resilient people.

St. Paul's Ephesian letter, the sixth chapter, proves some of this resiliency by telling the Ephesians just how to approach their children on subjects close to a parent's heart, and indeed parents are brought in for some pointed words. Then he discusses employer-employee relationships, swinging from that topic to one of spiritual warfare—the analogy of a soldier in St. Paul's day is striking. Verse sixteen talks about the fiery darts of the wicked. This solid, down-to-earth teaching was preached and penned in a filthy dungeon. Paul was a wholly sanctified, resilient man.

May I now take the liberty of likening spiritual resiliency to that of a diving board. Shortly after birth our downs would represent basic need and crying for attention. Our ups would be represented when basic care is given. In our downs of junior years there was so much to "conquer" (buried treasure, etc.) and we cried like Alexander the Great because we had no more worlds to conquer. Our ups came when we were able to stand with dignity and boldly recite before the whole church more scripture from memory than Dad or Mother—we really had "arrived"!

Our teen-age years, when the "glum" and "glow" of youth allowed many real and imagined accomplishments, consisted of the ups of our first great romance and our downs when our lover turned to another—what a down that was!

Hastening on—for you undoubtedly see the pattern now—into middle years, when the ups of job

advancement were ours to attain and the downs of physical and spiritual sickness with the children were ours to conquer. The ups when the children got a settled experience in the Lord, "the house is finally ours," and a few dollars in the bank. Our hearts were full; tithes were all paid; we had come to love and appreciate our pastors across the years.

It now seems the later years are moving rapidly. The downs seem to come in on us with physical adjustments, operations, orders from the doctor telling us to watch our diet and heart, the children are home only a few days at a time. A lovely up is ours as we see them being graduated from our Nazarene colleges, getting married, and settling into their own households—we're so glad for them. But the downs are more pronounced. Just "Mother" and me—even with our helping out at our church—the watching and waiting sets in. I even went so far in prayer meeting one night as to tell the younger ones that the battles are stiffer, the ups and downs more pronounced, the nearer you get to home! But I really don't think it "took hold."

The down time for me seems to be in the offing. I hear the twenty-third psalm ring in my being, "Yea, though I walk through the valley of the shadow of death." It is *my* time to walk now. "I will fear no evil"—why should I? *There* is the Shepherd of my soul and I have made the last downward surge into the valley, but now the final, triumphant up is mine! He is mine; my hand is in His!

As was mentioned at the beginning, we are pretty resilient people—*when He is our Shepherd!*

TUNNELS

By CLINTON J. BUSHEY

Biology Department, Olivet Nazarene College
Kankakee, Illinois

Tunnels, holes through mountains, have always fascinated me. As a lad we lived in the Rocky Mountains and my father was a railroader. Tunnels are common in the mountains and we became well acquainted with them. In the age of coal-burner locomotives the approach was always a soot-blackened hole, rather awesome; it had something of the unknown attached to it. Even though it might be a short tunnel, and you could see through to the other end, there was still something about it that sent a sort of chill up one's spine.

In those days when you were traveling on a passenger train, just before entering the tunnel the brakeman and conductor would come through, close all windows and doors, possibly light a kerosene lamp or two, and then announce that we were approaching a tunnel. We boys would strain our eyes out the window and suddenly it would be pitch-dark and a heavy, rumbling noise would be deafening. And just as suddenly the noise would stop and blinding sunlight would appear. We would sigh with relief and hope that we would come to another tunnel soon.

On the Great Northern Railroad at the highest altitude at which the road runs was a three-mile tunnel. I suppose it is still there. There was a good grade when approaching from the west end and generally an extra locomotive or two would couple on and help push the load through the tunnel. Extra firemen would also help in stoking those great coal burners so as to get through as quickly as possible. Even then an occasional accident would stall the train and crews in the tunnel. There was always danger, and I suppose the reports of these added fascination to the experience.

Entering a tunnel through which I have never been before is always a fascinating experience to me, and always a rewarding one. I recall the approach to Butte, Montana, from the east. After a long, gradual grade reaching for some thirty or forty miles, we reached the crest and beyond a short curve we could see a tunnel piercing the top of the mountain. The first time I made that trip we reached this tunnel just at dark and consequently didn't get to enjoy the tunnel as much as we would have in the daytime. But suddenly, as we plunged out of the west end of the tunnel, the city of Butte lay some one thousand feet below us. The lights were just being turned on, flickering here and there, with moving streetcars here and there climbing or descending the streets. Really it was a breathtaking sight to me, probably because I wasn't expecting anything of the sort.

I still enjoy entering a tunnel, be it on the railroad or on an auto highway. I would go out of my way to go through one. Why? I don't know all the reasons, but one of them is certainly the anticipation of coming out on the other side.

But I don't like to approach or go through life's tunnels. The entrance looks black and foreboding. I am afraid that I'll get stalled midway and can't go on. There are dead-end tunnels, you know. There are probably unseen mudholes in the dark recesses of that tunnel. But we cannot avoid these tunnels and there is nothing we can do about it but grit our teeth and keep looking for the light at the other end. Some tunnels are much longer than others, but if we keep on going, the dark recedes and light floods our souls.

Sometimes we get pretty well scarred and scratched up by trying to go around the tunnel, but generally a tunnel is dug through a mountain because there is no way around. You can't dodge it. You must go through if you wish to reach your destination. And after entering, very often the darkness seems almost overwhelming. We can't see where we are going; we stumble and skin our shins. We almost despair because we seem to be all alone. We can't see either end of the tunnel, and are almost ready to turn back, but glancing over our shoulders we discover that we can't see any more in that direction than we can ahead. We had discovered before we entered that there was only one way to go—ahead. An engineer on a locomotive would be foolish to stop his train in the middle of the tunnel and back out just because he couldn't see the light at the other end. No, he has faith to believe that the rails ahead of him will carry his train through the darkness out into the great light again if he will keep his hand on the throttle and his fireman can keep up the necessary steam.

The story is told of the great tunnel in the Alps which is some eight miles long, if I remember my geography correctly. Two crews were set to work

STEWARDSHIP

Quote

“You can't take it with you! That's true, and yet you can. The person who makes certain that his money will work for God after his death has taken it with him in a real sense.”—W. J. Werning, in “Investing Your Life.”

*Thank God
Christ stands apart
from . . .*

being severed. And yet moving day comes; tearful good-bys are made. Former days become hazy memories. New people cross the stage of experience—and once change again is in operation—time marches on!

Thus it goes—on and on goes the cycle until the moss-backed statement becomes

The Corroding March of Time

By LEONARD C. JOHNSON

Pastor, Redding, California

Time marches on! Incessantly, irresistibly, circumstances and people change. How one in favorable situation would reach out and hold fast to the occasion—only to find his grasp insufficient and futilely unavailing!

Youth seems an unending period—age appearing to young people as a distant, ethereal figment—real only in father and mother and grandparents. Yet high school days have a way of blending into college days—graduation march exchanging with Lohengrin—baby's cries to Junior's neighborhood squabbles—and once again the teen-age cycle begins—only this time it's a second generation.

Friendships too seem impossible of ever

all too current and real, "The only thing that changes not is change itself."

But wait a minute. I have news on this subject; vital too, I think. The Bible would speak out to say something and we would best listen, "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8). Age and change affect all but the ageless and eternal Christ. He is unaffected by our changes or any that time might be able to make.

Christ meets human needs today as He did a thousand years ago. He, with the Father, is coexistent—having no beginning and no ending. Society changes mean nothing. Atom bombs are not new to Jesus, nor is anything else. Man's sin in this twentieth century can be met by the Christ who came in the flesh in the first century.

I'm glad I serve the changeless Christ though I live in a changing world, aren't you?

on opposite sides of the mountain. The engineers and surveyors had measured so accurately and the crews followed instructions so completely that, when these crews came together at the center of the mountain, the tunnel each had dug ran squarely into the one the other had dug, and on the same level. Often in life we run up against a stone wall, or an impassable mountain barrier. What can we do about it? Batter our heads against the wall? Get all wounded from trying to find a way around? No, the thing to do is to call upon the Head Engineer, who will quickly call out His surveyors and His digging crews, and before you realize it the tunnel is dug and you have a way out of your difficulties.

During one of the battles in the Cuban cam-

paign, Colonel Theodore Roosevelt approached Clara Barton for some needed supplies. Miss Barton was working with the Red Cross unit, which at that time was not too well known and understood. The Colonel offered to buy the supplies but was told that she couldn't sell him anything, nor would she do it for anybody on the face of the earth.

"Well," he said, "how can I get what I need?"

Her answer was, "By asking for it."

So when we need to get through that mountain, just "ask for it"! All the facilities are available if we go to the right source, and the mountain will be pierced; we can get through to the other side, even though it may be dark for a while, and the light will shine brighter than ever before. Praise His name!

Are the Days of Revival Over?

By REV. JOHN A. BROADBELT

The other week I came across this interesting and vital question, *Are the days of religion over?* The question at once arrested my mind, searched my soul, and set me thinking and asking other questions about the spiritual condition of the churches. I think the writer who asked the question would have answered it in the affirmative, but thank God there are many who would answer it in the negative. Still I believe there are lots of people up and down the land who seem to be losing heart and hope of ever seeing again an old-fashioned revival of religion.

YES

Some people say quite frankly that they believe the days of a spiritual revival of religion, when men and women come under deep conviction of sin and cry unto and turn to God in prayer and penitence, are over. The baser sort of critics of religion in general, and of revivals in particular, say that in a hundred years religion will be a forgotten dream. The wish is the father of the thought. Yet there are some preachers and writers who seem to have given up hoping, praying, and expecting for a turn in the religious tide, which has been on the ebb for so long. It would not be difficult to find churches that are quite content and satisfied with themselves if they can pay their way and meet the cost of lighting, cleaning, and heating of the premises, as though our church buildings were an end in themselves.

I don't doubt that there are unconverted members of our churches who would say quite openly that they don't want an old-fashioned revival of religion, and that in these days of education and enlightenment there is no need for what our fathers called "a glorious revival of spiritual religion," when the people, under deep conviction of sin, turned to God in penitence and prayer as in the Methodist revival of the eighteenth century, or the Moody revival of the nineteenth century, or the Welsh revival in the early days of the present century. Well, all I want to say about such people is, may their number be small. It seems to me to be nothing less than a spiritual tragedy that there are so many, very many of our ministers and lay officials of our church who have never had an experience of revival and never attended an old-fashioned Methodist class meeting. What they have missed!

YES AND NO

I can well imagine if some good people were asked the question, "Are the days of revival over?" they would alternate between a "yes" and a "no." They would say, "Yes, the days of revival are over unless there is a radical change in the thought and practice of the Christian church." These people, amongst the best in the churches, are pessimistic about the future of organized religion because of the falling away from the old paths of prayer, of fellowship, and of gospel preaching. They would argue, and with much force, that much of the theology of modern Christianity is not capable of bringing forth a revival of religion.

Can what is known as modernism produce a revival of spiritual religion? Have we a theology adequate to the spiritual needs of these difficult days? Many would answer no. These people would point out that much of the time and strength of the preachers is now taken up with all sorts of interesting but only secondary matters, and that the vital work for which men were called of God is inevitably neglected. Social service is emphasized as the crying need of the hour rather than spiritual conversion. The social activities of the church have become an end in themselves rather than the out-

He Holds the Pattern

By LOIS KENDALL BLANCHARD

*The weavers of the Persian carpets sit
Before the warp, suspended from above,
While, standing on the other side of it,
The lone designer holds the pattern of
The finished carpet and directs the choice
Of colors to be used. The worker's task
Is simply to obey the chanting voice.
To see the great design he does not ask.*

*So let me hear the Great Designer's call,
And let my hands move as He says they should.
I need not see the finished work at all,
So sure am I that His design is good.
He holds the pattern in His careful hands;
And I shall weave it as His voice commands.*

come of the spiritual experience of the people of God.

Yes, the days of an old-fashioned spiritual revival are over unless there is a turning to God on the part of the church of Christ herself, but the days of revival are not over if there is a turning to God in penitence and prayer on the part of the church herself. If there is any difficulty about revival, and there surely is, it is not on the side of God. The Word of God is clear and unmistakable. Read Isaiah 59:1-2. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." If the days of revival are over it is the fault, not of a hostile world, but of a cold, lukewarm, and backsliding church.

NO, A THOUSAND TIMES NO

Some other people are just as frank and much more certain that the days of revival are not over. Thank God they are found in all the churches. The religious tide, which for years seems to have been going out, now seems to be on the turn and with the coming of the spiritual tide the church will prosper and the kingdom of God will come with power. Are these people not right? I believe they are. The history of spiritual revivals through the centuries teaches us that there has always been the ebb and flow of the religious tide.

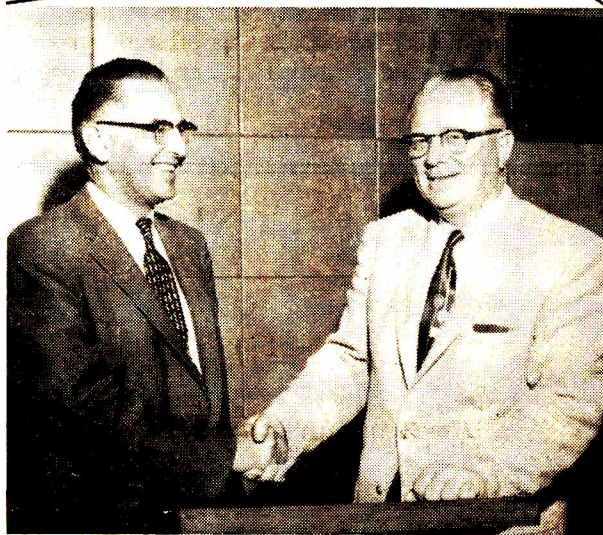
The Methodist revival of the eighteenth century followed the gross darkness and spiritual barrenness of the days immediately preceding, and was God's answer to the deep spiritual needs of the human heart. There are many signs abroad today that we are on the edge of a mighty work of grace. The remarkable interest in cheap religious books is evidence that the people are reading about religion. These books sell by the million. While there is a decline in church attendance on Sundays, millions are keen about wireless services.

Hundreds of thousands of men and women in England, Scotland, and America and in India and the Far East have flocked to hear Dr. Billy Graham preach the gospel of salvation and revival. Again, are there not multitudes of simple-minded lovers of Christ in all our churches who are still hanging on to God and praying for spiritual revival? There are. Then again, let us not forget that we who are hoping and praying for revivals have the promises of the Word of God, and they are on the side of those who believe in the revival of religion.

But we must admit that the church of Christ needs the baptism of fire before there can be a blaze of revival and blessing. Let me tell you a story to brighten up this "article."

A certain church was on fire. How it began and where it began no one knew, but there was a blaze. The local atheist was seen running to the scene of

NEWS in PICTURE



Dr. W. T. Purkiser (left), who left his position as president of Pasadena College, Pasadena, California, July 1, congratulates Dr. Russell V. DeLong (right), the newly elected president of the West Coast institution. Dr. Purkiser will assume his duties as head of the department of English Bible Studies at Nazarene Theological Seminary, September 1. Dr. DeLong has indicated that he will complete his speaking engagements scheduled for the summer. He and Mrs. DeLong expect to move to Pasadena from their home near St. Petersburg, Florida, by August 1, in order for him to begin preparations for the 1957-58 academic year.

the fire, when he was twitted by a church member who said, "This is the first time I have ever seen you run to church." "Yes," said the atheist, "and this is the first time I have ever seen a church on fire." The reply of the atheist should give us some food for thought. The empty pews in our churches would soon be filled and the work of the church would soon prosper if our churches were on fire with passionate love for Christ and holy devotion for the salvation of the people.

REVIVALS ARE COSTLY

Finney, the great revivalist, used to say that any church could have a revival at any time if the people of God would pay the price of revival. Was he not right? I believe he was. What do you say? A revival is something that costs. There is no easy way by which we can obtain the showers of blessing. There is no cheap way to spiritual success. It costs repentance and tears. It calls for the confession of sin on the part of God's people. Things that are wrong must be put right. The revival must first begin with the converted before it can reach the unconverted. We must humble ourselves, confess our failure, forsake our pride, practice the forgiving spirit, give up our criticism of others, pray for more charity, and be willing to believe the best of others. We must put our homes in order and build the family altar. Our churches must

get rid of their cheap and nasty worldliness as seen in third-rate theatricals and give themselves to prayer and fellowship and the practice of perfect love and then the revival will be at the door of our churches. Nay, it will already be inside our churches and in our very hearts. Let us offer the prayer chorus—"Lord, send a revival . . . and let it begin in me."

Are the days of revival over? No, no, a thousand times no, *if the people of God* in all the churches will give themselves to deep penitence and to continual and believing prayer, to hard work, to the Bible way of doing things, and by faith claim the fulfillment of the promises of God for the day and generation.

—From the *Joyful News*

Homespun Meditations:

Soft Butter

By PAULINE E. SPRAY

Sybil was helping prepare breakfast. Suddenly she looked up from the toast she was buttering and exclaimed: "I like soft butter! I don't like hard butter! It tears holes in the toast."

It is our usual custom to keep a small portion of "butter"—"butter" sounds better than "oleo"—out of the refrigerator. But this morning there was none available at room temperature and Sybil was finding it difficult to prepare the toast.

All my family like soft butter. It is pliable. It spreads easily and goes much further than hard butter. It is gentle; it glides across the bread with ease, and soaks into the toast much more quickly.

Butter reminds me of words. Hard words cut and tear into the depths of the soul. But kind words are always welcome. Like beautiful flowers, they are admired and coveted by all.

The Wise Man said: "Death and life are in the power of the tongue" (Proverbs 18:21).

James warns, "If any man among you seem to be religious, and bridled not his

tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

The Psalmist advises, "Keep thy tongue from evil, and thy lips from speaking guile" (Psalms 34:13).

How much grief one hard word can bring! Harsh words cause resentment and bring harsh words in return. Careless, thoughtless words cut deeply. They are like arrows; they cut deeply into the hearer's heart and leave wounds which are long in healing. Sometimes permanent scars are the result. Once spoken, hard words can be unsaid no more than a spider's web can be mended once it has been broken or an apple be replaced on the bough once it has fallen. To guard our speech is a vital necessity.

Contrarily, we should practice speaking in tones of love and gentleness. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Proverbs 16:24).

"A soft answer turneth away wrath." Many strifes would be settled, many homes would be saved, and many churches would begin to prosper if more kind words were spoken. Individual lives would be inspired to greater achievements if more encouragement was bestowed upon them. Just a word of comfort brings soothing balm to the bereaved. "A word spoken in due season, how good is it!" (Proverbs 15:23.) Yea, "A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11). In other words, as the sight of a beautiful bowl of silver filled with luscious golden fruit is comely to the eye, so words of pleasantness are well pleasing to the ear.

Are you like Sybil? Do you find it difficult to use a hard spread on your bread or toast? Don't you honestly prefer "soft butter," too?

Meditation on The Twenty-third Psalm

By ELLEN RITTENBURG FOLLETT

One of the most familiar and favorite passages of the Bible is Psalms 23. This psalm is a popular short poem in many languages. Volumes have been written about it. There are many paraphrases and poems on its theme. It is a favorite subject in art and music. This psalm has universal appeal by presenting the inner personal experience of David of long ago as well as that of devout, trusting Christians of today. It is personal and national in meaning.

David probably wrote this psalm during his reign many years after the time when he had taken care of his father's sheep. His faith and trust in God had been tested. He knew hunger, thirst, wandering, passing through dark shadows, and flight from enemies. It expresses the faith of a man who has learned through experience that God is adequate to meet every need of life. Its theme is perfect trust in God, "I shall not want."

David reviews the memories of his boyhood to describe his confidence in God. He uses the figure of the shepherd and the sheep. This figure goes back to the very beginning of our race, for Abel was a shepherd. When men began to multiply and to follow different occupations, Jabal, son of Lamech, was called the father of shepherds (Genesis 4:20). A large part of the wealth of ancient patriarchs consisted in flocks and herds. The fathers of Israel, Abraham, Isaac, and Jacob, were shepherds. Their children and servants shared in the care of the sheep. Rachel, the bride of Jacob, was a shepherdess. Moses in his own strength tried to deliver Israel. He had to flee for his life to the wilderness, where he became a shepherd for forty years. When he returned to Egypt he came as a humble shepherd with a shepherd's rod and with a meek and humble spirit.

The tending of sheep was highly honored in Hebrew history. David, their king, had been a shepherd. When he was selected God said, "You shall shepherd my people Israel, you shall be prince over Israel" (II Samuel 5:2, *Moffatt*). Thus rulers in Israel were called shepherds and the people of Israel were sheep of their pasture. Later Ezekiel condemned the evil shepherd who led his people astray (Ezekiel 34:10). God sometimes called himself "shepherd of Israel." Ezekiel wrote that God said, "I . . . will . . . search my sheep, and seek them out. As a shepherd seeketh out his flock . . ." (Ezekiel 34:11-12), and in Jeremiah we read, ". . .

will gather . . . and keep him, as a shepherd doth his flock" (31:10).

Our Lord Jesus said He was the Good Shepherd who gave himself for His sheep in the familiar passage of John 10:1-16. In Hebrews we find Him called the "great shepherd of the sheep" (13:20); and Peter calls Him the "chief Shepherd" (I Peter 5:4). Today ministers are pastors or undershepherds of the flock (I Peter 5:2-4 and Ephesians 4:11).

This beautiful picture of the shepherd is carried throughout David's psalm. It depicts the shepherd caring for his sheep throughout the day and night. He faithfully provides pasture, water, protection from dangers, and rest. It presents God's genuine love and inspires triumphant assurance in the future; for God is the same yesterday, today, and forever.

To Anne in Heaven

(An Intercessor Gone Home)

By ALICE H. MORTENSON

*What are you doing in heaven, dear Anne,
Oh, what are you doing today?
Kneeling near Christ at the Father's right hand?
Oh, so often we think of the way
You poured out your heart interceding for those
Who needed your prayers! But your tears
Are flowing no more, for with joy you shall reap
The harvest you've sown through the years.
So beautiful, Anne, whatever the task
May be yours on that heavenly shore
You'll never grow weary or burdened again,
For earth's sorrows can touch you no more.
But you shall live on forever, dear Anne,
On earth as well as in heaven,
Enshrined in the hearts of the many you've helped
By a life so unstintingly given.
And we, still on earth, who have loved you so much,
And miss you and long for your face,
Must move in still closer with our prayers to fill
The emptiness left in your place.
We'll think of you often and sometimes we'll weep
As we gather together for prayer,
But somehow the link that binds us to heaven
Is stronger since you are up there!*

"There is no question that the drunk is the major problem of our city police courts. In Virginia last year, over 40 per cent of all commitments to the city and county jails were for being drunk and disorderly. . . . It has been stated that about 77 per cent of the time of the police in Washington, D.C., is devoted to dealing with drunks. . . . More than half of all arrests reported to the FBI in 1955 were related to drinking."

Little Talks on the Holy Spirit:

21. The Holy Spirit's Leadership of Individuals

There are many cases in the Old and New Testaments where this truth is implied, but the three which will be discussed are specific examples of the Holy Spirit's leadership of individuals. The first one has to do with Philip and the eunuch. It was the angel of the Lord who directed the former to go to Gaza, where he could contact the Ethiopian. Philip was within reach of this needy soul when the Spirit said, "Go near, and join thyself to this chariot." He obeyed, and the Ethiopian was brought to Christ. But this was not the end of the story. We read in Acts 8:39, "The Spirit of the Lord caught away Philip, . . ." Again the Holy Ghost intervened and "the eunuch saw him no more: and he went on his way rejoicing." God may not always lead today in as dramatic a fashion as He led Philip; nevertheless, the Holy Ghost is ready to make known to you what the next move should be.

Again in Acts we find God instructing Peter to go to Cornelius and minister to him. Here are the words: "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them" (Acts 10: 19-20). The Holy Ghost was working at both ends of the line, just as He no doubt did in connection with the meeting of Philip and the Ethiopian. He not only calls us to this or that duty, but He prepares the way before us. As a result of Peter's visit to Cornelius, a follower of the true God (Acts 10:2) had the happy and wonderful privilege of receiving his Pentecost. Peter had no doubt as to the leading of the Spirit, for in recounting this experience he said: "And the Spirit bade me go with them, nothing doubting" (Acts 11:12).

The leadership of the Holy Spirit was not foreign to the Apostle Paul. From the time that he met Christ on the road to Damascus he began to listen to the voice of the Holy Ghost and move as He led. Perhaps the most striking case of such leadership is given in these words: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:6-9). Paul was blocked in two moves he wished to make, blocked

by the Holy Ghost; but in the third he was permitted to go forward. From this juncture, the gospel—for a reason none of us can explain—was sent to Europe rather than to Asia. This meant that the whole course of the development of the Christian church was changed, changed at the direct order of the Holy Ghost. Paul was not disobedient to the "heavenly vision," as given to him by the Holy Ghost. God blessed his labors as he went forward under the leadership of the Holy Spirit, and there resulted one of the most significant turning points in all history.

Editorials

Doctor Walter B. Larsen

One of the outstanding impressions which came to me when I attended Peniel College, Peniel, Texas, (now a part of Bethany Nazarene College, Bethany, Oklahoma) was that received from its music department. Dr. and Mrs. D. S. Arnold and their four daughters, and others as the department enlarged, made the school of music there famous. What was true of Peniel College back in those early days has been true of all of our colleges. Music has played a very important part in their development. Holiness and music go well together.

Among those who have made a great contribution to our Nazarene schools was Dr. Walter B. Larsen of Olivet Nazarene College. For twenty-five years he was a member of the faculty there and built up a notable school of music. For several years before his untimely death he was chairman of the Division of Fine Arts.

I have known Dr. Larsen for two decades or more. I knew his father and mother and counted them among my friends. Mr. Larsen preceded his distinguished son in death by only a few years, and Dr. Larsen's mother is still living. They stood for the best in the holiness movement and made a wonderful contribution to our church, not only through their lives, but also through the life and work of their son. Dr. Larsen was still in his prime when his life was taken. We cannot understand such happenings, but we know that "God is still on the throne," and there will be a day when we shall know more about such untimely deaths. We do thank God for the years of service that were given to Dr. Larsen and for the contribution which he made to God's kingdom, the cause of holiness,

and the Church of the Nazarene. May God bless all of his loved ones, and may the memory of his talented and consecrated life continue to be an inspiration and blessing to all who knew him.

The Most Extraordinary Ordinary Man I Ever Knew

It might be possible to write about the most ordinary extraordinary man I ever knew—I have one in mind who would qualify. He has unusual gifts, but has never done much; he is ordinary in

STEPHEN S. WHITE

his forties, when in his twenties he had the promise of being extraordinary. But my subject now is the most extraordinary ordinary man I ever knew. He is just the opposite of the most ordinary extraordinary man I ever knew. His name was Charles Parker. I never had the privilege of meeting him in person, but felt as if I knew him quite well. He was one of my predecessors in a student pastorate which I served while in Drew Theological Seminary. He had been there recently enough for the people to still talk about him. Several letters passed between us while I was pastor there. He was doing missionary work in India then.

Charles Parker was a very ordinary man. As he explained, he was a "Georgia cracker," born and reared in poverty, with few educational advantages. He also said, "My mother could not give much money to missions, so she gave her boy instead." Actually, he must have companioned with those of the same level of society he was from; they didn't have much of this world's goods, and there was little opportunity for the development of culture and refinement. Also, there is reason to believe that his mental rating was not exceptional. His professor of systematic theology in Drew declared that Charles Parker prayed his way through systematic theology. The implication was that he could not have made it through otherwise. Further, nothing I heard about this man indicated that he had an unusually striking personality.

More than that, I was told, by those who must have known, that he was not sent to the mission field until he had applied for that honor the third time. Those who were in charge of the mission work of the Methodist church had nothing against him, but they did not feel that he had the natural

Rest in these rushing days! There could be no greater, more comforting message than "I will give thee rest." And that is what "God in the midst of His people" brings.—G. S. ROGERS.

or acquired ability to do that kind of work. However, he insisted that he was called of God to India and must go, until he was finally sent.

In spite of what has been said, Charles Parker was an extraordinary man. He had a mother who knew God and had entered into the experience of Christian perfection. He was reared in an atmosphere of faith where the Bible and the great beliefs of the Christian church were respected and taught. There was nothing of doubt in the atmosphere in which he grew up, and none of it in his own mind. He was saved and sanctified, and knew that he was saved and sanctified. Charles Parker was called to be a missionary to India, and he knew it. There were no question marks in his mind as to what he should do in life.

The subject of my sketch believed in prayer. I'll never forget what the people of that student pastorate told me about Charles Parker. They had an unusual revival while he was their pastor. Many people in that community were saved. They, as well as others, had great respect for Charles Parker. Several told me about finding him stretched out in the middle aisle of that little, one-room church. What was he doing? He was praying for a revival. They didn't find him there just once; they found him there many times. And something happened in that community through his prayers—a revival came. God mightily visited that church and community.

Charles Parker was a successful missionary. He became a district superintendent in India, and many souls were won for God through his ministry. One writer, who knew him very personally, for he was in the seminary with him, said: "He gave his life to India, and is now with his Lord."

Charles Parker was a saint. M. H. Huse, in his *Autobiography of a Plain Preacher*, says (page 50): "One of the things on which we were all agreed, Charles Parker was a saint . . . if one were to attempt to classify or analyze the elements of his sainthood, he would not have an easy task. As I was seeking for words to describe it, a friend of mine speaking of a preacher she knew said, 'When we were with him we felt the presence of the Almighty.' That was true of Charles Parker." Dr. Olin A. Curtis, while lecturing to his class in systematic theology at Drew Theological Seminary, said, "There's a student in this school who, whenever he walks across the campus, makes me think of Christ." That student was Charles Parker.

"I Speak Now for God"

By ILA R. MONDAY

Years ago, when "Old Salt," a retired sailor, thin, tough as leather, and broken of speech, had first come to the church occasionally, it seemed he turned a deaf ear to conversion, and would stop coming to church at all for long periods of time if pressed to come to the altar. That finally caused people to cease asking him.

Then one day, as no one seemed to have time for taking care of the choir loft behind the pulpit (passing books, collecting and putting them away, and even dusting, as the custodian was unwell at times), the pastor had hesitantly asked "Old Salt" if he cared to take that responsibility. He had accepted with a quaint sort of dignity and had taken a kind of pride in his "job." The pastor appreciated this, as well as the realization that "Old Salt" had never since missed a church service!

But he never lingered after church to visit his friends (seemed actually to have and want none) other than a brief salutation to all and sundry. At the close of the service he "beat the pastor" to the door, going out. He became a fixture of the church, a silent pew, a door, his constant presence almost unnoticed.

Then came a night, early in March, when the town stood in a sharp, breathless wind, waiting for late snow, and only the "regulars" came to church. The pastor had preached especially on salvation that night, strongly, because the Lord had thus led him; yet as he looked out on the congregation all the people, so far as he could see, were professing Christians. But he pressed compellingly in the invitation, though none came forward. Then he asked, still with something moving him, that all come forward around the altar and pray, for there were many outside the church who needed God desperately. As the people came forward there was a sharp sound of a book falling somewhere in the church.

Finally the pastor felt the season of prayer was over, and all stood, facing the pastor, who stood next to the pulpit, as he would give the benediction. Then suddenly the pastor noticed a Christian boy of twelve, looking over his shoulder beyond the pulpit, and his look was one of extreme blessing. Behind the pastor was a tremendous breaking of sobs, and turning he saw "Old Salt" standing up in the choir loft, his hands held high, one still grasping the songbook that had fallen as he had

knelt to pray—"Old Salt's" face was filled with heaven's tears of joy. When he saw everyone looking at him, he nodded and finally found his voice.

"I speak now," he said, brokenly, but with a strength that sang with sweet praise, "I speak now—for God!" For that night "Old Salt," the church fixture, had found salvation!

*Sunday school is important—
but how about*

The Other Four Services?

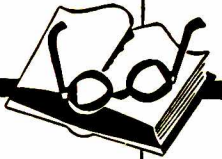
Could a child expect more than failure at the end of the school term if he attends class only once a week? Could an employee hope to retain his position when without excuse he fails to report for work four out of five days? If such actions become habitual he will die a pauper. A physician would soon find his office empty if he opens but once a week, and the sick would find no relief from their ills, fevers, and pain. The mother who feeds her children only one day out of seven would soon face charges of child neglect or desertion.

Our church has a minimum of five services a week. It is appalling to note the number of people who attend only one or two of these services and feel that they are meeting the requirements of God's standards.

Measure these "one-timers" to church by any of today's standards and they will fail. The careless Christian who misses the morning worship service, the evening evangelistic hour, and the mid-week prayer meeting will soon end up a failure, spiritually poor, sick in his soul, and will face the Judgment a deserter!
—W. M. Lynch, Port Arthur, Texas.

The Sunday School Lesson

MELZA H.
BROWN



Topic for
August 4:

Ruth, a Girl Who Was True to God

SCRIPTURE: Ruth (Printed: Ruth 1:22; 2:2-4, 8-12)

GOLDEN TEXT: *The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself (Leviticus 19:34).*

The Book of Ruth was written either during the reign of David or thereafter, as his genealogy is given. The events of the book, however, took place during the days when the judges ruled (v. 1).

The Book of Ruth is a contrast to the narrative of Judges. Instead of war, strife, and bloodshed we have the family history of some peace-loving people who portray beautiful character.

The decision that Ruth made to return to Naomi's homeland with her is one of the great choices recorded in the Bible. This choice meant leaving homeland, relatives, friends, and the forsaking of the god of her people. The decision was complete, however. She chose to accept the lot of Naomi, her people, and her God.

Ruth won her way in a foreign land among strangers. She had several characteristics which enabled her to so win. She had deep love and devotion for her mother-in-law. She recognized true greatness and also became a believer in Jehovah, the true God. She was diligent, ambitious, industrious, and also charming.

Ruth won the favor, the esteem, and finally the love of a wealthy kinsman of her husband, who had died in Moab. Thus she was rewarded indeed for the choice she had made. Boaz, in whose field Ruth gleaned, was a man of God. He greeted the laborers in his field with, "The Lord be with you." He also practiced his religion in his attitude toward others. Boaz, though a Hebrew, had true righteous tolerance for one of another race and nation. He obeyed the commandment of the Golden Text of this lesson.

Ruth's greatest reward came in her becoming the mother of Obed, who was the grandfather of the great King David. Thus she became one of the ancestors of the Messiah, even the Lord Jesus,

who was also born at Bethlehem, where she mothered Obed. God had her name recorded in the ancestral genealogy of His Son.

The spirit of tolerance portrayed in this lesson would change many of the situations of our modern world and would solve many of our major problems. The God of the Bible is no respecter of persons and accepted some

of different nations into the royal lineage of His Son. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35).

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



By L. J. DU BOIS

Churches Merge

One of the significant bits of news in Protestant circles in recent years was the merger of the two "long separated" Protestant bodies, the Congregational Christian church and the Evangelical and Reformed church. This union took place in Cleveland, Ohio, the last of June, when about seven hundred representatives of the two denominations took final action bringing the groups together. The new denomination will be known as the United Church of Christ.

In the opinion of some leaders this merger is indeed a precedent-setting move, for it crosses historic Protestant lines, bringing together the British-rooted Congregational Christians with their "free church" practices and the German- and Swiss-derived Evangelical and Reformed church with its more regulated structure. These denominations have a total of more than 2,000,000 members in more than 8,000 local churches.

One of the stated objectives in the merger describes Christ's whole church as greater than any one or all of them. As a part of the resolution of union was a statement addressed to "the whole church of Jesus Christ throughout the world," which in part said: "At this moment of the joyous new access of life imparted by the union, the United Church of Christ is stricken in conscience at its continuing separation from the rest of the church. And it prays for the day when the greater church of Jesus Christ, now hindered by many divisions, will come to visible reality in one flock, with one Shepherd."

Laymen Speak Their Faith

A new note is being sounded in Christianity today, according to a recent Associated Press release, and a Texas groceryman is one of its leading voices. The effort is to get long-silent believers—the doctors, merchants, lawyers, and laborers in the pew—to speak up for

their faith on the job and elsewhere. "There has been a growing stir of this kind of activity, in companies and community groups. Church authorities have urged it on, foreseeing what they term a 'rebirth of the laity,' the account related.

"We've expected the ministers to do the whole thing, to carry the whole load," said Howard E. Butt of Corpus Christi, who is at the forefront of the movement. "When Jesus said, 'You shall be My witnesses,' He didn't say it just to those in theological seminaries; He said it to all His followers."

Certainly we should thank God for every effort put forth by such men and movements to lift up the importance of the personal witness of the individual Christian. It is to be deplored, however, that so many churches have neglected this theme of lay evangelism and that such efforts have to be promoted, at times, almost without the aid of the church. Here is a challenge for us in our Crusade for Souls. Let all of our laymen find in the Crusade, within the framework of the church, the medium through which they can effectively witness to their own Christian experience.

New York Campaign

The Billy Graham, New York evangelistic campaign continues to be front-page news in the daily papers and magazines. Added to the constant flow of news releases are the regular radio and television interviews and broadcasts of services. While it is too early to make sweeping evaluations of the extent of the impact of the meeting on New York or the rest of the nation, it must be admitted that the evangelistic message by an impassioned evangelist, a message long hushed in many churches and never before heard by millions of Americans, is getting an airing which should encourage all evangelical Christians. Let us continue to pray that the results of this campaign will be far-reaching, in individual lives and in the life of the nation.

Servicemen's Corner



From Iceland

"I have been in Iceland now for almost three months, and I am so glad to say that God is here with me, to strengthen and bless me through all the things that would otherwise be trying situations that ordinarily confront the men stationed here. I am so thankful for the publications such as the *Herald* and the *Other Sheep*, that help me to maintain my ties with the church.

"Before I came here, I was stationed at Spokane, Washington, where I attended First Church, and I did so enjoy the close fellowship I had there with the people. Certainly it is and will continue to be a hard adjustment to make in getting used to the chapel services after what I was used to in our church, but praise God, I can make it.

"I can't begin to express myself pertaining to God's presence in my life since my arrival here, for there are so many ways He blesses me and makes himself manifest in my life. Quite often I carry the *Herald* to work with me, and when I have spare time I read the many inspiring articles written by the good men of our church. I thank the Servicemen's Commission for making it possible for us to receive this wonderful and inspiring literature. Being here without much to do other than read and write letters, I have made it a practice to read all the publications that I receive, from cover to cover, and I know that I have profited from it tremendously.

"Although I would surely do a lot to be in one of our good church institutions right now,

I feel that God has willed me to be here, whereby I may be a witness, and by His grace I am trying to not let Him down.

"I am praying for our church and its progress and prosperity in this next four years, and I know that we can't fail if we keep our eyes upon Jesus. I'm so thankful for the many prayers that have gone up in my behalf, for I know that they have had their effect. Again I say thanks for the good literature and the blessings I receive from it.—KENNETH PARR."

* * *

Seoul, Korea

"Was glad to receive your materials. It at least lets me know the people at home are still thinking of me while I am away.

"I know the foreign missionaries over here, Mr. and Mrs. Don Owens. I go to their services as often as I can get a pass. I am in the M.P.'s about fourteen miles north of Seoul, Korea.

"I love the Lord and I am a Christian. I'm thinking of going to Olivet Nazarene College when I get home. I know everyone at stateside is praying for me, and I will be home soon—only nine more days and that's all.

"I think you people are doing a wonderful job and I am sure all the Nazarene boys in the service are glad to receive the literature.—LELUS FOSTER."

NAZARENE SERVICEMEN'S COMMISSION

Londer W. Gilliland DIRECTOR



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, *Secretary*

Right here in the middle of summer we present an article on "Summer Revivals" written by an evangelist. While there may not be time to do anything about it this summer, yet we think it is a good article and now is the time to begin planning for next year if you cannot arrange for a revival this summer.

We must seriously consider the advantages of summer revivals. It is possible that any apathy towards summer revivals exists more in the "church" than on the outside. If, as the article suggests, souls can be reached and won during the summer, and I believe they

can be, then we have good cause for reading and heeding the cause of soul winning in the summertime.

Summer Revivals

By **BUFORD BATTIN**
Evangelist, Lubbock, Texas

There seems to be a trend among local churches to discontinue the summer revival campaign. This trend may be a liability in our Crusade for Souls Now. We are often reminded that there are hindrances to the success of a summer revival and because of these prevailing conditions the summer revival has been crased from the agenda

of the local church. It is explained that the weather is uncomfortably warm. People take vacation trips in summer. The pastor's vacation must be included. District activities, such as camps, institute, district assembly, etc. take up much of the summer schedule.

There are some advantages in having a summer revival in a local church. In warm climates a great number of our buildings are air-conditioned, enabling people to worship in as much comfort as at other seasons. Our people can be influenced to plan their vacation time so as to attend their summer revival. The district camp meeting is not intended as an adequate substitute for a revival in the local church. Only a small percentage of a local congregation will be able to attend the district camp meeting except in those churches located near the camp.

During summer months there is less

sickness among old people and children, with less risk of exposure to weather conditions. Streets and highways are safer for travel. People have more time after work hours in summer to prepare for an evening service. School activities will often keep whole families away during the regular school term. New families are contacted through vacation Bible schools who may be reached for a summer revival. Some religious groups operate on a partial church schedule during summer months and there are thus more people who are without church supervision in summer.

A summer revival may be the means of meeting a real need in the local church. There is the dread of the annual "summer slump" in church attendance. Surely this condition does not have to be accepted as an incurable malady. The summer revival was once an outstanding annual event in the local church. Why not a summer revival in an effort to beat a "summer slump"? Our evangelists are available. Many of our people will be enthusiastic for the spirit of the summer camp meeting to be brought to their local church. Let us keep up the revival—even in summer!

to the many prayers of everyone, and we really are thankful for this another assurance of His love and protection. The finger was very sore for a good while, but even that is leaving now, and it doesn't seem to bother him at all.

Thank You for Praying

From LESTER JOHNSTON

Argentina

You will be happy to know that Helen is improving nicely. The doctor says it will take approximately two years for complete recovery. One ankle is partially stiff and in the future may require an operation on the tendon. The right leg is smaller than the left but is gradually filling out. God surely has answered prayer. Her greatest difficulty now is her nerves, which are in a bad condition. We are so thankful to the Lord for what He has done; it really is a miracle that she has recovered as she has.

The Lord has helped us here in Rosario greatly and we are moving forward for His kingdom. We hope to be able to baptize at least eleven new members in one of our churches that we pastor and four in the other. We are

Continued on next page



Foreign Missions

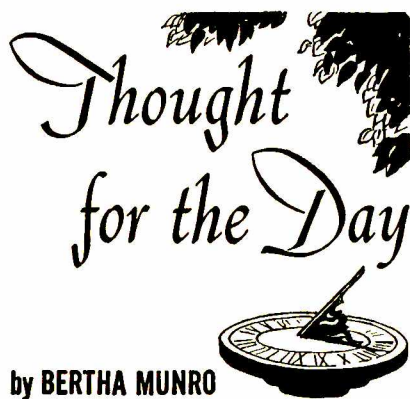
REMISS REHFELDT, *Secretary*

God's Healing Power

By WANDA KNOX
New Guinea

The doctor had told Sidney that his finger would absolutely have to be cut off again, but when he went back to Madang to have it done, the doctor could

not believe his eyes. He took X rays of the finger again, and sure enough, flesh had formed around the bone and it had healed well. So he didn't have to have any further amputation after all. Of course, we know very well this didn't just happen—God touched it in answer



by BERTHA MUNRO

"Stay Upstairs"

Monday:

At the graduation exercises of a Christian day school the other day a minister talked to the younger children from the text, "Stay Upstairs." He told the story of the boy and girl who found themselves in a great building fitted with both stairs and escalators. Signs everywhere read, "Use the stairs, never the escalators." They set out briskly and climbed one flight of stairs, then another. Tired, they decided to try the easy way up just once. But they found that all the escalators went down. The parable does not walk on all fours, but the text is a good one: "Stay upstairs." The easy way never goes up. (Proverbs 4:10-13.)

Tuesday:

It was not the easy way that brought you into the family of God—rather, those three rugged steps* of *contrition*, rough, jagged, gloomy, painful, forbidding; *confession*, shining white but slippery for climbing; *atonement*, the bloody sweat and crucifixion agony of Jesus—that last stair you were lifted over by grace through faith, but Someone had climbed it in heartbreak. Stay up those stairs. Never slide back from the spirit of repentance and faith that brought you up. Never let your appreciation of His climb up Calvary grow dim. (Matthew 7:14.)

Wednesday:

The family of God and its superior standards of living—don't come down. "Everybody's doing it; it's all right for me" won't do now. "Stay upstairs"!

Temptations, of course. Satan will send up all sorts of fine suggestions, but you don't have to come down to discuss any proposition with him. "Stay upstairs" (Ephesians 2:19; I Peter 5:8-9; Matthew 5:4.)

Thursday:

As you read God's Word and receive messages from Him, as you study the life and teachings of Jesus and take counsel of older Christians, you acquire convictions of truth—how to think and how to live on God's plane. Don't dare

*See Dante's *Purgatorio*

to let go one of these great principles. Find better ways of understanding and expressing them, explore their meaning—but "stay upstairs"! (Galatians 2:18; Colossians 1:21-23.)

Friday:

You have been lifted into the Kingdom of love—don't come down. You gave yourself and all you have and are to God for His blessing and His use—you died to yourself and became alive to Him—don't stoop to pick up insults and grievances. Keep busy for Him; you are doing a great work, and you "cannot come down." "Stay upstairs"! (Nehemiah 6:3; Ephesians 4:21-25; Colossians 3:12-13.)

Saturday:

You are doing a great work; do it in God's way and finish it by God's schedule. Remember that Christ himself was tempted to come down to Satan's shady methods of compromise and showy short cuts. Follow Him and "stay upstairs." (Matthew 4:5-11.)

Sunday:

We have been accorded the priceless privilege of intimate fellowship with the God of heaven. Somehow we find it easy to chatter with people and forget to entertain Him. Yet still the gentle upward pull: "My peace I have given you: learn to live your busiest days in My presence and breathe the atmosphere of My home. 'Stay upstairs'—and there is still another flight." (John 14:21-23.)

When did the Christian era begin, at the birth of our Lord, or at His resurrection?

At the birth of Jesus Christ, our Lord, b.c. means before Christ, and (anno Domini) in the year of our Lord refers to the age after the birth of Christ. However, Bible scholars—conservative as well as liberal—now usually place the birth of Christ at 4 b.c. This is done

because Dionysius Exiguus, the originator of our Christian calendar, made a mistake in his reckoning of the date. Thus Christ was four years old when His era began, or approximately that age.

I am bothered about the leading of God. I pray about a certain thing but do not get any answer. I want to do God's will but cannot find out what it is. Please help me.

Sometimes God answers by means of a deep inner impression. A person just knows from within what he should do. However, this is the exception rather than the rule for most people, I believe. A second way that God leads is through your own judgment. As you pray, He directs you by means of your own reasoning so that you know what you should do. Sometimes as a preacher I have known very definitely what I should preach on in a certain service. On the other hand, I have not always had this type of leading. Then I have prayed and asked God to give me wisdom in choosing what I should preach on. In other words, after praying about it, I used my best judgment in the selection of the subject for my message. Third, God has often led me through His providences. I have made changes on the basis of doors which have opened plus the best advice I could

get. Fourth, no doubt I have at times been led through a combination of the methods mentioned above. Doors have opened, I have prayed about the matter, obtained the best advice possible, used my best judgment, and if I have felt no impression within that I should do the thing or make the move, I have at least had no check against it—have felt good or easy within when I contemplated doing it. Along with the above advices, please remember that God never asks you to do that which violates the right as laid down in the Bible or the rules of the church to which you have pledged your loyalty. Finally, don't be in too big a hurry to act. Unless it is something which you have to make a decision on at once, give God time. Someone has said that it is the devil that tries to hurry us into decisions or moves; God gives plenty of time.

What is the difference, if any, between the Bible we use and the Roman Catholic Bible?

The Roman Catholic Bible is the Douay Bible, or Version. It is an English translation based on the Latin Vulgate. Various revisions of the New and Old Testaments have been made. The Latin Vulgate, as the name indicates, is a Latin version of the Scriptures which was in the main the work of St. Jerome in the fourth century. This Douay Version is published by the Roman Catholic church and is undoubtedly slanted toward their beliefs. On the other hand, the King James or

Authorized Version and the other recognized versions have been made by carefully chosen groups which represented different religious viewpoints. The purpose of these translators was to give the meaning of the original languages in which the Bible was written, regardless of the particular teaching it might support. This means that the Douay Version has not escaped the bias of its translators as much as the other great versions have.

What is our main reason for not buying on Sunday? If the commandment, "Remember the sabbath day, to keep it holy," is used, they tell me that it is from the Old Testament. Then they add that we are not to live by the ceremonies or ritual of the Old Testament. But aren't we to live up to the moral teachings of the Old Testament?

You are right. Of course we are to live up to the moral, or ethical, teachings of the Old Testament. The command to keep the Sabbath day *holy* was

not done away with by Christ. There is far too much buying on Sunday in our age.

having rather a hard pull in our Bible school this year, but the Lord is helping in spite of the difficulties.

Holiness Books Needed

Our appeal last year for holiness books for our college library in Trinidad brought some good response, but not nearly enough, and amazingly, though we asked specifically for holiness books, ABOUT HALF WHICH CAME WERE NOT ON THAT SUBJECT.

The following kinds of books in English are urgently needed for the library of Nazarene Training College, Trinidad. Books specifically on holiness, especially the old holiness classics, books on preaching and related subjects, and some good commentaries. Please don't send any other kind of books. It would be good if you would send me a list of the books you have and let me indicate which ones we can use.

Send the LIST to:

Rev. Prescott L. Beals
170 Bryant Street
Walla Walla, Washington

NOTE: DO NOT SEND BOOKS TO THE ABOVE ADDRESS. ONLY LISTS.

Books should go to:

Rev. Herbert A. Ratcliff,
Box 44
Port of Spain, Trinidad, B.W.I.

Trichardt'sdal Camp Meeting

By I. E. DAYHOFF
Transvaal, Africa

We closed our third camp meeting recently. We had a glorious time; more seekers for holiness than I have ever seen in this part of the mission work before. Altars were crowded and we believe definite work was done for the Master. New young people are volunteering for the Bible school. Around a half a dozen or more from this camp may go to Bible school next year. Thirty-eight new Alabaster boxes have been called for.

We held a tent meeting the week before the camp meeting, at or near the kraal of our native chief. Down through the years he has been opposed to our work, more or less, and as a result had held the people back. Now he is giving us an open door among all his subjects, and we were surprised to see him at two of our services here on Lorraine yesterday. He has expressed a desire to repent but says the way is very dark and he does not yet understand properly. Pray for Chief Sekororo. His kraal is only about five miles from the Lorraine Mission Station.

Pray also for a location or building site in the Sekororo location, as this is also a very dark place.

I preached to Chief Sekororo's father first in 1935. He died the next year. We have started regular meetings in the location now.

We have not been without some back-

sets this year, but when some were taken out who were living in sin, the interest in our local work picked up.

Property Obtained in Nazareth

By ALEX WACHTEL

You will be delighted, I am sure, that we have finally obtained the property in Nazareth. The property is listed

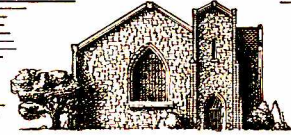
in the name of the General Board of the Church of the Nazarene, Kansas City, Missouri, and the deed is clear in every respect. I am now having the plot resurveyed and I expect to make the boundary lines before I leave on furlough.

When we do furlough we will come by way of England, leaving England on

October 24 for the States.

There is a small group of believers in Haifa who wish to unite with us. I plan to attend some of the meetings in order to meet them. I am now preaching twice monthly in Nazareth. Our last service was attended by thirty persons. We ought to have a strong work in Nazareth and in Haifa.

NEWS of the Churches



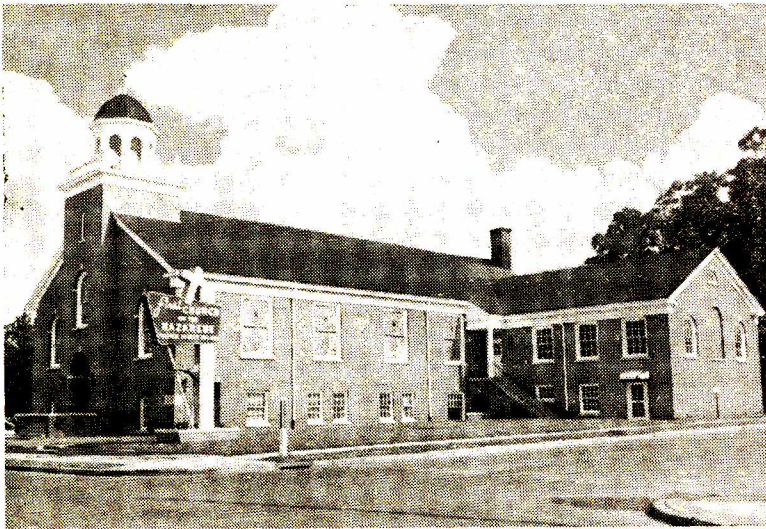
Jackson, Tennessee—On June 16 we closed a week's revival with Evangelist C. B. Fugett; his messages were Biblical, dynamic, and anointed of God. The services were well attended, and night after night the long altar was filled. Members said they'd never seen it on this fashion in the history of this church. The deep, constructive altar work of the evangelist will prove to be of lasting blessing to our church. During the revival more than one hundred souls sought God at the altar, and there was great rejoicing over the spiritual victories. Brother Fugett was asked to return. Our people are united and going forward.—E. R. WARRHURST, *Pastor*.

Dublin, Georgia—First Church recently experienced the best vacation Bible school our church has ever witnessed. The daily average attendance was 115—almost double that of last year. Had it not been for the recent purchase of an adjoining dwelling, which has been made into the church annex, we could not have taken care of the attendance. The workers, under the leadership of Mrs. Carl Miller, did an outstanding job. Wonderful progress has been made here in recent months, for which we thank God. Pastor W. P. Smithson and our people are still praying for greater accomplishments for the glory of God.—GLENN H. DARSEY, *Reporter*.

Clarksville, Tennessee—June 9 was a very eventful day in the life of Clarksville First Church. Twenty-two children saved in the evangelistic services of our recent vacation Bible school joined the church in the morning service and were baptized by the pastor, Rev. Fred Reedy, at the close of the evening service.—MRS. OLIVER SHELTON, *Reporter*.

Loveland, Colorado—Our church is enjoying some of its best days. Coming to the close of the assembly year we have made more than a 10 per cent gain in all departments. The revival with Evangelist D. E. Patrone marked the climax of the year's work with more than fifty different people seeking God at the altar. God blessed the evangelistic messages and beautiful violin playing of Brother Patrone. Sixteen new members have been received, and the church has been strengthened and encouraged. We give God praise for His help and blessing.—JAY S. PHIPPS, *Pastor*.

First Church, Chattanooga, Tennessee



Rev. Roy Roberts, formerly pastor of the church in Cleveland, Tennessee, has been called as assistant to our pastor, Rev. Roy A. Bettcher. Our church is making an all-out effort to reach the unsaved. On Sunday, over radio station WDOD, two programs are sent out with a sincere prayer that souls will be saved: at 1:00 p.m., "The Nazarene Hour"; and at 10:05 p.m., our young people's service, "Challenge to Youth" (our regular young people's service, which is transcribed earlier for this

broadcast). The Lord has blessed our people and made it possible for us to send in an Easter offering of \$3,000 for world evangelism. Recently a new neon sign was erected on our church lawn, facing U.S. Hi-way 41; also highway markers are being erected on the main highways leading into the city. Brother Bettcher is organizing a visitation group and doing his best to get his people stirred and burdened for this work. If you are driving south, stop and visit our church.—BILL KNOWLES, *Reporter*.

Evangelist T. E. Holcomb reports: "We have a deep sense of gratitude to God and to the church and the wonderful pastors with whom we have had the privilege of laboring. Since February we have been in fourteen revivals in several different states and have seen many souls saved and sanctified and join the church. We had a good revival at our First Church in Rock Hill, South Carolina; on the closing night the Lord broke in and gave a remarkable service. At Union City, Tennessee, with Pastor Felker, God gave several good victories; also at the Long Creek Church at Dover, with Brother R. B. Dowd. Then we went to Mt. Pleasant, Tennessee, where Rev. C. C. Knippers is the good pastor. Recently we had a tent revival in a new section of Clarksville, Tennessee, in a home mission campaign. God blessed and gave a new church—the Park Lane Church—and they secured a beautiful plot of ground; also a building from Ft. Campbell, 30 x 48 feet, for temporary use. At this writing I am in a good revival at First Church in Camden, South Carolina, with Pastor T. C. Childs, and go from here to Prescott, Arkansas. I have a full slate and am now slating for the summer of '58. In many of these places I received a call for a return engagement. I'll be glad to go anywhere the Lord may lead; write me, 1229 Will Scarlet, Memphis, Tennessee."

Evangelist H. W. Slayton writes: "I have an open date in July, which I'll be glad to give to any church or pastor. God is giving victory in the field through the help of His Spirit. Write me, 237 N. Fifth Street, Elwood, Indiana."

Evangelist Troy C. Potts writes: "I want to say thanks to the wonderful pastors and people with whom I have worked during the past two years. I have now left the field to accept the pastorate of our church in Tatum, New Mexico, where we have found a loyal and wonderful group of folks. If you have friends here, write me (P.O. Box 798), and we'll be glad to contact them for the church."

Rev. W. G. Richards writes: "Because of Mrs. Richards' illness we were forced to leave the field of evangelism. Glad to report she is on the way to good health again, but will not be able to travel. We thank all our friends for their prayers. We are now pastoring our church in Boyne City, Michigan, and God has given us a good year; all budgets paid, six new members, eighty seekers at the altar, and have redecorated the basement and auditorium; also redecorated the parsonage throughout. About four hundred dollars spent in improvement and redecorating. God is blessing the church and our people are encouraged."

Milwaukee, Wisconsin—First Church recently closed a very good meeting with Evangelist Sammy Sparks. The altar was filled with seekers each night; many were sanctified and believers helped and drawn closer to the Lord. Our pastor, Rev. D. J. Gibson, has been with us for ten years. We think a great deal of Brother and Sister Gibson, and the church has accomplished much under their leadership. A farewell reception was held for them at one of the city parks, and they received a 1949 car, in excellent condition, as a gift. We bid him Godspeed in his new work as district superintendent. Rev. Edward Ferguson comes to us as the new pastor.—*Secretary*.

Evangelist C. Wesley Brough reports: "I have just completed my third year in the evangelistic field. During the past year I conducted twenty-two revivals on thirteen different districts, with twelve hundred people seeking God at the altar for forgiveness and heart purity. It has been a blessing to work with some of our finest pastors from California to Michigan. At this writing I am in a great revival with Pastor D. D. Berry and church at Traverse City, Michigan. It started out as a five-day holiness convention, but developed into a full-scale revival with seekers in every service, and they have voted to continue for another week. People are praying through and making old-fashioned restitution. I have only one open date this fall, but have some open time after the holidays. I'd be happy to hear from any church or pastor anywhere between California and Michigan and Ohio. Write me, 302 W. Belleview, Porterville, California."

Vincennes, Indiana—We came to pastor First Church from the evangelistic field, and the church has called us to return for the third year. We have had with us as evangelists Maurice Finger, Chester D. Plummer, H. H. Hooker, S. F. Andrews, and Larry Ritchie, youth evangelist, with God giving good success. The pressing need is for a new sanctuary, and our people have rallied in a mighty effort to raise the necessary funds. From last August to this date our people have doubled the amount of money in the building fund when we first came; all this accomplished without a loss in tithes and offerings. With the help of the Lord we have been able to purchase four acres of land on the Main Street—a real miracle. A great spirit of unanimity prevails in the building project. In June we had a successful vacation Bible school, with Mrs. Conway as superintendent, and many of the children found God.—L. W. CONWAY, *Pastor*.

Annual Assembly British Isles North District

The annual assembly and auxiliary conventions of the British Isles North District were held from Saturday, June 1, to Tuesday, June 4, in the Sharpe Memorial Church, Parkhead, Glasgow.

At the N.F.M.S. rally on Saturday evening Dr. Hardy C. Powers, senior general superintendent, gave an inspiring address on the work of our church in India, New Guinea, Australia, and New Zealand. At this rally an offering of one hundred pounds was taken for Pastor Alvin Young, who is returning, as a national worker, with his family to British Honduras.

Whether presiding or preaching, Dr. Powers' genial spirit was contagious and deeply appreciated by all who had the privilege of his fellowship. At the business sessions the atmosphere was as becometh godliness, the Lord's presence being evident throughout.

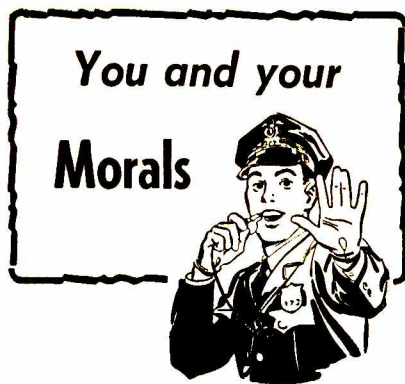
Dr. George Frame, district superintendent, reported steady consolidation and progress during his seventeenth consecutive year of office. By an outstanding vote he was re-elected to office for an extended term of three years.

All the meetings, business as well as devotional, were well attended, and were brought to a fitting conclusion with a beautiful, inspiring, and heart-melting ordination service. In all, it was a time to be remembered.—BRIAN L. FARMER, *Reporter*.

Nebraska District N.Y.P.S. Convention

The Nebraska District N.Y.P.S. convention was held on June 14, at Milford, at the E.U.B. campground (Riverside Park). Mrs. Charles Byers, district president, presided with grace and wisdom.

High lights of the convention included devotions by Rev. Maridel Harding; the "Killing the Tiger" message by Rev. Cleve James, missionary on furlough from India; "The Heaven Bound Seven" emphasis; the evening message by Rev. Harold Daniels, pastor of First Church, Phoenix, Arizona; and the vote of eighty-seven out of eighty-eight re-



The State Department is having rough sledding on its request for one million and two hundred thousand dollars in "representation allowances" for the next fiscal year. This term sounds impressive, but it really means to congressmen who know how it is used that it is the "whisky fund."

Every year the House cuts the requested fund sharply, but the Senate raises it and they compromise on the final figure. Last year the department wanted one million dollars. The House voted seven hundred thousand and the Senate voted the million. The compromise was eight hundred thousand. This year the House voted six hundred thousand, half of the one million and two hundred thousand requested. The measure has gone to the Senate for action.

Write your senator today urging him to support the cut of the House on this whisky fund. Remember, address your communication to the Senate Office Building, Washington 25, D.C.

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

electing Mrs. Byers as district president.

Gain was shown in membership, giving for support of a home mission church at Superior, and varied activities of the local societies in soul-winning endeavors. The prospects are great for the new year.

Goals for the new year were presented in a unique and challenging way by eight pastors who paraded through the auditorium numerous times in the form of a train with the theme, "The Heaven Bound Seven." Included are membership increase, following monthly emphasis, budget paid to date, home mission project offering, "10 per cent" giving, programs with a purpose, and the PAL program.—NORMAN W. BLOOM, *Reporter*.

De Kalb, Illinois—Recently our church had the blessed privilege of having Rev. and Mrs. James Holstein with us as evangelist, singers, and children's workers. Truly our church was strengthened, encouraged, and built up through their Spirit-anointed ministry in word and song.—MRS. WALTER MARSHALL, *Reporter*.

New England District Assembly

The fiftieth annual assembly of the New England District was held June 19 to 21, in Wollaston, Massachusetts.

Dr. G. B. Williamson's opening message brought the entire ministerial membership of the assembly to the altar of prayer, and this season of prayer set the scene for a delightful and inspirational district gathering. Throughout the entire convention there was evidence of the fact that heaven and earth had met.

Reports of district officers and pastors gave indication of God's moving on the district during the past year. Spiritual and material gains characterized the tenor of the entire assembly.

Proof of the united front on the New England District was displayed when the assembly unanimously accepted the report of Rev. J. C. Albright, district superintendent, and in an overwhelming vote of confidence extended him a three-year call.

The Eastern Nazarene College program, on Thursday, was highlighted with messages from Dr. Edward S. Mann, president, Miss Alice Spangenberg, and Dean Bertha Munro.

The entire assembly was thrilled to hear the report of Dr. Dixon; though in failing health, he radiated the "light of heaven."

Dr. J. Glenn Gould, pastor of the Wollaston church, was given special recognition in honor of his fortieth anniversary in the ministry as an ordained elder.

Dr. G. B. Williamson conducted a long-to-be-remembered ordination service, with a class of five men receiving elder's orders.

At the special home missions program, Rev. Earl Mosteller, missionary to the Cape Verde Islands, gave a Spirit-filled message, and District Superintendent Albright showed colored slides of church buildings and district improvements. As many pastors arose to volunteer an increase in their General Budget, new hope was born that New England would be a "10 per cent" district for world-wide evangelism.

In the midst of shouts of victory, we were all charged with the solemn reality of eternal values as the assembly came to a close with the reading of the names of sixty-five New England Nazarenes who moved from earth to heaven during the past assembly year. Dr. J. Glenn Gould offered the closing prayer and Dr. Williamson declared the fiftieth annual assembly of the New England District adjourned.—FRANK OXENFORD, Reporter.

Nevada-Utah District Assembly

The Nevada-Utah District Assembly was held June 5 and 6 in First Church, Salt Lake City, Utah. It was said to have been the best in spirit and unity the district has seen.

Dr. Hugh C. Benner presented unusually stirring messages with a great response in the hearts of members and friends attending the assembly. At the close of the Friday morning message many knelt at the altar calling on God for help out of His abundant grace.

Rev. R. B. Sherwood closed his tenth

year as district superintendent. The district showed its appreciation for his wonderful leadership by re-electing him to serve for the next three years, giving him an excellent vote of confidence.

Rev. Ira True, superintendent of the Southwest (Mexican) District, is to be commended for his splendid representation of our publishing house. Many additional copies of the Golden Anniversary issue of the *Herald of Holiness* were ordered.

Extensive plans have been made to make this year the best the Nevada-Utah District has had.—ROBERT KNIGHTEN, Reporter.

NOTICE

Evangelism Conference

A church-wide evangelism conference will be held in Kansas City, Missouri, beginning Monday night, January 6, 1958, and closing Wednesday night, January 8. It will be held in the Music Hall of the Municipal Auditorium. Reservations for rooms should be made direct with the hotels and motels.

V. H. Lewis
Executive Secretary
Department of Evangelism

Annual N.Y.P.S. Convention Canada Central District

The Canada Central District N.Y.P.S. Convention began following a turkey dinner on the campgrounds, Friday, June 14. Dr. Hugh C. Benner challenged the young people as he spoke on this year's theme, "Workers with the Word." His message and gracious spirit highlighted the convention.

On Saturday morning the main business session began. The Eastern Nazarene College Volunteers Male Quartet, accompanied by Rev. Harley Bye, were enjoyed by the convention. Brother Bye did a fine job in offering solutions to problems peculiar to Canadian students attending E.N.C.

Rev. H. Blair Ward, district superintendent, expressed appreciation for the support of the district N.Y.P.S. on the home missionary project. President R. Stanford reported and a generous love offering was presented to him. He indicated that he would not be able to continue as district president. John Dobbins, a good layman, was elected as the new president after having rendered outstanding service as the Metropolitan (Toronto) Zone chairman.

Other officers for the new year are: Wes Taylor, vice president; Dorren Warner, secretary; Amy Chalmers, treasurer; Rev. Ross R. Cribbis, teen-age supervisor; Patty Ward and Clarence Hildreth, teen-age representatives at large.

The reports of the past year's work, and the enthusiastic spiritual unity of the convention, all indicate a year of

progress and growth for the young people of the Canada Central District in the new year.—R. R. CRIBBIS, Reporter.

Boys' and Girls' Camp Louisiana District

The boys' and girls' camp of the Louisiana District had a fine attendance of 315. We left the campgrounds on June 13 with a feeling in our hearts that again we had given our best, and had seen the best results in a fine group of Nazarene boys and girls, ages nine to fifteen. As teachers and workers prayed around the altar in the eleven o'clock service, and also in the evening service, our hearts rejoiced to hear the testimony of many of our boys and girls as they praised God for the new-found joy of converted hearts.

Rev. C. K. McKay, of Werner Park Church, Shreveport, was the camp director and did an excellent job. Rev. V. Dan Perryman, our beloved district superintendent, brought the evening evangelistic messages, which were enjoyed by the workers as well as the boys and girls. Night after night these services were characterized by young people filling the altar seeking God for forgiveness and entire sanctification.

The chorus hour was one of the high lights of each service. The music was in charge of Mrs. Chester Pickens, assisted by Miss Danene Perryman and Walter Gatlin; Miss Pat Perryman was the pianist. The fine group of teachers gave their consecrated best during the class periods for study.—Reporter.

Superior, Nebraska—Recently our church had a good meeting with Evangelists H. T. and Jessie Lummus as the special workers. God used these evangelists in a wonderful way and the church enjoyed the good preaching, interesting readings, special music, and oil paintings given by these workers. Many people responded to the gospel invitation, and we feel that our church was helped and blessed by the ministry of Brother and Sister Lummus.—WAYNE A. SHIRLEY, Pastor.

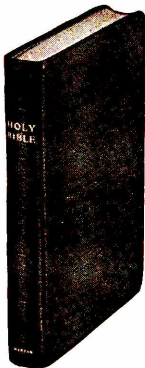
DEATHS

DOCTOR WALTER BURDICK LARSEN

Walter Burdick Larsen was born March 12, 1907, in Surret, North Dakota, and died June 14, 1958, as the result of an automobile accident, at age forty-nine. He was converted at an early age at the Sawyer Camp in North Dakota, was nurtured in the Christian home of Etta and James Larsen, and wholly consecrated to the Lord in the early 1930's. He married in 1934 to Naomi Frigg, who has shared with him in his career in the field of music. They have one son, Lauren.

Dr. Larsen was a thoroughly trained artist in church and choral music. Against great odds he obtained his education in several schools and conservatories, including Olivet Nazarene College, the American Conservatory, Chicago, and the University of Illinois. He studied under some master teachers, including Louise Robyn, Stella Roberts, Mrs. Edward MacDowell, George Liebling, and Otto Kinkeldey. Although he held two bachelors' degrees and a master's degree, he had planned to complete requirements for an advanced certificate this summer—such was his drive to excel in his chosen field. In 1952 he was honored by the conferring of the honorary doctorate in recognition of his achievement. He was a member of the American Guild of Organists, Music Educators' National Conference, and is listed in Leaders in Education.

Funeral services for Dr. Larsen were held at College Church of the Nazarene, Kankakee, Illinois, on Monday, June 17. The services were in charge of President Harold W. Reed, assisted by Rev. Forrest W. Nash, college pastor, Superintendent L. E. Eckley of Northwestern Illinois District, and Dr.



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3 ¶ Then came Isaiah the prophet unto king Hēz-ē-ki-āh, and said unto him, What said these

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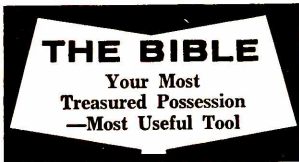
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Morgan Williams, former pastor of the First Methodist Church, Kankakee, where Dr. Larsen had been organist and choirmaster for the past seven years. Singing for the funeral services was by the Orpheus Choir, organized by Dr. Larsen in 1932 and conducted by him since. Burial was at Memorial Gardens, Kankakee.

Dr. Larsen had been a member of the Olivet College faculty since 1930. Since 1940 he had served as chairman of the Division of Fine Arts. Under his direction the department of music became one of the largest and strongest departments of the college. He had previously taught at Bresee College and at Northwest Nazarene College.

In addition to his teaching he has made a number of other valuable contributions to Olivet, serving in such important areas as member of the Administrative Council, the Institutional Planning Commission, the Committee on Public Relations, and others. He was director of music of the College Church. Dr. Larsen was one of the best-known members of the Olivet faculty in the Kankakee community, having performed at almost every church and service club in the entire community. He was perhaps best known for his directing the Orpheus Choir in the annual performance of Handel's "Messiah." The performance during last Christmas season required three performances to accommodate the crowds who came. Under his direction Orpheus recently completed its twenty-sixth annual tour.

The high esteem in which he was held by the college, the community, and the church at large was evidenced by the very large number of floral tributes that were sent and the letters, telegrams, and cablegrams received by the family from throughout the United States as well as from the British Isles and Europe.

MRS. MINNIE AMELIA MILLIRON, age eighty-four years, died April 7 at her home in Shelby, Missouri, after a long illness which began in October, 1872. In 1892 she was married to John R. Milliron, who preceded her in death. To this union were born six children, including a son, the late Rev. A. L. Milliron, Nazarene pastor, who died in 1923, and a daughter, Helen, who died in infancy. She is survived by four daughters: Mrs. Harry Luidhardt, Mrs. Fred Kaple, Mrs. Fred Hart, and Mrs. Maurice Eickts; also a son, Nelson Van Horn, a brother and twin sister also preceded her in death. She was a member of the Church of the Nazarene in Shelby. Funeral service was held at the Shelby church, with the pastor, Rev. Ellis L. Teasdale officiating, assisted by Rev. Albert Speckien. Interment was in Greenlawn Cemetery in Plymouth.

KENNETH E. A. HAMMOND, was born at New Glasgow, N.S., Canada, November 18, 1936, and died on December 17, 1956, in an automobile accident in Nashville, Tennessee. He was converted at the age of eight, joined the Church of the Nazarene, and was an active member to the time of his death. He was president of the N.Y.P.S. in the Church of the Nazarene, Goodlettsville, Tennessee. He left a good testimony, and his life and labors were a blessing to all who knew him. He was survived by his parents, Rev. and Mrs. E. Stanley Hammond; two sisters, Mrs. Aaron Stinson and Mrs. Lorne E. Pridham. Funeral service was held at Goodlettsville, with the pastor, Rev. Harold Jerratt, officiating, assisted by Rev. D. K. Wachtel, district superintendent. Interment was at Gallatin, Tennessee.

IMA JEAN (Stinson) HAMMOND, wife of Kenneth E. A. Hammond, was born at Hermitage, Tennessee, February 25, 1939, and died, with her husband, in an automobile accident on December 17, 1956, in Nashville, Tennessee. She was converted at an early age and joined the Church of the Nazarene. She was devoted to God and the church, and her life was a blessing to all. She is survived by her parents, Mr. and Mrs. J. W. Stinson; a sister, Mrs. Carl Dennis; and three brothers, R. L. William, and Aaron. Funeral service was held at Goodlettsville, with Rev. Harold Jerratt, pastor, officiating, assisted by Rev. D. K. Wachtel, district superintendent. Interment was at Gallatin, Tennessee.

IVA PEARLE (Foote) WALKER was born March 9, 1881, in Walnut, Iowa, and died April 11, 1957, in Los Angeles, California. In January of 1900 she was united in marriage to Fergus E. Walker, who died in 1939. She and her family were charter members of the Church of the Nazarene in Mitchell, South Dakota. She was an untiring laborer in the church. She was a member of the Church of the Nazarene in Altadena, California. She is survived by six children: Rev. R. W. Walker, Rev. H. E. Walker, Allison J., Mrs. L. R. Sturtevant, Mrs. D. L. Constable, and Mrs. D. H. Scofield; also a sister, Mrs. Goldie Thompson. Funeral service was in charge of her pastor, Rev. Hal Glover.

HARRY JIM ROBERT was born January 25, 1913, and died March 19, 1957, after about four years of illness. He was a charter member of the Severy, Kansas, Church of the Nazarene; a faithful and devoted Christian. On June 30, 1945, he was united

in marriage to Jennie Cross; to this union were born two children. He is survived by his wife and two children, Jeannette and Eugene; also two sisters, Mrs. Sophie McCoskey and Mrs. Sylvia Hinkes. Funeral service was conducted by his pastor, Rev. Russel R. McCollon, with burial in the South Lawn Cemetery.

MRS. GERTRUDE WRIGHT, faithful member of the Church of the Nazarene, South Portland, Maine, for thirty-five years, and mother of Rev. Austin Wright, was reunited with her husband in glory on Sunday morning, April 14. Other children include Mrs. Dorothy Ryder, Mrs. Lois Yerxa, Hilton, Fletcher, and Merton. She is also survived by a sister, Mrs. Mildred Johnson. A blessed service was conducted in the sanctuary of the church she loved on April 16, with her pastor, Rev. E. Howard, officiating. Interment was made in Oak Grove Cemetery in Bath, Maine. Her quiet presence will be greatly missed.

ANNOUNCEMENTS WEDDING BELLS

Miss Thelma Daniels of Phoenix and Mr. Jerry White of Casa Grande, Arizona, were united in marriage on June 7, with Rev. Harold Daniels, father of the bride, officiating.

Deloris Williamson of New Castle, Indiana, and Howard Barkdoll of Ocala, Florida, were united in marriage on June 1, in First Church of the Nazarene, New Castle, with Rev. George Stutz officiating.

BORN—to Rev. and Mrs. Halbert Jenkins of Jackson, Mississippi, a daughter, Peggy Lynn, on June 27.

—to Rev. and Mrs. Chester M. Williams of Norristown, Pennsylvania, a son, Carlton Leewin, on June 27.

—to A. L. Clifford E. and Mariell (Tambaugh) Dickinson, at Laughlin A.F.B., Del Rio, Texas, a son, on June 21.

—to Professor and Mrs. Francis Reeves of Nampa, Idaho, a daughter, Marilyn Francine, on May 21.

—to Rev. Jack and Mary Margaret (Birchard) Nash of Columbus, Wisconsin, a son, Richard Sherman, on May 10.

SPECIAL PRAYER IS REQUESTED by a lady in Indiana for a difficult problem in the home—the husband has taken to drinking and he threatens to break up the home—both husband and wife need salvation, so they may make a real home for their two young sons;

by a friend in California for the salvation of a husband and wife before it is too late; also for the healing of one of God's children, in a serious condition;

by a reader in Ohio for the healing of a chronic condition, for a member of their church planning to leave the Protestant faith;

by a Nazarene mother in California that God will help in solving a difficult problem in her daughter's home and bring back the husband, and that both may be saved;

by a lady in Florida, suffering severe persecution, and now afraid she is losing her mind, that God will undertake in a definite way for her;

by a Christian lady in California for two men, in Idaho and Iowa, respectively, that they may find God in definite salvation—for a man and wife in Iowa with whom God is dealing, that they may give themselves wholeheartedly to Him—for a man, his wife, and teenage daughter that they may become deeply concerned about their souls and fully surrender to God—for an elderly lady in California with ill and needy God in salvation;

by a lady in Texas for a man near fifty years of age, deep in sin and bound by habits, that he may see the light of gospel truth and be saved.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '57	
Northwest Oklahoma	July 31 and Aug. 1
Kansas	August 7 to 9
Virginia	August 14 and 15
Northwestern Illinois	August 21 and 22
Kansas City	September 4 to 6
South Arkansas	September 11 and 12
North Arkansas	September 18 and 19

G. B. WILLIAMSON

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

District Assembly Schedule for '57	
East Tennessee	August 1 and 2
Kentucky	August 7 and 8
Michigan	August 14 and 15
North Carolina	September 18 and 19
South Carolina	September 25 and 26

SAMUEL YOUNG

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

District Assembly Schedule for '57	
Illinois	August 1 to 3
Iowa	August 14 to 16
Tennessee	August 21 and 22
Indianapolis	August 28 and 29
Louisiana	September 4 and 5
Southwest Oklahoma	September 11 and 12

D. I. VANDERPOOL

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

District Assembly Schedule for '57	
Southwest Indiana	July 31 and Aug. 1
Wisconsin	August 8 and 9
Illinois	August 14 and 15
Northwest Indiana	August 28 and 29
Southeast Oklahoma	September 18 and 19

HUGH C. BENNER

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District Assembly Schedule for '57	
Missouri	August 7 and 8
Houston	August 21 and 22
Mississippi	September 4 and 5
Georgia	September 11 and 12

District Assembly Information

NORTHWEST OKLAHOMA—Assembly, July 31 to August 1, at First Church, Main and Asbury, Bethany, Oklahoma. Send mail and other items relating to the assembly to the entertaining pastor, Dr. E. S. Williams, P.O. Box 76, Bethany, Oklahoma. Dr. Hardy C. Powers presiding.

SOUTHWEST INDIANA—Assembly, July 31 to August 1, at the Indiana University Auditorium, Bloomington, Indiana. Send mail and other items relating to the assembly to the entertaining pastor, Rev. C. G. Bohannon, 511 N. Grant St., Bloomington, Indiana. Dr. D. I. Vanderpool presiding.

EAST TENNESSEE—Assembly, August 1 and 2, at the District Center, Route 2, Louisville, Tennessee. Send mail and other items relating to the assembly to the assembly to Rev. Victor E. Gray, Nazarene Camp, Route 2, Louisville, Tennessee. Dr. G. B. Williamson presiding.

ILLINOIS—Assembly, August 1 to 3, at the Nazarene Acres, Route 1, Mechanismsburg, Illinois. Entertaining pastor, Rev. Clifton Norell, 924 W. Edwards St., Springfield, Illinois. Send mail and other items relating to the assembly to Dr. W. S. Pounton, Box 72, Springfield, Illinois. Dr. Samuel Young presiding.

KENTUCKY—Assembly, August 7 and 8, at Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Kentucky. Entertaining pastor, Rev. Dennis E. Wyrick, 2115 Bonycastle St., Louisville 5, Kentucky. Send mail and other items relating to the assembly to Rev. Dennis E. Wyrick, Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Kentucky. Dr. G. B. Williamson presiding.

KANSAS—Assembly, August 7 to 9, at Nazarene District Center, 520 East 15th St., Hutchinson, Kansas. Entertaining pastor, Rev. Wilson R. Lanpher, 211 East 4th Avenue, Hutchinson. Send mail and other items relating to the assembly to Rev. E. W. Kehr, 520 East 15th, Hutchinson, Kansas. Dr. Hardy C. Powers presiding.

WISCONSIN—Assembly, August 8 and 9, at Camp Byron, Rural Route, Oakfield, Wisconsin. Send mail and other items relating to the assembly to Rev. D. J. Gibson, 201 North 73rd, Milwaukee, Wisconsin. Dr. D. I. Vanderpool presiding.

MISSOURI—Assembly, August 7 and 8, at the Pine Crest Camp, Box 349, Fredericktown, Missouri. Entertaining pastor, Rev. M. G. McCaskle, 202 Saline, Fredericktown, Missouri. Send mail and other items relating to the assembly to the Pine Crest Camp, Box 349, Fredericktown, Missouri. Dr. Hugh C. Benner presiding.

DALLAS—Assembly, August 14 and 15, at Church of the Nazarene, Martin and Sabine, Kilgore, Texas. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Elmer H. Stahly, P.O. Box 730, Kilgore, Texas. Dr. D. I. Vanderpool presiding.

MICHIGAN—Assembly, August 14 and 15, at the Nazarene Campground, Vicksburg, Michigan. Send mail and other items relating to the assembly to the entertaining pastor, Rev. V. L. Ward, Route 2, Vicksburg, Michigan. Dr. D. I. Vanderpool presiding.

VIRGINIA—Assembly, August 14 and 15, at the Nazarene District Campground, R.F.D., Buckingham, Virginia. Send mail and other items relating to

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the assembly in care of the entertaining pastor, Rev. W. A. Cunningham, R.F.D., Nazarene Campground, Buckingham, Virginia. Dr. Hardy C. Powers presiding.

IOWA—Assembly, August 14 to 16, at the Nazarene Campground, Route 1, Hiway 90, West Des Moines, Iowa. Send mail and other items relating to the assembly to the entertaining pastor, Rev. C. E. Stanley, 209 Beaver, Des Moines, Iowa. Dr. Samuel Young presiding.

HOUSTON—Assembly, August 21 and 22, at First Church, 46 Waugh Drive, Houston, Texas. Enter-

July 24, 1957

taining pastor, Rev. L. P. Durham, 1003 Heights Boulevard, Houston. Send mail and other items relating to the assembly % Rev. L. P. Durham, 48 Waugh Drive, Houston, Texas. Dr. Hugh C. Benner presiding.

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

NAZARENE CAMP MEETINGS

July 26 to August 4—Eastern Michigan District Camp, to be held at the District Center, near Howell, Michigan (6477 N. Burkhardt Road). Workers: Rev. Donald Snow, evangelist; Rev. and Mrs. T. T. Liddell, song evangelists. Dr. W. M. McGuire, 450 Eileen Drive, Pontiac, Michigan, district su-

perintendent. Rev. R. C. Johnson, 3455 Harvard Rd., Detroit 24, Michigan, District Center secretary.

July 29 to August 4—Illinois District Camp, at Nazarene Acres, eleven miles east of Springfield, Illinois. Workers: Dr. Samuel Young, Dr. Russell V. DeLong, Professor Wornie Tippitt. Dr. W. S. Purinton, district superintendent.

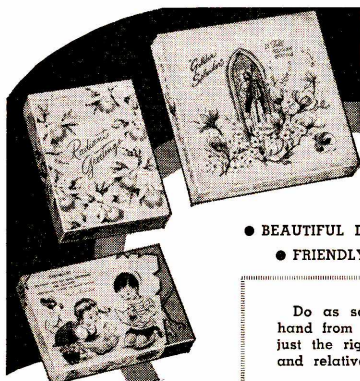
August 1 to 11—Western Ohio District Camp, at the Nazarene Center on Hi-way 29, 2½ miles west of St. Marys and 7 miles east of Celina. Workers: Dr. V. H. Lewis and Dr. Lawrence Hicks, evangelists; James and Rosemary Green, singers and musicians; Mrs. Noel Whitis, children's worker. Dr. W. E. Albea, district superintendent. For information write Rev. Robert Ellis, 1001 Edwards St., St. Marys, Ohio.

August 1 to 11—Northern California District Camp, at Beulah Park Camp, two miles north of Santa Cruz, California, on State Hi-way 17. Workers: Evangelists—Harold Volk, B. V. Seals, H. Orton Wiley, and T. H. Stanley; Ray Moore, director of

music; Paul Skiles, director of teen-age activities; Hal Bonner, director of tween-teens activities; Rev. and Mrs. Ted Parrott, children's workers; Rev. M. W. Anderson in charge of people's meetings; Rev. Charles Higgins, pianist; Dr. George Coulter, district superintendent. For information, write to Beulah Park, 100 Beulah Park Drive, Santa Cruz, California.

August 2 to 11—Northwestern Indiana District Camp, at Nazarene District Campgrounds, East 28th Street, Marion, Indiana. Workers: Rev. J. A. McNatt and Dr. W. T. Purkiser, evangelists; Professor Curtis Brown, singer. For information write Dr. Paul Urdike, district superintendent, Box 987, Marion, Indiana.

August 2 to 11—Southwestern Oklahoma District Camp, at the District Campground, 3½ miles west of Anadarko, Oklahoma, on Hi-way 9. Workers: Rev. Gene Phillips and Rev. C. W. Davis, evangelists; Leon and Marie Cook, singers; Mrs. A. G. Johnson, children's worker; Rev. Joel Danner, prayer leader. For information write Rev. W. T. Johnson, district superintendent, Box 249, Duncan, Oklahoma.



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