

JUNE 30, 1965

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene

This Is My Father's World

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MALTBIE D. BABCOCK

FRANKLIN L. SHEPPARD



1. This is my Fa-ther's world, And to my lis-t'ning ears All
2. This is my Fa-ther's world. The birds their car - ols raise; The
3. This is my Fa-ther's world. Oh, let me ne'er for - get That,



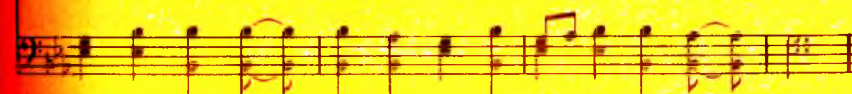
na - ture sings, and round me rings The mu - sic of the spheres.
morn - ing light, the lil - y white De - clare their Mak - er's praise.
though the wrong seems oft so strong, God is the Rul - er yet.



This is my Fa-ther's world; I rest me in the thought Of
This is my Fa-ther's world. He shines in all that's fair; In the
This is my Fa-ther's world. The bat - tle is not done; Je -



rocks and trees, of skies and seas—His hand the won - ders wrought.
rus - tling grass I hear Him pass; He speaks to me ev - ry - where.
sus, who died, shall be sat - is - fied, And earth and heav'n be one.



What Price
Our Freedom!
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Hymn of the Month
July, 1965



The Trumpet Never Calls Retreat

such a spirit no longer inspires the leaders and citizens of a nation, it is in process of decline and decay. A country grown rich in resources, smug in the awareness of its own greatness, uncertain as the rightness of its principles of government has cause to be alarmed. This condition opens the way for a false security, loss of the spirit of independence and driving enterprise with creative initiative. It contributes to

IT WAS A SURPRISE to hear the "Battle Hymn of the Republic" at a funeral. Songs of the martial air are seldom sung on such occasions. Furthermore this song is an expression of the militant spirit of the United States of America in revolt against the imperialism of Great Britain. It was voiced by a throng gathered in the awesome St. Paul's Cathedral. Her Majesty Queen Elizabeth II and all the representatives of her government were present. Delegations representing 113 nations were there to pay tribute to the Man of the Century. It was the favorite song of the renowned soldier, statesman, author, and artist who died at ninety years of age. It was more appropriate because the words and music expressed the spirit of a world citizen who passionately loved the cause of human freedom. Could any words set to music immortalize Sir Winston Leonard Spencer Churchill more perfectly than these?

*He has sounded forth the trumpet
that shall never call retreat;*

*He is sifting out the hearts of men
before His judgment seat.*

*Oh, be swift, my soul, to answer
Him! be jubilant, my feet!*

Our God is marching on.

This spirit is typical and essential in a vital and vigorous republic. When

economic crisis, social upheaval, moral laxity, and spiritual indifference. This paves the way for men filled with lust for power to seize the reins of government and become dictators.

To bolster this militant spirit among liberty-loving people of the world the Church of Jesus Christ must maintain its own imperative to evangelize the world. Christ, the Head of the Church, has sounded His trumpet that never calls retreat. He has proclaimed that

**General
Superintendent
Williamson**



His Church shall march triumphantly against the crumbling gates of hell. Her peril is not in the power of the enemy but in her own apathy. In clear trumpet notes let her sound out the Word of the Lord in the power of the Spirit.

*In the beauty of the lilies Christ was
born across the sea,*

*With a glory in His bosom that
transfigures you and me.*

*As He died to make men holy, let us
die to make men free,*

While God is marching on.

My FALLOUT SHELTER



by
JAMES W. STEELE

Pastor, Grace Church
Tampa, Florida

I will put thee in a cleft of the rock, and will cover thee with my hand (Exodus 33:22).

WE ARE LIVING in perilous times. War and chaos are prevalent in almost all parts of the globe. Man, created in the image of God, has been filled with insatiable greed and envy. Hatred and animosity have engulfed the ambitions of otherwise intelligent, reasonable beings, until everyone is keenly aware of the possibility of annihilation of the entire race.

Communist leaders have made the threat that they would conquer the world and they are gaining new ground almost every day. Communist agents have infiltrated into every country for the express purpose of propagating their godless heresy.

With this subtle infiltration there is also a noted military buildup in many of Russia's satellites. Two years ago missiles and other offensive weapons were discovered on the island of Cuba which seemed aimed toward aggression on the United States. The weapons presented a threat to the entire free world, thereby causing much concern to all. Although the United States government took steps to halt the military buildup, there were other steps suggested for all by the defense department.

In the schools, drills were conducted with children scurrying home under simulated enemy attack conditions. There was an air of urgency as housewives stocked up on canned foods and water. Public buildings of rigid construction that could be used as shelters were stocked with supplies of food, water, medicine, and bandages.

Families and communities were urged to build "fallout shelters," for use in case of an enemy attack. Everywhere, people were talking about these shelters and what to do in the event of attack. Most of the people that I talked to seemed apprehensive and some even terrified.

The building of shelters became a boom and there were many reports of spacious ones being constructed. One man spent \$19,000 for a home underground with all the comforts and conveniences from a garbage disposal to color TV.

For those who could not afford a \$19,000 shelter, there were contractors who advertised one complete and installed for \$995. A government agency supplied those interested with plans and specifications for a shelter adequate for a family.

I would like to refer to a shelter that all may enjoy, that is built to the highest specifications, and that has been tried and proved down through the ages. This is the shelter that David alluded to when he said, "For thou hast been a shelter for me, and a strong tower from the enemy" (Psalms 61:3). This shelter was not a hastily constructed one, but as Paul related, it is that "which from the beginning of the world hath been hid in God" (Ephesians 3:9).

According to government requirements for safety, the shelter must have a shield. This shield should be of lead one-eighth of an inch thick. This is for protection against radioactive fallout which would accompany the explosion of a nuclear bomb.

The shelter under consideration here is equipped with a shield, the shield of faith. Paul urges us to take "the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Ephesians 6:16). A shield is not all. We are admonished to take "the whole armour of God." This includes a "breastplate of righteousness," "feet shod with the preparation of the gospel of peace," "the helmet of salvation," and the "sword of the Spirit" (vv. 13-17). This armor is provided that we might be able to survive spiritually through the tests and trials of life. Praise God for such a shield of protection against all the attacks of the enemy of our souls!

The next requirement is that our shelter be covered. This is to protect against the initial shock of the blast should an attack occur. A covering of three feet of earth or eighteen inches of cement is considered sufficient.

My shelter is covered by the precious blood of the Son of God. Without the blood of Christ it would be impossible to have a sure covering for our sins. "But if we walk in the light, as he is in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Christ died to cover and cleanse our sins so that we might be saved. "Christ died for us . . . being now justified by his blood, we shall be saved" (Romans 5:8-9). The words of the poet resound

such a graphic picture of our covering through the Blood:

*Mine iniquities so vast
Have been blotted out at last.
My sins are all covered by the Blood.*

A third and very important item to consider in such a shelter is food and water. One must have these to sustain life. Realizing that we might be confined in such a place for long periods of time, the Defense Department suggested a shelter well stocked with canned and nonperishable foods plus an adequate supply of canned or bottled water.

There is food and water to spare in my shelter. Jesus tells us in John 4 that He offers a water that will be a "well of water springing up into everlasting life" (v. 14). He also invites all by saying, "If any man thirst, let him come unto me, and drink" (John 7:37). As for food, we have the Word of God whereon we can feast. Its pages are filled with food for our souls. We have food and water of which the enemy cannot partake, but which will sustain us through all the battles of life.

In most fallout shelters, means of communication would be cut off. Telephones, radios, and television would be of little or no use under the fire of the enemy.

My shelter has many advantages over those made by men, and communications is one. No matter how fierce an attack the enemy launches, the communications are never cut off. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter 3:12). It is impossible for the enemy to cut off our direct line to the throne. In the event of a bombing upon our land, radio stations might be unmanned because of the danger, telephone service would be

Our Church Has a Mission

*Our church has a mission
Inspired from above;
We have the "good news"
Which tells of God's love.*

*Our church has a mission;
It's vital—it's true.
Redemption's sweet story—
It's old, yet it's new.*

*Our church has a mission,
"In the Spirit" to fulfill.
This must be accomplished;
We dare not stand still!*

*Our church has a mission—
The hour's growing late;
Our witness is needed
In a world filled with hate.*

*Our church has a mission;
'Tis a clarion call, strong.
God's message of truth
We must take to the throng!*

By CHARLES M. ELAM

disrupted for a lack of operators and help, mail delivery would be halted; but the eyes of the Lord are never closed and His ears are always open.

Another advantage of my shelter is that of freedom. In a conventional shelter the confinement would be more than some could bear. After a few days the overcrowded conditions, the insufficient ventilation, and constant concern of conditions on the outside would take its toll on nearly everyone. Several families would be compelled to share living quarters hardly large enough for one small family. Under such circumstances as these, even the most composed would become irritable and edgy.

My shelter offers a freedom that only Christ can bring. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). It's a glorious feeling to be assured that you are free from sin and its condemnation.

My fallout shelter does not have a price tag of \$19,000 or even \$995. This shelter is free to you and me—the price has been paid. You and I are recipients of this shelter as a gift from God. The shelter was bought at tremendous cost. John 3:16 sums up the cost and the reason for the gift: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

My shelter will withstand the storms and battles of life—will yours?

The Cover . . .

THIS IS MY FATHER'S WORLD . . . *hymn of God's providence, is the best-known work of Dr. Malbie D. Babcock (1858-1901), Presbyterian minister who succeeded Henry van Dyke at the Brick Presbyterian Church in New York City. He was educated at Syracuse University and Auburn Theological Seminary. This hymn expresses love for God and nature and confidence in God as Ruler over all. The hymn tune, "Terra Beata," is from an old English melody, arranged by Franklin L. Sheppard in 1915.*
—Floyd W. Hawkins, Music Editor.

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"The Truth Shall Make You Free"



TRUTH is no respecter of persons, but puts every man into the same set of balances to be weighed. The validity of truth is never confirmed or denied by man's acceptance or rejection of it. Truth can never be bent or twisted or fashioned to one's desires, else it ceases to be truth.

Truth is exacting and demanding; it is searching and revealing; it is disturbing and disquieting. As the inspired writer said, it "is quick, and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

When truth comes to a man, he is free to make one of two responses. Either he accepts the truth and its sometimes revolutionary demands, bringing his life into conformity with them, or he rejects the truth and proceeds to build his inner fortifications against it. Moreover, the construction of such defenses is most inevitable if the rebel to truth is to secure any measure of inner peace for himself whatever.

Sometimes the rejection of truth involves the rejection of the bearer of truth, as in the case of Stephen, upon whom the religious men of his day gnashed with their teeth and rained a hail of stones. Sometimes the defense mechanism merely calls for a silencing of truth's proclaimer, as in the case of the prophet Jeremiah, to whom men appealed: "Ah, sword of the Lord! How long till you are quiet? Put yourself into your scabbard, rest and be still!" (Jeremiah 47:6, RSV). But in all such cases, and most important, the soul's defenses are raised against Him who is the Truth and also the Life.

But sooner would the Niagara be stopped than truth's proclamation. In Jeremiah's case, the message of God was as fire in his bones (20:9); and

the prophet responds to the demand for silence: "How can it [the sword of the Lord] be quiet, seeing the Lord hath given it a charge?" (47:7) God requires its proclamation; the prophet's in-

DR. C. EDWIN HERRICK
Author of "The Truth Shall Make You Free"

tegrity demands it, and the people's salvation depends upon it.

That's the reason for Paul's strong admonition to Timothy: "I charge thee therefore before God . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Timothy 4:1-5).

Happy any people when truth is not silenced, when the bearer of truth is not stilled! For the truth that demands and reveals and disturbs is also the truth that saves from hell, that sets free from sin, that procures eternal life. And the proclamation of such truth, while disquieting to the rebel, is actually merciful and redemptive, if obeyed.

In this light, may God give us a love for truth! From truth we have nought to fear but its rejection. May our hearts, therefore, be inclined to obedience, that, walking in the light of truth, we may have continued fellowship with the Lord and the further glorious knowledge that the blood of our Saviour, Jesus Christ, keeps us clean from the stain of all sin.

I Knelt in Prayer

*I knelt in prayer and sought the Lord;
I knelt in prayer and read His Word. . . .
I knelt in prayer, subdued and meek
My Lord and Saviour there to seek.*

By **MARIAN L. KNORR**

*He touched my heart, made me rejoice;
He spoke with quiet, tender voice. . . .
He spoke, and I lost every fear
Because I knew my Lord was near.*

*I stood up tall, and I was free;
My burdens all had gone from me. . . .
For Jesus came and met me there
When I knelt down in earnest prayer.*

What Price Our Freedom!

By **C. NEIL STRAIT**
Pastor, Carmi, Illinois

THE APOSTLE PAUL in his Philippian letter relates the story of Christ's humiliation through the Incarnation: "... being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8).

We are confronted here with the Son of God, Creator and Possessor of all things, who lays all aside to redeem fallen man. He who was the world's richest becomes the world's poorest. He whose birth a great palace should have witnessed was born in a stable. He whose life could have been many things elected servanthood. And all of this—for us!

He became Servant that we might be free! He died that we might live! "Jesus left heaven to die in my place." Though all of earth's riches were His, yet He "became poor to ransom my soul."

And yet the greatest mystery is not the self-emptying of the Christ, as great as that is! Rather it is the rejection that Christ faces from men for whom He died. When such majesty and power were laid aside for us, how can we decline His call upon our lives? When He laid aside so much for us, why do we find it hard to lay aside insignificant things for Him? When He emptied himself for us, why can we not abandon ourselves to Him?

R. E. O. White says: "At Bethlehem they turned Him from the inn; in Galilee He sometimes had not where to lay His head; in Samaria the villages refused to entertain Him; at Jerusalem His own received Him not. Even of the twelve He could ask, 'Have I been so long time with you, and yet hast thou not known me?' Still on Easter morning Mary could mistake Him for the gardner.

"This is the saddest irony of history, that He

.....
The man who cannot be angry at evil lacks enthusiasm for good.

who came farthest to meet with us, stepping down from glory to walk with men their homeward journey to an evening rest, should walk unknown, unrecognized, and, far too frequently, unwelcome."

Let us look again at the Cross. Is there not something which we have overlooked?

*Love so amazing, so divine,
Demands my soul, my life, my all.*

The Transforming Touch



Lt. Mrs. Joyce Gentry, Marie

By **J. LOWELL GEORGE**

Pastor, Highland, California

SEVENTEEN YEARS is a terribly long time to live if you have lived those years unwanted and unloved. Seventeen is just before eighteen, when young life should be happy, hopeful, breathing with challenge and promising relationships.

But to Marie, age seventeen meant no parents, and no home with its affection and guidance. She lived with a divorced relative who owns a cocktail lounge. At two years of age Marie had been taken from her parents never to see them again.

Marie cooked the meals, cleaned house, did the dishes, washed and ironed the clothes, mowed the large lawn, was the baby-sitter for the relative's daughter. In return, she received few privileges and no understanding, and the frequent cursings of a drinking aunt.

On several occasions Marie had walked past the

home of a fine Nazarene and her junior high daughters. They had remarked to each other about the girl's unkempt appearance and her attitude of complete dejection. They breathed a prayer for God to help, not knowing what the answer might be.

This good Christian, active for her Lord in many ways, made periodic visits to one of the local hospitals. She was told of a girl who had recently attempted suicide.

Joyce called the girl's home to see if she might be of any assistance. The aunt invited her over and she walked into a well-appointed home. Upon entering the bedroom she found Marie, the same girl who had walked past their house in such dejection.

Joyce immediately engaged her in conversation, not forgetting to mention something about Jesus and His love. Next Sunday morning Joyce asked the church to pray earnestly while she worked with a girl who had finally lost all desire to live.

The relative with whom Marie lived, and from whom she had received so much abuse, couldn't care less about a teen-ager who took such a negative view of life as to attempt suicide. But Joyce held on, and soon invited Marie to her home for dinner. Shortly after, on a Sunday morning, the pastor was introduced to a shy, self-conscious, unkempt young lady. The cruelty of sin couldn't be mistaken.

But within brief weeks, while she knelt at an altar of prayer, something dramatic happened. Marie invited Jesus into her sin-abused life. No one could doubt it. Jesus came in. Her countenance changed. She wept for joy, real joy. Each week saw new changes. Dejection and hopelessness blossomed into beauty and life.

Marie's newfound friend, Joyce, has since become her mother, and there is a home with sisters and a father. But let Joyce tell it:

"Marie is our new daughter. We call her our 'angel' that God sent to us. She has had some real heartaches in her eighteen years. But God is so good to have given her to us. We are really her first family. She is such a part of the family already that it seems she has always been our daughter."

A few weeks ago in the Sunday morning service the choir sang "He Could Have Called Ten Thousand Angels." At the close of the song Marie quietly rose to her feet and gave a touching testimony. She said:

"That was such a pretty song, and to think that

FOCUS OF FAITH:

*If I can keep my eyes on Christ,
Keeping faith's focus sharp and clear,
I'll walk a path of peace and love—
Devoid of doubt and free from fear.*

—Jack M. Scharn

"If Thou Be Pleased . . ."

*"If Thou be pleased"—'tis all I ask,
Or more or less that shall be mine;*

*To go or stay, let come what task
Shall best serve Thee, my Lord divine.*

*"If Thou be pleased"—though high or low
That service be, I will serve on.*

*Though bright or dull my days may go,
Thy grace shall fall on every dawn.*

*"If Thou be pleased"—then loss is gain,
For gain and loss to Thee are one.*

*Thine eye shall guide, Thy love sustain—
I'll understand at set of sun.*

*"If Thou be pleased"—Thy joy, Thy peace,
Thy blessed labors, great or small,*

*Oh, may they, Christ, Thy love release
With benediction over all!*

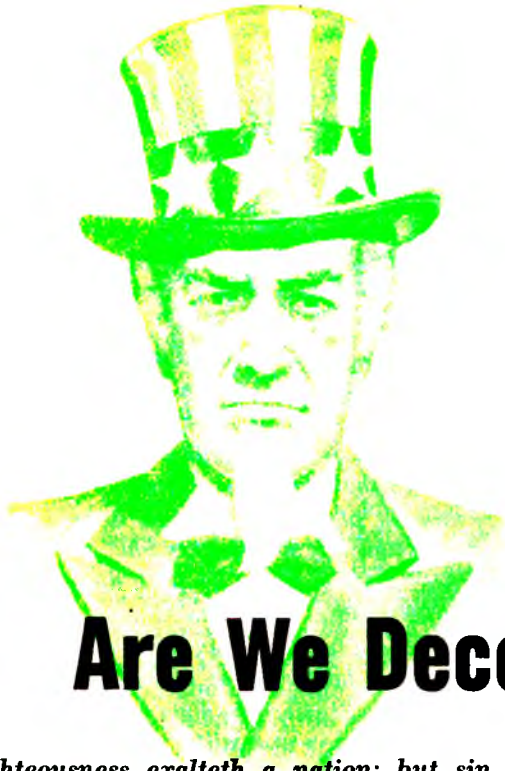
By JEAN LEATHERS PHILLIPS

Jesus died for me! He changed my life completely. I had no hope, nothing to live for. Not only did He forgive me and give me a reason to live, but now I have a home with parents who love me, and sisters, and a wonderful church. I am so thankful for Jesus."

In a recent missionary service Marie listened to the veteran missionary make a plea to our youth for a willingness to obey the Lord should He lead into special Christian service. With other young people she knelt to pray and to consecrate herself completely to God. She gave back to Him what He had already redeemed—herself. The Holy Spirit came to sanctify, to make her clean and whole. After this experience, Marie went out night after night with other young people to knock on doors, searching out new young people for Sunday school and church.

Marie's life belongs to her Lord. She is lovely and gracious and Christlike. Her whole life is so different, so dramatically different, because God could trust another Christian to bring her to himself.

Through the Christlike spirit of Joyce, Marie for the first time in her life saw the true meaning of God's love. Then, in turn, she by faith experienced the power of Christ's forgiveness and the new challenge for living when Jesus becomes Saviour and Lord in the life.



Are We Deceiving Ourselves as a Nation?

Righteousness exalteth a nation: but sin is a reproach to any people (Proverbs 14:34).

IT MAY BE that we are being too much impressed with ourselves as a nation. We boast that we have invented the atomic bomb, and multiplied our ability to kill and maim human beings.

We are proud of the fact that our nuclear bombs and our army and navy are the strongest in the world. We are to spend twenty billions of dollars to get a man to the moon. We see man shaping his own destiny, governed by his own standards and conscience.

Our national debt is now more than \$12 billion dollars, the biggest national debt of any nation at any time in history.

But are we deceiving ourselves? Have we lost our sense of values?

Have we forgotten that our greatest assets are not in atomic bombs, armies, and navies, but in our manhood and womanhood, built on the principles of Christian teaching?

J. Edgar Hoover says that our crime rate is increasing four times greater than the rate of our population growth. He has made the statement that the annual cost of crime has leaped to an all-time high of twenty-seven million dollars. Organized crime is now our biggest expense. It equals almost 10 percent of our national income.

Seventy millions of our population are patronizing the liquor traffic at a cost of ten billions of dollars annually. Six million of our citizens are listed as alcoholics. We gambled away last year more than four billion dollars at our racetracks.

A survey shows that in some of our high schools

37 percent of the pupils drink intoxicating drinks, and 50 percent of the pupils are regular smokers of cigarettes.

In our home county there are almost as many cases in the divorce courts as there are marriages. This record is to be found in many counties across the nation. Dr. T. DeWitt Talmadge once said, "Home is the test of what we are."

Chastity is now looked upon in many areas as old-fashioned. Six million cases of social diseases registered with reputable physicians are a dark cloud on our national horizon.

Dirty literature on our newsstands has now reached the publication total of fifteen million copies every month of the year. The printing of obscene picture booklets has now built into a 500-million-dollar annual business.

Is it true that you can tell what a nation is by what the people read?

By Sunday School Evangelist A. S. LONDON

"The gods are just, and our pleasant vices make instruments to plague us." We need to pray the prayer, "Give us men who are not to passion slaves."

It is said that "mediocrity excuses itself as the normal state of mankind." This attitude in the church will become a curse to us. It will bring on weakness, stagnation, and death.

An "at-ease-in-Zion" attitude brings tragedy to the cause of Christ. It has been said that "we have better guns than the Communists, but they say, by having clearer goals, they have one-third of the population of the world under Communistic rule."

God pity any local church or denomination when it takes the normal state of mediocrity of merely "holding their own" as their goal!

"Because God esteems us, we esteem ourselves. And we esteem others, not primarily for various secondary reasons, but because God also esteems them—and esteems them no less and no more than He esteems us. They, too, are men 'for whom Christ died.' Here is the deep ground for the equality we should find between ourselves and others—equality of others with ourselves, but also equality of ourselves with others."—John Knox.



Speaking of **STATES**

By OVELLA SATOH SMITH

THE ORIGIN of some of the names of our fifty states is interesting to know. Of course, *Washington* was named in honor of our first president. Several others were named for rulers of European countries, including *Maryland*, for Queen Henrietta Maria, wife of Charles I of England; *Louisiana*, honoring Louis XIV of France; *Georgia*, giving tribute to George IV of England; *Virginia*, honoring Queen Elizabeth I; and the *Carolinas*, named after the British monarch Charles I.

The Duke of York was so respected that *New York* state was named for him, and *Delaware* for Lord Delaware. Most everyone recalls that *Pennsylvania* recognizes its founder, William Penn.

Then there are the many states which derived their names from Indian tribes or terms. "Kansa" or "Kaw" Indians, meaning "People of the South Wind," became *Kansas*. *Iowa* is a Sioux word meaning "one who puts to sleep." *Illinois* came from "Illini," which meant "man." "Ute" or "Eutaw" was the name of a tribe meaning "high up" and *Utah* took its name from this. *Texas* came from the word "Tejas," meaning "a confederation of allies." "Alibama" meant "thicket clearers" or "plant gatherers" and gave rise to *Alabama*. *North and South Dakota* honored the Dakota Indians, while *Massachusetts* drew its derivation from a tribe name meaning "near the great hill."

The red man must truly have impressed and dazzled the early pioneers, for the list grows longer of states named especially from Indian words. *Nebraska*, the "Cornhusker State," is from "Nebrathka"—the Platte River—meaning "flat water" in Indian. The Algonquin word "Weskonsan," "gathering of waters," was transformed to *Wisconsin*.

Now we have truly a tongue-twister in "Maughwauwame," a word in the Delaware language meaning "great plain," from which *Wyoming* evolved. *Connecticut* means "upon the long river," *Mississippi* stands for "great waters," and *Missouri* signifies "people of long canoes." *Indiana* was so named because of the original meaning, "Indians live here." *Michigan* is a derivative of the Indian phrase "Chippewa-Micigama." The label *Idaho* is certainly similar to the Shoshone Indian word "Ee dah how," translated "sun comes down mountain." *Minnesota* is Sioux for "sky-tinted water."

Ohio is an Indian word for "great" when applied to a river, and two Choctaw words—"Okla" meaning "red" and "Homa" for "land"—combined to form *Oklahoma*, "land of red people." *Arkansas* came from "Agokhapah," which means "downstream people"—in this case, those who camped at the mouth of the Arkansas River. *Arizona* originated from the Papago word *Arizonac*, meaning "few springs" or "small springs."

Should your residence be in *Oregon*, you might be interested to know it was originally spelled "Ouragon," a name the Indians gave to a great river, presumably the Columbia.

A Latin word meaning "mountainous" accounts for the name *Montana*, and the French "verd mont," green mountain, became *Vermont*. Some historians believe that an Italian explorer, Giovanni de Verranzano, suggested the name *Rhode Island* because it resembled so much the Island of Rhodes in the Mediterranean, and other scholars argue that Roger Williams named it.

If you live in *California*, your state name is a Spanish name for an imaginary island described in a book about an earthly paradise written by a Spanish author in A.D. 1519.

Nevada, which means "snow-clad," was named by Spanish gold seekers as they worked among the mountains. *Colorado*, "red color," was also named by Spanish explorers, then adopted by the state.

The following state titles reveal a love for homeland carried over into new states: *New Hampshire* honors an English shire; *New Mexico* recalls the land south of the border; *New Jersey* came from the name of an island in the English Channel.

The state of *Florida* was named by Ponce de Leon. The famed Spanish explorer landed on its coast on Easter Sunday and, impressed by the flowers and the festive occasion, termed the place "Florida," meaning "flowery Easter."

I am so sorry that there are a few states I have not mentioned merely because I have no historical information concerning their names. But everyone may be included in another state—no matter where one lives. My wish is that all may be able to say with the Apostle Paul, "I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11).

EDITORIALS

By W. T. PURKISER

Evangelicals and Ecumenism

"Ecumenism" is a perfectly respectable word which has been taken over by two rather different groups and used to describe their own purposes. It comes from a New Testament Greek term which means "the inhabited earth," and is in turn derived from a word meaning "to dwell." Other forms mean "family, home, household."

Two present-day religious trends, largely alien to the evangelical spirit, have preempted the term. It has been used to describe the Roman Catholic "ecumenical council," the aim of which seems to be the accommodation of the tradition of the Roman church to the modern world.

"Ecumenism" and "ecumenical" has also been used to describe the movement among some of the larger Protestant groups directed either toward organic union of denominations or at least close cooperation in presenting a united front to the world. Protestant ecumenism has largely been dominated by theological liberalism and the passion for social reform and appears to have the philosophy of unity at the lowest possible common denominator of faith.

Most evangelical reaction to this kind of ecumenical movement has rightly been negative. But evangelical reaction to the need for greater unity among those of like faith has been wholesome and positive.

Two examples of evangelical concern for Christian unity may be found in recent events. The National Holiness Association, at its Detroit convention in April, took a positive stand with regard to a federation of holiness churches. This action has already been reported in "News of the Religious World" in the *Herald of Holiness*.

Of interest, however, is the wording of the "Report of the Committee on Social Action" of the convention. The report states:

"We believe that the time has come when the several Wesleyan-Arminian bodies must take a new, long look at themselves in their relationship to each other. They have come of age and must face maturely the responsibility of cooperative effort for the highest good. Their continued separateness is a growing embarrassment. In the glare of increasing public interest, it is increasingly difficult to answer the question, 'Why are there so many holiness denominations?'

"We, therefore, encourage all members of this association to seek ways to effect a more meaning-

ful fellowship between the holiness churches of their communities and to pray for our denominational leaders as they face the challenging difficulties entailed in working out a federation of the holiness churches."

We are vitally interested in such developments, and the General Assembly in Portland last June in adopting the "Address of the Board of General Superintendents" went on record to that effect. We agree with Editor Arthur Brestel of *The Voice of Evangelical Methodism*: "The true evangelical has no choice but to stand in opposition to the ecumenical movement. On the other hand, also dangerous, there is a policy of denominational isolation. Isolation is not the answer to the threat of the ecumenical movement."

ANOTHER EXAMPLE of interest in Christian unity was the gathering in May of a group of twenty evangelical churchmen from almost as many denominations in a "Consultation on Christian Unity" at Glen Eyrie, Colorado, the beautiful home of the Navigators near Colorado Springs. The editor was privileged to attend as an observer for the Church of the Nazarene.

An evaluation of the meeting written by *Presbyterian Journal* Editor G. Aiken Taylor reveals the wide-ranging areas of discussion:

"While evangelical Christians may continue to differ according to theology and practice, in at least five separate areas of concern they may be more agreed than they heretofore have realized.

"So thought some twenty evangelical leaders from an equal number of different denominations . . . They came together as individuals and not as official representatives of their Churches. Among them were presidents of denominations, theologians, editors, Church executives. In a three-day round of discussions they talked about their differences and they explored areas of critical and common concern.

"By the end of the consultation which had been made possible by a special foundation grant, it was agreed that doors of opportunity should be opened for further discussion and possible joint action by evangelicals in five important areas: Evangelism, social action, theological dialogue, problems in higher education, and student work on college and university campuses.

"While recognizing large obstacles to agreement in matters pertaining to the internal life of their

Churches, consultation participants also noted that in the active and aggressive execution of the mission of the Church, differences seemed much less formidable.

"It was agreed:

"—That evangelical Christianity has a job to do, to revitalize its approach to modern society. Joint efforts to this end are clearly indicated.

"—That evangelicals share a common emphasis upon Jesus Christ in the proclamation of the Gospel.

"—That evangelicals could together enrich the quality and refine the character of evangelism for a more total penetration.

"—That a critical frontier of the Church is the inner city and that a joint evangelical strategy is needed to penetrate and minister to the modern concrete jungle.

"—That the evangelical missionary program offers opportunities for witnessing on a world-wide basis to the reality of evangelical brotherhood.

"—That the social concern among evangelicals is quite strong; but that a theology for such a concern needs joint development.

"—That an urgent need exists for penetrating the educational world with competent evangelical scholarship and student services to strengthen evangelical students.

"—That the failures of modern campus ministries call for a radical reexamination of all approaches to students today; and a strengthening of the best through joint strategies."

The group included, as participants and observers: Myron Augsburg, Arthur Climenhaga, Wayne Dehoney, Horace Fenton, Jr., Paul Fryhling, Jared Gerig, Carl F. H. Henry, Rufus Jones, John

Kromminga, Carl Lundquist, Leslie Marston, John Montgomery, Arnold Olson, Paul Petticord, Robert Preus, W. T. Purkiser, Clyde Taylor, G. Aiken Taylor, Fred Thompson, Jr., and Harvey Warner.

It may be admitted that there is a long way between a crack and the collapse of the walls of isolation that too long have separated evangelicals in general and holiness people in particular. But the crack is there, and no Jericho wall is impregnable to the Spirit of the living God.

Especially do we want to assure our brethren in the Free Methodist, Pilgrim Holiness, Wesleyan Methodist, and United Missionary churches of our keen interest and best wishes in their discussions of federation and actual organic union. We believe their success in these efforts will materially strengthen the holiness witness in today's world.

The "Tator" Tribe

Someone with a sense of humor has commented on the fact that in almost every group there are representatives of the "Tator" family. This rather numerous tribe has at least four members found practically everywhere.

First, there is "Dic." Dic Tator is the typical church boss. Like his ancestor Diotrephes in III John 9-10, he loves to "rule the roost." He knows all the answers, and is sure that his way is the only way. In the church, he identifies his plans and purposes with the sacred will of God; and if any oppose him, he writes them off as rebels against the Lord.

Second, there is "Imi." Imi Tator is the slave of the opinions of those around. She seeks the anonymity of the herd. She is never comfortable if she thinks she stands out as different in any way from those around her. Like the little chameleon, the lizard-like denizen of the desert, her chief ego-defense is to take on the protective coloring of the environment in which she happens to be.

Third, there is "Agi." Agi Tator is a born rabble-rouser. She is never content unless things are all stirred up. There aren't enough foes outside the church to satisfy her appetite for contention, so she sets one church member against another. If there isn't a fight on, she makes it. Her favorite technique is to get people to "choose up sides"—whether "for" or "against," it doesn't seem to matter much to her.

Finally, there is "Spec." Spec Tator is the fellow on the sidelines. He generally knows how it ought to be done, but he manages to be too busy or too tired (or too lazy) to do anything about it. He is a bystander, but not a standby. He may be good, but not good for anything in particular.

Now no one who reads these lines belongs to the "Tator" tribe. We see these traits easily in others, but are blind to them when they occur in us. Perhaps this also qualifies us for membership in some branch of the same family. What do you think?

My Hand in God's

*Each morning when I wake to say,
"I place my hand in God's today";
I know He'll walk close to my side,
My every wandering step to guide.*

*He leads me with the tenderest care
When paths are dark and I despair;
No need for me to understand
If I but hold fast to His hand*

*When at day's end I seek my rest
And realize how much I'm blessed,
My thanks pour out to Him; and then
I place my hand in God's again.*

By FLORENCE SCRIPPS KELLOG

THE CHURCH AT WORK

MINISTERIAL BENEVOLENCE

DEAN WESSELS, Secretary

From the Files of YESTERDAY



... and TODAY

The files of the Department of Ministerial Benevolence are both interesting and inspiring. Did you know that the Department was first established by the General Assembly of 1919 and was known as the General Board of Ministerial Relief? Rev. E. J. Fleming, general church secretary, was also secretary-treasurer of the Department. In those early days, Brother Fleming wrote:

The plan inaugurated by our last General Assembly began a work of such genuine merit as to commend it to all true followers of Christ . . . We thank God for a BEGINNING.

A little later he wrote:

Surely the church is waking up to this cause. I have visited six assemblies and hope to visit others this fall. Everywhere I have met with a most cordial reception and had a ready attention as I have talked Ministerial Relief.

When the General Board was formed in 1923 this department was included in the organization. The Department was known as the Department of Ministerial Relief until 1940, when the name was changed to the Department of Ministerial Benevolence.

The Department files are full of heart-warming stories of sacrifice and service given by ministers in the early days of the Church of the Nazarene. Perhaps the story of Brother E. would be typical.

Brother E. was an itinerant preacher

who walked from one charge to another. He carried his Bible, his hymnal, and his few belongings in a knapsack as he trudged the hills of New England preaching the gospel and starting new churches. One day while he was preaching, someone threw a firecracker in his face. The explosion injured one eye so severely that he later suffered total blindness as a result of the incident. His district superintendent appealed to the Department of Ministerial Relief for assistance. Brother E's application bears these notes:

His income is only such as the saints are moved of the Lord to help . . . he sold Bibles and books as he was able . . . Brother E is a noble character and is blind and helpless WITH NO ONE TO CARE FOR HIM.

But his church did care and his church did something about it. On his application is written:

Approved—\$20.00 per month until funds are available for \$25.00. Signed—E. J. Fleming, Secretary-Treasurer. We trust that you will be as blessed in receiving this as we are in sending it.

Brother E. was grateful. His many letters of appreciation indicate his gratitude and his victory:

I thank you for your interest in me. I am not able to see what I am writing, so if you can make this out you are doing better than I can. I can see but little now, but I can see well enough to read my title clear to a mansion in the skies. Bless the Lord! Thank you for the birthday card and the excellent letter. You will never know how much this Relief Fund means to me. I call it my shock absorber, as it helps me over the bumps.

All this comes from the files of yesterday (the 1920's). What of the files of TODAY?

Just as this article was being written, a letter came from a minister's widow who is on the roll and had received emergency medical assistance:

I cannot express in words how grateful I am for this manifestation of God's great love and care. But God knows how thankful I am to each one of His children who has helped in lifting the strain. May God bless my district superintendent, the Board of General Superintendents, and Rev. Dean Wessels for their Christian love. I pray God's blessing upon the entire

Church of the Nazarene as it encircles the globe. Thanks for the subscriptions to the "Herald of Holiness" and "Other Sheep."

Last year's files reveal 659 ministers and widows on the regular assistance roll. Many more have received emergency medical and funeral assistance grants.

Their church still cares and with every check mailed goes the wish that those who receive will be as blessed as those who give.

DISTRICT ACTIVITIES

Telegram

Riverside, California—*The Fifty-ninth annual assembly of the Southern California District convening in Riverside Civic Auditorium experienced Pentecostal blessing as General Superintendent G. B. Williamson ministered on the office work of the Holy Spirit. District sending our beloved district superintendent and wife, Dr. and Mrs. N. A. Hull, on trip around the world. Beautiful spirit of blessing, unity, and progress prevailed.—G. A. Rushford, Reporter.*

Los Angeles District Assembly

The fifteenth annual assembly of the Los Angeles District met in Pasadena First Church, May 26 to 28, in an outstanding display of progress, spiritual glow, and power, with General Superintendent V. H. Lewis presiding.

Dr. L. Guy Nees, district superintendent, received an extended, near-unanimous vote for four years. He is loved and respected by Los Angeles Nazarenes, and continues to give excellent leadership in the Los Angeles tradition.

Spiritual fellowship and heavenly blessing combined to make a proper atmosphere for each service. The home mission rally, attended by nine hundred Nazarenes, was considered the best in the history of the area. The ordination service witnessed Harry C. Early, James Goss, and Larry E. Walker receiving elder's orders. Douglas Brown received recognition of elder's orders.

Dr. V. H. Lewis, with a display of leadership at its best, challenged us with biblical concepts of the Church.

Reports spoke of progress: total church membership, 9,872; Sunday school average, 11,197, with total enrollment of 16,833, a gain of 2,051. Total paid for all purposes, \$2,956,478. Elected to the district advisory board: elders—J. W. Ellis, George Taylorson, F. Howard Beeson; laymen—J. Wesley Mieras, Paul Little,

Dick Willis, who are projecting a dynamic, cooperative program in conjunction with all district leadership for the coming year. Dr. Nees and Los Angeles Nazarenes are united in our efforts to preach Christ to the millions about us.—James Ingalls, Reporter.

Abilene District Assembly

The fifty-seventh district assembly was held in First Church, Lubbock, Texas, May 12 and 13, with Dr. George Coulter as the presiding general superintendent. He endeared himself to the hearts of all with his inimitable wit and messages which both inspired and challenged his audience.

The highlight of the assembly was the report of Rev. R. W. Hurn, district superintendent, indicating: The one hundredth church has been organized, several new records set in various areas, with total giving increased by \$71,000, reaching an all-time high of \$982,262—in spite of drouth conditions for three years; and giving to the general church, including specials, \$87,942, making Abilene a "9 percent" district.

Membership reached an all-time high of 6,244, including 434 new Nazarenes. Sunday school enrollment passed the ten-thousand mark, with an increase of 577, and property evaluation exceeded the four-million-dollar mark for the first time. Also, 36 churches achieved "10 percent" status, with 21 churches on the Evangelistic Honor Roll.

Floydada church, with Pastor Roy G. Archer, and White Settlement Church, with Pastor J. W. Douglas, won the "Small Church Achievement" awards.

The advisory board was increased to six members, with the following elected: elders, W. M. Dorrough, Wayne Gash, D. M. Duke; laymen, King Bingham, Lee Burgner, and Chesley Lewis.

In the ordination service four men received elder's orders: Clifton O. Wooldrige, Roy G. Archer, Martin Arni, and William A. Morris.—CORBIE GRIMES, Reporter.

New Church Organizations Reported

Belvidere, Illinois, April 4, 1965. Rev. Duane Yoessel, pastor.—Lyle E. Eckley, district superintendent.

Canton Fairmount, Ohio, April 25, 1965. Rev. Robert Smith, pastor.—C. D. Taylor, district superintendent.

THE LOCAL CHURCHES

Evangelists Jarrette and Dell Aycock report: "God has graciously blessed our efforts in revival meetings during the winter and spring of '65, and we give Him praise. Our meetings have ranged from Seattle, Washington, to Baltimore, Maryland; a total of thirteen meetings with over twelve hundred seekers, and more than one hundred joining the church, of which about one hundred were by profession of faith—"brand-new" Nazarenes. A number of the pastors have given us a call to return. Also, we were given a call to be one of the workers at the Kansas City District camp—a camp we started over twenty years ago."

CORAOPOLIS, PENNSYLVANIA—Recently our church had a real revival with Rev. and Mrs. W. C. Raker as the evangelists. The attendance was excellent with a total of sixty seekers, and fourteen new members have been received into the church by profession of faith. The Sunday evening attendance has tripled in the past four years. The unity of the people has been expressed in the second consecutive unanimous three-year recall for the pastor. It is a privilege to serve these dedicated people of prayer and faith.—ELLIS HORTON, Pastor.

BARRETT, WEST VIRGINIA—Recently our church closed a very successful revival with the Bender Evangelistic Party. Sixty-six seekers prayed through to victory, and the presence of the Lord was real throughout the meeting. The Lord blessed Brother Bender as he preached, and Mrs. Bender and the children as they sang and played their instruments. This is a good foundation for our projected building program. We thank the Lord for His blessings during the first six months of our pastorate here.—GEORGE A. HAZLETT, Pastor.

Evangelist Loran Straham reports: "God was especially good to Wife and me during the past winter season. Privileged to serve Him in many places, we found the same blessed presence of the Holy Spirit in Ohio, in Kentucky, and in Florida. We thank God that by prayer and fasting it is still possible 'to keep the glory down' on the services. We have an open date in November of this year, as well as some time in the spring and fall of 1966, and in the fall of 1967. Write us, 732 Kingston Avenue, Grove City, Ohio 43123."

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for July 4:

The Foundation of Christian Growth

SCRIPTURE: I Corinthians 3; II Corinthians 5:11-20 (Printed: I Corinthians 3:11-17; II Corinthians 5:14-17)

GOLDEN TEXT: *Other foundation can no man lay than that is laid, which is Jesus Christ (I Corinthians 3:11).*

One lady who had tried this, that, and the next Christian denomination finally became a Roman Catholic. She told how for years she had sought to have a faith, but she was now resigned to a faith that should have her.

She did the wrong thing for the right reason.

We are unable to embrace the faith unless, first, we allow the faith to embrace us. Most people who are troubled by the religion of Jesus, finding it impracticable and unworkable, are so simply because they are not Christians. They have never been made Christians by the power of God in regeneration.

To live, you must first be born; to live as a Christian, you must first be born as a Christian. Jesus said to Nicodemus that a man must be "born again" before he can "see the kingdom of God." And viewing the same experience from another angle, Paul thought

of those who had been so born into the family of God as "new creatures in Christ Jesus." Christian life and progress might be likened to swimming. You can't swim into the pool, but you can swim, or at least learn to swim, when you have taken the plunge.

In the next several weeks a great deal is to be said in our lessons about Christian growth, but at present our concern is to be sure we are Christ's, that we have spiritual life, and that the elements of Christian growth are within us. The people of Corinth, referred to in I Corinthians, chapter 3, obviously had much to learn in the matter of Christlikeness, but they had the essential prerequisite of Christian growth; they were in reality "babes in Christ."

How does one experience this fundamental beginning to the Christian life?

1. It begins with a desire to be a Christian. This is the work of the Holy Spirit in the person's heart.

2. The person repents of his sin. True repentance is far-reaching. (It might almost be likened to the experience of the alcoholic who "hits rock bottom" and from then on has hope of a cure.) He is heart-sorry for his sin and is eager to turn away from it with all the determination he can muster, so help him God.

3. Faith arises. As he prays, he is able to trust God to forgive him for the past and to enable him to live differently in the future.

Incredible though it may seem, the miracle happens. That person rises from his knees a child of God—and he knows it.

And, in fact, the saints are the sinners who have a beginning such as this and then keep trying.

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Deaths

REV. LLOYD C. PROVANCE

Lloyd C. Provance died suddenly at the church parsonage in Follansbee, West Virginia, a few minutes before the evening service on Sunday, March 14. He had served the Follansbee congregation as pastor for eleven years. Prior pastorates were in Parkersburg, New Martinsville, and Marlinton, West Virginia. He had been a member of the Church of the Nazarene since 1946. He is survived by his widow, Ireta Fouty Provance; a son, Merlin E., pastor of Charleston Southeast Church; and a daughter, Mrs. Esther Rae Fowler, also of Charleston. A memorial service was conducted in Follansbee on March 16 by Rev. John W. May of Weirton, assisted by Rev. Ira Fowler of Newell. Funeral service was conducted in Southside Church, Parkersburg, on March 17, by Dr. H. H. Hendershot, superintendent of the West Virginia District. Burial was in the Lubeck Cemetery near Parkersburg.

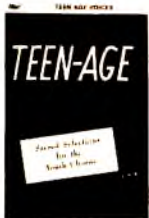
REV. LILLIE A. LING

Mrs. Lillie A. Ling, age seventy-five died in Detroit, Michigan, on April 25. She was converted while in her teens under the ministry of Wm. Howard Hoople and attended Pentecostal Collegiate Institute (now E.N.C.), graduating with the class of 1913. In 1918 she was married to Charles E. Ling. They pastored in Alberta, Canada; several churches in Michigan and Florida, starting churches in East Detroit, Howell, and Grand Rapids. During retirement she was an active member of First Church, Detroit, Michigan. Much of her time was spent corresponding with and helping her many missionary friends in various ways. She is survived by Ernest (Bud) Ling, Jr., of Northville; Florence Krueger of Grand Rapids; Dorothy Fox of Nashville, Tennessee; and Grace Robbins of Kansas City, Missouri. Funeral service was conducted by her pastor, Rev. H. Dale Mitchell, with burial in Oakland Hills Memorial Park, Novi, Michigan.

REV. NELLIE APPEGATE

Nellie Applegate was born October 5, 1892, and died April 12, 1965. She was ordained an elder in the Church of the Nazarene in 1938, and was

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faithful to her calling. She labored as pastor of several churches, including Westwood Gardens, Toledo, Ohio, which later became the Douglas Road Church; also Wauseon, and the Toledo Dorr Street Church. As the result of her evangelistic endeavors, the Church of the Nazarene was organized in Bryan, Ohio. At the time of her death she was a faithful member of the Toledo Douglas Road Church, where she labored in many positions of responsibility. Her son, Stanley, a Nazarene minister, died in 1940. She is survived by her husband, three children, and one sister. Funeral service was conducted in Toledo, with Rev. Howard S. Sylvia officiating.

REV. BETTY WAGNER

Funeral service for Betty Wagner, Nazarene elder of the Southwest Indiana District, and pastor at Washington, Indiana, was conducted April 21, 1965, from Lamesa, Texas, in which state she was cared for by her brothers and sisters during her recent illness. Officiating ministers were Rev. Harold E. McClain, pastor at Cisco, and Rev. E. E. Kinzler, pastor at Eastland, Texas. She had been active and useful as a minister for many years, both in the field of evangelism and in the pastorate. She was radiant throughout her sufferings and triumphant in her dying, definitely impressing all on the hospital staff of the reality of the Christian faith.

REV. RAYMOND IRWIN

Raymond Irwin, retired Nazarene elder of Paramount, California, died May 15 in the Veterans' Hospital in Long Beach. He was born December 3, 1893, and ordained in 1931. Although retired for many years, due to poor health, he had held pastorates in Plainfield, Oakland City, Rockport, and Indianapolis, Indiana. At the time of his death he was a member of the Hollydale Church of the Nazarene in South Gate, California. He is survived by his widow, Beatrice McReynolds Irwin; three daughters, Mrs. Patricia Anno, Norwalk, Mrs. Joanne Wright, Paramount, and Mrs. Carmen Davis, Artesia, California; one son, Dion, of Downey; two brothers, Glen and L. R.; and three sisters, Mrs. Sylvia Rowing, Mrs. Sterling Landers, and Mrs. Ollen Picou. Funeral service was conducted in the Hollydale church by the pastor, Rev. Warren Hayes,

assisted by Rev. Lloyd W. Hall, pastor at Banning. Burial was in Rose Hills Cemetery, Whittier, California.

MRS. E. G. HEARN, age fifty-nine, of Texarkana, Arkansas, died of leukemia on April 13, 1965, in a hospital in Texarkana. She was born in Pike County, Arkansas, in 1905, and was converted in the early years of her marriage to Mr. Custer Payne, who preceded her in death. They were married in Hope, Arkansas, in 1920, where they both were converted and became members of the Church of the Nazarene. She later became a member of Southside Church in Memphis, Tennessee. In 1950 she was married to E. G. Hearn of Texarkana. She was an active and faithful member of Texarkana First Church for more than twenty years, having moved to Texarkana in the early 1940's. Besides her husband, she is survived by two daughters: Mrs. H. J. Paddie, of Shreveport, Louisiana; and Mrs. Doyle Frazier, Nazarene minister's wife in Chanute, Kansas. Funeral service was held at Texarkana First Church with the pastor, Rev. R. B. Kelley, in charge. Burial was in Hope, Arkansas.

HOLLIS SIMMONS, a charter member of the Shadle Park Church of the Nazarene, Spokane, Washington, died April 4, 1965. He was a member of the board from the organization of the church and kept active until poor health brought its restrictions. He left a good testimony. He is survived by his wife, Frances; a son, Rick; a daughter, Mrs. Ben (Sharril) Dover; and his mother, Mrs. O. L. Simmons. Funeral service was held in Walla Walla First Church with Rev. D. R. Peterman and Rev. Carl T. Lindbloom officiating. Interment was in Mountain View Cemetery, Walla Walla. A memorial service was held in his honor in the Spokane Shadle Park Church on Sunday, April 11.

HOMER OLIN STOUT was born in Bowie, Texas, October 11, 1889, and died in Shattuck, Oklahoma, April 12, 1965. He served his country during World War I. Upon returning from the service, he was united in marriage to Effie Hogg in Higgins,

Texas, on April 5, 1920. To this union were born three daughters. He was a faithful member of the Church of the Nazarene in Higgins. He is survived by his wife; three daughters, Othel Rippstien, Ila Darnell, and Vivian Butts; three sisters; and three brothers. Funeral service was conducted by his pastor, Rev. Bobby R. Ferguson, assisted by a former pastor, Rev. Roy Bickford. Interment was in the Higgins, Texas, cemetery.

MRS. ROSA ADELINE THOMPSON, faithful member of the Church of the Nazarene in Largo, Florida, died December 9, 1964, at the age of ninety years. She was born in Paulding County, Ohio, in 1874. After her marriage to Frank W. Thompson, they lived together in Cecil, Ohio, for sixty-two years, and were both members of the Church of the Nazarene. He died in 1950. At the time of Mrs. Thompson's death she was living with her son in Largo, and a member of Largo First Church of the Nazarene. Funeral service in Largo was conducted by her pastor, Rev. Irwin Windoffer; then in Antwerp, Ohio, by Rev. Howard Berridge, with interment in Rochester Cemetery at Cecil, Ohio.

M. JESSIE WHITE was born in East Pike Run Township, Washington County, Pennsylvania, May 29, 1877, and died March 12, 1965, in a nursing home in Monongahela, Pennsylvania. At the Bentleyville Holiness Camp, over sixty years ago, she was converted and a few nights later sanctified. She lived a life of self-denial, giving of her time, energy, and money for the cause of missions. God used her sacrificial life to inspire many others. She became a charter member of the Church of the Nazarene in California, Pennsylvania, in October of 1920. She served as local missionary president for thirty-seven years, and as church treasurer for thirty-four years; also was president of the Pittsburgh District W.F.M.S. for nineteen years. She is survived by a brother, Harry White of Pittsburgh, Pennsylvania. Funeral service was held in the California church, in charge of her pastor, Rev. James H. Ritchey, with interment in Highland Cemetery.

CHESTER WATSON HARPER was born in Goldsmith, Indiana, December 11, 1881, and died in Bethany, Oklahoma, April 6, 1965. He received his M.D. as a physician and surgeon from Vanderbilt of Nashville, Tenn., in 1909; also held degrees in chiropractics (D.C.), ophthalmology, and physiotherapy. Moving to Bethany in 1925, he practiced here as a chiropractor, physician, and surgeon for nearly forty years. In 1913 he was united in marriage to Laura Belle Scott. To this union were born three sons, Kenneth, Ernest, and Leonard. Laura Harper was a professor in Bethany Nazarene College until her death in 1933. In 1938, Dr. Harper was united in marriage to Blanche Johnson Bohling. Converted early in life, Dr. Harper was faithful to the church, and gave much time and money to the church and foreign missions. Funeral service was held in Bethany Church of the Nazarene.

MISS K. LOUISE PIERCE was born August 9, 1876, and died on April 7, 1965, in her eighty-ninth year. She had been associated with the old People's Evangelical Church in South Providence, Rhode Island, since its beginning days in 1887, where her parents and a sister had been charter members. She became a member in her youth, and was a member of the outgrowth of that organization, First Church of the Nazarene of Providence, at the time of her death. Funeral service was conducted in Providence, by her pastor, Rev. Ross R. Cribbis, with favorite hymns sung by Rev. Howard Hurd. Interment was in Shawheen Cemetery, Bedford, Mass. Miss Pierce's life was an influence for God.

JEAN VICTORIA ROBERTS ARNOLD was born July 10, 1940, in Pilot Point, Texas, and died March 22, 1965, by accident, in Reno, Nevada. She lived her preschool years in Dallas and Pilot Point; attended elementary school in Norman, Oklahoma; and when the family moved to Minneapolis, Minnesota, attended junior high school there. In 1955, when her father was elected executive director of Rest Cottage, the family moved to Pilot Point, where Jean graduated from high school; later attending Baylor University, Bethany Nazarene College, and the University of Nevada. On May 19, 1964, she was united in marriage to John T. Arnold, in Reno, Nevada, where they made their home. She is survived by her husband, John; her parents, Dr. and Mrs. Geren Roberts; a brother, Geren Jamieson; an aunt, Mrs. Charles Lunn; and three uncles, Dr. John Roberts, W. L. Carfrae, and A. W. Carfrae. Funeral service was conducted by Dr. A. Milton Smith and Rev. Raymond W. Hurn.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

Michigan July 14 to 16
Pittsburgh July 22 and 23
Southwest Indiana July 29 and 30

Kentucky	August 12 and 13
Indianapolis	August 18 and 19
Northwest Indiana	August 26 and 27
Southwest Oklahoma	September 8 and 9

G. B. WILLIAMSON:

District Assembly Schedule	
Southwestern Ohio	July 7 and 8
Northwestern Ohio	July 14 and 15
Illinois	July 28 to 30
Kansas	August 4 to 6
North Arkansas	August 25 and 26
South Arkansas	September 8 and 9
Joplin	September 15 and 16

SAMUEL YOUNG:

District Assembly Schedule	
Central Ohio	July 14 to 16
Eastern Kentucky	July 22 and 23
Akron	July 29 and 30
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Louisiana	August 25 and 26
Georgia	September 9 and 10

HUGH C. BENNER:

District Assembly Schedule	
Chicago Central	July 8 and 9
Northwest Oklahoma	July 21 and 22
East Tennessee	July 29 and 30
Virginia	August 12 and 13
North Carolina	August 19 and 20
Kansas City	August 25 and 26

V. H. LEWIS:

District Assembly Schedule	
Eastern Michigan	July 14 and 15
Colorado	July 21 to 23
Iowa	August 4 to 6
Missouri	August 12 and 13
Minnesota	August 19 and 20
Southeast Oklahoma	September 8 and 9

GEORGE COULTER:

District Assembly Schedule	
Oregon Pacific	July 7 to 9
Gulf Central	July 22 and 23
Wisconsin	August 5 and 6
Tennessee	August 11 and 12
Houston	August 18 and 19
North Carolina	September 15 and 16
New York	September 24 and 25

District Assembly Information

SOUTHWESTERN OHIO, July 7 and 8, at the church, 1204 W. Second Street, Xenia, Ohio. Pastor R. V. Clay. General Superintendent Williamson. (N.W.M.S. convention, July 5-6.)

OREGON PACIFIC, July 7 to 9, at the District Center, 7811 S.E. Lake Road, Clackamas, Oregon. General Superintendent Coulter. (N.W.M.S. convention, July 9-10.)

EASTERN MICHIGAN, July 14 and 15, at First Church, 310 W. Wood, Flint, Michigan. Pastor Donald Freese. General Superintendent Lewis. N.W.M.S. convention, July 13.)

NORTHWESTERN OHIO, July 14 and 15, at the District Center, Route 29; 2 1/2 miles west of St. Marys, Ohio. Pastor O. V. Mewburn. General Superintendent Williamson. (N.W.M.S. convention, July 12-13; S.S. convention, July 13.)

CENTRAL OHIO, July 14 to 16, at the Nazarene Campgrounds, 2708 Morse Road, Columbus, Ohio. Delbert Quillen, campground manager. General Superintendent Young. (N.W.M.S. convention, July 12-13.)

MICHIGAN, July 14 to 16, at Indian Lake Campground, Route 2, Vicksburg, Michigan. Clyde Grubb, campground manager. General Superintendent Powers. (N.W.M.S. convention, July 12-13.)

NORTHWEST OKLAHOMA, July 21 and 22, at Bethany College Church (First), 6749 N.W. 39 Expressway, Bethany, Oklahoma. Pastor Harold Daniels. General Superintendent Benner. (N.W.M.S. convention, July 19; N.Y.P.S. convention, July 20; S.S. convention, July 20.)

COLORADO, July 21 to 23, at the District Center, 8715 W. 16th, Lakewood, Colorado. Pastor Maurice Palmquist. General Superintendent Lewis. (N.Y.P.S. convention, July 17; N.W.M.S. convention, July 20; S.S. convention, July 21.)

EASTERN KENTUCKY, July 22 and 23, at the church, 22nd and Bath Ave., Ashland, Kentucky. Pastor Lawrence B. Hicks. General Superintendent Young. (N.Y.P.S. convention, July 20; S.S. convention, July 20; N.W.M.S. convention, July 21.)

PITTSBURGH, July 22 and 23, at the Alameda Park Camp, Butler, Pennsylvania. Pastor S. T. Moore. General Superintendent Powers. (N.W.M.S. convention, July 20-21.)

•Indicates Singers.

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

"SHOWERS of BLESSING"
Program Schedule

July 4—"Ghosts What Ain't," by Russell V. DeLong

July 11—"These Things Interest Me," by Russell V. DeLong

July 18—"Three Roads: Damascus, Jericho, Jerusalem," by Russell V. DeLong

Nazarene Camps

July 1 to 9, West Virginia District, at District Campground, three miles east of Summersville, West Virginia, on State Route 41. Workers: Dr. Mel-Thomas Rothwell, Dr. Mack Anderson, and Singer Curtis Brown. Dr. H. H. Hendershot, district superintendent.

July 1 to 11, Hendersonville Nazarene Camp, Upward and Orchard Road, Hendersonville, North Carolina. Workers: Rev. Ralph Sexton, Dr. Lloyd B. Byron, Wally and Ginger Laxson, Rev. W. H. Gentry.

July 2 to 11, New England District, at Nazarene Campgrounds, Francis Street on Route 28 (fifteen miles north of Boston), North Reading, Massachusetts. Workers: Rev. Charles Hastings Smith, Dr. James McGraw, Professor DeVerne H. Mullen, Mrs. Mildred Maybury, Rev. James E. Baker. Rev. Fletcher Spruce, district superintendent.

July 9 to 19, Canada Central District, at Clarksburg Camp, Clarksburg, Ontario, Canada. Workers: Rev. Herman L. G. Smith, Rev. Warren Rogers and family, Rev. J. H. MacGregor, Miss Mary Wallace. Rev. Bruce T. Taylor, district superintendent.

July 11 to 18, Oregon Pacific District, at the District Center, twelve miles southeast of Portland, Oregon (follow S.E. 82nd Avenue to Lake Road). Workers: Dr. George Coulter, Dr. W. T. Purkiser, Rev. J. C. Crabtree, Rev. James E. Kratz and family, Singer Paul W. McNutt, Mr. and Mrs. Joe Hughes. Dr. W. D. McGraw, district superintendent.

July 12 to 18, Maine District, on campgrounds, Richmond, Maine, on Route 24. Workers: Dr. Charles Hastings Smith, Professor and Mrs. Kenneth Masterman, Rev. Roland Dunlop, and Mrs. Elmer Kilponen. Rev. Joshua C. Wagner, district superintendent.

July 16 to 25, Central Ohio, at Nazarene Campground, 2708 Morse Road, Columbus, Ohio. Workers: Dr. Samuel Young, Dr. Orville Jenkins, Rev. H. G. Purkiser, preachers; James V. Cook, music director; Rev. Gene Clark and Treble Tone Trio, youth workers; Mrs. H. C. Little, children's worker; Rev. W. E. Zimmerman, prayer leader. Dr. H. S. Galloway, district superintendent.

July 16 to 25, Michigan District, District Campgrounds, Indian Lake, Route 2, Vicksburg, Michigan. Workers: Rev. Morris Wilson, Dr. T. W. Willingham, Rev. Paul Hetrick, Rev. Leon Chambers, James and Rosemary Green, singers, Rev. James R. Leonard, Mrs. Emily Moore. Dr. Fred J. Hawk, district superintendent.

July 19 to 23, North Arkansas District, at Arkansas Baptist Assembly Camp, Highway 59 South, Siloam Springs, Arkansas. Workers: Rev. John Hancock, Rev. Jack Dell, Rev. George Bloodworth. Rev. Boyd C. Hancock, district superintendent.

July 19 to 25, Missouri District, at Pinecrest Camp, Fredericktown, Missouri (7 miles south on Highway 67—County Road C). Workers: Dr. Mel-Thomas Rothwell, Rev. C. B. Fugett, Singer James T. Bohls. Dr. E. D. Simpson, district superintendent.

July 20 to August 1, Pittsburgh District, at Alameda Park Nazarene Camp, West Penn Street Extension, Butler, Pennsylvania. Workers: Dr. Edward Lawlor, Rev. Charles Hastings Smith, Dwight and Norma Jean Meredith, singers. Rev. Robert I. Goslaw, district superintendent.

July 23 to August 2, Canada Central District, Cedardale Camp, Pefferlaw, Ontario, Canada. Workers: Dr. Mendell Taylor, Rev. C. T. Corbett, Miss Isobel Armstrong, Rev. A. E. Stanford, Miss Mary Wallace, Singer Karl Ward. Rev. Bruce T. Taylor, district superintendent.

July 26 to August 1, Florida District, Suwannee Campgrounds, U.S. Highway 41, three miles north of White Springs, Florida. Workers: Dr. Lawrence

B. Hicks, Dr. W. T. Purkiser, Professor James T. Bohi, Warren Whiting, Mrs. Mary Trissel. Dr. John L. Knight, district superintendent.

July 26 to August 1, Georgia District, one mile east of Adrian, Georgia, between Dublin and Swainsboro, on Highway 80. Workers: Dr. Ted Martin, Rev. Paul Martin, Boyce and Catherine Pierce, singers. Dr. Mack Anderson, district superintendent.

July 29 to August 8, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Rev. Harold Daniels, Rev. Bert Daniels, Rev. Reuben Welch, Rev. Danny Steele. District superintendents: E. E. Zachary, Northern California; Eugene Stowe, Central California; and Kenneth Vogt, Sacramento.

July 31 to August 8, Akron District, Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Rev. D. K. Wachtel, Rev. M. Kimber Moulton, James and Rosemary Green, music directors. Rev. C. D. Taylor, district superintendent.

August 6 through 15, Washington and Philadelphia Districts, North East, Maryland (one-half mile north of Route 40). Workers: Dr. W. T. Purkiser, Rev. H. Dale Mitchell, Rev. Paul Hetrick, Rev. Gloria Files, and Dorothy Adams; Mrs. Grace Bertolet, organist, and Robert Brown, pianist. Rev. John Gardner, youth leader. Dr. E. E. Grosse, superintendent of Washington District, and Rev. James E. Hunton, superintendent of Philadelphia District.

Announcements

MARRIAGES

Mrs. Glenna Fales an Mr. Merwyn Matson, on May 28, at First Church, Seattle, Washington.

BORN

—to Dean and Joyce (Smith) McPhee of Falls Church, Virginia, a son, Gregory Dean, on May 27.

—to Mr. and Mrs. Ralph Gresser of Evansville, Indiana, a daughter, Rebecca Joy, on May 4.

—to Norman and Joan (Ogburn) Carroll of Prairie Village, Kansas, twin boys, Timothy Norman and Teron Lee, on May 3.

—to Wayne and Nancy (Hendricks) Frankhauser of Lockport, Illinois, a son, Brett Alan, on April 24.

ADOPTED

—by Rev. and Mrs. Wesley B. Frederick of Utica, Ohio, a boy, Steven Paul; he was born September 13, 1964.

SPECIAL PRAYER IS REQUESTED

for a special touch from God by a Nazarene pastor in Kentucky who is taking special treatments for bronchial trouble;

by a reader in Kansas for special help from God in family relationships, that her family may be sanctified, and also for some unspoken requests.



Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599

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

Allen, Jimmie (J. A.). c/o NPH*: Fillmore, Okla., July 4-11

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

Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH*: Blytheville, Ark., July 11-18

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

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. Battin, Buford. 3015 47th St., Lubbock, Tex. 79413: Ramah, N.M. (Navajo Camp), July 2-7; Wheeler, Tex., July 9-18; Canadian, Tex., July 23—Aug. 1

Beaty, B. K. 705 Cheney, Taylorville, Ill. Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Arboreval, W.Va., (White Pines Holiness Camp), July 22—Aug. 1

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

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

Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.

BIBLE COLLEGE OFFERING

September 12, 1965

GEORGE WASHINGTON said: "It is impossible to rightly govern the world without God and the Bible." It is impossible for the Church to proclaim the gospel of Jesus Christ to the fullest without—a Bible college. You and I must meet this need with a generous offering September 12, 1965. May God guide our giving.

A. LEWIS SHINGLER
Member, Board of Control

Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Terry, Miss. (Camp), July 1-8; Selma, Ind. (Camp), July 23—Aug. 1

● Bierce, Jack. Song Evangelist, c/o NPH* Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.

Blythe, Ellis G. c/o NPH*: Jacksonville, Fla. (Northside), July 4-11; Lake Mary, Fla., July 13-18; Orlando, Fla. (Lockhart), July 20-25

Boggs, W. E. c/o NPH*: Louisville, Ill. (Camp), July 8-18

● Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa: La. Dist. Camp, June 28—July 4

Bowman, Russell. 129 Tibet Rd., Columbus, Ohio

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

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.

Brannon, George. 4105 N. Wheeler, Bethany, Okla.

Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.

Brockmuller, C. W. 555 Greenleaf Ave., Nampa, Ida.

● Brown, Curtis R. Song Evangelist, 8731 South Beverly Ave., Chicago, Ill. 60620: W.Va. Dist. Camp, July 1-9; Mo. Dist. Camp, July 19-25; Villonia, Ark. (Camp), July 30—Aug. 8

Brown, J. Russell. c/o NPH*

Brown, W. Lawson. Box 785, Bethany, Okla.

Brunner, R. M. 1226 East 14th St., Marshfield, Wis. 54449

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.: Grenada, Miss., July 14-25; Shawmut, Ala. (Fairview), July 28—Aug. 8

Buttles, Robert F. c/o NPH*

● Callihan, Jim and Evelyn. Singers and Musicians, Box 83, Fairborn, Ohio

Cargill, A. L. and Myrta. Route 1, Box 181-A, Cedaredge, Colo.

● Carmickle, James and Juanita. Singers and Musicians, c/o NPH*

Carpenter, R. W. 111 N. 5th, Lamar, Colo.

Carter, E. L. Bluford, Ill.

Casey, H. A. and Helen. Preacher and Singers, c/o NPH*: Mt. Vernon, Tex., July 14-25; Harrison, Ark., July 28—Aug. 8

Casto, Clyde C. 4121 Dayton St., Sacramento, Calif.

Caudill, Virgil R. 1004 N. Washington, Owosso, Mich.

Chaffant, Morris. 1420 Oak Ave., Danville, Ill.: Bloomington, Ind. (Tent), July 3-11; Peoria, Ill. (Tent), July 16-25; Danville, Ill. (Tent), July 30—Aug. 8

Clark, Gene. 104 Waddell St., Findlay, Ohio: Milwaukee, Wis. (S. 95th), July 1-11; Central Ohio Camp, July 15-25; Milton, Ky. (Callis Grove Camp), July 29—Aug. 8

Clark, William E. 4628 Payton Ave., Indianapolis, Ind.

Cochran, Richard H. 102 Cora, Dexter, Mo. Cole, George O. 413 E. Ohio Ave., Sebring, Ohio

Condon, Robert. c/o NPH*

Cook, Charles T. 521 N. Plum St., Albany, Ind.

Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Live Oak, Fla., July 6-11

Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.

Corbett, C. T. P.O. Box 215, Kankakee, Ill.: Newmarket, Ont. (Camp), July 23—Aug. 2

Cox, C. B. 1322 N. First Ave., Upland, Calif.: Tilden, Ill. (Camp), July 8-18

Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Salisbury, Md. (Holiness Christian Camp), July 4-11; McHenry, Miss. (Perry Inter. Camp), July 15-25

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Portland, Ore. (Camp), July 11-18; Martinsville, Ind. (1st), July 26—Aug. 1

Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.

Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.

● Crider, Jim and Janet. Box 157, Shirley, Ind.: Ramsey, Ind. (Ramsey Hol. Camp), July 29—Aug. 8

Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Evansville, Ind., July 1-11

Dale, R. L. 802 Upper 11th St., Vincennes, Ind.

Darnell, H. E. P.O. Box 929, Vivian, La.: Milton, Ky. (Bryantburg Hol. Camp), June 30—July 11; Pittsburgh, Pa. (Camp), July 15-28; Marengo, Ind. (Ramsey Camp), July 29—Aug. 8

Davis, Florence. 1337 Hillcrest, Colorado Springs, Colo.

Davis, Ray. c/o NPH*

DeLong, Russell V. 121 Siobhan, Tampa, Fla.: Burkburnett, Tex. (City-wide), July 11-18; E. Mich. Camp, July 23—Aug. 1

● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Greenwood, Ind. (Brown Co. Camp), July 1-11; Rushville, Ill. (Tent), July 14-25; Magnolia, Miss. (Camp), July 30—Aug. 8

Dennis, Gernald D. c/o NPH*: Magnolia, Miss. (Sartinville Camp), July 30—Aug. 8

Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*

DePasquale, James. 1593 Loma Vista, Pasadena, Calif.

Dickerson, Harry W. 1200 W. Eight Mile Rd., Ferndale, Mich. 48220

Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.: West Baldwin, Me., July 1-11

Dobbins, C. H. Yoder, Ind.

Donaldson, W. R. c/o NPH*

Duncan, W. Ray. Waverly, Ohio

Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530

● Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Jamestown, Ky., June 28—July 4; New Albany, Ind. (1st), July 9-18; Nashville, Tenn. (Northside), July 19-25; Nashville, Tenn. (Waverly Place), July 26—Aug. 1

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.

Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Lakewood, Colo. (Camp), July 18-25

Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.

● Elliott, Keith and Leanna. Singers and Musicians, 6726 S. Washington, Lansing, Mich.

Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Niccolet Pl., Bay City, Mich.

Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220

Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.

Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.

Esterline, John W. P.O. Box 668, Reedley, Calif.

Eudaley, O. W. 603 S. Second, Marlow, Okla.

● Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. 15320

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.

Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.

Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Milwaukee, Wis. (1st), July 12-23

Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.

Finkbeiner, A. J. c/o NPH*

Firestone, Orville. c/o NPH*: Indianapolis Dist. Home Mission, July 22—Aug. 1

Fisher, C. Wm. c/o NPH*: Honolulu, Hawaii, July 1—Aug. 8

Fitch, James S. 3739 Elsmere Ave., Norwood, Ohio 45212

Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701

Florence, Ernest E. 202 E. Pine St., Robinson, Ill.

Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis 31, Ind.

Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Flintstone, Md., July 16-25

Fox, Stewart P. and Ruth G. Evangelist and Singers, R. D. 2, Box 221, Leesburg, Va.

Frodge, Harold C. 201 N-6, Marshall, Ill.: Bushnell, Ill., July 14-25; Smithfield, Ill., July 28—Aug. 8

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Mo. Dist. Camp, July 19-25; Glasgow, Ky. (Morrison Camp), July 29—Aug. 8

Gamble, Albert L. 808 5th St., Puyallup, Wash.

Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.

Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.

● Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind.

Gilliam, Harold P. Route 1, Box 690, Moscow, Ida.

Gilmour, A. Alan. 921 N. Main St., Jamestown, N.Y.

Glaze, Harold. 2015 Orange St., North Little Rock, Ark.

● Glorylander Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio: Jacksonville, N.C. (Cal-

vary Free Will Baptist), July 18-26

● Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.

Golliher, Ted I. P.O. Box 49, Modoc, Ind.

Gordon, Maurice F. 2417 C. St., Selma, Calif.

Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*

Gravatt, Harold F. Box 427, Anna, Ill.

● Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: N.W. Ill. Dist. Camp, July 2-11; Mich. Dist. Camp, July 16-25; Akron Dist. Camp, July 30—Aug. 8

Greenbaum, David L. 716 W. Chillicothe, Bellefontaine, Ohio 43311

Grimshaw, Michael. Box 223, O.N.C., Kankakee, Ill.

Guy, Marion O. Route 5, Muskogee, Okla.

Haden, Charles E. P.O. Box 245, Sacramento, Ky.

Hall, Orville and Nan. Evangelist and Singers, c/o NPH*

Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.

Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.

Harrison, J. Marvin. Box 23254, San Antonio, Tex. 78223: San Antonio, Tex. (Dellview), July 9-18; Los Angeles, Calif. (El Sereno), July 23—Aug. 1

Harrold, John W. 409 14th St., Rochelle, Ill.

Hart, H. J. 310 E. Bank St., Iowa Park, Tex.

Hayes, Thomas. c/o NPH*

Heriford, Russell W. Rt. 1, Inola, Okla.

Hess, Weaver W. 19614 69th Pl. W., Apt. 2, Lynnwood, Wash. 98036

Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.

Hodge, W. M. Science Hill, Ky.

Hodgson, R. E. Box 696, Stinnett, Tex.

Hoedle, Wesley W. P.O. Box 3338, Corpus Christi, Tex.

Hood, Gene and Mrs. c/o NPH*: Tulsa, Okla. (Valley View), July 7-11; Jonesboro, Ark. (Rogers Chapel), July 28—Aug. 8

Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.

Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.

Hoots, Bob. Columbia, Ky.

Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City 22, Okla.

Hubart, Leonard G. 615 Whitelock St., Huntington, Ind.

Humble, James W. c/o NPH*

Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018

Hysong, Ralph L. Uhrichville, Ohio

Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.

Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.

Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Tahlequah, Okla., July 2-11; Dallas, Tex. (Central), July 14-18

Irwin, James S. Fulling Mill Rd., Villas, N.J.

Iserberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.

● Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o NPH*: Crowley, La. (Ebenezer Camp), July 2-11; Hopeton, Okla. (Camp), July 20-25; Springfield, Mo. (Camp), July 26—Aug. 1

Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio

Johnson, A. G. c/o NPH*

Johnston, Lester. 11510 S. Union, Chicago 28, Ill.

Jones, A. K. 315 Harmon Ave., Danville, Ill.

Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.

Karns, Max L. 844 Hemlock, Celina, Ohio (Slating after July 15)

Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio

Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Jackson, Ala., July 14-25

Kerr, Edith. Blountsville, Ind.

Klinger, Orville G. Route 3, Box 121, Reading, Pa.

Knight, George M. 118 Hughes Ave., Oildale, Calif.

Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.

Land, Herbert. c/o NPH*

Langford, J. V. 701 N. First, Henryetta, Okla.

Lanier, John H. Poplar St., Junction City, Ohio

Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Monroeville, Ind., July 4-11; Freetown, Ind., July 14-25

● Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.: Hendersonville, N.C. (Camp), July 1-11

Leichty Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o NPH*

Leih, John. 40936 Mayberry, Hemet, Calif.

Leonard, James C. Box 12, Marion, Ohio

Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.

Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.

Lewis, Ellis. 3804 Redmond, Bethany, Okla.

Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.

Liddell, P. L. c/o NPH*: Columbus, Wis., July 4-11

● Indicates Singers.

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

- Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.
- Lipker, Charles H. Route 1, Alvada, Ohio
- Livingston, James H. Box 142, Potomac, Ill.
- Lush, Ron. c/o NPH*: S.W. Ohio Dist. Camp, July 23—Aug. 1
- Lyons, James H. University Heights, 1121 Northern Court, De Kalb, Ill. 60115
- MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio
- Mack, William M. Route 1, Sherwood, Mich. 49089
- Mansfield, Howard. 1110 N. 6th St., Boise, Ida. 83702
- Martin, Paul. c/o NPH*: Chicago Cent. Camp, July 4-11; N.D. Dist. Youth Camp, July 12-18; Ga. Dist. Camp, July 26—Aug. 1
- Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.
- Martin, W. Dale. 2943 Adams St., Ashland, Ky.
- May, Vernon D. and Mrs. c/o NPH*
- Mayfield, Paul and Helen. c/o NPH*: Georgetown, Ill., July 21-25
- Maye, Clifford. 516 Madison, Lubbock, Tex. 79403
- McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.
- McCullough, Forrest. c/o NPH*: McEwen, Tenn. (Pine Hill), July 6-11; West Columbia, S.C. (Emmanuel), July 13-18; Doyle, Tenn., July 19-25; S.W. Okla. Dist. Camp, July 30—Aug. 8
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif.
- McGuffey, J. W. 1628 Central, Tyler, Tex.
- McIntosh, John P. Knobel, Ark. 72435
- McKinney, Evelyn M. 4488 S. Cedar Oak Dr., Lake Oswego, Ore.
- McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.
- McNut, Pauline. 3208 N. Halloway, Bethany, Okla.
- McWhirter, G. Stuart. c/o NPH*
- Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924; Keokuk, Ia., July 30—Aug. 1
- Meighen, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Sidney, Mont., July 6-11; Pittsburgh Dist. Camp, July 24—Aug. 1
- Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.
- Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Kayenta, Ariz. (Chilchibito Navajo Mission), July 25—Aug. 1
- Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.
- Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
- Millhuff, Charles. c/o NPH*: Midway City, Calif., July 9-11; San Diego, Calif. (Tent), July 12-25; Upland, Calif., July 26—Aug. 1
- Mingledorff, O. C. R.F.D. 3, Douglas, Ga. 31533
- Mitchell, The Musical. Summerville, Pa.: Gowanda, N.Y. (Indian Camp Meeting), July 2-11; Butler, Pa. (Youth Institute), July 12-17; Conneautville, Pa. (Peniel Camp), July 28—Aug. 8
- Monck, Ernest. Nazarene Evangelist, Singers, Musicians, 111 N.W. Ill. Dist. Camp, July 2-11; N.E. Ind. Dist. Tour, July 15-28
- Moore, Franklin M. Box 302, Castle Rock, Colo.: Niota, Tenn. (Beulan Chapel), July 1-11; Newport, Tenn., July 15-25; Montpelier, Ind. (Nottingham Hol. Tent Meeting), July 29—Aug. 8
- Morgan, J. Herbert and Pansy S. Evangelists and Singers, c/o NPH*: Nev.-Utah Dist., June 20—Sept. 26
- Moulton, M. Kimber. c/o NPH*: Akron Dist. Camp, July 30—Aug. 8
- Mounds, Dewey and Wavolene. Evangelists and Singers, Box 52, Worth, Ill.
- Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
- Myers, David. Route 1, Box 108-A, Logan, Ohio 43138; Marion, Ohio (Burning Bush Camp), July 14-25
- Nelson, Charles E. and Normadee. Evangelist and Singers, P.O. Box 241, Rogers, Ark.: Arkadelphia, Ark., July 26—Aug. 1
- Nessett-Hopson Party. c/o NPH*: Battle Creek, Mich. (W. Mich. Ave.), July 6-11; Mt. Morris, Mich. (Missionary Hol. Camp), July 29—Aug. 8
- Noland, Reine. 191 Sierra Madre Blvd., Sierra Madre Calif.
- Norris, Foy and Lilly Anne. Evangelist and Singers, c/o NPH*
- Northrup, Lloyd E. 1000 Greer Ave., Covina, Calif.
- Norton, Joe. Box 143, Hamlin, Tex.: Ivanhoe, Tex. (Lamasco), July 9-18; Spur, Tex., July 23—Aug. 1
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.
- Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
- Palmer. "Bob." 494 E. Perry St., Tiffin, Ohio 44883
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- Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.
- Parrott, A. L. 403 S. Main, Bourbonnais, Ill.: Odessa, Tex., July 1-11; Arkadelphia, Ark., July 14-25; S.W. Okla. Dist., July 30—Aug. 8
- Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Letts, Ind. (Camp), July 8-18; Duluth, Minn., July 23—Aug. 1
- Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.
- Peacock, E. Leora. 65 Grandora Crescent, St. Albert, Alberta, Can.
- Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415
- Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Fifthian, Ill., July 8-18; Ga. Dist. Camp, July 26—Aug. 1
- Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio
- Pittenger, Twyla. Shelby, Ohio
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Columbus, Ind. (Tri-County Hol. Assn.), July 8-18; Bellefontaine, Ohio (Camp Union), July 29—Aug. 8
- Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*
- Potter, Orville S. Route 2, Box 2278, Auburn, Calif.
- Powell, Charles and Mrs. Box 66, Brooksville, Fla.: McCrory, Ark. (Revival and V.B.S.), July 25—Aug. 1
- Powell, Curtice LeRoy, Route 2, Newark, Ohio
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.: Greenbrier, Ark., July 4-11
- Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.
- Pullum, Oscar L. 1601 Monroe Ave., Evansville, Ind.
- Purkhiser, H. G. 308 E. Hadley, Aurora, Mo.: Cent. Ohio Dist. Camp, July 16-25
- Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.
- Rahrar, H. J. R.R. 1, Box 292A, Camby, Ind. 46113
- Rains, Harold L. Box 299, Caddo, Okla.: Abilene, Tex., July 5-11
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Memphis, Tenn. (Tent), July 18—Aug. 1
- Rees, Orville W. 5440 Rosslyn Ave., Indianapolis, Ind. 46220
- Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1430 Fletcher Ave., Indianapolis, Ind.
- Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.
- Roddy, Frank. 562 Hadley Ave., Dayton, Ohio 45419; S.W. Ohio Dist. (Home Missions), July
- Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.: Decherd, Tenn., June 30—July 11; Warren, Pa. (Sal. Army), July 19-25
- Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio
- Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
- Rose, W. W. 200 Phifer St., Monroe, N.C. 28110
- Rothwell, Mel-Thomas. 4701 N. Donald, Bethany, Okla.: W.Va. Dist. Camp, July 1-9; Mo. Dist. Camp, July 19-25
- Rust, Everett F. 420 Sherman, Alva, Okla.
- Schoonover, Modie. 1508 Glenview, Adrian, Mich.
- Scribner, George R. and Mrs. 5949 Forestdale, Glendora, Calif.
- Sciscoe, Ora W. 731 West Howe, Bloomington, Ind.
- Scott, Carmen A. III E. Curtis St., P.O. Box 455, Stryker, Ohio
- Sears, L. Wayne. c/o NPH*: Petersburg, Tex., July 26—Aug. 1
- Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Cincinnati, Ohio (Montgomery), July 21—Aug. 1
- Sharp, Albert and Acena. 8926 Arlington Ave., Riverside, Calif.
- Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.
- Showalter, Keith and Mrs. Box 213, O.N.C., Kan-kakee, Ill.
- Sisk, Ivan. 4327 Morage Ave., San Diego 17, Calif.
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.: Vevay, Ind. (Pil. Hol. East Enterprise Camp), July 9-18; Selma, Ind. (Camp), July 23—Aug. 1
- Slater, Glenn. 320 S. 22nd St., Independence, Kans.
- Slater, Hugh L. c/o NPH*
- Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
- Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.: New Eng. Dist. Camp, July 5-11; Maine Dist. Camp, July 12-18; Pittsburgh Dist. Camp, July 24—Aug. 1
- Smith, Ernest D. Strong, Maine
- Smith, Otis E., Jr. Route 1, Edinburg, Pa.: Va. Dist. Youth Camp, July 5-9; Harrisonville, Pa. (Pleasant Ridge Camp), July 9-18; Lisbon, N.Y. (Hol. Camp), July 27—Aug. 8
- Smith, Paul R. 305 Central Ave., Spencer, W.Va.
- Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Irvine, Ky. (1st), June 28—July 4; Huntsville, Ala. (Grace), July 28—Aug. 8
- Sprowls, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Bay City, Mich. (Saginaw Colored), July 2-11
- Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.
- Stafford, Daniel, Box 11, Bethany, Okla.: Louisville, Ky. (Peniel Mission), July 10-18
- Stanford, A. 82 Wilson Ave., Apt. 12, Kitchener, Ont., Can.
- Steele, J. J. P.O. Box 1, Coffeyville, Kans.
- Steininger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.
- Stephens, Ken. c/o NPH*: Springfield, Mo. (1st), July 7-11
- Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913
- Stewart, Paul J. P.O. Box 850, Jasper, Ala.: McConnellsburg, Pa. (Pleasant Ridge Camp), July 9-18; Frostburg, Md. (1st), July 19-25
- Strack, W. J. Box 112, Jefferson, Ohio
- Strahm, Lorain. 732 Kingston Ave., Grove City, Ohio 43123
- Sturtevant, L. R. 652 2nd Ave. E., Twin Falls, Ida.
- Swarth, D. and Helen. Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104
- Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.
- Talbert, George H. 409 N.E. 3rd St., Abilene, Kans.
- Tarvin, E. C. California, Ky.
- Taylor, Emmett E. c/o NPH*: Panama, Okla., June 29—July 4; Jacksonville, Tex., July 15-25
- Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio: Bourbonnais, Ill. (Fox Lake), July 29—Aug. 8
- Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: N.W. Ill. Dist. Camp, July 2-11; N.W. and S.W. Ohio Dist. Camp, July 23—Aug. 1
- Thomas, Henry C. Box 104, Dimmitt, Tex.
- Thompson, Harold C. 650 E. Main St., Blytheville, Ark.
- Toone, L. E. 365 Burke St., Bourbonnais, Ill.
- Transee, C. F. Route 1, Poplar Bluff, Mo.: Des Arc, Mo. (Camp), July 27—Aug. 8
- Tripp, Howard M. c/o NPH*: Crowley, La. (Ebenezer Chapel), July 2-11; Troup, Tex. (Martin's Chapel), July 14-25
- Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.
- Turpel, John W. R.R. 2, Minesing, Ont., Can.
- Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio
- Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.
- Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
- Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73008
- Walker, W. B. c/o NPH*
- Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.
- Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.: Beaver Dams, N.Y. (Wes. Meth. Camp), July 2-11; Wallbridge, Mass. (Douglas Camp), July 16-25; Wollaston, Mass. (Portsmouth Camp), July 30—Aug. 8
- Watson, H. T. 1226 N. Cumberland, Morristown, Tenn.: Jasper, Ala. (Wilson's Chapel), July 15-25
- Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.
- Welch, Harry. Box 10152, Rivers Annex Dr., Charleston, S.C.
- Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.
- Whisler, John F. 404 N. Francis, Carthage, Mo.
- White, W. T. 6401 N.W. 34th St., Bethany, Okla.
- Wilhelm, T. A. Route 1, De Soto, Mo.
- Wilkinson Trio. 1104 Penn, Columbus, Ind.: Shelbyville, Ind. (Camp), July 23—Aug. 1
- Williams, Earl C. c/o NPH*
- Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio
- Williams, Orville E. Box 221, Conway, Ark.
- Willis, Harold and Mae. c/o NPH*
- Willison, Otto R. 2910 N. College, Bethany, Okla.: Konawa, Okla., July 9-18; Union City, Mo., July 21—Aug. 1
- Winegarden, Robert. c/o NPH*
- Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Manville, Ill. (Dist. Camp), July 2-11; Monmouth, Ill. (Camp), July 23—Aug. 1
- Worcester, Gerald A. 11128 Molette, Norwalk, Calif.
- Wyss, Leon. c/o NPH*: Jonesboro, Ark. (Edge-wood), July 11-18; Nocona, Tex., July 25—Aug. 1
- Yaokum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.
- Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.: Atwood, Okla., July 11-18
- Zimmerman, W. E. Box 1114, Marion, Ohio

LATE NEWS

Steenbergen Recovery Reported

At last report, the condition of E. H. (Bob) Steenbergen, lay member of the General Board from Ashland, Kentucky, continues to improve.

Mr. Steenbergen was stricken with a heart attack while attending a building committee meeting at the parsonage of Ashland First Church on June 3. His physicians advise that a six weeks' convalescence or more will be required.

Airhart Heads Hamilton Ministers

Rev. Willard B. Airhart, pastor of the First Church of the Nazarene, Hamilton, Ontario, Canada, has been elected president of the Greater Hamilton Evangelical Ministers Fellowship.

West Virginia Silver Anniversary

The silver anniversary of the formation of the West Virginia District will be celebrated during special services to be held Sunday, July 4, at the district center near Summersville.

General Superintendent Hugh C. Benner will be the special speaker for the 2:30 p.m. observance, expected to draw more than 2,000 delegates and visitors. The meeting occurs in conjunction with the district assembly and camp meeting.

Organized with 3,682 members in 48 churches in 1940, the district now reports more than 9,000 members and 127 churches. Sunday school enrollment has climbed from 7,710 to nearly 21,000.

Pastor's Son Gives Commencement Address

Marvin Ingram, son of Rev. and Mrs. Ted Ingram, Hannibal, Missouri, was chosen from his class of 350 graduating high school seniors to deliver the commencement address for the class. A committee of high school teachers and students made the selection. Rev. Ted Ingram is pastor of the Hannibal Church of the Nazarene.

Skiles Speaks to Juniors, Seniors

Paul Skiles, N.Y.P.S. executive secretary, recently addressed juniors and seniors at an Illinois District youth banquet. Rev. Charles Ide and the Kingsmen Quartet, both from Olivet Nazarene College, also appeared on the program.

Six Bible Schools in Africa

The Church of the Nazarene is currently operating six Bible schools in Africa training national leaders for the ministry. Two are located in the Republic of South Africa, at Florida for the European work, and at Capetown for the Coloured and Indian district.

The other four are located in Mozambique, Malawi, the Transvaal, and Swa-

ziland. Total enrollment runs about two hundred.

College Starts Drive to Buy Bethany Church

After gaining approval of its board of trustees, Bethany Nazarene College has launched a \$450,000 fund-raising campaign to purchase the First Church of the Nazarene in Bethany, Oklahoma.

The church, which is located on the southwest corner of the college campus, will be used as the college chapel. Sunday school facilities will be turned into college classrooms. The three-story educational unit includes department auditoriums, twenty-seven large classrooms, and thirty small classrooms. The church was remodeled three years ago.

The college has been using the church facilities for chapel services for three years after it outgrew the Fine Arts auditorium for this purpose. The \$450,000 selling price is one-half of the appraised value of the church. Plans are being made for the building of a new church sanctuary.

Conquest in Special Evangelistic Issue

Editor Paul Miller of *Conquest*, Nazarene youth magazine, reports plans for a special evangelistic issue in October designed for young people to give to their unsaved friends in a youth-to-youth witness, and for general distribution.

The issue will also feature a special invitation to attend the Church of the Nazarene during the "Ten Sunday Nights of Salvation" emphasis for the fall.

Orders will be received by the Nazarene Publishing House up to August 15. Shipment will be made about September 15. The price is 12c per copy, or 10c in lots of 100 or more. Special order forms have been mailed to district presidents for distribution to the local societies.



of the Religious World

Response to VISA Program

WINONA LAKE, INDIANA (MNS)—Nearly nine hundred cards now in the files of the Free Methodist service project known as Volunteers in Service Abroad (VISA) lead its director, Douglas A. Warren, to believe that it is a "channel for hearts burning with eagerness to serve anywhere and at any cost."

VISA is a joint project of the Missionary and Youth departments of the Free Methodist church offering places of service overseas to persons who provide their own expenses and fill specific services requested by missionaries.

Warren cites as examples of the VISA program the work of three self-supporting young men who are in Hong Kong

assisting in the China Free Methodist church. A senior medical student is in Rhodesia helping a missionary doctor.

Recognizing the danger of such a program becoming a drain upon general missionary giving, applicants for VISA assignments are not permitted to campaign for financial assistance, Warren said.

Anti-Conversion Law in Israel

TEL-AVIV, ISRAEL (MNS)—A new law providing six months' imprisonment for direct attempts to convert Jewish minors has been adopted by the Parliament of Israel. Orthodox Jewish leaders have been seeking such a law for years without success.

Under the new law conversion of any minor either to or from Judaism is prohibited unless consent in writing is given by both parents, by a court, or by the surviving parent or guardian. If the child is over the age of ten, his own consent is required as well.

The law is reported to be considerably less than the Orthodox rabbis had hoped for. They had wanted a provision requiring permission of the rabbis as well as the consent of the parents.

Some observers feel that the basic provisions of the law have already been recognized in practice for some time. Since the days of British rule it has generally been the practice for children under eighteen to secure the permission of their parents to change their religion.

Since the law applies only to minors, it is viewed as not being in conflict with Article 18 of the Declaration of Human Rights adopted by the United Nations and signed by Israel.

Aucas Receive First Gospels

CAMP CLASSEN, OKLAHOMA (EP)—"A marvelous thing has happened! The Gospel of Mark has been published in the Auca language!" With this significant statement William Cameron Townsend, general director of Wycliffe Bible Translators, highlighted his report at the mission group's biennial conference at Davis, Oklahoma.

Townsend added that Bibles had been placed in the hands of four of the actual killers of five American missionaries martyred in Ecuador in 1956. Two attempts have been made by tribal members themselves to take the translations to downriver Aucas, and a third attempt is soon to be made.

The Gospel of Mark was translated by Wycliffe Translator Rachel Saint, sister of Nate Saint, who was one of the slain missionaries. She was assisted by Dayuma and other Aucas. Printing of the translations was accomplished in Wycliffe's new translation center in Mexico.

Delegates from the 16 countries where Wycliffe is at work are meeting in policy sessions, hearing reports from various countries and formulating plans for the rapidly growing work, which now numbers 1,600 missionaries.

Pem

Points

The Price of a Hyphen

THE SPACESHIP "Mariner II" made the headlines of the world as it completed its thirty-six-million-mile trip to Venus.

However, many of us have forgotten that there was "Mariner I." It was made as perfect as science could make it. Yet it went off course tens of thousands of miles. What happened? It seems that, in typing out the electronic instructions to the missile, someone left out a hyphen. And, of course, the spaceship behaved in accordance with the faulty instructions.

We are reminded that He who made the natural and the seen world also made the spiritual and unseen world. He is the Author of the laws that govern both. How perfect is God's physical universe and how dependable are its laws! The omission of a mere hyphen causes a spaceship to miss the mark.

Equally perfect are the laws that govern the moral and spiritual realm. "The law of the Lord is perfect, converting the soul" (Psalms 19:7). The Lord Jesus Christ filled the moral law full of meaning. God desires to fill our hearts with the Holy Spirit, that He may mold us into the image of His dear Son.

The most serious trouble in the world is in the human heart. What peace, what joy enter the heart when we are in harmony with Him and His laws that govern the whole universe!—*John R. Ferguson, Pastor, El Sobrante, California.*

The Life Which Glows

I SUPPOSE because I am a Sunday school teacher I think in terms of the Sunday school.

For about three years the adult class was thinking, as a background, along lines of living a Christlike life. Surely a good aim, and a life to be much desired!

However, as time went along, it became apparent that this left something to be desired. There seemed to be a void, something lacking. We thought of men like Mahatma Gandhi, who lived much of his life according to the teachings of the New Testament. Yet when he died he said, "I am a Hindu"; and God takes man at his word as to his allegiance.

Again we searched for our needs in Christ Jesus. It seemed that there is in every man a "no-man's-land"—a place in the innermost citadel of the soul where no other person may enter. At this place there dwell only Jesus and you. None may see, none may hear what goes on between Jesus and you.

It is necessary at this point that we meet Jesus on His terms and accept His way of life. Thus accepting Him and His rule we become Christlike. This is the focal point of our Christian experience and the necessary foundation for our lives. No other foundation and love may we have, save Jesus only.

When we become Christlike there enter into the heart and life a sweetness and love of others, a gentleness and tenderness to our neighbors. This divine love pervades our thoughts and lives and there comes a glow in the living of a Christlike life. There is an inner radiance which shines through our acts, our thoughts, our desires—in short, our living. Surely we will live Christlike lives, but it will not be because of our efforts and striving. It will be the gentle and spontaneous living of the life that is within us—even Christ Jesus, our Lord.—*Ralph E. Barton, Nazarene Layman, Santa Monica, California.*

the Answer corner

Conducted by W. T. PURKISER, Editor

The expression "putting coals of fire on his head" has come up several times, but I have yet to hear the explanation of its origin. The expression itself does not seem to make sense.

It is a quotation, in part, from Proverbs 25:22 and Romans 12:20. The best explanation I have heard is that it means creating within an enemy a burning sense of shame by returning good for the evil he has done.

Dr. H. Orton Wiley used to tell a whimsical story about a woman who complained that she had tried it and it

didn't work. When asked what she had done, she replied, "Well, I didn't have any coals of fire, so I just used hot water!"

The context, of course, shows that God rewards those who return good for evil, and the response of Christian love has the tendency to soften and change the other person.

Is it right to pay your tithes and not pay your honest debts? How do Romans 12:17; II Corinthians 8:21; and I Timothy 5:8 affect these actions?

What better answer is there than that of Jesus in a similar context, "These ought ye to have done, and not to leave the other undone" (Matthew 23:23)?

No man can stay right with God unless he is right with his fellows.

Romans 12:17 says, "Provide things honest in the sight of all men." II Corinthians 8:21 is, "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." I Timothy 5:8 reads, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Of course, tithing is an act of faith. It is the faith that God and the tither

can make the nine-tenths go farther than the person alone could make the ten-tenths go.

There is no guarantee that the nine-tenths will be enough to satisfy all the wants. I have never known of a case where it was not sufficient to meet all the needs. There is a difference.

If anyone has worked himself into a corner where he does not seem to be able both to tithe and pay his honest debts, I would recommend that he seek qualified help in rearranging his financial affairs and scale his living down to a place where he can take care of all the legitimate demands upon his income.

Is it wrong for a Christian to buy stock in a company?

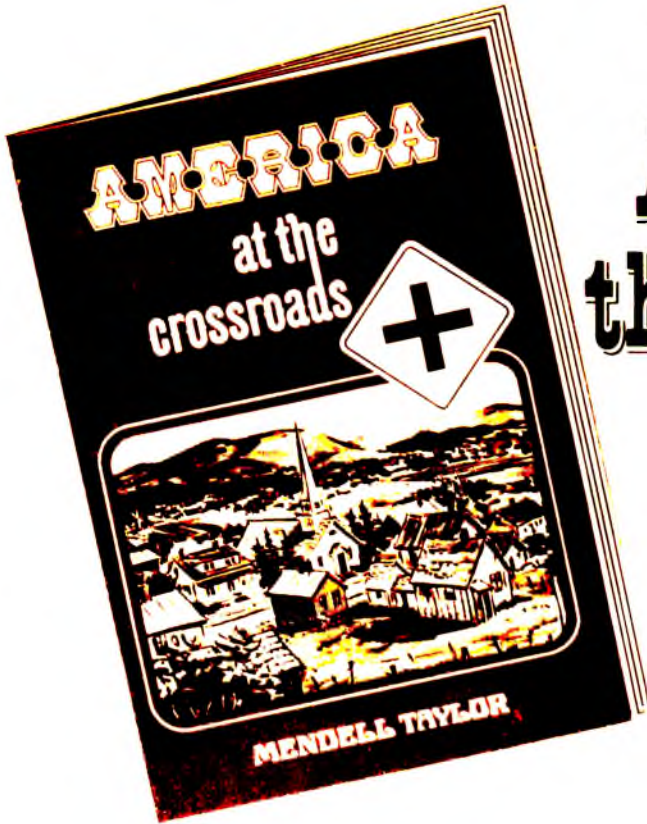
It depends on the company. Common stock is part ownership of the company which issues the stock. If the business of the company is legitimate, there is no reason a Christian should not own part of it if he can afford the investment.

I would regard it as wrong to buy or hold stock in a concern whose business was the processing of tobacco or the manufacture of alcoholic beverages, to give an example of a kind of business

which would not be legitimate for a Christian.

I would also take a dim view of buying stock for speculation—that is, to make a profit out of the fluctuations in the prices of stock rather than from the earnings of the business. An investor contributes to the business and makes a legitimate profit. A speculator can come very close to being nothing more than a gambler.

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can we ever hope to avoid taking the wrong road. “Christians must stand up to be counted on the Lord’s side, be bold in their testimony, and resolutely declare that they will allow no other gods to come before the true and living God.”

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