

Herald of HOLINESS

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Be ye holy; for I am holy'
(1 Peter 1:16)

Despair and Presumption

By General Superintendent Young

AUGUSTINE it was who observed, "One dying thief was saved so that no one would despair; but only one so that no one would presume."

That day the moral lights had all but gone out. On crosses erected outside the gates of Jerusalem, two men were paying for their crimes. Between them was a Third—likewise on a cross. His enemies who knew Him not had put Him there—the iniquitous, hating mob; the cowardly, corrupt court of the reigning government; the depraved religious hierarchy which had plotted His death.

The Son of Man, this One on the middle cross had called himself; Son of Man, but also Son of God. His dying prayer, "Father, forgive them; for they know not what they do," touched not only God but also the malefactor on another cross. In a burst of revelation he cried, "This man hath done nothing amiss." Revelation; then confession of his deeds; then, even in the hour of his death, birth of a faint hope as he prayed to the Sinless One, "Lord, remember me when thou comest into thy kingdom."

Though the death agony had all but overwhelmed the Strange Prisoner, He rallied to reply, "To day shalt thou be with me in paradise." He had only to utter the word, and forgiveness was immediate and full. *Let no one despair.*

On the other cross hung another thief. "If thou be Christ," he had mocked, "save thyself and us." For him Jesus had no words. Only silence was God's answer to the heart rebellious and insincere. For him, no forgiveness; only despair. *Let no man presume.*

June 5, 1950

TELEGRAMS

Santa Cruz, California—Rev. George Coulter was re-elected district superintendent of Northern California, receiving all but four votes cast. In a spontaneous manner, a love offering of \$500 was presented to him. Over one million dollars was raised for all interests; \$53,318 was given to General Budget, and budget of \$46,000 was taken for this year. Reported total membership of 7,902 gave \$12,932 for home missions. Assembly enthusiastically pledged to take allocation of \$11,500 for the Seminary. Dr. H. C. Benner's message stirred our hearts. Dr. H. C. Powers has been challenging our people to great exploits for God and the church. In his capacity as chairman, Dr. Powers has shown a real Christian spirit and God-anointed leadership. Greater things are ahead for Northern California.—**HAROLD BUCKNER, Reporter.**

Muskogee, Oklahoma—Eastern Oklahoma District campgrounds almost a total loss due to most destructive flood in fifty years. All summer activities canceled at campgrounds. Despite our loss we are carrying on unitedly and courageously. Pray for us.—**H. D. MORRISSETT, Secretary of District Camp Board.**

Columbia, South Carolina—Organized new church last night (May 22) at Lancaster, with twelve members, thirty-nine in Sunday school, with good prospects in this fine industrial town. The writer did the preaching, with the Conner-Hodge Party in charge of the music; M. T. Forsythe appointed pastor.—**C. M. KELLY, Superintendent of South Carolina District.**

NEWS IN BRIEF

On Sunday afternoon of May 14, the Wollaston Church of the Nazarene in Wollaston, Massachusetts, dedicated their new building, at 37 E. Elm Avenue. Dr. J. Glenn Gould is the pastor.

Rev. Stephen Nease, pastor of East Side Church, Newark, Ohio, has been appointed as the director of athletics and dean of men at Eastern Nazarene College, Wollaston, Massachusetts.

Pastor Edward K. Hardy reports from Nashville, Tennessee: First Church closed—on Sunday, May 14—the most fruitful, best attended, and far-reaching revival in its history, with Rev. Holland London wonderfully used of God in his thought-provoking messages. He was greatly

anointed of the Holy Spirit. More than one hundred at the altar on the last Sunday, with more than three hundred forward for prayer during the eight days. Many new people contacted. The new church building is almost finished, and the congregation is enjoying days of victory and progress.

Hatfield Memorial Church, San Antonio, Texas, closed the greatest revival in its history recently with District Superintendent Hadley A. Hall as the evangelist. Rev. Earnest Moore is the pastor.

Mr. Carl McDonald, one of the leading Nazarene laymen on the Northern California District, has been elected mayor of Corcoran, California.

Rev. Paul W. Urschel has resigned his pastorate at Laguna Beach to accept the call to the church in Colton, California.

Pastor L. L. Kollar and church at Uhrichsville, Ohio, report a great revival with Evangelist R. J. Smeltzer and Richard Hawk as special workers. Good attendance, eighty-three seekers, several outstanding services with manifest presence of the Spirit beyond anything witnessed there in fifteen years. Services closed with victory. The church is closing a good year; membership now 250, with \$18,000 raised for all purposes.

Rev. Leslie Parrott, evangelist, has accepted the position of dean of students at Northwest Nazarene College, Nampa, Idaho. His new work will begin September 1.

HERALD OF HOLINESS

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150,000 HERALDS in 1950
NOW, EVERYONE. BOOST!

NOTICE

Your subscription for the **HERALD OF HOLINESS** must be accompanied with \$1.25. May 1, 1950, the paper was enlarged to a regular 24-page edition and the price was advanced to \$1.25 a year. To avoid delay for your subscription and to eliminate bothersome and costly correspondence for both you and us, please do not fail to observe this price change.

Mobile, Alabama: 300 **HERALD OF HOLINESS** subscriptions credited to a church of 127 members is the corrected and latest report from Mobile First Church. That is a notable achievement. It shows that, when a pastor and people really want to, they can go over the top in a big way. Congratulations, Pastor C. L. Chilton and Mobile First Church!

Northwest Indiana: Rev. A. P. Fisher, the campaign manager of the recent subscription campaign, lists the following churches who won awards: Lafayette won first prize for the largest number of "subs" turned in; Carl Baker will receive a scholarship to Olivet Nazarene College. Indiana Harbor won second prize for the largest percentage of members subscribing; they will receive a \$25.00 gift certificate. Crown Point during the entire campaign achieved a high percentage figure—178 per cent. In the extended period of the drive, Hammond First Church secured the greatest number of subscriptions.

Six churches went "Over the Top." Forty-eight out of 51 churches reported—that is quite a record, too!

OVER THE TOP!

Members Subs.

Corry, Pennsylvania	60	49
Erie, Pennsylvania	120	93
Hansen's Chapel, Texas	2	3
Lockhart, Texas	27	18
Alum Creek, W. Va.	15	11
Masontown, West Virginia	23	29

THAINE F. SANFORD,
Sales Promotion Manager

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An Open Letter to My Father:

By Fletcher Galloway*

(Read to the congregation of the First Church of the Nazarene, Portland, Oregon, on Father's Day, 1949)

DEAR DAD:

Because this is Father's Day, and because fatherhood holds such sacred and tender significance for all of us, and because you are nearing ninety years of age, and just because you are my dad, I am writing you this open letter, which I will read to my church.

First of all, I am thankful that you are a Christian. In fact, I just could not imagine anything else, for you have been a Christian ever since I knew anything about it. I am glad you took time to reminisce a little when we were there visiting you a few days ago. And to think, you sought God when you were six years of age! Eighty-four years—that's a long time. No wonder the Shekinah glory seems to linger over the old home. It must be wonderful to look back and realize that you have saved up eighty-four years of Christian living, and seventy-four years of preaching the gospel. It keeps me on the stretch trying to live up to the heritage which you have given me. If things get a little tough, I like to remember that you started out to your first appointment with your Bible and hymnbook in a saddlebag thrown over your own shoulder, and that you walked ten miles—half the distance—before a friendly farmer loaned you an old blind horse to ride.

I never told you before, but there was a time—when I was away at the university that year when I was in the army—that I nearly lost my bearings spiritually. There was a modernistic science professor whose teaching was disastrous to Christian faith. It all sounded so plausible and I was so unprepared to answer his arguments—but there was one thing I could not get away from. His arguments were too clever for me, but I knew one man and one woman who knew God. He was not clever enough to root out what had been planted deep in my soul during the eighteen years I had been growing up in your home.

Dad, it is far enough away now that I can thank you for the sound whippings which you gave me; most of them I deserved. Some of them I thought I did not, but this sort of made up for the ones I did deserve but did not get. You are not very big, but all of us six children knew who was head of the house at our house. We respect you for it. You wanted the Galloway children to grow up to be decent, co-operative members of the community, law-abiding citizens, and self-respecting Christians. You took us to church and we all sat together as a family. We knew better than to whisper or make any disturbance; there would have been a sad reckoning when we got

home. And, besides, you put the fear of God into us until we would have been afraid some judgment would fall. It is strange now, as I think of it, but I cannot remember ever having to go out of a service from the beginning to its end.

One thing I remember most distinctly is family prayers. It seems we were always having them—at least three times a day and sometimes in between. I used to think you could cut them a little shorter, but there was a sentence with which you used to close the bedtime prayers that I always waited for. It gave me a sense of safety and well-being. I was afraid of the dark when I was a small boy down on the farm in southern Texas. It was not the rattlesnakes as I wandered barefoot over the pastures. It was not the lonely howlings of the coyotes which we heard every night. It was not the hooting of that old owl that perched on a limb outside my bedroom window. Somebody—I do not know who—put an awful terror in my mind about wildcats. When the nights were dark and the shadows deep out under those old oak trees, I used to dread it when I had to go outdoors on an errand of some kind. I would look furtively behind me and overhead for fear a wildcat would leap from a limb or from behind a tree and tear me to pieces. Many times I thought I could hear the pat of stealthy feet in the shadows just a little distance away. But that sentence in bedtime prayers—it always gave me such a sense of safety. It went something like this, "And now may the guardian angels keep their watchful stations about our bedsides while we sleep." It was all right after that.

I am glad I have a dad who knows God and knows how to pray. It was your prayers and Mother's prayers that I could never get away from. I am sure now it was your prayers that reached out and brought me back from the very jaws of death when I had been given up to die with typhoid fever.

Dad, I got a real thrill out of what that Scotch preacher said about you. His wife dropped in, you remember, when we were visiting you in El Monte. Her Scotch brogue made it sound even more impressive as she told us what her husband said after he had first met you. He said, "Wife, do you know whom I met today out in his goat lot? I met one of God's gentlemen."

Those old hymns you sing! I wish we had recordings of all of them. I am glad the boys caught you off guard and got a recording of

*We'll walk in the light, beautiful light;
Come where the dewdrops of mercy are bright.
Shine all around us by day and by night,
Jesus, the Light of the World.*

Another one that you so often broke out in singing was:

*Press along, glad soul, press along,
Giving out the message grand.
Letting love, God's love be your song,
Press along to the glory land.*

I was proud of you, Daddy, to see how tenderly and thoughtfully and constantly you look after

*Pastor, First Church, Portland, Oregon

Mother*, now that she finds it difficult to care for herself. You remind me of a boy on his first date. I know it has not been easy, having to wait on her and look after her almost constantly night and day. But if actions tell anything, and I am capable of reading their meaning, Mother is still your best girl.

Well, the few days we spent visiting you passed too quickly. It seemed we hardly got there and got unpacked until it was time to pack up again and start for home; but there are a lot of wonderful memories. When we get to heaven, after we have seen Jesus and sort of got used to the place, I hope we can find a nice shady spot somewhere along the banks of the River of Life and visit for a thousand years or so.

Your son,

**The mother died during the past year, and the father will be ninety-one years old in August of this year.*

The Psychology of Worship

*By Paul S. Hill**

HUMAN ability has been directed into paths of many forms of achievement. Men have built great machines, developed wonderful systems of philosophy, and invented great numbers of helpful methods of living and enjoyment. But when everything that humanity has done is reduced to what it really is, man himself towers above it greater than all his accomplishments. In other words, man cannot produce anything that is greater than himself. Nothing that he has built can think, feel, reason, nor move without it is moved. All that he has made is void of moral consciousness and its accompanying powers of affection, reason, and volition.

It is because of the smallness of human achievements that, as objects of worship, they are degrading to the human worshiper; for to worship at the shrine of things less than human selfhood is not elevating but degrading. Only He who is greater than man can properly be considered an object of worship.

One of the greatest and most wonderful factors related to humanity is that the true and living God, the Creator and Preserver of all things, has presented himself to humanity and said, "I will be their God, and they shall be my people," and I "will be a Father unto you, and ye shall be my sons and daughters." The scriptural commandment always is, "Worship God!" and the accompanying scriptural promise is that the worshiper shall find God as a Father, and shall have the privilege of sonship in the family of God.

Worship is the bowing of the soul in adoration before the Divine Being, and contemplating the wonders of true Deity and the blessedness of the divine relationship. This blessed relationship is secured for us through Jesus Christ as our atoning Saviour and Redeemer, and is administered

*Rockdale, New York

**A SAFE PLACE
Keep yourselves
in the love of God.
Jude 21**



to us through the Holy Spirit. Thus the worshiper is blessed "with all spiritual blessings in heavenly places in Christ," while he worships in "spirit and in truth."

It is claimed that the heathen worshiper bowing before an idol seeks spiritually to visualize the true God and worship Him. Allowing this to be at least partially true, it still remains that he is greatly hindered in true worship by the things in his religious system that are contrary to the true notion of God. At best he can receive as benefits of worship only those few glimmerings of the true God which are so heavily obscured by the litter of superstition and fear. What is true of the heathen worshiper is true also of all worshipers, in that all the benefits of worship are limited to real communion with the true God, the contemplation of His wonderful Being, and the exercise of faith that brings the blessings of His graciousness into the experiences of the soul. As Christians, we may be so surrounded by the entertaining things of our church services that we fail really to worship God because we are stopped, or at least hindered, by the materials intended for aids to worship.

One theologian told us that probably our best and ablest conception of God is to project personality out to the Infinite Person. The idea is that not what humanity has done, nor can do, not even what human personality is or ever can be, is sufficient as an object of worship. But, as our greatest individual possession is personality, so we project the idea of personality outward and forward to the realms of the Infinite. It is thus that we conceive of the idea of person in pure spirit, and in absolute holiness. To conceive this notion of absolute holiness in the Divine Person, and to bow our own personality before Him in adoration and receiving faith, takes on the nature of worship. To adore Him for what He is in holy personality is to sanction every good we know, and to loathe and abhor every evil within ourselves. As we worship Him, every good is confirmed, every evil and sin is turned from with disgust; in a sense, we are "saved by disgust," as well as "saved by hope."

Modern psychology deals much with heredity and environment. According to some, we are merely the results of our heredity and environment plus a volitional power which somewhat enables us to "paddle our own canoe" through the various currents within and without. The psychology of the Christian worshiper recognizes

both heredity and environment, looks on both of them as strongly mingled and corrupted with evil, but allows the factor of God and worship to be the procuring and continuing cause of character formation.

The Christian psychologist believes that God deals with the soul of child, youth, manhood, and old age; not God in the abstract, but in concrete influence and power in the life at every step. And, also, that no sinner or saint is ever removed for one minute from divine care and influence and deserted to heredity, environment, and the abilities of a weakened, downward-tending volitional power. Christian psychology recognizes God and the reality of divine worship.

Nothing can substitute for worship in character building. The grace of regeneration and entire sanctification must be followed with a life of worship in order that their foundational factors be developed and confirmed in Christian character.

Worship deals with the supernatural; whether in public worship or in private devotion, the supernatural is always an element in worship. To build up a service intended for worship is to free it as much as possible from obstructions that hinder, and fill it as full as possible of things enabling the souls of people to worship God. God—not human talent and culture—must be strongly presented; then let the best of human talent and culture present a program of worship. With the best that we have naturally, let the supernatural be presented. Remember, the true worshiper is seeking for Him. Public worship is but a group of private worshipers; and their worship deals with the supernatural, either as those who are seeking for help, or who are attempting to carry forward the task of evangelism which has been committed to them.

The Prayer of Paul

By Louis McCurdy*

Lord, what wilt thou have me to do? (Acts 9:6).

PAUL'S brief prayer, voiced on the spur of the moment, without premeditation, revealed the chief characteristics of this mighty man of action. God answered his prayer, and satisfied his desire for action to such an extent that Paul became an apostle of outstanding accomplishments.

Just previous to this short prayer, Paul had been active in his plans to persecute the followers of the Christ; but Jesus had appeared unto Paul and revealed His divinity. Paul's response was immediately given in this prayer. He acknowledged Jesus as his Lord, accepted Him as his Master, and placed himself and his energies at Christ's disposal, without anything reserved. He asked for plenty of action by which to express his new-found experience.

Paul was given a few difficult assignments; the first one is common to all Christians—that of

testifying to the ones he had planned to persecute, and breaking away from the old crowd. His testimony separated him from the Jews, as ours does us from our sinful former companions. Again, he was under suspicion by some of the Christians at both Damascus and at Jerusalem. This must have been an embarrassing testing time. Nothing short of his wholehearted determination to serve God, as directed, would take him through this testing period successfully.

In due time Paul was probably directed to a few years' solitude in Arabia—possibly to a theological school to reconstruct his thinking. To a full-grown, energetic man of action, this must have been one of the hard periods of his life. But by his careful performance of God's will, he shows two of his predominating traits of character: (1) his willingness to follow the leading of Christ, and (2) his wisdom in co-operating with the Holy Spirit. Thus his short prayer, uttered on the road to Damascus, was answered.

Every prayer of every Christian should be backed up by a complete submission, together with a complete consecration of talent, time, and energy. Christians must co-operate with the Holy Spirit to get their prayers answered. Happy is the Christian who serves God in the hard places as well as in the easy places. Successful is the Christian who does each task thoroughly, whether that task be easy or hard, important or seemingly trivial. Prayers that are backed up by all there is of your life and mine will be given those qualities that have made many Bible prayers to prevail.

Lord, what wilt thou have me to do? Make this the controlling passion of your life as Paul did his. He wanted action; so should we want plenty of it directed to the task of soul winning. Paul was willing to follow his Lord and Saviour anywhere. So am I! And every saved and sanctified Christian should be. Our willingness to follow His leading is the essential attitude to cause our prayers to prevail with God. Our willingness to work by His method, instead of by our methods, is also an essential to Christian success.

Paul's attitude, revealed by this prayer, plus God's abundant answer, made Paul's life one of the most successful lives of any of the saints of the Christian centuries. Each Christian could take the motive of that prayer for an impelling motive. Each Christian life could and should be directed by the same Spirit-filled activity. Such lives will be both useful and fruitful as co-operation is given to God to allow Him to answer that prayer.

Paul accomplished a tremendous missionary task; but God has other important tasks for willing workers who will submit themselves to be "a vessel unto honour, sanctified, and meet for the master's use." Paul's prayer prevailed throughout his lifetime, and he was enabled to complete his life's work long before old age intervened. Let's make Paul's prayer our prayer!

(All rights reserved)

*Pastor, Dapp, Alberta, Canada

Slippery Stones !!

By Louise R. Chapman*

I WAS in the water up to my neck. I had not realized the innocent-looking stone was slippery. The green moss carpet had deceived me.

We were fishing for mountain trout in Lewis River. I had left the noisy fishermen and gone on ahead alone.

The rock ledge sloped on one side to the swiftly tumbling waterfall and straight ahead to a high cliff, at the base of which was a deep blue mountain pool.

When I saw I was slipping it was too late to save myself. I threw away my fishing pole; I dropped my basket now nearly full of beautiful silver trout. My struggles only hastened my fall.

I could not swim—I chose the waterfall. Into the cold river I splashed—down over the waterfall I tumbled. The swift current tossed me to one side of the channel, then back into the swift current. I grabbed for a big rock. My hands and feet both caught hold, and I was stopped just before being washed around the corner and into the horrible pool. I looked about me. I was on the bottom side of a big rock in the midst of a swift current, all under but my head. Had it not been for kind friends and a loving God, I never would have come home alive from that slip.

I have been much troubled of late by some slippery stones I have seen in my journeys. I shall mention two:

1. *Carelessness in Our Prayer Lives:* This is one great slippery stone over which millions have already gone to spiritual death. Nothing ever can take the place of prayer. Yet people say they are too busy to pray. Many seem to no longer know how to prevail with God in prayer.

From what I have seen and heard personally I am convinced that the fires have gone out on thousands of Nazarene family altars. The stones are even taken away. There remain many excuses.

No words can ever measure the damage if this matter goes unheeded. This is of such vital importance that every reader of this article should stop now and examine his own heart and hearth. If the fires have gone out, stones should be gathered and an altar erected today.

2. *Worldly Adornment:* It started with the diamond engagement ring; lipstick and rouge soon came along. Then one string of pearls showed up; later somebody braved two strings. The doors were open and all the little foxes came trooping in—chains, lockets, chokers. The latest are the earbobs.

Are these and other like things vital to our existence as a holiness movement? In the battles of this world a soldier does not want to be like his enemy. He does not want to wear the enemy's uniform. He does not want anyone to mistake him for the enemy.

*General W.F.M.S. President

Should we not cry out in the night watches with Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!"

We are slipping fast. Soon it will be too late. If we delay we will find ourselves in the pool, maybe never to find our way out. Why not throw away all these encumbrances and ask God to help us back onto the solid rock where once we stood?

The best way to keep from dying in the pool is to keep off the slippery rocks.

God in heaven, keep us in the narrow way that leadeth unto life!

"Who's Next?" ✓

By Evangelist J. E. Moore*

SOME YEARS AGO, about three o'clock on Wednesday afternoon, I arrived in an Oklahoma town to conduct a revival in one of our churches. The pastor had arranged for his family and myself to have the evening meal at the home of one of his members. We arrived at the home about five o'clock. After the usual greetings we visited in the living room.

A small boy, about three years of age, was standing by his mother asking questions. These questions provoked some laughter by those who heard them. The pastor and I became curious to know the purpose of these questions, as they seemed to be directed toward us. The mother said the boy asked, "Is the new man a preacher?" She answered, "Yes." Then he asked, "Are we going to have preaching tonight, or a 'Who's next' meeting?" meaning a testimony meeting. This bright-eyed boy may have described too well many of our testimony services.

The testimony meetings, in my judgment, should be some of the most spiritual services in our church. It was in a sort of class meeting, or experience meeting, that I resolved to seek the Lord with a full heart. I have seldom seen or felt the presence of the Lord in a greater measure than in that meeting.

I am sure that all prayer meetings or testimony meetings are not identical; but the simple, humble leader of that meeting where I began to seek the Lord, together with the easy, emotional, anointed freedom of each one who gave witness of what the Lord had done for him, created an atmosphere so heavenly that we were almost lifted out of ourselves.

It appears to me that more earnest prayer, humility of spirit, and a yielding to the leadership of the Holy Ghost will change "Who's next?" meetings to fruitful and inspiring services.

*Dallas, Texas

A Truly Wonderful Revival!

By Evangelist E. Arthur Lewis*

AT PORTLAND, OREGON, at six o'clock one eventful evening—eventful because of what was to follow shortly—two young men evangelists boarded an eastbound train. At eight o'clock the next morning at Baker City, Oregon, they left the main line train and boarded a narrow-gauge train and headed westward over the Blue Mountain range. It was in midwinter, and the snow in places had drifted higher than the coaches.

At three o'clock in the afternoon they pulled into Prairie City, Oregon. Here they clambered up onto an old-fashioned horse-drawn stagecoach, and continued their journey westward, arriving at Canyon City, Oregon, at six o'clock that evening. After supper they inquired about a room for the night when, to their amazement, the stage driver informed them that in order to make their destination at the appointed time it would be necessary for them to continue immediately on their way.

The elder of the two evangelists had lived practically all his life in Chicago, and was not at all accustomed to this mode of travel, and most assuredly not in such cold weather. Furthermore, he was not prepared for it. Fortunately, he found a general store open, and was successful in purchasing a fur cap which he could pull down over his ears. For many years he had worn a derby, but this was no time or place for such a hat.

They were soon on their way once more in the horse-drawn open stage. At midnight they stopped. And here at the beginning of the steeper mountain climbing, they were transferred to a big bobsled drawn by six horses—three teams. Throughout that cold winter night, and all the following day, stopping only at ranch houses for breakfast and for dinner, they journeyed on. At times they held on to each other to keep from falling off, inasmuch as they became very sleepy and would doze a little now and then.

Finally, at last, at eight o'clock at night, they arrived at their destination, Burns, Oregon. They were hurried immediately to a restaurant for supper, which had to be quickly eaten, and then they were speedily taken to the place where the revival meeting was to be conducted. Think of it—wonder of wonders! A very large Western saloon, jam-packed with people. What a surprise!

They began the first service by preaching on entire sanctification, the second definite work of God's grace. God's power came mightily upon the service, and upon all the services which followed, for indeed it proved to be "a truly wonderful revival!"

Through the influence and aid of a fine Nazarene brother and his friends, all arrangements had been made. A very large missionary map of

the world had been stretched across the bar from end to end. The pool tables had been pushed back to the far end of the saloon, and a platform built on top of them, large enough for the choir and the pulpit; and it was a large choir, composed of members from several different denominations. Crowds continued to come to every service, afternoon and night. There were hundreds of seekers, among them the entire board of two churches of two of the larger denominations, including the county judge and many of the county's leading citizens. The county stock inspector, the leading dentist, the doctor and his wife (both of them M.D.'s and in charge of the hospital), the undertaker (who had been mayor of the city), the owner of the laundry, the leading grocer, etc., also the wives and children—with a number of whole families—all definitely claimed victory after at least two trips to the altar, for all seekers sought first for justification and afterward for entire sanctification, and most—if not all—of them found what they sought.

The revival continued for six weeks. Many leading citizens simply demanded that a Church of the Nazarene be organized, which of course was the keen desire of the evangelists. A Church of the Nazarene, with one hundred charter members, was immediately organized.

Down through the years, in distant cities, the writer of this article has met some of the converts of this amazing revival, and has found them still true to God. Some have gone on to glory, leaving

Life's Lessons

By Fred Scott Shepard

*Ponder well the lessons taught
By the days gone by,
Lest their meaning comes to naught,
As the moments fly.
Was there weakness in the test?
Did you fail to do your best?
Weep for shame, if there was blame;
On God's grace rely!*

*Blessings come from lessons learned
In the school of life;
Losses, if its laws be spurned—
Failure in the strife.
God will ever lead aright
On the paths of wisdom bright.
Seek His ways, through life's dark maze;
They lead to the right!*

*When the course of life is run,
Devious though its way,
And you face the setting sun
At the close of day,
Faith will view, with undimmed eyes,
All the joys of paradise,
And rejoice that wisdom's choice
Was your guide and stay.*

*Pasadena, California

definite testimony that they were ready to go, and those who have remained in Burns have kept the "home fires" burning. For a number of years they worshiped in a frame building, but now they have a lovely rock church. They have sent many thousands of dollars to the foreign fields and to other needs of the church. Most assuredly we have praised, and continue to praise, the Lord for the Burns, Oregon, revival, and for the continued work of God which has followed as a result of it.

The evangelists mentioned were then known as Lewis and Mathews; the time, 1914. The writer has continued his work in the field of evangelism. Rev. Ernest S. Mathews was superintendent of our Alberta (Canada) District for a number of years, and is now pastor of the Church of the Nazarene in Galena, Illinois. Evangelists Lewis and Mathews labored together from coast to coast for nine years: 1910 to 1919. Praise God from whom all blessings flow!

The Gospel of the Spirit

By Evangelist Lon R. Woodrum

IV. The Leading Spirit

IN A WORLD where so many roads are wrong, surely we need someone to guide us on the right road home. The world is full of theologies and postulations of religion; the teachers are everywhere. But who shall lead us in complete certainty in the hour of confusion and bewilderment? Is there no plan in the economy of God to guide His own?

Well, Paul was positive there was Someone to lead us aright. "As many as are led by the Spirit of God, they are the sons of God." That's reasonable, isn't it? You wouldn't expect God to lead Satan's sons, of course; Satan can lead his own. But it does seem reasonable that God's children should not be left on a strange road without markers, or voices, to go by.

Jesus said it too, "When he, the Spirit of truth, is come, he will guide you into all truth." If we are heirs with Christ, and God is our Father, we should expect His leading. Fathers of the earth do not leave their children without leadership; would God be less a good Parent? Of course, there are two sides to Paul's idea of the sons of God being Spirit-led. The Father is willing to lead—are we willing to be led?

Paul was speaking out of experience when he talked about being guided of God's Spirit. That Spirit had led him over Asia Minor and Europe through a quarter of a century—and Paul followed. The Spirit did not lead him through rose-flanked ways or through untroubled seas. He led him through lash-fire and hunger and shipwreck; but He led him at last to the city of God! The Spirit's road is not always easy, but it is always right! It always leads toward the eternal home!

Perils of the Sanctified

By Earle F. Wilde*

SOME YEARS AGO, after I had preached on the subject of entire sanctification, a man from the audience approached me and said: "All that you said sounds good; but having to live in a world like this, for one, I would not assume the responsibility of trying to live the sanctified life." My reply was: "Yes, brother, it is a great responsibility; but, for one, I do not think God would demand such a life if at the same time He did not make it possible."

Yes, to live the life of the sanctified is a great responsibility. Much is demanded of the sanctified man, and much is expected of him. The world may know little of the doctrine of entire sanctification, but of the genuine Christian they demand a holy life. So, when we approach the subject from this point of view, the title of this article is very pertinent. If we are to escape the criticism of the world, and receive the approbation of God, then we cannot evade the issue.

Let us suggest and consider a few of the perils that confront every sanctified believer. Notice we say "every sanctified believer." None may escape; all are included.

I

Succumbing to the temptation to lower the Bible standards of holy living demanded of the sanctified. "But as he which hath called you is holy, so be ye holy in all manner of conversation" (I Peter 1:15). Our manner of living is not left to our way of thinking. God, who is the Author of our salvation, has given us the "manner" of living that life. It is to be a "holy life." To lower this standard is to displease God and frustrate His divine purpose. Living a holy life is to live above sin; and to live below this is to make a sham of our profession. We are to live a holy life—in the home, in the shop, in the office, on the street, in the grocery store, at the gas station, and wherever we go. To confine our holy living to the public services of the church on Sunday, and then to live "like the devil" the rest of the week, is to make our religion a travesty and a comedy.

II

Failing to grow in grace, and the graces of the sanctified. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). I remember a quaint expression of a dear saint of God, given during her testimony at one of the services of the Pasadena camp many years ago. She said, "The trouble mit most of us, we don't grew; and ven ve done grew ahead, den ve grew back." A little trouble with her native tongue, but the idea is clear. The church is cursed with spiritual dwarfs; no buds, no new leaves, and no fruit—just stagnation! As long as Israel was on the march, they won new territory and were victorious in their battles; but when they stopped on the way, they were defeated and

*Nazarene Elder, Lucerne Valley, California

conquered and died. The bleached bones of their carcasses strewn all over the desert are a monumental warning to every sanctified Christian that if he stops growing he suffers immeasurable defeat.

III

Succumbing to the temptation to substitute words of our own, and those we have heard from others, for the scriptural terminology of the experience of entire sanctification in our preaching and testimony. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

Sanctification is a Bible word, and is of divine coinage, and will not suffer substitution with immunity. Sanctification is a word the devil hates, and one that he does all within his power to have expunged from the sanctified Christian's vocabulary. Any witness in the courts of law, or in the church, who fails to tell the truth, and *all the truth*, is guilty of perjury. Notice the text again, "ashamed of me and of my words"; then notice the penalty, "of him also shall the Son of man be ashamed" at His coming. Some professing Christians, sanctified Christians, have prided themselves on coining their own words in telling about their experience of entire sanctification. Listen: "I am saved—and kept." "I am saved, and blessed." "I am saved—and walking in the light." If we are not ashamed of Jesus Christ our Saviour, then let us not be ashamed of the words He has given to us to testify to the experience of sanctification which He has made possible for us by His sacrifice on the Cross.

IV

Making the fatal attempt to escape the approach that is associated with the sanctified. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:12-13). The world dislikes religion in general, and sanctified Christians in particular; their reproach is real. A young man who had been blessedly saved and sanctified left to take work in a lumber camp. Upon his return he was asked, "How did you get along with your associates, and what did they say when you told them you had been sanctified?" He replied, "Oh, I got along fine. I just became one of them and said nothing about my being sanctified." We shut the world's mouth when we say nothing about our Christ, and our entire sanctification; but we open the same mouths wide in hatred and vilification when we assume all the reproaches associated with the sanctified.

V

Running the risk of losing our place and relationship to God and His Christ and His Church by any act of disobedience. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30). Every saved and sanctified Christian has been sealed

by God to identify him here, and also in the day of redemption. Race, creed, church membership, and even a profession will not identify us when "redemption day" arrives. The saving and sanctifying Holy Spirit is the badge and identification mark. To grieve God by disobedience is to "break the seal" and allow the enemy to rob us of everything God has given us. No sinning soul ever enters the Kingdom, and no disobedient believer ever stays there.

"Keep us, our Heavenly Father, from ever succumbing to any temptation that would imperil our relationship to Thee and Thy blessed Son—our Saviour, Sanctifier, and coming King. Amen!"

"Coney Island" Nazarenes!

By Evangelist Harold W. Gretzinger*

CHANCELLOR Robert M. Hutchins of the University of Chicago in a speech in Colorado recently posed this rhetorical question to his audience:

"All the work mankind has put forth through countless ages to ease the path of generations yet unborn, all this work has ended up in what? In Coney Island!!!"

Dr. Hutchins was speaking of the problem of *boredom*. He was speaking of a generation with nothing to do; a generation bored to death and seeking escape only in its Coney Islands.

I am wondering if the church is suffering from *boredom*. Has Christian experience lost its sparkle, radiance, and attractiveness? Have we lost the "glory" in our souls and our services which Dr. P. F. Bresee emphasized so much?

An evangelist said to me recently: "Me pastor a church! What do you think I am? Do you think I would spend 95 per cent of my time begging my *own* members to attend their own church services?" An overstatement perhaps.

But it's only the "Coney Islanders" who need to be coaxed to attend their own services. They are the ones who need the *triple-tongueing* cornetists, the song services with *zip* and spectacular *razzle-dazzle*, the girl who can play two cornets at once, or the *trained dog show*!

Sure, I play my marimba and everything else I can think of. But don't you think for a minute that St. Peter had a musical saw or a marimba on the Day of Pentecost to draw the crowd for a forty-minute song service so he could preach a twenty-minute sermonette to the folk before they rushed home to see the latest television serial!

A generation of "Coney Islanders" 1900 years ago suddenly found a dynamic which changed their lives from the boredom of ritual and external ceremony to the thrill of exciting daily adventure with the Risen One!

The answer to religious boredom is not more Coney Islands, but Pentecost!

*Long Beach, California

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

No Apology!

We have no apology for being in earnest about this thing of foreign missions, and will make none until Jesus tells us He made a mistake in coming into the world as a Missionary.—*Foreign Missions Bulletin*.

Starks in Africa

We were met in Johannesburg by the Chalfants, Esselstyns, and Mr. Graham. We stayed with the Esselstyns for a couple of days while we attended to more business; then we left for Swaziland with Dr. Hynd, who had come to the city on business. The trip took only eight hours. If we had gone by train or bus, it would have taken thirty-six hours. It began raining about noon, and by the time we reached Bremersdorp it was raining in earnest.

When we drove through the gates of the mission, the church bell began to ring and people, white and black, were filling the church. Dr. Hynd said we were to go right into the church. As soon as the car stopped we could hear them singing. How they can sing, and in four-part harmony *without* books! We went in the back door and there facing us was a sea of black faces. The place was filled with school children and older folk sitting on benches, and on the cement floor. They ushered all four Starks and Dr. Hynd to the little cement platform. As Dr. Seaman arose to greet us, one of the Swazi nurses pinned gorgeous corsages on Mrs. Stark and Linda. They were mainly carnations and rosebuds from the garden here at the mission. Nurse Eva Manzini (Zulu) greeted us for the nurses, and the Swazi pastor greeted us for the native church. After these wonderful greetings, the native nurses sang for us in three-part harmony.

They took us from the church to the nurses' home for tea. Then Dr. Hynd took us to his home for supper and to prepare for the welcoming party at 7:30 p.m. The theme was "Welcome Canadians" with the map of Canada for our place cards. On the corner of the place card was a tiny green maple leaf. The next evening (Saturday) we were asked to speak at the European staff meeting. Sunday morning we were asked to give our testimonies in Zulu and after that to speak through an interpreter to the people. That was getting the people acquainted with us in a hurry, was it not?

They gave us two weeks' rest, but are beginning to ask for songs, talks, etc.; so we feel quite at home.—ANNE and KEN STARK, *Africa*.

Progress in Cape Verde

For a long time the church has been wanting to get a work started in the largest city and commercial center of the Islands—Mindelo on the island of Saint Vincent—but we didn't have anyone to send. Now, with the return of the Howards, it was made possible to come here.

On January 22 we began services with the hall packed—some three hundred or so. The hall is upstairs, and even the stairway was crowded to the street. Every service since has been well attended. Sunday school began the twenty-ninth with 156 children (no room for adults). The next Sunday there were 161, and 30 remained after the lesson to be saved. Some went home and gave testimonies that made their unsaved parents cry. The father of one boy was at the altar that night, and last night the mother of another was saved. Yesterday there were 171 at Sunday school. During the past three weeks, besides the 30 children, there have

been 43 conversions or sanctifications. Among the first to be saved was the carpenter who made our pulpit—also another carpenter who helped make the benches. Speaking of carpenters, it is remarkable the beautiful work that they can do in spite of crude tools and slow methods. Your late machines make things faster, but not much better. (It always bothers us, though, to see the carpenter pushing his saw through the board away from him instead of towards him.)

Mindelo is the main port city of the Islands and a coaling station. Thus there is much more contact with the outside world, which also means more vice, etc. We hadn't seen girls in Cape Verde smoking cigarettes until we came here. There are movies, prize fights, and all sorts of worldly amusements. But by the grace of God we hope to see a Church of the Nazarene, clean and holy, shining as a lighthouse in the midst of this darkness.

The past year in Cape Verde has been one of victory and gains. In our Sunday schools the average attendance was 1,496 while in 1948 it was 1,120. The total giving for all purposes was \$2,393 (\$1,696 in 1948) and that during the worst part of the famine. Best of all, some seven hundred or more conversions or sanctifications were reported.—EARL MOS-TELLER.

Home Missions and Evangelism

Roy J. Smee, Secretary

NEW CHURCHES

Superintendent E. E. Grosse organized a new church at Lebanon, Pennsylvania, on February 5. This is the third organization this quadrennium for the Washington-Philadelphia District.

Superintendent L. E. Eckley has organized new churches at Moline and Rochelle on the Northwest Illinois District, making seven new churches this quadrennium.

Superintendent Hadley Hall organized a church at Edcouch, Texas, on April 30 at the close of a three-week tent meeting. There were ten charter members, but others have indicated they will join in the near future. Two laymen have promised one thousand dollars each on a new building, and prospects are good for an excellent growth. This is the ninth new church on the San Antonio District.

Superintendent Elbert Dodd has organized a church at Lake Charles, Louisiana, making the ninth for the Louisiana District this quadrennium.

Superintendent E. O. Chalfant has organized new churches at East Bradley, Sheldon, Brookfield, and Southwest Chicago. The Chicago Central District has ten new churches this quadrennium.

The Southwest Indiana District has ten new churches since the General Assembly. Superintendent Leo C. Davis reports that eight of these (there was no report from the other two at the time) had a total attendance of 842 on Easter Sunday, the highest number being at Bedford East Church, which had 200. All ten of these new churches are in their own buildings or are in the process of building or buying property. Home missions is a paying proposition!

THE QUESTION BOX

Conducted by Stephen S. White

Q. *Where does the Church of the Nazarene get any ground for speaking of sanctification as entire?*

A. Any text in the Bible which refers to the complete destruction of, freedom from, or cleansing from sin certainly teaches entire sanctification by implication. Besides, there is one verse in the New Testament which provides explicit grounds for using the phrase entire sanctification. It reads as follows: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). Here we have sanctify wholly, or entirely; and this phrase is re-emphasized by the statement "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Q. *Is a Christian justified in making either an incomplete or false income tax statement on the grounds that there is waste in government spending? Is not one's signature affixed to a false statement a breach of God's commandment: "Thou shalt not bear false witness"?*

A. I do not believe that a Christian is justified in knowingly making a false or incomplete statement with reference to his income, "period!" If we believe that those who are now in power in our government are misusing the income tax, we have a right to vote against them and to do everything that we can to get others to do so; but we have no right to falsify about our income in order to escape paying all or part of our income tax.

Q. *Through the medium of "The Question Box," I would very much appreciate an elucidation of Luke 16:9-12.*

A. What you are really wanting in this request is an explanation of the parable of the unjust, or unrighteous, steward—one of the most difficult of all of the Master's parables to interpret. Of course, I cannot discuss the many interpretations of this parable in my brief answer. There are two things, however, which I will say that may help you some. First, we must understand just what it is in the unjust steward's conduct that Christ is commending. It is one thing, and only one—his wisdom, or foresight, in providing for future friends, for those who will be his friends at a time which will soon be upon him. Christ does not condone the means

he used nor anything else about his behavior except his wisdom, or foresight, in providing for the future. This man was wise: he did not just live in the present; he looked ahead and provided for the immediate future. Likewise, Christ's disciples are to prepare for the future—not the immediate future, but the hereafter, the life which is to come. Surely the Christian should be as wise in his generation or sphere as the worldling. We should not live for the present world, or tie on to material things.

One way to follow the above admonition is to use money, or the mammon of unrighteousness, as a means of making friends (G. Campbell Morgan's interpretation); and these friends who have been helped on to God will rise up to call us blessed in the world to come. This is looking out for the hereafter. It is transforming money, or material values, into spiritual values—values which will perish into those which will be everlasting. This is truly being wise in our day and generation, and it is being faithful in the use of money, or the mammon of unrighteousness.

I may add that there are some who would put the unjust steward's conduct in a better light by insisting that he only remitted that portion of the debts owed to his master which would have been his commission. Thus he did not handle his master's business unfairly; he only deprived himself of some money, or salary.

Q. *Please explain Matthew 27:52-53. A friend of mine asked if attention was called to this by any secular historian. He reasoned that surely an event so outstanding would be verified by secular historians. To your knowledge, is this event noted by any secular historian? If not, how do you account for the omission of such an unusual event?*

A. These verses have to do with the resurrection of the saints when Jesus finally yielded up the ghost upon the Cross. This was a very unusual incident, and the question asked above is a legitimate one. However, I know of no reference to it in secular history. There are very brief references to Jesus in the writings of the historian Tacitus, in the works of Josephus, and in the Talmud. As far as I know, these are all of the references to Christ in the secular writings of His day. These few words about Him do refer to His death and His alleged resurrection, but they

make no mention of the resurrection of any others. We must all remember, however, that the Christian movement at the beginning was composed of a comparatively small group among an insignificant people who were under the rule of a world power. Their activities and affairs did not then get much attention from the world at large. The miraculous thing about the Christian religion is not what it started with in the way of followers and influence, but what it has come to have in the way of disciples and influence.

An Emergency Met!

By C. B. McCaull*

MAN'S natural abode is a garden such as Eden. It is through the fall that he finds himself in a God-cursed world and "out of place." He fights this lower environment, protecting his tender skin from its thorns and working its stony fields into soft lawns—ever seeking a higher life. Inside, he struggles against his debased nature and cries for reinstatement with God. A wanderer, he beats upon the gates that have been shut against him forever.

God hears his cry and comes to the rescue. As a nobleman opens the door of his castle to peasants after an attack from the enemy, so the Father swings wide the gates of His eternal abode and sends out the invitation to all who will lay aside the garments that are stained with sin.

It may take "the wanderer" a long time fully to adapt himself to this new and higher environment; he may stand awe-stricken in it for many years. If it were not for the efforts of One who has gone on before to prepare a place for him there, he might never fit in completely. But there will be no struggle against it.

Feet that were formed to slip through the cool grasses of Eden, though now rough from the rocks of earth, will tread on streets of gold. Hands that were formed to tend the gentle garden of God, though now scarred from the thorns of the world, will break bread with the Son. Vocal chords that were formed to converse quietly with the Creator at close of day, though now hoarse from cries of supplication, will join in the songs of angels.

The emergency has been met!

*Pastor, Dothan, Ala.

Why sit we here until we die? (II Kings 7:3).

Not to flee from disaster, when escape is possible, is to commit premeditated suicide.—E. F. WILDE.

Another "Get-acquainted" Issue!



ANOTHER "Get-acquainted" issue of the **HERALD OF HOLINESS** is being prepared for this year. Its date will be September 11. Last September the organizational side of our church was emphasized. The coming special

number will deal with the message of the Church of the Nazarene. General Superintendent Orval J. Nease suggested the theme, and all of us are enthusiastic about it. In planning this number, the editor has been assisted by the Mid-Century Crusade for Souls Commission and the Board of General Superintendents, as well as many others.

The cover for this special issue is in two colors, and is even more attractive than last year's was. It was designed by Mr. David Lawlor, and catches your eye at once. The covers are already off the press and will be available to the pastors at the district assemblies.

More than 750,000 copies of the special issue were sold last year, and we had many fine reports as to its value. No doubt our pastors and churches will buy many of this year's special issue. It provides the cheapest advertising that one can purchase. Let's buy them and then use every one of them in our Mid-Century Crusade for Souls.

God Is Near!

Geographical Nearness

WHEN I reach the station next to the one for which I am bound, I am near my destination. My neighbor's house is near, and I am near an object when I can see or touch it. My friend is near when I can see him or hear him talk. This is physical, or geographical, nearness.

Distances are shrinking today—a village was far away in oxcart, or even horse-and-buggy, days if it was thirty miles distant. On the other hand, the jet plane brings it very near.

We can see and talk to people who are many miles away in this day of telephones, radios, and television. Thus geographical nearness has taken on a new meaning.

God is always near us spatially. He is present everywhere. He can act immediately in any part of His universe. In this sense, God is as near the sinner as He is to the saint. In his sermon on Mars' Hill, Paul says: "For in him we live, and

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move, and have our being" (Acts 17:28). Here Paul includes himself along with those who worship the unknown God.

Daniel spoke thus to the wicked king Belshazzar: "And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified" (Daniel 5:23). From one standpoint, God was very near this heathen king.

The Psalmist emphasizes God's constant spatial nearness in these words: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psalms 139:7-12).

THE SECOND type of nearness is psychological, or mental. When I am sitting by a person, I am close to him geographically, but I may be

Psychological Nearness far away from him in thought. A saint with his mind on heaven and heavenly things may be next to a person who is plotting murder. Again, your thoughts might be upon music and the world of fine arts, while your next-door neighbor may be interested only in fishing and hunting. You may walk down the street with another person and yet have but little in common with him as to thinking. On the other hand, there may be people who are far away from each other spatially who are near in thought. There is the mother who lives in her thoughts with the son or daughter who is many miles away. There are those who are now in some distant land whose minds are upon scenes, friends, and loved ones of their childhood and youth. Mentally, they are near that which is far removed from them geographically. Yes, spatial and psychological nearness often do not parallel each other. Miles separate in one case, while thoughts and interests are the measure of distance in the other instance.

There is a sense in which God is not near us psychologically—His thoughts are far above the highest thoughts of man. One of the most significant statements of this truth is found in Isaiah 55:8-9. These verses read as follows: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher

I A L S

Editor

than your ways, and my thoughts than your thoughts."

THE THIRD KIND of nearness is moral and spiritual. Distance is not measured here by miles nor by differences in thinking as such, but rather by degrees of

Moral and Spiritual Nearness

unlikeness as to character. In other words, sin is the medium of separation on this level. This is implied by the verse which says: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7). Man and God get together when sin is eliminated, but there is always a gulf between them when sin is held on to. Judas was near Christ physically when he betrayed Him with a kiss, but he was continents away from Him in heart. In contrast, John the beloved apostle was close to the Christ, both physically and spiritually, when he leaned upon the Master's breast.

The Psalmist asks: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" Then he answers with these words: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Psalms 24:3-4). Freedom from sin, without and within, is the passport to the holy place, or to the presence and fellowship of the holy God. The high priest went into the holy of holies in the Temple, the dwelling place of the living God, only when he had done all that he could to guarantee his own ceremonial cleanness.

"Be ye holy" (I Peter 1:16) is a command which if obeyed will bring us into the presence of God; for holiness means the absence of sin. The same is true of Jesus' words when He said: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Yes, just in so far as we are cleansed from sin, we are close to God. James says, "Draw nigh to God, and he will draw nigh to you" (James 4:8). Then he very fittingly adds: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8). God does draw near to us as we let Him cleanse our hands and purify our hearts.

BEFORE MAN could come near to God, God had to come near to man. This was accomplished by Jesus Christ through His birth, life, death, resurrection,

Redemptional Nearness

ascension, present intercession in heav-

en, and sending of the Holy Spirit back to earth. Thus the provision for man's redemption was made. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish" (John 3:16). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "All have sinned, and come short of the glory of God" (Rom. 3:23); but the grace of God has made it possible for them to come back into fellowship with God. It is the Christ of Calvary who has brought God redemptively near to sinful man. In the broader sense, this redemptional nearness lies within the realm of the moral and spiritual.

FINALLY, there is revival nearness. God stirs His people and draws them closer to Him, that they may reach more of those who are in need of definite spiritual help.

Revival Nearness

I believe that one of these times is on us now. Revival fires are springing up in many places. God is near!

This revival nearness is no accident. It has been created first by our willingness to let God turn on His searchlight. With the Psalmist, we are sincerely saying: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalms 139:23-24). This has been supplemented by a new sense of unworthiness, with a realization of the fact that we have not been as alert to our duties and privileges as we should have been. This is described somewhat by the following verse: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Along with this increased openness to the searching means of grace and a new sense of unworthiness and need, there must be an enlarged vision of the peril that the lost are in and an intensified prayer life. Coupled with these there must also be a new faith in the willingness and ability of God to move upon the hearts of the unsaved and the unsanctified. We must feel anew the truths that the soul that sinneth will die, and that without holiness no man will see the Lord. We must remember that God's mercy is from everlasting to everlasting, and that His concern for the needy soul is boundless. We must have faith in God, knowing that those who come to God must believe that He is, and that He is a rewarder of them that diligently seek Him. We must not faint, but rather always pray. This is the only method which will bring a revival. God is near—He is standing ready to bestow special moral and spiritual blessings. Let's do our part!

The Young People's Society

L. J. Du Bois, Secretary

I Used to Be Afraid!

THERE WAS a time when I was fearful lest the church would fail to produce the unique type of Christian who could shout and enjoy the blessings of God. It seemed that there might be a possibility that these who characterized the early days of the holiness movement would become extinct in our modern day. Such indeed would be a tragedy equal to none. Human personality blessed of the Holy Spirit has always been one of the prime methods used of God to prove the genuineness of salvation to the unbeliever. Many today will testify that it was a "mother in Israel" or another conscientious Christian shouting the praises of God that struck conviction to their hearts and was the start of their move toward God.

But I am not fearful any more. I have seen our young people, teenagers in the midst, giving evidence in shouting, singing, and praising God in a pattern truly representative of the best of the "good old days." This has been focalized in our camp and institute program. For there, along with other activities which demonstrate the sound and legitimate factors of life, religion is made real. Here opportunities are made for personal counseling and evangelism runs high, giving the unsaved or unsanctified a real opportunity to settle their spiritual doubts. Here are opportunities for Christian youth to carry burdens, pray for the unsaved, and work with them personally to win them.

And God bends near when young people pray and when victories are

won. I am not afraid of our young people's not catching the vision of true spiritual living, if those of us who know the way will lead the way.

Youth in the News

Reporting for the sixth annual district N.Y.P.S. convention of the North American Indian District, Rev. Samuel R. Graves, Jr., secretary, says: "We assure you that we are catching the vision of the scope of the gospel and the magnitude of the task before us. God being our Helper, we are determined to conquer and launch out for souls for Christ and Christ for every soul."

* * *

The latest report shows that five districts are over 100 per cent of their goal (one-half of youth membership

of the N.Y.P.S.) in subscriptions to *Conquest*, magazine for Christian youth. These are: British Isles, North Carolina, San Antonio, Abilene, and Albany. Following closely with over 80 per cent are: Houston, Illinois, Iowa, Rocky Mountain, North Dakota, Colorado, and New York. Several district campaigns are in progress currently.

PRAYER TOWER REQUESTS

June 4-10: *Japanese Bible School*

Our own Bible school in Japan will be opening soon. Pray for this much-needed work and for the host of Nazarene young people in Japan who intend to answer God's call to evangelize their nation.

June 11-17: *Our College Graduates*

It is estimated that five hundred or more of our young people are graduating from colleges this year. Pray that they will find positions equal to their abilities and training, and pray that they will find God's place for their lives.

THE HOME CIRCLE

Conducted by Grace Ramquist

The Rock of

The Lighthouse Tower

By Mary Sanders

A giant rock beneath a lighthouse tower told this story:

"I can scarcely remember the time when I did not support the lighthouse tower upon my wide, massive shoulders.

"Throughout most of the years I have been content just to be here, faithful to my post. Many and varied

have been the events of the past. There were those stormy nights when the keen, penetrating gaze of some weary seafaring man not only sighted the welcome light from the lighthouse, but also perceived the fact that I, too, was there faithfully performing my duty.

"Although there could be no actual words exchanged between us, I felt a close kinship to the lighthouse keeper as we kept our lonely vigil. I felt sure that he sensed my nearness and that it brought to him a feeling of real security.

ONLY YESTERDAY!

By Kathryn Blackburn Peck

Raiding the kitchen after school

For cookies, jam, and such,
They blithely tracked my new-scrubbed floors,
And left small smudges on the doors
Where sticky hands would touch;
And then ran, boisterous, out to play.
(It seems like only yesterday!)

Bedraggled waifs with hopeful eyes

They'd call me out to see;
"He's awfully hungry—cold to boot,
But see, he wags his tail so cute,
And he—sorta—followed me!"
(Oh, what could any mother say?
I'm glad—I'm glad I let them stay!)

Today serenely I may go

From room to quiet room,
And every book and chair and vase
Seems waiting in its ordered place
Until the children come.
But each has gone his chosen way;
I walk these rooms alone today.

I longed for hours of quietness

To read or paint or rest;
It seemed the day would never be
When I would know tranquillity.
But now within my breast
I know that always, come what may,
My heart will turn to yesterday!

"Sometimes the gay laughter of children rang out as they and their parents gathered on happy picnics near by. Many times I would nearly burst with pride as people stood gazing up at the majestic tower, for well I knew that but for me it would tumble down at their very feet.

"One day, however, my contentment gave way to discontent. The feeling of pride I had once felt when someone stood gazing up at the tower gradually developed into a feeling of resentment. More and more often I found myself wondering, Now, why couldn't I be the lighthouse tower instead of just the old rock hidden away beneath it? No one ever pays the least attention to me. It isn't fair!

"Then came a conversation which I overheard between two people who were standing near by. 'But, John,' the wife said, 'I'm sick and tired of being a nobody, working day in and day out for those rich employers of ours, while they receive all the praise and attention. No one ever notices us. It just isn't fair, that's all.'

"The woman's words echoed my own bitter thoughts and feelings!

"The man replied calmly, 'Jane, you seem to forget the happiness and contentment you felt when first we obtained our position with these kind employers. Even now, were it possible to exchange places with them, are you sure you would want to assume the many cares and heavy responsibilities that go with wealth and position such as theirs?'

"Then I listened aghast, for the man was speaking of me!

"We are like this faithful old rock which is beneath the lighthouse tower. No one ever gives it a thought, yet what an important part it plays! We need our employers and they need us, even as the stately lighthouse tower needs the giant old rock which now supports it. Please let us not give way to envy, for we all have our own particular place to fill in life, and no honorable position is really insignificant as long as it is performed well.'

"John,' the wife remorsefully replied, 'I promise never to give way to such envy again as long as I live.'

"As the couple turned to leave, they little guessed how fervently I echoed the woman's last words."

P. K.'s in Texas:

The Chocolate Pie

Is there some kind of food which, when you see it or you taste it, makes you think of a great favor someone did for you? I have that kind of thought every time I see or taste chocolate pie. I'll tell you about it.

One summer our family was on one of its traveling sprees. We started out for Cedar Hill, Texas. Cedar Hill was not far distant; but when you have car trouble, even small distances seem long. (For instance, this morning the grocery store seemed far away when I went out to start the car and found it had a flat tire.)

We planned on being in Cedar Hill early in the afternoon, but the afternoon went by and we still didn't reach Cedar Hill. The camp meeting wasn't to start until the next day, but the problem was one of spending the night and having a place to prepare a simple meal for a carload of preacher's children and the preacher and his wife.

It must have been about ninety-three that night when we drove up in front of a house in Cedar Hill. My father knew the family and, as they were sitting on their front porch, the man and his wife came down to the car when we parked in front. They welcomed us and then began to tell us where we were to stay.

Incidentally the lady asked, "Have you had any supper?"

"Well, no," my father reluctantly replied, "but we would rather find our place to spend the night than to eat, I believe."

We were as dirty, hot, and tired as we could be!

"Wait a moment," the lady answered, and with that she ran into the house. She soon returned carrying a beautiful, but very soft chocolate pie. She also brought five spoons.

"This pie is soft, but I thought maybe the children could eat it with spoons."

And could we! I never have eaten such chocolate pie!

I have forgotten the names of the people who gave us the pie; I have forgotten the year we were in Cedar Hill; but I have never forgotten the pie nor the beautiful lady who brought us the five spoons.

Chocolate pie? Why, it means wonderful, glorious, delightful hospitality and the dividing of what one has.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for June 18: Malachi Pleads for Wholehearted Religion

Scripture: Malachi 2:10; 3:7-10; 4:5-6

GOLDEN TEXT—*Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?* (Malachi 2:10).

Malachi's question about dealing treacherously with one another is a pointed, but a good, question. Why do we try to get even with others? Have we not learned that vengeance only drives us deeper into debt? Revenge is not sweet; it is the bitterest and most expensive experience of life. It leaves us without friends and robs us of our own self-respect. When we lose that, we confess inwardly that we are "heels." We lose too heavily: revenge isn't worth that much.

Some have thought they would get ahead faster by pushing others down. But that is totally wrong; we really succeed only as the whole group succeeds. The loss of one pillar weakens the whole bridge; if one church member wavers from the path of right, the whole church is endangered that much. We promote our own cause when we pray for the welfare of others. Dr. Lynn Harold Hough re-

minded us, "When the tide comes in it lifts every boat along the shore." So urge the success of the brethren, pray for the well-being of others, and, lo, as they prosper you will find your own basket filling and your own boat will float the higher.

(Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education)

Success is accomplished only by serving one master.—J. E. REDMON.

DEATH:

A tiny, restless baby boy
Climbed up in his mother's lap,
And heard her soft and gentle words,
"Time to take a nap!"

* * *

Someday, I'll be tired too,
And He'll gather me close to His
breast,
And whisper this precious promise,
"Come home with Me, and rest!"
—By PAUL MARTIN, Porterville, California

NEWS OF THE CHURCHES

TRAVELS

I spent eight days, closing on Easter Sunday, at the Bellows Avenue Church, Columbus, Ohio. Here we had a wonderful time of fellowship with the pastor, Rev. James Everett, and his wife and children, and the people of the church. Brother Everett is pastoring a live church which is making rapid strides in every way. Their Sunday school has crowded out their present quarters, and they are soon to build a new educational unit. This church belongs to the "ten-percenters"—they are giving 10 per cent of their total income to the general interests of our church. They love missions and are ever ready to do their best for them. Souls were saved and sanctified during the week, and on Sunday night God gave us an unusual time of victory with an altar full of needy people who prayed through.

While in Columbus, I had the opportunity of hearing General Superintendent Powers twice—the first Sunday afternoon in a missionary rally at First Church, and the next day in a zone preachers' meeting at Lancaster. It was a privilege, indeed, to enjoy his ministry and fellowship and to meet again Dr. Harvey S. Galloway, superintendent of the Central Ohio District, Mrs. Galloway, and many other friends in that section.

Early in May, I spent from Wednesday night over Sunday at Muncie, Indiana, with the First Church of the Nazarene. Rev. Robert Morris is pastor of this church. I found a wonderful spirit of prayer there, and was not surprised that on the last Sunday a seeker walked out to the altar during the opening song service and prayed through as the service continued. At the close of the service, others came forward and prayed through. This church, which is now worshipping in a large and well-equipped basement, will soon move upstairs to an auditorium that would do credit to any of our churches. It was a pleasure to work with Brother and Sister Morris and their people.

One year ago our church, with a membership of twenty-nine, was worshipping in a store building and struggling to exist. God spoke to his servant, R. E. Kealiker, in a neighboring city, to come build our church. The following week the church board called this man to be our pastor, none knowing that he had received such a call from God. Two of the finest lots in the city were purchased and a building permit received. Considerable opposition was encountered when a number of the residents petitioned the city council to pass an ordinance prohibiting the construction of a church. God overruled and we were permitted to build. Sixty days after the work was started, the beautiful building was completed and dedi-

For two days, May 13 and 14, I assisted in a holiness convention at our First Church in Wichita, Kansas. Other workers in the convention were General Superintendent G. B. Williamson, Dr. Remiss Rehfeldt, and Rev. R. T. Williams, Jr. Dr. Rehfeldt could be there only two days, and then I filled in after he left. I preached three times in First Church, where Rev. Galal Gough is pastor, and once in West Side Church, where Rev. David Severin is pastor. Dr. Williamson never preached better, and Brother Williams never sang more sweetly; and what a joy it was to listen to both of them! God is helping Brother Gough to do an outstanding piece of work at First Church, and Brother Severin is making a record for the kingdom of God at West Side. Rev. Ray Hance, the superintendent of the Kansas District, presided at all of the services at First Church, where the holiness convention was held, and there was never a dull moment. He led the people on in blessing and victory, and every service was crowned with the presence of God and a freedom in the Spirit that I like. There were a number of people at the altar during the week; and on Sunday night, after Dr. Williamson had preached a great sermon on holiness, the altar was lined with seekers. Praise God from whom all blessings flow!—STEPHEN S. WHITE.

Bonham, Texas—Recently this church enjoyed a good revival with Evangelist W. A. Carter. The attendance was good throughout, and several souls obtained help from God. Brother Carter's messages were a blessing to our people, new contacts were made, and the attendance in our regular service is on the increase since the revival. We have been here five months, and have seen a good increase in attendance in all services. We are enjoying our labors, and the people have been good to us; they responded with a good love offering during the revival.—Leon Martin, Pastor.

Mrs. Margaret Higgs, song evangelist, writes that after July 1 she will be available for meetings in the Eastern section of the country. Address her, Box 87, Leesburg, New Jersey.

Evangelist Bertha Pults reports: "Last November 5 I arrived on the island of Barbados, and the next night I entered into a revival meeting at the Hall's Road Church. Since then I have been busily engaged in missionary evangelism. I am now in my thirteenth meeting, and have five more scheduled, making a two-week meeting in each of the eighteen churches here. I have seen more than six hundred earnest, seeking souls bow at the altars, with some wonderful scenes of salvation. My soul has been blessed and inspired, and I have had varied and interesting experiences. Three outstanding days of district interest were the W.F.M.S. convention, the N.Y.P.S. convention, and the assembly. Words are inadequate to describe them; every moment was filled with interest and enthusiasm. These were three 'red letter' days in my life. Dr. and Mrs. A. O. Hendricks presided at these gatherings in a gracious and efficient manner; they are great missionaries with a vision and burning hearts. I have seen many offerings taken (in the homeland) where thousands of dollars were given; but one offering here stands out above all others—it was the Alabaster Box offering at the missionary convention. People gave out of their small earnings, which represented sacrifice, love, and devotion. My heart was strangely moved. I covet your prayers as I continue in this work until August 6, when I plan to return to the States."

Frostburg, Maryland—We give God praise for His presence with us in our recent revival. The Spirit-filled ministry of the Word by Evangelist Nelson H. Henck and the excellent ministry of music by Song Evangelist Edna Winsch were a great blessing. Many people were helped and found the Lord, and the church is encouraged to press onward.—John W. Maybury, Pastor.

Fort Collins, Colorado



cated by our district superintendent on August 21, 1949. We are now averaging 120 in Sunday school, and

God leads us on as we give Him all the honor and glory.—Church Secretary.

Elder D. A. Murray writes: "If any of the white churches want a meeting held among the colored people, I will be glad to answer a few calls while our building is under construction. I am sure we know the truth and are not afraid to tell it. You may write me at 2403 S. Saratoga Street, New Orleans, Louisiana."

Rev. D. C. Reynolds, Indian Evangelist, writes: "Due to a shift in a camp-meeting change, I have the month of June open that I'd like to schedule in the East. Write me at 4805 N. Western, Oklahoma City, Oklahoma."

Evangelist Lum Jones of Ada, Oklahoma, writes that he has an open date July 18 to 30.

Evangelist C. Helen Mooshian writes: "Greetings from Marseilles, France! I feel impressed to send a brief report of my European travels before proceeding further on this great continent so desperately in need of the gospel. After spending four glorious months in Great Britain, preaching 112 times in fifteen of our churches and ten others, I have found a tremendous change here. I have not located one Nazarene thus far in Europe, but, thank God, I have met a number of Christians of other (faiths) denominations. After leaving London on April 12, for Amsterdam, I met Dr. and Mrs. C. Warren Jones the next day, and together we spent seven grand days in Holland, Germany, Denmark, Sweden, and Belgium. We were treated with utmost courtesy and respect by fellow Christians. It was a real joy for me to be with these two missionary veterans. At Brussels we parted, they homeward bound and I to Paris. There a friend, Jess Dozier, from Nashville, Tennessee, First Church, came over from London to be with me a few days. We were enabled to contact a French gospel church, where I was asked to speak for the Sunday evening service. God truly blessed

and undertook, and we trust several souls will be the result of that one service. Next I spent a few days in Geneva, Switzerland, where I contacted some Christians. I spent four days in Barcelona, Spain, a port city of importance with two million population, and where there is still much persecution against the evangelical witness by the fanatical Catholics. I attended the English and Spanish churches (Methodist) there and was asked to remain to speak at the latter church, where I found some real believers, but was not able to fulfill their request, much to my sorrow. I spent ten days in Marseilles, France, of one million population, and had the privilege of speaking in three churches (gospel) with two interpreters—French and Armenian. God blessed in all of these services, but we shall never forget one, when twenty-two adults and young folk remained to be prayed for. Our hearts were tremendously challenged and inspired as we heard their sincere prayers for God's mercy and forgiveness. We are now proceeding to Nice and then to Rome, where our own Brother Del Rosso will meet me and be my interpreter in our own churches. Then on to Austria, Greece, Malta, Sicily, Egypt, Libya, and the Holy Land. I will greatly appreciate your continued prayers."

Rev. Eli Lipps writes: "God gave us a good revival at the Tuley Road Church, Hamilton, Ohio, with Rev. Verne Gambill, pastor, with thirty-one at the altar, praying through to salvation, sanctification, and reclamation, and testifying to definite victory and determination to live for Jesus. I, after fourteen years of evangelistic work and just ending three years of pastoral work, feel led to re-enter the evangelistic field and am now making up my slate. Anyone desiring to contact me for revival services may reach me through the slate or write me at 1023 Edison Avenue, Hamilton, Ohio."

1950
• SEMINARY ADVANCE YEAR •
\$300,000
 for Seminary Buildings

Many Churches Over Their Quotas

General Superintendent Williamson has been presenting the Seminary Building Campaign in several churches of the Kansas District. We congratulate Dr. Williamson, District Superintendent Ray Hance, and the pastors concerned. Included are the following:

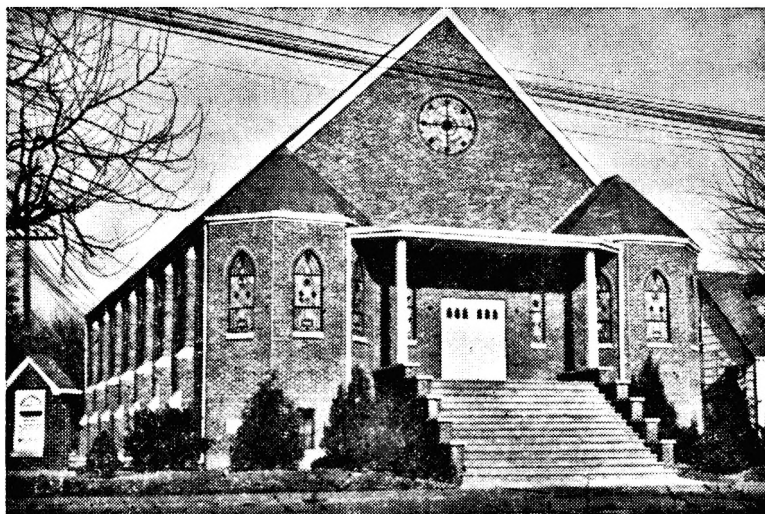
Church	Quota	Offering
Meade	\$140	\$430
Kalvesta	70	460
Wichita First	620	790
Bethel	75	630
Garden City	140	350
Sublette	150	300

We praise God and thank our wonderful Nazarenes for this kind of leadership and loyalty.

Jonesboro, Louisiana—Recently our church had a good revival with Evangelist Henry T. Beyer, whose Spirit-anointed messages brought blessing and conviction on the church. Night after night the altar was filled with seekers who prayed through to God for pardon and heart purity. We continued the meeting another week with Evangelist R. L. Daily preaching, and God gave good results. Since coming here from our assembly, we have received six members into the church. New people were reached during the meeting, and our folks are encouraged. We love and appreciate this good and co-operative people.—B. R. Smith, Pastor.

Dunbar, West Virginia

This new church was dedicated recently by District Superintendent E. C. Oney. The church was filled to capacity; the auditorium will seat over five hundred. A good offering was raised by the district superintendent for the church debt. The church is valued at \$75,000 and there is less than \$17,000 indebtedness. The church lot was purchased by Rev. Joseph Morgan, and the basement was built by Rev. H. B. Huffman. We appreciate the former pastors who labored so faithfully. The church recently called us back to serve our seventh year. The church is united, and the Sunday school and all departments are on the increase. We appreciate the counsel and help of District Superintendent E. C. Oney in building the church. The Dunbar people are a great crowd to pastor.—L. H. Roebuck, Pastor.



Evangelist P. L. Liddell writes: "I am taking the months of June, July, and August for pursuing graduate studies; will be available for revivals again beginning September 1, this year, and on. Write me % our Publishing House."

Song Evangelist Jack Bierce writes: "I have the date, August 1 to 20, open and would be happy to serve any church or camp desiring my services as singing evangelist—preferably in the Central or Eastern states. Write me, 19 Cedar Drive, Glen Burnie, Maryland."

The St. Louis (Missouri) Nazarenes in a three-day convention at the Lafayette Park Church, with Dr. T. M. Anderson as special speaker, experienced a most unusual spiritual awakening. Dr. Anderson's ministry was rich, inspiring, and uplifting. Each service was characterized with

extraordinary spiritual power and blessing, with scores of people seeking God and finding glorious victory. Many folks who had been in spiritual uncertainty for years were wonderfully blessed of God. God was so near, and we experienced great glory and victory in these meetings. We feel this is the beginning of a spiritual awakening in our churches of St. Louis.—B. L. Wilson, Reporter.

Petersburg, Indiana—This is the first report from this church, organized a little more than one year ago with seventeen charter members; now we have fifty-two members and have had almost one hundred seekers at our altar. When we first came our services were held in the courthouse; then we moved to a small chapel building. God began to work, the people came, and souls prayed through at the altar, with some outstanding victories. We outgrew the chapel, and

purchased a lot three blocks from the heart of the town. Now we have a nice church basement, and new pews; but we need more room, and must expand. In the beginning we had around twenty-five in Sunday school, and on Sunday, April 2, we had 208; also many of them stay for preaching service. I do thank God for these fine Nazarenes.—C. A. Patton, Pastor.

Evangelist F. P. Cassidy reports: "Recently we have had two fine meetings where God came in old-time power and souls were saved and sanctified. One was at Evansville, Indiana, and the other at First Church, Decatur, Illinois. In the Evansville meeting, seventeen people united with the church. I have an open date, June 12 to 25; write me, 814 Idlewild Court, Lexington, Kentucky."

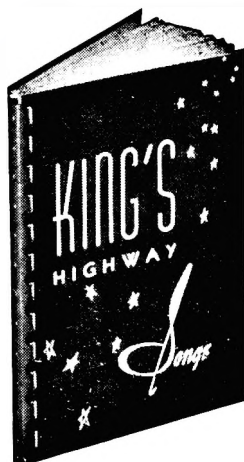
Rev. E. H. Davis reports: "It has been my happy privilege to evangelize among our Nazarene churches for three years. Surely there is no finer group of real, co-operative Christians than the pastors and people with whom I have labored. I feel my ministry was enriched while serving the church in this capacity. I am now leaving the field to accept the pastorate of our Alum Creek Church, Charleston, West Virginia. Again, I thank the churches and pastors for your confidence and calls that have made my ministry a pleasure."

Morse, Sask., Canada—April 30 marked the close of a fine, ten-day revival with Evangelist Walter Markham. He is a loyal minister of the old-time gospel, a great booster for the pastor, the local church, and the entire program. His ministry was very much appreciated. He worked hard, prayed much, and preached well. Those who found the Lord in saving and sanctifying grace will long remember Brother Markham.—C. E. Rawson, Pastor.

Sweetwater, Texas—Recently we closed one of the most gracious revivals during the four years of our enjoyable pastorate here. Rev. Joe Norton, evangelist and children's worker, preached powerful holiness messages under the anointing of the Lord. Mr. Bruce Wade did a splendid job of directing the choir, and his special singing was a great blessing to all. We had thirty-seven seekers at the altar, God heard and answered prayer, and shouts of victory and praise were manifested in the services.—J. B. Bickford, Pastor.

Evangelist P. P. Belew writes: "In my recent meeting at Lawrenceburg, Tennessee, some fine, definite work was done among the young people, including some young married couples. Rev. E. J. Osborne has been pastor of this church for seven years. We enjoyed working with him and his fine people. We are now getting a good start in a meeting at Vinita, Oklahoma."

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Loyalty to Christ	Still Sweeter Every Day
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Make Me a Blessing	Wonderful Grace of Jesus
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Dr. and Mrs. A. S. London report: "We had a happy week with the Vastbinders at Springfield, Ohio. They are educated, devout, sincere young pastors. They have done excellent work in a basement church for the past three years. Eight churches united for a one-week convention in Flint, Michigan. We were in three different churches, and the convention was held in the First Pilgrim Holiness Church. The brethren were co-operative and responsive, and have a mind to work. About forty people received credit in a Christian Service Training course in First Church, St. Louis, Missouri. There were 446 present on Sunday morning for Sunday school. Pastor Holland London was away for a week in First Church, Nashville, Tennessee. It was a delight to speak to this congregation twice on the Sabbath. Agitation, co-operation, visitation, and salvation at our altars will build any school."

Washington Pacific District

Preceding the assembly two conventions were held, the district young people's and the W.F.M.S. Rev. Wilford Vanderpool was overwhelmingly re-elected as president of the N.Y. P.S., and Mrs. Vernon Wilcox succeeds herself as president of the W.F. M.S.; both have rendered distinctive service in their respective capacities and are greatly beloved by their organizations. The reports showed real progress, vision, and definite planning.

The district assembly officially opened Wednesday morning, May 1, with General Superintendent Powers in the chair. As always, he presided with grace, wisdom, efficiency, and tender love. His morning messages were truly outstanding and were filled with holy passion and power. One evening he preached a very effective evangelistic message and the church altar was filled with seekers. Rev. Fred Vogt preached during the young people's sessions and at night. His messages were truly owned and blessed of God and many sought holiness of heart and life.

Dr. Powers transacted the business of the assembly with poise and dispatch, but without a feeling of tension or unnecessary haste. Things went smoothly and beautifully. He is truly a master in the chair. Everybody felt at ease and a wonderful spirit of unity prevailed throughout the assembly. Occasionally outbursts of glory were in the order of God, and songs and spontaneous congregational singing brought blessing on the assembly.

Many visitors attended—among them district superintendents, pastors, evangelists, missionaries, and college representatives.

Much progress has been made on the district during the past year in all departments: one hundred net gain in church membership; a church organized at Maple Valley; housing units for the camp at Hall's Lake have been purchased, eighteen in all;

new churches are in the offing with definite plans on foot. The district is really getting its feet down under the able leadership of Dr. B. V. Seals. He is a wise and very capable administrator, and his district leadership is greatly appreciated by all. His annual report showed intense devotion to his task, and his re-election with an overwhelming vote shows how he is loved and appreciated by the growing district. A good love-offering was given him.

Other district officers are: John Wordsworth, treasurer; Rev. A. B. Cook, secretary; Rev. H. S. Palmquist, chairman of the Church School Board.

Following a sermon by Rev. Fred Vogt, the Lamplighters' League was presented and a fine response resulted. The final service was the ordination service under the able guidance of Dr. Powers. It was truly impressive, spiritual, and never-to-be

forgotten. The sixth annual assembly convening in Kelso closed in a blaze of glory, unity, and power.

E. E. WORDSWORTH, Reporter

Akron District Assembly

District Superintendent O. L. Benedum was re-elected on the first ballot for the ninth year and the thirteenth consecutive time. General Superintendent D. I. Vanderpool, presiding for the first time at an Akron Assembly, won his way into the hearts of the ministry and the laity alike by his wonderful Christlike spirit. The reports of the pastors evidenced a great spiritual awakening on the district. The increases in every department and phase of the work are very gratifying.

The department of church schools under the direction of the Church School Board chairman, Milton L. Bunker, has made outstanding gains

"That's the most refreshing book I have seen recently," remarked a lady in Ohio about this intriguing new book—

When God Comes— When God Leaves

And Other Parallel Sermons

By Fletcher Clarke Spruce



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this year—enrollment 14,520, average attendance 8,711 (an increase of 849). The Christian Service Training has enjoyed a very remarkable increase this year of over 500 per cent.

We have enjoyed a very fine year in our Nazarene Foreign Missionary Society. This first year has brought a total membership of 3,250, an increase of 362. The total giving this year reached a new high of \$55,477, an increase of \$1,617. The district has 6,000 *Other Sheep* subscriptions. Mrs. D. D. Palmer received a very fine vote for re-election as missionary president. Her leadership has been blessed of God to a remarkable degree. General Budget giving for all purposes was \$72,519, an increase of \$3,318. The district giving for all purposes was \$829,101, an increase of \$98,251. Eastern Nazarene College received \$17,388. Membership stands at 7,859, an increase of 191. Four new churches were organized this year with a total membership of 89.

The N.Y.P.S., under the leadership of Rev. Carl Hanks in co-operation with John D. Poole, chairman of N.Y. P.S. home missions, has worked with the District Advisory Board and the district superintendent to establish a very fine home mission tabernacle in Cuyahoga Falls, Ohio, at the cost of \$10,000. Rev. N. M. Israelson held a one-month campaign that was consummated in a fine organization of twenty-nine members. Home mis-

sions is receiving the emphasis it deserves on the Akron District. We are striving to have our sixteen churches this quadrennium.

The N.Y.P.S. has made some outstanding progress this year. The Institute will be held at Leesville Lake, August 28 to September 1. Our mid-year convention in October has been a time of elections in the past; but in the future it is to be a time of inspiration, with elections and rally to be held the last Saturday of the district assembly in the Akron Armory. This move will help us to correlate our work with the entire district program. Our district *HERALD* campaign was a success this past year under the efforts of the young people.

We were happy to have as our night evangelist during the assembly Rev. Howard Sweeten. His messages were timely and well received by the assembly night after night. Dr. Vanderpool ordained four men to the ministry in a very beautiful and impressive ceremony on Sunday morning. Dr. C. Warren Jones gave a very inspiring message to a large, appreciative audience Sunday afternoon on his trip around the world. District Superintendent *Benedum* raised \$5,000 for home missions after the message, to be added to our home mission fund, that has reached \$12,000. Akron carries on with God's blessing.

L. L. KOLLAR, Reporter

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Dorrance and Esther Nichols are members on the Akron District. He is a licensed minister, having completed the course of study. Also, he is a commissioned evangelist, having received commission at our assembly just closed (May 3 to 7). We recommend them.—O. L. Benedum, Superintendent of Akron District.

Rev. C. H. Strong, 427 West 28th St., Norfolk, Virginia, is entering the evangelistic field. He is a very capable minister and evangelist; he is one hundred per cent O.K. Let us use him.—E. O. Chalfant, Superintendent of Chicago Central District.

Professor Russell Metcalf, song evangelist, is now available for revival meetings. He would also consider a call as minister of music of one of our churches. Address him, 954 Aberdeen St., Akron 10, Ohio. I gladly recommend him. He is a song evangelist on our district.—O. L. Benedum, Superintendent of Akron District.

NOTICES

Greater Oklahoma City Holiness Convention, July 11 to 14. All sessions to be held at First Church of the Nazarene, 901 N.W. Sixth Street, Oklahoma City. Special speakers: Dr. Samuel Young, Rev. Raymond Browning, Rev. Glenn Griffith. Address inquiries to host pastor, Rev. R. T. Williams, Jr., Oklahoma City, Oklahoma.

Registered nurses badly needed in small hospital near a good Church of the Nazarene. Write to Superintendent, Tucker Memorial Hospital, Elkhart, Kansas.

BORN—to Rev. and Mrs. J. S. Newell, Jr., of Wareham, Massachusetts, a son, Tom, on May 18, 1950.

—to Rev. and Mrs. Lyel Calhoun of Union, Maine, a daughter, Susan Darlene, on May 4.

—to Mr. and Mrs. Harlan V. Heap of Bethany, Oklahoma, a daughter, Sharon Annette, on February 15.

—to Mr. and Mrs. Jack A. Verner of Phoenix, Arizona, twin sons, David Charles and Donald Thomas, on March 15.

—ADOPTED by Mr. and Mrs. J. S. Hlatt of Englewood, Colorado, a daughter, Kesia Croyle, on May 19.

WEDDING BELLS

Miss Deloris Grimes of Bethany, Oklahoma, and Mr. Glenn Gregory of Riverside, California, were united in marriage on May 8, at the Church of the Nazarene in Globe, Arizona, with Rev. W. I. Poteet, pastor, officiating.

Miss Zola Dean Stecker of Stillwater and Mr. John Arthur Hathaway of Cleveland, Oklahoma, were united in marriage on April 6, at First Church of the Nazarene in Stillwater, with the pastor, Rev. Ellis L. Teasdale, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in California for her brother in the U.S. Army, to whom she is sending the "Herald of Holiness," that both he and his wife may be saved;

by a young man in Illinois, under deep conviction, that he may be able to get to God and be definitely saved;

by an elderly brother in California for his wife, who needs help both physically and spiritually;

by a Nazarene brother in California that God will help him to find a burdened, working couple to share his home;

by a lady in Oklahoma that God may send a buyer for the business that she and her husband may be relieved of heavy responsibilities; also for the salvation of her husband.

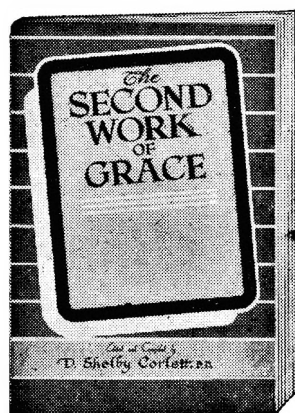
Nazarene Camp Meetings

June 12 to 18, Kansas City District Nazarene Camp Meeting, at Lakeview Park (7700 Antioch Road), Overland Park, Kansas. Workers: Dr. Edward G. Lawlor and Professor Curtis Brown; Dr. Jarrette Aycock, district superintendent.

July 7 to 16, Red Deer Camp Meeting, campgrounds, Red Deer, Alberta, Canada. Workers: Rev. Ray Hance, Dr. Mendell Taylor, and Warren Rogers. Camp Director: Dr. Edward Lawlor, district superintendent. For further information write the camp manager, Rev. D. A. Prescott, 4601—48th Avenue, Red Deer, Alberta.

July 7 to 16, West Virginia District Camp Meeting, at Summersville, West Virginia. Workers: Dr. Hugh C. Benner, Rev. Gene Phillips, and Rev. Murray Morford; Rev. Edward C. Oney, district superintendent. For information, write Rev. H. H. Hendershot, 327 East 10th St., Belle, West Virginia.

Twenty-nine Brief Sermons



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DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

New Mexico June 14 and 15
Rocky Mountain June 21 to 23
Nevada-Utah June 28 and 29
Canada West July 5 to 7
Nebraska July 19 to 21
Northeastern Indiana August 2 to 4
Africa Summer and Fall

Orval J. Nease:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

New England June 21 to 23
New York June 28 and 29
Maritime July 12 and 13
Albany July 19 to 21
Kentucky August 9 to 11
Abilene August 16 to 18
San Antonio August 23 to 25
Indianapolis Aug. 30 to Sept. 1
North Carolina September 27 and 28
South Carolina October 4 and 5
Georgia October 11 and 12
Florida October 18 and 19

G. B. Williamson:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Eastern Michigan June 14 to 16
Colorado July 5 to 7
Michigan July 12 to 14
Pittsburgh July 19 to 21
Washington-Philadelphia August 2 to 4
Illinois August 9 to 11
Virginia August 16 and 17
Houston Aug. 23 and 24
Dallas Aug. 30 to Sept. 1
Southwest Indiana Sept. 13 to 15
East Tennessee Sept. 20 and 21
Hawaii, Australia, India, Palestine, Syria Fall and Winter

Samuel Young:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Cape Verde Islands May-June
West Virginia July 6 to 8
Central Ohio July 19 to 21
Wisconsin August 2 and 3
Iowa August 9 to 11
Northwest Illinois August 23 and 24
Chicago Central August 30 and 31
Kansas City Sept. 6 to 8
Alabama Sept. 13 to 15
Arkansas Sept. 20 to 22
Eastern Oklahoma Oct. 4 to 6
Mississippi Oct. 11 and 12

D. I. Vanderpool:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Minnesota June 21 and 22
North Dakota June 28 and 29
Kansas Aug. 2 to 4
Missouri Aug. 9 to 11
Northwest Oklahoma Aug. 16 to 18
Northwest Indiana Aug. 23 to 25
Western Ohio Aug. 30 to Sept. 1
Louisiana Sept. 6 to 8
Tennessee Sept. 13 and 14
Southwest Oklahoma Sept. 20 to 22

District Assembly Information

NEW MEXICO—Assembly, June 14 and 15, at Nazarene Campground, ten miles south of Capitan, New Mexico. Rev. E. H. Timmer, Capitan, is the entertaining pastor. General Superintendent Powers.

EASTERN MICHIGAN—Assembly, June 14 to 16, at First Church of the Nazarene, 60 State St., Pontiac, Michigan. Pastor: Rev. R. C. Johnson, 46 Norton St., Pontiac. General Superintendent Williamson.

MINNESOTA—Assembly, June 21 and 22, at St. Matthews Evangelical-Lutheran Church (recently purchased by St. Paul First Church), one block north of University Avenue on Dale Street, St. Paul, Minnesota. Pastor: Rev. Eugene M. Culbertson, 1401 Payne Ave., St. Paul. General Superintendent Vanderpool.

ROCKY MOUNTAIN—Assembly, June 21 and 22, at First Church of the Nazarene, Third Avenue at 33rd Street, Billings, Montana. Pastor: Rev. A. Furman Harris, 22 Lewis Ave., Billings. General Superintendent Powers.

NEW ENGLAND—Assembly, June 21 to 23, at Church of the Nazarene, 8 High St., Malden, Massachusetts. Pastor: Dr. Oscar Reed, 236 Hawthorne St., Malden. General Superintendent Nease.

NEW YORK—Assembly, June 28 to 30, at Nazarene District Campgrounds, Groville Park, Beacon, New York. Pastor: J. L. Collom, 73 W. Center St., Beacon. General Superintendent Nease.

NEVADA-UTAH—Assembly, June 28 and 29, at the Clark County Recreation Camp in Lee's Canyon, north of Las Vegas. Rev. Robert A. Lundgren, Box 1192, Las Vegas, Nevada, entertaining pastor. General Superintendent Powers.

NORTH DAKOTA—Assembly, June 28 and 29, at Nazarene Campgrounds, Sawyer, North Dakota. Rev. A. L. Lang, Box 202, Sawyer, entertaining pastor. General Superintendent Vanderpool.

CANADA WEST—Assembly, July 4 to 7, at Church of the Nazarene, Red Deer, Alberta (corner 48th Street and 50th Avenue). Pastor: Rev. A. R. Gongwer, 4806—50th Avenue, Red Deer. General Superintendent Powers.

COLORADO—Assembly, July 5 to 8, at Nazarene Campground, West Colfax and Dover Street, Denver, Colorado. Pastor: Rev. J. B. Miller, 503 Delaware. General Superintendent Williamson.

WEST VIRGINIA—Assembly, July 6 to 8, at Adams Park Campground, Summersville, West Virginia. Rev. Chester Acton, % Campground, Summersville, is the entertaining pastor. General Superintendent Young.

MICHIGAN—Assembly, July 11 to 13, at the Adams Park Campground, Vicksburg, Michigan. Rev. V. L. Ward is the entertaining pastor. General Superintendent Williamson.

MARITIMES—Assembly, July 12 and 13, at the Church of the Nazarene, Oxford, Nova Scotia, Canada. Rev. R. O. Johnston, Oxford, is the entertaining pastor. General Superintendent Nease.

EVANGELISTS' SLATES

G. M. Akin, 220 Pine St., Minden, La.

G. Franklin Allee, Route 1, Box 431-C, Woodland, Wash.

W. E. Allison, 1643 N. Morgan St., Decatur, Ill. Gilbert and Sylvia Anderson, Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.

Alfred H. Armstrong, P.O. Box 527, Kansas City 10, Mo.

Coaltown, Pa. June 6 to 18
Mildred Sisson Asbury, Evangelist, Route 1, Carlisle, Kentucky

Jlm Ashcraft, % General Delivery, Lorena, Texas
Arthur and Florence Atkins, Preachers and Singers, 1318 West 32nd, Long Beach 10, Calif.

Dell Aycock, Evangelistic Singer, P.O. Box 527, Kansas City 10, Mo.

Joseph and Opal Bailey, Preachers and Singers, West Newton, Pa.

Kenneth W. and Evelyn Ball, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

Midwest City, Okla. June 4 to 18
Kansas City (Armourdale), Kansas

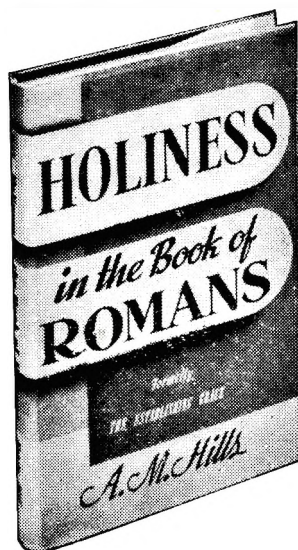
Lenore Ball, P.O. Box 527, Kansas City 10, Mo.

Wichita, Kansas (Grace) June 3 to 16
Iola, Kansas (V.B.S.) June 18 to July 2

A. F. and Leonora Balsmeier, Preacher and Singer, P.O. Box 745, 219½ E. Second, Hutchinson, Kansas

Madison, Wis. May 31 to June 11
Spencer, W.Va. June 14 to 25

Bane Sisters Trio, Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.



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- R. M. Banning, P.O. Box 371, Vincennes, Ind.
William Barnes, Route 2, Harold Ave., Franklin, Ohio
- M. V. Bass, 18616 Riverview, Detroit 19, Mich.
Adrian, Mich. June 5 to 11
East Mich. Assembly June 14 to 16
- P. P. Belew, P.O. Box 527, Kansas City 10, Mo.
Dwight D. Berry, Walkerville, Mich.
Ionia, Mich. May 31 to June 11
East Mich. Assembly June 14 to 16
- Noble E. Berryhill, P.O. Box 527, Kansas City 10, Mo.
Richmond, Maine June 7 to 18
Open time for July and August
- Roy A. Bettcher, 210 Taylor St., Mooresville, Ind.
District Camp June 28 to July 9
Indian Lake, Mich. July 12 to 23
- Henry T. Beyer, 1742 Lesseps St., New Orleans, La.
Sulphur, La. May 31 to June 11
- Jack Bierce, Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
Marley Park, Md. June 14 to 25
Somerset, N.Y. (camp) June 30 to July 9
- Joseph Bierce, Prater Road, Chattanooga, Tenn.
Blackaby Sisters, Singers and Musicians, 1404 Black St., Pekin, Ill.
- W. A. Blount, Song Evangelist, 2201 Chester, Little Rock, Ark.
Conway, Ark. May 30 to June 11
Reserved (DeWitt, P.O.) June 18 to 25
- E. Gordon Blystone, P.O. Box 527, Kansas City 10, Mo.
J. H. Boggs, Hickory Ave., Bel Air, Md.
W. E. and Lucille Boggs, Evangelist and Artist, P.O. Box 527, Kansas City 10, Mo.
Fallon, Nevada June 7 to 18
Edmond, Okla. June 21 to July 2
- C. G. Bohannon and Wife, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
Hollywood, Calif. June 11 to 25
- H. G. Bohannon, 2521 First St., Lubbock, Texas
Harold E. Borgardner, Song Evangelist, 4422 N. Lockwood, Toledo, Ohio
- Ray Boone, 501 W. Alabama, Anadarko, Okla.
Fred Bouse, Pennville, Ind.
E. J. and Lucille Bowers, Evangelist and Singers, 1725 East 20th, Little Rock, Ark.
Don and Frances Bowman, Song Evangelists and Musicians, 4407 Vermont Ave., Covington, Ky.
Hiawassee, Ga. June 5 to 18
- Russell Bowman, 2400 North 4th St., Columbus, Ohio
Francisco, Ind. June 6 to 18
Davis Creek, W.Va. June 20 to July 2
- Robert S. Bradley, 849 Columbia Ave., Fort Wayne, Ind.
George Brannon, 1119 East 37th Place, Tulsa, Okla.
Cowan, Tenn. June 6 to 18
Bristol, Tenn. June 20 to July 2
- C. W. and Esther Brockmüller, Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
Curtis R. Brown, Song Evangelist, 4928 Yukon St. N.W., Canton 3, Ohio
Marvin L. Brown, 118 N. Washington St., Kewanee, Ill.
- Sam R. Buchanan, Box 943, Tyler, Texas
F. H. Bugh, 735 Cavalier St., San Antonio, Texas
J. W. Burgess Gospel Messengers, Preacher and Singers, Box 161, Pontiac, Mich.
East Mich. Assembly June 12 to 18
Open dates June 20 to July 23
- J. E. Burkett, 2406 Monroe St., Milwaukie, Oregon
Eddie and Ann Burnem, 2801 Carter Ave., Ashland, Ky.
Ashland, Ky. (1st ch.) June 6 to 18
Open date June 20 to July 2
- W. Evans Burnett, P.O. Box 1269, Ponca City, Okla.
H. D. Burson and Son, Ernie, Evangelist and Singer, 3273 N. Mount Curve, Altadena, Calif.
C. C. Burton, P.O. Box 145, Somerset, Ky.
Delmer, Ky. June 5 to 18
St. Clair, Mo. June 19 to July 2
- C. F. Byers and Wife, Evangelist and Singers, Wood River, Neb.
Ferintosh, Alberta June 6 to 18
Edmonton (Calder), Alta. June 20 to July 2
- Fred T. Carby, 1501 W. Third St., Owensboro, Ky.
Springfield, Ill. June 6 to July 2
Elkton, Ky. July 5 to 16
- A. B. Carey, 76 Prospect St., Beacon, N.Y.
Waynesburg, Pa. June 6 to 18
Wilmington, N.Y. (camp) June 27 to July 10
- A. L. and Myrta Cargill, Box 256, Divide, Colo.
Trinidad, Colo. June 13 to 25
- D. H. Carr, P.O. Box 146, Lady Lake, Florida
Robert Carroll, Box 744, Barnsdall, Okla.
Jack and Ruby Carter, Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
Edinburg, Texas June 7 to 18
Rantoul, Ill. June 20 to July 2
- W. A. Carter, 1021 E. Thompson, Sapulpa, Okla.
F. P. Cassidy, 814 Idlewild Ct., Lexington, Ky.
Leon and Mildred Chambers, Preacher and Singers, Box 386, Fairfax, Ala.
E. Emerson Chapman, 1712 S. Market St., Wichita, Kansas
- Susie Chickenoff, 564 Barham Ave., Santa Rosa, Calif.
Mrs. Ruth Christ, Evangelist, P.O. Box 527, Kansas City 10, Mo.
B. H. Cleveland, 6771 Orange Ave., Long Beach, Calif.
Miss Nellie Coffman, Evangelistic Singer, 2600 East 33rd St., Chattanooga 7, Tenn.
Ted Collins, Song Evangelist, 118 Roberts Ave., Haddonfield, N.J.
Rex Conner, Song Evangelist, 1032 Clinton St., Carthage, Mo.
Misses Vera M. Conner and Alpha M. Hodge, Song Evangelists and Children's Workers, 1637 Hoffner St., Cincinnati 23, Ohio
Rock Hill, S.C. (1st ch.) June 5 to 16
Rock Hill, S.C. (W. Main) June 19 to 30
- Leon G. and Marie Cook, Preacher and Singers, 1319 Sherrod Ave., Florence, Ala.
C. C. Coolidge and Wife, Evangelist and Singer, 286 S. Cypress Ave., Columbus, Ohio
G. Essel Cooper, 421 W. Fifth St., Greenfield, Ind.
Jacob and Mildred Cope, Preacher and Singers, Larimore, N.Dak.
Cave City, Ky. (Home Miss.) May 16 to June 11
Nashville, Tenn. (3rd ch.) June 18 to July 2
- C. T. Corbett, P.O. Box 215, Kankakee, Ill.
Hanover, Pa. May 31 to June 11
Pittsburgh, Pa. (1st ch.) June 14 to 25
- H. W. Cornelius and Wife, Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.
Fulton, Ohio June 6 to 18
- J. H. and Maggie Crawford, Springfield, Ark.
Fayetteville, Ark. (Youth Camp) June 20 to 23
- Walter and Betty Cresswell, Preacher and Musicians, R.D. 3, Pottsville, Pa.
Wesley F. and Kyle Crist, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Mrs. Bertha Crow, P.O. Box 527, Kansas City 10, Mo.
Estelle Crutcher, 1620 N.W. Third St. (Apt. 3), Miami, Fla.
Samuel O. Cummings, Hoult, West Va.
R. L. Daily, Box 92, Winnfield, La.
Chatham, La. May 23 to June 11
Camden, S.Car. June 14 to 25
- Bert Daniels, Box 151, Meade, Kansas
Lawton, Okla. June 6 to 18
Ardmore, Okla. June 21 to July 2
- Joe T. Darity, 707-21st St., Columbus, Ga.
H. E. Darnell, Box 929, Vivian, La.
Ft. Smith, Ark. (1st ch.) May 31 to June 11
New Orleans, La. (Central) June 14 to 25
- Leo Darnell and Wife, 436A W. Poplar, Harrisburg, Ill.
Monticello, Ill. June 7 to 18
Sydney, Ill. June 21 to July 2
- Otto Davidson and Wife, Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
Ella Mae Davis, Song Evangelist, 412 S. Harris St., Indianapolis, Ind.
William Deal, Box 212, Ashland, Ky.
Ted and Dorothy DeBolt, Evangelistic Singers, 15114 Page Ave., Harvey, Ill.
Clifton DeBord, Box 1109, Ashland, Ky.
Nappanee, Ind. May 28 to June 11
- H. N. Dickerson, 2208 Pollard Road, Ashland, Ky.
Wellsburg, W.Va. June 7 to 18
Eldorado, Ark. June 21 to July 2
- Agnes W. Diffie, 1914 Maryland Ave., Little Rock, Ark.
George and Charlotte Dixon, Preachers and Singers, 222 Lowther St., Preston, Ontario
Robert J. Dixon, 416-16th Ave. South, Nampa, Idaho
C. H. Dobbins and Wife, Evangelist and Musicians, 39 Etna Ave., Huntington, Ind.
Lake Mary, Fla. June 25 to July 16
- Anna Marie Dotson, Song Evangelist, Rt. 1, Box 145, Yorktown, Ind.
Ina E. Downs, Song Evangelist, Vivian, La.
Loren V. Duff, Song Evangelist, 329 N. Bellevue Place, Indianapolis 22, Ind.
T. P. Dunn, 318 East 7th St., Hastings, Neb.
Mrs. Esther M. Dyer, Musical Evangelist, R.D. 1, Mohnton, Pa.
H. T. and Verla May Eastman, Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.
Elgin, Oregon June 7 to 19
Baker, Oregon July 5 to 16
- William Elkins, Jr., 708 Highland Drive, Knoxville 18, Tenn.
W. T. (Bill) Elkins, Wurtland, Ky.
Wurtland, Ky. June 5 to 25
Dayton, Ky. July 5 to 16
- C. Wm. and Twyla Ellwanger, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
Kokomo, Ind. (camp) June 1 to 11
Northwest District June 15 to 25
- Ross and Dorothy Emrick, 600 Trumbull St., Bay City, Mich.
Butler, N.J. June 6 to 18
New England Assembly June 19 to 22
- Alva O. and Gladys Estep, Preacher and Singers, Box 238, Losantville, Ind.
Auburn, Ind. June 13 to 25
Cullman, Ala. July 18 to 30
- Philip S. Ewy, 39 Arizona Ave., Lincoln Heights, Tacoma, Wash.
Kalama, Wash. May 28 to June 11
Lake City, Wash. June 14 to 25
- Harry and Cleona Fagan, Singers and Musicians, Shelby, Ohio
Forest, Ohio June 4 to 18
Sheffield, Ala. June 20 to July 2
- J. R. Faver and Wife, Preacher and Children's Workers, 517-12th St., Henderson, Ky.
Dallas, Wis. June 5 to 18
Eau Claire, Wis. June 20 to July 2
- M. F. Feazell, 307-30th St. West, Charleston, W.Va.
A. W. Fee, 798 Penticton Ave., Penticton, B.C., Canada
Black Diamond, Calif. June 7 to 18
- Felker Sisters, Singers, Route 2, Liberty, Ky.
Harry J. Felter, Box 87, Leesburg, N.J.
Cortland, N.Y. May 30 to June 11
- Ed. and Alma Ferguson, Preacher and Singer, 832 Wall St., Port Huron, Mich.
Shadyside, Ohio June 6 to 18
Open date June 20 to July 2
- Fred W. Fetters, P.O. Box 527, Kansas City 10, Mo.
Bass River, N.S. May 30 to June 11
Elmsdale, P.E.I. June 13 to 25
- Fred F. Fike, Box 1982, Longview, Texas
Crockett, Texas June 14 to 25
Open date June 28 to July 9
- Files Sisters, Vocal and Instrumental, Wiley Ford, W.Va.
Lebanon, Pa. (Home Miss.) June 7 to 25
Levels, W.Va. June 27 to July 9
- Maurice and Naomi Finger, 529 East 4th St., Northampton, Pa.
C. William and Marjorie Fisher, Evangelist and Musicians, Bethany, Okla.
Lansing, Mich. (No. St.) May 31 to June 11
Joliet, Ill. June 14 to 25
- George L. Fitch, South Elm Elum, Wash.
James S. Fitch, 3870 Alta Ave., Cincinnati 36, Ohio
Bona Fleming, 341 West 9th Ave., Columbus 1, Ohio
Schuykill Haven, Pa. (camp) June 8 to 18
- Burlington, N.C. June 21 to July 2
- James and Ruth Ford, Preachers and Singers, Route 1, New Castle, Ind.
Fay A. Fouse and Wife, Preacher and Singers, 731 Beeson Drive, Winchester, Ind.
Ira and Naomi Fowler, Preacher and Singers, Hollywood, Md.
Fargo, N.Dak. June 14 to 25
- Hazel M. Fraley, 458 Moore Ave., New Castle, Pa.
Cletus Franklin, % Gen. Del., Odon, Ind.
Rochelle, Ill. June 6 to 18
Open date in July
- O. S. Free, Box 931, Little Rock, Ark.
St. Charles, Mo. June 6 to 18
West Helena, Ark. June 20 to July 2
- J. O. Fuller, 124 Spencer St., Fort Valley, Ga.
Pine Mt. Valley, Ga. June 13 to 25
- M. L. and Sylvia Garrett, Preachers and Singers, Rt. 3, Box 298-A, Lenoir City, Tenn.
Thomas Garrett, 4605 Highland Ave., Chattanooga, Tenn.
W. W. and Wilma (Raker) Geeding, Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
Wisconsin District June-July-August
- R. B. Gilmore, 1617 West 6th, Texarkana, Texas
Athens, Texas June 28 to July 9
Nazarene Chapel, Texas July 11 to 23
- W. R. Glendening and Wife, Preacher and Musicians, 504 N. Cooper Ave., Colorado Springs, Colo.
Maurice F. Gordon, 2417 "C" St., Selma, Calif.
Arthur W. Gould, P.O. Box 527, Kansas City 10, Mo.
Monmouth, Ill. June 6 to 18
Beacon, N.Y. (camp) June 29 to July 9
- Marjorie Granger, Song Evangelist, 4245A McRae Ave., St. Louis 10, Mo.
Joseph and Ruth Gray, Evangelists and Children's Workers, 419 E. Worth St., Stockton, Calif.
Fresno (Trinity), Calif. June 11 to 23
San Jose (Westside), Calif. June 25 to July 7
- Paul Gray, P.O. Box 527, Kansas City 10, Mo.
Conway, Ark. May 30 to June 11
- James and Rosemary Green, Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
Paul W. Gregory, Song Evangelist, % Olivet Nazarene College (Olivet 501), Kankakee, Ill.
Harold W. Gretzinger, 1115 E. New York St., Long Beach, Calif.
Glenn Griffith, Route 3, Nampa, Idaho
Ft. Wayne (Nelson St.), Ind. June 15 to 25
Home June 26 to July 9
- R. E. and Dorothy Griffith, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Alden D. Grim and Wife, Preacher and Musicians, Box 114, Bethany, Okla.
Groves Sisters, Singers and Chalk Artist, Bruceton Mills, W.Va.
Terra Alta, W.Va. May 29 to June 11
Inez, Ky. June 12 to 25

R. D. Grubbs, Rt. 3, Box 220, Covington, Ky.
Jasper, Ala. (Snoddy Chapel) June 26 to July 9
Eva Gruver, Evangelist, P.O. Box 1212, Hutchinson, Kansas
Langley E. Gullett, P.O. Box 548, Pineville, Ky.
John D. Guy and Wife, Evangelist and Singers, Delroy, Ohio
Wayne and June Haas, Singers and Musicians, Route 1, Cory, Ind.
Chicago, Ill. June 6 to 25
Charles E. Haden, 905 Triplett St., Owensboro, Ky.
Somerset, Ky. (tent) May 24 to June 11
Madisonville, Ky. (tent) June 14 to July 1
W. E. Haggard, 999 Kahn Ave., Hamilton, Ohio
James A. and Faye Hale, Preacher and Singers, Box W-357, West Tulsa 7, Okla.
David Hall, Wife and 4-year-old Son, Preacher and Chalk Artist, 509 N. Maple St., McPherson, Kansas
Clinton, Okla. May 31 to June 11
Mt. Grove, Mo. June 14 to 25
Jack and Wilma Hamilton, Evangelist and Musicians, Box 172, Hays, Kansas
Lee L. Hamric, 766 Sycamore St., Abilene, Texas
Calquitt, Ga. July 2 to 23
U. E. Harding and Wife, P.O. Box 71, Arcadia, Florida
Whitcomb and Maridel Harding, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
Ludington, Mich. May 30 to June 11
Toronto (St. Clair), Ont. June 13 to 25
W. N. Harrington, Rt. 3, Box 280-B, Gainesville, Fla.
R. S. Harris, Route 8, Huntington, Ind.
John W. Harrold, Box 309, Red Key, Ind.
Charles W. Hart, Song Evangelist, Route 3, Greenfield, Ind.
H. J. Hart, Route 1, Nampa, Idaho
J. D. Havener, Box 401, Bourbonnais, Ill.
Wyandotte, Mich. June 21 to July 2
Lewistown, Ill. July 5 to 16
Nathan W. Hawkes, 42 Peirce St., Mancelona, Mich.
Thomas Hayes, P.O. Box 527, Kansas City 10, Mo.
Lindsay, Okla. June 6 to 18
S'west Okla. Dist. Home Miss. June 20 to July 2
O. F. Haynes, 1638 Seventh Ave., Charleston 2, W.Va.
Jimmy and Fern Heasley, Preachers and Singers, 214 N. Redmond, Bethany, Okla.
Bartlesville, Okla. (E. Side) May 31 to June 11
Wagoner, Okla. June 18 to 25
C. L. Henbest, Box 345, Rogers, Ark.
Louisville, Ky. June 6 to 18
Letona, Ark. July 7 to 16
Nelson H. Henck, 120 Audrey Ave., Brooklyn 25, Md.
West Chester, Pa. June 12 to 25
J. C. Henson, Bethany, Okla.
Silom Springs, Ark. June 6 to 11
Terrell, Texas July 4 to 9
Ben Herrell, Song Evangelist, P.O. Box 527, Kansas City 10, Mo.
N. B. Herrell, P.O. Box 527, Kansas City 10, Mo.
Mrs. Norah Heslop, 1260 N. Bellview Place, Indianapolis 22, Ind.
Indianapolis, Ind. (Ray St.) June 12 to 23
Brooklyn, Ind. June 21 to 25
D. L. Hiatt, 323 Clinton Ave., Farmer City, Ill.
Fred Hicks, 233 N. Walcott, Indianapolis, Ind.
C. A. Higgins, 1083 North 9th St., Las Cruces, N.Mex.
Mrs. Margaret Kapigian Higgs, Song Evangelist, 1249 Cordova Ave., Glendale 7, Calif.
Jewell Hocker and Helen Alexander, Preachers and Singers, 803 N. Briggs, Hastings, Neb.
Rose Hoffman, 220 W. Main St., Schuykill Haven, Pa.
Fairmont, W.Va. June 4 to 18
Halifax, Pa. (camp) July 20 to 30
Ted Hollingsworth, 3015 W. 12th St., Little Rock, Ark.
Portage, Wis. (Home Miss.) June 7 to 18
Waseka, Ill. July 2 to 16
Holso Evangelistic Party, Preacher and Singers, 5332 Summer Ave., Ashtabula, Ohio
Warwick, Ohio May 31 to June 10
East Liverpool, Ohio June 26 to July 8
James D. and Lois Holstein, Preacher and Singers, Ethel, W.Va.
H. H. Hooker, Box 832, Jasper, Ala.
Louisville, Ky. (S. Side) May 30 to June 11
G. W. and Pearl Moser Hoot, Evangelist and Musicians, Olivet, Ill.
Logansport, Ind. May 30 to June 11
Minot, N.Dak. June 14 to 25
A. S. Howard, 1144 N.W. 41st St., Oklahoma City, Okla.
Mary Howland, 400 Olds St., Jonesville, Mich.
J. M. Huff, S.S. Evangelist, % Gen. Del. Leighton, Pa.
H. B. Huffman, Box 25, Onego, W.Va.
Ralph and Lois Humble, Song Evangelists, 2211 Indiana Ave., New Castle, Ind.
Robert and Delores Hungate, Singers and Children's Workers, Newburgh, Ind.
Mt. Vernon, Ind. June 13 to 25
Evansville, Ind. (Trinity) July 5 to 16
Loren Irby, Box 102, Marion, Ind.
Donald T. Isenberg, Box 388, New Cumberland, Pa.
A. L. James and Wife, Evangelist and Reader, 300 N. Seventh St., McAllen, Texas
Homer Jarvis, Song Evangelist, S. Oakside Ave., Mishawaka, Ind.
Howard W. Jerrett, 2207 Pinecrest Dr., Ferndale, Mich.
Johnson Sisters, Preacher and Singers, 606 N. Beach St., Daytona Beach, Fla.
Andrew Johnson, Wilmore, Ky.
Boyd, Kentucky June 5 to 17
Chillicothe, Ohio June 18
Paul and Ruth Johnson, Singers and Musicians, 3333 South 3rd St., Springfield, Ill.
Michigan District June 12 to 25
Belleville, Ont. July 9 to 23
A. K. Jones, 519 Commercial, Danville, Ill.
Woodston, Kans. (camp) June 1 to 11
Lindsay, Okla. June 13 to 29
Claude W. Jones, Bel Air, Md.
Wash.-Phila. District Home Missions May 27 to July 9
Lum Jones, Ada, Okla.
Willard F. Jones, Lexington Park, Md.
Elmer H. Kauffman, 134 Grand View Ave., Wollaston 70, Mass.
Arthur E. Kelly, 331 Whaley St., Columbia, S.Car.
Lubbock, Texas (1st ch.) June 6 to 18
Science Hill, Ky. June 20 to July 2
Ernest M. and Orela Kennedy, Evangelist and Singers, % Gen. Del., Vicksburg, Mich.
H. L. and Lottiemae Kennedy, Preacher and Chalk Artist, P.O. Box 535, Muncie, Ind.
Open dates June 1 to July 9
Clayton Kidd, Box 115, Laurel, Miss.
Robert L. Killion and Wife, Singers and Musicians, Vicksburg, Mich.
Hazel F. Kime, Song Evangelist, 301 N. Fifth St., Brighton, Colo.
Hubert King, 702 Claim St., Aurora, Ill.
Paul and Lucille King, Evangelist and Singer, 2004 Kearns Ave., Pittsburgh 5, Pa.
Carl H. Kruse and Wife, Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
Mineral Wells, Texas June 4 to 18
Mason, Texas June 20 to July 2
R. R. Kunkel, 303 High St., Hanover, Pa.
P. E. Kuykendall, Box 978, Hendersonville, N.C.
George T. Lampkin, 522 Eye St., Sacramento 14, Calif.
Sterling C. Lansdowne, 1508 Laura Ave., Wichita 9, Kansas
R. S. Lanterman, 5063—43rd St., Red Deer, Alberta, Canada
Joy and Mary Latham, 18 Allen Ave., Wyoming, Cincinnati 15, Ohio
Kansas City, Mo. May 22 to June 30
Minnie Lauerma, 3261 "Y" St., Lincoln, Neb.
Leo L. Lawrence, 128 N. Donald, Bethany, Okla.
Mason Lee, 217 Division St., Huntington, W.Va.
Charleston, S.C. (tent) June 6 to 18
Indianapolis, Ind. (Ray St.) June 20 to July 2
Don Leetch, 129 W. Francis Ave., La Habra, Calif.
El Paso, Tex. (Emmanuel) June 1 to 11
Martin Leih, 721 E. Foothill Blvd., Monrovia, Calif.
Roy O. Lemons, 831 Center St., Ashland, Ohio
Leverett Brothers, Preachers and Singers, 408 East 10th, Lamar, Mo.
Paradise, Kansas June 7 to 18
Ironton, Mo. June 21 to July 2
E. Arthur Lewis and Wife, Preachers and Singer, 1823 N. Sierra Bonita, Pasadena 7, Calif.
Seaside, Calif. June 3 to 17
E. E. Lewis, 302 N. Main, Ironton, Mo.
Ellis Lewis, 208 N. Donald, Bethany, Okla.
Kennett, Mo. June 6 to 18
Howard and Irene Lewis, Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
Shenandoah, Iowa June 7 to 18
P. L. Liddeall and Wife, Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
Herbert E. Lilly, 523 Juniper St., Nampa, Idaho
Charles H. Lipker, P.O. Box 210, Marion, Ohio
Kenton, Ohio June 6 to 18
Rockford, Ohio June 20 to 25
Eli Lipps, 1023 Edison Ave., Hamilton, Ohio
Dick and Doris Littrell, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
Logan, W.Va. May 31 to June 11
J. L. Longnecker, 45 Main St., Valley Park, Mo.
Linton, Ind. (tent) June 6 to 25
Greensfork, Ind. June 25 to July 2
L. H. Lucous, 2328 S.W. 28th St., Oklahoma City, Okla.
Leroy Lyell, 505 South 20th St., Herrin, Ill.
D. D. Mackey Evangelistic Party, Preacher and Musicians, P.O. Box 103, Bluffton, Ind.
Jamestown, N.Y. June 6 to 18
Mancelona, Mich. June 20 to July 2
J. Stewart Maddox, 1410 King St., Danville, Ill.
Walter Markham, P.O. Box 527, Kansas City 10, Mo.
Yorktown, Sask. May 30 to June 11
Lockwood, Sask. June 13 to 25
John C. Martin, Song Evangelist, Box 503, Bethany, Okla.
Walter F. Masters, 115 Mannington Ave., Mannington, W.Va.
L. B. Mathews and Wife, Evangelist and Singer, 2208—18th Ave. South, Nashville 4, Tenn.
M. M. Matlock, P.O. Box 527, Kansas City 10, Mo.
Clifton T. Matthews, 53 Nassau Ave., Freeport, N.Y.
Alvin and Pauline Maule, Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
Lamar, Mo. May 30 to June 11
Buddie May, 324 Greenup Ave., Ashland, Ky.
John W. and Celia May, Preacher and Singers, P.O. Box 495, Du Bois, Pa.
Monaca, Pa. June 6 to 18
Waltersburg, Pa. June 20 to July 2
Paul and Helen Mayfield, Preacher and Singers, 915 W. Genesee St., Saginaw, Mich.
Lansing, Mich. June 13 to 18
Mason, Mich. June 20 to 25
R. H. and Edna McCart, Preacher and Singer, 4100 Quitman St., Denver 12, Colo.
A. J. McComas, 225 Riverside Dr., Russell, Ky.
L. W. McCoy, 1419 Tiffin Ave., Des Moines, Iowa
Pauline McKinley, Song Evangelist, P.O. Box 158, Greenfield, Ind.
Charles and Pauline McVay, Song Evangelists, 343 West 41st St., Tucson, Ariz.
Miss Naomi Meadows, Box 203, Olive Hill, Ky.
Indianapolis (Madison), Ind. June 6 to 18
Bedford, Ind. (Westside) June 20 to July 2
Dwight and Norma Jean Meredith, Song Evangelists and Musicians, 2032 S. Waco, Wichita, Kansas
Palco, Kansas July 19 to 30
Haley Messer, 616 East 26th Place, North, Tulsa, Okla.
Loveland, Texas June 21 to July 2
Coleman, Texas July 4 to 16
Ralph A. and Lillian Mickel, Evangelist and Singers, Alum Bank, Pa.
Nashville (Woodbine), Tenn. June 21 to July 2
Memphis, Tenn. July 4 to 16
A. E. and Pauline Miller, Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Pensacola, Fla. June 6 to 18
James Miller, Rt. 17, Box 609, Indianapolis 44, Ind.
Leila Dell Miller, % Trevecca Nazarene College, Nashville, Tenn.
Dodson, Texas June 7 to 18
Hillsboro, Texas June 21 to July 2
Nettie A. Miller, % Trevecca Nazarene College, Nashville, Tenn.
Tuscaloosa, Ala. (1st ch.) June 7 to 18
Dayton (Parkview), Ohio June 21 to July 2
W. F. Miller, 521 Victoria Ave., Williamstown, W.Va.
Reserved June 27 to July 31
Lloyd and Addie Mitchell, Preacher and Musicians, Valier, Penna.
Decatur, Ill. (W. Side) May 30 to June 11
Peoria, Ill. (tent) June 13 to July 1
J. E. Moore, 2673 Crest Ave., Dallas, Texas
John E. Moore, Song Evangelist, P.O. Box 527, Kansas City 10, Mo.
Huntington Park, Calif. (2665 Grand Ave.) June 1 to July 12
S. T. Moore, Box 777, Lafayette, Ind.
Cambridge City, Ind. May 30 to June 11
Pittsfield, Ill. June 13 to 25
C. Helen Mooshian, P.O. Box 527, Kansas City 10, Mo.
Egypt, Palestine and Syria June and July
Winfield A. Mundell, Route 1, Trout, La.
Open dates for June and August
Musical Messengers (Don Ratliff and Wife, Paul Jester and Wife), 6 No. Colorado Ave., Indianapolis, Ind.
Indianapolis, Ind. (N. Side) June 11
Alexandria, Ind. June 18
B. F. Neely, 545 N. Park, Shawnee, Okla.
Barnesville, Ga. June 7 to 18
Nettie W. Neff, 100 Beulah Park Dr., Santa Cruz, Calif.
Sparks, Nevada June 7 to 18
Olton, Texas August 1 to 13
E. P. Nelson, 317 N. Riley, Indianapolis, Ind.
L. H. Newcomb, P.O. Box 946, Vivian, La.
Tulsa, Okla. (Springdale) May 31 to June 11
Louisiana Dist. Camp June 23 to July 2
Neva Newell, Song Evangelist, W. 220 Indiana St., Spokane 13, Wash.
Dorrance and Esther Nichols, Evangelist and Musicians, Bloomsburg, Penna.
Franklin, Pa. June 7 to 18
Salem, Ohio June 21 to July 2
Ray O. Noggle, Blind Preacher, 345 Boyd St., Harrisburg, Pa.
Joe Norton, Box 143, Hamlin, Texas
S. Ellsworth Nothstine, P.O. Box 527, Kansas City 10, Mo.
Harry and Joan Olson, Preacher and Singer, Benton Road, Mt. Vernon, Ill.
Mary E. Olson, 817 S. Crawford, Troy, Ohio
J. H. Parker, 3102 Windsor Ave., Baltimore 16, Md.
Leslie and Lora Lee Parrott, Evangelist and Musicians, P.O. Box 243, Salem, Oregon
D. E. Patrone, P.O. Box 817, Alliance, Ohio
Crestline, Ohio May 30 to June 11
Bellevue, Ohio June 13 to 25

Olivet Nazarene College Library

Kankakee, Illinois

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- Eddie E. Patzsch, 1747 Clark Ave., Wellsville, Ohio
Point Pleasant, W.Va. June 11 to 25
Sharon Center, Ohio (camp) June 29 to July 9
Evangeline Paul, Song Evangelist, Route 4, Moscow, Idaho
L. M. Payne, Box 257, Bethany, Okla.
J. F. Penn, 116 Ivy St., Nampa, Idaho
George C. Pestana and Wife, Preacher and Singers, 1743 Sunnyvale Ave., Walnut Creek, Calif.
Misses Edna Peterson and Emma Thiessen, Preacher and Singer, 1212 Tenth Ave. So., Nampa, Idaho
Wm. H. Phillips, P.O. Box 131, Apple River, Ill.
Boyce and Catherine Pierce, Singers and Musicians, 505 Columbia Ave., Danville, Ill.
New Castle, Pa. June 6 to 18
Vincennes, Ind. (1st) June 20 to July 2
Piercy Trio, Song Evangelists and Musicians, 410 S. Clay St., Fairbury, Ill.
Twyla Pittenger, Evangelist, R.D. 1, Shelby, Ohio
Chester D. Plummer, R.F.D. 7, Box 173, Columbus, Ind.
Buffalo Lake, Minn. June 7 to 18
La Crosse, Wis. June 21 to July 2
C. P. Pridden, 2325 W. Second, Dayton, Ohio
E. Puffer and Wife, Preacher and Singer, 414 North 18th St., Omaha, Neb.
Bertha Pults, P.O. Box 527, Kansas City 10, Mo.
Barbados, B.W.I. June and July
Paul M. Qualls, Song Evangelist, 408 Jersey Ave., Orlando, Fla.
Poteau, Okla. May 30 to June 11
Frankfort, Ky. (1st) June 13 to 25
Eleanor Reasoner, Song Evangelist, 1109 Maple Row, Elkhart, Ind.
Indianapolis, Ind. (Madison) June 6 to 18
Bedford, Ind. (W. Side) June 20 to July 2
D. C. Reynolds, Indian Evangelist, 4805 N. Western Ave., Oklahoma City, Okla.
Ralph Rice, 444 N. Blaine, Bradley, Ill.
Marine City, Mich. June 6 to 18
Versailles, Ill. June 20 to July 2
Miss Alice Rich, Song Evangelist, 415 East 6th St., Bloomington, Ind.
R. L. and Pearl Rich, 415 East 6th St., Bloomington, Ind.
Richards Trio, Preacher and Singers, Loomis and River St., Sparta, Mich.
Harold S. and Flossie Richardson, Evangelist and Singers, 2200 East 9th, Muncie, Ind.
Sligo, Pa. June 6 to 18
Reserved June 27 to July 9
Max E. Rincker, Box 137, Stewardson, Ill.
C. C. Rinebarger and Wife, Evangelist and Singers, 10203 Driver Ave., Overland 14, Mo.
Caro, Mich. (camp) June 29 to July 9
O. F. Ring, 418 Grant St., Newell, W.Va.
Lorraine M. Ripper and Berniece Markey, Preachers and Singers, 3917 W. 29th Ave., Denver, Colo.
Mrs. Lillian Robinson, 506 S.E. First Ave., Perryton, Texas
Pampa, Texas (V.B.S.) May 29 to June 9
Clyde B. Rodgers, Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
Memphis, Tenn. June 13 to 25
Cordova, Ala. June 27 to July 9
Mary Ellen Rogers, Singer, 3142 Vichy Ave., Napa, Calif.
F. N. Roney, P.O. Box 85, Opdyke, Ill.
A. C. Rowland Evangelistic Party, Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Jonesboro, Ark. June 23 to 25
Marseilles, Ill. June 27 to July 9
Mrs. Beulah Sargis, Song Evangelist, 834 Newport Ave., Chicago 13, Ill.
F. C. Savage, P.O. Box 207, Kokomo, Ind.
Bluffton, Ind. May 31 to June 11
Gary, Ind. June 13 to 25
Don S. Scarlett, Route 1, North Vernon, Ind.
Walter C. Schultz, Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Cyril E. Scott, Box 354, Elverta, Calif.
Earl P. Scott and Wife, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Quanah, Texas May 31 to June 11
J. Lester and Edna M. Seel and Merlin, Musicians and Preacher, 1501—29th St., Ashland, Ky.
Nashville, Mich. June 6 to 18
Joseph W. Selz, 627 Juniper St., Walla Walla, Wash.
Ralph Sexton, Box 33, Asheville, N.C.
R. A. Shank and Wife, Box 377, Vicksburg, Mich.
L. D. Sharp, P.O. Box 527, Kansas City 10, Mo.
El Paso, Ill. June 15 to 25
Baxter Springs, Kans. (camp) June 29 to July 9
U. B. Shearer and Wife, Singers and Musicians, 106 Sterrett Ave., Covington, Ky.
S. Trueman Shelton, 610 Cypress Circle, Redlands, Calif.
Howard O. Sherrow, Song Evangelist, Lynn, Ind.
Ray Sigler, Song Evangelist, 545 W. Walnut St., Kankakee, Ill.
Donald R. Silvernall, Route 3, Hastings, Mich.
Menomonee, Wis. (Forrest Center) June 5 to 18
Hudson, Mich. June 19 to July 2
Vera Lois Simms, Glencoe, Ohio
D. F. Slack, Song Evangelist, Route 2, Vevay, Ind.
Glenn and Vera Slater, Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
Minneapolis, Kansas June 6 to 18
J. Howard and Carrie Sloan, 514 Jackson St., East Liverpool, Ohio
R. J. Smeltzer, 428 King Ave., Ravenna, Ohio
Niles, Ohio June 6 to 18
Bellaire, Ohio June 20 to July 2
Arthur Smith, 513 W. Grand River, Lansing 6, Mich.
Bernie Smith, Box 145, Harrisburg, Ill.
Fairbanks, Alaska May 30 to June 11
Billy and Helen Smith, Evangelist and Singers, 818 McKinley Ave., Cambridge, Ohio
C. B. Smith, Wrens, Georgia
Charles Hastings Smith, 1514 Robinson, Conway, Ark.
Eugene and LaNora Smith, Song Evangelists, 201 S. Congress St., Winstonsboro, S.C.
Corbin, Ky. June 6 to 18
Iola V. Smith, Song Evangelist, 4690 Clay St., Denver 11, Colo.
Denver, Colo. (S. Side V.B.S.) June 12 to 23
Janet O. Smith, % Nazarene Seminary, 1000 East 30th St., Kansas City, Mo.
Ashtabula, Ohio June 12 to 23
Miss Joy Dean Smith, Song Evangelist, 323 Madison Ave., Covington, Ky.
L. B. Smith and Wife, 341—54th St., Newport News, Va.
Raymond V. Smith, 565 West Drive, Woodruff Place, Indianapolis, Ind.
Walter J. Smith, 323 Madison Ave., Covington, Ky.
Donald E. Snow, 4222 S. Washington St., Marlon, Ind.
Toronto, Ohio May 31 to June 11
Salem, Ill. (camp) June 14 to 25
Loy Snow, 129 N. Bradley, Indianapolis, Ind.
Winslow, Ind. (Home Miss.) June 6 to July 2
J. W. South and Wife, Preacher and Singers, 1718 East 6th St., Little Rock, Ark.
Burl Sparks, Song Evangelist, 709 E. Third St., Seymour, Ind.
Sammy Sparks, 3416 Central Ave., Ashland, Ky.
Crawfordsville, Ind. June 7 to 18
Detroit, Mich. (Bethel) June 21 to July 2
J. D. Stafford, Box 97, Vivian, La.
Birmingham, Ala. (Cottage Hill) June 7 to 18
Raymondville, Texas June 21 to July 2
T. H. Stanley, 1242 Cottage Ave., Middletown, Ind.
No. Calif. Dist. Camp August 3 to 13
Earl Starnes, 2832 "B" St., Evansville, Ind.
Jackson, Tenn. June 20 to July 2
Bryantsburg Camp July 5 to 16
L. Wayne States, 308 N. Chestnut, Colorado Springs, Colo.
Joe A. Stephens, 3301 S. Santa Fe St., Oklahoma City, Okla.
Edward and Lydia Stevenson, Singers and Musicians, Box 154-B, Cuba, Ill.
Springfield, Ill. June 4 to 18
Manville, Ill. (camp) June 23 to July 4
Wesley Stites, Rt. 13, Box 608, Phoenix, Ariz.
Grant and Ola Stone, Song Evangelists, Kennicott, Ky.
W. J. Strack, Box 215, New Lyme, Ohio
E. L. Striegel, 229 S. Findlay, Norman, Okla.
M. A. Stumbaugh and Wife, Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
Greenville, Tenn. June 6 to 18
Robert and Louise Sumner, Evangelist and Singers, 2215 Maple Grove, Dayton 4, Ohio
Ft. Myers, Fla. May 31 to June 11
Avon Park, Fla. June 14 to 25
B. D. Sutton and Wife, Evangelistic Singers, Olivet, Ill.
Calhoun, Ill. (camp) June 7 to 18
Tilden, Ill. (camp) July 11 to 23
C. C. Swallow, Farmington, Iowa
Howard W. Sweeten, Ashley, Ill.
Painesville, Ohio June 6 to 18
Marietta, Ohio June 20 to July 3
George H. Talbert and Wife, Evangelist and Poet, 409 E. 13th St., Box 438, Abilene, Kansas
Minong, Wis. May 30 to June 11
Shell Lake, Wis. (Home Miss.) June 13 to 25
Valla M. Tarr, 2749 W. Brooklyn, Dallas, Texas
E. C. Tarvin, California, Ky.
E. E. Taylor, 208 W. Martin St., East Palestine, Ohio
Laten E. and Louisa Teare, Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Norma, N.Dak. May 31 to June 11
Carson, N.Dak. June 14 to 25
Fred Thomas, 2201 Morehouse Ave., Elkhart, Ind.
Hoopeston, Ill. June 14 to 25
Felicity, Ohio (tent) July 4 to 16
Harold C. Thompson, P.O. Box 549, Blytheville, Ark.
W. W. Tink, P.O. Box 527, Kansas City 10, Mo.
Saskatoon, Sask. May 31 to June 11
Prince Albert, Sask. June 12 to 25
J. N. Tinsley, P.O. Box 527, Kansas City 10, Mo.
Laura and Orma Tompkins, Evangelistic Singers, 25861 W. Nine-Mile Rd., Detroit 19, Mich.
L. E. Toone, 1501 S. Franklin St., Muncie, Ind.
Mrs. Lena M. Troesch, 320 E. Ercoupe Dr., Oklahoma City 10, Okla.
E. E. and Ora J. Turner, Personal Evang. Conv. and Singers, 1115 Newman, Indianapolis, Ind.
James C. Uehlein, Song Evangelist, 1101 St. Gregory St., Cincinnati 2, Ohio
L. L. Van Houten, P.O. Box 228, Columbus, Miss.
D. C. Van Slyke, 508—16th Ave. South, Nampa, Idaho
Reserved June 1 to 25
Sidney, Mont. (1st) June 28 to July 9
Ralph L. and Charlene Van Winkle, Evangelist and Musicians, 1003 1/2 N. Third, Arkansas City, Kansas
L. L. Vaughn, 1403 Young St., Henderson, Ky.
Victory Singers (Colored), 5390 Bangor Ave., Detroit 10, Mich.
Canada West Camp (Red Deer, Alta.) July 6 to 16
Harold L. Volk, 515 Holly St., Nampa, Idaho
E. Bruce Wade, Song Evangelist, 6238 Petal, Dallas, Texas
Betty Wagner and Helen Lavelly, Preacher and Singers, 118 South 13th St., Vincennes, Ind.
A. C. Wakefield, Song Evangelist, 4201 Murphy Rd., Nashville, Tenn.
Florien, La. May 31 to June 11
Bristol, Tenn. June 20 to July 2
Jesse C. Walker, McCune, Kansas
Laura DeLong Walker, 91 Bangor St., Augusta, Maine
Lloyd H. and Gertrude Ward, Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
Le Roy, Mich. June 7 to 18
State Line, Ind. June 20 to July 2
Glenn Warstler, Route 1, Waterloo, Ind.
Emma T. Watts, Temperance and Y.P. Worker, 604 Ridge Rd. S.E., Washington 19, D.C.
C. G. and Florence Weathers, Preachers and Singers, 916 Second, Covington, Ind.
Roxana, Ill. May 31 to June 11
Oliver C. Weigel, 3130 Cleveland, Beaumont, Texas
George and Jane Whetstone, Evangelists and Singers, 10 E. Ridge Rd., Linwood, Pa.
John F. Whisler, Blind Singer, 404 N. Francis, Carthage, Mo.
Macomb, Ill. May 30 to June 11
El Paso, Ill. June 15 to 25
C. M. Whitley and Wife, Preacher and Singer, 407 W. Dulin, Sherman, Texas
Mrs. Pauline Wickham, Route 1, Friendly, W.Va.
C. Lola Wilkins, Box 134, Vivian, La.
J. E. Williams, P.O. Box 527, Kansas City 10, Mo.
Bethany, Okla. (1st ch.) June 6 to 18
Sawyer, N.Dak. (camp) June 29 to July 9
Trafton and Thressa Williams, Evangelism and Visual Aids for Jrs., 1718 N. Taylor, Little Rock, Ark.
Albuquerque, N.M. May 31 to June 11
Fremont, Ohio June 14 to 25
W. L. Williams and Wife, 125 S. Third St., Glendale, Ariz.
Watertown, Mich. June 19 to July 2
Harold J. Willis and Wife, Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.
Joplin, Mo. (Conner Ave.) June 1 to 11
Warren, O. (Morgandale) June 19 to July 2
R. E. Willis and Wife, Preacher and Children's Worker, Route 1, Centralia, Ill.
Otto R. Willison Evangelistic Trio, Singers and Preacher, P.O. Box 223, Antlers, Okla.
H. E. Wilson, 270 Byrd St., Coolidge, Ariz.
C. B. Winland, R.D. 5, Mt. Vernon, Ohio
Edna Winsch, Song Evangelist, 1103 S. Hall St., Allentown, Pa.
J. Elton and Margaret Wood, Preacher and Singers, 112 S.E. Main St., Bethany, Okla.
Lubbock, Texas (Williams Mem.) June 16 to 25
Post, Texas June 26 to July 2
Lon R. Woodrum, P.O. Box 527, Kansas City 10, Mo.
Archie Woodward, 401 N. Third St., Iola, Kansas
Waco, Texas (Central) June 4 to 11
George P. Woodward, Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
Marion, Ohio (First) June 7 to 18
Wilmingon, N.Y. (camp) June 27 to July 9
C. F. Wright, 412 Grand Blvd., Boone, N.Car.
Clintonville, Ky. June 6 to 18
Greensboro, N.C. (1st) June 20 to July 2
Fred D. Wright, Keystone, Ind.
Thomas H. Younce and Wife, Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
O. F. Zachary, Route 1, Shelbyville, Ill.