

# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

July 9, 1952

## Poise for Our Day

General Superintendent Young

LIFE'S SHORT day was running out for the missionary evangel, Paul. He was being fenced in, for he was in jail in Rome once again. Classified officially but unjustly as an "evil doer," he languished alone in prison without the privileges and outlets afforded him on previous occasions. The feeling had gripped him that the Great Moral Ruler was calling his number. His sense of mission was giving way to a sense of release. "I have finished my course," he writes. In this mood of finality, but with something of the clearness of the eternal day, he addresses himself to Timothy, his successor and beloved son in the gospel: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7).

These pointed words Paul uttered with full knowledge not only of the pressure and perils of the day but of Timothy's own natural weakness. Timidity and fear will not do; they are not of the nature of our gospel. Our deliverance speaks of power, of love, and of a sound mind.

1. *Power adequate for the present situation* is the nature of the divine indwelling of the Holy Spirit. Be a witness and don't be ashamed of the testimony of the Lord, writes Paul. Identify yourself wholeheartedly with

God's cause. Don't be ashamed of me, the Lord's prisoner, and rejoice if you are counted worthy to be a "partaker of the afflictions of the gospel."

2. *Love affords the motivation necessary to endure hardship* in discipleship. Power without love is dangerous. It tends to unbalance or corrupt. Love dwells in the pure heart and keeps the perspective clear. Without it, even truth and sacrificial service are in vain. It makes us gentle to all men, so that we pray for the return to the truth of even those who oppose themselves.

3. *The discipline of the sound mind is necessary to love.* Without it love would degenerate into sheer sentimentality. The pure heart is our Christian heritage, but it is also necessary to pursue "righteousness, faith, love, peace." Deliberate and considered effort must be made if we would shun "profane and vain babblings" and avoid "foolish and unlearned questions," all of which make for strife and ungodliness. We must study if we would "rightly divide the word of truth" and present the man of God "thoroughly furnished unto all good works."

Herein lies our peace through the poise born of inner strength and fortitude.

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"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH"-John 17:17

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By P. P. Belew\*

**T**WENTY-FOUR years ago a man who was said to have committed a previous murder, deliberately and unnecessarily shot to death a brother of mine, and was sentenced to life imprisonment. But as a reward for fighting a prison fire, his sentence was reduced to twenty years, and followed by parole, so that he served only five or six years. About a year ago he was arrested for killing his wife, and is now on death row in Ohio state penitentiary at Columbus.

Recently while attending the National Holiness Convention at Columbus, I was permitted to visit this prisoner. Dick Bitters, of the *Columbus Evening Dispatch*, made the arrangements and accompanied me to the cell. The prison authorities showed me every courtesy, and gave me all the time I wished. The prisoner is fifty-eight years of age, but so aged by sin that he looks to be seventy-five or eighty. He and I had never met; and when I had announced myself, his expression of surprise was, "What do you know about that?" I said, "I am the preacher brother of Mose Belew. I have come to tell you of a Christ who can forgive you and take you to heaven. Here is a New Testament. Prison rules forbid me to give it to you; but the guards say that I may leave it with them, and they will give it to you. But first I want to read from it and pray with you." He said, "Go ahead."

I read several appropriate passages, and climaxed with the story of the Prodigal Son. Then I instructed and exhorted him in the matter of confessing his sin and yielding his heart to God. This was followed by prayer, and God came. My emotions broke, and God enabled me to pray fervently and sympathetically for one whom, apart from grace, I would have utterly despised. Then he reached that hand stained with the blood of three human lives through the bars, grasped my hand, and said, "Pray for me; and I want your name and address. You are the only preacher, except the chaplain, that has been to see me." He also promised that he would read the New Testament and try to surrender his heart to God. I would do nothing to defeat justice and save his life, but I would do anything possible to save his soul.

\*Evangelist, Kansas City, Mo.

Before one becomes a Christian, his life is a mixed-up jigsaw puzzle.—D. B. KIDNEY.

## High Lights of the Pre-General Assembly Conventions

Stephen S. White, Editor

### Holiness as an Imperative

Milton Harrington

### The Insufficiency of Self

Ivan A. Beals

### Epistle to the Philippians

H. Orton Wiley

### Thoughts from a Farmer's Son

Spencer Johnson

### The Beauty of Holiness

Ralph A. Mickel

### Think on These Things

F. Lincicome

### Prayer Must Have Life

Mont Hurst

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## HERALD OF HOLINESS

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## SLOTH

By E. E. Wordsworth\*

**W**E VISITED the zoo in Seattle, Washington, and for the first time in our life saw a strange-looking creature named "Sloth." He is a new arrival. "Sloth" is an animal about the size of a porcupine, a native of South America with his native habitat in the tropics, where he basks in the sun all day long. The informational sign describing him read, "He lives hanging upside down." Sure enough, there he was in his permanent position—upside down. He did not move a muscle that was noticeable.

I was curious, so I returned after an hour to look at "Sloth" once more, and sure enough he was still hanging on the limb of the tree with two feet, still upside down. A small crowd gathered round and facetious remarks were heard. Just for a split second, "Sloth" slightly moved; then all was truly "Sloth" again for an indefinite period. I was amused, and then I began to cogitate.

John Bunyan saw in his dream Simple, Sloth, and Presumption as they slept when Christian passed by on the pilgrimage, "and behold they were hanged up in irons a little way off on the other side." Great-Heart explained their hanging thus, "These three men were of bad qualities—had no mind to be pilgrims—whomsoever they could, they hindered—they were asleep when Christian went by, and now—they were hanged."

Moody was asked, "Can God save any man?" It is said he replied, "All except one." "Who is the exception, Mr. Moody?" "The lazy man," he replied, "because if God took the pains to save a lazy man, he would be so lazy he would not keep saved, so God does not save a lazy man."

"Work, for the night is coming." "Woe to them that are at ease in Zion." "Awake to righteousness, and sin not."

\*Pastor, South Tacoma, Wash.

Bypassing gospel truth is the quickest route to damnation.—H. T. BEYER.

# EDITORIALS

Stephen S. White, Editor

## High Lights of the Pre-General Assembly Conventions

### General N.Y.P.S. Convention

**T**HE SESSIONS of the Sixth General N.Y.P.S. Convention were packed full of information and inspiration. I wish all of our people could have been present and have seen our young people in action. God was with them in special blessing. One of the highest points during the convention was a service presenting the work of the Lamplighters' League. It was surely informative and heart-warming.

The most important business transacted was summarized thus: A resolution was adopted urging all of our N.Y.P. Societies to join the 10 per cent plan of giving for the General Budget. Most important in the activities of the N.Y.P.S. are the projects which they approve for the quadrennium. Spiritually, their project is set forth in the theme, "By My Spirit." Such a theme, or slogan, should thrill Nazarenes everywhere. During the first year of the quadrennium the emphasis will be "By My Spirit—Stand"; second year, "By My Spirit—Speak"; third year, "By My Spirit—Share"; and fourth year, "By My Spirit—Serve."

Such a spiritual project is enough to make the people called Nazarenes shout. Some of the outstanding moments of the convention were experienced when the various phases of the theme as just outlined were emphasized by the following speakers: Rev. Ted Martin, Rev. Wilford Vanderpool, Rev. Timothy Smith, and Rev. Ponder Gilliland.

The financial project adopted was \$50,000.00 for Bible colleges in South Africa and Australia. This amount is to be raised during Youth Week in 1953. This is surely a worthy undertaking, and we will pray for Dr. Du Bois and our young people as they confront this task.

### General N.Y.P.S. Officers Elected



Ponder Gilliland

**R**EV. Ponder Gilliland, superintendent of the San Antonio District, was elected president of the General N.Y.P.S., and Dr. L. J. Du Bois was re-elected secretary. The members of the General Council were chosen as follows:

Rev. Wm. Summerscales,  
Canadian-British Isles Zone

Rev. Wilford Vanderpool, Central (Olivet) Zone  
Rev. Timothy Smith, Eastern Zone  
Rev. Eugene Stowe, Northwest Zone



L. J. Du Bois

Rev. Wm. Greathouse, Southwest (Trevecca) Zone

Rev. Milton Poole, Southwest (Pasadena) Zone

Rev. Mark Moore, West Central (Bethany) Zone

Jerry Johnson, Paul Skiles, and Charles Muxworthy, youth at large.

These three last named members were provided for in this General Convention. It was voted there should be three such youth-at-large members, under twenty-five years of age, on the Council.

These are the men who are to guide the activities of the young people's work of our church during the coming quadrennium. God bless them—our young people are in good hands.

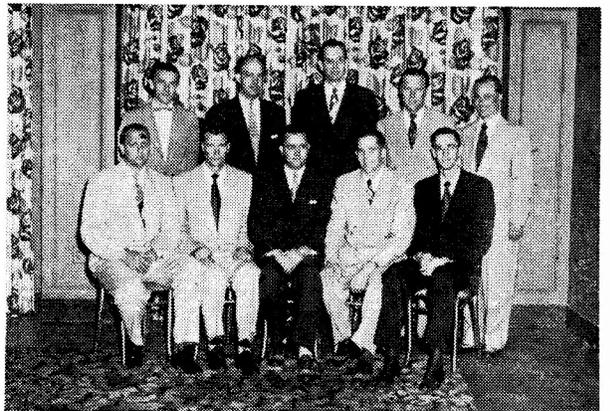


Photo: Lt. Ralph R. Hodges, Nazarene News Service

### Newly Elected General N.Y.P.S. Council

On Wednesday, June 25, as we were completing copy for this issue of the **HERALD OF HOLINESS**, the General Assembly elected the following as general superintendents for the new quadrennium: Dr. Hardy C. Powers, Dr. G. B. Williamson, Dr. Samuel Young, and Dr. D. I. Vanderpool, re-elected; and Dr. Hugh C. Benner elected as the fifth general superintendent.

## W.F.M.S. General Officers Elected



Mrs. Chapman

Mrs. Louise R. Chapman and Miss Mary Scott were re-elected as the president and the secretary, respectively, of the Nazarene Missionary Society, and the following were chosen as members of the W.F.M.S. Council.

Eastern Zone, Mrs. Rhea Miller

Southeast Zone, Mrs. Elizabeth Vennum

Central Zone, Mrs. Russell V. DeLong

Southern Zone, Mrs. Remiss Rehfeldt

Southwest Zone, Mrs. A. E. Sanner

Northwest Zone, Mrs. Gordon Olsen

British Isles and Canada Zone, Mrs. Edward Lawlor and representative at large, Miss Mary Scott

(More detailed information as to the General Missionary Convention will be given in the next issue of the HERALD.)



Miss Scott

## Church Schools Convention

**D**R. ALBERT F. HARPER, executive secretary of the Department of Church Schools, in a keynote address announced the theme for the coming quadrennium as **GO—TEACH—WIN—I AM WITH YOU**. In a stirring plea for an intensified and impassioned ministry in the church schools, he showed the growth of the past four years as a means of preparation for the greatest Sunday-school expansion in the quadrennium ahead that our church or any church has ever known.

Dr. John Riley, pastor of the College Church, Nampa, Idaho, in a splendid and masterful way spoke of the relationship of the Sunday school to the Christian home. He pointedly remarked that perhaps in our zeal to keep our people active for the church we have robbed them of their home life without which we cannot long have a sustained Sunday school or church. He introduced the new series of Home Life manuals which are designed to aid parents of all ages of children up through the teen-agers.

Rev. Lawrence Hicks, pastor of First Church, Ashland, Kentucky, spoke of the passion of Jesus as a necessity for all who work in the church schools. Seldom has there been given in our hearing a more stirring portrayal of the compassion of Jesus and His inimitable way of adapting himself to the needs of humanity.

Dr. A. S. London, national Sunday-school evangelist, swept the convention with a powerful

warning against some trends which could be fatal if not nipped in the bud. In his characteristic way, however, he first pointed up the splendid phases of our Sunday-school program. We must be alerted against thinking that promotion alone will succeed, and we must beware of the tendency to talk with bitter tongue about one another until our ministry among our young people and children is annulled by our free-wheeling tongues.

Dr. Erwin G. Benson, field secretary of the Department of Church Schools, outlined the program for the quadrennium of 1952-56. The general theme is to be "Enlargement and Improvement." There will be a different theme for each year instead of a four-pronged program for each of the years, as was the case in the past quadrennium. The first year's emphasis will be "Expansion." He set the goals for the quadrennium as 600,000 total enrollment and 475,000 in average attendance.

Dr. Edward Lawlor, superintendent of the Canada West District, in his message on "Statement for Survival" reminded the large and appreciative audience that we have gone about as far as we can unless we improve our quality of teaching and leadership. For denominational survival the Sunday school must be kept vigorous; for its survival we must not depend on promotion as a magic wand. Each person must keep deeply and vitally spiritual, and also must train under the denomination-wide Christian Service Training program to be a skilled artisan in the things of the Spirit. The Word of God must be handled with skilled hands and warm hearts. The need, he said, is for an "elite"—a group well prepared and highly respected in each church whose positions are considered an honor to be granted, who lead our classes and our Sunday-schools nearer, ever nearer to the Master.

The Church Schools chorus, "Go—Teach—Win," was sung repeatedly and lustily under the fine leadership of song leaders Curtis Smith and Walter W. Tink, who led the two general sessions in song. It was composed by Dr. H. C. Benner and caught the convention with a musical contagion. It will be heard around the world in these next months.

Rev. R. T. Williams and Rev. Wm. McKee on different days thrilled the audiences, telling of their successes in local Sunday schools. Brother Williams spoke of the fine growth of Oklahoma City First Church and its program of Christian education. Brother McKee recounted the story of El Monte, California, Church of the Nazarene and its Sunday school from a beginning of less than 50 in 1936 to an average of 600 per Sunday this past year. We were reminded that God is still mightily working in the camp.

Of the more than sixty chairmen of the district church school boards, about half were presented on the platform each of the two general sessions, and it was a real joy to see those good and strong leaders and greet them in a public way.

## Pioneer Preachers' Meeting

**S**EVENTY-TWO pioneer holiness preachers—men and women used by God to establish many a landmark and milestone in the forty-four-year history of the Church of the Nazarene—held a memorable reunion on Saturday, June 21, in connection with the thirteenth quadrennial General Assembly.

Rev. Joseph N. Speakes, Monroe, Washington, had inaugurated the reunion by sending out invitations to approximately one hundred men and women known to have forty years or more of service as preachers in the Church of the Nazarene.

When a permanent organization was discussed during the pioneers' "long afternoon," Rev. Speakes was elected chairman by acclamation and Rev. C. P. Lanpher was named secretary.

The organization will be known as the Nazarene Pioneer Preachers and members will meet at least once every four years at the time of the quadrennial assembly.

The group assembled in Room No. 404, top floor of the mammoth Kansas City Municipal Auditorium, at 2:00 p.m. They opened their program by singing some of the gospel songs that were current and favorites forty years ago. Many of these no longer are sung in Nazarene churches, but the "old-timers" sang them with a spirit and zest that was contagious.

Rev. John E. Threadgill, Lytton Springs, Texas, led the devotionals and later recalled some early experiences as a preacher of holiness that proved to be pretty typical for the group. He told of going without food for a day or more, of wearing patched and threadbare clothes, and of sleeping on church benches and floors while working to get a group organized into a church.

The seventy-two men and women spent a wonderful afternoon together, mostly reminiscing in small groups about the wonderful way in which God had ordered their lives and led them down through the days.

Later in the afternoon, the group adjourned to the sixteenth floor of the nearby Aladdin Hotel, where dinner was served at six o'clock.

Several notable pictures of the occasion were taken. Three men were found who had a total of 179 years of ministerial service. They were: Dr. E. P. Ellyson, Kansas City, 62 years; Rev. Threadgill, 59 years; and Rev. Speakes, 58 years.

Another picture was taken of ordained men with forty years or more of service. There were thirty-eight in this group. Nine women were present who had been ordained forty years or longer. There also were twenty-four laymen present with forty years or more of service.

Among the late-comers to the reunion was Rev. C. E. Ryder, now of Columbus, Ohio, who was pastor of the third Nazarene church to be organized in Nebraska.

## Nazarene Pioneer Preachers



Photo: Lt. Ralph R. Hodges, Nazarene News Service

Left to right: Rev. E. P. Ellyson, Kansas City, Mo.; Rev. John E. Threadgill, Lytton Springs, Texas; and Rev. Joseph N. Speakes, Monroe, Wash.

## Holiness as an Imperative

By Milton Harrington\*

**W**ITH ALL the stretch that your imagination will allow, attempt to picture our Lord Jesus Christ as anything but *holy*. I know of no man anywhere who could find a blotch on the life and character of Jesus. Even the demons come to testify to the holiness of Jesus, for we read of one who said, "I know thee who thou art; the Holy One of God" (Luke 4:34). We say we are following in the footsteps of Jesus, those holy footsteps stained with divine blood; then holiness is an *imperative*.

If we would keep step with Him that our fellowship might be complete, then holiness is an *imperative*. If we would keep His leading presence in our focus at all times, then holiness is an *imperative*.

Again I ask you to conceive some picture in your mind in which you see the angels in any other condition than *holy*. Matthew tells us of their holiness when he writes, "When the Son of man shall come in his glory, and all the holy angels with him" (Matt. 25:31). The angels shall never know the joy that our salvation brings, and yet they are holy. If angels must be holy to be around Jesus and to come with Him, then holiness is an *imperative* for those who plan to go with Him when He comes. To be ready for the coming of Jesus, holiness is an *imperative*.

Paul preached that holiness was *imperative*. Read his message to the church at Thessalonica, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith" (I Thess. 3:10); and again, "For this is the will of God, even your sanctification" (I Thess. 4:3). The will of God is an

\*Pastor, Lovington, N. Mex.

*imperative* in your life if you would stay in His favor and blessing.

Paul continues, "For God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7). If you would walk with God, there is no other choice for you. You cannot walk with Him very far until you hear the clarion call to holiness.

But someone says, "Is holiness possible?" For our answer, let us go to John on the Isle of Patmos, ". . . he that is holy, let him be holy still" (Rev. 22:11). There is a time when man becomes holy that he might still be holy in the time of the end.

Understanding—where art thou in this moment? Can you not see, my friend, that holiness is for you? Can you not feel the throb and the pull toward it? Let me close with this note of warning, "Take heed therefore that the light which is in thee be not darkness" (Luke 11:35).

## The Insufficiency of Self

By Ivan A. Beals\*

**T**ODAY, as never before, man has apparently adopted the fallacious assumption that he is a self-reliant being; thinking that his own personality, strength, wisdom, and perspective of goodness are sufficient to cope with the complexities of life. It seems that the individual wills of men have always striven to do as they desire. The fact that people want to be responsible only to their own code, and to follow selfish whims, is shockingly demonstrated by the hideous lawlessness and degenerate morals in our own country.

True, humanity has seemingly mastered many things. We build with durable materials; we transport ourselves in various types of luxurious conveyances; we have invented numerous conveniences—time and labor-saving devices; and we have discovered diverse modes of communication. Men of science have also ingeniously uncovered many successful means of healing some of our ills, as well as protecting us from many undesirable diseases. But too many people have also drawn the illogical conclusion that they can reach that "blissful abode" by being good insofar as they recognize goodness.

This tendency of relying on human powers has gone beyond the borders of worldly thought and activity; it has silently invaded the institutions of Christendom. The great popularity of education in some churches has promoted the advancement of the notion to the extent that spiritual unction is thought to be no longer necessary. Then the deceitful temporal environment has conditioned many "ordinary" Christians to the state of self-complacency. Therefore, the generally fostered opinion of the majority of churchgoing people is that if you do the best you can you'll be all right.

\*Lincoln, Nebraska



Such thinking has become one of the greatest hindrances to real revivals of heartfelt salvation. It has hampered the faith of Christians until the glory of the close walk with Christ has become lost in the gray distance. Thus we attempt to do too many things in our own wisdom and strength. Sometimes when God tells us to do something that doesn't appeal to our "intellectual" minds, we discard it as an unidentified gem-in-the-rough and act in the manner which would seem most acceptable to the masses.

Many of us try to further God's kingdom by attempting worthy tasks, yet we seek fruitlessly for the needed results. Too, we wonder why we are buffeted, or even caused to stray by trials and temptations. But the requisite is this—we must keep in touch with God and do His will. For it is the preserving energy of the gospel, instilled and renewed in the human heart, that is the only power and dependable means whereby any man can survive the whirlpools of sin and temptation.

Behind the sham of education, culture, self-righteousness, and arrogance, man in reality is a dependent creature, destitute of any merit or knowledge adequate to deal with the sin problem. From the degradation of the progenitors of the human race, the nature of every mortal has been polluted, and the wills of men have been perverted from their natural course. Primarily, humanity was given freedom of the will to choose good—not evil; but since the fall of man from a state of holiness to a plane of degeneration, it has been easier for people to choose unrighteousness than holiness.

The annals of history are laden with the inadequate efforts of man to squelch the effects of sin. He has contrived diverse doctrines to rid himself of condemnation and guilt. To convince themselves of their goodness, many folk have treated their fellow men with respect and warmth. Though these things may be good in themselves, unless the individual has the God-given attitude of good will, they are as worthless as wind-driven chaff. People have achieved only one thing; they have made unrighteousness popular and acceptable in society.

To illustrate the helpless, sinful state of man, the prophet Isaiah so aptly wrote, "But we are all as an unclean thing and all our righteous-

nesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6). Thus man's regeneration and cleansing must be through the efficacious blood of Jesus Christ, which is imparted to those who seek it. There is no other way whereby we may be saved, and those who seek another way find, instead, eternal destruction.

The futility of man's pretensions of self-reliance is accentuated by examining the greatness of God. More and more, men of science have come to recognize the presence of a definite and supernatural energy that is upholding the entire universe of existence—from the order of planets to the constituency of the smallest electron. The source of this organizing force must be the God we serve. Thus if it were not for Him, all types of existence would be nil; wood, metals, minerals, flesh, and spirit would vanish into nothingness.

Though it is by the power of God that we live, and though it is by the power of God that we have the hope of eternal life, many of us have the audacity often to doubt the power of God in various ways. We seem to cringe at the coming tomorrows, and we have become pessimistic concerning the outcome of future days. We fail to delve into God's vast resources of protecting and healing power, and we are almost ready to give up the "hard cases" who remain outside the fold. Even though these days are turbulent, dangerous, confusing, and the future is dark, yet we must not lose the enthusiastic spirit of optimism which prevailed in the Apostle Paul even to a martyr's death.

The crises in our age require that the Christian Church be concerned with more than social gatherings or promoting a program of entertainment or education. Our initial task is to keep enough of the love of God in our hearts so that we will be able to point this sin-sick world to that "Balm in Gilead" which has cured us. Men have too long seen the works of men; it is time we exhibit the mighty works of God channeled through a holy people. What a contrast—the insufficiency of man, the all-sufficiency of God!

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## "Thou Hast Visited Me in the Night"

(Psalms 17:3)

By Frances B. Erickson

*Though my heart be burdened with sorrow,  
And at times there seems no ray of light,  
I shall walk in the sunshine tomorrow—  
"Thou hast visited me in the night."*

*In the nighttime of trial, Thou art with me  
To comfort, sustain, and to bless;  
In the nighttime of sad, dismal failure,  
"Thou hast visited me in the night."*

*Sometimes my knees have grown feeble,  
Confronted with foes that affright,  
But Thy grace hath preserved from all evil—  
"Thou hast visited me in the night."*

# Epistle to the Philippians

By H. Orton Wiley

## VIII. Characteristics of a Holy Life

*If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus (Phil. 2:1-5).*

THROUGHOUT the first chapter we dealt with the spiritual mind and Christ within. We stressed the thought that the fruit of the Christian life must flow from an inner temper of mind which is the consequence of the indwelling Christ. Christianity is the only religion that puts a nature back of the act. Sin therefore is twofold—an act and a state or condition. We are born with a depraved nature inherited from a sinful race; and the acts of sin, while due to our own volition, have their source in this sinful nature. Sin as an act can be forgiven; sin as a nature cannot—it must be purged or cleansed.

Those who believe in the doctrine and experience of entire sanctification make a clear distinction between justification and sanctification. We are justified by something without us, not something within; and the soul that trusts wholly in the atoning blood of Christ finds instant forgiveness. Sanctification, on the other hand, is something wrought within us by the Holy Spirit on the ground of faith in Christ, for the "blood of Jesus Christ his Son cleanseth us from all sin."

There is indeed a sanctification which takes place when the soul is converted, a cleansing from guilt and acquired depravity. This is known as initial sanctification. Entire sanctification, however, is the cleansing of the heart from depravity or inbred sin, and in this sense is a second work of grace. Holiness people will do well to observe this distinction, for the word sanctification in the Scriptures does not always refer to entire sanctification. St. Paul uses the word "wholly" to express this second work of grace. Failure to make this distinction always leads to misunderstanding on the part of those who do not subscribe to the Pauline-Wesleyan position.

St. Paul now turns to the life of Christ as our great Example—the true expression of the inward spiritual mind. The keynote of the chapter is this, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). But leading up to this, the Apostle sets forth the outward characteristics of true inward holiness. The first two verses of this chapter contain a parallelism. Placing the separate terms in immediate relation to each other,

we have the following: (1) "If there be . . . any consolation in Christ, . . . be like-minded." (2) "If any comfort of love," have "the same love." (3) "If any fellowship of the Spirit," be "of one accord." (4) If any compassions and mercies, be of the same mind.

Then follow some categorical statements which should be given attention by every holy person: (1) Do nothing "through strife or vainglory"; (2) "In lowliness of mind, . . . esteem other better than themselves"; (3) "Look not every man on his own things, but . . . also on the things of others"; and (4) "Let this mind be in you, which was also in Christ Jesus." These things, the Apostle says, will fulfill his joy.

## Thoughts from a Farmer's Son

By Spencer Johnson\*

### Prayer in the Night

**L**AST NIGHT I heard a man praying in the night. He was a pastor, pouring out his soul to God in prayer of intercession for his people, many of whom were too careless and indifferent to be concerned for themselves. My heart was moved to join the petition with groans and sighs as I thought of the multitudes that are lost in a land where thousands of church steeples point to the sky while the lives of their people cling to the soiled and sordid ways of the world.

*What good is a tall cathedral,  
With its altar laid with gold,  
When hearts within it are hungry,  
Haughty, proud, and cold?*

The need of this sinful and adulterous generation is more men with desperate determination to become intercessors for poor, sin-cursed, sin-bound humanity. The history of men and nations bears record that more battles have been won in the spiritual realm of prayer than with all the flashing swords and fearful guns. And most of the decisive victories in the spiritual world have been wrought at night when, alone with God, men have faced their struggles and won.

It was in the night when God revealed himself to Jacob at Bethel (Gen. 28:12), and from that night on he was God-conscious wherever he went. Again at Peniel, he wrestled until the breaking of the day. The night was long and the struggle fierce. One by one the stars in their path swung past his battleground and disappeared in the fields of space, but when dawn came he had received the blessing that changed his nature and his name (Gen. 32:24).

At midnight, David would arise to give thanks (Ps. 119:62). When Eli became so spiritually deaf he could no longer hear the message of the Lord, God spoke to Samuel in the night (I Sam.

3:3-4). In the night, God appeared to Solomon and granted his prayer for wisdom (II Chron. 1:12). Nehemiah, hearing of the ravishing ruins of the walls of Jerusalem, prayed a prayer of confession and repentance for Israel day and night until God heard him (Neh. 1:6). In visions at night devoted Daniel received the intricate interpretation of Nebuchadnezzar's dream (Dan. 2:19). It was said of the prophetess Anna, who recognized in Jesus the promised Messiah of Israel, that she served God in the Temple night and day with prayers and fastings (Luke 2:37).

If Jesus, the matchless Son of God, must continue all night in prayer before choosing His apostles (Luke 6:12), how much more needful it is for all who follow in His steps! John said, "He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:6).

In the still hours of the night, Paul saw the vision and felt the call to Macedonia (Acts 16:9). The visitation of the Spirit that night turned the gospel westward, saving Europe and America from heathenism. One hardly dares think what the outcome might have been if Paul, the preacher of the pulsating, persuasive, powerful gospel of Christ, had been too sluggish, slumber-filled, and sleepy-eyed to see the vision. The Wesleys and Whitefield would have been unheard of; the great holiness revival would not have swept two continents, there would have been no Sunday schools, no prison-reform movement, no anti-slave acts; Germany, Britain, and France would never have become great industrial nations; Edwards and Finney would have been pagans; America would not be a Christian nation sending out missionaries to the ends of the earth but would be filled with screaming savages worshipping the sun, moon, and earth—the men would be brutes and the women slaves.

At midnight the prisoners in the Philippian jail heard Paul and Silas as they prayed and sang praises; and the events that followed proved that God heard them too, for He sent an earthquake to their rescue, loosing their bonds and moving the jailer to saving faith in Jesus Christ (Acts 16:25). On one occasion after the Jews had sought to tear Paul limb from limb, God stood by him that night and revealed his witnessing mission at Rome (Acts 23:11). In the midst of the huge, harassing hurricane, when neither sun nor stars in many days appeared, Paul, having contact with the angel of the Lord in the night, admonished the crew of the ship to be of good cheer and assured them that they would not lose their lives (Acts 27:22-25). The great apostle was so concerned about the sanctification of the church at Thessalonica that he prayed night and day that he might perfect that which was lacking in their faith (I Thess. 3:10). Often he spent the night interceding for his fellow laborers in the gospel (I Tim. 1:3).

Ever existent is the need for men who, like Abraham, will stand yet before the Lord or, like Moses, throw their own souls into the breach. Thank God for the pastor who, through lonely

\*Evangelist, Bethany, Oklahoma

vigil in the night, pressed his way with the needs of his people to the throne of grace. May God give us a thousand who will do the same, and it will change the course of our nation and the world. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:7-8.)

## A Testimony I Could Not Forget

By Fletcher Galloway\*

**T**HERE WERE tears in the eyes of the tall young Nazarene fireman. He was not given to emotion ordinarily, and he did not have an easy flow of words, but it was evident that he had been deeply moved; and as he told his story, everyone was deeply moved. He found it a little difficult to talk about himself, but this is his story.

It was a particularly dangerous fire in an old apartment building, five stories high. He recently had checked this building and knew how the stairs went and something of the hazard involved. However, as his truck pulled up with its siren sounding, he saw at once from the billowing columns of smoke pouring from the fourth and fifth floors that the fire was concentrated there. So almost without thinking, he called out as he jumped from the truck, "I'll take five," meaning that he'd volunteer to go to the fifth floor.

He made his way up the back stairs, story after story, until he found himself on the fourth floor. By this time the smoke was so thick he could not see his way and he felt weak and almost at the point of collapse, but after a brief pause he pushed his way on. Down the hall he went and into the room where the fire seemed to have its source. He was gasping for breath and trying to fight the waves of dizziness that threatened momentary collapse, when he found in the semi-darkness the body of a man who had been overcome by the smoke and was lying unconscious on the floor.

He was trying to decide the best way to lift this man upon his own back to carry him to safety, and was wondering if he could make it, when he was startled by a voice. Someone spoke in the darkness of the smoke-filled room and said, "I'll give you a hand, John." It was the old fire captain. Unknown to the young fireman, the old captain had also climbed the stairs and fought his way through the darkness and was at his side.

He said, "Friends, there have been some other experiences like that. Just when I had reached the end of my resources and it looked like I could not go a step farther, I have found another Captain by my side and I have heard his words, 'I'll give you a hand, John.'"

\*Pastor, First Church, Portland, Ore.

## THE EVANGELISTIC PULPIT:

### The Beauty of Holiness

By Ralph A. Mickel\*

**I**N PSALMS 29:2 David wrote, "Worship the Lord in the beauty of holiness." True holiness is beautiful, attractive, and winning. Counterfeit holiness is ugly, rude, and repulsive.

The experience of true holiness makes the soul

beautiful because it *brings cleanness and purity*. Filth and sin are ugly. The devil dresses up sin to make it appear beautiful; but tear away the adornments, and you will see a hideous, repulsive thing. David in Psalms 51:5 declared that we are born into this world "shapen in iniquity." Then there is that increasing disfigurement result-



ing from the continued practice of sin. Oh, the horrid hideousness of sin-shapen souls! But, praise the Lord, holiness shapes the soul in a mold of divine beauty!

Again, holiness is beautiful because it *brings harmony and symmetry*. A tree is beautiful when it is symmetrically shaped, when it is properly proportioned. Music is beautiful when there is wonderful harmony. Our Lord is beautiful because each attribute and virtue blend together in one harmonious whole. In contrast, we find professors of holiness who are off-balance spiritually. Some are so severe in their condemnation of sin that we are forced to believe they even hate the sinner. Others are kind and gracious, but dangerously reckless in moral attitudes. Again, we see persons who cry out strongly against what they term worldliness, yet they are critical, bossy, and gossipy. On the other hand, we find those who are charitable, loyal, and generous, yet who show a tendency to be as much like the world as they dare. But holiness gives us the blessed balance, the proper poise, and the heavenly harmony of God's wisdom, peace, and love.

Finally, holiness is beautiful because it *makes us Christlike*. Holiness and Christlikeness mean the same thing. People seem afraid of becoming too holy, but you cannot be too Christlike. Why anyone should refuse to be Christlike is impossible to understand. "It was nothing you said that made me wish to be a Christian," said a man to a preacher; "it was the beauty of holiness which I saw in your face."

How it must delight the Lord to see His saints lovely in holiness where once appeared the ugly filthiness of sin! You may experience this beauty of holiness. Why not ask God now to make you beautiful within?

\*Evangelist, Alum Bank, Pa.

# Think on These Things:

By F. Lincicome\*

**S**OME INDIVIDUALS have lost their present tense. Much unhappiness is caused by a lack of perspective by people whose eyes need a spiritual oculist. Take the fellow that can't be happy at the present time because he has his eyes and hopes fixed on the future. There are parents who are waiting until the children grow up and are out of school and off their hands. There are young people who are unadjusted in the present because they are waiting until they get old enough to get their first job, or to get married and settle down in homes of their own. There are businessmen who can't be happy in the present; they are waiting until the mortgage is paid off.

You don't need to wait until certain conditions are fulfilled and certain things happen—all you need to do is to look around, and see that all this has taken place with people, and yet they are not happy.

Some are not happy at the present time because they are looking backward to what they call "the good old days." They are glad they were born fifty years ago. They find it easier to live in the past than emotionally to face the present. Seneca said, "Begin at once to live and count each day as a separate life." William Moulton Marston asked 3,000 persons, "What have you to

\*Evangelist, Gary, Indiana

live for?" and 94 per cent of them were simply enduring the present while they waited for the future. They are waiting for tomorrow, forgetting that all anyone has is today, because yesterday is gone and tomorrow may never come.

Henry Ward Beecher said: "No matter what looms ahead, if you can eat today, enjoy the sunlight today, mix good cheer with friends today, enjoy it and bless God for it." Do not look back for happiness or dream of it in the future. You are only sure of today. Horace said, "Dare to be wise; begin." He who postpones the hour of living rightly is like the rustic who waits for the river to run out before he crosses it.

The travelers on the road to success live neither in the past nor in the future, but let each day's work absorb their entire energies and satisfy their wildest ambition. There is always the temptation to live in the past. It is one of the favorite devices of the devil to get the eyes of God's people turned backward, so that they may lose track of things present and end up with the loss of future hope. Robert Burdette said: "There are two days in the week about which and upon which I never worry. . . . One of these days is Yesterday. . . . And the other day I do not worry about is Tomorrow. There is but one day in the week that is mine, and that is *today*. If you would live life at its highest, live *today* and leave the yesterdays in the graveyard of the past, and the tomorrows in the womb of the future."

There are three great factors that combine in the making of a man: heredity, environment, and one's own self. O. E. Anderson, in a recent article, said: "Who our ancestors were may determine the advantage or disadvantage with which we start life, but it never determines the final success or failure of our living. Being born on the right side or wrong side of the track may be a strong factor in helping or hindering us in the march of life, but winners and losers have come from both sides." Anderson said, "To teach a man that he is a helpless victim of a heartless environment is only to encourage him to blame everything but himself for his difficulties." This teaches him that his security lies upon conditions outside of himself.

You are what you are because you will to be what you choose to be. "There are plenty of moral wrecks, but none of them are accidental." "In life it is not environment, heredity, friends, foes, conditions, storms, sorrow, betrayals, financial reverses; it is your will." What happens to you is the result of your own premeditated choices. Nothing can debase you without your own consent. There are two victorious elements in the life of every person, namely, the power of God and the will of a man; and next to the omnipotence of God is the will of a man.

In doing personal work, be yourself plus God. As soon as you try to become someone else you become nobody.—SPURGEON.

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## The Eternal Now

By Martha S. Adams

*"I haven't time," I sometimes say,  
Yet I always have today—  
Yesterday's forever gone,  
Tomorrow may not ever come!*

*If this day were to be my last,  
Would I take time ere it had passed  
To read God's Word? To really pray?  
Put first thing first, throughout the day?*

*If I knew this were my last chance,  
Would I some dear one's life enhance  
By a tender word, caress, or deed?  
Or try some hungry soul to feed?*

*Lord, help me to consecrate all my time,  
To fulfill Thy will divine.  
Forbid that I should aimless drift,  
Squandering Thy precious gift.*

*O God, I pray Thou wilt somehow  
Help me to live "the eternal now"  
So when at last Thou bidst me, "Come,"  
Thou wilt also say, "Well done!"*

## WHY NOT?—

Why not be an exemplary Nazarene, in word, thought, and deed?

Why not be a "second mile" Christian?

Why not strive to live a maximum life in service and devotion?

Why not live up to the sacred vows which we have publicly pledged?

Why not heartily support the general, district, and local budgets?

Why not carry a real burden for foreign missions?

Why not be a worker for home missions?

Why not experience the thrill of soul winning?

Why not be faithful in the matter of stewardship?

Why not pray until your heart is impassioned to do something?

In short, *why not* follow the Master wherever He may lead?

—CHARLES M. ELAM, pastor, Grandview, Wash.

## Prayer Must Have Life

By Mont Hurst\*

**I**T IS EASY at times for Christians to take the lazy, lethargic attitude in the prayer life. This is why many find their faith so shallow with a shaky belief, for prayers do not get to the throne of God. Praying is the thing God loves to hear. It is of vital importance in our lives. It is spiritual food which must be taken without delay. It is the line of communication between God and us. Sincere, honest praying puts one into the very presence of God. Once realizing this, it is clearly understood that here is the testing ground and proving place for the depth of our faith as we claim to be honest followers of Christ. Prayers must have life in them!

Do you instinctively know that your petitions are reaching God and that He hears and is going to answer them? If so, you may rest assured that you are praying in a manner that pleases Him, and that you are doing the things that are pleasing in His sight. Sincere prayer is proof of our love to God.

Many Christians, in name, simply say at times, "Oh, well, I'll just pray about it and leave it to God." These very words belie the sincerity in prayer. This is a rather niggardly way to treat Him. Such an attitude bespeaks no depth of faith, no action or honest belief that the prayer is going to be definitely answered in His time. It is like the lazy attitude of some who say, "All things work together for good to them that love God," and let it go at that, forgetting the rest of the passage. They forget the significant words, "to them that love God, to them who are the called according to his purpose." If we really

love the Lord, we will constantly tell Him so in our sincere prayers which are prayed with determination and feeling and a knowledge of the fact of His love for us. When God hears us praise Him for His love, it makes Him love us more; and, in loving us more, He takes a special delight in granting our petitions quicker and in a more wonderful way. He knows that we are praying unselfishly when we praise Him first, and do it with prayers that have life in them. Lackadaisical praying never goes beyond the range of the human voice. It is like trying to drain an ocean a cupful at a time!

Prayer that's alive is needed more and more, and there never was a time when Christians in action were needed so badly as now. The devil is constantly employing brand-new devices of temptation. He takes full advantage of every new thing. The world is starving for love and help from the only source that can supply a solution for its grave problems and put an end to its turmoil and troubles. More and more, God needs men and women who are definitely filled with the Spirit and who know how to pray effectively for results. "The effectual fervent prayer of a righteous man availeth much." How important are these words! Prayer must be faith speaking.

Someone has said that prayer is a self-preached sermon. Another has said that ardent prayer opens heaven. Another has said that prayer is the chief thing a person may present to God. How true are these statements! Prayer is not prayer when it becomes a set of words, formal routine, or lifeless monologue. It must be entered into with care and with some meditation beforehand. We must realize that we are preparing actually to talk to God! We must realize that we have something to say to Him that has life in it.

It was Phillips Brooks who said that prayer is not conquering God's reluctance but taking hold of God's willingness. This is why prayer must be genuine, alive, and with a certain purpose. We must know that He wants to hear us and honor our faith if it is strong, determined, and believing. It must be alive to possess these characteristics. Effectual prayer always has thanksgiving in it in anticipation of the answer that is sure to come. We must be sure about it, allowing nothing to daunt us. The Word says, "Be careful [anxious] for nothing; but in every thing by



*while he may be found*

Isaiah 55:6

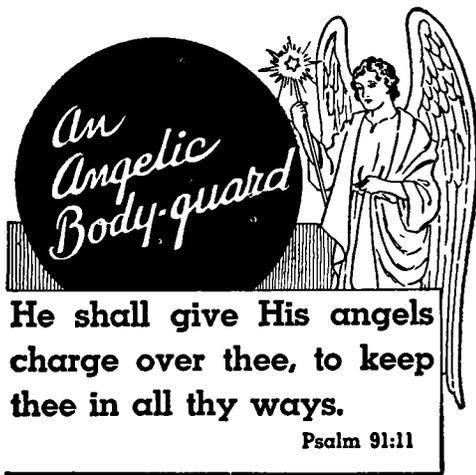
\*Dallas, Texas

prayer and supplication with thanksgiving let your requests be made known unto God." Again we read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." A prayer with life in it never wavers. Its fiber is made strong by faith in the reality of God!

Prayer that's alive is direct, plausible, practical, and without excess wordage or superfluous phrases. It must be filled with faith such as a prayer of George Eliot, who prayed, "Lord! Thou art with Thy people still; they see Thee in the nightwatches, and their hearts burn within them as Thou talkest with them by the way. And Thou art near to those that have not known Thee; open their eyes that they may see Thee—see Thee weeping over them, and saying, 'Ye will not come unto me that ye might have life'—see Thee hanging on the cross and saying, 'Father, forgive them, for they know not what they do'—see Thee as Thou wilt come again in Thy glory to judge them at the last. Amen!" Such a prayer is filled with life. It is powerful and He hears it as the words are uttered.

Without life in prayer the result will always be a deadly silence that will warp the soul and bring perplexity and unbelief as faith wavers. When prayer is offered as though one stood in the very presence of God, as a Person at hand, the result will be an assurance of His answer as surely as though the human eye saw Him and human ears heard His voice. The reason for so many unanswered prayers is because they are lifeless. Our Bible tells us that we often ask and receive not because we ask amiss.

Our prayers have life in them when we can remember that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." When our spiritual lives are constantly warmed by the light that shines from the throne of God, our prayers will be bubbling over with life. God first gave light, then life. Prayers that are warmed and illuminated with the true Light will have life in them.



## Of Pens and People

By E. Wayne Stahl\*

I RECEIVED it as a gift, that beautiful, jet-black, streamlined fountain pen. With its gold clip, gold band, and gold lever, it was truly an aristocrat of pendum. It proudly bore the name of one of the best-known of pen makers, and I am sure it was one of the costliest pens that glittered on the pen counter. I will remember the generosity and thoughtfulness of that gift for long years.

So much for the pen. But when I came to use it, I was reminded of St. Paul's apt words, "Ye have need of patience"—for that shining thing of beauty utterly refused to write. When first I eagerly put the point to the paper, I was rewarded with a silly scratching sound, but no words. I shook it vigorously (and I mean vigorously) over some scratch paper, but all to no avail. It was as stingy with its ink as it was extravagant with its beauty. As a last recourse, I used the filling lever and succeeded in forcing some of the stubborn ink down to the point. Slowly, almost begrudgingly, it responded—and then proceeded to write beautifully.

And then I have another pen. It is decidedly of the mongrel breed—no fancy name, no gold splashed around, a very common steel clip—poor thing! I am sure it cost but a fraction of the price tag attached to that dazzling "Black Beauty." Why, imagine, it didn't even have a gold point! But, the moment I begin to write, it responds immediately. With honor I have named it "Old Dependability." And why not? For it glides over the paper as smoothly as a skater on ice, and the longer I use it, the deeper becomes my sense of satisfaction.

Well, so much for the parable of the pens. But it reminds me of some people I have known; yes, people actually belonging to the church. There they stand, literally loaded with talents and personality. But ask them to work and they hesitate and find more excuses than a politician has promises. But keep on coaxing, and they finally consent, reluctantly, to "help out the cause." They remind me of that beautiful but slow-starting black pen.

Other folk there are—God bless them—who quickly respond when their services are sought. True, they may be less gifted than their slow-starting brethren, but their willingness more than makes up for the difference in talent. These people remind me of that other pen, "instant in season, out of season."

Holy Spirit, Thou Heavenly Penman, who dost write Thy truth so often with human instruments, make me like the pen that sprang immediately into service, with glad abandonment to Thy holy purpose. Amen!

"What counts with God is not our ability but our abandonment."

\*Nazarene Elder, Lowell, Mass.

# Failure in the Forties

By Archie H. Rose\*

THREE of the great Old Testament men, all of them kings of Israel, failed by falling victims of the temptations common to the middle years of life. They were all men of high ideals in their youth, and men who kept those ideals through their youth. They knew in that time the thrill of spiritual victory. They crossed the threshold of maturity and into the place of position and responsibility with heads held high and hearts throbbing to the will of God. What tragedy that in a few short years King Saul should cry out in misery of soul, "God is departed from me, and answereth me no more"! That David should stand before the pointing finger of the prophet, convicted of adultery and murder! That Solomon should lose himself in the favor shown to idol-worshipping wives!

This day too has its calamity of shipwreck in middle life. After avoiding the rocks and pitfalls of youth, countless numbers of the finest men and women of the land are falling into grievous sin in these days that are potent with possibilities and achievement, and freighted with laurels of past victories. Can we not sound a warning that will awaken all of us to our best against this subtle foe of final victory?

These middle years are the years of achievement. Dr. Charles L. Goodell says, "At no other period in life are there so many great things done." Moses at forty was moved to deliver Israel. Joshua at forty said, "Go in to possess the land." Luther and Wesley began their time of greatest usefulness in their forties. Wellington was forty-six at Waterloo, and Pitt was prime minister at forty-eight.

In the business world these middle years are the years of gaining wealth and success. Maturity in judgment has brought new experiences and these new experiences open doors to new friendships, so that many times the mature man travels in almost an entirely different circle of society from that of his youth. His view of life is broader, and a better knowledge of men and their motives has either put him on guard or caused him to lose the keen edge of faith. Clovis G. Chappell, in his sermon "The Perils of Noonday," calls attention to three dangers: (1) Absorption in work to the extent that God is crowded out. (2) Attention becomes fixed on things. Jesus warned, "Take heed, and beware of covetousness." Paul, speaking to the same purpose, said, "The love of money is the root of all evil." (3) Self-sufficiency to the extent of feeling that God is not necessary. This middle life with its position and power, and its open door to opportunity, becomes also a time of mighty temptation.

So often also the "forties" see the departure of the high ideals of youth. Honesty and generosity

have lost their essential quality in the desire to attain. Those ideals of purity of mind and life have given way to physical demands abetted by satisfactions made obtainable because of position. David the shepherd boy would not and could not have committed the crimes such as did David the king.

Time after time we are stunned by the failure of the one of mature years. It really seems that these days are perilous days, especially to the one who knows a measure of success. There is a rather general idea that "the end justifies the means." The fact that payment of income tax is repulsive is causing many men to *strip the gears of conscience* to save a few dollars. People who work in responsible positions for others (and it seems especially for the government) are stealing and taking advantage, many of them with no more excuse than, "Well, everyone is doing it and I'd just as well have my part." The man who takes a wrench from the defense plant yards is just as guilty as the man who accepts a bribe to distort figures.

It is not the young and foolish that are committing these crimes. These embezzlements of thousands of dollars, these crooked figures on tax rolls, these bribes and mink coats, these moral breakdowns in the church and even among the anointed of God, are among our brothers. These are men and women who know better. They once had victory over such things. They are victims of the temptations that come to those who are successful, whose position and circumstances abetted them in moral breakdown.

The trusted bank employee is led to embezzle the bank funds because his growing prominence demands that he "keep up" with his fellows. The minister's ever-widening popularity leads him to the place where he must take a compromising position or risk a loss, and that unwise compromise usually brings a "tumble" into the hands of designing men and women. Hence it is that a lot of modern Sauls visit "the witch" at the time

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## "Lord, Take These Hands . . ."

By Ila R. Monday

*Lord, take these hands, though they be far from grand,*

*Though scarred, and broke in nail, and ugly—still*

*I know they'll toil in cheerful steadiness*

*In work selected by Thy wondrous will!*

*Lord, take this mind, though it seem slow and dull,*

*And mold it—let it so much keener be*

*In quick perception, helping where it can*

*Some heart, some soul to find its way to Thee.*

*Lord, take this tongue and guide it at Thy touch;*

*These feet allow to follow Thee apart;*

*Use strength and sight—take all I have, for, Lord,*

*Thou hast already taken my whole heart!*

\*Pastor, Bethel Church, Johnson, Kansas

when by all rights they should be conquerors of a mighty domain. A Samson has his head in the lap of some Delilah when he ought to be slaying Philistines. A mighty David, relaxing for a time from battle, plays for a time with the idea of possessing another's ewe-lamb and moves to do so because he can.

Oh! The tragedy of failure in the "forties"! We are given only one restoration scene in all the Scriptures. David, through the way of bitterness and tears, made his way back to God. We are afforded no glimmer of hope for Saul, nor Solomon, nor Samson, nor Judas, nor Ananias, nor Demas. Youth may sin and, because of youthful conscience, come quickly to repentance, but not so with those who have become headstrong and dominant in maturity. The tendency is to become stiff-necked and defensive. "It's just too hard to come down."

What can we say to the man who is facing these temptations? Surely there is safety for the one who keeps in constant touch with God through daily prayer and reading of the Word. Then, Dr. Goddell says, "Do not let the child spirit die within you—the spirit that sees visions and dreams dreams." The victorious man has kept alive those pure and holy ideals of his youth.

Certainly also there is the necessity of keeping faith with our fellow men. There are still many

good men, true men, many men and women who have kept themselves pure and untainted. They have not stooped to cheap thievery nor to vile affections. They live as God wants them to live. Not only because of them, but to them and to others, we are obligated to reveal the power of God even in the severest temptations. Again I quote from Clovis G. Chappell: "We ought to face the fact that there are such perils, . . . In the journey of life we are never in so great danger as when we fancy ourselves secure. 'Let him that thinketh he standeth take heed lest he fall.' We are never farther from the goal than when we tell ourselves that we have arrived. This is true in youth, in old age, and it is especially true in middle life."

Andrew W. Blackwood in his book *Preaching from Samuel* has pointed out that probably David fell into temptation because of a change in life-long habits. Possibly every failure at forty could be traced to the same thing. The man who has lived in prayer for thirty-nine years cannot live without prayer. When pressure of affairs steal away the habits of clean thinking, honest approach, daily stewardship to God, the doors of life are thrown wide open to disaster. After all, that man today who enjoys well-being and favor has naught to thank but God, and naught to do but see that he carry the same, in honor.

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## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### Crowds Are Welcome

**T**HURSDAY, May 22, we had the largest quarterly meeting that we have ever had here in Trinidad. The church at St. James was not even half large enough to accommodate the crowd. We received twenty-four into membership (some probationary and some full). In our regular Sunday morning services, which are a combined Sunday-school and worship service, it is not unusual for some to have to stand throughout the meeting. In the evening it is not always possible for the choir to take seats with the congregation during the sermon, due to lack of space. We praise God for this, but it means that we shall soon have to be thinking of larger quarters for this main church in Trinidad.—  
RUTH A. MILLER, *Trinidad*.

### God Blessed Our Assembly

May 20 and 21 were memorable days for the pastors and delegates of the Southwest Mexican District who gathered to attend their twenty-second assembly. They came from four states north of the border and three states south of the border, feeling as they gathered in that beautiful little

Spanish Church of the Nazarene situated in the great metropolis of Los Angeles that truly the angels too had gathered with them.

Dr. G. B. Williamson, with the help of our good District Superintendent Ira L. True as interpreter, was the presiding officer. On both mornings of the assembly before entering into the business of the assembly Dr. Williamson gave a stirring message on visitation and personal evangelism. He proved by the Bible, the examples of our early leaders, and his own personal experience that it is only by engaging in personal evangelism that we will be able to reach the lost in our different localities.

The pastors' reports showed that they have worked hard and that God has crowned their labors with the winning of many precious souls.

Rev. H. Reza brought the Tuesday evening message. He told us that the experience of holiness is not a battery experience that must be charged every so often. "But," he said, "it is a trolley experience." He explained that a trolley must always be in touch with the wire that carries the electric current, for from that wire it draws

its power. A great altar service followed.

On the morning of the second day of the assembly at ten o'clock, District Superintendent Ira L. True gave his annual report. Although he had had a very hard year physically, having been in the hospital during the year, yet he had traveled the district over several times and visited and preached in every church, besides holding several revivals. He told us we had 33 churches and missions on the district with a membership of 1,360 persons. This represented a gain of 23 per cent over last year. The over-all giving exceeded that of last year by \$6,000.00. Our superintendent's report was received with great rejoicing and praise, for it showed much progress and gain on all lines. We felt as we listened to his report that if every pastor and worker on the district follows the example of untiring labor and love of our superintendent the work for the Master will not be neglected on the Southwest Mexican District. The Lord has blessed us with a great leader in Brother True.

The evening service of the last day of the assembly was the crowning service. Brother True dedicated three babies. As he did so, he made the parents feel their great responsibility for the precious little ones that God had placed in and entrusted to their care. After this impressive service five



the baptism with the Holy Spirit as taking the place of water baptism, or as making the latter unnecessary. However, the Christian Church as a whole has not taken this position. All Christians should be baptized with water—it is a means of grace which should be observed. As to the mode, I would say that should be left up to your choice or preference. In accordance with what I have often said in "The Question Box," I would repeat again now—it is the baptism which is important, and not the mode.

*Q. Shouldn't Christian people of all churches work together for the solution of problems, such as temperance, world peace, prevention of crime, gambling, etc?*

*A. Yes, in so far as there are legitimate agencies through which they can work together and to the extent that they can work together for these things without crippling their efforts for the salvation of souls. The social gospel is important, and members of the Church of the Nazarene should not neglect it, but the gospel of personal salvation is more important and must be given first place. It is important to make one's social environment Christian, but it is more important to make him Christian. The only way to permanently change society is to change man.*

*Q. Do you think that it is a sin for a woman to have her hair cut and get a permanent? Please answer my question. I have asked it before and you did not answer it.*

*A. We receive so many questions that we never will get all of them answered. I offer this explanation in the face of your complaint. Now as to your question. Nothing that a Christian does is trivial. As someone said recently in my hearing, "A Christian must always remember who he is." There is a very real sense in which a Christian is always on duty and must be careful about every item of his conduct. On the other hand, neither I nor anyone else can tell you exactly what is right or wrong for you in every instance. You have the Bible, a mind, a conscience, and light, and must finally use them and make your own decision. Whatever you decide, I will respect, even though I might disagree with it. I have no inclination to make light of anybody's convictions, however much I might differ with them. Nevertheless, there are some principles which I can lay down which may help you in making your decision. Don't go against the permanent teaching of the Bible. Some of the teaching of the Bible is local and temporary, and you are*

not bound by it, but this is the exception rather than the rule. Don't do anything which will be detrimental to your body, mind, or spirit. They are sacred, and actions which tend to destroy or weaken them are wrong. Don't do that which will cause your brother to stumble—in other words,

watch your influence. We have girls and women in our church who have answered your question in the affirmative on the basis of the three tests just given. We also have some who have answered it in the negative on the same grounds. You must make your own decision.

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## Religious News and Comments

*Edited by Delbert R. Gish*

**D**URING the term just closed, the United States Supreme Court has had a docket of 1,368 appeals. Decisions on 89 government cases were handed down, and in 30 of these the ruling was against the government. Some of the cases had bearing upon religion. One case had to do with New York state's "released time" program of religious instruction for public school pupils, and the Court gave approval to this program. Another decision dismissed the appeal by New Jersey opponents to declare daily Bible reading illegal in the public schools of that state. On May 26, the Court ruled unanimously that movies may not be banned merely because it is a censor's opinion that they are sacrilegious. The occasion for this decision came up in New York where Roman Catholics had obtained a court decree there banning the movie called "The Miracle." Censoring, said the U.S. Supreme Court, must be done on the basis of a clearly worded law against obscenity and not on the arbitrary decision of a censor.

Fulton Oursler, author of the best seller, *The Greatest Story Ever Told*, died in New York City on May 24, at the age of fifty-nine.

On Sunday night, June 1, Dr. Billy Graham preached to 60,000 persons, according to the report. This was in Houston's Rice Institute stadium, which has 70,000 capacity. It was the largest audience that Billy Graham has yet had.

Good news for religious institutions may be in prospect if Congress approves an amendment to the Internal Revenue Code suggested by the Senate Finance Committee. The Committee added an amendment to House Bill H.R. 7345 which would raise to 20 per cent the amount of exemption from income tax that an individual person may claim because of gifts to religious, educational, or charitable organizations. The House Bill itself

exempts athletic events sponsored for the benefit of Red Cross from tax.

The Senate Committee took the action because of knowledge that certain institutions dependent upon gifts and freewill contributions are finding it difficult to keep going. Chairman Walter F. George (Dem.-Georgia) said, "Your committee is of the opinion that by increasing the fifteen per cent limit to twenty per cent, much-needed relief will be given to colleges, hospitals, and other organizations which are becoming more and more dependent upon private contributors to enable them to carry on their programs."

The General Assembly of the Presbyterian Church of the U.S.A. has under consideration a proposal to change the wording of the Lord's Prayer—specifically, from the word "debts" to "sins." "Forgive us our debts," it is claimed, smacks too much of business. Proponents of the change think "sins" would more accurately convey the meaning: "Forgive us our sins as we forgive those who sin against us." Nothing will be done about it until fall. It is interesting to note that Roman Catholics, Episcopalians, and Lutherans use the form with "trespass" instead of "debts."

Here is a symbol of our time: Grace Home for women alcoholics is to be built at Shulls Mills, North Carolina. It will cost about \$25,000.00 and will house twenty women. The plan is to finance it through freewill offerings from Christians and to make no charge to those who come for rehabilitation. The main cure planned is to lead the women into faith in Jesus Christ.

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*Jesus Christ the same yesterday, and to day, and for ever (Heb. 13:8).*

With Jesus Christ our yesterdays leave no regrets, our todays are filled with loving service, our tomorrows glow with hope, and our present moment is filled with indescribable delight.—EARLE F. WILDE.

## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

**Topic for July 20: Gideon, a Man of Faith and Humility**  
**Scripture: Judges 6:1—8:28 (Printed, Judges 6:11-17, 25-27; 8:22-23)**

**GOLDEN TEXT:** *Teach me thy way, O Lord, and lead me in a plain path (Ps. 27:11).*

In Judges 6:13 notice these words, "Where be all his miracles which our fathers told us of?"

Back of this bit of scripture there is a true saying, Keep one eye on the past and one eye on the present, and the future will take care of itself. For every generation is faced with two stubborn facts. The older generation is inclined to gild the past in extravagant colors until no present blessing can compare with "the good, old days." The little white schoolhouse on the hill seems like a veritable White House as my memory takes me back. But in reality its door

was poorly hung and the paint was badly needed. Yes, it is easy to over-glamorize the past. The second fact each generation must face is the tendency of the younger generation to underestimate the seriousness of present perils. Youth inclines to gild the present with the paintbrush of an easy optimism. They call the present "the good, new days." So for youth to talk about age at this point is like the "pot calling the kettle black."

Now let's get back to Gideon. He is great, for he learned to look at life with a good perspective. He did not discount the glories of the past. In fact, all Israel kept the mighty Red Sea deliverance as a measuring stick

of miracles anyway. And why not? That was a miracle. There God actually performed an act that broke into the natural laws and shouted defiance at the armies of Egypt. Gideon had one eye on the past; he wondered if God could not again do something comparable. And he had one eye on the present; he realized full well the seriousness of the situation. The nagging Midianites haunted the portals of Israel like a swarm of flies, pilfering and poisoning all the while. So Gideon looked at the Red Sea and then at the Midianites and cried for God's deliverance.

Then when God suggested that he lead in this deliverance, he was obedient enough to respond just as soon as he had double-checked with his Headquarters to be sure the marching orders were correct. A great man was Gideon! God bless his whole clan!

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## NEWS OF THE CHURCHES

Newmarket, Ontario—From May 15 to 25, we had a very fine meeting with Rev. Paul Thoreen. Regardless of the busy time of the year, our people were most faithful in their attendance. The men met around the church altar every morning from six-thirty to seven o'clock for prayer. The ladies met for prayer at nine o'clock. A goodly number were saved and many sanctified. All of the members received spiritual help. It was a time of spiritual blessing for all. Brother Thoreen is a fine evangelist and good singer.—Mrs. E. Haines, Reporter.

Columbia, Kentucky—Our church has had two of the most outstanding years in its history under the leadership of our faithful pastor, Rev. Earl Coopridier. We have doubled our Sunday-school attendance, every department in the church has grown, and we are now having the largest attendance in the history of the church. We have doubled our pastor's salary and also have made some wonderful improvements on our church. The interior has been redecorated, Sunday-school rooms have been completed, and a new vestibule has been built. We have also purchased a neon cross for the front of the church. Brother Coopridier has recently been given a unanimous recall. On May 25 we closed one of the best revivals we have experienced in recent years, with Evangelists J. Lester and Edna M. Seel. His soul-stirring messages blessed and enriched the hearts of those who attended. The ministry of Brother Seel and the singing and

chalk artistry of Mrs. Seel were certainly blessed of the Lord. Many souls were saved, reclaimed, and built up in the faith. The Spirit throughout the whole revival was wonderful. On the last Sunday of the revival, we broke all of our Sunday-school records with 282 in Sunday school. A love offering was given to our pastor. We praise God for the wonderful way He is blessing our church.—Mrs. Reid Stone, Secretary.

Waynesboro, Tennessee—We have recently closed a very profitable revival with Evangelist B. W. Murphy. We feel our church has been greatly helped by Brother Murphy's meeting with us. He is an old-fashioned preacher and the people responded well to his messages, with an altar service almost every night. The last night there were six at the altar.—Raymond T. Davis, Pastor.

Point Rock, Ohio—God gave us a most wonderful revival with Rev. E. H. Sprouse as the evangelist. The presence of the Lord was felt from the very first service until the close, with five at the altar on Sunday night, making nine or ten praying through to definite victory. The church was wonderfully helped and encouraged. We are giving God the praise for this revival, realizing revivals can come only by prayer, fasting, faith, and unity. We had wonderful co-operation from the church. Finances came easily, and a good love offering was taken for the pastor, Rev. Leonard McVey.—Reporter.

Fort Smith, Arkansas—South Side Church has had a glorious revival with Evangelist Hubert Slayton. He is anointed of God and quotes scripture fluently. There were thirty-seven who found victory at the altar, and fourteen united with our church. A love offering of over one hundred dollars was given to the pastor.—Ralph Miller, Pastor.

Waverly, Ohio—Recently we closed a three-week revival meeting with the C. C. Coolidge Evangelistic Party. Brother and Sister Coolidge were back for the first time since their home-mission campaign here five years ago when the church was organized. The untiring messages on salvation and holiness were well received and appreciated, and souls prayed through to victory at the altar. During the revival, all Sunday-school records were broken. These consecrated workers were a great blessing to our church.—John Coffman, Pastor.

Tyler, Texas—Grace Church is enjoying days of growth. We came to serve as pastor of this newly organized church in November of 1950. District Superintendent Paul Garrett had twenty members to sign the charter on October 13, 1950. We worshiped in a rented store building, outside of the city limits, for a few months. This group launched out to start this church with not so much as a songbook to call their own. But by praying, tithing, and working, the membership of the church and attendance in Sunday school was doubled. In January of 1951, the District Home Mission Board purchased a fine corner lot, 136 by 150 feet, and the people went to work and erected a frame building on the rear

of the lot, which was 36 by 64. This gives us five Sunday-school rooms, nursery, two rest rooms, pastor's study, and an auditorium seating 150 easily. Foundation was poured in order that brick could be put up without trouble when the main auditorium is built, and this building will be used entirely for an educational unit. The property is valued at \$12,000.00 with a \$6,000.00 indebtedness. Recently, the church purchased an F.H.A.-built, two-bedroom parsonage within five blocks of the church, valued at \$7,800.00 with a present indebtedness of \$6,900.00. The pastor has been given three raises in salary, which now amounts to \$17.50 per week. All our budgets, district, educational, N.M.B.F., are paid monthly. Our General Budget is well overpaid for this assembly year, and our Seminary apportionment is paid in full. District Superintendent Paul Garrett, Rev. Elton and Margaret Wood, Miss Mayme Alexander, and Revs. W. H. Johnson, H. D. Burson, and H. H. Hooker have conducted special campaigns and services for us which have been a boost and blessing to our church.—Mrs. Thelma Steelman, Pastor.

Oakland City, Indiana—Our church recently had a very profitable revival with Rev. C. B. Fugett as the evangelist and Rev. Hallie Foster as song evangelist. We had wonderful crowds and great preaching and singing. Souls found help from God at the altar of prayer. We are encouraged to press onward for God and holiness.—James Robbins, Pastor.

Cherokee, Oklahoma—This church is making fine progress. The people had been without a pastor for several weeks before we came to them. We found a fine group of people and a beautiful church building, although they were heavily in debt; but God has wonderfully helped us and we have made our payments on time. This is a wonderful group of people who give and sacrifice, stand by the pastor and his family, and the program of the church. We have had two good revivals: one with Rev. E. P. Akin last winter, and one in the spring with Rev. Joe Norton. We are looking forward to a better year ahead.—W. J. Campbell, Pastor.

Leon, Iowa—We recently closed a good tent meeting with the Leverett Brothers as the evangelists. Good crowds attended and many new people were in the church for their first time. Several knelt at the altar and were saved, reclaimed or sanctified. A fine class of members was received into the church. Finances came easily, and a love offering of nearly fifty dollars was given to the pastor. The preaching and music, both instrumental and vocal, were never better. The Sunday following the close of the revival, the pastor raised enough money to finish paying for a beautiful corner lot here. We now have

the deed and abstract and the blueprints for a church building. This is just a new church, but it is doing a great work. The pastor was given a call for the next year without a dissenting vote. Beautiful harmony is manifested. God is in our midst.—L. L. Waters, Pastor.

Evangelists Dorrance and Esther Nichols write: "It will be three years the first of August since we left our pastorate in Georgia and entered the field of evangelism. In that time God has been very good to us allowing us to hold sixty-five revivals on eighteen different districts in the States and in Canada. We praise God for every soul that has been won, and surely have appreciated working with so many good pastors and district superintendents. As we enter into our fourth year in the evangelistic field, most of our time is filled. However, we do have two open dates in February, '53, which we would like to fill in Florida on our return from Cuba. Then in April we have an open date that we would like to fill in eastern Texas, Louisiana, or Mississippi. We furnish a complete program of special music and singing as well as preaching. We travel by house-trailer and will go anywhere God may lead. Write us today, 849 Poplar Street, Bloomsburg, Pennsylvania."

McConnelsville, Ohio—We recently closed a fine revival with Rev. and Mrs. C. H. Harley as evangelist and singers. During the revival, people found God in the old-fashioned way under Spirit-filled, God-anointed preaching. God is doing great things here. Our people were blessed and helped during this revival. The church gave their pastor a nice love offering, and raised his salary, for which we give God all the glory.—Haven Goodall, Pastor.

Rev. George M. Galloway writes: "On May 16, 1948, after thirteen years of work in evangelism, I accepted a call to First Church in Springfield, Ohio, and have just completed my fourth year as the pastor. These have been four years of God's blessing upon our ministry in this city. We were given a three-year call in 1949 and another three-year call just recently. During this time, we have paid off all the indebtedness on the properties and have made improvements on both church and parsonage of from three to five thousand dollars per year. We have received 117 new members into the church, most of them by profession of faith. This gives us an increase in membership from 172 four years ago to 265 at present. The finances have increased more than 75 per cent, until we are now averaging over \$500.00 per Sunday in tithes and offerings for all purposes. We are planning to construct a three-story addition to the main building. It will increase our auditorium seating ca-

capacity by 192, making a total seating capacity of 535. It will also give us room for another Sunday-school department in the basement, a nursery and a full department on the second story. Easter Sunday, we had 418 in Sunday school in spite of a down-pour of rain, and our Easter offering for the General Budget was \$1,001.65. We are truly enjoying our work with this wonderful people and we anticipate greater victories ahead."

### Chicago Central District

Here are the details of four years of home missions on Chicago Central District—doing our part in getting the 1,000 new churches from June, 1948, to June, 1952. We organized in the first three months of this time three churches: Galesburg Faith, Bath, and Sandwich. All three of these churches have new property. They were turned over to the new Northwestern Illinois District.

Watseka now has a Sunday school of 100, and property worth \$25,000.00. West Kankakee has enrolled a Sunday school of 150, with property worth \$25,000.00, and a parsonage. East Bradley, Kankakee, with a membership of 30, property worth \$12,000.00 and a Sunday school of 100; Sheldon, with property worth \$10,000.00 and a Sunday school of 40; Greater Hoopston, property worth \$2,500.00 and a Sunday school of 100; also organizations at Manteno and Rankin. Aroma Park has property worth \$6,000.00 and a Sunday school of 40. We have the new colored church with a Sunday school of 40 and property worth \$10,000.00. Brookfield has a new lot and a Sunday school of 40.

Southwest Chicago, Sunday school of 120, property worth \$20,000.00. The Midwest Church, which is near the famous "Skid Row," with one of the finest Sunday schools of about 100. We will have a fine church in this community. Des Plaines is a new church, which had a lot donated and is ready to put a \$10,000.00 building. Oriand Park has a Sunday school of 40; Tinley Park, with a Sunday-school enrollment of 75; and the latest new organization, Bethyl, with an organized crowd of 15 members.

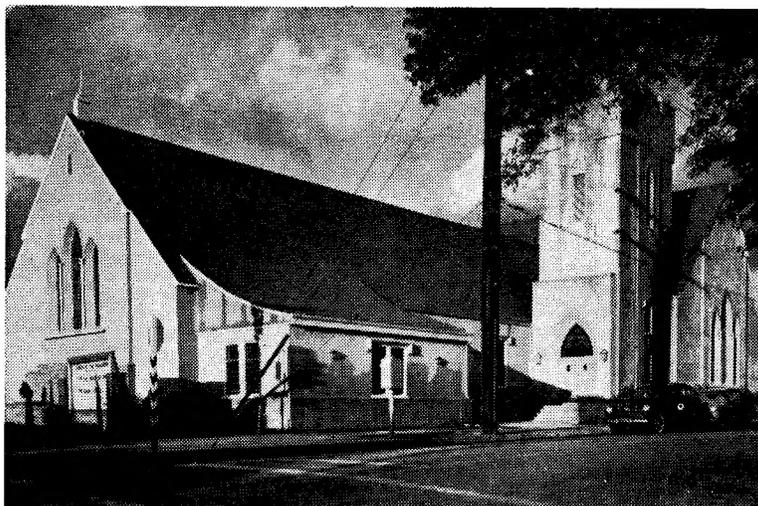
We are now in the process of a new organization at Riverview, Kankakee, among 10,000 people. This is well on the way. Also, Kankakee, Meadowview, another community of 5,000. Chicago First Church, extension in new location; Woodlawn, Chicago, in a new section; Hyde Park, in a new section; Lansing, Chicago, in a new section; Lombard, in a new section; Bradewood, Clifton, Parkridge, and Cedar Grove in the process.

What does all this mean? This is home missions in the process, trying to get the gospel of holiness to five million souls on Chicago Central District. It can be done. It takes blood, good blood, red blood, nerve force, money, and men, and God!

E. O. CHALFANT,  
District Superintendent

## First Church, Glendale, California

Five years ago our church undertook a project of building which appeared impossible. The proposal was to erect a completely new set of buildings on land which was yet to be acquired. The first year, '47, saw the retirement of a \$2,500.00 mortgage on the parsonage and the underwriting of a down payment on a new lot. This was accomplished, with the purchase of an adjoining lot for \$20,000.00. A down payment of \$9,000.00 was made and the balance carried at \$100.00 per month. In 1948 the educational unit was started, which was over 5,000 square feet, two stories, with assembly and classrooms built with a completely departmentalized Sunday school in view. This building contains twenty-three rooms completely furnished. This was dedicated on Palm Sunday of '49, free of debt. A fifty-one-foot tower was started next, and dedicated the following Palm Sunday, '50. The remaining indebtedness on the lot was then retired and the mortgage burned on Easter Sunday, 1951. Plans were shortly formulated to borrow \$20,000.00 to begin construction of the sanctuary. This was dedicated on February 24, '52. It is a 40-by-90-foot construction, finished with pews and wainscoting in Philippine mahogany, and seating 400 people comfortably, with provision to accommodate 500. The over-all project has been evaluated by the



insurance people at \$153,000.00 with a current indebtedness of a little over \$20,000.00. God alone can explain the miracles accomplished, and the entire city has been generous in its praise for what this congregation was willing to undertake and accomplish. A loyal and faithful praying

people made it possible. The groundwork was laid by previous pastors who labored well. Our people recognize that these added facilities are but a challenge for God to use to spread scriptural holiness and the blessing of this community. To this end they are dedicated.—Reporter.

Catlettsburg, Kentucky—First Church closed a good revival on May 25, with Rev. L. W. Conway as the evangelist. His messages were inspiring and filled with the Spirit. There were a good number who sought God for pardon and heart purity. We took a good class of members into the church. Souls are still seeking God in our regular services. Two were sanctified Wednesday night in prayer meeting. We are praising God for His blessing and for the way He is leading us on.—W. M. HODGE, Pastor.

Evangelist George Brannon writes: "Due to cancellations, I have two open fall dates, August 27 to September 7, and October 22 to November 2. Write me, Box 687, Bethany, Oklahoma."

### North American Indian District Assembly

The eighth annual assembly of the North American Indian District convened on June 4, at the C. Warren Jones Indian Training and Bible School, Lindrith, New Mexico. There was a splendid representation of Indians present from the states of Oklahoma, New Mexico, Arizona, and California, while missionaries were present from all but two mission stations, the missionaries absent being hindered by sickness.

Dr. Remiss Rehfeldt, general foreign missions secretary, presided over the assembly in a most acceptable manner. His sweet and winsome spirit coupled

with a deep reverence and tenderness towards the things of the Spirit helped to keep the blessing and the glory of the Lord upon the assembly during the business sessions. The business of the assembly was taken care of with ease, while the presence of God broke in upon the gathering repeatedly.

The hearts of all were saddened by the passing of Sister Swarth, wife of District Superintendent D. Swarth, on Sunday preceding the assembly. Sister Swarth had been in failing health for several months. Though earnest prayer had been offered continually for her recovery, it seemed to be the divine will to bring her soon into the presence of Him whom she supremely loved and so devotedly served. Almost up to the very last, she was making joyous plans to be present if at all possible in the Indian Assembly, and then at the General Assembly in Kansas City. As it is, she has joined the Church triumphant. She served her church, her people, and her God to the full measure of her capacity. On Thursday morning, Dr. Rehfeldt led the district assembly in a very comforting and inspiring memorial service for Sister Swarth, bringing words of comfort and of commendation to her memory. Dr. C. Warren Jones likewise brought fitting tribute to her life of service and loyalty. Rev. Amos Komah spoke with deep feeling in behalf of the Indian people and of their love and appreciation for her and of what she had done for them. Sister Swarth had faithfully served as W.F.M.S. presi-

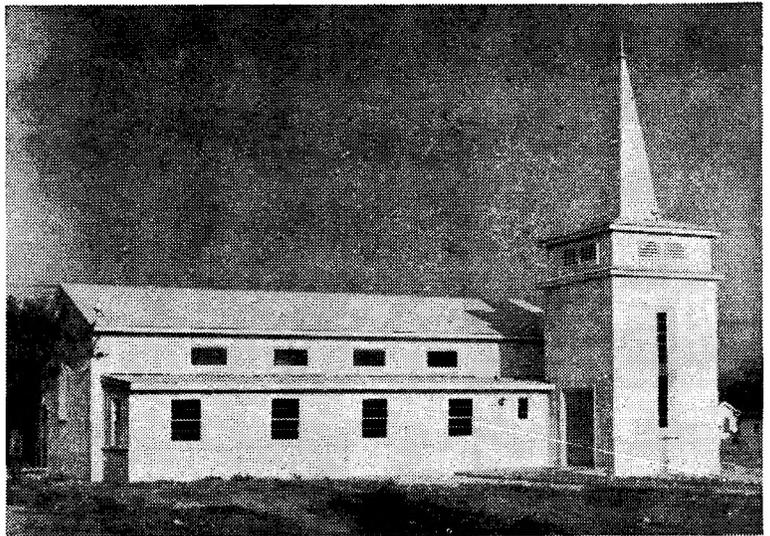
dent of the Indian District from the time of its organization eight years ago.

Immediately following the memorial service for Sister Swarth, Brother Swarth gave his annual report as superintendent of the Indian District. Good and faithful work had been done with increases in almost every department. The district membership is now well over the 700 mark, with over \$16,000.00 given for all purposes. Under the faithful leadership of Brother and Sister Swarth, the district has continued to make genuine progress and is definitely moving in the right direction. No finer group of missionaries will be found on any mission field; they are sacrificial and devoted to their tasks of carrying the gospel to the lost among the Indian people of our own country. Not only were many familiar faces of our Indian people in evidence at the assembly, but many new Indian people were present for the first time, making this one of the largest assemblies of Indian people on record for this district. The united prayers and love of the district are with Brother Swarth as he moves forward into another year in this great work to which God has called him.

We do not want to close this report without the offering of deep homage and gratitude to God, who has so wonderfully led His people on during the past quadrennium in this great work of salvation from all sin among the Indian people. To Him alone be all the glory.

A. H. EGLESTON, Reporter

In January, '51, Dr. Sanner invited the Los Angeles District Home Mission Board to come to Azusa to look for a location to start a church. They were favorably impressed with the location at West Fifth Street and Angeleno Avenue and, after much prayer, negotiations were made for the purchase of this valuable property. The down payment for this was made possible in June by the generous gift of \$5,000.00 from the Alhambra Church of the Nazarene. In October, my wife and I were appointed as pastors and moved to Azusa. An old building on the property was reconditioned and made into a Sunday-school unit and chapel. Services were opened on November 18 with a stirring home-mission rally. On January, '52, ground was broken for the new edifice and construction moved ahead so rapidly that the building was ready for occupancy on Easter Sunday, April 13. God blessed in a marvelous way. Many wonderful donations and gifts have been received, including about 1,250 hours of labor donated and valued at approximately \$3,000.00.



There has been a continual sense of God's help and blessing during all of the construction.—Edward E. Mieras, Pastor.

Rev. Joseph Gray writes: "After a year and a half as pastor of the church at Falls City, Nebraska, I have resigned there and am living for the present in Amarillo, Texas. During our pastorate at Falls City, we were able to purchase a new building for the church and also held some very revivals with Dr. S. T. Ludwig, Rev. A. F. Balsmeier, and Revs. W. W. and Wilma Geeding. Our dedication day with Dr. Mendell Taylor and Rev. Whitcomb Harding was a high light we cherish in our memory. I am taking a temporary respite from full-time preaching, but would be available for some week-end holiness conventions within driving range of Amarillo. My address is 3404 Monroe, Amarillo, Texas."

**Commencement  
Eastern Nazarene College**

Five alumni of Eastern Nazarene College, Wollaston, Massachusetts, gave a decidedly missionary emphasis to the thirtieth annual commencement season of the college. Rev. and Mrs. Earl Lee of India, and Miss Irma Koffel and Rev. and Mrs. Paul Hetrick of Africa, all home on their first furloughs, brought informative and challenging impressions of missions in their chosen fields.

The Honorable Theodore R. McKeldin, governor of Maryland and the commencement speaker, stressed the importance of the small Christian college. The Governor's speech sounded many vital truths, but he captivated his audience when he spoke extemporaneously of his recent trip to the Holy Land and gave his impressions of the places where Jesus and Paul once walked. His reflections were interspersed with scripture, which he quotes fluently.

President Mann conferred on the Governor the honorary LL.D. degree.

Sixty-eight candidates were awarded degrees and five more will be graduated at the close of the summer session.

**REPORTER**

**Oregon Pacific  
District Assembly**

The ninth annual assembly of the Oregon Pacific District was one of gracious visitations and manifestations of God's holy presence. The reports of the pastors and of the district superintendent revealed a great year had been completed, and much had been accomplished. The outstanding factor to be observed by one who was new on the district was the unity and harmony among the ministerial brethren. The loyalty and oneness of the district were evident when Rev. W. D. McGraw, Jr., was re-elected as district superintendent with practically a unanimous vote, and his acceptance was received with a joyful ovation.

General Superintendent D. I. Vanderpool presided with grace and efficiency, and endeared himself to the heart of everyone with his gracious spirit and tender and humble attitude. The ordination service, under his direction, was one of the most blessed and sacred. Those ordained were: Oliver H. Ballard; and Merrill Bennett and wife, graduates of Nazarene Theological Seminary, and under appointment to sail this summer to Japan as missionaries.

The First Church at Salem was the host of the assembly; and Rev. Eugene Stowe, the fine pastor, and his good people very efficiently cared for the delegates and members of the assembly.

Some high lights from the district superintendent's report were: new churches organized, 4; increase in

membership, 256—a total of 4,492; increase in Sunday-school enrollment, 380—a total of 9,260; increase in missionary giving, \$12,000.00—a total of \$53,000.00; increase in total giving, \$73,000.00—a total of \$645,000.00.

The slogan for the new quadrennium is "76 churches by '56." This is a goal of five new churches per year. If Jesus tarries there are great days ahead for the Oregon Pacific District.

HAROLD E. PRIDDY, Reporter

**New England  
District Assembly**

Dr. Samuel Young presided at the New England District Assembly, which convened in the Wollaston Church of the Nazarene, June 3 to 6. Dr. Young was given a cordial welcome to his home district and church. The assembly was handled in an excellent manner under his leadership.

Rev. J. C. Albright was re-elected district superintendent for his eighth year, on the first ballot. He reported four new churches for this past year, and fifteen for the quadrennium. Fine increases were reported in almost every department.

It was an exceptional privilege to welcome Brother John Place, of the British Isles. He is a fraternal delegate to the General Assembly and is president of the International Holiness Mission. Other welcome guests included Dr. O. J. Finch, superintendent of New York District, Rev. and Mrs. H. J. Felter, and Rev. Hazel Fraley. Rev. Thaine Sanford represented our publishing house; he is always welcome.

Nine men were ordained to the Christian ministry. They are: James Kelly, Arthur Hughes, Phillip Chatto, Robert Lutz, Alan Keith, Lee Allison, Paul Kauffman, Curtis Stanley, and Paul Neal.

Trustees for Eastern Nazarene College are: Rev. J. C. Albright, Rev. J. E. W. Turpel, Dr. Leonard Spanenberg, and Mr. Ellery Harris.

Many parts of New England, especially the rural areas, are being stirred by the gospel message. New England Nazarenes, therefore, are looking ahead to greater days of evangelism and soul winning.

JOHN B. NIELSON, Reporter

#### Dallas District

The Dallas District Youth Institute and Boy's and Girls' Camp were held June 2 to 6 at Scottsville Campground, near Marshall, Texas.

This was the largest institute and camp ever held on the Dallas District; in fact, it was larger than any held before the Houston-Dallas District was divided. There were 137 enrolled in the Youth Institute, and 89 in the Boys' and Girls' Camp.

All activities were under the able leadership of our district N.Y.P.S. president, Rev. Corbie Grimes, who served so efficiently as director.

The boys' and girls' camp was under the supervision of Rev. H. F. Crews, chairman of the District Sunday-School Board.

Dr. A. L. Parrott and Rev. Fletcher Spruce were the instructors, and the young people received much help from their classes. Other workers were, Rev. Wm. Allshouse, dean; Rev. Harold Harcourt, Rev. J. C. Pults, Rev. and Mrs. Steelman, and Rev. Leon Martin.

The high light of the camp was the messages by Rev. Curtis Smith, field representative of Bethany-Peniel College, who was the special speaker for the encampment. His messages were very timely and God honored his ministry. There were more than one hundred at the altar to be saved or sanctified.

We thank God for His blessings on the Dallas Youth Institute and Camp. We are going forward with prayerful anticipation of greater things to come under the leadership of our good district superintendent, Rev. Paul H. Garrett, and our district N.Y.P.S. president, Rev. Corbie Grimes.

GILBERT RUSHFORD, Reporter

#### Washington Pacific District Assembly

The ninth district assembly of the Washington Pacific District was held in the new Hillcrest Church in Vancouver, May 7 and 8, with Rev. Fred Vogt as host pastor.

The ministry of General Superintendent G. B. Williamson, who presided, was much appreciated by our people, and the influence of it will long be felt on the district.

The assembly was highlighted by the report and re-election of District Superintendent B. V. Seals, who was re-elected by an almost unanimous vote. His report showed a 10 per cent gain in church membership, 15 per cent gain in Sunday-school attendance,

and 6.5 per cent increase in N.Y.P.S. membership. The General Budget was overpaid 56 per cent. Almost one-half of the churches had made major improvements during the year.

Dr. Seals was elected superintendent when the district was organized eight years ago. At that time, the net worth of district property was \$1,624,000—in 1952, it is \$79,035.00; in 1944, churches and parsonages were valued at \$270,890.00—in 1952, \$1,084,387.00; pastors were paid a total of \$56,521.00 eight years ago—this past year, \$98,295.00; the amount paid for all purposes was \$163,000.00 higher than in 1944. Of the twenty-six churches which have received assistance from Home Missions during this period, only three now need such support.

In a beautiful service conducted by Dr. Williamson, the following were ordained: Alvin Fisher, Vernon Haines, Darrell Teare, Paul Wordsworth, and Charles Boardman.

We were privileged to have with us in the assembly Rev. and Mrs. A. E. Berg and Marion, Dr. and Mrs. E. E. Zachary, Rev. W. D. McGraw, Rev. Wesley Johnson, and Lacy Colored Trio, and many others—all of which helped to make it one of the best assemblies held on this district.

H. S. PALMQUIST, Reporter

#### EVANGELISTS' SLATES

- Ahleman, Miss Dorothy. P.O. Box 527, Kansas City 41, Mo.  
Warrington, Ind. .... July 6 to 13
- Akers, Ira R. and Mary B. Preacher and Young People's Worker, 2120 Brookline Ave., Dayton 10, Ohio.
- Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
- Armstrong, Alfred H. M.C. 52, Warren, Ohio.
- Ashcraft, Jim. Evangelist, Lorena, Texas.
- Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
- Baker, G. E. 815 Williamette St., Newberg, Ore.
- Baldwin, C. R. 1124 W. Texas, Durant, Okla.  
Tishomingo, Okla. .... July 6 to 20
- Ball, George W. 912 Sixth Ave. West; Birmingham 4, Ala.
- Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.  
Wheatland, Wyo. .... July 8 to 20
- Ball, Lenore. P.O. Box 527, Kansas City 41, Mo.  
Arkansas City, Kans.  
(C.S.T. and V.B.S.) ... June 20 to July 20  
Kansas Dist. Assembly ... August 6 to 8
- Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219 1/2 E. Second St., Hutchinson, Kansas
- Bane Sisters Trio. Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.
- Banning, R. M. Box 371, Vincennes, Ind.
- Barkley, Arthur E. and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
- Barnes, William. Rt. 2, Harold Ave., Franklin, Ohio
- Bass, M. V. 18616 Riverview, Detroit 19, Mich.  
Michigan Dist. Camp  
(Chr. Union) .... July 20 to 27  
Salamanca, N.Y. (camp) ... July 31 to Aug. 10
- Battin, Buford. 1509 Seventh St., Lubbock, Texas  
Abernathy, Texas .... July 16 to 27  
Hamlin, Texas .... July 30 to Aug. 10
- Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.

### Words from a Great Leader . . .



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By Orval J. Nease, Jr.

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Kansas City 41, Missouri

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Belew, P. P. P.O. Box 527, Kansas City 41, Mo.  
 Berry, Dwight D. Walkerville, Mich.  
 Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.  
     Wewoka, Okla. .... July 13 to 27  
     Atwood, Okla. .... August 3 to 17  
 Bertolet, Mrs. Grace Sweigert. Evangelistic Singer,  
 1349 Perkiomen Ave., Reading, Pa.  
 Beyer, Henry T. 1742 Lesseps St., New Orleans,  
 La.  
 Bierce, Jack. Song Evangelist, 19 Cedar Dr.,  
 Glen Burnie, Md.  
     Louisville, Ill. (camp) .... July 17 to 27  
     Thomasville, Ga. (tent) .... July 30 to Aug. 10  
 Bierce, Joseph. Prater Road, Chattanooga, Tenn.  
 Open dates .... July 22 through August  
 Bishop, Joe. Box 47, Yukon, Okla.  
     Sulphur, La. .... July 24 to Aug. 3  
 Open Date .... August 6 to 17  
 Blount, W. A. Song Evangelist, 2201 Chester, Little  
 Rock, Ark.  
 Boggs, W. E. and Lucille. Evangelist and Artist,  
 P.O. Box 527, Kansas City 41, Mo.  
     Mt. Pleasant, Texas .... July 30 to Aug. 10  
     Grand Prairie, Texas .... August 6 to 17  
 Bohannon, C. G., and Wife. Evangelists and Musicians,  
 P.O. Box 527, Kansas City 41, Mo.  
     Vevey, Ind. .... July 15 to 27  
     Milton, Ky. (camp) .... August 1 to 10  
 Bouse, Fred. Evangelist, 420 East 12th St., Indian-  
 apolis, Ind.  
     Indianapolis (N. Side), Ind.  
     (tent) .... August 4 to 17  
 Bowers, E. J. and Lucille. Evangelist and Singers,  
 2611 S. Jackson, Little Rock, Ark.  
 Bowman, Russell. 2400 North 4th St., Columbus 2,  
 Ohio  
     Utica, Ohio (tent) .... July 1 to 13  
     Rowsburg, Ohio .... July 29 to Aug. 10  
 Brannon, George. Box 687, Bethany, Okla.  
     Nowata, Okla. .... July 15 to 27  
     Indianapolis, Ind. (camp) .... July 31 to Aug. 10  
 Brannon, Wilbur. Box 687, Bethany, Okla.  
     Gainesville, Texas .... July 16 to 27  
     Shelbyville, Ind. .... July 30 to Aug. 17  
 Brockmuller, C. W. and Esther. Evangelist and  
 Singer, P.O. Box 527, Kansas City 41, Mo.  
 Brown, Curtis R. Song Evangelist, 912 Fifth St.  
 N.W.; Canton, Ohio  
     Pittsburgh Dist. Camp .... July 3 to 13  
     Shelbyville, Ind. .... July 30 to Aug. 17  
 Brown, Marvin L. 118 N. Washington St., Kewanee,  
 Ill.  
 Browning, Raymond. 322 N. Redmond St., Bethany,  
 Okla.  
 Bulla, Daniel H. Box 172, Pataskala, Ohio  
 Burgess Gospel Messengers, J. W. Preacher and  
 Singers, 609 E. Main St., Flat River, Mo.  
     Smithfield, Ill. .... July 2 to 27  
     Reserved .... August  
 Burnem, Eddie and Ann. 2801 Carter Ave., Ash-  
 land, Ky.  
     Martinsville, Ind. .... July 1 to 13  
     Paducah, Ky. .... July 15 to 27  
 Burson, H. D. 401 W. Clay St., Houston 6, Texas  
 Jacksonville, Texas .... July 9 to 20  
     Tyler (Grace), Texas .... July 23 to Aug. 3  
 Burton, C. C. P.O. Box 145, Somerset, Ky.  
     Ardmore (First), Okla. .... July 8 to 20  
     Glasgow, Ky. .... August 18 to 31  
 Byers, C. F., and Wife. Evangelist and Singers,  
 Wood River, Neb.  
     Corvuso, Minn. .... June 29 to July 13  
 Camerson, A. Alexander. 27 Ravine Ave., % Mrs.  
 Wilson Lane, Yonkers, N.Y.  
 Carey, A. B. 76 Prospect St., Beacon, N.Y.  
 Carell, A. L. and Myrta. Box 256, Divide, Colo.  
 Carlsen, Harry and Esther. Evangelists and Musicians,  
 P.O. Box 200, Carbondale, Pa.  
 Carmickle, James and Juanita. Song Evangelists and  
 Children's Workers, 818 Greer Ave., Covington,  
 Ky.  
 Carroll, Bob. 119 N. Flood St., Norman, Okla.  
     West Helena, Ark. .... July 15 to 27  
     Waldron, Ark. .... July 29 to Aug. 10  
 Carter, E. L. Evangelist, Kincaid, Ill.  
     Illinois Dist. Assembly .... August 3 to 10  
 Carter, Jack and Ruby. Preacher and Singer, P.O.  
 Box 527, Kansas City 41, Mo.  
     Klondike, Texas .... July 16 to 27  
     Caddo, Okla. .... July 30 to Aug. 10  
 Cassidy, F. P. 814 Idlewild Ct., Lexington, Ky.  
 Chambers, Leon and Mildred. Preachers and Singers,  
 Box 386, Fairfax, Ala.  
     Shelbyville, Tenn. .... July 23 to Aug. 3  
     Monroe, La. .... Aug. 25 to 31  
 Chatfield, C. C. and Flora N. Preachers and  
 Singers, P.O. Box 527, Kansas City 41, Mo.  
     Galatia, Ill. (camp) .... July 17 to 27  
     Lucasville, Ohio .... August 20 to 31  
 Collins, Joe C. 204 Good Ave., Indianapolis 19, Ind.  
 Franklin, Ind. .... July 13 to 27  
     Evansville, Ind. .... August 12 to 24  
 Conway, L. W. 1043 Columbia St., Newport, Ky.

Cooldge, C. C., and Wife. Evangelist and Singer,  
 286 S. Cypress Ave., Columbus, Ohio  
 Cooper, Marvin S. Evangelist, 1514 N. Wakefield  
 St., Arlington, Va.  
 Cope, Jacob and Mildred. Preacher and Singers,  
 Larimore, N.Dak.  
 Corbett, C. T. Box 215, Kankakee, Ill.  
     No. St. Paul, Minn. .... July 2 to 13  
     Texas City, Texas .... July 16 to 27  
 Corlett, D. Shelby, and Wife. Preacher and Sing-  
 ers, P.O. Box 47, Anaheim, Calif.  
     Vicksburg, Mich. (Dist. Camp) .... July 17 to 27  
     Cozad, Neb. .... July 30 to Aug. 3  
 Cornelius, H. W., and Wife. Preacher and Musi-  
 cians, 3436 S. Walnut, Muncie, Ind.  
 Coulter, Violet M. Singer, 209 Northeast "E" St.,  
 Linton, Ind.  
     District Assembly .... July 30 to Aug. 1  
 Crabtree, J. C. 208 W. Third St., Waverly, Ohio  
 Lewistown, Ill. (Union) .... July 15 to 27  
 Pekin, Ill. .... July 30 to Aug. 10  
 Crawford, J. H. and Maggie. Springdale, Ark.  
 Morrilton, Ark. .... July 15 to 27  
 Croft, W. D. and Ruby. Preacher and Singer,  
 Hernando, Florida  
 Crutcher, Estelle. Evangelist, 4522 N.W. 11th Pl.,  
 Miami, Florida  
     Tampa, Fla. .... July 16 to 27  
 Culbertson, Bernard W. Evangelist, 1632 Dominion  
 Ave., Pasadena 7, Calif.  
 Daggett, T. J. 207 E. College, Fredericktown, Mo.  
 Daniels, Bert. Box 151, Meade, Kansas  
     Filer, Idaho .... July 24 to Aug. 3  
     Pineville, N.C. .... August 21 to 31  
 Darity, Joe T. Song Evangelist, P.O. Box 142,  
 Columbus, Ohio  
 Darnell, H. E. Box 929, Vivian, La.  
 Davidson, Otto, and Wife. Evangelist and Singers,  
 224 E. Ames St., Mt. Vernon, Ohio  
 Davis, C. W. and Florence. 930 N. Institute,  
 Colorado Springs, Colo.  
 Davis, Leland R. Song Evangelist, 2021—12th St.,  
 Akron 14, Ohio  
     Akron District  
     Boys' and Girls' Camp .... July 14 to Aug. 10  
     Akron Dist. Camp .... August 14 to 24  
 Davis, Ray. P.O. Box 527, Kansas City 41, Mo.  
 Deal, William. P.O. Box 212, Ashland, Ky.  
 DeBolt, Ted and Dorothy. Evangelistic Singers,  
 72 West 15th St., Harvey, Ill.  
 Dexter, Mo. .... July 15 to 27  
 Open time to August 18  
 De Bord, Clifton. Box 1109, Ashland, Ky.  
 Lewisville, Ind. .... July 15 to 27  
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 5,  
 Ind.  
     Letona (Pickens Chap.), Ark. .... July 16 to 27  
     McCrory (Harris Chap.), Ark. .... July 30 to Aug. 10  
 Dixon, George and Charlotte. Preachers and Sing-  
 ers, 39 S. Prospect Ave., Patchogue, N.Y.  
     Farmington Falls, Maine .... July 11 to 20  
 Dobbins, C. H., and Wife. Evangelists and Musi-  
 cians, 39 Etna Ave., Huntington, Ind.  
 Dobson, J. C. Box 504, Bethany, Okla.  
 Donley, John R. 2064 Bonnie Brae, N.E.; Warren,  
 Ohio  
     Sheldon, Ill. .... July 8 to 20  
     Grahm, Ky. .... August 5 to 17  
 Dotson, Anna Marie. Box 31, Honey Creek, Ind.  
 Griffin, Ga. .... September 15 to 21  
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.  
 Menomonie, Wis. .... July 2 to 13  
 Eau Claire, Wis. .... July 16 to 27  
 Eastman, H. T. and Verla May. Evangelist and  
 Musicians, 2005 East 11th St., Pueblo, Colo.  
 Weatherford, Okla. .... July 16 to 27  
 Colorado Dist. Camp .... July 28 to Aug. 2  
 Elkins, W. L. (Bill). Wurtland, Ky.  
 Ellwanger, C. Wm. and Twyla. Evangelist and  
 Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Mountain Grove, Mo. .... June 29 to July 13  
 New Bedford, Mass. (camp) .... July 16 to 27  
 Elsa, Cloyce. Evangelist, Box 18, Van Buren,  
 Ohio  
     Brookville, Ohio (tent) .... July 8 to 27  
 Emmert, Ervin and Wife. Evangelist and Singers,  
 Box 67, Texola, Okla.  
 Emrick, Ross and Dorothy. Evangelist and Musi-  
 cians, 600 Trumbull St., Bay City, Mich.  
     Mich. Dist. Y.P.S. Inst. .... July 7 to 11  
     Elliot, Maine .... August 5 to 17  
 Estep, Alva O. and Gladys. Preachers and Singers,  
 Box 238, Losantville, Ind.  
     Birmingham, Ala. .... July 16 to 27  
     Cullman, Ala. .... July 30 to Aug. 10  
 Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.  
 Fagan, Harry and Cleona. Singers and Child  
 Evangelists, Shelby, Ohio  
 Faver, J. R., and Wife. Preacher and Singers,  
 517—12th St., Henderson, Ky.  
 Felter, H. J. Box 86, Leesburg, N.J.  
 Belsano, Pa. (camp) .... July 3 to 13  
 Port Crane, N.Y. (Lily Lake Camp)  
     .... August 7 to 17

Ferdon, O. H. Evangelist, 5435 Sixth Ave. North,  
 St. Petersburg, Florida  
 Ferguson, Edward R. and Alma. Preacher and  
 Singer, Box 542, Port Huron, Mich.  
     Kitchener, Ontario .... July 16 to 27  
     Copetown, Ontario .... July 29 to Aug. 10  
 Fetters, Fred W. P.O. Box 527, Kansas City 41,  
 Mo.  
 Files, Gloria; Adams, Dorothy. Preacher and Sing-  
 ers, Willey Ford, W.Va.  
     Pottstown, Pa. .... July 2 to 30  
     Reserved for Wash.-Phila.  
     Assembly and Camp .... July 30 to Aug. 10  
 Finger, Maurice and Naomi. Preacher and Singers,  
 529 East 4th St., Northampton, Pa.  
 Fisher, Al. Artist-Evangelist, P.O. Box 527, Kansas  
 City 41, Mo.  
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.  
 Reserved .... July  
 Fitch, George L. 710 Lincoln St., South Cle Elum,  
 Wash.  
 Fitch, James S. 6820 Grace Ave., Cincinnati 36,  
 Ohio  
     Nelsonville, Ohio .... July 2 to 13  
 Ford, James and Ruth. Preachers and Singers,  
 Route 5, New Castle, Ind.  
 Fouse, Fay A. Evangelist, 406 Third St., Hunting-  
 burg, Ind.  
 Fowler, Ira E. Evangelist, Hollywood, Maryland  
 St. Cloud, Minn. .... July 2 to 13  
 Fraley, Hazel M. Evangelist, 458 Moore Ave., New  
 Castle, Pa.  
     Dist. Camp and Assembly .... July 3 to 19  
     Open dates .... July 20 to Aug. 10  
 Free, O. S. 311 Brown St., Little Rock, Ark.  
 Springfield (First), Mo. .... July 16 to 27  
 Bartlesville, Okla. .... July 30 to Aug. 10  
 Frodge, Harold C. Box 181, St. Paris, Ohio  
 Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.  
 Sibbie, Ga. .... July 3 to 13  
 Open date .... July 16 to 27  
 Geeding, W. W. and Wilma (Raker). Preachers  
 and Chalk Artist, 376 W. Pine, Canton, Ill.  
     St. Croix, Wis. .... July 1 to 13  
     Creve Cour, Ill. .... July 15 to 27  
 Gillespie, Sherman and Elsie. Song Evangelists,  
 Farmland, Ind.  
 Lewisville, Ind. .... July 15 to 27  
 Glaze, D. A. Evangelist, Box 417, Valparaiso, Ind.  
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.  
 Gould, Arthur W. P.O. Box 527, Kansas City 41,  
 Mo.  
     Providence, R.I. .... July 3 to 14  
     Danville, Ill. (camp) .... July 16 to 27  
 Granger, Marjorie. Song Evangelist, 4322 Man-  
 chester, St. Louis 10, Mo.  
 Gray, Paul. P.O. Box 527, Kansas City 41, Mo.  
 Green, James B. and Rosemary. Singers and Musi-  
 cians, 1201 Bower Ct., New Castle, Ind.  
 Backus, Minn. .... July 2 to 20  
 Gretzinger, Harold W. 1391 Mar Vista, Pasadena,  
 Calif.  
     Fifth Palestine Tour .... July  
     India, Philippines, Japan .... August  
 Griffin, "Bill." 457 N.W. Fargo St., Camas, Wash.  
 Fresno (First), Calif. .... July 16 to 27  
 Salinas (First), Calif. .... Aug. 24 to 31  
 Griffith, Glenn. 1304 Schley St., Nampa, Idaho  
 Clinton, Pa. (camp) .... July 17 to 27  
 Florida Dist. Camp .... July 28 to Aug. 3  
 GrIm, Alden D. Evangelist, Bethany, Okla.  
 Grimm, George J. 144 E. Charles St., Sistersville,  
 W.Va.  
 Groves Sisters. Singers and Chalk Artist, Bruceton  
 Mills, W.Va.  
 Gullett, Langley E. 2104 Broadway, Catlettsburg,  
 Ky.  
 Guy, John D., and Wife. Evangelist and Singer,  
 Dellroy, Ohio  
 Haas, Wayne and June. Singers and Musicians,  
 Route 1, Cory, Ind.  
     Corn Creek, Ky. .... July 14 to 27  
     Campbellsburg, Ind. .... July 29 to Aug. 24  
 Haden, Charles E. 818 Stone St., Owensboro, Ky.  
 Russell, Ky. .... July 1 to 13  
 Brandenburg, Ky. .... July 15 to 27  
 Haggard, W. E. Route 4, Hamilton, Ohio  
 Hamilton, Jack and Wilma. Evangelist and Musi-  
 cians, Box 172, Hays, Kansas  
     Sawyer, N.Dak (camp) .... July 7 to 13  
 Hamric, Lee L. 766 Sycamore St., Abilene, Texas  
 Hankins, A. K., and Wife. Preacher and Singers,  
 208½ S.E. 4th St., Evansville, Ind.  
 Harding, Mrs. Maridel. Evangelist, 803 N. Briggs,  
 Hastings, Neb.  
 Harding, U. E., and Wife. Preacher and Singer,  
 1006 East 17th St., Long Beach, Calif.  
 Harley, C. H. Evangelist, Burbank, Ohio  
 Columbus Assembly .... July 15 to 18  
 West Salem, O. (tent) .... July 24 to Aug. 10

- Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Florida
- Harris, Kenneth J. Singer-Artist, 583½ William St., Huntington, Ind.
- Harris, R. S. Evangelist, 432½ Frederick St., Huntington, Ind.
- Harrison, Raymond W. Evangelist, Box 136, Prospect, Oregon
- Harrold, John W. Box 309, Red Key, Ind.
- Hart, H. J. Route 1, Nampa, Idaho
- Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
- Henbest, C. L. Box 345, Rogers, Ark.
- Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
- Henson, J. C. Bethany, Okla.  
Oregon Pacific Dist. .... July 23 to Aug. 17
- Henry, Linwood W. Evangelistic Singer, 97 Douglas St., Uxbridge, Mass.  
Everett, Pa. .... August 15 to 31
- Heslop, Mrs. Norah. 1260 N. Bellevue Pl., Indianapolis 22, Ind.
- Higgs, Mrs. Margaret K. Song Evangelist, 1249 Cordova Ave., Glendale 7, Calif.
- Holsjo Evangelistic Party. 5332 Summer Ave., Ashtabula, Ohio  
Clasten Camp, Pa. .... July 17 to 27  
Memphis, Tenn. .... July 30 to Aug. 10
- Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.  
Dayton, Tenn. (camp) .... July 10 to 20
- Hooker, H. H. Box 832, Jasper, Ala.  
Bloomington, Ill. (Normal Camp) July 11 to 20  
Thaxton, Miss. (Mt. Peniel) July 22 to Aug. 3
- Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.
- Howard, A. S. 4401 Classen Blvd., Oklahoma City, Okla.
- Huffman, H. B. Box 25, Onego, W.Va.  
West Virginia Dist.  
Home Missions .... July 8 to Aug. 17
- Hungate, Robert and Delores. Singers and Musicians, Newburgh, Ind.  
Taswell, Ind. .... July 7 to 13  
Brandenburg, Ky. .... July 15 to 27
- Irby, Loran. P.O. Box 108, Kokomo, Ind.
- Isbell, R. A. 1124 N. Avenue C., Crowley, La.  
Carnegie, Okla. .... July 9 to 20  
Vandervoort, Ark. .... July 21 to Aug. 3
- Isenberg, Donald T. Box 388, New Cumberland, Pa.  
Virginia Dist. H.M. .... July 16 to 27  
Martinsburg, W.Va. .... July 30 to Aug. 10
- Israelson, N. M. P.O. Box 527, Kansas City 41, Mo.
- Jantz, Calvin and Marjorie. Singers and Musicians, Box 304, Independence, Kansas  
Albany, N.Y. (Dist. Camp) .... July 11 to 20  
Baxter Springs, Kans. .... July 22 to 27
- Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale, Mich.  
Sidney, Mont. .... July 2 to 13  
Billings, Mont. .... July 16 to 27
- Johansen, Kenneth. Box 177, Miltonvale, Kansas  
Johnson Sisters. Preacher and Singers, 211 S. Hudson, Pasadena, Calif.
- Johnson, Andrew. Wilmore, Ky.
- Johnson, Paul and Ruth. Singers and Musicians, 656 E. Main, Mesa, Ariz.
- Johnson, Raymond and Bobbie. Singers and Musicians, 1503 "A" Ave., New Castle, Ind.  
Naval Base, S.C. .... July 15 to 27  
Chr. Newlife Hol. Camp .... August 5 to 10
- Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.  
Searcy, Ark. .... July 2 to 13  
Dexter, Mo. .... July 16 to 27
- Jones, A. K. 519 Commercial St., Danville, Ill.  
Enterprise, Ill. .... July 15 to 27  
Lamasco, Texas .... August 1 to 10
- Jones Evangelistic Party, Bob. Preacher and Singers, Rt. 1, Box 143, Scranton, S.C.  
Milton, Ky. (Wes. Meth.) .... July 10 to 20  
Chester, S.C. .... July 23 to Aug. 3
- Jones, Lum. Ada, Okla.
- Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.  
Buffalo, Okla. .... July 1 to 13
- Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.  
Lewistown, Ill. .... July 14 to 27  
Mansfield, Ohio (camp) .... July 31 to Aug. 10
- Kelly, Arthur E. 331 Whaley St., Columbia, S.C.  
Charlotte, N.C. .... July 14 to 20  
Vivian, La. .... July 22 to Aug. 3
- Killion, Robert and Madge. Singers and Musicians, Vicksburg, Mich.
- Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich.  
Anna, Ill. .... July 8 to 20  
Tuttle, Okla. .... Aug. 19 to 31
- Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.  
Springfield (Scenic Dr.), Mo. .... June 29 to July 13  
Girard, Kansas .... July 15 to 27
- Kuykendall, P. E. Box 978, Hendersonville, N.C.
- Langford, O. F. 4636 S. 31 W. Ave., Tulsa, Okla.  
Jacksonville (Mt. Hope), Texas July 2 to 13  
S.W. Okla. Dist. H.M. .... July 16 to 27
- Lanning, J. E. Evangelist, 1207 Fairfield Ave., Brookville, Ind.  
Indianapolis, Ind. .... July 1 to 13  
Brookville, Ind. .... July 15 to 29
- Lanternman, R. S. 5063—43rd St., Red Deer, Alberta
- Latham, Joy and Mary E. 18 Allen Ave., Wyoming, Cincinnati 15, Ohio  
Red Deer, Alberta (camp) .... July 8 to 20  
Cent. Ohio Dist. Y.P.S. Inst. .... Aug. 4 to 9
- Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
- Lawrence, Kans. (camp) .... Aug. 3 to 17
- Lee, Mason. 217 Division St., Huntington, W.Va.  
Sylacauga, Ala. .... Aug. 5 to 17  
Lanett, Ala. .... Aug. 19 to 31
- Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
- Leverett Brothers, Preachers and Singers, 706 N. Broadway, Lamar, Mo.
- Lewis, Ellis. 208 N. Donald, Bethany, Okla.  
N.W. Okla. Dist. .... July 4 to 13  
Missouri District .... July 20 to 27
- Lewis, Howard and Irene. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
- Lewis, Roy R. Route 1, Albany, Ind.  
Frankton, Ind. (Union) .... June 30 to July 13  
Liddell, P. L. P.O. Box 527, Kansas City 41, Mo.
- Lipker, Charles H. Route 2, Cardington, Ohio  
Dunkirk, Ohio (camp) .... Aug. 14 to 24
- Long, Robert and Helen. Evangelists and Singers, R.F.D. 1, New Martinsville, W.Va.
- Lutz, Louis K. Evangelist, 1121 Irving Ave., Dayton 9, Ohio
- Mac Allen, L. J. 27 W. Falls St., New Castle, Pa.  
Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.  
Quincy, Ill. .... July 2 to 13
- Madison, G. H. Box 537, Jasper, Ala.
- Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
- Mason, W. T. and Margaret. Evangelist and Singer, 425 E. High St., Lexington, Ky.
- Mathews, L. B., and Wife. Evangelist and Singer, 2208—18th Ave. South; Nashville 12, Tenn.  
Reserved (Home) .... July 1 to 26  
Little Rock, Ark. .... July 27 to Aug. 3
- Mathews, Clifton T. 53 Nassau Ave., Freeport, N.Y.
- Maule, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
Weatherford, Texas (tent) .... July 2 to 13  
Sand Springs, Okla. (tent) .... July 23 to Aug. 3
- May, Buddie. 223 Second St., Ashland, Ky.
- May, Thomas. Box 617, Asbury College, Wilmore, Ky.
- McCart, R. H. and Edna. Preacher and Singer, 4100 Quitman St., Denver 12, Colo.
- McCumber, W. E. Route 1, White Springs, Florida  
Church Hill, Tenn. .... July 15 to 27  
Newport, Tenn. .... July 29 to Aug. 10
- McDowell, Mrs. Doris McAlpin. 1959 S. Sherbourne Drive, Los Angeles 34, Calif.
- McElveen, R. T. Route 3, Union Rd., Gastonia, N.C.
- McGuigan, Mrs. Flora. Song Evangelist, 2501 E. 16th St., Muncie, Ind.
- McKinley, Pauline. Song Evangelist, P.O. Box 1204, Muncie, Ind.
- McVay, Charles and Pauline. Song Evangelists, 343 W. 41st St., Tucson, Ariz.
- Meadows, Miss Naomi F. Evangelist, 3119 Eden Ave., Cincinnati 19, Ohio  
Versailles, Ill. .... July 13 to 27  
Open Date .... August 5 to 17
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Uhrichsville, O. (camp) .... July 3 to 13  
Missouri Dist. Camp .... July 21 to 27
- Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
- Crockett, Texas .... July 9 to 20  
W. Jefferson, N.C. .... July 25 to Aug. 3
- Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.  
Reserved for Assembly and Camp .... July 1 to 27  
Birmingham (Tarrant), Ala. .... July 16 to 27

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- Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.  
Havre, Mont. (Home Miss.) ..... July 1 to 20  
Edmonton, Alta. (Calder) ..... July 22 to Aug. 3
- Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
Open Date ..... August 12 to 24  
Fort Worth, Texas ..... Aug. 31 to Sept. 14
- Miller, Basil. 86 E. Loma Alta Drive, Altadena, Calif.  
Moers, N.Y. (camp) ..... July 26 to Aug. 10  
Warm Springs, Ga. (camp) ..... Aug. 21 to 31
- Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.  
Indianapolis, Ind. (Winter Ave.) July 14 to 27  
La Porte, Ind. .... July 30 to Aug. 10
- Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.  
Charlotte (First), N.C. .... July 2 to 13  
Ft. Mills, S.C. .... July 14 to 20
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
Clarksburg, W.Va. .... Sept. 9 to 21
- Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Valier, Pa.
- Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Pasadena, Calif. (2037 E. Mountain)
- Moore, Myrtle C. Evangelist, 1878 Retailack St., Regina, Sask., Canada
- Mooshian, C. Helen. P.O. Box 527, Kansas City 41, Mo.  
Johannesburg, Swaziland ..... to August 15  
Salisbury, S. Rhodesia ..... Aug. 16 to 25
- Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.
- Mutley, Wilfred. Evangelist, 8 Hudson St., Malden, Mass.
- Mundell, Winfield A. 1714 University Dr., Pasadena, Calif.
- Murphy, B. W. 406—31st St., Huntington 2, W.Va.  
Kingsport, Tenn. .... July 6 to 16  
Selma, Tenn. .... July 18 to 27
- Musical Messengers (Don Ratliff and Wife; Paul Jester and Wife). 711 No. 12th St., % Rev. Henry Hackett, Lafayette, Ind.  
Evansville, Ind. (city-wide) ..... July 6 to 27  
Pittsburgh, Pa. .... August 6 to 10
- Myers, J. T. 502 Lafayette St., Danville, Ill.
- Neely, B. F. 111 N. Beaver, Bethany, Okla.  
O'Donnell, Texas ..... July 6 to 20  
Nashville, Tenn. .... July 25 to Aug. 3
- Neff, Nettie W. 104 Beulah Park Dr., Santa Cruz, Calif.
- Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. 6th, Rogers, Ark.
- Nasco, Mo. .... July 9 to 20  
K.C. Dist. Home Miss. .... July 23 to Aug. 3
- Nelson, E. P. 317 N. Riley Ave., Indianapolis, Ind.
- Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.  
Covington, Ind. .... July 2 to 13  
Sheridan, Ind. .... July 16 to 27
- Norton, Joe. Box 143, Hamlin, Texas  
Rotan (County Line), Texas ..... July 16 to 27  
Cushing, Okla. .... August 3 to 10
- Olin, Harry and Joan. Preacher and Singer, Route 1, Coulterville, Ill.
- Pagan, Keith A. Evangelistic Singer, Box 541, Bethany, Okla.  
W. Helena, Ark. .... July 15 to 27  
Wanette, Okla. .... July 29 to Aug. 10
- Parker, J. H. 3102 Windsor Ave., Baltimore 16, Md.  
Brooktondale, N.Y. (camp) ..... July 11 to 20  
Wash.-Phila. Assembly and Camp ..... July 30 to Aug. 10
- Patrone, D. E. P.O. Box 817, Alliance, Ohio  
Reserved ..... July 14 to 28  
Frankfort, Ind. .... July 30 to Aug. 10
- Payne, L. M. 509 N.W. Main St., Bethany, Okla.
- Pease, Denver. 14 N. Dayton St., Rockford, Mich.
- Peck, W. A., and wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.  
Holcomb, Mo. .... July 13 to 20  
Reserved to attend camp ..... July 21 to 27
- Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville 10, Tenn.  
Lexington, Ala. .... July 16 to 27  
Charleston (First), W.Va. .... July 30 to Aug. 10
- Phillips, Wm. H. Box 131, Apple River, Ill.
- Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
Ky. Dist. Camp ..... July 14 to 20  
N.E. Ind. Dist. Camp ..... July 31 to Aug. 10
- Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio  
Wilmington, Ohio ..... July 7 to 18
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
Georgetown, Ill. (tent) ..... July 8 to 20  
Columbus, Ind. (camp) ..... July 21 to 27
- Pointer, Lloyd B. Rt. 3, Box 5084, Renton, Wash.
- Pridgen, C. P. 2325 W. Second St., Dayton, Ohio
- Pults, Bertha. P.O. Box 527, Kansas City 41, Mo.
- Purkhiser, H. G. 3627 Hudson Drive, Youngstown 11, Ohio
- Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Florida  
Indian Lake Camp, Vicksburg, Mich. .... July 18 to 28  
Northeast, Md. (Dist. Camp) ..... Aug. 1 to 10
- Quillin, Helen M. Song Evangelist, Box 155, Syracuse, Ohio
- Raker, W. C. Smithfield, Ill.  
Backus, Minn. .... July 2 to 20  
Cuba, Ill. .... July 23 to Aug. 3
- Raycroft, R. Newman. 109 Madison St., Goshen, Ind.
- Reasoner, Miss Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.  
Versailles, Ill. .... July 13 to 27  
Open date ..... August 5 to 17
- Reed, Fred W. 612 South 26th St., Billings, Mont.
- Rice, Ralph. 444 N. Blaine, Bradley, Ill.  
Lansing, Ill. .... August 1 to 24
- Ripper, Loraine M.; Markey, Bernice. Preachers and Singers, 3917 W. 29th Ave., Denver, Colo.
- Robinson, Mrs. Lillian. Evangelist, Box 205, McLean, Texas  
Open date—for V.B.S. or revival meeting ..... August 4 to 15
- Roddy, Frank. 242 Chase St., Marion, Ohio  
Brookville, Ohio (tent) ..... July 8 to 27  
Youngstown, Ohio (tent) ..... Aug. 19 to 31
- Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
East Branch, N.Y. (F.M.) ..... July 15 to 25  
Moers, N.Y. (camp) ..... July 27 to Aug. 10
- Roedel, Bernice L. Evangelist, 423 Maple St., Boonville, Ind.  
Baraboo, Wis. .... July 6 to 20  
Reserved for Assembly ..... July 30 to Aug. 1
- Rothwell, Mel-Thomas. Evangelist, 21 Bromfield St., Wollaston, Mass.  
Terre Haute, Ind. .... July 7 to 20
- Rushing, R. S. 501 N. Mueller, Bethany, Okla.
- Rushing, V. S. and Mae. Evangelist and Singers, 2115 Mabert Rd., Portsmouth, Ohio
- Sanford, Mrs. Ruth. Song Evangelist, Box 174, Barnhart, Mo.
- Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
Meadville, Pa. (tent) ..... July 8 to 20  
Adrian, Mich. (camp) ..... July 20 to 27
- Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.  
Tallahassee, Fla. .... July 16 to 27  
Dunkirk, N.Y. .... July 30 to Aug. 10
- Scott, N. Edward. Evangelist, 591 'C' St., Upland, Calif.
- Seel, J. Lester and Edna M. Preacher and Singer, 1501—29th St., Ashland, Ky.
- Sellick, R. T. Box 22, Oxford, N.S., Canada
- Seiz, Joseph W. 627 Juniper St., Walla Walla, Wash.
- Shannon, Wm. T. 4416—14th Ave., Parkersburg, W.Va.
- Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Shaw, L. E. Box 744, Barnsdall, Okla.
- Shearer, U. B., and wife. Singers and Musicians, 106 Sterrett Ave., Covington, Ky.
- Shoemaker, John. Evangelist, 723½ N. Bushnell, Alhambra, Calif.
- Silvernail, Donald R. 528 S. Dibble St., Hastings, Mich.
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
- Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
- Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
- Sloan, Carmon G. Evangelist, 844 Rose Drive, Louisville 13, Ky.
- Smeltzer, R. J. 428 King St., Ravenna, Ohio
- Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
- Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Mass.
- Smith, Charles Hastings. 1514 Robinson Ave., Conway, Ark.
- Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.  
Knobsville, Pa. (Pleasant Ridge Camp) ..... July 11 to 20
- Smith, Paul and Hallie. Evangelist and Singers, 214 N. Redmond, Bethany, Okla.
- Bradleyville, Mo. .... July 16 to 27  
Grassland, Texas ..... July 30 to Aug. 10
- Snow, Loy. 129 N. Bradley, Indianapolis, Ind.  
Corn Creek, Ky. .... July 14 to 27  
Jefferson County Camp ..... Aug. 15 to 31
- Sparks, Sammy. 3416 Central Ave., Ashland, Ky.
- Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
Butler, Pa. (camp) ..... July 3 to 13  
Santa Cruz, Calif. (camp) ..... Aug. 7 to 17
- Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
- Winchester, Ind. (camp) ..... July 20 to Aug. 3
- Mitchell, Ind. .... August 5 to 17
- Steiniger, D. F., Artist-Evangelist, 926 Helen Ave., Terre Haute, Ind.  
Ramsey, Ind. (camp) ..... July 30 to Aug. 10
- Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.  
Springerton, Ill. (camp) ..... July 17 to 27  
Keokuk, Iowa (camp) ..... July 31 to Aug. 10
- Stockton, Fred G. and Ima Viola. Preacher and Singer, 1616 Third St., Enumclaw, Wash.
- Strack, W. J. Box 215, New Lyme, Ohio
- Summer, Robert and Louise. Evangelist and Singers, 3916 Roland Circle, Dayton 6, Ohio  
Rand, W.Va. .... July 16 to 27  
Assembly and Camp ..... July 30 to Aug. 10
- Sweeten, Howard W. Ashley, Ill.  
Portland, Ore. .... July 11 to 21  
Salem, Oregon ..... July 22 to 28
- Talbert, George H., and wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas
- Tarvin, E. C. California, Ky.
- Teare, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.  
Sioux City, Iowa (camp) ..... July 10 to 20
- Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
- Columbia, S.C. .... July 16 to 27  
Chandler, Ind. (camp) ..... Aug. 14 to 24
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
- Thoren, Paul R. Evangelist, 2505 S. Commercial, Salem, Oregon
- Toney, C. E. 945 N. Disston, St. Petersburg, Fla.  
Bridgewater, Va. .... July 2 to 13  
Shenandoah, Va. .... July 17 to Aug. 3
- Van Slyke, D. C. 508—16th Ave. So.; Nampa, Idaho  
Whitefish, Mont. .... July 15 to 27
- Wade, E. Bruce. Song Evangelist, 2547 Ann Arbor, Dallas, Texas
- Wagner, Allen. Evangelist, 404 N. Kentucky Ave., Deland, Fla.
- Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.  
Linton, Ind. (camp) ..... July 15 to 27  
Beebe, Ark. (camp) ..... Aug. 7 to 17
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.  
Ellisville, Ill. .... July 16 to 27  
Clyde, Ohio ..... July 30 to Aug. 10
- Weiss, A. G. P.O. Box 527, Kansas City 41, Mo.
- Wells, Kenneth and Lily. Evangelists and Singers, 1302 N. Halsted St., Chicago 22, Ill.  
Keokuk, Iowa ..... July 17 to 27  
Romeo, Mich. (camp) ..... July 31 to Aug. 10
- Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
- White, W. T. (Thurman). P.O. Box 527, Kansas City 41, Mo.
- Wilkinson Trio (Lloyd M., wife, and daughter Margaret). Singers and Musicians, 1104 Penna., Columbus, Ind.
- Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
- Williams, Trafton D. Box 15, Siloam Springs, Ark.  
Little Rock, Ark. .... July 9 to 20  
Canute, Okla. .... July 23 to Aug. 3
- Willis, Harold J. and Mae. Preacher and Children's Workers, P.O. Box 527, Kansas City 41, Mo.
- Willson, Otto R. 800 S. Oak, Holdenville, Okla.  
Broken Bow, Okla. .... July 1 to 13  
Poteau, Okla. .... July 15 to 27
- Wilson, Matthew V. 506 S. Rock Island, El Reno, Okla.
- Winland, C. B. R.D. 5, Mt. Vernon, Ohio
- Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
- Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio  
London, Ontario ..... July 2 to 13  
Tenn. Dist. Camp ..... July 25 to Aug. 3
- Woolman, J. L. 209 N. Hammond, Bethany, Okla.  
Alma, Ark. .... July 15 to 27  
Sayre, Okla. .... August 5 to 17
- Worley, Joe D. Song Evangelist, % Olivet Nazarene College, Box 135, Kankakee, Ill.
- Wright, C. F. 412 Grand Blvd., Boone, N.C.
- Wright, Fred D. Keystone, Ind.
- Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.  
Royal Center, Ind. .... June 29 to July 13
- York, W. R., and Naomi. Preacher and Singers, P.O. Box 542, Lafayette, Ind.