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Herald of HOLINESS

OFFICIAL ORGAN · CHURCH OF THE NAZARENE

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

Wonderful Peace

H. L.


NEW ARRANGEMENT COPYRIGHT, 1929, BY LILLENAS PUBLISHING CO.

Haldor Lillenas

1. Com - ing to Je - sus my Sav - ior I found, Won - der - ful peace,
2. Peace like a riv - er so deep and so broad, Won - der - ful peace,
3. Peace like a ho - ly and in - fi - nite calm, Won - der - ful peace,
4. Gone is the bat - tle that once raged with - in, Won - der - ful peace,

won - der - ful peace; Storms in their fu - ry may rage all a - round;
won - der - ful peace; Rest - ing my soul on the bos - om of God,
won - der - ful peace; Like to the strains of an e - ven - ing psalm,
won - der - ful peace; and cleansed me from sin,

I have peace,
Won - der - fu



CHORUS
ous peace. Peace, peace,
ous peace.

won - der - ful peace; Peace, peace, glo - ri - ous peace; Since my Re -

poco rit.
deem - er has ran - somed my soul I have peace, sweet peace. . . .
won - der - ful peace.

June 26, 1950

TELEGRAMS

Mitchell, South Dakota—Closed greatest South Dakota assembly with Dr. G. B. Williamson. Gains in every department; 11 per cent gain in membership, 20 per cent gain in Sunday school. Rev. W. H. Deitz hilariously elected for fifth year as superintendent, and five hundred dollar love offering. South Dakota on the march! —B. P. HERTEL, *Reporter*.

Tucson, Arizona—Fine Arizona District Assembly, with Dr. Hardy C. Powers presiding with ease and grace. Rev. M. L. Mann, district superintendent, re-elected overwhelmingly; a fine love offering was given him along with a thirty-day vacation. \$219,000 raised for all purposes; \$15,300 raised for general interests; 407 received into membership, net gain 100. District united in "All out for Souls" program.—A. J. TOSTI, *Reporter*.

Kankakee, Illinois—Seminary offering on Chicago Central District in services with Dr. Hugh C. Benner, Dr. T. W. Willingham, Professor James Strickler, and Willard Taylor given generous response of \$6,000. Our workers well received and given splendid co-operation.—E. O. CHALFANT, *District Superintendent*.

NEWS IN BRIEF

Rev. Spencer Johnson writes that he is resigning as pastor at Pine Bluff, Arkansas, to re-enter the evangelistic field, as of August 1.

Rev. C. E. Lykins has resigned as pastor of the church at Goshen, Indiana, to enter the field of evangelism, effective August 15.

Rev. T. Everette Holcomb has resigned as pastor of the church in Jackson, to accept a unanimous call to pastor the Calvary Church in Memphis, Tennessee.

Rev. Fred F. Fike is leaving the evangelistic field to become pastor of the church in Kingston, New York.

Rev. John Shoemaker is closing a five-year pastorate at Hobart, Indiana, to re-enter the work of full-time evangelism.

Evangelist S. Trueman Shelton is leaving the field to accept a call to pastor the church in Corona, California.

WANTED: Men and women who live in the highlands of God, to work with Him in the lowlands of sin.—*Selected*.

Spiritual Dwarfs

Years ago when my son was a lad of five years I took him with me to visit my father and sisters at their home in Ohio. As I was walking down the street with him one day, he suddenly stopped and pointing his finger across the street cried out, "Father, look at that!" It was a man at least forty years of age, a dwarf, about four feet in height, the size of a normal child of five or six years.

There are a multitude of spiritual dwarfs in our churches today. They were born into the Christian life, ten, twenty, thirty, forty years ago but are still babes in Christ Jesus. Look at them; two or three years old in spiritual stature, still having to be nourished on the milk of the Word, still in the nursery, when they ought to be grown-up Christians out helping their Lord to build His kingdom.

And the chief reason is their failure to use rightly the day God gave them for public and private worship, for religious education, spiritual meditation, and Christian service—the means whereby God's children grow spiritually.—R. H. MARTIN.

Missionary Demands:

Missionary pockets demand giving;
missionary knees demand intercession;
missionary feet demand going.

—DR. HERBERT LOCKYER

Study to shew thyself approved unto God (II Tim. 2:15).

Divine approbation is so blessed as to make the applause of men seem so worthless.—E. F. WILDE.

HERALD OF HOLINESS

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

South Dakota District. Pastors ordered 8,000 of the special issue of the HERALD OF HOLINESS.

Vassar, Michigan. Congratulations to N.Y.P.S. President Neal Force and Pastor Rev. Wade W. Roberts! Leading Eastern Michigan District with 101 subscriptions for a membership of 41.

Eastern Michigan District. Campaign Manager Dorothy Kernott reports an excellent campaign in progress with the following churches "topping" their quota: Ann Arbor, 28 subscriptions, 21 members; Beulah, 35 subscriptions, 32 members; Plymouth, 71 subscriptions, 97 members.

OVER THE TOP!

These churches have gone "over the top" of the goal of a subscription list equal to two-thirds of their membership in the 1949 campaigns. Congratulations!

Members Subs.

Richland Center, Wisconsin	176	123
Rhineland, Wisconsin	7	6
Bellaire, Ohio	109	87
Canton, Calvary, Ohio	27	21
Goshen, Ohio	12	14
Hametown, Ohio	20	16
Carrington, N. Dakota	25	17
Denhoff, N. Dakota	23	14
New Rockford, N. Dakota	60	53
Meadville, Pennsylvania	38	33
Mercer, Pennsylvania	59	44
Monongahela, Pennsylvania	203	228
New Castle, Pennsylvania	205	218
Oil City, Pennsylvania	112	84
Philipsburg, Pennsylvania	22	25
Pittsburgh, Lincoln Place, Pennsylvania	105	70
Pittsburgh, McCandless Ave., Pennsylvania	22	35
Riceville, Pennsylvania	49	33
Ridgeway, Pennsylvania	21	40
Scottdale, Pennsylvania	65	51
Sligo, Pennsylvania	34	78
St. Petersburg, Pennsylvania	43	29
Union City, Pennsylvania	17	16
Waterford, Pennsylvania	38	33
Waynesburg, Pennsylvania	95	139

THAINE F. SANFORD,
Sales Promotion Manager

You Promote the GOSPEL
When You Promote the HERALD

HALDOR LILLENAS

His Contribution to Our Music Publishing

By M. Lunn*

THE NAME Lillenas has become synonymous with high standards in gospel music. Not only is that true, but throughout the nation and in other countries Lillenas hymns and gospel songs have expressed the ideals and aspirations of evangelical orthodoxy.

Dr. Haldor Lillenas, an ordained elder in the Church of the Nazarene, has been a loyal churchman. He has pastored different churches in the denomination.

The management considered itself fortunate when in January, 1930, the Lillenas Publishing Company, located in Indianapolis, Indiana, merged with our own Nazarene Publishing House. Thus was created for our publishing interests an already established music publishing business with which to launch an aggressive Music Department. Included in the merger was a contract stipulating that Haldor Lillenas was to join the Publishing House as music editor and manager of the Music Department.

Judged by present attainments, it was a modest beginning for such a department. However, the business of publishing and distributing gospel music has developed into an enterprise of considerable importance. Church groups other than our own appreciated the definite message in the Lillenas' songbooks. Their fame has spread to other lands. Lillenas' own songs and the products of his department are being sung and used throughout the world.

During the twenty years of Dr. Lillenas' supervision of our Music Department, orders totaling \$1,350,000 have been handled. This non-inconsequential sum means an investment of considerable amounts in music plates, copyrights, and a constant inventory of approximately \$100,000. Speaking of copyrights—that is an important phase of music publishing. Our Music Department now has an imposing list of copyrights acquired over these years of Haldor Lillenas' management. A number were secured by taking over the business and holdings of two other music publishers.

The music publications compiled and printed are many. Outstanding among them is the Nazarene Hymnal *Glorious Gospel Hymns*. Other church songbooks are: *Songs of the Sanctuary*, *Devotion and Praise*, *Showers of Blessing*, *Waves of Glory No. 2*.

In the field of special books—solo and duet, quartets, high and low voice, choir numbers, cantatas, Christmas and Easter services—the Music Department has built up a gratifying trade with music dealers and religious bookstores.

*Manager, Nazarene Publishing House

Dr. Lillenas' own songs and hymns have made for him a place among the world's most famous sacred songs writers. Some of his better known songs are: "Wonderful Grace of Jesus," "In the City Where They Need No Sun," "Jesus Has Lifted Me," "It Is Glory Just to Walk with Him," "Wonderful Peace," "The Peace That Jesus Gives," "Your Roses May Have Thorns," and "The Garden of My Heart." These and many others to a total of over three thousand songs constitute the amazing output of one man to whom the Spirit of God whispered as he listened to a small group singing the gospel message on a street corner.

There is every reason to look for an increasingly influential and prosperous future for the Music Department. Many of the details are being taken over by others. However, Dr. Lillenas will continue to have a vital connection with our music publishing. We pray that his years may be many in this field in which God has so definitely blessed him and given him a world-wide ministry. His judgment and experience and counsel, as well as his creative gifts in poetry and music, are still needed and held in high regard.

"The Service of Song"

By Georgia M. Anderson*

AMONG THE seemingly endless family registers of First Chronicles we find this notation: "These are they whom David set over the service of song And they ministered with singing." With Biblical precedent, then, we may affirm that he whose musical talent is used for the Lord renders a real service and has a genuine ministry.

Such a man is Haldor Lillenas, probably the greatest living hymn writer. The Church of the Nazarene is proud of this man of God, who has been one of her loyal sons since the very early days of the denomination, in 1908. Included in the 703 songs of our hymnal, *Glorious Gospel Hymns*, are some ninety bearing the name of Haldor Lillenas as writer of words or music, and usually both. In addition there are several arrangements by this composer, plus a few uses of a pen name. Yet Dr. Lillenas' service of song extends far beyond the borders of one denomination. His songs are sung in all Protestantism, and in many lands.

Haldor Lillenas was born about thirty-five miles north of Bergen, Norway, in 1886. But only two years later he, with his mother and two older children, crossed the Atlantic in a combination passenger and cattle boat, arriving in Quebec, Canada, after a stormy two-weeks voyage. Here they rejoined the father, O. P. Lillenas, who had preceded them. The family settled in South Dakota, where a sod house soon became home. Another two years, and this time

*Head Proofreader, Nazarene Publishing House

the family migrated to the wooded area of north-west Oregon. A substantial home of cedar logs served them here. The rich contralto voice of the mother filled that home with the Norwegian translations of the Moody and Sankey hymns, and other songs.

At the age of seventeen Haldor began a correspondence course in chemistry, which he pursued for four years. He then obtained a position in a chemical laboratory.

It was through a song that his own heart was touched and turned toward God. As a young man in Astoria, Oregon, not long after his mother's death, he was attracted by gospel songs on a street corner. For the first time he heard the song "Tell Mother I'll Be There," and it brought back memories of childhood, the family altar, and the country church. He was converted two weeks later in a little mission.

That conversion was followed by a call to preach. Readily this young Christian resigned his chemical position and began preparation for the gospel ministry, enrolling in Deets Pacific College. For some time he pastored in the Church of the Nazarene. It was during his pastorate in First Church, Indianapolis, Indiana, that he came to another great decision.

When he was only nineteen he had written his first songs in response to a publisher's ad. These first "hits" cost him \$25.00 for publication and brought a return of \$3.65 in "royalties." After his conversion he wrote many songs, mostly religious. Finally he succeeded in selling ten of his compositions to a single publisher for fifty cents each.

Most of his musical education was secured at the Siegel Myers School of Music in Chicago, where he spent three years of study. In 1941 Olivet Nazarene College conferred upon him the degree of Doctor of Music, in recognition of his years of service and outstanding contribution to Christian music.

By the time of his pastorate in Indianapolis his hymn writing had become a major service, and he faced the choice between that and continued preaching. Feeling it to be God's leading for him, he resigned his pastoral work and began to devote full time to the service of song.

In 1924 the Lillenas Publishing Company was formed in Indianapolis. In 1930 this business was purchased by the Nazarene Publishing House, and Mr. Lillenas was secured as manager of the music department. The Lillenas Publishing Company is still conducted in connection with our Publishing House.

Dr. Lillenas continues to bless the world with his pen and voice. He has written nearly three thousand songs, touching almost every phase of Christian life. Favorites with him among his own compositions are "Wonderful Grace of Jesus" and "The City Where They Need No Sun." He has indeed rendered to the entire Christian world, and before God, a great service of song.



"Honor to Whom Honor Is Due!"

By A. E. Sanner*

IT HAS BEEN twenty years since Dr. Haldor Lillenas became associated with the Nazarene Publishing House. He was gifted of God, and then given by God to the Christian world in general, and to the Nazarenes in particular. We owe a great debt of love and appreciation to Dr. Lillenas, which we gladly acknowledge. We are thankful that Brother Lillenas dedicated his life to God in his teens, and followed the guidance given him by the Holy Spirit.

This gift of the Lord was clearly providential. Haldor Lillenas was brought from his native Norway by his parents when only two years old to settle in America. He was converted early in life and united with the Church of the Nazarene in 1908; attended Deets Pacific Bible College (the predecessor of Pasadena College), and became pastor of the Church of the Nazarene in Pomona, California. Like many a consecrated young man, he felt within his mind and heart a perplexity to be resolved when interests are divided—to preach full time, or to devote himself to music composition and song? That was the great question. While serving as pastor of First Church of the Nazarene in Indianapolis, Indiana, Dr. Lillenas settled the question the right way, leaving the pastoral work to found the Lillenas Publishing Company. In 1930 this company was sold to the Nazarene Publishing House, and Dr. Lillenas became song editor and manager of the music department of the House. There you have it. Providential! The twenty years which have followed prove that the Lord was guiding.

The gift was also beneficent. This writer often has thought how wonderful it would be to write one song which would live and bless millions. Dr. Lillenas has composed more than three thousand, many of which are sung by many thousands; and many of these songs doubtless will endure, to be joyously sung until Jesus comes. Who has not taken new courage in singing,

*†Your roses may have thorns, but don't forget
Your thorns may have some roses, too?*

That gift is also munificent. The Publishing House is here to serve; to get out the "gospel by the printed page," and may we add, to get out the "gospel in song." What a record! The Nazarene Publishing House now ranks third in owner-

*Superintendent of Los Angeles District

ship of copyrights and sacred music and song. In the year 1949 alone this is the record: 370,887 songbooks published under eighteen titles; 154,212 cantatas and special service numbers published under sixteen titles! The reader can see that the volume of sales is great, and is greater each year.

Best of all, this gift is spiritual. What adds more to the devotional life of our services than a spiritual hymn sung in the Spirit? What lifts and encourages and inspires a needy heart more than a song of praise? "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16).

†*There's a sacred and hallowed retreat,
Where my soul finds a fellowship sweet,
Where the Lord of my life I may meet,
In the garden of my heart.*

*In the cool of the day He walks with me,
In the rose-bordered way He talks with me;
In love's holy union, and sacred communion,
In the garden of my heart.*

Dr. Haldor Lillenas, we salute you!

†Copyright, Nazarene Publishing House

The Importance Of Music in Divine Worship

By Haldor Lillenas

FROM TIME immemorial music has been associated with public worship. Four thousand Levites and 288 skilled singers, accompanied by their instruments, were prominent in the worship of the Temple, their antiphons echoing through its courts and intensifying the devotional aspirations of the people. The early Christians sang hymns under the new dispensation.

As the centuries drifted by, the singing became more or less delegated to the priesthood and the choirs of the church. It was under the mighty Reformation of Luther and his contemporaries that congregational singing again came into its own. A tremendous revival of song accompanied the revival of faith in the doctrines of justification by faith and kindred themes; and so the common people, as well as others, lifted their voices in holy song, thus expressing their praise to the Lord of all. The Wesleyan revival in England brought with it its staff of hymn writers, among them being Charles Wesley, Augustus Toplady, Isaac Watts, and others.

The holiness movement also has fostered its own hymn writers, whose songs have left a deep impress on the hymnology of the entire church. Among these may be named Charles Wesley, Fanny Crosby, E. E. Hewitt, Rev. Johnson Oat-

man, Jr., Mrs. C. H. Morris, Mrs. Joseph Knapp, H. L. Gilmour, Wm. J. Kirkpatrick, and others.

MUSIC IS IMPORTANT IN WORSHIP

First, because it lifts us out of the ordinary realm into a higher atmosphere. There is that about music which brings us above the commonplace things of life into the aesthetic and artistic. As we sing the hymns of worship and praise, we are lifted nearer to the unseen and the supernatural, all of which helps to prepare our hearts for the reception of divine truth.

Second, because it is a means of harmonious expression. There can be no music worthy of the name without harmony. When an entire congregation lifts its voice in song, a sense of harmony and unified action is in evidence. Songs press a mass of individuals into unity. Battle hymns sweep armies to victory when the words of commanders go unheeded. Jewish history is vocal with song from the shores of the Red Sea to the catacombs of Rome. In our modern age the songs of the gospel had much to do with the success of the Moody-Sankey meetings, the Torrey-Alexander campaigns, and the Billy Sunday-Rodeheaver tabernacle revivals. How often the people of the holiness groups have been lifted into the heavenlies during their unique and thrilling song services!

The song service is not merely an introductory prelude to the worship service; it is indeed a part of it. How often we come to the place of worship with our minds filled with thoughts which are foreign to the worship of God! The cares of life, the pressing duties that have been ours during the past week, the tasks of tomorrow, our social contacts—all these clamor for our attention at a time when we should be giving wholehearted attention to the worship of God. Our hymns and songs assist us in arresting our thoughts and help us to concentrate on the things divine. Music lays hold of the emotions of man, purifies them, and brings them to bear with tremendous impact upon the will.

Third, because it affords the most perfect expression of adoration and praise. It becomes an avenue through which we enter the "holy of holies" to commune with our Lord and Master. Oftentimes when the spoken prayer seems to fail in reaching its goal, a simple prayer offered through the medium of song will lift the curtains and usher us into the presence of the great King whom we serve and worship. Why do we sing? A frail little lady, Mrs. W. Stillman Martin, who lives in a little brick bungalow in the outskirts of Atlanta, Georgia, answers the question in this fashion:

**I sing because I'm happy,
I sing because I'm free;
For His eye is on the sparrow
And I know He watches me.*

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But another writer has said:

****There are songs that are born
When the heartstrings are torn,
When the pathway of life seemeth weary;
There are melodies sweet
That would not be complete
If some days were not cloudy and dreary.**

We sing when we are happy, but also we sing when we are sad. Music is an emotional outlet, a means of expression; it can be a poured-out ointment at the feet of our beloved Lord. Truly, our services would be impoverished if all singing were to be eliminated. We might read our hymns, in unison or responsively, and get much good from their theological, poetic, and literary content; but unless these hymns are sung, much of their power is lost. It is said that one remembers 10 per cent of what is spoken in a sermon, but that he carries away 90 per cent of what he hears in a song. If this be so, let us give more careful and prayerful attention to the planning and rendition of our songs and hymns. May we sing with the spirit as well as with the understanding for the glory of God and the edification of man.

****Copyright 1931, by Lillenas Publishing Co.**

On My Knees!

*When the day has grown dark, and so rugged my way,
How quickly and surely it flees,
And I find sweet rest at the close of the day
When I come before God on my knees.*

*Oh, "sweet hour of prayer," of quiet and rest—
God's Spirit is wonderfully there;
My faith is inspired and my heart richly blest
As I bow before Jesus in prayer.*

*When dazed is my brain, and my mouth it is dumb,
And words are not found I can say,
How soon it all lifts, as before Him I come—
As humbly I kneel and pray.*

*I have prayed standing up, and I've prayed sitting down,
And I've prayed any way you might please—
My soul has been blessed lying prone on the ground
After praying to God on my knees!*

*When our Lord, bless His name, to the earth shall come,
And the dead quickly rise o'er the trees—
On that wonderful day of our God's only Son,
I trust I'll be found on my knees!*

— EVANGELIST HERSCHEL MURPHY

Music, the Universal Attraction

By R. T. Williams, Jr.*

GYPSY SMITH said, "I have never seen a crowd get blessed of the Lord until first of all they cut loose and sing with freedom in the Lord." He also said, "There is no use in trying to get people to the altar until first they are loosened up enough to sing in the Spirit." Music is the one universal release that people have for the enthusiasm and joy they feel in their souls.

It has been my privilege during the past few years to be a worker in many holiness conventions. There is a difference in the sound of the congregational singing when the audience is predominantly sanctified. You can tell the difference in the way an average church audience sings when there might be one-third of the people present unsaved, and when the crowd is overwhelmingly saved and sanctified.

There is a lift to the singing when people really are in the Spirit. It is this "lift" that has characterized the holiness movement across the years. People have driven for miles just to see and hear our people sing. It is this attraction that we must use more and more today to capture the attention of the world.

It is said that most churches have a paid choir; but in the Nazarene churches the choir usually pays to sing. There is a difference in the way people sing who are paying to sing, and singing for pay! One is in answer to the pocket-book, and the other comes from the heart.

We cannot expect to match the entertainment world in polish, preparation, talent, and musical settings for our singers and singing. However, in spite of the fact that anyone with a radio now can hear the world's greatest musicians without fee—just by turning a dial—we still have the most attractive music in the world in our holiness churches.

If we are to use music as a means of getting people into our churches to hear the gospel, we will have to prepare not only music that comes from musicians well trained in the technique of music, but also music from singers who are happy in the experience of full salvation.

Even music from the world's greatest musicians does not universally appeal; but music that comes from a soul made free from sin and cleansed by the blood of the Lamb will universally appeal.

If we spend as much time in prayer and preparation for our souls before we sing as the worldly people do in rehearsing for technical perfection, we shall have a musical program that is universal in its appeal. People still will drive one hundred miles to see and hear Spirit-filled singing. Hearts are still hungry to hear people so filled with God's love and joy that they will sing through tears of happiness; not something "put on" but something "put in" by the divine

*Pastor, First Church, Oklahoma City, Oklahoma.

endowment of God's blessings. Music that speaks not only to the head but also to the heart will prove to be an attraction that will fill any church where the people can be led to God and salvation. Music from a heart cleansed of sin and filled with the Holy Ghost has proved to be the universal attraction to the millions wandering about the earth in search of something that satisfies. Music from sanctified hearts has proved to be the universal attraction!

The Singing Congregation

By R. W. Stringfield*

WHEN admonishing the Church of the Nazarene to "get the glory down," Dr. P. F. Bresee knew from experience the power of music in services of worship, praise, and evangelism; for where the people sing, wholeheartedly, joyfully, and in the Spirit, God often visits in sweeping tides of glory, lifting burdens, challenging the defeated, and convicting the unsaved. Just as in the days of the Moody-Sankey revivals, there are those within nearly every congregation today who seemingly are untouched by the ministry of preaching but whose hearts can be melted by even a fragmentary portion of a message in song. An entire audience of sinners and saints alike, whether in the small or the large church, can be lifted heavenward through the divinely directed employment of hymns and gospel songs. Surely the church may expect from its pastor or director of music an alertness to this, the highest purpose and function of church music.

In every regular service of every church, regardless of the size of the congregation, first consideration in the use of music should be given to the encouragement of individual participation. A choir is a cherished asset to any church, and vocal and instrumental soloists or ensembles provide interesting variety; but none of these must usurp the blessing that can be derived from the blending of the hearts and voices of the people.

Pastors, song leaders, choir directors, shun the stereotyped song service. It is your privilege to explore the subject range of our great hymns and songs, and it is your sacred duty to secure a comprehensive working knowledge of congregational music. Let common sense direct you in the appropriate use of this material, and ask God to create in your heart and in the hearts of the people the same inspiration that directed the writer of the hymn.

Laymen, claim the congregational singing as your part of the service. "Join in the song with sweet accord" and learn for yourselves the richness of the blessing that can come only through individual participation.

*In the Music Department, Nazarene Publishing House

Why I Believe in and Preach Entire Sanctification

By O. L. Benedum*

WHEN I wholeheartedly received the Bible as the Word of God, I soon discovered it to be a book on holiness of heart and life; a holy Bible written by holy men as they were moved by the Holy Ghost. Not only does it declare that man must be saved from sin; but more than that, he must also be cleansed from the very thing that defeated him in the first place.

With God the Father a Sanctifier, God the Son a Sanctifier, and God the Holy Ghost a Sanctifier, together with the fact that the Word says, "This is the will of God, even your sanctification," it became clear to my mind and the conviction of my heart that God purposed to have a holy people to love and serve Him in this present world.

Then I remembered that as a lad of less than ten years I sought and obtained pardoning grace, enjoying the witness of the Holy Spirit. I was received into the Methodist church on six months of probation. I tried hard to keep grace until the day I was to be received into full membership; however, I failed, not knowing of the keeping grace of sanctification. For ten years I was in a backslidden condition, as I was afraid to try again lest I should repeat the experience. In the year of 1900, with Rev. Jennie Smith, the railroad evangelist, preaching, I was reclaimed. I was loyal to all the church services, prayed, read the Bible, tithed, and did everything I could to remain in grace. Then in 1903, I was sanctified, and to this day the work remains. I now have enjoyed thirty-five years in the ministry. I must and do preach that every justified believer should and must go on to holiness if he is to be kept and used of the Lord.

Then again, the grace of entire sanctification has kept me from the world and its worldliness. When I look at those who have failed to go on to holiness of heart and life, and see the price they are paying with their time, money, soul, and future, I have a clear picture of the glory of this grace "wherein we stand."

The sanctified experience gives me strength of life and character to love, to serve, and to glorify my Maker day by day as I live in this world. Oh, how wonderful to have salvation so complete that, even though we live in this world of sin and wickedness, we have within us the Holy Spirit to keep us from falling! Not only so, but we have complete victory over the world, the flesh, and the devil. I say "Glory!"

*Superintendent of Akron District

We must not infer the absence of God's affection, from the presence of numerous afflictions.

Associated Church Press Award Editorials*

First Award

Dangerous and Devilish Doctrine

One of the three editorials submitted by the New York *War Cry*, of the Salvation Army, editor, Brigadier Rowland D. Hughes.

ONE of the most dangerous and devilish pieces of drivel now going the rounds is the doctrine that man is not responsible for what he does, that whether he sways or whether he slays, it is an outgrowth of something in his past, some mistake on the part of his parents, some incident associated with early-day environment, some pathological or psychological quirk.

Thus the man who weaves down the walk on unsteady underpins, the loud-mouthed sot in the corner store who insists with many a cuss word that he is cold sober, with the frowzy female bloated with booze and sprawled all over the park bench may be in that condition, says a panel of experts on alcoholism (name on request—Editor), because of “vitamin deficiencies and adrenal gland defects.”

The man who bashes in the brains of his better half and the woman who shoots her husband full of holes, according to this theory, are driven to such gory goings on by an overpowering “urge.”

The young fellow who purloins everything he can get his pinkies on is suffering from a “repressed complex.”

And now, from a learned lad out Chicago way, comes the announcement that women who don't feel well and who tire easily, need to be encouraged to lose their tempers more often. The poor dears, it seems, are laboring under a strong emotional tension which acts as a sort of poison, and smashing a few dishes, heaving something handy at hubby, kicking the kitty around and a number of well-vented screams of rage will help Mamma no end.

But why go on? Why waste further space on such fiddle-faddle, all of which, by and large, is pure, unadulterated buncombe?

The natural man, to be sure, has a stiff fight on his hands to win the battle going on within himself. But he won't stand a ghost of a chance to rack up victory as long as he continues to take ready refuge in a lot of double-talk anent fears, phobias and frustrations. For his *real* trouble is rooted deeper, much deeper, than

that. As we have said before, and as we'll keep on saying as long as our larynx lasts, it lies in the innermost recesses of the human heart. It lies in SIN.

Of course, it's much easier to talk about a “nervous breakdown” than to admit that one's difficulty is the result of a mean disposition.

It's much easier to talk about “insomnia” than to admit that one's difficulty is the result of an uneasy conscience.

It's much easier to talk about an “emotional disturbance” than to admit that one's difficulty is the result of an unforgiving spirit.

But such evasion of the truth will get man exactly nowhere along the path to peace, poise and power.

And for proof of that we refer you to God's Word: “If we say that we have no sin [if, instead of admitting our black and horrible sinfulness, we ascribe our actions to ‘urges,’ ‘tensions,’ ‘complexes,’ ‘frustrations,’ and the like], we deceive ourselves, and the truth is not in us.”

But . . . “if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Need anything be plainer, simpler, or more direct?—*The Messenger* (National organ of the Evangelical and Reformed church).

A Forgotten Emphasis

By Evangelist G. Franklin Allee*

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance (I Thess. 1:5).

LIKE A flaming beacon light shining through a fog-enshrouded skyway to light the weary flier homeward, akin to the silver melody of sunrise bells to the lone watcher, or maybe the sudden surge of blazing oratory which lifts a sleepy audience to full wakefulness, comes Paul's declaration of assurance in the competent power of Christ's gospel. When writing to the Romans he pauses, before he begins his direful dissertation on sin, to shout suddenly, “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation” Evidently this great gospel preacher was not afraid to declare the power potency of the Cross, knowing, as he did, that the Holy Spirit would not fail him nor cause him embarrassment.

The gospel of the Comforter is certainly more than a mere theory, musty and stale with long repetition! It is more than a mere system of ethics, beautiful and cultured. It is far more than the logical conclusions of foggy-minded philosophers and theologians. It is the supernatural power of a limitless God released unto men by way of Calvary's cross. Through Jesus Christ there is abundant power to break down the gates

*The Associated Church Press, with Roland W. Wolseley, professor of journalism of the School of Journalism of Syracuse University, as judge, awarded first place in editorials to the “War Cry,” New York, second place to “Missions,” and third place to the “Messenger.” Each journal in competition had submitted three editorials which were judged as a unit.—EDITOR.

*Woodland, Washington

of sin's prison house and release the helpless victims of Satan's oppression. This gospel not only sets men free from the gross sins and lusts, but also it can free them from the petty passions that destroy victory and kill peace, the hatefulness and selfishness of the self life.

Wherever there have been great revivals of true religion there also have been demonstrations of supernatural power accompanying them. In fact, there scarcely has been a spiritual awakening of any event that has not been either preceded or accompanied by evidences of God's power that bordered on the spectacular. The initial outpouring of the Holy Spirit upon the Christians on that historical Day of Pentecost was accompanied by happenings that could be attributed only to God; and the result was the salvation of three thousand souls. The revival in Caesarea was preceded by the visions both Cornelius and Peter received. At Lydda, a cripple, Aeneas, was healed, whereupon a revival broke out so that "all that dwelt at Lydda and Saron saw him, and turned to the Lord" (Acts 9:35).

And thus it goes throughout the Book of Acts. At Philippi, there was an earthquake. At Joppa, a dead woman was revived to life. First a miracle, then a revival!

The Wesleyan revival in Great Britain was accompanied by many strange and miraculous events. During the American holiness revival there were many strange demonstrations which we in this "cultured" and materialistic age regard with amusement and contempt. But who are we to say that God in His wisdom cannot suit to every time and people the type of supernatural occurrence that is best calculated to arouse men to a realization of His presence and power!

Human beings are subject to strong reactions, going usually from one extreme to another; and because some sects and groups in our day have seemingly made a fetish of divine healing and other supposedly supernatural occurrences, we have been almost afraid even to pray for the sick in public, and consequently we have lost much of blessing and power that would have resulted in lost men's being saved.

People today are hungry for real evidence, for visitations of God in wonder-working power. We cannot win great numbers by the preaching of theory alone; it must be accompanied with unction and power. Negatives never are convincing; we must dwell on the positive, not only declaring against sin, but also preaching the wonder of God's ability to transform. No wars are won by an army that perpetually stays on the defensive. From the preaching of John Wesley to much of even our holiness preaching of today there is a distance as wide as the heavens.

A modernist is not necessarily one who denies the virgin birth and the inspiration of the Scriptures, but he is defined in God's Word as one who accepts the theory but "denying the power thereof." Take healing alone, and here is some-

thing that should not be neglected or relegated to the so-called Christian Scientists or the professional and often spurious "healing meetings." The way to overcome evil is with good; error yields to positive truth. We need not be afraid when we can in total unselfishness call upon our great God to open doors and hearts by way of miracles and wonders. An awakening of faith is needed. Our strength as Christians is only as great as our faith in God. The stream of Christian living never rises higher than its fountain source of clear-cut confidence in God and His available power.

There was no quibbling in Jesus' words to His disciples just previous to His crucifixion: "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23). If, in complete sincerity, we desire the glory of Christ, then the power of an almighty God is at our hand. Total sincerity first, complete and unquestioning faith second, and then action emanating from the throne of God.

Let us be radically positive in our declaration that our God is able to meet every need of the soul, that He can and does reveal himself in miracle-working power, even to the healing of men's bodies and the tearing down of the strongholds of the devil!

Eternal Weight of Glory

(II Cor. 4:17)

By Alice Hansche Mortenson

*Though dark our way and knowing not
What future days may hold,
We sweetly rest and wait to see
Thy sovereign plans unfold.*

*And reaching up with arms of faith
To touch Thy garment's hem,
We pray that if it be Thy will
We shall be whole again.*

*But, oh, no matter where the lines
May fall for us today—
There have been other days of pain;
This too shall pass away.*

*Though now our "light affliction" seems
A heavy load to bear,
'Twill seem but naught beside the "weight
Of glory" we shall share.*

*"Eternal weight of glory"—yes,
All fear, all conflict past!
So come what may, Thy will be done;
We'll see Thy face at last!*

(Prayer during a loved one's illness)

Stars of Retrospect (IV)

By George W. Ridout*

TENNYSON sings about the "eternal landscape of the past" and Young says: "'Tis greatly wise to talk with our past hours."

Recently I was looking over again some of the older holiness books, and of course they bring back many precious memories of the past. I was reading a notable sermon by Dr. P. F. Bresee on the baptism with the Holy Ghost (it took me back again to that great convention in Chicago some thirty years ago when he preached on Pentecost—one of the most remarkable sermons of the convention).

Dr. Daniel Steele put out a book of questions entitled *Steele's Answers*. No man was better suited for a work of that kind, as he was an eminent scholar as well as saint.

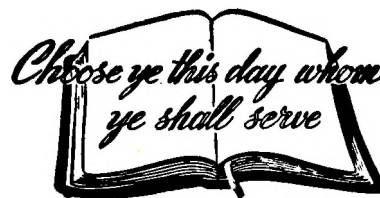
Here is Steele's answer to a very important question relative to a much-quoted verse of scripture. It is so vitally connected with the doctrine of being saved from sin and sinning that I pass it on to the HERALD OF HOLINESS readers, especially the preachers:

Explain Eccl. 7:20, "For there is not a just man upon the earth that doeth good and sinneth not."

Ans. This is a defective translation for "may not sin." There is no just man who is impeccable, infallible. The mistake arises from the fact that in the Hebrew language there is no potential mood, but the future tense of the indicative is used instead. When the Hebrew wished to say, "It may rain today," he had to say, "It will rain today." Thus the hearer or reader was left in doubt whether a certainty or uncertainty is intended; and he must use his wits to determine by studying the context. Thus in Solomon's dedicatory prayer in I Kings 8:46, II Chron. 6:36, it is evident that the Hebrew future means "may sin." It is thus translated in the Vulgate, the Syriac and Arabic, in the London and Paris Polyglots, in Castalid's, Osiander's and Francis Junius's versions, and in the Antwerp interlineal translations and in the marginal note in the Miniature Quarto of the Baxters, high Calvinists though they are. If Solomon had been dedicating an insane hospital and had said: "If any man becomes insane, for there is no man who will not become insane, let him come here and be cured," most people would say that the "will not" here means "may not." It is thus translated in Gen. 3:2, 27:25; Job 13:13, 14:6, in our English Bible. This text correctly translated gives no support to the pernicious doctrine of the necessity of sin in the believer, or in any man on the earth. I am suspicious that this error is perpetuated by translators by reason of the general dislike of holiness as possible in human experience this side of the grave. It is natural to the heart of man to desire a scriptural excuse for sin. It is a nice pillow on which the carnal mind may slumber.

Some are asking about the former days—the days of our fathers—Were they not greater days of spiritual power and blessing than these days of the twentieth century? Personally, I refuse to be pessimistic. I praise God for past days of

*Audubon, New Jersey



glorious manifestation, for the revivals where hundreds and thousands were at the altars in churches and camps, seeking salvation and sanctification. But our God is able to repeat himself; His resources are without limit. We may sing with faith the old hymn:

*Is not Thy grace as mighty now
As when Elijah felt its power;
When glory beamed from Moses' brow,
Or Job endured the trying hour?*

*Remember, Lord, the ancient days;
Renew Thy work; Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour.*

(WILLIAM B. BATHURST)

A good writer of other days said:

"God is saying, I still have windows in heaven; the things have not grown rusty. I would rather fling them open and pour forth than keep them shut. I opened them for Moses and the sea parted; I opened them for Joshua and the Jordan rolled back; I opened them for Gideon and hosts fled. And we may say God opened them for Luther and there came in the Reformation; he opened them for Wesley and the great revival broke out; he opened them for Finney and Moody and America was stirred with great revivals."

If I were to close this brief series of retrospect with an exhortation, I would repeat something I wrote some years ago:

"Some thinking writer made this statement: 'We are not in the midst of a religious revival but we have plunged our heads into a sea of religious and spiritual curiosity.' We are in an age when among the fundamentalists there has developed a craze for the curious and the strange; any new thing will attract a crowd, and it is noticeable that the topics so often advertised to attract the crowd have in them this curious element. What time has been spent by present-day prophets in the last half-dozen years in declaring things about the Antichrist, the Pope, and the most doleful things of doom about the British Empire and the United States! As things have turned out these two great nations have been miraculously used of God to rescue the enslaved nations and to save civilization and Christianity.

"Let us get away from a lot of this curiosity stuff and spend our time on the old gospel and preach it in the power of the Holy Ghost. Look over the sermons of Wesley, Finney, Moody, Booth, Billy Sunday, and take notice they dealt exclusively with the great soul-saving truths of the gospel. They never catered to religious curiosity hungers."

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Prayer Request

Prayers for tens of millions starving Chinese and for successful Chinese resistance to Communism earnestly requested. Signed: General Channault, Hong Kong.

Victory!

I am just now returning from the revival series tour of our Peten Zone, where Rev. Earl D. Hunter is missionary in charge. In a brief note I can't do justice to a report, but I have been impressed with a number of very apparent advances. I made my first trip to Peten with Brother Ingram in 1939 on muleback. During the past two months I have seen considerable of that area again. I held six seven-day series of meetings, closing with the camp meeting at San Francisco. This is a town some fifteen miles out from Flores. The people had voted to take the camp meeting to this town to help increase interest in the congregation there. Most of the people walked, as I did also, to leave place in the jeep for women who could not.

From the beginning there was a spirit of camp meeting. The 5:00 a.m. prayer meeting usually got off to a good start by 4:30, and on several occasions people were coming at 5:15 to 5:30 to pray and returning to the kitchen or tortilla mills. Water was scarce there. Water from a muddy pond was used. The men carried it quite a distance, which involved lots of work. A most beautiful spirit of co-operation and fellowship prevailed.

The day services were full of blessing. On several occasions the altar would fill; then we would tell the people to make their bench an altar and the whole congregation would kneel, and such times of praying through as we witnessed! I believe I have seen a greater percentage of the seekers testify to a definite experience of sanctification than in any other meeting I have seen in Guatemala.—RUSSELL W. BICHARD, Guatemala.

Prayer Request

An appeal has been received from one of the missionaries in Latin America urging the church to pray that the door of opportunity for preaching the gospel to the needy millions of that portion of the world will be kept open.

There are always political complications in these republics which af-

fect the missionary endeavors of Protestant missions, but it seems that an unusual situation may be developing which we could well pray about.

Remember Latin America in prayer.

God Works

This Sunday evening, sitting outside of the pastor's little mud hut at Chipage, I will relate to you some more of God's workings these past months. The two services today, beginning at ten-thirty and closing at four-thirty, with forty-five minutes intermission, were blessed of the Lord. Rev. Finias Dlamini, from Swaziland, brought the first message. His text was, "Adam, where art thou?" Men, women, and children made their way to the altar and sought the Lord. After a short message in the afternoon a lively tes-

timony meeting followed. It was the kind that is difficult to stop and that brings a fresh blessing to those present.

We had our supper of goat meat and porridge; the dessert was tea and bread. There will be no evening service, as the mosquitoes are very bad now. Snakes and scorpions also are frequent travelers during the night in the hot season; and, since the greater part of the people do not possess shoes, they stay at home after dark.—MARY M. COOPER, Africa.

Zurchers Arrive

Rev. and Mrs. Harry Zurcher, missionaries from Peru, arrived in Miami, Florida, on June 4 for their first furlough. After sixty days of rest, contacts will be made with the churches and districts.

New Address

Rev. Thomas Ainscough has moved to Buenos Aires, and may be addressed as follows: Donato Alvarez, 884, Buenos Aires, Argentina, South America.

Home Missions and Evangelism

Roy J. Smea, Secretary

New Church in South Africa

On November 17, 1948, our first church among the Europeans of South Africa was organized in Lourenco Marques, Portuguese East Africa. Seventeen months later, on April 30, 1950, the fifth church was organized in this area at Potchestroom, Transvaal, Union of South Africa. Rev. Charles H. Strickland, superintendent of the work, has labored faithfully and efficiently and his leadership is witnessing good results. This is his report on the new church:

"We have just concluded a most remarkable revival in the city of Potchestroom, the university center of South Africa. Night after night the large tent was filled, and over eighty definitely sought the Lord for pardon or purity during the twelve nights.

"A church was organized at the close of the campaign with fourteen charter members and a host of friends and contacts. A site has been purchased in a splendid location, and we hope a building can be erected in the near future.

"One of our fine new South African ministers has taken over the

work. A Sunday school and young people's work have been started. God is blessing the new work in a wonderful way. Every Sunday since the organization new people have sought and found God, and already there are new applications for membership. This new work, which is entirely Afrikaans, has a bright future.

"We solicit your prayers for God's continued blessings upon the new European work in South Africa."

Special Crusade Edition

The "Get-acquainted" issue of the HERALD OF HOLINESS last September received such enthusiastic acceptance, with orders passing all expectations, that another special issue is being planned for September 11 of this year. Planning for this edition was begun almost before the first special issue was distributed. Cover designs were considered, contents planned, and all details have been given careful attention by the Commission on the Mid-Century Crusade for Souls, of which Dr. S. S. White, the editor of the HERALD OF HOLINESS, is a mem-

(Continued on page 15)

In Honor of Dr. Haldor Lillenas

WE HONOR Dr. Haldor Lillenas in this issue of the *HERALD OF HOLINESS*. He has won for himself a place of unusual distinction as a gospel song writer, and certainly deserves the tributes paid to him in this number of our church paper. Thousands of souls have been blessed through his ministry as song writer, song leader, and soloist. Truly, we congratulate him and thank God for the contribution which he has made, not only to the Church of the Nazarene, but also to the kingdom of God around the world. As members of the Church of the Nazarene, we are all rightfully proud of Dr. Lillenas' achievements.

Some time ago I planned to have an issue of the *HERALD OF HOLINESS* devoted to the significance of gospel singing, and asked Dr. Lillenas to make suggestions for it. I also made it clear that he was to write one of the articles. Then Mr. M. Lunn came with the idea of a special number in honor of Dr. Lillenas. I liked the suggestion, and decided to combine it with the number which was to be given over largely to the value of gospel music. This accounts for the articles from Dr. Lillenas and others along this line appearing in this *HERALD*. Of course, Dr. Lillenas knew nothing of this latter arrangement.

The Gospel in the Songs of Dr. Haldor Lillenas

A SURVEY of the songs of Dr. Lillenas in the Nazarene Hymnal, *Glorious Gospel Hymns*, reveals that there is plenty of the gospel of Jesus Christ in them. A

Christ-centered place is given to heaven, the Resurrection, the Second Coming, invitation hymns, missionary activity, and the Bible. Dr. Lillenas has first-class songs in all of these groups. However, his greatest emphasis is on a gospel which is Christ-centered, heartfelt, and full of comfort and consolation. Here are some of the titles which bring Jesus into the foreground: "I Know a Name," "Jesus Will Walk with Me," "Wonderful," "When Jesus Leads," "My Never-Failing Friend," "The Closer I Walk the Sweeter He Seems," "The Peace That Jesus Gives," "He Is Divine," "He Giveth Grace," "A Closer Walk with Thee," "The Blood Covers All of My Sin," "Under the Atoning Blood," "Jesus Only," "My Wonderful Friend," "He Is Real to Me," "Soldiers of Immanuel," "He Shall Reign," "It Is Jesus," "Don't Turn Him Away."

"Wonderful," one of the best of the Christ-centered songs, opens with this stanza:

**O my heart sings today, sings for joy and gladness;
Jesus saves, satisfies, banishes my sadness;*

EDITO

Stephen

*Guilt is gone, peace is mine, peace like a river.
Jesus is wonderful, mighty to deliver.*

This is the first stanza of a great song about Jesus which has a chorus that is often sung just as a chorus. Here are its words:

*Wonderful, wonderful, Jesus is to me,
Counselor, Prince of Peace, Mighty God is He;
Saving me, keeping me from all sin and shame,
Wonderful is my Redeemer, praise His name!*

"He Is Divine" is another Christ-centered song with which many of us are not so familiar. Listen to its significant lines:

**Jesus the Saviour is more than a man,
This wonderful Saviour of mine;
He has accomplished what no one else can,
I know that He is divine!*

*More than a teacher to give us a creed,
The dross of our thoughts to refine;
More than a pattern for word or for deed,
I know that He is divine!*

*More than an ideal our hearts to inspire
To efforts unselfish and fine;
More than the human—'tis God we require—
I know that He is divine!*

CHORUS:

*I know that He is divine,
This wonderful Saviour of mine;
Dying to save me, salvation He gave me—
I know that He is divine!*

Another of these Christ-centered hymns is "Jesus Only." It declares that Jesus only is our great need, our creed; and beside Him all else must be counted as loss. Nothing can substitute for Calvary—it alone can set a captive soul free. Only Jesus and His precious blood can save us in the coming storm. Then Dr. Lillenas closes with this stanza:

**Jesus only can redeem and save;
Jesus only life eternal gave;
"Jesus only," this our song shall be,
Both in time and for eternity.*

I cannot close this section without mentioning the invitation hymn "Don't Turn Him Away." If Dr. Lillenas had given us nothing more, he would have made an outstanding contribution to the gospel in song. Its words and music are distinctive in their appeal. I do not believe that there are many sinners who could turn its God-

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RIALS

Editor

inspired message down if they would but really listen to it. It reads thus:

**Patiently, tenderly pleading,
Jesus is standing today.
At your heart's door He knocks as before;
Oh, turn Him no longer away!*

*Gracious, compassionate mercy
Bro't Him from mansions above,
Caused Him to wait just outside your gate.
Oh, yield to His wonderful love.*

*Can you not now hear Him calling?
Do not ill-treat such a Friend;
Give up your sin, oh, let Him come in.
Lo! He will be true to the end.*

*Now is the time to receive Him,
Grant Him admission today;
Grieve Him no more, but open your door,
And turn Him no longer away.*

CHORUS

*Don't turn Him away, don't turn Him away.
He has come back to your heart again,
Altho' you've gone astray.
Oh, how you'll need Him to plead your cause
On that eternal day!
Don't turn the Saviour away from your heart;
Don't turn Him away.*

DR. LILLENAS makes a large place in his songs for a religion which is heartfelt, vital, real, and knowable. Nearly all of his songs could be placed in this group, but

Heartfelt

of course I can now call attention to only a few of them. They are: "He Giveth Grace," "The Blood Covers All of My Sin," "Under the Atoning Blood," "I Remember the Time," "My Burden Is Gone," "I Lost the World," "He Is Real to Me," "Blotted Out and Gone," "I Know It," "A Perfect Salvation," "Victory Is Here," "Walking in the Beautiful Light of God," and "Twas Grace That Lifted Me." As the first example in this class, I present the opening stanza and chorus of "The Blood Covers All of My Sin":

**Gone is my burden of sin and shame,
Gone is the guilt of the past;
When unto Calvary's cross I came,
There I found pardon at last.*

CHORUS

*The blood covers all of my sin,
The blood covers all of my sin;
O wonderful story, to God be the glory!
The blood covers all of my sin.*

"I Remember the Time" brings out vividly the fact that one who has been deep in sin can be saved and sanctified and know it. Listen to its stanzas and chorus:

**Many things may seem obscure,
But of one thing I am sure:
Jesus saves me, Jesus save me.
I've the witness in my soul
Since He cleansed and made me whole.
Jesus saves me; I know He saves me.*

*In this glorious light divine
Sweet assurance now is mine.
Jesus saves me, Jesus saves me.
I'm no longer in the dark;
There's no tragic question mark.
Jesus saves me; I know He saves me.*

*Sheltered safe from doubt and fear,
With my blessed Lord so near,
Jesus saves me, Jesus saves me.
Broken are the bonds of sin;
I have victory within.
Jesus saves me, I know He saves me.*

*Now in consecration sweet
All I lay at Jesus' feet.
Jesus saves me, Jesus saves me.
And the Pentecostal flame
Burns within me, praise His name!
Jesus saves me; I know He saves me.*

CHORUS:

*I remember the time, I can tell you the place,
When the Lord came in and saved me by His
grace;
I cannot tell you how, but I can tell you now
That Jesus saves me, I know He saves me.*

"He Is Real to Me" is one of the best in this group. Here Christ is the writer's Redeemer, dearest Friend, Fairest of the Fair, his All in All, and One who will guard and guide him to the journey's end. He is his Companion, constant Guest, and he has fellowship most serene and blest all along his pilgrim way. So wonderful is his walk with Christ that he determines never to stray from His side. He is more than earthly friends could ever be, and he is now rejoicing in His grace so free. With this summary of the first three stanzas, I give the last stanza and the chorus in full:

**Glory be to Jesus, He is real to me,
More than wealth or earthly store.
He is mine for time and all eternity;
I am His forevermore.*

CHORUS

*Glory be to Jesus! He is real to me.
Closer than a brother or a friend is He,
Fairer than the Lily of the Valley to my soul.
Glory be to Jesus forever!*

I and others had prayed for some time with a soul who was having a difficult time to get the witness. At last she made it through; and her only words were, "I know, I know, I know." Yes, she did know; and you can know. This is

the message which is brought to us in the song "I Know It." The words of its chorus are:

**I am saved, hallelujah, and I know it;
I am ransomed by the blood of Calvary.
Oh, I know without a doubt that my sins are
blotted out;
I am saved, hallelujah, and I know it.*

IN THE FIELD of comfort and consolation, Dr.

Lillenas' songs can hardly be surpassed. These titles speak for themselves: "My Never-Failing Friend,"

Comfort and Consolation

"The Garden of My Heart," "The Closer I Walk the Sweeter He Seems," "Altogether Lovely," "The Peace That Jesus Gives," "My Wonderful Friend," "Wonderful Peace," "He Called Me by My Name and I Am His," "I Am Resting," "Safely Sheltered," and "He Is Keeping Me." Add to these the four hymns by Dr. Lillenas under the section headed "Comfort and Consolation," and the five under the division entitled "Heaven," and it is easy to see that his ministry in this field is an especially gifted one. Read with me the stanzas and chorus of "The Garden of My Heart," an outstanding song in this group.

**There's a sacred and hallowed retreat,
Where my soul finds a fellowship sweet,
Where the Lord of my life I may meet,
In the garden of my heart.*

*There is naught can disturb or molest,
There my spirit finds comfort and rest,
And my soul is no longer distressed,
In the garden of my heart.*

*Shut away from earth's strife and its din,
And protected from soul-staining sin,
For my Saviour is dwelling within,
In the garden of my heart.*

*There the dove of sweet peace always sings,
And my faith ever trustingly clings;
And the chime of sweet happiness rings
In the garden of my heart.*

CHORUS

*In the cool of the day He walks with me;
In the rose-bordered way He talks with me;
In love's holy union, and sacred communion,
In the garden of my heart.*

"Safely Sheltered" tells us about hiding in the riven Rock, and being sheltered in the Rock of Ages. There is also the protection which comes from being in the everlasting arms and confiding in the Lord of Hosts. Such care will shield us from the dangers, storms, and evil which surround us. Indeed, we are safely sheltered!

"How Can I Be Lonely?" does not ignore the fact that life has its unevenness; its burdens and trials; its crosses and its losses; its sad bereavement and bitter loss; its want and woe and suffering; its rosy morning, and noontide with cares and problems; and evening shadows with the closing of life's day. Nevertheless, we cannot be

lonely, for Jesus is our Companion and unfailing Guide, and we have fellowship divine through it all.

**Your roses may have thorns, but don't forget
Your thorns may have some roses, too;
The Lord of great compassion loves you yet,
And He will never fail to see you through.*

This is the chorus of one of his best-liked songs, "Your Roses May Have Thorns," and it summarizes the comforting truth which one finds throughout.

A very fitting conclusion for this survey of Dr. Lillenas' gospel songs is "Where They Need No Sun"—a hymn on heaven which has been joyously sung by thousands of people around the world. It sets forth the hopes of God's saints in these words:

**When my earthly day is waning and my mortal
robe I fold,
With the dawning of eternity begun,
I shall enter gates of pearl to walk on streets
of shining gold,
In that city where they need no sun.*

*O'er the fields of endless glory I shall wander
with delight,
For with sadness and with pain I shall be done;
No more sorrow, no more sickness in that home
so pure and bright,
In that city where they need no sun.*

*With the countless blood-washed millions I shall
sing beyond the skies
Praise to God and to "the Lamb for sinners
slain";
As the sound of many waters this triumphant
song shall rise,
And resound throughout God's vast domain.*

CHORUS

*In that city where they need no sun,
When at last my earthly race is run,
I shall see my Saviour's face,
Revel in His love and grace,
In that city where they need no sun.*



Home Missions Dept.

(Continued from page 11)

ber. The valued advice of the general superintendents has also been secured.

The beautiful two-color cover is now being distributed to pastors in district assemblies, and orders are already coming in. Be sure to get a copy of this sample cover and send in your order for all the copies of the special issue your church can use in its fall program. The cost remains the same as last year—three cents a copy.

"Heartfelt religion" has been chosen as the theme of the special issue this year, bringing an entirely different presentation from the first edition. Every district that is planning home mission campaigns this fall should have an ample quantity of the special issue to leave one in every home in the vicinity of each cam-

paign. This issue, coupled with "Showers of Blessing" programs on the local radio stations, can do much in bringing the Church of the Nazarene and its message before the people of any community. Let us use them for the salvation of souls.

Every church will want to use the special issue in its visitation evangelism program this fall. Such articles as "Heartfelt Religion in the Home," "Whosoever Will," "Regeneration," "A Religion of Miracle-working Power," and "Is Holiness Possible?" will bring the gospel message into many homes the church would otherwise not be able to reach. Many churches failed to realize the possibilities of the full use of the special issue until it was too late to secure copies last year.

Any pastor who did not receive a sample copy of the cover at his district assembly may secure one upon request.

He prayed for them on the Cross, saying, "Father, forgive them; for they know not what they do" (Luke 23:34).

Q. Is there anything in the Scriptures which implies that Jesus, who is God, existed from all eternity in union with a holy human spirit, and then at the incarnation took on the seed of the woman so that He could bruise the serpent's head, as was promised in Genesis 3:15? Or is it a fact that God created a holy human spirit that was inseparably united with God the Son sometime before the creation of the universe, and then at the time of the incarnation took on the seed of woman? Or was the human spirit of Jesus Christ created at the time of the incarnation? I am inclined to believe the first, for Paul tells us we were chosen in Him before the foundation of the world, that we might be holy and without blame before Him in love (Eph. 1:4). Further, all of His pre-incarnation appearances were in the form of a man.

A. I cannot go into a lengthy discussion here of Christology, or the doctrine of the person of Christ. However, I will state the traditional view of this doctrine as clearly and briefly as possible; and I hope that such a statement will answer your questions.

The Son of God, the second Person in the Trinity, has existed from all eternity. At the time of the incarnation, the Word was made flesh and dwelt among us—the divine and eternal Son of God was united with a human nature and began His life on earth as Jesus Christ. From that time on, He has been a divine-human Person, a Person with two natures—one divine and one human. This is more akin to the third proposition given above than to the first, which you are inclined to accept. Ephesians 1:4 does not refer to the incarnation. It has to do only with God's purpose for sinful man, which has existed in the thought of our Creator from all eternity. The only pre-incarnation appearances of the Son of God were as the Angel of the Lord; and such appearances were theophanies, and not incarnations.

A theophany is God, or any member of the Godhead, manifesting himself temporarily in some physical form, or way, while the incarnation took place only once and was permanent.

Also, the incarnation was the union of the second Person of the Godhead with a human nature and form. Thus Jesus Christ was, and is, and will ever be a divine-human Person; and He never existed as this divine-human Person before the incarnation, which somehow came to reality through the virgin birth of the Babe in Bethlehem.

THE QUESTION BOX

Conducted by Stephen S. White

PERSONAL QUESTIONS. By personal questions I mean those in which personalities are involved. For instance, a church member tells about his mistreatment by another church member. Or it may be a member describing the terrible misbehavior of another church member, his pastor, Sunday-school superintendent, Sunday-school teacher, or some other leader in the church. Naturally, the writer of the question seldom hints that he has been in the wrong in his conduct. Further, those who send in such questions almost always indicate in one way or another that they want their questions answered in "The Question Box," and not personally. Thus they hope to set right the persons to whom their questions refer, or else give them a piece of their minds by an indirect method.

Such questions as described above, I am trying more and more not to answer in "The Question Box." If they are answered at all, it should be by a personal letter—something that the writers usually do not want, as I have already indicated.

But someone may ask why I avoid answering such questions in the HERALD OF HOLINESS. It is because I do not like to become a party to "laying somebody out," especially when I do not know everything involved—in other words, when I have just one side of the case. I have lived long enough to learn that there are two sides to every difficulty, and usually

they are not just my side or your side and the wrong side. Whenever there is trouble, in ninety-nine cases out of a hundred both parties are to blame. They may not be equally responsible, but they both share to some extent in the blame. This would make any answer I might give unfair, because I have only one side of the picture.

Again, suppose you have been mistreated by someone in the church, without any cause, that is, you are the one out of a hundred. Christ has already told you what to do—and it isn't to write to "The Question Box." Here is His advice: "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12).

Finally, no one of us could ever be mistreated as Christ was. "He came unto his own, and his own received him not" (John 1:11). He was crucified—not by outsiders, but by His own people. Even His followers all forsook Him as He hung on the Cross; and the Bible says that He opened not His mouth. In modern terminology, this means that He did not write to "The Question Box" about it. I know this to be the case, for

Religious News and Comments

Edited by Delbert R. Gish

AMERICAN Unitarians and Universalists recently joined forces and now have a united membership of 128,000. One interesting motion presented at their convention would have done away with all resolutions at their conventions for a period of two years. The minister who presented the motion stated that resolutions accomplish nothing and create a great deal of secretarial work. The motion lost by a small margin.

The Christopher movement is growing rapidly in the United States. Although it has been most energetically promoted by a Catholic priest named James Keller, it is said to be nonsectarian. Ideals which it supports are love of country, love of fellow men, and the restoration of godliness in education, government, labor, and literary production. One of its significant tenets is that the power of the individual carries great weight in making the world better. "You can change the world" has been one of its most-used slogans.

Time reports on a national conference held by the liquor industry at Louisville, Kentucky. One of the prime thorns in the side of the liquor men is that moonshine liquor is bigger business than legal distilling. High taxes put the legal distributor at a great disadvantage, for he cannot escape paying taxes. The illicit distributor can make a profit at somewhere near half the price that his law-abiding competitor must charge.

Some distributors are calling for a repeal in high taxes in order to make bootlegging less profitable. They have forgotten that they formerly argued that liquor taxes would bring great revenue to government coffers, so prohibition should be repealed. And other sources remind us that the repealers practically guaranteed that doing away with the eighteenth amendment would eliminate bootlegging. If we needed it, here is vivid proof that no one's case should be accepted simply because he presents it persistently and forcefully.

A *Christian Herald* poll of recent weeks indicates that 90 per cent of 1,600 persons questioned would like to have more Biblical and expository preaching. The great majority were fed up with book reviews and discussions of political and economic

problems. They would have the minister help them with personal living and concrete life-situations.

Most Americans have not been deeply stirred by the displaced persons and refugee problem. Nevertheless it is still very serious. Figures from the *World Religious News* show the numbers of refugees in various countries:

Germany—12,000,000; Greece, 450,000; Palestinian area, 700,000; Pakistan, 2,000,000; Korea, 5,000,000; China, "millions."

During the war, European Protestants surpassed us in their efforts to

help on this problem. The small countries of Sweden and Switzerland, for example, cared for 165,000 and 100,000 respectively. "Almost every Dutch family sheltered a Jewish child. If the United States were to do as much as Sweden and Switzerland, we would take in 3.5 million refugees."

The USAF (United States Armed Forces) religious program for 1950 has scheduled more than sixty-two Protestant religious missions. These are arranged by chaplains at local bases. They usually last five days. They give civilian clergymen an opportunity to meet Armed Forces personnel. The missions consist of chapel services, special lectures, counseling, etc. Keesler Air Base, at Biloxi, Mississippi, had 3,300 persons present, a record up to May 1.

NEWS OF THE CHURCHES

Dr. Hardy C. Powers, general superintendent, will be leaving New York City on August 5, sailing to Capetown, with plans to visit our European work in South Africa. He will dedicate some churches, ordain some preachers, and spend some time with the native work. Also, he will be presiding at the annual council meeting, at which time the native district will be divided; this has been made necessary by the growth of our work. Also he will visit Nigeria and other points, planning to return home in late November. Mrs. Powers will accompany him. Let us all remember Dr. and Mrs. Powers in our prayers, that God may bless them and give them journeying mercies.

Evangelist C. Helen Mooshian reports: "Greetings from Istanbul, Turkey. I am writing this on the eve of my departure for home. My heart is simply thrilled and delighted with the heavenly visitations and Pentecostal outpourings I've been privileged to see in this city and also in Athens, Greece. All glory and praise to God, who made such scenes possible. I did not know one soul in either of these cities prior to my coming, but now I have a host of friends. I spent four nights and three days in Istanbul and saw many souls find Christ personally for the first time, and many believers sanctified. On Sun-

day I spoke to a group of Armenians at Uskudar (twenty-minute ferry ride from the city), in the afternoon at the American Bible house, in the evening at Gedic Pasha, and Monday evening at Paugalti. These are all located in Greater Istanbul. I marveled at the spiritual hunger of these precious Armenian people and the ready response to the gospel appeal. The altars were lined over and over; never prayed with so many people in a few services like this in all my life. They swarmed around me like bees, begging for prayer, and how they would pray and weep for their own souls. There are one hundred believers who have come out of a modern group who are simply starving for real spiritual food. God has given them a few workers but the need is tremendous. They literally begged, wept, and pleaded for me to remain with them. I must confess, it was difficult to leave such a group. They have no churches of their own but worship in homes and other churches and buildings. Some even came to my hotel room for prayer. I shall never forget my brief spiritual sojourn in Istanbul. The dear believers are praying fervently for my speedy return and for other missionaries as well. I visited a Mohammedan mosque, and how my heart ached for the dear ones who don't know our Christ, but Mohammed! How devoutly they would wash their feet outside the mosque and reverently enter without their shoes five times daily for prayer! We had to put on slippers over our shoes before we could enter as visitors.

"What a thrill it was for me to be in Athens and stand on Mars' Hill where Paul preached! The government won't allow preaching there, but

I enjoyed a hymn and distributed some tracts. Spent four glorious days in Athens preaching the gospel, and saw many saved and sanctified. The hunger and response to the message there was the same as in Istanbul. Preached five times in two Armenian Evangelical churches. Several Grecians attended and were saved. Such weeping and confessing there as well! How thrilling and heart-satisfying were the results! Those precious believers are also praying for real Spirit-filled, consecrated missionaries. What a challenge, what a need! Found these dear ones to be of like faith—holiness people. My sincere heart's desire and prayer to God is that something shall be done for these dear, hungry souls—they need the missionary to lead them. Without any question, God ordered these open doors to Greece and Turkey, where we have no missions. I solicit the prayers of the HERALD family in behalf of these needy who are giving us the Macedonian call. It was my unique privilege to make two visits to ancient Corinth. I stood on the very spot where Paul was taken before Gallio (Acts 18:12), and had prayer.

"Since leaving France and prior to my arrival in Athens, I spent ten days in Italy speaking at our own missions. Had two good services at Florence, where I was the guest of Brother and Sister Del Rosso. Had three fruitful services in Rome, and was the guest of Brother and Sister Boccino, and had one marvelous service at Civitavecchia, where we prayed for many souls for spiritual and physical healing. At three of these services Brother Del Rosso was our interpreter (he is an outstanding one without question); and for the other three services his lovely daughter, Leah, did the difficult job most successfully. She definitely has her father's zeal and ardent spirit. Was delighted to meet our wonderful Italian Nazarenes. There is a great future in Italy for our church. We must not fail to pray for them. Pastor Boccino, who is a train conductor, is a wonderful, consecrated man of God who labors in Rome. God could not have given us any other man to supervise the Italian work than Brother Del Rosso. I am now headed for our work in Transjordan and Syria with stops in Sicily, Malta, Tripoli, and Cairo. I covet your prayers."

Evangelists Glenn and Vera Slater write that they have an open date June 27 to July 9. Write them in care of the Publishing House.

Rev. H. A. Erdmann and wife write: "We have recently concluded three and one-half years as pastors at Gooding, Idaho. The Lord was good to us. A number of souls found God in regeneration and in sanctification; others went deeper in their acquaintance with God, and a goodly number were added to the church. In a material way the Lord enabled us to reduce the church indebtedness,

raise all the budgets, build cement walks and steps, sand and finish all the floors in the church, install mahogany doors inside as well as the outside entrances, purchase furniture for the evangelist's apartment, redecorate the parsonage, and make other improvements. We felt definitely led of the Lord to sever our connection here and are now re-entering the field of evangelism. We are making up our slate and will go anywhere for entertainment and free-will offering, for revivals or weekend or one-week conventions. Write us at 530 Idaho St., Gooding, Idaho."

Decatur, Illinois—Southside Church had Rev. Arthur W. Gould for evangelist May 24 to June 4. Brother Gould is a powerful preacher of the Word of God and a great singer. This was the best meeting the church has had during our five years of pastoral work here.—Joseph W. Peters, Pastor.

Goshen, Indiana—This church recently closed a revival with Evangelist Lum Jones. His messages were timely and presented in a unique and interesting way. Our souls were blessed and challenged. A goodly number of souls prayed through to victory. Our five and one-half years with this church have been happy ones. Our people have stood by us loyally, and we have seen a good growth in all departments.—C. E. Lykins, Pastor.

Lone Star Church, Grannis, Arkansas—We had a good meeting with



"Home" District Most Generous

Those who are closest and know the Seminary best are the most generous in supporting the Finance Campaign.

Dr. Jarrette Aycock, superintendent of the Kansas City District ("home" district of the Seminary), reports that in every church on his district where the Seminary need has been presented the quota has been oversubscribed—several as much as three to five times. The churches of the Kansas City area have averaged nearly three times their quotas. Dr. A. Milton Smith reports that the Kansas City First Church offering is now nearly \$12,000.

HELP PROVIDE A HOME FOR THE SEMINARY!

Rev. Carl Dillard. He is a fine young preacher who carries a real soul burden for the lost. Every message was anointed of the Holy Ghost. God blessed in a great way, giving us an old-fashioned revival with several praying through to victory in salvation and sanctification.—Al Ayers, Pastor.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for July 9: Moses, Who Led His People to God

Scripture: Exodus 19:16-25; 35:4-5, 21

GOLDEN TEXT—If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people (Exodus 19:5).

Moses possessed the quality of spiritual initiative to a splendid degree. In verse nineteen of the lesson we read, "Moses spake, and God answered him." Not that God was reluctant to come in answer to Moses' plea: rather, God can safely answer only when earnestness is evidenced upon our part. It has always been the God-ordained plan that man make the first move and then God responds. Actually the very impulse to move toward God is divinely imparted. Yet in the realm of spiritual

achievement it holds true that God awaits man's first approach. But God waits with eagerness, with anxiety, with a full store of blessing ready to be outpoured.

It is not ours to argue the pro or con of this divine procedure. The great spiritual fact remains that in the day we call He will answer us. But why should we argue or complain? For in response to ever so small an advance on our part God replies with lavish blessing. Nowhere is so much received in answer to so little a payment as in our transactions with God.

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

Sunday-School Evangelist A. S. London and wife report: "It was our privilege a few years ago to assist the late Rev. I. M. Ellis in the organization of a church in Kilgore, Texas. Twenty-two people became charter members after a two weeks' meeting, with eighty in Sunday school. Pastor Loy Watson is seeing a wholesome gain now in the early months of his pastorate. We spoke to 167 people in the Sunday school. A new parsonage has recently been erected. We gave a Sunday to our

church at Stillwater, Oklahoma, where Brother and Sister Ellis Teasdale are doing excellent work. This school averages about 250 for the year. Their new building is finished, the Sunday morning service is broadcast from the church, and a wholesome atmosphere prevails in this growing institution. We cannot soon forget this Sabbath day. With our 300 new churches in two years, why not go in for the biggest enrollment in our Sunday-school history?"

Evangelist C. T. Corbett reports: "We began the year of 1950 at Yuma, Arizona, with Rev. James Cullumber; then to Covina, California, with Rev. B. C. Johnson; from there to Redlands, with Rev. E. D. Penrod. During that meeting the church read over 503,000 Bible verses, which was a record. From there our next meeting was at Chula Vista, with Rev. Clive Williams, and then to Whittier, with Rev. B. Edgar Johnson. Our next move was to Tucson, Arizona, with Rev. Floyd Smith. Then an airplane hop across the country to Mt. Gilead, Ohio, with Rev. W. W. Loveless; next, Mansfield, with Rev. Warren Rood. Our next stop was to Franklin, with Rev. Albert McMurrin. Following this to Dayton, Northridge Church, with Rev. O. L. Maish. This made me a total of one hundred revivals in the state of Ohio. We had a good meeting at Hanover, Pennsylvania, with Rev. Thomas Fowler. In all of these meetings the Lord gave us some wonderful results at the altar, totaling better than eight hundred seekers. These pastors and churches have been unusually kind to me, and it has been a joy to work with them in the field of evangelism."

Heavener, Oklahoma—Our church is rejoicing under the blessings of God. It seems that almost each week some new and very precious blessing comes upon us. We had a gracious revival with Indian Evangelist D. C. Reynolds. Sixteen precious souls were saved and/or sanctified. Five joined the church. Brother Reynolds was God's man for the hour; the simplicity of his preaching won its way into hearts. Our vacation Bible school was a most successful one. Twenty-five boys and girls gave their hearts to the Lord, and three of these united with our church. The church gave us a three-year call; pastor and people are all happy.—Luther Shaw, Pastor.

Pastor S. L. Fowler reports that the Wayside Church, Brandenburg, Kentucky, had a good week-end revival with Brother and Sister Thomas Milby. God blessed with good victory at the altar service the Sunday morning of the meeting. There has been progress made for financing and building a new church.

Evangelist C. C. Rinebarger and wife write: "We have had a very busy year and about the best year of the five that we are now closing in the field of evangelism. God has given us some wonderful revivals, with from 50 to 125 in the altar in the most of the meetings. We have enjoyed the anointing presence of God in an unusual manner. The churches and pastors have been so very kind and treated us well in every way. Our slate is filled for the remainder of 1950 with the exception of two dates in the fall, one the latter part of October, with the other in Novem-

Sunday-School Attendance Report

Districts by Groups	1949	May	%
PURPLE STAR DISTRICTS (10,000-15,000)			
Southern California	13,945	14,565	104
Northern California	10,752	12,650	118
Western Ohio	10,388	11,874	114
BLUE STAR DISTRICTS (7,500-10,000)			
Akron	7,862	9,010	115
Southwest Indiana	7,500	9,002	120
Northeastern Indiana	7,852	8,902	113
Washington-Philadelphia	7,703	8,652	112
West Virginia	7,318	8,619	118
Indianapolis	7,091	7,879	111
Eastern Michigan	6,904	7,873	114
GREEN STAR DISTRICTS (5,000-7,500)			
Eastern Oklahoma	7,004	7,105	101
Missouri	6,749	7,071	105
Arkansas	6,466	6,800	105
Kansas	5,759	6,700	116
Kansas City	5,819	6,594	113
Tennessee	5,206	5,939	114
Colorado	5,264	5,880	112
New England	4,774	5,766	121
Northwest Indiana	4,391	5,704	130
Alabama	5,487	5,639	103
Southwest Oklahoma	5,149	5,624	109
Iowa	4,942	5,596	113
RED STAR DISTRICTS (2,500-5,000)			
Northwest Oklahoma	4,537	5,234	115
Northwest	4,420	5,139	116
Dallas	4,226	4,759	113
Chicago Central	4,477	4,620	103
Louisiana	3,604	4,208	116
Albany	2,453	2,813	110
Houston	2,444	2,670	109
Mississippi	2,104	2,643	126
New Mexico	2,272	2,554	112
WHITE STAR DISTRICTS (under 2,500)			
Nebraska	2,329	2,429	104
Virginia	2,086	2,341	112
Rocky Mountain	2,022	2,195	109
Minnesota	1,662	2,093	126
North Dakota	1,269	1,469	116
Maritime	714	744	104
Nevada-Utah	611	635	104

The following districts have not reported:

Abilene, Arizona, Canada West, Central Ohio, East Tennessee, Florida, Georgia, Idaho-Oregon, Illinois, Kentucky, Michigan, New York, North Carolina, Northwest Illinois, Ontario, Oregon Pacific, Pittsburgh, San Antonio, South Carolina, South Dakota, Washington Pacific, and Wisconsin.

Estimated Total Average Attendance for May for all districts ... 311,156
Gain 22,646 or 8%

ERWIN G. BENSON, *Field Secretary*,
Department of Church Schools

ber. Prior to the time we have in October we will be in Missouri, and we go from there to Massachusetts. We will be glad to hear from anyone interested in either of these dates and will gladly go anywhere the Lord may direct. Address us 10203 Driver Ave., Overland 14, Missouri."

Rev. Spencer Johnson, Pine Bluff, Arkansas, writes: "Although I have enjoyed my work as a pastor this year and have learned many valuable lessons, yet I feel that I must do the work of an evangelist. We have enjoyed the blessings of the Lord personally and on the church. Because of the splendid work of the Sunday-school superintendent and the co-operation of the loyal membership, the Sunday school has made a gain in average attendance so far for the year of 65 per cent. Nearly every Sunday, God has given us souls praying through to victory. The good people here have been far better to us than we deserve. I will be available for meetings after August 1, and until then write me at 721 State Street, Pine Bluff, Arkansas. After that address me in care of the Publishing House."

The Bane Sisters Trio, song evangelists, write: "Since May 30, we have worked straight through three revivals: first at Oakland, Maryland, with Rev. Walter H. Butt; at Eastport, with Rev. Claude Jones; and at High Point, North Carolina, with Rev. Mason Lee. God has richly blessed us this year and especially these last three meetings with souls praying through to old-fashioned victory. During the tent meeting at High Point, the altar was lined every night except one. We thank and praise God for victories we have seen in each of our meetings. We carry a fine song evangelist's program, including instrumental numbers. We would like to carry a full slate and will schedule a meeting anywhere in the east and central states. Write us, Route 1, Box 163, Cumberland, Maryland."

Annual Preachers' Retreat Eastern Nazarene College

The first week in June has become an important date for the ministers on the Eastern Nazarene College zone—it is the time for the Annual Preachers' Retreat. This year more than 180 pastors and evangelists gathered for two and one-half days of spiritual fellowship as the guests of the college. This representation exceeded by 50 per cent the large group that attended last year.

The objectives of this gathering are simple: seeking to combine mornings of study, afternoons of recreation, and evenings of spiritual fellowship and heart searching: a few precious hours away from routine and pressure to refresh body, mind, and soul.

Dr. Paul Rees ministered to the brethren in the evenings with Spirit-

anointed messages that explored and enriched every soul present. Once again God honored His humble servant. Dean Bertha Munro lectured one morning, and Dr. J. Glenn Gould presented a paper the other morning. These stimulating addresses were appreciated by all of the men.

An enthusiastic vote of thanks was extended to Dr. E. S. Mann, president, Dr. Rees, Dr. Gould, Dean Munro, and the other college authorities. In an atmosphere like unto Pentecost the retreat closed with all the brethren on their faces praying and weeping, confessing and praising—united in the strong bonds of Christian love. There was only one thought

for next year—"We want it just the same!" Plans are already being formed.

R. E. HOWARD, Reporter

Idaho-Oregon District Assembly

The Thirty-eighth Assembly of the Idaho-Oregon District met at Nampa, Idaho, May 24 to 26, with Rev. Melza Brown and his good people as hosts. The W.F.M.S. convention convened the Monday and Tuesday preceding. Mrs. Carl Kinzler was re-elected district president after giving a report of victory.

Dr. D. I. Vanderpool brought a great missionary message Monday evening. On Wednesday morning he was in the chair to open the assembly.



Personal
Evangelism
At Work

He That Winneth Souls—

presents testimonies to the fruitful results of individual effort in soul winning and records of successful group activity in visitation evangelism.

This book is not concerned with theory nor methods but with results.

There are seven divisions: (1) Laymen Can Be Winners of Souls, (2) Pastors Leading the Way in Soul Winning, (3) Winning the Unchurched, (4) Visitation Evangelism Brings Attendance Increases, (5) Literature Distribution and Soul Winning, (6) Visitation Evangelism and Revival Campaigns, (7) Not the Program, but the Spirit of the Lord.

This is the fourth book in the Mid-Century Crusade library. The other titles are: *First Steps in Visitation Evangelism*, *Soul Winning Through Visitation Evangelism*, and *The Pastor and Visitation Evangelism* (50c each).

The new book (125 pages) is priced at 50c. This price was fixed without regard to cost in order that this important book—with the others in the series—might have the widest possible distribution. (In Canada, 55c.)

NAZARENE PUBLISHING HOUSE

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Kansas City 10, Missouri

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Toronto 9, Ontario

His great messages and efficient handling of business were a mark of great leadership. Rev. C. B. Cox, superintendent of the Colorado District, was the evening speaker for the assembly. The messages of this good man stirred the hearts of the delegates and friends alike, and many bowed at the altar for pardon or purity.

The high point of the assembly was the report of District Superintendent J. A. McNatt. The district has had a great year under the leadership of Brother McNatt, and he was re-elected on the nominating ballot.

Northwest Nazarene College was represented by its capable president, Dr. L. T. Corlett. The district appreciates N.N.C. and is back of the educational program of the church. Samaritan Hospital was represented by Rev. Nelson Ammons and Miss Agnes Miller. It was reported that seven out of sixteen nurses in training had made 90 per cent or above in the national examinations. They are planning for a new class of about twenty-four in August. The building program is now in progress and is moving along satisfactorily.

One of the most impressive services of the assembly was that in

which Dr. Vanderpool ordained two young men to the eldership of the church, Ramon Vanderpool and William Griffin; Rev. Glen Abba was received as an elder from another denomination.

We ascribe praise to God for the evidence of His presence among us. Every minister, delegate, and friend left the assembly to attempt greater things for God and expect greater things from Him.

L. R. STURTEVANT, Reporter

ANNOUNCEMENTS

RECOMMENDATIONS

I wish to recommend to pastors and evangelists as a singer for revival meetings Rex Conner, 1032 Clinton St., Carthage, Missouri. Brother Conner is a fine, spiritual singer, and a hard worker around the altar. Let him help you have an old-time revival.—Jarrette Aycock, Superintendent, Kansas City District.

This is to advise all who are interested that Rev. Ira Akers, present pastor of the Dayton First Church, will be open for calls for week-end conventions and revival meetings after September 1. Brother Akers is giving up the pastorate and will be giving his whole time to evangelism and conventions. He has pastored some of our best churches, is known throughout the Middle West, and his many friends will be interested in securing him. Write him at once, at 716 Leland Avenue, Dayton 7, Ohio. His vast and rich experiences will make

his ministry in this field very profitable wherever he goes.—W. E. Albea, Superintendent of Western Ohio District.

I am announcing the entrance into the field of evangelism of Robert Cromer, 603 Bolander Avenue, Dayton 7, Ohio. This young man has had quite a bit of musical experience for over one year and has made good. He is a good soloist and song leader. He has had much experience on the radio this last year, being on the air daily. Anyone needing a good song evangelist will make no mistake in calling "Bob" for a meeting. He is a loyal member of the Church of the Nazarene, saved and sanctified. Let us keep him busy.—W. E. Albea, Superintendent of Western Ohio District.

BORN—to Rev. and Mrs. Philip Vanderlinde of Bethany, Oklahoma, a daughter, Andrea Lea, on May 14.

—to Mr. and Mrs. Gilbert Snider of Kankakee, Illinois, a girl, Linda Joy, on May 12.

WEDDING BELLS

Miss Nita Gregg and Mr. Gean Nunn, both of Abernathy, Texas, were united in marriage on June 4, in the home of the bride's parents, at Post, Texas, with Rev. D. M. Duke, Nazarene pastor of Abernathy, officiating.

Miss Donna Moore of Delta, Colorado, and Mr. Ralph Casey, of Sayre, Oklahoma, were united in marriage on May 30, at the First Church of the Nazarene in Bethany, Oklahoma, with Rev. Eugene W. Moore, father of the bride, officiating.

Mr. Adolph Pfeifer, Jr., of Chicago Heights, and Miss Rose Hill of Richton Park, Illinois, were united in marriage January 28 in the Chicago Heights Church of the Nazarene with the pastor, Rev. Byron Carmony, officiating.

Nazarene Camp Meetings

July 7 to 16, Indianapolis District Camp Meeting at Camby, Indiana; twelve miles southwest of Indianapolis on U.S. 67 to Camby, then one mile west. Workers: D. I. Vanderpool, Dr. Howard Jerrett; Rev. E. C. Martin in charge of music. Write Rev. T. W. Stofer, 2002 N. Keystone Avenue, Indianapolis, camp manager. District Superintendent J. W. Short.

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

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

July 21 to 30, Fourth Annual Central Ohio District Camp; campgrounds located north of Columbus, Ohio, on Morse Road between Cleveland Avenue and the Three "C" Hi-way. Workers: Dr. Samuel Young, Dr. R. V. DeLong, Rev. Bona Fleming; Gilbert and Vera Rushford, song evangelists; Revs. Whitcomb and Maridel Harding, youth evangelists; Mrs. H. C. Little, children's worker. Dr. H. S. Galloway, district superintendent, service director. For information write Rev. C. D. Westhafer, secretary, 319 Elm St., Ironton, Ohio.

July 20 to 30, Nebraska District Camp, Nazarene Campgrounds, 1317 Bellvue Street, Hastings, Nebraska. Workers: Rev. Harold Volk and Mr. and Mrs. Charles E. Higgins. For information write to Mr. Blaine D. Proffitt, 908 South 34th Street, Lincoln, Nebraska.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Canada West July 5 to 7
Nebraska July 19 to 21
Northeastern Indiana August 2 to 4
Africa Summer and Fall

Orval J. Nease:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

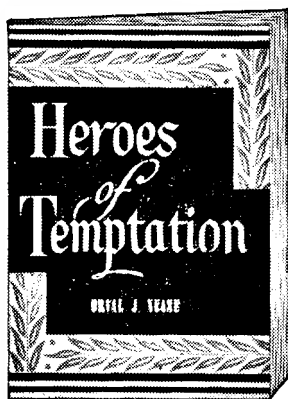
District Assembly Schedule

Kentucky August 9 to 11
Ablene August 16 to 18
San Antonio August 23 to 25
Indianapolis Aug. 30 to Sept. 1
North Carolina September 27 and 28

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South CarolinaOctober 4 and 5
GeorgiaOctober 11 and 12
FloridaFlorida 18 and 19

G. B. Williamson:
Office, 2923 Troost Ave., P. O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

ColoradoJuly 5 to 7
MichiganJuly 12 to 14
PittsburghJuly 19 to 21
Washington-PhiladelphiaAugust 2 to 4
IllinoisAugust 9 to 11
VirginiaAugust 16 and 17
HoustonAug. 23 and 24
DallasAug. 30 to Sept. 1
Southwest IndianaSept. 13 to 15
East TennesseeSept. 20 and 21
Hawaii, Australia, India, Palestine, SyriaFall and Winter

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

District Assembly Schedule

West VirginiaJuly 6 to 8
Central OhioJuly 19 to 21
WisconsinAugust 2 and 3
IowaAugust 9 to 11
Northwest IllinoisAugust 23 and 24
Chicago CentralAugust 30 and 31
Kansas CitySept. 6 to 8
AlabamaSept. 13 to 15
ArkansasSept. 20 to 22
Eastern OklahomaOct. 4 to 6
MississippiOct. 11 and 12

D. I. Vanderpool:
Office, 2923 Troost Ave., P. O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

AlbanyJuly 19 to 21
KansasAug. 2 to 4
MissouriAug. 9 to 11
Northwest OklahomaAug. 16 to 18
Northwest IndianaAug. 23 to 25
Western OhioAug. 30 to Sept. 1
LouisianaSept. 6 to 8
TennesseeSept. 13 and 14
Southwest OklahomaSept. 20 to 22

District Assembly Information

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

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

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

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

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

ALBANY—Assembly, July 19 and 20, at the district campground at Brooktondale, N.Y. Rev. Erwin Ford, Brooktondale, is the entertaining pastor. General Superintendent Vanderpool.

NEBRASKA—Assembly, July 19 and 20, at Church of the Nazarene, 5th and Saunders Streets, Hastings. Rev. A. A. Schneider, 2009 West 6th Street, entertaining pastor. General Superintendent Powers.

CENTRAL OHIO—Assembly, July 19 to 21, at Columbus Campground, 2657 Morse Road, Columbus, Ohio. Pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus 2, Ohio. General Superintendent Young.

PITTSBURGH—Assembly, July 19 to 21, at Alameda Park camp-meeting tabernacle, Butler, Pennsylvania. Rev. Floyd A. Wycoff, 514 W. Penn St., Butler, Pa., is the entertaining pastor. General Superintendent Williamson.

WISCONSIN—Assembly, August 2 and 3, at the Bryon Methodist Campgrounds near Bryon, Wisconsin. Dr. Charles A. Gibson, 201 North 73rd St., Milwaukee, Wisconsin, is the entertaining pastor. General Superintendent Young.

WASHINGTON-PHILADELPHIA—Assembly, August 2 to 4, at Leslie Campgrounds, North East, Maryland. Rev. Monroe Hand, North East, Maryland, entertaining pastor. General Superintendent Williamson.

NORTHEASTERN INDIANA—Assembly, August 2 to 4, at the Northeastern Indiana Campground, Marion, Indiana. Rev. C. W. Perry, 1016 W. Fifth St., Marion, Indiana, is the entertaining pastor. General Superintendent Powers.

KANSAS—Assembly, August 2 to 4, at the District Center, 16th and Plum, Hutchinson, Kansas. Rev. Mark Smith, 500 N. Plum, Hutchinson, Kansas, is the entertaining pastor. General Superintendent Vanderpool.

KENTUCKY—Assembly, August 9 to 11, at Kentucky District Campgrounds, Summersville, Kentucky.

Pastor: Rev. J. B. Root, Summersville, Kentucky. General Superintendent Nease.

ILLINOIS—Assembly, August 9 to 11, at Nazarene Acres, Route 1, Dawson, Illinois—twelve miles east of Springfield, Illinois. Pastor: Rev. Frank Watkin, 924 West Edwards, Springfield, Illinois. General Superintendent Williamson.

IOWA—Assembly, August 9 to 11, at the Nazarene Campground, Route 1, two miles out of West Des Moines, Iowa, on Highway 60. Rev. C. E. Stanley, 2009 Beaver Ave., Des Moines 10, Iowa, entertaining pastor. General Superintendent Young.

VIRGINIA—Assembly, August 16, at Virginia District Campground, Dillwyn, Virginia. Entertaining pastor is District Superintendent V. W. Littrell, 1409 Riverview Terrace, Alexandria, Virginia. General Superintendent Williamson.



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NORTHWEST OKLAHOMA—Assembly, August 16 to 18, at the Church of the Nazarene, State and Adams Street, Enid, Oklahoma. Pastor: Rev. L. S. Oliver, 314 West State, Enid, Oklahoma. General Superintendent Vanderpool.

SAN ANTONIO—Assembly, August 23 to 25, at the campground, Waco, Texas. Rev. Ivy Bohannon, 1926 Connor, Waco, Texas, is the entertaining pastor. General Superintendent Nease.

EVANGELISTS' SLATES

G. M. Akin, 220 Pine St., Minden, La.
G. Franklin Allee, Route 1, Box 431-C, Woodland, Wash.
W. E. Allison, 1643 N. Morgan St., Decatur, Ill.
Gilbert and Sylvia Anderson, Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
Alfred H. Armstrong, P.O. Box 527, Kansas City 10, Mo.
Mildred Sisson Asbury, Evangelist, Route 1, Carlisle, Kentucky
Jim Ashcraft, % General Delivery, Lorena, Texas
Arthur and Florence Atkins, Preachers and Singers, 1318 West 32nd, Long Beach 10, Calif.
Dell Aycock, Evangelistic Singer, P.O. Box 527, Kansas City 10, Mo.
Joseph and Opal Bailey, Preachers and Singers, West Newton, Pa.
Kenneth W. and Evelyn Ball, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Kansas City (Armourdale), Kans.
..... June 20 to July 2
Lenore Ball, P.O. Box 527, Kansas City 10, Mo.
Idola, Kans. (V.B.S.) June 18 to July 2
A. F. and Leonora T. Balsmeyer, Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kansas
Climbing Hill, Iowa June 28 to July 9
Palco, Kansas July 19 to 30
Bane Sisters Trio, Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.
R. M. Banning, P.O. Box 371, Vincennes, Ind.
William Barnes, Route 2, Harold Ave., Franklin, Ohio
M. V. Bass, 18616 Riverview, Detroit 19, Mich.
Ponca City, Okla.
(Indian Mission Camp) June 19 to July 2
No. American Ind. Dist. July 3 to 23
L. C. Bean, General Delivery, Sanger, Calif.
P. P. Belew, P.O. Box 527, Kansas City 10, Mo.
Dwight D. Berry, Walkerville, Michigan
Vicksburg, Mich.
(Mich. Dist. Assembly) July 12 to 16
Noble E. Berryhill, P.O. Box 527, Kansas City 10, Mo.
Roy A. Bettcher, 210 Taylor St., Mooresville, Ind.
District Camp June 28 to July 9
Indian Lake, Mich. July 12 to 23
Henry T. Beyer, 1742 Lesseps St., New Orleans, La.
Vacation June 28 to July 9
Rock Spring, Wyo. July 12 to 23
Jack Bierce, Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
Somerset, N.Y. (camp) June 30 to July 9
Brooktondale, N.Y. (camp) July 21 to 30
Joseph Bierce, Prater Road, Chattanooga, Tenn.
Va. and West Va. Dist. June
(for Trevecca College) June
Blackaby Sisters, Singers and Musicians, 1404 Black St., Pekin, Ill.
W. A. Blount, Song Evangelist, 2201 Chester, Little Rock, Ark.
Crowley, La. (Ebenezer Camp) June 30 to July 9
Open dates July 10 to 31
E. Gordon Blystone, P.O. Box 527, Kansas City 10, Mo.
J. H. Boggs, Hickory Ave., Bel Air, Md.
W. E. and Lucille Boggs, Evangelist and Artist, P.O. Box 527, Kansas City 10, Mo.
Edmond, Okla. June 21 to July 2
Home—reserved July 2 to Aug. 16
C. G. Bohannon and Wife, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
H. G. Bohannon, 2521 First St., Lubbock, Texas
Harold E. Bomgaroner, Song Evangelist, 4222 N. Lockwood, Toledo, Ohio
Ray Boone, 501 W. Alabama, Anadarko, Okla.
Fred Bouse, Pennville, Indiana
E. J. and Lucille Bowers, Evangelist and Singers, 1725 East 20th, Little Rock, Ark.
Don and Frances Bowman, Song Evangelists and Musicians, 4407 Vermont Ave., Covington, Ky.
So. Carolina Dist. Camp July 2 to 9
So. Carolina Home Miss. July 11 to 30
Russell Bowman, 2400 North 4th St., Columbus, Ohio
Davis Creek,
Charleston, W. Va. June 20 to July 2
George Brannon, 1119 East 37th Place, Tulsa, Okla.
Bristol, Tenn. June 20 to July 2
Waterloo, Ind. July 4 to 16
C. W. and Esther Brockmuller, Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
Curtis R. Brown, Song Evangelist, 4928 Yukon St. N.W., Canton 3, Ohio
Marvin L. Brown, 118 N. Washington St., Kewanee, Ill.
Open date July 3 to 16

Sam R. Buchanan, Box 943, Tyler, Texas
F. H. Bugh, 735 Cavalier St., San Antonio, Texas
J. W. Burgess Gospel Messengers Party, Preacher and Singers, Box 161, Pontiao, Mich.
Ellington, Mo. (tent) June 20 to July 23
Matthews, Mo. July 25 to Aug. 4
J. E. Burkett, 2406 Monroe St., Milwaukie, Oregon
Eddie and Ann Burnam, 2801 Carter Ave., Ashland, Ky.
W. Evans Burnett, P.O. Box 1269, Ponca City, Okla.
H. D. Burson and Son, Ernie, Evangelist and Singer, 3273 N. Mount Curve, Altadena, Calif.
Costa Mesa, Calif. July 5 to 16
Grand Prairie, Texas July 19 to 30
C. C. Burton, P.O. Box 145, Somerset, Ky.
St. Clair, Mo. June 19 to July 2
C. F. Byers and Wife, Evangelist and Singers, Wood River, Neb.
Edmonton (Calder), Alta. June 20 to July 2
Fred T. Carby, 1501 W. Third St., Owensboro, Ky.
Elkton, Ky. July 5 to 16
Claymore, Ky. (camp) July 20 to 30
A. B. Carey, 76 Prospect St., Beacon, N.Y.
Wilmington, N.Y. (camp) June 27 to July 10
Home July 11 through August
A. L. and Myrtle Cargill, Box 256, Divide, Colo.
D. H. Carr, P.O. Box 146, Lady Lake, Florida
Robert Carroll, Box 744, Barnsdall, Okla.
Caddo, Okla. June 20 to July 2
Fillmore, Okla. July 3 to 16
Jack and Ruby Carter, Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
Rantoul, Ill. June 20 to July 2
St. Louis, Mo. (Goodfellow Blvd.) July 4 to 16
W. A. Carter, 1021 E. Thompson, Sapulpa, Okla.
F. P. Cassidy, 814 Idlewild Ct., Lexington, Ky.
Leon and Mildred Chambers, Preacher and Singers, Box 386, Fairfax, Ala.
Odessa, Mo. (tent) June 21 to July 9
Sylacauga, Ala. (1st) July 25 to Aug. 6
E. Emerson Chapman, 1712 S. Market St., Wichita, Kansas
Susie Chickeno, 564 Barham Ave., Santa Rosa, Calif.
Yuba City, Calif.
(Wilson District) June 21 to July 2
Mrs. Ruth Christ, Evangelist, P.O. Box 527, Kansas City 10, Mo.
B. H. Cleveland, 6771 Orange Ave., Long Beach, Calif.
Miss Nellie Coffman, Evangelistic Singer, 2600 East 33rd St., Chattanooga 7, Tenn.
Ted Collins, Song Evangelist, 118 Roberts Ave., Haddonfield, N.J.
Rex Conner, Song Evangelist, 1032 Clinton St., Carthage, Mo.
Misses Vera M. Conner and Alpha M. Hodge, Song Evangelists and Children's Workers, 1637 Hoffner St., Cincinnati 23, Ohio
Rock Hill, S.C. (W. Main) June 19 to 30
Fort Mill, S.C. (V.B.S.) July 3 to 16
Leon G. and Marie Cook, Preacher and Singers, 1319 Sherrod Ave., Florence, Ala.
C. C. Coolidge and Wife, Evangelist and Singer, 286 S. Cypress Ave., Columbus, Ohio
G. Essel Cooper, 421 W. Fifth St., Greenfield, Ind.
Jacob and Mildred Cope, Preacher and Singers, Larimore, N.D.
Nashville, Tenn. (3rd ch.) June 18 to July 2
Old Hickory, Tenn. July 9 to 23
C. T. Corbett, P.O. Box 215, Kankakee, Ill.
Gibsonburg, Ohio June 28 to July 16
Utica, Ohio July 26 to Aug. 6
H. W. Cornelius and Wife, Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.
J. H. and Maggie Crawford, Springdale, Ark.
Harrison, Ark. June 25 to July 9
Litchfield, Ill. July 18 to Aug. 6
Walter and Betty Cresswell, Preacher and Musicians, R.D. 3, Pottsville, Pa.
Wesley F. and Kyle Crist, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Mrs. Bertha Crow, P.O. Box 527, Kansas City 10, Mo.
Estelle Crutcher, 1620 N.W. Third St. (Apt. 3), Miami, Florida
Samuel O. Cummings, Hoult, W. Va.
R. L. Daily, Box 92, Winfield, La.
Hudson, La. (camp) August 3 to 13
Bert Daniels, Box 151, Meade, Kansas
Ardmore, Okla. June 21 to July 2
Elk City, Okla. July 5 to 16
Joe T. Darity, 707—21st St., Columbus, Ga.
H. E. Darnell, Box 929, Vivian, La.
Westlake, La. July 5 to 16
Effie, La. (Riverside) July 19 to 30
Leo Darnell and Wife, Evangelist and Singers, P.O. Box 113, Harrisburg, Ill.
Sydney, Ill. June 21 to July 2
Cape Girardeau, Mo. July 5 to 16
Otto Davidson and Wife, Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
Beverly, Ohio June 20 to July 2
C. W. and Florence Davis, 1016 Washington Ave., Golden, Colo.
Ella Mae Davis, Song Evangelist, 412 S. Harris St., Indianapolis, Ind.
William Deal, Box 212, Ashland, Ky.

Ted and Dorothy DeBolt, Evangelistic Singers, 15114 Page Ave., Harvey, Ill.
Clifton DeBord, Box 1109, Ashland, Ky.
H. N. Dickerson, 2208 Pollard Road, Ashland, Ky.
Searcy, Ark. July 5 to 16
Reading, Pa. (camp) July 21 to 30
Agnes W. Diffe, 1914 Maryland Ave., Little Rock, Ark.
George and Charlotte Dixon, Preachers and Singers, 222 Lewther St., Preston, Ontario
Robert J. Dixon, 416—16th Ave. South, Nampa, Idaho
C. H. Dobbins and Wife, Evangelist and Musicians, 39 Etna Ave., Huntington, Ind.
Lake Mary, Fla. June 25 to July 16
Wilmington, Ohio Aug. 20 to Sept. 3
Anna Marie Dotson, Song Evangelist, Rt. 1, Box 145, Yorktown, Ind.
Ina E. Downs, Song Evangelist, Vivian, La.
Loren V. Duff, Song Evangelist, 329 N. Belview Place, Indianapolis 22, Ind.
T. P. Dunn, 318 East 7th St., Hastings, Neb.
Mrs. Esther M. Dyer, Musical Evangelist, R.D. 1, Mohnton, Pa.
H. T. and Verla May Eastman, Evangelist and Musicians, 2005 East 11th St., Pueblo, Colo.
Baker, Oregon June 22 to July 2
Colorado Dist. Assem. July 5 to 7
(Denver, Colo.)
William Elkins, Jr., 708 Highland Drive, Knoxville 18, Tenn.
W. T. "Bill" Elkins, Wurtland, Ky.
Dayton, Ky. July 5 to 16
Seth, W. Va. July 18 to Aug. 6
C. Wm. and Twyla Ellwanger, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
Spokane, Wash. (Dist. Camp) June 27 to July 4
Ephrata, Wash. July 5 to 16
Ross and Dorothy Emrick, 600 Trumbull St., Bay City, Mich.
H. A. Erdmann, 530 Idaho St., Gooding, Idaho
Alva O. and Gladys Estep, Preacher and Singers, Box 238, Losantville, Ind.
Cullman, Ala. July 18 to 30
Tiffin, Ohio September 5 to 17
Phillip S. Ewy, 39 Arizona Ave., Lincoln Heights, Tacoma, Wash.
Harry and Cleona Fagan, Singers and Musicians, Shelby, Ohio
Sheffield, Ala. June 20 to July 2
Floyd Farnsley, Star Route, New Albany, Ind.
J. R. Faver and Wife, Preacher and Children's Workers, 517—12th St., Henderson, Ky.
Eau Claire, Wis. June 20 to July 2
M. F. Feazell, 307—30th St. West, Charleston, W. Va.
A. W. Fee, 798 Penticton Ave., Penticton, B.C., Canada
Moberly Lake, B.C. (camp) July 19 to 30
Felker Sisters, Singers, Route 2, Liberty, Ky.
Harry J. Felter, Box 87, Leesburg, N.J.
Ed. and Alma Ferguson, Preacher and Singer, 832 Wall St., Port Huron, Mich.
Reserved July 4 to August 6
Batesville, Ark. August 8 to 20
Fred W. Fetters, P.O. Box 527, Kansas City 10, Mo.
Oxford, N.S. (Assembly) July 10 to 16
Oxford, N.S. (tent) July 18 to 30
Files Sisters, Vocal and Instrumental, Wiley Ford, W. Va.
Levels, W. Va. June 27 to July 9
Lancaster, Pa. July 12 to 30
Maurice and Naomi Finger, 529 East 4th St., Northampton, Pa.
C. William and Marjorie Fisher, Evangelist and Musicians, Bethany, Okla.
George L. Fitch, South Elm Elum, Wash.
James S. Fitch, 3870 Alta Ave., Cincinnati 36, Ohio
Bona Fleming, 341 West 9th Ave., Columbus 1, Ohio
Greensboro, N.C. July 5 to 16
Columbus, Ohio July 21 to 30
James and Ruth Ford, Preachers and Singers, Route 1, New Castle, Ind.
Fay A. Fouse and Wife, Preacher and Singers, 731 Beeson Drive, Winchester, Ind.
Anderson, Ind. June 20 to July 2
Open dates for July
Ira and Naomi Fowler, Preacher and Singers, Holywood, Maryland
Hazel M. Fraley, 458 Moore Ave., New Castle, Pa.
Cletus Franklin, % Gen. Del., Odon, Ind.
Open date in July
O. S. Free, Box 931, Little Rock, Ark.
West Helena, Ark. June 20 to July 1
J. O. Fuller, 124 Spencer St., Fort Valley, Ga.
M. L. and Sylvia Garrett, Preachers and Singers, Rt. 3, Box 298-A, Lenoir City, Tenn.
Thomas Garrett, 4605 Highland Ave., Chattanooga, Tenn.
W. W. and Wilma (Raker) Geeding, Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
Wisconsin District July and August
Gilliam Evangelistic Party, Preacher and Singers, Rt. 1, Box 432, Woodland, Wash.
R. B. Gilmore, 1617 West 6th, Texarkana, Texas
Athens, Texas June 28 to July 9
Nazarene Chapel, Texas July 11 to 23
W. R. Glendening and Wife, Preacher and Musicians, 504 N. Cooper Ave., Colorado Springs, Colo.
Maurice F. Gordon, 2417 "C" St., Selma, Calif.

Arthur W. Gould, P.O. Box 527, Kansas City 10, Mo.
Beacon, N.Y. (camp) June 29 to July 9
Brooktondale, N.Y. (camp) July 17 to 30

Marjorie Granger, Song Evangelist, 4245A McRae Ave., St. Louis 10, Mo.

Joseph and Ruth Gray, Evangelists and Children's Workers, 419 E. Worth St., Stockton, Calif.
San Jose, Calif. (W. Side) June 25 to July 7

Paul Gray, P.O. Box 527, Kansas City 10, Mo.

James and Rosemary Green, Singers and Musicians, 1201 Bower Ct., New Castle, Ind.

Paul W. Gregory, Song Evangelist, % Olivet Nazarene College (Olivet 501), Kankakee, Ill.

Harold W. Gretzinger, 1115 E. New York St., Long Beach, Calif.

Glenn Griffith, Route 3, Nampa, Idaho
Oklahoma City, Okla. (conv.) July 11 to 14
Clinton, Pa. (camp) July 20 to 30

R. E. and Dorothy Griffith, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

Alden D. Grim and Wife, Preacher and Musicians, Box 114, Bethany, Okla.

Groves Sisters, Singers and Chalk Artist, Bruceton Mills, W. Va.

R. D. Grubbs, Rt. 3, Box 220, Covington, Ky.

Eva Gruver, Evangelist, P.O. Box 1212, Hutchinson, Kansas

Langley E. Gullett, P.O. Box 548, Pineville, Ky.

John D. Guy and Wife, Evangelist and Singers, Delroy, Ohio

Wayne and June Haas, Singers and Musicians, Route 1, Cory, Ind.

Charles E. Haden, 905 Triplett St., Owensboro, Ky.
Madisonville, Ky. (tent) June 14 to July 1
Evansville, Ind. (tent) July 5 to 16

W. E. Haggard, 999 Kahn Ave., Hamilton, Ohio

James A. and Faye Hale, Preacher and Singers, Box W-357, West Tulsa 7, Okla.

David Hall, Wife, and four-year-old son, Preacher and Chalk Artist, 509 N. Maple St., McPherson, Kansas
Mansfield, Mo. (tent) June 28 to July 9
Vacation July 12 to 23

Jack and Wilma Hamilton, Evangelist and Musicians, Box 172, Hays, Kansas

Lee L. Hamric, 766 Sycamore St., Abilene, Texas
Colquitt, Ga. July 2 to 30
Bainbridge, Ga. July 31 to Aug. 13

U. E. Harding and Wife, P.O. Box 71, Arcadia, Fla.

Whitcomb and Maridel Harding, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.

Ottawa, Kansas June 27 to July 9
Nevada, Mo. July 10 to 16

W. N. Harrington, Rt. 3, Box 280-B, Galnesville, Fla.

R. S. Harris, Route 8, Huntington, Ind.

John W. Harrold, Box 309, Red Key, Ind.

Charles W. Hart, Song Evangelist, Route 3, Greenfield, Ind.

H. J. Hart, Route 1, Nampa, Idaho

J. D. Havener, Box 401, Bourbonnais, Ill.

Lewistown, Ill. July 5 to 16

Bernie, Mo. July 18 to 30

Nathan W. Hawkes, 42 Peirce St., Mancelona, Mich.

Thomas Hayes, P.O. Box 527, Kansas City 10, Mo.

Sedalia, Mo. (tent) July 4 to 16

Fordyce, Ark. July 18 to 30

O. F. Haynes, 1638 Seventh Ave., Charleston 2, W. Va.

Jimmy and Ferr Heasley, Preachers and Singers, 214 N. Redmond, Bethany, Okla.

C. L. Henbest, Box 345, Rogers, Ark.
Letona, Ark. July 7 to 16
Springdale, Ark. July 19 to 30

Nelson H. Henck, 120 Audrey Ave., Brooklyn 25, Maryland

J. C. Henson, Bethany, Okla.

Terrell, Texas July 4 to 9

Ben Herrell, Song Evangelist, P.O. Box 527, Kansas City 10, Mo.

M. B. Herrell, P.O. Box 527, Kansas City 10, Mo.

Iowa District July 2 to August 6

Mrs. Norah Heslop, 1260 N. Bellview Place, Indianapolis 22, Ind.

D. L. Hiatt, 323 Clinton Ave., Farmer City, Ill.

Fred Hicks, 233 N. Walcott, Indianapolis, Ind.

C. A. Higgins, 1083 North 9th St., Las Cruces, N.M.

Mrs. Margaret Kapigian Higgs, Song Evangelist, 1249 Cordova St., Glendale 7, Calif.

Jewell Hocker and Helen Alexander, Preachers and Singers, 803 N. Briggs, Hastings, Neb.

Rose Hoffman, 220 W. Main St., Schuykill Haven, Pa.

Halifax, Pa. (camp) July 20 to 30

Red Hollingsworth, 3015 W. 12th St., Little Rock, Ark.

Watsaka, Ill. July 2 to 16

Holso Evangelistic Party, Preacher and Singers, 5332 Summer Ave., Ashtabula, Ohio

East Liverpool, O. June 26 to July 8

Reserved July 11 to 30

James D. and Lois Holstein, Preacher and Singers, Ethel, W. Va.

Dayton, Ohio June 21 to July 2

Sheldon, Ill. July 9 to 16

H. H. Hooker, Box 832, Jasper, Ala.

H. W. and Pearl Moser Hoot, Evangelist and Musicians, Olivet, Ill.

Sawyer, N.D. (camp) June 29 to July 9

A. S. Howard, 1144 N.W. 41st St., Oklahoma City, Okla.

Mary Howland, 400 Olds St., Jonesville, Mich.

J. M. Huff, S.S. Evangelist, % Gen. Del., Leighton, Pa.

H. B. Huffman, Box 25, Onego, W. Va.

Ralph and Lois Humble, Song Evangelists, 2211 Indiana Ave., New Castle, Ind.

Robert and Delores Hungate, Singers and Children's Workers, Newburgh, Ind.

Evansville, Ind. (Trinity) July 5 to 16

Kirksey, Ky. July 18 to 30

Loren Irby, Box 102, Marion, Ind.

Donald T. Isenberg, Box 388, New Cumberland, Pa.

A. L. James and Wife, Evangelist and Reader, 300 N. Seventh St., McAllen, Texas

Homer Jarvis, Song Evangelist, S. Oaks Ave., Mishawaka, Ind.

Howard W. Jerrett, 2207 Pinecrest Dr., Ferndale, Mich.

Indianapolis Camp July 7 to 14

Denver, Colo. (camp) August 3 to 13

Johnson Sisters, Preacher and Singers, 606 N. Beach St., Daytona Beach, Fla.

Andrew Johnson, Wilmore, Ky.

Ypsilanti, Mich. June 22 to July 2

Charleston, W. Va. July 4 to 14

Paul and Ruth Johnson, Singers and Musicians, 3333 South Third St., Springfield, Ill.

Belleville, Ontario July 9 to 23

Pefferlaw, Ont. (camp) July 28 to Aug. 7

A. K. Jones, 519 Commercial, Danville, Ill.

Oklahoma City, Okla. July 2 to 16

Haldon, Okla. July 18 to 30

Claude W. Jones, Bel Air, Maryland

Wash.-Phila. Dist. to July 9

Lancaster, Pa. July 12 to 30

Lum Jones, Ada, Okla.

Willard F. Jones, Lexington Park, Maryland

Elmer H. Kauffman, 134 Grand View Ave., Wollaston 70, Mass.

Arthur E. Kelly, 331 Whaley St., Columbia, S.C.

Science Hill, Ky. June 20 to July 2

Ernest M. and Orelia Kennedy, Evangelist and Singers, % Gen. Del., Vicksburg, Mich.

H. L. and Lottiemae Kennedy, Preacher and Chalk Artist, P.O. Box 535, Muncie, Ind.

Bloomfield, Ind. (camp) July 17 to 30

District Assembly August 1 to 5

Clayton Kidd, Box 115, Laurel, Miss.

Robert L. Killion and Wife, Singers and Musicians, Vicksburg, Mich.

Hazel F. Kime, Song Evangelist, 301 N. Fifth St., Brighton, Colo.

Hubert King, 702 Claim St., Aurora, Illinois

Paul and Lucille King, Evangelist and Singer, 2004 Kearns Ave., Pittsburgh 5, Pa.

Carl H. Kruse and Wife, Evangelist and Singer, 908 Indiana, Lawrence, Kansas

Mason, Texas June 20 to July 2

Floydada, Texas July 18 to 30

R. R. Kunkel, 303 High St., Hanover, Pa.

P. E. Kuykendall, Box 978, Hendersonville, N.C.

George T. Lampkin, 522 Eye St., Sacramento 14, Calif.

Sterling C. Lansdowne, 1508 Laura Ave., Wichita 9, Kansas

R. S. Lanterman, 5063-43rd St., Red Deer, Alberta

Joy and Mary Latham, 18 Allen Ave., Wyoming, Cincinnati 15, Ohio

Minnie Lauerman, 3261 "Y" St., Lincoln, Neb.

Leo L. Lawrence, 128 N. Donald, Bethany, Okla.

Mason Lee, 217 Division St., Huntington, W. Va.

Nashville, Tenn. (Emmanuel) July 4 to 16

Clinton, Pa. (camp) July 20 to 30

Don Leitch, 129 W. Francis Ave., La Habra, Calif.

Martin Leih, 721 E. Foothill Blvd., Monrovia, Calif.

Roy O. Lemons, 831 Center St., Ashland, Ohio

Leverett Brothers, Preachers and Singers, 408 East 10th, Lamar, Mo.

Ironton, Mo. June 21 to July 2

Bradenton, Fla. July 5 to 16

E. Arthur Lewis and Wife, Preachers and Singer, 1823 N. Sierra Bonita, Pasadena 7, Calif.

E. E. Lewis, 312 N. Main, Ironton, Mo.

Reserved June and July

Ellis Lewis, 208 N. Donald, Bethany, Okla.

Howard and Irene Lewis, Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.

P. L. Liddell and Wife, Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.

Herbert E. Lilly, 415 Garland St., Nampa, Idaho

Charles H. Lipker, P.O. Box 210, Marion, Ohio

Columbus, O. (Home Miss.) June 27 to July 9

Dunkirk, Ohio (camp) August 10 to 20

Eli Lipps, 1023 Edison Ave., Hamilton, Ohio

Dick and Doris Littrell, Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.

Madill, Okla. July 5 to 16

J. L. Longnecker, 45 Main St., Valley Park, Mo.

Greensfork, Ind. June 25 to July 2

Halesburg, Ind. July 3 to 16

L. H. Lucas, 2328 S.W. 28th St., Oklahoma City, Okla.

Leroy Lyell, 505 South 20th St., Herrin, Ill.

D. D. Mackey Evangelistic Party, Preacher and Musicians, P.O. Box 103, Bluffton, Ind.

Mancelona, Mich. June 20 to July 2

J. Stewart Maddox, 1410 King St., Danville, Ill.

Walter Markham, P.O. Box 527, Kansas City 10, Mo

John C. Martin, Song Evangelist, Box 503, Bethany, Okla.

Walter F. Masters, 115 Mannington Ave., Mannington, W. Va.

L. B. Mathews and Wife, Evangelist and Singer, 2208-18th Ave. South, Nashville 4, Tenn.

Monroe, N.C. June 21 to July 2

Nashville (Bethel), Tenn. July 5 to 16

M. M. Matlock, P.O. Box 527, Kansas City 10, Mo.

Clifton T. Matthews, 53 Nassau Ave., Freeport, N.Y.

Alvin and Pauline Maule, Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.

Buddie May, 324 Greenup Ave., Ashland, Ky.

John W. and Celia May, Preacher and Singers, P.O. Box 495, Du Bois, Pa.

Waltersburg, Pa. June 20 to July 2

Paul and Helen Mayfield, Preacher and Singers, 915 W. Genesee St., Saginaw, Mich.

R. H. and Edna McCart, Preacher and Singer, 4100 Quitman St., Denver 12, Colo.

A. J. McComas, 225 Riverside Dr., Russell, Ky.

L. W. McCoy, 1419 Tiffin Ave., Des Moines, Iowa

Pauline McKinley, Song Evangelist, P.O. Box 158, Greenfield, Ind.

Charles and Pauline McVay, Song Evangelists, 343 West 41st St., Tucson, Ariz.

Miss Naomi Meadows, Box 203, Olive Hill, Ky.

Rest July 3 to 11

Danville, Ill. (Douglas Pk.) July 11 to 23

Dwight and Norma Jean Meredith, Song Evangelists and Musicians, 2022 S. Waco, Wichita, Kansas

Palco, Kansas July 19 to 30

Kitchener, Ont. (camp) Aug. 3 to 13

Haley Messer, 616 East 26th Place, North, Tulsa, Okla.

Coleman, Texas July 4 to 16

Brownfield, Texas July 18 to 30

Ralph A. and Lillian Mickel, Evangelist and Singers, Alum Bank, Pa.

Nashville (Woodbine), Tenn. June 21 to July 2

Memphis, Tenn. July 4 to 16

A. E. and Pauline Miller, Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio

Cumberland, Ky. June 20 to July 2

Open date Aug. 29 to Sept. 10

James Miller, Rt. 17, Box 609, Indianapolis 44, Ind.

New Bloomington, O. (camp) July 2 to 16

Coleman, Mich. (camp) July 16 to 30

Lella Dell Miller, % Trevecca Nazarene College, Nashville, Tenn.

San Angelo, Texas July 5 to 16

Ropesville, Texas July 19 to 30

Nettie A. Miller, % Trevecca Nazarene College, Nashville, Tenn.

Dayton, O. (Parkview) June 21 to July 2

Jacksonville, Fla. (1st) July 5 to 16

W. F. Miller, 521 Victoria Ave., Williamstown, W. Va.

Reserved June 27 to July 31

St. Petersburg, Pa. August 1 to 13

W. H. Minor and Wife, Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.

Home Miss., Ida.-Ore. Dist. June

Payette Lakes Camp July 3 to 9

Lloyd and Addie Mitchell, Singers and Musicians, Valier, Pa.

Peoria, Ill. (tent) June 13 to July 1

J. E. Moore, 2673 Crest Ave., Dallas, Texas

John E. Moore, Song Evangelist, P.O. Box 527, Kansas City 10, Mo.

Vicksburg, Mich. July 14 to 23

Denver, Colo. (camp) Aug. 3 to 13

S. T. Moore, Box 777, Lafayette, Ind.

Muncie (Five Pts.), Ind. June 27 to July 9

Robinson, Ill. July 11 to 23

C. Helen Mooshian, P.O. Box 527, Kansas City 10, Mo.

Egypt, Palestine, Syria July

Bagdad, Bosra, Babylon August 1 to 10

Winfield A. Mundell, Route 1, Trout, La.

Musical Messengers (Don Ratliff and Wife, Paul Jester and Wife), 6 N. Colorado Ave., Indianapolis, Ind.

B. F. Neely, 545 N. Park, Shawnee, Okla.

Open date July 5 to 9

Tishomingo, Okla. July 12 to 23

Nettie W. Neff, 100 Beulah Park Dr., Santa Cruz, Calif.

Delano, Calif. June 21 to July 2

Olton, Texas August 1 to 13

E. P. Nelson, 317 N. Riley, Indianapolis, Ind.

L. H. Newcomb, P.O. Box 946, Vivian, La.

Jennings, La. July 6 to 16

Oil City, La. July 19 to 30

Neva Newell, Song Evangelist, W. 220 Indiana St., Spokane 13, Wash.

Dorrance and Esther Nichols, Evangelist and Musicians, Bloomsburg, Pa.

Salem, Ohio June 21 to July 2

Huntertown, Ind. (Home Miss.) July 11 to 30

Ray O. Noggle, Blind Preacher, 345 Boyd St., Harrisburg, Pa.

Joe Norton, Box 143, Hamlin, Texas

S. Ellsworth Nothstine, P.O. Box 527, Kansas City 10, Mo.

Olivet Nazarene College Library

Kankakee, Illinois 3-31-53 cc

Harry and Jean Olin, Preacher and Singer, Benton Road, Mt. Vernon, Ill.
Mary E. Olson, 817 S. Crawford, Troy, Ohio
J. H. Parker, 3102 Windsor Ave., Baltimore 16, Md.
N. Reading, Mass. (camp) June 30 to July 9
Leslie, Md.
(Assembly & Camp) August 2 to 13
Leslie and Lora Lee Parrott, Evangelist and Musicians, P.O. Box 243, Salem, Ore.
D. E. Patrone, P.O. Box 817, Alliance, Ohio
Eddie E. Patzsch, 1747 Clark Ave., Wellsville, Ohio
Sharon Center, O. (camp) June 29 to July 9
Alabama Dist. Camp July 10 to 16
L. M. Payne, Box 257, Bethany, Okla.
J. F. Penn, 116 Ivy St., Nampa, Idaho
George C. Pestana and Wife, Preacher and Singers, 1743 Sunnyvale Ave., Walnut Creek, Calif.
Misses Edna Peterson and Emma Thiessen, Preacher and Singer, 1212 Tenth Ave. S., Nampa, Idaho
Wm. H. Phillips, P.O. Box 131, Apple River, Ill.
Boyes and Catherine Pierce, Singers and Musicians, 505 Columbia Ave., Danville, Ill.
Vincennes, Ind. (1st) June 20 to July 2
Princeton, Ind. (1st) July 5 to 16
Piercy Trio, Song Evangelists and Musicians, 410 S. Clay St., Fairbury, Ill.
Twyla Pittenger, Evangelist, R.D. 1, Shelby, Ohio
Clyde, Ohio (V.B.S.) June 26 to July 7
Chester D. Plummer, R.F.D. 7, Box 173, Columbus, Ind.
Georgetown, Ill. July 5 to 16
Columbus, Ind. (camp) July 20 to 30
C. P. Pridgen, 2325 W. Second, Dayton, Ohio
Laura DeLong Pope, 20 Washington Ave., Waltham, Mass.
Fairfield, Me. (V.B.S.) June 19 to July 1
N. Dartmouth, Mass.
(Smith Mills Camp) July 14 to 23
E. Puffer and Wife, Preacher and Singer, 414 North 18th St., Omaha, Neb.
Bertha Pults, P.O. Box 527, Kansas City 10, Mo.
Barbados, B.W.I. until August 13
Paul M. Qualls, Song Evangelist, 408 Jersey Ave., Orlando, Fla.
Richmond, Ky. (1st ch.) June 27 to July 9
Eleanore Reasoner, Song Evangelist, 1109 Maple Row, Elkhart, Ind.
Open date July 3 to 11
Danville, Ill. (Doug. Pk.) July 11 to 23
D. C. Reynolds, Indian Evangelist, 4805 N. Western Ave., Oklahoma City, Okla.
Ralph Rice, 444 N. Blaine, Bradley, Ill.
Versailles, Ill. June 20 to July 2
Kingsport, Tenn. July 4 to 16
Miss Alice Rich, Song Evangelist, 415 East 6th St., Bloomington, Ind.
R. L. and Pearl Rich, 415 East 6th St., Bloomington, Ind.
Richards Trio, Preacher and Singers, Loomis and River St., Sparta, Mich.
Harold S. and Flossie Richardson, Evangelist and Singers, 2200 East 9th, Muncie, Ind.
Pennville, Ind. (Sugar Grove Ch.) July 11 to 23
Max E. Rincker, Box 137, Stewardson, Ill.
C. C. Rinebarger and Wife, Evangelist and Singers, 10203 Driver Ave., Overland, Mo.
Caro, Mich. (camp) June 29 to July 9
O. F. Ring, 418 Grant St., Newell, W. Va.
Lorraine M. Ripper and Bernice Markey, Preachers and Singers, 3917 W. 29th Ave., Denver, Colo.
Mrs. Lillian Robinson, 506 S.E. First Ave., Perryton, Texas
Frank Roddy, 128 Jefferson St., Marion, Ohio
Peshtigo, Wis. June 25 to July 9
Berea, O. (tent) July 11 to 23
Clyde B. Rogers, Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
Cordova, Ala. June 27 to July 9
Cascilla, Miss. August 8 to 20
Miss Bernice Roedel, 423 E. Maple St., Boonville, Ind.
Mary Ellen Rogers, Singer, 3142 Vichy Ave., Napa, Calif.
F. N. Roney, P.O. Box 85, Opatky, Ill.
A. C. Rowland Evangelistic Party, Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Marselles, Ill. June 27 to July 9
Clay City, Ind. (camp) July 12 to 23
Mrs. Beulah Sargis, Song Evangelist, 834 Newport Ave., Chicago 13, Ill.
F. C. Savage, P.O. Box 207, Kokomo, Ind.
Don S. Scarlett, Route 1, North Vernon, Ind.
Walter C. Schultz, Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Cyril E. Scott, Box 354, Elvers, Calif.
Earl P. Scott and Wife, Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
J. Lester and Edna M. Seel and Merlin, Preacher and Musicians, 1501—29th St., Ashland, Ky.
Clayton, Ind. June 20 to July 2
Cuba, Ill. July 4 to 16
J-seph W. Seiz, 627 Juniper St., Walla Walla, Wash.
Ralph Sexton, Box 33, Asheville, N.C.

R. A. Shank and Wife, Box 377, Vicksburg, Mich.
Franklin, Pa. July 6 to 16
Lum, Mich. July 21 to 30
L. D. Sharp, P.O. Box 527, Kansas City 10, Mo.
Baxter Springs, Kans. (camp) June 29 to July 9
U. B. Shearer and Wife, Singers and Musicians, 106 Sterrett Ave., Covington, Ky.
Howard O. Sherrow, Song Evangelist, Lynn, Ind.
Ray Sigler, Song Evangelist, 545 W. Walnut St., Kankakee, Ill.
Donald R. Silvernail, Route 3, Hastings, Mich.
Hudson, Mich. June 19 to July 2
Vera Lois Simms, Box 48, Glencoe, Ohio
Power Point, Ohio June 27 to July 9
D. F. Slack, Song Evangelist, Route 2, Vevay, Ind.
Glenn and Vera Slater, Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
Moberly, Mo. July 11 to 23
J. Howard and Carrie Sloan, 514 Jackson St., East Liverpool, Ohio
R. J. Smeltzer, 428 King Ave., Ravenna, Ohio
Bellaire, Ohio June 20 to July 2
Arthur Smith, 513 W. Grand River, Lansing 6, Mich.
Bernie Smith, Box 145, Harrisburg, Ill.
Billy and Helen Smith, Evangelist and Singers, 818 McKinley Ave., Cambridge, O.
C. B. Smith, Wrens, Georgia
Charles Hastings Smith, 1514 Robinson, Conway, Ark.
Eugene and LaNora Smith, Song Evangelists, 201 S. Congress St., Winstboro, S.C.
Iola V. Smith, Song Evangelist, 4690 Clay St., Denver 11, Colo.
Denver, Colo. (Highlands) July 10 to 14
Colo. Dist. Y.P. Inst. July 17 to 22
Janet O. Smith, % Nazarene Seminary, 1000 East 30th St., Kansas City, Mo.
Miss Joy Dean Smith, Song Evangelist, 323 Madison Ave., Covington, Ky.
L. B. Smith and Wife, 341—54th St., Newport News, Va.
Raymond V. Smith, 565 West Drive, Woodruff Place, Indianapolis, Ind.
Walter J. Smith, 323 Madison Ave., Covington, Ky.
Donald E. Snow, 4222 S. Washington St., Marion, Ind.
Washington, D.C. (conv.) July 5 to 9
Michigan Dist. Camp July 14 to 23
Loy Snow, 129 N. Bradley, Indianapolis, Ind.
Winslow, Ind. (Home Miss.) June 6 to July 2
J. W. South and Wife, Preacher and Singers, 1718 East 6th St., Little Rock, Ark.
Reserved June 19 to July 2
Bowling, Texas July 5 to 16
Burl Sparks, Song Evangelist, 709 E. Third St., Seymour, Ind.
Sammy Sparks, 3416 Central Ave., Ashland, Ky.
Detroit, Mich. (Bethel) June 21 to July 2
Sumter, S.C. July 5 to 16
J. D. Stafford, Box 97, Vivian, La.
Walters, Okla. July 5 to 16
Alma, Arkansas July 19 to 30
T. H. Stanley, 1242 Cottage Ave., Middletown, Ind.
No. Calif. Dist. Camp August 3 to 13
Earl Starnes, 2832 "B" St., Evansville, Ind.
Bryantburg Camp July 5 to 16
Camp, Beaverton, Pa. July 20 to 30
L. Wayne States, 308 N. Chestnut, Colorado Springs, Colo.
Joe A. Stephens, 3301 S. Santa Fe St., Oklahoma City, Okla.
Edward and Lydia Severson, Singers and Musicians, Box 154-B, Cuba, Ill.
Mt. Pleasant, Mich. (camp) July 6 to 16
Springerton, Ill. (camp) July 18 to 30
Wesley Stites, Rt. 13, Box 608, Phoenix, Arizona
Grant and Ola Stone, Song Evangelists, Kennicott, Ky.
W. J. Strack, Box 215, New Lyme, Ohio
E. L. Striegel, 229 S. Findlay, Norman, Okla.
M. A. Stumbaugh and Wife, Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.
Robert and Louise Sumner, Evangelist and Singers, 2215 Maple Grove, Dayton 4, Ohio
Jackson, Ga. July 5 to 9
Jasper, Ala. July 25 to Aug. 6
B. D. Sutton and Wife, Evangelistic Singers, Olivet, Ill.
Tilden, Ill. (camp) July 11 to 23
Woodward, Okla. (camp) July 27 to Aug. 6
C. C. Swallow, Farmington, Iowa
Howard W. Sweeten, Ashley, Ill.
Marietta, Ohio June 20 to July 3
Bentleyville, Pa. July 7 to 17
George H. Talbert and Wife, Evangelist and Poet, 409 East 13th St., Box 438, Abilene, Kansas
Rice Lake, Wis. June 27 to July 16
Reserved July 16 to Aug. 31
Valla M. Tarr, 2749 W. Brooklyn, Dallas, Texas
E. C. Tarvin, California, Ky.
E. E. Taylor, 208 W. Martin St., East Palestine, Ohio
Lafayette and Laura Teare, Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.

Fred Thomas, 2201 Morehouse Ave., Elkhart, Ind.
Felicity, Ohio (tent) July 4 to 16
Chicago, Ill. (N. Side) July 19 to 30
Harold C. Thompson, P.O. Box 549, Blytheville, Ark.
W. W. Tink, P.O. Box 527, Kansas City 10, Mo.
Red Deer, Alberta June 26 to July 14
Lethbridge, Alta. July 16 to 30
J. N. Tinsley, P.O. Box 527, Kansas City 10, Mo.
Laura and Orma Tompkins, Evangelistic Singers, 25861 W. Nine-Mile Rd., Detroit 19, Mich.
Mrs. Lena M. Troesch, 320 E. Ercoque Dr., Oklahoma City 10, Okla.
E. E. and Ora J. Turner, Personal Evang. Conv. and Singers, 1115 Newman, Indianapolis, Ind.
James C. Uehlin, Song Evangelist, 1101 St. Gregory St., Cincinnati 2, Ohio
L. L. Van Houten, P.O. Box 228, Columbus, Miss.
D. C. Van Slyke, 508—16th Ave. South, Nampa, Idaho
Sidney, Mont. (1st) June 28 to July 9
Ralph L. and Charlene Van Winkle, Evangelist and Musicians, 1003 1/2 N. Third, Arkansas City, Kansas
L. L. Vaughn, 1403 Young St., Henderson, Ky.
Victory Singers (Colored), 5390 Bangor Ave., Detroit 10, Mich.
Red Deer, Alta. (camp) July 6 to 16
Detroit, Mich. (Home Miss.) July 18 to ?
Harold L. Volk, 515 Holly St., Nampa, Idaho
E. Bruce Wade, Song Evangelist, 6238 Petala, Dallas, Texas
Dover, Okla. July 5 to 16
Troup, Tex. (Martin's Chap.) July 26 to Aug. 1
Betty Wagner and Helen Lavelly, Preacher and Singers, Gen. Del., Robinson, Ill.
Little Rock, Ark. July 4 to 16
Open date July 18 to 30
A. C. Wakefield, Song Evangelist, 4201 Murphy Rd., Nashville, Tenn.
Bristol, Tenn. June 20 to July 2
Santa Fe, Tenn. (Mt. Wesley) July 13 to 23
Jesse C. Walker, McCune, Kansas
Lloyd H. and Gertrude Ward, Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
Michigan Dist. Assemb. July 12 to 14
Reserved July 15 to 30
Glenn Warstler, Route 1, Waterloo, Indiana
Emma T. Watts, Temperance and Y.P. Worker, 604 Ridge Rd. S.E., Washington 19, D.C.
T. O. Weatherby, 116 Lake Lowell Ave., Nampa, Idaho
C. G. and Florence Weathers, Preachers and Singers, 916 Second, Covington, Ind.
Veederburg, Ind. (camp) July 5 to 16
Oliver C. Welgel, 3130 Cleveland, Beaumont, Texas
George and Jane Whetstone, Evangelists and Singers, 10 E. Ridge Rd., Linwood, Pa.
John F. Whisler, Blind Singer, 404 N. Francis, Carthage, Mo.
Baxter Springs, Kans. (camp) June 28 to July 9
Lewistown, Ill. July 11 to 23
C. M. Whitley and Wife, Preacher and Singer, 407 W. Dulin, Sherman, Texas
Mrs. Pauline Wickham, Route 1, Friendly, W. Va.
C. Lola Wilkins, Box 134, Vivian, La.
J. E. Williams, P.O. Box 527, Kansas City 10, Mo.
Sawyer, N.D. (camp) June 29 to July 9
Trafton and Thressa Williams, Evangelism and Visual Aids for Jrs., 1718 N. Taylor, Little Rock, Ark.
Sharon, Ohio (camp) June 29 to July 9
W. L. Williams and Wife, 125 S. Third St., Glendale, Ariz.
Bad Axe, Mich. June 19 to July 2
Harold J. Willis and Wife, Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.
Warren, O. (Morgandale) June 19 to July 2
East Gadsden, Ala. July 19 to 30
R. E. Willis and Wife, Preacher and Children's Worker, Route 1, Centra, Ill.
Otto R. Willison, Evangelistic Trio, Singers and Preacher, P.O. Box 223, Antlers, Okla.
H. E. Wilson, 270 Byrd St., Coalgate, Ariz.
C. B. Winland, R.D. 5, Mt. Vernon, Ohio
Edna Winsch, Pa. Evangelist, 1103 S. Hall St., Allentown, Pa.
J. Elton and Margaret Wood, Preacher and Singers, 112 S.E. Main St., Bethany, Okla.
Post, Texas June 26 to July 2
Waco, Texas (1st ch.) July 5 to 16
Lon R. Woodrum, P.O. Box 527, Kansas City 10, Mo.
Archie Woodward, 401 N. Third St., Iola, Kansas
George P. Woodward, Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
Wilmington, N.Y. (camp) June 27 to July 9
Paducah, Ky. (tent) July 12 to 23
C. F. Wright, 412 Grand Blvd., Boone, N.C.
Reserved July 16 to 18
Burlington, N.C. July 16 to 30
Fred D. Wright, Keystone, Ind.
Thomas H. Younce and Wife, Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
O. F. Zachary, Route 1, Shelbyville, Ill.