

# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

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## Blessed Peacemakers

General Superintendent Benner

"Blessed are the peacemakers." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated." Most of the issues over which people quarrel are not worth the cost of the strife engendered. A contentious spirit demonstrates lack of divine wisdom and forfeits the blessing of God.

How strange it is that humanity will pay the exorbitant price for bitter, personal struggles rather than pay the small price necessary for peace and understanding. It is because strife plays up and satisfies the carnal elements of the natural heart—pride, egotism, selfishness, suspicion, malice, jealousy, personal rights, and the sense of mastery over others.

On the other hand, the price of peace is humility, love, solicitude for others, a desire to please God, and willingness to serve even to the point of sacrifice and suffering. This spirit was exemplified perfectly in the atti-

tude of Jesus Christ, the divine Peacemaker, and He calls upon His followers to demonstrate the same attitude of self-denial and sacrificial service.

The Christian must realize that the fundamental issue in personal relations is *in his own heart*. We cannot determine what someone else may feel or do, but *we can determine what we shall feel and do*. Though someone may revile us, we need not "revile again," but "being reviled, we bless." Someone may do evil toward us, but we can return good for evil. In the midst of persecution we can "pray for them which despitefully use . . . and persecute" us.

Thus we become partakers of the spirit of our Lord, and thus we come under the gracious provisions of the seventh beatitude, "Blessed are the peacemakers: for they shall be called the children of God."

"Jesus saith . . . I am the way, the truth, and the life" (John 14:6).

## TELEGRAMS

*Maryville, Tennessee*—Organized Fall Creek Falls Church last Sunday (June 13); lot paid for and material on ground for beginning of construction of new church immediately. Rev. Verlie Campbell installed as pastor.—VICTOR E. GRAY, Superintendent of East Tennessee District.

*Maryville, Tennessee*—Organized at Newport with fine class of 22 members; purchased fully equipped Baptist church that will accommodate 300 in Sunday school. Rev. Lawrence Adams installed as pastor.—VICTOR E. GRAY, Superintendent of East Tennessee District.

*Spokane, Washington*—Fiftieth, golden, anniversary Northwest District Assembly closed with the highest tide of blessing in the history of the district with Dr. G. B. Williamson presiding. Dr. E. E. Zachary was re-elected with 256 votes out of 259. The love and esteem the people hold for Dr. Zachary was expressed in the love offering of more than \$1,000.00 given to him. His report revealed the greatest gains ever made in the history of the district: 6 new churches organized; 402 net gain in membership; gained 409 in average attendance in Sunday school; \$808,000.00 paid for all purposes, an increase of \$200,000.00. All living former district superintendents and their wives were present as follows: General Superintendent D. I. Vanderpool, Rev. J. N. Tinsley, Dr. R. J. Plumb, Dr. Joseph N. Speakes, and Dr. C. Warren Jones. Old-timers' night on Thursday flooded and overflowed assembly and proved to be one of the greatest times of blessing ever experienced on the district; 57 old-timers for more than 35 years; 2 charter members were present. The prospects for the future are the brightest of any period in the district; and Northwest District, both pastors and people, pledged their continued loyalty and love to Dr. E. E. Zachary.—J. PAUL DOWNEY, Reporter.

## NEWS IN BRIEF

Rev. and Mrs. Arthur J. Stott of Grangeville, Idaho, celebrated their twenty-fifth wedding anniversary on July 1. Twenty years of this time have been spent in the active pastorate, all on the Northwest District.

Rev. H. B. Garvin has resigned as pastor of Grace Church in Knoxville, Tennessee, to accept the pastorate of First Church in Erlanger, Kentucky.

## THE CHECKS Of the Holy Spirit

By Robert A. Moran\*

**T**HANK God that we, in the Church of the Nazarene, have not forgotten the glorious truth that the Holy Spirit checks those who are Spirit-filled.

John 7:17 has this to say: "If any man will do his will, he shall know of the doctrine." The Holy Guest is not one to leave us smarting under strained circumstances, but rather is one who, in the midst of the most adverse conditions, reveals himself as the Comforter of the soul and a sure and steadfast guidepost wherein is no faltering or indecisiveness. The Holy Guest has told us emphatically that He will not leave us comfortless. However, this business of retaining and enjoying the manifold blessings of the Holy Guest is the product of spiritual work and endeavor.

In all your scope of living consult the Holy Guest, and He will lead you into the practical phase of the doctrinal position which will satisfy your deepest spiritual longing. Also, He will meet the need of those involved, when you do His will. In the circumference of spiritual endeavor there is no one who can whet the spiritual appetite like the Holy Guest, and give you a basis for spiritual understanding far in excess of your years and abilities.

The basis, then, for a happy Christian life is one of recognizing, receiving, and retaining the Holy Guest in our hearts and expressing Him through the God-given avenues of body, soul, and spirit, ever doing His will. The checks of the Spirit are the difference between defeat and victory in the scale of human values of God, prayer, and heavenly glory.

\*Pastor, Albany, California

## HERALD OF HOLINESS

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## GLEANINGS

### From the Office Editor's Desk

"I look forward to getting the **HERALD** each week. It is so much comfort to me—I am seventy-four years old. I love to read the Bible and the **HERALD**."—A Subscriber in Texas.

"Please find enclosed \$1.50 for my renewal of the **HERALD OF HOLINESS**. I have been taking it ever since it was first published. I am eighty-three years young and enjoy reading the **HERALD** very much. I want to keep in touch with the great work that is being done by God's people."—A Subscriber in Alabama.

"I am the mother of two daughters, and have always worked with Nazarene Sunday-school children. . . . all my evenings are occupied with church and Sunday-school board meetings, prayer meetings, etc. It requires a lot of reading and study and preparing to keep up with my many duties, and I never felt like I could spare much time for reading material other than what was absolutely necessary. Then one day while thumbing through a copy of the **HERALD** my eyes rested upon an article written by my former pastor. I read the article, then another and another until I had read every one in that one copy of the **HERALD**. They were all so good and I was getting such a blessing—then so clearly the thought came to me, Just think what you have been missing all these years! There by my chair on my knees that day I lifted my heart in sincere thanks to the Lord . . . told Him I would never get 'too busy' with preparing materials for my many jobs that I didn't have time to enrich my own soul with His Word and the good articles in the **HERALD OF HOLINESS** . . ."—A Nazarene Lady in Oregon.

### "COME YE APART"

By Bertha Meyer

"Come ye apart and rest awhile,"  
Apart from anxious care;  
Tho' Satan should thy way oppose,  
Seek now the place of prayer.

"Come ye apart," thou troubled soul,  
Tho' God seems far away,  
His ear is open to thy cry;  
He will not say thee nay.

"Come ye apart," 'tis Jesus speaks;  
On Him thy burdens roll,  
What shall it profit thee to gain  
The world and lose thy soul?

## Guest Editorial:

By Leslie R. Marston\*

# Education and Evangelism Belong Together\*\*

*And be not moulded to this age, but have your mind renewed, and so be transformed in nature, that ye may learn by experience what the will of God is, namely, all that is good and acceptable to him and perfect (Rom. 12: 2, combining Moffatt and Weymouth).*

**T**HIS PASSAGE goes to the very heart of the problem of education, stating clearly the opposition between education as adjustment of the natural man to this world and education as growth of the regenerated man in an increasing conformity to the will of God. The passage further suggests the essential congruity of education and evangelism—those major functions of the Church that too often have been forced asunder by our misunderstanding their essential character and relationship.



### EDUCATION AS ADJUSTMENT TO THIS AGE

The prevailing education of this day emphasizes adjustment of the child to this age, denying the need of the child's transformation. This education is based upon the philosophy of naturalism which holds that nature is right, that man needs no Saviour, and the universe needs no Sovereign. It is grounded, not in regeneration with growth in Christian character its goal, but in adjustment to environment and conformity to the world its goal.

Education as adjustment to this age has come to dominate not only general education, but religious education also. Too generally the church school focalizes the child's immediate interests and desires in the false confidence that human nature, given opportunity, will of itself blossom into "sweetness and light." Efforts to bring the child to Christ as Saviour are frowned upon if not vigorously opposed.

### TRANSFORMATION—THEN ADJUSTMENT TO GOD'S WILL

It is high time for church educators to turn from naturalism and humanism to revelation for their education philosophy. In our theme passage, the Apostle Paul declares that adaptation and conformity to the age are not the great end of learning and life, but rather man's progressive realization of the divine will. This end can never

be reached without renewal of the mind and transformation of the nature.

Modern educators have made much of education as growth and experience—not something static and given. They are right in this emphasis, but wrong in their attempt to promote growth of the child's nature toward "sweetness and light" without first a radical change in the child's nature, wrought by the grace of God. That change is a necessary condition of "learning by experience what the will of God is." Only as this change occurs will growth in righteousness be possible.

Education that is truly Christian must seek, not to mold or conform character to this world, but to lead the child on from the new birth toward the measure of the stature of the fullness of Christ.

### CONFLICT—THEN VICTORY!

In the beginning, Christian education means conflict rather than adjustment, a struggle between the Christian ideal and the pull of evil desire. This tension is not to be relieved by the surrender of the ideal to the clamor of desire in the pagan fashion of this age. So long as the two are in conflict, desire contending against the ideal, Christian education urges the claim of the ideal.

But more is needed than education that holds human nature to outward conformity to Christian standards against the inner rebellion of evil desire. This need is met in Christian holiness. Holiness education seeks the cleansing of the central springs of man's energies, transforming his desires to accord with Christian ideals. Thus, life is lifted above the plane of conflict to victory.

### EDUCATION AND EVANGELISM

Is it now clear how our theme passage from Romans relates education and evangelism? The renewed mind and transformed nature are preliminary essentials to learning by experience what the will of God is. *The renewal and transformation are peculiarly the goal of evangelism. Nurturing the new life and directing its growth through experience toward the realization of God's will are peculiarly the task of education.*

If education is the changing of human nature through *human experience*, then we may say that evangelism seeks to change human nature through *divine grace*. But let us never forget that in evangelism, which seeks its end by the power of God, human means are employed, even as in education. Christian education gears with evangelism by seeking to direct the child's experience to readiness for the new birth, leading the child onward from that event through Christian nurture to his full surrender to holiness, and thereafter so instructing him that he may "learn by

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\*\*Presented at the recent Detroit Convention of the National Holiness Association in a panel discussion on Christian nurture

experience what the will of God is, namely, all that is good and acceptable to him and perfect."

HEART?—OR BRAIN?

Thus, there is no inherent antagonism between education and evangelism, no "either-or," but rather "both-and." The position of evangelism is central and crucial; of education, contextual and vital. The relationship is: Education—EVANGELISM—Education.

Dr. Sherrill answers the question, "Which is more important, evangelism or education?" by saying:

*Which would you rather have, a heart or a brain? One could not live without both. Neither can there be a fully Christian church without both evangelism and education.*

## Think on These Things—

By F. Lincicome\*

**T**O TAKE the easy way is to head toward failure. The door is locked fast to the man who is seeking the way of least resistance. The great drag on human society is that so many choose the easy thing. The take-it-easy crowd is in the majority. This is why the lowlands are so crowded, while the hilltop population is so scarce. The take-it-easy crowd hitch their wagon to a bedpost rather than a star. Hitched to a bedpost, they only have to roll out of bed to reach it; hitched to a star, they have to do some climbing, and the climbing is difficult, so they stay in the lowlands.

The take-it-easy crowd can be found in every walk of life. You can find them in the office, in the schoolroom, in the factory, in the home, in the church, and in the pulpits. Many of them are just marking time. They get no promotions; they are satisfied with a "C" grade, and wherever they are they are a burden because the load they ought to have carried has been laid upon the shoulders of someone else, making him carry a double load; hence the breakdown of so many in middle life.

Least-resistance seekers are bound to become dead weights and a burden to society. They are the drones of human life. They are not even so valuable as a worthless book, for the latter can be used to hold up good books on the shelves. If you shun the difficult things you will lose what little strength and color you have, and become as unsightly and useless as punctured and worn-out tires.

The majority of people shun hard things. They are like the water that trickles down the hillside—it follows the path of least resistance. If it comes to an obstruction it can't remove, it goes around it. If it comes to something that completely bars its progress, then it stops, and then it stagnates. A large portion of the race is living according to this principle. If a thing is hard to do, that is

\*Evangelist, Gary, Indiana

sufficient reason for not doing it. Jeroboam decided it was too hard to go up to Jerusalem to worship God, so he made the people a golden calf to worship. He would make religion easy and thereby make it popular, but it never makes a popular appeal to say a thing is easy. Jesus knew this, and that is why He never talked about easy paths. He said, "If any man will come after me, let him deny himself" (Matt. 16:24).

No kind of strength is gained except in the school of conflict and sacrifice. Human existence is an uphill climb from the cradle to the grave. To follow the lines of least resistance is to head toward failure. A young man wrote Henry Ward Beecher and said, "I am coming to New York and would like to have you help me find an easy job." Beecher replied by saying, "Young man, there is only one place in New York City where they have it easy and that is in the cemetery." Every man that accomplishes anything does so at the expense of hard work, whether he builds a railroad or writes a worth-while book. It is a good day for us when we cease to expect something for nothing; it is fundamentally wrong—it belongs to the psychology of crime. No work worth doing is easy. A full price must be paid for supreme achievements. The mother of James and John asked for the chief seats for her sons, only to be told that the chief seats cannot be given, but must be earned.

There are those who choose the hard things, and they are the producers of the country. They are doing a large share of the world's work! They are the hope of the country. These men are not looking for the fields of least resistance, but are looking for the fields of hardest resistance. This age needs men who are willing to face hard problems—men who despise easy chairs and lounging jackets, men who remove the sofas from their studies. There is absolutely no way of eliminating hard work from success. Every winner has been a worker. There is only one road through life, and it is all uphill—if you want to succeed!

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## WONDERFUL THINGS

### *Our Dollars Can Do*

*By Veda Group*

*A wonderful man did a wonderful thing,  
To thousands the art of reading to bring;  
By using his method, the young or the old  
Soon read for themselves in the Bible, I'm told.*

*Trained teachers must first to each area go,  
But each one who learns will another show;  
With each pupil teaching another to read,  
The number of readers grows fast indeed.*

*Not many of us could go and teach,  
But the dollars we give can someone reach—  
Help send the Bible to places new.  
Such wonderful things our dollars can do!*

# Holy Men of God

By James S. Barr\*

**I**N THE Holy Scriptures there are a number of references made to the "holy men of God." Particularly at this time I am thinking of the reference made by the woman of Shunem. We remember how this woman over a period of time had secretly watched the life of one of God's prophets—Elisha. After some time of watching the life of this man of God, she made the following statement: "I perceive that this is an holy man of God, which passeth by us continually" (II Kings 4:9). The Bible is replete with just such examples, examples of holy men of God. The writer of the Book of Hebrews refers to them as being men of whom the world was not worthy; men without place or honor in the world, men who "wandered in deserts, and in mountains," men who were forced to flee for their lives, and to hide "in dens and caves of the earth." These all "obtained a good report through faith" (Heb. 11:37-38).

The Bible standard is holiness. God's standard for all men of all ages is that men be "holy men." Immediately some would cry out in defense of a sinning religion, and say: "There is none who is holy"; "Man cannot live without sin in this present world"; "Only God is holy, and in this sinful flesh we cannot be like Him." It is true that in our own strength, in our own efforts, we cannot be like Him; we are hopelessly and shamefully lost. But it is also true that by faith in the Lord Jesus Christ we are made like Him.

We can be made free from sin, and become the sons of God. The Apostle John said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:1-3).

The Bible standard is holiness; nothing more, nothing less—"As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Pet. 1:15-16).

The world demands and expects holiness of God's people. The need of our day is not necessarily for better physical equipment, however needful this may be. The need is not primarily for better trained workers, however important this may be. The need of our day, and always has been, is for holy men of God. The woman said, "I perceive that this is an holy man of God, which passeth by us continually."

Some time ago I was making a call in the home of an unchurched family of our city. They didn't

seem to know much about God, the Bible, or religion. After I had visited awhile, the husband and father of the home began to tell me about a man with whom he worked. He described this man in his everyday life, and the description he gave was that of a real child of God. What he actually was saying was, "I perceive that this man with whom I work day after day is a holy man of God." All that this man knew about God, about the Bible, and religion was what he had seen in the life of this holy man of God with whom he worked. Before I left that home I found out that the man whom my new-found friend had described to me as a real Christian was one of my own members. My heart was made glad, of course. God give us more "holy men" in this our generation!

Are YOU Gazing—

## WHERE JESUS HAS BEEN?

By Milton Harrington\*

**T**HE FAVORED disciples standing upon Mount Olivet had seen Jesus slip up out of their sight into the heavens. This must have been a beautiful sight, remaining reflected upon their eyes. But as they gazed, He had faded from view; they no longer saw Him; they were just looking where He had been. He was gone and, look for a lifetime at that spot, they would never see Him again right there.

There are sacred spots in life where we have been with Jesus—but He is no longer confined to that special spot. These disciples could have taken their grandchildren to Olivet, placed them in their very footprints, instructed them to look at the same spot in the heavens; but they would not have seen Jesus. The only sacredness would come out of respect for this experience of the disciples.

We are not of the college of the twelve—but we are inclined to gaze where Jesus has been. However, we must realize that an illustrious past does not atone for an empty present. Pride in an unusual spiritual past does not excuse a spiritual drought now. We are blessed with what has happened in the history of the church; but it is not our desire to be just a historical church. Jesus does not live in the past—but *now!*

Paul's own personal testimony to the Philipian church was, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). From this we gather that Paul had no time to be a dreamer or just stand gazing at the road over which he had come. The prize out front was gleaming down at the end of the race and he was set to obtain it.

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\*Pastor, Woodville, California

## Studies in the Epistle to the Hebrews:

By H. Orton Wiley\*

### XXXI. The Great Day of Atonement

THAT portion of chapter nine dealing immediately with the atonement is so rich and full of meaning that it becomes oppressive to the mind. We can touch only a few of the vital points.

*The ratification of the covenant* (9:15-17). These verses present one of the most difficult problems of New Testament interpretation. This is due to the fact that the Greek word *diatheke* may mean either covenant or testament. In classical Greek it always has the latter meaning, but never has, in either Old or New Testament Greek, unless perhaps in this passage. When viewed as a covenant, the death would be that of the slain victim which represented the contracting parties; as a testament or "will," it would mean a bequest on the death of the testator himself. Bishop Lightfoot attempts to harmonize the two views by saying that the writer starts from the sense of the covenant and glides over into the idea of a testament. We cannot here review the various interpretations of this text but, after all, the meaning is clear. The covenant of works has been violated and its penalties incurred. But there has been a death, that of Christ, who is our propitiation, and by means of this death the new covenant has been made possible. Then, having died for our sins, He arose for our justification, that is, to become the sure executive of His own will or testament. This makes the covenant effective for His people.

*The first testament dedicated by blood* (9:18-22). There is evidently a twofold reference comprehended in this section. (1) The first reference is to Exodus 24 and 25, where Moses, coming down from the mount, spoke all the words of the Lord to the people and they replied, "All the words which the Lord hath said will we do." Then Moses divided the blood of the sacrifice into two basins. From one he sprinkled the altar; and from the other, both the book and all the people. The covenant having been sealed, God said, "Let them make me a sanctuary; that I may dwell with them" (Exod. 25:8). (2) The Tabernacle having been completed, it and all the articles of furniture within it were sprinkled with blood. On the great Day of Atonement, this sprinkling of blood was repeated, the high priest carrying the blood from the altar into the holy of holies, both for himself and all the people. The conclusion drawn is this: "Without shedding of blood is no remission" (Heb. 9:22).

*The blood-sprinkled heavens* (9:23-27). We must now carry further the parallel of the Levitical Day of Atonement and that of Christ's in the ushering in of the new covenant. Hence we read that if the Tabernacle, which was but a pat-

tern of things in the heavens, must be thus purified, so also the heavenly things themselves with better sacrifices than these, that is, spiritual sacrifices. And so the writer passes quickly to the necessity of purification for even heavenly things. Bishop Chadwick states that even such great commentators as Bengel have been content to evade this problem, supposing that it means the purification of man in order to enter heaven. But the purification of man has been previously discussed, and here the subject is heaven and heavenly things.

To me it seems the answer is as follows: Man is saved from sin and his heart purified by the all-cleansing blood of Christ, and as he walks in the light the Blood continues to cleanse. Man's righteousness is his own only in relation to Christ, never apart from Him. If this be true, then in heaven we shall still bear the same relation to Christ that we do here, and hence must still be under the Blood of cleansing. For this reason, He sprinkled the heavens with His own blood that we might be with Him and behold the glory which He had with the Father before the world was.

*The finished atonement and the second advent* (9:28). When the Levitical high priest on the great Day of Atonement had completed his work, he again put on his garments of "glory and beauty," and appeared at the gate to bless the people. So also Christ, having made the sacrifice, entered not "into the holy places made with hands . . . but into heaven itself, now to appear in the presence of God for us." The atonement having thus been completed, like the high priest of old, Christ will again appear in His glory to those who look for and love His appearing. His coming again will not be as a sin offering, for He offered himself once to put away the sins of the people, but in the majesty and glory of the King of Kings and Lord of Lords, with all His holy angels. This is the blessed hope for which we wait.

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## The Greater Gift

By Lloyd M. Hearn

*He was known as the man with a singing pen,  
For he wrote with a lilting song;  
And his words kept coming back again  
To lighten my way along.  
So often he warmed with a tender thrill  
That heartened the man within,  
I came to long for his blessed skill—  
For the gift of the singing pen.*

*So I prayed for the gift of the singer's art  
That could kindle hope again,  
Thinking to heal, in the world's cold mart,  
The hurts of despairing men.  
But the answer came from the throne divine:  
"You have asked another's part;  
Yet a greater gift shall still be thine—  
The gift of the singing heart!"*

\*President Emeritus, Pasadena College, Pasadena, Calif.

Home broken, family forsaken, yet—

## “You Owe It to Yourself”

By a Pastor

RECENTLY I was deeply shaken by the news that two young people of my acquaintance, both active in the church, had deserted their respective mates and little children and eloped. The relentless question prodding one's mind is: How could such a thing happen? How could anyone reared in a holiness church, active for years in official capacities, degenerate right in the midst of it to such a callous level of immorality and social irresponsibility?

It is easy to sound the warnings implicit in such a tragedy, and to remind ourselves that one can backslide even in the whirl of religious activity. It is easy to say: “Be on guard always against the slightest compromise of your affections in thought and conduct.” But warnings do not explain.

It is also easy to voice the obvious by saying that they failed to obtain and maintain the grace of inward holiness. But where and how did they miss it?

To trace the paths by which, step by step, they surrendered inwardly to the enemy would be impossible. Neglect of prayer, trifling with temptation, disobedience at little points—all these and other spiritual leaks doubtless contributed to the final plunge. But could there be a deeper fault at a deeper level and a failure farther back?

Perhaps the secret lies in their note left behind: “We have planned this for a long time. We know it will mean trouble to others, but it is worth it to us.” *Worth it to us*—in spite of the torn hearts of forsaken children and the anguish to loved ones; in spite of the ugly scars left behind in souls mercilessly trampled. In the presence of such cruelty, all decent people cry: “Selfishness!” And so it is. That they were thinking of themselves alone is apparent. They were putting themselves ahead of all other obligations and relationships—family, parents, friends, church, society, and God.

The deepest delusion of selfishness is found in the popular philosophy: “We owe it to ourselves.” What does this mean? *We owe it to ourselves to be happy at any and all costs.* Thus is voiced all too accurately the spirit of the age. Personal happiness at all costs is the prevailing concept of moral obligation. Time and time again doctors and psychiatrists tell their patients: “You owe it to yourself.” Over and over sinners justify their transgressions with the words: “I felt I owed it to myself.”

In this, too, is a vivid revelation of this thing we call carnality. It is that inward disposition to put self ahead of God and happiness ahead of holiness. Happiness becomes increasingly the supreme concern in one's life; and the more it seems to evade the life, the more desperate and reck-

# ABLE TO KEEP



less becomes the grasp for it. Some, it is true, instead of “kicking over the traces” gradually succumb to moroseness and irritability. They become harassed by complexes, tensions, and frustrations, which often lead to physical and mental breakdowns. Others rebel against the circumstances which they blame for their unhappiness, fling restraints and obligations to the winds, and abandon themselves to an irresponsible pathway. Happiness is believed always to be just around the corner or on the other side of this fence. But it is never found, because the search is selfish, and selfishness is self-defeating.

Self-denial, on the other hand, is the touchstone of true Christianity. “If any man will come after me,” said Jesus, “let him deny himself” (Matt. 16:24). The natural desire for happiness becomes submerged by a new passion for holiness. This is adopted as the life principle in any sound conversion. What matters most now is not whether one is happy or not, but whether one is holy or not.

Just as there may come a time when the sinner demands happiness *regardless of the cost*, so does the believer reach the moment when he insists on holiness regardless of the cost. Before the sinner's crisis he is struggling against certain inner restraints; but in desperate abandon he flings those restraints from him. Similarly, before the believer's second crisis he is struggling with a recurrent tendency within to be overanxious about happiness. Now he says: “Happiness or not, no matter how much pain obedience may cost me, I will go all the way with Christ.” This (if accompanied by faith and the Spirit's touch) is the moment of entire sanctification. His natural desire for happiness is on the cross. He is now fully satisfied with God and, if need be, with God alone. This will take him across the sea as a messenger of Christ, when going means that every ambition is shattered, every human tie is severed, and natural instincts and desires are denied. This will hold him steady and triumphant at home, when domestic life is made miserable by sin, and Satan would suggest the easy way out.

It becomes apparent then that this much, at least, can be said of my young friends: though in a holiness church, and possibly at times professing the experience, they failed to grasp the central heart of holiness. They failed to see that

it consists of a controlling passion for God and righteousness which completely displaces a controlling passion for happiness. For whereas selfishness is an insistence on "my happiness," holiness is an insistence on righteousness and usefulness. If they had not had such a sinful, inordinate craving for happiness, and in its place had possessed an obsession for righteousness and God's glory, they would still be at home, where they belong.

There is no verse which says: "Blessed are they that do hunger and thirst after happiness." But there is one which says: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Not tantalized, but filled! One's whole moral nature can be cleansed until he is not only outwardly conformed but inwardly adjusted to the standards of God's law. This is the only way of victory over temptation, and the only path of inward peace. And best of all, this inner correction can be so thorough that one is *happy* and *content* with righteousness, and is made miserable at the very thought of anything else.

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## Joint Heirs with Him!

By Lorraine Johnson

*A forsaken old mother at close of day  
With trembling heart would kneel down to pray.  
Her soul lifting heavenward with sweet acclaim,  
Softly, so softly she whispered the name—  
Of JESUS.*

*A poor, ragged beggar, defiled and diseased,  
Would pause each night when his troubles had  
eased;  
Then stretching himself right across his cot  
prone,  
He humbly, yet boldly, approached the throne  
Of JESUS.*

*A fragile young stripling who dwelt in the street,  
Running odd errands for something to eat,  
Each evening would pray with a childlike belief,  
Touching the heart, I'm assured, with his grief—  
Of JESUS.*

*Though wretched, these souls could yet earnestly  
sing,  
"Glory to God, I'm a child of a King!"  
Beggar and waif and forsaken old mother,  
All rightful heirs and claiming as Brother—  
This JESUS.*

*Children of royalty at poverty's door?  
Can regal splendor be theirs evermore?  
Yes! Not a one of them shall suffer a loss  
Since, searching, they found the old rugged  
cross  
Of JESUS!*

## CHURCH MUSIC

By Lester L. Dunn\*

CHURCH music is employed more extensively in the church service today than ever before; approximately one-third of the period given for service consists of musical items. The attitude toward this growing musical interest will determine the future of church music in the Church of the Nazarene.

There are many conceptions and attitudes in the church concerning church music. There are eight which are of deep concern to us:

1. Music is considered as a matter of traditional routine. The idea that it has been done this way for years must give way to advancement.

2. As a padding to fill up time. When everything else breaks down, the preacher or someone calls for a song to arouse the audience.

3. As a trifling matter. The idea that we have so much music to sing, so sing it and get on with the service.

4. The popular musical appeal. We have this too much today. Many of our songs are built on the popular harmonic and rhythmic structure. We are thrilled by the rhythm or harmony instead of the message. We sing to advertise and not to worship.

5. Maintaining an activity within the church. Music is used as a vehicle for individual display or group exhibition and not as a means for worship.

6. An innocent, harmless, and pleasant pastime. Some call it "a divine amusement" or "a gentle, refined art." This type can be found anywhere. The church must be more considerate.

7. For aesthetic and cultural aspects. These will vary with different localities. The aesthetic should never be considered above the desire to worship. The church can never hope to match the world in talent for its church choirs. The deep feeling of sincerity and personal experience must be first in our music. The aesthetic must be cultivated upon the foundation of worship and not upon music alone.

8. As a matter of decoration or a sacrifice to God. God is not gratified with our music as such, but with our spirit and attitude of worship while we participate in music.

These eight conceptions must be given serious consideration by the Church of the Nazarene. Our church is growing by leaps and bounds in every way. However, the music program is getting less attention than it deserves. The mirror of the soul must never be broken.

\*Chairman, Division of Fine Arts, Bethany-Peniel College

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The antidote to covetousness is (1) regard for the judgments of God, (2) trust in His providences, (3) soul-satisfying experience in Christ.—HERMAN L. G. SMITH.



# The Hills of God

(Psalms 68:15)

By F. W. Davis

*Friend, why not dwell on the hills of God,  
Where there's perfect peace and rest,  
Where songs of glory fill the air  
And the soul is daily blessed?  
For oft our path of life is rough,  
And our strength is almost gone,  
But Christ will give us strength and grace.  
So why not travel on?*

*On the hills of God there are light and joy;  
Here the atmosphere is sweet  
And charged with love and power,  
And victory is complete.  
Here God shall dwell forevermore;  
Here all is bright and pure.  
We can bathe our souls in heaven's bliss  
And rest in Him secure.*

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## What Is Worldliness?

By C. Edwin Harwood\*

**A**S A GENERAL church, we condemn worldliness; as local churches, we warn our members against worldliness; as individuals, we shun personal worldliness. Yet we seldom consider just what worldliness is. We find it hard to define in others, though of course it is absent in ourselves. I would like, therefore, to focus attention on the term, not from any fondness for a semantic exercise, but in order that we may better know what we are avoiding. Exactly what do we mean by the word *worldliness*? There are, I think, two main interpretations: one superficial, the other fundamental.

A superficial interpretation of worldliness is concealed in the expression often heard in the past, "vanity in dress." Certainly no one would uphold vanity in dress or in anything else; it is a pale relative of that most deadly sin, pride. But to call it worldliness is to weaken the term and to obscure the real sin. Matters of dress may indicate worldliness on the part of the wearer, but the sin itself is more accurately seen when we recognize that dress is outer—a sign of a serious inner condition. The same is true of certain amusements which are called worldly. Really, it is more exact to think of them as manifestations of an inner state of worldliness. Again, worldliness may be a term which recognizes the dichotomy of church-world, saint-sinner, or ins-outs. When worldliness is the term used for non-churchiness, we have again confused the matter, making the actual sin somewhat less vivid.

Perhaps you are saying that my examples (dress, pleasures, non-churchiness) show only

what we all know already: that sin does not reside in a thing, but in the attitude toward it. True, but not enough; for we must isolate the particular sin that is meant by worldliness; we must separate it from externals and also from other sins which are admittedly matters of the heart. It seems time, then, to posit what I have called the fundamental interpretation of the term: worldliness is, I assert, accepting the value-judgments of the carnal heart. Such a definition scarcely seems revolutionary, but I hope to make it clearer by discussing some specific applications.

Most of us will readily agree that *self* is the center of values for the unregenerate heart. Before *self* has been surrendered to Christ, all value-judgments are based on *self*, revolve around *self*, gratify *self*. Now, it is equally true that *self* knows only this world. Enclosed in a body which is mortal, *self* has concern for the present only. This concern, therefore, will manifest itself in all its value-judgments, not merely a few. To accept this standard is to be worldly. If I may mix a metaphor, it is looking at values through the eyes of the spirit of the age.

When considered in this light, worldliness becomes, not an action of the nonchurch people, but an attitude which can appear in the human heart anywhere. It is no longer a *thing*, but a *viewpoint*. Bluntly expressed, it says, "What's in it for me?" On the more subtle level, it reminds us that "man's first concern must be his family." Emphasis on the words "my rights" is also significant, for these words show an acceptance of the worldly point of view—*self*. Perhaps even "my church" may mask an attitude which tends to be worldly—it is a good church because it is mine! I once had a roommate who would occasionally find me reading his beautiful new Bible. "Give me *my* Bible!" he would shout in wrath. All of these attitudes reflect a basic assumption of the world (*self* is the criterion of values), and are therefore signs of worldliness.

The world has always been anti-spiritual; it has readily accepted materialism in every age. Jesus touched the key when He said, "My kingdom is not of this world." His kingdom was of heaven; in other words, not worldly. We who are subjects of the heavenly King need to beware lest the materialistic standards of this world blind us to true standards. Are we sometimes a little proud of the Christians who are financially successful? If so, whose standards are we using? Did Christ ever indicate any special glee over His rich friends? Pastors who have wealthy church members, is your sense of satisfaction in their religion entirely unmixed? Do you pray for the welfare case as earnestly as you do the business tycoon?

Some, by no means all, of our growing desire to build our churches in the "better neighborhoods" indicates the encroaching spirit of worldliness. For whose is the standard that calls a neighborhood better? Often we hear of our work among "the better class," but is that term one of Christ's—or the world's? If we point with pride

\*Boulder, Colorado

at the Nazarene who goes fishing with the state governor, whose standard have we accepted? These marks of wealth, social success, and fame are based on the philosophy of materialism—the philosophy of this world. They must be, therefore, *worldly*. And when we accept and use these standards, are we not worldly also? This worldliness is especially insidious because it is all around us; we soak it in by osmosis, as it were, from the society we touch daily. Yet, it is nonetheless sinful, to be shunned with all other sins of the heart.

Briefly, what are the standards of the sinful society we mean when we say *the world*? I would adduce these three, at least: *culture rather than Christ, appearance rather than sincerity, and the majority rather than the few on the narrow way*. Society arrives at its ethic, then, on the basis of these standards—and to the exact extent that we accept them we are worldly! Harsh words, but I know of no answer to their accusation, do you? “My kingdom is not of this world” (John 18:36); these are! “Love not the world, neither the things that are in the world” (I John 2:15) refers not alone to *things*, but also the *world* (an attitude accepted by the world, perhaps?). When we warn our young people about worldliness, we should be sure that we mean more than “worldly amusements,” bad as they are. We should really mean the spirit of the world, whether evidenced by a vain young lady, a legalistic layman or pastor, or a power-loving Nazarene, whether a lay or a ministerial officer in the church. Let me grind to a halt with this more inclusive definition of worldliness, for your consideration: Worldliness is an *attitude* which approves the standards, ambitions, affections, and aversions of an unregenerate society.

Why not expect the good, and thus—

## Create It by My Very Expectancy?

By Ralph E. Perry\*

JESUS expected the good in individuals who were under the ban of public opinion. His heart went out to all sorts and conditions of men in a way which was reckless and shocking. He talked with the publicans, ate with them, and chose one of them (Matthew) as a part of the circle of twelve. In the eyes of the Jews, there was only one group lower than the publican, and that was the Samaritans. Jesus felt for them and befriended them. He gave religious instruction to the Samaritan woman; He healed the Samaritan leper, and, following His word picture of the “good Samaritan,” he said, “Go, and do thou likewise” (Luke 10:37). And concerning Samaria, He said, “Lift up your eyes, and look on the fields; for they are white already to harvest” (John

4:35). The church leaders of Jesus’ day had set up dividing walls and estranging barriers, but the soul of Jesus knew no boundaries. There was room in His heart for all men. “Whosoever will, let him take the water of life freely” (Rev. 22:17).

In one of our Nazarene churches a member died recently. This person had married into a family of higher economic status; and there was not a friendly feeling between the two families. So on the day of the funeral the undertaker divided the folk as they came, seating the poor family in one room and the other family in another room. It did not seem to the writer that these professors of the Christian religion demonstrated the spirit of Jesus.

The Church of the Nazarene is a great organization. It is my opinion that a better group of godly people cannot be found anywhere. In many places there is need to practice the spirit of the first century Church in their love one for another. Misunderstanding and fussing among church members has a damaging effect on the church. I shall expect the good in all men, and in so doing I shall create good by my very expectancy. Dividing walls, estranging barriers, cliques of various natures are not in keeping with the Spirit of Jesus.

The unity and oneness in the Upper Room brought the outpoured blessing—the promise of the Father. “And they were *all* filled with the Holy Ghost” (Acts 4:31). They went out of the Upper Room to spread holy fire to the ends of the known world. The record states that, “when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul” (Acts 4:31-32).

Too many times the meeting of individuals, of groups, of committees, of societies, of prayer bands, degenerates into a critical discussion of the faults and failures of our own good people. No wonder the place is not shaken with the power of God. We need that unity of soul and spirit. The pattern for our love one for the other is given by Jesus, “That ye love one another, as I have loved you” (John 15:12). When we study the extent to which Jesus loved us, even to the laying down of His life, we see the standard for our loving one another.

Let us expect the good in all men, and create good by our very expectancy. Let us demonstrate the spirit of Jesus throughout the entire organization called the Church of the Nazarene.

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*Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud* (Prov. 16:19).

Making friends with the proud, arrogant, and successful, and shunning the friendship of the humble and lowly is an unprofitable business. —EARLE F. WILDE.

\*Pastor, First Church, Hammond, Indiana

## A Stalwart Sahib\*

### A Superb Story

THE FIRST of the above titles is a fitting tribute to a heroic pioneer missionary to India in the early days of our church. The second is an accolade to the story which constitutes a splendid piece of writing. The book about which your Book Man is writing is *Tracy Sahib, of India* and it is the biography of Rev. L. S. Tracy, born in 1882 and summoned to his reward in 1942.

Unless we miss our guess this book is a classic in our missionary literature. It is a missionary reading book for 1954-55 but it is more than that. It is a distinct contribution to our missionary and

\*This book may be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

biographical literature and should be read by the present and oncoming generations of Nazarenes.

Have no illusions that this is the dull, drab, tedious, record of the uninteresting life of a plodding missionary. It is the thrilling story of an unusual personality, a devoted Christian, a man of scholarly temperament, a gentleman of dignified bearing, one who was loved by his family and friends and respected by all who knew him. Besides this, the book is a history of the early days of Nazarene missions in India. And in addition, it is written in captivating style by Tracy Sahib's daughter, Olive G. Tracy, of Brooklyn, N.Y. It is a sparkling life story unmarred by prejudicial adulation, which would have been tragic in the biography of a man whose deeds speak for themselves. Mature and young people both, this book should be a must in your reading program. Young people especially will find that its delineation of a dedicated life will challenge them to selfless service. (The price is \$1.75.)



# Religious News and Comments

By A. K. BRACKEN

### BRIEFS—

#### "Daily Bread"

Fulton, Kentucky, merchants voted to meet one-half hour each day to pray for better business. It sounds like, "Give us . . . our daily bread." We are taught so to pray. Would they not also please pray, "Thy kingdom come. Thy will be done" in the homes of America—that they stick together, that children be saved from crime and folly? Pray that all teachers of all schools learn the fear of the Lord that is the beginning of all wisdom! Pray for all churches, that they preach "the kingdom of God, and his righteousness" within us. Pray that the people of America turn from drunkenness, crime, and corruption—from our bickerings and our fears. Let the minister read daily from Amos and the Sermon on the Mount! Then, Fulton, Kentucky, move over, that our nation may kneel beside you at the altar of prayer.

#### Model Parliament

Centuries ago England was seriously threatened with invasion. Edward I, then ruler, announced a bit of important political philosophy: "What touches all should be approved by all . . . common dangers should be met by measures agreed upon in common." He summoned what came to be known as the Model Parliament. If it is right for millions in our government either to defy or circumvent

the plain constitutional directives of the chief executive, a law to that effect should be passed and agreed to "by all." A threat from within arbitrarily to set aside duly constituted law of the nation is as real a threat as one from outside sources. The Church has a very large stake in a government girded round about by both political and moral integrity. Government by passion, impulse, and fear will not commend itself to the sound sense of America.

#### Banner Year

The year 1954 promises to be a banner year in the construction of church and private school buildings. The increase in these categories rose more than 20 per cent in the first quarter of 1954 above the same period of 1953. This year church buildings rose 21.6 per cent while private school construction rose to 23.7 per cent. Public school construction, which had been sadly lagging, seems now to be gaining. So reports the *Washington Religious Report*.

Near 38 per cent of the nation's educational program, above the grade school level, is done by church and private schools. The load they carry in the education of America's youth is often overlooked, as is the value to the nation of their emphasis on religious faith and Christian morality.

*Substitute.* A circular put out by brewers says, "Beer may be substituted for bread." A Wichita, Kansas, editor follows up to say, "Frequently it is also substituted for shoes, school-books, clothes, meat, house rent, and furniture."

*Strike.* On the strength of a government decision to hold a public investigation of doctors' salaries, Israeli physicians have abandoned the plan for an all-out June strike. (*Time*, June 14)

*Dirie.* Two Negro physicians have been admitted to membership in the Giles County (Tennessee) Medical Society. The physicians are Dr. D. M. Spotwood, age forty-seven, and Dr. William Lewis, age seventy-seven. Both are graduates of Meharry Medical School (Nashville). They are now automatically full members of the Tennessee State Medical Association and of the American Medical Association. They are the first Negro members of the state group. (*Nashville Banner*)

*Fiddlesticks.* "Victorian aunts had their own cure for the neurotic. 'Fiddlesticks,' they would cry, tapping a silver-headed cane firmly on the ground. 'Just pull yourself together, dear, and you'll be all right.'" (*Time*) Sounds simple, doesn't it? Perhaps they have something at that! Much that we hear today sounds confused, conglomerate, and faddish.

## A Driver's Creed

**A**BOUT a year ago the Missouri Bus Truck Industry, with the help of professional drivers, worked out a driver's creed. It was stated in these words:

"I will conduct myself as a gentleman of the highways. To all who use the highways I will be courteous and considerate. I will concede my right-of-way to help make highways safer. I will be alert to all laws and rules of good driving. I will try in every way to compensate for any lack of skill or improper attitude on the part of other drivers. I will do my utmost to safeguard children and pedestrians. I will sacrifice hurry for safety. This is my pledge: to return safely to my family and to commit no driving errors that might prevent the other fellow from returning safely to his."

This is an excellent creed, and all who drive trucks or automobiles ought to read and reread it. More than that, we ought to live up to it. There would be far fewer accidents if we did.

I am not presenting this creed just to keep down accidents, as good a purpose as that might be. I present it to you because it is an expression of the Golden Rule through one type of conduct—driving trucks or automobiles. Now all that it says could easily be summarized in the statement, "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31). The Golden Rule is a rule of holy conduct, or ethics, a very practical rule. Everybody ought to do unto his neighbor as he would have his neighbor do unto him. This driver's creed, then, is a statement of the kind of conduct the highest type of Christian should manifest on the road. With certain changes, of course, it could be made to apply to any other type of conduct. No greater principle of holy living ever has been set forth than that to be found in the Golden Rule, and it applies to all our living.

## A Great Text

**I**N ROM. 5:1 we have one of the greatest texts in the Bible. In one brief verse we have a summary of the gospel of Christ. Let us study just the simple facts as they are given in these words: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

### Justification

What does it mean to be justified—I mean in the theological, or Christian, sense? It means that a person has been freed from the guilt of his actual transgressions, pardoned before the court of Heaven. It signifies that the black marks which have been down against him on the books of God have been wiped off—that he has been given a clean sheet. It guarantees that the judgment which has hung

# Editorials

over his head because of the guilt of his actual transgressions has been done away with—the penalty of everlasting death has been revoked. It means a change in relationship between the sinner and God; something has been done for man outside of his selfhood. He is no longer a sinner; he stands forgiven before the Infinite One.

### FAITH

How was this realized? What was the human means through which this justification came about? This verse tells us that it was *faith*. "Therefore being justified by faith." It is by faith that Christ makes the sinner whole in the sense that no longer are his sins held against him. What is this justifying faith? It is not mere mental assent. Trust and commitment go with it. One who has this faith gets to the place where he fully believes that God will do what He says He will. Notice these words: "If we confess our sins, he is faithful and just to forgive us our sins." This is a great promise, and the sinner who steps out on it believes that the work is done, is forgiven. "Therefore being justified by faith, . . ."

The Reformation was based on those words, *justification by faith*—not by the works of the law. A person might do good works from childhood until death, and yet never get this blessing of justification. It comes, not by works, but by faith. "Therefore being justified by faith." Finally, my sinner friend, you will have to step out and believe God that He does *now* pardon all of your sins, that He casts them into the sea of forgetfulness and will remember them no more against you.

### PEACE

But this is not the whole story. Listen to what comes next, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "Peace with God"—your sins are forgiven, the treaty of peace is signed between you and God, you lay down your arms of rebellion against God. The war is over and peace has come between you and God. God is no longer your Judge, standing by with a sentence of death against you; He has become your Father, your Forgiver, your Pardoner. "Therefore being justified by faith, we have peace with God."

No one can recognize what peace is like except those who have fought on the battlefield and have received the good news that an armistice has been signed, or a peace treaty has been concluded. The guns cease firing, there is no more dying, peace has come between those who were enemies. This is what happens when the sinner comes and confesses his sins and believes

that God does now forgive him; no longer is there anything between him and God; all of his sins have been washed away.

### Jesus Christ

|| The last words of this great text, "through our Lord Jesus Christ," are the most important; for they speak of Him whose sacrifice made it possible for man's sins to be forgiven. Jesus' coming to earth and dying on the cross, His resurrection and ascension to the Father, have made possible the signing of the treaty between God and man. There is but one Mediator between God and man, the Man Christ Jesus. There is only one name under heaven whereby men may be saved, and that name is the name of Jesus. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The sinner who has been saved can never forget the name of Jesus; no one whose sins are forgiven can ever cease to sing His praise. Through Him and Him alone is it possible for lost men to come back to God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

My sinner friend, are you saved right now? If not, remember that the gate stands ajar, the Christ is at hand, the offers of mercy are still extended, and you can find your way into the Kingdom; you can have every sin pardoned; you can know the peace that comes from being forgiven of all your sins. Blessed be the name of Jesus!

### Is the Universe Fireproof?

**S**OMEONE has said that the universe is fireproof. If he meant by this statement that the elements would never melt with fervent heat, that this present order of existence wouldn't come to an end, or that the material universe would not be regenerated by fire—then I disagree with him. I believe he is wrong. However, if he were here to talk to us, he probably would say that he didn't mean that. He just used the word universe instead of the ultimate reality back of the universe—instead of God. In saying that the universe is fireproof, he meant to say that righteousness would finally triumph, that the God of the nations, the God of righteousness, in spite of all the wickedness and evil that confronts us now, would finally triumph. The wickedness of men cannot destroy the righteousness of the universe, the righteousness of the Person who is the Crea-

tor and Sustainer of all things. He may for a time seem to be dethroned, but not so. That is only the way it looks to us. He is the King of Kings and the Lord of Lords and, in spite of every enemy, He will finally be victorious. From that standpoint the universe is fireproof, it can't be destroyed. God is still on His throne and right will triumph.

The strange Book of Revelation gives us a vivid picture of the struggle between the saints and the wicked, the forces of righteousness and the powers of evil. If you will read the book all the way through, you will discover that it ends with victory, the triumph of God over Satan. We see that the ruler of the forces of evil will at last be bound hand and foot and cast into the bottomless pit, where he will be confined forever. The picture that Revelation gives us at the last is anything but hopeless. The universe is fireproof; God will not be defeated!

### A Modern Belshazzar

**O**NLY recently I read that Hitler made light of those who even suggested that his cause could not triumph without the help of the Church and God. He said such a claim could be excused in little children who had had but little experience in life, but not in grown men and women. Hitler talked thus when things looked rather promising for him, but now we see the picture from the other side. We know what has happened to Hitler, and that is what will finally happen to any and all who turn their backs on God. There is a God on the throne of the universe, and men must take account of Him.

There was a ruler in Bible times who evidently thought as Hitler did. He sponsored a great feast to which he invited a thousand of his lords. He had plenty of wine to drink, and finally "the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem" were brought in, and the king, Belshazzar, "and his princes, his wives, and his concubines," drank their liquid hell therefrom. In doing so, they "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." The only true God, to whom the vessels from the Temple had been dedicated, they did not recognize.

You remember how God stepped in and the "fingers of a man's hand" wrote upon the plaster of the wall of the king's palace these words: "MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." I'm not surprised that at the very beginning of this strange happening the "king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."

Though he did not yet know the meaning of these strange words, he felt from the beginning that those fingers were writing his doom.

After telling Belshazzar that he had disregarded the true and living God, who had punished and sent judgment upon his father, Daniel concluded this story thus: "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not

glorified" (Dan. 5:22-23). Then in the two last verses of the chapter we have these words: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old" (vv. 30-31).

Belshazzar, it seems, didn't learn anything from the judgment which had come upon his father; and Hitler, who followed him by many centuries, failed to profit by the judgments which God had sent upon wicked men across the years. He thought it was foolish for anyone to say that man had to have the help of the Church and God in order to win the victory. Like Belshazzar, he found out too late that he was mistaken. The fool has said in practice, if not by word of mouth, "There is no God" (Ps. 53:1).

## HOME MISSIONS and EVANGELISM

### New Alaska Records

**F**IVE YEARS ago we had churches in Fairbanks and Nome in Alaska, with perhaps 150 total in attendance on Easter Sunday. We now have 6 organized churches in as many towns in Alaska and one branch Sunday school. A record attendance of 862 was set on Easter Sunday, 1954, with 799 people present for the morning worship service. A total of \$1,288.35 was received for the Easter offering on that Sunday. There were 17 seekers at the altars of the churches and 17 received into church membership.

Through the General Budget we have helped to establish these churches in Alaska. These figures alone show that our money has been well spent and is realizing great returns in churches and souls.

### Five Years at Anchorage

On June 6, 1949, Rev. M. R. Korody hung a little sign outside the small parsonage and announced to the people of Anchorage the Church of the Nazarene was opening public services. From that small beginning with the Korody family, God's help and blessing have been evident in our work at Anchorage. A dance hall was secured for church services for \$20.00 a day, plus the necessity of cleaning out the litter from Saturday night. In 1950 with a great amount of faith, the basement unit of a church building, including an apartment for the pastor, was built. When this became too small, a lovely parsonage was purchased and the apartment turned over for Sunday-school use. Now the congregation is building the superstructure of the building on a pay-

as-you-go basis and hopes to have it completed by the first of next year.

The problems have been exceedingly difficult, for the population turnover in Alaska is very rapid. Brother Korody says that with the exception of four families he has pastored five congregations in five years in the same church. Sunday-school attendance is now around 150 with 267 present last Easter. Over 1,000 souls have sought the Lord at the altar of the church. Young people are preparing for full-time service in four Nazarene colleges—young people that have found Christ and united with the Church of the Nazarene in Anchorage. From the very beginning the church has given 10 per cent of its income to the General Budget and nearly as much for district and educational purposes.

The church has now become established in the community and fully self-supporting, even though many other churches in the same town have for many years received home-mission support from their national boards in order to survive. Alaska is a frontier country and sin and vice of every description abound. The Anchorage church has been making inroads against this wickedness in the lives of individual people and through its corporate influence in the community.

Pray for Rev. and Mrs. M. R. Korody and the family, and all of our Nazarenes in Anchorage and throughout Alaska.

### Evangelizing Among the Negroes

At the Gulf Central District assembly at Institute last February,

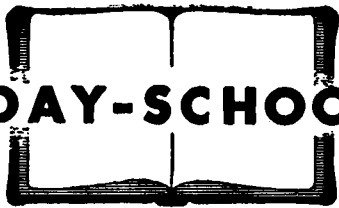
### ROY F. SMEE, Secretary

Rev. Joe Edwards was given a district minister's license. Brother Edwards had at one time sung with the "Wings over Jordan" choir. Later he served as assistant pastor of a Baptist church in Detroit, Michigan. In Detroit he met the pastor of our Jubilee Church, Rev. Warren A. Rogers, and found a hunger for heart holiness satisfied. He joined the Church of the Nazarene and Brother Rogers arranged some evangelistic services. His desire, however, was to evangelize his people throughout the South, where he had his home.

Brother Edwards has held a number of revival meetings for our colored churches on the Gulf Central District with excellent results and now has been appointed pastor of our small colored church in Memphis, Tennessee.

There is a genuine need of holiness evangelism among the Negroes of the South and God has laid upon the Church of the Nazarene the burden of this mission. The path is beset by many problems and troubles and the recent decision of the United States Supreme Court outlawing segregation in public schools is but one of many issues involved in a sociological and economic revolution through which our entire country has been going. Rev. Leon Chambers, the superintendent of the Gulf Central District, has a very difficult and large task. Let us support him fully with our prayers and pray that God will give guidance to the Church of the Nazarene in its mission of bringing holiness evangelism to the Negroes of the United States.

# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

## Topic for July 18: Growing Through Bible Study

Scripture Acts 17:10-11; I Tim. 4:13-16; II Tim. 2:15; 3:4-17; Heb. 4:12  
(Printed, the same)

**GOLDEN TEXT:** *Thy word have I hid in mine heart, that I might not sin against thee* (Ps. 119:11).

Perhaps the strongest proof of the divine inspiration of the Bible is the spiritual effect which it produces. Paul declared that the scriptures which young Timothy possessed were "able to make thee wise unto salvation through faith which is in Christ Jesus," and that, as inspired of God, they were profitable for "doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:15-17).

It is the Word of God alone that is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit . . . a discerner of the thoughts and intents of the heart" (Heb. 4:12). How perennial is its message! How alive is its truth!

It is through the study of God's Word that His Spirit enlightens our mind and directs our path. This Book is not a compilation of secular wisdom, though one may discover a wealth of such within its sacred pages. It is not, in the real sense, a collection of religious thought or noble biography. Above all, it is God's message for man—yes, God's revelation. How rich and glorious is its progressiveness as each revelation within its message opens a new window into the very presence of God!

It is through the message of this Book of Books that wandering, sinful man has found the way home. Poor, sin-crushed hearts have been healed and troubled minds restored in peace as God spoke through His Word. It would be impossible to tell what the Bible has done for our world. Every great social and humanitarian movement has found its inspiration and guidance in this timeless Book. To-

day it is the foundation of every constitution of every free people. It has been the Magna Charta of the poor and oppressed. For long centuries this Book has built its message into the hearts of men through the world's greatest art. There is no way to sum up rightly what this world owes to God's eternal gift.

A leader of communism in the United States said, "Our real struggle is against religion. That is the one big obstacle in our way." No one can foretell what tomorrow will bring forth, but as long as the Bible is read, human tyranny will not prevail. The road to freedom is discovered by studying to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

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

## THE QUESTION BOX

Last week I finished the discussion of the question, "Where in the sanctified life does the removal of undesirable personality traits begin?" with these words:

"The old perspective of sin and self has completely disappeared." This is another way of saying that our inner motive or intention is holy, or that the carnal mind—man's inherited sin nature—has been destroyed. This is the beginning point for growth in holiness, and growth in holiness is very important as well as the instantaneous crisis. This brings us to a question which will help us to explain how we grow in holiness:

**Q.** Will perfect love make you love all mankind?

**A.** Yes, certainly in principle, for your heart has been established in

### Conducted by STEPHEN S. WHITE

supreme love to God and man. But there is room for growth in grace at this point. You can't have this supreme love for those of whom you have never heard. You are finite and limited in your knowledge. Also, as you come to know more about the needs of people, you come to love them more fully and truly. Besides, you may have acquired certain racial prejudices before you even became a Christian. These will be destroyed sometimes only after you have received special light on the subject. Then you awaken to the fact that your racial prejudices conflict with the perspective to which you have completely given yourself. Peter had

to have special help from God on an undesirable personal trait of this type after Pentecost. Read Acts 10 and you will not doubt what I have said. This was an acquired and not an inherited undesirable personality trait. This is merely one illustration of several which might be given in the field of acquired undesirable personality traits. They are unconscious manifestations until the person realizes that they do not harmonize with the holy motive which fills and dominates his personality.

**Q.** Why is the same record found in II Kings 19 and Isaiah 37?

**A.** No one knows for sure what the answer to this question is. However, Dr. Ralph Earle, Dr. Carl E. Hanson, and Professor Harvey Blaney happen

to be in Kansas City at the present time working on a textbook on the New Testament for use in our colleges. After consulting them, I would answer your question thus, without wanting you to hold anyone but me responsible for the answer as stated, if you don't agree with it. Isaiah's account was written before that in II Kings; therefore, it is very likely that the writer of the chapter in II Kings had before him the record given in Isaiah and used the wording of the latter in his account. Isaiah had the special, unique inspiration from the Holy Spirit which all Bible writers were given, while the writer of the chapter in II Kings had the help of the Holy Spirit only to the extent that he was directed to use this chapter as the first writer had been inspired to produce it.

*Q. What would you say as to renting our educational unit to the school board for public school use? It is needed by our community very badly,*

*and we'll be well paid for it.*

A. I do not know the conditions of your local church, and, therefore, could not settle this problem for you. The question you ask must finally be answered by your own local church or your church board, whose business it is to act for the church in certain matters. Nevertheless, there are certain things which should be taken into consideration in making a decision as to this matter. First, it seems to me that it should be at best only a temporary arrangement—for a semester, a year, or two years in very exceptional cases. I can't see how any of our churches could agree to provide a school building for a community permanently, even if well paid for its use. There are reasons for this which I cannot take the time or space to discuss now. Second, before we turn down a school board on a proposition such as this, we must remember that many school boards have been very kind to our churches. They

have permitted our churches—as they have other churches—to use their buildings for their Sunday services, and sometimes other meetings, while they were in the process of building a new church. Besides, they have accommodated our churches in many other ways at times. This may not have happened in your community, but it has in plenty of communities or cities. Third, the Church of the Nazarene has certain standards, and if a community or city is to use our buildings, even temporarily, it should respect them. Two of them I think of now. We don't believe in smoking or dancing. This would mean that if we rented our education building to a school board, even temporarily, it would have to see to it that no smoking was done in the building and no dancing allowed in it—not even the teaching of dancing lessons. Thus you see I would be inclined to grant the school board's request temporarily under certain conditions.

## THE HOME CIRCLE

### Towns and People—

THESE are those who would have you believe that the world is made up of only a few types of people. They say that everyone can be fitted into one of the types. Perhaps this may be true in a general way, yet it is my candid opinion that everybody is more or less a type unto himself.

Our spring sales trip is over. I am enjoying the confines of my home and, as I have moments to meditate, my mind often goes back over the road which my husband and I have traveled during the last months. We stopped often and visited many people. Three times in the last eighteen months we have together visited many of the same people—people who would no doubt have lived and died without my ever meeting them had not fortune granted me the privilege of being a companion of my traveling husband.

All I have to do is think of certain towns to recall the people who live in them. Many years ago, right in the middle of the depression, a couple decided to step out in the Lord's work. Today many people are making a living by selling religious literature, but back there when the Drumms started their business in their living room, it was a daring adventure as

far as food and shelter were concerned.

During the years since, the Drumms have sold religious literature and equipment for home and churches, at the same time faithfully serving in their own church. They are good people, and to be with them is to know that they serve the Master. They are interested in all they do. They are not gossipers! We always leave their store with a clean feeling, knowing that they are honest in their work and honest with God. Wichita means Drumms.

In Oklahoma City there is a bookstore manager who works from early morning until night. She manages one of the largest religious bookstores in the Midwest. She never complains about the work she is called upon to do. When Mary Tongee buys, she seeks to buy only literature which will glorify God and help young people come to the knowledge of Christ. I have never known her to put her own comfort first in anything.

This spring it was my privilege to visit with the manager of a large bookstore in Dallas, Texas. This manager keeps his office in the back of a suite of offices. I sat in a chair in his office while he went over the

art of selling, of buying, and of knowing books. He told of books which had flopped so far as sales were concerned; he told of books which had become "best sellers"; he listed the qualities of good books and of good salesmen of books. When I left at the end of a near-hour, I felt like tiptoeing, for I had been in the presence of a devoted and learned man. Yes, Dallas means Killingsworth.

Mr. and Mrs. Norton run a religious bookstore right in the middle of downtown Seattle. They love their business and never once have I ever seen them out of humor or cross. They tell you how the Lord has blessed their work. Mr. Norton is vibrant and eager to serve. That's Seattle for me.

As we drove into a little Texas town, my husband said, "We will go to Harold's house tonight and make an appointment with him for tomorrow. It is already nine o'clock, so surely he will be home from his bookstore by now."

Upon reaching Harold's house, we found him and his family sitting in the living room enjoying each other's company. There was one chair in the room which was not broken, but that was not the chair upon which I sat gingerly, hoping all the time that it would not fall down with me.

We talked books. Harold and his



wife eagerly told of their desire to spread the gospel and of how the Lord had led them in their work.

"We used to live in the West," Harold explained. "There we were not in the Lord's work. It is wonderful here!" Then turning to the partially finished house he continued: "I must do all the work myself, and, since the business of the store and school comes first, it looks like it will be a long time before the house is finished."

"When it is finished," the eager little wife added, "we will have a glassed-in porch and carpeting on the floor—"

"But we can make it this way. The

Lord has been so good to us. We have had no sickness this year." And with those words Harold dropped the subject.

There is a famous factory in the town of Waxahachie, but I only think of Harold Davis and his family when I hear the name Waxahachie.

There are many more towns and many, many more people. There are some places to which I always dread going. The store people are fault-finders to the nth degree. Everything is wrong. It takes all the happiness out of one's day to call in towns where these folks live and work.

Often as we drive out of town, I will ask my husband, "To what church do those folks belong?" And when I find out, more often than not, I find myself saying, "Well, I wonder if all the folks in that church act like that." I believe it would be well if all of us who serve the public make vows something like these:

I will accept my work as an opportunity to serve God and man, each day seeking for wisdom and grace from Him who giveth to all who seek.

I must remember that it is definitely important how I treat everyone with whom I come in contact in business, pleasure, and church.

## FOREIGN MISSIONS

REMISS REHFELDT, Secretary

### Prayer Requests

"Things in general are going well. The one discordant note is Mrs. Rudeen's health. She has been in very poor health for over a month. We haven't been able to find out just what is wrong. We would appreciate your prayers."—C. G. RUDEEN, *Nicaragua*.

God has been good to us this past year. We were more than happy to get back to work again. The Bible school is to open in June with about thirty-two students attending—quite an increase over last year. Seven should graduate this coming March. Our students are like our spiritual children because of their future life of service for God. We need your prayers, that we may help them become fully prepared for the work ahead of them.—MR. AND MRS. LOUIS RAGAINS, *Nicaragua*.

### Getting Started In Johannesburg

We are getting organized here in Johannesburg. Our first revival is over with a good group of people seeking almost every night. I've never seen such hunger and willingness to repent. God really helped.

According to the statistics released by the government this week, there are 1,000,000 natives in the Witwaters-

rand area in the municipal locations. These men come from almost every tribe south of the equator in Africa. We have practically no work in these great black cities bordering the Johannesburg area. There is unparalleled scope for real evangelism without any crutches. There is practically no need of any other phase of work beyond evangelism.

I believe we can get churches as fast as we can promote revivals. In fact, we are already in the midst of a building project at Mroko West here. It will be a beautiful twenty-five by fifty building with brick-face construction. I can put up six others as fast as the money and time permit. I believe that this area can be self-supporting in a relatively short time, since almost all of these people work in the homes, stores, and factories of the white people.

Another aspect of the area challenges me also. Since the population of these locations has come from all over this part of Africa, if we can get something substantial going here, we can spread the gospel all over this part of Africa, too. We actually have a potential Pentecost here if we can get God on the scene. We have no other field like this in all of South Africa. PRAY!—GEORGE HAYSE.

### Trip to Chota

Toward the last of April I made a trip to Chota. It included a couple of days by truck and nearly a day by mule. We spent ten days there, packing and getting ready to move when

the roads open. We had several precious services in the Chota church.

The return trip was like the one going in. At one point my mule got into a bad spot and in his efforts to extricate himself he threw me off into the mud. I feared the mule had broken his leg, and the mule tender with me feared that I had, but we were happy to get out with nothing more than big mud smears. We crossed the Continental Divide in an old truck, with a bitterly cold wind blowing; spent several hours in the desert when the rickety bus broke down, but reached home safely.

A few days later we went to Chiclayo, where Brother Gollither was in the midst of a revival meeting. During the day service, the Holy Spirit came mightily upon our Bible school young people. It was refreshing to our hearts to see many of them seeking the experience of heart holiness, and some already happy finders. God gave them some real times of victory in that series of meetings.

God is blessing in our group of missionaries. At every opportunity when a few of us are together we have a time of prayer, and God is blessing these times with a wonderful spirit of unity and fellowship. We have prayer and fasting on Friday noon, as a group as far as possible. Already God has given us some striking answers to our prayers. I believe we are in the beginning of a time when God will work in yet more marvelous ways in our midst.—IRA TAYLOR, *Peru*.

# NEWS of the Churches



The Holso Evangelistic Party write: "We have an open date, September 16 to 27, which we wish to slate in Delaware, Maine, Massachusetts, Vermont, New York, Maryland, or New Jersey. We sing, play instruments, give readings, draw chalk pictures, and preach—carry the entire program. Write us at 5332 Summer Avenue, Ashtabula, Ohio."

Mountainair, New Mexico—This has been a wonderful year in the Lord; He has enabled us to make an 84 per cent increase in Sunday school, a 6 per cent increase in church membership, and a 75 per cent increase in the attendance at both morning and evening services and prayer meeting. There has not been a paying crop in this part of the state for eight years, yet God has supplied every need of the church and helped us to be a 10 per cent church this past year. We have put in a new heating plant and improved the church in many other ways, and the people have taken good care of their pastor. It has been a pleasure to be their pastor.—J. Kenneth Adams, Pastor.

Evangelists Alva O. and Gladys Estep report: "We are enjoying these closing days of our second decade in the evangelistic field of the Church of the Nazarene. God is still giving great times of victory and real revival fires are burning on our Nazarene altars. We recently were in a revival meeting with our fine church at Peoria, Arizona, and enjoyed fellowship with this wonderful people and their pastor, who is district young people's president and editor of their district paper. Rev. Harold Buckner is doing a grand job. We also were at First Church, Glendale, Arizona, where Rev. Glenn Roberson is leading the church on to marvelous victories. Next we were with Rev. Paul McLearn, district secretary, and his fine group in Sunnyslope, Arizona. God met with us and gave a fine revival, with some great altar services. Next we journeyed to St. Louis, Missouri, for our second meeting with Rev. Albert Wideman and the Goodfellow Boulevard Church. Again God met with us in a marvelous way and gave a great outpouring of His Spirit. Then we went on to New Richmond, Ohio, with Rev. Gail Moorman, where God came upon the scene. We closed with seventy souls at the altar and a nice class of new members. We are now en route to Winnipeg, Manitoba, Canada, where we are to be with First Church; then on to Melfort, Saskatchewan, where we will close on July 4. We have the best slate of our ministry; fall of '55 is slated solid with one

exception. Due to a change we have the last two weeks of September open. Any church interested in this date can contact us at Box 238, Lo-santville, Indiana. We are looking forward to our winter meetings in Florida and three months of meetings in the spring of '55 on the West Coast. We carry the full program—solos, song leading, and preaching illustrated by Scene-o-felt pictures."

Mena, Arkansas—Coming to Mena almost three and one-half years ago, we found a loyal group of Nazarenes carrying on for the Lord. Since that time the Lord has helped in a way beyond anything we could ask or think. Sunday-school rooms were added; the auditorium was completely rearranged to seat more people; the people built beautiful hardwood pews and altars; the Sunday school had a steady increase; and the Lord gave revivals, resulting in the membership's being almost doubled. The pastor's salary was more than doubled during this time. A year ago the church board voted unanimously to tear down the old parsonage and build a new one. This was almost completed when we moved back into it on January 1, and since that time has been completely finished. It has three bedrooms, with pastor's study and attached garage, with a lovely kitchen. The people labored sacrificially on it, all the labor being donated except the plumbing. This made it possible to complete this well-constructed house for less than \$1,900.00 with an indebtedness of only \$1,250.00. There is a spirit of unity and harmony in the church. Feeling that the Lord has finished with us here in Mena, we have resigned to accept the home-mission work in West Memphis, Arkansas. We are leaving a great group of people in Mena, but feel that the Lord is leading us as we go to a great field in West Memphis.—A. R. Johnson, Pastor.

Anchorage, Alaska—June 6 was an eventful day for our church. This Sunday marked five years that Nazarene services were offered to the Anchorage, Alaska, public. From the tiny living room, to the Pioneer Hall, to the basement church at Thirteenth and "E" Streets, God has set His seal upon the work. In this transient country over one thousand souls have found Christ in the five years of gospel work. Some of the converts are pastoring; others are preparing for full-time work in four of our colleges. With the exception of four families, we are serving our fifth different congregation in as many years. Much credit is due our fine boys and young

married couples in the armed services at Elmendorf Air Force Base and Ft. Richardson Army Base. As our economy is becoming more adjusted, the church is beginning to establish itself with members who are more permanent residents. Anchorage Nazarenes are loyal and sacrificing. They believe in the whole program of the general church and evidence this in their support of the General Budget, district, and college programs. Work is progressing steadily on the new beautiful superstructure that will enable us to move out of the 150 to 200 attendance to figures that will more than double this. On this fifth birthday it was our privilege to have with us in the morning and evening services Dr. and Mrs. R. G. Fitz, veteran missionaries of China, who also hold the distinction of being the founders of our work in Alaska. God honored us with His presence. A program was inaugurated that will bring in well over \$200.00 a month to the building effort. Telegrams were read from other churches on the district and Dr. Fitz gave us a wonderful message. Our people showed their affection with poems to the pastors and a love offering (which had been taken secretly) in a gift box tied with a ribbon. We love our people and the work in Anchorage.—M. R. Korody, Pastor.

Evangelists Dorrance and Esther Nichols report: "May was one of the better months in our nearly five years of evangelism. The first week end in May we closed a wonderful revival with Rev. George S. Stewart and his fine people at New Cumberland, West Virginia. God came and gave us a wonderful break with many seeking God at the altar. Then we moved to our Northside Church in Zanesville, Ohio, where Brother and Sister Curtis Powell are doing a wonderful work. In this revival we witnessed seekers at the altar every night except two. God came in answer to the prayers and travail of these fine folk and the results were wonderful. We then went to Waltersburg, Pennsylvania, to a church that had not had a revival in a long time; but Rev. and Mrs. Ralph E. Baker, the pastors, and their good people fasted and prayed until victory came and 30 people prayed through at the altar. God saw fit to give us 84 seekers during the month of May. Previous to these three meetings, we had good revivals at Independence Hill, Indiana, with Rev. O. A. Shroud and his good people; and with Rev. John Danielson and his wonderful folk at Kent, Ohio. It has been a joy to work with these fine Nazarene pastors and people. July closes five full years in the field of evangelism for us, in which time we have held 110 revivals in 14 different states, 2

provinces of Canada and in Cuba, working on 23 different districts. As we look ahead for our next year, if Jesus tarries, we note that we have three good dates open yet, in 1955: December 29 to January 9; January 12 to 23; and May 11 to 22. We will be happy to fill these anywhere in Ohio, Indiana, or Pennsylvania, and surrounding states. We travel with our housetrailer and furnish a complete program of music, singing, and preaching. Write us at 849 Poplar Street, Bloomsburg, Pennsylvania."

**Nevada-Utah District Assembly and N.F.M.S. Convention**

The tenth annual assembly of the Nevada-Utah District convened at Reno, Nevada, First Church, with Dr. G. B. Williamson presiding. Rev. Wayne Butchart, host pastor, and his good people entertained the assembly graciously.

The ministry and wise counsel of Dr. Williamson were refreshing and appreciated by everyone present. His morning messages inspired our hearts to renewed efforts for the Master.

The report of our respected district superintendent, Rev. R. B. Sherwood, revealed a year filled with labors abundant. The membership growth was nearly 20 per cent. Three new churches were organized during the year, two of which have been missions, and one organized when started. The locations are East Ely, Yerington, and Henderson, all in Nevada. The Sunday schools, under the able leadership of Rev. James F. Ballew, showed a consistent gain over last year in enrollment and attendance, with an all-time high of 1,463 on Easter Sunday. The financial report also showed gratifying gains.

Following the report, Brother Sherwood was re-elected with a good vote of confidence, and presented with an appreciation offering in cash and pledges. He has surely shown his worth and leadership ability in the eight years that he has been head of our district.

Dr. John E. Riley, president, represented Northwest Nazarene College and brought the Wednesday evening message. Tuesday evening, Dr. Williamson brought an enlightening message on home missions, after which \$1,350.00 was underwritten in about five minutes to purchase property for a new church in North Las Vegas, Nevada.

Wednesday afternoon, a brief and touching memorial service was held to honor the memory of Rev. J. M. Butchart, father of Rev. Wayne Butchart, host pastor; Mrs. Ray McClure, a faithful charter member of Reno First; and Don Pearson, a youthful member of the Las Vegas church. Following a brief, concise ordination message Wednesday afternoon, Dr. Williamson ordained one candidate, I. W. Dickey.

The tenth missionary convention was opened by the president, Mrs. R. B. Sherwood, Thursday morning following the assembly. Sister Sherwood has led the missionary society in a victorious year. The special

speaker in each session was Miss Mary Scott, and she challenged our hearts as she revealed missionary needs and ways of meeting them. After indicating the need for a radio in the administration building at Casa Robles for the retired missionaries, it was adopted as a district project and an offering was spontaneously given. The membership gain for the N.F.M.S. was 46; the Alabaster offerings for the year totaled \$416.00; \$76.00 worth of boxwork was sent on assignment to South Africa, and 32 boxes valued at \$452.00 were sent to national workers; three new societies were organized this year. Mrs. Sherwood was re-elected for the coming year with a unanimous vote.

The convention was closed with an impressive candlelight installation service for the district officers, led by Miss Scott. The story of her internment in a Japanese prison camp during the war thrilled our hearts as she told how God blessed and watched over her.

I. W. DICKEY, Reporter

**Forty-first Commencement Olivet Nazarene College**

The forty-first commencement season was very eventful. The week opened with a communion service for seniors and faculty under the direction of Rev. L. Guy Nees, pastor of College Church. The deep spiritual tone for the closing days was set in this service. Investiture was an enjoyable time in chapel as we reflected on some of the year's events, and passed responsibilities on to the duly elected student organization officers for the ensuing year. Dr. and Mrs. Reed were hosts to the senior class in their home for coffee hour, 8:30 to 11:30 a.m., May 22.

Sunday morning, May 23, was the baccalaureate service occasion. Olivet's president, Dr. Harold W. Reed, presented a marvelous truth under the anointing of the Spirit.

The annual sermon was delivered by Dr. A. B. Mackey, president of Trevecca Nazarene College. This was a precious service for the seniors and

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At 9:00 a.m., May 26, the board of trustees of Olivet Nazarene College began their business session. The various committees offered their well-planned recommendations to the full board. With businesslike dispatch, in an atmosphere of confidence and harmony, the board considered each committee proposal and laid plans which will make for more effectively giving "Education with a Christian Purpose" at Olivet Nazarene College.

The fourteen men who lead the districts of the Central Educational Zone are men of finest Christian quality and vision. All the trustees representing the districts carry their responsibilities in such a manner as to give encouragement and strength to President Reed, his faculty and staff. The faculty-trustee dinner given at annual board meeting time in February has made for acquaintance, better understanding, and appreciation of these two important groups.

The Memorial Library groundbreaking ceremony was held on May 26. Dr. Harvey Galloway, secretary of the board of trustees, gave a progress report after the Brass Choir opened the service with appropriate numbers. He told that the requirement of the board was that there must be \$150,000.00 pledged with \$75,000.00 of this amount in cash before construction can begin. With strong backing from each district the amount pledged is now \$185,000.00. As a result of this spirited support, the architect was instructed to prepare detailed drawings and specifications.

Dr. Willis Snowbarger, dean of the college, spoke words of appreciation as from the college for all the fine effort and the response toward the library building. Dr. Paul Updike, chairman of the board of trustees, spoke briefly and then introduced Dr. Hardy C. Powers, who reviewed the growth of our church numerically and financially, pointing up the fact that we are well able to rise to such a need as the library poses. He officially gave the library its start with turning the first spade of dirt. In turn, Dr. Reed, Dr. Galloway, Dr. Updike, Dr. Donald Starr for the alumni association, Brother Nees for the College Church, and one representative from each of the fourteen districts of the Central Educational Zone turned a spade of dirt. Miss Ruth Gilley, librarian, read the scripture lesson, with Dr. Starr giving the opening prayer and Dr. C. A. Gibson, superintendent of the Wisconsin District, pronouncing the benediction. Actual construction on the library, estimated to cost \$225,000.00, is planned for this fall.

Dr. Powers was the commencement speaker. His address was timely to the senior class in that it pointed up the serious appraisals of life itself. The Orpheus Choir, under the direction of Dr. Walter B. Larsen, sang two hymns to the delight and blessing of all.

There were 116 in the senior class. The honorary Doctor of Divinity degree was conferred on Rev. E. D.

Simpson, superintendent of the Missouri District; and C. S. McClain, member of the faculty for thirty years, dean of the college for twenty-three years, and now serving as the registrar, received the honorary degree, Doctor of Letters.

A resolution of tribute and appreciation to the late Dr. E. O. Chalfant from the board of trustees was read. He had served on this board for thirty-seven years and as its secretary for twenty-six years. We were reminded that Olivet Nazarene College not only suffered the loss of a loyal friend in the passing of Dr. Chalfant, but also in the home-going of Dr. Grover Van Duyn, who served as college president from 1945 to 1948. The board of trustees at their annual board meeting in February also passed a resolution of tribute and esteem to Dr. Van Duyn. At the close of the commencement service the audience stood for a period of silence in memory of these departed leaders. Rev. Lyle Eckley, superintendent of the Northwestern Illinois District, closed the service with prayer.

J. W. SWEARENGEN, *Field Secretary*

## ANNOUNCEMENTS

WEDDING BELLS—Miss Martha Louise Hawks of Kansas City, Missouri, and Rev. Henry Lee Hillery, pastor of First Church of the Nazarene at McKinney, Texas, were united in marriage on June 15, at First Church in Kansas City, with Dr. Albert F. Harper officiating.

BORN—to Mr. and Mrs. J. Leroy Runyon of Pasadena, California, a son, Ronnell Roy, on June 8.

SPECIAL PRAYER IS REQUESTED by a friend in Texas, that God may undertake in a greatly needed family adjustment and relationship, that her health may improve;

by a friend in Illinois, that God may give special wisdom and direction in solving a difficult personal matter with a friend.

## Nazarene Camp Meetings

July 26 to August 1. Southern California District Camp, Costa Mesa, California. Workers: Rev. David K. Wachtel, Rev. Sammy Sparks, and Professor Paul M. Qualls. For information write, Rev. Clive Williams, Box 384, Costa Mesa, California. Dr. R. J. Plumb, district superintendent.

August 6 to 15, Northeastern Indiana Camp, at Marion, Indiana; campgrounds, East 38th Street (extended). Workers: Rev. J. A. McNatt, Rev. Ponder Gilliland, Dr. J. Russell Gardner, evangelists; the Quallses, singers. For information write Dr. Paul Updike, district superintendent, Box 469, Marion, Indiana.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Southwest Indiana	July 28-30
Kentucky	August 4-5
Wisconsin	August 11-13
Northwestern Illinois	August 18-19
Mississippi	September 1-3
Northeast Oklahoma	September 15-16
North Carolina	September 22-23
South Carolina	September 29-30

G. B. Williamson  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Maritime	July 14-15
Pittsburgh	July 21-23
Missouri	August 4-6
Virginia	August 11-12
Dallas	August 18-20
Indianapolis	August 25-27
Southeast Oklahoma	September 22-23

Samuel Young  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Central Ohio	July 14-16
Minnesota	July 21-22
Eastern Kentucky	July 28-29
Illinois	August 4-6
Houston	August 25-27
South Arkansas	September 8-9
North Arkansas	September 15-16
Georgia	September 22-23

D. I. Vanderpool  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Eastern Michigan	July 21-23
Western Ohio	July 28-30
Kansas	August 4-6
Iowa	August 11-13
Louisiana	September 1-3

Hugh C. Benner  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Michigan	July 14-16
Northwest Oklahoma	July 28-30
East Tennessee	August 4-5
Chicago Central	August 11-12
Northwest Indiana	August 18-20
Tennessee	August 25-27
Kansas City	September 8-10
Southwest Oklahoma	September 15-17

## District Assembly Information

CENTRAL OHIO—Assembly, July 14 to 16, at the Nazarene Campground, 2708 Morse Road, Columbus, Ohio. Entertaining pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus. Dr. Samuel Young presiding.

MICHIGAN—Assembly, July 14 to 16, at Nazarene Assembly Park (Indian Lake), Vicksburg, Michigan. Entertaining pastor: Rev. Vernon L. Ward, Route 2, Vicksburg. Dr. Hugh C. Benner presiding.

MINNESOTA—Assembly, July 21 and 22, at Minneapolis First Church of the Nazarene, 7th Street at 12th Avenue. Entertaining pastor: Rev. Geran Roberts, 5005 Columbus Avenue South, Minneapolis, Minnesota. Dr. Samuel Young presiding.

EASTERN MICHIGAN—Assembly, July 21 to 23, at First Church of the Nazarene, Wood and Lyons Streets, Flint, Michigan. Entertaining pastor: Rev. Leslie Parrott, 310 W. Wood St., Flint. Dr. D. I. Vanderpool presiding.

PITTSBURGH—Assembly, July 21 to 23, at the Alameda Park Nazarene Camp, Butler, Pennsylvania. Entertaining pastor: Rev. Paul R. O'Brien, 201½ Rear Fifth Avenue, Butler, Pennsylvania. Dr. G. B. Williamson presiding.

EASTERN KENTUCKY—Assembly, July 28 and 29, at Newport Church of the Nazarene, 830 York Street, Newport, Kentucky. Entertaining pastor: Rev. R. L. Ihrig, 36 S. Grand Ave., Fort Thomas, Kentucky. Dr. Samuel Young presiding.

NORTHWEST OKLAHOMA—Assembly, July 28 to 30, at Bethany First Church, Main at North Asbury, Bethany, Oklahoma. Entertaining pastor: Rev. E. S. Phillips, 109 N. College, Bethany. Dr. Hugh C. Benner presiding.

SOUTHWEST INDIANA—Assembly, July 28 to 30, at the Indiana University Auditorium, Bloomington, Indiana. Entertaining pastor: Rev. Grant Barton, 731 W. Howe St., Bloomington. Dr. Hardy C. Powers presiding.

WESTERN OHIO—Assembly, July 28 to 30, at the Western Ohio District Center, north shore of Lake St. Mary's on Route 29. Entertaining pastor: Rev. Jay Budd, 615 Hoying Street, Celina, Ohio. Dr. D. I. Vanderpool presiding.

EAST TENNESSEE—Assembly, August 4 and 5, at the Nazarene Campground, Louisville, Tennessee. Rev. Victor E. Gray, Route 1, Louisville, Tennessee, is the one to whom all material should be sent (he is district superintendent). Dr. Hugh C. Benner presiding.

KENTUCKY—Assembly, August 4 and 5, at the District Center, Summersville, Kentucky. Entertaining pastor: Rev. G. C. Morgan, Summersville, Kentucky. Dr. Hardy C. Powers presiding.

KANSAS—Assembly, August 4 to 6, at First Church, 211 East 4th, Hutchinson, Kansas. Entertaining pastor: Rev. Wilson R. Lanpher, 500 N. Plum, Hutchinson, Kansas. Dr. D. I. Vanderpool presiding.

MISSOURI—Assembly, August 4 to 6, at the District Center, Pine Crest Camp, Fredericktown, Missouri. Entertaining pastor: Rev. A. L. Roach, 202 Saline Street, Fredericktown. Dr. G. B. Williamson presiding.

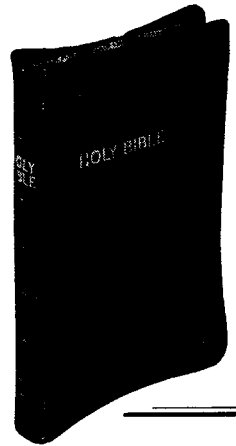
### EVANGELISTS' SLATES

Adams, Donald and Louise. Preacher and Singers, Box 325, Salem, Ill.  
 Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio  
 Rising Sun, Ohio (Camp) . . . July 22 to Aug. 1  
 Cherry Valley, Ohio . . . . Aug. 24 to Sept. 5  
 Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Applegate, Nellie. Preacher, 742 Elysian Ave., Toledo 7, Ohio  
 Ashcraft, Jim. 515 Denver, Waco, Texas  
 Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.  
 Bailey, Clayton. Box 579, Fort Dodge, Iowa  
 New Castle, Ind. . . . . July 19 to 26  
 Colorado Springs (Trinity), Colo. . Aug. 17 to 29  
 Baldwin, C. R. 1124 W. Texas, Durant, Okla.  
 Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Ball, Miss Lenore. P.O. Box 214, Meadville, Nebraska  
 Herington, Kans. . . . . July 3 to 18  
 Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second Street, Hutchinson, Kansas  
 Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.  
 Bexar, Ark. . . . . July 4 to 18  
 Bass, M. V. 18616 Riverview, Detroit 19, Mich.  
 Battin, Buford. 1509 Seventh St., Lubbock, Texas  
 Temple, Tex. . . . . July 7 to 18  
 Littlefield, Tex. . . . . July 28 to Aug. 8  
 Belew, P. P. P.O. Box 527, Kansas City 41, Mo.  
 Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.  
 Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Avenue, Reading, Pa.  
 Sunbury, Pa. (Camp) . . . . . July 6 to 11  
 Douglas, Mass. (Camp) . . . . . July 16 to 25  
 Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.  
 Bierce, Joseph. 913 Indiana St., Bicknell, Indiana  
 Bishop, Joe. Box 47, Yukon, Okla.  
 Oklahoma City (May Ave.), Okla. . July 13 to 18  
 Open date . . . . . July 21 to Aug. 1  
 Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.  
 Boone, Ford. Evangelist, 227 South Locust, McComb, Miss.  
 Bouse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.  
 Andersonville, Ind. . . . . Aug. 3 to 15  
 Bowman, Russell. 2400 North 4th Street, Columbus 2, Ohio  
 Parkersburg, W.Va. . . . . Aug. 10 to 22  
 South Point, Ohio . . . . . Aug. 24 to Sept. 5  
 Brannon, George. 125 N. Wheeler, Bethany, Okla.  
 Mt. Pleasant, Iowa . . . . . June 30 to July 11  
 Reserved . . . . . July 14 to 25  
 Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.  
 Reserved . . . . . June 16 to July 11  
 Harrah, Okla. . . . . July 14 to 25  
 Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo 12, Ohio  
 Brockmueller, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.  
 Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio  
 Albany Dist. Camp . . . . . July 13 to Aug. 1  
 Washington-Philadelphia Camp . Aug. 6 to 15  
 Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.  
 Mangum, Okla. . . . . Aug. 5 to 15  
 Custer, Okla. . . . . Aug. 19 to 29  
 Brown, Marvin L. Evangelist, 1309 N. Main Street, Kewanee, Illinois  
 Princeton, Ky. . . . . July 4 to 18  
 Bryant, E. L., and Wife. Preacher and Singers, 612 E. Front Street, Maysville, Kentucky  
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.  
 Delmer, Ky. . . . . July 6 to 11  
 Harmons Creek, W.Va. . . . . July 14 to 18  
 Burton, C. C. P.O. Box 145, Somerset, Ky.  
 Cleveland, Ind. (Hatfield Camp) . July 16 to 25  
 Amherst, Ohio . . . . . July 27 to Aug. 8  
 Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.  
 Prescott (Liberty), Ark. . . . . July 14 to 25  
 Wood River, Neb. . . . . Aug. 11 to 22  
 Cargill, A. L. and Myrta. Box 256, Divide, Colo.  
 Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.  
 Brosely, Mo. . . . . July 7 to 18  
 Missouri Home Missions . . . . . July 21 to Aug. 1  
 Carroll, Bob. 119 N. Flood, Norman, Okla.  
 Texarkana (First), Tex. . . . . July 12 to 18  
 Noble, Okla. . . . . July 21 to Aug. 1

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my spirit upon him: he shall bring forth judgment to the Gentiles. ★	Phil. 2: 7. 1138	15 I will make and hills, and dry and I will make and I will dry up and I will dry up 16 And I will bring way that they knew them in paths that known: I will make
2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. ★	b Mat. 3: 17. 925 Mat. 17: 5. 942 Eph. 1: 6. 1132 c ch. 11: 2. 685 John 3: 34. 1025	
3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment.	1 Or, dimly burning.	

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Carter, E. L. Box 608, Kincaid, Ill.  
Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.  
Alexander, N.D. .... July 14 to 25  
Carter, W. A. Evangelist, 3808 W. Park St., Greenville, Texas  
Casey, H. A. Preacher and Musician, 1801 N.E. Madison St., Oklahoma City, Okla.  
Chapman, G. H. Evangelist, Box 592, Bethany, Okla.  
Chalfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Missouri  
Nashville, Ind. (Camp) .... July 1 to 11  
Bedford (Valley Mission), Ind. .... July 14 to 25  
Chickenoff, Miss Susie. Song Evangelist, 564 Barnham Ave., Santa Rosa, Calif.  
Clark, Eddie. 701 A Ave. E., Oskaloosa, Iowa  
Vacation .... June 28 to July 11  
Colbran, Colo. .... July 28 to Aug. 8  
Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.  
Conway, L. W. 1043 Columbia St., Newport, Ky.  
Cook, James V. Song Evangelist, Route 1, Harrisburg, Ill.  
Cook, Troy and Margaret, Singers and Musicians, Route 2, Ames, Iowa  
Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.  
Minnesota District .... Until Sept. 1  
Cope, Jacob and Mildred. Preacher and Singers, General Delivery, Cave City, Ky.  
Corbett, C. T. Box 215, Kankakee, Ill.  
New Bedford, Mass. (Camp) .... July 9 to 18  
Brooktondale, N.Y. (Camp) .... July 23 to Aug. 1  
Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio  
Smithfield, Ill. .... June 30 to July 11  
Vici, Okla. .... July 14 to 25  
Crawford, J. H. and Maggie. Springdale, Ark.  
Reserved  
Crider, Jim and Janet. Singers and Musicians, 5509 S. Randolph St., Indianapolis, Ind.  
Reserved  
Indianapolis Dist. (Home Miss.) .... July 14 to 25  
Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.  
Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.  
Dake, Ray. Evangelist, 3104 Winbourne Ave., Baton Rouge, La.  
Darnell, H. E. P.O. Box 929, Vivian, La.  
Maryville, Tenn. .... June 30 to July 11  
Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio  
Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.  
Colo. Dist. Assembly & Camp .... July 5 to 13  
Laverne, Okla. (Camp) .... July 15 to 25  
Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio  
Davis, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
DeBord, Clifton. Box 881, Ashland, Ky.  
Cayuga, Ind. .... June 29 to July 11  
Allardt, Tenn. .... July 13 to 25  
DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.  
Beacon, N.Y. (Camp) .... July 2 to 10  
Los Angeles, Calif. (Union) .... July 11 to Aug. 1  
Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.  
Doyle, Tenn. .... July 7 to 18  
Orleans, Ind. .... July 23 to Aug. 1  
Dickerson, L. H. Evangelist, Box 662, Bethany, Okla.  
Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.  
Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne Street, Alexandria, Ind.  
Lake Charles, La. .... July 7 to 18  
Dobson, J. C. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
San Antonio, Tex. .... July 2 to 11  
Ablene Dist. Camp .... July 19 to 25  
Dorrance, Doyle, and Wife. Evangelists and Artists, P.O. Box 843, Oroville, California  
Douglas, Wilson. Evangelist, 1905 10th Ave., Jasper, Ala.  
Dunn, T. P. 318 East 7th St., Hastings, Neb.  
La Habre, Calif. .... June 30 to July 11  
Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.  
Colo. Assembly & Camp .... July 6 to 18  
Kans. Assembly & Camp .... Aug. 4 to 8  
Edwards, L. T. Evangelist, P.O. Box 110, Lowell, Oregon  
Eisea, Cloyce. Evangelist, Box 18, Van Buren, Ohio  
Open date .... July 6 to 18  
Western Ohio Dist. Assembly .... July 28 to 30  
Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.  
Wisc. Dist. N.Y.P.S. Institute .... Aug. 16 to 21  
Akron Dist. Camp .... Aug. 22 to 29  
Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.  
Home  
Everist, Gerald W. Evangelist, P.O. Box 921, Texarkana, Texas  
Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.  
Farnsworth, Irving. Evangelist, 141 River Street, Bourbonnais, Ill.  
Open date .... After June 20  
Felter, H. J. Box 87, Leesburg, New Jersey  
Clarksburg, Ont., Can. .... Aug. 20 to 29  
Ferguson, Edw. and Alma. Preacher and Singers, 920 21st St., Orlando, Fla.  
Home .... June 28 to Aug. 8  
Brantford, Ont., Can. .... Aug. 8 to 19  
Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.  
Pierre, S.D. (Ind. School) .... Aug. 25 to Sept. 5  
Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.  
Albemarle, N.C. .... July 7 to 18  
Home Mission Campaign .... July 28 to Aug. 8  
Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Mo. Dist. Camp .... July 19 to 25  
Ropesville, Tex. .... Aug. 25 to Sept. 6  
Finger, Maurice and Naomi. Preacher and Singers, 922½ Wyoming St., Allentown, Pa.  
Fisher, C. William. P.O. Box 527, Kansas City 41, Mo.  
Reserved  
Fitch, James S. Evangelist, 2126 Slane Ave., Norwood 12, Ohio  
Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.  
Spraytown, Ind. (Free Meth.)  
June 29 to July 11  
Green County Camp .... July 13 to 25  
Fowler, Thomas S. Evangelist, Box 127, Hawthorn, Pa.  
Colo. Dist. Home Miss. .... July 11 to Aug. 1  
Fraleay, Hazel M. 458 Moore Ave., New Castle, Pa.  
Butler, Pa. (Camp) .... July 1 to 11  
Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio  
Gardner, Earl and Pearl. Preachers and Singers, 302 W. Adams St., Muncie, Ind.  
Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.  
Dixon, Ill. .... July 1 to 18  
Home  
Gerren, Ray N. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Gillespie, George M. 934 Harrison St., Elkhart, Ind.  
Burley, Idaho (Home Miss. Tent)  
June 27 to July 18  
Blackfoot, Idaho .... July 21 to Aug. 1  
Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.  
Gilliam, Harold P. Evangelist, Route 1, Woodland, Wash.  
Glover, E. M. Evangelist, Chautauqua, Kansas  
Godfrey, Laura. Song Evangelist, 797 N. Wilson, Pasadena 7, Calif.  
Gospel Light Trio (Fred Findley and Wife, Rev. Lyle Leach). Preacher and Musicians, Route 1, Box 842, Salem, Oregon  
Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Missouri  
Gray, Joseph. Evangelist, 2017 62nd, Lubbock, Texas  
Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.  
Stewart, Tenn. .... July 14 to 25  
Louisville, Tenn. (Assembly & Camp)  
Aug. 2 to 8  
Green, James and Rosemary. Singers and Musicians, 1201 Bower St., New Castle, Ind.  
Northwest Tour .... July 13 to 25  
Bartlesville, Okla. .... July 28 to Aug. 8  
Greene, Bernard. Evangelist, 314 E. Hanna Street, Greencastle, Ind.  
Open date .... July  
Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa  
Bloomington, Ill. (Camp) .... July 8 to 18  
Open date .... July 20 to Aug. 1  
Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.  
Griffith, Glenn. 620 S. Dale Court, Denver, Colo.  
W.Va. Camp .... July 2 to 11  
Clinton, Pa. (Camp) .... July 15 to 25  
Groves Sisters. Singers and Chalk Artist, Bruneton Mills, W.Va.  
Grubbs, R. D. 1215 Highway Ave., Covington, Ky.  
Iowa Home Missions .... June 15 to July 15  
New York-Canada .... July 17 to Aug. 17  
Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.  
Columbus, Ind. (Camp) .... July 1 to 11  
Alexandria, Ind. .... July 27 to Aug. 8  
Hail, C. B. Evangelist, 2105 Grange Hall Rd., % U. S. Allen, Dayton 3, Ohio  
Hall, Miss Clarine. Song Evangelist, 819 Milburn Ave., Dayton 4, Ohio  
Hall, Dave. Evangelist, 629 E. Kansas, McPherson, Kansas  
Hamilton, Jack and Wilma. Box 172, Hays, Kansas  
Fargo, N.D. (Camp) .... July 7 to 18  
Paragould, Ark. .... July 21 to Aug. 1  
Hankins, A. K., and Wife. Preacher and Singers, 210½ S.E. 4th St., Evansville, Ind.  
Harding, Mrs. Maridel. Evangelist, 803 N. Briggs Hastings, Neb.  
Harding, U. E., and Wife. Preacher and Singer, 332 Monterey Rd., South Pasadena, Calif.  
Harley, C. H. Evangelist, Burbank, Ohio  
Columbus, Ohio (Assembly) .... July 14 to 16  
Rarden, Ohio (Tent) .... July 25 to Aug. 8  
Harmonettes, Iva Tate and Betty Brown. Singers and Musicians, 138 South Franklin Street, Delaware, Ohio  
Harrington, Wm. N. Route 5, Box 666, Gainesville, Fla.  
Decatur, Ala. .... July 11 to 18  
New Orleans (First), La. .... July 20 to Aug. 1  
Harris, Kenneth J. Singing Artist, 432½ Frederick St., Huntington, Ind.  
Harrison, Ray W. Evangelist, 506 B St., Hillside Park, Milwaukee, Ore.  
Harrold, John W. Box 309, Red Key, Ind.  
Nekoosa, Wis. .... July 5 to 11  
Campbellsburg, Ind. (Assembly) .... Aug. 17 to 29  
Hart, H. J. Evangelist, Rt. 1, Owasso, Okla.  
Skiatook, Okla. .... July 14 to 25  
Okmulgee, Okla. .... July 28 to Aug. 8  
Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.  
Henbest, C. L. Box 345, Rogers, Ark.  
Mountain Home, Ark. .... July 21 to Aug. 1  
Rose City, Ark. .... Aug. 4 to 15  
Henck, Nelson H. 714 Campbell St., Williamsport, Pa.  
Wash.-Phila. Dist. Home Miss.  
June 1 to Sept. 5  
Hendrick, Doris V. Evangelist, 336 North St., Bad Axe, Mich.  
Flint (East), Mich. .... July 5 to 18  
Henriksen, G. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Home  
June 16 to July 11  
Camas, Wash. (Camp) .... July 15 to 25  
Henry, J. W. Evangelist, 934 W. Hays Ave., Banning, Calif.  
Open dates .... July to September  
Henson, J. C. Bethany, Okla.  
Higgins, Charles A. Evangelist, 1702 Pecos St., Las Cruces, New Mexico  
Hodge, W. M. Evangelist, Science Hill, Ky.  
Kirksey, Ky. .... July 15 to 25  
Oxford, Ind. .... Aug. 25 to Sept. 5  
Hodgson, R. E. Evangelist, 110 N. Mueller, Bethany, Okla.  
Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.  
Holman, Jimmie and Marion. P.O. Box 527, Kansas City 41, Mo.  
South San Antonio, Tex. .... July 4 to 11  
Sinton, Tex. .... July 11 to 18  
Holso Evangelistic Party. 5332 Summer Ave., Ash-tabula, Ohio  
Garyton, Ind. .... July 4 to 11  
Arbavale, W.Va. (Camp) .... July 23 to Aug. 2  
Holstein, C. V. Evangelist, 432 W. Walnut St., Kalamazoo, Mich.  
Hooker, H. H. Box 18, Gardendale, Ala.  
Franklin, Pa. (Camp) .... June 30 to July 11  
Open date .... July 14 to 25  
Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.  
Delano, Calif. .... Sept. 7 to 19  
Huffman, H. B. Box 25, Onego, W.Va.  
W.Va. Dist. Assembly & Camp .... July  
Americus, Ga. .... Aug. 1 to 15  
Hughes, Guthrie H. Evangelist, Greenfield, Ind.  
Ihrig, R. L. Evangelist, 36 South Grand Avenue, Ft. Thomas, Ky.  
Isenberg Evangelistic Party. Artist-Evangelist and Singers, Box 388, New Cumberland, Pa.  
Jackson, R. V. 308 N. Penfield St., Rantoul, Ill.  
Louisville, Ill. (Hol. Camp) .... July 15 to 25  
N.W. Ind. Dist. Camp .... Aug. 16 to 23  
Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Nevada-Utah Dist. .... July 7 to 18  
Sunnyside Hol. Camp, Kans. .... July 25 to Aug. 1  
Jarvis Family, The. Singers and Musicians, South Oakside Ave., Mishawaka, Ind.  
Jenkins, Gerald and Donna Lou. Singers, P.O. Box 527, Kansas City 41, Mo.  
Jerritt, Howard W. 630 W. Hazelhurst, Ferndale 20, Mich.  
Johnson, Andrew. Wilmore, Ky.  
Johnson, K. F. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Johnson, Spencer. Box 11, Vivian, La.  
Loganton, Pa. (Camp) .... July 1 to 11  
Reserved  
July 13 to 25  
Jones, A. K. 519 Commercial, Danville, Ill.  
Iberia, Mo. .... June 29 to July 11  
San Marcos, Tex. .... July 13 to 26  
Jones, Claude W. Evangelist, 9 Elm, Wollaston 70, Mass.  
Wash.-Phila. Dist. Home Miss.  
July 6 to Aug. 8  
Jones, Lum. Ada, Okla.  
Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.  
Smithfield, Ill. (Tent) .... June 30 to July 11  
Columbus, Ind. (Camp) .... July 14 to 25



## SERVICEMEN'S CORNER

**R**OBERT SHAW writes from Pusan, Korea, representing five other Nazarene men: James Payne, David Tyler, John Farmer, Don Lively, and Floyd Hines. He tells of the work that is going on in the Nazarene churches in Korea and testifies for the group by saying: "Soldiers who have not a real personal Christian experience frequently lament the circumstances of their living in Korea, and, unconsciously blaming the natives, develop a dislike for all Koreans. But those who know Christ as a personal Saviour feel the challenge and the opportunity, and we can say with Paul that we can be content regardless of the circumstances. Living with very little Christian fellowship, without lively spiritual counsel and inspiration, separated from loving relatives, with acceptable recreational facilities few and monotonous and temptations great, and comforts of the body far below the American standard—in short, with all things appropriate to make life just one dreary day after another—we welcome this opportunity to spread the gospel in a far country."

Word has come to us that the infant son of Chaplain and Mrs. Elvin Leavell has a congenital heart condition which will require extensive medical attention. Let us pray for the Leavells during these times of anxiety and strain. Chaplain Leavell is stationed at the navy base at El Toro, California.

Edward W. Hessler, Jr., writes: "I have been saved only since being in the service, which is a little over a year. I had never heard the gospel before and through the testimony of several Christian servicemen and God's persistency that none should perish I have found Christ as my personal Saviour. How I praise the Lord! . . . This fall I will be attending a Christian college to study for the ministry."

Lord, grant that we may have sufficient faith to trust for that which may extend beyond our hopes or dreams.—MARY SANDERS.

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- Kelly, Arthur E. 331 Whaley St., Columbia, S.C. Hartsville, S.C. . . . . July 8 to 28 Charlotte (Thomasboro), N.C. . . . . July 29 to Aug. 8
- Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla. . . . . June 28 to July 11 Libertyville, Ill. . . . . July 13 to 25
- Kuykendall, P. E. Box 978, Hendersonville, N.C.
- Laird, Charles, and Wife. Preacher and Singers, R.D. 3, Salem, Ohio Albany Dist. Home Miss. . . . . Aug. 25 to Sept. 5
- Langford, J. V. Evangelist, 808 N. College St., Bethany, Okla. . . . . July 28 to Aug. 1 Dumas, Tex. . . . . Aug. 4 to 15
- Lanterman, R. S. 4405 48th Ave., Red Deer, Alberta, Canada
- Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
- Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo. . . . . Oswego, Kans. . . . . July 2 to 11 Picher, Okla. (Tent) . . . . . July 14 to 25
- Lee, Mason. 217 Division St., Huntington 2, W.Va. Johnson City, Tenn. . . . . July 13 to 25 Conneautville, Pa. (Camp) . . . . . July 29 to Aug. 8
- Leverett Brothers. Preacher and Singers, 706 N. Broadway, Lamar, Mo. . . . . June 30 to July 11 Cottondale, Ala. . . . . July 28 to Aug. 8
- Lewis, Albert H. and Rachel. Preacher and Singers, 106 Warrington Road, Syracuse 5, New York Mt. Pleasant, P.E.I., Can. . . . . June 28 to July 11 Bass River, N.S., Can. . . . . July 21 to Aug. 1
- Lewis, Ellis. 206 N. Donald, Bethany, Okla. Britton, Okla. . . . . July 11 to 25
- Lewis, Roy R. Route 1, Albany, Ind.
- Lindley, R. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo. Friendship, Okla. . . . . June 30 to July 11 Ashdown, Ark. . . . . July 15 to 25
- Lipker, Charles H. Route 4, Marion, Ohio Home . . . . . July Ann Arbor (First), Mich. . . . . Aug. 1 to 8
- Little, H. C. 1338½ Hunter Ave., Columbus, Ohio Lummus, H. T. and Jessie T. Preachers and Singers, 407 W. 7th Street, Stockton, Calif.
- Lutz, Louis K. Evangelist, 4410 Acherman Blvd., Dayton 9, Ohio
- MacAllen, L. J. and Mary E. Evangelists and Artist, 27 W. Falls St., New Castle, Pa.
- Wacker, Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 113, Bethany, Okla. . . . . Belton, Tex. . . . . July 7 to 18
- Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
- Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo. . . . . July 7 to 11 Kentucky Institute . . . . . July 12 to 26
- Martin, Sammie. Evangelist, Box 24, % Trevecca Nazarene College, Nashville, Tenn.
- Matthews, L. B. 2105 Natchez Trace, Nashville 12, Tenn. . . . . July 21 to Aug. 1
- McCollum, Russel R., and Wife. Evangelist and Singers, 624 S. Knight, Wichita, Kansas
- McCracken, C. E. 439 Spring Hill Dr., Lexington, Kentucky Lexington, Ky. . . . . June 15 to July 15
- McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif. . . . . July 21 to Aug. 1
- Marysville, Calif. . . . . July 21 to Aug. 1
- McGuire, Paul A., Wife and Daughter. Evangelist and Singers, P.O. Box 14, Hammononton, Calif.
- McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
- McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo. . . . . July 5 to 25 Florida Dist. Camp . . . . . July 26 to Aug. 1
- McVay, Charles and Pauline. Song Evangelist, 343 W. 41st St., Tucson, Ariz. . . . . Reasoner, Miss Eleanor. Preacher and Singer, 2550 Oak St., Bettendorf, Iowa.
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo. . . . . July 20 to Aug. 1
- Wichita, Kans. (Camp) . . . . . Aug. 12 to 22
- esser, Haley, P.O. Box 527, Kansas City 41, Mo. . . . . July 22 to Aug. 1
- Douglas, Ga. (Camp) . . . . . Aug. 19 to 29
- esser, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif. . . . . Elmer E. 1406 Sixth Ave., Jasper, Ala. ickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa. . . . . June 30 to July 11
- Canada West Dist. . . . . July 14 to 25
- iller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware Street, Mt. Gilead, Ohio
- iller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif. . . . . % Trevecca Nazarene College, Nashville, Tenn. . . . . July 20 to Aug. 1
- Alvin, Tex. . . . . Aug. 4 to 15
- Miller, Nettie. A. % Trevecca Nazarene College, Nashville, Tenn. . . . . July 21 to Aug. 1
- Knaxville (First), Tenn. . . . . Aug. 1 to 15
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. . . . . P.O. Box 43, Douglas, Ga. Mitchell, Clint and Barbara. Preacher and Singers, Rt. 1, Box 70, Ava, Mo. Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 93, Ridgway, Pa. Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo. Moore, Myrtle C.; Dake, Lorraine M., 10802 63rd Ave., Edmonton, Alberta, Canada Mooshian, Helen. P.O. Box 527, Kansas City 41, Mo. Murphy, B. W. 2952 4th Ave., Huntington 2, W.Va. . . . . June 30 to July 11
- Huntington, W.Va. (Tent) . . . . . July 14 to 25
- Musical Messengers, % Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky. Myers, J. T. 502 Lafayette St., Danville, Ill. Covington, Ind. . . . . July 7 to 18
- Nelson, Charles E. and Normadene. Preacher and Singer, 208 N. 6th, Rogers, Ark. . . . . July 13 to 25
- N. Ark. Dist. Home Miss. . . . . Aug. 11 to 22
- Nelson, Wade L. Evangelist, 21 S.W. 40th St., Oklahoma City 9, Okla. Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa. Vanceburg, Ky. . . . . June 30 to July 11
- Nacogdoches, Tex. . . . . July 14 to 25
- Norton, Joe. Box 143, Hamlin, Texas Graham, Tex. . . . . July 7 to 18
- Marienthal, Kans. . . . . July 21 to Aug. 1
- Nutter, C. S. P.O. Box 48, Parkersburg, W.Va. Parrott, A. L. Evangelist, P.O. Box 527, Kansas City 41, Mo. . . . . July 7 to 11
- St. Paul (First), Minn. . . . . July 12 to Aug. 8
- Patrone, D. E. Evangelist, 224 Liberty St., Painesville, Ohio . . . . . July and August
- Reserved . . . . . July 9 to 18
- Patterson, Walter. Route 3, Waurika, Oklahoma Horatio, Ark. . . . . July 21 to Aug. 1
- Open date . . . . . July 21 to Aug. 1
- Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wellsville, Ohio . . . . . July 2 to 11
- N. Reading, Mass. (Camp) . . . . . July 30 to Aug. 8
- Aura, N.J. (Camp) . . . . . 509 N.W. Main St., Bethany, Okla. Pendry, C. E., and Wife. Evangelist and Singer, 768 N.W. 49th St., Miami 36, Fla. Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn. Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill. Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill. . . . . July 17 to 25
- Nampa, Idaho (Camp) . . . . . Aug. 5 to 15
- Arizona Dist. Camp . . . . . July 12 to 23
- Pittenger, Twyia. Evangelist, R.D. 1, Shelby, Ohio Spring Creek, Va. . . . . Aug. 23 to Sept. 5
- Eaton Rapids, Mich. . . . . 515 N. Chester Ave., Indianapolis 1, Ind. Lubbock, Tex. . . . . June 30 to July 11
- Columbus, Ind. (Camp) . . . . . July 15 to 25
- Potts, Troy C., and Daughters. Evangelist and Singers, 517 Mary St., Texarkana, Arkansas
- Prosperi, Dominic, and Wife. % Olivet Nazarene College, Box 302, Kankakee, Ill. Puits, Bertha. P.O. Box 527, Kansas City 41, Mo. Pumpelly, Paul. Evangelist, 1705 Henry St., Pineville, La. . . . . July 7 to 18
- Dewey, Okla. . . . . Aug. 19 to 29
- Purkhiser, H. G. 214 Grandview Ave. N.W., Canton 8, Ohio . . . . . Aug. 13 to 23
- Virginia Dist. Camp . . . . . 5487 Lake Jessamine Dr., Orlando, Fla. Canada West Dist. Camp . . . . . July 9 to 18
- Southern Calif. Dist. Camp . . . . . July 19 to 25
- Raker, W. C. Astoria, Ill. Ray, Jonathan E. Evangelist, 321 S.W. 24th, Oklahoma City, Okla. Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind. . . . . July 8 to 18
- Seattle, Wash. (Camp) . . . . . July 20 to 25
- Medford, Ore. . . . . 612 S. 26th St., Billings, Mont. Reed, Harlow. Evangelist, Hull, Ill. Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 4, Okla. Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich. . . . . July and August
- Open dates . . . . . Richardon, Harold S. and Flossie. Preacher and Singers, R.R. 4, Muncie, Ind. . . . . July 15 to 17
- Columbus, Ohio . . . . .

**Litrary**  
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**July 7, 1954**

Ridings, E. Paul. Evangelist, 708 N. College, Bethany, Okla.  
 Riepe, Alden, and Wife. Evangelist and Singers, 25 Warren Court, Fort Thomas, Ky.  
 Ripper, Loraine M.; Markey, Berniece. Preachers and Singers, 3917 West 29th Ave., Denver, Colo.  
 Robbins, James. 1817 F Street, Bedford, Indiana  
 Bicknell, Ind. .... Aug. 6 to 15  
 Poland, Ind. .... Aug. 24 to Sept. 5  
 Robinson, John. Evangelist, 1110 Adams Ave., Huntington, W.Va.  
 Open dates ..... July and August  
 Robinson, Mrs. Lillian. Evangelist, 506 S.E. 1st Avenue, Perryton, Texas  
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
 Harrisville, N.Y. (Indep.) .. June 30 to July 11  
 Humboldt, Tenn. .... July 20 to Aug. 1  
 Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.  
 Tennyson, Ind. (Free Meth. Camp) July 7 to 18  
 Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.  
 Washington, Ind. .... July 6 to 13  
 Columbus, Ind. (Camp) ..... July 15 to 25  
 Round, Ralph B. Evangelist, Dubois Route, Riverton, Wyoming  
 Runyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.  
 Rushing Family. Singers and Musicians, King City, Mo.  
 Abilene, Kans. (Tent) .. June 30 to July 11  
 Fredonia, Kans. .... July 14 to 25  
 Rushing-Drye Party. Preacher and Singers, P.O. Box 1, Coffeyville, Kans.  
 Twin Falls, Idaho ..... July 21 to Aug. 1  
 Filer, Idaho ..... Aug. 4 to 15  
 Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Mo.  
 Rutherford, Robert. Evangelist, 906 23rd St., Orlando, Florida  
 Schaffer, Mrs. Grace. Song Evangelist, 709 N. Fifth St., Union City, Tenn.  
 Schmidt, William and June. Preacher and Singers, Unionville, Mich.  
 Schriber, George R. Evangelist, 230 South Rosemead, Pasadena 10, Calif.  
 Schuit, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
 Open dates ..... July  
 Armstrong, Pa. (Camp) ..... Aug. 5 to 15  
 Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.  
 Sellick, R. T. Box 22, Oxford, N.S., Canada  
 Seiz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
 Shank, R. A., and Wife. Box 377, Vicksburg, Mich.  
 Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Shaw, L. E. Evangelist, 503 S. Ohio, Cherokee, Oklahoma  
 Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.  
 Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich.  
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Coleman, Tex. .... July 21 to Aug. 1  
 Open date ..... Aug. 4 to 15  
 Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind.  
 Smith, Bernie. Box 145, Harrisburg, Ill.  
 Portland, Ore. (Camp) ..... July 8 to 18  
 Salem, Ill. .... July 22 to Aug. 1  
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley, Cambridge, Ohio  
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.  
 Smith, Eugene and LaNora. Song Evangelists, Winstboro, S.C.  
 S. Carolina Dist. Camp ..... July 5 to 11  
 Hurricane, W.Va. .... July 14 to 25  
 Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.  
 S. Dak. Dist. .... June 30 to July 11  
 Open date ..... July 14 to 25  
 Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.  
 Snow, Loy. R.F.D. 1, Bedford, Ind.  
 Cory, Ind. .... July 5 to 18  
 Home (for assembly) .... July 19 to Aug. 1  
 South, J. W. Evangelist, 2422 E. St. Vrain, Colorado Springs, Colo.  
 Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio  
 Sparks, Samuel L. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Salina (Trinity), Kansas .. June 29 to July 11  
 Anderson (Banner), Mo. .... July 13 to 25  
 Stafford, Daniel. Box 254, Vivian, La.  
 St. Clair, Mo. .... July 13 to 25  
 Oak Grove, La. .... July 29 to Aug. 8

Stafford, J. D. P.O. Box 97, Vivian, La.  
 Baytown, Tex. .... July 9 to 18  
 Troup (Martins Chapel), Tex.  
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
 Ore. Pacific Camp ..... July 8 to 18  
 Northern Calif. Camp ..... July 29 to Aug. 8  
 Starnes, Earl. 1317 Keller St., Evansville, Ind.  
 Emmett, Idaho ..... June 29 to July 11  
 Idaho-Ore. Dist. Camp ..... July 15 to 25  
 Stevenson, Edward and Lydia. Singers and Musicians, 154-B, Cuba, Ill.  
 Stone, Grant, and Wife. Singers and Musicians, Route 1, Vanceburg, Ky.  
 Strack, W. J. Box 215, New Lyme, Ohio  
 Susuras, Nick. Evangelist, 30 West 12th Ave., Denver, Colo.  
 Sweeten, Howard W. Ashley, Ill.  
 High Point, N.C. .... July 1 to 11  
 Dayton, Tenn. .... July 12 to 18  
 Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas  
 Abilene, Kans. (Tent) .. June 29 to July 11  
 Kiowa, Kans. (Tent) .... July 18 to Aug. 1  
 Tarvin, E. C. California, Ky.  
 Alexandria, Ky. (Camp) .. June 27 to July 11  
 Oakville, Ind. .... July 14 to 25  
 Taylor, E. E. 208 W. Martin, East Palestine, Ohio  
 Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Teare, Latan E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Terrill, Charles and Virginia. Song Evangelists, 105 Robbins Court, Richmond, Kentucky  
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.  
 Waldron, Mich. (Camp) .. June 30 to July 11  
 Nashville (McClurkan), Tenn. .... July 12 to 25  
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.  
 Toney, C. E. 945 Disston St., St. Petersburg, Fla.  
 New Orleans, La. .... July 18 to 25  
 Turner, Roy, and Wife. Preacher and Singers, Rt. 1, Braford, Ky.  
 Van Slyke, D. C. 508 16th Ave. S., Nampa, Idaho  
 Volk, Harold L. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 New York Dist. Camp ..... July 4 to 11  
 Columbus, Ohio (Camp) ..... July 16 to 25  
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.  
 Waketield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.  
 Crowley, La. (Camp) ..... July 2 to 11  
 Elkton, Ky. (Camp) .... July 22 to Aug. 1  
 Walker, Lawrence and Lavona, 223 Ray Ave. N.W., New Philadelphia, Ohio  
 Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.  
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.  
 Olivet, Ill. (Camp) ..... July 14 to 25  
 Reserved ..... July 26 to Aug. 20  
 Weagley, Charles W., and Wife. Evangelist and Singers, 312 Brad Street, Waukesha, Wis.  
 Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio  
 Weiss, A. G. Evangelist, 3838 10th Street, Des Moines, Iowa  
 Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.  
 White, J. W. Evangelist, 614 E. Minnesota St., Indianapolis, Ind.  
 White, W. T. Evangelist, Clearwater, Kansas  
 Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.  
 Douglas, Mass. (Camp) ..... July 16 to 25  
 Tewksbury, Mass. (E.U.B. Camp) ..... July 26 to Aug. 1  
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
 Cleveland, Okla. .... July 7 to 18  
 Wiggs, W. Frank. Evangelist, Corner E. Nettleton and Sycamore Ave., Jonesboro, Ark.  
 Harrison, Ark. .... July 4 to 18  
 Greenbriar, Ark. .... July 19 to Aug. 1  
 Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.  
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.  
 Lone Pine, Calif. .... July 14 to 25  
 Capitan, N. Mex. (Camp) .... Aug. 2 to 6  
 Williams, Perry M. Evangelist, 808 North 30th St., Boise, Idaho  
 Willis, Harold J. and Mae. Preachers and Children's Worker, P.O. Box 527, Kansas City 41, Mo.  
 Clarkson, Ky. .... July 7 to 18  
 Willison, Otto R. 800 S. Oak, Holdenville, Okla.  
 Wilson, Matthew V. 108 Pearl St., Pottsville, Mich.  
 Coon Rapids, Iowa (Camp) .... July 1 to 11

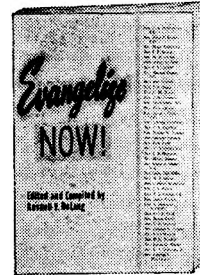
Winland, C. B. R.D. 5, Mt. Vernon, Ohio  
 Wolfe, E. D. Evangelist 820 Edina Ave., Salem, Oregon  
 Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio  
 Woolman, J. L. 223 N. Hammond, Bethany, Okla.  
 Open date ..... July 21 to Aug. 1  
 Ward (Sunnyside), Ark. .... Aug. 4 to 15  
 Wooten, B. H. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
 Sidney, Montana (Camp) ..... July 14 to 25  
 Olton, Tex. .... July 28 to Aug. 8  
 Worley, Joe D. Song Evangelist, 266 N. Vasseur Ave., Bradley, Ill.  
 Wynkoop, Ralph C. Preacher and Singer, 6120 S.E. Knapp, Portland 6, Ore.  
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.  
 Zachary, O. F. 504 S. Lake St., Aurora, Ill.

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