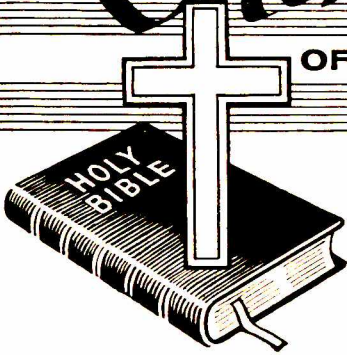


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



October 2, 1957

An old friend passing through deep waters wrote me a few days ago saying, "I am persuaded that nothing that happens to us can do us permanent damage or harm if we do not permit it to cause us to have some wrong spirit or attitude."

I believe he is right in his philosophy. I am safely housed, protected from the damaging storms of life; I must open the door by some wrong spirit or attitude before any storm can do me permanent harm.

What Can Harm Me?

General Superintendent Vanderpool

And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Romans 8:28).

A man was angry with me, he cursed me, but it brought me no harm. Later he was seized with conviction, repented, and found God in true forgiveness. We rejoiced together, for he was saved from his sin and folly.

Another man claimed it, said it was his, threatened me, and took it from me. A year later he paid me for it, apologized for the way he had acted. I went my way unharmed. A wrong spirit or a wrong attitude would have torn my defense down and I could have suffered permanent damage in either case.

A wrong spirit will eat and gnaw like a caged beast, destroying peace and victory for all alike. A proper reaction and a kind deed in return for evil will be like coals of fire upon the head of the offender. Evil is overcome with good and peace reigns over all.

Even the chastening of the Lord which may seem grievous is made profitable to me if I heed His voice and mend my way.

He thought he was damaged beyond repair but when time and grace had finished their work he saw that the worst that had come to him was but a veiled providence of God. He saw Christ had good in mind for him all the time.

The bitter and the sweet, the grievous and the joyous form complements in life that add up to good for me and mine if I love Him.

What can harm me? Nothing but a wrong spirit toward intended evil or a wrong attitude toward some heartbreak of life.

LATE NEWS

Telegrams . . .

Wichita, Kansas—On July 28 the Wichita Haysville Church was organized with thirty members; six others have joined since; eighty-five in Sunday school; Carson Snow is the aggressive pastor. Now have ten Wichita churches. Kansas District accepted high goal for Golden Anniversary year. They are the most wonderful people with whom to work.—Ray Hance, Superintendent of Kansas District.

Kankakee, Illinois—Olivet Nazarene College opened the fall semester September 10. President Harold W. Reed gave an outstanding message in the opening chapel service. Mr. J. Harlan Milby, a successful Springfield, Illinois, businessman, was installed as assistant to the president in charge of financial development. The Golden Anniversary celebration included open house and a birthday rally, September 26; William G. Stratton, governor of Illinois, addressed the rally. We anticipate a gracious revival with Dr. Hugh C. Benner, September 29 through October 6. The Nazarene educators' biennial conference, under the direction of Dr. S. T. Ludwig and the Department of Education, will gather on Olivet Campus, October 14, 15, and 16; Dr. G. B. Williamson will be the speaker. The climactic event of the Golden Anniversary year will be the home-coming and "tip-off" November 8 and 9. The future for Olivet College was never brighter.—J. W. Swearingen, Field Secretary.



Rev. Tom M. Brown, retired Nazarene elder of the New England District, died Saturday morning, September 14 (his home was Marion, Massachusetts). Funeral service was held on Tuesday at the Church of the Nazarene in New Bedford, Massachusetts.

After completing four years as pastor of the church at Loudon, Rev. William S. Stone has resigned to accept a unanimous call to pastor First Church in Johnson City, Tennessee.

After thirteen years of fruitful ministry with the church in Salem, Rev. E. M. Parks has resigned to accept a call to pastor the church in East Liberty, Ohio.

After three years as pastor of South Side Church, Mishawaka, Indiana, Rev. Thomas Voyles has accepted the work of the church at Mancelona, Michigan,

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The Lengthening Shadows, *Mrs. J. C. Wallace*

HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

where he writes they have been "accepted royally and God is blessing."

Rev. Jimmy and Fern Heasley have resigned as pastors of the church at Fayetteville, Arkansas, and are now working full time in the field of evangelism.

Look Beyond the Stars

By KATHERINE BEVIS

Multitudes of good Christians have a spiritual phobia—it is known as *acrophobia*.

According to Webster's dictionary, a phobia is an irrational, persistent fear. There are many people who have claustrophobia—a morbid fear of being in closed rooms or narrow spaces. These people will always choose a stairway rather than an elevator.

Now, *acrophobia* is different from claustrophobia in that a person affected with it is afraid of height. Persons who are possessed of this phobia never think of making a trip by airplane. They never climb mountains. In fact the closer they are to the ground, the happier they are.

This spiritual phobia—spiritual acrophobia—keeps people in the valley of life. These people may sing, "Lord, plant my feet on higher ground," but they never dare climb the hilltop or the mountain to look up and beyond the stars. They never see the topside of clouds because they feel safer in the valley.

Just as there are millions of stars, some that one can see only through the giant telescope, and in that space that reaches out beyond one's comprehension, perhaps there are millions more stars and planets to be recorded—there is infinity!

Someone has said: "Too low they build who build beneath the stars." Not many of us are living at our best. We linger in the lowlands because we are afraid to climb the mountains. The steepness and ruggedness dismay us, and so we stay in the misty valleys. We never know what it is to breathe the pure, fresh mountain air—we never know the pureness of the dew of the hills.

We do not know what we are losing in our self-indulgence as we allow this spiritual phobia to envelop us. The steepness and ruggedness dismay us, and so, afraid, we stay in the midst of the valley, when in the uplands of God—beyond the stars—the summit of Tabor awaits us!

Prayer Through Adversity (John 14:1, 27)

*Through each perplexity of life
We plead sustaining power,
For Thou dost see the rancor rise,
And know when storm clouds lower.*

*Thy "Peace" dost calm the troubled mind
And hush each ominous wail;
Thy creatures look to Thee, so kind:
Thy promise will not fail!*

—FLORA E. BRECK

I realized anew the horrors of hell after--

My Terrible Dream

By E. WAYNE STAHL

One of the greatest pieces of prose writing in the English language is Macaulay's essay on Milton. In it there is a celebrated passage descriptive of the Puritans in the days of Charles I and of Cromwell. Referring to the intense religious attitude of these devoted people the essayist pictures them as at times awaking from sleep, "screaming from dreams of everlasting fire."

I know something of what those six words mean, without the vociferousness. Very recently during slumber I seemed to be standing on the shore of the lake of fire, as John tells us of it in the twentieth chapter of Revelation. Awful was that vision, as I saw the billows of yellow flame surging hideously before me. What relief to awaken and realize it was but a vision of the night and that I was not in that burning!

But there is the terrible *fact* of future "fiery indignation" for those who obey not the gospel of God. Go over the thirty-seven or thirty-eight parables of Him who is the incarnate truth of God, and *you will find that at least one-half are parables of retribution.* The infinitely loving Christ revealed the infinitely fearful fate of those who reject Him.

Some time ago I was talking with a fundamentalist preacher, lamenting to him that there are so many conservative professing Christians who are, nevertheless, cold and complacent and by their very actions appear to be devoid of experiential religion. He completely agreed with me. Then I said, in effect, "What those folk need is to be terrorized by a realization that there is awaiting them, if they persist in their present condition, an old-fashioned Bible hell." We were in agreement again.

I am convinced that much of the spiritual lethargy today is due to the fact that there is a lost sense of the fearful fact of an eternity of indescribable anguish for those who have only a formal religion. Matthew 7:21-23 is but one of many declarations in the Bible that emphasize this horrifying truth.

I am also certain that much of the appalling backsliding today may be traced to a shallow sense of the everlastingly disastrous consequences of sin.

I once heard a godly lady say that she thanked God for having a "scare" over the fact of hell when she was unsaved. It was a powerful influence in keeping her in the narrow way that leads to the beatitude of the redeemed above.

I once heard a gospel preacher declare in a sermon that he felt there should be more preaching about heaven. He was right. It is equally true that there ought to be more warnings about eternal perdition. But here the ambassador of heaven needs "tender Calvary love," as he faithfully deals with the terrible theme. There have been preachers who, speaking on the subject, have given their auditors the impression that the speaker was glad there was such a place as hell.

Better was the attitude of George Whitefield. Once when in the pulpit, facing his audience, he said with weeping, and with overwhelming pathos, "The wrath of God! The wrath of God!" A preacher told his friend, "I preached to my people on hell the other Sunday." The friend responded, "Did you do it with tears in your eyes?"

A passion to see souls saved should result in a consuming compassion for their deliverance from a fate of unimaginable woe. Dante, in his immortal epic, pictures certain ones in inferno enduring such retribution that it would have proved a relief for them to be in melted glass! The terrifying temperatures generated by explosions of the atomic or hydrogen bombs give us a suggestion of the possibilities of suffering for a soul who must inhabit forever the regions "prepared for the devil and his angels." "Who knoweth the power of thine anger?"

Yes, the Infinitely Holy One, the Infinitely Just One must, by the laws of His moral universe, send into agonizing and eternal exile from His presence those who have willfully rejected His loving offers of mercy and salvation. He must have experienced such sorrow in declaring this doom of banishment as His Son knew when He wept over Jerusalem, which had despised the riches of His grace.

O God, our Father, may we know something of that compassionate grief as we contemplate the fearful future of those who refuse eternal life.

May passionate intercession be ours that the Holy Spirit will shock them into a consciousness of their tremendous peril. "Knowing the terror of the Lord," may we effectually persuade men to accept the refuge of the Rock of Ages.

May we believe as never before the words of the hymn writer,

*There is a death whose pang outlasts the
fleeting breath.*

*Oh, what eternal horrors hang around
the second death!*

May gratitude for our deliverance from such a prospect so transcendently awful constrain us lovingly to warn doomed ones of their danger.

*One a murderer, the other a minister,
but the homes made the difference*

The Parting of the Ways

By WOUTER VAN GARRETT

The two boys grew up together. They lived on the same street and, in their early days, they frequently played together. They went to the same school and were in the same class, but there the similarity ended. Alike in so many ways, there was one great difference, and that difference became the gulf that separated their destinies.

The one great distinction between these two boys was in the homes from which they came. John grew up in a Christian home: his parents were devout Christians. When Sunday came they journeyed to church together. All conversation in that home about the church, and those who serve there, was respectful and kind. John early learned to love his church and to respect and honor those who labored there.

Leon came from a home where no kind word was ever spoken regarding God or the church. His parents were atheists and, when they spoke of Deity, it was to mock and to dishonor. When Sunday came Leon was frequently taken to curious meetings that were held in secret places in company with his father. At these meetings radical men and women made wild speeches about how to overthrow the government and to destroy religion. The boy absorbed many of these radical ideas and he soon began to show signs of rebellion against all authority.

As soon as Leon began to entertain radical ideas he and John parted company: they no longer got along well together. While they often played together when they were both small there was something about Leon now that made them both uncomfortable when together. John was absorbing the Christian training and influence which came from his home, and his loyal devotion to his Christ

and his church. Leon began to show evidence of atheism and it was natural for him to make many an unkind remark about people who went to church, so there was many a youthful argument. That explains why they no longer played together but went their separate ways.

As they grew to manhood the gulf that had grown between them originally grew wider and wider. They left the old community and neither had any idea where the other was, nor did he care.

And then on September 5, 1901, they were both in the same huge crowd but neither was aware of the other's presence. It was at Buffalo and the occasion was the World's Fair and the visit of the president of the United States. William McKinley was scheduled to be on hand and a reception had been arranged in his honor. Hundreds of thousands of people had come and all were anxious to see the president and, if possible, to shake his hand.

President McKinley was a bighearted, kindly man and he knew that countless numbers would like to shake his hand, so a receiving line was set up and the chief executive began to greet people. Hour after hour he stood there shaking hands with those who made up the endless line that stretched out before him. His fingers became numb, his elbow felt as if it would drop off, and his shoulder threatened to sag lower and lower, but he continued to greet those who came.

And then a nondescript man came along with a bandaged hand. He extended it as if he wanted the president to touch it. The great man noticed what looked like a wound and bent his head to offer a word of sympathy, when a shot rang out—and William McKinley fell mortally wounded. The bandaged hand had concealed a pistol and

it was held by Leon—Leon Czolgoz, a boy who began by denying God and ended by assassinating the president of his country.

John Puscha was also in that crowd but he never knew about Leon Czolgoz until hours later. John Puscha lived in Cleveland and he had come to Buffalo for the occasion of the president's visit. He was pastor of a large church in his city and was regarded as one of the greatest influences for good among the foreign-speaking people of that city.

Early in life John had cast his life with Christ and His church; Leon had been led to direct his life against Christ and His gospel. The home had been the determining factor in each life. In their early days these boys could have been molded in the same pattern because they had so much in common, but because there was something wrong and evil at the very center of Leon's home a gulf grew up between them and drove them farther and farther apart. The two homes represented opposing forces; the one represented good, the other evil.

With Christ and the church the one home sent out into the world a youth who invested his life in unselfish Christian service. The other home had no place for God and it sent out into the world a man who became an assassin, an atheist, and an iconoclast. The determining factor was the home and it decided the destiny not only of the two sons but also the welfare of many of those with whom they came in contact.

*He was a stranger to us,
but he was—*

Like an Evening Benediction

It was not a vesper service in a cathedral with the slanting rays of the sun coming through the western windows; there was no soft organ music to create a mood for silent meditation and worship; there was no voice of trained choir; no, not even a minister to pronounce this benediction. It was a setting totally different from this, but the memory of it lingers as a lasting benediction. It was one of those scenes that come on only very few occasions in a lifetime.

My wife and I had been calling that afternoon when we came to this simple and ordinary home on a quiet street. An elderly man with a radiant smile met us at the door. We had not come to see him, for we had never known him before.

◆ The great thing in life is to spend our time for something which outlasts it.—
From a Peruvian missionary's letter.

After he had given us the directions to the lady's apartment which we were seeking, we talked for just a few minutes standing there on the porch.

When he learned that we were Christians and pastors of the Church of the Nazarene he asked us to please come inside, although he was not from our church. That opened the door to this unexpected benediction and blessing which still warms our hearts! He expressed his joy at having some Christian fellowship that day, for he had been asking the Lord in prayer that He would send along someone (as He so often did), so he could have some Christian fellowship. His beloved wife had just recently been taken from him in death, shortly after their fiftieth wedding anniversary.

He led us into the living room and we were all seated together on a divan. Then it happened! Without any announcement or request this dear, elderly saint of God lifted his hand toward heaven and burst out in spontaneous prayer. It was really just an intimate talk with his Saviour. Most of the prayer was praise. There was no request, no complaint, just gratitude and praise. He wept softly for joy as he praised God for His presence, which was so near to us all. He prayed in the Spirit of God. I recall a statement he made in his prayer: "I feel Thy Spirit so close . . . so near . . . just as if it were a sort of cloud right here in this room. I can almost reach out and touch it. Oh, praise God!" With other expressions of adoration he closed his prayer.

I slid to my knees unbidden and continued in prayer. My wife also prayed. The Lord was so precious and so near. God was in that room, and this precious saint knew how to contact Him in prayer. We were so glad the Lord had directed our steps to this unexpected blessing that day. Its memory has continued to be a living inspiration.

If that experience can stand out in our minds as a special spiritual benediction, would we not do well to strive to make all our contacts, our actions, our casual associations, our words, and our attitudes become lasting and living benedictions in the memories of others? No wonder the writer of Proverbs said, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (10:22).

By **EDWIN ZIMBELMAN**
Pastor, Napa, California

With these beauty aids available to all—

Why Not Be Beautiful?

By DAVID D. THOMAS, Pastor, St. Albans, Vermont

"She is 'sweet sixteen.' How pretty she is!" How often we have heard that statement, or something like it, and have looked upon the flaxen hair, sparkling eyes, and delicately formed features of youthful beauty in the bloom of its early morning! A plainer sister is completely eclipsed by her sparkle and vivacity.

Then the years slip away and a change takes place. The bloom of youth fades. The little lines that time etches begin to write their silent message of the person within. The mouth once so alluring is now twisted in discontent. Faint lines at the corners make one feel that the face, still retaining much of its original winsomeness, could harden quickly. The eyes, once so frank, occasionally retreat behind the veil of selfishness or resentment.

The plainer sister has changed also. Time has also written on her face the kind of person she really is. Her true beauty, hidden and eclipsed in youth, begins to shine forth. Love, gentleness, meekness, goodness, faith, and godliness—each has written its tender line. The plainer face of youth becomes the beautiful face of maturity and adult womanhood.

True beauty is more than color of hair, sparkle of eye, mold of feature, or texture of skin. It is part of the superficiality of our day that places these things upon a pedestal. With the world all is show—with God it is reality that matters. It is the Christian's task to show the world the difference. True beauty is so rare that it is bound eventually to eclipse all other beauty. The possession of this inner radiance is the best witness that anyone may bear for Christ.

Beauty of this type cannot be attained in its fullness by any religious experience. Salvation and sanctification, essential though they are, are but gateways to this beauty. Only maturity and Christian character can cause this inner beauty of the soul to be stamped upon the countenance. It is not so much the length of time you have been a Christian, but the kind of Christian you have been during that time, that makes the difference. Consistency is far more important than duration of time. It takes a "heap" of sanctified Christian

living to stamp those marks of goodness, tenderness, and love upon the face of one of God's saints.

If we are going to make this kind of loveliness our objective, we must not neglect the beauty aids available to us. We must be regular in attendance at the beauty parlor. *The beauty parlor of this kind of beauty is the prayer closet.* When the door is shut and we are lifted into the glory of His presence, we cannot come away the same. Some of His holiness, His tenderness, His understanding become ours as we get better acquainted with Him. The more often we meet with Him and feed upon His Word, the more like Him we become. The more His imprint is upon us, the more His likeness can shine forth to those we meet. No beauty treatment has been devised that is more effective and lasting than this.

Then we must not neglect our make-up kit. The make-up kit is designed to keep one fresh between trips to the beauty parlor. Paul the Apostle exhorts us, "Pray without ceasing" (1 Thessalonians 5:17). Nehemiah said, "The joy of the Lord is your strength" (Nehemiah 8:10). Brother Lawrence called it "practicing the presence of God." Whatever the term, it means "communion"—keeping tuned to heaven in all the day's activities. It means keeping in contact with God. The shocks, strains, and tensions of life will be less able to unseat us if we are in tune with God and feel Him near. Nothing will insure inner beauty of soul throughout the day as much as keeping in tune with heaven will.

We must not forget the important place of exercise as an aid to beauty. Few charming women could remain physically attractive, however great the skill of the beautician, or however complete the make-up kit might be, unless they kept their bodies physically firm and healthy with exercise. So it is with the Christian. It is not enough to eat and sleep well; we need spiritual exercise if we are to remain spiritually healthy. Beauty and health go hand in hand. There is no more effective spiritual exercise than seeking to win others for Christ. The needy are all around us. Some are blase and sophisticated; others are discouraged

and broken—all are hungry in heart. A heart filled with genuine Christian love, a sympathetic ear and manner, and a keen eye for opportunity will open endless doors for Christian witnessing.

Regular church attendance, especially to the prayer service, is an important Christian exercise. There is a definite relation between the attendance of Christians at a service and the presence of God there. Pastor and people alike are inspired and blessed by well-filled pews.

We could go on, but there would be little point in it. The main question we must settle is—Are we going to spend our time striving for beauty that will soon pass away or are we going to make our objective beauty that will shine brighter with each passing day and on into eternity? It is up to us. How well the shepherd-king put it—“O worship the Lord in the *beauty* of holiness: fear before him, all the earth” (Psalms 96:9).

For Simple Things

By ENOLA CHAMBERLIN

*Thank You, God, for simple things:
A morning sunshine sweet,
The burnished breast of a bird that sings,
The homey foods to eat;*

*For laughter of a child that stirs
The echoes of my room;
For a hummingbird whose beauty blurs
Above a rose in bloom;*

*For friendship's sturdy clasp of hand;
For love that's given me;
For greater power to understand
Your Son on Calvary!*

Consider the Evangelistic Campaign

By V. H. LEWIS, *Secretary, Department of Evangelism*

How vital and valuable is the next evangelistic campaign scheduled for your church? Is there any way to compute its worth? How much potential is wrapped up in it?

In time, it represents nearly two weeks. Time is valuable in this day. In physical equipment, it employs value. The church buildings, the utilities, the printing press for advertising, the automobiles of the people who drive to church, and other material things are used to operate this coming campaign. Yes, there is much of value brought into service here.

But our calculations increase in scope. For we think of the value in the people who are a part of the campaign. First of all, the pastor and evangelist who guide and direct the services are giving their whole lives to such labor. Certainly anything to which a man gives his life must be of tremendous worth. We must add to this the other people who shall give service and/or attend the meetings of this campaign, the professional people, the students preparing for life, the rank and file of humanity, who should give attention to this matter of soul and God and eternity. What incomparable value is here!

But above and beyond all this is the subject matter—the truths to be spoken and considered. The Bible is the textbook. Its story, creed, and theme are the basis for each meeting. All the valuable time, equipment, and personalities are brought together for this. To learn such eternal

verities is far more important than earthly facts for which school buildings and universities are built.

In addition, we feel awe and wonder when we look at the cost and priceless worth of God's plan of redemption. Christ, Calvary, Pentecost, and heaven are all blended into it. Who of us can compute the value of the price God paid to make this coming revival possible for us! Also in our consideration of revival values, let's remember that the Holy Spirit will be there each service to woo and win the hearts of men. Surely the coming revival must be of great worth for a person of the Divine Trinity to give it His personal attention.

Finally, we consider the souls with which this campaign deals and for which it is conducted. Each soul is worth more than the whole world. Perhaps there is a friend or member of your own family that could be reached and won to Christ in this next revival. How much would the revival be worth if a loved one prayed through at the altar?

In the light of all this we can do no less than adjust our own personal programs so that we can give maximum time, attention, and service to the revival. Such a personal investment will make it of great value to you. Begin today, now, to pray, to intercede for the next evangelistic campaign. It is the most valuable time you can spend. Valuable time, incomparable worth, priceless souls are involved! Give it your best!

How many things we'd have done differently—

If We Had Only Known

By EDITH CAREY

“If we had known!” How often we hear these words spoken regretfully by people who are suffering because of something they would have done differently if they could have seen the result! But it's too late now—the consequence must be faced and the best possible plans must be made to meet the situation as it presently exists.

Where can Christians be found who do not wish they could have known how bitter would be their repentance for things they did while sinners? It's now too late to change the act; it must be put under the blood of Christ, and the promise made to consider the possible results of future actions and words.

While this is true of each Christian, is it not also true of the church of God? How different would have been the attitude of many in the church of yesterday to stop evil at its first small appearance if they could have seen how Satan would use some seemingly harmless compromise, a little friendship with the world, or their neglect! As Satan saw no serious notice was taken of these things, he moved in a bit farther, then farther still, until often he won a real seat of authority.

Have God's people failed the world? Is this the reason communism has won so much and is seeking to win more? I wonder. If the people of God had known what would take place in China and had sacrificed more, worked harder, prayed more earnestly, sent more missionaries, and flooded all China with the gospel, who knows but what today it might be a free Christian nation? We may say the same of all other parts of the world where God's workers and His Word are now shut out.

It is not only communism, but other strong powers opposed to true religion are working in many nations and keeping millions from finding real salvation. If the church of Christ had known what would be, might it not have thwarted those powers in their beginning and saved those millions of souls from being eternally lost?

But the past is past. Its record is written. Now from the present standpoint, viewing the spiritual situation in the world with its mixture of light and darkness, we can only say, “If we knew.” If we knew what would take place in the next ten years, yes, in the next five, would we continue our present course of action, or make some changes? We can

The birds flying south remind us of—

The Urge to Worship

By EVANGELIST BUFORD BATTIN

The other day I observed a flock of wild waterfowl flying high in the air. They were in formation and flying in a straight course to the south. These birds had perhaps come from Canada and were migrating, maybe as far south as Mexico.

Why do these birds go south before cold weather sets in? How do they know summer is over? Do they know it is October on the calendar and bitter cold will soon cover the North with ice and snow? How do these

birds know that water and food will be frozen in the North, but in the South there are sunshine and warmth through the winter?

We call this instinct. The birds were created that way and there is the “pull” to migrate with the seasons. God saves the birds because they respond to their instinct.

I suppose we do not have the instinct to do things just like birds, animals, fish, and insects. Yet there is a “pull” that we have experienced. God places an inner urge in the heart of every Christian.

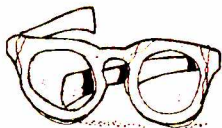
There is the “pull” in the soul for God, worship, prayer, the Bible, and other spiritual things. Nothing can adequately take the place of the church in a person's life. Church-going people are happier and live more normal lives. We were created with an urge to worship God and we can be preserved only as we respond to that “pull.”

ask this as we look at the world. We can ask it as we look at our own country, and as we look at our own city or town. Does the church of God—that includes the Church of the Nazarene—realize that heathen religions are entering so-called Christian countries, building temples, setting up idols, and sending missionaries to seek converts just as we have in their lands?

In 1920 there were said to be seventy-five idol temples in the United States. Recently a reliable authority stated there are now over two hundred. Beside these there are springing up numerous "isms" holding to many teachings derived from false religions, and these are fast becoming well-organized sects. These are endeavoring to thrust their falsehoods into the church of Christ, but they do not give Christ His true place in the eternal Godhead. This is sure proof that they are the false teachers, of whom we are to beware. May the Lord of light save Christian nations from repeating the history of past nations by sinking into spiritual darkness. We must pray and pray mightily to the Lord to keep His people facing forward and to help His church to see how a failure today will blight the future.

"If we knew." Only God knows, and He has the power and wisdom His church needs to make her move like a mighty army, saving from downfall the nations where the gospel is now freely preached. Through His strength she can break down the barriers erected in those lands where the people are held within walls of darkness. Though your part as only one Christian may seem small, think seriously of your responsibility. It may be greater than you think.

Wearing Bifocals

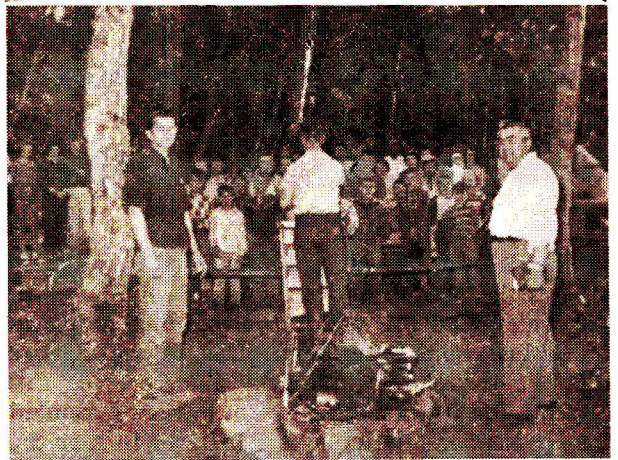


By SADIE VAUGHAN

The last time I had my glasses changed I got a whole new outfit: lenses and frames too. After I got home and used my new glasses a bit it seemed to me that the man had put the bifocal strength into the upper part and had made new and stronger bifocal lenses. I compared my two sets of glasses and I was sure that was what he had done.

I enjoyed using my new bifocals because now I could see so much better as I read my *Herald of Holiness* and *Other Sheep*. One day I was sitting under a tree reading my papers and, after my usual habit, sometimes I just sat and looked at

NEWS in PICTURE



"THE SUN WAS STILL HIGH" at ten o'clock in the evening in the land of the midnight sun—Alaska. Boys' and Girls' Camp scene, with Rev. Arden Sickenberger (left) and Rev. M. R. Korody in the foreground. Gordon Humble, a serviceman, is concluding a campfire song service.

the sky and thought. Today I was thinking about a news item I had just read in the *Herald* which told about a small church in the Middle West which had invested in an air-conditioning plant and how they now had so many more members and how the enthusiasm had grown.

I rejoiced with them; I prayed the Lord to continue His blessings on them, and as I prayed my thoughts went beyond them to our mission fields. So many of them are in hot, humid climates. How long will it be before one of them has an air-conditioning plant? In fact, if we gave them money for air-conditioning wouldn't they think they needed it more for hospital beds to replace straw mats, or an adequate light plant on some new outstation, or some other pressing need that only they know about?

I thought about the Thanksgiving Offering, and what a good opportunity this was to help our mission fields come up, not up to our physical standards, which would be really dreaming, but up a little higher, up above dire poverty. If we can use air conditioning in the summertime to entice people off the streets and God blesses, can't we provide enough so that our missionaries can have something physically attractive to entice their prospects and expect that God will bless it too?

After all, our church is around fifty years of age. Isn't it time we laid away our reading glasses and got bifocals, so that we could see not only close at hand but at a distance too?

PRAYER-CONDITIONING

By **GEORGE W. PRIVETT, JR.**

Pastor, First Church, Donalsonville, Georgia

The closer a person gets to the equator, the more he sees the desirability of air conditioning. With the widespread use of air conditioning in places of business and entertainment, it is appropriate that the church, if financially able, provide this comfort for its worshipers. However, we contend that it is poor taste and does little to further the rugged teachings of Jesus Christ for a church to make a constant appeal to the prospective member's physical welfare. For example, one observer saw the following sign above a given church: "Jesus Saves—Worship in Air-conditioned Comfort." Almost everyone would agree that such advertising misses the point and gives a distorted impression.

Though air conditioning is helpful—of this we are sure—every church, if it is to be spiritually alive, needs *prayer-conditioning*. It is demanded by the purpose of the church to make a spiritual impact upon the minds and hearts of its people. If outside distractions are kept out by concentration, and the refreshing breezes of God introduced by concerned and prayerful Christians, a marvelous

atmosphere will result. The desirable indoor condition of the church—love, reverence, understanding, and brotherliness—will ensue. When such spiritual circumstances prevail, the impure fumes of pride, envy, selfishness, and suspicion are removed. Also, in such an ideal situation, miracles take place—burdens are lifted and new life is imparted to fainting hearts.

It was in such a prayer-laden atmosphere that the church was born: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, . . ." (Acts 2:2-4). Deliverance came to the distressed when the early church fervently prayed (Acts 12:1-19).

Could it be that we are trying to do God's work without God's power? This question may be answered for each of us by asking ourselves: "How much time do I spend in prayer for the services of the church?" "How reverent am I when entering and leaving God's house?" "How long has it been since a miracle occurred in my church?"

THE POISONED TONGUE

By **A. S. LONDON**

"Speak not evil one of another," is as plain a command as, "Thou shalt do no murder." But the command is trampled underfoot as if it were not in the Bible. The high and the low, the learned and the unlearned are guilty of violating this command.

The very commonness of this evil makes it difficult to be avoided. Scathing words are put on paper; conversations are carried on where reputation is assassinated with no thought of asking the absent one to forgive. "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:7-8).

One of the great problems of Christians is the sin of the tongue. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:6).

The Bible says, "Let no corrupt communication proceed out of your mouth" (Ephesians 4:29). It is easy to condemn one for using a weed in the mouth, and at the same time cut and slash with the tongue until homes are broken, lives are crushed, churches are divided, communities are at daggers' points, faith wrecked, and confidence shattered.

Can you honestly say you have "set a watch" before your mouth and kept the door of your lips? It seems to satisfy the pride of many to relate the

faults and failures of others, and try to leave the impression that they are free from blunders.

A great churchman said long ago, "If our people must be distinguished, whether you will or not, let this be the distinguishing mark, he censures no man behind his back; by this fruit ye shall know him."

The wrath of God will surely strike someday in the lives of those who gossip, slander, and cut the heart out of people, with their double tongues! "If a man be overtaken in a fault," lift him "in the spirit of meekness" (Galatians 6:1). Every person who blunders ought to be dealt with in a spirit of love which "many waters cannot quench." It should be said of us as of those of old, How these Christians love one another!

Talking about an absent person has never helped the absentee or the person doing the slandering. If we would keep our lips from gossip, brotherly love would increase, each member would care for another, and where one member suffered all would suffer. What would come over the church world if all would take this attitude?

God will judge the individual, the church, the nation that indulges in trying to tear down the name of another. Kaiser, Hitler, Goebbels, and

GOOD IDEA:

"A regulation in Denmark requires that all bottled beer and whiskey sold in restaurants must carry a warning label reminding customers that .10 per cent alcohol in the blood of a motorist involved in an accident may lead to imprisonment. A similar law adopted by state legislatures in the United States might have value in reducing highway accidents."

Stalin found this to be true. Mussolini went from a palace to a pauper's grave. His life was spent trying to destroy others.

"Be not deceived; God is not mocked" (Galatians 6:7). His Word is true. The fact that you are a church member, or a leader, does not excuse you from reaping the harvest of speaking evil of your fellow men. May God seal our lips and let our tongues cleave to the roofs of our mouths before we are caught in this awful sin, is our prayer!

These Wandering Nazarenes

In this age of movement and change, Nazarenes are compelled by circumstances to move away from their local church. However, too many of them do not join the Church of the Nazarene in the town or city to which they have moved. They attend more or less regularly, but do nothing about transferring their membership.

Here are some of the reasons they give for keeping their membership in the "old church back home":

First—*Father and Mother belong there.* But they forget that Father and Mother belong there because they live there. Why not be as wise as Father and Mother and unite with the Church of the Nazarene where you live? Honor them by following their example.

Second—*The old church needs me.* Perhaps it does need you, but it doesn't get you. Even in spite of your spasmodic efforts to go back from time to time, you don't give that "old church back home" your honest support. Helping a church is like pulling a load: the farther away from the load you get, the less you get done. Why not get up close to the load and pull your share?

Third—*We have a burial plot there.* The Lord will bless you for thinking of the resting place of your dead. It is one of the sacred spots of earth. But you will honor the dead more by entering wholeheartedly into the work of the church—and you can be wholehearted only by working in the local church where you live. These loved ones are at rest; you are alive. Help to carry the load of the local church where you live.

Fourth—*This church is not as large as the one back home.* All our churches had small beginnings. The larger church became large because local people united with it and co-operated to make it grow. Your local church will grow too, if you join and give yourself to it.

Fifth—*I am not ready yet.* How long did you wait before you made connections with a new grocery store, a new butcher shop, a new baker, a new bank, a new doctor, a new school for your children, a new gas station, a new shoe store? You found these right away. Isn't your own spiritual welfare and that of your family equally important?

Think these over and then speak to the pastor about transferring your church membership.

—EVANGELIST W. F. MILLER

Do YOU Remember the Prayer Requests?

Occasionally we receive a letter from someone who says, "I remember the prayer requests which appear in the *Herald of Holiness*." That's wonderful! We are glad for such letters, and we are sure that many more remember these requests than write us.

Just recently, in a postscript, a woman wrote, "I have been especially burdened to pray for those whose requests appear in the *Herald* every week, and I know God has answered prayer for some of them." This woman not only prayed, but she has been burdened as she prayed. More than that, she is sure that God has answered prayer for some of those who have sent in requests. Yes, He has. We have no way of checking on those whose prayers have been answered, but we know, as this woman writes, that some have been answered.

We are also interested in what the writer said in the remainder of the postscript: "Seven years ago my husband was paralyzed and hasn't spoken: but God is here. The mystery of the Kingdom is more real every day." She is praying for others, even though she is beset by difficulty and trial; besides, she has faith in spite of the misfortune which has come to her husband. Let's remember her and this husband in our prayers. In addition, let's join this woman, who has her own burden, in praying for those who send in requests to the *Herald of Holiness*. We do not pray enough for each other. There is much need and sorrow in the world, so let's help others who may or may not be worse off than we are, to bear their sorrows and to have their needs supplied.

As much as for . . .

An Einstein or a Schweitzer

Einstein and Schweitzer represent the highest achievements of our day, from the standpoint of science and service to humanity. Einstein is dead, and Schweitzer is far along in years. The value of these men to society could hardly be overestimated from the standpoint of this present order of existence. Everything possible must have been done to keep Einstein alive, and the same will be undertaken in behalf of Schweitzer. The best of medical care and service is given to men of their caliber.

But this is not all. There have been others who stood on the brink of death for many weeks or months. From the human standpoint they could not be classed with such men as Einstein and Schweitzer. They are unknown. Still, their physicians worked as hard to keep them alive as they would have in behalf of an Einstein or a Schweitzer.

Life is valuable! Even those whose cases seem hopeless are not left to die; when they do die, it is in spite of everything that can be done for them by modern medical science. This attitude is taken by medical science toward the sick because no one knows for sure when a case is hopeless; sometimes the "hopeless" recover. Therefore the fight to save human life must be carried on whatever odds there may be against it. In the last analysis there are no hopeless cases.

In the light of these facts, should a Christian ever think of anyone who is away from God as being a hopeless case? A statement which Dr. J. B. Chapman made some years ago comes to mind

Editorials

again. It was that he always preached to his congregations as if no one there had crossed the "dead line." There are no hopeless cases, so far as the power of God's grace is concerned. Also, there are no hopeless cases from the standpoint of finite knowledge and understanding. It is my duty as a soul winner to think of all the unsaved as possible candidates for the grace of God.

This truth may also be stated thus: As truly as present-day medical science is democratic, just so the gospel is democratic. The ninety-nine were left in the fold and the one lost sheep was sought for. That would have been done if that one sheep had been the most unpromising in the fold. The old colored spiritual says, "Der'll be no distinshun dar." The knowledge that there will be no distinction in heaven implies that there will be none on earth. Everyone has a right to the gospel of Jesus Christ. God is pledged to do His best to reach any and every lost soul—the unknown, illiterate, and poor, as well as the known, literate, and rich. God cares for the soul of the woman of the street as truly as He cared for the soul of an Einstein or cares for the soul of a Schweitzer.

They Were Different!

A man and his wife attended a reception given in honor of the chancellor of one of our most famous universities. They met a number of distinguished people, as well as the chancellor himself. He gave a very interesting and enlightening address on the university of which he is chancellor, and on university education as a whole. The meeting was a good one, except for one thing. When the refreshments were served, it was found that

the drink for the evening was "spiked." No announcement was made that an alcoholic beverage had been added to the fruit juices. However, the couple found it out and immediately set aside that part of the refreshments. Later they were told that there was a soft drink available to those who didn't like a drink that was "spiked." They found it, and it went well with the other refreshments—delicious cake and cookies. So far as they knew, they were the only persons who didn't drink the "spiked" punch; they were different.

Afterward, as the husband thought of this situation, he was inclined to conclude that in the day in which we live people meet such situations much

were made for Him. Only in Him and through Him can we truly find ourselves. Without Him the inner man is unhinged from its proper center. Our souls were made for God and "they are restless until they rest in Him."

"Mathematical Intolerance"

Last Sunday, September 8, Dr. Russell V. DeLong in his message on the "Showers of Blessing" broadcast, spoke of "mathematical intolerance." As he said, two and two make four and *not* five. Two dimes plus two dimes makes four dimes; two houses plus two houses makes four houses, two people plus two people equals four people. No amount of talk about higher mathematics, or relativity, can change these facts. Further, we have no reason to believe now that two and two will ever make five. A person may be ever so dogmatic in making such a statement, and yet not fear lest it be denied. There are truths which withstand all attempts to undermine them. But someone may say that it is different in other realms of thought. But he forgets that there are those who are just as sure that the Bible is the Word of God as they are that two and two make four.

They have acted for years according to the principle that two and two make four. Likewise, they have built their lives on the truth that the Bible is the Word of God. Moreover, they have had no more reason to doubt the latter than the former. Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (I Timothy 1:12). He had no question as to his faith in Christ, and neither do we twenty centuries later. The affirmations as to God's Word and Christ are just as sound as the simple affirmation that two and two are four.

John said, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). There was not the least hesitation on his part as to what he meant by these words: Jesus Christ was very God for him. And Christ himself said, "Before Abraham was, I am" (John 8:59). What He uttered in these words was without any intimation of doubt. And today there are thousands who believe that He stated the truth when He said, "Before Abraham was, I am."

We might go on and on discussing affirmation after affirmation or statement after statement of truth in the Word of God and find just as much finality in all of them as we have found in those already presented. These have been tested and found true by millions of people throughout the centuries.

Call it dogmatism, intolerance, or what you will; but remember, there are some sure foundations upon which man can build his life for today and tomorrow!

STEPHEN S. WHITE

more frequently than our forefathers did. But later he was not so sure that his reasoning was correct. Any person who has followed Christ has had to go against the current of the crowd at times; he has had to be different. The scripture which says, "Come out from among them, and be ye separate" (II Corinthians 6:17), was true for those who followed Christ in the past, and it is true for us today. Anyone who is going to walk with Christ will have to make decisions such as this couple had to make on that evening. It was unpleasant to face, of course, but almost every day we meet something that we must say, "No," to if we would keep our hands in God's.

Unhinged from Our Proper Center

John Wesley in one of his sermons speaks of those who are "unhinged from their proper center." Then he explains that they are people who have a kind of consciousness that they are not in their place, that they are not as God would have them to be. This is certainly true of those who are sinners by choice; they are unhinged from their proper center—God. The sun is the center of our solar system; God should be the center of our lives if we are where we should be.

In his sermon on Mars' Hill, Paul said that every man lives and moves and has his being in God. Life is a gift of God. He is not only our Creator, but also our Sustainer, moment by moment. That is true of all of us from the physical standpoint. What is true of us physically should be true of us morally and spiritually. God did not create us to live apart from Him in our inner selves. We were not made for sin or the devil; we



Department of Evangelism

V. H. LEWIS, Secretary

The program of caring for our moving Nazarenes and friends is ever on the increase. The pastors are co-operating well in following up the information given them. Here are some of the results as given in the reports of the pastors:

California: "I went immediately to call in the home upon receiving the letter from the Department of Evangelism. It was thrilling to see the Lord work, for before I left Mr. ——— prayed through and the room was filled with the presence of God. Thank you for this service. We are looking forward to having this family in church."

Kansas: "I received the name and address of Mr. ———. I sincerely appreciate this contact for our church. He lives within five blocks of our church, and was in prayer meeting Wednesday night."

Illinois: "The day I received your letter I contacted the ——— family and have them coming our way. Hope to save them to God and the church. This is a wonderful plan you are working to save our people who have relocated."

Michigan: "I found them at home. Fine family, received cordially. It means seven more attend our church. They are Nazarenes."

Arkansas: "I called on the people whose names you sent and was received graciously. I invited them and their little boy to Sunday school and church. They promised to come. Also, I gave their names to three different people of our visitation committee. Thanks."

California: "The ——— seemed thrilled to know that their pastor had been concerned about their continued contact with the Church of the Nazarene. They are attending our services regularly and were happy to have me call in their home the week after they arrived in this city. This is a wonderful service our general church is performing."

Ohio: "Received me with kindness, but too much time has gone by before we knew of their being here. Results are that they have been shopping around and now are confused. I will keep in touch with them."

Texas: "I called on this young couple. They have promised to come. We will do our best to claim them for the Master."

Florida: "Mrs. ——— is now in regular attendance at our church and is a great blessing."

Montana: "Favorably received. Promised attendance; however, have not responded yet. Intend to continue follow-up."

Texas: "I called in their home; they confessed a need of Christ. We prayed and tried to do our best. We will keep visiting them."

Alaska: "Mrs. ——— and son are attending services. I do appreciate this program. We have needed it for years."

Washington: "They are a fine young couple. I believe we can minister to them. I do appreciate this service by the Department of Evangelism."

Idaho: "Mr. ——— and his family all attended church last Sunday. They will attend regularly."

California: "I thank you for the contact you sent our way. The Lord helped us to locate a house for these new people to live in. They have been coming to our church. I thank God for

the opportunity of working with these young people. It thrills my heart to realize that we are all working together for Christ and His great kingdom."

Texas: This letter came from a mother who had sent us the name and address of her son who had moved. She wrote: "I think this is most prompt service. My son and wife report that they enjoyed the service and that the church folk were the most friendly of any church they had ever visited. The pastor had visited in their home. My prayer is that the church will continue to keep in close touch with these young people, that they might be won to God."

* * * * *

They are all too valuable to lose, these Nazarenes, Sunday school members, or friends who move; so be sure to write the Department of Evangelism when they move to a new area. Give us their names and new address with pertinent information and we will forward it immediately to the pastor of the church in the city where they live.

These people have souls. They are our responsibility. Let's keep up with our moving Nazarenes. Already many have been saved to God and the church.

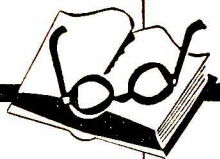
SUNDAY SCHOOL ATTENDANCE REPORT



	August, '56	August, '57	No. Increase
BRITISH COMMONWEALTH			
Maritime	1,053	1,073	20
Canada Pacific	1,082*	851	-228
Canada West	3,975*	3,684	-291
<i>Districts not reporting:</i> Canada Central, British Isles North, British Isles South, Australia			
SOUTHERN ZONE			
North Arkansas	3,408	3,712	304
Northeast Oklahoma	3,671	3,913	242
San Antonio	3,689	3,481	-208
Southeast Oklahoma	3,911	3,677	-234
Kansas	7,396	7,152	-244
Abilene	5,662	5,383	-279
Northwest Oklahoma	5,568	5,269	-299
Nebraska	3,131	2,601	-530
Louisiana	4,242*	3,641	-601
<i>Districts not reporting:</i> Kansas City, South Arkansas, Houston, Dallas, Southwest Oklahoma			
SOUTHWEST ZONE			
Los Angeles	8,111	9,583	1,472
Southern California	10,499	11,033	534
New Mexico	3,065	3,174	109
Arizona	3,758	3,330	-428
<i>Districts not reporting:</i> Hawaii, Northern California, Colorado			
NORTHWEST ZONE			
Alaska	569	719	150
Minnesota	2,226*	2,281	55
Nevada-Utah	831	818	-13
Northwest	6,164	6,134	-30

The Sunday School Lesson

MELZA H.
BROWN



Topic for
October 13:

Moral Standards in a Church

SCRIPTURE: I Corinthians 5-6 (Printed: I Corinthians 5:6-13; 6:17-20)

GOLDEN TEXT: *Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's* (I Corinthians 6:19-20).

The problem of evil is always with us while in this world of fallen human-

ity. Purity can be maintained only by constant vigilance. The wilderness of the natural world takes over wherever man ceases to fight against it or neglects his endeavor. Great cities of antiquity lie buried in the sands of time. Beautiful architectural structures in Central America were swallowed up by the wilderness.

The same is true in the spiritual realm. Constant care and holy spiritual concern are essential for purity in the church. No seeming success in the numerical or financial growth of a church can atone for impurity or sin among its membership.

The presence of evil in the body of the church is inconsistent with Christian faith. The scriptures of our lesson speak with certainty relative to the dealing with sin in the church. This is to be done in the spirit of love for the sinner but also for the protection of the church from moral corruption.

While the Christian must live in this world of evil and be associated with many that are immoral and sinful, Christian fellowship should be with those of like faith and holy conduct.

The Christian is not his own, and

thus cannot do as he pleases with his body. Contrary to the teaching of some, sins of the flesh do always affect the spirit. God created the body for the habitation of the spirit. He that sins against his body sins against himself.

The matter of judging or discipline in the church is very difficult and serious. The concern and burden of the entire church must be for holy living and a righteous witness to the world. Often the body of the church has been badly mutilated by attempted surgery. The conversion of the sinner, if at all possible, is the best method of healing the hurt.

The church is not in the business of judging the world but of saving the world. "Them that are without God judgeth. Therefore put away from among yourselves that wicked person." These are the words of the Lord through the apostle. This is the last resort when for the sake of the church the unrepentant must be dealt with according to the Scriptures.

The church is God's institution on earth and should therefore glorify God. Therefore moral standards are necessary.

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.

District	August, '56	August, '57	No. Increase
North Dakota	1,622	1,551	-71
South Dakota	789	716	-73
Idaho-Oregon	5,587	5,328	-259

Districts not reporting: Oregon Pacific, Washington Pacific, Rocky Mountain

CENTRAL ZONE

Western Ohio	13,032	13,411	379
Illinois	7,923	8,239	316
Missouri	6,995	7,239	244
Southwest Indiana	8,553	8,755	202
Michigan	7,667	7,827	160
Chicago Central	4,788	4,910	152
Northeastern Indiana	9,150	9,288	138
Indianapolis	9,071*	9,187	116
Wisconsin	2,208	2,237	29
Central Ohio	12,963	12,843	-120

Districts not reporting: Eastern Michigan, Iowa, Northwest Indiana, Northwestern Illinois

SOUTHEAST ZONE

Florida	7,227	7,889	662
Mississippi	2,770	2,906	136
Virginia	3,015	3,078	63
Eastern Kentucky	4,602	4,630	28
West Virginia	10,585	10,576	9
Georgia	5,781	5,706	-78
East Tennessee	5,866	5,738	-128
North Carolina	3,826*	3,574	-252

Districts not reporting: Tennessee, Alabama, Kentucky, South Carolina

EASTERN ZONE

Akron	10,886	11,113	227
Pittsburgh	8,241	8,109	-132
Washington		5,190	
Philadelphia		5,191	

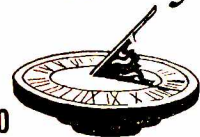
Districts not reporting: New England, Albany, New York

Estimated average for August, 1957	380,081
Increase over average for August, 1956	1,231
Percentage of increase	.32

ERWIN G. BENSON, Field Secretary

*Average attendance last assembly year.

Thought for the Day



by BERTHA MUNRO

"The Measure of the Stature"

Monday:

Someone asked a little boy what he was going to be when he grew up. He answered without hesitation, "A man." I wonder if our thinking is just as direct and our objective as clear. Some fuzzy ideas as to what it takes to reach the stature of a man in Christ Jesus? (Ephesians 4:13-15.)

Tuesday:

A recent article in a very secular magazine is entitled "The Myth of Maturity." What constitutes maturity? Not independence. It is the adolescent that wants independence; the man recognizes his dependence, on home, on society, on country, on God. Adjustment

then? Adjustment to what? The mature man recognizes that love is the only guide to right relations with other personalities; his "maturity is determined by the *quality of his love.*" (I Corinthians 13:11-13; I Peter 3:8.)

Wednesday:

Manhood in Christ is measured by the *dignity of the soul.* And (a paradox indeed) only true humility gives this essential dignity. Subject completely to God, the grown man is not overly concerned about slights from creatures. "Christ suffered humiliations, but never felt humiliated." "Humble souls do not allow the disorder they contend against to provoke disorder in themselves." (Quotes from Leen, *In the Likeness of Christ.*) (John 19:1-3, 8-11; Philippians 2:5-9.)

Thursday:

A man grows mature when he is strong enough to *accept blame without stooping*; "hard pressed," yet "inviolable." Marianne Moore writes of him that, "firmed by the blast," he becomes a wall of defense, "as though flying Old Glory full mast." Another paradox.

And Emerson: "The solar system has no anxiety about its reputation." (Matthew 5:11-12.)

Friday:

A man is mature in Christ when he brings his *ideals alive* in practical shape. A writer on "the common sense of science" has this to say: "Truth is not what is ideally contemplated without error, but that which we may act upon without fear." (John 6:63c; Matthew 7:21.)

Saturday:

A man in Christ Jesus does not run away from *duty.*

"Man cannot choose his duties. You may choose to forsake your duties, and choose not to have the sorrow they bring. But you will go forth, and what will you find? Sorrow without duty—bitter herbs, and no bread with them."

"Every bond of your life is a debt; the right lies in the payment of that debt; it can lie nowhere else. In vain will you wander over the earth; you will be wandering forever away from the right." George Eliot in *Romola.* (Romans 13:7; Matthew 22:21; 7:26-27; James 1:23-24.)

Sunday:

You grow up in Christ as you prize *God's choice* for you and not the easy way. Before you reach full stature you must learn to trust Him when it seems He has forgotten you.

*Fear not the choices of a Father's will,
Nor clutch His loosening hold with
wild alarm.*

*What if His left release? His right
is still*

The everlasting arm.

—MILDRED SWAN, *Missionary to Morocco*
(Job 13:15; Deuteronomy 33:27.)



Religious News & Comments

By L. J. DU BOIS

Airline Clergy Rate

Ministers will be interested in the progress of the idea of clergy rates on commercial airlines. Effective September 15, Northeast Airlines commenced a policy of giving ministers a 50 per cent reduction in plane fare on a space-available basis. Application for this rate must be made in advance and a small filing fee is charged. This step by Northeast will no doubt encourage other airlines to offer similar courtesies to ministers. The airline operates between Bangor and Portland, Maine; Boston, New York, Philadelphia, Washington, D.C., Tampa and Miami, Florida.

Christian Korean General Promoted

According to *Christianity Today*, General Sun Yup Paik, a hero of the Korean War and commanding officer of the First R.O.K. Army, accepted Christ and was baptized last year by Dr. Kyung Chik Han of Seoul's Yong Nak Presbyterian Church. He was recently promoted to the post of army chief of staff of the Korean Army.

"In God We Trust"

The United States Treasury stamped, "In God We Trust," on paper money for the first time last July 25 as it placed two new printing presses into operation. The inscription has long

been carried on coins. Congress authorized it for paper money two years ago.

Close of New York Meeting

September 1 marked the closing of the Billy Graham Crusade in New York City and also saw recorded some of the highest figures known to the history of evangelism. The Associated Press release pointed out some of the following as outstanding factors in this three-and-one-half-month revival. The meeting closed with Graham speaking on the street, Broadway between Thirty-fourth and Forty-second being jammed with people. Police authorities estimated the crowd at 75,000 people. In the sixteen weeks of the Crusade an estimated 1,949,600 persons attended the revival meetings. The 97 Crusade meetings at the Madison Square Garden constitute a record for the arena; the previous record of 93 appearances was held by the Ringling Brothers and Barnum and Bailey circus in 1944. The Crusade, extended three times, was considered the most successful evangelistic campaign in history. It resulted in 56,767 decisions for Christ. In addition, 30,000 more decisions were reported elsewhere during the Crusade through the influence of television and radio. Surely Christians everywhere rejoice at the spiritual impact that this Crusade has made in New York and around the world. It should serve as a stimulant to our faith that God is still in the soul-saving business.



Foreign Missions

REMISS REHFELDT, *Secretary*

old acquaintances. Often when she could not be found she was off to some of her old haunts visiting her old friends. The whole of Swaziland appreciated seeing her again.

The pressure of the work continues to keep us from being idle. We have had to close the whole school here for ten days because of the prevalence of Asiatic influenza. About 150 are stricken down, so Lilian is doing plenty of overtime, as you can imagine.

God is blessing very much at the outstations and here. We are praying and anticipating real revival in Africa.

To Portugal

Miss Virginia Benedict, missionary appointee to Portuguese East Africa, has arrived in Portugal for a year of language study. Her address is:

MISS VIRGINIA BENEDET
Rua das Amoreiras, 161, 2º D,
Lisbon, Portugal

Endingeni Hails!

Greetings from across the waves—Endingeni hails! It was wonderful having *Dulile* (Mrs. Chapman) with us. I think she too got a thrill from renewing

We are greatly in need of used clothing. Christmas is coming soon and we have many to provide for: about thirty evangelists and their wives and children; forty teachers; and many other workers whom we try to help with clothes at Christmas time. Our biggest need is for men's and women's outdoor garments, such as suits, trousers, shirts, dresses, and so on. It was wonderful how the Lord undertook for us last Christmas. Almost right up to the time we didn't have enough to go around, but during the last week quite a few parcels arrived and we were able to give them all something. The teachers did not get much, but at least everyone was remembered. We hope we can do the same this year. Please convey to all who send us these good used clothing parcels our heartfelt thanks. They do send some lovely things.—REGINALD S. JONES, *Endingeni Mission Station, Pigg's Peak, Swaziland, South Africa.*

A Note from Bolivia

By EARL HUNTER

We are happy to be back on the mission field after furlough. During furlough many people were so kind and generous with us that we can never begin to repay. But we do say thank you. We appreciate it all.

Providence has worked out some of our difficult problems here. Several backsliders who have been fighting our mission have come to the office and prayed through. Revival fires are starting to burn in some of the churches. Attendance is picking up, and pastoral visitation is on the increase.

IMPORTANT NOTICE

PLEASE address ALL PACKAGES of used literature, clothing, etc., for the British Guiana mission field to:

REV. DONALD AULT
P.O. Box 170

Georgetown, British Guiana, S.A.

Mr. Ault is the superintendent of the field, and supplies sent to him are allowed to be received duty free, and distributed properly throughout the district.

Packages mailed to other addresses in British Guiana must pass through Georgetown first and are greatly delayed, as well as costing the missionaries duty money for goods that are intended for field use.

Asiatic Flu in Swaziland

We are in the midst of a very severe epidemic of Asiatic influenza which is sweeping the country. The hospital is full and, unfortunately, our staff on the mission station has not escaped, so we are having a trying time. Sister Lively has had a bad dose of it and is in the hospital.—DAVID HYNB, *Swaziland, Africa.*

the Question box

Conducted by STEPHEN S. WHITE, Editor

I have heard of outbroken sin and inbred sin. Does this mean that there are two types of sin?

Yes. There are the act of sin and the sin-nature. Man is born in sin, or with a sin-nature. The whole race fell when Adam sinned. To put it in another way, man is born with a bent toward sinning. Because of this bent toward sinning, all men commit sin, or go out into sin, when they come to the age of moral responsibility. Therefore, there are inbred sin and sin as an act. A person is forgiven of the guilt incurred when he sins at the time he is born again, saved, or regenerated, while he is cleansed from the sin-nature when he is sanctified wholly. The latter comes after the former. This is why John Wesley spoke of the second blessing

properly so called. The *Manual* of the Church of the Nazarene for 1956 says: "We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect" (par. 13, page 31). Practically all of the great creeds of the Christian church teach that there are these two types of sin—sin as an act and sin as a nature, or inbeing. In this connection, read Romans 5:12-21; 6; 7; and 8:1-7. The sin-nature is sometimes called carnality, the carnal mind, the old man (of sin), or depravity.

What is meant by the "apostles' doctrine" in Acts 2:42?

This means nothing more nor less than the teachings of the apostles. These were repent, believe, and be baptized. Also Peter teaches the death, resurrection, and exaltation of Jesus along with the fact that this same Jesus sent the Pentecostal baptism. If you

will read Peter's sermon on the Day of Pentecost (Acts 2:14-36) and the instructions he gave those who were in need (Acts 2:37-40), you will get a pretty good idea of the apostles' doctrine, or teaching.

What is meant by antichrist?

There has been much speculation as to the meaning of antichrist. Some say that the antichrist will be a person; others claim that the antichrist will be an institution. Still others hold that it is a spirit which may appear at different times during the Christian era and in different people or institutions. This much we know: Wherever it is found, it is a denial "that Jesus is the Christ, or the real incarnation of the

Son of God." Along with this it must be remembered that it means not merely a denial of the doctrine, "but moral antagonism to its religious implications." It should be added that most of those who claim that the antichrist is a spirit which may appear at different times during the Christian era and in different people or institutions believe that it will manifest itself in some final, climactic way.

If there is unconfessed sin in the life of a member of a church, would it keep the said church from having a revival if those who are faithful would pray earnestly?

I do not believe that it would.

Should the wife of a pastor and the children who are old enough vote in the pastor's recall?

There is no legal reason why those of the pastor's family who are members of the church and are old enough should

not vote. Whether they do or don't should be their decision, and not anyone else's.

Is the church as a visible organization in harmony with the teachings of the New Testament?

Yes! The church as an organized group, or community, began its career in the New Testament age. Those who made up such an organization believed in Christ as their Head and met together at stated times for religious worship. In this connection one authority says: "As followers of Jesus arose in many different cities, the plural, 'churches,' began to be employed, the

Christian community in each separate locality being considered a church (Acts 9:31; 15:41. Romans 16:4; I Corinthians 7:17; I Thessalonians 2:14)." These churches constitute the visible church, which consists of all who profess to be united to Christ. There is also the invisible church, which is composed of all who are really united to Christ.

NEWS of the Churches



Brother Leland R. Davis, singer and musician, reports: "I have just completed two glorious months at our Akron District Center: working with the boys and girls for four weeks, playing for camp meeting for ten days, and working with the youth at institute. We saw close to one thousand persons seek and find the Lord during these eight weeks, and the greater part of these were young people of our district. I consider it a great privilege to work for the Lord in this capacity. My last winter's work included a month in Orlando, Florida, First Church, and a meeting in Woodstock, Ontario, with several good meetings in between. I love the Church of the Nazarene and its fine pastors and people. I am making up my fall and winter schedule and some dates are still open; I'll be glad to go to any church large or small, as the Lord may lead. Write me, 2021 12th Street, Akron 14, Ohio."

Lanett, Alabama—God is blessing the work of First Church. Recently we concluded a very good revival with Rev. C. R. Thrasher, pastor of the Pennsylvania Avenue Church in Oklahoma City, Oklahoma, as the evangelist. God blessed with seekers—twenty-five on the closing night. We are enjoying the spacious, air-conditioned church built by our predecessor, Rev. W. A. Peck. All departments of the church are making progress; we had 305 in Sunday school on August 25, and 312 on September 1. We appreciate the opportunity of working with the Lanett Nazarenes, and look to the new year with much optimism.—DONALD K. BALLARD, *Pastor*.

Rev. M. J. Jones reports: "After serving thirty-five years in the pastorate I resigned the work at Montpelier, Indiana, feeling God was leading me to enter the evangelistic field. During my

first year in the field of evangelism I conducted revival meetings in sixteen churches on four districts. The Lord gave many wonderful services, with nearly five hundred seekers at the altar. The fellowship with the pastors and people was wonderful indeed. I had five recalls during the first year. Beginning in September at Markle, Indiana, I have twenty-two meetings slated. Wife travels with me and conducts children's meetings, gives object lessons, and is a prayer partner. We are in good health, feel we are in the center of God's will, and are enjoying His rich blessings. We have two open dates in November of '58. Write us, 119 N. Colorado Avenue, Indianapolis, Indiana."

Rev. C. I. DeBoard writes: "At our recent Illinois District Assembly I was given an evangelist's commission. I will be in a meeting in Mansfield, Illinois,

Servicemen's Corner



Chaplain's Report

"In April and May, I concluded my tour of duty of caring for two installations in addition to my own La Rochelle Installations. I praise God for His presence and for the grace He provided in the five months I was Protestant chaplain for three widely separated camps.

"We have seen a wonderful deepening of the Spirit in the services, and in almost every Sunday evening service there have been people saved. I will report more in detail on it in my next report, but God surely is blessing the work, and we do praise Him.

"In June we took one of the finest leaves we have ever had. With Mrs. Graves's sister we traveled in nine countries and the principality of Monaco, covering over 5,600 miles. Paris, London, Amsterdam, Bonn, Worms, Munich, Verona, Venice, Florence, Rome, Naples (and Pompeii), Pisa, Genoa, to mention some of the major cities—all were fascinating from unusual historic or religious standpoints.—CHAPLAIN SAMUEL R. GRAVES, JR."

* * *

The North Pole

"Just a few lines to express my appreciation to the Church of the Nazarene for the church

periodicals that are sent to the servicemen throughout the world. I know without them I might be lost. Sometimes it takes two or three weeks for them to get to me from my home base, but still I can always count on them. I thank God, and His people, that they know just how much most service personnel need a lift in the spiritual life.

"At the present time I am on a tour of duty at APO 23, which is about 400 miles from the North Pole. It is a land of snow and ice. The most beautiful thing I have ever seen in my air force career is when I looked outside this morning (Easter morning) about two o'clock and saw the red glow of the sun off behind 'P' mountain. It never gets completely dark up here this time of year, but I don't think anything could have been more beautiful than the sun just as it was this morning.

"It came to my mind that it might have been just such a day as this that Christ arose. You could almost shut your eyes and hear the angelic choir singing as it were right out behind the mountains.—S/Scr. CLOVIS W. LILES."

NAZARENE SERVICEMEN'S COMMISSION
Ponder W. Gilliland DIRECTOR

October 15 to 27, and have some open dates after that. I am giving full time to evangelistic work. Write me, 24 Shari-lane Drive, East St. Louis, Illinois."

Pastor Kenneth L. Akins writes: "After serving the fine folk at Indian Head, Maryland, for six years, we resigned to accept the pastorate of our church in Salisbury. The Sunday school attendance is now running 10 per cent above last year's average for the same time, the attendance at the worship services is taxing our facilities, and, best of all, the presence and blessing of God is with us. If you have friends in or near this city, write us, % 804 Johnson Street, and we'll do our best to contact them."

Northwest Indiana District Assembly

The Northwest Indiana District Assembly convened August 27 and 28 at the district center in San Pierre.

Miss Mary Scott, general N.F.M.S. secretary, brought a convicting challenge to the missionary convention, urging us to give our utmost for high accomplishment in the Golden Jubilee year. Mrs. A. C. Morgan was re-elected district president with a nearly unanimous vote.

Dr. D. I. Vanderpool, presiding officer, endeared himself to the assembly by his warm evangelistic zeal and stress for harmonious activity in the district program.

The assembly was especially honored to have the Olivet Nazarene College first family, Dr. and Mrs. Harold W. Reed, to present the challenge of Christian education. Rev. John Swearingen, field representative, was in the company, along with the Treble Tone Trio, who gave blessing in song.

This assembly was one of marked accomplishment. There were spiritual depth, warmth of enthusiasm, and loyalty in attendance, in response to the sacrificial leadership of District Superintendent A. C. Morgan. A revolving fund was established as the basis for our home missions operation, with eight thousand dollars pledged to get under way. We voted to sell and relocate our district center, and to fix and separate new dates for the assembly and camp meeting. The assembly gave an overwhelming vote of confidence and, in this spirit, a \$900 love offering to Brother Morgan.

In the class for ordination were Henry Terry, Oscar Sheets, Donald Mathews, and the elder's orders of Carlyle McFarland were recognized. The Spirit of God sealed this service in a gracious manifestation of love and power.

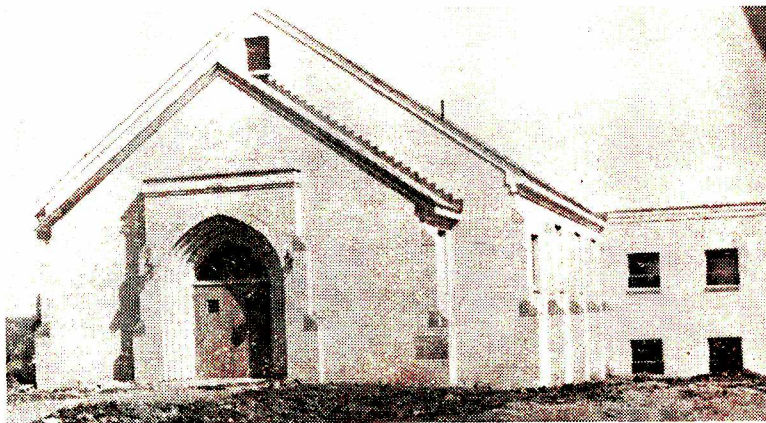
Rev. E. C. Martin and the Hoot Evangelistic Party labored in our camp meeting services, and were used of God in a challenging way.—E. D. LAMNICK, *Reporter*.

Kansas District Assembly

The forty-eighth annual assembly of the Kansas District convened August 7 to 9, in Hutchinson, at the district center. Dr. Hardy C. Powers, presiding officer, blessed the assembly with his challenging, practical messages.

Rev. Ray Hance, our beloved district superintendent, entering his second year of a three-year call, reported progress

Columbiana, Ohio



During the pastorate of Rev. Arthur Brown, the congregation saw the need of a new building, and in September of '52 a building fund was started with a goal of \$20,000 by September, '55. Brother Brown resigned in September of '53 and the present pastor came and proceeded with plans for the building. Early in '54 the site was purchased, and on Sunday, May 17, 1956, ground-breaking ceremonies were held. The new church was dedicated on April 28 this year, with Dr. D. I. Vanderpool as the main speaker. The value of the church is estimated at \$100,000 and the actual cost was about \$70,000; this was made possible by the donated labor of members and friends. There will be a debt of \$30,000 when the building is completed. During the past three years we have had a 50 per cent increase in Sunday school, and a membership in-

crease of 25 per cent. The new church has 13 classrooms in the basement, also assembly room; the upstairs has besides the nave, a wing for overflow, one classroom, and the pastor's study, also a soundproof nursery. Estimated seating capacity is 400; and the auditorium is equipped with indirect cove and recessed lighting. New Appalachian oak pews have been installed. To the left of the church is an ideal parking lot, which will provide ample space for more than eighty cars. Plans are already in the offing for a new parsonage to be built on the lot east of the church. A new studio piano has been purchased. We appreciate the Church of the Nazarene, are in love with its doctrine, and thank God for the advice and leadership of our good district superintendent, Rev. C. D. Taylor—LONNIE A. BALTZ, *Pastor*.

during the year; \$77,000 was given for foreign mission interests, an all-time high for the district. One new church was organized; Sunday school average attendance reached 8,039 with enrollment climbing to 11,229, and church membership increased to 5,814. Giving for all purposes totaled \$823,762, an increase over last year of nearly \$25,000.

In concluding his report, Brother Hance called upon the pastors and churches to advance on all fronts during the Golden Anniversary year: give "10 per cent" for foreign missions, receive 700 new members on profession of faith, gain 3,000 in Sunday school enrollment, increase 600 in average Sunday school attendance, 500 in N.F.M.S. membership, 300 in N.Y.P.S. membership, and organize 5 new churches.

During the assembly 50,000 copies of the special issue of the *Herald of Holiness* were ordered by the churches.

With a spirit of love and appreciation, a fine love offering was presented to our district superintendent.

Other district leaders elected include: Rev. C. A. Warkentin, district treasurer; Harold Jones, Claude White, E. W. Snowbarger, and Russell Elliott, advisory board. Mrs. Ray Hance was re-

lected as district N.F.M.S. president at the missionary convention preceding the assembly.

Six men were ordained to the ministry: Lester Unruh, Belden Slothower, Duane S. McKay, Dwight E. Neuen-schwander, L. Dean Hess, and Emanuel W. Kehr.

Camp meeting services were conducted each night during the week, concluding on the following Sunday night. Dr. Edward Lawlor, camp meeting evangelist, preached with the anointing of God, and night after night the altar was filled with seekers. Music was under the direction of Rev. Lee Steele and the district male quartet.

The Kansas District is moving forward for God and the church.—CARL C. INGERSOL, *District Secretary*.

West Virginia District Assembly and Camp Meeting

Meeting for their eighteenth annual assembly, West Virginia Nazarenes heard reports of gains in all departments and accepted the challenge of holiness evangelism by unanimously adopting proposals to organize at least 10 new churches and give at least "10

per cent" to world-wide missions of the church during 1957-58.

Dr. Edward C. Oney, beginning his second year of a three-year call as district superintendent, reported the following accomplishments of the past year: four new churches organized—at Hinton, Huntington, Prosperity, and Cairo—bringing the total on the district to 114; a total of \$888,625 raised for all purposes, an increase of nearly \$25,000 over last year; General Budget giving totaled \$65,473, and the total paid to all general interests was \$86,953; a substantial increase in church membership, bringing the present total to 7,276; a total Sunday school enrollment of 18,190, or an increase of 351, with a total weekly average attendance of 11,597—360 more than last year.

Dr. G. B. Williamson presided with grace and efficiency during the three-day assembly, July 4 to 6, at the district campground near Summersville, West Virginia. His holiness messages inspired and blessed delegates and visitors during the sessions.

Rev. C. Glenn Bowling and Rev. John R. Browning were re-elected as district treasurer and secretary, respectively.

In an impressive ordination service conducted by Dr. Williamson, the following received elder's orders: William G. Hill, pastor of Charleston Calvary; Arnold Williams, Jr., pastor at Alderson; William R. Dillon, pastor at Parkersburg Third; and George S. Stewart, pastor at New Cumberland. Also, the elder's orders of T. E. Storey, coming from the Pilgrim Holiness church, were recognized.

During the N.F.M.S. convention preceding the assembly, Mrs. W. C. Miller was elected to her second term as district president.

The Spirit-anointed preaching of Evangelists Harold Volk and Charles Lipker, along with the soul-stirring singing of Rev. and Mrs. Arthur Gould, highlighted the annual camp meeting, which followed the assembly. God's presence was manifested in both the day and night services, which saw some of the largest crowds ever to assemble in the large tabernacle. Scores found victory at the altar of prayer during the camp. West Virginia is on the march in the Crusade for Souls.—JOHN HANCOCK, *Reporter*.

Arizona District N.Y.P.S. Convention

The thirty-second annual convention of the Arizona District N.Y.P.S. met in an air of spiritual uplift and fellowship at the Arizona District campgrounds, Prescott, August 28 to 30. The affair opened with an all-district banquet, August 28, in charge of Rev. Cecil Burns, district president. This was the first attempt to have the annual convention separate from the district assembly.

The soul-stirring and informative speaker for the convention, and the young adult retreat which followed, was Dr. Paul Culbertson, dean of Pasadena College. His timely messages struck a responsive chord in the heart and soul of everyone present. The Spirit of the Lord was there.



"By all means save some"

REGIONAL Church Schools Conventions

October 14-15, 1957, First Church of the Nazarene, 510 Woodland St., Nashville, Tennessee; Dr. Hardy C. Powers, Special Speaker

*October 17-18, 1957, Seminole Hotel Auditorium, Jacksonville, Florida; Dr. Lawrence B. Hicks, Special Speaker

Watch for announcements of conventions to be held in 1958 and 1959.

All conventions begin at 1:30 p.m. on the first day.

OPEN TO ALL

*Through oversight the Jacksonville convention was omitted from three previous announcements in the "Herald."

Rev. Cecil Burns, pastor of the Mesa church, received a hearty vote of confidence for district president. Arizona District N.Y.P.S. plans to march to greater victories than ever through his leadership and guidance. Other officers elected were: Rev. Robert L. Conn, vice-president; Rev. William Young, secretary; Mr. John Dick, treasurer; Rev. Stanley McElrath, teen-age supervisor; and Sue Cullumber and Larry Baldwin, teen-age representatives.

The presentation of the requirements for attending the International Institute next July 15 to 21 at Estes Park, Colorado, caused much "buzzing" and excitement. Many consecrated teen-agers declared, "I'm going to be there."

Each local society pledged to encourage and develop each member to become a diligent, conscientious "Workman with the Word."—ROBERT L. CONN, *Reporter*.

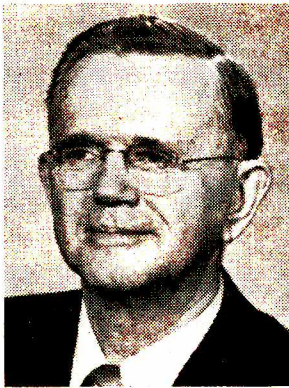
Evangelist Harry J. Felter writes that on account of a change of pastors he has an open date, October 30 to November 10. He will be glad to go anywhere he may be called. Write him, Box 87, Leesburg, New Jersey.

New Mexico District Camp

The New Mexico District camp meeting was held at the district Mountain Park campgrounds, Capitan, August 5 to 11. The attendance was consistently good, the newly constructed tabernacle being filled on Sunday morning. Scores of people found definite spiritual help from God as a result of the Spirit-anointed ministry of Dr. L. T. Corlett and Rev. Nicholas Hull, speakers, and Mr. Paul Qualls, singer.

On Sunday afternoon a beautiful service was held, dedicating the newly constructed, debt-free tabernacle to the Lord. Dr. Corlett gave the dedicatory sermon and words of appreciation were expressed for the devotion of our beloved district leaders. Dr. and Mrs. R. C. Gunstream, by Rev. Harold Morris, chairman of the district church school board, speaking for boys' and girls' camps, and by Rev. Hugh Russell, speaking on behalf of the youth camp and institute and the district camp meeting board.

The entire camp week was one of beautiful harmony and victory.—KENNETH O. FREY, *Reporter*.



Rev. James H. Parker, former superintendent of the Washington-Philadelphia District, died August 4, 1957, while pastoring in Bridgeton, New Jersey. Previous pastorates included Lansdale, Pennsylvania; Harrington, Delaware; Bloomsburg, Pennsylvania; Washington, D.C., First Church; Reading, Pennsylvania; and Cumberland, Maryland.

Born in Philadelphia, November 9, 1888, Brother Parker was converted May 2, 1907. He became a minister in the Philadelphia Conference of the M.E. church and was ordained on September 25, 1912. His credentials were accepted by the thirteenth annual assembly of the Washington-Philadelphia District, meeting in Norfolk, Virginia, April 14, 1920.

For over thirty-seven years Brother Parker gave of his best to the work of the kingdom of God and to the Church of the Nazarene. Aside from about four years in the evangelistic field, his ministry was on the Washington-Philadelphia District. He was its first N.Y.P.S. president; he served on the advisory board for a number of years, as well as on other district boards; and was district superintendent for five years. His ministry was marked by a strong evangelistic emphasis even in his pastorates. He never spared himself in his burden for winning the lost to Jesus Christ. His radio ministry in Cumberland, Maryland, resulted in several churches being established in that area.

The last year of his life was one of intense suffering, yet one of victory in his ministry. He underwent three major operations in five trips to the hospital this past year. Losing both limbs, he continued preaching from a wheel chair. God gave him many opportunities to witness to doctors, nurses, and ministers in the community where he pastored. His report to the district assembly last May was one of victory, challenge, and blessing to all. Gifted with musical talent as he was, he wrote the words of a hymn and sang in a male quartet of ministers at the Golden Anniversary service of the district assembly. His talent in playing the piano and

organ, in singing and composing hymns, had been used and blessed of the Lord across the years.

He is survived by his widow, Mrs. Jennie (Downing) Parker, now of Cumberland; two daughters, Mrs. Arthur Morgan and Mrs. Carlton Kissner, both of Cumberland; and a son, James, of Baltimore.

Funeral services were held in the First Methodist Church of Bridgeton, New Jersey, on August 6. Those assisting in the service were Rev. E. E. Grosse, superintendent of the Washington District; Rev. Wm. C. Allshouse, superintendent of the Philadelphia District; Rev. Boyd M. Long; Rev. A. C. McKenzie; and Rev. G. Thomas Spiker. Rev. E. G. Wallace, pastor of the Wesleyan Methodist church of Vineland, N.J., with whom Brother Parker was associated in a radio ministry, brought the message. A large number of ministers and wives attended in a body.

A brief service was held on August 7 in the Church of the Nazarene, Cumberland, Maryland, with Rev. Wm. C. Allshouse in charge, assisted by Rev. L. L. Wright and Rev. H. E. Heckert. Rev. James R. Bell and Rev. A. C. McKenzie conducted the committal service in Zion Cemetery, Cumberland.—CHESTER M. WILLIAMS, *District Secretary*.

ANNOUNCEMENTS

RECOMMENDATION—Rev. H. E. Hegstrom, an ordained elder, member of our district, is entering the evangelistic field. He had been pastor of First Church in Burlington, Iowa, closing his ministry there at our assembly in August. He is an experienced evangelist, having spent many years in that work. He has been pastoring churches in Iowa for the past seven years, and I am happy to recommend him to any church or camp meeting needing an evangelist. He is a very capable preacher and a wonderful Christian brother; he will not disappoint you. Write him, 834 17th St. S.W., Cedar Rapids, Iowa.—Gene E. Phillips, Superintendent of Iowa District.

WEDDING BELLS

Miss Delores Jean McPherson of Beaver, and Rev. Ronald E. Mickel of Alum Bank, Pennsylvania, were united in marriage on August 31, at First Church of the Nazarene in East Liverpool, Ohio, with Rev. Ralph A. Mickel, father of the groom, officiating, assisted by the local pastor, Rev. James E. Hunton.

Miss Dorothy Jewel and Mr. James Baldwin of Palacios, Texas, were united in marriage on August 30 in the Palacios Church of the Nazarene, with Rev. Howard Baldwin, of Truth or Consequences, New Mexico, brother of the groom, officiating, assisted by the local pastor, Rev. L. D. Bohannan.

Arena Sue Vaughn of Hollis, Oklahoma, and Bobbie Littrell of Amarillo, Texas, were united in marriage on August 2 at the Church of the Nazarene, with Rev. Harry McElrath, pastor, officiating.

BORN—to James and Marilyn (Murray) Austin of Reedsport, Oregon, a son, James Mark, on September 4.

—to Rev. and Mrs. Russell F. Metcalfe, Jr., of Cherry Valley, Ohio, a son, Stephen Paul, on September 2.

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—to Rev. and Mrs. Neil E. Hightower of Baltimore, Maryland, a daughter, Edwina Ruth, on August 31.

—to Nelda and Leo C. (Bud) Johnston, Jr., of Pasadena, California, a son, Matthew ("Matt") Charles, on August 31.

—to Harold and Ruth (Fike) Quarles of Altadena, California, a daughter, Teresa Diane, on August 24.

—to Rev. and Mrs. Hillis Herren of Andrews, Texas, a son, Stephen Wendell, on August 19.

—to Mr. and Mrs. Bill J. Baker of Fort Worth, Texas, a son, William Scott, on August 14.

SPECIAL PRAYER IS REQUESTED by a friend in California for two young boys to be saved early in life, that they may be useful in the work of the Lord;

by a Nazarene reader in Montana "for my mother, who is ill, and for her spiritual life; my father, who is unsaved; an unsaved brother and wife"; also for God's will to be done in her own life and for help in a personal burden she has carried for years, ever since being saved and sanctified;

by a Nazarene friend in Ohio that God will help in the solving of a church problem, healing of his own body, and a closer walk with God, and for a special unspoken request.

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Emergency Revival Date Service

Notice: Evangelists and Pastors
The Department of Evangelism, 6401 The Paseo, Box 6076, Kansas City 10, Missouri, gladly lists open dates of commissioned evangelists, provided such open dates are within the next six months. Pastors may contact the Department of Evangelism for names and dates of evangelists available during the next six months.—V. H. Lewis, Executive Secretary.

EVANGELISTS' SLATES A to C

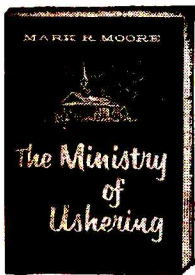
Akin, G. M. 627 Pine St., Minden, La.
Alee, G. Franklin. 2400 S. Roosevelt, Boise, Idaho
Sioux City, Iowa Oct. 3 to 13
Pullman, Wash. Oct. 17 to 27
Allen, Jimmie. Sunday School Evangelist, P.O. Box
527, Kansas City 41, Mo.
Home Sept. 26 to Oct. 14
Savannah, Ga. Oct. 15 to 23
Amos, C. A. Route 1, Boonville, Ind.
Evansville (Trinity), Ind. Oct. 8 to 20
Noble, Ill. Oct. 22 to Nov. 3
Anderson, G. R. Box 76, Lindsey, Ohio
Fremont, Ohio Oct. 9 to 20
Pataskala, Ohio Oct. 23 to Nov. 3

Anderson, Gilbert and Sylvia. Preachers and Singers,
P.O. Box 527, Kansas City 41, Mo.
Ashby, Kenneth and Geneva. Singers and Musicians,
1254 E. Thompson Rd., Indianapolis, Ind.
Indianapolis (Wbrook.), Ind. ... Oct. 16 to 27
Shelbyville, Ind. Oct. 31 to Nov. 10
Aycocck, Dell. Evangelistic Singer, P.O. Box 527,
Kansas City 41, Mo.
Bailey, Clayton D. Box 579, Fort Dodge, Iowa
Parkersburg, W.Va. Oct. 9 to 20
Roanoke, Va. Oct. 23 to Nov. 3
Baker, Miss Peggy. Song Evangelist, 329 East
E St., Hutchinson, Kansas
Baker, Ralph and Betty. Preacher and Singers, Box
171, Newell, W.Va.
Banning, R. M. Morrow, Ohio
Barkley, Arthur and Vada Lee. Preacher and Sing-
ers, 305 N.W. Main St., Bethany, Okla.
Youngstown (Wickliffe), Ohio .. Oct. 2 to 13
Willard, Ohio Oct. 16 to 27
Bartee, Robert H. and Belle M. Evangelist and
Singers, 156 Winn Ave., Winchester, Ky.
Ft. Thomas, Ky. Oct. 1 to 13
Cynthiana, Ky. Oct. 23 to Nov. 2
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Pratt, Kansas Oct. 2 to 13
Grand Prairie, Texas Oct. 23 to Nov. 3
Becker, Miss Wanda L. 819 Central Ave., Newport,
Ky.
Belew, P. P. and Marie (Oyler). Preacher and Singer,
P.O. Box 527, Kansas City 41, Mo.
Bertoletti, The Musical (Fred and Grace). 1349
Perkiomen Ave., Reading, Pa.
New Bedford, Mass. Oct. 9 to 20
Melrose, Mass. Oct. 23 to Nov. 3
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas
City 41, Mo.
Wilmington, Del. Oct. 9 to 20
Norristown, Pa. Oct. 23 to Nov. 3
Bishop, Joe. Box 47, Yukon, Okla.
Moberly, Mo. Oct. 2 to 13
Blair, Earl L. 941 Idlewild Ct., Lexington, Ky.
Louisville, Ky. Sept. 25 to Oct. 6
Cincinnati, Ohio Oct. 8 to 20
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Battle Creek (First), Mich. Oct. 9 to 20
Akron (Kenmore), Ohio Oct. 23 to Nov. 10
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 11 Kelso Rd., Columbus, Ohio
Cardington, Ohio Oct. 1 to 13
Cincinnati (Cumminsville), Ohio .. Oct. 15 to 27

Bracken, A. K. 115 N. Mueller Ave., Bethany, Okla.
Albuquerque (First), N.M. ... Sept. 26 to Oct. 6
Warren, Ohio Oct. 18 to 27
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Oakridge, Ore. Sept. 25 to Oct. 6
Arvin, Calif. Oct. 9 to 20
Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.
Dayton (Knollwood), Ohio Oct. 11 to 20
Fayette, Ohio Oct. 23 to Nov. 3
Bridgwater, R. E. and Dorothy. 116 Wolfe Ave.,
Colorado Springs, Colo.
Rifle, Colo. Oct. 2 to 13
Newton, Iowa Oct. 16 to 27
Brinkman, George and Flora. 76 Orange St., St.
Augustine, Fla.
Brockmueller, C. W. 1318 W. Mountain Ave., Fort
Collins, Colo.
Claresholm, Alberta Oct. 2 to 13
High River, Alberta Oct. 16 to 27
Brough, C. Wesley. 302 W. Belleview, Porterville,
Calif.
Muskegon (First), Mich. Oct. 2 to 13
Spring Valley (First), Mich. Oct. 16 to 27
Brown, Curtis R. Song Evangelist, 912 Fifth St.
N.W., Canton, Ohio
Dayton (Knollwood), Ohio Oct. 11 to 20
Dayton (First), Ohio Oct. 23 to Nov. 3
Brown, J. R. Song Evangelist, 13 Latsia Terrace,
Covington, Ky.
Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.
Brown, Melza H. 1715 North 15th St., Boise,
Idaho
Canada West District .. Sept. 18 to Oct. 13
Ontario, Calif. Oct. 20 to 27
Brown, W. Lawson. P.O. Box 527, Kansas City 41,
Mo.
Jefferson City, Mo. Oct. 8 to 20
Edwardsville, Ill. Oct. 23 to Nov. 3
Burk, Elbert F. 2711 Danube Dr., Sacramento 21,
Calif.
Burnett, Eddie and Ann. Box 1007, Ashland, Ky.
Trenton, Ohio Sept. 25 to Oct. 6
New Boston, Ohio Oct. 9 to 20
Burson, H. D. 4609 Briarland, Bellaire, Texas
Channelview, Texas Oct. 2 to 13
Pasadena, Texas Oct. 16 to 27
Burton, C. C. P.O. Box 145, Somerset, Ky.
Winchester, Ky. Oct. 2 to 13
Oak Lawn, Ill. Oct. 16 to 27
Butcher, Bill R. Box 454, Skiatook, Okla.
Cimarron (Kalvesta), Kans. Oct. 2 to 13
Pawhuska, Okla. Oct. 16 to 27
Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado
Springs, Colo.
Perryton, Texas Oct. 2 to 13
Grass Valley, Calif. Oct. 17 to 27
Carleton, J. D., and Wife. Preacher and Singers,
P.O. Box 527, Kansas City 41, Mo.
Pampa, Texas Oct. 2 to 13
Fairview, Okla. Oct. 16 to 27
Carlson, Harry and Esther. Preachers and Musicians,
168 Belmont St., Carbondale, Pa.
Parkhead, Glasgow, Scotland .. Oct. 5 to 20
Perth, Scotland Oct. 22 to Nov. 3
Carpenter, Harry and Ruth. Evangelists and Singers,
5 Reading Ave., Hillsdale, Mich.
Carter, Jack and Ruby. Preacher and Singer, 609
N. Mueller St., Bethany, Okla.
Urbana, Ill. Oct. 2 to 13
Esther, Mo. Oct. 16 to 27
Carter, W. A. 3808 Park St., Greenville, Texas
St. Joseph (N. Side), Mo. Oct. 7 to 13
Waco (First), Texas Oct. 16 to 27
Casey, H. A. and Jewel. Preacher and Musicians,
Box 206, Bethany, Okla.
Sulphur Springs, Texas Oct. 9 to 20
Elwood, Ind. Oct. 23 to Nov. 3
Casto, Clyde C. 2016 North Ave., Del Paso Heights,
Calif.
Redding, Calif. Oct. 9 to 20
Shawnee, Okla. Oct. 23 to Nov. 3
Chatfield, C. C. and Flora N. Evangelists and Sing-
ers, P.O. Box 527, Kansas City 41, Mo.
Hoopeston, Ill. Oct. 2 to 13
Jackson, Ohio Oct. 16 to 27
Chickenoff, Miss Susie. 564 Barham Ave., Santa
Rosa, Calif.
Clark, Eddie. Route 1, Colona, Ill.
Madison, Wis. Sept. 25 to Oct. 6
El Paso, Ill. Oct. 9 to 20
Clift, Norvie O. P.O. Box 527, Kansas City 41, Mo.
San Pablo, Calif. Oct. 2 to 13
Sonoma Valley, Calif. Oct. 16 to 27
Cochran, Gene W. Evangelist, 6718 McCorkle Ave.,
St. Albans, W.Va.
Collins, A. E. P.O. Box 682, Carleton Place, Ontario
Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Macon, Mo. Sept. 25 to Oct. 6
Marion (First), Ind. Oct. 9 to 20
Cox, C. B. 1322 N. First Ave., Upland, Calif.
Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
Charleston, W.Va. Oct. 14 to 20
Dayton (First), Ohio Oct. 23 to Nov. 3
Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg,
Tenn.
Caneysville, Ky. Sept. 30 to Oct. 13
Seymour, Mo. Oct. 14 to 27

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 Van Buren, Ark. Sept. 24 to Oct. 6
 St. Charles, Mo. Oct. 9 to 20
 Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Terrell, Texas Sept. 25 to Oct. 6
 Holdenville, Okla. Oct. 9 to 20
 Crider, Jim and Janet. Singers and Musicians, c/o Gen. Del., Southport, Ind.
 Anderson (Goodwin Mem.), Ind. . . Oct. 2 to 13
 Chandler, Ind. Oct. 23 to Nov. 3
 Crist, Wesley F. 1370 N. Sierra Bonita Ave., Pasadena, Calif.
 Crutcher, Estelle. 3725 S.W. Ave., Miami, Fla.
 Belle Vernon, Pa. Oct. 6 to 15
 Waynesburg, Pa. Oct. 16 to 26

D to F

Daggett, T. J. 1201 N. Schuyler, Kankakee, Ill.
 Danner, Joel. Box 724, Bethany, Okla.
 Darnell, H. E. Box 929, Vivian, La.
 St. Marys, Ohio Oct. 2 to 13
 Richmond (St. Paul), Ind. Oct. 16 to 27
 Darnell, Leo and Edith. Evangelist and Singer, 1524 Laurel Dr., Columbus, Ind.
 E. Gary, Ind. Oct. 2 to 13
 Griggsville, Ill. Oct. 16 to 27
 Davidson, Otto, and Wife. Evangelist and Singers, 224 Ames St., Mt. Vernon, Ohio
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Danville, Ill. Oct. 16 to 27
 Decatur, Ga. Oct. 31 to Nov. 10
 Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio
 DeBoard, C. I. Evangelist, 24 Sharilane Dr., East St. Louis, Ill.
 Mansfield, Ill. Oct. 15 to 27
 DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
 Connersville, Ind. Sept. 25 to Oct. 6
 Williamsburg, Ind. Oct. 8 to 20
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
 Dupo, Ill. Oct. 9 to 20
 Ponchatoula (First), La. Oct. 23 to Nov. 3
 Dobbins, C. H., and Mrs. Evangelist and Musicians, 604 S. Wayne St., Alexandria, Ind.
 Montpelier, Ind. Oct. 15 to 27
 Dobson, J. C. Box 504, Bethany, Okla.
 San Francisco (First), Calif. Oct. 9 to 20
 El Monte, Calif. Oct. 23 to Nov. 3
 Dooley, C. H. 2012 Boulevard, Greensboro, N.C.
 Columbus (First), Ga. Sept. 29 to Oct. 9
 Douglas, Ga. Oct. 10 to 13
 Dye, J. T. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Ottumwa, Iowa Oct. 2 to 13
 Moravia, Iowa Oct. 14 to 20
 Dumire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn.
 Portsmouth (First), Ohio Oct. 2 to 13
 Columbus (Fairwood), Ohio Oct. 16 to 27
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th St., Pueblo, Colo.
 Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Oregon
 Auburn, Wash. (F.M.) Oct. 2 to 13
 Wenatche, Wash. (F.M.) Oct. 16 to 27
 Elkins, W. T. Wurtland, Ky.
 Wellston, Ohio Oct. 1 to 13
 Cabin Creek, W.Va. Oct. 15 to 27
 Eisea, Cloyce. Box 18. Van Buren, Ohio
 Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
 Ottawa (First), Ill. Oct. 6 to 13
 Oklahoma City (First), Okla. Oct. 16 to 27
 Emsley, Robert. Bible Expositor, P.O. Box 527, Kansas City 41, Mo.
 Burbank, Calif. Oct. 9 to 13
 Oxnard, Calif. Oct. 16 to 27
 Esmond, Sarah, and Pilot, Verle. Visitation Evangelists and Singer, 20 Beulah Park Dr., Santa Cruz, Calif.
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Fairbury, Neb. Oct. 2 to 13
 Grand Junction, Colo. Oct. 16 to 27
 Fagan, Harry, and Wife. Singers and Musicians, Carmichael, Pa.
 Felter, H. J., and Wife. Box 87, Leesburg, N.J.
 Staunton, Va. Sept. 25 to Oct. 6
 Milton, Pa. Oct. 23 to 27
 Ferguson, Edward R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla.
 Warren, Ohio Oct. 9 to 20
 Coatesville, Pa. Oct. 23 to Nov. 3
 Ferguson, Lois. Song Evangelist, 702 First Ave. East, Oskaloosa, Iowa
 Files, Gloria, and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
 Cleveland (Parma), Ohio Sept. 25 to Oct. 6
 Oxford, Pa. Oct. 13 to 27
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Indianapolis (S. Side), Ind. Oct. 2 to 13
 McMinnville, Tenn. Oct. 23 to Nov. 3

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 Flint (First), Mich. Oct. 2 to 13
 Charleston (First), W.Va. Oct. 16 to 27
 Fitch, James S. 123 Brown Ave., Louisville 7, Ky.
 Fleener, Maurice. Song Evangelist, R.R. 3, Box 209-A, Martinsville, Ind.
 Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
 Fouse, Fay A. 635 Western Ave., Winchester, Ind.
 Clermont, Ind. Oct. 9 to 20
 Beech Grove, Ind. Oct. 23 to Nov. 3
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Danville, Ill. Oct. 16 to 27
 Open date Oct. 29 to Nov. 10
 Franklin, Cletus. Box 181, Odon, Ind.
 Flat Rock, Mich. Oct. 10 to 20
 Rochester, Mich. Oct. 23 to Nov. 3
 Free, O. S. P.O. Box 527, Kansas City 41, Mo.
 McKinney, Texas Oct. 9 to 20
 N. Little Rock, Ark. Oct. 23 to Nov. 3
 Freeman, Mary Ann. Evangelist, 404 N. Clinton St., Bloomington, Ill.
 Peoria (N. Side), Ill. Oct. 1 to 20
 Versailles, Ill. Oct. 22 to Nov. 3
 Frodge, Harold C. Box 181, St. Paris, Ohio
 Bloomington (First), Ill. Oct. 9 to 20
 Cartersville, Ill. Oct. 22 to Nov. 3
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.

G and H

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Harrisonburg, Va. Oct. 2 to 13
 Cincinnati (E. Side), Ohio Oct. 16 to 27
 Gillespie, George M. P.O. Box 208, Auburn, Ind.
 Gillespie, Joe and Jim. Singers and Musicians, P.O. Box 208, Auburn, Ind.
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Peru, Ind. Oct. 2 to 13
 Open date Oct. 15 to 27
 Gleason, J. M., and Wife. Preacher and Singers, 935 N. Mueller, Bethany, Okla.
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven and Gladys. Evangelist and Singers, 6850 W. 115th St., Worth, Ill.
 Manchester, Ohio Oct. 2 to 13
 Roseville, Mich. Oct. 16 to 27

Gough, J. J. Evangelist, 6553 Monte Vista Drive, San Bernardino, Calif.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Granger, Olen C. Evangelist, 3906 Oakwood St., Pine Lawn 20, Mo.
 Mountain View, Mo. Oct. 2 to 13
 Danville, Ill. Oct. 16 to 27
 Gray, Joseph. Evangelist, 1003 16th St., Lubbock, Texas
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 McPherson, Kansas Oct. 2 to 13
 Kingman, Kans. Oct. 16 to 27
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Princeton, Ind. Sept. 25 to Oct. 6
 Plymouth, Mich. Oct. 7 to 13
 Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Olivet College Oct. 6 to 12
 Chariton (First), Iowa Oct. 16 to 27
 Griffin "Bill." c/o Box 19, Northwest Nazarene College, Nampa, Idaho
 Grimm, George J. 513 Diamond St., Sistersville, W.Va.
 Huntington, W.Va. Oct. 2 to 13
 Home Oct. 14 to 21
 Griffith, C. A. 614 N. Jefferson St., Knightstown, Ind.
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Dayton (Daytonview), Ohio Sept. 24 to Oct. 6
 Franklin, Ohio Oct. 8 to 20
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Southport, Ind. Oct. 2 to 13
 Edinburg, Ind. Oct. 16 to 27
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Dayton (Wrightview), Ohio Oct. 2 to 13
 Langley (First), S.C. Oct. 16 to 27
 Hall, Dave. 776 E. Simpson, McPherson, Kansas
 Liberal, Kansas Oct. 9 to 20
 St. Louis (Central), Mo. Oct. 23 to Nov. 3
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Denver (S. Side), Colo. Oct. 2 to 13
 Sherman, Texas Oct. 20 to 30
 Hamilton, James A. 4404 Riverside Dr., Huntington, W.Va.
 Ludlow (First), Ky. Oct. 4 to 15
 Charleston (Loudondale), W.Va. Oct. 16 to 27

Hampton, Pleas and Dorothy. Evangelist and Chalk Artist, 123 Moreland Ave. S.E., Atlanta 16, Ga.
 Toccoa, Ga. Oct. 9 to 20
 Tennesse, Ga. Oct. 23 to Nov. 3
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Frankfort (First), Ind. Oct. 2 to 13
 Lafayette (First), Ind. Oct. 16 to 27
 Harley, C. H. Burbank, Ohio
 Columbus (Beechwood), Ohio . . Oct. 1 to 13
 Columbus (Shawnee Hills), Ohio . Oct. 15 to 27
 Harrington, Wm. N. Rt. 3, Box 66, Gainesville, Fla.
 Mt. Pleasant (First), Mich. Sept. 25 to Oct. 6
 Detroit (Bethel), Mich. Oct. 8 to 20
 Harrison, Ray. P.O. Box 527, Kansas City 41, Mo.
 Emumclaw, Wash. Oct. 2 to 13
 Lisbon, N.D. Oct. 16 to 27
 Harrold, John W. Box 309, Red Key, Ind.
 Eaton, Ind. Oct. 16 to 27
 Hart, H. J. Owasso, Okla.
 Yucaipa, Calif. Oct. 2 to 13
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Mt. Pleasant, Iowa Sept. 25 to Oct. 6
 Long Beach, Calif. Oct. 16 to 27
 Heasley, Jimmy and Fern. Preachers and Singers, Box 293, Marionville, Mo.
 Monett, Mo. Oct. 9 to 20
 Hegstrom, H. E., and Wife. 834 17th St. S.W., Cedar Rapids, Iowa
 Henbest, C. L. Box 345, Rogers, Ark.
 Muncie (S. Side), Ind. Oct. 2 to 13
 Indianapolis (Wbrook.), Ind. . . . Oct. 16 to 27
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
 Henriksen, G. W. Evangelist, 12703 N.E. Clackamas St., Portland 16, Ore.
 International Falls, Minn. Oct. 10 to 20
 Winona, Minn. Oct. 23 to Nov. 3
 Henson, J. C. 103 N. Peniel, Bethany, Okla.
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
 Hawthorn, Nev. Oct. 2 to 13
 Yearington, Nev. Oct. 16 to 27
 Holcomb, T. E. 787 Breedlove St., Memphis, Tenn.
 Memphis (Park Ave.), Tenn. Oct. 2 to 13
 Modoc, Ind. Oct. 15 to 27
 Holtzclaws, The Paul M. Evangelist and Singers, Parkersburg, Ill.
 Stonington, Ill. Sept. 25 to Oct. 6
 Lawrenceville, Ill. Oct. 8 to 20
 Holstein, James and Lois. Evangelist and Singers, R.F.D. 5, Greenville, Ohio
 Three Rivers, Mich. Oct. 10 to 20
 Grover Hill, Ohio Oct. 24 to Nov. 3
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.
 Norfolk (First), Va. Oct. 2 to 13
 Kittanning, Pa. Oct. 16 to 27

Hoos, Charles A. Evangelist, 502 E. Marengo, Flint 5, Mich.
 Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
 Mountsville, W.Va. Oct. 2 to 13
 Toledo (E. Bdway.), Ohio Oct. 16 to 27
 Hostetler, Robert. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.
 Hubart, Leonard G. Evangelist, Route 3, North Manchester, Ind.
 Ligonier, Ind. Sept. 24 to Oct. 6
 Anderson (Columbus Ave.), Ind. . . . Oct. 9 to 20
 Hughes, Guthrie. Box 212, Valley Station, Ky.
 Danville, Ky. Oct. 2 to 13
 Danville, Ill. Oct. 30 to Nov. 10
 Hutchinson, C. Neal. P.O. Box 527, Kansas City 41, Mo.
 Sharon, Pa. Oct. 2 to 13
 Trinway, Ohio Oct. 16 to 27

I to K

Inglard, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.
 Warren (Morgandale), Ohio Oct. 9 to 20
 Port Allegany, Pa. Oct. 23 to Nov. 3
 Isenberg Evangelistic Party. Evangelist and Musicians, Box 388, New Cumberland, Pa.
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Newport (First), Ky. Oct. 2 to 13
 Uhrichsville, Ohio Oct. 16 to 27
 Jewel, G. Raymond. Evangelist, 619 Fifth St., Fort Wayne, Ind.
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Lapeer, Mich. Oct. 2 to 13
 Youngstown, Ohio Oct. 16 to 27
 Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.
 Lawton, Okla. Sept. 25 to Oct. 8
 Norcatour, Kans. Oct. 15 to 27
 Johnson, Andrew. Wilmore, Ky.
 Jones, A. K. P.O. Box 527, Kansas City 41, Mo.
 Poteau, Okla. Oct. 2 to 13
 Rensselaer, Ind. Oct. 16 to 27
 Jones, Clarence "Tiz." 102 Dutch Rd., Dunbar, W.Va.
 Colorado Springs (First), Colo. . . Oct. 2 to 13
 Perkasio, Pa. Oct. 16 to 27
 Jones, Claude W. Rt. 1, Box 172, Bel Air, Maryland.
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 N. Sacramento, Calif. Oct. 6 to 13
 Rupert, Idaho Oct. 20 to 29
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 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Jonesboro, Ark. Oct. 2 to 13
 Harris Chapel, Ind. Oct. 30 to Nov. 10
 Keller, William D. 200 Randolph St., Buckhannon, W.Va.
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Grafton, W.Va. Oct. 9 to 20
 Nashville (Calvary), Tenn. Oct. 23 to Nov. 3
 King, Charles L. Evangelist, 726 North 32nd, Kansas City, Kansas
 Klemme, Kenneth A. Song Evangelist, 1229 North 11th St., Enid, Okla.
 Kleven, Orville H. and Kathryn. Evangelists and Musicians, 2355 Roosevelt Blvd., Eugene, Oregon
 Bismarck, N.D. Oct. 1 to 13
 Pilot Grove, Mo. (Meth.) Oct. 15 to 27
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
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