



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 30, 1953

SALT—LIGHT

General Superintendent Benner

“Salt!” “Light!” What strikingly positive forces! Too many Christians are satisfied with a kind of negative goodness, mistaking the mere absence of gross evil for good. But Jesus Christ has planned that His followers shall be a positive force for righteousness in this sinful world.

It is not the divine order that the people of God should be passive or on the defensive, but that, as salt penetrates, purifies, and preserves, as light dispels the darkness and makes the atmosphere pure, the Church should be a positive, aggressive, triumphant force that will drive back the powers of evil and darkness, giving light, liberty, and vision to the world. We have, therefore, a tremendous responsibility of translating our theories of righteousness into action and of bringing Christian influence to bear on every phase of life.

Why has not the Church been more effective in this regard? Jesus spoke of the salt that had “lost his savour,”

declaring it to be “good for nothing.” One translator has used the word *insipid* in rendering this passage. In-
insipid, tasteless, powerless, without saltiness! These are words that describe tragically, and too accurately for comfort, much that is called Christian today.

This spiritual saltiness is not a product of human ability, cleverness, or even sincerity; it is the result of the presence of Jesus Christ in human hearts. Only His dynamic, positive righteousness in our hearts and in our churches can save us from becoming spiritually insipid, powerless, ineffective. Only the light of His divine presence can enable us to be more than unlighted candles in the darkness of this lost world.

Let us then seek to experience more of His presence, radiance, and power and go forth to be indeed “the salt of the earth,” “the light of the world.”

“Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5).

TELEGRAMS

Little Rock, Arkansas—South Arkansas District meeting at Little Rock First Church just closed its first annual assembly. District Superintendent W. L. French re-elected with overwhelming vote of confidence. Dr. D. I. Vanderpool at his best as presiding general superintendent. Rev. D. K. Wachtel brought outstanding home-mission message on Wednesday evening. Substantial gains throughout the district; 216 net gain in church membership; 389 net gain in Sunday-school average; outstanding increase in finances; four new churches organized. District in beautiful harmony and optimistic over prospects for future.—W. RAYMOND McCLUNG, Reporter.

Wichita, Kansas—New church organized at Russell, Kansas, September 12; nice church building including apartment for pastor. Rev. Gene Gore, Bethany-Peniel graduate, is the fine pastor. Exceptionally good members; prospects good in city of seven thousand population. This was district young people's project; J. M. Gleason and wife were the evangelists. This is sixth church organized this quadrennium.—RAY HANCE, Superintendent of Kansas District.

Pasadena, California—Reseda Church organized September 13 with 35 charter members; 118 in Sunday school; Rev. Denver Brown, pastor. Church building under construction. Van Nuys and Canoga Park churches and ministers, Rev. Lyle Potter and Rev. Eugene McDowell, co-operated to form new church.—W. SHELBURNE BROWN, Superintendent of Los Angeles District.

NEWS IN BRIEF

Herbert W. Geller, son of Rev. and Mrs. J. W. Geller of Nampa, Idaho, was killed in an automobile accident on September 9. Herbert was to begin his senior year as premedical student in Northwest Nazarene College. He had expressed his feeling of a definite call as a medical missionary. He was a high ranking student, a great Christian worker, and had endeared himself to all who knew him.

Dr. A. S. London will be giving an address at the National Sunday School Association eighth annual Sunday-school convention in Minneapolis, Minnesota, October 14 to 16; and also will be conducting a workshop on "Evangelism in the Sunday School" on Thursday morning of October 15.

THANKS: "We wish to express our heartfelt thanks to the host of friends who so kindly assisted, and for the prayers and words of sympathy and floral offerings extended at the death of Rev. H. H. Marvin, pastor of the Arlington Street Church of the Nazarene, Akron, Ohio, and daughter, Earline R. Marvin."—Mrs. Mary Marvin, Earl, and Lee.

On Sunday, September 6, Dr. and Mrs. S. T. Ludwig closed a home-mission meeting at Yankton, South Dakota, with Pastor Glen Dayton. Dr. Ludwig preached, and Mrs. Ludwig led the singing and did solo work.

Rev. T. T. Liddell has resigned as pastor of First Church in Grand Rapids, Michigan, to accept a call to pastor the Glebe Road Church of the Nazarene in Arlington, Virginia.

After seven years as pastor of First Church, Tampa, Florida, Rev. Granville S. Rogers has resigned to accept a call to pastor the Oakwood Church in Houston, Texas.

Rev. Harold Limer has resigned as pastor of the church in Langley, South Carolina, to accept the call to pastor First Church in Tampa, Florida.

Rev. C. M. Kelly of Columbia, South Carolina, has accepted a call to pastor the Central Church in Jacksonville, Florida.

Rev. Samuel Brown has resigned as pastor of Lawndale Church in Orlando, Florida, to accept the call to pastor Central Church, Charleston, South Carolina.

After five years as pastor of the church at Anadarko, Oklahoma, Rev. D. D. Elliott has resigned to accept the call to the church in Lamesa, Texas.

Rev. James B. Tripp has accepted the call to pastor Lawndale Church in Orlando, Florida.

Rev. Aubrey Ponce has resigned as pastor of Central Church in Jacksonville, Florida, to accept the pastorate of First Church in Columbia, South Carolina. He urges that name and address of service personnel and friends stationed in or around Columbia be sent to him—401 Catawba Avenue, Columbia, South Carolina.

Rev. Erban B. Moss has resigned as pastor of the church in Decherd to accept a call to pastor First Church in Bristol, Tennessee.

"Thou Worm Jacob"

By Arthur H. Townsend*

ISAIAH has said: "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel" (Isa. 41:14).

We have heard the statement that God can take an insignificant, defenseless, helpless creature like a worm and thrash a mountain. In other words, God is omnipotent; He is all-powerful; He can do the seemingly impossible. There isn't a difficulty, a problem, a perplexity that He cannot solve. Doesn't that make you feel good? Simply exercise faith toward God. He will start swinging the worm-whip and thrash your mountains now.

Worms also typify humility. In Job 25:6 we read; "How much less man, . . . which is a worm?" In God's pure sight we are sinful creatures. Nobody can point a finger at "anybody" in this world. We are either "sinners saved by grace" or sinners who have not accepted God's gift—eternal life through Jesus Christ, the Lord. May God give us the grace to keep humble and remain lowly at the foot of Calvary's cross! David said: "I am a worm, and no man; a reproach of men, and despised of the people" (Ps. 22:6).

In Job 24:20 we read that "the worm shall feed sweetly on him." This makes me sit up and take notice while I am able to do so. Just to think that the worms which man impales on his fishhooks will one day be feeding sweetly on him makes me

(Concluded on page 18)

*Abbotsford, B.C., Canada

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Weigh Yourself

By Louis McCurdy*

Thou art weighed in the balances (Dan. 5:27)

IT SEEMS that God has us weighed in the balances that He uses up in heaven. The result of that weighing was written on the wall in Belshazzar's palace that fateful night. We might make an estimate of our own spiritual weight by listening to our consciences, by using our eyes, ears, and good common sense.

Let me use my imagination, along with these, to test my own weight. Let me imagine that I belong to a church in which I am a member of the church school board; I am also the janitor, the usher, and the treasurer—they simply cannot get along without me, not for one Sunday. Yet I must leave for a trip. After much prayer and many misgivings, I carefully choose those who are to perform my different tasks for the three Sundays I'm to be absent. In minute detail I tell each one how to carry on my task. I go on my trip, but spend much time in worrying about how the church gets along in my absence. I wonder how my work is being carried on.

When I return home I am astonished; I find that the treasury records are all in fine shape, with every account paid. The young usher is doing a fine job of greeting strangers, and is well liked. The church is clean, and well ventilated, and the windows have been cleaned for the first time in months. The church school board has met and done a record amount of business in planning new projects for fall activities.

It is a blow to my ego. I had always weighed myself on human scales. Now my conscience whispers to me that in God's sight I was almost useless. On imaginary walls, I had a vision of the handwriting of God, "Thou art weighed in the balances, and art found to have too much self-esteem." My conscience smites me with the thought that with God, attitude is most important; while church school board transactions, and other duties are secondary.

Let us compare the lives of Hannah and Samuel. He filled a large place in Israel, while she seldom appeared in public. Yet the record of her faith, and of her sacrificial consecration of her son to the service of the Lord, rings out through the ages to influence and to challenge those who read it. Immediate importance and long-range influence are almost certain to be considered and compared when God uses His scale to determine our worth.

And we think of Barnabas, that highly esteemed New Testament apostle of benevolence. He did such a great and effective work when he sold his land and invested the proceeds in the work of God in those early days of the Church. His acts on the mission field were also commendable. His attitude toward John Mark was mag-

nificent. He reinstated Mark to the ministry at the cost of leaving Paul's missionary party.

In contrast, we think of the unnamed lad who gave Jesus his lunch that day out on the desert. He did not appear to be important that day, as only John's Gospel mentions him at all. But as he gave his lunch, apparently he didn't do it for the sake of fame, reward, or for position in the church. He must have given it because of his love for Christ. Barnabas may have been in that company that day, and been touched by the unselfish generosity of the lad. It might have influenced Barnabas to follow Jesus. In those New Testament days Barnabas might have pressed human scales right down to the floor; but on God's balances, the lad might have outweighed him.

We might be unimportant here, but if we fit into God's plan we are just as much needed as the leaders whom we esteem and acclaim. No task that God has planned and given to us is small or trivial. It is of tremendous importance. We feel highly honored if God uses us in any way. We might thus be the indirect cause of some gifted person finding God. Although considered light when weighed on human scales, we each have a definite place to fill in God's work.

A godly mother molded my life after God's pattern; a Bible taught me the right way; a Sunday-school teacher, unheard of outside of her home town, helped me to learn an evangelical holiness theology. Each one of these seemed to play a part in God's plan. Only God knows which one did his work the best.

Many people who mold the lives of young people probably make a sacrifice to do so; but it is temporary instead of eternal sacrifice. It is present loss traded for eternal gain. Some of the Bible writers left home, jobs, and income to record the miracles which have had tremendous influence on some millions of lives. Some may have sacrificed reputation as well; for, living in lowly homes, or writing in jails, they would be labeled as unsuccessful in today's world by some

"Let the Words of My Mouth . . ."

By Nona Keen Duffy

(Psalms 19:14)

*Let the words of my mouth
And the thoughts of my heart
Be acceptable in Thy sight;
Let me speak the good word
That will hearten and bless;
Let me think only thoughts that are right.*

*Let the positive words
And prayerful thoughts
Come to my lips and my mind;
May my thoughts express love
And faith and praise,
And may all of my words be kind!*

*Pastor, Bowden, Alberta, Canada

church leaders. But they weigh well on God's balances; each one fitted into His plan.

God's eternal rewards will not be based on church position, nor apparent results of our labors here, but God will reward us according to what we weigh in His own heavenly balance-scales.



Let's "Get Activated"

By A. J. Fisher, Jr.*

Go thou (Luke 9:60)

DRIVING through a northwestern city recently, I stopped for a red light. In the window of a Shell service station just across the street there was a display which demanded my attention. They had an image of a man made of cardboard in the likeness of one of their attendants, jumping up and down, and a sign which read, "Get activated." Instantly, the prayer escaped my lips, "O God, that is the need of the Church today!"

It cannot be denied that the great wheels of organization are rapidly turning and much is being done for the salvation of the lost. Yet the great need we have today is that the Church should become activated.

When Christ spoke the words, "Go thou," He was speaking to the Church. He was saying, "Let's get activated." It seems that in my mind's ear I hear some questioning voice ask, "But how can we become more activated than we are?" When Jesus commanded the disciple, "Go thou," He was not only speaking to the preachers and leaders of the Church; He was also talking to every individual who had become a member of His Church.

Church member, whoever, wherever you are: it is good that you pay your tithe and give your offerings to further the work of God, and it is necessary to the Christian, for God requires it. But you cannot and will not become activated by giving and sending your money alone. For still another requirement is demanded of the Christian. "Go thou!" This requirement is the work of personal evangelism.

Today the Church of the Nazarene throughout the world, as an organization, is doing her best, through efforts of the Sunday school, church, revivals, camp meetings, and missions, to win the

lost before Christ returns. And may God continue to bless her efforts in the future as He has in the past. Yet our precious church, which means so much to us all, is greatly hindered because of the frightening number of members who are seemingly unaware of or are indifferent to the command of Christ, "Go thou."

May God have mercy upon the individual who makes a profession to be a child of God yet does not thrill to be a personal worker to some degree. At the Judgment, Christ will say, "Inasmuch as ye did it not to one of the least of these" (Matt. 25:45), "Depart from me, ye cursed." Come, church member, allow the Holy Spirit to conduct an inventory of your life to see whether your testimony of "Saved and sanctified" has been nullified because you have refused to obey the command, "Go thou."

Many times we hear the statement that we will receive power to witness after we have been entirely sanctified, and that is true. But I further contend that when we are justified, regenerated, adopted, and initially sanctified—in other words, born again or converted—it is then that we should and will "get activated." When Philip found Christ, did he say, "I must wait to be sanctified before I can witness for Christ"? No! Philip immediately went out and said, "We have found him." And when he was confronted with excuse and unbelief he challenged with convincing enthusiasm, "Come and see." It can safely be said that one must become activated in personal evangelism as a prerequisite to entire sanctification.

Therefore, church member, it is my plea: lay aside the sham fighting. Let's "get activated" for God, for souls, and the Church.

THE GARDEN WALL

By Delores S. Douglas*

DOWN a dusty, country road is a garden wall. It is old and ugly in its ruinous condition.

But from a crevice of the dull, gray stones peeps a small, green bud. God's love shines forth in the golden rays of sunlight to give it warmth. Cooling drops of rain fall fresh upon its tender leaves. In the twinkling of an eye, it seems, the bud awakens and unfolds as a crimson rose of rarest beauty. It sways proudly above the garden wall, filling the air with a fragrant sweetness.

Oh, how ruined and ugly are our lives before we meet our Saviour! Yet, amid all the ruin, there is something hidden—known only to God. He shines forth His rays of infinite mercy upon us. He reaches out with tender hands to lift us from sin and darkness. Our Heavenly Father, the Creator of all that is lovely, nurtures us that we might blossom forth in lives of beauty and service to Him.

*Pastor, Davenport, Oklahoma

*St. Petersburg, Florida

Yourself—as God And Others See You

By Trafton D. Williams*

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever (1 Chron. 28:9).

ONE OF the most difficult adjustments of personality is the ability to see ourselves as we are seen in the eyes of others. A difficult spiritual



problem is to see ourselves as God sees us. The words of our text are spoken by David. They are words of a man who has met with humiliation in the eyes of man and God. The eleventh and twelfth chapters of Second Samuel give us the story which is finally consummated by the prophetic words of Nathan, "Thou art the man . . ." David

had been unable to see himself as man and God saw him. No doubt his memory was refreshed again as he spoke the emphatic words of the text to his son Solomon, words which will cause everyone to stop and think.

The acts of one's life and the secrets of his heart are open before God. Hear David as he speaks. "For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." This fact causes more people to turn from evil than any other thing. There is nothing so disquieting to the conscience of man as that of remembered sin. All who have found Christ in the forgiveness of sin were in some measure driven to ask forgiveness because they saw themselves as God saw them—sinners without hope.

Hear the Psalmist as he caught the revelation of this divine truth, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:7-10). He is with us and has knowledge of us wherever we are.

The possibility of answering God. E. Stanley Jones, in a recent book, spoke of the blessing of a conscience, guilty or otherwise. He implied that conscience is to the soul what pain is to the body. This disturbing revelation of seeing ourselves as God and others see us only reveals a deeper need,

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that of taking Christ into our lives in His completeness. We not only see ourselves as sinners, but with this revelation find a remedy through the blood of Jesus Christ. He not only convicts of sin, but also offers forgiveness.

Disobedience brings God's displeasure. No doubt Solomon lived to hear the words of his father ring in his ears, "If thou forsake him, he will cast thee off for ever." We must not only see ourselves as God sees us, but also we must be obedient to that revelation. To do otherwise is to bring condemnation and finally utter destruction on our immortal souls. Don't cast Him away—seek Him—seek Him, while He may be found of thee.

Sailing off Course

By Ira E. Fowler*

IN ACTS we read, "And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves" (27:41).

Nearly fifty years ago, a three-masted schooner was bound for a foreign port, heavily loaded. Heading along the New England coast at night, it ran aground. Suddenly there was a terrific crash and the great ship was shaken from one end to the other. Then another crash and the schooner collapsed as if it were only a matchbox. The ship had run ashore and was dashed to pieces on the rocky coast.

Perhaps you ask, "What caused this great shipwreck?" Soon after the news was received that the ship was destroyed, an investigation was made. This revealed that the ship was sailing off course due to faulty instruments. The ship not only failed to reach the port, but much property and many lives were lost.

Let us now apply this to the spiritual realm. Multitudes are "sailing off course" today. We hear the sad news that their homes are broken, that their lives have been wrecked, or that their souls are fettered by sin. If investigation is made we can find many spiritual shipwrecks along the sea of life. Many times their sailing off course is because of faulty instruments.

Note just a few "faulty instruments" that will cause one to "sail off course" and at last shipwreck.

1. *False preachers and teachers.* "For the time will come when they will not endure sound doctrine, . . . and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3-4). Paul denounces the false prophets and teachers as witches and wizards in Galatians 3. Doctrines and isms flood the land today, and millions of deluded souls are being bewitched and made to "sail off course" through the ministry of false teachers who declare that loyalty and

*Pastor, Chelyan, West Virginia

legal obedience to creeds, rituals, and customs will redeem.

2. *Unconfessed sin* is another cause of sailing off course. It is strange, indeed, that the debauched, guilty millions of this world do not heed the tender call of a loving Christ to confess and repent. "Except ye repent, ye shall all likewise perish" (Luke 13:3). Unconfessed sin will block your path to heaven. Thousands try to cover their sins or gradually break off from sinful habits, only to stumble deeper into sin and darkness.

3. *Incomplete or faulty consecration* is another cause. God's call to consecration is to every Christian, and is a prerequisite to the faith that brings the sanctifying grace to a believer's heart. Shallow and halfhearted consecration will bring you down to defeat. God must have our all if He is to accept any. One must launch out into the deep if he is to sail safely. I am still old-fashioned enough to preach that "we must die to everything but God's will."

4. *Disobedience to the truth of God* is another cause of sailing off course. Paul admonished the men of the ship not to sail, "Sirs, ye should have hearkened unto me, and not have loosed from Crete" (Acts 27:21). They, like many today, insisted on having their way. The result, as always, was disaster. The ship was exceedingly tossed with a tempest, and was broken with the violence of the waves. God's way is the best way. His will is the only safe way. Check your course and your instruments lest you, too, fail to make the harbor.

They Are Counting on Me

By Leslie E. Dunkin*

WHEN I become a member of a Sunday-school class, any church organization, and finally the church, I am reminded of a new personal responsibility. *They are counting on me.* When I become a Christian, I have a similar reminder—Christ is counting on me.

They are counting on me for *regular attendance.* When Sunday-school time comes, I will be in my place in my class. When the time for any mid-week meeting comes, I will be in my place there. When Sunday church time comes, I will be in my place. When Christians are expected to be in attendance, I will be there. I know they are counting on me!

My responsibility to each of these will take first place in my plans and actions, when the time for them comes. Everything and everybody else, if at all possible, will be kept out of the way so that I can show myself to be a regular attendant from week to week. The weather will not keep me away. Other interests will not become important or attractive enough to keep me away. The Christian people will know that I will always be in my place.

They are counting on me for *prepared attendance.* It is not enough for me merely to be there regularly. I am expected to give as well as to receive. A successful class requires a prepared teacher and also a prepared class. I am a part of that class now, so I will be a prepared member each Sunday.

My attendance at midweek meetings calls also for a preparedness. If a definite part has been assigned to me, it will get my thorough attention before I go to the meeting. I will have something to say when an opportunity is given to say something about the subject. I will pray for those directly in charge of the meeting and also for the others, so everybody will be benefited.

My church attendance calls for a personal preparation. I shall free my thoughts of everything that may stand in the way of my receiving the greatest good from this service. Prayer, Bible reading, and meditation will be used in this preparation. If I have a direct part in the church service, such as singing in the choir or being an usher, I will be prepared to do my best with this. I will sing my best for the congregational singing. During all of this I will be praying for the service and for everybody in attendance. I know they are counting on me for this.

They are counting on me to *grow as a Christian* because of my helpful association with all of these. My own faithfulness, preparation, and participation will combine with what I receive from the faithfulness, preparation, and participation of others to produce healthy Christian growth. This calls for a double effort on my part. I will be very attentive and think carefully of

*South Bend, Indiana

Is Anything Too Hard for Me?

By Margaret Bogart

*Just last week as I was praying
I opened up God's Word
And saw the biggest question there
That I had ever heard.
For right in my opened Bible
In letters black and bold
I read the greatest challenge that
A Christian heart could hold!*

*"Is there any thing too hard for me?"
That's what my Bible said,
And now ever since I read it
It's been going thro' my head.
"Is anything too difficult,
Or is it too severe
That I, the Lord, can't work it out
If you will persevere?"*

*And now, no matter what comes up,
I can't get on my knees
And say, "Dear Lord, this is too hard.
Will You excuse me, please?"
For there hasn't been a problem
There hasn't been a need,
That wasn't fully answered as
My faith took hold indeed!*

whatever I may hear and see. Then I will put into living practice every day of the week what I acquire on Sundays.

They are counting on me to *attract others*. The evident growth in my own life will be a continual attraction to draw others to the way I am going. However, I will not be content with merely this. I appreciate the full value of all these to me, so I want to let others know about it.

I will become a diplomatic salesman for these benefits. I will let all my friends know how much I am enjoying my Christian growth. Those who are not actively lined up in some other similar group are asked to go with me. I want them to know that I want them to go with me and that they will be most welcome there. I will continue to invite them, refusing to be discouraged by any number of refusals.

I will be alert at all the meetings of the class, the midweek meetings, and the Sunday church services to welcome everybody there. The newcomers will appreciate such a friendly greeting on their first visit. All the others will be more eager to continue regular attendance, with this friendly spirit always in evidence. They are counting on me to do my part with all of this.

They are counting on me to *work with others*. Teamwork is important for any successful effort or activity. A leader is dependent upon dependable followers or helpers. In like manner, the following workers are dependent upon a dependable, co-operative leader. I will not insist upon being a leader every time. Neither will I refuse to be a leader when the opportunity and responsibility are mine. I will be more interested in the accomplishments gained than in the one who may be given credit for these. I will be more intent upon everybody working together to gain the success.

They are counting on me to *help others to grow as active Christians*. This is an important part of successful teamwork. I will help to see that everybody has something to do, so he will be an active part of what is being done. I will recognize the ability of others and will help to give this an opportunity to be used in Christian work. I will encourage others in their efforts, not overlooking the least prominent of these. I will lend a helping hand so that their success can be realized or possibly made still greater.

They are counting on me to *pray for all Christian efforts*. This is something that everybody can do all the time. The best leader may be an unknown person who is praying for this effort. The best helpers often are those who are praying for what is being done. The best worker—leader or helper—is one who prays faithfully while working.

An important part of my personal responsibility as a member of my Sunday-school class, my other church organizations, and my church, is to pray for the Christian success of these. They are counting on me for all of this. I will do my best to measure up to their expectations of me.

Are You Truly Thankful?

By M. E. Carlin*

How LONG, "O Lord, how long?" Trembling lips plead earnestly while broken hearts yearn for the life-giving gospel of Christ to be preached in its fullness to millions whose lives are bound in poverty, disease, superstition, and sin because they have been denied the truth that makes men free.

If we who are so complacent in our comfort, our cleanliness, our political and religious liberties could be suddenly transported to some place where Christ has not been known in His soul-saving, life-redeeming power; and if we could see with our own eyes the shame of a man, made in the image of God, bowing in worship before a hideous idol, the awful terror of witchcraft, and a thousand evils that follow in the train of heathenism—surely we too would cry aloud, How long, "O Lord, how long?"

*Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The Lamp of life deny?*

The revivals God is giving on many of our mission fields, the strong, courageous spirit of our brothers and sisters who have been rescued from heathen darkness, fill our hearts with thanksgiving; and, when we think of the transformation in living conditions, the raising of moral and spiritual standards in the areas about our mission stations, we can only cry out, "What hath God wrought" with the little we have put in His hands to feed earth's soul-hungry millions!

Brother, sister, let us think on these things as we come up to the time for our Canadian Thanksgiving offering on October 12. Are you thankful you are not living in China or some other land where communism has closed the doors against the gospel of Christ? Are you thankful you are not under the rule of superstition in South America, where so many of the common people live in virtual slavery? Are you truly thankful? Then say so with a well-filled Thanksgiving offering envelope, "And God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him" (Ps. 67:6-7).

*Pastor, Bass River, N.S., Canada

THEN YOU MAY SEE GOD'S FACE

By Margaret S. Connelly

*God wants you to be like Him,
Holy and good and kind;
Helping the poor and needy,
Leading to Him mankind—
Filled and baptized with the Spirit,
Sanctified by His grace,
Giving your all to His service—
Then you may see His face!*

MY SAFETY

By W. Everett Henry

*My heart was filled with pain and grief
As through the woods I wandered.
I sought, but could not find, relief,
Though many ways I pondered.*

*I knelt upon a bed of moss,
And to my Lord surrendered;
To my dismay, a heavy cross
He to my soul there tendered.*

*Perplexed and filled with many fears,
I took that cross upon me,
And found, in passing through the years,
Its bearing was my safety.*

SAFEGUARDS

Of the Spiritual Life

By Rupert Cravens*

THE SPIRITUAL life must be cultivated and protected with the greatest of care and consistency if one would know the value of wholesome growth and joyous victory. The strenuous time in which we live makes it necessary that each Christian have strong safeguards that will stand the most severe tests that might come. Satan would defeat the stronghold of Christianity and possess each individual life if possible. But John said, "Greater is he that is in you, than he that is in the world," which means to us that Christ is Victor in every encounter with Satan, and will make us more than conquerors through faith in Him.

Let us consider first the safeguard of *Bible study and meditation*. It is necessary that the children of God know His holy, inspired Word. The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119: 11). The Word of the Lord best becomes known by diligent, prayerful study. Meditation upon His Word makes it to become health to the soul.

There is timeless value in the practical injunction of Paul to the Thessalonians: "But we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands" (I Thess. 4:10-11). While there may not be so many enthusiasts who look for the immediate coming of Christ, and thereby spend their time in idleness, still there may be many who make little or no real study of the Bible. Such an attitude means tragedy to the spiritual life. Let us heed Paul's admonition to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

The second safeguard to be considered is *prayer life*. We are to "pray without ceasing" in unbroken communion with God. Consistency in prayer life during the worst of prevailing wickedness and ungodliness is set forth in the words of David: "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Ps. 55:16-17). Such consistency begets confident assurance of future protection and guidance. The solution to the problem of having enemies is also to be found through prayer. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). The value of faith in prayer is set forth in Jesus' words to His disciples: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). Importunity in prayer is taught in His parable of the unjust judge, to the end that men ought always to pray, and not to faint. James taught out of personal experience with the crucified, resurrected, and glorified Christ that "the effectual fervent prayer of a righteous man availeth much" (5:16). Let us practice the safeguard of a consistent, believing, importunate prayer life.

A third safeguard is *obedience to the Holy Spirit*. Jesus told His disciples that the Holy Spirit would continue His ministry on earth after His ascension. He said to them, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). Again, He answered Judas by saying, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). He said further of the Spirit, "He shall testify of me." In a climactic statement He said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). Then let us "quench not the Spirit," but obey His every call, and go forth to do exploits for Christ.

The final safeguard to be employed is *alertness to spiritual opportunities*. Each opportunity to advance spiritually must be accepted on the occasion, or it may forever pass. Opportunities usually come in the form of humble and lowly service, which serves to enlarge the soul and prove willing obedience and faithfulness to Christ. Promotion, which is a small issue with the sanctified Christian, comes only as a result of humility, obedience, and faith, and never as an end in itself. Paul wrote to the Corinthians: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). To the Galatians he wrote: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (6:10).

It is ours to be "fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). Let us use these safeguards and go forth to victory.

*Pastor, Fayetteville, North Carolina

The Pleasant Fields of Holy Writ

By E. Wayne Stahl*

WHILE heartily in favor of the plan being urged upon members of our church that we read the Bible through in 1953, I woke up to the fact, just a few days ago, that I had done nothing about it personally. Yes, my face is red because I had not read. (Pardon the pun.) As Bunyan makes Christiana in *Pilgrim's Progress* say, I am "forced to stand . . . for that fault with blushing."

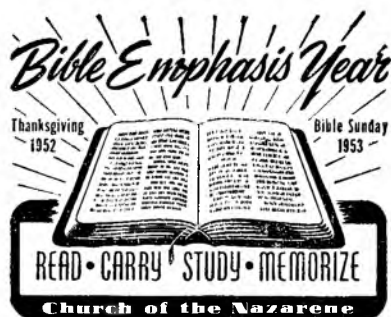
Of course I had been doing Bible reading every day, and spending some little time at it, but, contritely, I confess I had not embarked on the noble campaign of reading the entire Book before the end of the year. Then I followed the admonition in I Pet. 1:13, "Gird up the loins of your mind," with the determination to accomplish this by December 31. I did not put to myself the desponding question Queen Guinevere asks in the *Idyls of the King*, "Is it yet too late?" Yes, "While there is life [in 1953] there is hope."

Acting on this resolve, I first did some calculating, purposing to "plan my work, and work my plan." I counted up the number of chapters in the Bible and found there are 1,199. Then I found the number of days yet remaining in this year. Dividing such a number into 1,199 I discovered that 9 chapters a day would bring me to my "desired haven," with only 6 chapters required for the final day. You mathematics fans, who have a well-developed curiosity, can easily calculate what date in the year I began to "work my plan."

I offer this personal experience, believing that there are many readers of this paper who, like myself, have postponed beginning perusing the entire Scriptures before 1954 comes. Perhaps my "confession" will encourage you to start in the glorious exploring of the wonders of Holy Writ, with the aforesaid goal in mind.

And as you and I do this, let us remember the great words of David Livingstone regarding his wonderful "blazing the trail" for missions in Africa. He said, "The end of the exploration is the beginning of the enterprise."

*Nazarene Elder, Lowell, Mass.



As Bible readers, our "enterprise" is incorporating in everyday (and Sunday) living what we have discovered in the matchless Volume.

As we begin our reading each day, let us pray these prayers, "Speak, Lord; for thy servant heareth" (I Sam. 3:9), and, "May I not be just a hearer of the Word, but a doer also."

DID YOU READ YOUR BIBLE TODAY? BIBLE-EMPHASIS YEAR

We Need a Revival!

By J. M. Yarbrough*

THE CRYING need of our day is for revival! We need a revival in each and every heart. We need a revival of Sunday-school attendance. We need a revival of church attendance. We need a revival of Bible reading. We need a revival of moral honesty and spiritual certainty. We need a revival of social and religious standards. We need a revival of spiritual power and consciousness. We need a revival of soul fervor and passion.

We need a revival of tears and intercessory prayer. We need a revival of judgment preaching and resultant soul awakening. We need a revival of interest and concern in the prayer meeting and the week-night preaching services. We need a revival of holy boldness and soul-searching. We need a revival of love for the lost and the erring.

We need a revival of family altars and family religion. We need a revival of love for the church and its community leadership. We need a revival in personal and secret praying. We need a revival of interest in the preached Word, for it is by the foolishness of preaching that the Word falls with pungency and power on complacency and indifference.

We need a revival of the fear of sin. We need a revival of Sabbath observance and careful living. We need a revival of glorious personal victory and salvation. We need a revival in the cultivation of experiences where glory and power are demonstrated in our lives.

We need a revival against the things on which we place a taboo. We need a revival of spirit and fight against the evil influences that are sapping the religious and moral strength of our lives. We need a revival of warfare against what we have come to call "little sins"—cards, cheap radio programs, debasing television programs and scenes, and the like.

We need a revival of the all-night prayer meeting and the old-fashioned camp meeting. We need a revival of substantial and large giving in support of the church. We need a revival of testimony and praise. *We need a revival!* And prayer—heart-glowing, heart-searching, soul-consecrating prayer—lifted on the mighty eagle-like wings of an all-conquering faith, is all that will bring such a revival.

*Pastor, Oak Lawn, Ill.

Suffering Christians

By A. S. London*

PAUL, in speaking of the Philippians, said, "Un- to you it is given . . . not only to believe on him, but also to suffer for his sake" (Phil. 1:29). They had troubles and heartaches, pain and disappointments. They were just like you and me—they had to undergo tribulations, and they knew the impact of suffering.

We have a friend who has been in a wheel chair for many years. She is an unusual church leader. She is capable, devout, and has been at the head of big church organizations. She suffers untold physical pain, but she is never known to complain or find fault. She is an inspiration to all who pass her way.

Paul said that suffering was a gift from God. He declared that sorrows can become suffering in behalf of Christ. Christians claim to have the answer to the great experiences of life. We do have the answer to sorrow. Our attitude toward suffering, tragedy, and death can be a powerful testimony for the cause of Christ.

Paul was not using idle words when he spoke about suffering. He had seemingly more than his share. "Five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II Cor. 11:24-27).

What attitude did Paul take toward his sufferings? He said of his own imprisonment in Rome, "I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel" (Phil. 1:12). He talked about his "light afflictions" working for him.

Suffering is not easy, but here is the hope—God can help us face any proposition that confronts us in life, if we will not whine nor complain when it comes upon us. Paul said that every single thing works out to further His cause and kingdom.

However suffering may come, through our own foolishness, through sin, or through natural causes, God has a way of making it work out for our good and His glory if we will be genuinely Christian through it all.

My pastor's wife, Mrs. R. T. Williams, Jr., is a constant sufferer. She has experienced different physical afflictions; but you would never know it to be in her presence. She is cheerful, kind, tender, and compassionate. Those who visit her come away with their own spirits lifted. She

says she was never so happy. The Bible is her constant companion; Christ is her Comforter. Her attitude is that God will work out her physical troubles in His own way, and time; not a single word of complaint.

Paul said that suffering was given us as a "gift from God." No matter what the trial or tribulation, it can be used of God, and it can become suffering in behalf of Christ. What attitude do I take when trouble comes in at my door? Do I act like a Christian? God help me, is my prayer!

SIGNBOARDS

By Eva V. Beets*

"To be able to receive the blessings" is perhaps one of the most complete phrases that ever has been written. In God's promises it is well understood that He is able and willing to send them, and in all reality we see about us, as well as in our own lives, abundant blessings that God in His infinite mercy is sending down in showers. But, after close observation, we find so many who are not enjoying the fulfillment of these promises.

It is an overwhelming fact that in this modern age, when crime and lust are on the increase, there is an abundance of material wealth in these United States that goes unmatched on any other part of the globe. Then why is there so much unrest? Bewildered, perplexed, and despairing souls on every side seek escape from their lives in various ways. Blindly, they stumble along as they grope in the darkness, feebly grasping at some way of life to satisfy an empty longing.

There was a drive put on recently in one of our Southern towns to increase Sunday-school attendance among the youth. In one of the groups picked up at different street corners there was a small boy clad in ragged overalls, his red hair unkempt. After reaching the church the children began filing to their respective classrooms, but this little fellow hung back, trying desperately to cover the tears with grimy little fists. The pastor of the church, being a true Christian, gathered him up in his arms as he burst into tears, sobbing out his heartbreak and shame.

"If it would make you feel better, I will go home and put on some torn overalls," offered a manly, well-dressed little fellow who lived in the better part of town. In this act was manifested the love of God—the love God intended us to have one for another.

On the road of life which should lead to peace and happiness, God placed signboards on which faith, hope, and charity (love) were written in boxcar letters. Have we in our neglect of Jesus' sayings torn them down and replaced them with "detour" signs? Could this be the cause of so much unrest?

"He that loveth not knoweth not God; for God is love" (I John 4:8). Beloved, if God so loved

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*Nazarene Laymember, Columbia, Miss.

us that He sent His only begotten Son to save us from destruction, we ought also to love one another; and in so loving we become a bulwark of strength on which our weaker brother can lean. We become a signboard on the road of life, for charity is love; and Christ said that, of the faith, hope, and charity which we must have, charity (love) is the greatest.

The blessings are raining down from heaven like the pearly raindrops from the sky. As they beat down on the hard, smooth pavement there is no effect, but the soft, pliable earth absorbs every drop, bringing forth an abundance of beauty in its production of flowers, grasses, and trees.

"Father, we pray that our hearts will never be like the pavement, but soft and pliable as mother earth, ever reaching into the hearts of others, uniting in such a way that, as the blessings pour down, we can reach out for them with the full enjoyment that thou didst intend." To be loved is the greatest of all blessings.

He Struck It Rich!

By Virgil Grover*

Surely there is a vein for the silver, and a place for gold (Job 28:1).

WE WERE a party of four—my father, mother, wife, and myself—returning from a visit to an old Idaho mining town. We had seen a place where riches had been taken from the rocks; and as we were thinking of the sights we had seen that day, we suddenly came upon an old miner, panning gold in a stream that ran down a hill by the roadside. It seemed only natural that we should stop and have a word with what seemed to be one of the ghosts of the ghost town we had just visited.

His hat was away down over his ears, and it was difficult to see his face, but we did notice there a record of the Idaho snows and desert suns of many seasons. We were sure there were interesting stories recorded there, and we were not disappointed when he started to speak.

"Yes, I have had a very fine and interesting life. I've panned lots of gold. See, there—five dollars' worth at least right in that pan—some days twenty dollars; some days none. And I have made some very fine strikes, too. Let's see, there was one mine I sold for \$25,000.00—just about put my children through college with that one." And he talked on, telling of riches he had found.

As we did not have time to stop long, we began to make our way to the car, but he followed us, still talking about the good times he had had. We told him we had to get home to the children and supper, but he stopped us with a gesture and said: "I want to tell you of the greatest strike I ever made. Years ago I was poor; my wife was

sick in the hospital and almost dead. In fact, I expected to take her home in a box the very next day, for the doctor had said he could do no more for her. I sat by the old wood fire at home and thought of it all. I remembered the old Sunday school I had attended as a boy, and the saloons I drank whisky in as a man. I was a black sheep, all right. I also remembered an old Bible we had hid away, and I got it and started to read. I read one promise after another before getting down and asking God if these promises were true. I remember sleeping right well that night, and in the morning I got the old model-T out and went after my wife. Would you believe it—she was well when I got to the hospital, and we went home and gave ourselves to God."

Of course we were not in a hurry any longer, and we waited for the old fellow to tell us more. "The Lord told me to preach, but I told Him I did not know enough. He then told me that some of these fellows I had been drinking with would not understand a nice, long-coated preacher, so I did the best I could in our old house until we had time to build a church. Why, I know I ain't supposed to do it, but I guess I have baptized more than a hundred people in the little creek that runs near our house."

By this time my father was shouting, "Praise the Lord!" and my mother was saying, "Isn't that wonderful!" and I thought that the pile of rocks we were standing on was holy ground, and that the face of the old man was about the most beautiful I would see this side of heaven.

"But you see, I am not a very good preacher; I have but one sermon, and I have but two things to tell. *God can do anything.* He did it for me. Also, let's all be soul winners. My voice has given out lately, so I have a Nazarene boy up here on Sundays to help me. But you two preachers have good voices. Go tell the people that God can do anything, and all of you be soul winners."

YEAR-'ROUND THANKS

By Norman C. Schlichter

*I would give thanks the whole year 'round,
Each morn awake with praise;
For the fullness of His love
I rest in, all my days.*

*Each today is His today
To quicken faith anew,
To hold me in the hollow of
His bounteous hand and true.*

*Each today is His to give
New strength for every hour,
To build a wall of sure defense
Against satanic power.*

*And how He loves the daily thanks
Of those who are His own,
That, swiftly lifting, blend with songs
Eternal 'round His throne!*

*Pastor, Kent, Washington

Two Significant Footnotes

SOME OF THE greatest passages in the Bible are incidental to or by-products of the main line of thought. We have one of them in the second chapter of Philippians. It is found in verses five through eleven, and reads like this: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This is one of the greatest passages in the whole Bible on Christ—His humiliation and final exaltation. Yet, from the standpoint of Paul's main line of thought, it is incidental and secondary.

The Apostle Paul is teaching a lesson on humility in the earlier part of this chapter, and he uses this humiliation of Jesus as an illustration of the kind of spirit that we ought to have as His followers. Notice Philippians 2, verses one through four: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." And then in the fifth verse, which we have already quoted, he says, "Let this mind"—or this spirit—"be in you, which was also in Christ Jesus." What spirit? The spirit of humility which characterized the Son of Man. And, in describing this spirit, Paul gives us one of the greatest descriptions of Jesus' sacrifice, death, and exaltation after His resurrection that we have anywhere in the Bible. Books and books have been written on this passage. Some would speak of it as a kind of footnote to the main thought of the chapter, and yet it is a footnote that has out-classed the primary teaching. Therefore, while this passage is in a sense secondary and illustrative in relation to the general thought of the chapter, it is certainly not secondary or incidental in its content.

Another illustration of this truth, and the one that I am thinking of more particularly now, is found in Ephesians 5. Beginning with verse one, Paul starts with an exhortation to the people of the Ephesian church, to be "followers of God as dear children." From then on, throughout the larger portion of the chapter, he gives many practical and worth-while suggestions as to how to

EDITORIALS

live day by day for God. The climax of these truths has to do with the married life, where he is doing his best under the inspiration of the Holy Spirit to tell the husband and the wife how they are to relate themselves to each other. Just by way of illustration, he concludes this advice with these words: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (vv. 25-28).

This thought as to the relation between Christ and the Church, which is His body, is brought in to illustrate the relation that should exist between husband and wife. It is purely illustrative, incidental, or secondary. Or, in other words, it is just a footnote to what has gone before; nevertheless it is the kind of footnote that overshadows in significance that to which it is a footnote. No more profound truth about the Church is found anywhere in the Bible than here, and no more important teaching as to entire sanctification is found anywhere else. This statement about Christ's love for the Church, that He might sanctify it, takes precedence over the verses which deal with the husband's love for his wife. Both are important truths, but the second, which is used to illustrate the first, is in a sense more important than the first. As others have said, then, we say again, Here is one of the most significant footnotes to be found anywhere in the Bible.

The Middle of the Road

PRESIDENT Dwight D. Eisenhower's political policy has been called "The doctrine of the middle-of-the-road." He feels that, in a free society, action can be secured only through an emphasis which is somewhere near the middle. It is impossible in a democratic society to get enough people to agree on either extreme. One can't hope to get all the people to take the middle of the road; still there is a much better possibility of getting a majority of them to take that position than to go to the extreme left or right,

I BELIEVE there is a lesson we can learn from this political philosophy of President Eisenhower's that will be of value to us as members of the Church of the Nazarene. We must recognize the fact that in an organization as democratic as ours it would be impossi-

Let's Get Along

Stephen S. White

ble to get positive action in behalf of that which is on the left or the right. In this I do not mean that we ought to throw out the "leftists," or the "rightists"—they are still fundamentally Nazarenes; that is, they are sincere in their beliefs in the fundamentals for which our church stands, both from the standpoint of doctrine and conduct. The difference is only a matter of emphasis; the extremists pick out certain factors and concentrate on their value. I say again, we are not wanting to get rid of these people who are on the two extremes. We want to keep them, and we want also to recognize the fact that the middle of the road is where we can come to agreement and work together. If I am an extremist, I must not fall out with those who belong to the group which champions the opposite extreme. I must continue to love them, and strive to find a place where we can agree and work together.

Of course, it is easy for any of us to believe we are in the middle of the road when we are not. The middle of the road isn't an easy place to get into and to stay in, even though it is a very valuable place. I do think, however, in this day and time there is more danger that we shall move to the liberal extreme, or right, than to the fanatical extreme, or left. No doubt some of my friends will say, "But remember, Brother White, you are getting older, and it's natural for you to feel that way. We younger fellows don't see that danger; we don't believe there is that danger." Nevertheless, in spite of what you say, I hold to my ground. I do not think that the Church of the Nazarene has lost sight of her mission, or that the Church of the Nazarene is backsliding. I do not think that we have moved away from the great fundamentals in belief, or in ethics; but I do insist that there is more danger of moving to the right than to the left, if I may put it that way.

THE HISTORY of religious movements will substantiate what I am saying, for history is on my side and not on the side of those who say that there is more danger that we shall move to the left than to the right. Only a very few years ago I was talking to several outstanding leaders in the religious world, from the standpoint of theological education, preaching, and leadership. One of them spoke of his church and said, "We once had what the Nazarenes have, but we lost it." Another spoke of his denomination and said, "We once had what the Nazarenes have, but we lost it"; and the third one spoke up and said, "The Nazarenes are on the way out." I said to these men, "Is it inevitable that churches go this way? Is that absolutely necessary?" They said no; but they also added, "That's the way it has been in the past." Whatever else may be said about these men, they knew the history of

the church, and I could not discount what they said on that point. Let me say a little more now about this conversation I had with these men.

In the first place, I was troubled because they didn't seem to be bothered at all over the fact that their churches had lost what the Nazarenes have. They called it a loss, and yet they didn't seem to be worried about it. It was not a loss which they took seriously, if I am any judge of their words and attitude. They almost left the impression on me that they were glad they had lost what the Nazarenes have.

Again, I did not agree with them that we are on the way out. I caught some of their reasons for saying that, and they were not valid reasons from the standpoint of the history of the Christian Church. Theirs was a misjudgment of our church, and I could prove this if I had the time and could give you all the facts that came before us that day. I believe the Church of the Nazarene is more nearly in the middle of the road than it ever has been, and I believe the middle-of-the-road position is the best possible position in the sight of God.

Now after I have said all of this, let me say again that there is more danger from now on of our drifting away from the middle of the road to the right, or liberal, extreme than to the left, or fanatical, extreme. The judgment of God will be upon us as a church, as it has not been upon any other church in the history of the world, if we fail Him. We have more light than churches in the past have had. We are now conscious of the fact that the evolution of religious groups is from a leftist extreme over to the rightist extreme, more conscious by far of this fact than churches in the past—churches which made this change—were. If, with our light and our understanding of church history, we compromise with the world and move out of the middle of the road into a place where we have few or no standards, either spiritually or ethically, our damnation will be all the more terrible.

LET'S adopt the philosophy of the middle-of-the road doctrine and uphold that philosophy at any cost. God help us not to seek for the easy

I Believe that will bring
In the Middle of the Road but little friction between us

and the sinful world in which we live. If we come to the place where we can accommodate ourselves to, or even ally ourselves with, that which is worldly and sinful, then our day, so far as being a power for God is concerned, is over. Yes, I believe in the middle of the road. I would not say that I've always kept in the middle of the road, and neither would I say that all of you have kept in it as much as you think you have; nevertheless, I pray that we shall in the future keep in the middle of the road at any cost.

"O God, we are in a world in which we are beset with sin and evil; in a world which doesn't fight us much, but ignores us, and goes on with its sin. Help us not to fall in line with this world;

help us never to get away from the old-time gospel which demands that men and women must pay the price and really get saved and sanctified. Help us never to get away from the truth that salvation makes a man different from those who are in the

world. Our hearts have been changed, and our lives are different—help us, Lord, to realize this, and help us to live up to the ideals which Thou hast given us, and which our founding fathers have handed on to us. For Jesus' sake, Amen!"

The Young People's Society

L. J. Du Bois, Secretary

The Discipline Of the Tongue

THE TONGUE is one of the last and one of the most difficult of the human faculties to be brought under a Christian discipline; and yet the scripture is plain (James 3) that the tongue must be so controlled.

A teen-age girl was at the altar one night and expressed the concern that the reason she could not live victoriously as a Christian was because she talked too much. The truth was, her mother worked and she and her sister were home much of the time together with responsibilities for the home duties upon them. This girl revealed that they had frequent "spats" and could not seem to get along, and because of this she was defeated spiritually.

But no amount of praying at the altar seemed to solve her problem. In fact, it would not, for her problem was one rather of discipline. She had to learn to control her tongue and to censor the words spoken to her sister before they caused trouble.

I suggested to her that, since this seemed to be her biggest problem in living a Christian life, she should start every day with an earnest prayer, "Dear Lord, help me keep my big mouth shut!"

We must remember that words are arrows, shot into the air, or shot at another's heart. The time to stop them is before they spring, with the speed of light, from our lips.

Prayer Tower Request for October

AFRICA

Africa has at times been referred to as the "Dark Continent." To those who are closest to her, she is known rather as the "Continent of Opportunity." Today, politically and socially she is a "Continent of Ferment." Nationalism, racialism, freedom—these are all important concepts in Africa now.

The work of the Church of the Nazarene is divided into three parts:

(1) *The Native Work*: This is the outreach of the work begun by Harmon Schmelenbach and Dr. David Jones and others. This touches the

"natives," those back from civilization, if not by miles then by culture and customs. The hospital at Bremersdorp, Swaziland, is central in this work. On this field there are 13 main stations and 257 outstations in four areas: Swaziland, Union of South Africa, Blaauwberg, and Portuguese East Africa.

(2) *The Colored Work*: This is a ministry to the Negroes who across the years have come to the cities and have stayed there, intermarrying with other peoples, and who have developed

into a distinctive segment of the population. Our work with this group is centered in Protea, which is about twenty miles southwest of Johannesburg.

(3) *European Work*: This, of course, is a "home missionary" rather than "foreign missionary" work. It has grown up among those people of Afrikaans and of English heritage (European) who have believed in holiness and have turned to the Church of the Nazarene for leadership. Churches are springing up in many of the fine cities of South Africa.

Let us pray for Africa and each phase of the work of the Church of the Nazarene. Let us pray for this continent, that God will have His will in the dramatic changes which are taking place.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for October 11: God's Design for New Men

Scripture: Jer. 31:31-34; Matt. 5:1-10; Mark 7:20-23; Luke 24:49; John 3:3-5; I Pet. 1:13-23 (Printed, Jer. 31:31-34; Luke 24:49; I Pet. 1:13-16, 22-23)

GOLDEN TEXT: *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them (Ezek. 36:27).*

BY THE HAND versus BY THE HEART

A major emphasis in today's lesson is divine leadership and human response. Two types of divine leadership are contrasted, both of them revealing the character of the people and their spiritual caliber.

In Jer. 31:32 we read, "I took them by the hand to bring them out of the land of Egypt." The deliverance from Egypt and the wilderness period can well be characterized as the period of "hand" leadership. God actually had to keep a close contact, had to pull them part of the time and push them part of the time; and when God was not holding them by the hand He had to put that wobbly nation over His knee and apply the hand in a spiritual sense. Yes, in a very dramatic and real sense that was "hand" leadership: force and coercion were needed constantly. Of course there were divine miracles such as the crossing of the Red Sea and the gushing water from the rock. But all the way along it was a case of a big, loving God leading an irritable, unreasonable nation away

from danger. And while God led them they kept dragging their feet and leaning back toward Egypt. I have watched parents who had to deal very similarly with spoiled children, and every time I read the Bible account of this "hand" period, God certainly has my sympathy.

In Jer. 31:33 we read "I will write my law in their hearts," and immediately we breathe easier. Here is promise of a new type of leadership, made possible because of a new type of human response. This is the "heart" leadership, where love replaces divine force and the pressure is inner rather than outer and exterior. Now the feet eagerly seek out the will of God rather than dragging in the line of duty; and the face is set toward Zion rather than constantly turning back toward sin and bondage.

O God, forgive me for the periods in my own life when I have had to have "hand" leadership altogether too much; help me become adept in "heart" response toward Thy leadership. Amen.

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FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Coast-to-Coast

FOURTH SERIES (Contd.)

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Lyle Prescott



Miss Scott

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Rev. George Hayse, Africa
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CANADA WEST Vancouver First, Oct. 13-14

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OREGON PACIFIC Salem First, October 20-21

Dr. Williamson, Beals, Prescott, Hayse, Rehfeldt

NORTHWEST Spokane First, October 23

Walla Walla First, Oct. 24

Yakima First, Oct. 25

Dr. Williamson, Beals, Prescott, Hayse, Rehfeldt

Attend in Car and Bus Loads

Home Missions and Evangelism

Roy F. Smee, Secretary

Mrs. Chapman's Alaska Tour

Recently Mrs. Louise R. Chapman, general N.F.M.S. president, made a visit to our Alaskan District and spoke in all our churches there. The following is an account of her trip.

"It was my privilege, in June, to visit Alaska and our excellent workers and people there.

"One hour out of Seattle, by air, and the day was dawning at 2:00 a.m. God put some of His most beautiful and majestic handiwork in this part of the world.

"Anchorage, Alaska, first; then Seward, Nome, Fairbanks, Juneau, and Ketchikan—I visited them all. Our people there impressed me with their tremendous loyalty to the country. Our leaders seem to be God-picked for the task. Our Nazarenes are unusually happy, lively, and active Christians. Tears and shouts are seen and heard in every service. I liked the spiritual atmosphere. It was good to feel God so near.

"Buildings are in the making at nearly every place where we are working. In several cases the heavy burdens on the pastor and his little group seemed almost too great. Money and help are scarce, but God is under the load and is pouring out His glory upon the strugglers. We too can help lift this load by our prayers.

"God has many people in Alaska. We have made a good beginning, but

there are many other towns along the Alaskan coast that should be producing lively, happy Nazarene Christians. Ten per cent of the total income of the church for world evangelism will make this possible. God bless Alaska and supply her needs."

Opening In the Canal Zone

IT WAS a significant day on August 21 when Rev. and Mrs. W. A. Jordan stepped from the plane in the Canal Zone, with their infant son, to begin the work of the Church of the Nazarene in this area. Appointed months ago, they had been distressingly delayed by technical difficulties. Now many more obstacles confront them. A place of worship and a place to live must be secured, but the government owns the property and a going church must be shown before anything of permanence can be had. But our God is able, and the prayers of His people will make a way through impossibilities.

There are many servicemen and their families in the Zone, and it was the appeal of our Nazarenes stationed there which opened the way for this new field of our world-wide evangelism program. Nineteen Nazarenes and ten friends greeted the Jordans on their arrival.

Pray for the Jordans as they labor in this new area; pray for these fine

Nazarenes who have been calling for the Church of the Nazarene to send them a pastor; and loyally support your General Budget, which makes possible this new missionary field.

Revivals in Hawaii

Evangelist and Mrs. C. William Fisher have been holding home-mission campaigns in Hawaii. At Hilo, where we have our only church on the island of Hawaii, thirty different people prayed through at the altar. The attendance averaged about fifty a service, with many new people reached. This work has now become an organized church, at the close of a meeting during the summer held by District Superintendent and Mrs. Cecil Knippers.

When the Makiki Church in Honolulu moved to a new property and changed its name to First Church, the district opened a new mission on the old property. This is now known as Central Church. The Fishers' meeting at Central had an average attendance of almost one hundred. There were nearly fifty people at the altar, and on the last Sunday of the campaign a church was organized officially with twelve charter members. This new church has excellent prospects for the future.

The Fishers also held a meeting at our Kailua Church on Oahu. There were seventy-one seekers, and three new members were received into the church.

Our other churches in the Islands have been making progress. Honolulu First Church had a revival meeting with Rev. and Mrs. Orval Nease in July. Five new members were received into the church.

The Wahiawa Church received results from the vacation Bible school and youth camps. They received ten new members into the church one Sunday in August. The youth camp and institute had seventy-seven young people registered and nearly forty seekers at altar services. Chaplain Everett Penrod was the special speaker.

Auckland, New Zealand



This is a picture of our Sunday school in New Zealand on the first Sunday of August. The attendance has been as high as sixty, crowding out the home of Rev. and Mrs. R. E.

Griffith. Preparation has been made for the new church building, but progress has been slow. Pray for the Griffiths and our fine Nazarenes in Auckland.

Man has been known to sell his health, family, friends, character, and soul in order to gain wealth. Money becomes his god. Should we not seek the salvation of our souls as earnestly as the covetous man seeks wealth? He gives his life for wealth; should we give any less to God? Are we justified in being halfhearted Christians? No, we ought to serve God with as much zest as a man has in search of riches.—
F. GRANT CROSS.

THE QUESTION BOX

Conducted by Stephen S. White

Q. A reader wants to know if it is not against the rules of the Church of the Nazarene to have church suppers. If so, why was a kitchen mentioned in connection with a church recently pictured in the "Herald of Holiness"?

A. So far as I know, the holiness movement and the Church of the Nazarene have always been against "church suppers" as a means for raising money for financing the church. We believe that the Bible way to take care of the expenses of the church is through tithes and offerings. I don't think there is any difference of opinion on this point in our church. I also believe that we are agreed that the sanctuary of the church, the place where we hold our regular worship services, should be kept free from eating, social, or recreational gatherings. On the other hand, we do not all see exactly alike when it comes to the church sponsoring eating, social, or recreational meetings outside of all church property or in that portion of the church property which is not used for the Sunday worship services—such as the parsonage or its basement, the basement of the main church building where the regular worship services are held, or the educational building. Understand, please, that these gatherings are only for fellowship, and not for the making of money to carry on the work of the church. Nevertheless, some of our good people and churches would have absolutely nothing to do with such affairs, while others of our people and churches would have to do with them so long as they are not carried on as money-making undertakings for the support of the church. I have been a part of the Church of the Nazarene for a good many years—in fact, from the very first—and there always has been this difference of opinion. I respect the convictions of both of these groups and must confess that there are arguments for and against the position held by each of them. I might add that those Nazarenes who belong to the second of these two groups insist that they are not out of line with the teachings of the holiness movement and the law of the Church of the Nazarene in the position which they take.

Q. Can one be a lopsided Christian, an overdeveloped anti-worldly branch, while following Jesus' example of special devotion to prayer?

A. I wouldn't want to rule out the possibility of something like this hap-

pening, but I don't believe that it is probable. I meet but very few people today who give any signs of overdoing the activity of praying. Most of us, I fear, fall short at this point instead of becoming fanatical in connection with it.

Q. Should one be just as conscious of the presence of the Holy Spirit in his heart as a host is of a friend's presence in his home?

A. I think that there will be times when he will be more conscious of the Holy Spirit's presence.

Q. The statement was made in our church that God knew when a baby is born whether it would go to heaven or hell when it died. To me this is a very dangerous doctrine to teach before young people and children. For instance, one young man said, "If that be so, what good would it do for me to go to the altar and pray and ask God to save me and make me fit for heaven? According to this view, my future has already been settled—it already has been fixed as to where I shall go after I die."

A. You are not the first person who has had difficulty with this problem. It has to do with the relation between God's foreknowledge and man's free will. Some people can't see how God could foresee, or foreknow, an event without causing it. Others do not seem to have serious difficulty with this

question. They tell us that God foreknows what we shall do, not on the basis of what He will cause us to do, but rather on the basis of what He knows we shall do. He foreknows on the ground of our choices, and not on the ground of His choices. For a thing to be certain from God's standpoint does not at all mean that it will be necessary from our standpoint. God's foreknowledge of a free being's act is based on His knowledge of what that free being will choose to do. To deny this position is to limit God's omniscience, or all-knowledge, and to limit His all-knowledge in this respect is to make it impossible for God to foretell specific future events where free persons are involved. This would mean that no Old Testament prophet could have foretold where Jesus was to be born, even with God's help. Further, it seems to me that the Bible clearly teaches both the all-knowledge of God and prophecy as to specific future events even where free moral agents are involved. Finally, with but few exceptions, those conservative Arminian thinkers who have made a special study of this problem—theologians, in other words—hold the view which I have just explained and which you think is terrible. This is Arminian teaching, and those who contend for it do not believe that God's foreknowledge of a person's act means that He, and not the individual, causes it.

And Jesus, . . . saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things (Mark 6: 34).

NO DIFFERENCE?

By Marian L. Knorr

"Makes no difference," some folk say, "what God is, or whom.
Life is but a slender thread within the weaver's loom,
And if your god is wood or stone, or if you worship man,
You'll get to heaven someday sure. Just do the best you can!"

This is man's philosophy; it's been that through the ages . . .
It rings in countless homes and halls, in churches and from "sages"—
"I have my way, you have yours; my gain must be your loss."
How willingly they turn away the story of the Cross!

"There is a way that seemeth right unto a man," but, oh,
It leadeth unto shame and sorrow, death, and hell below.
"I am the Way, the Truth, the Life," Christ Jesus told us all;
But still men shrug and turn away, ignoring Jesus' call.

Without the shedding of the Blood is no remission made.
Yes, it makes a difference, friend, on whom your sins are laid.
So turn to Jesus with your need, accept His wondrous grace,
Assured that He can save your soul and guide you in life's race.

NEWS OF THE CHURCHES

Evangelist Lum Jones writes: "I will be closing a meeting in Sharpsville, Pennsylvania, on November 15; then, because of a change in pastors and consequent cancellation, I have an open date, November 18 to 29. I'd be glad to slate this time somewhere between Pennsylvania and en route home. Write me, Ada, Oklahoma."

Rev. Dick L. Fullerton writes from Orlando, Florida: "The beginning of our third home-mission pastorate finds us here in the midst of the greatest opportunity we ever have seen. Our first service was Sunday afternoon, August 16, with 140 present. The following two weeks were spent in revival effort with Brother Paul Qualls singing and the pastor preaching. Seven adults and several children prayed through. Our first Sunday-school session, August 23, found twenty-three new people joining with nine transfers for an attendance of thirty-two; the next Sunday we had forty-two. The first regular prayer meeting was a time of soul searching and victory; nineteen people gathered in one of the homes, and before the service was over a young man and his wife had confessed their need of salvation and prayed through. Dr. John L. Knight, superintendent, has been generous to give us this place to work and serve. Our church will be known as Orlando Colonial Church of the Nazarene."

Stanford, Kentucky—In August our church had a good revival with Rev. and Mrs. J. L. Hysel as the special workers. Brother Hysel is a wonderful preacher, and also they are good singers. Twelve seekers prayed through to definite victory, and three members were added to the church. We thank God for His blessings here.—B. H. Wafford, Pastor.

The fifty-eighth annual Southern Indiana Holiness Association camp was held at Oakland City, Indiana, closing on Sunday night, September 6, with great victory. Rev. Paul J. Stewart, Nazarene pastor at Union, Missouri, was the morning and night evangelist, with Dr. Rolland V. Hudson of Asbury College as the afternoon speaker and youth evangelist. Mark and Lois Waddell were the singers and musicians, with Mrs. James Phillips, Jr., at the Hammond organ. There was perfect unity among the many different churches cooperating. The entire camp was a period of rich spiritual blessing under the ministry in sermon and song of the special workers. By actual count, there were 123 seekers during the ten-day camp. Next year's camp will be August 20 to 29, with Rev. C. B. Cox as one of the evangelists, and Mr. and Mrs. Salvadore as singers and musicians.—Secretary.

ATTENTION: Pastors

Frequently we get information from pastors saying that somebody in their area is seeking to collect money under false pretenses.

Usually these stories are about the same and run something like this: The man's mother has just died or is desperately ill, or some member of his immediate family needs urgent medical attention. Often the person relating the story is a member of one of our churches in a distant city (or the sick relative in question is a member).

Quite often these persons agree to pay the money back "as soon as they get home." They may even say they know or have worked with Nazarene pastors or evangelists with whom you may be acquainted.

It is too bad, but it is usually true! If you follow through with their suggestions you will "be taken in" in about 98 per cent of the cases.

When approached by persons of this nature, it is always well to check and double-check all of their references, even if you have to make a *long distance call* or two to verify the facts. To avoid embarrassment, make doubly sure you are not aiding someone in perpetuating this kind of "money racket."

S. T. LUDWIG

General Church Secretary

Kenneth J. Harris, singer and chalk-artist, writes: "I have an open date this fall, November 17 to 29, or November 17 to December 6; also an open date for 1954, January 26 to February 7. Write me, 432½ Frederick Street, Huntington, Indiana."

Paducah, Kentucky—We have had one of the best years of our ministry with this church. God blessed and gave substantial gains along all lines: Sunday school increased 69 per cent, church membership increased 80 per cent during the assembly year, and three thousand square feet of floor space was added to the Sunday-school plant of the church. We had three good revivals: with Rev. and Mrs. Charles Douglas, Rev. T. T. May, and Evangelists Jack and Ruby Carter. If you have friends coming this way for work in the new atomic plant, send their names and addresses to me (Elmwood Courts, Apt. 3-E), and I shall be glad to contact them for the church.—Clarence Dishon, pastor.

Pastor David J. R. Spittal reports: "We came to Bradley, Illinois, eight months ago, and found a loyal, faithful group who were willing to obey God and go forward in an aggressive program. In the past few months God has blessed our church greatly; crowds have increased and the Sunday school has more than doubled. At our recent assembly we reported an increase of seven members and every budget paid. Seekers have found their way repeatedly to the altar even in our regular services. We recently voted to become a 10 per cent church immediately, in missionary giving. We have just installed a new neon sign in front of our church. We begin a weekly radio broadcast September 20 over the local station. God has given us a good people who are aggressive and spiritual. We are happy in the Lord."

Evangelist E. E. Taylor writes: "I am now in a home-mission campaign in Aliquippa, Pennsylvania, and God is blessing and giving some victories. This is a needy field; they plan to organize a new church here soon. After my campaign in October, I am starting on a tour to the Pacific Coast, and will have a limited time to give to Crusade conventions. Plan to be in Idaho and Oregon during November and shall be glad to slate some short conventions for the purpose of boosting the Crusade for Souls Now. Write me, 208 W. Martin Street, East Palestine, Ohio."

"Thou Worm Jacob"

(Continued from page 2)

consider the future. There was a song the world sang in days past: "When the worms crawl in and the worms crawl out, and you wonder what it's all about." Yes, the worms will crawl in and out, but there will be no "wondering" or "questioning" then. Our future destiny—heaven or hell—will have been forever settled, which brings us to the words of the Lord Jesus.

He said: "Where their worm dieth not, and the fire is not quenched" (Mark 9:48). This speaks of everlasting, never-dying corruption—the worm which never dies! Corrupted memory and conscience will live eternally, in sin-corrupted souls, in the lake of fire. May we ever realize that God's business is now. His salvation is today. We are privileged to accept His Son and escape the worm that never dies. Let us not be like Herod, who refused God's way of salvation. We read concerning him: "And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost" (Acts 12:23).

Evangelists Emmett E. and Jewell Taylor write: "We will be in Southeast Oklahoma in November for a meeting, following which we have an open date, which we would like to slate anywhere in that section. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Winamac, Indiana—Recently we closed the fourth revival meeting in the history of this church. Evangelist D. E. Patrone gave us a very good meeting. His violin music was accepted with enthusiasm, and we feel that his strong Bible preaching will bear lasting results. We appreciated his ministry with us. Previous to this we had Evangelist Dorrance Nichols and wife, Rev. Louis Lutz, and Rev. Troy Daggett and the Robbins family. All of these gave of their best, and we have profited by their ministry.—Truman Carter, Pastor.

Wardell, Missouri—Recently we had a good revival campaign with Evangelist W. H. McPherson as the special worker, and we appreciated his wonderful messages. Our special singers were Brother Charles Palmer and his sisters, Betty Lou, Vesta, and Lela Fay, and they sang with the Spirit's anointing. Four or five souls were converted or reclaimed. Besides a good offering for the workers, a love offering of eighty dollars was pledged for our good pastor, Rev. Troy Daggett.—Mrs. Ella Rynce, Reporter.

Evangelist Fred W. Fetters writes: "I plan to attend the evangelists' conference in Kansas City, and would like to slate the time, December 30 to January 1, or January 17 to 31, in that area. Write me, % P.O. Box 527, Kansas City 41, Missouri."

Bowling Green, Ohio—Our church enjoyed a good, ten-day revival meeting with Brother Robert Taylor from Olivet Nazarene College as the evangelist. He is a promising young man, and preaches with the anointing of the Spirit. He works hard, visits the people and wins friends for the church, and carries a real burden for souls. We appreciated his ministry with us, and the church gave him a call to return for another meeting.—Gerald P. Barnes, Pastor.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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

G. B. Williamson:

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

Samuel Ycung:

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

D. I. Vanderpool:

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

Hugh C. Benner:

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

ANNOUNCEMENT

With the approval of the Board of General Superintendents, and after consultation with the District Advisory Board, Rev. Roy F. Stevens, pastor of First Church, Washington, D.C., has been appointed district superintendent of the Minnesota District.

HUGH C. BENNER,
for the BOARD
OF GENERAL SUPERINTENDENTS

ANNOUNCEMENTS

RECOMMENDATIONS

After pastoring for several years in Western Oklahoma, Rev. W. J. Campbell is now in the evangelistic field. He is devoted to God and to the church, and preaches with anointing and blessing. He may be contacted for revival services at 418 Jeanette, Abilene, Texas.—J. T. Gassett, Superintendent of Northwest Oklahoma District.

I am glad to recommend Mr. and Mrs. Gerald Jenkins for evangelistic singing in our church. They have been ministers of music in the Wellston Church, St. Louis, and Cape Girardeau, Missouri. They are excellent singers and musicians, and will render valuable service to any church that might feel free to call them. I recommend them very highly. They are fine young people and deserve consideration. Write them, % the publishing house, P.O. Box 527, Kansas City 41, Mo.—E. D. Simpson, Superintendent of Missouri District.

Rev. Charles Weagley has resigned his pastorate at Wausau, Wisconsin, to give full time to the evangelistic work. He is a good preacher, and he and his wife sing well together. She does felt-o-graph work and they make a good team. They are a fine couple, meet people well, and do effective work in preaching, singing, and altar work; they should be kept busy. Anyone wanting a good evangelist with musical talent as well will do well to secure them. They will go anywhere and do their best. Write them, 312 Brad Street, Waukesha, Wisconsin.—Charles A. Gibson, Superintendent of Wisconsin District.

This is to announce that Rev. J. W. Snead, 1206 W. College, Guthrie, Oklahoma, is an elder on our district, and is available for revival services. He has served as pastor of several churches in western Oklahoma.—J. T. Gassett, Superintendent of Northwest Oklahoma District.

Rev. Guthrie Hughes, who has been pastoring Sioux City First Church, is entering the evangelistic field October 1. He has done a splendid work in Sioux City, and was given a call for another year; but for some time has felt a burden to again enter the field of evangelism. He served as a successful evangelist for many years, and also has pastored some of our leading churches—Brazil and Princeton, in Indiana; and Sioux City, Iowa. Brother Hughes has a real passion for souls, and is capable of holding good revivals in any of our churches. He is also a splendid camp-meeting preacher. I can highly recommend him to any of our pastors and churches. Write him, Box 1411, Sioux City, Iowa.—Gene E. Phillips, Superintendent of Iowa District.

NOTICE—The fourth Educational Conference, sponsored by the Department of Education, is meeting at Bethany-Peniel College, Bethany, Oklahoma, October 7, 8, and 9. The presidents, business managers, deans, and field representatives from our educational institutions will be in attendance. The keynote address will be given by Dr. Samuel Young.

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SPECIAL PRAYER IS REQUESTED by a lady in Texas, a backslider, that God will restore the joy of salvation to her, and also that He will undertake in some pressing problems she is facing;
 by a lady in Illinois, that "God will undertake, as I am at the end of my strength," that she may not have to leave the influence of the Church of the Nazarene, and that God may answer a request of long standing—she does believe God answers prayer;
 by a friend in Texas for the salvation of several unsaved members of the family—one brother who has been at death's door with a bad heart attack and still unsaved—that God will undertake in the entire family situation.

EVANGELISTS' SLATES

Adams, Donald and Louise. Preacher and Singers, Box 325, Salem, Ill.
 Akers, Ira R. and Mary B. Preacher and Young People's Worker, 2128 Brookline Ave., Dayton 10, Ohio

Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
 Pataskala, Ohio Sept. 22 to Oct. 4
 Cooperdale, Ohio Oct. 5 to 18
 Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Open date Sept. 30 to Oct. 11
 Golden, Colo. Oct. 14 to Nov. 1
 Applegate, Nellie. 742 Elysian Ave., Toledo 1, Ohio
 Armstrong, Alfred H. M.C. 52, Warren, Ohio
 Aycock, Dell. P.O. Box 527, Kansas City 41, Mo.
 Touring N.E. Okla. Dist. Nov. 3-15
 Bailey, Clayton. Box 579, Fort Dodge, Iowa
 Lincoln, Neb. Sept. 30 to Oct. 11
 Canon City, Colo. Oct. 14 to 25
 Baldwin, C. R. 1124 W. Texas, Durant, Okla.
 Waxahachie, Texas Oct. 4 to 18
 Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Cedar Falls, Iowa Sept. 29 to Oct. 11
 Valentine, Neb. Oct. 13 to 25

Ball, Miss Lenore. P.O. Box 527, Kansas City 41, Mo.
 Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kansas
 Watonga, Okla. Sept. 22 to Oct 4
 Wichita (West Side), Kansas Oct. 14 to 25
 Barkley, Arthur and Vada Lee. Preachers and Singers, 305 N.W. Main St., Bethany, Okla.
 Rolla, Mo. Sept. 22 to Oct. 4
 Barnes, William. Rt. 2, Harold Ave., Franklin, Ohio
 Bass, M. V. 18616 Riverview, Detroit 19, Mich.
 Miami, W.Va. Oct. 6 to 18
 East Liverpool, Ohio Oct. 20 to Nov. 1
 Battin, Buford. 1509 Seventh St., Lubbock, Texas
 Ponca City, Okla. Oct. 7 to 18
 Albuquerque, N.M. Oct. 28 to Nov. 8
 Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.
 Beckman, Alice; and Kime, Hazel. Evangelist and Singer, 3415 Elizabeth St., Denver, Colo.
 Yampa, Colo. Sept. 20 to Oct. 4
 Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
 Roseville, Ohio Oct. 13 to 25
 Berry, D. D. Evangelist, Route 1, Walkerville, Mich.
 Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
 Maywood, Calif. Oct. 4 to 18
 Oxnard, Calif. Oct. 25 to Nov. 8
 Bertolotti, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
 Canton (First), Ohio Oct. 7 to 18
 Eureka, Illinois, Oct. 21 to Nov. 1
 Bierce, Jack. Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.
 Bierce, Joseph. 913 Indiana St., Bicknell, Indiana
 Bel Air, Md. Sept. 30 to Oct. 11
 East Brewton, Ala. Oct. 13 to 25
 Bishop, Joe. Box 47, Yukon, Okla.
 Thomaston, Ga. Oct. 8 to 18
 Jackson, Ga. Oct. 21 to Nov. 1
 Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.
 Bomgardner, Harold E. Song Evangelist, 2223 W. Colorado Ave., Colorado Springs, Colo.
 Bouse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.
 Plainfield, Ind. Sept. 22 to Oct. 4
 Cambridge City, Ind. Oct. 6 to 18
 Bowman, Don and Frances. Musicians and Singers, 729 Park Ave., Newport, Ky.
 Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio
 Valley Grove, W.Va. Oct. 6 to 18
 Hanging Rock, Ohio Oct. 20 to Nov. 1
 Brannon, George. 125 N. Wheeler, Bethany, Okla.
 Austin, Texas Oct. 7 to 18
 Oklahoma City, Okla. Oct. 21 to Nov. 1
 Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
 Auburn, Ind. Oct. 7 to 18
 Indianapolis (Ray St.), Ind. Oct. 21 to Nov. 1
 Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo 12, Ohio
 Georgetown, Ky. Oct. 6 to 18
 Toledo (Jackman Rd.), Ohio .. Oct. 20 to Nov. 1
 Brockmueller, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Hutchinson, Kansas Oct. 7 to 18
 Eureka, Kansas Oct. 21 to Nov. 1
 Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton, Ohio
 Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.
 Culver, Ore. Sept. 30 to Oct. 11
 Powell, Wyoming Oct. 21 to Nov. 1
 Brown, Marvin L. 1309 N. Main St., Kewanee, Ill.
 Bryant and Stone Evangelistic Party. Preachers and Singers, 519 Wood St., Maysville, Ky.
 Olive Hill, Ky. Sept. 29 to Oct. 11
 Ashland, Ky. Oct. 13 to 25
 Bryson, C. V. Evangelist, Box 665, Ridgefield, Wash.
 Bulla, Daniel H. Box 712, Pataskala, Ohio
 Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 Parkersburg (South Side), W.Va.
 Sept. 29 to Oct. 11
 High Point, N.C. Oct. 14 to 25
 Burson, H. D. 401 W. Clay St., Houston 6, Texas
 Wichita Falls (First), Texas
 Sept. 30 to Oct. 11
 Hutchinson (Peniel), Kansas Oct. 14 to 25
 Burton, C. C. P.O. Box 145, Somerset, Ky.
 North Vernon, Ind. Sept. 28 to Oct. 11
 Sheffield, Ala. Oct. 13 to 25
 Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Port Arthur (Grace), Texas .. Sept. 23 to Oct. 4
 Necedah, Wis. Nov. 3 to 15
 Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
 Philomath, Ore. Oct. 7 to 18
 Pasco, Wash. Oct. 21 to Nov. 1

"Showers of Blessing" Stations In Northwest Educational Zone

IDAHO

KBIO	Burley	1230 kc.	3:15 p.m.	Sunday
KRPL	Moscow	1400 kc.	1:30 p.m.	Tuesday
KFXD	Nampa	580 kc.	9:45 p.m.	Sunday
KFXD-FM	Nampa	101.9 meg.	9:45 p.m.	Sunday
KROK	Nampa	*		
KPST	Preston	1340 kc.	1:00 p.m.	Sunday
KRXX	Rexburg	1230 kc.	9:45 a.m.	Sunday
KRXX-FM	Rexburg	93.7 meg.	9:45 a.m.	Sunday
KSPT	Sandpoint	1400 kc.	8:45 a.m.	Sunday
KEEP	Twin Falls	1450 kc.	9:15 a.m.	Sunday
KWEI	Weiser	1240 kc.	9:15 p.m.	Thursday

MINNESOTA

KTIS	Minneapolis	900 kc.	4:45 p.m.	Saturday
KTRF	Thief River Falls	1230 kc.	2:30 p.m.	Sunday
KWLM	Willmar	1340 kc.	1:30 p.m.	Sunday

MONTANA

KBMN	Bozeman	1230 kc.	9:45 a.m.	Sunday
KGEZ	Kalispell	1340 kc.	2:15 p.m.	Sunday
KPRK	Livingston	1340 kc.	8:45 a.m.	Sunday
KGCX	Sidney	1480 kc.	7:45 a.m.	Sunday

NEVADA

KELK	Elko	1340 kc.	8:00 a.m.	Sunday
KELY	Ely	1230 kc.	9:15 a.m.	Sunday

NORTH DAKOTA

KSJB	Jamestown	600 kc.	10:30 p.m.	Sunday
KLPM	Minot	1390 kc.	12:15 p.m.	Sunday
KBMW	Wahpeton	1450 kc.	*	

OREGON

KVAS	Astoria	1230 kc.	5:45 p.m.	Friday
KBKR	Baker	1490 kc.	9:15 a.m.	Sunday
KFGR	Forest Grove	1570 kc.	8:30 a.m.	Sunday
KWJJ	Portland	1080 kc.	8:45 a.m.	Sunday

UTAH

KJAM	Vernal	1340 kc.	10:15 a.m.	Sunday
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WASHINGTON

KCLX	Colfax	1450 kc.	10:45 p.m.	Sunday
KXLE	Ellensburg	1240 kc.	8:45 a.m.	Sunday
KRKO	Everett	1380 kc.	8:15 a.m.	Sunday
KFDR	Grand Coulee	1400 kc.	1:00 p.m.	Sunday
KELS	Kelso	1490 kc.	8:15 a.m.	Sunday
KWIE	Kennewick	610 kc.	9:45 a.m.	Sunday
KBRC	Mt. Vernon	1430 kc.	8:30 a.m.	Sunday
KPUY	Puyallup	1450 kc.	4:00 p.m.	Sunday
KTEL	Walla Walla	1490 kc.	3:30 p.m.	Sunday
KIMA	Yakima	1460 kc.	9:00 a.m.	Sunday

WYOMING

KVWO	Cheyenne	1370 kc.	9:30 a.m.	Saturday
KOVE	Lander	1230 kc.	8:45 a.m.	Sunday
KOWB	Laramie	1340 kc.	12:45 p.m.	Sunday
KWRL	Riverton	1450 kc.	*	

*Consult local newspaper for exact time of broadcast.

Cameron, A. Alexander. 27 Ravine St., % Mrs. Wilson Lane, Yonkers, N.Y.

Cargill, A. L. and Myrta. Box 256, Divide, Colo. Colorado Springs (First), Colo. Sept. 29 to Oct. 11

Carlton, W. E. 510 Bell St., Beatrice, Neb. Macon, Mo. Sept. 30 to Oct. 11
Denver, Colo. Oct. 14 to 25

Carroll, Bob. 119 N. Flood St., Norman, Okla. St. Louis (Golden Gate), Mo. Oct. 7 to 18
Rogers, Ark. Oct. 20 to Nov. 1

Carpenter, R. W. 1045 Pitkin Ave., Grand Junction, Colo.

Carter, E. L. Kincaid, III. Macomb, Ill. Oct. 6 to 18
Shenandoah, Iowa Oct. 21 to Nov. 1

Carter, Jack and Ruby. 609 N. Mueller St., Bethany, Okla. Ypsilanti, Mich. Oct. 1 to 11
Meade, Kansas Oct. 14 to 25

Carter, W. A. Evangelist, 3808 W. Park St., Greenville, Texas Arlington (First), Va. Sept. 30 to Oct. 11
Leesburg, Va. Oct. 14 to 25

Chalfant, E. O. Evangelist, 471 S. Osborn, Kankakee, Ill. Vassar, Mich. Oct. 1 to 11
Fayette, Ohio Oct. 14 to 18

Chapman, G. H. Evangelist, Box 434, Lexington, Okla.

Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo. Sharon, Pa. Oct. 7 to 18
Bryon, Ohio Oct. 21 to Nov. 1

Chickeno, Miss Susie. Song Evangelist, 546 Barham Ave., Santa Rosa, Calif.

Childs, Sammy and Rhea. Evangelistic Singers, Box 153, Owensville, Ind. Akron (So. Arlington), Ohio Sept. 30 to Oct. 11
Lancaster, Ky. Oct. 18 to Nov. 1

Clark, Eddie. 701 A Ave. E., Oskaloosa, Iowa

Cleveland, B. H. Evangelist, 6771 Orange Ave., Long Beach, Calif.

Cole, Mrs. Dorothy Ayers. Evangelist, 441 Del Paso Blvd., North Sacramento, Calif.

Conway, L. W. 1043 Columbia St., Newport, Ky. Alexandria, Va. Oct. 7 to 18
Mannington, W.Va. Oct. 21 to Nov. 1

Cook, James V. Song Evangelist, 3965 St. Louis Ave., St. Louis 7, Mo. Washington (First), D.C. Sept. 28 to Oct. 4

Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.

Cope, Jacob and Mildred. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Corbett, C. T. Box 215, Kankakee, Ill. Akron (Arlington St.), Ohio Sept. 30 to Oct. 11
Saginaw, Mich. Oct. 28 to Nov. 8

Cornelison, E. Lloyd. 620 W. Platt Ave., Colorado Springs, Colo.

Coulter, Violet M. Singer, 209 Northeast "E" St., Linton, Ind.

Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio Xenia, Ohio Sept. 30 to Oct. 11
Dunbar, W.Va. Oct. 14 to 25

Crawford, J. H. and Maggie. Springdale, Ark. Tishomingo (First), Okla. Oct. 6 to 18
Decatur, Ill. Oct. 20 to Nov. 8

Crider, James and Janet. Singers and Musicians, 5509 S. Randolph St., Indianapolis, Ind. Colorado Springs (First), Colo. Sept. 29 to Oct. 11
Indianapolis (Edgewood), Ind. Oct. 20 to Nov. 1

Crites Evangelistic Party. Box 604, Owen Sound, Ontario Belleville, Ont. Oct. 6 to 12
Greentown, Ohio Oct. 14 to 25

Crow, Mrs. Bertha. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.

Darity, Joe T. Song Evangelist, Box 142, Columbus, Ohio

Darnell, H. E. P.O. Box 929, Vivian, La. Chattanooga (First), Tenn. Sept. 30 to Oct. 11
Bedford (Eastside), Ind. Oct. 28 to Nov. 8

Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio Crestline, Ohio Oct. 13 to 25
Bolendale, Ohio Nov. 3 to 15

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo. Garden City, Kansas Sept. 30 to Oct. 11
Chickasha, Okla. Oct. 15 to 25

Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio Peterboro, Ont., Canada Sept. 30 to Oct. 11
Trenton, Ont., Canada Oct. 14 to 26

Davis, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo. Evansville (No. Side), Ind. Sept. 30 to Oct. 10
Tulsa, Okla. Oct. 13 to 31

DeBolt, Ted and Dorothy. Evangelistic Singers, 72 West 151st St., Harvey, Ill. Rising Sun, Ind. Sept. 29 to Oct. 11
Brookfield, Ill. Oct. 13 to 18

DeBord, Clifton. Box 881, Ashland, Ky. Rising Sun, Ind. Sept. 29 to Oct. 11
Red Key, Ind. Oct. 13 to 25

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind. Spencer, Ind. Oct. 7 to 18
Detroit (Bethel), Mich. Oct. 21 to Nov. 1

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y. Wellston, Ohio Oct. 1 to 11
Cheyenne, Wyoming Oct. 14 to 25

Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind. Elkhart (Bressee), Ind. Sept. 29 to Oct. 11
Pennville (Sugar Grove), Ind. Oct. 13 to 25

Dotson, Anna Marie. Song Evangelist, Box 31, Honey Creek, Ind.

Douglas, Wilson. 1905 10th Ave., Jasper, Ala.

Drayer, Fred E. Evangelist, Box 14, Hawthorn, Pa. Curtisville, Pa. Oct. 11 to 25

Dunn, T. P. 318 East 7th St., Hastings, Neb. Redlands, Calif. Sept. 30 to Oct. 11
San Diego (First), Calif. Oct. 14 to 25

Dyer, Esther M. Musical Evangelist, R.D. 1, Box 584, Mohnton, Pa. Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo. Pittsburg, Calif. Sept. 30 to Oct. 11
Merced, Calif. Oct. 14 to 25

Edwards, L. T. Evangelist, P.O. Box 110, Lowell, Oregon Akron (Peniel), Colo. Oct. 4 to 18
Fowler, Colo. Oct. 25 to Nov. 8

Elsea, Cloyce. Evangelist, Box 18, Van Buren, Ohio Emrick, Nellie M. Evangelist, Box 8674, Pittsburgh 21, Pa. Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich. Jamestown, N.Y. Sept. 30 to Oct. 11
Collingdale, Pa. Oct. 14 to Oct. 25

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind. Zanesville, Ohio Sept. 30 to Oct. 11
Winona, Minn. Oct. 28 to Nov. 8

Fagan, Harry and Cleona. Singers and Musicians, Shelby, Ohio

Felter, H. J. Box 86, Leesburg, N.J. Wayne, Mich. Oct. 6 to 18
Shelburne, Ont., Canada Nov. 3 to 15

Ferguson, Edw. R. and Alma. Preacher and Singer, 920 21st St., Orlando, Fla. Canton, Ohio Oct. 7 to 18
Washington, Pa. Oct. 21 to Nov. 1

Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo. West Long Beach, Calif. Sept. 30 to Oct. 11
Coolinga, Calif. Oct. 13 to 18

Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va. Easton, Pa. Sept. 30 to Oct. 11
Meyersdale, Pa. Oct. 14 to 25

Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo. Zillah, Washington Oct. 6 to 18
Opportunity, Wash. Oct. 20 to Nov. 1

Finger, Maurice and Naomi. Preacher and Singers, 529 East 4th St., Northampton, Pa. Cincinnati, Ohio Oct. 7 to 18
Georgetown, Ill. Oct. 20 to Nov. 1

Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo. Kansas City (First), Mo. Oct. 7 to 18
Cleveland (First), Ohio Oct. 21 to Nov. 1

Fitch, James S. 1382 Myrtle Ave., Cincinnati 6, Ohio Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind. Odon, Ind. Oct. 6 to Oct. 18
Murphysboro, Ill. Oct. 20 to Nov. 1

Fowler, Thomas S. Evangelist, Hawthorn, Pa. Martinsburg, W.Va. Oct. 6 to 18
Bunola, Pa. Oct. 20 to Nov. 1

Frale, Hazel M. 458 Moore Ave., New Castle, Pa. Free, O. S. 311 Brown St., Little Rock, Ark. Wilmington, Ill. Sept. 30 to Oct. 11
Kokomo, Ind. Oct. 14 to 25

IMAGINE . . . IF YOU CAN, the singing of the Church of the Nazarene without this group of dynamic songs of the gospel—twenty-five songs by Mrs. C. H. Morris that appear in the new Nazarene Hymnal.

"Sweet Will of God"	"Let All the People Praise Thee"
"Sanctifying Power"	"'Tis Good to Live in Canaan"
"A Holy Ghost Revival"	"Sweeter as the Years Go By"
"A New Touch of Fire"	"Holiness unto the Lord"
"The Everlasting Arms"	"I Know God's Promise Is True"
"The Fight Is On"	"The Past Is All Under the Blood"
"Victory All the Time"	"'Tis Marvelous and Wonderful"
"A World-wide Revival"	"I'll Be a Soldier for Jesus"
"It Never Runs Dry"	"Jesus Is Mighty to Save"
"Crown Him"	"When the Tithes Are Gathered In"
"Make His Praise Glorious"	"Conquerors Through the Blood"
"God's Kingdom Is at Hand"	"Hallelujah for the Blood"
"Have Ye Received the Holy Ghost?"	

THE HOLINESS CHURCH owes a great debt of honor to the life which, under the inspiration of the Holy Spirit, gave us these songs and many others such as

"Nearer, Still Nearer"	"Bring Your Vessels Not a Few"
"Let Jesus Come into Your Heart"	"The Stranger of Galilee"

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A Biography of Mrs. C. H. Morris

BY MARY ETHEL WIESS

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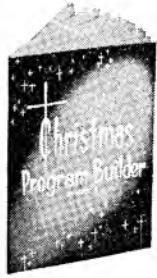
NAZARENE PUBLISHING HOUSE

Washington at Bressee	2923 Troost Ave., Box 527	1592 Bloor St., West
Pasadena 7, Calif.	Kansas City 41, Missouri	Toronto 9, Ontario

Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio
 Granite City, Ill. Sept. 29 to Oct. 11
 Gary (Black Oak), Ind. Oct. 13 to 25
 Gardner, Earl and Pearl. Preachers and Singers, 302 W. Adams, Muncie, Ind.
 Geeding, W. W. and Wilma, Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Batavia, Ohio Sept. 30 to Oct. 11
 Hartsville, S.C. Oct. 28 to Nov. 8

Gillespie, George M. 934 Harrison St., Elkhart, Ind.
 Nampa, Idaho Sept. 27 to Oct. 11
 Twin Falls, Idaho Oct. 13 to 25
 Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.
 Nappanee, Ind. Oct. 13 to 25
 Ridgeville, Ind. Oct. 27 to Nov. 8
 Gilliam, Harold P. Evangelist, Route 1, Woodland, Wash.
 Orofino, Idaho Oct. 1 to 11
 Grangeville, Idaho Oct. 14 to 25
 Glover, E. M. Evangelist, Coffeyville, Kansas
 Kalvesta, Kansas Oct. 14 to 25
 Gongwer, A. R. Evangelist, 505 S. Catherine Ave., Walla Walla, Wash.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis, Mo.
 Hannibal, Mo. Sept. 24 to Oct. 4
 Owosso, Mich. Oct. 20 to Nov. 1
 Graves, Harold. Evangelist, 1617 Russell St., Nashville, Tenn.
 Gray, P.O. Box 527, Kansas City 41, Mo.
 Springfield, Ore. Sept. 30 to Oct. 11
 Walla Walla, Wash. Oct. 14 to 25
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Francisco, Ind. Sept. 30 to Oct. 11
 Nacogdoches, Texas Oct. 21 to Nov. 1
 Green, James and Rosemary. Singers and Musicians, 1201 Bower St., New Castle, Ind.
 Chicago (Emerald Ave.), Ill. Oct. 1 to 11
 Indianapolis (North Side), Ind. Oct. 13 to 25
 Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Mystic, Iowa Oct. 6 to 18
 Council Bluffs, Iowa Oct. 20 to Nov. 1
 Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.

Henriksen, G. W. P.O. Box 527, Kansas City 41, Mo.
 Brainerd, Minn. Oct. 7 to 18
 Flint (South), Mich. Oct. 21 to Nov. 1
 Henry, John Wesley. Evangelist, 934 W. Hays St., Banning, Calif.
 Henry, Linwood W. Evangelistic Singer, 97 Douglas St., Uxbridge, Mass.
 Henson, J. C. Bethany, Okla.
 Pasco, Wash. Oct. 14 to 20
 Grandview, Wash. Oct. 21 to 25
 Heslop, Mrs. Norah. 1029 N. Concord, Indianapolis 22, Ind.
 Higgins, Charles A. Evangelist, 1702 Pecos St., Las Cruces, New Mexico
 Pawnee, Okla. Sept. 30 to Oct. 11
 Hodge, W. M. Evangelist, Science Hill, Kentucky
 Beverly, Ohio Oct. 6 to 18
 Twin Fork, Ky. Nov. 17 to 29
 Hodgson, R. E. Evangelist, 110 N. Mueller, Bethany, Okla.
 Holso Evangelistic Party. 5332 Summer Ave., Ash-ta-bula, Ohio
 Bessemer, Ala. Oct. 21 to Nov. 1
 Clarkson, Ky. Nov. 4 to 15
 Hooker, H. H. Box 181, Gardendale, Ala.
 Jacksonville, Texas Oct. 6 to 18
 Columbus, Ind. Oct. 21 to Nov. 1
 Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.
 Columbiana, Ohio Oct. 6 to 18
 Toledo (Manhattan Blvd.), Ohio Nov. 3 to 15
 Huffman, H. B. Box 25, Onego, W.Va.
 Lee Creek, W.Va. Sept. 22 to Oct. 4
 Hull, James L. Evangelist, Box 392, Salina, Kansas
 Hughes, Guthrie H. Evangelist, Box 1411, Sioux City, Iowa
 Ft. Madison, Iowa Oct. 14 to 25
 Hungeate, Robert and Delores. Singers and Musicians, Newburgh, Ind.
 Evansville (N. Side), Ind.
 Sept. 29 to Oct. 11
 Crothersville, Ind. Oct. 20 to Nov. 1
 Isbell, R. A. 622 N. Ave. "G," Crowley, La.
 Lawton (Heights), Okla. Oct. 7 to 18
 Walters, Okla. Oct. 21 to Nov. 1
 Isenberg Evangelistic Party. Artist-Evangelist and Singers, Box 388, New Cumberland, Pa.
 Moscow, Md. Sept. 30 to Oct. 11
 Atlasburg, Pa. Oct. 14 to 25
 Jackson, Bly. Song Evangelist, 40 Elizabeth St., Asheville, N.C.
 Jackson, R. V. Evangelist, Rantoul, Ill.
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Smith Center, Kansas Sept. 30 to Oct. 11
 Hutchinson, Kansas Oct. 14 to 25
 Jenkins, Gerald and Donna Lou. Singers, P.O. Box 527, Kansas City 41, Mo.
 Granite City, Ill. Sept. 29 to Oct. 11
 Vandalia, Mo. Oct. 12 to 18
 Jennings, Paul R., and Wife. Preacher and Singers, Box B, Kossa, Texas
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale 20, Mich.
 Frankfort, Ky. Sept. 30 to Oct. 11
 Lexington, Ky. Oct. 14 to 25
 Johansen, Kenneth. Box 177, Miltonvale, Kansas
 Anderson, Andrew. Wilmore, Kentucky
 Johnson, Spencer. Box 11, Vivian, La.
 Moline, Ill. Oct. 1 to 11
 Creve Coeur, Ill. Oct. 21 to Nov. 1
 Jones, A. K. 519 Commercial, Danville, Ill.
 Frank Clay, Mo. Oct. 20 to Nov. 1
 Jones, Lum. Ada, Okla.
 Columbus, Ind. Oct. 7 to 18
 Warren (Morgandale), Ohio Oct. 20 to Nov. 1
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Glendale, Ariz. Sept. 30 to Oct. 11
 Montebello, Calif. Oct. 14 to 25
 Ketter-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Chicago (Austin), Ill. Oct. 7 to 18
 Indianapolis (Ray St.), Ind. Oct. 21 to Nov. 1
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Mt. Sterling, Ky. Oct. 6 to 18
 Memphis (Southside), Tenn.
 Oct. 20 to Nov. 1
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
 Blackwell (First), Okla.
 Sept. 29 to Oct. 11
 Kenesaw, Neb. Oct. 14 to 25
 Kuykendall, P. E. Box 978, Hendersonville, N.C.
 Langford, J. V. Evangelist, 808 N. College St., Bethany, Okla.
 Bartlesville (Eastside), Okla.
 Sept. 30 to Oct. 11
 Amarillo (San Jacinto), Texas Oct. 15 to 25
 Lanterman, R. S. 4405 48th Ave., Red Deer, Alberta
 Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Kansas City (Argentine), Kansas
 Sept. 30 to Oct. 11
 Leavenworth, Kansas Oct. 14 to 25



Christmas Program and Choir Directors

Your Publishing House issues a complete line of special day materials, including the popular series of "Program Builders" for the Sunday school and other miscellaneous helps. The easy-grade story cantatas for the volunteer choir are widely used and enjoyed by all who desire a scriptural text set to interesting and attractive music.

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"Music & Program Materials For Christmas, 1953"

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 Kansas City 41, Mo.

Washington at Bresee 1592 Bloor St., W.
 Pasadena 7, California Toronto 9, Ontario

Buchanan, Mich. Oct. 4 to Oct. 18
 Harris, Kenneth J. Singing Artist, 432½ Frederick St., Huntington, Ind.
 Decatur, Ind. Sept. 30 to Oct. 11
 Muncie (Sunny South), Ind.
 Oct. 21 to Nov. 1
 Harrison, Ray W. Evangelist, 506 B St., Hillside Park, Milwaukee, Ore.
 Portland (Brentwood), Ore.
 Sept. 30 to Oct. 11
 Stayton, Ore. Oct. 15 to 25
 Harrold, John W. Box 309, Red Key, Ind.
 Effingham, Ill. Oct. 7 to 18
 Hart, H. J. Evangelist, Owosso, Okla.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Henbest, C. L. Box 345, Rogers, Ark.
 Lake Charles (First), La. Oct. 7 to 18
 Charleston, Mo. Oct. 21 to Nov. 1
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
 Somerset, Pa. Sept. 29 to Oct. 11
 Hollywood, Md. Oct. 13 to 25
 Hendrick, Deris V. Evangelist, 336 North St., Bad Axe, Mich.

Henriksen, G. W. P.O. Box 527, Kansas City 41, Mo.
 Brainerd, Minn. Oct. 7 to 18
 Flint (South), Mich. Oct. 21 to Nov. 1
 Henry, John Wesley. Evangelist, 934 W. Hays St., Banning, Calif.
 Henry, Linwood W. Evangelistic Singer, 97 Douglas St., Uxbridge, Mass.
 Henson, J. C. Bethany, Okla.
 Pasco, Wash. Oct. 14 to 20
 Grandview, Wash. Oct. 21 to 25
 Heslop, Mrs. Norah. 1029 N. Concord, Indianapolis 22, Ind.
 Higgins, Charles A. Evangelist, 1702 Pecos St., Las Cruces, New Mexico
 Pawnee, Okla. Sept. 30 to Oct. 11
 Hodge, W. M. Evangelist, Science Hill, Kentucky
 Beverly, Ohio Oct. 6 to 18
 Twin Fork, Ky. Nov. 17 to 29
 Hodgson, R. E. Evangelist, 110 N. Mueller, Bethany, Okla.
 Holso Evangelistic Party. 5332 Summer Ave., Ash-ta-bula, Ohio
 Bessemer, Ala. Oct. 21 to Nov. 1
 Clarkson, Ky. Nov. 4 to 15
 Hooker, H. H. Box 181, Gardendale, Ala.
 Jacksonville, Texas Oct. 6 to 18
 Columbus, Ind. Oct. 21 to Nov. 1
 Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.
 Columbiana, Ohio Oct. 6 to 18
 Toledo (Manhattan Blvd.), Ohio Nov. 3 to 15
 Huffman, H. B. Box 25, Onego, W.Va.
 Lee Creek, W.Va. Sept. 22 to Oct. 4
 Hull, James L. Evangelist, Box 392, Salina, Kansas
 Hughes, Guthrie H. Evangelist, Box 1411, Sioux City, Iowa
 Ft. Madison, Iowa Oct. 14 to 25
 Hungeate, Robert and Delores. Singers and Musicians, Newburgh, Ind.
 Evansville (N. Side), Ind.
 Sept. 29 to Oct. 11
 Crothersville, Ind. Oct. 20 to Nov. 1
 Isbell, R. A. 622 N. Ave. "G," Crowley, La.
 Lawton (Heights), Okla. Oct. 7 to 18
 Walters, Okla. Oct. 21 to Nov. 1
 Isenberg Evangelistic Party. Artist-Evangelist and Singers, Box 388, New Cumberland, Pa.
 Moscow, Md. Sept. 30 to Oct. 11
 Atlasburg, Pa. Oct. 14 to 25
 Jackson, Bly. Song Evangelist, 40 Elizabeth St., Asheville, N.C.
 Jackson, R. V. Evangelist, Rantoul, Ill.
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Smith Center, Kansas Sept. 30 to Oct. 11
 Hutchinson, Kansas Oct. 14 to 25
 Jenkins, Gerald and Donna Lou. Singers, P.O. Box 527, Kansas City 41, Mo.
 Granite City, Ill. Sept. 29 to Oct. 11
 Vandalia, Mo. Oct. 12 to 18
 Jennings, Paul R., and Wife. Preacher and Singers, Box B, Kossa, Texas
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale 20, Mich.
 Frankfort, Ky. Sept. 30 to Oct. 11
 Lexington, Ky. Oct. 14 to 25
 Johansen, Kenneth. Box 177, Miltonvale, Kansas
 Anderson, Andrew. Wilmore, Kentucky
 Johnson, Spencer. Box 11, Vivian, La.
 Moline, Ill. Oct. 1 to 11
 Creve Coeur, Ill. Oct. 21 to Nov. 1
 Jones, A. K. 519 Commercial, Danville, Ill.
 Frank Clay, Mo. Oct. 20 to Nov. 1
 Jones, Lum. Ada, Okla.
 Columbus, Ind. Oct. 7 to 18
 Warren (Morgandale), Ohio Oct. 20 to Nov. 1
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Glendale, Ariz. Sept. 30 to Oct. 11
 Montebello, Calif. Oct. 14 to 25
 Ketter-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Chicago (Austin), Ill. Oct. 7 to 18
 Indianapolis (Ray St.), Ind. Oct. 21 to Nov. 1
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Mt. Sterling, Ky. Oct. 6 to 18
 Memphis (Southside), Tenn.
 Oct. 20 to Nov. 1
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
 Blackwell (First), Okla.
 Sept. 29 to Oct. 11
 Kenesaw, Neb. Oct. 14 to 25
 Kuykendall, P. E. Box 978, Hendersonville, N.C.
 Langford, J. V. Evangelist, 808 N. College St., Bethany, Okla.
 Bartlesville (Eastside), Okla.
 Sept. 30 to Oct. 11
 Amarillo (San Jacinto), Texas Oct. 15 to 25
 Lanterman, R. S. 4405 48th Ave., Red Deer, Alberta
 Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Kansas City (Argentine), Kansas
 Sept. 30 to Oct. 11
 Leavenworth, Kansas Oct. 14 to 25



SERVICEMEN'S CORNER

CHAPLAIN Everett Penrod writes:

"Sunday morning chapel service is broadcast over our local station, WRRV, which covers this entire vast Pacific area. Pilots flying to and from Korea and the Orient turn on the plane's radio so passengers, evacuation patients, etc., may hear the Sunday morning chapel service from Johnston Island. I have received many comments and thanks for this service radioed to planes thousands of miles from any land.

"Several definite conversions this month, the chapel attendance is overflowing, and the Sunday school is going fine with all Nazarene literature. Souls have found God. Many non-churchgoers have started attending services. Many more listen in on the radio. The good will of the entire base is greatly enjoyed."

"Greetings in the name of our Lord and Saviour, Jesus Christ, He who rules and reigns in my heart just now. Truly Jesus has led me all the days of my life. It is a blessing to see how masterfully the Lord does His works. I have seen the hand of the Lord move in so many ways and truly they have helped me grow in the love of God.

"The papers have truly been a blessing to me and to my buddies. I am truly grateful for the service that my church and its people have rendered unto me. I must give a great deal of credit to the papers which I have received for the past months, for they have given me much encouragement and news that I would not have ordinarily received. I salute my fellow Christians in the great work that they are doing so successfully. My prayers will be that the Lord will help you and add many blessings to each of you.

"The Servicemen's Corner has been especially of a great service to me. While on this tour, I have met a couple of our chaplains, one of whom is now in my regiment. He is Chaplain Robinson, and truly he is loved by all of the men. I understand that he has received the Silver Star and I must say he has earned it. Many times Chaplain Robinson has held services in sight of the enemy, and every Sunday he has held several services up on the line. Truly, he is a great man of the Lord and he deserves recognition in the papers of our church."—ARTHUR W. WILLIAMS.

NAZARENE SERVICE MEN'S COMMISSION

Albois DIRECTOR

Lee, Mason, 217 Division St., Huntington 2, W.Va.
Pensacola, Fla. Sept. 29 to Oct. 11
Columbus (Downtown), Ga. Oct. 12 to 18

Leverett Brothers. Preachers and Singers, 706 N. Broadway, Lamar, Mo.
Portsmouth (First), Ohio . . . Sept. 30 to Oct. 11
Utica, Ohio Oct. 14 to 25

Leviner, Marion. Evangelist, Rt. 4, Box 185 A, Bennettsville, S.C.

Lewis, Albert H. and Rachel. Preacher and Singers, 578 Richmond Ave., Buffalo, N.Y.
Portsmouth, Va. Oct. 7 to 18
Portlock, Va. Oct. 21 to Nov. 1

Lewis, Ellis. 206 N. Donald, Bethany, Okla.
Sikeston, Mo. Oct. 7 to 18
Lancaster, Ky. Oct. 21 to Nov. 1

Lewis, Howard T. Evangelist, 2420 Woodlyn Drive, Pasadena, Calif.

Lewis, Roy R. Route 1, Albany, Ind.

Lindley, R. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Benton, Ark. Oct. 7 to 18
Little Rock (Grace), Ark. Oct. 21 to Nov. 1

Lipker, Charles H. Route 4, Marion, Ohio
Franklin, Ohio Oct. 7 to 18
Cincinnati (Norwood), Ohio . . . Oct. 21 to Nov. 1

Little, H. C. 1338 Hunter Ave., Columbus, Ohio
West Lafayette, Ohio Sept. 22 to Oct. 4
Logan, Ohio Oct. 6 to 18

Lush, Ronald J. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Boise (First), Idaho Nov. 16 to 22
North Nampa, Idaho Nov. 23 to 29

Lutz, Louis K. Evangelist, 4410 Acherman Blvd., Dayton 9, Ohio
Lakewind, Ohio Oct. 11 to 25
Newburn, Ind. Nov. 17 to 29

MacAllen, L. J. and Mary E. Evangelist and Artist, 27 W. Falls St., New Castle, Pa.

Mackey. Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.
Midwest City, Okla. Oct. 7 to 18
Denison, Texas Oct. 21 to Nov. 1

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
East Bakersfield, Calif. Oct. 7 to 18
Marysville (Hallwood), Calif. Nov. 4 to 15

Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Mathews, L. B., and Wife. Evangelist and Singer, 2902 Belmont Blvd., Nashville 12, Tenn.
Cookeville, Tenn. Sept. 30 to Oct. 11
Springfield (First), Tenn. Oct. 14 to 25

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

McCullom, Russell R., and Wife. Evangelists, 624 S. Knight, Wichita, Kansas

McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
Crescent City, Calif. Oct. 7 to 18
Florin, Calif. Oct. 21 to Nov. 1

McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.

McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Bethany (Williams Memorial), Okla. Oct. 14 to 25
Overland, Mo. Oct. 28 to Nov. 8

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

Meadows, A. G. Evangelist, 228 S. Oak St., Kendallville, Ind.
Bettendorf, Iowa Oct. 13 to 25

Meadows, Miss Naomi F. Evangelist, 3319 Eden Ave., Cincinnati 19, Ohio

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Wichita (Beulah), Kansas . . . Sept. 30 to Oct. 11
Salina (First), Kansas Oct. 14 to 25

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Hoisington, Kansas Oct. 7 to 18
F. T. Worth (First), Texas Oct. 21 to Nov. 1

Messer, L. C. and Ruth. Singers and Musicians, 314 Hampton Ave., Monterey Park, Calif.

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
High Springs, Fla. Oct. 14 to 25
Meansville (Meth.), Ga. Oct. 26 to Nov. 1

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
Jetta, Pa. Sept. 30 to Oct. 11
Beacon, N.Y. Oct. 14 to 25

Milby, E. Clay. Song Evangelist, 2513 Oak St., Valdosta, Ga.

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Beaver Falls, Pa. Sept. 29 to Oct. 11
Fulton, N.Y. Oct. 13 to 25

Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.

Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
Wilmar, Calif. Oct. 7 to 18
Santa Cruz (First), Calif. Oct. 21 to Nov. 1

Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
Charleston (First), W.Va. Oct. 7 to 18
Columbus (Warren Ave.), Ohio . . . Nov. 4 to 15

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Spencer, W.Va. Oct. 6 to 18
Farmington Falls, Maine Oct. 20 to Nov. 1

Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 93, Ridgway, Pa.

Moore, Austin. Evangelist, Box 616, Bethany, Okla.

Moore, Gerald and Jacqueline. Song Evangelists and Musicians, 14296 Stanbury Ave., Detroit 27, Mich.

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Omaha, Neb. Sept. 30 to Oct. 11

Moore, Myrtle C.; Dake, Lorraine M. 10802 63rd Ave., Edmonton, Alberta
Salem, Ore. Sept. 30 to Oct. 11
Winnipeg, Man. Oct. 18 to Nov. 1

Mooshian, C. Helen. P.O. Box 527, Kansas City 41, Mo.
N. Calif. Oct. 1 to 20
North Hollywood, Calif. Oct. 20 to Nov. 5

Murphy, B. W. 406 31st St., Huntington 2, W.Va.
Columbus, Ga. Oct. 4 to 18
Adrian (Em.), Ga. Oct. 21 to Nov. 1

Musical Messengers (Mr. and Mrs. Don Ratliff). 3040 Linwood Ave., Louisville, Ky.

Myers, J. T. 502 Lafayette St., Danville, Ill.
Decatur (South Side), Ill. Oct. 7 to 18
Ogden, Ill. Oct. 21 to Nov. 1

Neely, B. F. 111 N. Beaver, Bethany, Okla.

Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. 6th, Rogers, Ark.
Cross Roads, Mo. Oct. 7 to 18
Stroud, Okla. Oct. 21 to Nov. 1

Nelson, Wade L. Evangelist, 3005 S.W. 14th St., Oklahoma City, Okla.

Newcomb, L. H. Evangelist, Rt. 2, Box 193, Pineville, La.

Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
Decatur (East Side), Ill. Oct. 7 to 18
Hanmond (Hessville), Ind. Oct. 21 to Nov. 1

Norton, Joe. Box 143, Hamlin, Texas
Abilene, Texas Sept. 30 to Oct. 11
Manhattan, Kansas Oct. 14 to 25

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
Chester Hill, Ohio Oct. 13 to 25

Osborn, L. C. 201 Pasadena Ave., Elyria, Ohio
Pagan, Keith A. Evangelistic Singer, Box 541, Bethany, Okla.

Parrott, A. L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Wichita (Beulah), Kansas . . . Sept. 30 to Oct. 11
Newton (First), Kansas Oct. 14 to 25

Patrone, D. E. 224 Liberty St., Painesville, Ohio
Beverly, Mass. Sept. 29 to Oct. 11
South Portland, Me. Oct. 13 to 25

Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wells-ville, Ohio
Alexandria, La. Sept. 30 to Oct. 11
Chester, Pa. Oct. 14 to 25

Payne, L. M. 509 N.W. Main St., Bethany, Okla.

Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.
Aillard, Tenn. Sept. 30 to Oct. 11

Pendry, C. E., and Wife. Evangelist and Singer, 768 N.W. 49th St., Miami 36, Fla.

Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
Malden, Mo. Sept. 30 to Oct. 11
Greensboro, Ind. Oct. 14 to 25

Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill.

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbus Ave., Danville, Ill.
Sikeston, Mo. Oct. 7 to 18
Dexter, Mo. Oct. 21 to Nov. 1

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
Highland, Mich. Oct. 6 to 18
Ionia, Mich. Oct. 20 to Nov. 1

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.
Sterling, Ill. Oct. 7 to 18
Johnson (Bethel), Kansas . . . Oct. 21 to Nov. 1

Prentice, Carl. Sr. Evangelist, 400 N.W. Third, Bethany, Okla.
Fortville, Ind. Sept. 30 to Oct. 11
Little Rock (Life Line), Ark. Oct. 21 to Nov. 1

Prosperi, Dominick, and Wife. Olivet Nazarene College, Box 302, Kankakee, Ill.

Puits, Bertha. P.O. Box 527, Kansas City 41, Mo.
Wheatland, Wyo. Sept. 30 to Oct. 11
Laurel, Mont. Oct. 14 to 25

Pumpelly, Paul. Evangelist, 1705 Henry St., Pineville, La.
Drumright, Okla. Oct. 6 to 18
Pine Island, La. Nov. 4 to 15

Purkhisier, H. G., 214 Grandview Ave. N.W., Canton 8, Ohio
Toronto (St. Clair), Ont. Sept. 30 to Oct. 11
Kansas City (Quindaro), Kansas . . Oct. 14 to 25

**Forwarding & Return
Postage Pledged
HERALD OF HOLINESS
Box 527
Kansas City 41, Missouri**

September 30, 1953

- Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.
Parkersburg (First E.U.B.), W.Va.
..... Sept. 29 to Oct. 11
Jasper (First), Ala. Oct. 14 to 25
- Raker, W. C. Astoria, Illinois
Northwest Sept. 10 to Oct. 18
Pekin, Ill. Oct. 21 to Nov. 1
- Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.
- Reasoner, Miss Eleanore. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
- Reed, Fred W. 612 So. 26th St., Billings, Mont.
- Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 4, Okla.
- Rice, Ralph. 444 N. Blaine, Bradley, Ill.
- Richards, Alvin and Annabelle. Preacher, Musicians, and Singers, Linden, Mich.
- Vale, Ore. Sept. 29 to Oct. 11
- Richardson, Harold S. and Flossie. Preacher and Singers, R.R. 4, Muncie, Ind.
- Brookville, Ohio Oct. 6 to 18
- Ladoga, Ind. Oct. 20 to Nov. 1
- Ripper, Loraine M.; Markey, Berniece. Preachers and Singers, 3917 West 29th Ave., Denver, Colo.
- Rist, Leonard. Evangelist, 2316 S. 7th St., Ironton, Ohio
- Robbins, James. 1817 F Street, Bedford, Indiana
Newburgh, Ind. Sept. 29 to Oct. 11
- Centralia, Ill. Oct. 13 to 25
- Robinson, John. Evangelist, 1110 Adams Ave., Huntington, W.Va.
- Robinson, Mrs. Lillian. Evangelist, Box 205, McLean, Texas
- Roddy, Frank. 242 Chase St., Marion, Ohio
Ironton (Coal Grove), Ohio
..... Sept. 30 to Oct. 18
- Dayton (Pleasant Valley), Ohio
..... Oct. 20 to Nov. 1
- Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
- Tonawanda, N.Y. Oct. 6 to 18
- Buffalo, N.Y. Oct. 20 to Nov. 1
- Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
- Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.
- Round, Ralph B. Evangelist, Dubois Route, River-ton, Wyoming
- Idaho Falls, Idaho Sept. 23 to Oct. 4
- Royce, C. E. Villa Nova, St. Marys, Ohio
Cincinnati, Ohio Sept. 30 to Oct. 11
- North Baltimore, Ohio Oct. 14 to 25
- Runyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.
- Rushing Family, The. Singers and Musicians, King City, Mo.
Touring Calif. Sept. 21 to Oct. 26
- Dallas (First), Texas .. Oct. 28 to Nov. 8
- Rushing-Drye Party. Preacher and Singer, P.O. Box 1, Coffeyville, Kansas
Marlow, Okla. Sept. 30 to Oct. 11
- Richmond, Ind. Oct. 14 to 25
- Rushing, V. S., and Wife. Evangelist and Singers, 1980 Speigle St., Montgomery, Ala.
Clarksburg, W.Va. Oct. 7 to 18
- Kingsport, Tenn. Oct. 21 to Nov. 1
- Rutherford, Robert. Evangelist, 906 23rd St., Orlando, Florida
- Schriber, George R. Preacher and Singer, 4000 Riverside Drive, Columbus 12, Ohio
Griggsville, Ill. Sept. 29 to Oct. 11
- Du Bois, Pa. Oct. 13 to 25
- Schultz, Royal G. Evangelist, P.O. Box 576, Fayetteville, Ark.
Peoria, Ill. Sept. 23 to Oct. 4
- McDonald, Pa. Oct. 7 to 18
- Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
St. Louis, Mich. Oct. 10 to 25
- Open date Oct. 27 to Nov. 8
- Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.
Confluence, Pa. Sept. 30 to Oct. 11
- Greensboro, N.C. Oct. 14 to 25
- Scott, Wilbur. Rt. 1, Box 4, Georgetown, Ohio
- Scrubner, Bessie L. Evangelist, 215 N. "F" St., Muskogee, Okla.
- Sellic, R. T. Box 22, Oxford, N.S., Canada
Newmarket, Ontario Sept. 30 to Oct. 11
- Bangor, Maine Oct. 14 to 25
- Selz, Joseph W., 627 Juniper St., Walla Walla, Wash.
Grand Forks, N.D. Sept. 29 to Oct. 11
- Larimore, N.D. Oct. 13 to 25
- Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
Jackson, Mich. Sept. 30 to Oct. 11
- Anderson, Ind. Oct. 13 to 25
- Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Columbus (First), Ga. Oct. 1 to 11
- Emporia, Kansas Oct. 21 to Nov. 4
- Shaw, L. E. Box 744, Barnsdall, Okla.
- Sigler, Raymond. Song Evangelist, 392 Orchard Ave., Pontiac, Mich.
- Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich.
Swansville, Minn. Oct. 8 to 18
- Three Rivers, Mich. Oct. 20 to Nov. 1
- Slack, D. F. Song Evangelist, Route 2, Veavay, Ind.
Bloomington (East Side), Ind. .. Oct. 7 to 18
- Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Girard, Kansas Oct. 7 to 18
- Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind.
- Smeltzer, R. J. 428 King St., Ravenna, Ohio
Newark, Ohio Oct. 7 to 18
- Sheridan, Pa. Oct. 21 to Nov. 1
- Smith, Bernie. Box 145, Harrisburg, Ill.
Columbus (First), Ohio .. Sept. 30 to Oct. 11
- Burlington (First), N.C. Oct. 14 to 25
- Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio
Green, Ohio Sept. 29 to Oct. 11
- New Lexington, Ohio .. Oct. 14 to Oct. 25
- Smith, Charles Hastings. 1512 Robinson, Conway, Ark.
Texarkana (First), Texas . Sept. 30 to Oct. 11
- Fort Worth (Northside), Texas . Oct. 14 to 25
- Smith, Eugene and LaNora. Song Evangelists, Winsboro, S.C.
Xenia, Ohio Sept. 30 to Oct. 11
- Spencer, Ind. Oct. 21 to Nov. 1
- Smith, Gene and Wanda. Evangelist and Musicians, Box 599, Independence, Mo.
- Smith, Paul and Hauie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
Cleveland, Okla. Oct. 7 to 18
- Compton (Olive), Calif. ... Oct. 22 to Nov. 1
- Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.
- Snow, Loy. R.F.D. 1, Bedford, Indiana
Orleans, Ind. Sept. 28 to Oct. 11
- Bicknell, Ind. Oct. 12 to 25
- South, J. W. Evangelist, 2422 E. St. Vrain, Colorado Springs, Colo.
- Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
- Stafford, Daniel. Box 254, Vivian, La.
Many, La. Oct. 1 to 11
- Greenfield, Ind. Oct. 15 to 25
- Stafford, J. D. P.O. Box 97, Vivian, La.
Fredericktown, Mo. Oct. 2 to 11
- Blackwell, Okla. Oct. 12 to 18
- Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
Roseville, Calif. Sept. 29 to Oct. 11
- Placerville, Calif. Oct. 13 to 25
- Starnes, Earl. 1317 Keller St., Evansville, Ind.
Washington (Congress Heights), D.C.
..... Sept. 30 to Oct. 11
- Lima, Ohio Oct. 13 to 25
- Steininger, D. F. Artist-Evangelist, 926 Helen Ave., Terre Haute, Ind.
Paoli, Ind. Oct. 6 to 11
- Indianapolis (North Side), Ind. . Oct. 13 to 25
- Stevenson, Edward and Lydia. Singers and Musicians, 154-B, Cuba, Ill.
Macomb, Ill. Oct. 6 to 18
- Lansing (North St.), Mich. Oct. 21 to Nov. 1
- Stone, Nell Jean. Song Evangelist, 2205 Bluefield Ave., Bluefield, W.Va.
- Strack, W. J. Box 215, New Lyme, Ohio
Sandusky, Ohio Oct. 4 to 18
- Warren, Pa. Oct. 20 to Nov. 1
- Susuras, Nick. Evangelist, 30 West 12th Ave., Denver, Colo.
- Sweeten, Howard W. Ashley, Ill.
- Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas
Montrose, Iowa Oct. 6 to 8
- Lincoln, Neb. Oct. 20 to Nov. 1
- Tarvin, E. C. California, Ky.
- Taylor, E. E. 208 W. Martin, East Palestine, Ohio
Corydon, Pa. Oct. 11 to 25
- Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Jacksonville (Mem. Ch.), Fla.
..... Sept. 30 to Oct. 4
- Little Rock (Bressee), Ark. ... Oct. 14 to 25
- Tears, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
- Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
Clinton, Ill. Sept. 30 to Oct. 11
- Phoenix (Eastside), Ariz. Oct. 14 to 25
- Thompson, Genevieve (Paulson). Evangelist, 1014 McLean St., Falls City, Neb.
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
Moberly, Mo. Nov. 18 to 29
- Toney, C. E. 945 Disston St., St. Petersburg, Fla.
St. Elmo (Chatt. Valley), Tenn. . Oct. 1 to 11
- Natchez, Miss. Oct. 14 to 25
- Van Houten, L. L. Evangelist, 141 Ferguson Dr., Jackson, Miss.
- Van Slyke, D. C. 508 16th Ave. S., Nampa, Idaho
Coraopolis, Pa. Sept. 30 to Oct. 11
- Tulsa (West Side), Okla. Oct. 14 to 25
- Volk, Harold L. Evangelist, 624 Stadium, Nampa, Idaho
- Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
Dayton, Ohio Sept. 29 to Oct. 11
- Van Wert, Ohio Oct. 13 to 25
- Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
Mt. Sterling, Ky. Oct. 6 to 18
- Alexander, Ark. Oct. 25 to Nov. 1
- Walker, Lawrence and Lavona. 223 Ray Ave. N.W., New Philadelphia, Ohio
Wolf Run, Ohio Oct. 7 to 18
- Orbisonia, Pa. Oct. 21 to Nov. 1
- Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.
Tulare, Calif. Oct. 4 to 11
- Oildale, Calif. Oct. 14 to 25
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
Dayton (Richmond Heights), Ohio
..... Sept. 30 to Oct. 11
- Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge 38, Mass.
- Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
- White, I. W. Evangelist, 614 E. Minnesota St., Indianapolis, Ind.
- White, W. T. (Thurman). P.O. Box 527, Kansas City 41, Mo.
Vacaville, Calif. Sept. 25 to Oct. 4
- Wickham, Pauline. Evangelist, Friendly, W.Va.
- Wicke, W. W. Evangelist, 443 N. 38th St., East St. Louis, Ill.
- Wilkinson Trio (Lloyd M., and Wife, and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.
- Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
- Williams, Perry M. Evangelist, 808 North 30th St., Boise, Idaho
- Williams, Trafton D. Box 15, Siloam Springs, Ark.
Raleigh, N.C. Sept. 30 to Oct. 11
- Nashville (Grace), Tenn. Oct. 14 to 25
- Williamson, Earl, and Wife. Song Evangelists, 756 Harrison Ave., Akron 14, Ohio
- Willis, Harold J. and Mae. Preachers and Children's Worker, P.O. Box 527, Kansas City 41, Mo.
Ottumwa (Northside), Iowa Oct. 7 to 18
- Topeka (Oakland), Kansas . Oct. 21 to Nov. 1
- Willison, Otto R. 800 S. Oak, Holdenville, Okla.
Sacramento (West Side), Calif. . Oct. 7 to 18
- Fresno (Central), Calif. . Oct. 21 to Nov. 1
- Wilson, Matthew V. 108 Pearl St., Potterville, Mich.
Winland, C. B. R.D. 5, Mt. Vernon, Ohio
Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
Marion (First), Ohio Oct. 7 to 18
- Evansville (Bayard Park),
..... Oct. 21 to Nov. 1
- Woolman, J. L. 223 N. Hammond, Bethany, Okla.
Arenzville (Bethel), Ill. Oct. 7 to 18
- Ardmore, Okla. Oct. 21 to Nov. 1
- Wooten, B. H. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Compton (First), Calif. Oct. 7 to 18
- Atascadero, Calif. Oct. 21 to Nov. 1
- Wright, C. F. 412 Grand Blvd., Boone, N.C.
Cherryville, N.C. Sept. 23 to Oct. 4
- Wynkoop, Ralph C. Preacher and Singer, 6120 S.E. Knapp, Portland 6, Ore.
- Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
Churubusco, Ind. Oct. 6 to 18
- Bloomfield, Iowa Oct. 20 to Nov. 1
- Zachary, O. F. Convent Road, Bourbonnais, Ill.