

Have You Heard?

General Superintendent Powers

Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it (Deut. 5: 27).

THE soul winner, be he minister or layman, would do well to remember the secret of spiritual influence is spiritual experience. Political influence both in and out of the church may be, and sad to say sometimes is, gained through other means, but spiritual influence stems from spiritual experience. The disciples were commissioned to preach the gospel in its purity and power, but it was necessary that the message first be energized by a Pentecostal experience. Lives must be brought into harmony with the message; hence, they were urged to tarry until they received the baptism of the Holy Ghost.

The Apostle Paul was a minister, but he never left anyone in doubt that he was also a witness. Without question the Apostle was a brilliant intellectual. His logic was unanswerable. But since others have possessed these qualities and lacked spiritual influence, we must look elsewhere for the secret of his spiritual power. We are told it was his personal knowledge of the crucified Christ which gave effectiveness to his ministry and caused him to say: "My preaching was not with enticing words of man's

wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2: 4-5).

The soul winner must hear from God *before* he speaks to men; otherwise his message will be spiritually ineffective. The cause of holiness will suffer unless the message of holiness is validated by experience. Furthermore, without the experience, the message of holiness will gradually deteriorate and lose its convicting power, and the messenger himself will probably seek to create or find a theological and spiritual climate more in harmony with his own impoverished spiritual condition.

Today a confused and spiritually-starved generation stands eagerly before the Christian Church and says: "Tell us about reality in religion. Give us testimonies that are definite and clear-cut, that reveal how God has delivered your soul from its sin problems. Spare us from hearing from the Church a message picked up in some valley of time, but rather let us hear how you waited in the Divine Presence until your own soul was shaken and transformed by the power of God, like thunder rolling down from heaven's hills. Repeat to us God's message to your own soul; then, and only then, will we hear it and do it."

NEWS IN BRIEF

After serving as pastor for almost seven years on the Illinois District, Rev. C. L. Chapman feels led of the Lord to enter the full-time evangelistic field.

Mr. J. Greg Larkin, formerly of First Church, Detroit, Michigan, assumed his duties with St. Clair Church of the Nazarene, Toronto, Ontario, on September 12, as youth and music director.

Pastor Ralph E. Hess writes: "The Durango, Colorado, Church of the Nazarene will celebrate the twenty-fifth anniversary of its organization on October 10. Special home-coming services are planned with Rev. C. B. Cox, district superintendent, as the special speaker. All former members and pastors are given a special invitation to attend."

Mr. and Mrs. Vern Nelson, graduates of Pasadena College, have accepted a call to work with First Church in Albuquerque, New Mexico. Mr. Nelson will devote his time to the youth activities of the church, and as assistant to the pastor. Mrs. Nelson will have charge of the choir, congregational singing, and musical program.

At the beginning of his fourth year as pastor of First Church in Concord, North Carolina, Rev. J. W. Burch has resigned to accept a call to pastor the Ensley Church in Birmingham, Alabama.

"Choose Ye This Day"

By Bertha Meyer

"Choose ye this day whom ye will serve,"

The Master speaks to thee.

'Twas Christ who died upon the cross
From sin to set you free.

"Choose ye this day"—why tarry long
To seek the better part?

Tomorrow it may be too late;
Then harden not your heart.

"Choose ye this day," time hastens on;
Thou canst not neutral be.

To serve the world or Christ, thy
Lord,

"Choose now—which shall it be?"

True freedom does not exclude the Golden Rule, namely, "Do unto others as you would have others do unto you."—MARY SANDERS.

THINK ON THIS:

Submissiveness—Not Size!

By J. M. Yarbrough*

RECENTLY it was reported that there has been developed a small vacuum tube that possesses dramatic potential in the matter of conserving space and yet makes effective the instrument in which it is used or to which it may be adapted. This tube is so small that it makes all other tubes outdated and clumsy.

Furthermore, the receiving power of such a tube is so superior to all others as to double the reception distance and double the volume of the vibrations.

Thus it becomes apparent that the value of size is further reduced in inanimate things. Likewise has size in matters of the physical body been relatively unimportant on many occasions. The smaller wrestler sometimes comes off victor. The smaller ball player often is ingenious or rugged enough to win against the toughest competition.

The same possibilities prevail within the spiritual realm. If man is desirous of excelling, he must lose sight of size and human bigness. For just as the tube is powerless within itself, so must the individual be in God's sight. And in just the same manner that the more nearly perfect little tube can utilize effectively the power that flows into it and accomplish far greater things, so when the will is surrendered and the soul is purified for and by the flowing, pulsating power of the Holy Spirit one is enabled to accomplish amazing feats.

The main problem is submission in God's hands, so that He may purify and use the human as He wishes.

Think on this: *It is submissiveness, not size, that counts!*

*Pastor, Oak Lawn, Illinois

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Published every Wednesday by the
NAZARENE PUBLISHING HOUSE,
M. LUNN, Manager; 2923 Troost Avenue,
Box 527, Kansas City 41, Missouri.
Subscription price, \$1.50 per year,
in advance. Entered as second class
matter at the post office at Kansas
City, Missouri. Printed in U.S.A.

The Best Rain Ever

By R. E. Zollenhofer*

I NEVER enjoyed a rain so much in all my life as I did Thursday, July 1. For more than three weeks we had not seen rain of any sort. All the grass and the gardens were drying up; everything seemed to be drying up for want of water. Then, about four o'clock a dark cloud moved in our direction and we knew that we were going to get a rain. And rain it did! It came down in torrents. We were so glad to see the rain that we went out in our clothes and got soaked. We (the children and myself) washed the car, gathered some buckets of rain water so the girls could wash their hair, and splashed around in general. We enjoyed, to the fullest extent, the rain that fell for three-quarters of an hour.

I said that I never enjoyed a rain so much in all my life before. But never in my life before had I planted such a large garden, nor had I ever seeded a lawn at this time of the year before. Never had I worked so hard or wished for rain so badly. I had spent so many hours laboring in my yard and garden and it just blessed my soul to see the work that I had done being helped by such a wonderful shower. Surely, you can understand why I enjoyed the rain so much.

Spiritually, it is like that. The person who enjoys the blessing that comes when seekers are praying their way through is the one who worked so hard to get those folk in. To see some new person (one whom you have invited to a revival) get saved is enough to bless one's soul nearly to death.

It has been so with me. The altar services that I have enjoyed the most are the ones that were marked with souls that I had been trying to win to Christ. The showers of blessings are the most precious to those who have planted. If you want to know the joy of a real blessing, try planting, try working a little harder; then when God waters, your soul will experience a new thrill and a new joy.

*Pastor, Royersford, Pennsylvania

NEARER HOME

By Mary R. Haas

*A little nearer home
Each night I pitch my tent,
Working hard and praying
Ere the day is spent,*

*That each day will find me
Farther along the way,
More like the Master
At the end of day.*

The Elements of a Successful Revival

By Paul J. Stewart*

"Revival in our time" is a star of hope shining through a rift in the black, thunderous storm clouds of this twentieth century. The Church of the Nazarene has always majored in revivals; therefore we are interested in the true elements that will bring successful revivals.

PRAYER

The Scriptures are clear and unmistakable in their demands for fervent, effectual, and prevailing prayer. This is an age of prayerlessness. Real, heart-prevailing, soul-agonizing prayer is largely a forgotten art of bygone ages. A protracted revival without protracted prayer is the devil's revival. A prayerless revival is a powerless revival.

Real, genuine, Holy Ghost praying is indispensable to real, genuine, Holy Ghost revivals. The stream of the revival cannot rise above the fountain of our praying. We have feeble revivals because we have feeble praying; we will have supernatural revivals when we have supernatural praying. Revivals will always be better or worse just to the extent that we pray more or less. If we have revivals we must pray until God breaks in upon us! That is the need of the hour!

PASSION

Jesus said, "The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12). It is absolutely impossible to promote an extensive evangelistic campaign without an intensive evangelistic spirit. A melting love and burning passion are basic to revivals. A stereotyped and ritualistic formalist is unconcerned and insensible toward God-ordained, Christ-commissioned, and Holy Ghost-produced revivals. But the wide-awake and Spirit-filled have an all-consuming and all-persuasive passion and burden for the lost. A passionless church can only promote passionless revivals that will produce passionless converts. Tears and groans are essential to deep-digging, far-reaching, and long-lasting revivals. We need a tender, compassionate solicitude for the lost. Without this dynamo, holiness ceases to be holy and the holiness movement ceases to move. But with this dynamic force the Church marches forth into new territory, concentrating its heaviest artillery on the fortress of sin to shiver the ramparts of hell and snatch never-dying souls from everlasting burnings!

*Pastor, Union, Missouri

FAITH

Unbelief has no songs, no missionaries, no crusaders, no martyrs, and no revivals. Faith in God is the tonic that repairs, revives, and restores faith in revivals. A revival void of faith is useless, toothless, harmless, and powerless. No church can have the richest, greatest, and mightiest revivals without faith. They must exercise their faith, as athletes exercise their muscles, until it is lengthened and strengthened, isolated from self, insulated in God, and upholstered by the promises before they can receive downpourings, upheavings, outgushings, and overwhelmingings of divine grace in the superabundance of Pentecostal evangelism.

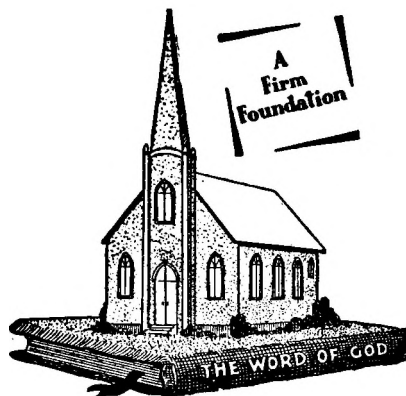
SPIRIT-FILLED CHURCH

A worldly, unconverted, carnal, selfish church is the biggest barrier to real revivals. But the regenerated, sanctified, spiritual church is the golden pipe through which the divine oil issues, the furnace in which the holy fire burns, and the open channel through which the streams of grace flow. A lukewarm and halfhearted church, that is more of a cold storage plant than a powerhouse, has nothing left but empty mockery for its vainglory. The Holy Ghost transforms fickle, feeble, frustrated failures into devoted, dependable, dynamic disciples. The Church needs the mighty baptism of the Holy Ghost to promote and produce sweeping, successful, powerful revivals.

GOD-CALLED EVANGELISTS

God-called, Spirit-filled evangelists preaching a plain, practical, powerful gospel; faithfully presenting the fundamentals of our faith; with a directness of aim, a persistence of effort; exposing sin; exalting Christ; embracing a full gospel of pardon and purity; emphasizing an endless heaven and hell; endued, equipped, and empowered with the Holy Ghost, will create an optimistic atmosphere of contagious faith and expectancy that will make revivals a divine reality!

The secret of all past revivals and the hope of all future revivals is the baptism of the Holy Ghost upon ministry and laity. The founders and early pioneers of our movement had revivals that gave us the Church of the Nazarene as we have it today. We owe it to the generation of tomorrow, as well as the generation of today, to have New Testament revivals today that will bless the unborn generations of tomorrow! *On with the revival!*



Assistant to the Evangelist

By Fletcher Spruce*

AS ASSISTANT to the evangelist in the approaching campaign in our church, it is my duty to go months in advance and prepare the way for his coming, and for the revival. I shall seek to strengthen the saints, to fortify the faithful, to encourage the weak, and to awaken the sinners.

As assistant to the evangelist, acting as his personal advance contact man, it will be my duty to deliver a series of sermons in preparation for the revival. Perhaps I shall preach a month on "Bible Revivals," or six weeks on "The Keys to the Kingdom," or three weeks on "You Can Win a Soul," or four weeks on "Scriptural Soul Winners." And of course there will be sermons on prayer, faith, judgment, love, obedience, repentance, and holiness.

As assistant to the evangelist, it will be my responsibility to get the people in the habit of believing prayer. Cottage prayer meetings will be organized. Early morning prayer meetings will be held at the church. Daily praying in the homes according to the Early Church pattern will be encouraged. Prayer lists will be made. Prayer partners will be encouraged. Faith will be kindled.

As assistant to the evangelist, it will be my lot to train the people in the art of crusading for souls. I will teach them these methods through a Christian Service Training course. I will enlist their interest each Wednesday evening by a detailed study of Bible methods in personal evangelism. I will lead them in a door-to-door community visitation. I will teach them to select their prospects carefully, and deal with them prayerfully and effectively, even before the evangelist arrives. I will encourage the congregation to enlist these prospects in the Sunday school well in advance of the campaign, in order that they may be won to Christ and the church in the approaching revival.

As assistant to the evangelist, I will prepare for the financing and the advertising well in advance of his arrival. I will see that he is well entertained in a room that is comfortable and quiet and clean and convenient. I will not plan for him to eat two or three heavy meals in different homes every day. I will not expect him to make all my calls for me nor with me during the revival. I will give him the very best we can afford, and will expect no less from him.

As assistant to the evangelist, I will work with the evangelist, and for the evangelist, throughout the campaign. I will boost him, pray for him, and counsel with him about the revival. Since I have hired him to do my preaching for me, I will give

him free rein, and stand by him for the sake of lost souls.

As assistant to the evangelist, I will get my evangelist a crowd to preach to, including many unsaved people. I will not leave it up to him to get his own crowd. I will

not expect him to preach to a few board members, Sunday-school teachers, and mature saints and fill the altar every service. I will remember that if sinners are to be saved they must come under the influence of the revival; so I will get them into the meetings.

As assistant to the evangelist, I will co-operate with the evangelist in personal work on special cases. I will have a list of unsaved prospects ready for him well in advance of the campaign if he asks for it. I will have a list of dependable workers ready to follow his leadership if he wants such a list.

As assistant to the evangelist, I will go "all out for souls!" I will spend much time in prayer and fasting myself, without advertising my actions at this point. I will personally pay whatever price is necessary. As God's man, I can do no less. As a born-again Christian, I can do no less. With hungry, needy, dying souls all about me, I can do no less! In face of my opportunities and my responsibilities, I can do no less!

I am the assistant to the evangelist.

I am the pastor.



And still He knocks...

Ye must be born again (John 3:7).

The text does not demand we be good, honest, moral, successful, truthful, intellectual, unworldly, or even be religious, but it does command, "Ye must be born again."

Then the people rejoiced, for that they offered willingly (I Chron. 29:9).

People who give willingly of their offerings to God are invariably people who are greatly enjoying the joy and blessing of His presence.—
EARL F. WILDE.

*Pastor, First Church, Texarkana, Texas

Helping the Evangelist

By M. A. Lunn*

IT is axiomatic that everything a layman does to help a revival helps the evangelist. For the evangelist is, in God's hands, the instrument, the contact, the director, of the revival.

There can be no revival in any local church unless the membership does its part. What constitutes that "part" should be a matter of serious concern to every layman. If it isn't, there will be no revival in the heart and life of the one who fails to contribute to the success of the revival. For a revival is more than an ingathering of souls. It is an awakening, a quickening of spiritual life in the membership, an awareness of their condition for those who have become careless and cool, and a rousing to concern and conviction to those outside the church.

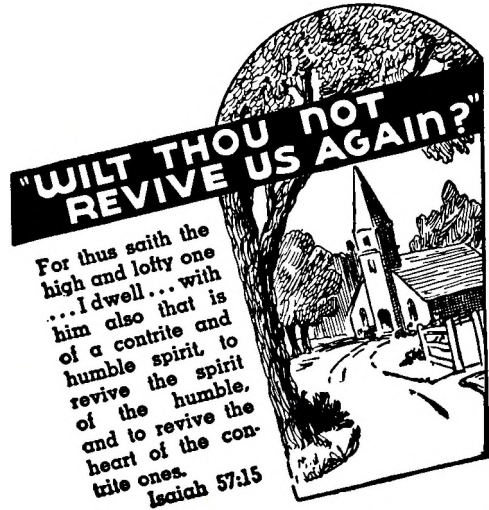
A so-called revival can be well planned, programmed, publicized, and promoted; but a series of special meetings is a travesty on revival if it doesn't produce new life, stir sluggish existing life, and fan to a flame the zeal of those whose hearts are right with God.

So the conscientious layman's first step is within himself. He should earnestly pray for God to search his heart and life and see if there be any hindering obstacle there. This isn't done by spasmodic five- and ten-minute intervals of prayer and self-examination. It requires hours of concentrated communion with God, of open-minded Bible reading, of long periods of contemplation and quiet listening to the voice of the Spirit. Bustling busyness in outward activities can never take the place of such diligent soul-searching. It's the only sure antidote to complacency, smugness, self-centeredness, lukewarmness, and the myriad other bypaths of professional religion into which the enemy directs the steps of the easygoing layman.

After the required but well-invested time in such self-analysis one is ready to volunteer for the less important but still very necessary task of physical preparation, such as inviting friends, fellow workers, neighbors, by word of mouth, post cards, or telephone. The best evangelist must have unsaved listeners to preach to if a revival is had. *We laymen must provide them.*

Genuine soul passion which must be God-sent (there is no human substitute) will push a layman to his utmost capacity in his efforts to help a revival. He spares not his time nor his energy. His love for the lost, his enthusiasm for the meeting, his confidence in the evangelist, his faith in the power of God to save to the uttermost—all these will be contagious. The unsaved almost against their wishes, certainly sometimes in spite of their inner resistance, will be persuaded to come to hear the evangelist.

*Assistant Manager, Nazarene Publishing House



I feel that this point needs stressing: *the layman's part in revival is soul passion.* This is a general attitude and condition out of which all other activities and trends and dispositions stem. Real evangelism and soul passion are inseparable. As a church we are committed to the former. We may have the inner dynamic that makes the latter inevitable. But it comes high. There is no paring of requirements. There are no bargain prices. There are no short cuts. *Lord, help me to be willing to qualify.*

Discipleship

By Edward L. Dowd

He turns and says, "If any man
Come to Me . . ." "A noble plan,"
We say, who wish to come.
But then He strikes us dumb
With words and looks that meet
Beneath the Cross's feet—
Words fierce that grate,
Defining love and hate.

" . . . and hate not his father, and
Mother, wife, possessions, land,
Brothers, sisters, children, yea,
And his own life, I must say,
'My disciple you cannot
Become. For I have taught
The cross is the key
To My reality.'"

We stagger there,
Stunned by His care
Mixed with this doom
Of the goods we assume.
Then we lift up our crosses
Regardless of losses,
And His glory comes down
Through the crosses we own.

Preaching in a Revival

By R. Newman Raycroft*

PREACH THE WORD

THE IMPORTANCE of preaching in a revival cannot be overestimated. While other things have their place, the Bible makes it plain God has ordained that men should be saved by the preaching of His gospel. "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). This does not mean that preaching is foolish or that we are to preach foolishness. It simply means that the preaching of the Cross seems foolish in the eyes of worldly men. The fact remains that God plans to save people through the preaching of His gospel. "The gospel of Christ: . . . is the power of God unto salvation" (Rom. 1:16).

Not only is preaching in a revival important, but the type of preaching is extremely important. In II Tim. 4:2 we are commanded to "preach the word." The Bible is the Word of God. Therefore, revival preaching should be Bible preaching. We are not to preach our own notions and fancies and ideas. We are to preach the pure, plain, and pungent Word of God with sincerity and godly fear. We should preach against sin as the most terrible thing in the universe, the aggregation of all evil, the cause of all the suffering and trouble in this poor old sin-cursed world. We should preach about sin's power, its pollution and consequence.

Dr. H. V. Miller once said; "What this world needs beyond all else is a revival of preaching against sin." Yes, revival preaching should be preaching against sin. We should preach Jesus Christ as the only Saviour. Preach about His vicarious death, His atonement, His divinity, His resurrection, His ascension, His mediation, and His coming again. We should preach on prayer, repentance, faith, justification, regeneration, and "holiness, without which no man shall see the Lord." We should preach about the horrors of hell and the beauties of heaven.

PREACH REPENTANCE

It is a growing conviction with me that we need a revival of deep, genuine repentance. It seems we have substituted a belief doctrine for old-fashioned repentance. I have heard Christian workers urging seekers to believe when it was evident they had little or no conviction, much less repentance.

The Bible makes plain the absolute impossibility of finding favor with God without repentance (see Luke 13:1-5). The Bible also teaches that repentance is necessary in order

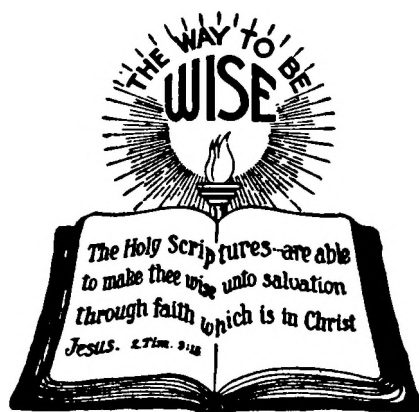
for the backslider to be restored to the favor of God (see Rev. 2:5). It is a shame and I believe an "abomination to the Lord" for anyone to lead a sinner to think there is not much wrong with him when he comes to an altar. Sinners "must be born again," and according to God's Word they cannot be "born again" without repentance. The greatest argument in favor of the importance and necessity of repentance is the fact that Jesus Christ himself began His earthly ministry by preaching repentance (see Matt. 4:17). The necessity of repentance is seen further in the preaching of the Apostle Peter (see Acts 2:38, also 3:19); and of Paul (Acts 17:30). Besides, every real revivalist from the days of the apostles until now has stressed repentance.

It has been said on good authority that 75 per cent of Charles G. Finney's converts stood true to God until death and only 25 per cent were backsliders. How different from some of the modern, city-wide, emotional upheavals, called revivals, where thousands are reported as converts to Christ and yet you hear very little from them afterwards and have trouble finding them, especially in the midweek prayer meeting! I believe the reason Mr. Finney's converts stood was because he preached repentance and the Word of God so strongly; when folk came through under his ministry they went through an experience of repentance that produced a horror of backsliding. The Word of God produces conviction, which in turn produces repentance.

John Wesley said: "Repentance is a deep godly sorrow produced in the heart of a sinful person, by the word and Spirit of God, whereby, from a sense of his sin as displeasing to God and endangering to his own soul, he, with grief and hatred, turns from all his known sins to God as his Lord and Saviour." Notice Mr. Wesley said repentance was produced by the Word and Spirit of God—not by notions or hair-raising stories. Hence the necessity of preaching God's Word, that conviction and repentance may be produced in the hearts of the people, which will result in healthy, robust, regenerated converts.

HE WAS DRIVEN FROM GOD

Psychology and human pressure will produce an emotional stir and sometimes multitudes of seekers. But you can have all this without much real, Holy Ghost conviction and deep, genuine repentance. You can get people to an altar by psychology and human pressure, but getting them to an altar does not necessarily convert them. It takes



*Evangelist, Goshen, Indiana

the Spirit of God to do that. In fact, all who come to an altar under such means cannot honestly be counted as seekers. Let me illustrate. A fine pastor relates the following:

One night during special services in his church, a man for whom much prayer had gone up was in attendance for the first time. The evangelist and others seemed to feel that his salvation depended on getting him to the altar that night, regardless of how they got him there. After much pressure, pleading, coaxing, and pulling had been applied to the man he went to the altar. The good pastor rushed up to pray with him and soon discovered the man had no conviction. The pastor said to him, "Don't you want to pray?" The man replied, "No, sir." The pastor asked, "Do you want me to pray for you?" To which the man replied, "No, sir." Then said the pastor, "Man, don't you want to be a Christian?" The man again replied, "No, sir." "Well, then," asked the pastor in surprise, "what are you doing here at the altar if you don't want to be a Christian?" The man raised his head, looked the pastor right in the eye, and said: "Reverend, can you think of any better way to get out of the situation I was in? I don't want to pray; I don't want to be a Christian. I simply came to this altar because I could not think of any better way to get out of the situation I was in." To this day they have never been able to get that man back in that church.

If the man had been permitted to exercise his own will and the Word of God given a chance to penetrate his heart, he no doubt would be a good Christian today. No one could honestly call that man a seeker. I believe there are thousands of people across this nation who will not attend revivals because they have been the victims of high pressure in the past. Getting souls to the altar before they have been truly convicted by the Holy Spirit can be eternally detrimental to them.

I am becoming more and more convinced that if we are going to have healthy, spiritual, steadfast Christians in the Church of the Nazarene, Christians that will walk in the light, seek and obtain the glorious experience of holiness, they must seek God in the first place as the result of being convicted by the Holy Spirit rather than cornered by a preacher.

THE GREAT REVIVALS OF THE PAST

The great revivals in the past have been the result of prayer and the preaching of God's Word (read Heb. 4:12). Mr. Finney referring to the revival in Rome, New York, said, "Nothing was done to arouse the emotions of the people, instead everything was done to avoid it." Yet the Word of God when preached would cause the strongest and stoutest of men to writhe in their seats as though a sword had been thrust through their hearts. Sometimes while he preached the Word, men would fall from their seats, as though they had been shot, and pray through. While in London when he gave his first invitation, approximately

1,600 people voluntarily made their way to the place of prayer and could hardly wait to fall on their knees to repent and give their hearts to God. In the recent revival in the Hebrides Islands, where the Word of God was preached in all its ruggedness and purity, God so honored it that all the young people between the ages of twelve and twenty in a certain town, as well as hundreds of adults, were converted to Jesus Christ within forty-eight hours. They sought God everywhere: in the church, in their homes, in the parks, on the roads, and streets.

Of course the Nazarene evangelist should preach holiness in his revivals. He should endeavor to get holiness sometime, some place in every sermon as well as devoting entire messages to the presentation of holiness in a clear, intelligent, and scriptural manner. Of course a man could not "preach the word" without preaching holiness, as it is the most prominent doctrine of the Bible.

In conclusion let me say, the evangelist in his revival preaching should endeavor to bring the type of message that will be bringing forth fruit months after he has left town. The Word of God will do this (read Isa. 55:11). Such preaching will have a tendency to unite the church, knit the pastor and people closer together. On the other hand, messages that simply stir the emotions of the people temporarily are usually followed by a reaction that is detrimental to the church and discouraging to pastor and people. I know. I have been a pastor. Brother evangelist, "Preach the word."

The Conflict of the Soul

By H. B. Garvin

*Arise, my soul, in conflict strong;
In heaven's might oppose the wrong;
For sore temptations, hidden snares
Will come upon thee unawares.*

*Lean not upon the fleshly arm,
Nor on the strength of skill and charm,
Lest thou shalt meet a deadly foe
With trembling hand and broken bow.*

*Arise and trim thy feeble flame,
And fill with oil in Jesus' name;
And fail not on each passing day
To keep Christ's words to "watch and pray."*

*Would'st thou in triumph meet today
The fiends of hell in strong array?
Commune with God in secret prayer
Before you meet the day's first care.*

*Be strong, be strong, and learn to fight
The tempter's power with all thy might;
Then thou shalt gather strength to win
A constant vict'ry over sin!*

NONE

By Jean Leathers Phillips

No gold—except the ore pass through the furnace;
No gems—but from the sharp, abrasive wheel;
No harvest—less the earth be torn with furrows;
No building—but with tools of gleaming steel.

No bread—except with turn of crushing mill
wheels,
And heat of oven glowing bright and long;
No water—but where earth's far depths are
pierced;
No meat—but death to creatures, weak or
strong.

No life—but by the valley of the shadows;
No hope—but in a Christ who died one day;
No peace—except by full and free surrender;
No heaven—but by the strait and narrow way.

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XXXVII. The Triumphant Processional

THE journey to Canaan under the leadership of Moses and Aaron is but a faint picture of the spiritual exodus of the faithful from this present evil world to the city of God and the better country. Andrew Murray and others picture the various types of faith found in the eleventh chapter, but I prefer to arrange these in the form of a great processional.

1. Abel, who leads the processional of the Old Testament worthies, represents the *sacrifice of faith* (11:4), for the entire system of Christianity is built on the principle of vicarious sacrifice.

2. Enoch represents the *walk of faith* (11:5), a life of such intimate and holy communion with God that he escaped death, for God took him.

3. Noah represents the *work of faith* (11:7), building the ark wherein few, that is, eight souls, were saved. Andrew Murray says that in Abel we see how faith makes death a path to life; in Enoch, how faith conquers death; and in Noah, how faith saves others from death.

4. Abram and Sarah represent the *obedience and the test of faith* (11:8-17), Abraham being regarded as the "father of the faithful."

5. Isaac, Jacob, and Joseph represent *redemption by faith* (11:27-31). Isaac not only symbolizes the supernatural birth of the Saviour, but also His death and resurrection. So strong in faith was Joseph that he gave instruction to Israel to take his bones with them into the land of Canaan.

6. Moses represents the *decision of faith* (11:23-29). He chose to suffer affliction with the

people of God rather than to enjoy the pleasures of sin for a season.

At this point, the writer, who seems to have had in mind to make a complete list of the ancient worthies, finds the task too great and therefore treats them in groups.

7. *Incidents in the history of Israel* (11:27-31). Here are mentioned the forsaking of Egypt, the crossing of the Red Sea, and the fall of Jericho.

8. *Personal achievements of faith* (11:32). Here is a grouping of persons—Gideon, Barak, Samson, Jephthae, David, Samuel, and the prophets.

9. *Outstanding works of faith* (11:33-35a). "Subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions [Daniel], quenched the violence of fire [the three Hebrew children], escaped the edge of the sword, out of weakness were made strong, waxed valiant in the fight, turned to flight the armies of the aliens. Women received their dead raised to life again."

10. *Endurance of faith* (11:35b-37a). They were tortured, not accepting deliverance, had trial of cruel mockings and scourgings, bonds and imprisonments: they were stoned, were sawn asunder, tempted, were slain with the sword.

11. *The close of the great processional*. Here only general statements are made. They wandered in sheepskins and goatskins, were destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts and mountains, and in dens and caves of the earth. These all, says the writer, received not the promise, something better being reserved for us.

12. *The New Testament processional*. Here the Captain of our salvation leads the great procession of New Testament worthies—the apostles, the prophets, the martyrs, the confessors, and the great hosts of the redeemed. Our Captain has already entered the city and has sent His Spirit to witness that where He is they shall be also. Christ, the Redeemer, is the object of faith, whether in the Old Testament or in the New Testament. He has gone to prepare a place for His people. Already the hosts of the redeemed are pressing through the gates into the city of God. We can almost hear the shouts of the redeemed and the glad cries of welcome. There are no good-by's spoken there. The processional is ended, the race is won, and the saints enter into eternal rest. There shall be no more crying or tears, and no more pain. There the sun never sets, the leaves never fade, and nothing shall ever grow old. This is the glad inheritance of the redeemed who, through faith in Christ, inherit the promises and enter through the gates into the city.

And now abideth faith, hope, charity, these three; but the greatest of these is charity (I Cor. 13:13).

*President Emeritus, Pasadena College, Pasadena, Calif.

REVERENCE

By W. Shelburne Brown*

THE Hebrew scribes held God in such awe that even to write His name required special preparation. For some of the divine names they would carefully clean the pen with which they were writing and dip it into fresh ink before penning one of the names for God. But when they came to the supreme name, *Yahweh*, so awed were they that a scribe would take time to bathe completely, change into clean clothes, then with a clean pen write the name of God. It may be that we would feel this to be superstition, rather than reverence, but we moderns could do with a little of this profound reverence for the Lord.

Our day has made almost a complete reversal of this attitude. We have made of God a grandfatherly sort of person whom we invite to come and put His sanction on our trivial and flippant ways of living. Instead of a deep sense of awe as we attempt to conform our lives to His will, we seem to expect God to accommodate himself to our petty pastimes.

If we have a proper sense of reverence for God, then that reverence will extend out through life into the various areas that pertain to His worship. So careful is Albert Schweitzer in his reverence for God that he extends this reverence to all life, refusing to kill even the lowest forms of life unless necessary. And our reverence, too, should extend to that which pertains to God and His worship.

The church buildings should certainly be included. We do not feel that the building itself has become the place that holds God; but since it has been dedicated to God and His worship, it should be revered as a sacred place. Children running up and down the aisles and roistering through the building before and after service is certainly out of place. Fellowship has a vital place in the Christian community, but our visiting ought to be strictly limited during the worship services. Many services that might have been a blessing have proved a bane because of thoughtless persons who took advantage of all the others by carrying on a running conversation all through the service, or spoiled the atmosphere of worship by loud talking before service. And neither is it uncommon to see a congregation rise at the end of the sermon to rush into the aisles to begin again the visiting and laughing when souls are at the altar of prayer, seeking God. The purpose for which the church was built is thus ignored by those who cannot curb their desire to talk.

Surely everyone would include the Lord's day as deserving reverence. We have become too careless in this. In a complex civilization it is impossible to avoid all work as strictly as did the old Hebrews, but we would do well to remind

*Superintendent of Los Angeles District

ourselves constantly that no more buying or selling or labor is to be done than necessary. It is necessary on occasion to eat in a restaurant on Sunday; but that does not excuse any other visit to the cafe, restaurant, or drive-in merely for social purposes.

Reverence in our day would naturally include a reverence for the name of God. No serious Christian would swear, but our reverence might well include flippant reference to God also. We seem to know well that He dwells with him of a "contrite heart," but have forgotten evidently that He is the "high and lofty One who inhabiteth eternity."

When Isaiah was a young prophet he went into the Temple to worship, and there caught a vision of the awfulness of God. On his face he heard the seraphim cry out, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:3). That vision prompted him to see his own sinfulness and dependence. That concept stayed with him throughout his life. Well might we pray that each of us, too, should be given such a vision of the greatness of God that our attitude should thenceforth be one of reverence.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (Heb. 4:15).

Citizens or Aliens?

By E. E. Wordsworth*

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God (Eph. 2:19). For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ (Phil. 3:20, A.R.V.).

THERE is a marked difference between a citizen and an alien. An alien is defined as one who owes allegiance to a foreign country, an unnaturalized person; while a citizen is defined as a native or naturalized person owing allegiance to, and entitled to protection from, a government; opposed to alien. Paul said the Christian's country, or citizenship, is in heaven. He means, of course, our thoughts, affections, interests are already there, and not on earthly things. The citizens are saints, or holy ones, and are not estranged or irrelevant in that city of God. It is home, sweet home to them. True citizens honor their rulers, pray for them, obey the laws of the land, pay their taxes, and promote peace. They seek the welfare of the nation and pay the supreme sacrifice, if need be, for its good.

The emblem of citizenship is striking and worthy of our consideration. Multitudes of pro-

*Pastor, Goldendale, Wash.

fessed Christians are having the very heart of the Christian life eaten out of them by absorption in earthly pursuits like a hound chasing a rabbit, and by effacing of all distinction in outward life, occupation, recreation, tastes, habits, and general activities. The good is chosen for the better, and the better for the best. The line of demarcation is dim, faded, and blurred. The well is going dry. But if we are truly naturalized as citizens, we cannot help being aliens here. Our faith and love compel our separation. Abraham dwelt in tabernacles, "for he looked for a city." Just so—the tent life is normal to the pilgrim who feels that his mother country is beyond the stars. We should be like the Swiss, who hear in a strange land the rude old melody that used to echo among the Alpine pastures. The sweet, sad tones kindle homesickness that will not let them rest.

To the soul attuned to heaven's music, earthly things look commonplace and material treasures fade away. When we hear the angels sing we no longer enjoy a funeral dirge. The breathing in of the free air from supernal heights spoils one for this domain with bacteria germs and swamps and croaking frogs. The mountains of God eclipse the deep ravines and jagged rocks of time and space. The heavenly orchestra extinguishes the weird or jazzy or sensual or fleshly or materialistic melodic effects of syncopated earthly music. The song of Orpheus, his men, and his lyre surpasses the song of the sirens. Melody surpasses melody; and the joy of the Holy Ghost in the heart is far greater than all the pleasures of sense.

We are all aliens by nature, and this is why we need to be born again and sanctified wholly to become citizens of heaven. In America there are two steps to citizenship. First, one must take out what is called his "intention papers." Then, after a definite period of time he may take out what is called his "second papers," and thus he becomes a full-fledged American citizen. The analogy is clear. One must first be converted, take out his "intention papers," really mean business with God and the heavenly government, take the pledge of loyalty and the sacred oath of allegiance to the flag, the Cross, to God, to Christ, to the Holy Spirit, to the Word of God. Anything less is unworthy and accursed.

But the "second papers" must also be taken out. They cost more, but provide privileges, blessings, rights, and protections unknown before. Dear reader, you need holiness of heart, life, behavior, spirit; devotion to God, Christ, the Holy Spirit, and the work of Christ. But you must be fully consecrated to God, believe in the cleansing Blood, accept this wondrous grace by simple faith, and pledge your eternal allegiance to God for time and eternity. Honor God, pray unto Him, obey His laws, pay your taxes, your tithe, and large freewill offerings, promote peace and Christ's kingdom; then all of God's grace and power, backed up by heaven's government, is at your disposal. *Be a citizen, not an alien.*

Preaching in Kansas City

KANSAS CITY, Missouri, is a great Nazarene center and has been ever since the international headquarters for our church was established here. However, it's becoming a Nazarene center in a different way today. The Nazarene population in Greater Kansas City is increasing, and new churches are being established. The Kansas City District is growing under the leadership of Dr. Jarrette Aycock, its superintendent. I not only like Kansas City; I also like all of the Kansas City Nazarene churches, and hope and pray that their number may continue to increase.

In August I had the privilege of preaching in three of the Kansas City Nazarene churches. To begin with, I preached one Sunday morning in First Church, where I hold my membership. Dr. A. Milton Smith, my pastor, was away on vacation, and I supplied for him that morning. First Church has been a great church for many years. God has blessed, and is wonderfully blessing, it. During the past assembly year, under the leadership of Dr. Smith, we have not only seen people saved and sanctified and added to the church, but the church's influence has increased in the city. More than that, during the assembly year just closed, First Church raised almost one hundred thousand dollars, with 30 per cent of this amount going to forward interests outside of the local church—for district and general needs. I enjoy the fellowship of First Church of the Nazarene in Kansas City, and am always glad when I can be at home and attend the services there. It was a pleasure to preach in this church on the great subject of entire sanctification.

On another Sunday in August, I preached both morning and evening at St. Paul's Church of the Nazarene in Kansas City. Rev. Jack Lee is the enterprising pastor, and is leading his people on from victory to victory. The services on Sunday closed out five days of special services inaugurated by Brother Lee and his church to acquaint the people more fully with our general church. On Wednesday evening Miss Helen Temple spoke, representing the foreign missionary interests of our church. On Thursday night, Dr. Albert F. Harper presented the work of the Department of Church Schools. Friday night Dr. S. T. Ludwig was the guest speaker. He gave an over-all picture of the work of our church. Saturday night Dr. L. J. Du Bois brought a special message to the young people, after which the group adjourned to a nearby school building, where a very pleasant social hour was enjoyed. It was my honor, as I have already indicated, to close out this special series of services, designated by Brother Lee as "The Church in Review," preaching both Sunday morning and evening on our central belief, the doctrine of entire sanctification. St. Paul's Church of the Nazarene was a

home-mission project, undertaken by Dr. Aycock and the Kansas City District after I came to Kansas City. From the very beginning, it has had a phenomenal growth. At present it has a membership of 176 and the average Sunday-school attendance for the assembly year just closed was 279, an increase of 37 over the previous year.

The last Sunday in August, I supplied at the Rainbow Boulevard Church of the Nazarene in Kansas City, Kansas. It had been some time since I attended a service at the Rainbow Boulevard Church, and I was delighted to see the progress which had been made in the enlargement of their building and the beautifying of it, inside and out. I had a wonderful time preaching holiness to the people of the Rainbow Boulevard Church. Rev. Alpin Bowes, of the Department of Home Missions and Evangelism and a member of the Rainbow Boulevard Church, had general

charge of the service. Everything went off in perfect order, and there was a wonderful spirit in the meeting. As is the case in most of the Nazarene churches in Greater Kansas City, I knew quite a few of the people in Rainbow Boulevard Church. It was a joy to meet and fellowship with them again. I am sure that under the leadership of their incoming pastor, Rev. Preston Theall, this church will continue to forge ahead and be one of the leading Nazarene churches in Kansas City.

There are other cities throughout the world which have quite a few Nazarenes and Nazarene churches in them. I rejoice in this fact, of course. However, I want to serve notice on all such cities that the Nazarene churches in Greater Kansas City have taken on a new stride. If the others don't keep on the move, the Kansas City Nazarenes will overtake and surpass them.—THE EDITOR.

FOREIGN MISSIONS

Answered Prayer

From Italy: "We certainly appreciate the many requests for prayer you have printed in the *HERALD* and the *Other Sheep* about our staying here, and about the opening of the new building. God has really worked, and no one can tell me it is just coincidence. We think the way is clear for us to stay here while we study for a degree at the University of Florence, which will take several years."—EARL MORGAN.

Back "Home" in India

These days have been busy even though we have not had the regular task of unpacking. We sincerely hope that very soon we may have that task. But we have enjoyed visiting with the people and they have come from various places to give us a word of welcome. The six years that we have been away have brought tremendous changes in various aspects of Indian life.

Oh, that our dear people across our beloved America as they study about our land of India this year would feel the need of a mighty awakening and would join with us who are here in fasting and prayer until God comes in mighty, Holy Ghost revival! There are signs, we know that He is working, and we know that if we are faithful He will not fail us. We do sincerely feel the urgency of the hour. There are precious victories here and there but I feel that we as a missionary group, and a good number of our Indian brethren, are crying to God

REMISS REHFELDT, Secretary

as one that He may give us a deep sense of our responsibility—the tremendous responsibility—even as He gave to Moses when He said to him, "Be thou for the people to Godward." We also long, like Moses, to feel the burden until we can cry to God to give us souls in India or else "blot my name out."—MARY MCKAY.

Address Corrections

Rev. Donald Owens has requested that we ask people to send all mail addressed:

Church of the Nazarene Mission
c/o Rev. Donald Owens
APO 301, c/o Postmaster
San Francisco, California

This will assist the army post office in sorting the mail.

Rev. G. H. Pope of Africa has moved to P.O. Cottendale, Eastern Transvaal, South Africa.

Rev. and Mrs. Robert Wellmon, on furlough, will be at 520 N.W. 8th St., Bethany, Oklahoma, for the school year.

Miss Geraldine Chappell is at Chikhli, Berar, M.P., India.

Rev. and Mrs. Bartlett McKay arrived in Japan on September 12. Their address will be, until further notice: 229 Tamagawa, Oyama Cho, Setagaya Ku, Tokyo, Japan.

Rev. and Mrs. Elward Green have accepted a temporary pastorate at 317 South Oak St., Holdenville, Oklahoma, while waiting for their passage to India to be processed. Because of the difficulties and delays in obtaining missionaries' passage to India these days, it was deemed the wisest course for them to be in active service here until visas could be obtained.

Cape Verde— A 10 per Cent District!

Cape Verde is now a 10 per cent district in missionary giving. Last year our people gave \$45.54 for N.F.M.S. dues, \$184.32 in their Alabaster Boxes, \$220.88 in the Easter Offerings, and \$58.26 in Prayer and Fasting offerings.

God is blessing the work. Our Bible school students are all out in evangelistic campaigns this summer and, according to reports, God is giving them great blessings. Tonight in our midweek service here in S. Vicente, a very fine young man with a good education told of his call to preach, while the people wept and rejoiced at the same time with him. God is answering our cry for more workers to get the gospel out to all the islands.—GLADYS MOSTELLER, Cape Verde Islands.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another (Rom. 14:19).

After the Revival!

ONE of the things that has impressed me about revival meetings has been the lack of interest in keeping souls saved and sanctified after the revival. At times we get very much excited about getting people to the altar and praying them through. This is as it should be. But too often, as soon as the revival is over, we forget those who have recently been saved or sanctified. Sometimes we make but little if any effort to get them into the church. We should by all means try to get those who have been saved and sanctified into the church—the Christian fellowship, but we must not stop there; we should do everything we can to keep them saved and sanctified. Certainly we ought to be just as interested in preventing them from backsliding as in getting them into the Kingdom.

What would we think of parents who see to it that the mother is given the very best of care before the baby is born, but after birth neglect it almost completely. It seems to me that we follow this plan in connection with our revival meetings much more often than we should. We do much to bring the lost into the kingdom of God and then do little to keep them there. It is a long and difficult task to rear children, after they are born. For at least three or four years they must have somebody with them all the time; they must be cared for constantly.

Just recently in Kansas City one issue of the daily newspaper told about three children who were killed through accidents because they had not been cared for properly. Many of God's children have been brought to spiritual death in the same way.

There is one illustration of this truth which stands out in my mind. It happened some years ago. I was called to pastor a very spiritual church. The church board asked me to conduct the first revival meeting after my coming. We really had a wonderful meeting; the people prayed, and God came on the scene with literally scores of people saved and sanctified. Conviction was there, and old-time repentance; also, the saved were sanctified—they paid the price and really got the blessing.

Nevertheless, I was new there and very busy with my work; further, I was a young pastor and hadn't had much experience. I depended on the spiritual people and environment to conserve the results of the revival meeting. Wasn't that sufficient? No. I don't think I ever held or attended a revival meeting which was followed by so much backsliding. It disturbs me even yet when I think about it. Within just a few months there were not many left from that meeting who still retained the state of grace they had received.

You say, "Your preaching was the cause; you didn't lay the proper foundation in your evangelistic preaching." That might have been, but I do not accept your diagnosis. I think that as a church we got tremendously interested in that

Editorials

revival meeting, both preacher and people. We prayed, fasted, and believed, and God heard and answered; people were saved and sanctified—many of them. But after the revival meeting was over we didn't keep up with those who had recently been helped, who needed weeks and months of special care in order to really get established in the experience they had obtained.

The very next year we secured an outside evangelist to conduct our annual meeting. He came and God blessed, not any more than He did before—I don't believe as much as He had in the previous revival. But, with the experience of the other revival meeting in mind, as pastor, I organized my forces after this revival meeting just as fully as I had before the meeting. We made a list of those who had been saved and sanctified, and we systematically kept up with them. If we saw any of them getting a little careless, we had someone in whom they had confidence go to them and talk and pray with them. We carried on an after-the-revival campaign that was just as intense in a way, and as serious, as the pre-revival and revival campaigns were. What was the result? There was no comparison between what happened after that revival meeting and the one I conducted the year before. Between 80 and 95 per cent of those who were definitely helped during the meeting were established in the grace which they had obtained. Why? Because for weeks, and even months, we carefully checked on them and their spiritual development. We were conscious of the after-revival as well as the pre-revival and revival needs.

It is our business not only to get people saved and sanctified but to keep them saved and sanctified; and sometimes it is more difficult to do the latter than the former. My brother, my sister, what did you do after the last revival meeting in your church to help keep those who had been saved or sanctified in the state of grace which God had bestowed upon them?

A Blueprint of Entire Sanctification

III. When May I Get Entire Sanctification?

SECTIONS I and II, "What Is Entire Sanctification?" and "How May I Get Entire Sanctification?" have already been considered in the HERALD OF HOLINESS for September 8 and 15. Now I bring to you the third installment in "A Blueprint of Entire Sanctification." It answers the question, "When may I get entire sanctification?"

The blueprint, from the standpoint of the Bible, is very clear on this point, but there are many who are confused as to it. There has been more debate about *when* entire sanctification is obtained than about anything else in connection with it. Due to this fact, I want you to give careful heed to this part of the blueprint. As you will see, it overlaps somewhat with what has gone before, but it is so important that it must be dealt with separately.

You can get entire sanctification in this present world. This is difficult for many to understand. *They reason that since it is a racial thing, is inborn, it must remain with us until death.* We are born with it; therefore, we must die with it! Sins are our own creation, and it is not so difficult to comprehend the fact that they may be forgiven in this life; but the sin principle, the sin nature, which is born with us—how can we be freed from it until death?

There are other questions which arise in connection with obtaining it in the present. *We live in a sinful world, so how can we be cleansed from sin when surrounded by it on every hand?* It is easy to understand that one could be sanctified in heaven, where there is no sin, or in the Garden of Eden before the fall, where there was no sin. Likewise, it wouldn't be difficult to believe that the Christian could be sanctified after death, that is, when he gets into a better and much different environment. But to many people it seems contradictory to think of being freed from the carnal mind, man of sin, or Adamic nature, while yet a part of this present world. Thus it is easy to see how the *time* when we are sanctified has been the great battleground in connection with entire sanctification.

However, *in spite of all these possible difficulties, I must assert again that this blessing can be obtained in this present world.* Most of the exhortations and commands in the Bible which emphasize this truth are in the present; they imply that we can get it here and now rather than in some future world. Nature in its physical environment often goes on a rampage—we have tornadoes, floods, hurricanes, earthquakes, and many other types of action which are destructive. Not only are there imperfections in the physical world, but also in society. I do not have to emphasize this statement; all of us will agree at once that we are living in an explosive society, where nation is set against nation. No one knows what may come next. Beauty, goodness, truth, and holiness do not dominate society today. We live in an imperfect social environment. Nevertheless, *we can obtain this blessing in this world in spite of the imperfections in physical nature and society.*

Special Sunday-school lessons began last week. They deal with the Church and will continue throughout the quarter. In harmony with Dr. Albert F. Harper's request, I am glad to publish each week a devotional article which will parallel the lesson topic. These began in the last issue and are being presented by Rev. Shelburne Brown, superintendent of the Los Angeles District.

THE EDITOR

But, someone says, in addition to the imperfect physical world and a society on the brink of war and destruction, the inner man has a body that is diseased and weak, and a mind that is finite and confused. Is it not ridiculous to talk about this inner man being freed from sin, or being sanctified wholly? Let me say that what is impossible with man is possible with God; He is the King of Kings and Lord of Lords. He has all power in heaven and in earth, and He has given His only begotten Son, not only that men might be saved here and now, but also that they might be sanctified wholly. *When we doubt that one can be sanctified wholly in this life, we lose sight of the omnipotence of God, and the power of Jesus' blood.* God can, through His plan of redemption, not only save but also sanctify in this world. We can get the blessing of entire sanctification today.

In concluding, a few scriptures which should often be considered are presented: Jesus said, "Sanctify them through thy truth: thy word is truth" (John 17:17). Whom was He speaking about? His disciples. And in that same prayer, He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" of the world. This blessing of entire sanctification which He prayed that they should receive would enable them to live holy lives in this present, unholy world. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). Again, "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; . . ." (Eph. 5:25-27). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "For this is the will of God, even your sanctification, . . ." (I Thess. 4:3). "Be ye holy; for I am holy" (I Pet. 1:16). The Word is full, let me say again, of exhortations and commands which very definitely imply that God is able, not only to save, but also to sanctify wholly during this present life.

One more verse is called to your attention, as follows: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto

the coming of our Lord Jesus Christ" (II Thess. 5:23). And the twenty-fourth verse, which we often overlook, says, "Faithful is he that calleth you, who also will do it." What a promise! God

has called you unto holiness, and He that hath called you is faithful—He "also will do it." Meet the conditions, my unsanctified friend, and God will give you this blessing now.

HOME MISSIONS and EVANGELISM

Request for Prayer

MRS. JORDAN is not getting any better, it seems. She is going to the doctor three times each week. He thinks he may help her. We want you to pray for her that God will, if it is His will, heal her body. Our trust is in Him for all things.—REV. W. A. JORDAN, Panama Canal Zone.

Fall Attendance Drive

Now is the time to drive for fall attendance gains through visitation evangelism. Rally Day for the Sunday school is October 10. Friendship visitation on absentees, visitors, and prospects will yield returns in rally attendance and permanent gains. The fall revival will also reap results through visitation, for there will be visitors in the services and seekers at the altar. Every layman can participate in the Crusade for Souls Now.

Memphis Bethel Church

Mrs. C. C. Martin is a member of the First Church of the Nazarene in Memphis, Tennessee. Not only was she happy in the experience of holiness, but she had a burden for others. She began to talk to Mrs. Arthur Jackson, who worked in her home. Mrs. Jackson prayed through and

ROY F. SMEE, Secretary

was saved. A short time later, she was sanctified.

Mrs. Jackson and her husband began to look for a church home, but they were unable to find one; therefore, they started a Sunday school in their home.

Rev. J. E. Beckum, pastor of Memphis First Church, preached for them on Sunday afternoons when he could. For months the little band held together in the Jacksons' home. They saved their money for a piano and chairs, and turned their front room into a chapel on Sunday afternoons.

When the Gulf Central District was organized, Rev. D. K. Wachtel, superintendent of the Tennessee District, notified the superintendent of the Gulf Central District, and expressed his interest that something be done for this group.

Elder D. A. Murray was sent there for a revival and on February 7, 1954, a church was organized. Rev. Joe Edwards of Birmingham, Alabama, is the full-time pastor. Rev. Edwards formerly sang with "Wings over Jordan."

The Gulf Central District, with the money given by the various districts

in the South, is helping buy a nice piece of property one block from the main parkway in Memphis.

When a Revival Begins

A revival begins when Christians really desire it.

A revival begins when the church agonizes in prayer.

A revival begins when a Christian helps some other soul into the Kingdom.

A revival begins when each Christian is personally interested in the salvation of someone.

A revival begins when the church desires it more than anything else.

A revival begins when some faithful saint prays the "effectual fervent prayer."

A revival begins when the preacher has one in his own heart.

A revival begins when the gospel message has aim in it.

A revival begins when the preacher expects someone to be saved as a result of his preaching.

A revival begins when the prayer meeting is more than a formal social gathering.

A revival begins when the family altar is set up in the homes.

A revival begins, my friend, when you start after the unsaved individual nearest you.

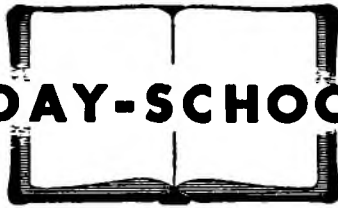
A revival that has in it that substantial element of permanency so much needed is a revival that is born of the most earnest prayers. It is not a committee-made, money-getting affair, but in response to prayers is supernaturally bestowed by the Holy Spirit. This latter kind of revival will convert sinners, sanctify believers, build up the church, and bless the world.—*Holiness Era*.



Congregation of Memphis Bethel Church. Rev. Joe Edwards, the pastor, is at the right.

"Have faith in God." Here is light for the darkness. Here is calm for the storm. Here is order for chaos. Here is peace for distraction. And here is assurance for bewilderment.—FRANK W. WATKIN, JR.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for October 10: Reverence for God

Scripture: Exod. 20:7; Matt. 5:34-36; Exod. 20:8-11; Ps. 84:4; Luke 4:16; Acts 20:7; Heb. 10:24-25 (Printed: Same)

GOLDEN TEXT: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind* (Matt. 22:37).

Reverence has not always been worth while, for it has been claimed for objects and persons who do not at all deserve it. Then, too, it is at times practiced as a conventional homage paid to things or persons of the past in which we are not willing to take an active interest. Moses, the ancient prophet and author of the Ten Commandments, would be at a loss in our world today. He never had an automobile, owned a television, or used a telephone. By the standard of some, this would immediately rule out the relevance of anything he said as far as our day is concerned. We would kindly label him old-fashioned and without understanding of the modern problems—outmoded. How wrong can man be? The laws of gravitation were in existence long be-

fore Newton and they will be in force long after we have left the scene; it is just that kind of world. This is a moral world, created so by God, and the ethical code of the Ten Commandments will always be contemporary and relevant. They are part of our moral universe, always have been, and always will be.

Reverence is the fundamental virtue of man. "Thou shalt have no other gods before me" is the foundation stone of all reverence. God is in a class by himself, to be worshiped and loyally obeyed. No proud, materialistic concept can permanently endure, for God cannot be finally ignored, nor can He be conveniently rescinded like an outworn code. He is the living God. An unbelieving scientist picked up a little dirt and said to his Christian friend, "Some-day we will learn how to make man out of this stuff; then where will your God be?" Quietly his friend replied,

"I shall not be too worried until you have learned to create out of nothing your own dirt."

Reverence for God is the foundation for all social improvement. Man's relationship to his neighbors and his obligations to society will be determined by the sort of God he worships. There is a subtle danger in making God too common, becoming so free in our worship that the spirit of familiarity destroys the sacredness of His presence. Reflection could well be given on the theme, "What could my church do to bring about a deeper spirit of reverence in the worship service in the minds of the worshipers and in the community?" We need the image of His presence ever before us to enliven our devotion and enlarge our spirit. "He that hath seen me hath seen the Father" (John 14:9). There alone is the perfect image of God, and that alone is sufficient for His children.



Religious News and Comments

By A. K. BRACKEN

Divine Tasks

The *Christian Century* tells of 120 Protestant nurses serving in the Alstadt Hospital (Germany) who were asked by East German Communists to reconsider changing jobs to become "public sisters" and sever their religious connections. The Communists offered them new titles with increases in pay. All refused. To them their tasks were divine tasks. We will all experience new zest for the day when we recognize our work as a divine calling.

Lawful

It is said that recently Vermont's Board of Education gave a stern warning to all school superintendents to "keep God out of the curriculum." The edict is lawful we presume. Does separation of Church and state de-

mand such extremes? The problem may not be simple but America must find a way to give God, the Bible, and a religious faith to her children and young people. If God and religion are legislated out, then let the state outlaw irreligion, anti-religion, and atheism in her educational institutions.

Industrial Chaplaincy

The establishment of an industrial chaplaincy is somewhat unique but not altogether new in America. Seven hundred eighty-one Methodist churches in the Boston area united in giving such a post to Emerson W. Smith. His plan of operation was somewhat as follows: The bus drivers of the Massachusetts Railway Company were striking. He sought for a settlement that would result in

justice and fair play to all parties. The principle of Christian righteousness was the standard. He talked with union leaders and workers and to management as well. He became acquainted with all the details involved. Then he made a careful proposal for settlement which was approved by a group of church leaders. With the exception of one point it was unanimously approved by the strikers. The strike was settled. Perhaps the Church can render a real service to management and labor!

Archbishops

The archbishop of Canterbury, Dr. Geoffrey Fisher, while attending the recent Assembly of the World Council of Christian Churches, stopped to talk with a boy on the campus of Northwestern University. In response to questions by reporters, the boy

said, "It was just like one archbishop talking to another." Scholar, theologian, philosopher, leader of 40,000,000 Christians, having crowned Elizabeth Queen of the British peoples, putting a boy at ease in his presence! That was wonderful! It takes a truly great man to do that.

"Mormon Tea"

The Washington *Merry-go-Round* carries an interesting comment on Senator Arthur Watkins, Utah, head of the committee on the censure of Senator Joe McCarthy. Watkins is a bishop in the Mormon church and is said to be "a conscientious, upright man," who takes his religion serious-

ly. He does not drink liquor and does not smoke. It is against the Mormon religion to drink tea. Watkins, however, does drink "Mormon tea"—milk, sugar, and hot water. He will allow no smoking during the meetings of his committee. Since becoming a Senator, he has concentrated on reclamation problems and the rights of Indians, whom Mormon philosophy considers to have been originally a Christian people.

Crusading in the West

Under the title of "Crusading for Decency," the *New Century Leader* (David C. Cook) carries news of campaigns for decency in literature on the

newsstands in Lubbock, Texas, and in Trinidad, Colorado. In the former city the work is carried on by the Youth Fellowship of St. John's Methodist Church and in the latter city by an organization of 100 men and women. Both organizations are conservative in their purpose and procedure, but both are seriously in earnest. In the Trinidad crusade some of their criteria are: (1) Do they violate the Ten Commandments? (2) Do they present details and methods of committing crimes? (3) Do they tend to create disrespect for law and justice? (4) Do they undermine the stability of the home? In Trinidad dealers are co-operating one hundred per cent by removing objectionable books.

THE QUESTION BOX

Q. In Acts 2:46, what people are meant by "they," the apostles or all the believers?

A. The antecedent of "they" is all believers, as it is in verse 42, and not just the apostles.

Q. What is meant by "house to house" in Acts 2:46? Does it mean that all ate together in private homes or each person ate in his own home or perhaps small groups ate together?

A. I would say that it means that small groups ate together in the homes for fellowship and communion. This was the forerunner of the *agape*, or love feasts, which were at least at first associated with the sacrament of the Lord's Supper.

Q. What about preachers and their wives asking for the 10 per cent discount which merchants often give to ministers?

A. Laymen often criticize preachers and their families in this connection, especially if they feel that they are being well paid by their church. This criticism is intensified if the preacher's wife (as is rarely the case) works and receives a salary. But such laymen should remember that preachers, as a class, are poorly paid when compared with other groups. Very recent investigations have verified this fact. There are but few ministers who are overpaid. Therefore, do not be in too big a hurry to criticize your pastor at this point. On the other hand, I don't believe that preachers or their wives help themselves much in their standing in the community by demanding, or even asking for, such discounts. If they get well enough known so that the mer-

Conducted by STEPHEN S. WHITE

chants voluntarily offer to give them this discount (they likely will if the preacher is on the job), well and good. Otherwise, forget the discount. I have never had a discount on anything yet on the ground that I was a minister because I asked for it, and I can assure you that I am not going to begin the practice now. This does not mean that I have never received discounts on the basis of being a minister, but it does very decidedly mean that I have never asked for such discounts on that ground.

Q. I would like to ask about the Revised Standard Version of the New Testament. Should a minister in his preaching refer to it when he has taken his text from the King James Version? When he does this, it confuses some. It isn't written by inspired men, is it? If not, why use it or even refer to it? Please tell me, so I may understand about this, as I have always read the King James Version since becoming a Christian.

A. Go on reading the King James Version if you are used to it. You'll probably get more out of the Bible than you would if you started reading some other version. The Revised Standard Version isn't inspired, and neither is the King James Version. Both are translations, and the men who made these translations were not inspired in the same sense in which the original writers of the Bible were. Our church recommends that we use the King James Version in our public services, but I do not believe that excludes all reference to the R.S.V. in our preaching. There have been

many translations of the Bible, and some seem to get help from the study of these translations. They throw light for them on the meaning of the translation given in the King James Version. I don't see how we could completely bar the use of any of these other translations and I do not believe that was the intention of our church's statement as to the R.S.V. Pray for your minister, and don't criticize him when he refers to other translations in an attempt to make the truth more plain. After defending this meager use of the R.S.V. and other translations than the King James Version, I must add that I can't see much value in referring to other translations. I have listened to a good many ministers do it, but I am not yet convinced of its value. For people who are not too well versed in the background of the Bible, it is often confusing. They wonder which translation is to be taken as authoritative. Further, I I read two translations which differ appreciably, I am not willing to accept either without consulting the original languages or several commentaries. Thus I can understand the confusion which arises in the mind of the average person when he is presented with from two to six translations of the same verse. All of this means that I still find the King James Version very satisfactory, although in my private study I like to have as many other translations and commentaries as possible at hand.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light (Rom. 13:12).

THE HOME CIRCLE

How Do YOU Measure?

A GREAT building was in the process of being constructed. Many men were required to do the work. But after a while, these men went on strike. They had been digging a hole in the ground, seeking to make a strong foundation.

These striking men sought extra pay. They made the plea that they were taking a greater risk of their lives since they had dug down to six feet.

A representative of the construction company measured the depth of the hole and announced that it was only three feet deep. Now a three-foot hole is not very deep, so the company did not feel they should grant extra pay.

Because the company and the men did not seem to come out with the same measurements, a middleman was chosen to examine the hole. He watched the laborer measure. The laborer measured from the top of the mound of dirt which had been thrown up, to the bottom of the hole. The company official measured from the solid earth to the bottom of the hole.

The middleman had to admit that both were correct, but declared the trouble was that the standards were different. If the dirt were removed from around the hole, the two groups could get together and agree on their measurements.

Many times and too often, we as Christians come up with problems but with conflicting reports. When a neutral man checks the truth of the case, often he finds there are mounds of differences which should be removed before the two groups can get together—mounds of unnecessary and unwanted waste materials.

There is little need for one group of Christians striking against another.

Conducted by GRACE RAMQUIST

The differences are so trivial when the truth is finally brought to light!

God help us as Christians to use the same measuring standards. There is little cause for strife and discontent when there is true understanding, and true understanding comes only when all stand on the same solid ground!

A BIBLE STORY:

Hard Punishment For a Great Leader

Moses was a great man. He led the children of Israel out of Egypt. Often during his life he went to God for guidance. The people believed in him, and because of him they also believed in God. Today, people look toward their leaders for help. They will quote their leaders, and generally they will do what they do and say what they say. Because of this, great responsibility falls upon the shoulders of any Christian who takes a stand for the right.

It is sometimes shocking to see how often people will follow the lead of a man or woman even when he makes a mistake and sins against his God. They continue to follow the leader because they believe on him. Such a leader often causes scores of downfalls. He has double responsibility to do good in all his dealings.

The great and good man Moses committed a grave sin at Kadesh. This sin was committed before all the people of Israel. God forgave him but Moses was severely punished. He was

not allowed to lead the children of Israel into the Promised Land. What punishment could have been worse?

It was on the second trip to Kadesh that Moses failed God and the people. At Kadesh there was a fountain. Evidently on the second trip to this site, that fountain failed and the people had no water. Once again these people began to complain against the leadership of Moses, Aaron, and then against God Almighty.

Moses and Aaron went to a private place and began to call upon God. They needed help. They didn't know what to do. Then God came to them and told them exactly what they should do.

God told them to take the famous rod which had helped the children of Israel get out of Egypt. When Moses had the rod in his hand, he was supposed to walk up to a rock and speak to it. He was to let the people know that God was giving them water.

Well, Moses took the rod, but instead of merely speaking to the rock, he hit it hard twice. He was angry with the people. He then spoke harshly to them. He said, "Hear now, ye rebels; must we fetch you water out of this rock?" He meant, by "we," himself and Aaron and did not include God at all.

The water came all right. But Aaron and Moses were neither one allowed to enter the Promised Land. Moses set a bad example. The people expected him to do right even though they failed God so often.

If any of us are leaders in God's work, God expects us never to fail Him. But should we as leaders fail God, we must not expect to get by without heavy punishment. The greater your responsibility to others, the greater will be your punishment for failing to lead on to victory, giving God all the praise and credit.

NEWS

of the Churches



The Holso Evangelistic Party writes that, due to a cancellation, they have an open date the first two weeks of January. They carry the full program, preaching, singing, chalk drawings, and instrumental, and would prefer to slate this time in Ohio or Pennsylvania. Write them, 5332 Summer Avenue, Ashtabula, Ohio.

Evangelist A. L. Parrott writes: "Am in a good revival meeting in Sterling, Illinois. God is blessing and souls are praying through; twenty-two at the altar last night. Owing to a cancellation just received, I have an open date, November 17 to 28. I will be in Texas, at Abilene, just prior to this date, and at Lubbock imme-

diately following. Please write me, P.O. Box 298, Bourbonnais, Illinois."

Evangelist C. V. Holstein writes that he will be in meetings in Michigan during the month of October, then has open dates for November and December. Write him, 432 W. Walnut Street, Kalamazoo, Michigan.

Brosley, Missouri—Our church enjoyed an old-fashioned two weeks' revival in July with Rev. W. E. Carlton as evangelist. His messages were clear, honest, and Spirit-filled. Eighty-seven seekers came to an altar of prayer. Many were saved and a large number prayed through to "entire sanctification." A good number were baptized, and we closed with twenty-five joining the church. The

results of the revival are still going on, with people still finding God and being sanctified. This is a new work here and Brother Carlton helped us off to a good start. We appreciate him and his old-fashioned, second-blessing holiness preaching. We also appreciate the Church of the Nazarene and their high standard of Christian living. We give God all the praise. —John DeArman, Pastor.

Evangelist E. D. Wolfe writes that he has some open time for the fall of 1955 which he would like to slate in the Central states, also for the fall of '54 and spring of '55. He will be glad to go anywhere. Write him, 820 Edina Avenue, Salem, Oregon.

Rev. E. G. Wright reports: "Having completed almost three years of pastoral work in Covington, Virginia, and also receiving a three-year unanimous recall, I feel divinely led of the Lord to enter into full-time evangelistic work. We offer special gospel singing with the piano accordion and full-gospel preaching. We have also had two years of radio ministry. We have helped in three home-mission campaigns and have been instrumental in helping organize three Nazarene churches. We will be leaving the pastoral field here on October 3, and will go anywhere the Lord leads, for freewill offerings. We are already slated until December 5. Write me, Box 281, Covington, Virginia."

The Leverett Brothers, evangelist and singers, write that they have two January dates open which they would like to slate in the Midwest; also the last part of March open, which time they would prefer to give to some church between Kansas and West Virginia. Write them, 706 N. Broadway, Lamar, Missouri.

South Dakota District Youth Camp

The South Dakota District youth camp was held August 10 to 15 at Camp Bob Marshall in the Black Hills, with the largest enrollment ever recorded for this district. The well-organized program directed by Rev. R. W. Manley was a tremendous success.

It was a great privilege to have Dr. Roy F. Smee as guest speaker. His messages inspired and challenged everyone present. Rev. R. T. Williams, Jr., was to have been the speaker but due to illness in the family was unable to attend. District Superintendent W. H. Davis was present and took an active part in every phase of the camp. The Clarion Trio from Northwest Nazarene College assisted with the music for the camp; they were a great blessing.

The camp program consisted of Christian Service Training classes, inspirational messages, and recreation. Our fine teachers, Rev. E. A. Kincaid and Rev. Irvin Kennedy, did a splendid job of teaching our youth. Mrs. N. J. Arechuk was director of the boys' and girls' work, consisting of lessons, handwork, and recreation.

Everyone participated in an election for the boy and girl who best represented the ideal Nazarene from South Dakota. This honor was bestowed upon Miss Phyllis Nesseth, from Madison, as Miss Nazarene of South Dakota, and Mr. Bob Loon, from the Beulah church, as Mr. Nazarene of South Dakota.

The camp ended with Sunday, August 15, being set aside as camp-meeting day. Services were held all

Sunday-School Attendance Report

District	1953	August	Percentage
<i>Eastern Zone</i>			
Washington-Philadelphia	8,857	9,219	104
Pittsburgh	7,519	7,879	105
Albany	2,942	2,845	97
Districts not reporting: Akron, New York, New England			
<i>British Isles—Canadian Zone</i>			
Canada West	4,507	4,336	96
Maritime	870	1,016	117
Districts not reporting: Australia, British Isles South, British Isles North, Canada Central			
<i>Southern Zone</i>			
Kansas	7,340	7,122	97
Abilene	5,440	6,590	121
Northwest Oklahoma	5,862	5,434	93
Dallas	4,791	4,579	96
Louisiana	4,397	4,309	98
North Arkansas	3,824	3,658	96
Nebraska	2,708	2,599	96
Districts not reporting: South Arkansas, Northeast Oklahoma, Southeast Oklahoma, Houston, Kansas City, Southwest Oklahoma, San Antonio			
<i>Southwest Zone</i>			
Northern California	13,767	13,662	99
Southern California	9,219	9,829	107
Los Angeles	8,215	8,418	102
Colorado	6,092	6,046	99
New Mexico	2,914	3,042	104
Districts not reporting: Arizona			
<i>Northwest Zone</i>			
Oregon Pacific	6,600	6,701	101
Northwest	6,127	6,092	99
Idaho-Oregon	5,596	5,442	97
North Dakota	1,614	1,717	106
South Dakota	783	886	113
Nevada-Utah	656	830	126
Districts not reporting: Alaska, Rocky Mountain, Minnesota, Washington Pacific			
<i>Central Zone</i>			
Western Ohio	12,557	12,538	100
Central Ohio	11,544	12,206	106
Northeastern Indiana	8,715	8,851	102
Eastern Michigan	7,552	7,565	100
Illinois	8,076	7,387	91
Northwest Indiana	5,060	4,863	96
Districts not reporting: Wisconsin, Michigan, Indianapolis, Chicago Central, Southwest Indiana, Missouri, Iowa, Northwestern Illinois			
<i>Southeast Zone</i>			
West Virginia	9,400	9,876	105
Alabama	6,716	7,624	113
Florida	6,013	6,350	106
Georgia	4,646	5,118	110
Mississippi	2,454	2,650	108
Districts not reporting: Tennessee, Eastern Kentucky, South Carolina, North Carolina, Virginia, Kentucky, East Tennessee			
Estimated average for August, 1954—357,210			
Gain over last year's average—2,922			

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

day. The closing campfire service was an inspiration to all. Everyone who had received definite help at the camp gave his testimony and threw a log into the fire to represent his desire that his life would burn out for Christ. The outstanding result of the camp was that all the young people went home with victory.

RALPH HERRICK, *Reporter*

Kentucky District Assembly

The forty-sixth annual assembly of the Kentucky District revealed gains along practically every line. Dr. Hardy C. Powers presided with grace and efficiency. At the conclusion of twenty-eight years as district superintendent, Dr. L. T. Wells was presented a love offering of \$1,500.00. Rev. D. D. Lewis was elected as superintendent for the coming year.

Rev. Dennis E. Wyrick, Rev. Ralph Ahlemann, Clarence Wiley, and Hermon Ramsey were elected on the District Advisory Board. Ralph Ahlemann was elected as district secretary, and Eudell Milby was elected as treasurer. Rev. A. J. Frank was elected as chairman of the Church School Board.

One new church has already been organized at E-Town since the District Assembly. Prospects are very bright for the Kentucky District.

DENNIS E. WYRICK, *Reporter*

Arizona District Summer Camps

Sunday, August 15, closed by far the greatest camp meeting ever held on the Arizona District. Unusually good attendance marked each of the weekday services and large crowds overflowed both Sundays. The capable workers were Dr. L. T. Corlett, Rev. Nicholas Hull, and Boyce and Catherine Pierce, and each service under their fine ministry was anointed and blessed of God until many found clear-cut victory at the altars of prayer.

The District Center, located at Prescott at one-mile-high altitude, provides a wonderful summer retreat for both young and old. To be able to greet the new day with voices blended in prayer, to be away from city routine bustle in the quiet of the pine-clad hills, bring hearts close to the Master.

The earlier boys' and girls' camps were efficiently conducted by Rev. Harold Buckner and Mrs. Paul MacLearn, with most of the campers seeking a deeper fellowship with God.

The district N.Y.P.S. institute was also directed by Rev. Harold Buckner with Professor Joseph Mayfield of Pasadena College as guest speaker. With many fine institutes in the past, this one was the best.

The influence of the summer camps definitely tones our faith, vision, and soul passion for the fall and winter months, and is one of the finest investments of the entire district program.

M. L. MANN

District Superintendent

Houston District Assembly

The seventh annual assembly of the Houston District convened at Houston First Church, on August 25 and 26. General Superintendent Samuel Young presided at his best. His messages were refreshing and challenging, and were enthusiastically received by the Houston District Nazarenes. His unique and patient manner of presiding won the heart of the district.

Dr. V. H. Lewis was re-elected with a unanimous vote. In all the history of the district there have been but three negative votes cast for a district superintendent. A love offering of almost \$700.00 was presented to Dr. Lewis to purchase an air conditioner for his car.

The district reports a 10 per cent gain in every department, including church membership. God's blessings are upon our district, and under capable leadership we move forward for God and souls and the greatest year of gains ever reported.

Receiving elder's orders in a very impressive ordination service conducted by Dr. Young were Dwight J. Bolton, Harold L. Maiden, and Paul E. Brown.

The N.F.M.S. convention, which convened August 24, was stirred and blessed by the messages of Houston's own missionary to Nicaragua, Rev. Robert Wellmon. Mrs. Lewis, wife of our much esteemed district superintendent, was re-elected district president for the seventh year. Together they are a great team, keeping us ever reminded of our missionary need and challenging us to enter every open door.

G. H. MADISON, *Reporter*

ANNOUNCEMENTS

RECOMMENDATIONS

We are glad to present, to those who are looking for a strong evangelistic team, Harvey and Ruth Carpenter. They are both elders on our district, and have made a very splendid contribution to the Kingdom while pastoring on our district. After sixteen years as pastors they are now entering the evangelistic field. They have had many souls to their credit because of their personal work and because they are strongly evangelistic. You will be inspired with their prayer life. Their fearless, forceful, faithful preaching of the old-fashioned gospel will prove a "crowd getter" and a soul-winning ministry. They both sing and preach. They travel with house trailer. Address them, 7097 S. Union St., Tecumseh, Michigan.—W. M. McGuire, Superintendent of Eastern Michigan District.

I am much pleased to announce the availability of Rev. H. H. Cochran, Riverside, California, who is re-entering the field of evangelism. Brother Cochran has been both a pastor and a district superintendent, and knows how to build strength into the local church as well as to win souls for the Kingdom.—R. J. Plumb, Superintendent of Southern California District.

WEDDING BELLS

Miss Lula Mae Hendrix of St. Joseph, Missouri, and Rev. Ark Noel, Jr., of Hominy, Oklahoma, were united in marriage on August 24, at First Church of the Nazarene in St. Joseph, with Rev. Jay S. Phipps of Hominy officiating.

Miss Corinne Elizabeth Kauffman and Mr. Charles Francis Adams of Brownwood, Texas, were united in marriage at the home of the bride in South Willington, Connecticut, on August 21, with Rev. A. H. Kauffman, father of the bride, officiating.

Miss Frances Strickland and Mr. Warner Highland were united in marriage on August 7, with Rev. Robert Salsler, pastor of the Church of the Nazarene in Clendenin, West Virginia, officiating.

PRAISE and WORSHIP

✦ THE NAZARENE HYMNAL ✦

497 Songs and Hymns Emphasizing Holiness

\$1.65, delivered
12 or more, \$1.50 each,
plus delivery

BORN—to Rev. and Mrs. Edwin Zimbelman of Jamestown, North Dakota, a son, James Ray, on September 10.

—to Mr. and Mrs. A. L. Braswell, Jr., of Glendale, California, a son, Barry Wayne, on September 8.

—to Mr. and Mrs. Donald Fivecoat of Nazarene Theological Seminary, Kansas City, Missouri, a son, Donald Bruce, on September 7.

—to Rev. and Mrs. Rowland Prouse of Polk, Ohio, a son, Timothy Rowland, on August 27.

—to Mr. and Mrs. Merlin E. Provance of Olivet Nazarene College, Kankakee, Illinois, a son, Michael Eugene, on August 24.

—to Kenneth and Martha (Harper) Walker of Fowler, Kansas, a daughter, Barbara Ann, on July 21.

—to Mr. and Mrs. Alan Pearsall of Lynbrook, New York, a daughter, Linda Jean, on July 14.

ADOPTED by Rev. and Mrs. Forrest E. Whitlatch of Waterloo, Iowa, a daughter, Shirley Ann, age seven.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in Tennessee for the salvation of a young man, and that God will lead him and his brother to a knowledge of holiness, and that they may make the right choice in marriage;

by a young Christian woman in Texas for a home situation, and that God will send rain in that part of the country;

by a Christian lady in Illinois that while in sorrow God may help her to make a much-desired reconciliation with another person, that God will give her strength and wisdom to carry on, and that she may be able to keep in contact with the Church of the Nazarene;

by a doctor in Tennessee for a friend that the paralysis of her face will clear up;

by a friend in New Mexico that his sister may get back to the Lord, that a little boy in the hospital with a brain injury may be healed, and three much-desired unspoken requests.

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 Young
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.

EVANGELISTS' SLATES

Adams, Donald and Louise. Preacher and Singers, Box 325, Salem, Ill.

Allee, G. Franklin, 2315 Burwell St., Bremerton, Wash.

Moses Lake, Wash. Sept. 22 to Oct. 3
Cle Elum, Wash. Oct. 6 to 17

Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
Elyria, Ohio Sept. 21 to Oct. 3
Beverly, Ohio Oct. 5 to 17

Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Ridge Farm, Ill. Sept. 29 to Oct. 10
Hagerman, N.M. Oct. 14 to 24

Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Dallas (1st ch.), Texas Oct. 7 to 17

Bailey, Clayton. Evangelist, Box 579, Fort Dodge, Iowa
Fort Recovery, Ohio Sept. 28 to Oct. 10
Mt. Vernon, Ohio Oct. 12 to 24

Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
Kane, Pa. Sept. 29 to Oct. 10
Marion, Va. Oct. 13 to 24

Baldwin, C. R. 1122 W. Texas, Durant, Okla.
Caney, Kansas Sept. 24 to Oct. 3

Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Deer Park, Wash. Sept. 29 to Oct. 10
Leavenworth, Wash. Oct. 13 to 24

Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, Hutchinson, Kansas

Banning, R. M. Evangelist, P.O. Box 154, Morrow, Ohio
North Middletown, Ky. Oct. 3 to 17
Muncie, Ind. Oct. 20 to 31

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Wichita (W. Side), Kans. Sept. 29 to Oct. 10

Bass, M. V. Evangelist, % Indian Nazarene Church, Rt. 4, Mt. Pleasant, Mich.
Miami, W.Va. Sept. 21 to Oct. 3
Durand, Mich. Oct. 5 to 17

Battin, Buford. 1509 Seventh St., Lubbock, Texas
Dalhart, Texas Oct. 8 to 17
Sherman, Texas Nov. 3 to 14

Belew, P. P. P.O. Box 527, Kansas City 41, Mo.

Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
Baker, Oregon Sept. 26 to Oct. 10
Berkeley (1st ch.), Calif. Oct. 17 to 31

Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
Detroit, Mich. Oct. 6 to 17
Rock Island, Ill. Oct. 20 to 31

Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Oil City, Pa. Sept. 22 to Oct. 3
Kankakee (College Ch.), Ill. Oct. 10 to 17

Bierce, Joseph. Evangelist, 913 Indiana St., Bicknell, Ind.
Oil City, Pa. Sept. 22 to Oct. 3
Waltham, Mass. Oct. 5 to 17

Bishop, Joe. Evangelist, Box 47, Yukon, Okla.

Rome, Georgia Sept. 30 to Oct. 10
Weslaco, Texas Oct. 13 to 24

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Yorktown, Ind. Sept. 29 to Oct. 10
Rossville, Ga. Oct. 13 to 24

Boone, Ford. Evangelist, 227 S. Locust, McComb, Miss.

Bouse, Fred. Evangelist, 420 E. 12th St., Indianapolis, Ind.
Muncie (Sunny South), Ind. Sept. 28 to Oct. 10
Chattanooga (1st ch.), Tenn. Oct. 14 to 24

Bowman, Russell. Evangelist, 2400 N. Fourth St., Columbus 2, Ohio
Paden City, W.Va. Oct. 5 to 17
Tiltonsville, Ohio Oct. 19 to 31

Brannon, George. 125 N. Wheeler, Bethany, Okla.
Guthrie, Okla. Sept. 20 to Oct. 3
Hooker, Okla. Oct. 6 to 17

Brannon, J. S. Coal Fork, W.Va.
Frostburg, Maryland Sept. 21 to Oct. 3
Cumberland, Md. Oct. 6 to 17

Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
Frederick, Md. Oct. 6 to 17
West Chester, Pa. Oct. 20 to 31

Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo, Ohio
Nashville (Calvary), Tenn. Sept. 29 to Oct. 10
Syracuse (1st ch.), N.Y. Oct. 12 to 24

Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.
Chico, Calif. Oct. 6 to 17
S. San Gabriel (Wilmar), Calif. Oct. 20 to 31

Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio
Frederick, Md. Oct. 6 to 17
West Chester, Pa. Oct. 20 to 31

Brown, James Nelson. Song Evangelist, 26 Burns St., Fairfield, Maine

Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.

Brown, Marvin L. Evangelist, 1309 N. Main St., Kewanee, Ill.

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Mt. Sterling, Ky. Sept. 29 to Oct. 10
Charlotte, N.C. Oct. 13 to 24

Burton, C. C. Evangelist, P.O. Box 145, Somerset, Ky.
Lakewood, Ohio Oct. 5 to 17
Warren, Ind. Oct. 19 to 31

Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.

Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
Fort Dodge, Iowa Oct. 6 to 17
Bloomfield, Iowa Oct. 20 to 31

Campbell, W. J. 1336 South 6th, Abilene, Texas

Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado Springs, Colo.
Manhattan, Kansas Sept. 22 to Oct. 3
Denver (S. Side), Colo. Oct. 6 to 17

Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
Cimarron, Kansas Sept. 29 to Oct. 10
Stafford, Kansas Oct. 13 to 24

Carroll, Bob and Gladys. Evangelist and Singers, Box 422, Nowata, Okla.
La Mcure, N.Dak. Sept. 28 to Oct. 10
Asheville (1st ch.), N.C. Oct. 13 to 24

Carter, E. L. Box 608, Kincaid, Ill.

Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.
San Antonio, Texas Sept. 23 to Oct. 3
Fithian, Ill. Oct. 20 to 31

Carter, W. A. Evangelist, 3808 Park St., Greenville, Texas
Winter Haven, Fla. Oct. 6 to 17
Lakeland, Fla. Oct. 20 to 31

Casey, H. A. Evangelist, 1801 N.E. Madison, Oklahoma City, Okla.
Ridgeville, Ind. Sept. 28 to Oct. 10
Selma (Harris Chapel), Ind. Oct. 12 to 24

Chapman, C. L. Evangelist, Robinson, Ill.

Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
North East, Md. Oct. 6 to 17
Hollywood, Md. Oct. 20 to 31

Chickenooff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.

Clark, Eddie. Route 1, Colona, Ill.
Ellisville, Ill. Sept. 24 to Oct. 3
Peoria, Ill. Oct. 5 to 17

Cochran, H. H. Evangelist, 6600 Piccadilly St., Riverside, Calif.
State Line, Ind. Oct. 6 to 17
Elsinore, Calif. Oct. 24 to Nov. 7

Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.

Cole, Phillip. Evangelist, Route 4, Nampa, Idaho
Montour, Idaho Sept. 22 to Oct. 3
Pasco, Wash. Oct. 6 to 17

Conway, L. W. Evangelist, 1043 Columbia St., Newport, Ky.
Pineville, W.Va. Sept. 22 to Oct. 3
Victoria, Va. Oct. 6 to 17

Cook, James V. Song Evangelist, Route 1, Harrisburg, Ill.

Cook, Troy and Margaret. Singers and Musicians, Route 2, Ames, Iowa

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

Cope, Jacob and Mildred. Preacher and Singers, Gen. Del., Cave City, Ky.

Corbett, C. T. Evangelist, Box 215, Kankakee, Ill.
Mason, Mich. Sept. 29 to Oct. 10
Lafayette, Ind. Oct. 13 to 24

Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio
Dayton (1st ch.), Ohio Sept. 29 to Oct. 10
Sumter (1st ch.), S.C. Oct. 13 to 24

Crawford, J. H. and Maggie. Springdale, Ark.
Ft. Smith (1st ch.), Ark. Oct. 5 to 17
Jonesboro (1st ch.), Ark. Oct. 19 to 31

Crider, Jim and Janet. Singers and Musicians, 5509 S. Randolph St., Indianapolis, Ind.
Ladoga, Ind. Oct. 6 to 17
Moline, Ill. Oct. 20 to 31

Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.
Lapeer, Mich. Sept. 29 to Oct. 10
Ossoso, Mich. Oct. 12 to 24

Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.
S. Portland, Maine Sept. 29 to Oct. 10
Yarmouth, Maine Oct. 13 to 24

Dake, Ray. Evangelist, 3104 Winbourne Ave., Baton Rouge, La.
Darnell, H. E. Evangelist, Box 929, Vivian, La.
Mitchell, Ind. Oct. 6 to 17
Kurtz, Ind. Oct. 20 to 31

Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
Cable, Ohio Sept. 21 to Oct. 3
Riceville, Pa. Oct. 12 to 24

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Kalvesta, Kansas Sept. 29 to Oct. 10
Ogden, Ill. Oct. 13 to 24

Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio
Eliot, Maine Oct. 5 to 17
Traverse City, Mich. Oct. 19 to 31

Davis, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Ferndale, Mich. Oct. 3 to 17
Dewey, Okla. Oct. 20 to 31

DeBord, Clifton. Evangelist, Box 881, Ashland, Ky.
Oak Lawn, Ill. Sept. 28 to Oct. 10
Liberty, Ind. Oct. 12 to 24

DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
Columbus (Warren Ave.), Ohio Oct. 10 to 17
Philadelphia (Collingdale), Pa. Oct. 24 to 31

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Richmond (St. Paul), Ind. Sept. 28 to Oct. 10
Kewanee (Grace), Ill. Oct. 24 to Nov. 7

Dickerson, L. H. Evangelist, Box 662, Bethany, Okla.
Griggsville, Ill. Sept. 29 to Oct. 10

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
Elwood, Ind. Sept. 29 to Oct. 10
Pontiac, Mich. Oct. 13 to 24

Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.
Elkhart (Bressee), Ind. Sept. 21 to Oct. 3
Newark, Ohio Oct. 5 to 17

Dobson, J. C. Evangelist, Box 504, Bethany, Okla.
Bethany (E. Side), Okla. Sept. 29 to Oct. 10
Waco, Texas Oct. 13 to 24

Dorrance, Doyle, and Wife. Evangelists and Artists, P.O. Box 843, Oroville, Calif.

Douglas, Wilson. Evangelist, 1905 Tenth Ave., Jasper, Ala.

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.

Dyer, Mrs. Esther M. Musical Evangelist, 1190 Browns Court, Clearwater, Fla.
Parkersburg, W.Va. Sept. 26 to Oct. 3

Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
Fairfield, Iowa Sept. 29 to Oct. 10

Meade, Kansas Oct. 13 to 24

Edwards, L. T. Evangelist, P.O. Box 110, Lowell, Oregon
Elsa, Cloyce. Evangelist, Box 18, Van Buren, Ohio
Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.

W. Somerville, Mass. Sept. 29 to Oct. 10
Philadelphia, Pa. Oct. 13 to 24

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Carrington, N.D. Sept. 29 to Oct. 10
Newman Grove, Neb. Oct. 13 to 24

Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
Farnsworth, Irving. Evangelist, 141 River St., Bourbonnais, Ill.
Braidwood, Ill. (Home Miss.) Oct. 13 to 24

Benton, Ill. Oct. 13 to 24

Felter, H. J., and Wife. Box 87, Leesburg, N.J.
Middleburg, N.Y. Sept. 29 to Oct. 10
Richmond, Va. Oct. 12 to 24

Ferguson, Edw. R. and Alma. Preacher and Singers, 920 21st St., Orlando, Fla.
Richmond Hill, N.Y. Sept. 28 to Oct. 3
Dover, N.J. Oct. 5 to 17

Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.
Madison, S.D. Sept. 20 to Oct. 3
Manteca, Calif. Oct. 20 to 31

Files, Gloria, and Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
Oregon, Ill. Sept. 29 to Oct. 10
Litchfield, Minn. Oct. 13 to 24

Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Milwaukee (1st ch.), Wis. Oct. 6 to 17
Leesburg, Va. Oct. 20 to 31

Finger, Maurice and Naomi. Preacher and Singers, Route 3, Lincolnton, N.C.
Danville, Ohio Sept. 22 to Oct. 3

Clarkson, Ky. Oct. 6 to 17

Fisher, C. William. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Little Rock (1st ch.), Ark. Oct. 6 to 17
Columbus (1st ch.), Ohio Oct. 20 to 31

Fitch, James S. Evangelist, 2126 Slane Ave., Norwood 12, Ohio
Fulton, Ohio Sept. 12 to Oct. 3

Flinner, Lyle P., and Wife. Preacher and Singers, 28 Carson St., Uniontown, Pa.
Kittanning, Pa. Sept. 26 to Oct. 10
Sharon, Pa. Oct. 20 to 31

Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
Ladoga, Ind. Oct. 5 to 17
New Castle, (S. Side), Ind. Oct. 19 to 31

Fowler, Thomas S. Evangelist, Box 127, Hawthorn, Pa.
Baton Rouge, La. Sept. 29 to Oct. 10
Birdsboro, Pa. Oct. 26 to Nov. 7

Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio
Bloomington (1st ch.), Ill. Sept. 28 to Oct. 10
Murphyboro, Ill. Oct. 13 to 24

Fugett, C. B. 4311 Blackburn, Ashland, Ky.
 Mitchell (1st ch.), S.D. Sept. 23 to Oct. 3
 Owensboro (1st ch.), Ky. Oct. 8 to 17
 Gardner, Earl and Pearl. Preachers and Singers,
 302 W. Adams St., Muncie, Ind.
 Geedling, W. W. and Wilma (Raker). Preachers and
 Chalk Artist, 376 W. Pine St., Canton, Ill.
 Worthington, Ind. Sept. 29 to Oct. 10
 Dickinson, N.D. Oct. 13 to 24
 Geren, Ray N. Evangelist, P.O. Box 527, Kansas
 City 41, Mo.
 Gibson, V. D. Evangelist, 803 E. Villa, Pasadena,
 Calif.
 Fortuna, Calif. Sept. 28 to Oct. 10
 Fontana, Calif. Oct. 17 to 27
 Gillespie, George M. 934 Harrison St., Elkhart, Ind.
 Sturgis, Mich. Sept. 29 to Oct. 10
 Columbia City, Ind. Oct. 13 to 24
 Gillespie, Sherman and Elsie. Song Evangelists,
 Farmland, Ind.
 Monroeville, Ind. Sept. 28 to Oct. 10
 Gilliam, Harold P. Evangelist, Route 1, Woodland,
 Wash.
 Glaze, Harold and Polly. Preachers and Singers,
 105 South Ave., Hot Springs, Ark.
 Cleveland (Dixie Ch.), Okla. Sept. 28 to Oct. 10
 Mascoutah, Ill. Oct. 12 to 24
 Gleason, J. M., and Wife. Preacher and Musicians,
 935 N. Mueller, Bethany, Okla.
 Kingman, Kansas Oct. 5 to 17
 Salina (Trinity Ch.), Kans. Oct. 19 to 31
 Gospel Light Trio (Fred Finley and Wife, Rev. Lyle
 Leach). Preacher and Musicians, Rt. 1, Box 842,
 Salem, Ore.
 Minnesota Dist. Tour Sept. 19 to Oct. 13
 Coeur d'Alene, Idaho Oct. 17 to 31
 Granger, Miss Marjorie. Song Evangelist, 4322
 Manchester, St. Louis 10, Mo.
 Flint (S. Side), Mich. Oct. 19 to 31
 Crawfordville, Ind. Nov. 3 to 14
 Gray, Joseph. Evangelist, 2017 62nd, Lubbock, Texas
 Pittsburg, Calif. Sept. 29 to Oct. 10
 Gray, Ralph C., and Wife. Evangelist and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Searcy, Ark. Oct. 6 to 17
 Allard (Pleasant View), Tenn. Oct. 17 to 31
 Green, James and Rosemary. Singers and Musicians,
 1201 Bower Court, New Castle, Ind.
 Wheatland, Wyo. Sept. 22 to Oct. 3
 Milwaukee (1st ch.), Wis. Oct. 6 to 17
 Greene, Bernard. Evangelist, 314 E. Hanna St.,
 Greencastle, Ind.
 Greenlee, Helen. Evangelistic Singer, Route 2,
 Humeston, Iowa
 Council Bluffs (1st ch.), Iowa
 Sept. 28 to Oct. 10
 Eldon, Mo. Oct. 13 to 24
 Greenwalt, Frederlck. Evangelist, Route 7, Muncie,
 Ind.
 Gretzinger, Harold W. 1391 Mar Vista, Pasadena,
 Calif.
 Bartlesville, Okla. Sept. 22 to Oct. 3
 Washington, D.C. Oct. 6 to 17
 Griffith, Glenn. 620 S. Dale Court, Denver, Colo.
 Bossier City, La. Sept. 23 to Oct. 3
 El Reno (1st ch.), Okla. Oct. 14 to 24
 Groves Sisters. Singers and Chalk Artist, Rt. 1,
 Box 203-B, Brooksville, Fla.
 Grubbs, R. D. 1215 Highway Ave., Covington, Ky.
 Lebanon, Ohio Sept. 21 to Oct. 3
 Gullett, Langley and Hazel. Route 1, Oak Hill, Ohio
 Haas, Wayne and June. Singers and Musicians,
 Route 1, Cory, Ind.
 Galesburg, Ill. Sept. 22 to Oct. 3
 New Albany (E. Side), Ind. Oct. 5 to 17
 Hall, Miss Clarine. Song Evangelist, 819 Milburn,
 Dayton 4, Ohio
 High Point (1st ch.), N.C. Oct. 3 to 17
 Randleman (Pilg. Hol.), N.C. Oct. 20 to 31
 Hall, Dave. Evangelist, 629 E. Kansas, McPherson,
 Kansas
 Goodland, Kansas Sept. 29 to Oct. 10
 Claremore, Okla. Oct. 13 to 24
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Dodge City, Kansas Sept. 29 to Oct. 10
 Coos Bay, Ore. Oct. 13 to 24
 Harding, Mrs. Maridel. Evangelist, 803 N. Briggs,
 Hastings, Neb.
 Pasadena (1st ch.), Calif. Oct. 3 to 10
 Los Angeles (1st ch.), Calif. Oct. 13 to 24
 Harley, C. H. Evangelist, Burbank, Ohio
 Zanesville (N. Side), Ohio Sept. 21 to Oct. 3
 Wheeling, W.Va. Oct. 5 to 17
 Harmonettes, Iva Tate and Betty Brown. Singers and
 Musicians, 138 S. Franklin St., Delaware, Ohio
 Harrington, Wm. N. Route 5, Box 666, Gainesville,
 Fla.
 Buchanan (1st ch.), Mich. Sept. 26 to Oct. 10
 California, Ky. Oct. 11 to 24
 Harris, Kenneth J. Singing Artist, 432½ Frederick
 St., Huntington, Ind.
 Harrison, Raymond W. Evangelist, Box 57, Neotsu,
 Oregon
 Ocean Lake, Ore. Oct. 6 to 17
 Portland (Highland Pk.), Ore. Oct. 18 to 29
 Harold, John W. Box 309, Red Key, Ind.
 Kendallville, Ind. Sept. 21 to Oct. 3
 Middleport, Ohio Oct. 5 to 17

SPECIAL ANNOUNCEMENT Nazarene Theological Seminary

The following districts have paid
 their allocation in full for the Semi-
 nary Building:

Indianapolis—Rev. Luther Cant-
 well, Dist. Supt.

Northeast Oklahoma—Dr. I. C.
 Mathis, Dist. Supt.

Several other districts are within
 10 per cent of paying up their alloca-
 tion. Announcement will be made as
 the districts pay in full.

LEWIS T. CORLETT—President

Hart, H. J. Route 1, Owasso, Okla.
 Napa, Calif. Sept. 23 to Oct. 3
 Snoqualmie, Wash. Oct. 6 to 17
 Harvey, H. O. Evangelist, 316 Edwards St., Bossier
 City, La.
 Pineville (Otis Ch.), La. Sept. 29 to Oct. 10
 Laurel, Ind. Oct. 12 to 24
 Hayes, Thomas, P.O. Box 527, Kansas City 41, Mo.
 Henbest, C. L. Box 345, Rogers, Ark.
 Henck, Nelson H. 714 Campbell St., Williamsport,
 Pa.
 Congress Heights, D.C. Oct. 6 to 17
 Burnham, Pa. Oct. 20 to 31
 Henderson, C. W. Evangelist, P.O. Box 527, Kansas
 City 41, Mo.
 Fayette, Ohio Sept. 29 to Oct. 10
 Connersville (1st ch.), Ind. Oct. 13 to 24
 Hendrick, Doris V. Evangelist, 336 North St.,
 Bad Axe, Mich.
 Cass City, Mich. Sept. 21 to Oct. 3
 Henriksen, G. W. Evangelist, 16025 S.E. Pacific
 Highway 99-E, Portland 22, Ore.
 Richfield, Wash. Sept. 29 to Oct. 10
 Colfax, Wash. Oct. 13 to 24
 Henry, J. W. Evangelist, 934 W. Hays St., Banning,
 Calif.
 Arvin, Calif. Sept. 19 to Oct. 3
 Holtville, Calif. Oct. 10 to 24
 Henson, J. C. Bethany, Oklahoma
 Kankakee (1st ch.), Ill. Oct. 20 to 24
 Roxana, Ill. Oct. 26 to 31

Higgins, Charles A. Evangelist, 1702 Pecos St.,
 Las Cruces, New Mexico
 Oklahoma City (Grand Ave.), Okla.
 Sept. 29 to Oct. 10
 Hodge, W. M. Evangelist, Science Hill, Ky.
 Faubush, Ky. Sept. 21 to Oct. 3
 Hodgson, R. E. Evangelist, 110 N. Mueller, Bethany,
 Okla.
 Hoke, J. O. and Helen (Peters). Evangelist and
 Singers, 525 W. Green, Virden, Ill.
 Holman, Jimmie and Marion. Evangelist and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Wichita (Grace Ch.), Kans. Sept. 29 to Oct. 10
 Burkburnett, Texas Oct. 13 to 24
 Holso Evangelistic Party. 5332 Summer Ave., Ash-
 tabula, Ohio
 No. Waldoboro, Maine Sept. 30 to Oct. 10
 Summersville, Ky. Oct. 27 to Nov. 7
 Holstein, C. V. Evangelist, 432 W. Walnut St.,
 Kalamazoo, Mich. Oct. 6 to 17
 North Star, Mich. Oct. 19 to 31
 St. Johns, Mich. Sept. 28 to Oct. 10
 Holtzclaw, Paul M. Evangelist, Mount Erie, Ill.
 Kincaid, Ill. Oct. 12 to 24
 Decatur (Oak Grove), Ill. Oct. 12 to 24
 Hooker, H. H. Box 18, Gardendale, Ala.
 Washington, Pa. Sept. 28 to Oct. 10
 Waynesburg, Pa. Oct. 12 to 31
 Hoot Evangelistic Party. P.O. Box 745, Winona
 Lake, Ind.
 Provo, Utah Oct. 5 to 17
 Hanford, Calif. Oct. 19 to 31
 Huffman, H. B. Box 25, Onego, W.Va.
 Spencer, W.Va. Oct. 5 to 17
 Bellevue, Ohio Oct. 19 to 31
 Huffman, W. D. and Marvel. Evangelist and Singers,
 138 E. Hazeltine St., Richland Center, Wis.
 Pickford, Mich. Oct. 5 to 17
 Menomaria, Wis. Oct. 20 to 31
 Hughes, Guthrie H. Evangelist, Greenfield, Ind.
 Ihrig, R. L. Evangelist, 29 Hollywood Drive,
 Florence, Ky.
 Battle Creek (1st ch.), Mich. Oct. 6 to 17
 Knoxville (1st ch.), Tenn. Oct. 20 to 31
 Isenberg Evangelistic Party. Artist-Evangelist and
 Singers, Box 388, New Cumberland, Pa.
 Easton, Pa. Sept. 29 to Oct. 10
 Williamsport, Pa. Oct. 13 to 24
 Jackson, R. V. Box 31, Elizabethtown, Ill.
 Lansing (1st ch.), Mich. Oct. 6 to 17
 St. Louis, Mo. Oct. 20 to 31
 Jantz, Calvin and Marjorie. Singers and Musicians,
 P.O. Box 527, Kansas City 41, Mo.
 Dayton (1st ch.), Ohio Sept. 29 to Oct. 10
 Newcomerstown, Ohio Oct. 11 to 17
 Jarvis Family, The. Singers and Musicians, South
 Oaks Ave., Mishawaka, Ind.

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Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.
 Mason, Mich. Sept. 29 to Oct. 10
 Lafayette, Ind. Oct. 13 to 24
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale 20, Mich.
 Johnson, Andrew. Wilmore, Ky.
 Johnson, Spencer. Box 11, Vivian, La.
 Nashville (Emmanuel Ch.), Tenn.
 Sept. 29 to Oct. 10
 Caldwell, Idaho Oct. 14 to 24
 Jones, A. K. 519 Commercial, Danville, Ill.
 Odon, Indiana Oct. 5 to 17
 Columbia, Mo. Oct. 19 to 31
 Jones, Claude W. Evangelist, 9 Elm Ave., Wollaston 70, Mass.
 New Cumberland, Pa. Oct. 6 to 17
 McConnelstown, Pa. Oct. 20 to 31
 Jones, Lum. 630 West 9th St., Ada, Okla.
 Evansville (1st ch.), Ind. Sept. 23 to Oct. 3
 Mercer, Pa. Oct. 6 to 17
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Grand Junction (1st ch.), Colo.
 Sept. 29 to Oct. 10
 Hammond (city-wide), Ind. Oct. 14 to 24

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Glasgow, Mont. Oct. 6 to 17
 Parkersburg (1st ch.), W.Va. Oct. 19 to 31
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
 Salem (Keizer Add.), Ore. Sept. 28 to Oct. 10
 Atascadero, Calif. Oct. 13 to 24
 Kuykendall, P. E. Box 978, Hendersonville, N.C.
 Laird, Charles, and Wife. Preacher and Singers, R.D. 3, Salem, Ohio
 Nashville, Tenn. Oct. 6 to 17
 Canonsburg, Pa. Oct. 20 to 31
 Langford, J. V. Evangelist, 808 N. College, Bethany, Okla.
 Ft. Morgan, Colo. Sept. 29 to Oct. 10
 Cherokee, Okla. Oct. 13 to 24
 Lanterman, R. S. 4405 48th Ave., Red Deer, Alberta, Canada
 Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
 Cincinnati (Stanton Ave.), Ohio. Oct. 20 to 31
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Neodesha, Kansas Oct. 6 to 17
 Pratt, Kansas Oct. 20 to 31
 Lee, Mason, 217 Division St., Huntington 2, W.Va.
 Newton, Kansas Oct. 5 to 17
 Middletown, Ohio Oct. 19 to 31
 Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
 Goldendale, Wash. Oct. 3 to 13
 Pullman, Wash. Oct. 17 to 27
 Leverett Brothers. Preacher and Singers, 706 N. Broadway, Lamar, Mo.
 Fullerton, Calif. Sept. 29 to Oct. 10
 Costa Mesa, Calif. Oct. 13 to 24
 Lewis, Albert H. and Rachel. Preacher and Singers, 106 W. Warrington, Rd., Syracuse 5, N.Y.
 Bath, N.Y. Sept. 22 to Oct. 3
 Patchogue, L.I., N.Y. Oct. 6 to 17
 Lewis, Ellis. 206 N. Donald, Bethany, Okla.
 St. Louis (N. Side), Mo. Sept. 28 to Oct. 3
 Indianapolis (W'brook), Ind. Oct. 6 to 17
 Lewis, Roy R. Route 1, Albany, Indiana
 Lindley, R. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Shafter, Calif. Sept. 27 to Oct. 3
 Greenfield, Calif. Oct. 6 to 17
 Lipker, Charles H. Route 3, Findlay, Ohio
 Newcomerstown, Ohio Oct. 6 to 17
 Sciotoville, Ohio Oct. 20 to 31
 Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
 Tiffin, Ohio Sept. 28 to Oct. 10
 Sandusky, Ohio Oct. 12 to 24
 Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.
 Lusk, Earl G. Evangelist, 131 E. Rosemary Lane, Falls Church, Va.
 Indian Head, Md. Sept. 29 to Oct. 10
 Portlick, Norfolk, Va. Oct. 13 to 24
 Lummus, H. T. and Jessie T. Preachers and Singers, 407 West 7th St., Stockton, Calif.
 MacAllen, L. J. and Mary E. Evangelists and Artists, 27 W. Falls St., New Castle, Pa.
 Havre, Mont. Sept. 29 to Oct. 10
 Kalispell, Mont. Oct. 12 to 24
 Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 113, Bethany, Okla.
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, Paul. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Walla Walla (1st ch.), Wash.
 Sept. 30 to Oct. 10
 Santa Monica, Calif. Oct. 13 to 24
 Mathews, L. B. 2105 Natches Trace, Nashville 12, Tenn.
 Frankfort (S. Side), Ind. Oct. 6 to 17
 Kansas City (Lakeview), Kans. Oct. 20 to 31
 McCollom, Russell R., and Wife. Evangelist and Singers, 624 S. Knight, Wichita, Kans.
 McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
 Auburn, Calif. Sept. 22 to Oct. 3
 Bellflower, Calif. Oct. 6 to 17
 McGuffey, J. W. Evangelist, 1629 N. Central, Tyler, Texas
 Ferriday, La. Sept. 29 to Oct. 10
 McGuire, Paul A., Wife, and Daughter. Evangelist and Singers, P.O. Box 14, Hammonont, Calif.
 Yuba City (Wilson Ch.), Calif. Oct. 6 to 17
 Sun Valley, Calif. Oct. 19 to 24
 McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
 McMillan, W. L. Evangelist, 1040 Church St., Logan, Ohio
 Columbus (Whitehall), Ohio Oct. 6 to 17
 Columbus (Linden), Ohio Oct. 18 to 31
 McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Portland (Brentwood), Ore. Oct. 6 to 17
 Portland (Central), Ore. Oct. 20 to 31
 McVay, Charles and Pauline. Song Evangelists, 343 West 41st St., Tucson, Ariz.
 Meadows-Reasoner Gospel Duo. Preacher and Singers, 2510 Hudson Ave., Norwood 12, Ohio
 Marseilles, Ill. Oct. 1 to 17
 Cedar Falls, Iowa Oct. 20 to 31

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Uhrichville, Ohio Oct. 6 to 17
 Oklahoma City (Penna. Ave.), Okla.
 Oct. 20 to 31
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Clearwater, Kansas Sept. 22 to Oct. 3
 Lubbock (1st ch.), Texas Oct. 7 to 17
 Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.
 Peoria, Ariz. Sept. 26 to Oct. 6
 Madera, Calif. Oct. 13 to 24
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Robeline (Friendship), La. Oct. 6 to 17
 Miller, Ralph and Lillian. Evangelist and Singers, Alcum Bank, Pa.
 Homer City, Pa. Sept. 29 to Oct. 10
 Montrose, Iowa Oct. 13 to 24
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Bedford, Pa. Oct. 6 to 17
 Phillipsburg, Pa. Oct. 19 to 31
 Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.
 Miller, E. J. Rt. 2, Box 53, Tuscaloosa, Ala.
 Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
 Detroit (Van Dyke), Mich. Sept. 29 to Oct. 10
 Winnipeg (1st ch.), Man., Can.
 Oct. 13 to 24
 Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
 Merced, Calif. Sept. 29 to Oct. 10
 Compton, Calif. Oct. 13 to 24
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Coatesville, Pa. Sept. 21 to Oct. 3
 Kansas City (Argentine), Kans. Oct. 13 to 24
 Mingledorff, O. C. P.O. Box 43, Douglas, Ga.
 Mitchell, Clint and Barbara. Preacher and Singers, Rt. 1, Box 70, Ava, Mo.
 Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 93, Ridgway, Pa.
 Moore, Ellwood. Song Evangelist, 912 B. East Garfield, Glendale 5, Calif.
 Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.) 10802 63rd Ave., Edmonton, Alberta, Canada
 Penticton, B.C. Oct. 5 to 17
 Loughheed, Alberta Oct. 21 to 31
 Mooshian, C. Helen. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Michigan—Illinois—Indiana October
 Kentucky & Tennessee November
 Mounts, Dewey. Evangelist, 123rd St. and Ridgeland Ave., Worth, Ill.
 Open dates beginning November 22
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Congo, W.Va. Oct. 5 to 17
 Clendenin, W.Va. Oct. 20 to 31
 Musical Messengers, % Don Ratiff, 3423 Hotell Dr., Louisville 16, Ky.
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Bristol, Tenn. Sept. 29 to Oct. 10
 Irvine, Ky. Oct. 13 to 24
 Nelson, Charles Ed. and Normadene. Preacher and Singer, 1524 So. 4th St., Rogers, Ark.
 Nelson, Wade L. Evangelist, 21 S.W. 40th St., Oklahoma City 9, Okla.
 Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
 Cedarville, Ohio Sept. 29 to Oct. 10
 New Richmond, Ohio Oct. 13 to 24
 Norton, Joe. Evangelist, Box 143, Hamlin, Texas
 Grand Saline, Texas Sept. 29 to Oct. 10
 Houston (Lake Forest), Tex. Oct. 14 to 24
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 Crooksville (Pig.), Ohio Sept. 21 to Oct. 3
 Charleston, W.Va. Oct. 5 to 17
 Oliver, Charles. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Kilgore, Texas Oct. 6 to 17
 Baytown (1st ch.), Texas Oct. 20 to 31
 Parrott, A. L. Evangelist, P.O. Box 298, Bourbonnais, Ill.
 Tulsa, Okla. Oct. 6 to 17
 Ft. Worth (North), Texas Oct. 20 to 31
 Patrone, D. E. Evangelist, 224 Liberty St., Painesville, Ohio
 Ironton (Elm St.), Ohio Oct. 3 to 10
 Patterson, Walter. Route 3, Waurika, Okla.
 Ranger, Texas Sept. 24 to Oct. 3
 Crockett, Texas Oct. 8 to 17
 Patzsch, Eddie. Evangelist, 1747 Clark Ave., Wellsville, Ohio
 Hanover, Pa. Oct. 6 to 17
 Allentown, Pa. Oct. 20 to 31
 Payne, L. M. 509 Northwest Main, Bethany, Okla.
 Open dates for October and November
 Pendry, C. E., and Wife. Evangelist and Singer, 768 N.W. 49th St., Miami 36, Fla.
 Peters, Max. Evangelist, 8665 Dearborn Ave., South Gate, Calif.
 Broken Bow, Okla. Sept. 29 to Oct. 10
 Broadwater, Neb. Oct. 27 to Nov. 7

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ANNOUNCEMENT

The General Stewardship Committee is making available to our people another phonograph record containing inspiration for the Thanksgiving Offering. This is a 78-rpm record and can be used on any regular phonograph. Each side takes about five minutes.

On one side you will hear the testimony of one of our native preachers from Swaziland. It is interpreted by Missionary Bedwell. On the other side General Superintendent

THE STEWARDSHIP COMMITTEE
2923 Troost Avenue
Kansas City, Missouri
S. T. LUDWIG, *Stewardship Secretary*

Hugh C. Benner brings a Thanksgiving message.

This record can be used in prayer meeting services, N.Y. P.S. or N.F.M.S. meetings, or in the opening or closing of Sunday-school periods. This record will bless and inspire our people.

The committee offers to send this record free of charge to any group in the Church of the Nazarene who will agree to use it and place it in at least two other churches nearby. If you are interested, WRITE AT ONCE TO:



SERVICEMEN'S CORNER

"During the month of July I reported to my first permanent duty with the Navy Chaplaincy. During the month I was ordered to temporary duty aboard two navy transports, where I served as chaplain for a complement of 360 midshipmen. After the temporary duty expired, I returned to Chaplains' School, where I will graduate on 26 August.

"I consider my duty this last month as being one of the happiest times I have ever experienced in the *pastorate*. Truly, the chaplaincy is a *pastorate* with great opportunity. Not a day has passed that has not brought a greater realization of the need in the navy for sincere chaplains. It is my pledge to live up to the high standards of our great church, and to be representative of our doctrines in my chaplaincy duties. Even greater is my desire to live, as best I know how, in the smile of Almighty God, and to be loyal in my divine commission. This last month I have been greatly impressed with the way the men in the navy have responded to the preached Word. Having been in the navy on previous duty, I am in a position to compare the receptiveness of the men now serving as over against the men of the past. It seems to me that a sincere ministry will have greater effect now than ever before."

—CHAPLAIN WILLIAM WYLAND HUFFMAN

Lt. Col. Robert Shaw writes from Japan: "There is a real 'Home Away from Home' for the fellows going to Tokyo, operated by 'Mom' and 'Pop' Mincey. 'Mom' and 'Pop' Mincey are spiritual Christians who have a heart interest in service people. They have one son in Pasadena Nazarene College, and on 13 July another son sailed from Yokohama to enter the Pasadena Academy.

"The house is completely Japanese on the outside, completely Western on the first floor (including modern kitchen and tile showers), and back to Japanese again on the second floor. The 'home cooking' is the best in Japan.

"The day time is free for sight-seeing tours, but a spiritual program is conducted informally each evening, including Bible study, *singspiration*, discussion, etc. Sunday is a busy day

(Continued on next page)

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| Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
High Point (1st ch.), N.C. Oct. 3 to 17 | Riepe, Alden, and Wife. Evangelist and Singers, 25 Warren Court, Fort Thomas, Ky. |
| Randleman (Pilg. Hol.), N.C. Oct. 20 to 31 | Ripper, Loraine M.; Markey, Berniece. Preachers and Singers, 3917 West 29th Ave., Denver, Colo. |
| Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill. | Robbins, James. 1817 "F" St., Bedford, Ind.
Atlantic, Iowa Oct. 6 to 17
Mt. Vernon, Ill. Oct. 20 to 31 |
| Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
Lansing (1st ch.), Mich. Oct. 6 to 17
Parkersburg (1st ch.), W.Va. Oct. 20 to 31 | Robinson, John. Evangelist, 448 Washington Ave., Huntington, W.Va.
Winnipeg, Man., Can. Sept. 22 to Oct. 10
Clermont, Ind. Oct. 13 to 24 |
| Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
Louisville (Penile), Ky. Oct. 5 to 17 | Robinson, Mrs. Lillian. Evangelist, 506 S.E. First Ave., Perryton, Texas |
| Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
Indianapolis (N. Side), Ind. Sept. 29 to Oct. 10
Columbus (1st ch.), Ind. Oct. 13 to 24 | Roddy, Frank. Evangelist, 242 Chase St., Marion, Ohio
Paulding, Ohio Oct. 6 to 17
Wheelerburg, Ohio Oct. 19 to 31 |
| Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.
Albany (N.Y.) Dist. Tour Sept. 23 to Oct. 16 | Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
Blackwell, Okla. Oct. 5 to 17
Sulphur Springs, Texas Oct. 19 to 31 |
| Niagara Falls (1st ch.), N.Y. Oct. 17 to 24 | Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind. |
| Potts, Troy C., and Daughters. Evangelist and Singers, 517 Mary St., Texarkana, Ark. | Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass. |
| Powell, Earl W. Evangelist, 6308 Forest Dale Ave., Glendora, Calif. | Round, Ralph B. Evangelist, Dubois Route, Riverton, Wyo. |
| Prosperi, Dominick, and Wife. % Olivet Nazarene College, Box 302, Kankakee, Ill. | Royce, C. E. Evangelist, St. Marys, Ohio
Ypsilanti, Mich. Oct. 6 to 17
Ossian, Ind. Oct. 20 to 31 |
| Pults, Bertha. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Mansfield, Mo. Sept. 19 to Oct. 3
Plainfield, Ind. Oct. 5 to 17 | Runyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va. |
| Pumpelly, Paul. Evangelist, 1705 Henry St., Pineville, La.
Wilkinson, Ind. Oct. 6 to 17
Oaktown, Ind. Oct. 20 to 31 | Rushing Family. Singers and Musicians, King City, Mo.
Richmond, Ind. Sept. 29 to Oct. 10
Dayton (Knowlwood), Ohio Oct. 11 to 17 |
| Purkhisier, H. G. 4531 Marcellus Ave. N.W., Canton 8, Ohio
Arlington (Glebe Rd.), Va. Sept. 29 to Oct. 10
Ashtabula, Ohio Oct. 13 to 24 | Rushing-Drye Party. Preacher and Singers, P.O. Box 1, Coffeyville, Kansas |
| Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.
Huntington (1st ch.), Ind. Oct. 6 to 17
Sciotoville, Ohio Oct. 20 to 31 | Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Mo. |
| Raker, W. C. Asteria, Ill. | Rutherford, Robert. Evangelist, 906 23rd St., Orlando, Fla. |
| Ray, Jonathan E. Evangelist, 321 S.W. 24th, Oklahoma City, Okla. | Schaffer, Mrs. Grace. Song Evangelist, 709 N. Fifth St., Union City, Tenn. |
| Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind. | Schmidt, William and June. Preacher and Singers, Unionville, Mich.
Akron (Goodvear Hgts.), O. Sept. 28 to Oct. 10
Francisco (Oatsville), Ind. Oct. 12 to 24 |
| Peru, Ind. Sept. 29 to Oct. 10 | Scriber, George R. Evangelist, 230 S. Rosemead, Pasadena 10, Calif. |
| Watertown (Union), N.Y. Oct. 13 to 24 | Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Millington, Mich. Oct. 19 to 31 |
| Reed, Fred W. Evangelist, 612 S. 26th, Billings, Mont. | Open dates for November and December |
| Reed, Harlow. Evangelist, Hull, Ill.
St. Louis (Golden Gate), Mo. Oct. 7 to 17 | Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.
Houston, Texas Sept. 22 to Oct. 3
Newton Falls, Ohio Oct. 20 to 31 |
| Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 4, Okla. | Sellick, R. T. Box 22, Oxford, Nova Scotia
Cliffendale, Mass. Oct. 1 to 10
Ravenna, Ohio Oct. 19 to 31 |
| Richards, Alvin and Annabelle, Preacher and Singers, Linden, Mich.
St. Louis, Mich. Sept. 28 to Oct. 10 | Seiz, Joseph W. 627 Juniper St., Walla Walla, Wash.
Kelso, Wash. Sept. 28 to Oct. 10
Ellendale, N.D. Oct. 12 to 24 |
| Pottersville, Mich. Oct. 12 to 24 | Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
Hartford City, Ind. Sept. 19 to Oct. 3 |
| Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.
West Plains, Mo. Oct. 5 to 17
Laingsburg, Mich. Oct. 19 to 31 | Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo. |
| Richardson, Harold S. and Flossie F. Preacher and Singers, R.R. 4, Muncie, Ind.
Logansport, Ind. Sept. 28 to Oct. 10 | Shaw, L. E. Evangelist, 503 S. Ohio, Cherokee, Okla.
Florien, La. Oct. 6 to 17
Blackwell, Okla. Oct. 20 to 31 |
| Upper Sandusky, Ohio Oct. 12 to 24 | |
| Ridings, E. Paul. Evangelist, 708 N. College, Bethany, Okla.
Wann Acres (Meridian Pk.), Okla.
Garland, Texas Sept. 29 to Oct. 10
. Oct. 13 to 24 | |

NAZARENE SERVICE MEN'S COMMISSION
Ed. L. Boiss DIRECTOR

September 29, 1954

Shirley, T. A. Evangelist, 204 East 9th St., Sylacauga, Ala. Sept. 22 to Oct. 3
 Cordova, Ala. Sept. 22 to Oct. 3
 Sylacauga (1st ch.), Ala. Oct. 4 to 10
 Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich. Oct. 6 to 17
 Brownstown, Ind. Oct. 6 to 17
 Vicksburg (Chapman Mem.), Mich. Oct. 20 to 31
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind. Evansville (1st ch.), Ind. Sept. 22 to Oct. 3
 Connersville (1st ch.), Ind. Oct. 13 to 24
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo. Sept. 29 to Oct. 10
 Quincy, Ill. Oct. 12 to 24
 Esther, Mo. Oct. 12 to 24
 Slayton, Hubert M. 237 N. Fifth St., Elwood, Ind. Smith, Bernie. Box 145, Harrisburg, Ill. Hamilton (1st ch.), Ohio Sept. 29 to Oct. 10
 Chicago, Ill. Oct. 13 to 24
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley, Cambridge, Ohio
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Hamilton (1st ch.), Ontario Oct. 6 to 17
 Baltimore (1st ch.), Md. Oct. 20 to 31
 Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.
 Clarksburg, W.Va. Sept. 29 to Oct. 10
 Sandusky, Ohio Oct. 12 to 24
 Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
 Bristol, Pa. Oct. 6 to 17
 Reserved Oct. 18 to 26
 Smith, Walter J. Evangelist, 323 Madison Ave., Covington, Ky.
 Sneed, J. W. Evangelist, 1206 W. College, Guthrie, Okla.
 Snow, Loy. R.F.D. 1, Bedford, Ind. Indianapolis (Edgewood), Ind. Sept. 27 to Oct. 10
 Chicago (Emerald Ave.), Ill. Oct. 12 to 24
 Snyder, D. J. Evangelist, Box 867, Lockhart, Texas
 South, J. W. Evangelist, 2422 E. St. Vrain, Colorado Springs, Colo.
 Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
 Sparks, Samuel L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Kiowa, Kansas Sept. 21 to Oct. 3
 Stabler, R. C. Evangelist, Box 34, Montoursville, Pa. Shilpsburg, Pa. Sept. 29 to Oct. 10
 Selinsgrove, Pa. Oct. 13 to 24
 Stafford, Daniel. Box 254, Vivian, La. Indianapolis (W. Side), Ind. Sept. 22 to Oct. 3
 Princeton, Ind. Oct. 6 to 17
 Stafford, J. D. Box 971, Vivian, La. Fortville, Ind. Oct. 6 to 17
 Georgetown, Ky. Oct. 20 to 31
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind. Council Bluffs (1st ch.), Iowa Sept. 28 to Oct. 10
 Starnes, Earl. 1317 Keller St., Evansville, Ind. Huntington (1st ch.), Ind. Oct. 6 to 17
 Evansville (N. Side), Ind. Oct. 19 to 31
 Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
 Stone, Grant, and Wife. Singers and Musicians, Route 1, Vanceburg, Ky.
 Strack, W. J. Box 215, New Lyme, Ohio Clearfield, Pa. Oct. 5 to 17
 Syracuse, Ohio Oct. 19 to 31
 Susuras, Nick. Evangelist, 30 West 12th Ave., Denver, Colo.
 Sweeten, Howard W. Ashley, Ill.
 Canton, Ohio Sept. 28 to Oct. 10
 Warren, Ohio Oct. 12 to 24
 Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas
 Larned, Kansas Sept. 21 to Oct. 3
 Wichita (Eureka Gard.), Kans. Oct. 5 to 17
 Tarvin, E. C. California, Kentucky
 Taylor, E. E. 208 W. Martin, East Palestine, Ohio
 Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Okmulgee, Okla. Oct. 6 to 17
 Tishomingo, Okla. Oct. 20 to 31
 Taylor, Robert W. Evangelist, 19 Huffman St., Dayton, Ohio
 Glendale, Ohio Sept. 29 to Oct. 10
 Dayton (Glen Rd.), Ohio Oct. 13 to 24
 Terrill, Charles and Virginia. Song Evangelists, 105 Robbins Court, Richmond, Ky.
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind. Wichita (Beulah Ch.), Kans. Sept. 29 to Oct. 10
 Moundsville, W.Va. Oct. 13 to 24
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark. Batesville, Ark. Sept. 29 to Oct. 10
 Davenport, Okla. Oct. 13 to 24
 Toney, C. E. 945 Disston St., St. Petersburg, Fla.

Turner, Roy, and Wife. Preacher and Singers, Rt. 1, Bradford, Ky.
 Turpel, J. W. Evangelist, Convene, Maine
 Derry, N.H. Sept. 21 to Oct. 3
 Summerside, P.E.I. Oct. 6 to 17
 Upchurch, Alfred L. Evangelist, 111 Eleventh Ave. S., Lanett, Ala.
 Van Slyke, D. C. 508 16th Ave. S., Nampa, Idaho
 Perry, Okla. Oct. 6 to 17
 Pauls Valley, Okla. Oct. 20 to 31
 Volk, Harold L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Kansas City (1st ch.), Mo. Sept. 29 to Oct. 10
 Pasadena (Bresee Ave.), Calif. Oct. 17 to 24
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
 Monroeville, Ind. Sept. 28 to Oct. 10
 Rupert, Idaho Oct. 14 to 24
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
 Science Hill (1st ch.), Ky. Oct. 6 to 17
 St. Louis (Lafayette Pk.), Mo. Oct. 20 to 31
 Walker, Lawrence and Lavona. 223 Ray Ave. N.W., New Philadelphia, Ohio
 Uhrichsville, Ohio Oct. 6 to 17
 Lancaster, Pa. Oct. 20 to 31
 Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.
 Riverside, Calif. Oct. 3 to 10
 N. Hollywood, Calif. Oct. 13 to 24
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
 Fremont, Ohio Sept. 22 to Oct. 3
 Weagley, Charles W., and Wife. Evangelist and Singers, 312 Brad St., Waukesha, Wis.
 Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
 Dayton (Central), Ohio Oct. 5 to 17
 Auburn, Ind. Oct. 20 to 31
 Wells, Kenneth and Lily. Evangelists and Singers, Box 678, Whitefish, Mont.
 Minneapolis (1st ch.), Minn. Oct. 6 to 17
 Jamestown, N.D. Oct. 28 to Nov. 7
 Wheeler, L. L. Evangelist, P.O. Box 1, Fairfield, Ala. Pensacola (Emmanuel), Fla. Oct. 18 to 31
 Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
 White, J. W. Evangelist, 614 E. Minnesota St., Indianapolis, Ind.
 White, W. T. Evangelist, Clearwater, Kansas
 El Dorado, Kansas Sept. 29 to Oct. 10
 Stillwater (First), Okla. Oct. 13 to 24
 Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.
 Clearwater, Fla. Sept. 29 to Oct. 10
 Miami (Immanuel), Fla. Oct. 31 to Nov. 7
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Fort Worth, Texas Sept. 29 to Oct. 10
 Wiggs, W. Frank. Evangelist, Cor. E. Nettleton and Sycamore Ave., Jonesboro, Ark.
 Brandon, Man., Canada Sept. 19 to Oct. 3
 Wilkinson Trio (Lloyd M., Wife and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.
 Parkersburg (S. Side), W.Va. Oct. 12 to 24
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo. Charleston, W.Va. Sept. 29 to Oct. 10
 Belle, W.Va. Oct. 13 to 24
 Williams, Perry M. Evangelist, 808 No. 30th St., Boise, Idaho
 Willis, Harold J. and Mae. Preachers and Children's Worker, P.O. Box 527, Kansas City 41, Mo.
 Grandview, Mo. Oct. 6 to 17
 Joplin (1st ch.), Mo. Oct. 20 to 31
 Willison, Otto R. 501 N.W. 10th St., Bethany, Okla. Sikeston, Mo. Oct. 6 to 17
 Seminole, Okla. Oct. 20 to 31
 Winland, C. B. R.D. 5, Mt. Vernon, Ohio
 Wolfe, E. D. Evangelist, 820 Edina Ave., Salem, Oregon
 Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Fostoria, Ohio Oct. 8 to 17
 Muncie, Ind. Oct. 22 to 31
 Woolman, J. L. 223 N. Hammond, Bethany, Okla. Oklahoma City (Central), Okla. Sept. 19 to Oct. 3
 Danville (N. Side), Ill. Oct. 13 to 24
 Wooton, B. H. Evangelist, 2519 Galbreth Rd., Pasadena 7, Calif.
 Indio (1st ch.), Calif. Oct. 4 to 10
 West Sacramento, Calif. Oct. 13 to 24
 Worley, Joe D. Song Evangelist, 266 N. Vasseur Ave., Bradley, Ill.
 Wynkoop, Ralph C. Evangelist, 3010 W. Washington Blvd., Chicago 12, Ill.
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind. Ecorse, Mich. Oct. 5 to 17
 Modoc, Ind. Oct. 19 to 31

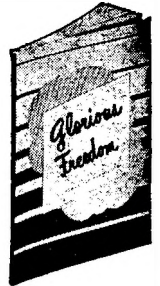
Yoakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.
 Zachary, O. F. 504 S. Lake St., Aurora, Ill.
 Zimmerman, Wm. T. Evangelist, Fremont, Neb. Long Pine, Neb. Sept. 21 to Oct. 5

Servicemen's Corner
 (Continued from page 23)

all day long. Family prayer each morning and evening is part of the home life.

"During a three-day stay I did not see one cigarette or ash tray although eight or ten fellows were there two nights and about twenty were there one night. This is common. The record is twenty-nine. Several Nazarene young men come frequently.

"'Mom' and 'Pop' Mincey have been God's servants in spiritual conversions time and time again. Just last week seven young men prayed through and found Jesus as their Saviour in the 'Home.' All who come are strengthened."



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