

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

October 27, 1954

“Onward Christian Soldiers”

General Superintendent Benner

THIS issue of the HERALD OF HOLINESS gives special recognition to our Nazarene young people who serve in the armed forces. With Nazarenes everywhere, we salute them!

Peace is the normal condition of human beings. War is an abnormal relationship. We deplore the necessity for war and desire a normal, peaceful world. Therefore, we unite with all who pray for peace, and would support every agency that aids in securing and maintaining “a just and durable peace.”

But our world is not a normal world. Forces of evil and disruption operate everywhere. Giant movements are directed against the Christian religion and against the spirit of freedom that characterizes Christian civilization.

Because of this situation, every nation that cherishes Christian principles, if it would survive, must prepare to defend itself against anti-Christian ideologies and forces. In this process, in the United States of America, as well as in other countries, every able-bodied young man is called to contribute a period of

service to the armed forces. Also, many young women volunteer for similar activity.

To assist Nazarene young people in meeting the moral and spiritual problems of such service, the Nazarene Servicemen's Commission was established during World War II, and continues to operate effectively, under the direction of Dr. L. J. Du Bois. An extensive program is carried on through Nazarene chaplains, Nazarene pastors near military bases, and by direct contact with more than five thousand Nazarene service men and women.

In the last analysis, however, the spiritual success of these young people depends on the attitude of each individual involved. As they go from our homes and churches, let us pray that they may sense the lasting dividends which will be theirs if they serve as true, loyal followers of Jesus Christ.

So, to our thousands of young Nazarenes serving their country, we say, “Onward Christian Soldiers!” Our hearts and prayers are with you all.

TELEGRAMS

Yakima, Washington—Rev. and Mrs. B. J. Witt, pastor, Spokane North Hill Church, and their daughter, Coralie, were killed in accident, near Baker, Oregon, en route home from Motorcade to Northwest Nazarene College. Prayer requested for the families.—E. E. Zachary, *Superintendent of Northwest District*.

Kankakee, Illinois—Eighteen of the Chicago churches suffered damages during recent Chicago floods. Several congregations unable to hold services for two Sundays. Chicago North Side parsonage struck by lightning, causing \$7,000.00 fire damage; Pastor Fred Gibson and family escaped personal injury. Pastors and laymen met the emergency courageously. Remember them in your prayers.—MARK R. MOORE, *Superintendent of Chicago Central District*.

NEWS IN BRIEF

Pastor M. L. Turney sends word from Hattiesburg, Mississippi: "Hattiesburg church, under evangelistic services of Rev. A. J. Gunter, broke all records in attendance, 308 present. Altars lined; revival extended to third week. Good group coming into the church at close of revival."

Rev. Raymond W. Visscher, elder on the Northwest Indiana District, died September 29, and was buried at Raymertown, New York.

Mrs. Mattie Owens, wife of Rev. S. H. Owens, retired elder on the Southeast Oklahoma District, died October 8, at Ada, Oklahoma.

Pastor J. B. Root sends word from Bowling Green, Kentucky: "Just closed gracious revival, Rev. Guthrie Hughes, evangelist, Boyce, Catherine and Linda Pierce, singers. Every department of church revived; good class received into membership; workers recalled."

After pastoring the church in Ilasco, Missouri, for the past two and one-half years, Rev. Craig R. Dillman has resigned, and is now pastoring in the Mokane Area.

Rev. and Mrs. Richard D. Alderson, formerly of Bethany, have accepted a call to pastor the church in Newkirk, Oklahoma, and would appreciate hearing from anyone having friends in the Newkirk area that they might contact them for the church.

Mr. and Mrs. C. W. Thornburg will be having open house in celebration of their fiftieth wedding anniversary on November 1. They were married November 1, 1904 in what was then Wagoner, Oklahoma Territory. They lived there until around 1927, and have been residents of Grants Pass, Oregon, since 1941. They love the Lord and the Church of the Nazarene, and would appreciate hearing from any of their old friends at this time.—L. D. Wright, Pastor.

Word has been received from Wichita, Kansas: "October 10 was an outstanding day for Wichita First Church; a fall Sunday-school rally was held with 1,025 in attendance. Rev. G. A. Gough was also recalled as pastor with but 24 negative votes; he was extended a three-year recall with the largest vote ever to be cast in the church's history. First Church looks triumphantly forward."—R. W. Babcock, chairman of the board.

Rev. Erden R. Craven has resigned his church in Des Moines, Iowa, to accept a call to pastor the West Side Church in Muskogee, Oklahoma.

Rev. Floyd O. Flemming has resigned as pastor of Wornall Church in Kansas City, Missouri, to accept the pastorate of the church in Nashua, New Hampshire.

Rev. Elwood J. Dodge, now in his seventh year as pastor in Lancaster, Ohio, has been elected president of the Lancaster and Fairfield County Ministerial Association. This organization includes all ministers of the city of Lancaster and Fairfield county.

Rev. Harold R. Morgan has resigned as pastor of First Church in Prescott, Arkansas, to accept the call to

HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*
VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERFOOL

HUGH C. BENNER

General Superintendents,
Church of the Nazarene

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

pastor the Wornall Church in Kansas City, Missouri, beginning October 31.

After serving as pastor of the church in Ardmore, Oklahoma, for more than two years, and receiving a good, three-year call, Rev. H. C. Emmert has resigned, feeling it the will of the Lord after eleven years of pastoral work, to enter the full-time evangelistic work.

EVERYONE

By Mrs. W. M. Franklin

"Everyone" means "whosoever."
"Everyone" means "All may come."
"Everyone" includes the wise ones,
And the blind, the deaf, the dumb.

Hear the call of Jesus ringing,
"Whosoever." Heed His Word.
Everyone may have the Saviour,
He is Christ, the living Word.

Voices through the years have said it.
"Everyone"—no need to wait.
Whosoever comes to Jesus,
He may enter heaven's gate.

A PLEA FOR HELP

By Leon Chambers*

I AM SURE that there were twenty people pleading for help; some of them would soon be dead unless help reached them soon. No, this did not come from some foreign land, but here in America. Yes, twenty sad, burdened, hurt souls were lifting hands toward heaven in an unspoken request for the church to pray that God would help them.

The church was going to pray. The pastor had asked those with a special request to lift their hands. As they lifted their hands, I took a quick look over the congregation. I knew many of the unspoken requests. Here was a mother burdened for an unsaved boy in the air force; here is a mother grieving over a husband who has deserted his family; over there is a young man concerned over a mother who may have cancer; here are some young people who have prayed a long time for unsaved parents—on and on the requests go. But what a difference it made when I could pull back the curtain and look into the heart; I could see how desperate they were for help.

Will I forget the lifted hands? Will I forget to pray? We are advised to be concerned, for we read, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

Let us take the burdens of our brother or sister in the Lord as a burden of the family. In love we should bear the burden of those with a lifted hand.

*Superintendent, Gulf Central District

A Nazarene Chaplain

Directs Weekly Broadcast Behind the "Iron Curtain"

By Joanne Durkee*

A NAZARENE minister broadcasts weekly from behind the Iron Curtain!! Impossible? No, it is true. Nazarene Chaplain (Major) John T. Donnelly, of the United States Air Force, preaches each week from eastern Germany the gospel of peace and discipleship of the Prince of Peace, amid the conflict and confusing clamor of communism vs. democracy.

Chaplain Donnelly is stationed at Tempelhof Air Base in Berlin; he describes it thus: "... this farthest outpost of democracy, this small area of freedom 110 miles behind the Iron Curtain, a tiny island completely surrounded by a 'Red' (communist) sea." From here he directs the Tempelhof Choir, the only "live" religious broadcast over the American Forces Network, which reaches 60,000,000 English-speaking people from North Africa, across Europe to the British Isles.

The influence of the broadcast was realized recently when, in West Berlin, Col. Roy L. Jones, Tempelhof Air Base Commander, was introduced to a Russian Army officer from East Berlin.

"Ah, yes," the Russian exclaimed, "you're from the same base as the Tempelhof Choir."

This reaction is not surprising as the choir has gained a wide reputation as an outstanding choral group.

Illustrative of the recognition that Chaplain Donnelly has received through his work with the Tempelhof Choir is the reception of the July Fourth broadcast, 1954. At that time, Representative Fred E. Busbey, of Illinois, was in Europe with a committee to investigate communist aggression. At his recommendation, the July Fourth broadcast was introduced into the Congressional Record, and he said concerning the sermon which was entitled Communism vs. Christianity: "As a student of the subject of communism for the past thirty-three years, I believe this sermon to be one of the best and most concise statements of the issue it has ever been my pleasure to hear. The people of the United States would have a better understanding of the communist menace, and a greater realization of the problem which is confronting the world today if we could have more sermons of this quality delivered from the pulpits of our churches throughout America Sunday after Sunday."

As a direct result of the international publicity that the choir has received during the past several months, Chaplain Donnelly was granted an interview with Bishop Dr. Otto Dibelius. Dr. Dibelius, bishop of the Protestant churches in East and West Germany, is one of the world's



Chaplain Donnelly confers with Bishop Otto Dibelius about Tempelhof Choir program.

most outstanding church leaders of today. He is one of several church leaders from whom Chaplain Donnelly has recently sought advice and collected information relative to the policy of the Tempelhof Choir radio program.

The Tempelhof Choir is composed of thirty-five German and American voices, having broadcast over eighty-five consecutive times since its beginning on February 22, 1953.

Thus each week through the miracle of radio, the Tempelhof Choir pierces the Iron Curtain with the truth of Christ's redeeming love and offers hope and reassurance to millions of listeners throughout Europe.

The Church and Her Servicemen

By Lauriston J. Du Bois*

THERE are about 10,000 names on the servicemen's roll in the office of the Nazarene Servicemen's Commission. These are young men (and women) from Nazarene churches, Sunday schools, and from Nazarene homes. They represent a great majority of our churches of the nation and many of our homes.

The question is sometimes asked, "Why should we give such attention to the persons in military service? Do we not give our approval to militarism when we do?" No doubt this is a sincere question. At least it brings us face to face with the issues as they are. It is certainly not the pur-

*Office Secretary, Nazarene Servicemen's Commission

*Director, Nazarene Servicemen's Commission

pose of the church to sponsor militarism or condone the idea of war as the final solution to the world's problems. We do not so intend when we talk about our servicemen and urge the church to give attention to them. Actually, we are thinking first of our young men, *your* young men, *your sons* and *brothers* and *husbands*. The mere putting on a uniform does not make *your* serviceman bad. Simply because he goes from your church to a military camp does not mean that he is no longer yours. We are trying desperately to get our pastors, and families, and churches to see that our responsibility to these young people who go from us does not end. We are committed to go with them to their tour of military service, and to give them all of the spiritual and moral support that we can.

THE CHRISTIAN WITNESS

NAZARENE servicemen are making their witness felt in many parts of the world. From Korea, Japan, Alaska, Panama, France, Germany, North Africa, on board ship, come letters telling of the many opportunities to witness for Christ. They report conducting Bible classes for servicemen and natives, conducting services on their ships, distributing tracts, helping in gospel meetings, and other means of Christian service. They are most concerned, when touching lands where we have missionary work, with contacting our missionaries to learn of our work. We are growing a generation of young men who believe in missions, because they have seen the work and the tremendous needs first hand. We thank God for this group of young people devoted to Christ and the Church, and who will not compromise their faith or standards when in the uniform of the country.

POST PASTORS

A VERY important link in the chain of contact with our servicemen is the group of faithful Nazarene pastors, who pastor churches located near military bases. There are over 650 of these men, who, with interested persons in the church, put out a welcome mat for servicemen from the adjacent bases. The servicemen have written often of their appreciation for being treated "just like at home" as they have found their ways into churches halfway or more across the continent. The church salutes this wonderful group of faithful pastors and the churches they serve.

For there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

If ever we are saved it will come to pass only by our acceptance of Jesus Christ as Saviour, or we must be eternally lost.—EARLE F. WILDE.

Servicemen's Day, November 7

THE SUNDAY preceding Armistice Day has become recognized throughout the church as Servicemen's Day. Many churches are taking this one day in the year to give special attention to her servicemen through the Sunday school, the regular services, or N.Y.P.S. It is a small thing to do for this group who represent us throughout the world.

This should be a time also to remind all of us just what the Nazarene Servicemen's Commission is trying to do to assist the local church in meeting the needs of her servicemen.

Nazarene Chaplains

There are at the present time twenty-four chaplains from the Church of the Nazarene in the three branches of military service and the Veterans' Administration. They are as follows:

ARMY

Samuel R. Graves, Jr.
Clifford E. Keys, Jr.
George C. Lourie
James E. Morris
Conley D. Pate
Lyle W. Robinson
Claude A. Steele
Herbert J. Van Vorce
Paul E. Winslow

NAVY

R. A. Berry
William W. Huffman
Albert S. M. Kirkland
Elvin D. Leavell
Benjamin J. McClain
Henry W. Stroman

AIR FORCE

Elbert L. Atkinson
Claude L. Chilton
Verl L. Churchill
John T. Donnelly
Albert L. Gamble
John L. George
Ladel H. Morgan
Everett D. Penrod

VETERANS' ADMINISTRATION

Archel Meredith

These men are carrying on the high level of service to the church, and to their nation, that characterized the Nazarene chaplaincy through the last war. We are proud of this group and pledge to them our confidence and our prayers.

We have tried to share with the HERALD readers some of the work and experiences of our chaplains through the Servicemen's column each week. These men are preaching and laboring in much the same way they would be if they were in the civilian pastorate. They report many cases of definite conversion through chapel services and personal counseling. They are making contact with our Nazarene fellows at every op-

portunity as they receive the names of men in their respective areas from the Servicemen's Commission or as they contact them personally. Indeed, these men are our "missionaries to the military" and are writing a large page in the history of our church.

REPORT FROM KOREA

By Robert Shaw*

CIRCUMSTANCES of daily livelihood in Korea tend to bring into emphasis the depth of spiritual experience of servicemen. Neglect of religious practices marks those who need home and church social pressure to keep them steady, and growth in grace and good works characterizes those who, through the Holy Spirit, are learning to use all circumstances to the glory of God.

Most of our Nazarene young men are of the latter class. They are making a real effort to show Koreans the reality of a life consecrated to Christ. By contrast with unchristian servicemen the example is striking, and the lesson is not lost on Koreans, who thus see what God can do. I have heard Koreans remark, and even exclaim, on the difference in attitude and action in some of our soldiers. Christ is the difference.

But we Pusan Nazarenes do not teach only by our lives; we conduct a two-hour English Bible class in the Church of the Nazarene on Sunday afternoon. Our students have learned English reading and writing in the public school, but need much practice with lip and ear. The class has brought many young people into contact with Christian teaching for the first time, and many not formerly associated with the church are now attending its regular services. At least one openly expressed his desire to be a Christian entirely as a result of attendance at the class.

Our lesson plan follows a pattern developed by experience. Always we open (after prayer) with a Thought for Today, a scripture with strong spiritual meaning which is explained in detail. In various order we have: *poem*, from a church paper, carefully selected for depth of thought; *character*, a short biography from the New Testament; *story*, a serial running through Genesis, now in Exodus; *song*, from the Korean-English hymnal, but a song not well known to the Koreans; *Bible practice*, looking up references for Bible familiarization, with all references on one subject; and *reading*, using the New Testament. We frequently have a puzzle taken from a church paper, and are considering adding *discussion*, and a *book review*. We consider carefully—grammar, construction, and vocabulary, strike hard on the spiritual thought or lesson, and move to the next item. By instructor en-

thusiasm, we set a lively pace and keep our thirty students almost literally on the edges of their seats for two hours. Incidentally, we start and stop promptly, a procedure foreign to in-different Korean habit, and a good lesson in itself.

If the class benefits the students even half as much as it benefits the teachers, it is a good thing in Pusan. Please pray for your Nazarenes here, both American and Korean.

May I this Thanksgiving prove that—
My hold on earthly things is weak and
My faith in the gospel is strong
By my gift of Thanksgiving to God.

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XXXIX. HOLINESS

In Relation to Personal Experience

THE AUTHOR turns from the arena and the race-course to the son who is now in his Father's house, and is undergoing training. Bishop Chadwick points out that it is most unfortunate that no English word will give the true force of *chastening*, as it is used here in connection with the word *son*. The connection is seen at a glance between the words *disciple* and *discipline*, so also there is an equally close connection in the Greek word between *son* and *chastisement*; and this compound word must thus be understood if we are to feel the force of the argument. The Greek word means, in general, the whole training and discipline of children. Hence we read, "My son, despise not thou the Lord's chastisement-of-sons." "Whom the Lord loveth he chasteneth-as-a-son." "If ye be without chastisement-of-sons, whereof all are partakers, then are ye . . . not sons."

This section (12:3-13) may be arranged in three main divisions as follows: (1) the exhortation (12:3-6); (2) the nature of discipline (12:7-8); and, (3) the Christian attitude under discipline (12:9-13).

The exhortation (12:3-6). Here the exhortation to consider Him who endured such contradiction of sinners against himself is linked to the words of the preceding verse, "looking unto Jesus." They were not to be weary or faint in their minds, for they had not yet resisted unto blood. The word "wearied" carries with it the sense of despondency. Do not be despondent. Stand fast, and persevere in both labors and sufferings for Christ. The word translated *striving* is literally *wrestling*, and occurs only here in the New Testament. There must be fortitude of

*Lt. Col. in the U.S. Army

*President Emeritus, Pasadena College, Pasadena, Calif.

mind. Safety lies in resistance, and for this we are to look to Jesus to hold us steady in faith, and bring that faith to its final reward.

This exhortation, it will be noted, marks a course between two extremes into which those under temptation are liable to fall. (1) They are to *despise not* chastenings. The apostle refers the Hebrews to their own Scriptures in which the Holy Spirit speaks to every age. This chastening is God's own personal act, and is meant for correction. It is not therefore to be treated lightly. It is a warning against losing the religious aspect of suffering. (2) They are to *faint not* or fall into despondency. As one has aptly said, We must learn to steer our course in holiness between *despise not* on the one hand, and *faint not* on the other.

The nature of Christian discipline (12:7-8). This subject is introduced by the comforting words, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The word "scourge" as used here means chastisement in its severest form, and, therefore, one of the strongest evidences of true sonship. Note the words "every son whom he receiveth" as conveying the thought that corrections belong to every son, and the lack of it is evidence of an unknown fatherhood. This subject is worthy of treatment at length, but space forbids.

The Christian attitude toward discipline (12:9-13). Three things are mentioned as to the true Christian attitude toward the chastening of the Lord. (1) At first it appears to be a matter of grief, but later on yields the peaceable fruits of righteousness. Some of the ancient saints, however, were able to bear the chastisement of persecution with joy (Acts 5:41). The figure of the athlete appears to be still before the writer's mind—the strain and struggle must be borne before the reward is received. (2) Lift up the "limp" hands, and strengthen the paralyzed knees. Those undergoing chastisement are to shake off the paralyzing effect of discouragement and straighten themselves up in the full strength of faith. (3) Make straight paths for your feet, not *with* them. The straight paths are the leadings of the Spirit. In the midst of trial, there are many paths which run off in every direction. These must be shunned. Lenski in-

SECOND MILE VISION

By Maggie Culver Fry

*I leaned with a throb, on the old turnstile,
That marked the second, blistering mile.*

*My foe had compelled me to go half way;
And I'd helped him on, that burning day.*

*As I raised my sand-bitten and bloodshot eyes,
My heart lurched up with glad surprise!*

*For besides my enemy, standing there,
Radiant, was my Lord, so fair.*

terprets this by saying, "Brace up" and "Go straight." Wholesome advice for every chastened soul! We should always remember that those who endure chastening are under the care and correction of a Heavenly Father; those without it do not know Him.

You, too, with God's help can—

Find Meaning and Purpose in Life

By Raymond C. Kratzer*

A NUMBER of months ago a tall, handsome young man began attending our services with a deep and sincere interest in seeking truth. He had been a radio operator on a B-24 Liberator during twenty-seven missions in the recent war, and had now returned to continue his education at the state university.

His wife was a good Christian, and had prayed earnestly that her husband might be guided into a full acceptance of Jesus Christ as his personal Saviour. His background, however, lent itself to confusing the issues involved when it came to seeking the Lord. His mother was a member of a nonorthodox church and his father was an atheist. Early in life he had seen through the falsity of his mother's religion, and yet he could not accept his father's position, for within his heart there was an instinctive yearning for God.

It was a joy to see him one evening during a revival meeting step out from his pew, all on his own, and make his way to the altar of prayer. Prior to this occasion he had been faithful in his attendance to the services, and had listened intently to the sermons preached, and had searched the Scriptures as a foundation for his decision. Needless to say, it did not take him long to pray through to clear and definite victory. Today he is a faithful member of the church and a teacher of one of the finest classes in the Sunday school. His wife is active in the music of the church, and together they are happy in the Lord. Recently in a midweek testimony service he gave expression to his feelings by saying, "I am so glad to know Christ, and be a Christian, for now I have found meaning and purpose in life."

Certainly life is purposeless and void of meaning without Christ. Regardless of how high one might climb in public esteem, there will always be an empty void in the soul without Christ, "for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). It is no wonder that many people commit suicide when they face the stark reality of the full monotony of life lived for itself. But, thank God, Jesus is available for all who earnestly seek Him, and He will give meaning and purpose in life as well as throughout all eternity!

*Pastor, First Church, Nampa, Idaho

DIVIDENDS OF GIVING

A National Pastor Speaks

DAGADU Dongerdevi, describing the recent revival in India to the students at the Chikhli school said: "Ask me how much water is in our rivers when they are in flood stage; ask me to count the stars, ask me to measure the sky, certainly I could never, never answer you. Ask me to measure the ocean—its breadth and its depth. You know I could not begin to do it. And neither can I begin to tell you how great, how wonderful, how mighty has been God's presence in our midst; how precious is His presence in my heart—how full His love in all our hearts. I cannot tell you but He is so wonderful, so mighty, and He is MINE and I am His. Praise His name."

Revivals such as this are the dividends of your prayers and financial support.

GIVE MORE IN '54

THANKSGIVING OFFERING—NOVEMBER 21

SEPARATION

By W. Shelburne Brown*

WHENEVER a soul sets out for the highlands spiritually, it is soon discovered that there is a great deal of baggage pertaining to the world that must be discarded. As a man going for a long hike in the mountains makes his load as light as possible, so does the Christian adventurer "travel light."

The Apostle Paul has put it in a different figure, but the meaning is the same, "No man that warreth entangleth himself with the affairs of this life" (II Tim. 2:4). And without fail, those who have aspired to be drawn close to Christ have learned that much pertaining to this life must be denied in order to find that spiritual blessing they seek.

Of course, if you are an easygoing, complacent, halfhearted type of Christian, you will never meet this problem. It does seem that all too many professing Christians find no conflict at all between Christ and the prevailing culture. But such Christians blaze no new trails for God—lift no souls toward heaven—write no devotional literature of abiding value—make no permanent mark for God and His kingdom.

It should be proof enough to us that all the great saints have found an abiding enmity between God and the world. Separation from the world became a key to the door of larger spiritual blessing. This is not the life of the recluse; this is not a withdrawal into oneself, or into some solemn place of meditation. This separa-

tion is in terms of a personal, spiritual discipline, whereby the soul is rid of the excessive worldly weight so that it may climb to spiritual heights. Neither is this separation a code of regulations that one attempts to bind on all others.

In one of the Eastern religions a youth is taken to the temple for the first time to meet the priest. There in sacred consultation the priest gives the youth a personal name for the god of their religion. It is a name intended to meet the particular personality needs of the particular person. So sacred is this name of their deity that often even those in the marriage relation never reveal their own personal name for their god. The rules of separation that God gives to us as individuals are sacred like that. Many things He tells us will be too intimate to reveal to any other. To the individual who has met God in the secret place, they are precious tokens of God's guidance in the way of separation for spiritual growth.

From what must I be separate in order to be a mature Christian? No one but God can tell all that will be involved for you, personally. But there are some self-evident factors that can be pointed out. Naturally, all those habits that are harmful to the body and mind must be laid aside. Surely no one would quarrel with this. Logically, then, those pastimes, or amusements, that lead the mind and soul astray from God would have to go also, wouldn't they? A certain recreation may be ever so dear to you, but if it tends toward concentration on the sensual, and debilitates the spiritual, it would seem to be the natural course for the spiritually-minded individual to lay that aside for spiritual causes.

From this general observation you will have to tread the way alone with God. No one can tell all that spiritual living will involve for you. It will be a constant amazement how faithfully, and how patiently, God will deal with you as you pray, and then listen for His voice. If one is serious about this matter of Christian separateness, the *Manual* rules of the Church of the Nazarene would appear to be the logical development out of a keen-hearted spiritual discernment. To the spiritual bargain hunter these rules are intrusions on private affairs. The Christian who enters into the spirit in which they were intended finds a good rule for Christian separation.

I WILL NOT FEAR

By Lois F. Blanchard

*The things that lie ahead are not so terrible
As human dread would have us think they are;
For I have suffered pain and found it bearable;
In death's dark valley I have seen a star.*

*And now I face the future without trembling,
Since God has proved to be my strengthening.
And I can say with no trace of dissembling:
"I will not fear the changes time shall bring."*

*Superintendent of Los Angeles District

LITTLE FOXES—

By Mont Hurst*

IT WILL be found surprising when we stop and realize the fact that so many little temptations can cause a Christian to falter or fail in his Christian life. It isn't always the big things that the devil uses to trap true followers of Christ. We are told in the Word that it is the "little foxes, that spoil the vines." And how true this is in the Christian life of any person, young or old.

Just recently, in Texas, a good illustration of the tremendous harm and danger there is in the little things was given in the stopping of a fast passenger train. The exact and important time schedule of this train was upset by a quarter of an hour by an ant!

Near Denison, Texas, the famous "Texas Special" passenger train, speeding along on schedule, suddenly came to a stop. Engineer, trainmen, and passengers didn't know what was wrong. But the engineer had to stop because a semaphore signal had closed and would not give the train a clearance signal. The engineer braked the train. Then he crept along after notifying a division dispatcher in Oklahoma.

A signal crew was quickly sent down the line from the Oklahoma division point to the place where the semaphore was located. A quick examination revealed the fact that a very small ant had gotten into the mechanism of the signal and had blocked its delicate contact points. This kept the signal from giving a clearance for the train. The blocking by the tiny ant had stopped a big, fast passenger train and had delayed it for fifteen minutes.

How like the little temptations in our Christian lives! Things of the world appear to be perfectly harmless, or slyly creep into our daily activities without our realizing the harm they can inflict. These little things, hardly noticeable, are among the most* effective weapons used against our Christian living.

Young people, especially, must quickly learn to discern the harm that lies hidden in the seemingly innocent pastimes, activities, and associations. It is easy to acquire a sinful, or harmful, habit if we are not very careful. It was truly written that the little foxes spoil the vines. This is because the vines have tender roots. Young people, in the formative years of life, will never suffer the consequences of temptation if they walk with Christ every day and, before embarking on the day's activities, will remember to ask Christ to be Master of every individual situation and circumstance with which they will come in contact. When we are mindful of the little things, the big things will have a more difficult time in seeking to trap us. We will be able to rule over the big things if we quickly learn to recognize and master the little ones.

*Dallas, Texas

G-ive as ye have received
O-pen men's darkened hearts to salvation
S-end your dollars and your sons
P-ray as you give and go
E-xpect great things from God
L-ight can dispel sin's gloom.

So We're Going to Have a New Pastor—

(An outgoing pastor's advice to his congregation concerning his successor)

UNDER the providence of divine planning you are soon to have a new spiritual leader. I must now commend you to my successor, whose duty it will be to shepherd the flock and watch for the safety of your souls. It is not easy to break ties that have been built and strengthened during the years of our pastor-people relationship. To carry a concern for people in one's heart as long as it has been my privilege to do so and then suddenly dissolve such a relationship forever is not easy, but in this instance it is right.

One does not build his life and service into a church without feeling a great concern for its future progress and success. I am anxious that my successor have even a greater sphere of influence and success than I have realized. Therefore, I have some requests that I should like to make on his behalf and some suggestions I would like to make for his benefit.

1. Exercise just as much patience and love toward him as you have toward me.

2. Give him at least six months to find "what the score is." I shall never disclose to him who have been the faithful ones during my pastorate. There will be those who during the first six months can really "eat the new pastor up, and thereafter wish they had." He may make some mistakes, but he will soon discover the wisest procedures.

3. Do not expect your new pastor to be like me. He will no doubt be much different in every way. He will not go about things as I have, for his methods will be different; his presentation of the truth will be different. God has given him a mind of his own and He expects him to use it. Thus you should expect that both pastor and congregation will pass through a period of adjustment.

4. Refuse to make comparisons to me and my methods either mentally or verbally. Be loyal and co-operative with him even as you have been with me. Remember, if you fail here you hurt yourselves and the cause of Christ even more than your pastor.

5. Continue to treat your pastor well. I think he will be more sociable than I have been. Perhaps he has had more experience as a pastor than I have and will not find himself so busy. Have confidence in him.

6. Let the church act as a unit. Let nothing divide you. Pastors come and go but you, as

members of the congregation, must stay on whether there be "mess" or "melody." Love one another and co-operate with one another.

7. Settle all your problems by means of much prayer. Pray that the obstacles to progress will be removed. Prayer changes both things and people.

8. Operate the church according to the specifications of the *Manual*. It was written by order of our general church to serve as a guide and to save us from embarrassment and mistakes. Obey its injunction to elect only those who are clearly in the experience of entire sanctification to positions of leadership.

9. Covet earnestly the great times of refreshing from Heaven. Let the atmosphere of the church be one of intense spirituality. There should be some great times of revival in the months ahead. All of you should seek those fresh baptisms of divine love upon your souls from time to time. Settle all your problems in such an atmosphere—they are more easily and rightly settled then.

10. And now may I urge you to turn your affections from the outgoing pastor and his wife to the new leader and his companion. Forget us! This is hard to say but it is right that I should say it. Look to your new pastor for guidance. We must drop out of the picture. He must be your shepherd and give an account for your souls from now on. Regard him as God's anointed and not as the employee of the church. Pray much for him—he'll need your prayers.

The future for God's work through this church is bright with great possibilities. Someday you will have a much larger congregation with, no doubt, much better buildings for Sunday school and worship. Someday you will be able to double your giving to the cause of foreign missions. This should be a thriving center for the promotion of scriptural holiness. Toward all this your new pastor will help to lead you. He is intelligent. He is spiritual. He is friendly. Go forward with him for the glory of Christ and the saving of souls.

May God bless you and lead each of you safely to heaven at last. There we will talk over the victories of the intervening years. Meanwhile when we think of each other let us breathe a brief prayer that God may keep us faithful unto the coming of our Lord.

God had a divine plan for Paul's life, as He has a divine plan for each of our lives. Christ makes the call. The response is up to us. To understand God's intention for us is to know His plan. To know God's intention is to know, as we can in a limited sense, His character and something of the majesty of His personality.—RALPH A. COOK.

An Imperative—World Evangelism!

By Harold W. Reed*



I stood beneath the missionary plaque in the foyer of Burke Administration Building and studied the names of more than fifty missionaries who have gone out from the halls of Olivet Nazarene College. Their names brought back memories, and I recalled something of the missionary compulsion which caused them

to look up from an altar of prayer with shining faces and tear-dimmed eyes, and say to God, "I'll go where you want me to go." This divine call has moved them out and away from family and home, and on to the great mission field of service. They loved their comfortable homes, their college friends, the security and blessings of their homeland; but, the love of Christ constrained them to go. I salute them!

But, as I read their names, the Spirit of God that spoke to them speaks to my heart. I, too, have a missionary stewardship. The love of Christ leads my heart out in prevailing prayer for all these missionaries, and for a lost world that needs the Saviour. The Spirit of the Lord also leads me out to share in their support and to make it possible to give the gospel to all mankind.

Yes, Lord, I will pray for Olivet's fifty missionaries. In fact, my prayers will girdle the globe for all of our soldiers of the Cross. Yes, Lord, I will give generously in the Thanksgiving Offering. Help me to give sacrificially, as these have given their all. It is the imperative of love that must share this great salvation.

*President, Olivet Nazarene College, Kankakee, Ill.

SUMMER'S GONE—

By Ila R. Monday

*Summer's gone—gold beauty sways in light
That pales too early to a chilly night.*

*Frost's spiraled touch is promised for the
dawn—*

For Summer's gone!

*Summer's fled—gone with its sumptuous yield,
That overflowed from every hill and field.*

*It seemed to dare Fall's reigning in its stead—
But Summer's fled!*

*Values here—thus seeming fastly grown,
Can't stand when Death comes to receive its
own—*

*Today let's seek the bloom in Heaven-ways—
Where Summer stays!*

Worldliness at Its Worst

By Ross W. Hayslip*

THE WORD "worldliness" is not found in the Scriptures. The adjective "worldly" is found in Titus 2:12 and Hebrews 9:1. Dr. J. H. Jowett says: "Worldliness is a spirit, a temper, not so much an act as an attitude."

A widely used dictionary defines it as "an affection for the interests and pleasures of the world." There in this definition is a distinction that needs well to be emphasized. There is the world of the secular, and the world of the sinful. To love either, or both, is dangerous. Interests speak of the natural, while pleasures are indicative of the sinful.

The central character in the parable of Luke 12:13-21 was a worldling not because of attire, pleasures, or debauchery, but because of the fact that he loved barns and lands rather than God. The prodigal son was a worldling in his riotous living and sinful indulgence. The key to both attitudes is a lack of love for God. This is the basis of all worldliness. First John 2:15 warns, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

There are a few simple safeguards against worldliness that are outlined in the Scriptures for us. Among these is a perfect love for God that leaves no place for affection for the world of sin or things. Our ambitions should be heavenward, for the man who is investing in things eternal knows that the world is temporal and passing. The best that the world has to offer is but for a little season. He that does God's will endures forever.

A life crowded with activity for God and the Kingdom finds little place for the practice of worldly actions. The man who keeps busy shuts a great door to temptation. David's first step downward was marked by idleness. Instead of leading his army, he lolled in ease on his couch. An idle brain easily turns out to be the devil's workshop.

A sense of sincerity is a mighty bulwark against worldliness. The Pharisees with their strict legalism are examples of insincerity. They were perfect on the external elements of their religion, but their hearts were far from God. Dr. Paul S. Rees relates the case of a farmer whose rigid code of Sabbath observance forbade his kindling a fire in the cookstove on the Lord's Day, but who felt quite comfortable about smoking his pipe on that or any other day. A good sized fire in the kitchen range was worldly, but a little fire in a little bowl near the tip of his nose was not worldly! God help us to be sincere in order that we may be consistent.

We need our hearts to be at their best in whole-hearted, consecrated service to God to combat worldliness at its worst!

*Pastor, Carthage, Mo.

My First Trip to Alaska—

MY TRIP to Fairbanks, Alaska, took me through Denver, Seattle, Ketchikan, Juneau, and Whitehorse. Coming back I came from Fairbanks to Seattle without any stops, and then on to Kansas City by way of Denver, Colorado City, and Pueblo. The whole journey was made by plane and in such little time that it almost makes me dizzy to think about it. The actual flying time for the entire round trip of from five to six thousand miles is less than twenty-four hours. The weather was perfect, except for some fog which hindered our landing at one place. Otherwise, we had a wonderful trip over wide-extended plains, mountains, irrigated valleys, coastline, the indescribable ice-fields of Juneau, and Fairbanks, with its inland and less mountainous region. Also, during almost all of our eight-day stay in Fairbanks, we had plenty of sunshine without any wind, and fall temperatures milder than I thought they would be.

But I write not to sing the praises of Alaska, or describe my interesting trip there and back. Rather, I want to tell you about First Church of the Nazarene, in Fairbanks. Dr. and Mrs. R. G. Fitz, who were our missionaries in China for a number of years, pioneered our work in Fairbanks. They have had to give up the active ministry for a time on account of their health, but they have not lost their enthusiasm for our work in Alaska. They are still among the most faithful members of First Church. Each of them teaches a Sunday-school class, and they give themselves heartily to every other phase of the work of the church. Rev. Robert Sheppard is the pastor of First Church, and he is ably assisted by Mrs. Sheppard.

The Alaskan churches lead our entire denomination by a considerable margin in per capita giving, and in percentage of increase in membership. Brother Sheppard is assisted not only by Dr. and Mrs. Fitz, but also by Mr. Harry Reimer, Sunday-school superintendent, Mr. Dennis Friesen, music director, and a host of other laymen who will rank with the best found anywhere in our church. First Church in Fairbanks, under the ministry of Brother Sheppard, is setting an example of vision and progress that any of our churches could well afford to emulate.

First Church is now constructing a basement for a much larger and nicer church building. The present building will finally be used as an educational annex. Its Sunday school has had a phenomenal growth and the prospect for the future is excellent. All of this is true in spite of the fact that First Church has given several of its faithful members to help start Totem Park Church of the Nazarene, a second church located on the outskirts of Fairbanks. First Church also helped to build a new chapel which is now the property of the Totem Park Church. Rev. and Mrs. Charles Powers, a gifted young couple, already have taken over this new work.

God put His seal on the holiness convention at

First Church during the eight days. There were seekers at almost every service. Brothers Sheppard and Powers, the two pastors, their wives, and their people stood by in a wonderful way. The prayer meetings, the music, both congregational and special, the Sunday-school enthusiasm, and the general spirit of the Nazarenes in Fairbanks would be hard to surpass anywhere. Major George C. Laurie, one of our Nazarene chaplains who is just outside of Fairbanks, Mrs.

Laurie, and their two daughters, are faithful to the work of First Church. I should add also that Major Laurie is making an unusual record for the cause of Christ in his work as chaplain.

General Superintendent Hardy C. Powers has had supervision of our work in Alaska for several years. His leadership and vision have been much appreciated by our people in Alaska and have had much to do with the unusual progress made there.—THE EDITOR.

CRUSADE *for* SOULS



Outside the Reach of the Church

ROY F. SMEE, Secretary

ONE night a miner dropped into a young people's meeting of a Presbyterian mountain mining mission in West Virginia. He had been drinking, but the people did not ask him to leave. A few days later he came back to Sunday school. One Sunday he stayed for church, and it was not long then until he was converted. There was no church in his own camp, so he and his family joined the church across the river. Soon he wanted to help organize a church in his own neighborhood. His pastor helped and encouraged him and he went to work. He spoke about his Saviour humbly but confidently from the lamp house to the working coal-face and all the way back again. He called on every family in the neighborhood. Sometimes the going was rough and sometimes people slammed doors, but he kept at it and the Lord blessed his ministry. Today there is an organized church in that mining camp, largely because one worker took the gospel seriously.

This is a thrilling story, but the fact is that today there are whole industries to a great extent whose employees are outside the life of the church. A minister in England had to press his way through crowds of miners with their wives and children in order to reach a church service where thirty people were present. He couldn't get away from the realization that the church meant nothing to those miners, lined up for a movie theatre and congregated in front of the pubs, or English saloons.

The gospel is no respecter of persons and under the Great Commission we have as much responsibility to one group of persons as to another.

It would be well for every church to ask itself these questions: What are the principal industries in our community? What is the church doing to contact and reach the people in these industries for Christ and the church?

The benefits of the unions to employees cannot be discounted. Yet in some cases, the union may take the place of the church, with its meetings, social contacts, and demands on time and loyalty. Perhaps the workman feels that the church is not his friend, but is more interested in management than in employees. He may look upon the church as a social institution with little to offer to him, and really not much concerned with him and his needs. Another barrier between the industrial employee and the church may be his desire to live his own life the way he wants to, and to be let alone by the church. He has his circle of friends among his own fellows, and he feels a measure of security in their fellowship. He considers the church an intruder, with its demands for righteousness in conduct, habits, and speech. To follow its demands would isolate him from his group.

On the other side of the picture, the church may have tended to isolate itself from some industrial groups through a lack of contact with them. Rather than get into the lives of these people, the church feels that it has done its duty when it hangs a sign on its door welcoming all to its services.

To bridge this gap, the first step must be made by the church. Pastor and people must have a deep realization of the need of all men for Christ

and His salvation. This desire must be coupled with a willingness to accept these people into the fellowship of the church and its groups, and a genuine love for them—a love that Christ can and will impart if we earnestly desire His way and spirit. The pastor must have an understanding of their life and a love for them, so that he can offer pastoral care that will keep them tied into the church.

If we are to evangelize industrial groups, much of it must be done through Christians within the group. There is no adequate substitute for lay witnessing. The testimony of a fellow employee who has found Christ is far more effective than the seemingly professional message of the minister.

A motorman in a coal mine in West Virginia knew that large numbers of the men with whom he worked were not Christians, and he determined to do something about it. So he talked to the men individually at the mine lamp house about Christ. Over the intercom system he sang songs of Christian faith as his motor rumbled through the black depths of the mine. At the end of the day when the men turned in their "checks," he was on hand, his cap light blazing, still witnessing for Christ. He was used by the Holy Spirit to win entire families to Jesus Christ.

What are the groups of workers that are outside the reach of the church in our community? It may be miners, or longshoremen, or migrant farm workers, or loggers, or truckers, or steelworkers, or other industrial groups. Let us not fail to do our best to bring them to Christ with His spirit of compassion.

Thank God for Our Chaplains!

As I thought of our servicemen in connection with this issue, I was made to thank God for our chaplains. They are servicemen. I know

most of our chaplains, but **Convictions** have had the privilege of being closely associated with only a few of them. My impressions of them and the service which they render are very good indeed. Our chaplains stand for their convictions. They believe in what the Church of the Nazarene teaches. Occasionally I run across someone in our church who is a little inclined to feel that a person can't be a chaplain and still hold the beliefs of the Church of the Nazarene. Those few who are inclined to take this attitude should get better acquainted with our chaplains; then they would change their minds. Our chaplains are not compromisers! They uphold the ideals and standards of the Church of the Nazarene.

I might add that I think it would do some of the rest of us good to be chaplains for a while and thus champion the banner of full salvation under circumstances which are not always too conducive to that undertaking. My job, in this respect, often is very easy when compared to that of the chaplain. We may stand for our convictions, but sometimes I fear we do not do it very intelligently, or courteously. It is easier for us to do it the other way, and so we follow the line of least resistance. It takes real strength of character and understanding to hold to the convictions for which our church stands, under the exacting demands which the chaplain faces. I deeply appreciate what these men are doing and do not hesitate to say so.

CLOSELY connected with this first emphasis to our chaplains, I would commend them for their loyalty to their church. They are not only

true to what the church stands for, as I have already indicated, **Nazarenes** but also loyal to the local church to which they may belong, or in whose territory they may work. I find that they give of their tithes and their offerings to support the local church which they attend. More than that, they make it their business to be there, and contribute all they can to the services whenever it is possible. They are A-1 Nazarenes. They stand by their pastor, pray for him and the church, and support the church with their interest, time, and money.

ANOTHER fact which I have found out in my contact with our chaplains is that they have the respect of those with whom they work. They do not do everything that some

of their equals or superiors may do, but they do not thereby make themselves unbearable to those around them. They are respected for their religion, their char-

Editorials

acter, and their efficiency. The Church of the Nazarene may well be proud, in the right sense, of her chaplains. Thank God for our chaplains.

AGAIN, while I have already implied what I am going to say now, I must make it more plain. These men who represent us in the service, and

are religious leaders in their field, do a genuinely spiritual work.

Spiritual Ministry While they do many other things, and render many other services, as we shall indicate shortly, they do not forget their main task, that is to relate those with whom they come in contact to God in the genuine sense in which we as a church believe. I have not talked with a one of these men but that I have been convinced of this fact. I am delighted also to say that those over them usually are glad for the chaplain to stand for real religion, and they encourage him in doing it. The chaplain meets many men in the various branches of the armed forces of our country who need God, who are hungry for soul help, and he makes it his business to do everything he can to meet this need of these men. God bless the chaplains as they carry on this work, especially this spiritual, or salvation, ministry which is theirs. As a people, we ought to pray more for them than we do.

LAST, I would say that our chaplains serve the church and our nation in many other capacities. The other officers often depend upon them

to make recommendations as to just what should be done in this or

Other Ministries that problem-case. Besides, they are constantly confronted with men who have problems, very serious ones, as to their home life, or other phases of their living with which they must and do help. There is no place where there is such a wide range for real Christian counseling as is found in the chaplaincy. We thank God for our Nazarene chaplains. They belong to that great group of Nazarene servicemen who are under the direction of our government, and represent our church. Let's remember them in our prayers, for they need divine help if any men ever needed it. And as we pray for them, let's remember all of our servicemen.

Gratitude can never be fully expressed through words alone. That is why we cannot spell Thanksgiving without "giving."

The Cure for All Diseases

THE SCIENCE of medicine has made miraculous progress during the last twenty years. Discoveries have been achieved in this field that were hardly dreamed of before. Now there comes another which may outrival all others, a protein in the blood stream, which has been labeled properdin. Properdin, unlike the antitoxins and antibodies which give immunity from such specific diseases as whooping cough or diphtheria, is nonspecific. In other words, it takes on all comers—it doesn't fight just one disease, it fights any and all diseases. If some foreign organism comes into the blood, at once properdin starts fighting. One writer has likened it to the boys at the outpost—they attack the enemy and hold him off until the heavy artillery can be brought up. Likewise, properdin throws off the body enemies until the blood has time to manufacture antitoxins and antibodies.

Of course it is too early to tell for sure whether this new discovery will do all that some claim. But even if it fails to be as wonderful as some think it is, we know one thing, and that is, that in Jesus' blood, we have a "cure-all" for sin in all of its forms. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Whosoever believes will be saved. It matters not how deep he may have gone in sin, or how terrible his particular sinning may have been, "The Blood, the Blood, is all my plea." Hallelujah, it saves me, or, as it was originally written, I may say, "The Blood, the Blood, is all my plea. Hallelujah, for it cleanseth me." Jesus' blood is the world's spiritual properdin.

I am not surprised that Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). The invitation is universal. There is no incurable spiritual and moral disease from the standpoint of the blood of Jesus. There is a balm in Gilead which is able to heal all of our diseases—that is, all of our moral and spiritual sicknesses. Truly, we can say with Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure

mercies of David" (Isa. 55:1-3). Wonderful verses are these, and, in a very figurative and symbolic way, they emphatically inform you and me that our every moral and spiritual need can be met by God through His provision—the blood of Jesus.

God's Directional Lights

(A Postscript)

IN A SERIES of three articles I presented "God's Directional Lights," the ways by which God leads His children, or makes known His will to them. Now I add a postscript to that discussion.

Does God lead in the direction of one's desires or wishes? Does God lead to the biggest church, or where there is the most money, or into that place or position which brings the greatest honor? Sometimes He does, but certainly not always. He may direct you to go to a place which you yourself would not choose. Sometimes you will be led to take the place of lesser honor, the position which brings the smaller salary. At times, then, God will lead you in the direction of the most money, the largest church, or the greatest honor. However, He will not always do this.

Will God lead me to keep on "my level" in the pastorate? Will He see to it that I am called to a church which will not be considered smaller than the one I had before? I am afraid that this will not always be the case.

If we want God really to give us His directional lights so we can understand them, we'll have to be willing at times to cut across our own desires; we'll have to be willing sometimes to take the lesser place, or the lesser honor. We'll have to be willing to get out of "our class" from the standpoint of pastorate, and take one which may not have the same standing as the one we left. I am not saying that this will always happen, but I am sure that sometimes it will.

It is God's will and desire we are to follow when we seek for divine leading, not our own. This truth holds for laymen as well as for preachers. If the layman is going to go God's way, he sometimes will have to accept a position in the church which is not on the level with the one he may have held.

Thank God for His directional lights, and His fairness in revealing His will to us. My prayer is that He will help me, and all of us, to be willing to follow the way in which He leads. After all, His way is best! This I can always guarantee both for you and for myself. He will never lead us to do anything which will be detrimental to our best interests, if only we take the right attitude toward it.

**When we give until it hurts, it helps.
Remember the Thanksgiving Offering.**

Religious News and Comments



By A. K. BRACKEN

Big Bad Wolf

Senator Styles Bridges is reported to have said that he is tired of being afraid of Russia and it is time that Russia is afraid of us. Martin Agronsky, in a broadcast, asks the Senator if he is talking about a "preventive war." If this talk about who is afraid of whom is adolescent blustering, it will produce little self-respect at home. If it is propoganda for a "preventive war" it is worse than useless. It will disturb both at home and our friends among the nations abroad. It will beget no fear of us on the part of our enemies. They are rather mature. Moreover it will belie our profession of peaceful intentions. A mature people will indulge themselves little in useless fears. A great people will, in quietness and confidence, possess their souls. We can be realistic without being all our lifetime in bondage to fear. For too many years the American people have been too "jumpy."

"A Fast Buck"

It is stated that the publishers of "good comics" are as much opposed to "horror books" and "crime comics" as anyone. Recently, they have organized into a group, representing 90 per cent of the Comic Book industry, to bring to an accounting that part of the industry that is interested solely in

making "a fast buck" (dollar) out of "horror" and "crime" comics. Only atheism and greed could father such a nefarious business. Coining "a fast buck" out of the lives and souls of children and youth is exactly such a deed as the devil himself would do if he were on earth in person.

"Top Sacred"

The Church of England, by both nature and necessity, would be up to its eyes in multitudinous secular responsibilities. There is a story to the effect that, in London, the desks of the bishops are now being supplied with two "in" trays—one labeled "Sacred" and the other "Top Sacred." Let American churchmen beware! Secularism is no respecter of ministers.

Prayers Banned

Headline Anchorage, Alaska. Public school officials banned "organized saying of prayers in classrooms." Rev. M. R. Korody, pastor of the Church of the Nazarene, presented a protest from forty ministers and a P.T.A. group. Superintendent A. W. Morgan said he acted "to protect the schools from possible charges of sectarianism." When religious freedom comes to mean freedom from religion we have too much religious freedom. Superin-

tendents, at times, find this a difficult problem, but it is also possible to lay "the schools" open to the charge of neglect of their moral responsibility to the children, and to the communities also. Irreligion, vandalism, vice, crime, and rowdyism in the nation and in the schools should incite us all to dare courageously for Christian morality. We all have a serious responsibility, not to irreligion, but to the moral well-being of the people and, above all, a supreme responsibility to God. (*Liberty*)

Evanston

Out of the published *Message* from Evanston came the following excerpts: "We affirm our faith in Jesus Christ."

"God has made us for himself, that we might know and love Him."

"He (man) stands under the judgment of God and in the shadow of death."

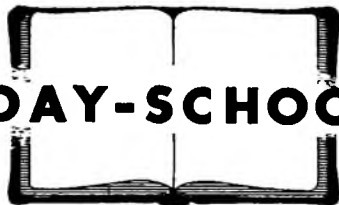
"He (Christ) came to us, true God and true man."

"But God raised Him (Christ) from the dead."

"He (Christ) will come again as Judge and King to bring all things to their consummation. This is the hope of God's people in every age."

"We do not know what is coming to us but we do know WHO is coming."

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for November 7: Christian Separateness

Scripture: Tit. 2:11-12, Matt. 5:13-16, I Thess. 5:22, Jas. 4:4, Mark 4:18-19, II Tim. 4:10 (Printed: same)

GOLDEN TEXT: *Whosoever will come after me, let him deny himself, and take up his cross, and follow me (Mark 8:34).*

Paul, writing to Titus, precedes his urgent appeal for separation to God by the words, "For the grace of God that bringeth salvation hath appeared to all men." The entrance of Christ into life sets up an incompatibility with all that is foreign to His holiness. No church manual would be large enough nor sufficiently up-to-date to protect its members from all of the character-

destroying forms of entertainment which threaten our moral and spiritual life. We are appreciative of what guidance the church does give in this important area, but we look for an even more powerful monitor. Paul tells us that it is the "grace of God in our hearts." One who has made life's great discovery and found the greater will not be too readily attracted by the lesser. All the resources of divinity and eternity are employed and at our disposal for joy and happiness.

No marriage partner can be insured

from infidelity by marriage laws alone. In the final choice, it is the love within that determines the will. It is the power of the expulsive love. So it is with the church member; if there is still the seeking for pleasure at questionable sources of entertainment, then it is evidence of a lost love or misguided affection. Take your eyes off Jesus for just a moment and the rules of conduct of the church become immediately galling chains which eat into the very spirit. Religious rules in themselves, may hinder rather than aid righteousness. They may open the

way to compromise with Christ by the keeping of the outward conventions only. Here was provided the basis for the sharpest issue between Jesus and the Pharisees. Nay, we are driven back to the source of Christian conduct—"the grace of God in the heart." This alone will save us from a cheap compromise with worldly lust and also from a hard-crust, lifeless Phariseism.

We are called upon to live "soberly, righteously, and godly, in this present world." The Church of the Nazarene is dedicated to this objective. The

rules and standards of the church are for this purpose alone. We are called to separate ourselves from all the destroying influences, the passions of the flesh, the murderers of the soul. We are called to be separated from the world that we might be united to our Lord and Saviour, who is kind and pure. The world is not big enough, for nothing in it lasts. Nothing in it is secure. It is all so mortal and we, through Christ, are immortal. The stagnant waters of sin are insipid and revolting to all who have drunk freely of the waters of life. This world is

simply not big enough for the sanctified soul. It has lost its appeal. Back in the days of the Spanish Inquisition, when the torturers wanted to break the spirit of a man, they placed him in a dungeon in which he could not stand upright; unable to straighten up or to stand up to full height, he chafed in his man-made trap until he recanted or went mad. The world has built such a trap for all who would enter. The world has too low a ceiling for the man who stands upright with God; it is too confining to one who walks the paths of life with Christ.

FOREIGN MISSIONS

More About the India Revival

You, no doubt, have heard from others about the revival in our midst. Words cannot express what is happening. People are drunk as with the Holy Spirit. Such confession, humbling, praying, and hunger for righteousness on a wholesale fashion I haven't seen since I came into the Church of the Nazarene, nor before. We all stand in awe of the working of the Holy Spirit from day to day. No, this is more than a meeting and warming over of the Christians. The flame is burning through our midst like a great forest fire on into other villages and into other missions.

How long we have prayed for a revival that would burn out the dross in the Indian church and spread to the entire of Mid-India. May God be praised by us who have seen this great working of the Spirit. Couldn't have been more wonderful on the Day of Pentecost! If we don't praise Him the rocks and hills will cry out.

Folk thought Mr. McKay would bring a revival and depended upon this, for he is such a man of prayer; but the Lord took him out of the situation for a while and showed the folk that the Holy Spirit could get along without any certain one. The Indian people are amazed at the power of God to bring to the dust the most difficult cases. They stand in awe at the renewal in the lives of the missionaries. How God has loosened the bonds and set the prisoners free in our midst. Dispositions have been changed; the quiet have become bold to speak His word in season. Regardless of what one professed, God got to each one of us with new light; and as each one obeyed, victory came each step of the way. Such victory! Such mani-

REMISS REHFELDT, Secretary

New Guinea Offering, as of
September 30, is
\$96,330.96!

Thank you, every Nazarene,
for your help!

festations of His power are beyond words to describe.

The Chikhli school has been breathed upon by the Holy Spirit until one feels that it has been swept clean of lying, deceit, theft, and all that would contaminate the name of Christian. Oh, I can't thank Him enough for the cleansing power. When I first went there, I felt the presence of Satan so strong that I wished to run away. Rules were broken, there was rebellion, and such power of darkness reigned, that I knew we were in a battle with the devil. If God didn't win, the school would be an agent against God. We began cleaning up the physical environment and stressing the sinful state of their hearts until, by the time that the glory came in on wings from Basim, the contrast was too great for the children. We began to pray in groups, but for about three days the girls didn't do much but sit and long for something they didn't have. It seemed that their mouths were stopped, their entire beings were chained by Satan.

When I got this vision, I cried out in desperation for God to break the chains and to set at liberty the captives, and He did. Such longing for righteousness I have never seen. The high school girls especially would look in such agony of soul that I thought I couldn't endure it if they didn't soon pray through. One day our three women teachers were filled

with the Holy Spirit, as a result of seeing the victory in a women's meeting, and after a trip up the road to be prayed with by Mrs. Anderson. God used these teachers to help the high school girls pray through. Now I have twelve newly saved and sanctified girls. They call themselves the twelve disciples. They have been freed from chains of long-standing sin. If you could see their faces! Dr. Powers would appreciate the change for he said, when he was here, that he had never seen harder faces.

The preachers have been so electrified that they can't keep quiet. They are out blazing the trail. Other missions are requesting that our Indian folk come over and tell the story. I have been asked to come to a girls' school to share my experience. I have said that I would if God led me. Who knows just what proportions that will take? From the heart of this great land the Spirit of God has come to give living water to the thirsty. Out of us shall flow rivers of living water. Share this with everyone, that they might catch the glimpse of a great God, and pray for Him to work where they are.

Just returned from a trip with Mr. Greer to a meeting of a number of missionaries for business. God came upon our Indian preachers, Mr. Greer, and upon me until the meeting was greatly perturbed. This letter is just to give you a glimpse. Pray that we shall mind God. Others must hear of our God of holiness. Satan must be kept on the run. The living God of Abraham, the cleansing power of Pentecost accompanies us as we live from day to day. He breathes over us as the wind over the grain in the fields. I have been bathed and wrapped in love until I can't keep still.

—GERALDINE CHAPPELL

THE QUESTION BOX

Conducted by **STEPHEN S. WHITE**

Q. What is the error in the view that we may be sanctified instantaneously in a crisis experience, but are not entirely sanctified except as the climax of a growth process?

A. In a popular sense today, sanctified and sanctification are used instead of entirely sanctified and entire sanctification. The average man in the holiness movement today does not use the latter phrases much. However, theologically, or technically, they are more correct than the first two in terms of Wesley's teaching and that of the early holiness movement. Therefore, sanctified as used by most of the people of the holiness movement in our time is a synonym of entirely sanctified and refers as the latter does to a crisis which comes after the crisis of regeneration. Further, this crisis is not, strictly speaking, the culmination, or climax of a growth process, but a crisis which follows a process. In other words, sanctification and entire sanctification describe a crisis which succeeds a longer or shorter growth process. The carnal mind is not killed by inches or gradually. It is killed in an instant, and this destruction of the sin nature is sanctification, or more exactly, entire sanctification. The process leading up to the crisis may be looked upon as a prerequisite of the crisis but not a part of it.

Q. Some teach that the Holy Spirit is received at water baptism. Could this in any way correlate with second blessing holiness?

A. No. If anyone teaches that the Holy Spirit is received in His regenerating function at the time of water baptism, he is simply stating the doctrine of baptismal regeneration, which I do not believe the Bible teaches. And to hold that the Holy Spirit cleanses from inbred sin, or sanctifies, at the time of baptism with water is even more unscriptural.

Q. Because of an unfamiliarity with terms, would it be possible for a person to be entirely sanctified and not know it by the name of entire sanctification?

A. I believe that in an exceptional situation this might be possible. However, there would be no doubt in the person's mind about having passed through a second crisis. Also, he would describe it in many respects

as the person would who had received the experience under the very best of Wesleyan teaching.

Q. Now my question to you is this: What shall I do? At times I feel a bitterness trying to creep into my heart. Do you think that there is any way out for me, or any ray of hope I might be able to cling to? I would appreciate any ray of hope you can give me at this time. Thank you.

A. (The above question was written by a heart-broken mother. Her son, twenty-four years old, had been taken in an automobile wreck. He grew up in the church, but in his late teens dropped out. He evidently had been saved but backslid. He still respected the church and Christians. He had several narrow escapes and God had spared his life, but then it was snuffed out. His mother felt that she had the assurance that he would be saved, but he was taken as I have indicated. He lived forty-five minutes after the accident, but the mother has not been able to find out whether he was conscious any during that time. Thus, on this background, she asks the above question.) Your son might have been conscious part or all of that forty-five minutes, and it is possible that he found his way to God during that time. You do not know about this, and may never know. Nevertheless, you must not lose your faith in God and the Bible. Continue to read your Bible and pray even if you do not seem, at present, to get any response. God is still alive, and He will in some way help you in this trying time. Keep in touch with your pastor, church, and Christian friends. They can help you. Remember what God the Father, Christ, and the Holy Spirit have done for men and yet some of them have not heeded this love and care. God took a risk when He created man, and some turned their backs on Him in spite of all He did for them through redemption. God understands your sorrow as no one else does, and He will not forsake you in a time such as you face. God bless you and others who have had to endure the same heartache. All of you should give yourselves to a greater service for the sons and daughters of others who may have gone astray. I am sure that many will pray for you as they read of your burden and distress.

A Thought for the Day

By **Bertha Munro**

"ALL THE DAYS"

Monday:

"Lo, I am with you all the days": Yesterday. Today. Tomorrow. Yesterday He helped me through, He understood; tomorrow He will not fail me. Today, in the thick of the trial, I must not forget. (Heb. 13:8.)

Tuesday:

And all the days—all the day long—His eye upon me. No moment when I am left alone for a lapse from obedience, or from faith and trust. And today, He prays for me. (Rom. 8:34.)

Wednesday:

All the days, the Saviour is at my side. That means His love, to help me be my best. It also means His capacity for suffering if I act unworthily. He gave His life to save me from the sin that would destroy me. (Thess. 5:10.)

Thursday:

Name your day: Day of sorrow, there to comfort; day of joy, there to double joy; day of problem, there to counsel; day of relaxation, there to recreate; day of opportunity, there to nerve the spirit. Which day is this? (Deut. 33:25.)

Friday:

In the morning commit *this day* to Him, then trust His ordering through its hours. This will keep you calm and strong. For you will know He is not taken by surprise. (Ps. 37:5.)

Saturday:

Christ is leading a forward movement. "Go . . . and, lo, I am with you always." If we dawdle or lag behind, we cannot expect Him to dawdle with us. He is the Pacesetter. (Matt. 28:19-20.)

Sunday:

"Lo, I am with you always." That is the word of a Gentleman. Let us go forward" (David Livingstone in the heart of Africa, his way northward barred by hostile native warriors). (Matt. 28:20.)



Evangelist Ralph C. Gray and wife report: "In the good providence of God we have recently completed another year of soul-winning evangelism in our church. The Lord has graciously blessed us with twenty good revivals from coast to coast. In these meetings many precious souls have been saved and a goodly number gloriously sanctified. The churches have been blessed and encouraged and Sunday-school attendance records have been broken in the Sunday-school rallies. Our summer revivals at Uleta, Florida; Meridian, Mississippi; and Athens, Georgia; have been among the best we have had during the year. We are now entering our fall schedule, and praise the Lord for His wonderful goodness to us. We are very happy and hopeful in the work of old-fashioned Nazarene revivals. Our slate for 1955 is filling up nicely, and we are entering the new assembly year with greater determination than ever before to go all out for Christ."

Assumption, Illinois—We recently closed a good revival with Evangelist John Harrold as the special worker. The church received much benefit from his splendid ministry, and a number of souls were saved and sanctified. Brother Harrold's messages on holiness were so plain and penetrating that saints and sinners received help in each service. As a church, we greatly appreciate our holiness evangelists. God is blessing and leading on to victory.—David E. Milby, Pastor.

The Rushing Family, evangelistic singers and musicians, write: "This is our first report to the HERALD OF HOLINESS since becoming members of the Church of the Nazarene several years ago. We rejoice that God has led us into the church of our choice, and it has been a rich experience to be associated with so many fine pastors and evangelists. We felt our call to gospel music in the evangelistic field after being discharged from the army following the second world war. Many doors of service and soul winning have been opened to us in several of the forty-eight states and Canada since that time. During the past few months we have worked in churches, camp meetings, and home-mission campaigns. Our work has taken us to Ohio, Michigan, Oklahoma, Texas, Indiana, Tennessee, Illinois, Kentucky, Mississippi, Kansas, and other places. It has been our privilege to be associated with some of God's greatest men. We love the Church of the Nazarene, appreciate her leadership, and want to help push the battle for souls wherever we can. Our party consists of Charles and Emma Jean, Dee and Bernadine and son, Tracy Dee. Write us, King City, Missouri."

Hebron, Ohio—Starting a week-end memorial revival, in memory of our twelve-year-old son, Billy, who was killed instantly when hit by an automobile, God's presence was greatly felt from the beginning with souls seeking God in the first service. Rev. D. E. Pritt, evangelist, and Harold Day, song evangelist, were greatly used of God. The spiritual tide being high and results good, the meeting continued through the next week. Souls were saved who had been prayed for for many months. The results were: 50 seekers, 16 baptized, 2 new members, new Sunday-school record of 92, Hallelujah march on Sunday morning with \$69.00 for the building fund, the price of 2,700 cement blocks given and pledged, and a fine love offering and pounding for the pastor. God has given us a fine people in this one year as an organized church. Worshiping in a remodeled garage, our desire, as we face the problem of building, is to keep our people loving God and souls above all else and that we may be found worthy of pastoring in God's vineyard.—Clyde J. Bartlett, Pastor.

Rulo, Nebraska—Recently we closed a ten-day revival with Evangelist George H. Talbert and wife as the special workers. Several souls sought God and prayed through to be saved and sanctified. On Sunday morning of September 19 we had ninety-one in Sunday school, and in the closing service, nine members were added to the church. Brother and Sister Talbert were a great blessing to our people in the church and community. We have a wonderful people here.—Mrs. W. L. Prichard, Secretary.

Scranton, Pennsylvania—On September 26, we closed a good revival with Gloria Files and Dorothy Adams as preacher and singers. They are unexcelled as co-workers of the gospel. They preach the gospel unpromisingly and sing the glory down. Some outstanding victories were won. An alcoholic was converted and delivered at once from drink and smoking, and others were saved. New people were in attendance almost nightly.—Mattie A. Silfies, Pastor.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Robert F. Woods has decided to enter the evangelistic field, and will be available after April 1, 1955. I should like to take this opportunity of recommending him to our people everywhere. He is a devout man of God and an excellent evangelist. His experience in revival campaigns and camp meetings recommends him highly. Those who know him will want to use him. To those who do not know him, let me suggest that you will not be disappointed in his spirit and ministry. Address him, 83 Ottawa Street, North, Hamilton, Ontario.—T. E. Martin, Superintendent of Canada Central District.

I wish to recommend Rev. William M. Farr to our people for revivals. He is a young man who carries a burden for souls and God is giving him some good revivals. He is a commissioned evangelist on our district. His address is P.O. Box 394, Shawmut, Alabama.—C. E. Shumake, Superintendent of Alabama District.

I am pleased to recommend to all who desire a good evangelist who will work, and pray, and preach the rugged gospel, Rev. R. O. Parry. He is qualified to hold revival meetings or holiness conventions. He is a man of deep spirituality, prayer, and carries a real soul burden. His address is 2040 Oak Lane, Bethlehem, Pennsylvania.—Ernest E. Grosse, Superintendent of Washington-Philadelphia District.

WEDDING BELLS

Mrs. Beatrice Foreman and George W. Gossett of Grand Prairie, Texas, were united in marriage on September 25, at First Church of the Nazarene, with Rev. W. E. Boggs of McAllen officiating.

Joyce Ann Lane and Ralph William Lakin were united in marriage on August 28, at the Church of the Nazarene in Sandusky, Ohio, with the bridegroom's father, Rev. J. N. Lakin, officiating.

Frances Lee Grandy was united in marriage, on August 14, to Rev. James Sheckler of Burlington, Iowa (now a student at Nazarene Theological Seminary in Kansas City), with Rev. Kenneth J. Grandy, father of the bride, officiating, assisted by Rev. H. B. Wilson.

Miss Helen Schindler of Buffalo, New York, and Earl Hedden of Dover, New Jersey, were united in marriage on August 14, at Buffalo Church of the Nazarene, with Rev. James S. Shaw officiating.

BORN—to Mr. and Mrs. Richard D. Biberstine of Kansas City, Missouri, a son, John Edward, on September 23.

—to Rev. and Mrs. Allen Dace of Bradley, Illinois, a daughter, Joy Lynn, on September 10.

SPECIAL PRAYER IS REQUESTED for heart-broken parents in Ohio—an urgent, unspoken request;

by a reader in Oklahoma for a home where they all need God in their hearts, also for an unspoken request;

by a friend in Illinois for a request of long standing, also for God's special care in a certain matter;

by a broken-hearted mother in Kentucky that God will undertake in the case of a nineteen-year-old boy that he may not make the wrong marriage;

by a preacher in Illinois for a lady, who recently had a serious operation, that God will completely heal and restore her strength—she is a good Christian woman.

PRAISE and WORSHIP

◆ THE NAZARENE HYMNAL ◆

ORCHESTRATION Now in Preparation

Write for Information

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

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. P.O. Box 687, Moses Lake, Wash.

Kirkland, Wash. Oct. 27 to Nov. 7
Centralia, Wash. Nov. 10 to 21

Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
South Zanesville, Ohio Oct. 19 to 31
Lancaster, Ohio Nov. 2 to 14

Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Pomona, California Nov. 3 to 14

Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.

Bailey, Clayton. Evangelist, Box 579, Fort Dodge, Iowa
Troy, Ohio Oct. 26 to Nov. 7
Toledo, Ohio Nov. 9 to 21

Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.

Sligo, Pa. Oct. 27 to Nov. 7
New Galilee, Pa. Nov. 10 to 21

Baldwin, C. R. 1122 W. Texas, Durant, Okla.

Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Opportunity (Spokane Valley), Wash. Oct. 27 to Nov. 7
Prosser, Wash. Nov. 10 to 21

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
Muncie, Ind. Oct. 20 to 31
Covington (Eastside), Ky. Nov. 3 to 14

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.

Tucson (Palmdale), Ariz. Oct. 20 to 31
Tucson (Northside), Ariz. Nov. 2 to 14

Bass, M. V. Evangelist, % Indian Nazarene Church, Rt. 4, Mt. Pleasant, Mich.
Barnesville, Ohio Oct. 19 to 31
Walters, Okla. Nov. 2 to 14

Battin, Buford. 1509 Seventh St., Lubbock, Texas
Sherman, Texas Nov. 3 to 14
Lawton, Okla. Nov. 17 to 28

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

Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
Berkeley (1st), Calif. Oct. 17 to 31
Roseburg, Oregon Nov. 7 to 21

Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
Rock Island, Ill. Oct. 20 to 31
Akron (1st), Ohio Nov. 3 to 14

Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Nappanee, Ind. Oct. 20 to 31
New Albany, Ind. Nov. 3 to 14

Bierce, Joseph. Evangelist, 913 Indiana St., Bicknell, Ind.
Bethlehem, Pa. Oct. 20 to 31
Bloomsburg, Pa. Nov. 2 to 14

Bishop, Joe. Evangelist, Box 47, Yukon, Okla.
Ontario, Oregon Nov. 4 to 14
Burns, Oregon Nov. 17 to 28

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Lindsay, Calif. Oct. 27 to Nov. 7
San Bernardino, Calif. Nov. 10 to 21

Bonnette, Robert L. 302 South Beaver, Bethany, Okla.

Boone, Ford. Evangelist, 227 S. Locust, McComb, Miss.
Pascagoula, Miss. Oct. 31 to Nov. 7
Union, Miss. Nov. 12 to 21

Bouse, Fred. Evangelist, 420 E. 12th St., Indianapolis, Ind. Oct. 26 to Nov. 7

Bowman, Russell. Evangelist, 2400 N. Fourth St., Columbus 2, Ohio
Tiltonville, Ohio Oct. 19 to 31
Dayton, Ohio Nov. 2 to 14

Brannon, George. 125 N. Wheeler, Bethany, Okla.
Perryton, Texas Oct. 20 to 31
Springfield, Oregon Nov. 3 to 14

Brannon, J. S. Coal Fork, W.Va.
Frank, W.Va. Oct. 19 to 31
St. Albans, W.Va. Nov. 16 to 28

Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
West Chester, Pa. Oct. 20 to 31
Muncie (South Side), Ind. Nov. 3 to 14

Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo, Ohio

Brockmueller, C. W., and Esther. Box 527, Kansas City 41, Mo.
Oberlin, Kans. Oct. 20 to 31
Copetown, Ontario, Canada Nov. 5 to 14

Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.
S. San Gabriel (Wilmar), Calif. Oct. 20 to 31
Chariton (1st), Iowa Nov. 3 to 14

Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio
West Chester, Pa. Oct. 20 to 31
Marion (1st), Ohio Nov. 3 to 14

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

Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.
Oklahoma City (Penn. Ave.), Okla. Oct. 21 to 31
Waurika, Okla. Nov. 3 to 14

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

Burnum, Eddie and Ann. Box 1007, Ashland, Ky.
Seymour, Ind. Oct. 27 to Nov. 7
Shelbyville, Ind. Nov. 9 to 21

Burton, C. C. Evangelist, P.O. Box 145, Somerset, Ky.
Warren, Ind. Oct. 19 to 31
Peplar Bluff, Mo. Nov. 2 to 14

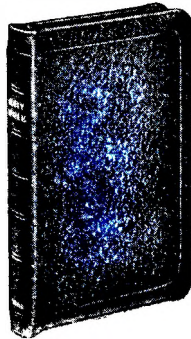
Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.

An Astounding Bible Buy

Passed on TO YOU!

SMALL OXFORD BIBLE
Regularly \$7.50—Now Only \$4.25

- Genuine morocco binding
- Natural morocco lining
- Oxford India paper
- Nylon sewn—flexible
- Gold edge—round corners
- Pocket-size—3 x 4¾ x ½



A BIBLE WORDS AND
PICTURE CANNOT
DESCRIBE

YOU MUST SEE IT
AND FEEL IT
TO APPRECIATE IT

A Beautiful Bible

- to use yourself
- to give friends

Ideal for Pocket or Purse!

Specimen of Small Easy-to-read Type

THE LORD reigneth; let the people
tremble: he sitteth between the
chérûbims; let the earth be moved.
2 The LORD is great in Zion; and
he is high above all the people.

5 Whoso pri
neighbour, his
that hath an h
heart will not

Only
\$4.25!

Order by No. 01139XS

LIMITED SUPPLY — ORDER AT ONCE!

NAZARENE PUBLISHING HOUSE

2923 Troost Avenue, Box 527, Kansas City 41, Missouri

Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
 Bloomfield, Iowa Oct. 20 to 31
 Spencer, S. Dak. Nov. 3 to 14

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

Capps, Howard M. Evangelist, Route 2, Jeffersonville, Ind.

Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado Springs, Colo.
 Duncan (Oak Ave.), Okla. Oct. 20 to 31

Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
 Greencastle, Ind. Oct. 27 to Nov. 7
 Effingham, Ill. Nov. 10 to 21

Carroll, Bob and Gladys. Evangelist and Singers, Box 422, Nowata, Okla.
 West Memphis, Ark. Oct. 27 to Nov. 7
 Hydro, Okla. Nov. 17 to 28

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

Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.
 Fithian, Ill. Oct. 20 to 31
 Hillsboro, N.D. Nov. 3 to 14

Carter, W. A. Evangelist, 3808 Park St., Greenville, Texas
 Lakeland, Fla. Oct. 20 to 31
 Lake Worth, Fla. Nov. 3 to 14

Casey, H. A. Evangelist, 1801 N.E. Madison, Oklahoma City, Okla.
 Dresden, Ohio Oct. 27 to Nov. 7
 Lynn, Ind. Nov. 10 to 21

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

Chapman, G. H. Evangelist, Box 592, Bethany, Okla.
 Oklahoma City (Cap. Hill), Okla. . Oct. 20 to 31
 Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Hollywood, Md. Oct. 20 to 31
 Bicknell, Ind. Nov. 3 to 14

Chickeneroff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
 San Francisco (1st), Calif. Oct. 24 to 31
 Hawthorne, Calif. Nov. 3 to 14

Clark, Eddie. Route 1, Colona, Ill.
 E. Moline, Ill. Oct. 19 to 31
 Davenport, Iowa Nov. 3 to 14

Cochran, H. H. Evangelist, 6600 Piccadilly St., Riverside, Calif.
 Elsinore, Calif. Oct. 24 to Nov. 7
 Barstow, Calif. Nov. 10 to 14

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

Cole, Phillip. Evangelist, Route 4, Nampa, Idaho
 Eagle, Idaho Oct. 20 to 31
 Marsing, Idaho Nov. 24 to 28

Conway, L. W. Evangelist, 1043 Columbia St., Newport, Ky.
 Bloomington, Ind. Oct. 20 to 31
 Crawfordsville, Ind. Nov. 3 to 14

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.
 Evanston, Ill. Oct. 27 to Nov. 7
 Meridian, Idaho Nov. 10 to 21

Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio
 Harvey, Ill. Oct. 27 to Nov. 7
 Nampa (1st), Idaho Nov. 10 to 21

Crawford, J. H. and Maggie. Springdale, Ark.
 Jonesboro (1st), Ark. Oct. 19 to 31
 Paragould, Ark. Nov. 2 to 14

Crider, Jim and Janet. Singers and Musicians, 5509 S. Randolph St., Indianapolis, Ind.
 Moline, Ill. Oct. 20 to 31
 Toledo (East Broadway), Ohio . . . Nov. 10 to 21

Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.
 LaCrosse, Wis. Oct. 27 to Nov. 7
 Louisville (Southside), Ky. Nov. 10 to 21

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

Lowell, Mass. Oct. 27 to Nov. 7
 Woonsocket, Mass. Nov. 14 to 21

Dake, Ray. Evangelist, 3104 Winbourne Ave., Baton Rouge, La.
 Darnell, H. E. Evangelist, Box 929, Vivian, La.
 Kurtz, Ind. Oct. 20 to 31
 Richmond (1st), Ky. Nov. 3 to 14

Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Danville, Ill. Oct. 27 to Nov. 7
 Huntington, W. Va. Nov. 10 to 21

Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio
 Traverse City, Mich. Oct. 19 to 31
 Stockdale, Pa. Nov. 2 to 14

Davis, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Dewey, Okla. Oct. 20 to 31
 Okmulgee, Okla. Nov. 3 to 14



See
 Your
 Next Issue for a

SPECIAL
 CHRISTMAS GIFT
 OFFER

★ 52 Christmas Gifts ★
 all for only
 \$1.50

NAZARENE PUBLISHING HOUSE

2923 Troost Ave., Box 527 Kansas City 41, Mo.



DeBord, Clifton. Evangelist, Box 881, Ashland, Ky.
 College Corner, Ind. Oct. 26 to Nov. 7
 Scottsburg, Ind. Nov. 9 to 21

DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
 Philadelphia (Collingdale), Pa. . . Oct. 24 to 31
 Freeport, Ill. (City-wide) Nov. 7 to 21

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 Kewanee (Grace), Ill. Oct. 24 to Nov. 7
 Hammond (Maywood), Ind. . . Nov. 10 to 21

Dickerson, L. H. Evangelist, Box 662, Bethany, Okla.
 Oklahoma City (May Ave.), Okla.
 Oct. 20 to 31
 Laverne, Okla. Nov. 3 to 14

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Bellaire, Ohio Oct. 27 to Nov. 7
 Pittsburgh (1st), Pa. Nov. 14 to 21

Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.
 Alexandria (1st), Ind. Oct. 19 to 31
 Ruston, La. Nov. 3 to 14

Dobson, J. C. Evangelist, Box 504, Bethany, Okla.
 Dallas, Texas Oct. 25 to 31
 Midland, Texas Nov. 4 to 14

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

Douglas, Wilson. Evangelist, 1905 Tenth Ave., Jasper, Ala.
 Jasper (Sardis), Ala. Nov. 2 to 14

Dunn, T. P. 4352 North Frankfort, Tulsa, Okla.
 Sylvia, Kansas Oct. 27 to Nov. 7

Dyer, Mrs. Esther M. Musical Evangelist, 1190 Browns Court, Clearwater, Fla.

Eastman, H. T. and Verlia May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
 Ottawa, Kans. Oct. 27 to Nov. 7
 Muskogee, Okla. Nov. 10 to 21

Edwards, L. T. Evangelist, P.O. Box 110, Lowell, Oregon
 Elsea, Cloyce. Evangelist, Box 18, Van Buren, Ohio
 Emrick, Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
 Gallion, Ohio Oct. 27 to Nov. 7
 Ferndale, Mich. Nov. 8 to 14

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Chester (1st), W. Va. Oct. 27 to Nov. 7
 East Liverpool (La Croft), Ohio . . Nov. 10 to 21

Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
 Farnsworth, Irving. Evangelist, 141 River St., Bourbonnais, Ill.
 Chicago (Miller Mem.), Ill. . . Nov. 24 to Dec. 5

Felter, H. J., and Wife. Box 87, Leesburg, N.J.
 New Haven, Conn. Oct. 27 to Nov. 7
 Medford, Ont., Canada . . . Nov. 9 to 21

Ferguson, Edw. R. and Alma. Preacher and Singers, 920 21st St., Orlando, Fla.
 Patterson, New Jersey Oct. 26 to 31
 Kingston, New York Nov. 2 to 14

Fettters, Fred W. P.O. Box 527, Kansas City 41, Mo.
 Manteca, Calif. Oct. 20 to 31
 San Fernando, Calif. Nov. 3 to 14

Files, Gloria, and Adams, Dorothy. Preacher and Singers, Wiley Ford, W. Va.
 Stockton, Ill. Oct. 27 to Nov. 7
 Canton (Southside), Ohio Nov. 10 to 21

Finch, Oscar J. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Leesburg, Va. Oct. 20 to 31
 Cumberland (1st), Md. Nov. 3 to 14

Finger, Maurice and Naomi. Preacher and Singers, Route 3, Lincolnton, N.C.

Cincinnati, Ohio Oct. 27 to Nov. 7
 Sapulpa, Okla. Nov. 10 to 21

Fisher, C. William. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Columbus (1st), Ohio Oct. 20 to 31
 Dayton (Parkview), Ohio Nov. 3 to 14

Fitch, James S. Evangelist, 2126 Siane Ave., Norwood 12, Ohio
 Grafton, W. Va. Oct. 19 to 31

Flinner, Lyle P., and Wife. Preacher and Singers, 28 Carson St., Uniontown, Pa.
 Sharon, Pa. Oct. 20 to 31
 Monaca, Pa. Nov. 2 to 14

Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
 New Castle (South Side), Ind. . . Oct. 19 to 31
 Evansville (Victory Chapel), Ind. . . Nov. 2 to 21

Fowler, Thomas S. Evangelist, Box 127, Hawthorn, Pa.
 Birdsboro, Pa. Oct. 26 to Nov. 7

Fraleay, Hazel M. 458 Moore Ave., New Castle, Pa.
 Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio
 Sidney, Ill. Oct. 27 to Nov. 7
 Pekin, Ill. Nov. 10 to 21

Fugelt, C. B. 4311 Blackburn, Ashland, Ky.
 Jackson, Georgia Oct. 22 to 31
 Henderson, Ky. Nov. 5 to 14

Gardner, Earl and Pearl. Preachers and Singers, 302 W. Adams St., Muncie, Ind.
 Geeding, W. W., and Wilma (Raker). Preachers and Chalk Artists, 376 W. Pine St., Canton, Ill.
 Larimore, N.D. Oct. 27 to Nov. 7

Fargo, N.D. Nov. 10 to 21

Geran, Ray N. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Gibson, V. D. Evangelist, 803 E. Villa, Pasadena, Calif.
 Gillespie, George M. 934 Harrison St., Elkhart, Ind.
 Bristol, Ind. Oct. 27 to Nov. 7

Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.

Gilliam, Harold P. Evangelist, 219 North Washington St., Moscow, Idaho
 Pontiac, Mich. Oct. 27 to Nov. 7
 Troy, Idaho Nov. 11 to 21

Glaze, Harold and Polly. Preachers and Singers, 105 South Ave., Hot Springs, Ark.

Gleason, J. M. Evangelist, 935 N. Mueller, Bethany, Okla.
 Saline (Trinity), Kans. Oct. 19 to 31
 Fairbury, Neb. Nov. 4 to 7

Gospel Light Trio (Fred Finley and Wife, Rev. Lyle Leach). Preacher and Musicians, Rt. 1, Box 842, Salem, Ore.
 Coeur d'Alene, Idaho Oct. 17 to 31
 Helena, Montana Nov. 4 to 14

Granger, Miss Marjorie. Song Evangelist, 4322 Manchester, St. Louis 10, Mo.
 Flint (S. Side), Mich. Oct. 19 to 31
 Crawfordsville, Ind. Nov. 3 to 14

Gray, Joseph. Evangelist, 2017 62nd, Lubbock, Texas
 Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Allardt (Pleasant View), Tenn. . . Oct. 17 to 31

Mackey, Ind. Nov. 3 to 14

Green, James and Rosemary. Singers and Musicians, 1201 Bower Court, New Castle, Ind.
 Middleton, Ohio Oct. 19 to 31
 Wisconsin Dist. S.S. Tour . . . Nov. 1 to 5

Greene, Bernard. Evangelist, 314 E. Hanna St., Greencastle, Ind.

Greenlee, Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Newton, Iowa Oct. 26 to Nov. 7
 Ottumwa (1st), Iowa Nov. 10 to 21

Greenwalt, Frederick. Evangelist, Route 7, Muncie, Ind.

Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.
 Griffith, Glenn. 620 S. Dale Court, Denver, Colo.
 Duncan, Okla. Oct. 27 to Nov. 7
 Shreveport (1st), La. Nov. 18 to 28

Groves Sisters. Singers and Chalk Artist, Rt. 1, Box 203 B, Brooksville, Fla.
 Hernando, Fla. Nov. 7 to 21

Grubbs, R. D. 1215 Highway Ave., Covington, Ky.
 Indian Lake, Ohio Nov. 1 to 14
 Colwater, Ohio Nov. 16 to 28

Gullett, Langley and Hazel. Route 1, Oak Hill, Ohio
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Edinburg, Ind. Nov. 1 to 7
 Scottsburg, Ind. Nov. 9 to 21

Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio
 Randleman (Pilg. Hol.), N.C. . . Oct. 20 to 31
 Mt. Sterling, Ohio Nov. 2 to 14

Hall, Dave. Evangelist, 629 E. Kansas, McPherson, Kansas
 Perry, Okla. Oct. 27 to Nov. 7
 Taylorville, Ill. Nov. 10 to 21

Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Harding, Mrs. Maridel. Evangelist, 803 N. Briggs,
 Hastings, Neb.
 Vancouver (Central), Wash. ... Oct. 26 to Nov. 3
 Yakima (1st), Wash. Nov. 3 to 14
 Harding, U. E., and Wife. Room 405, Villa Ray-
 mond Hotel, Pasadena, Calif.
 North Long Beach, Calif. Oct. 17 to 27
 Harley, C. H. Evangelist, Burbank, Ohio
 East Liverpool, Ohio Oct. 26 to Nov. 7
 Bellevue, Ohio Nov. 9 to 21

Harmonettes, Iva Tate and Betty Brown. Singers
 and Musicians, 138 S. Franklin St., Delaware,
 Ohio
 Harrington, Wm. N. Route 5, Box 666, Gaines-
 ville, Fla.
 Harris, Kenneth J. Singing Artist, 432½ Fred-
 erick St., Huntington, Ind.
 Harrison, Raymond W. Evangelist, Box 57, Neotsu,
 Oregon
 Kennewick, Wash. (Ev. Meth.)
 Oct. 31 to Nov. 14
 Hemlock, Ore. Nov. 17 to 28

Harrold, John W. Box 309, Red Key, Ind.
 Nampa, Idaho Oct. 20 to 31
 Filer, Idaho Nov. 3 to 14
 Hart, H. J. Route 1, Owasso, Okla.
 Battleground, Wash. Oct. 20 to 31
 Alberta, Minn. Nov. 3 to 14
 Harvey, H. O. Evangelist, 316 Edwards St., Bossier
 City, La.
 Brookville, Ind. Oct. 25 to 31
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Henbest, C. L. Box 345, Rogers, Ark.
 Clovis, N.Mex. Oct. 27 to Nov. 7
 Pampa, Tex. Nov. 10 to 21
 Henck, Nelson H. 714 Campbell St., Williamsport,
 Pa.
 Burnham, Pa. Oct. 20 to 31
 Mifflinburg, Pa. Nov. 3 to 14
 Henderson, C. W. Evangelist, P.O. Box 527, Kansas
 City 41, Mo.
 Ft. Wayne (Eastside), Ind. ... Oct. 27 to Nov. 7
 Weiser, Idaho Nov. 12 to 21
 Hendrick, Doris V. Evangelist, 336 North St.,
 Bad Axe, Mich.
 Eustis, Fla. Dec. 1 to 12
 Henriksen, G. W. Evangelist, 16025 S.E. Pacific
 Highway 99-E, Portland 22, Ore.
 Sacramento (First), Calif. ... Oct. 27 to Nov. 7
 Santa Cruz, Calif. Nov. 10 to 21
 Henry, J. W. Evangelist, 934 W. Hays St., Banning,
 Calif.
 San Francisco (1st), Calif. November
 (Supply Pastor)
 Henson, J. C. Bethany, Oklahoma
 Roxana, Ill. Oct. 26 to 31
 Norman (Grace), Okla. Nov. 2 to 7
 Higgins, Charles A. Evangelist, 1702 Pecos St.,
 Las Cruces, N.Mex.
 Hodge, W. M. Evangelist, Science Hill, Ky.
 Danville (S. Side), Ill. ... Oct. 26 to Nov. 7
 West Lebanon, Ind. Nov. 9 to 21
 Heke, J. O. and Helen (Peters). Evangelist and
 Singers, 525 W. Green, Virden, Ill.
 Holman, Jimmie and Marion. Evangelist and Singer,
 Box 72, Post, Texas
 Hays, Kansas Oct. 27 to Nov. 7
 Garrett, Ind. Nov. 10 to 21
 Holso Evangelistic Party. 5332 Summer Ave.,
 Ashtabula, Ohio
 Summersville, Ky. Oct. 27 to Nov. 7
 Vanceburg, Ky. Nov. 10 to 21
 Holstein, C. V. Evangelist, 432 W. Walnut St.,
 Kalamazoo, Mich.
 St. Johns, Mich. Oct. 19 to 31
 Holtzclaw, Paul M. Evangelist, Mount Erie, Ill.
 Momence, Ill. Oct. 25 to Nov. 7
 Hooker, H. H. Box 18, Gardendale, Ala.
 Waynesburg, Pa. Oct. 12 to 31
 Meadville Pa. Nov. 2 to 14
 Hoot Evangelistic Party. P.O. Box 745, Winona
 Lake, Ind.
 Hanford, Calif. Oct. 19 to 31
 Redding, Calif. Nov. 2 to 14
 Huffman, H. B. Box 25, Onego, W.Va.
 Bellevue, Ohio Oct. 19 to 31
 McMechan, W.Va. Nov. 2 to 14
 Huffman, W. D., and Marvel. Evangelist and
 Musicians, 138 E. Hazeltine St., Richland Center,
 Wis.
 Viroqua, Wis. Oct. 20 to 31
 Beloit, Wis. Nov. 2 to 14
 Hughes, Guthrie H. Evangelist, Greenfield, Ind.
 St. Petersburg (1st), Fla. ... Oct. 27 to Nov. 7
 Alexandria (1st), La. Nov. 10 to 21
 Humble, Dave and Mary. Chalk Artist and Musi-
 cians, Box 523, Olivet College, Kankakee, Ill.
 Ihrig, R. L. Evangelist, 29 Hollywood Drive,
 Florence, Ky.
 Knoxville (1st), Tenn. Oct. 20 to 31
 Bethel, Ohio Nov. 3 to 14
 Iseberg Evangelistic Party. Evangelist and Singers,
 Box 388, New Cumberland, Pa.
 Baltimore (Brooklyn), Md. ... Oct. 27 to Nov. 7
 Annapolis, Md. Nov. 10 to 21
 Jackson, R. V. Box 31, Elizabethtown, Ill.
 St. Louis, Mo. Oct. 20 to 31
 Gary (Glen Park), Ind. Nov. 3 to 14
 Jantz, Calvin and Marjorie. Singers and Musicians,
 P.O. Box 527, Kansas City 41, Mo.
 Indianapolis (Southside), Ind. ... Oct. 20 to 31
 St. Louis (South Side), Mo. ... Nov. 3 to 14
 Jarvis Family, The. Singers and Musicians, South
 Oaks Ave., Mishawaka, Ind.
 Jenkins, Gerald and Donna Lou. Evangelistic Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Winchester, Ind. Nov. 3 to 14
 Chrisman, Ill. Nov. 17 to 28
 Jorrett, Howard W. 630 W. Hazelhurst, Ferndale
 20, Mich.
 Johnson, Andrew. Wilmore, Ky.
 Johnson, Spencer. Box 11, Vivian, La.
 West Monroe, La. Oct. 27 to Nov. 7
 Pineville, La. Nov. 11 to 21
 Jones, A. K. 519 Commercial, Danville, Ill.
 Columbia, Mo. Oct. 19 to 31
 Jones, Bert LeRoy. Evangelist, 978 McNelly
 Road, Pittsburgh 26, Pa.

Sunday-School Attendance Report

District	1953-54	September	Percentage
<i>British Isles-Canadian Zone</i>			
Canada West	4,838	4,988	103
Districts not reporting: Maritime, Australia, British Isles South, British Isles North, Canada Central.			
<i>Southern Zone</i>			
Kansas	7,686	7,566	98
Southwest Oklahoma	5,862	6,226	106
Abilene	5,481	5,662	103
Dallas	4,791	4,934	103
South Arkansas	3,809	3,873	102
Northeast Oklahoma	3,829	3,850	100
Nebraska	2,667	2,693	101
Districts not reporting: Northwest Oklahoma, Louisiana, North Arkansas, Southeast Oklahoma, Houston, Kansas City, San Antonio.			
<i>Southwest Zone</i>			
Southern California	10,285	10,575	103
Colorado	6,355	6,112	96
Arizona	3,437	3,502	102
New Mexico	3,104	2,981	96
Districts not reporting: Northern California, Los Angeles			
<i>Northwest Zone</i>			
Oregon Pacific	6,939	6,920	100
Northwest	6,127	6,514	106
Rocky Mountain	2,445	2,446	100
Minnesota	2,081	2,165	104
North Dakota	1,656	1,685	102
South Dakota	782	892	114
Districts not reporting: Idaho-Oregon, Nevada-Utah, Alaska, Washington Pacific.			
<i>Central Zone</i>			
Western Ohio	13,753	13,566	99
Northeastern Indiana	9,437	9,612	102
Southwest Indiana	9,067	9,134	101
Indianapolis	7,863	8,712	110
Michigan	7,975	8,335	104
Eastern Michigan	8,117	8,114	100
Illinois	8,076	7,757	96
Missouri	7,355	7,395	100
Chicago Central	4,847	5,557	114
Northwest Indiana	5,060	5,476	108
Wisconsin	2,238	2,100	94
Districts not reporting: Central Ohio, Iowa, Northwestern Illinois			
<i>Southeast Zone</i>			
West Virginia	9,905	10,200	103
Tennessee	6,882	8,076	117
Alabama	7,300	7,730	106
Georgia	4,646	5,139	110
Districts not reporting: Florida, Mississippi, Eastern Kentucky, South Carolina, North Carolina, Virginia, Kentucky, Eastern Tennessee			
<i>Eastern Zone</i>			
Akron	10,177	11,201	110
Washington-Philadelphia	9,458	9,945	105
Pittsburgh	8,027	8,503	106
Albany	3,190	3,302	103
New York	1,968	1,873	95
Districts not reporting: New England			
Estimated Average for September, 1954—367,604			
Gain over last year's average—7,796			

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

URGENTLY NEEDED PRINTERS — LINOTYPE OPERATORS

Write Personnel Department, NAZARENE PUBLISHING HOUSE, Box 527, Kansas City 41, Missouri.

Jones, Claude W. Evangelist, 9 Elm Ave., Wollaston 70, Mass.
 McConnelstown, Pa. Oct. 20 to 31
 Hawthorn, Pa. Nov. 3 to 14
 Jones, Lum. 630 West 9th St., Ada, Okla.
 Plymouth, Ind. Oct. 19 to 31
 Akron (Springfield Hgts.), Ohio Nov. 3 to 14
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Greeley, Colorado Oct. 27 to Nov. 7
 San Diego (1st), Calif. Nov. 10 to 21
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Parkersburg (1st), W.Va. Oct. 19 to 31
 McKinney (Northside), Texas Nov. 2 to 14
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
 Albuquerque (Southside), N.Mex. Oct. 29 to Nov. 7
 Garden City, Kans. Nov. 9 to 21
 Kuschner, Allard and Dorothea. Evangelist and Singer, 701 E. Schaaf Road, Brooklyn Heights, Ohio
 Burlington, Vermont Oct. 26 to Nov. 7
 East Charleston, Vermont Nov. 10 to 21
 Kuykendall, P. E. Box 978, Hendersonville, N.C.
 Laird, Charles, and Wife. Preacher and Singers, R.D. 3, Salem, Ohio
 Canonsburg, Pa. Oct. 20 to 31
 Meyersdale, Pa. Nov. 10 to 21
 Langford, J. V. Evangelist, 808 N. College, Bethany, Okla.
 Tucumcari, N.Mex. Nov. 2 to 14
 Collbran, Colo. Nov. 16 to 28
 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.
 Pratt, Kans. Oct. 20 to 31
 Augusta, Kans. Nov. 3 to 14
 Lee, Mason. 217 Division St., Huntington 2, W.Va.
 Middletown, Ohio Oct. 19 to 31
 Indianapolis, Ind. Nov. 2 to 14
 Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
 Molalla, Ore. Oct. 31 to Nov. 10
 West Long Beach, Calif. Nov. 14 to 24
 Levereit Brothers. Preacher and Singers, 706 N. Broadway, Lamar, Mo.
 Blackwell (Pilg. Hol.), Okla. Oct. 27 to Nov. 7
 Rochdale, Ind. Nov. 10 to 21
 Lewis, Albert H. and Rachel. Preacher and Singers, 106 W. Warrington, Rd., Syracuse 5, N.Y.
 Martinsburg, W.Va. Oct. 20 to 31
 Bradford, Pa. Nov. 3 to 14
 Lewis, Ellis. 206 N. Donald, Bethany, Okla.
 Cincinnati (Lockland), Ohio Oct. 20 to 31
 Dexter, Mo. Nov. 3 to 14
 Lewis, Roy R. Route 1, Albany, Indiana
 Franklin, Ind. Oct. 20 to 31
 New Castle (1st), Ind. Nov. 2 to 14
 Lindley, R. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Azusa, Calif. Oct. 20 to 31
 Little Rock (Grace), Ark. Nov. 3 to 14
 Lipker, Charles H. Route 3, Findlay, Ohio
 Sciotoville, Ohio Oct. 20 to 31
 Marion (1st), Ohio Nov. 3 to 14
 Little, H. C. 1338 1/2 Hunter Avenue, Columbus 1, Ohio
 Wooster, Ohio Oct. 26 to Nov. 7
 Obetz, Ohio Nov. 9 to 21
 Lockard, Dayton and Patricia. Preachers and Singers, Rt. 2, Box 312C, Charleston, W.Va.
 Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
 Oklahoma City (1st), Okla. Oct. 20 to 31
 Clarksville (1st), Tenn. Nov. 3 to 14
 Lumms, 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.
 Powell, Wyo. Oct. 26 to Nov. 7
 Riverton (Sunny-Side), Wyo. Nov. 9 to 21
 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.
 Lewiston, Idaho Oct. 27 to Nov. 7
 Calgary, Alberta (1st), Canada Nov. 8 to 14
 Mathews, L. B. 2105 Natches Trace, Nashville 12, Tenn.
 Kansas City (Lakeview), Kans. Oct. 20 to 31
 McCollom, Russell R., and Wife. Evangelist and Singers, 624 S. Knight, Wichita, Kans.
 Ucall, Kans. Oct. 20 to 31
 McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
 Fresno (Trinity), Calif. Oct. 20 to 31
 El Monte, Calif. Nov. 7 to 14
 McGuffey, J. W. Evangelist, 1629 N. Central, Tyler, Texas

McGuire, Paul A., Wife, and Daughter. Evangelist and Singers, P.O. Box 14, Hammond, Calif.
 Hemingford, Neb. Oct. 27 to Nov. 9
 Crawford, Neb. Nov. 10 to 21
 McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
 McMillan, W. L. Evangelist, 506 N. Court St., Circleville, Ohio
 Columbus (Linden), Ohio Oct. 18 to 31
 Kingston, Ohio Nov. 3 to 14
 McNatt, J. A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Portland (Central), Ore. Oct. 20 to 31
 The Dalles, Ore. Nov. 3 to 14
 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
 Cedar Falls, Iowa Oct. 20 to 31
 Versailles, Ill. Nov. 3 to 14
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Oklahoma City (Penna. Ave.), Okla. Oct. 20 to 31
 Burlington (1st), Iowa Nov. 3 to 14
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 El Paso (Valley), Tex. Oct. 20 to 31
 Glendora, Calif. Nov. 3 to 14
 Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.
 Elsinore, Calif. Oct. 27 to Nov. 7
 Bell Gardens, Calif. Nov. 11 to 28
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
 Somers, Pa. Oct. 27 to Nov. 7
 New Bedford, Mass. Nov. 10 to 21
 Mieras, Edward E. Evangelist, 1962 Bridgen Road, Pasadena 8, Calif.
 Three Rivers, Mich. Oct. 27 to Nov. 7
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Philipsburg, Pa. Oct. 19 to 31
 Laurel, Delaware Nov. 2 to 14
 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.
 Moscow (1st), Idaho Oct. 27 to Nov. 7
 Sunnyside (1st), Wash. Nov. 10 to 21
 Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
 Pasadena, Calif. Oct. 27 to Nov. 7
 Long Beach (Lakewood), Calif. Nov. 10 to 21
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Marienthal (Sunny Side), Kans. Oct. 26 to Nov. 7
 Toronto, Ohio Nov. 9 to 21
 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, Earlwood. Song Evangelist, 912 B. East Garfield, Glendale 5, Calif.
 Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Harvey (1st), Ill. Oct. 27 to Nov. 7
 Argo (1st), Ill. Nov. 24 to Dec. 5
 Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.) 10802 63rd Ave., Edmonton, Alberta, Canada
 Lougheed, Alberta Oct. 21 to 31
 Calgary (North Hill), Alberta Nov. 7 to 21
 Mooshian, C. Helen. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Kentucky and Tennessee November
 Florida December
 Mounts, Dewey. Evangelist, 123rd St. and Ridgeland Ave., Worth, Ill.
 Open dates beginning November 22
 Mundell, Winfield A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Tuttle, N.D. Oct. 27 to Nov. 7
 Englewood, Colo. Nov. 10 to 21

Murphy, B. W. 2952 Fourth Ave., Huntington, 2, W.Va.
 Clendenin, W.Va. Oct. 20 to 31
 Morrilton, Ark. Nov. 3 to 14
 Musical Messengers, % Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.
 Ashland, Ky. Oct. 21 to 31
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Stonington, Ill. Oct. 27 to Nov. 7
 Greensburg, Ind. Nov. 10 to 21
 Nelson, Charles Ed. and Normadene. Preacher and Singer, 1524 So. 4th St., Rogers, Ark.
 Cedar Lane, Ark. Oct. 20 to 31
 Cross Road, Mo. Nov. 3 to 14
 Nelson, Wade L. Evangelist, 21 S.W. 40th St., Oklahoma City 9, Okla.
 Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Popular St., Bloomsburg, Pa.
 Warwick, Ohio Oct. 27 to Nov. 7
 Spencerville, Ohio Nov. 10 to 21
 Norton, Joe. Evangelist, Box 143, Hamlin, Texas
 Higgins, Texas Oct. 27 to Nov. 7
 Nocona, Texas Nov. 10 to 21
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 New Cumberland, W.Va. Oct. 19 to 31
 Oakville, Ind. Nov. 3 to 14
 Oliver, Charles. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Baytown (1st.), Texas Oct. 20 to 31
 East St. Louis (1st.), Ill. Nov. 3 to 14
 Parrott, A. L. Evangelist, P.O. Box 298, Bourbonnais, Ill.
 Ft. Worth (North), Texas Oct. 20 to 31
 Abilene (1st), Texas Nov. 3 to 14
 Parry, Earlwood. Song Evangelist, 710 Dellwood St., Bethlehem, Pa.
 Bowmanstown, Pa. (E.U.B.) Nov. 2 to 7
 Danielsville, Pa. (E.U.B.) Nov. 9 to 14
 Patrone, D. E. Evangelist, 224 Liberty St., Painesville, Ohio
 Daytona Beach, Fla. Oct. 26 to Nov. 7
 Patterson, Walter. Route 3, Waurika, Okla.
 Memphis, Texas Oct. 27 to 31
 Wizzard Wells, Texas Nov. 4 to 14
 Patzsch, Eddie. Evangelist 1747 Clark Ave., Wells-ville, Ohio
 Allentown, Pa. Oct. 20 to 31
 Albany, N.Y. Nov. 3 to 14
 Payne, L. M. 509 Northwest Main. Bethany, Okla.
 Open dates for 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.
 Broadwater, Neb. Oct. 27 to Nov. 7
 Sidney, Neb. Nov. 10 to 21
 Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
 Randleman (Pilg. Hol.), N.C. Oct. 20 to 31
 Canton, Ill. Nov. 3 to 14
 Phillips, Wm. H. Evangelist, Box 131, Apple River, Ill.
 Oklahoma City (Shields Blvd.), Okla. Oct. 27 to Nov. 7
 Gibsonburg, Ohio Nov. 14 to 28
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Parkersburg (1st), W.Va. Oct. 20 to 31
 Chariton, Iowa Nov. 3 to 14
 Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
 New York, N.Y. Oct. 29 to Nov. 7
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Vincennes (1st), Ind. Oct. 27 to Nov. 7
 Hutchinson (Bethany), Kans. Nov. 10 to 21
 Potter, Lyle and Lois. Sunday-school Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Akron (Ohio) Dist. S.S. Con. Nov. 4 to 7
 Wash.-Phila. Dist. Tour Nov. 9 to 27
 Potts, Troy C., and Daughters. Evangelist and Singers, 517 Mary St., Texarkana, Ark.
 Powell, Earl W. Evangelist, 6308 Forest Dale Ave., Glencora, Calif.
 Prosperi, Dominick, and Wife. % Olivet Nazarene College, Box 302, Kankakee, Ill.

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

Pumpelly, Paul. Evangelist, 608 E. Prien Lake Rd., Lake Charles, La.

Oaktown, Ind. Oct. 20 to 31

Seymour, Ind. Nov. 3 to 14

Purkhisier, H. G. 4531 Marcellus Ave. N.W., Canton 8, Ohio

Britt, Iowa Oct. 27 to Nov. 7

Lawrence, Kans. Nov. 10 to 21

Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.

Sciotoville, Ohio Oct. 20 to 31

Lancaster (E.U.B.), Ohio Oct. 1 to 14

Raker, W. C. Astoria, Ill.

Ray, Jonathan E. Evangelist, 321 S.W. 24th, Oklahoma City, Okla.

Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.

Ludlow (1st), Ky. Oct. 27 to Nov. 7

Dallas (Trinity), Texas Nov. 10 to 21

Reed, Fred W. Evangelist, 612 S. 26th, Billings, Mont.

Reed, Harlow. Evangelist, Hull, Ill.

Reynolds, D. C. Indian Evangelist, 2619 Dewey Ave., Oklahoma City 4, Okla.

Richards, Alvin and Annabelle, Preacher and Singers, Linden, Mich.

Quanicasee, Mich. Oct. 26 to 31

Cherry Grove, Mich. Nov. 2 to 14

Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.

Lainsburg, Mich. Oct. 19 to 31

Glasgow, Mont. Nov. 3 to 14

Rice, Cecil H. Evangelist, 1128 Grace St., Washington C.H., Ohio

Springfield (1st), Ohio Oct. 19 to 31

Mount Sterling, Ohio Nov. 2 to 14

Richardson. Harold S. and Flossie F. Preacher and Singers, R.R. 4, Muncie, Ind.

Mishawaka, Ind. Nov. 2 to 14

Brookville, Ohio Nov. 16 to 28

Ridings, E. Paul. Evangelist, 708 N. College, Bethany, Okla.

Wray, Colo. Oct. 28 to Nov. 7

Chicago (Mt. Greenwood), Ill. Nov. 14 to 21

Riepe, Alden, and Wife. Evangelist and Singers, 25 Warren Court, Fort Thomas, Ky.

Ripper, Loraine M.; Markey, Bernice. Preachers and Singers, 3917 West 29th Ave., Denver, Colo.

Robbins, James. 1817 "F" St., Bedford, Ind.

Mt. Vernon, Ill. Oct. 20 to 31

New Albany (1st), Ind. Nov. 3 to 14

Robinson, John. Evangelist, 448 Washington Ave., Huntington, W.Va.

Greeley, Colo. Oct. 27 to Nov. 7

Las Animas, Colo. Nov. 10 to 21

Robinson, Mrs. Lillian. Evangelist, 506 S.E. First Ave., Perryton, Texas

Roddy, Frank. Evangelist 242 Chase St., Marion, Ohio

Wheelerburg, Ohio Oct. 19 to 31

Mansfield (McPherson), Ohio Nov. 2 to 14

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.

Sulphur Springs, Texas Oct. 19 to 31

Greenville, Texas Nov. 2 to 14

Roedel, Bernice L. Evangelist, 423 Maple St., Booneville, Ind.

Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.

Round, Ralph B. Evangelist, Dubois Route, Riverton, Wyo.

Royse, C. E. Evangelist, St. Marys, Ohio

Ossian, Ind. Oct. 20 to 31

Washington C.H., Ohio Nov. 3 to 14

Runyan, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.

Rushing Family. Singers and Musicians, King City, Mo.

Upland, Calif. Oct. 25 to 31

Phoenix, Ariz. Nov. 1 to 7

Rushing-Drye Party. Preacher and Singers, P.O. Box 1, Coffeyville, Kans.

Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Mo.

Rutherford, Robert. Evangelist, 906 23rd St., Orlando, Fla.

Ryall, Frank L. (Toby) Evangelist, 1608 S. Hawthorne St., Chattanooga, Tenn.

Open dates for November and December

Schaffer, Mrs. Grace. Song Evangelist, 709 N. Fifth St., Union City, Tenn.

Schmidt, William and June. Preacher and Singers, Unionville, Mich.

Crothersville, Ind. Oct. 26 to Nov. 7

Rockville, Ind. Nov. 10 to 21

Schriber, George R. Evangelist, 230 S. Rosemead, Pasadena 10, Calif.

Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.

Millington, Mich. Oct. 19 to 31

Open dates for November and December

Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.

Newton Falls, Ohio Oct. 20 to 31

Stratton, Ohio Nov. 3 to 14

Sellick, R. T. Box 22, Oxford, Nova Scotia

Ravenna, Ohio Oct. 19 to 31

Proton, Ontario Nov. 3 to 14

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.

Fessenden, N.Dak. Oct. 27 to Nov. 7

Valley City, N.Dak. Nov. 9 to 21

Shank, R. A., and Wife. Box 377, Vicksburg, Mich.

Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Shirley, T. A. Evangelist, 204 East 9th St., Sylacauga, Ala.

Jacksonville (Northside), Fla. Oct. 27 to Nov. 7

Berry, Ala. Nov. 10 to 21

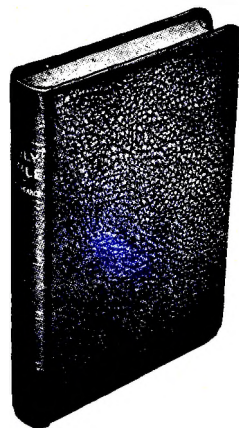
Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.

Malden, Mass. (Hol. Conv.) Oct. 27 to 31

Madison, Ind. Nov. 10 to 21

Serviceman's Sunday . . . November 7

RECOGNIZE THOSE FROM YOUR CHURCH WITH



. . . a Bible

One of the most important things to remember in a gift to a serviceman is that it be compact. This Bible is exactly that, only 4 x 5 1/2 x 1/2 inches! Yet with the new "Jade" type, printed on India paper, it is exceptionally easy to read.

All three numbers in this pocket-size series have round corners, maps, indexed atlas, and pronouncing helps.

A Bible servicemen will appreciate receiving and enjoying!

- No. 01161X Moroccoette, overlapping cover, red under gold edges. \$5.00
- No. 01163X French morocco overlapping covers, red under gold edges. \$6.00
- No. 01169X Morocco, hand-grained, slightly overlapping covers, leather lined, gold edges. \$10.50
- In Red and Blue \$11.50

. . . a Testament

Every serviceman should have a Testament. This one is designed specifically for his use—with a fabric binding, resistant to varying weather conditions and constant wear. Size 2 3/4 x 4 5/8 x 5/8; clear black type.

- No. 0142A Army Testament—
with Psalms \$1.50
- No. 0142N Navy Testament—
with Psalms \$1.50

"Just what I wanted"

Gifts for Servicemen

Order Today!
Remember Them on November 7

. . . The Nazarene Serviceman

By Chaplain Claude L. Chilton

A made-to-order, pocket guidebook full of practical suggestion and useful information each serviceman in your church, whether from a Nazarene family or from a non-church home, should have.

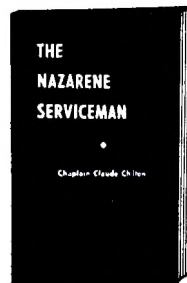
Presentation Page

64 pages

Dignified Leatherette

75c each

6 for \$3.75



**Does Your Church
Have a Suitable
HONOR ROLL PLAQUE?**
 Write requesting complete
information

NAZARENE PUBLISHING HOUSE

Washington at Bresee
Pasadena 7, California

2923 Troost Avenue, Box 527, Kansas City 41, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich.
 Vicksburg (Chapman Mem.), Mich.
 Oct. 20 to 31
 Celina, Ohio Nov. 3 to 14
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Greencastle, Ind. Oct. 26 to Nov. 7
 Evansville (Victory Chapel), Ind. Nov. 10 to 21
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Beaver, Oklahoma Oct. 27 to Nov. 7
 Hutchinson (West Side), Kans. Nov. 10 to 21
 Slayton, Hubert M. 237 N. Fifth St., Elwood, Ind.
 Smith, Bernice. Box 145, Harrisburg, Ill.
 Joliet, Ill. Oct. 27 to Nov. 7
 Salem, Ill. Nov. 11 to 21
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley, Cambridge, Ohio
 Jasper, Ala. Nov. 3 to 14
 Pleasantville, Ohio Nov. 17 to 28
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Baltimore (1st), Md. Oct. 20 to 31
 Oxford, Pa. Nov. 3 to 14
 Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.
 Ravenna, Ohio Oct. 27 to Nov. 7
 North Carolina Dist. Tour Nov. 10 to 28
 Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th, Bethany, Okla.
 Ann Arbor (1st), Mich. Oct. 27 to Nov. 7
 Smith Center, Kans. Nov. 10 to 21
 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.
 Bedford (East Side), Ind. Oct. 26 to Nov. 7
 Columbus (Calvary), Ind. Nov. 9 to 21
 Snyder, D. J., and Wife. Evangelist and Singers, Gen. Del., Carl Junction, Mo.
 Reserved Nov. 1 to 14
 Wagoner, Okla. Nov. 17 to 28
 Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio
 Sparks, Samuel L. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Spittal, David J. R. Evangelist, General Delivery, Bourbonnais, Ill.
 Blue Island, Ill. Nov. 3 to 14
 Stabler, R. C. Evangelist, Box 34, Montoursville, Pa.
 Whitehouse, Ohio Oct. 27 to Nov. 7
 Deerfield, Mich. Nov. 9 to 21
 Stafford, Daniel. Box 254, Vivian, La.
 Frederick, Okla. Oct. 20 to 31
 Peoria, Ill. Nov. 4 to 14
 Stafford, J. D. P.O. Box 1514, Indianapolis, Ind.
 Georgetown, Ky. Oct. 20 to 31
 Augusta, Ky. Nov. 3 to 14
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Portland (1st.), Ore. Oct. 26 to Nov. 7
 Phoenix, Ore. Nov. 9 to 21
 Starnes, Earl. 1317 Keller St., Evansville, Ind.
 Evansville (N. Side), Ind. Oct. 19 to 31
 New Castle, Pa. Nov. 17 to 28
 Stevenson, Edward and Lydia. Singers and Musicians, Box 154B, Cuba, Ill.
 Stone, Grant, and Wife. Singers and Musicians, Route J, Vanceburg, Ky.
 Strack, W. J. Box 215, New Lyme, Ohio
 Syracuse, Ohio Oct. 19 to 31
 Beacon, N.Y. Nov. 2 to 14
 Susuras, Nick. Evangelist, 30 West 12th Ave., Denver, Colo.
 Sweeten, Howard W. Ashley, Ill.
 Salem, Ohio Oct. 28 to Nov. 7
 Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kans.
 Kenton, Ohio Oct. 19 to 31
 Bentonville, Ark. Nov. 2 to 14
 Tarvin, E. C. California, Kentucky
 Meta, Mo. Nov. 3 to 14
 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.
 Tishomingo, Okla. Oct. 20 to 31
 Ryan, Okla. Nov. 3 to 14
 Taylor, Robert W. Evangelist, 19 Huffman St., Dayton, Ohio
 Georgetown, Ohio Oct. 27 to Nov. 7
 Dayton (Pleasant Valley), Ohio Nov. 10 to 21
 Terrill, Charles and Virginia. Song Evangelists, 105 Robbins Court, Richmond, Ky.
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
 Morgantown, W.Va. Oct. 27 to Nov. 7
 Newell (1st), W.Va. Nov. 10 to 21
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Tulsa, Okla. Nov. 7 to 14
 Little Rock (Breslee), Ark. Nov. 17 to 28
 Toney, C. E. 945 Disston St., St. Petersburg, Fla.
 Turner, Roy, and Wife. Preacher and Singers, Rt. 1, Bradford, Ky.
 Turpel, J. W. Evangelist, Canvase, Maine
 Mount Pleasant, P.E.I., Canada Oct. 18 to 31
 Newport, Vermont Nov. 2 to 14
 Upchurch, Alfred L. Evangelist, 111 Eleventh Ave. S., Lanett, Ala.
 Van Houten, L. L. Evangelist, 237 Columbia St., Shreveport, La.

Van Slyke, D. C. 508 16th Ave. S., Nampa, Idaho
 Pauls Valley, Okla. Oct. 20 to 31
 Moberly, Mo. Nov. 3 to 14
 Volk, Harold. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Monrovia, Calif. Oct. 26 to Nov. 7
 Brea, Calif. Nov. 8 to 14
 Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.
 Connell, Wash. Oct. 26 to Nov. 7
 Vale, Ore. Nov. 10 to 21
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
 St. Louis (Lafayette Pk.), Mo. Oct. 20 to 31
 Little Rock, Ark. Nov. 3 to 14
 Walker, Lawrence and Lavona. 223 Ray Ave. N.W., New Philadelphia, Ohio
 Lancaster, Pa. Oct. 20 to 31
 New Matamoras, Ohio Nov. 3 to 14
 Wallin, Henry B. Evangelist, 1414 N. Hill Ave., Pasadena 7, Calif.
 Boulder City, Nev. Nov. 14 to 19
 Las Vegas, Nev. Nov. 20 to 31
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
 Bluefield, W.Va. Oct. 20 to 31
 Great Falls, S.C. Nov. 3 to 14
 Weagle, Charles W., and Wife. Evangelist and Singers, 312 Brad St., Waukesha, Wis.
 Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio
 Auburn, Ind. Oct. 20 to 31
 Lowville, N.Y. Nov. 3 to 14
 Wells, Kenneth and Lily. Evangelists and Singers, Box 678, Whitefish, Mont.
 Jamestown, N.D. Oct. 28 to Nov. 7
 Grace City (Meth.), N.D. Nov. 10 to 21
 Wheeler, Dan. Apt. F5 Vets., Tahlequah, Okla.
 Wheeler, L. L. Evangelist, P.O. Box 1, Fairfield, Ala.
 Pensacola (Emmanuel), Fla. Oct. 19 to Nov. 3
 Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
 Red Wood Falls, Minn. Oct. 20 to 31
 Crowley, La. Nov. 3 to 12
 White, I. W. Evangelist, 614 E. Minnesota St., Indianapolis, Ind.
 White, W. T. Evangelist, Clearwater, Kansas
 Ponca City (1st.), Okla. Oct. 27 to Nov. 7
 Guyton, Okla. Nov. 10 to 21
 Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.
 Miami (Immanuel), Fla. Oct. 31 to Nov. 7
 Lake City, Fla. Dec. 1 to 12
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Wiggs, W. Frank. Evangelist, Cor. E. Nettleton and Sycamore Ave., Jonesboro, Ark.
 Dawson Creek, B.C., Canada Oct. 19 to 31
 Dapp, Alberta, Canada Nov. 2 to 14
 Wilkinson Trio (Lloyd M., Wife and Daughter Margaret). Singers and Musicians 1104 Pennsylvania, Columbus, Ind.
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Tulsa (Central), Okla. Oct. 27 to Nov. 7
 Coffeyville (1st), Kans. Nov. 24 to Dec. 5
 Williams, Perry M. Evangelist, 808 N. 30th St., Boise, Idaho
 Willis, Harold J. and Mae. Preachers and Children's Worker, P.O. Box 527, Kansas City 41, Mo.
 Joplin (1st.), Mo. Oct. 20 to 31
 Ponca City, Okla. Nov. 3 to 14
 Willison, Otto R. 501 N.W. 10th St., Bethany, Okla.
 Seminole, Okla. Oct. 20 to 31
 Healdton, Okla. Nov. 3 to 14
 Winland, C. B. R.D. 5, Mt. Vernon, Ohio
 Wolfe, E. D. Evangelist, 820 Edina Ave., Salem, Oregon
 Kalama, Wash. Nov. 3 to 14
 Northwest District December
 Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Muncie, Ind. Oct. 22 to 31
 Marietta, Ohio Nov. 5 to 14
 Woolman, J. L. 223 N. Hammond, Bethany, Okla.
 Indianapolis, Ind. Oct. 27 to Nov. 7
 Coal Grove, Ohio Nov. 9 to 21
 Wooton, B. H. Evangelist, 2519 Galbreth Rd., Pasadena 7, Calif.
 Denver (1st.), Colo. Oct. 27 to Nov. 7
 Cheyenne (1st), Wyo. Nov. 10 to 21
 Worley, Joe D. Song Evangelist, 266 N. Vasseur Ave., Bradley, Ill.
 Wynkoop, Ralph C. Evangelist, 3010 W. Washington Blvd., Chicago 12, Ill.
 Backus, Minn. Oct. 27 to Nov. 7
 N. St. Paul, Minn. Nov. 8 to 14
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
 Modoc, Ind. Oct. 19 to 31
 Saratoga Springs, N.Y. Nov. 16 to 28
 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.



SERVICEMEN'S CORNER

JACK Lunsford writes from the U.S.S. "Yorktown," "During our cruise to the Orient last year on the U.S.S. 'Yorktown,' the Lord burdened two or three of our hearts to pray for a prayer meeting. Not long afterwards, about five or six of us got together in prayer. Immediately following the prayer meeting we saw the chaplain about having a daily prayer meeting, so he decided we would "try out" a "morning devotional" period for about fifteen minutes each morning. The plan was that any one who so desired could take charge, read a portion of scripture, and speak as he wished. This we had until our return to the States in March with the largest attendance being around twenty-seven.

"Many of our group of the last cruise were transferred off the ship but the Lord has given us a few in replacement for the ones we lost. While the 'Yorktown' was yet in the States we began a nightly prayer meeting, at 8:30 p.m., to pray for a revival. Many of you were asked to pray for us and as a result, many hearts have been blessed to the extent of knowing God as their personal God and One who answers prayer; rather than being an unbeliever or a church member without a reality of Christ as their Saviour."

THE SAILOR'S PRAYER

By ALFRED W. POUND*

O Father, who almighty art
 Come, dwell within this trembling heart;
 Impart Thy blessing, Lord, to me,
 That my soul may find rest in Thee.

O Thou who art the King supreme
 O'er sun and moon and stars that gleam
 O'er earth beneath, o'er heaven above,
 Reveal to me Thy wondrous love.

O Thou whose word can still the sea
 When it would rage and troubled be;
 Calm this, the storm within my breast,
 That I may find that tranquil rest.

O Thou who dost control the sea,
 If ever, Thou hast need of me—
 Oh, touch each word that it be blest,
 To guide men to Thy port of rest.

*Written when the author first went into the Navy.

NAZARENE SERVICE MEN'S COMMISSION
Al Dubois DIRECTOR

OCTOBER 27, 1954

Our Best

will be little when compared
with what we have received from
our Heavenly Father.

Dollars cannot pay the debt,
but they can express something
of our gratitude.

Therefore,

let us **Give!**

Remember the Thanksgiving Offering

"WE would see Jesus" also!

This is the
time for the
**HANKSGIVING
OFFERING!**

Sunday
**NOVEMBER
21***

Church of the Nazarene

* In CANADA: October 10