

SEP 30 '55

Given to Hospitality

General Superintendent Williamson

THE IDEA of sharing is fundamental in Christian philosophy. Possession of material wealth and other advantages is not sinful. But failure to recognize the obligation to give as freely as we have received is worthy of utmost condemnation. Jesus said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment" (Matt. 25:45-46).

"Seeking to do good to the bodies and souls of men, feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy as opportunity and ability are given" is one of the *standards* of the Church of the Nazarene.

"Distributing to the necessity of the saints" was a common practice in the first-century Church. Paul described the loving remembrance of him by the Philippian Christians as "an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God." Under the Apostle's guidance and with his blessing, the church at Corinth showed their liberality to the saints in Jerusalem.

A prosperous church at home must not fail to share its abundance with Christians of every land. This is essential to spiritual enlargement. The impulse to give the gospel to all people in the measure we have received it is also a condition for spiritual prosperity.

Hospitality toward those among whom we live affords another opportunity of sharing. Exclusiveness in sociability is characteristic of the worldly mind.

Recently a Nazarene was thrust into a situation which gave her opportunity to observe people whose light and experience seemed much inferior to that which she had known. They were busy in working to win others, while her own church people seemed happy and satisfied with little effort to save the lost. The more we possess, the greater is our obligation to share.

"Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:9-10).

"Seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33).

TELEGRAMS

Santa Cruz, California—Modesto Trinity Church organized in Modesto, California, with nineteen charter members. Rev. Lawrence H. Bone and people of Modesto First Church have given fine co-operation in new venture. Rev. and Mrs. Robert Benson, Seminary graduates, giving splendid leadership as pastor of new church. New members voted to be "10 per cent" church. Good prospects for location in new residential section.—**GEORGE COULTER**, Superintendent of Northern California District.

Louisville, Kentucky—In the midst of revival at Owensboro, Kentucky. On August 31 we organized the Grace Church of the Nazarene, our first since our district assembly. The revival was sponsored by Rev. Roy Wells and his fine people of First Church in Owensboro. Rev. and Mrs. Wilbur Kerrick, who had pastored the Main Street Mission for eight years, deeded their beautiful church and Sunday-school annex, free of debt, to the Church of the Nazarene. The church is equipped with new pews, pulpit, furniture, new piano, and new Hammond organ. Rev. Charles Herrell was called as pastor.—**D. D. LEWIS**, Superintendent of Kentucky District.

NEWS IN BRIEF

Rev. Edward S. Barton has resigned as pastor of First Church, Youngstown, Ohio, to accept the pastorate of First Church, Topeka, Kansas, on the Kansas City District.

Evangelist W. D. Huffman has left the field and is now pastoring the church in Cedar Falls, Iowa.

Stanley McElrath, having graduated from the University of Arizona, has accepted a call to pastor the church at Avondale, Arizona.

On Wednesday, August 24, the dining room in the Oregon Pacific Nazarene district parsonage was the scene of a dinner in honor of the eighty-fifth birthday of Rev. Dr. W. D. McGraw, Sr., of Temple, Texas. He is the father of Rev. W. D. McGraw, Jr., superintendent of the Oregon Pacific District. He made the trip to Portland by plane, accompanied by his wife. Also present was another preacher son, Rev. James McGraw, professor in the Nazarene Theological Seminary, Kansas City; he drove to Portland with his wife and their two sons. On Sunday afternoon the three preachers appeared on the platform in Tillamook Church of the Nazarene, for the opening of an eight-

day meeting of the Tillamook County Holiness Association. Mrs. W. W. Swann of Nampa, Idaho, a daughter (she teaches piano and organ at Northwest Nazarene College), with her husband, also attended the dinner and reunion. Three other children were unable to be present: Mrs. Dr. Wm. J. Lewis, optometrist, Hyattsville, Maryland; C. G. McGraw, of Hyattsville, employed at the Pentagon; and David W. McGraw, with the armed forces in Korea.

Rev. Carl Powers has resigned as pastor of First Church in Columbia, Tennessee, to accept the pastorate of the church in Stillwater, Oklahoma.

Evangelist R. Newman Raycroft has left the field to accept the pastorate of the Goodwin Memorial Church at Anderson, Indiana.

Rev. Jack C. Pischel has resigned as pastor of the church in O'Donnell to accept the pastorate of the church in Cleburne, Texas, still on the Abilene District.

After pastoring the church in Orland Park, Illinois, for two years, Rev. Ted DeBolt has resigned to accept the call to the church in Charlestown, Indiana.

SPECIAL PRAYER is requested for Mrs. W. G. Richards of the Richards Evangelistic Party, Sparta, Michigan. She is seriously ill, and Brother Richards desires the prayers of God's people for her recovery.

... Come, let us look one another in the face (II Kings 14:8).

Many home, family, national, and international problems could be easily settled if only those involved would sit down and face each other with honesty and integrity.—**EARLE F. WILDE**.

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THE CROSS

Lights Up the Deepest Darkness

By Esther M. Nanninga*

OUR LITTLE group, a twosome, was a vacation-bound. It was to be nothing spectacular—just a respite from the daily grind, and especially an opportunity to be with nature. A hasty glance at travel guides and we were off to the Ozarks. We had difficulty in deciding how far into Missouri the eastern leg of our trip was to take us; and as we traveled, we almost came to the conclusion that we had overshot the mark. We took a glance at our travel literature and noted that a little distance out of the city were the so-called "Fantastic Caverns."

"Forty-five minutes," the guide stated, "would be required for the trip." We decided to enter the caverns. Dim lights, placed low, flickered at intervals along the uncertain route of the dank cave. If we got too far from these, a cavernous darkness seemed to crowd upon us. We felt an urge to keep close to the guide who, with flashlight in hand, led the way. It was a route we never had traveled before; the path in places was narrow and treacherous, the footing insecure.

At times our questioning minds asked: What if the lower lights should fail? What if anything should happen to the guide? To the light? What if . . . ? We never could make it back alone.

Just as these doubts and fears were racing hotly through our minds, and we were putting more of the never-ending trail behind us (not yet knowing that we were approaching the innermost recesses of the cavern), what to our wonderment should appear but a huge cross, silhouetted against a glorious halo of light amidst the retreating shadows of the cave, while the sweet strains of "Rock of Ages" resounded in the hollows of the cavern! We never felt more like worshipping the "Rock of Ages" cleft for us!

How like the sojourn through life! There is the Guide who leads the way for our faltering feet, who calms our fears, and points us to the "Rock of Ages," a light in the darkness, a refuge for weary pilgrims on life's road, and a glorious radiance illuminating the end of the trail with "no need of shadows"—but triumph and glory unspeakable with the victor's song, "Hail, All Hail, Immanuel."

*Wichita, Kansas

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God (Eph. 2:8).

The World's Greatest Problem

III. The Problem of the Environment of Sin

BY JOHN W. MAY*

DAVID does not mention his relationship to others until he has dealt with his relationship to God. He now says: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:13). God does not translate us when He transforms us. We must deal daily with the environment of sin; thus the necessity of both consistent personal devotions and attendance at all church services. Here we do effective work for others and feed our souls. We need to be constantly in touch with spiritual resources to fill the place of that which is drained from us by the environment of sin.

The solving of the problem of the environment of sin involves that of *proof*. This proving is not necessarily the spoken word, though we must testify to it if we are to retain and maintain it. There is the further proof of living it. Someone has said we are "60 per cent sham today." Whether he was right or not, he has rung the bell calling for genuineness. Experience proves that we may live as saints among sinners at home, work, or play. Counterfeit Christians do not nullify the power of God to give a genuine experience. Actually, we need not prove the experience scripturally and theoretically; it is clearly given in the Word. We do need to prove it experientially and demonstratively.

Dr. J. B. Chapman once wrote about the first holiness camp meeting he attended, of a "happy band of people ever ready to stand and testify to the marvelous manner in which God had forgiven their sins and subsequently sanctified them wholly. They sang joyfully, gave liberally, and worked incessantly." Mentioning one of their favorite holiness songs, he wrote: "Every time this song was repeated it seemed to increase in its meaning for me until at last I found myself saying, 'If ever I get religion, I want the kind this song represents.'" These people were proving the experience of holiness.

There is further involved the problem of *pressure*, which stems from that of proving. The world is looking on, and this idea of pressure works in two directions—toward and upon others, and toward us. How much pressure are we as members of a holiness group putting on them? How much influence do we have? Integrity begets a powerful influence; looseness and falsity rob one of his influence for God and good. By returning good for evil, refusing to cut back, refusing to engage in carnal disputations, and by many other ways we may evidence pressure for good. This we have in the experience of sanctification and the life of holiness.

There is the thought of the world's pressure on us. Temptation and persecution may arise *because of us*. We need to be careful that when the world talks about and puts pressure on the sanctified there is no evidence in any way of wrong attitudes or wrongdoing on our part. Despite is done to the cause of holiness when a professor is "caught with the goods." Thus we need not be dismayed when the world discusses us so long as we are conscious of the falsity of what they may be saying.

There is the third problem of *productivity*. Are we enjoying spiritual reproduction? Are we bearing fruit? Not only in church, but in our personal experiences. He who would grow in the kingdom of God must bear fruit for Him. There is no excuse for the existence of a church in which there is no spiritual reproduction and development; neither for an individual.

There is no substitute for productivity which is a result of spirituality. Programs, methods, theories, and philosophies fall short if they are not endowed with the power of reproduction. It is the demand of Christ that we be fruitful or suffer severance. As stagnation breeds disease, so barrenness is disastrous to the individual spiritually. Robust spiritual health comes to him that exercises himself unto godliness. We may be quick to speak of how much Christ has done for us, which is desirable, but how strangely quiet we are concerning our work for Him—quiet in both speech and activity! We do not encourage *braggarts*, but *bearers*, of fruit.

As we are earth-bound, we are expected to make our lives tell for Christ. This is our time of probation; we cannot alter our spiritual condition when it is finished. This is our battlefield. Here we prove our value and make inroads on the territory of the evil one. As our battlefield, it is also our place of opportunity. This is our proving ground; on the basis of our spirituality and development will rise or fall our reward. The life of holiness is exacting but exhilarating. By proof, pressure, and productivity, we can live well-rounded, sanctified lives.

THREE ESSENTIALS

- Swift to hear,
- Slow to speak,
- Slow to wrath.

James 1:19

*Pastor, Elk River Church, Charleston, W.Va.

High Cost of Wrongdoing

By H. H. Smith, Sr.*

IT IS hardly necessary to point out the high price we have to pay for doing wrong; we see it before our eyes every day. And on almost every page of the Bible there are warnings against the violation of God's law, and pleadings that we do not yield to sin and have to pay the costly penalty.

When World War I broke out, many college students were called into service. A college president, Dr. Doney, of Willamette University, Oregon, sent a fine message to the students that enlisted from that institution. He was eager to have these young men visualize the consequences of turning from the path of rectitude, and endeavored to show them the penalty they would have to pay for the violation of God's law.

This was his message: "Many of God's plans may require the pain of body, but there never was a plan of God that required the loss of righteousness. You are meeting more enemies than those sent out by the Kaiser. They will steal upon you, to lead you to excuse, to cause you to justify. Lift up your eyes; see yourselves home again, with parents and wives-to-be and fellow-citizens. You will be in the church again, fronting the great mysteries and baring your soul to God. Unless you come home pure, with the glory of manhood unsullied, you will walk for all your years the barefoot, thorn-strewn road of biting self-reproach. That is too great a price for not killing the secret vandals of the soul. God keep you, guard you, make you strong, and bring you home again."

In a commencement address at Vanderbilt University, in 1908, Dr. Charles Forster Smith, an eminent educator, gave an account of an impressive incident that occurred at that institution in connection with the "honor system," during his student days.

"I went to Vanderbilt in 1882 rather skeptical as to the 'honor system,'" said Dr. Smith, "but that year or the next I saw the member of a fraternity appear before the faculty with the charge and the proof of dishonesty in examination against one of their own number, and asking that he be expelled. Then I knew the 'honor system' would work; and the longer I stayed there, and the more I observed, the more I was sure of it. The most impressive scene I ever witnessed there was when the venerable Chancellor Garland one Wednesday morning announced from the platform that a certain graduate, whose name he withheld, had sent back his diploma. It had been returned with the confession that in a single examination the student had used forbidden help, and though he had never been suspected and years had passed, he had never had any peace of mind. He, therefore, returned his diploma and asked that his name be stricken from the roll of alumni and announce-

*Ashland, Virginia

ment made of his confession, preferring public disgrace rather than to bear longer the intolerable memory of a single secret sinful act. The Chancellor said that he had after much consideration decided that the young man's repentance and suffering had been a sufficient atonement for his error, and insisted on his retaining his diploma. But the young man would not consent. 'And here is the diploma,' said Dr. Garland, holding out the mutilated parchment, 'but I have cut out the name, and the secret shall die with me.' The hall was as still as death."

Why do we have to pay such a high price for violating the law of God? Because God, in His infinite love and wisdom, has so ordered it. Professor Noah K. Davis, author of a volume on *Elements of Ethics*, said: "There is probably no feeling more pure, more delicate and delightful than self-approbation. Self-condemnation, on the contrary, is always painful, and when it deepens to remorse, becomes intolerable. Thus these sentiments are a natural reward and punishment for right and wrong doing."

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: . . . yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, . . .
(Job 19:25-27).

A Day in France

By Haldor Lillenas*

"Actions speak louder than words." This maxim is certainly true in more than one particular when you travel through France. The German which I learned at the age of fifteen became very useful during the few days we spent in Germany. Actually, we had no difficulty in being understood, but in France we found a different situation.

At Troyes we attended a confirmation service in the huge cathedral. The young confirmants were partaking of the sacrament of the Lord's Supper for the first time. It was doubtless an impressive and sacred moment for them. After the service ended we endeavored to find our way out of the city, but had some difficulties in finding the correct route. As I made inquiry at a small shop, the lady knew nothing of English or any other language of which I might have some knowledge, but she resorted to vivid and very understandable actions and soon we were on our way rejoicing.

We spent a week traveling through France. It is a beautiful country, but many of its cities showed the effect of deep poverty. The nation has suffered through many wars and apparently its citizens are more or less discouraged. At a

*Nazarene Elder, Pasadena, California

public campground at Angouleme, southwest of Paris, we met a young man who, with his family, was driving through to southern France, where they were to visit a famous shrine at Lourdes. He spoke a fairly good English, and said: "I have a garage and my wife operates a small hotel. I do not need to work except when I so desire. You Americans are always in a hurry, we Frenchmen work only when we have to. Having food and a place to live, we are content." Possibly this is the philosophy which has brought France to the verge of bankruptcy. Its currency is of low value. One dollar is exchanged for 350 francs. I paid 2.760 francs for eight gallons of gasoline.

The Basque country sprawls across the borders of France and Spain. These people claim to be able to trace their lineage to Tubal-cain. They speak neither French nor Spanish; their language is very difficult to acquire. The story is in circulation that some years ago Satan decided to enter the country to see how much damage he could do, but after seven years he decided it was a thankless task. In leaving, it seemed that he had to cross the very narrow "Holy Ghost Bridge" (not far from where this is being written), and in so doing he injured himself to the extent that he forgot the only two Basque words he had learned during the seven years; these were "yes" and "no."

At Ax Les Themes, a beautiful village in the foothills of the Pyrenees, we saw the housewives doing their weekly washing in the midtown pool of natural hot sulphur water. The clothing was laid on a flat surface and beaten with wooden paddles.

In the southern edge of France, close to the Spanish border, is Lourdes, famous as a religious shrine. Here, in 1948, a frail, fourteen-year-old girl by the name of Bernadotte Subrius claimed to have had a number of visions of the Virgin Mary. These are said to have occurred in a grotto in one of the high hills. Since that time a huge cathedral has been built over the grotto and now thousands of pilgrims from every country come to visit the shrine. From the level of the floor of the church, which is built on a steep side hill, we could see far below us hundreds of well-dressed people kneeling on the uncovered cement floor while a service was in progress and Mass was being said in the grotto which contains, among other things, a large image of the Virgin. A stream of water, said to have healing power, pours from the grotto and some were drinking of this water. We thought of the impotent man at the Pool of Bethesda. How wonderful to serve a living Christ, whose healing power is not dependent on the troubling of the waters of any pool or grotto! To Him, our living Christ and Lord, we may go without benefit of the prayers of any saint or virgin.

Love in action seeks out those who share a common lot and lifts its petitions to a merciful God.
—NORMAN R. OKE.

TODAY: A Prayer for Guidance

By Jack M. Scharn

DEAR GOD—

Today presents itself, its needs, its trials, and its woes;

*Perplexities about us and on every side our foes.
The evils of a sin-sick world affect our lives,
and so—*

There is no way for us to turn—no way for us to go.

*Let us commit this day to Thee—from enemies' release,
And keep our minds on Thee, and give to us Thy perfect peace.*

Amen!

In the midst of a storm at sea, God says

FEAR NOT!

By Maud V. Meek*

IT IS NOT always smooth sailing on the sea of life. Into each life some rain must fall. At one time or another, almost everyone has come up against some conflict or circumstance that has swept over his soul like a mighty tempest. At such times one feels so powerless. Surely there is the need of a higher power. If we could be like Paul in the midst of the storm and be assured of the presence of the angel of the Lord standing by and reassuring us, we should be able to go through the experience unharmed.

Do you remember when Paul started out on his journey to Italy? At first it was smooth sailing—all was beautiful and lovely at Fair Havens, but they were compelled to move on because the place was not commodious in which to winter. As the south wind blew they supposed they had obtained their purpose and sailed close by Crete, hoping to winter there. "But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, . . . we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat" (Acts 27:14-16).

You all know the story how they cast overboard their tackling and struck sail and let the boat drive with no small tempest upon them. It looked as if no lives could be saved. Then it was that the angel of the Lord appeared to Paul, saying unto him, "Fear not," that all that were with him would be saved. And Paul believed God that it would be even as it had been told him. After being driven up and down the Adriatic with much testing, they finally landed on the island of Melita.

This experience of Paul became very real to me when I awoke in my cabin and found our steamer had anchored. As I looked out of the porthole,

*Redlands, California

I could see a lovely but not very large harbor with a town not far away. A knock on my door revealed the steward with a message from the captain which read as follows: "If you will look out of your window you will see we are anchored in Fair Havens, where Paul came unto a place which is called the fair havens, whereunto was the city of Lasea." It was well named, I thought, for it was a beautiful, sunny day and the town fairly shone in the sunlight. I reread the story of Paul's shipwreck immediately. Then it was that that story became realistic to me.

It was still sunny when we set sail, passing by the island as Paul did. But we too had not gone very far when a northwesterly wind sprang up and no small tempest was upon us. For hours we were plowing through waves mountain-high. Lightning and thunder pursued us as we steamed ahead. My stomach turned over at each reverberation of the thunder and the chug of the boat's engines. I was lying flat on one of the couches in the saloon, so sick, hardly caring what was going on, when all of a sudden the boat's engines stopped and a terrific noise was heard like the rattling and grinding of chains. The Swede who was lying on the couch on the other side of the partition jumped up, and looking out of the window towards the front of the boat, exclaimed in a frightened tone, "It's fire! Fire! I took one glance and got a glimpse of flames but resolved then and there that, if it was fire, I would not look that way again.

A lady from Bombay whom I had met came towards me. We stood still and clasped hands, not knowing but what we might be going to the bottom any minute. We slowly walked to the deck, still clasping hands. By this time the crew was rushing up on deck with fear written on their faces. There were many pale passengers who were panic-stricken. But we realized God was in the tempest as well as in the calm.

After five minutes more of silence and uncertainty—for by now we realized we were not sinking—the chief engineer came along to ease our minds and told us that the noise we heard was the anchor scraping the hull of the boat as it was being washed overboard by one of the large waves. The flames seen were caused by the friction of the anchor chain. It turned out that the anchor had not been securely fastened at the last port of call. This is just an instance of the mercy of God in protecting us from a worse fate.

I remembered the hymn that ran through my mind as the storm was upon us, "Master, the Tempest Is Raging." I also knew that He was able to say to the raging waves, "Peace, be still," and so my prayer ascended to Him who is the Lord of land, sea, and sky.

And so it is, if our hearts could always be in tune to His "Fear not" and be conscious of His presence—then believe God when He says to us, "Fear not, for I am with thee," we would not fear the storm so much. For after all, it is the boat that weathers the storm. We know it to be strongly

built, though it may mean casting overboard some of the excess tackling that hinders our bark from surviving the storm. So Paul exhorts us, "Be of good cheer"—for there stands by us "the angel of God," whose we are and whom we serve. Let us therefore believe God, that it shall be even as He said.

THE THORN IN THE FLESH

By F. W. Davis

*There are no afflictions great or small,
Or pains we often feel,
That overtake us in this life
That Jesus cannot heal.
If we'll but keep our trust in Him
Through days of toil and test,
Whatever comes, He will not fail
To come to us and bless.*

*We will be tried and tested here
By thorns that pierce the soul,
But often God permits these things
To purify His gold.
So do not fret, dear child of His—
Nor give up in despair;
When we are called to live with Him,
'Twill be forgotten there!*

You Can't Light It Yourself

By Edith Carey*

YOU CAN'T light it yourself however hard you try. The spiritual fire that reveals the presence of God is not something He sends down upon a human plan, but it comes when God himself descends, baptizing His workers with fire to carry out His redemptive plan.

When Sinai shook, it was "because the Lord descended upon it in fire"—"and the sight of the glory of the Lord was like a devouring fire on the top of the mount," revealing the almighty "I AM" saying, "Thou shalt have no other gods before me."

When Israel was forgetting the true God and turning to Baal worship, the Lord sent Elijah to hold a revival meeting calling them back from idolatry. The falling fire at Mount Carmel convicted the people and made them cry out, "The Lord, he is the God"—the only God who can answer by fire.

David, praying in Ornan's threshing floor, knew God had turned away punishment when "he answered him from heaven by fire upon the altar."

When Solomon made his dedicatory prayer, God announced His acceptance of the Temple when "the fire came down from heaven, and

*Johnson, Vermont

consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house."

At Pentecost a group of men and women were waiting in prayer. Suddenly the Holy Ghost came with fire. It did not fall on a sacrifice laid upon an altar, but upon each person as the offering. The Holy Ghost opened their minds to understand the godhood of Jesus and the nature of His kingdom; also, they understood that His Spirit dwelling in them brought the power to take the gospel to all men.

Men make bombs capable of starting conflagrations, but never will they be able to start a spiritual conflagration that will bring God to them; only when God himself comes will the spiritual fire start blazing.

Many think good programs, great preachers, fine singers, and thrilling music will attract people to the Lord. Jesus said if He was lifted up He would be the drawing power. Other things presented as attractions attract only to themselves. None of them can bring a revival. Revivals come because God comes. Evangelists may "carry the whole program," but they cannot "carry" God's fire from place to place; it must fall afresh on evangelists and people.

Leaders call for "amens" and "shouts" to get some "fire" into the meeting; but when the sound dies away, all is still lifeless. The real thing doesn't come that way. The fire first falls on hearts; then the "amens" and "hallelujahs" come spontaneously.

Do all the new Nazarene churches have fires kindled by our almighty Lord, or are some more human in their origin? We hope every new church is a flaming, Holy Ghost fire. We need to be sure. You are mistaken if you think I do not believe in programs, good preachers, and singers—but God must be sought *first*; then He will use all for His glory.

The Lord's fire always brings results. When He came on Sinai it was to a crowd of slaves emerging from hard bondage. Out of that poor material God made a great nation. Today He takes sinners, changes their hearts and lives, and makes them a church to glorify Him.

Elijah prayed for fire, "that this people may know that thou art the Lord God, and that thou hast turned their heart back again." It came, moving them to acknowledge the one true God. Also, it broke the power of Baal worship. There is nothing that can overcome today's evils like having the fire of God fall.

We may be in danger of making mistakes similar to David's. Observing the strength and greatness of our church, we may depend on our sufficiency for our success instead of keeping the fire burning in our hearts and in our churches. We need to pray until we get the answer David received when God "answered him from heaven by fire upon the altar."

The fire will not fall if we lazily ask for it. God included the smallest things when He gave directions for building the Tabernacle; some were

out of sight when it was set up, but He wanted all exactly right. When these perfect things were put together "the glory of the Lord filled the tabernacle." At Pentecost when hearts were ready, the Holy Ghost came with fire. He sees the things in the heart that are out of the sight of men, and He wants them right. It may take days and nights of praying, fasting, weeping, waiting before Him—but when the last thing is ready the Lord will kindle a fire the devil cannot put out so long as souls hold true.

We cannot light this fire ourselves; but, oh, the possibilities if we meet God's requirements for His coming in fire, for *God can do anything but fail!*

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves (Phil. 2:3).

REMEMBER CALVARY!

By B. V. Seals*

A GENERAL contractor in Seattle, who had been awarded the contract to build a large schoolhouse in Ketchikan, placed a large sign above the desk where subcontractors would figure out their bids. It read: "Remember, annual rainfall in Ketchikan is 151 inches." Every subcontractor was to keep this in mind. Roof, windows, floors, foundations, walls, heating equipment, and all, were warned never to forget the annual rainfall.

I think every Christian should live and work in the light of the Cross. It should provide the background for all our thinking, and we should make every decision in the light of the Cross. If we think of what it costs to be a Christian and do right, we should remember what it cost God on the cross. It cost God His Son, and it cost Christ His life.

In the matter of *our* giving, it will help to remember how extravagantly God gave. Our attitude to sin, too, will be right and uncompromising when we remember that it was our sins that caused Him to die, and His blood was the price of our redemption. No man can think lightly of sin when he stands at the foot of the Cross.

Our greatest incentive for soul winning comes from His outstretched hands and His prayers for those about Him. So there should be on our memory walls in letters of fire, "Remember Calvary." Then, as we work out our calling programs, as we give and pray, and labor and love, we will do it all against the background of the Cross. All we do must stand that test. It must be measured by the Cross.

No wonder the song writer said—

*In the cross of Christ I glory,
Tow'ring o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime.*

*Superintendent, Washington Pacific District



The power to will and do comes from God. The direction of that power belongs to man. Tragedy comes when men abuse and misappropriate that power.—NORMAN W. BLOOM.

LET'S WIN SOULS!

By J. B. Rose*

IN SOUL WINNING, as with many other things, we are likely to excuse ourselves with the statement that we have had no experience, forgetting that experience comes with doing—that is, I am unlikely to have experience until effort has been exercised toward some objective.

Charles Buxton says, "Experience shows that success is due less to ability than zeal. The winner is he who gives himself to his work, body and soul." Bovee says, "Great designs are not accomplished without enthusiasm of some sort—it is the inspiration of anything great—without it no man is to be feared, and with it none despised." Optimism can make us a foe to the forces of evil that will be well-nigh undefeatable, accomplishing the task through its enthusiasm that experience might label impossible.

Could it be that the reason many souls fail and have to be reclaimed over and over again is *not* that they submit to temptation, but that their souls rebel at idleness in their Christian experience. They cannot harmonize Christian growth with fruitless living, therefore doubt creeps in and faith is defeated.

Emerson states, "Life is hardly respectable if it has no generous task, no duties or affections that constitute a necessity of existence. Every man's task is his life preserver." If responsibility is a life preserver, why not challenge your own soul with the task of winning converts to Christ? The reservoir of your own potentiality has never been tapped and will never be known until you abandon yourself to God, and to the task of soul winning.

*Pastor, Clarksdale, Miss.

Thoughts from a Farmer's Son:

By Spencer Johnson*

The Peacock and the Hen

AS A BOY I was greatly impressed by a peacock on a neighbor's farm. Upon inquiry about this glamorous bird, I learned that a peacock was mostly show and feathers and that one little brown hen was worth more, for all practical purposes, than a yard full of the plumed showbirds.

In later years I have observed people who remind me of the peacock or the hen. There are some who, like the peacock, are interested only in the impression they are making on their fellow man. They are concerned more about reputation than character. Reputation is what others think about a person, while character is what God knows a person really is. It is pleasant to be well thought of by men, but not essential; while true character is most blessed and necessary if we are to live with, and stand before, God.

It is possible to be favored of men though in disfavor with God. One's life in public may be one way and his life in private another. A man may make one impression on the street and a different one in the home. As the story goes, he may be a respectable Dr. Jekyll in his own community and a Mr. Hyde in some faraway city where he is not known. The manners may be courteous, the countenance pleasing, and the thoughts black and corrupt within.

Consequently, there are people in high places who would not be there if their true character were known. The Bible teaches that many will be surprised and disappointed at the day of judgment, when reputation will not be regarded and true character alone will stand.

Occasionally there are exposures in public and social life which give us brief but powerful revelations of the meaning of these solemn scriptures. Multitudes of families, churches, and communities will be greatly astonished on that great and final day when the true character of men and women is brought to light and God judges between character and reputation.

Then there are those who, like the hen, are unassuming as to their reputation but who possess genuine character. The Scriptures teach that Jesus "made himself of no reputation." The Lord himself confirmed this truth in reference to His disciples. He said that all manner of evil would be spoken about them, that they would be cast out of the synagogues and put to death, and that people who did these things to them would think they were doing God service. No one can doubt their possession of true religious character in the sight of God, and yet they were of no reputation in the sight of men. So it was with Luther in his time and Wesley in his day—they were put out of the churches; magistrates and ministers opposed

*Nazarene Evangelist, Vivian, La.

and condemned them; they were ridiculed, jeered, persecuted, and denounced as long as they lived; and yet they were full of the Holy Ghost and faith, died victoriously, and went to heaven.

These facts should be a great source of encouragement to the servants of God today. Though discounted and despised in certain social and ecclesiastical circles and condemned by the world, it is possible to have a clear conscience with God and be a temple of the Holy Ghost. One may have a pure heart and a genuine Christlike disposition even though opposed by popular churches and society.

It is possible for one to be happy who has no standing with men. The truth is that it is very difficult to live a happy life with what is termed a reputation. As a rule, people who have become prominent celebrities are very uneasy most of the time. It matters not how well one may have performed in the past; the tyrannical thought of maintaining a good impression demands more excelling. Everyone must be astonished and delighted or the individual, like a disappointed peacock, is gloomy, irritable, and miserable.

This same spirit can be applied to the ecclesiastical, ministerial, oratorical, or any other kind of reputation with the same enslaving results. There is a feeling of importance identified with being accepted in the best social or ecclesiastical circles, and standing well with prominent people. This brings much disquietude and demands to be petted, smiled upon, recognized, and generally coddled and praised. The enslaved soul is in constant fear of losing his peculiar ground, and others' taking his place. To put all this on the altar is one of the greatest spiritual tests, and is the reason why many fail to obtain the blessing of entire sanctification. One can easily see that it is a blessed relief to get rid of it all and become like the meek and lowly Nazarene. The happiest people on earth are those who have laid all on the altar and have died out to reputation, honor, attention, and the opinions of men. They are bubbling over with joy and are full of glory.

It is noteworthy too that, like the little brown hen, one does not have to make a great impression to be very useful. The world often overlooks the remarkable fact that the people who were used most for the spiritual good of this earth had no social or ecclesiastical pedigree during their lives. It was after they were dead that the world awoke to the fact that angels had walked among them and they knew it not; that God had spoken to them through lips of clay and had appealed to them through human lives and they had failed to know and receive Him. Those who were called fools by their contemporaries have achieved the greatest things for humanity. The Bible bears this out in the lives of the disciples. History is replete with examples such as Luther, Wesley, Bunyan, Booth, and many others.

At the great and final day many so-called "big men" in this world will be exceedingly small in the light of eternity; and many who were known as fools will be classed among the sages of heaven.

Many humble laymen who have stayed by the stuff and have been faithful, though unknown, will shine as the stars of the morning, and common people whose praises have not been sung will be lauded in the skies.

In view of the brevity of life and the length of eternity, in light of the fact that we brought nothing into this world and it is certain we can take nothing when we leave it, is it not wise to forget position and place, honor, and reputation, and give ourselves completely to humble and ardent service for the Master? "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23-24).



Publishing House

WHY DON'T WE READ BOOKS?

"Books are paths that upward lead," but Americans, generally, have never discovered this route.

That is the conclusion to be drawn from a report in the Trade Winds column of the *Saturday Review* which asserts that a survey has shown fewer books are read in the United States than in any major English-speaking democracy in the world. Most other highly-civilized nations also are far ahead of us in book reading.

In England, where the average citizen has less formal education than the average American, three times as many persons are to be found reading books at any given time as in our country. In Denmark, a nation about the size of New Jersey, there are nearly one-half as many bookstores as in all of the United States.

One who ponders America's book lag might touch on many reasons—the influence of radio and television and other entertainment media, the rapid schedule of work and recreation we maintain, perhaps even a failure to learn to read properly in early life.

Whatever the reasons, a large share of Americans have missed the enduring pleasure of a good book.

—*Kansas City Times* (editorial, August 22, 1955)

TO SERVE YOU—

NAZARENE PUBLISHING HOUSE

Every Day IS Payday!

By M. Lunn*

DURING the closing service of the year at the Nazarene Theological Seminary, I made a statement that every day is payday to the man who invests in God's kingdom. "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

A writer asks: "What are our values? What is our working rule of conduct?"

The world system is: to dominate, to get all you can and seek all you get; to work for self.

Christ's system is: to serve; to prefer others in honor; to overcome evil with good; to seek not your own.

When but a small lad I, with my brother and sister, stood beside the iron fence which surrounded the block that was owned by a man who, in those days, I considered rich. As we gazed at the flowers, the deer, and the peacocks, this man and his wealth represented something which seemingly was extraordinary. He was the mayor of the town.

Some years later I visited the grave of my mother and gazed at the modest headstone; a few steps farther on was the imposing mausoleum which this man had erected before his death. His name stood out in bold relief and underneath were engraved a few lines which read:

To do good is my religion.

This world is my home.

*Why did the good God create
A bad devil?*

That evidently summed up his philosophy of life. What a meager heritage to bequeath to posterity!

I do not know whether our departed leaders and pioneers can look over the battlements of

*Manager, Nazarene Publishing House

LAST CALL

By Lloyd Mitchell

*Falling leaves of brown and red,
Birds wing southward overhead.
Harvest fields of golden grain
Crown the countryside and plain.*

*Souls, like harvest fields of time,
Now are ripe for fields sublime,
Bending in the wind and dew,
But the laborers are few.*

*Hear the Lord of Harvest say:
"Who will work for Me today,
Ere the winter's chilling blast
Seals the time of harvest past?"*

*"Gladly, Lord," we answer Thee.
"Here am I; send me! Send me!
Till all the reaping days are done,
In the kingdom of Thy Son."*

heaven and note the progress of the church. They, as someone has said, "dared to step out under the stars." For them there was nowhere else to go. They were opposed; were misunderstood; were tempted and tried, and often were alone—not altogether, for they had the company of *One who is able*.

Today many are asking: Where and in what can I invest? The church offers a safe investment. A dollar exchanged for the coin of heaven will always be at par. You may not have much to invest. Only your best is asked. The dividends are beyond calculations—a soul is worth more than the whole world. The finest use any person can make of his life is to invest it somewhere in the service of Christ. That is investing in real values. You can share in the biggest of all enterprises.

The full life, the satisfactory life, the rewarding life is the consecrated life—dedicated to the service of God and his fellow men. It is the life patterned after Jesus, who came "not to be ministered unto, but to minister."

It can be a life in which every day is payday. The smile of God, the support of a conscience void of offense are compensation high above earthly honors and achievements.

It is smart thinking, wise planning to lay up treasures in heaven. No wonder someone, contemplating the glories of the Eternal City, exclaimed: "Better run into heaven barefooted and bareheaded than miss it on account of anything in this world."

But while the prospect is inspiring, the immediate situation is alike glorious. Every day is payday when we live and work, not for what we can get out of life, but for what we can put into it.



FORETASTES

By C. B. McCaull

MANY TIMES when I was a child I received a foretaste of what we were going to have for supper by scraping with a spoon the bowl Mother had used in preparing the meal.

God, in His mercy, also gives us foretastes of the life beyond the grave. We Christians often receive ours in prayer and revival meetings. Or sometimes it is in the cornfields or beside a kitchen stove that a portion of the joys of heaven are outpoured upon us.

On the other side, we are also given—through sufferings and despair—foretastes of eternal torment. Certainly no soul at the Great Judgment will be able to reasonably accuse God of neglecting to give proper warning of what the future holds. Not only has He told us of weeping and pain, but He has also—through the trials of this life—given us actual samples of what these words mean.

When we sit down to the eternal "Banquet of Consequences" each one will know something of what is on the table awaiting him.

Social Security for Ministers

This series of Questions and Answers on Social Security for ministers began in the *HERALD* issue of September 7, 1955.

T. W. WILLINGHAM
Executive Secretary
Board of Pensions
6401 The Paseo
Kansas City 10, Mo.

QUESTION 13: *On what salary does a minister pay his Social Security tax?*

ANSWER: The minister will pay taxes on his "net earnings." This means "gross income less allowable deductions." A minister therefore reports his cash earned income from salary, honoraria for weddings, christenings, lectures, writings, etc. (but not cash allowance for living quarters) and from this total he deducts his professional expenses such as car expense, cost of books, etc., provided he is not reimbursed by his church for such items. (If a minister receives the free use of a parsonage, its rental value should not be included in these calculations.) The result is his net earnings and he pays Social Security taxes on this net amount provided it is over \$400.00 in a calendar year. There is no Social Security tax on net earnings above \$4,200.00 a year.

QUESTION 14: *Does a minister deduct the amount of his gifts to charity and personal deductions in arriving at his "net" earnings for Social Security tax?*

ANSWER: No. In determining one's "net" earnings as a basis for paying the Social Security tax, one cannot deduct gifts made by him for any purpose, interest paid, personal exemptions, or other such items of ex-

pense. He may deduct only such items as mentioned in answer thirteen above.

QUESTION 15: *What are the Social Security taxes?*

ANSWER: The tax for 1955, to be paid entirely by the minister, is 3 per cent of his net earnings for the year. Beginning in 1960 the tax will be increased to 3½ per cent of net earnings according to the present schedule. It will increase ¾ to 1 per cent every five years until those participating on and after 1975 will be paying 6 per cent of net earnings.

QUESTION 16: *How does a minister pay his Social Security taxes?*

ANSWER: A minister serving in the exercise of his ministry must pay all the Social Security taxes himself. He may pay these taxes only with his income tax and therefore no one can pay them for him. Social Security taxes are paid in one amount each year and paid with the income tax sometime in the period January 1 to April 15 immediately following the end of the year. In other words, the tax for the year 1955 may be paid only with one's income tax returns sometime between January 1, 1956, and April 15, 1956 (a later payment subjects one to interest and other penalty charges). As a practical matter, a minister may estimate his income tax a little higher than it probably will be and therefore may pay quarterly in advance more money to the government than would be necessary for income taxes only. In this way, he may have paid a sufficient amount to the government so that, when his actual income tax return is computed after the end of the year, he will find that enough has been paid to cover both his income tax and the Social Security tax. (The government has no objection to this procedure even though it does not officially recommend it).



New Testament Verbs

Monday:

The Old Testament has some basic imperatives: "Thou shalt love" (God and neighbor); "honour" (father and mother); "keep" (the Sabbath); but as we turn the pages we find these lost in the recurrent refrain, "return," "repent," "remember," "seek the Lord," "do justly," "forsake evil." So vacillating and unsteady, a continual getting up after falling down—this is close to treadmill, sights turned inward.

New Testament verbs are dynamic, progressive; to be expected with the gift of the dynamic Holy Spirit. Terrible waste if we should plod the futile track of an outgrown dispensation!

Tuesday:

The New Testament "repent" is only a starter—the opening challenge of

John the Baptist and Jesus (and the final warning to a backslidden church). "Repent"; then quickly, "Come after Me." Turning from sin, commit yourself to the compulsion of Christ. It indicates a once-for-all crisis transaction; it marks a birth into a new world and the gift of a new nature. So "Be" and "Do" can fulfill "Shalt not."

Wednesday:

"Learn" is a word of progress. Learners are promoted from grade to grade; they do not repeat. It is a word of hope and exhilaration; and, with the infinite Christ as Teacher and Subject, it opens before us an *untraveled world whose margin fades Forever and forever, when [we] move.* To all eternity growth in grace and knowledge.

Thursday:

"Trust" (take no anxious thought). "Ask." "Receive." At the outset a personal relationship of child to Father established, so that worry over personal needs is gone and a program set up of asking and receiving. Instead of the strain of a perpetual falling short, harmony with the will of God, human lack supplemented with heavenly abundance.

Friday:

"Give." "Tell." "Teach." "Go." Here is the stage of purpose fulfilled. Here is the vision of Calvary and Pentecost embodied. Here is meaning for life. We are caught up into God's plan of redemption. We are saved to serve; and "pray ye . . . the Lord of the harvest" for more laborers to join the forces.

Saturday:

"Occupy" (seize, capture). "Overcome." "Go ye into all the world." "Fight the good fight of faith." Run the race to win. The pressure is intensified; the demands are sterner; the field enlarges. There is great work to be done before the end. But achievement is possible through faith, and the reward is certain, through endurance.

Sunday:

"Love"—it was the basic verb of the old covenant, but its meaning was hazy and its nature unreal (except to the few). Then Jesus came; He was Love. He showed us how all the law is fulfilled in the one word *love*. He gave us power to love like Him. Now all the verbs, Old and New, find themselves in the perfect imperative, *Love*. "This is my [one] commandment, That ye love . . . as I have loved."

Can Save Us from Monotony

TOO MANY people live in a world that is drab and monotonous. God has surrounded us with variety. During the spring of this year I did quite a bit of traveling in my automobile. In most places where I went there had been an abundance of rain, and what a beautiful view stretched out before me! It was not in any sense a world of drabness or monotony. I passed large farms in the Midwest, most of which followed this pattern: grass and pastureland, with trees and cattle, also wheat and oats quite far along in their development. Some of these fields of grain were russet brown and others almost yellow, with varying shades of color in between. Then there was alfalfa, with its decided green, and soy beans, with their green, and corn just coming up with its particular shade of green. Along with the well-kept land, there would be beautiful farm homes, large barns, and occasionally a stream flowing on almost noiselessly. Variety? Yes, plenty of variety. God and man had been working together to give us an unusual landscape, more beautiful by far than any ever painted by the most famous of artists.

Soon the autumn season will be here, with its many colors. This is one of the most beautiful seasons we have in Kansas City. Usually the weather is almost perfect, and when you add to that the trees and the fields with their many colors, you have surroundings which would stir the heart of anyone who has eyes to see. Yes, God's world is a world of variety.

The same is true spiritually. There may be variety in our religious services. This is possible, more directly, as a result of the Spirit's presence than of anything that man can do. There are some who think that informality saves us from drabness and monotony, but not so. Informality becomes very drab and monotonous without the Spirit of God. Others would say that the way to escape drabness and monotony and reach the level of variety is by very formal services, well planned and carefully conducted. But such services can become the worst for drabness and monotony if the Spirit is not present. There is hardly anything that can bore those who attend so much as a formal service without the Spirit's presence.

After all, it is only the Spirit that can save a service in the church from monotony and drabness. It's the Spirit that brings variety. He can touch it off in the prayer meeting through some song or some testimony. He can initiate it in the most formal service by coming upon the message in an unusual way, or on the special singer or the reading of the Word. He can even break through on the least planned and most informal service sometimes. However He comes, or whenever He comes, variety appears, and monotony and boredom are gone. We need Him, the blessed Holy Spirit, in all of our services more than we

need anything else. He will turn our drabness into beauty and artistry, and our monotony into joy, eagerness, and delight. He, and He alone, is the Master of the religious service. Unless we open the door for Him to come in, we fail miserably.

How about *your* church? Does He come? Is the door open to Him? Does He have free right of way? Is there liberty in the Spirit? Only the Spirit can save us from monotony, drabness, and boredom. Yes, He works through you and me; but we must be sure to keep the channels open, we must not block His ministry or deter Him in His undertaking.

WHERE Are You Going?

IN THIS subject I might refer to a geographical objective. I might be asking, "Where are you going on this trip which you are taking? What place are you heading for?" I might be wanting to find out the destination of the journey which you are about to begin. Is it New York City; Washington, D.C.; or Los Angeles, California? Is it Florida, Maine, London, Paris, Rome, Berlin, or Moscow? What is your destination? Where are you going?

However, I am not thinking now of your geographical destination. I have in mind something altogether different. I might also add that I am not asking this question about your biological destination. I am not at all interested at the present time in some "superman" that you are trying to make of yourself, or that you are trying to develop through the evolution of the race. I am not writing something in the field of eugenics, or fine breeding. I would also rule out physiological, psychological, or sociological destinations; I do not care to know about any of these objectives you might have in mind. It is wonderful to have an unusual body, but I am not thinking now of the development of anything of that sort. I do not have in mind any aims that move in that direction or goals that would result from such movement. Neither do I consider at present any ideals of mental development which you purpose to drive toward. The same can be said for any utopian standard which you might set up for society and hope somewhere down the line to realize. I have nothing against any of these types of objectives, but I am not referring to them at present.

Now, when I ask this question, Where are you going? or, What is your destination? I mean

something very different from any of these possible destinations which I have mentioned. What I really want to know is, What should be the goal of every Christian, that which he can consciously seek and have reason for believing that he can reach? I would not hold up something as an unattainable ideal just to tantalize the man who starts out with God. I want to point him to that which he can not only come to value but also participate in. There must be the possibility of arrival, or realization, as well as anticipation connected with the goal which I have in mind.

What is the goal which God has set before sinful man? It is undoubtedly that he may be holy. That is where you should be going, that is, toward holiness. It is the destination which God has planned for you. This is, of course, an ethical, religious, destination—a Christian character goal. As such, it is something which all of us can reach. In other words, when man sinned and fell, he ceased to be a holy person; he no longer possessed the moral image of God. Since that day, and even before that day, when God knew that man would fall (that is, from all eternity), He has planned that man should return to Him and finally grasp once more the divine image of holiness.

Man's divine destination is holiness. God has planned for sinful man, finally, to come to the place where he can possess a holy Christian nature. He has said: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Pet. 1:13-16). The goal which God sets before fallen man is holiness; and let me say once more, it is a destination at which you can arrive—not just one you can hope for.

All that I have said thus far is substantiated again by the Word of God: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3-4). That last verse gives us wonderful words indeed—"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." This does not mean that He has arbitrarily chosen some for holiness

and others for hell—not at all. It means that He has chosen all of us to go on unto holiness, if we will; and this choice was made by Him before the foundation of the world. Certainly, underlying this is the fact of the provision that was made through the blood of Jesus, as the Lamb slain "before the foundation of the world." God has arranged for it to be possible for all of us to go where He wants us to go—that is, to become holy, as He is holy; to take on the image of God again, provided we choose to do so.

Waiting with an Eight-year-old Boy

FOUR OF US went into a restaurant for lunch. One of my grandsons sat by me, and his grandmother and sister sat across from us in the booth. The waiter soon came and brought each of us a glass of water, and then took our orders. As usual, the boy wanted a hamburger and a milkshake. We had to wait five or ten minutes before the food was served. During this time I decided to watch my grandson and see just what he would do until his lunch came. What follows is a list—perhaps I should say, a partial list—of what he did; anyway it's all I got written down.

My grandson stood up and sat down thirty-six times; he rubbed his hand over the glass of water five times; he turned completely around six times; he turned part of the way around and watched the people back of him several times; he picked up the glass of water and set it down three times; he drank from the glass twice; he leaned across the table and asked his grandmother a number of questions; he moved back and forth on the seat while he wasn't doing something else; he kicked his grandmother and sister, under the table, at least once each.

In fact, I had to write quite fast to keep up with everything that he did while we were waiting. He did enough to make his grandfather a little dizzy; still, there was nothing really harmful about anything he did, unless it was the rather light kick which he gave his grandmother and sister under the table. Certainly, nothing else that he did was sinful, but just about what you might expect from an active, healthy boy, waiting for a hamburger. A boy at that age, if he's normal, is a dynamo of energy; an exploding atom bomb; a volcano in action. However, it is not the business of those who care for him to become impatient with him. Instead of becoming impatient with boys of that age, those who care for them should do everything they can to direct their stored-up energies in the right direction.

It is the function of the home, church, school, and state, to co-operate in creating proper channels through which a live, active boy can express himself day by day. I do not mean by this that there may not be times when a child should be corrected, when some of his activities should be inhibited; nevertheless, as a rule, what he

does is harmless, or certainly can be made so. The responsibility for the outcome of the life of a boy of this age is upon the shoulders of his elders.

God bless our boys. Let's take more interest in them. Let's help them with their many natural

tendencies to action in this complex world in which we live. May the legitimate institutions of society fulfill their purpose in relation to the boy not only while he's waiting for a hamburger, but throughout all of his life.



The Young People's Society

The Deeds of Our Lives

L. J. DU BOIS, Secretary

SOME MAY feel that Christian ethics has to do only with the negative. Some young people feel that Christianity is unattractive because it seems to say "no" to everything they really want to do. Actually, Christian conduct embraces what we do as well as what we do not do. The wooden Indian would be a good Christian if the only test was on the basis of what he did not do. He does nothing bad at all. But he does not do any good! He does not—period! Christian conduct and Christian character are distinguished by the positive good one does as well as by the evil he avoids. Christianity is alive, it is positive, it is constructive.

The Scriptures abound with examples to the point. Paul said that everyone must give account of himself to God. Jesus told the parable of the buried talents. Again He pictured the judgment day, when some who were crying, "Lord, Lord," would

be rejected because they had done nothing for God or for their fellow man.

He goes on to talk about feeding the hungry, clothing the poverty-stricken, visiting the imprisoned, giving the cup of cold water in His name. This is serious talk and points to one of the very great needs that we as young people have today.

I have been accused, in not too complimentary tones, of being an ethical preacher, majoring on conduct and behavior. If this is an indictment, I plead guilty. I believe this is the emphasis of the Scriptures, and certainly we have the good example of the ministry of both Jesus and Paul when we contend that conduct is important. That is not to say that experience is not necessary. Certainly it is. We shall see about that when we talk about faith. But in this listing of the great characteristics of ex-

emplary Christian living (I Tim. 4: 12) we discover that the first two, word and conversation, have to do with conduct and behavior, the outreach of our lives. It is as good a starting point as any.

And so all of us should be concerned about our deeds. Deeds of kindness, deeds of helpfulness, deeds of mercy—these are the marks of the Christian. No one in the community should outdo the Christians in lifting the loads of others. No one should get to the home where tragedy has struck quicker than the man or woman of God. Our voices should be ringing out with words of hope and encouragement. Our hands should be lifting those sinking into the quicksand of life's circumstances. Our feet should be swift to run errands for the needy. Jesus said that one who would be great must be the servant of all. Here it is the mark of an exemplary Christian—service.

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

New Addresses

Rev. Paul Orjala will be attending a school of missions in Connecticut this fall. The address will be:

Rev. and Mrs. Paul Orjala
Apt. 3, Barstow Hall
115 Sherman Street
Hartford, Connecticut

Rev. and Mrs. Rudeen may be reached during their furlough year at the address:

Rev. and Mrs. Cecil Rudeen
Pomeroy, Washington

Check your current address list for missionary appointees Rev. and Mrs. Frank VanDevelder. They are temporarily at Av. de la Morena 323, Apt. 1, Col. del Valle, Mexico 12, D.F., where they are studying Spanish.

Prayer Request

Please pray that government permission to operate our new dispensary

at Gonaives, Haiti, will be granted soon. The dispensary is finished and needs only permission to begin serving the people.

Something Different!

BY DOROTHY AHLEMAN, *Argentina*

I counted it a happy and interesting experience to be able to do something different a few weeks ago. At least, they said it was different from anything they had ever done before.

It happened during January, 1955, when Rev. and Mrs. Salvador Zoroastro, pastors of our Alberdi Church in Rosario, were forced to be absent from their pastorate for one month because of their children's health. They went to the mountains of Cordoba, and I took over their pastorate for the month, since I was on vacation from teaching.

While they were in the mountains they had many financial setbacks, and

the children were seriously ill several times.

I began trying to plan some way that we could do something special to help them, and God opened my eyes to several things. First of all, two or three of the ladies of the church came and helped me clean the entire house for the tired mother, including washing and starching all the curtains. This was something different from anything they had ever done before for someone else.

Then I suggested to the church that we have a special surprise welcome service for the pastor and his wife when they returned, and present them with a "pound party." They had never heard of a "pound party" before, but they heartily agreed and worked with me in the whole project.

We had the whole church working all through January. We wrote poems, practiced songs, wrote skits, and made

a long list of groceries and vegetables that each might bring. I made a list of the suggestions and left it on the table at the back of the church. One by one the spaces were filled with the names of those who planned to contribute to the pounding. They were enthusiastic and excited as they planned for the arrival of their pastor and his family.

The night the pastor returned, the house was crowded with members and friends of the church. The program

had to be given in the church, for the house was not large enough. Posters showed the family life of the Zoroastro family, beginning when they were young people as students in the Bible school and showing their activities there, their courtship, their marriage, and their pastoral activities.

The last feature on the program was a skit depicting the arrival of the pastors from their vacation in Cordoba, and the making of a grocery list for

them, to be presented to them upon their arrival home. The bell rang, and the groceryman marched through the door with his helpers and placed boxes, bottles, and baskets heaped with food, on a long table.

Both the Zoroastros and the people were weeping for joy. God blessed them all in this new venture, and I went home the next day, weary but happy to have been able to help someone by doing something different.

THE QUESTION BOX

Q. *What about the cleansing of the Temple by Jesus in Matt. 21:12-13? Was Jesus lashing out against the corrupt business practices of the buyers and sellers, or was He saying by what He did that He was against all money changing, buying, and selling in the Temple?*

A. There is a difference of opinion at this point, even among conservative Bible scholars. Some would say that Jesus in His two cleansings of the Temple was manifesting His opposition to the way the businesses were being conducted, and not against the buying and selling itself. Others would hold that He was demonstrating His displeasure at all types of buying and selling in the Temple. Further, He was letting the Jews know that He was just as much against the money-changers as He was the actual sellers and buyers. Whichever view is taken, one must remember that the cleansing of the Temple had to do with what was going on in the Court of the Gentiles, and not what might be called the Temple proper. I have before me now a plan of Herod's Temple and its courts. The Temple proper is much smaller than the Court of the Gentiles, the outer court, which surrounds it. Inside this Court of the Gentiles are the Beautiful Gate, Court of the Women, Women's Gallery, Court of Israel, Court of the Priests, Altar of Burnt Offerings, Porch, Holy Place, and Holy of Holies. Also, whatever view you champion, you should bear in mind the fact that there is little parallelism between the ceremonialism of Herod's Temple and the worship of the Christian Church. This means that, whichever interpretation a person may follow, he can find no argument in the situation for buying and selling in our Christian churches for the purpose of paying their expenses. This, I believe, is absolutely and forever out of order, or inexcusable. I have no good word for any church which attempts to per-

Conducted by STEPHEN S. WHITE

petuate its ministry by going into the business of buying and selling within or outside of its walls. Tithing and the giving of offerings is God's plan for taking care of the expenses of His work here on earth.

Q. *I have read several articles lately concerning the effect of mental attitudes on physical health. They seem to convey the idea that resentments and other undesirable mental states similar to them, when pent up inside over a period of time, can injure one's health. Do you think, then, that a person interested in preserving his health can "let go" once in a while without losing his temper and actively sinning?*

A. What you suggest is dangerous. As I see it, there is but one way to properly handle such a mental state, and that is through God's grace. Through conversion and entire consecration—if these experiences are kept up-to-date—God can help a person to get rid of and keep free from the type of mental states to which you call attention. I should also add that they are dangerous to the health of the individual if they are allowed to take possession of or in any way afflict the mind. I agree with the warning that many are giving as to the danger of these mental states, but not with the cure suggested.

Q. *It has always been my opinion that Jesus was equal to His Father in wisdom. If so, how could He increase in wisdom? If He was not equal to the Father in wisdom, we could not say that He was omniscient, or all-wise.*

A. This is a very natural question, but it is not easy to answer briefly. Here we are dealing with one of the most important and yet difficult doctrines of the Christian Church. It is the doctrine of the Incarnation, the

truth that the Eternal Word was made flesh, that the divine, or God nature, was somehow united with a human nature. Jesus Christ was the God-Man, the Son of God and the Son of Man, a union of two natures in one Person. As God, He could not increase in wisdom; but as the God-Man, He could. The humanity of Jesus Christ placed Him within reach of the experience of learning, or increasing in knowledge—a possibility which would not have been within reach of the eternal Son of God in His preincarnate state, or before He was born of the Virgin Mary.

Q. *I believe that Rom. 12:1-2 refers to a consecration for service which follows entire sanctification rather than the consecration which must precede entire sanctification. I never once thought of that passage until after I was sanctified wholly. What is your opinion?*

A. I won't fall out with you over your interpretation of Rom. 12:1-2. However, I don't agree with you, and I believe that your view has not, as a rule, been accepted by the holiness movement. Of course, the chief thing is to get sanctified, and not the specific acceptance of one or the other of these two interpretations of Rom. 12:1-2. For me, this passage says to the saved but unsanctified individual: "Present your personality a living sacrifice to God." Body here is a figure of speech—a part for the whole, and doesn't just mean the body, but instead, the whole personality—body, soul, and spirit. Just as the farmer means so many sheep when he says so many head of sheep, he means the whole sheep and not merely so many heads of sheep. These verses may not have been in your thought when you consecrated your all to God and were sanctified wholly, but they were certainly in mine, and many others have found their way into the second blessing by obeying the injunction of these verses.

CRUSADE

for SOULS



ROY F. SMEE, Secretary

Crusade Conferences

The last round of Crusade for Souls Conferences this quadrennium began with the Akron District Conference at Warren, Ohio, First Church, September 19-21. The workers were Dr. G. B. Williamson, Dr. Roy F. Smee, and Rev. Leslie Parrott.

This week, September 26-28, the Nevada-Utah District Conference is being held at Salt Lake City First Church. The workers are Dr. George Coulter, Rev. Jerald Johnson, and Dr. Roy F. Smee.

The Indianapolis District Conference will be held at Indianapolis First Church, from Monday afternoon, October 3, to Wednesday noon, October 5. The workers are Rev. Robert I. Goslaw, Rev. W. A. Strong, and Rev. Alpin P. Bowes.

When the last conference has been held next spring, all but half a dozen districts in the United States and Canada will have had the inspiration of these Crusade for Souls Conferences. Their influence has been felt in many churches, with an increased passion for the unsaved and a better evangelistic outreach on the part of the church. We trust that all pastors and as many laymen as can will avail themselves of the benefits of these conferences by attending the one for their district.



Jeanne-Gordon Photo

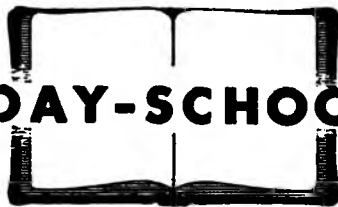
Cumulative Growth

THIS is a significant picture, for it includes the members and their families who were present in the Sunday morning service, August 7, and who had been received into the membership of the Bethel Church, Nashville, Tennessee, in the past three and one-half years. Rev. A. C. Rowland, who has been the pastor of the church during this time, is in the foreground. The total number received during the three and one-half years is 139, and the majority of these were new Nazarenes, joining the church on profession of faith.

In the group are three members of the church board, three members of the church school board, the Sunday-school superintendent and assistant superintendent, the N.Y.P.S. president and vice-president, and nineteen Sunday-school teachers and assistant teachers. The Sunday-school attendance was about doubled in that time, now averaging above four hundred. Additional property has been purchased and the buildings are being enlarged.

When a church has a gain such as this, it usually has an active visitation program. The Bethel Church has 50 personal workers each week, and Pastor Rowland has a goal of 100 for the coming year.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for October 9: The Boyhood of Jesus

Scripture: Luke 2:41-52 (Printed: same)

GOLDEN TEXT: *Jesus increased in wisdom and stature, and in favour with God and man (Luke 2:52).*

Boredom still rates high as one of the chief enemies of the bodies and souls of men. People move here and there hoping to escape the clutches of the dread malady of the humdrum. In a quiet, humble town called Nazareth,

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tucked away in the hills of Galilee, God in Christ chose to spend almost all of His earthly life. God's greatest miracles have occurred without fanfare in very quiet places. Born in a stable and raised in insignificant Nazareth, Jesus spent His life teaching proud man that in the most remote and drab area the light of God's presence may be found. Under the most normal circumstances we witness the most abnormal events.

The most holy can be so readily trampled upon and ignored, as evidenced in the experience of Moses at the burning bush. We have a way of desecrating the most holy by committing it to the common. It is possible even for worship to fall into this category. Mary and Joseph's faithfulness in worship is unquestionable. The trip of eighty miles from Nazareth to Jerusalem is not to be considered lightly nor as being without genuine sacrifice. The example of these parents in at-

tending the means of grace still stands as a refreshing challenge for all parents. One wonders, however, if there is not something suggestive and indeed highly significant in the scriptural phrase, "when they had fulfilled their duties." A devotion to duty is so commendable that we are inclined to rest the matter there, but how tragic if we do! Here we see Jesus staying beyond the measured time, the line of duty, revealing His spiritual insight and carrying Him beyond the form into the heart of experience. It is not enough to attend the service, to perform a mere duty. The soul has eyes to see and heart to feel; so Jesus, God's Son, lingers. Perhaps we too have attended the full course of duty in our worship but still we left too soon; the

heart was still hungry and the questions unanswered.

There is something so refreshing about our children, and how interesting the questions that reveal a healthy restlessness and discontent! How normal was Jesus as He approached the learned men of His day, inquiring what lay behind the ritual, the form, the symbolism! Upon occasion, the earnest probing of a child will prove the salvation for one who has become satisfied with ritualistic requirements. Truly, "A little child shall lead them." Our hopes and dreams become faded, our ideals of a more Christlike world lie tarnished and forgotten, until revived by the spirit of Christian youth. Devoted young people have so much to teach us, with their eagerness of

open minds and simplicity of spirit. Mary and Joseph were not the last parents who have traveled on their journey without the presence of their Lord, doggedly performing duties while His presence remained behind.

The implications of the Incarnation will continue to challenge the sharpest minds but still remain a mystery. We know, however, that Jesus grew in stature and increased in knowledge. The ability and willingness to learn is God's distinguishing gift to us. What an opportunity this lesson provides for us to humble our hearts—to take time on our journey to inquire further into the love of God and the gift of His presence! Perhaps we too will discover the road that leads to favor with God and man.

THE HOME CIRCLE

Conducted by
GRACE RAMQUIST

"Lord, What Do You Do . . . ?"

A NUMBER of years ago near the town of Abilene, Kansas, an insane man blocked himself from the outside world by setting fire to the farmhouse, barns, and other buildings on the farm where he lived. He then took a shotgun in his hand in readiness to kill anyone who might interfere with his plans.

Bill Davis was one of the two officers who answered the call of frantic neighbors. As he and his companion walked up close to one of the burning buildings, entering the circle of light coming from the flames, the insane man fired. Both Bill Davis and his companion fell into the burning timbers and only their ashes remained when the fire was finally put out.

Fanny and Bill Davis had been married for eleven years. They had remained sweethearts throughout those years. Since no children had been born into their home, they had become more and more dependent upon each other. On the morning of Bill's death, they had kissed each other good-by even as they had done on the many previous mornings. There had been no premonition of tragedy, for happiness and love filled their minds and hearts.

When the news of Bill's death reached Fanny, temporarily she became blinded. For a few moments she neither wept nor spoke. She stood still, unable to see or to understand what was happening to her. Then, the first shock was over and she dropped to her knees right where she was.

"O Lord," she prayed, "Bill's gone, and I am alone. What do You do with Your children in cases like this?"

Always the Davises had been Christians. They had worked together in the church and had been regular in their attendance. Having no immediate relatives, Fanny's great aloneness swept over her. She did know One on whom she could call; and to this One she turned in her hour of great trial.

As she knelt, suddenly it seemed to her that the person of Christ stood there beside her. Instead of aloneness, Fanny felt an exhilaration. Christ understood her trouble, He knew her grief, He knew her need, and He came to her with the help she so desired.

Ten years after the death of Bill, Fanny Davis testified to a friend that Christ came at the time of Bill's death and He remained with her constantly. He went with her to the funeral, at which she had not even the consolation of viewing the last remains of her beloved. For ten years, He gave her joy for mourning and made her burden, which had seemed too heavy to bear, light! He gave her peace and comfort!

To the cry, "Lord, what do You do with Your children in cases like this?" she not only was given an answer by knowing Christ cared, but she also was given the glow and exhilaration which could come only from His glorious presence.

WORK for the Love of Work

In the East Tennessee District Assembly, there was a young nine-year-old boy named Eldon. This young fellow, although quite thin, seemed well and strong for his age. He was a constant helper at the bookstand. In the morning, as soon as the bookstand opened, Eldon was there. He left during the day only when it was absolutely necessary.

One afternoon, as I walked behind the counter, Eldon started talking to me.

"I have to go see about my other job," he said.

"Oh," I asked a little surprised, "do you have another job?"

"Yes," was his simple reply. "I sell papers for the camp sometimes in the afternoons."

"I see," I answered a little absently as I waited on a customer.

"Do you know why I have the job of selling the newspapers and none of the other boys can have it?" he asked me as I finished counting out the change for my customer.

I was not too interested, but not wanting to offend the lad I answered, "Well, no, I don't. Why do you have the job and the other boys can't have it?"

"Well, all the other boys want pay for their work, but I am glad to work for nothing."

Then I was awake. I looked at the lad with new interest. I had never heard anyone boast that he didn't want any pay. Oh, lots of folks have told me how hard they work, yet how little pay they receive for their work. Some have even boasted of how little work

they have to do to get the big pay they receive, but this was a brand-new approach. Later I repeated the lad's statement to others and several said, "That lad will amount to something; you just wait and see."

I couldn't quite accept such a statement at first, for this question kept coming into my mind, "Aren't we supposed to get paid for our work?" Then I remembered that Eldon is only nine years of age. Those to whom I told the story always said, "He will . . ." Early the lad is learning to work because of the love for work and because he knows there is work to be done. When he is old enough to hold down a job, he will no doubt find he knows so much about work that the big jobs will seek him and he will not have to seek them.

There you are, folks! God accepts our labors of love, but the reward will come. Let's be sure we learn to work without pay so well that the big jobs will seek us when we reach our heavenly home.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Don Scarlett is re-entering the evangelistic field, as of September 12. He has been serving in the pastorate of Northside Church, Evansville, Indiana, for the past four years, where he has made a fine record. Before this Brother Scarlett had served in the field of evangelism for a number of years and had done outstanding work. The love and esteem of our people for Brother Scarlett and his work are shown by the fact that he already has more than twenty scheduled revival meetings as he enters the field at this time. The anointing of the Lord of the harvest rests upon him. Address him, 118 Gibson Street, Oakland City, Indiana.—Leo C. Davis, Superintendent of Southwest Indiana District.

Rev. Donald R. Keith, pastor of our Regina First Church, is re-entering the evangelistic field October 1. He is an outstanding pulpiteer and excellent evangelist, and has had some very fine revival campaigns in recent years. He has served the church as a pastor in eastern Canada and in the eastern United States. He knows well the problems of the pastor and the evangelistic needs of the local church. God has honored this man with His rich anointing, and he is an outstanding preacher and soul winner, and carries a definite evangelistic emphasis in his entire program. He is willing to go anywhere in the church. Address him, % Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.—Edward Lawlor, Superintendent of Canada West District.

SPECIAL PRAYER IS REQUESTED by a mother in Oregon that somehow God will get to her son's heart, save him, so he will forget his ungodly companions and make the right kind of marriage—and that she may be true to God and faithful in prayer.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

G. B. Williamson
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

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Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

D. I. Vanderpool
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Hugh C. Benner
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

EVANGELISTS' SLATES

Allee, G. Franklin. 420 Balsam St., Moses Lake, Wash.
Beaverton, Ore. Oct. 13 to 23
Orofino, Idaho Oct. 28 to Nov. 6
Allen, Jimmie. Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.
Hoopeson, Ill. Oct. 5 to 16
Lincoln, Neb. (North) Oct. 19 to 30
Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
Willard, Ohio Oct. 4 to 16
Pataskala, Ohio Oct. 18 to 30
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Ashby, Kenneth and Geneva. Singers and Musicians, 1111 Shannon Ave., Indianapolis, Ind.
Shelbyville, Ind. (P.H. ch.) Sept. 27 to Oct. 9
Bloomington, Ind. (1st Ch.) Oct. 11 to 23
Aycok, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Bailey, Clayton D. Evangelist, Box 579, Fort Dodge, Iowa
Springfield, Ohio Sept. 28 to Oct. 9
Auburn, Ind. Oct. 12 to 24
Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
Baldwin, C. R. 1122 W. Texas, Durant, Okla.
Henderson, Texas Sept. 18 to Oct. 2
Independence, Kans. Oct. 12 to 23
Banning, R. M. Route 1, Morrow, Ohio
North Middletown, Ky. Oct. 5 to 16
Selma, Ind. (Harris Chap.) Oct. 19 to 30
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Wellington, Kans. Oct. 5 to 16
La Moure, N.D. Oct. 19 to 30
Bass, M. V. Evangelist, Route 5, Mt. Pleasant, Mich.
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Lubbock, Tex. (Grace Ch.) Sept. 21 to Oct. 2
Bowie, Texas Oct. 9 to 16
Beiew, P. P. P.O. Box 527, Kansas City 41, Mo.
Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
Canoga Park, Calif. Oct. 5 to 16
Red Bluff, Calif. Oct. 19 to 30
Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
Jefferson, Ohio Sept. 21 to Oct. 2
Allentown, Pa. Oct. 5 to 16
Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Franklin, Ohio Oct. 5 to 16
Bierce, Joseph. Evangelist, 913 Indiana St., Bicknell, Ind.
Lansdale, Pa. Oct. 5 to 16
Bel Air, Md. Oct. 19 to 30
Bishop, Joe. Evangelist, Box 47, Yukon, Okla.
Independence, Mo. Oct. 5 to 16
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Massillon, Ohio Sept. 28 to Oct. 9
San Benito, Texas Oct. 12 to 23
Boner, George D. 349 West 53rd St., Seattle 7, Wash.
Boone, Ford. Evangelist, 227 S. Locust St., McComb, Miss.
Ocala, Fla. Sept. 21 to Oct. 2
Lebanon, Tenn. Oct. 3 to 16
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Indianapolis, Ind. (Madison Ave.) Oct. 4 to 16
Ridgeville, Ind. (Friends) Oct. 18 to 30
Bowman, Don and Frances. Song Evangelists, 1013 Vine St., Newport, Ky.
Bowman, Russell. Evangelist, 1841 Belmead Rd., Columbus 3, Ohio.
Columbus, O. (Shepard Ave.) Oct. 4 to 16
Cumminsville, Ohio Oct. 18 to 30
Brannon, George. 125 N. Wheeler, Bethany, Okla.
Glendale, Ariz. Sept. 28 to Oct. 9
Cincinnati, Ohio Oct. 12 to 23
Brannon, J. S. Coal Fork, W.Va.
Cumberland, Md. (Bethel) Sept. 28 to Oct. 9
Wiley Ford, W.Va. Oct. 19 to 30
Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
Berne, Ind. Oct. 5 to 16
Red Key, Ind. Oct. 19 to 30
Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Pueblo, Colo. (1st Ch.) Sept. 28 to Oct. 9
Monte Vista, Colo. Oct. 12 to 23
Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo, Ohio.
Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.
Shelby, Ohio Oct. 5 to 16
Pratt, Kansas Oct. 19 to 30
Brown, Clon C. 112 Manor Dr., High Point, N.C.
Mooresville, N.C. Oct. 5 to 16
Kannapolis, N.C. Oct. 19 to 30
Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton, Ohio
Evansville, Ind. (N. Side) Oct. 25 to Nov. 6
Richmond, Ind. (1st Ch.) Oct. 5 to 16
Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.
Kansas City, Mo. (Wornall) Oct. 5 to 16
Oklahoma City, Okla. (S. Side) Oct. 20 to 30
Brown, Marvin L. Evangelist, 1309 N. Main St., Kewanee, Ill.

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Frankfort, Ky. (1st Ch.) Sept. 28 to Oct. 9
Coshocton, O. (1st Ch.) Oct. 12 to 23
Burson, H. D. Evangelist, 401 W. Clay, Houston 6, Texas.
Columbus, Ohio Sept. 28 to Oct. 9
Zanesville, Ohio Oct. 12 to 23
Burton, C. C. P.O. Box 145, Somerset, Ky.
Grand Saline, Texas Oct. 4 to 16
Owensboro, Ky. (1st Ch.) Oct. 19 to 30
Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
St. Clairsville, Pa. Oct. 5 to 16
New Cumberland, W.Va. Oct. 18 to 30
Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
Arnold, Neb. Sept. 21 to Oct. 2
Liberal, Kansas Oct. 5 to 16
Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado Springs, Colo.
Derby, Colo. Sept. 21 to Oct. 2
Sublette, Kans. Oct. 5 to 16
Carleton, J. D., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Monett, Mo. Sept. 28 to Oct. 9
Kansas City, Mo. (Calvary) Oct. 13 to 23
Carlsen, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.
Pittsburgh, Pa. (1st Ch.) Sept. 28 to Oct. 9
Bradford, Pa. Oct. 12 to 23
Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
Charleston, Mo. Sept. 28 to Oct. 9
West Plains, Mo. Oct. 10 to 16
Carpenter, Harvey and Ruth. Evangelists and Singers, 323 N. Franklin Ave., Greensburg, Ind.
Carroll, Bob and Gladys. Evangelist and Singers, Box 422, Nowata, Okla.
Fredericktown, Mo. Oct. 5 to 16
Eldon, Mo. Oct. 19 to 30
Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
Bay City, Texas Sept. 26 to Oct. 2
Clinton, Ill. Oct. 5 to 16
Carter, W. A. Evangelist, 3808 Park St., Greenville, Texas
Madill, Okla. Oct. 5 to 16
Asheville, N.C. Oct. 19 to 30
Casey, H. A. Evangelist, 1801 N.E. Madison, Oklahoma City, Okla.
Geneva, Ind. Sept. 21 to Oct. 2
Clinton, Ind. Oct. 5 to 16
Casto, Clyde C. 514 27th St., Sacramento 16, Calif.
El Verano, Calif. (Sonoma Valley) Oct. 5 to 16
Yuba City, Calif. (Wilson Dist.) Oct. 19 to 30
Chapman, C. L. Evangelist, Robinson, Ill.
Blufford, Ill. Oct. 2 to 16
Chatfield, C. C. and Flora M. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Port Arthur, Texas (1st Ch.) Oct. 5 to 16
Kilgore, Texas Oct. 19 to 30
Chickeneff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
Clark, Eddie. Route 1, Colona, Ill.
Madison, Wis. Oct. 5 to 16
Rock Island, Ill. Oct. 18 to 30
Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.
Collins, A. Ernest. Evangelist, % Nazarene Publishing House, 1592 Bloor St. West, Toronto 9, Ontario, Canada
Lake Placid, N.Y. Oct. 6 to 16
Williamington, N.Y. Oct. 19 to 30
Conway, L. W. Evangelist, 223 So. 8th St., Vincennes, Ind.
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.
Corbett, C. T. Box 215, Kankakee, Ill.
Akron, O. (Arlington St.) Sept. 28 to Oct. 9
Owosso, Mich. Oct. 12 to 23
Cox, Sandra. Evangelist, 1743 Rembert Ave., Macon, Ga.
Indianapolis, Ind. Sept. 30 to Oct. 9
Des Plaines, Ill. Oct. 14 to 23
Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio
Dunbar, W.Va. Sept. 28 to Oct. 9
St. Marys, Ohio Oct. 12 to 23
Crawford, J. H. and Maggie. Springdale, Ark.
Denver, Colo. (Dani. Gardens) Sept. 20 to Oct. 2
Truth or Consequences, N.M. Oct. 5 to 16
Crider, Jim and Janet. Singers and Musicians, % Gen. Del., Southport, Ind.
Indianapolis, Ind. (Winter Ave.) Oct. 5 to 16
Bloomington, Ind. (E. Side) Oct. 19 to 30
Crist, Wesley F. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.
Durand, Mich. Oct. 5 to 16
Hespeller, Ont. (U.M.) Oct. 19 to 30

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

Uxbridge, Mass. Oct. 6 to 16

Fulton, N.Y. Oct. 23 to 30

Darnell, H. E. Box 929, Vivian, La.

Richmond, Ind. (1st Ch.) Oct. 5 to 16

Chattanooga, Tenn. (1st Ch.) . . Oct. 20 to 30

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

Curtisville, Pa. Sept. 29 to Oct. 9

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.

Columbus, Ind. Sept. 21 to Oct. 2

Danville, Ill. (1st Ch.) Oct. 5 to 16

Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio

Davis, Ray. Evangelist, P.O. Box 527, Kansas City 41, Mo.

DeBord, Clifton and Nelle. Box 881, Ashland, Ky.

Rising Sun, Ind. Oct. 4 to 16

Winchester, Ind. (Friends) Oct. 18 to 30

DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.

St. Louis, Mo. (Teleg. Rd. Ch.) Sept. 28 to Oct. 9

Detroit, Mich. (Bethel) Oct. 12 to 23

Dickerson, L. H. Box 662, Bethany, Okla.

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.

Osawatomie, Kans. Oct. 7 to 16

Rochester, Mich. Oct. 19 to 30

Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.

Ladoga, Ind. Oct. 4 to 16

Columbus, Ohio Oct. 19 to 30

Dobson, J. C. Box 504, Bethany, Okla.

Greenville, Texas Sept. 29 to Oct. 9

Texarkana, Texas Oct. 12 to 23

Donoho, Edward K. Evangelist, Box 244, Lyons, Kansas

Dorrance, Doyle, and Wife. Evangelists and Artists, P.O. Box 281, Monrovia, Calif.

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

Drye, J. T. and Vesta. Evangelist and Singer, Box 1, Coffeyville, Kansas

Ordway, Colo. Oct. 5 to 16

Ephrata, Wash. Oct. 26 to Nov. 6

Dunn, T. P. 4352 N. Frankfort, Tulsa, Okla.

Glendale, Calif. Sept. 28 to Oct. 9

Stockton, Calif. Oct. 12 to 23

Durbin, Max. Song Evangelist, 412 W. Franklin St., Winchester, Ind.

Dyer, Esther M. Musical Evangelist, Crystal Beach, Fla.

Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.

Iberia, Mo. Sept. 28 to Oct. 9

Goshen, Ind. Oct. 12 to 23

Edwards, L. T., and Wife. Lowell, Oregon

Ray, N.D. Sept. 28 to Oct. 9

Norma, N.D. Oct. 12 to 23

Elkins, W. T. Evangelist, Wurtland, Ky.

St. Albans, W.Va. Oct. 25 to Nov. 9

Elsa, Cloyce. Box 18, Van Buren, Ohio

Springfield, O. (Erie Ave.) Oct. 4 to 16

Port Allegany, Pa. Oct. 19 to 30

Emmert, H. C. 405 N. Redmond, Bethany, Okla.

Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.

Emsley, Robert. British Holiness Evangelist, P.O. Box 527, Kansas City 41, Mo.

Tinley Park, Ill. Oct. 4 to 16

Detroit, Mich. (Bethel) Oct. 18 to 23

Erp, J. R. 415 N. Biltmore, Muncie, Ind.

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.

Loveland, Ohio Sept. 28 to Oct. 9

Sandusky, Ohio Oct. 12 to 23

Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Carmichaels, Pa.

Dayton, Pa. (Meth.) Sept. 25 to Oct. 9

Farnsworth, Irving. Evangelist, 141 River St., Bourbonnais, Ill.

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.

Quincy, Mass. Sept. 28 to Oct. 9

Ogdensburg, N.Y. Oct. 12 to 23

Ferguson, Edward R. and Alma. Preacher and Singer, 921 21st St., Orlando, Fla.

Warren, Ohio Oct. 5 to 16

Ridgeway, Mich. Oct. 19 to 30

Fetters, Fred W. 546 Vermont St., Altadena, Calif.

Alberta, Minn. Sept. 21 to Oct. 2

Piqua, Ohio Oct. 5 to 16

Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.

Mitchell, S.D. Sept. 29 to Oct. 9

PeKin, Ill. Oct. 12 to 23

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

Montpelier, Ind. Oct. 5 to 16

Muncie, Ind. Oct. 19 to 30

Fisher, C. William. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Washington, D.C. (1st Ch.) Oct. 5 to 16

Bethany, Okla. (1st Ch.) Oct. 23 to 30

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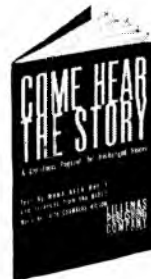
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Kansas City 41, Missouri

1592 Bloor St., West
Toronto 9, Ontario

Fitch, James S. Evangelist, 2126 Slane Ave., Norwood 12, Ohio
 Clendenin, W.Va. Oct. 4 to 16
 Charleston, W.Va. (North) . . . Oct. 18 to 30

Foltz, John C. Evangelist, Route 2, Clemmons, N.C.
 Bristol, Pa. Oct. 3 to 14
 Baltimore, Md. (East) . . . Oct. 19 to 30

Fouse, Fay A. Evangelist, 635 Western Ave.,
 Winchester, Ind. Oct. 5 to 16
 Worthington, Ind. Oct. 19 to 30
 Roachdale, Ind. Oct. 19 to 30

Frale, Hazel M. 458 Moore Ave., New Castle, Pa.
 Corydon, Pa. Oct. 4 to 16
 Myersdale, Pa. Oct. 17 to 23

Franklin, Norman and Connie. Evangelistic Singers,
 Route 1, San Pierre, Ind.
 Francisco, Ind. Sept. 20 to Oct. 2
 Danville, Ill. Oct. 5 to 16

Frodge, Harold C. Evangelist, Box 181, St. Paris,
 Ohio
 Jerseyville, Ill. Sept. 28 to Oct. 9
 Celina, Ohio Oct. 12 to 23

Fugett, C. B. 4311 Blackburn, Ashland, Ky.
 Palmer, Tenn. Oct. 4 to 9
 Charleston, W.Va. (Davis Creek) Oct. 14 to 23

Fuller, Jimmie. P.O. Box 649, Fort Valley, Ga.

Geeding, W. W. and Wilma. Preachers and Chalk
 Artist, 376 W. Pine St., Canton, Ill.
 Newtonsville, Ohio Sept. 28 to Oct. 9
 Davenport, Iowa Oct. 12 to 23

Genen, Ray N. Evangelist, P.O. Box 527, Kansas
 City 41, Mo.

Gering, Melvin. Song Evangelist, 105 S.W. First,
 Bethany, Okla.

Gillespie, George M. Evangelist, P.O. Box 208,
 Auburn, Ind.
 Vale, Oregon Sept. 28 to Oct. 9
 Baker, Oregon Oct. 12 to 23

Gillespie, Sherman and Elsie. Song Evangelists,
 Box 312, Farmland, Ind.
 Churubusco, Ind. Oct. 4 to 16
 Berne, Ind. (Mt. Hope) . . . Oct. 18 to 30

Gilliam, Harold P. 219 N. Washington, Moscow,
 Idaho
 Pullman, Wash. Oct. 5 to 16
 Regent, N.Dak. Oct. 19 to 30

Glaze, Harold and Polly. Evangelist and Singers,
 2019 Orange St., North Little Rock, Ark.
 Austin, Tex. (Grace) Sept. 28 to Oct. 9
 Kirkwood, Mo. Oct. 11 to 23

Godfrey, Laura M. Singer, 797 N. Wilson, Pasa-
 dena 6, Calif.

Gospel Light Trio (Rev. Lyle Leach, Fred Findley,
 and Wife). Preacher and Musicians, Rt. 1,
 Box 175, Salem, Ore.
 Wooster, Ohio Sept. 28 to Oct. 9
 Ohio District Oct. 10 to Nov. 6

Gould, Loren W., and Wife. Preacher and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Staunton, Va. Oct. 4 to 16
 Victoria, Va. Oct. 18 to 30

Granger, Miss Marjorie. Song Evangelist, 4322
 Manchester St., St. Louis 10, Mo.

Gray, Ralph C. and Wife. Evangelist and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Anthony, Kansas Oct. 5 to 16
 Stafford, Kansas Oct. 19 to 30

Green, James and Rosemary. Singers and Musicians,
 1201 Bowler Ct., New Castle, Ind.
 Wakeney, Kansas Sept. 26 to Oct. 2

Greene, Bernard. Evangelist, 314 East 16th St.,
 Bloomington, Ind.

Greenlee, Miss Helen. Evangelistic Singer, Route 2,
 Humeston, Iowa
 Esther, Mo. Sept. 21 to Oct. 2
 Ironton, O. (Elm St.) Oct. 4 to 9

Griffith, Glenn. 620 S. Dale Ct., Denver 19, Colo.
 Louisville, Ky. (1st Ch.) Sept. 29 to Oct. 9

Indianapolis, Ind. (W. Side) . . . Oct. 12 to 23

Gretzinger, Harold W. 1391 Mar Vista Ave., Pasa-
 dena, Calif.
 Lansing, Mich. (1st Ch.) Oct. 12 to 23
 Boston, Mass. (Meth.) Oct. 25 to 30

Groves, Leona. Song Evangelist, Rt. 4, Box 103,
 Brooksville, Fla.

Grubbs, R. D. Evangelist, 1704 Madison Ave.,
 Covington, Ky.
 Dayton, O. (Richmond Heights) . . . Oct. 4 to 16
 Bellefontaine, Ohio Oct. 18 to 30

Haas, Wayne and June. Singers and Musicians,
 Route 1, Cory, Ind.
 Edinburg, Ind. Oct. 4 to 16
 Ridgeville, Ind. (Friends) Oct. 18 to 30

Hall, Miss Clarine. Song Evangelist, 819 Milburn,
 Dayton 4, Ohio

Hall, Dave. 776 E. Simpson, McPherson, Kansas
 Pierre, S.D. Sept. 28 to Oct. 9

Burlington, Colo. Oct. 12 to 23

Hamilton, Jack and Wilma. Box 172, Hays, Kansas
 Tacoma, Wash. (1st Ch.) Oct. 5 to 16

Springfield, Ore. Oct. 19 to 30

Harding, Mrs. Maridel. Evangelist, 803 N. Briggs,
 Hastings, Neb.
 Bremerton, Wash. Oct. 3 to 9
 Long Beach, Calif. (1st Ch.) . . . Oct. 10 to 16

Harding, U. E., and Wife. 1008 E. California St.,
 Pasadena, Calif.

Harley, C. H. Evangelist, Burbank, Ohio.
 Beverly, Ohio Oct. 5 to 16
 Wheeling, W.Va. Oct. 18 to 30

Harrington, Wm. N. Rt. 3, Box 666, Gainesville,
 Fla.
 Buchanan, Mich. Sept. 18 to Oct. 9
 Bertrand, Mich. Oct. 10 to 19

Harris, E. T. P.O. Box 527, Kansas City 41, Mo.
 Winnfield, La. (Hudson Ch.) Sept. 28 to Oct. 9
 Ruston, La. Oct. 12 to 23

Harrison, Raymond W. Evangelist, Box 57, Neetsu,
 Oregon
 Salem, Ore. Oct. 2 to 9
 Salem, Ore. (Keizer) Oct. 12 to 23

Harrold, John W. Box 309, Red Key, Ind.
 Churubusco, Ind. Oct. 4 to 16
 Muncie, Ind. (Forest Pk.) Oct. 18 to 30

Hart, H. J. Route 1, Owasso, Okla.

Harvey, Hoyer. Evangelist, Box 124, Hodge, La.
 Tulsa, Okla. (Parkview Ch.) Sept. 28 to Oct. 9

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.

Henbest, C. L. Box 345, Rogers, Ark.
 Clermont, Ind. Sept. 21 to Oct. 2

Henck, Nelson H. 714 Campbell St., Williamsport,
 Pa.
 St. Louis, Mo. (Overland Pk.) Sept. 28 to Oct. 9
 Orbonisia, Pa. Oct. 12 to 23

Henderson, C. W. Evangelist, 22 W. Pierson St.,
 Greenfield, Ind.
 Ashtabula, Ohio Oct. 5 to 16

Wapakoneta, Ohio Oct. 19 to 30

Hendrick, Doris V. Evangelist, 342 North St.,
 Bad Axe, Mich.
 Hendricks, Joe. Song Evangelist, 4012 Catherine
 Ave., Norwood 12, Ohio.

Henriksen, G. W. Evangelist, 12703 N.E. Clackamas,
 Portland, Ore.
 New Rockford, N.D. Sept. 28 to Oct. 9
 Winona, Minn. Oct. 12 to 23

Henry, J. W. P.O. Box 581, Banning, Calif.
 Pomona, Calif. (Lamont) Oct. 5 to 16

Henson, J. C. 103 N. Peniel, Bethany, Okla.
 Pittsburgh Dist. Tour Sept. 29 to Oct. 16

Higgins, Charles A. 1702 Pecos St., Las Cruces,
 N.M.
 Norman, Okla. (Grace) Sept. 18 to Oct. 2

Hodge, W. M. Evangelist, Science Hill, Ky.
 Hoke, J. O. and Helen (Peters). Evangelist and
 Singers, 525 W. Green, Virden, Ill.

Hols Evangelistic Party. 5332 Summer Ave., Ash-
 tabula, Ohio
 East Liverpool, O. (Gardendale)
 Oct. 5 to 16
 Ravenna, Ohio Oct. 19 to 30

Holstein, C. V. 432 W. Walnut St., Kalamazoo,
 Mich.
 West Branch, Mich. Oct. 5 to 16
 New Lothrop, Mich. Oct. 18 to 30

Holtzclaw, Paul M. Evangelist, Mount Erie, Ill.

Hoof, A. J. (Jack). 1610 S. Grand St., Monroe, La.
 Searcy, Ark. Oct. 5 to 16
 Ferriday, La. Oct. 21 to 30

Hoof, Billy S. Evangelist, McEwen, Tenn.
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.
 Terra Bella, Calif. Sept. 28 to Oct. 9

Montrose, Calif. Oct. 12 to 23

Hoot Evangelistic Party. P.O. Box 745, Winona
 Lake, Ind.
 Valparaiso, Ind. Oct. 6 to 16
 Champaign, Ill. (Grace) Oct. 19 to 30

Hostetler, Robert. Song Evangelist, 1017 E. Firmin,
 Kokomo, Ind.

Huff, Thomas. Evangelist, Box 228, Zylks, La.
 Effie, La. Sept. 30 to Oct. 9

Galena Park, Texas Nov. 16 to 27

Huffman, H. B. Box 25, Onego, W.Va.

Hughes, Guthrie. Evangelist, Greenfield, Ind.
 Henderson, Ky. Oct. 5 to 16

Jacksonville, Ill. Oct. 19 to 30

Humble, Dave and Mary. Singers and Chalk Artist,
 Worthington, Ind.
 Hutchinson, C. Neal. Evangelist, P.O. Box 527,
 Kansas City 41, Mo.
 Ihrig, R. L. 20 Hollywood Dr., Florence, Ky.

Inglard, Wilma Jean. Evangelist, 322 Meadow Ave.,
 Charleroi, Pa.
 Waltersburg, Pa. Oct. 7 to 9
 Sharon, Pa. Oct. 19 to 30

Izenberg Evangelistic Party. Evangelist and Singers,
 Box 388, New Cumberland, Pa.
 Schenectady, N.Y. Oct. 5 to 16

Dover, N.J. Oct. 19 to 30

Jackson, R. V. Evangelist, Box 31, Elizabethtown,
 Ill.
 Cave-in-Rock, Ill. Sept. 28 to Oct. 9

Ashland, Ky. (Grace) Oct. 12 to 23

Jantz, Calvin and Marjorie. Singers and Musicians,
 P.O. Box 527, Kansas City 41, Mo.
 Huntington, Ind. (1st Ch.) Oct. 5 to 16

Carthage, Mo. Oct. 19 to 30

Jenkins, Gerald and Donna Lou. Evangelistic Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Detroit, Mich. (Ferndale) Oct. 5 to 16

Dayton, O. (1st Ch.) Oct. 19 to 30

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale,
 Mich.
 Boyne City, Mich. Sept. 28 to Oct. 9

St. Johns, Mich. Oct. 12 to 23

Johnson, A. G. and Elveda. 1611 Harrison St.,
 Batesville, Ark.
 Oberlin, Kansas Oct. 5 to 16
 Glenwood, Ia. (Pilg. Hol.) Oct. 18 to 30

Johnson, Andrew. Wilmore, Kentucky.

Johnson, Spencer. Box 11, Vivian, La.
 Watsontown, Pa. Oct. 6 to 16
 Hanover, Pa. Oct. 20 to 30

Jones, A. K. 519 Commercial, Danville, Ill.
 Fort Smith, Ark. Oct. 5 to 16

Edouch, Texas Oct. 18 to 30

Jones, Clarence (Tiz). Evangelist, 2022 Lippert St.,
 Apt. 266, Orchard Manor, Charleston, W.Va.
 Worthington, Ky. Sept. 20 to Oct. 2
 Handley, W.Va. Oct. 4 to 16

Jones, Claude W. Evangelist, Bel Air, Maryland
 Springfield, Mass. Sept. 28 to Oct. 9

Fairfield, Maine Oct. 12 to 23

Jones, Lum. 630 West 9th St., Ada, Okla.

Jones, Nadine K. (Mrs. Bob). Song Evangelist,
 Route 1, Scranton, S.C.
 Keller-York Party, The. Singers and Musicians,
 Box 256, Seelyville, Ind.
 Nampa, Idaho (1st Ch.) Oct. 5 to 16

Saginaw, Mich. (1st Ch.) Oct. 19 to 30

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Reserved Sept. 28 to Oct. 9

Newport News, Va. Oct. 12 to 23

Kimball, E. Everett and Irene. Evangelist and
 Singers, P.O. Box 527, Kansas City 41, Mo.
 Crown Point, Ind. (Independ. Hill) Oct. 5 to 16

Buffalo Lake, Minn. Oct. 19 to 30

Kleven, Orville H. 2355 Roosevelt Blvd., Eugene,
 Ore.
 Lander, Wyo. Oct. 5 to 16

Riverton, Wyo. Oct. 18 to 30

Krauss, James L. Evangelist, 818½ E. Spring, St.
 Marys, Ohio
 Findlay, Ohio Sept. 27 to Oct. 9

Washington, C.H., Ohio Oct. 11 to 23

Kruse, Carl H., and Wife. Evangelist and Singer,
 503 Redmond, Bethany, Okla.
 Kenesaw, Neb. Sept. 27 to Oct. 9

St. Petersburg, Fla. Oct. 12 to 23

Kunze, R. J. Sunday-School Evangelist, 614 W.
 Elm St., Compton, Calif.
 Fitchburg, Mass. Oct. 16 to 30

Kuschner, Allard Wm. and Dorothea. Evangelist and
 Singer, 701 E. Schaaf Rd., Brooklyn Heights,
 Ohio
 Warwick, Ohio Oct. 5 to 16

Painesville, Ohio Oct. 19 to 30

Kuykendall, P. E. Box 978, Hendersonville, N.C.

Laird, Charles H., and Wife. Preacher and Singers,
 R.D. 3, Salem, Ohio
 New Berlin, N.Y. Oct. 12 to 23

Lamneck, Forest. 1518 S. Buckeye, Kokomo, Ind.

Langford, J. V. Evangelist, 808 N. College, Bethany,
 Okla.
 Russell, Kansas Sept. 20 to Oct. 2

Latham, Joy and Mary E. P.O. Box 527, Kansas
 City 41, Mo.

Law, Dick and Lucille. Preachers and Singers, P.O.
 Box 527, Kansas City 41, Mo.
 Michigan City, Ind. Sept. 21 to Oct. 2

Hobart, Ind. Oct. 5 to 16

Lee, Mason. 217 Division St., Huntington, W.Va.
 Memphis, Tenn. Sept. 20 to Oct. 2

Miamisburg, Ohio Oct. 11 to 23

Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.

Leverett Brothers. Preacher and Singers, Lamar, Mo.
 Leon, Iowa Oct. 5 to 16

Hutchinson, Kans. (Bethany) Oct. 19 to 30

Lewis, E. E. 305 N. Shepherd, Ironton, Mo.
 Washington, D.C. (Fath Ch.) Oct. 12 to 23

Lewis, Ellis. 308 N.W. Second, Bethany, Okla.
 Cardington, Ohio Sept. 28 to Oct. 9

Lafayette, Ind. Oct. 12 to 23

Lewis, Roy R. Route 1, Albany, Ind.
 South Gate, Calif. Sept. 28 to Oct. 9

Elkhart, Ind. (1st Ch.) Oct. 19 to 30

Lindley, R. F., and Wife. Evangelist and Children's
 Worker, P.O. Box 527, Kansas City 41, Mo.
 Bakersfield, Calif. (E. Side) Sept. 21 to Oct. 2

Richmond, Calif. (S. Side) Oct. 5 to 16

Lipker, Charles H. Box 2, Alvada, Ohio
 Franklin, Ohio Oct. 5 to 16

Little, H. C. 1338½ Hunter Ave., Columbus, Ohio
 Bryan, Ohio Oct. 4 to 16

Newcomerstown, Ohio Oct. 18 to 30

Logan, J. Sutherland. P.O. Box 527, Kansas
 City 41, Mo.
 Kansas City, Kans. (Central) Sept. 21 to Oct. 2

Chattanooga, Tenn. (Grace) Oct. 5 to 16

Lumms, H. T. P.O. Box 974, Chowchilla, Calif.

MacAllen, L. J. and Mary E. Evangelists and
 Artists, 27 W. Falls St., New Castle, Pa.

Mackey Evangelistic Party, D. D. Preacher and
 Musicians, P.O. Box 113, Bethany, Okla.

MacPherson, Walter S., Sr. Evangelist, 37 Newton
 Ave., Wollaston, Mass.
 Martin, Edwin C. P.O. Box 527, Kansas City 41,
 Mo.
 Auburn, Calif. Oct. 5 to 16

La Habra, Calif. Oct. 19 to 30

Martin, Paul. Evangelist, P.O. Box 527, Kansas
 City 41, Mo.
 Visalia, Calif. Oct. 3 to 9

Santa Cruz, Calif. Oct. 10 to 16

Thanksgiving Offering in Canada



Oh, come; let us give thanks. The observance of Thanksgiving Day has long been a Canadian custom. On October 10 our Canadian people will observe it as a holiday. On Sunday, October 9, it will be observed in churches. We of the Church of the Nazarene in Canada will bring unto God a **SPECIAL THANKSGIVING OFFERING**, a token of our love and appreciation to God for His wonderful goodness to us.

May our offering on October 9 be a real, tangible expression of our love to God. Freely we have received; let us freely give that others might have life, even life eternal.

J. H. MACGREGOR, *Dist. Supt.*
Maritime District

**SUNDAY
OCTOBER
9**



Another General Assembly will soon be here. Wouldn't it be grand if our church-wide Thanksgiving Offering this year was the greatest ever? It can be. We, in Canada, can set the pace, as ours will be received Sunday, October 9.

I am appealing to every *pastor and member and friend* of the church in Canada West and Canada Pacific districts to make our 1955 Thanksgiving Missionary Offering **THE BEST EVER**. Our obligation to souls in darkness demands it be **THE BEST**. The need is **SO GREAT**. The demands are **SO HEAVY**. The harvest is **SO RIPE**. The offering must be **SO MUCH MORE**. Our missionaries are giving their lives. *It is imperative that we give at least our money.*

Do not fail God and them on Thanksgiving Sunday, October 9.

EDWARD LAWLOR, *Dist. Supt.*
Canada West and Canada Pacific Districts



To express one's thanks with gifts is natural to a truly worshipful heart. Abel, at the very dawn of human history, brought the firstlings of his flock to the Lord. His offering was accepted because the shed blood spoke of the death of our Saviour. Because of Christ's atonement for us, we too would bring our offering of thanksgiving and love to Him. The need of the world demands it. The challenge of our world-wide missionary work requires it. Our devotion to Christ compels it. May each one of our Canadian Nazarenes bring an offering worthy of Calvary this coming Thanksgiving Sunday.

BLAIR WARD, *Dist. Supt.*
Canada Central District

**SHARE
with
OTHERS**



McDowell, Mrs. Doris. Evangelist, 948 Fifth St. Apt. H, Santa Monica, Calif.
 Rochester, N.Y. Sept. 28 to Oct. 9
 No. Hollywood, Calif. Oct. 12 to 23
 McGuffey, J. W. 1609 N. Central, Tyler, Texas
 McGuire, Paul A., and Wife. Evangelist and Children's Workers, 901 Kelly Dr., Barstow, Calif.
 McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.
 McMillan, Wilsie L. Evangelist, 506 N. Court St., Circleville, Ohio
 Caledonia, Ohio Sept. 27 to Oct. 9
 Tiffin, Ohio Oct. 11 to 23
 McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.
 Hoisington, Kans. Oct. 5 to 16
 Augusta, Kans. (1st Ch.) Oct. 19 to 30
 Meadows, Naomi, and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson, Norwood 12, Ohio
 Indianapolis, Ind. (Speedway) . . Oct. 5 to 16
 Boone, Iowa Oct. 19 to 30
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Louisville, Ky. (1st Ch.) Sept. 29 to Oct. 9
 Indianapolis, Ind. (W. Side) . . Oct. 12 to 23
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Amarillo, Tex. (1st Ch.) Oct. 5 to 16
 Hutchinson, Kans. (Peniel) . . . Oct. 19 to 30
 Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.
 Amarillo, Tex. (1st Ch.) Oct. 5 to 16
 Hutchinson, Kans. (Peniel) . . . Oct. 18 to 30
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Crowley, La. Sept. 28 to Oct. 9
 Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.
 Annapolis, Md. Sept. 28 to Oct. 9
 Harrisburg, Pa. (Paxtonia) . . . Oct. 12 to 23
 Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., La Junta, Colo.
 Sublette, Kansas Oct. 5 to 16
 Augusta, Kansas Oct. 19 to 30
 Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
 Ceres, Calif. Sept. 27 to Oct. 2
 Turlock, Calif. Oct. 5 to 16
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Beaver Falls, Pa. Sept. 27 to Oct. 9
 Monaca, Pa. Oct. 10 to 23
 Miller, Basil W. 86 E. Loma Alta Drive, Altadena, Calif.
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Reserved Sept. 12 to Oct. 23
 Houston, Miss. Oct. 26 to Nov. 6
 Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
 Alvin, Texas Sept. 28 to Oct. 9
 Lamesa, Texas Oct. 12 to 23
 Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
 Clearwater, Fla. Sept. 28 to Oct. 9
 Oakridge, Tenn. Oct. 12 to 23
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Power Point, Ohio Sept. 28 to Oct. 9
 Parkersburg, W.Va. (S. Side) . . Oct. 12 to 23
 Miller, Ruth (Mrs. Henry A.) Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.
 Mingleдорff, O. C. P.O. Box 43, Douglas, Ga.
 Columbus, Ga. (Downtown Ch.) Sept. 18 to Oct. 2
 Augusta, Ga. Oct. 5 to 16
 Moore, Ernest. Evangelist, Box 515, Bremond, Texas.
 Moore, Franklin M. Box 352, Wakarusa, Ind.
 Decatur, Ind. Sept. 28 to Oct. 9
 Chickasha, Okla. Oct. 12 to 23
 Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.) 10802 63rd Ave., Edmonton, Alberta, Canada
 Calgary, Alta. (Bowness) Oct. 2 to 16
 Calgary, Alta. (N. Hill) Oct. 18 to 30
 Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Open date October 5 to 16
 Mooshian, C. Helen. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Mounts, C. Dewey. Evangelist, 123rd St. and Ridgeland Ave., Worth, Ill.
 Mundell, Winfield A. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Grafton, W.Va. Oct. 5 to 16
 New Matamoras, Ohio Oct. 19 to 30
 Musical Messengers, % Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Indianapolis, Ind. (Irvington) . . Oct. 5 to 16
 Lansing, Ill. Oct. 19 to 30
 Nelson, Charles Ed. and Normadene. Preacher and Singers, 1524 So. 4th, Rogers, Ark.
 Yuma, Colo. Sept. 21 to Oct. 2
 Alexander, Ark. Oct. 5 to 16
 Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
 Effingham, Ill. Sept. 21 to Oct. 2
 London, Ohio Oct. 5 to 16

Sunday-School Attendance Report

District	Last Year	August	Percentage
SOUTHEAST ZONE			
West Virginia	9,905	10,694	108
Eastern Kentucky	4,903	5,094	105
Alabama	7,300	7,489	103
East Tennessee	5,636	5,763	102
North Carolina	3,639	3,680	101
Georgia	5,245	5,270	100
Florida	7,069	6,778	96
Virginia	3,172	2,994	94
Districts not reporting: Kentucky, Mississippi, South Carolina, Tennessee			
EASTERN ZONE			
Pittsburgh	8,072	7,931	98
Washington-Philadelphia	10,467	9,955	95
Akron	11,366	10,292	91
Albany	3,369	3,079	91
Districts not reporting: New England, New York			
CANADIAN ZONE			
Maritime	968	1,081	112
Canada West	3,447	3,669	106
Districts not reporting: Canada Central, Canada Pacific			
SOUTHERN ZONE			
Kansas City	8,777	9,039	103
Nebraska	2,728	2,820	103
Southeast Oklahoma	3,973	4,019	101
San Antonio	3,679	3,686	100
Abilene	5,687	5,752	99
Northwest Oklahoma	5,904	5,803	98
Dallas	4,883	4,798	98
Kansas	7,686	7,473	97
Southwest Oklahoma	6,004	5,711	95
Districts not reporting: Houston, Louisiana, North Arkansas, Northeast Oklahoma			
SOUTHWEST ZONE			
New Mexico	3,126	3,069	98
Colorado	6,355	6,160	97
Southern California	11,161	10,315	92
Los Angeles	9,020	8,077	90
Northern California	14,748	13,125	89
Arizona	3,683	3,256	88
NORTHWEST ZONE			
Nevada-Utah	893	938	105
South Dakota	847	891	105
North Dakota	1,737	1,694	98
Idaho-Oregon	6,179	5,743	93
Oregon Pacific	7,253	6,688	92
Northwest	7,010	6,421	92
Districts not reporting: Alaska, Minnesota, Rocky Mountain, Washington Pacific			
CENTRAL ZONE			
Iowa	6,098	6,217	102
Missouri	7,355	7,206	97
Central Ohio	12,612	12,130	96
Illinois	8,555	8,197	96
Eastern Michigan	8,177	7,793	96
Western Ohio	13,753	13,010	95
Indianapolis	8,564	8,106	95
Michigan	7,975	7,580	95
Southwest Indiana	9,067	8,500	94
Wisconsin	2,376	2,214	93
Chicago Central	5,309	4,766	90
Northeastern Indiana	9,697	8,692	89
Districts not reporting: Northwestern Illinois, Northwest Indiana			
Estimated Average for August, 1955		365,562	
Drop from last year's average		10,707	
Percentage of decrease		3%	

ERWIN G. BENSON, Field Secretary



SERVICEMEN'S CORNER

Chaplain Van Vorce writes:

"While the month of July was one of many activities and much confusion due to the fact that we are preparing to return to the States, it was one of the best months from a spiritual standpoint since I have been in Europe. God marvelously blessed in all our services, and there were souls at the altar seeking either to be saved or sanctified or reclaimed in every Sunday night service during the month, making a total of sixteen victories.

"Our vacation Bible school was another blessed event during this month. We had an average attendance of 106. Our teachers and helpers worked hard but God gave the needed strength, and the spirit of co-operation was wonderful; we are sure that lasting results were accomplished in the hearts and lives of our children, besides a definite influence on many parents.

"As our work here in Germany is about to come to a close, we can truthfully say this has been one of the most blessed and fruitful assignments in all our ministry. We are profoundly grateful for all of your prayers.

"I wish once more to express my appreciation and commend you for the all-out effort you have made to help us in locating our men here in Germany. Thanks again for all the work and trouble."

Chaplain Graves writes from France:

"I left my last unit, 496th AAA Bn, 16 May 55. I spent two weeks with my family and left for Camp Kilmer, New Jersey, 4 June. I sailed from Camp Kilmer on 13 June, on the U.S.N.S. 'Butner,' and landed in Bremerhaven the twenty-second of June. On board ship I was unofficially the assistant ship's chaplain, having responsibility for Protestant services weekdays and on Sunday. I was grateful for the assignment and also for the many opportunities I had to witness for Christ. The trip was profitable in every way and I do thank the Lord for His grace and presence. I also wish to praise the Lord for touching Mrs. Graves and restoring her to health, that we might carry out this assignment for Him. I am grateful for my church and for the privilege of serving her in this capacity. My continued and deepened desire is to be true to the Lord Jesus Christ, true to my church and family, and true to my calling in the service."

NAZARENE SERVICE MEN'S COMMISSION
Al Dubois DIRECTOR

Norton, Joe. Box 143, Hamlin, Texas
 Hoisington, Kans. Sept. 28 to Oct. 9
 Coquille, Ore. Oct. 13 to 23
 Nulter, C.S. P.O. Box 48, Parkersburg, W.Va.
 Princeton, W.Va. Oct. 5 to 16
 Blountsville, Ind. Oct. 19 to 30
 Oren, Thurman. Box 327, Parker, Ind.
 Albany, Ind. Oct. 4 to 16
 Berne, Ind. (Mt. Hope) Oct. 18 to 30
 Orton, Ernest E. Evangelist, Rt. 31, Box 57, Canon City, Colo.
 Open Time Oct. 26 to Nov. 6
 Canon City, Colo. Nov. 9 to 20
 Osborne, O. L. Rural Station, West Hollywood, Fla.
 Parrott, A. L. P.O. Box 298, Bourbonnais, Ill.
 Clovis, N.M. (1st Ch.) Sept. 21 to Oct. 2
 Sulphur Springs, Tex. Oct. 5 to 16
 Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio
 Pontiac, Mich. Sept. 21 to Oct. 2
 Hominy, Okla. Oct. 5 to 16
 Patterson, Walter. Route 3, Waurika, Okla.
 Wizard Wells, Texas Sept. 28 to Oct. 9
 Lenora, Okla. Oct. 12 to 23
 Payne, L. M. 509 Northwest Main, Bethany, Okla.
 Pendleton, T. E. 2019 Greenrock Lane, Indianapolis, Ind.
 Peters, Max. Evangelist, 8665 Dearborn Ave., South Gate, Calif.
 Mattoon, Wis. Oct. 4 to 9
 Nekosa, Wis. Oct. 11 to 16
 Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
 Greencastle, Ind. Oct. 4 to 16
 Greensboro, Ind. Oct. 17 to 30
 Phillips, Wm. H. Box 131, Apple River, Ill.
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Fort Wayne, Ind. (S. Side) . . Oct. 5 to 16
 Cape Girardeau, Mo. Oct. 19 to 30
 Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Beckley, W.Va. Oct. 5 to 16
 Salem, Ohio Oct. 19 to 30
 Posey, Lewis A., Jr. 906 W. Montgomery Ave., Sheffield, Ala.
 Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Kansas Dist. Tour Oct. 4 to 15
 Ainsworth, Neb. Oct. 16 to 25
 Pumphely, Paul. 608 E. Prien Lake Rd., Lake Charles, La.
 Old Hickory, Tenn. Oct. 5 to 16
 Mitchell, Ind. Nov. 1 to 13
 Purkhiser, H. G. Evangelist, 4531 Marcellus St., N.W., Canton 8, Ohio
 Detroit, Mich. (Trinity) Oct. 5 to 16
 New Philadelphia, O. Oct. 19 to 30
 Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.
 Raker, W. C. Astoria, Ill.
 Dewey, Okla. Oct. 5 to 16
 Illinoisville, Ill. Oct. 19 to 30
 Reed, Fred W. 612 South 26th, Billings, Mont.
 Reed, Harlow. Evangelist, Box 45, Hull, Ill.
 Peoria, Ill. (N. Side) Oct. 4 to 16
 St. Louis, Mo. (Golden Gate) . . Oct. 19 to 30
 Reynolds, D. C. Indian Evangelist, 1933½ N.W. 30th, Oklahoma City 18, Okla.
 Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio
 Zanesville, O. (N. Side) Oct. 5 to 16
 Chelvan, W.Va. Oct. 18 to 30
 Richards, Alvin D. and Annabelle. Preacher and Singers, Linden, Mich.
 Morenci, Mich. Sept. 27 to Oct. 9
 Grand Blanc, Mich. Oct. 11 to 16
 Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.
 Broken Bow, Neb. Oct. 5 to 16
 Plainville, Kans. Oct. 18 to 30
 Richardson, Harold S. and Flossie F. Preacher and Singers, Route 4, Muncie, Ind.
 Ridings, E. Paul. 708 N. College, Bethany, Okla.
 Norris, S.Dak. Oct. 12 to 23
 Riffle, Brady. 902 Mel St., Charleston 2, W.Va.
 Anderson, W.Va. Oct. 4 to 16
 Belpre, Ohio Oct. 18 to 30
 Roach, Douglas F. 1410 W. Clay, Houston 19, Texas
 Houston, Tex. (Central Pk.) Sept. 26 to Oct. 2
 Conroe, Texas Oct. 7 to 16
 Robbins, James. 1817 F St., Bedford, Ind.
 Herrin, Ill. Sept. 28 to Oct. 9
 Tulsa, Okla. Oct. 12 to 23
 Robinson, John. Evangelist, 448 Washington Ave., Huntington, W.Va.
 Portland, Ore. (Brentwood) Sept. 28 to Oct. 9
 Indio, Calif. Oct. 12 to 23
 Robinson, Mrs. Lillian. Evangelist, 506 S.E. First Ave., Perryton, Texas
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Jackson, Tenn. Sept. 27 to Oct. 9
 Danville, Ky. Oct. 18 to 30
 Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
 Francisco, Ind. Sept. 20 to Oct. 2
 Mt. Vernon, Ind. Oct. 17 to 30

Royle, C. E. and Lois. Evangelist and Singer, 1117 S. Lansing St., Route 2, Mason, Mich
 Ann Arbor, Mich. Sept. 28 to Oct. 9
 Flint, Mich. (Dye Rd.) Oct. 12 to 23
 Runyan, Harold. 1086 Oakhurst Dr., Charleston, W.Va.
 Rushing Family, The. Singers and Musicians, King City, Mo.
 Muskegon, Mich. (1st Ch.) Sept. 28 to Oct. 9
 Charleston, W.Va. (Davis Creek) Oct. 13 to 23
 Rutherford, Bob. 906 23rd St., Orlando, Fla.
 Sanford, Ruth. Song Evangelist, Box 590, Fort Scott, Kansas.
 Scarlett, Don. Evangelist, 118 N. Gibson St., Oakland City, Ind.
 Bethany, Okla. (Jern. Mem.) Sept. 28 to Oct. 9
 Fayetteville, Ark. Oct. 12 to 23
 Schmidt, William and June. Preacher and Singers, Nazarene Campground, Box 331, Vicksburg, Mich.
 Mancelona, Mich. Sept. 28 to Oct. 9
 Cadillac, Mich. (Cherry Grove) . . Oct. 12 to 23
 Schriber, George R. 5949 N. Forestdale, Glendora, Calif.
 Delano, Calif. Sept. 25 to Oct. 5
 Inglewood, Calif. Oct. 9 to 19
 Schultz, Ernest. Evangelist, 606 Maple Ave., Mora, Minn.
 Schultz, Walter G. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Crescent City, Calif. Oct. 5 to 16
 Mt. Vernon, Wash. Oct. 23 to Nov. 2
 Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
 Akron, Ohio Sept. 28 to Oct. 9
 Anderson, Ind. Nov. 2 to 13
 Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
 Opportunity, Wash. Sept. 21 to Oct. 2
 Shirley, T. A. 204 East 9th St., Sylacauga, Ala.
 Short, J. W. and Frances. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 N.D. Dist. Preach. Meet. . . . Oct. 10 to 12
 High Point, N.C. (1st Ch.) . . . Oct. 21 to 30
 Silvernail, Donald R. % Nazarene Assembly Park, Vicksburg, Mich.
 Pickford, Mich. Sept. 27 to Oct. 9
 New Albany, Ind. (S. Side) Oct. 18 to 30
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Edgewood, Ind. Sept. 21 to Oct. 2
 No. Little Rock, Ark. Oct. 5 to 16
 Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Odon, Ind. Sept. 28 to Oct. 9
 Columbia, Mo. Oct. 12 to 23
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Slayton, Hubert M. 237 N. Fifth St., Elwood, Ind.
 Sloan, Carmon G. Evangelist, 844 Rose Dr., Louisville 13, Ky.
 Smith, Bernie. Box 145, Harrisburg, Ill.
 Red Deer, Alberta Sept. 28 to Oct. 9
 Walla Walla, Wash. (1st Ch.) . . . Oct. 12 to 23
 Smith, Billy and Helen. Evangelist and Singers, 818 McKinley Ave., Cambridge, Ohio
 Moscow, Md. Oct. 5 to 16
 Crawfordsville, Ind. Oct. 26 to Nov. 6
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Minneapolis, Minn. (1st Ch.) . . . Oct. 5 to 16
 Flint, Mich. (Central) Oct. 19 to 31
 Smith, Eugene and LaNora. Song Evangelists, Winstonsboro, S.C.
 Winstonsboro, S.C. Sept. 28 to Oct. 9
 Miamisburg, Ohio Oct. 11 to 23
 Smith, Floyd P. 118 Motel Dr., San Antonio, Texas.
 Salina, Kansas Oct. 2 to 9
 San Antonio, Tex. (Grace Ch.) . . . Oct. 12 to 23
 Smith, Otis E. Evangelist, Box 602, Greensboro, N.C.
 Asheboro, N.C. Sept. 28 to Oct. 9
 Roanoke, Va. (Riverdale) Oct. 12 to 23
 Smith, Paul and Hallie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla.
 Pitman, N.J. Oct. 5 to 16
 Camden, N.J. Oct. 19 to 30
 Sneed, J. W. 1206 W. College, Guthrie, Okla.
 Snow, Loy. Route 1, Bedford, Ind.
 Nashville, Ind. Sept. 27 to Oct. 9
 Indianapolis, Ind. (Miss. Bands) Oct. 11 to 23
 Snyder, D. R., and Wife. Evangelist and Singers, % Gen. Del., Carl Junction, Mo.
 Sparks, Samuel. 510 N. Pickaway, Circleville, Ohio
 Sparks, Sammy L. P.O. Box 527, Kansas City 41, Mo.
 Spittal, David J. R. Box 208, Bourbonnais, Ill.
 Stabler, R. C., and Wife. Box 34, Montoursville, Pa.
 Williamsport, Pa. Sept. 28 to Oct. 9
 New Cumberland, Pa. Oct. 12 to 23
 Stafford, Daniel. Box 254, Vivian, La.
 Richmond, Ind. (St. Paul) Sept. 21 to Oct. 2
 Monrovia, Ind. Oct. 20 to 30
 Stafford, J. D. P.O. Box 1514, Indianapolis, Ind.
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Waynesburg, Pa. Sept. 27 to Oct. 9
 Belle Vernon, Pa. Oct. 11 to 23

September 28, 1955

- Starnes, Earl. 1317 Keller St., Evansville, Ind.
 Blytheville, Ark. Sept. 28 to Oct. 9
 Bloomington, Ind. (1st Ch.) . . . Oct. 11 to 23
- Steeleman, Mrs. Thelma. Evangelist, P.O. Box 294,
 Gilmer, Texas
 Gilmer, Texas Oct. 12 to 23
 Grand Saline, Tex. (Naz. Chap.)
 Oct. 26 to Nov. 6
- Steininger, Dwight F. Artist-Evangelist, Box 445,
 Nashville, Ind.
 Fortville, Ind. Oct. 5 to 16
- Stevenson, Edward and Lydia. Singers and Musicians,
 Box 154-B, Cuba, Ill.
- Stockton, Fred G. 1453 Third St., Enumclaw, Wash.
- Strack, W. J. Box 215, New Lyme, Ohio.
 Butler, Pa. Oct. 4 to 16
 Gardiner, Maine Oct. 18 to 30
- Strait, Neil. Box 112, Olivet Nazarene College,
 Kankakee, Ill.
- Sutherland, Jack and Naomi. Preacher and Singers,
 Route 5, Canton, Ill.
 Danville, Ill. (S. Side) Sept. 21 to Oct. 2
 East Peoria, Ill. Oct. 19 to 30
- Sweeten, Howard W. Ashley, Ill.
 Merced, Calif. Sept. 27 to Oct. 9
 Bakersfield, Calif. Oct. 11 to 23
- Talbert, George H., and Wife. Evangelist and
 Singers, P.O. Box 438, Abilene, Kansas
 Herington, Kansas Oct. 2 to 16
 Open date after October 16
- Tarvin, E. C. California, Ky.
 Hammond, Ind. Oct. 3 to 16
 Carthage, Ky. Oct. 17 to 23
- Taylor, Emmett E. and Jewell. Preachers and
 Singers, P.O. Box 527, Kansas City 41, Mo.
- Taylor, Robert W. 240 Forestdale Ave., Knollwood,
 Dayton, Ohio
- Teare, Latan E. and Laura. Preacher and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Creston, Iowa Oct. 2 to 13
 Olympia, Wash. Oct. 19 to 30
- Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
 South Zanesville, O. Oct. 5 to 16
 Whittier, Calif. Oct. 20 to 30
- Thompson, Harold C. P.O. Box 549, Blytheville,
 Ark.
 Little Rock, Ark. (Rose City) . . Oct. 5 to 16
 Ozark, Ark. Oct. 19 to 30
- Tremain, W. L., and Wife. % Trevecca Nazarene
 College, Nashville 10, Tenn.
- Turpel, J. W. Evangelist, Convene, Maine
 Moncton, N.B. Sept. 27 to Oct. 9
 Newmarket, Ontario Oct. 12 to 23
- Tyson, Joe M., and Wife. Evangelists and Chil-
 dren's Workers, Rt. 6, Box 446, Waco, Texas
- Van Houten, L. L. Evangelist, 237 Columbia St.,
 Shreveport, La.
- Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho
 Huntington, Ind. (1st Ch.) Oct. 5 to 16
 Burlington, Iowa (1st Ch.) Oct. 19 to 30
- Vennum, Earle W. and Elizabeth. P.O. Box 527,
 Kansas City 41, Mo.
 Maplewood, Mo. Sept. 28 to Oct. 9
 Covington, Ky. (1st Ch.) Oct. 12 to 23
- Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
 Athens, Ohio Sept. 26 to Oct. 2
 Eugene, Ore. (1st Ch.) Oct. 9 to 19
- Wagner, Allen H. 404 N. Kentucky Ave., De Land,
 Fla.
 Chicago, Ill. (East) Sept. 28 to Oct. 9
 Sidney, Ohio Oct. 12 to 23
- Wagner, Betty; and Lavelly, Helen. Preacher and
 Singers, Box 53, Carrier Mills, Ill.
 Meta, Mo. Oct. 12 to 23
- Wakefield, A. C. Song Evangelist, 515 Woodland
 St., Nashville 6, Tenn.
 Vivian, La. Oct. 5 to 16
 Owensboro, Ky. Oct. 19 to 30
- Walker, Lawrence and Lavona. 223 Ray Ave.,
 N.W., New Philadelphia, Ohio.
 Rush, Ohio Oct. 5 to 16
 Owego, N.Y. Oct. 19 to 30
- Walker, W. B. P.O. Box 527, Kansas City 41, Mo.
 Xenia, Ohio Sept. 28 to Oct. 9
 Toledo, O. (Manhattan Blvd.) . . . Oct. 12 to 23
- Ward, Lloyd and Gertrude. Preacher and Chalk
 Artist, 1115 N. Meridian St., Portland, Ind.
 Clarksburg, W.Va. Sept. 21 to Oct. 2
 Newell, W.Va. Oct. 5 to 16
- Welch, R. O. Route 2, Sistersville, W.Va.
 Pittsburgh, Pa. (Bellevue) Oct. 5 to 16
 Union City, Pa. Oct. 18 to 30
- Wells, Kenneth and Lily. Evangelists and Singers,
 Box 679, Whitefish, Mont.
 Larimore, N.D. Sept. 28 to Oct. 9
 Fargo, N.D. Oct. 12 to 23
- Whisler, John F. Blind Singer, 404 N. Francis St.,
 Carthage, Mo.
- White, W. T. Evangelist, Clearwater, Kansas
 Norman, Okla. (1st Ch.) Oct. 5 to 16
 Springdale, Ark. Oct. 19 to 30
- Whiting, Warren and Katherine. Musician and Song
 Evangelist, 1239 S.W. 35th Ave., Ft. Lauder-
 dale, Fla.
 Sanford, Fla. Oct. 2 to 9
- Whitley, C. M., and Wife. Preacher and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 El Centro, Calif. Oct. 13 to 23
 Open Date Nov. 9 to 20
- Whitworth, James H. Route 2, Bloomington, Ill.
- Whittaker, F. B. 273 W. Locust, Newark, Ohio
- Wiggs, W. Frank. 2625 E. Nettleton, Jonesboro,
 Ark.
 Ft. Wayne, Ind. (S. Side) Oct. 4 to 16
 Bethlehem, Pa. Oct. 15 to 27
- Wilkinson Trio (Lloyd M., Wife, and Daughter
 Margaret). 1104 Penn St., Columbus, Ind.
 Clermont, Ind. Sept. 20 to Oct. 2
- Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Wooster, Ohio Sept. 28 to Oct. 9
 Mansfield, Ohio Oct. 12 to 23
- Williams, Lillian. Evangelist, 127 W. Broadway,
 Sparta, Tenn.
- Williams, Perry M. 808 No. 30th St., Boise, Idaho
- Willis, Harold J. and Mae. Preachers and Children's
 Workers, Box 527, Kansas City 41, Mo.
 Abilene, Kansas Sept. 28 to Oct. 9
 Charleston, W.Va. (Eik Grove) . . Oct. 12 to 23
- Wire, B. N. 109 N.W. 7th St., Bethany, Okla.
 Columbus, Ind. (Pig. Hol.) Oct. 2 to 16
 Salt Lake City, Utah Oct. 20 to 30
- Wolfe, E. D. 820 Edina Ave., Salem, Ore.
 Puyallup, Wash. Oct. 5 to 16
 Wilmington, Calif. Oct. 19 to 30
- Woods, Bob. Evangelist, Pepperlaw P.O., Ontario,
 Canada
 Peabody, Mass. Oct. 9 to 16
 Portland, Maine Oct. 17 to 23
- Woodward, George P. Artist-Evangelist, 201 N.
 Warren Ave., Columbus 4, Ohio
 Saginaw, Mich. (Sheridan Ave.) . . Oct. 7 to 16
 Columbus, O. (1st Ch.) Oct. 21 to 30
- Woolman, J. L. 223 N. Hammond, Bethany, Okla.
 Ferndale, Mich. Oct. 5 to 16
 Salina, Kans. (1st Ch.) Oct. 26 to Nov. 6
- Wooten, B. H. 2519 Galbreth Rd., Pasadena 7,
 Calif.
 Phoenix, Ariz. Oct. 5 to 16
 Denver, Colo. (Green Acres) Oct. 19 to 30
- Wright, Guy and Lillian. Preacher and Singers,
 Gen. Del., Staunton, Va.
- Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6,
 Ore.
 Payette, Idaho Oct. 4 to 16
 Laurel, Mont. Oct. 18 to 30
- Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
 Columbia City, Ind. Sept. 27 to Oct. 9



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