



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 31, 1955

Perspective in Holiness

General Superintendent Benner

THIS IS written in mid-July, from a choice spot in the mountains of Colorado, where I am enjoying a brief vacation with my family—the first such family vacation in three years.

A veritable “billion-dollar view” is before me. Directly west I see Mt. Meeker, rising majestically to an elevation of 13,911 feet. Due north is the unusual Twin Sisters Peak. Silhouetted against the northwestern sky is Estes Cone, looking much like an extinct volcano. In the immediate foreground is a lovely little valley, bordered with tremulous aspen, fluffy spruce, and sturdy pine, and carpeted with myriad flowers whose riotous array of living colors would make the most expensive oriental rug seem pale and cheap.

But this thrilling view is no accident. It is the result of the excellent choice of location by my good Kansas City friend, Mr. George Kanus, who built this rustic cabin. Within a few moments' walk there are cabins from which one can see no mountain peaks, no vast panorama—only small, insignificant details of immediate surroundings.

An ancient Chinese proverb declares, “There are *five* directions: north, south, east, west, *and where you are.*” It does make a difference where we are, for this determines relationships, perspective, and vision.

The worldly individual has his vision so completely filled with worldly interests that he cannot sense the reality of the spiritual world. God has no place in his perspective and life. The divine mountain heights, the eternal directions, are there, but he never will see or know them unless he moves into the will of God.

But the problem of perspective is not limited to worldlings. Christians—sanctified people—often live within a small circle of vision. They know the divine directions, but they are so located that they see only that which is relatively insignificant—no sweeping vistas, no flower-strewn valleys, no challenging mountain peaks.

May God help us to so live in “that good, . . . and perfect, will of God” that we may enjoy the broad perspective of “true holiness,” and experience the full sweep of “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.”

“Blessed are the pure in heart: for they shall see God” (Matt. 5:8).

TELEGRAMS

Charleston, West Virginia—Pastor Dallas Baggett and Davis Creek Sunday school break all records in great Silver Anniversary Sunday-school rally, with 1,777 present, Sunday, August 7—HADLEY HALL, *chairman*, *West Virginia District Church School Board*.

Knoxville, Tennessee—East Tennessee District Assembly just closed with Dr. D. I. Vanderpool ably presiding in his characteristic manner. Rev. Victor E. Gray enthusiastically re-elected district superintendent with the best vote he has ever received. Four churches and two missions organized this year, with four tents now in the field. Fourteen churches organized in this quadrennium and expect to reach quota of twenty churches by General Assembly. Excellent gains were shown in all departments, and over \$30,000.00 was given for general interests. A wonderful spirit prevailed throughout the departmental conventions and district assembly. We are now in the midst of what promises to be the greatest camp meeting in the history of the district. East Tennessee is on the march forward for God and holiness.—JOE GLYNN CORDELL, *Reporter*.

Des Moines, Iowa—Forty-third annual assembly and camp meeting in full swing in new \$125,000.00 tabernacle. Workers: Dr. Remiss Rehfeldt, Professor Warnie Tippet, Crusaders Quartet, Helen Greenlee, Martha Reed, and seventy-voice district choir, warming hearts of people. Dr. G. B. Williamson, general superintendent, presiding with ease and dispatch. Statistics show giving to general interests, \$67,193.00; district interests, \$75,848.00; and total for all purposes, \$635,937.00. Exceptional increases in membership and average Sunday-school attendance. Rev. Gene E. Phillips re-elected district superintendent with a nearly unanimous vote, and hilarious love offering of \$1,000.00 given. Iowa District planning a jubilee year in 1955-56.—C. E. STANLEY, *Reporter*.

NEWS IN BRIEF

Mr. and Mrs. Elmer Frazier celebrated their golden wedding anniversary on Sunday, August 28, with open house, 2:00 to 5:00 p.m., at their home, 2211 King St., Bellingham, Washington. Elmer's brother, Rev. John Frazier, officiated with proper ceremonies while grandsons and daughters furnished music and singing.

Word received today (Aug. 16), that 1st Lieut. Chaplain Veryl L. Churchill, with the 96th A.B. Group of Altus A.F.B., Oklahoma, has been stricken with polio. He is in the station hospital at Shepard A.F.B., Texas. Chaplain Churchill is a member of the Northern California District. Doctors are hopeful that he will recover but he has a long siege ahead of him, and prayer is requested for him and Mrs. Churchill.

Rev. C. B. McCaull writes that he is now pastoring the Eastlawn Church in Jeffersonville, on the Southwest Indiana District.

Rev. Ed. McConnell has resigned as pastor at Taft, California, to accept the pastorate of the church in Marysville, Washington, on the Washington Pacific District.

Rev. Clifford H. Tazelaar, graduate of the Nazarene Theological Seminary, with the class of 1955, has accepted a call to pastor the church in Spencer, South Dakota.

Rev. J. A. Kring, Nazarene elder, is in the hospital; cancer has a very strong hold on him. He is victorious in faith. Mrs. Kring requests prayer for him. He will not be operated on, and the daughter is moving them to 1810 W. Third St., Los Angeles 57, California.

Rev. David V. Johnston has resigned as pastor of the South Side Church in Pueblo to accept the pastorate of First Church in Las Animas, Colorado.

Pastor E. R. Warhurst sends word from Natchez, Mississippi: "August 7 marked the close of a glorious re-

vival with Evangelist Leila Dell Miller. She preached under marvelous anointing of the Spirit, and seventy-five people bowed at the altar. Based on their personal testimonies, the majority of the church were revolutionized. Truly, Miss Miller is one of America's great evangelists."

Our two-year old can ask me the most puzzling questions:

"Where does the rain go?"

"What makes the sun shine?"

"Why is the grass green?"

But I've got a puzzler: What happens to the sins when God forgives them? Are they stored away? Do they melt? Where do they go? Here is God's answer:

He changes the color: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

He covers sin: "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin" (Ps. 85:2).

He takes sin away: "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12).

He forgets sin: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25).

He blots out sin: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isa. 44:22).

He casts sin behind Him: "Thou hast in love to my soul delivered it from the pit of corruption: for thou cast all my sins behind thy back" (Isa. 38:17).

He puts sin into the sea: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Mic. 7:19).

He forgives sin: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

—LORA LEE PARROTT, *Pastor's Wife*,
First Church, Flint Michigan

HERALD OF HOLINESS

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HELP ME

To Give My Best for Thee

By Anna M. Gilleland

*Lord, as I journey on life's way
Amidst the turmoils of the day,
Help me to be at my best for Thee
In faith, and hope, and charity.
For those who wander all alone,
Who peace and comfort have not
known—*

*Help me to point them to the way
That leads at last to perfect day.*

The Comforter

By Chester D. Plummer*

I will pray the Father, and he shall give you another Comforter . . . which is the Holy Ghost (John 14:16, 26).

THE GREEK word *Parakletos*, translated *Comforter* in the text, is much broader in meaning than the English translation indicates. Not only may it be translated *Comforter*, but also it may be translated *Pleader*, or *Defender*. A pleader is a capable person who intercedes for an incapable individual before his superior by entering a legal plea to effect an understanding. The Holy Ghost provides such an agency for contact between man and God.

Paul states, "We know not what we should pray for as we ought: but the Spirit itself [himself] . . . maketh intercession for the saints according to the will of God" (Rom. 8:26-27). Thus we see how superior the Holy Ghost is to man in presenting our needs to the Father. A defender is a qualified person who takes the case of the weak to the mighty and then stands in his defense. But his duty does not end there; he watches over the weak person at all times to see that neither harm nor danger comes to him.

The Holy Ghost not only takes the case of the weak human being to the almighty Father with holy procedure, but He watches over the believer to defend him from the actual or prospective danger of injury or destruction of Satan. In such defense He checks the earnest follower of Jesus in what he is doing, or is about to do, which will not glorify God. What Spirit-filled Christian has not felt those precious checks!

However, these offices of the Holy Ghost do not take away the thought of the Comforter. He is called the Comforter because it is His office to comfort the people of God in their manifold trials and afflictions. The person filled with the Holy Ghost will experience what Paul experienced as indicated by what he wrote to the Corinthian brethren, "I am filled with comfort, I am exceeding joyful in all our tribulation" (II Cor. 7:4).

The Christian must not expect to escape trial and sorrow. In the holy instruction given to the children of God, we read, "We must through much tribulation enter into the kingdom of God" (Acts 14:22). The word *tribulation* was derived from the Latin word *tribulum*, which literally means "a threshing machine." When grain goes through a threshing machine, it is beaten and knocked back and forth until it is not only snapped from the stem, but it is freed from the hull, which hides its beauty. Then it comes forth from the machine as good grain, ready for display. The Spirit-filled Christian does not escape tribulation, but he is comforted in tribulation, for the Comforter is ever present in such times of need.

Some of the happiest people are the sufferers of the worst afflictions. A godly lady in our last pastorate instructed the pastor's wife to call upon another lady in her section of the city. The address was located and the pastor's wife slipped into the humble cottage to try to cheer the afflicted lady, who sat in her wheel chair. The visit resulted, principally, in the reverse of what one would ordinarily expect. The call was made to encourage the invalid lady, and likely it did; but she was so filled with the Spirit and with faith that the pastor's wife came from the room filled with spiritual enthusiasm and holy cheer. She met the pastor with a glow, and she never rested until she had taken him to that home, where he was met with cheerfulness in a fashion which he had never before witnessed.

This strange situation could be explained only in the following way: to be filled with the Holy Ghost is to be filled with comfort, regardless of a wrecked physical condition or of other external forces opposing spiritual progress.

Commanded Prayers

VIII. For the Kingdom of Christ to Come

By L. B. Mathews*

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven (Matt. 6:9-10).

ALL DURING Old Testament days, prophets and seers of God had foretold a regeneration of the sin-cursed earth and a baptism of fire which should remove from this globe everything that hurts or destroys. There would be upon this renewed earth a Kingdom over which God would rule, in person, every eye beholding Him. Daniel in particular had spoken with great clearness concerning it (Dan. 2:44-45; 7:13-14). Now Jesus commands His followers to pray for the coming of this Kingdom.

But this prayer was commanded of those who could say in truth as a matter of experience: "Our Father . . ." In other words, to pray this prayer intelligently we must of necessity have been born again; we must have received the Spirit of adoption, whereby we cry, "Abba, Father." For unless the kingdom of God has come to our hearts in a personal experience of grace, we would be so out of tune with its outward manifestation in millennial glory that we would not be fit subjects of such a Kingdom, but would be rebels against its authority and rule. The Jews failed to recognize this necessary truth and crucified Jesus Christ because He demanded the inward Kingdom as a personal fitness for the establishment of the outward Kingdom at a later time.

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There never has been an earthly kingdom down to the present moment without its imperfections, failures, and disappointments; and at the present time the kingdoms of earth seem more bankrupt and failing along all lines than ever before. An aggregate of failure in spheres of human governmental endeavors seems to be overtaking us. But there is a Man who shall reign in righteousness, and whose Kingdom shall be in justice and peace, who shall make wars to cease, and holiness to be the principle governing life. That Man is Jesus! He shall sit on the throne of His father David. He shall reign over a redeemed and purified people on a redeemed and purified earth.

Do you not long for the end of wars, for the removal of the curse and the effects of sin? Do you not long for the banishing of the enemy of God, and our enemy also, the devil? Do you not long for holiness on a universal scale? Do you not groan to see holiness the governing principle of life upon earth? Then let us pray: "Our Father . . . Thy kingdom come. Thy will be done in earth, as it is in heaven." That prayer is sure to be answered.

Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee (Job 22: 21).

On with the Revival!

By Oscar Hudson*

THE NEW Testament Church was born in a holocaust of revival in which 3,000 were converted and 120 were sanctified wholly. The converts were not only saved from sin, but from themselves, until they "loved not their lives unto the death"; neither did anyone consider that the "things which he possessed was his own." Insincerity brought down the anathemas of their leader, while place-seeking and money-grabbing were unknown among them. Eternal values were so fully realized and sought after that one soul outweighed all honor, wealth, and position.

While this spirit ruled the leaders, as the believers met, the place was shaken "where they were assembled together" and, as they prayed, powerful revivals swept the nations, purifying society and establishing centers of holy fire and divine glory. But when Emperor Constantine espoused Christianity, made it the state religion and prerequisite to holding state position, some began to look at these positions and desire them, thus taking their eyes off, in a measure, of the main purpose of the Church. Social corruption ensued, while cold, formal ecclesiasticisms with stately programs developed and the Dark Ages engulfed civilization.

These things have been repeated across the ages in the history of the Christian Church. Move-

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ments start in an unusual display of divine glory, led by pioneering souls who usually burn out their lives in arduous labors, hardships, and sacrifices. With irresistible intensity the work went forward, increasing in power and numbers until leaders came on who were not endued with this indomitable spirit, leaders who began "playing to the galleries" for place, for honor, and the revenue that certain positions offered; and thus the displays of divine glory that once characterized the work began to wane, superseded by fireless ritualism.

Jesus said, "Ye are the salt of the earth [world]," and added: "If the salt [the Church] have lost his savour [saving power], wherewith shall it [the world] be salted [saved]? it [the Church] is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5: 13). What a fearful thought!

The salt that formed the valleys descending into the Dead Sea rendered the soil infertile. It did not have sufficient strength to save meat and season food, but had to be removed if the land was farmed; so they hauled it out and made walks for the feet of men. Therefore, when an organization loses the power that shoots men and women through and through with soul-terrifying conviction that reveals human depravity and the deceptions and ruin of carnality, resulting in a complete change of character and conduct, that organization becomes a highway to eternal ruin.

To enjoy the intensity of the spirit of primitive Christianity, those things which have chilled it must be confessed and forsaken; and few desire to do this. Blinded by the gods of this world, many do not seem to be aware of the gravity of the situation or the banefulness of the course they are pursuing. Courting worldly fame and rewards, they have not fully discerned the value of the rewards to be had hereafter.

When Israel began to play with the Delilahs and to compromise with idolatry and worldliness, God always withdrew His Shekinah glory and the power that made His people what they were. Then, in every instance, when they forsook those things that led to national weakness, God began again to manifest His miraculous power and delivered them from the nations which threatened their ruin.

God is the same today; He never changes. People change, but He is "the same yesterday, and to day, and for ever." Times may change, but the light of divine power will shine through the darkness of one age the same as another when the rubbish of selfishness is cleared away. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7: 14).

Pentecostal sincerity, Pentecostal earnestness, Pentecostal sacrifice, and Pentecostal self-abasement will carry forward the Pentecostal revival. Wherever these things are lacking, the power that

sobers the drunkard, reclaims the prostitute, and restores the gambler to honest endeavor is lacking too. Numbers, wealth, and culture may increase, but social corruption will be in evidence too.

On with the revival! Let's quit counting the cost! On with the revival! It is cheap at any price!



Are YOU guilty of—

“Living It Up!”

By James R. Snow*

OURS IS an age of speed. On every hand we see the unmistakable evidence of the fast pace that is being maintained by the rushing masses of the world. Every section of the country has been caught in a mighty whirlwind of activities and accomplishments. We have very little time for the necessary kindnesses that make life pleasant and worth-while. Feverish labors and frustrated lives seem to be the lot of millions of nervous and neurotic Americans. Pills have not solved the problem. We are still faced with the demoralizing dilemma of pressures, problems, and perplexities brought on by this jet-propelled age in which we live.

The philosophy of the world seems to be that life is measured by time alone, and time is controlled entirely by the clocks and the calendars. “Time,” said an Arab poet, “is not measured by clock or calendar but by the intensity of experience.” “Living it up” to the full in pleasures and frivolity has become the supreme joy of life to many miserable and misguided souls of our land. One teen-ager, feeling the influence of our age, was heard to say, “I don’t know where I’ll be tomorrow; so meantime, man, I’m gonna live.” “Living it up” has brought our nation to the brink of moral and spiritual bankruptcy, and many already have been dashed upon the rocks of desolation.

The rich man of Bible times felt this same damning influence of sin and Satan. He thought he could “live it up” and never reap the harvest of his selfishness and sin. He declared in his hour of wealth, pleasure, and prestige, “Soul . . . take thine ease, eat, drink, and be merry.” When he made that statement he overlooked one important consideration. He failed to consider that his essential being was eternal and therefore not satisfied with the things of time. God had something to say about the matter, for it was God who had entrusted life into his keeping.

When God spoke to the rich man, He also spoke a message to every misguided and deluded individual who would follow in that same path. God said, in the light of eternity, “Thou fool, this night

thy soul shall be required of thee: then whose shall those things be?” The eternal God of the universe would have us know that “living it up” in pleasure and for self is not the answer to a rich, full life.

Life is more than just the fleeting seconds and passing days that make up our sojourn here on earth. Life can never be measured merely by the passing of time. All of us are aware that we can live an extremely short life in a long period of time. The obituary column of the daily news gives us concrete examples of people who have lived out their allotted time on earth and yet have failed to leave any lasting monuments of their pilgrimage through this mundane sphere. On the other hand, you can live an extremely long life in a short period of time if you give without reservation of your nervous energy to a cause bigger than self. “Living it up” on self and sin is utter folly and the very height of poor judgment.

Life is measured in terms of love, fellowship, service, sacrifice for others, and stewardship rather than in terms of self, sin, greed, time, and an accumulation of things.

God’s eternal Word declares, “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” “Living it up” for self and the transitory things of time or living life for Christ and the treasures of heaven is our personal decision to make. Instead of “living it up,” why do we not pray with the Psalmist, “So teach us to number our days, that we may apply our hearts unto wisdom”?

The Damascus Road

By Grace Noll Crowell

*The road to Damascus still lies clear
And straight before men's eyes.
If we but listen, soon or late
A voice will speak, and wise
Is he who hearkens to the word
That from the silence he has heard.*

*And fortunate, indeed, is he
If he be stricken blind,
If thereby he may look and see
Within his heart to find
How grievously he hurts the One
Who knows the evil he has done.*

*O Master, Lord, appear upon
Our pathway with a light
So bright and blinding that we may
Emerge from this dark night.
Then may we go, unhindered, free,
In joyful service, Lord, to Thee!*

*Pastor, Butler, Ind.

The Dividends of Godliness

By S. L. Morgan*

OF ALL THE dividends known to earth or heaven, godliness pays the biggest. I've recently seen a shining example.

Fifty-one year ago Archibald Cree, a cultured Scotsman, had just ended his pastorate of the Baptist church at Littleton, North Carolina, and I succeeded him—in the summer of 1904. He had brought his fine family from Scotland and bought a farm nearby. Littleton was then an educational center, with a good girls' college and two academies. Mr. Cree was a pure Scotsman, with a decided Scottish brogue. I heard him preach just one sermon. He had recently returned from a visit to Scotland. His description of the beauty of Scotland was in exquisite poetic prose, every word eloquent with the romantic love felt for his native land.

He never rated high as some ministers, but his home has remained a delightful memory to me for its atmosphere of culture and genuine godliness. I have just returned from a funeral for one of the family in the First Baptist Church of Richmond. What stood out and impressed me most in the funeral service, and what called out my main comment, was simply the "dividends of godliness" before my eyes.

DIVIDENDS IN GODLY CHILDREN

Out of that family came years ago Dr. Arch C. Cree, pastor of prominent city churches, and for years executive secretary of the Georgia Baptist Convention. Another of the family was Mrs. Janie Cree Bose, now Mrs. J. H. Anderson, of Knoxville. For several years she was head of the W.M.U. Training School, now Carver School of Missions in Louisville. She thrilled me once with her heartfelt eloquence before a great audience in Raleigh, speaking from the same platform with Dr. George W. Truett as they toured the South in a missionary campaign.

A touching incident of her girlhood lingers. "During all my girlhood," she told us, "my fondest wish was to have a *pink sash*, and I remember wondering often why a minister's children couldn't have what other children had. But I never got the pink sash until I was grown!"

The funeral in Richmond was for the wife of her brother, James A. Cree; he and his wife were my devoted members at Littleton, and among my most devoted friends for half a century. Present before me were their six sons and daughters, all stalwart Christians, one the wife of Rep. C. B. Deane, of North Carolina.

A phone call from the husband in Richmond asked me to take part in the funeral, and to speak of the woman and the home I had known intimately for fifty years. Who doesn't long, when the end comes to a dear one, to have someone

LABOR DAY PRAYER

By Norman C. Schlichter

*Most men are born to labor,
To labor with their hands.
God knows them all and loves them,
The toilers in all lands.
He shaped the hands they live by,
And by which all men live.
On Labor Day and all days
We fervent thanks should give
For each laborer's gift of labor,
Beyond all words to praise;
A glorious gift and priceless
In God's clear sight always.
On this the day we honor
Our toiling men anew,
We pray God guard and guide them
In all good things they do.*

who understands to lay bare the deepest and best in the life of the deceased? I confess I do.

I TURN TO MY DIARY

I turned to my diary of fifty years ago for a lead. I found an entry too deep for tears. I was a young pastor, my mother facing death any day from a painful heart ailment. Mrs. Cree and her saintly mother and sister provided a room in their home, and for two months nursed my mother day and night as their own. The doctor warned that the end was imminent. Under the strain, the record said, I broke with emotion in the morning service, and young Deacon Cree took up the service and offered prayer. That was Mrs. Cree and the family as I had known them for fifty years. The history of such a family on both sides through three generations had a message that I for one believe should not be omitted in a funeral service. I pointed it out. It is sorely and desperately needed by our generation.

A TRIUMPHANT FUNERAL

I arrived in time only for the bereaved husband to clasp my hand and say, "Talk out of your heart." He had walked hand in hand and heart to heart with his godly wife for fifty-five years, and she had quietly breathed her last in her sleep. Before me were scores of godly men and women from both families, gathered from several states, all of them, I think, outstanding Christians in their communities—one of them with a marked influence reaching into the halls of Congress; and another, the daughter of the congressman, at the time in India taking part in a notable pageant sponsored by Moral Rearmament, making a strong impact on nation and government in the interest of world peace. The influence of the Scottish family girdling the earth, affecting nations and governments!

Ten minutes sufficed to enforce two cogent lessons that I think belong in such a funeral: first, that positive and aggressive godliness lives on and pays big dividends even to the third and

*Wake Forest, North Carolina

fourth generations. The demonstration was obvious before our eyes. Only such godliness can save our decaying homes and civilization, and such godliness as I had seen in the families for fifty years can actually do it.

Second, that the death and the funeral of a saint is rightly not a time for lamentation, but of chastened thanksgiving for the grace given to live victoriously and to die triumphantly. We are to view the end of such a life as a coronation. The dear one has but passed through the portal into a higher stage in the career of an immortal. To be sure, we are to encourage and help the bereaved to weep out and talk out the grief that is but normal and right over separation from a dear one; but the dominant note in such a funeral ought nonetheless to be that of triumph. That was the note desired and expressly requested by this Christian family. They were sure the dear one lived on, and this funeral but celebrated her coronation!

PARADOXICAL PRAYER

By B. V. Seals*

I COME to Thee, holy Father, today, in extreme need. My request may seem extravagant, but it will not astonish Deity. Thou knowest what I have need of before I call and will perhaps answer while I am yet speaking. I do not come in the name of my good works or in the name of my church, but in the name of Christ. Thou hast said that whatever I ask in His name shall be granted. I am not in a hurry to close this prayer, for I have come to commune with Thee. Thou canst take a little time in answering, if Thou dost care to, for I will be here waiting.

I do not come today with grasping hands, but with open hands, that Thou mayest fill them. I have come with open heart and mind, too. Please penetrate both with the searchlight of Thy love. Sometimes my needs appear to be many, but now I know I really have only one, and that is Thee.

Send an early frost and kill all the weeds in the garden of my heart, and send then dew to water all the lovely flowers Thou wouldst grow. Thou didst cause the fleece to be dry and the ground wet; Thou canst answer this strange request for me. Help me not only to be pure, but to be noble.

Empty Thou me of all that might be unchrist-like. Destroy all discord in my soul, and let there be heavenly harmony; and, just for good measure, give me "songs in the night."

I am waiting, Lord, and while waiting, a great calm has come in my heart. Now, conscious of that power, I have poise. I do not know or seem to care if prayer has changed things, but it has changed me, until I am even now no longer a nervous, anxious soul, but a humble, trusting child; and not just a child, but *Thy* child. Amen.

*Superintendent of Washington Pacific District

The Treasury of Time

By Harold M. Daniels*

TIME is a commodity of which all men possess an equal portion. However, all men do not conserve and utilize this available treasure to its best use. Success in life depends a great deal upon how time is managed. Paul admonished us to redeem the time, or rather, make the best use of our time (Eph. 5:16).

All that man has is an eternal *now*—a today. The past is a chain of spent "todays." The future exists as a chain of unspent "todays." All we ever have is one "today," one *now*. In man's eternal *now*, past and future meet.

With regret we see failures and mistakes in our yesterdays. A fable tells of an Oriental king who was once approached by a magician who offered him, for a considerable portion of money, the gift of *perfect memory*. The king answered that he would give him all that he possessed if he could teach him how to *forget*. There are many things we want to forget, and some things best forgotten; but if the remembrance of some things brings truer humility, newer resolutions, and depth of character, then the past is finding its redemption in the now of today.

Yesterday's joys also find reality in today. Who can forget the friends who cheer life's dark hours; or the gladness that came when we helped make life happier for another?

Man also must plan the tomorrows wisely. The result of the attitude, "Put off today what you can do tomorrow, for tomorrow you may not have to do it," is that nothing gets done. Today's duties and opportunities cannot be carried over into tomorrow. Tomorrow has fresh tasks.

In salvation, "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). "To day if ye will hear his voice, harden not your heart" (Ps. 95:7-8). In our devotional life there may

*Pastor, North Hill Church, Spokane, Wash.

PEACE FOR TODAY

By Jack M. Scharn

*Deep down within this heart of mine
I feel great inner strength divine.*

*The Holy Spirit is my Guide
And safely in His will I hide.*

*The problems of the day loom high,
And tensions still create a sigh;
And yet in spite of all—I see
There's hope and faith and victory!*

*I'm given to a higher call—
I'm glad I've given Christ my all;
And troubles flee and rest is sure—
Within His might I shall endure!*

come this attitude: "Today is so very busy that God can wait perhaps until tomorrow." A. J. Gossip says, "If you are never alone with God it is not because you are too busy; it is because you don't care for Him, don't like Him. And you had better face the facts." In our service for the Lord, the *now* is important. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). In our work, if today's tasks are not done, they may never get done.

A thousand tasks may lie in the future, and stare at us in the darkness of a sleepless night; but the future is not yet ours, nor its burdens. *Work well today!*

God has called us to be stewards of this wonderful treasure—time. This necessitates a better management of life. Difficulty exists in lack of management. We do not know how many days exist in our treasury of time; therefore, we must manage the spending of the precious coins of our todays with care. Each moment of time is precious!

A today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope. *Look well to this day.*

Does Time Change

The Character and Standards of Christians?

By C. P. Lanpher*

THE hymn writer wrote,

*Change and decay in all around I see;
O Thou who changest not, abide with me!*

In these days of change and alteration industrially, economically, and religiously, this query merits our consideration. Does time change the character and standards of Christians?

Nearly two centuries ago, one of the greatest religious movements originated in England. It shook the foundations of darkness and according to secular historians kept England from following France in its wide acceptance of agnosticism. It also ushered in a revival of religion which spread to America, resulting in the conversion of thousands and the formation of an organization which is one of the largest churches of our day. To maintain and perpetuate a spiritual and aggressive movement must, in the judgment of its leaders, require carefulness and piety in living. Accordingly, Wesley tabulated a code of rules for his followers. He said that an individual who enlists under our banner—

"Is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him, one who loves the Lord his God with all his heart, with all his soul and with all his mind, and with all his strength. He rejoices evermore,

*Retired Nazarene Elder, Wollaston, Mass.

prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind and is purified from envy, malice, wrath and every unkind and malign emotion. His one desire and design of life is not to do his own will but the will of Him who sent him. He keeps not only some or most of God's commandments, but all, from the least to the greatest. He follows not the customs of the world. He cannot lay up treasure on earth any more than he can take fire in his bosom. He cannot adorn himself on any pretense with gold or costly array. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbors no more than he can tell a lie. He cannot utter unkind or idle words. No corrupt communication ever comes out of his mouth. He does good unto all men, unto neighbors and strangers, friends and enemies. These are the practices and principles of our sect. These are the marks of one called by our name. By these alone are we distinguished from other men." (Bennett's *History of Methodism*.)

Is it not well in this later day to ask ourselves, "Was not this careful, consistent living one of the great reasons why this early movement swept like a conquering host through England and our own country, witnessing gracious revivals everywhere it went?"

If there is an inclination, can we use as an alibi that in our day the times have changed and the crosscurrents of modern life would not admit of the piety and practices of Wesley's day? Without question, times have changed since Wesley's day; but has God changed, and are we to fashion our living and conduct by the old way or the new? Wesley has gone on, but we are satisfied that his standards still remain. Will not a careful, consistent adherence to the Bible standards he championed produce the same results today?

COEXISTENCE!

By Jessie Whiteside Finks

Lord, forbid that I should be content with co-existence

When Thou hast said, "Come out from them that evil do."

*Forbid that I should fail to hear Thee calling,
Or cease to frown on sin the same as You!*

*Oh, help me, Lord, then to be up and doing
And not content to simply coexist;
But do my part to rid the world of evil,
Lest a weak brother fall in sin's abyss.*

*Yes, busy at the tasks Thou hast for me
In holy efforts, the labor of my hands,
Or breathing prayers. Oh, may Thy Spirit be
Within to make aware of Thy commands
That I may know that glorious coexistence, Lord,
with Thee!*

PENTECOST

Dr. C. H. Parkhurst, the great New York preacher, wrote:

"It takes Christ as a law and the Holy Ghost as a passion to make a man a completed Christian. No matter how perfect a half Christian may be, you have not secured Christianhood until you have put on the other half with it. There were no completed Christians till Pentecost, and a church without the Holy Spirit is as much a delusion as a church without Christ. In its detached passages and its collectable drift the New Testament story means that to be a believer is not a finality but a preliminary, and that it is simply a condition that puts us in reach of all the possibilities of finished Christianhood. We dare never to forget that though the disciples were thoroughly converted to Jesus Christ at the time He withdrew from them, that yet they remained in a condition of organized helplessness till the work of Jesus had been supplemented by the work of the Spirit."—*Selected by TOM M. BROWN.*

Ducks, Geese, and Canadians

By David D. Thomas*

THERE IS no more thrilling sight on earth than the vast, rolling plains and the awe-inspiring mountain battlements of America's last frontier—for that is what western Canada is.

Except for the British Columbia coast line there was little west of Winnipeg eighty years ago but a few isolated settlements, the rippling ocean of prairie grass, and the somber spruce forests, the untamed wilderness home of the Plains Indian. Every spring and fall the air was filled with a crescendo of beating wings as vast clouds of migrating wild fowl descended upon the plains to feed and travel on again.

Into this wilderness, like his American counterpart, came the hardy Canadian pioneer. English, Scot, Dutch, French, and German worked shoulder to shoulder putting the gleaming plow into the rich, black earth. Forest and prairie blossomed with an unprecedented harvest. More pioneers came. Today the prairie grass is replaced by a golden ocean of Western wheat—the world's finest hard grain grown farther north than it was once thought possible to grow productive crops, and without which few countries can mill a first-quality baking flour.

Much of the frowning forest is now gone and the land is under tillage. Vast, sprawling, but modern cities are spilling over their boundaries faster than sewer and water facilities can be built to serve them. Wealth in oil, coal, and almost every known mineral is astronomical and only partly explored. The slender threads of civiliza-

tion press ever northward into the Arctic night, for nothing can stop these hardy pioneers. The sleeping "Colossus of the North" is awakening and, without question, will play a major role in world affairs in this generation.

Then there are the ducks and geese. Before one's going to western Canada, wild ducks were feathered creatures that he saw occasionally in ones and twos by the side of a lake somewhere in the spring or fall of the year. That picture of the wild duck is gone forever. In western Canada there are always ducks. In spring and fall they fly over in flocks numbering from five to five hundred. In summer, ducks are everywhere—lakes and ponds are full of them, for this is one of the great nesting grounds. Even in winter, when the Arctic winds sweep in, a few that have lingered too long in the lush feeding ground and have lost the migratory urge present a serious winter feeding problem. Nothing, I suppose, can ever compare with the stately flight of Canadian geese as they wing across a cloudless sky, honking as they go. I will long remember those frosty evenings spent with Ralph Filipenko, son of sturdy pioneer stock from England and the Ukraine, and Ben Dyck of German-Dutch parentage, as we lay consealed in the long swaths of cut barley, watching as the sun painted the west in flaming colors and the wavering lines of ducks arched into the field where we lay.

But the real test of a country is not ducks and geese, much as they may add to its appeal. It is the spirit of its people. These modern frontiersmen—what are they like? They are generally a rather quiet-spoken, hard-working, thrifty race of people not given much to boasting or loud claims. They are friendly, but not given to quick confidences. They reflect their racial origins in that they are not excitable or quickly moved. They like to think before they act and to weigh the consequences. They are cautious in financial matters, for most of them can remember the bitter days of hardship that preceded today's boom.

But they are people with a clear-eyed vision for the future. You can see it in their government—one of the most stable and financially sound in the world. You can see it in their excellent school system, second to none anywhere. You can hear it as the rolling tones of "O Canada"—one of the most beautiful national anthems ever written—ring forth in their gatherings. There are no better Christians anywhere. Not easily moved, they make a decision with the intention of keeping it. They carry the vision of the frontiersman into their church life. They are out to possess the land. There are four thriving churches in both Edmonton and Calgary, and the number is growing throughout the district under the able leadership of Dr. Edward Lawlor, a man who personifies the spirit of the West.

There is a startling contrast between the vast, rolling, Western plains and the quaint, white-painted Vermont towns and villages nestling in their valleys and overshadowed by their wooded

*Pastor, St. Albans, Vermont
(formerly pastor at Stettler, Alberta, Canada)

mountains, but the seven years I was privileged to share with these men of vision in building the moral and spiritual bastions of this "last frontier" will always be a cherished experience of my life.

Two Camp Meetings and New England

THIS REPORT might have been headed "Three Camp Meetings and New England," for I shall mention one before I begin telling of the two referred to in the title. This first camp meeting is that of the Kansas City District. I had the privilege of attending it this year. The preachers were Dr. Paul Rees, pastor of the Mission Covenant Church, Minneapolis, Minnesota; and Rev. Nicholas A. Hull, pastor of University Avenue Church of the Nazarene in San Diego, California. Dr. Rees is not only well known in the holiness movement; he is also a world leader in evangelical circles. Brother Hull has been especially approved of God as a winner of souls in his pastoral work. These two men made an excellent team, and the crowds came to hear them in spite of rain and exceptionally cool weather. Professor Paul Qualls, who has made an enviable place for himself in the field of evangelistic singing, had charge of the music. Dr. Jarrette Aycock, superintendent of the Kansas City District, directed the affairs of the camp meeting with his usual efficiency. God honored the work of these servants of His and those who co-operated with them, and many souls were saved or sanctified.

Early in July, I was one of the workers at the New York District camp meeting. The district assembly closed on Saturday night with a significant ordination service under General Superintendent Vanderpool. Dr. Vanderpool remained over for the first three days of the camp meeting, which followed immediately. It was a treat to sit under his ministry again. He is an evangelist of the highest order, as well as a great preacher. After Dr. Vanderpool left, Rev. George Woodward, the artist-evangelist, took over the main burden of the evangelistic preaching. He held up a very high standard of holy living without over-emphasizing incidentals. God mightily used his unique gifts to reach needy souls. Professor and Mrs. Paul Qualls provided the best in camp-meeting music—instrumental and vocal. As I remember, there were seekers and happy finders every day throughout the camp meeting. Rev. Robert Goslaw, superintendent of the New York District, had general charge of the camp meeting. God blessed his leadership in the camp meeting, and is also giving him marked success in his superintendency in this difficult metropolitan area. The workers were all housed in the district parsonage, where they received the best of care at the hands of Rev. and Mrs. Goslaw, even though they had plenty of other responsibilities. It was a joy, indeed, for Mrs. White and me to be back at Beacon, associate with the other workers, and

meet many friends of former days as well as many other excellent people.

On Monday, July 11, after the Beacon Camp, Mrs. White and I left for Cape Cod. We spent that night at Provincetown. It was delightfully cool and we wanted to stay a week instead of a day. Tuesday we motored to Wollaston, Massachusetts, where we were graciously entertained overnight in the home of Dr. and Mrs. Edward S. Mann. Dr. Mann is president of Eastern Nazarene College, where I taught from 1935 to 1940 and for part of this time was pastor of the College Church. It was certainly a pleasure to be on the beautiful campus of Eastern Nazarene College again and note the progress which has been made. Since we left there in 1940 an addition to Munro Hall has been built, Memorial Hall (a men's dormitory) has been constructed, and the Nease Library has been dedicated. These increases in housing facilities would do credit to any institution of learning. Also, a church building with a spacious and beautiful auditorium has been erected by the local congregation under the leadership of Dr. J. Glenn Gould. It provides a chapel for the college. Further, many other signs of advancement were evident as we went from building to building on the campus. Along with all of its changes, Eastern Nazarene College holds to the same God-given ideals that were championed by Pentecostal Collegiate Institute, its forerunner, which was founded in 1900.

While at Wollaston, Mrs. White and I had an opportunity to visit not only with Doctor and Mrs. Mann, but also with the pastor of the College Church, Dr. J. Glenn Gould, and Mrs. Gould, and many other friends of former years.

On Wednesday we drove from Wollaston to Bennington, N.H., where we spent two nights and a day with Mr. and Mrs. Harold Durfee, friends of many years' standing. Thursday the four of us had a wonderful drive through a portion of the White Mountains. We saw again Crawford Notch, Franconia Notch, the Old Man of the Mountain, and feasted our eyes once more on many other beauties of that part of New England. You haven't really lived yet, my reader, if you haven't traveled in New England. Friday morning we reluctantly took leave of the Durfees and started our homeward trek. We stopped over at Chicago and Kankakee for a short visit with relatives and then arrived at Kansas City on Monday, July 18. On Sunday, the seventeenth, we were privileged to hear Rev. Arthur Morgan, superintendent of the Northwest Indiana District, preach at the Olivet Nazarene College Church, Kankakee, where he was closing a revival meeting.

During the last week in July, I was a worker in the Abilene District Camp. This was held at Arrowhead Camp, which is located on the Brazos River between Glen Rose and Cleburne, Texas. It is also only about twenty miles from Walnut Springs, Texas, where I was born and reared. Of course I met many friends of other days and felt very much at home. Rev. Orville W. Jenkins, superintendent of the Abilene District, was master

of ceremonies, and in this capacity he distinguished himself. At this camp meeting my co-workers were Rev. C. Hastings Smith and Professor Lester Dunn, who is chairman of the Division of Fine Arts at Bethany Nazarene College. Professor Dunn was assisted by Mrs. Dunn, who played the piano and sang specials with him. Rev. Mr. Smith, as both a poet and an evangelist, has a unique ministry, and God placed His seal upon his preaching in a special way as he took over most of the responsibility for the night services. Professor and Mrs. Dunn filled their places well and won their way into the hearts of the people. I had a beautiful room in the home

of Mr. and Mrs. Lisenbee; the former is the caretaker and lives on the grounds.

I am especially interested in the Church of the Nazarene in Texas and appreciate very much the leadership Rev. and Mrs. Jenkins are giving the Abilene District. Arrowhead Camp has sixty-nine and one-half acres in it. It has been recently acquired by the Abilene District and promises soon to be one of the best campgrounds in our church.

Monday following the camp meeting I spent in Waco, Texas, where I had the privilege of visiting my brother-in-law and sister, Judge and Mrs. W. L. Eason.—THE EDITOR.

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

News Notes

Miss Nellie Storey, Africa, will arrive in the United States, September 6, to spend a part of her furlough.

Dr. and Mrs. David Hynd will be in the United States until December 12, when they will return to the British Isles, and will sail to Capetown, South Africa, on January 12, 1956.

Rev. and Mrs. R. R. Miller, Trinidad, are returning on furlough. They expect to arrive in Montreal, Canada, on or about September 1.

RECENT ARRIVALS

Rev. and Mrs. Paul Orjala are rejoicing in the arrival of a daughter, Florence Louise, born July 20, 1955.

Rev. and Mrs. Wesley Harmon have a son, James Chapman, born June 7, 1955.

Stephen Walter Bliss Steigleder, Africa, arrived July 7, 1955.

Answered Prayer

You remember that prayer was requested for God to send us an African couple—the right ones—to shepherd this great flock of church members, and the two hundred inpatients in the hospital.

The answer has been promised by the district's annual meeting a month ago. The wheels are turning slowly, but turning. In time Johanne and Katie will come, and they seem happy that they have been stationed here. How grateful we are that many, many known and unknown prayer warriors lifted this burden and need to the Master until the enemy was defeated! For the enemy didn't want us to have a pastor and his wife on the job—there were far too many wonderful opportunities to win

hungry souls to Jesus. But Satan is a defeated foe! Forever!—KENNETH AND ANNE STARK, *E.L.M. Hospital, Africa.*

come to a close.—DOROTHY AHLEMAN, *Argentina.*

Piran Vacation Bible School

It was a delight and an honor to be invited to the vacation Bible school program in the Piran church, and to witness the climax of the efforts which had been spent in two weeks of hard work on the part of all the staff, who had served so faithfully to make the school a success.

It was the first time Rev. and Mrs. Jose Armagno, the pastors, had held a vacation Bible school in Piran. Brother Armagno was supervisor and had a fine corps of helpers. The school was held from four until seven in the evening.

On the night of the closing session, a most interesting program was given. Each departmental supervisor had charge of his section of the service, and parents and friends were inspired and pleased as they listened to their children sing hymns, recite memory portions of scripture, and answer questions about the Bible.

Brother Armagno reported that they had had a daily average of 63 children attending, and that they had spent 550 pesos for refreshments, supplies, and handwork for the children. There were 120 people attending this closing program of the school.

Each child was presented with his notebook and handwork at the close of the session. It was a real inspiration to see the little white lambs made of cotton by the Beginners, the notebooks of the Primaries, the lovely scene of Palestine made by the Juniors, and the beautiful wall mottoes the Intermediates had made.

Both teachers and pupils seemed to regret that the Bible school had

Another "Upper Room" Beginning

Our opening service in Santa Clara, Las Villas, Cuba, was held in an upper room in the city of Cienfuegos, a few months ago. There were only 19 present—not 120, as in the Bible story of the Upper-Room meeting.

For several months we had been visiting the Gonzalez family in Cienfuegos, a city fifty miles from Santa Clara. Each time we went we spoke of our desire to begin work in that part of the province. Mrs. Gonzalez is a Nazarene, but had been away from our church for about six years, since she had moved back to Cienfuegos.

One day we suggested that we have a service in their home. They said we would have to secure permission from their son, a soldier in the Cuban army. We told them we would return the following Saturday afternoon and have a service if the son gave permission. When we arrived on the Saturday as we had promised, we found that the son had consented and the family had invited several other families to attend. Mrs. Hall led the group in singing "*Hay Poder en Jesus*," "There Is Power in the Blood." How our hearts rejoiced to be starting the Church of the Nazarene in another part of the island!

Since that afternoon we have returned for other services with larger crowds and better interest. Likewise here in Santa Clara, we have started several missions in homes in different parts of the city. Keep praying for us as we wage the battle against sin and Satan.—JOHN HALL, *Cuba.*

I laid me down and slept; I awaked: for the Lord sustained me (Ps. 3:5).

A Summary on the Anatomy of Holiness

IN LAST week's (August 24) issue of the **HERALD OF HOLINESS**, I gave the last in a series of ten articles on "The Anatomy of Holiness." These articles began in the issue of May 11, with the others printed as follows: May 25, June 1, 8, 15, 22, 29, August 10, 17, and 24. The titles of these articles were: I. The Relation of Man's Holiness to God's Holiness; II. Holiness and Jesus' Blood; III. The Relation of the Holy Spirit to Holiness; IV. The Relation of Justification to Holiness; V. The Relation of Regeneration to Holiness; VI. The Relation of Holiness to Sin; VII. The Relation of Holiness to Consecration; VIII. The Relation of Holiness to Christian Living; IX. The Relation of Holiness to Physical Death; and X. The Relation of Holiness to Heaven. In this article I shall summarize very briefly the content of each of these ten articles.

As an introduction to the first article, "The Relation of Man's Holiness to God's Holiness," I explained my general subject as follows: "The word anatomy is a biological term. It is defined as 'the art of bisecting or artificially separating the different parts of any animal or plant to ascertain their position, relations, structure, and function.' In other words, if one studies the anatomy of an animal, or plant, he dissects it in order better to understand it. That is what I have in mind in this series of articles on 'The Anatomy of Holiness.' The synonym for the word holiness here might be 'sanctification,' if we understand by that word not just entire sanctification, but the broader significance of the truth of sanctification as it applies to man in salvation."

In the first article, as I have already indicated, I considered "The Relation of Man's Holiness to God's Holiness." Man was created holy; his holiness was a gift from God. However, it was such an unusual bestowment that it could not become man's in the highest sense until man accepted it. Man did not do this, and thus he lost the moral image of God; he sinned and fell. If man had not sinned and fallen at that time, if he had put his seal upon the holiness which God had given him, by his own choice, he still would not have had the absolute holiness which God has. He would not have had a holiness which is activated by a will that is all-powerful and all-wise, such as God has. Moreover, he would not have been beyond the possibility of sinning in the future while on the earth.

In the second article I discussed "Holiness and Jesus' Blood." Here I emphasized the fact that in the Fall man lost what some have called his *natural* holiness. Any other holiness which he might obtain would have to be mediated through grace as provided by Jesus' blood on the divine side, and faith on the human side. Further, when we obtain holiness through grace, we really get it; we do not merely rest in its shadow as a protecting shield.

Editorials

In article three, "The Relation of the Holy Spirit to Holiness," I called attention to the truth that the Holy Spirit is the active Agent, or efficient Cause, of our holiness. He applies the blood of Jesus in regeneration and also in entire sanctification.

In the fourth article I brought to you "The Relation of Justification to Holiness." Justification is something that God does, a divine act, but it is objective, and not subjective. It produces a relative, and not a real, change. Therefore, it has no part nor lot with sanctification, even in its broadest sense, or meaning. Sanctification never can be used merely to describe something done for man outside of him; it carries with it the thought of something done for man inside of him. The same is true of regeneration. Thus, both regeneration, or the new birth, and entire sanctification come under the general head of "sanctification," when this term is set over against justification, as has often been done in the history of the Christian Church.

In the fifth article we discussed "The Relation of Regeneration to Holiness." This is the next phase of our general topic on "The Anatomy of Holiness." Regeneration, as we have already said, has to do with something which is done inside of man. Through it we are born again, we are brought from being dead in sins and trespasses to a life which is dominated by Christ. Regeneration is the beginning of spiritual life and it occurs when we are justified, but the latter is external in its significance, while the former is internal. Regeneration is linked to everything that transpires within the heart of man, from the standpoint of Christian experience. In that sense, it comes under the general head of "sanctification"; but it is not to be confused with "entire" sanctification.

In the sixth article of this series I presented "The Relation of Holiness to Sin." When Adam fell he ceased to be a holy person; from then on he was sinful and a sinner. The moral image of God in man was lost, and the natural image was depraved—left in a disordered condition. The moral image can be restored. By grace, man can get to the place where he is neither a sinner nor sinful. In regeneration he ceases to be a sinner, and in entire sanctification he is freed from his sinful nature. Thus he is saved from his sins, and cleansed from his sin. This does not mean that he cannot backslide after that, but he is not so apt to.

In article seven, I discussed "The Relation of Holiness to Consecration." Consecration is espe-

cially related to the experience of entire sanctification. Entire sanctification is the work of God, but before it can take place there must be two responses on the part of man—consecration and faith. Man must believe that God does now sanctify him wholly, but he cannot do this until he has first placed everything on the altar. Consecration is primarily human, and comes before entire sanctification; however, there is a devotion to God of the sanctified person. In this sense, there is an element of consecration which follows entire sanctification. Man is not only set apart from sin, but also he is devoted, or consecrated, to God. Let us go back now to the consecration which precedes faith for entire sanctification. This consecration is both momentary and continuous. It is final when we make it, but it can be sustained only by choosing day by day in harmony with it. Also, this consecration is the supreme test; it must be complete, all-inclusive. There can be no reservations, no “riders” to one’s consecration to God if he would hope to get the fullness of the blessing.

In article eight, I considered “The Relation of Holiness to Christian Living.” In many respects, this is the most important division of the ten sections of the anatomy of holiness. From the standpoint of Christian living, holiness, as it begins in regeneration, means freedom from conscious sinning; and as it is enlarged in entire sanctification, it brings a deeper fellowship with God, and a more joyous Christian life. Also, Christian living of those who have the second blessing is marked by a steadiness which does not characterize the life of the merely saved. Again, from the standpoint of Christian living, the fullness of the blessing makes one more faithful, or dependable; and last, it makes him more fruitful. He will not only bear fruit, but he will bear “much fruit.” If we are really saved and sanctified wholly by the baptism with the Holy Ghost, we can be a success for God.

In the ninth article we discussed “The Relation of Holiness to Physical Death.” Holiness means abundant spiritual life, and finally, it means abundant life in the future, with a resurrected body. If a person has been saved and has walked in all the light he has had since he was saved, yet dies before he is sanctified wholly, he will be cleansed from sin apart from any immediate act of his will. This cleansing may come at death, or immediately follow death, but death is not the power which brings it to pass. God does the work here. He is always the One who sanctifies wholly. We should never attribute any sanctifying power

to physical death. Anyone who attempts to ascribe any redemptional power to physical death thereby connects sinning and sinfulness with one’s body, which the Bible refuses to do. I don’t have to wait until I get a new body in order to be freed from sin without or sin within.

Last, and tenth, in this series on “The Anatomy of Holiness,” I discussed this subject “The Relation of Holiness to Heaven.” Holiness fits one for heaven, for final and perfect fellowship with God. “Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14). Do you want to be fitted for heaven? Then be sanctified wholly. Holiness prepares you to live with God forever by destroying the old man of sin which is in the heart, even of the regenerated. “Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart” (Ps. 24:3-4); that is, he that is freed from sin without and sin within. That one will be able to stand in the presence of a holy God; holiness and holiness can fellowship freely and fully with each other.

HERE ARE SOME RULES

It Might Help You to Read Them

COKESBURY COLLEGE, of the Methodist Episcopal church, was founded in 1788. Here are some of the rules which they had, as they were recorded in the *Discipline* of the Methodist Episcopal church in 1792:

“All in our college shall be kept at the utmost distance, as from vice in general, so in particular, from softness and effeminacy of manners. We shall therefore inflexibly insist on their rising early in the morning. This is of vast importance to body and mind. On the same principle we prohibit play in the strongest terms. The students shall rise at five o’clock summer and winter. Their recreation shall be gardening, walking, riding, and bathing without doors, and carpenters’ joiners, cabinet makers’, or turners’ business within doors. A person skilled in gardening shall be appointed to overlook the students in this recreation. A master shall always be present at the time of bathing; only one shall bathe at a time, and no one shall remain in the water above a minute. No student shall be allowed to bathe in the river. A carpenters’ shop shall be provided, with all proper instruments and materials and a skillful person to overlook the students at this recreation. A student shall be indulged with nothing which the world calls play. Let this rule be observed with the strictest nicety, for those who play when they are young will play when they are old.”

These Puritanic rules remind me of some of the regulations they had when I was in college; they weren’t that bad, but certainly they moved in that direction. I am glad that a better day has come to our colleges. But I am not thinking of

these regulations so much in relation to colleges. They were representative of the type of life which men lived in that day. Then every phase of life was Puritanic. I don't want life today to be like that in the schools or anywhere else. It was beset by a harshness which is not conducive to the highest type of living.

Why, then, do I give you these rules? To help you and me to remember that the past has not been as perfect, or well balanced, as to its standards of living as we might think. We may rightly worry about conditions today, but certainly in some respects they have improved over those of 1788.

THE QUESTION BOX

Conducted by
STEPHEN S. WHITE

Q. What is the difference in religious belief and meaning between the divided chancel and having the pulpit in the center of the platform as in the Church of the Nazarene? What would be wrong in a Church of the Nazarene installing a divided chancel?

A. Recently I have made a brief visit to several churches, each of a different denomination and each a church of one of the larger and older denominations. In every case except one I found a divided chancel in their sanctuaries. This, to my surprise, was true of the nonliturgical as well as the liturgical churches. By liturgical churches I mean those whose worship services make a large place for form, ceremony, or ritual. Such churches have been known for the fact that they emphasize a priestly rather than a lay religion. They either place or tend to place the ministry in a class by itself. It is a special group with special rights and responsibilities in contrast to the laity.

Primitive, or New Testament, Christianity was a lay, and not a priestly, religion. The ministry was made up of those who were called to function in a different capacity from the laymen, but they were not thereby constituted a different order of persons in relation to God and their fellow men.

I have said what I have in order to lay a foundation for some other things I wish to say. The divided chancel is definitely a move in the direction of a priestly, or one-man, ritualistic religion. The further the Church of the Nazarene can stay away from it, the better. The holiness movement, yea, the Wesleyan movement, was born a lay, and not a priestly, religion. Here it followed in the steps of New Testament Christianity. God help us to keep it a lay religion in practice as well as in theory.

Just last week an issue of the *Gospel Messenger*, of the Church of the Brethren, came to my desk. Its date is August 13. The first part of the opening editorial has these significant words: "We do not claim to under-

stand all the issues involved in the conflict between President Juan D. Peron of Argentina and the Roman Catholic Church. We seldom look to dictators, whether Communist or Facists, Catholic or Protestants, for texts on which to comment, but we thought a statement by one of Peron's henchmen might have something to say to us as well as to the priests to whom it was directed. Peron's friend said, 'We prefer him who speaks to us in our language—a language that we understand—rather than him who prays at us in Latin that we don't understand and who stands with his face to the altar and his back to the people.' This is divided chancel religion at its worst; and any type of divided chancel religion is, as I have already stated, a move in that direction. I think that I have said enough to let you know why I am convinced that the Church of the Nazarene should not have a divided chancel with all that is implied by the same. Still, I'm not sure I've made exactly clear what the divided chancel is. It is two pulpits—one on the right and the other on the left of the platform—instead of one in the center.

At the more elaborate of these pulpits the minister performs his more important activities in connection with the worship service, and if a layman should assist him in any way he usually fulfills his duties at the less elaborate pulpit.

Q. Will you please tell me in the Question Box where Uncle Buddie Robinson was buried? I am a subscriber to the "Herald of Holiness" and belong to the Church of the Nazarene.

A. Brother Bud Robinson, who died on November 2, 1942, was buried in Mountain View Cemetery, and I judge that this cemetery is in Pasadena, California. His funeral service was held in Bresee Avenue Church of the Nazarene, and nothing is given in the obituary which indicates that this cemetery was outside of the city of Pasadena. I would not ordinarily answer a question like this through the Question Box. However, since Bud Robinson was one of the greatest men the holiness movement has produced and the greatest booster for the *HERALD OF HOLINESS* that it ever has had, I am glad to answer your question here.

Q. Is it right, even in God's sight, for a pastor of a church to idolize his church to the extent that he has no time for anything else—even his own family?

A. No! I would also say the same as to the layman. It is not right for anyone to idolize his church until he has no time for his family. The same could be said as to one's business. He shouldn't idolize his business until he has no time for anything else—even his family. However, I say this in defense of the pastor who neglects his family for his church; sometimes he is all but forced to do it because the laymen give so little time and interest to the church.

True reverence in the house of God calls for a driving out of all worldly thoughts, and a hushing of hearts into solemn attention.—MARY L. SCOTT.

CONSTANT COMFORT

By Enola Chamberlin

*I have a need to seek
Some far-high mountain peak,
Where gnarled old pine trees
grow,
Where whispering wind wraiths
go
Beneath a paling sun.
But tasks must still be done;
My longing feet must tread
In toil these rooms instead.
And so in place of gloom
I might spread into each room,
I'll bring before my eyes
Tall pictures of the skies,
Ask God to help me find
Within my heart and mind,
In every thought and deed,
The solace that I need!*



THE PEACE OF GOD

Monday:

We pray for peace. Thank God, we have a President who asks his people to pray. If we do not take his request seriously, who will? Who should? A Voice with greater authority than his has two words to say about peace: a promise, "My peace I give," and a command, "Let the peace of God rule." These words are our salvation in a dark, angry day. (Col. 3:15.)

Tuesday:

"Sweet peace, the gift of God's love." It has to be a gift; and it is the one gift rejecting which we destroy ourselves. Free play to our own desires and impulses will tear us to pieces; harmony with God brings

harmony in our own natures. Jesus died to reconcile us to God; false pride, false independence will seek a "separate peace." (Rom. 8:7; 5:12.)

Wednesday:

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Real peace has to start on the inside—we know, but we try every other way! It comes to the world as it comes to individuals, as God's Spirit removes the discordant antagonisms and replaces them by love and good will. "Peace with God" works out in peace with men. (Eph. 2:13-14, 17-18.)

Thursday:

"My peace." Only Jesus' peace was—is—"the possession of adequate resources." Unruffled by interruptions, unperturbed by obstacles, undaunted by opposition, undismayed by treachery and desertion, undisheartened by misunderstanding and injustice, unafraid of persecution, misrepresentation, death—quietly assured in the face of the worst that life can bring—His peace is invincible. That peace He has to give. (John 14:27.)

Friday:

Peace, perfect peace, death shad'wing us and ours?
Jesus has vanquished death and all its pow'rs.

Peace, perfect peace, our future all unknown?

Jesus we know, and He is on the throne. (John 14:1.)

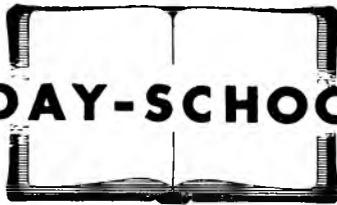
Saturday:

"Let the peace of God rule in your hearts"—it is a command. But how? "In His will our peace" (Dante). Your commitment to God's will was unconditional and all-inclusive; make it so, keep it so. Recognize each day as His will for you in detail: its actions His choice, its accidents His permission. This is the yoke which is rest to the soul. (Matt. 11:29.)

Sunday:

"The will is the deep thing in man" (O. Chambers). Two wills in harmony are peace. Constant, calm, sure; controlling, steadying, quieting the shifting confusions of the pressing, hurrying moments is the store of His peace in your heart. Sink deep into its strength. (Phil. 4:6-7.)

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for September 11: Nehemiah, God's Leader

Scripture: Nehemiah 1; 2; 4; 6; 12:27-31, 38, 43 (Printed: Neh. 4:6-9, 15, 21-23; 12:27, 43)

GOLDEN TEXT: *And they said Let us rise up and build. So they strengthened their hands for this good work* (Neh. 2:18).

Against a background possessing all the attributes of hopeless despair looms a solitary man with a devout spirit and determined will. Nehemiah, one of the strongest characters in Old Testament history, was the rare combination of a practical mind coupled with sincere faith in the promises of God and in His goodness. He was humble in spirit and practical in thought, which gave him the ability to lead men in heroic accomplishment. From all appearance there was nothing that a lone man could do, and surely not Nehemiah, an exile, and slave of the most powerful despot of

this day, King Artaxerxes. His soul was restless; God's city was in need of repair. The walls had crumpled and the city of Jewish hope was threatened. Fresh from his knees, where he offered one of the great prayers of the Old Testament, he approached the king for his personal release. What a challenge to our faith when we see that this request was readily granted and finances and a special escort were provided! It causes one to stop and wonder what might be done among the nations of the world if only we had the humility to pray, then rise and ask largely, going out with courage.

The conditions prevailing in Jerusalem would have rapidly discouraged and totally defeated a man with less faith and weaker heart. Amid the ruins of a once noble city existed a people completely surrendered to the premise that not one single thing

could be done, so why be concerned? Out of this rubble arises this man of noble stature who believes that the only road to genuine peace of mind is right action. His spirit shakes the people out of their lethargy and spurs them to do what they feel cannot be done, until in spite of all adverse circumstances the walls are built. We see few men in history who stand so erect when all around is giving way. Our minds go back to Winston Churchill in the dark days of World War II.

Nehemiah was strong and courageous, but any personal success would have been short-lived had it not been for the co-operation of the people. Too wise a man to depend upon his own ability, he inspired his people to arise, organize, put their faith in God and their hands to the task. Organization is effective only

(Concluded on page 18)

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The Young People's Society

CHRISTIAN CONDUCT

THE EXEMPLARY Christian must have conduct that is above reproach. Paul put it this way, "Be thou an example of the believers, in . . . conversation." And we understand that the word thus translated really means *conduct, behavior, manner of life.*

The religion of Jesus Christ is inseparably tied to ethical living. It is what is called an *ethical* religion. That means that when one becomes a genuine Christian his life is changed, his habits are changed, he enters into a new way of life—the Christian way. Paul was a persecutor of the Christians before he yielded to Christ; afterward he joined the very crowd whom he had persecuted, to the extent that he himself became persecuted. His whole pattern of behavior changed. So much so that he described it thus, ". . . old things

are passed away; behold, all things are become new."

Thus it must be with everyone who takes the way with Christ in every day. It is not enough merely to accept a creed, to follow a ceremony, to join the church, to be among good people. To be a true Christian, one must repent, turn right-about face, and begin a new life. One finds Christ by confessing and forsaking his sins; one continues in Christ by following in complete obedience to Christ's will and His way of life. Upon this basis and this alone can one find a faith to accept the salvation Christ died to bring. Only on this basis can one maintain his walk with the Lord.

And so, each of us should be vitally concerned with this matter of Christian behavior as well as with Christian profession. We cannot, we must not, treat lightly this matter of being exemplary Christians in our lives not

L. J. DU BOIS, Secretary

only because we want our religious experience to be thorough and complete but also because we want to have an influence upon the world around us. People watch our lives. People get their idea of the worthwhileness and nobility of our relationship to Christ from how they see us live, more than from what we say. Let us see to it that our lives ring true to Christ, so that the world may know Him.

News of Youth

The following have recently been elected or re-elected as district N.Y.P.S. presidents: Marvin E. Powers, Colorado; P. C. Snellenberger, Illinois; Glen Chaffee, Los Angeles; Hugh E. Russell, New Mexico; James R. Snow, Northeastern Indiana; Dick Littrell, San Antonio.

HOME MISSIONS and EVANGELISM

NEW CHURCHES

District Superintendent C. E. Shumake organized the Wilson Chapel Church of the Nazarene in Blunt County, Alabama, on June 26. This is the eighth church for the Alabama District this quadrennium.

On July 17 the Seneca Falls, New York, church was organized by District Superintendent Renard D. Smith. This is an industrial town of seven thousand population, fifteen miles from the Sampson Air Force Base. There is no other holiness church or any group with a definite evangelistic program in the town. It was started as a branch Sunday school from the Auburn church. Three services a week were conducted by the Auburn pastor, Rev. James F. Siglin. Miss Sue McElwee, district deaconess, spent the month of June doing survey work and made many good contacts. The home-mission campaign was conducted by Evangelist and Mrs. Charles Laird. The Sunday school averaged thirty-six for the month of July. Rev. Alvin Lawhead, a graduate of Nazarene Theological Seminary, has been appointed pastor. This is the seventh new church on the Albany District since the General Assembly.

District Superintendent Paul H. Garrett organized recently a new church at Mexia, Texas, a town of over 6,600 population. It was the result of a tent meeting sponsored by the N.Y.P.S. Rev. C. D. Buchanan is the new pastor. This is the sixth new church this quadrennium for the Dallas District.

The following new churches have been organized in East Tennessee by District Superintendent Victor E. Gray: Clinton, Estill Springs, and Chattanooga Lookout Valley. There are now fourteen new churches in East Tennessee since the General Assembly.

District Superintendent Mac Anderson has organized three new churches in Georgia. They are, Brunswick Bethel, Rev. C. E. Rainey, pastor; Manasses, Rev. Lewis Bledsoe, pastor; and Brown's Chapel, Rev. E. P. Driskell, pastor. There are thirteen new churches on the Georgia District this quadrennium.

District Superintendent W. S. Purinton organized a new church in Lawrenceville, Illinois, on June 19. Rev. T. E. Snider held the home-mis-

ROY F. SMEE, Secretary

sion tent campaign with help from neighboring pastors and has been appointed pastor of the new church. Two fine lots have been purchased. The first unit of the church building will be erected soon. This is the ninth new church on the Illinois District this quadrennium.

The Page-Warson Church was recently organized at St. Louis by District Superintendent E. D. Simpson. There were twenty charter members and the Sunday school averaged forty the first month. Already this young church is paying its pastor's salary and carrying the church property payment without assistance from the district. It is the ninth new church on the Missouri District this quadrennium.

District Superintendent R. C. Gunstream has organized a new church at Moriarity, New Mexico, the fourth for the New Mexico District since General Assembly.

The Forrest Home Church located between Jonesboro and Nettleton, Arkansas, has been organized by Dis-

trict Superintendent J. W. Hendrickson. Rev. Ira Rogers is the pastor. The Sunday school averages about fifty. This is the fourth new church for North Arkansas this quadrennium.

On May 29, District Superintendent Lloyd B. Byron organized the Kinston Church. Rev. J. H. Hodges was appointed pastor. The church began immediately to carry the building loan payments and some of the pastor's support. There are six new churches on the North Carolina District this quadrennium.

District Superintendent George Coulter has organized new churches at Fairfield and San Mateo. The San Mateo church was a district-wide project, observing the fiftieth anniversary of the Northern California District. San Mateo was the largest town in Northern California without a Church of the Nazarene. It is located on the San Francisco peninsula. There

are now twenty new churches on the Northern California District.

Two new churches have been organized on the Pittsburgh District by Superintendent R. F. Heinlein. The Arona, Pennsylvania, church was organized June 19. A small church building has been purchased and is free of debt. At Cherry Tree, Pennsylvania, the new church officially began June 26. The district purchased a house which is being used temporarily for church services. The Sunday school is averaging nearly fifty. There have been eight churches organized on the Pittsburgh District this quadrennium.

District Superintendent D. W. Thaxton organized a new church at Cayce, South Carolina, in April. The Sunday school has been over fifty in attendance the last few weeks. They have a nice brick-veneer building and prospects are good for a fine

church. It is the ninth on the South Carolina District since the General Assembly.

The Tecumseh church in Southeast Oklahoma was organized by District Superintendent Glen Jones and is making excellent progress. It is the third on this district for the quadrennium.

District Superintendent D. K. Wachtel has organized the Gift, Germantown, Memphis East Frayser, and Memphis Lamar Avenue churches this year, for a total of sixteen new churches on the Tennessee District this quadrennium.

District Superintendent E. C. Oney has organized the following new churches this year: Alderson, Newell Glendale, Webster Springs, South Charleston Grace, and East Rainelle. The West Virginia District has nineteen new churches since the General Assembly.

THE HOME CIRCLE

Conducted by
GRACE RAMQUIST

In the Advance Winds of "CONNIE"

Definitely that morning the radio reporter was just filling in time. Outside the wind was blowing hard and the rain was coming down alternately in gusts and sheets. "This year already we have had Alice and Brenda, and now Connie is nearly on us, with Diane developing out in the sea," the reporter announced. Then he proceeded to tell his listeners the names which will be given all of the hurricanes of 1955 if there are as many as there are letters in the alphabet. I remember none past Diane save Queenie for Q. At the conclusion of the list of names, the reporter casually said, "Of course, the weather bureau does not expect to have to name enough hurricanes this year to take the whole alphabet. Last year we all remember 'Hazel.' Today we are especially interested in 'Connie.' 'Connie' is now 145 miles from the coast of Virginia. Store managers already have been warned to make secure all their glass windows and to tape down anything which can be injured in the storm. The hurricane is moving up toward Norfolk at a rate of from 10 to 14 miles an hour. We are already feeling the effects of the advance winds as they are hitting our fair city."

I was sitting in the car listening to

the report. Immediately I stepped out into the rain and went into the bookstore to repeat, as best I could, what I had heard. No one seemed much disturbed over the report, although it had been raining for hours and the wind was already blowing hard at the grove of trees in which the campground is located.

During the next few hours, hurricane warnings were repeated over and over, and each time the listeners merely tossed aside the information, saying, "We'll wait and see what happens."

Few of the camp-meeting attenders had gone home, although they lived in the coastal towns and cities. The hurricane had already fooled the weather bureau by staying east instead of going west. The people at the camp seemed to think that they could do nothing to prevent danger, so they merely waited and watched, attended the services, and had fellowship with those about them.

Not being accustomed to such experiences, my husband and I were a little doubtful about continuing our trip north and east. We mentioned this to several oldtimers, but no one warned us to stay off the road. Soon our packing was done and a little apprehensively we started out toward the city of Washington, D.C. We

listened to the news reports. The wind blew in strong gusts, the leaves dropped from the trees, and branches fell across the way. The corn was leaning almost to the ground, yet we continued on. Everyone to whom we talked seemed to think that the worst was yet to come, and we definitely wanted to reach safety before it came.

Through the rain and mud we found our way to a place of rest that night, fearing within us what the following hours might hold in store. We realized that even moving at 10 or 12 or 14 miles an hour, 145 miles surely if slowly melts away. The "eye" of the hurricane was headed for our city when we listened to the last radio report before going to sleep that night.

The next morning the sun was shining, the rain had gone, and all looked well with the world. Sure enough, the report was that "Connie" had lost her fierceness and all her hurricane strength was gone. During the night the danger had passed.

How like life is the above experience! We listen to reports of those who prophesy of the dangers we are going to face. We wonder if we should seek a place of safety; yet because we have duties to perform and miles to cover, we press on. Many times we hit the high winds and the ills of life. We run into sorrows and troubles. Some of us will have heavier burdens to carry than others

will have; but if we press on, we will find a place of safety and then will learn that the storm is over and the danger is past.

The experienced people in our little camp community in Virginia could have worried, for they had been through such dangers before. Their worries would not have helped them, for still they would have had to go through the dangers. By pressing on, not fretting or worrying, their trials were easier to bear.

When we all reach safety and heaven, we will find the sun shining, all danger past. Today we feel the effects of the winds of sin and illness—God has promised us shelter and sunshine after the night is past.

THE SUNDAY-SCHOOL LESSON

(Continued from page 15)

as it functions. The best plan is doomed to quick failure without the united effort of all the people. No minister ever can build the congregation without the co-operation of the people. Even our Lord depended upon the faithfulness of His loyal followers. If they had not done their part, the gospel would not be ours today; and unless we do our part there will be no gospel tomorrow.

If ever a situation appeared hopeless and out of hand, it was here. What a challenge when we realize that with God all things are possible! There is no condition so hopeless but

that it can be made better through faith in God and the people working with one heart. It was the leadership of Nehemiah that laid the foundations of Judaism, organizing his nation into a church that was to guard Israel's distinctness from the heathen world and preserve its national unity. Out of an impossible situation God lifted a single man to re-establish a holy nation as the avenue through which His Son would travel in providing redemption for the world. "With God all things are possible."

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

NEWS of the Churches



Evangelist W. J. Strack writes that, due to a cancellation, he has an open date, October 4 to 16. Write him, Box 215, New Lyme, Ohio.

Indian Evangelist D. C. Reynolds writes: "During October and November, I will be in Arizona for three meetings among our North American Indians. Anyone interested in securing my services, write me at my home address, 1933½ N.W. 30th, Oklahoma City 18, Oklahoma."

Superintendent J. B. Maclagan of the British Isles, Southern, District, writes: "The church at Luton, Bedfordshire, recently concluded a most successful August Bank Holiday rally; the Town Hall was rented for the occasion. Rev. Maurice Winterburn was the special preacher, and several entered into the Canaan experience. Led by the district superintendent, and singing to the strains of the English concertina, a witness march was held in the principal streets of the town. Several U.S.A. military personnel were in the congregation and one, along with his wife, bowed at the altar, seeking God for holiness of heart. Rev. J. R. Weatherill is the successful pastor of the Luton church."

Gilmer, Texas—Our church recently enjoyed a good and profitable revival with Evangelist O. F. Langford. He came to us anointed of God and with a burden for souls which helped to give us one of the best revivals in the history of this five-year-old church. Members and friends stood by in prayer in a most loyal way, giving, and bringing new folk into the services. The revival was far-reaching, bringing many into contact with the Church of the Nazarene, and holiness, for the first time. Several souls prayed through to definite victory at the altar, and six new members have been added to the church. God continues to bless as we labor

for the Kingdom.—Jack R. Shoulders, Pastor.

Evangelist W. F. Miller writes: "Due to a change in pastors, I now have a cancellation for the date October 12 to 23; would be glad to slate this time as the Lord may lead. At this writing I am in a fine meeting with our church in Post, Texas. Write me, 521 Victoria Avenue, Williamstown, West Virginia."

Rev. Ernest E. Orton writes: "After fifteen years in the pastorate, I am entering the evangelistic field; received evangelist's commission at the recent Colorado District Assembly. I have open time after November 1, and will be glad to go wherever the Lord may lead. Write me, 1635 Locust, Rt. 1, Box 57, Canon City, Colorado."

Rev. W. E. White writes that he is now giving full time to the evangelistic work and will be glad to go anywhere as the Lord opens the way—to fast, pray, and believe God for a revival. He is a member of the Georgia District, but mail may be sent him % the publishing house, P.O. Box 527, Kansas City 41, Missouri.

Rev. W. B. Walker writes: "I have just closed a five-year pastorate with our First Church in Dayton, Ohio. During these five years the Lord helped us to reach many souls, and one hundred members were added to the church. All budgets were paid each year, and this past year the church became a 10 per cent church in missionary giving. When all financial obligations were paid at the close of the year, there was a balance in the treasury of \$6,000.00. The new church building was completed during our stay in Dayton; it is valued at more than \$200,000.00. The entire debt was refinanced. It was a high honor to pastor the fine people who make up the membership. We en-

joyed our labors with Dr. and Mrs. W. E. Albea, the excellent district leaders, and also our fellowship with the fine pastors of the Western Ohio District. We have now entered the evangelistic field, and all our time is slated for '55 and some for '56. We have some open time we'd like to give to our pastors across the country in helping to sponsor genuine, Holy Ghost revivals and bring lost souls to Christ. We are moving to Oklahoma, but our mailing address is % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

ANNOUNCEMENTS

WEDDING BELLS—Miss Nada Marie Stanley of Center, Colorado, and A/2C Richard Wayne Lindeman of Albany, New York, were united in marriage on July 3, in the Church of the Nazarene in Biloxi, Mississippi, with the groom's father, Rev. C. W. Lindeman, pastor of the Albany church, officiating, assisted by Rev. Jesse Middendorf, pastor of the Biloxi church.

RECOMMENDATIONS

It is a pleasure to recommend Rev. C. Neal Hutchinson to our pastors and people for revivals, conventions, and camp meetings. Brother Hutchinson has had wide experience as a pastor and evangelist, carries a burden for souls, and preaches with fervor and inspiration. He will be a blessing to any church, large or small. Address him, 76 Willis St., New Bedford, Massachusetts.—J. C. Albright, Superintendent of New England District.

Rev. George D. Boner has recently united with the First Church of the Nazarene in Seattle, coming to us highly recommended from the Free Methodist church, where he served five years in evangelistic work and nine in the pastorate. He is available for revival meetings this fall and next spring. He is a good preacher. Write him, 349 West 53rd St., Seattle, Washington.—B. V. Seals, Superintendent of Washington Pacific District.

BORN—to Rev. and Mrs. Raymond Blake of Lafayette, Colorado, a son, Andrew Wesley, on August 9.

—to Rev. and Mrs. Vincent Gennaro of Sebring, Florida, a daughter, Rebecca Anna, on August 8.

—to James A. and Peggy June (Doing) Stringer of Enid, Oklahoma, a son, Kim Seldon, on August 8.

—to Lewis A. and Jo (Peters) Mason of Ardmore, Oklahoma, a daughter, Ronda Gail, on August 7.

—to Rev. Clifford and Iva (Tyson) Tazelaar of Nazarene Theological Seminary, Kansas City, a daughter, Mary Avonell, on July 25.

SPECIAL PRAYER IS REQUESTED by a mother in Tennessee for her daughter who, because of an automobile accident, will possibly lose her mind;

by a Nazarene mother in Arkansas that a son may be restored to his job for the sake of his family, that God will touch her body that she may be able to do the necessary things of life and attend church, also a special unspoken request;

by a friend in Texas for the salvation of a young man, that God will undertake for the family in a material way, and also for himself;

by a Christian in Michigan for several unspoken requests, and for one special prayer burden carried for a long time;

by a preacher in Illinois for a Christian woman who has been sick for a long time and undergone a serious operation, that God may heal her;

by a troubled lady that God will undertake for her in a special way, remove those who oppress her, direct her path, and keep her in His will;

by a Nazarene in Idaho for special help from God concerning a situation in her place of employment in which several people are involved—she feels she must hold steady and she wants special guidance from God that His will may be done in the entire matter.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers

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

Assembly Schedule

Georgia September 14 and 15
Southeast Oklahoma September 21 and 22

G. B. Williamson

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

Assembly Schedule

Kansas City September 7 to 9
Northwest Oklahoma September 28 and 29

Samuel Young

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

Assembly Schedule

Southwest Oklahoma September 14 to 16
North Carolina September 21 and 22
South Carolina September 28 and 29

D. I. Vanderpool

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

Assembly Schedule

Southwest Oklahoma September 14 to 16
North Carolina September 21 and 22
South Carolina September 28 and 29

Hugh C. Benner

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

Assembly Schedule

North Arkansas September 7 and 8
South Arkansas September 14 and 15

District Assembly Information

KANSAS CITY—Assembly, September 7 to 9, at the Kansas City District Center, 7700 Antioch Road, Overland Park, Kansas. (Rail terminus at Kansas City Union Station. Take inter-city bus on Main Street at Union Station and go to 75th Street; turn west to Antioch Road.) Send mail and other items relating to the assembly % Kansas City District Center, 7700 Antioch Road, Overland Park, Kansas. Dr. G. B. Williamson presiding.

GEORGIA—Assembly, September 14 and 15, at First Baptist Church, 700 Elizabeth St., Waycross, Georgia. Entertaining pastor, Rev. Robert Huff, 410 Brunel Street. Send mail and other items relating to assembly in care of Brother Huff, P.O. Box 553, Waycross, Georgia. Dr. Hardy C. Powers presiding.

NORTH ARKANSAS—Assembly, September 14 and 15, at First Methodist Church, Searcy, Arkansas. Rev. H. Floyd Dean, 110 W. Park Street, entertaining pastor. Send mail and other items relating to assembly % Rev. Harvey Rathbun, 3909 North Street, Fort Smith, Arkansas. Dr. Hugh C. Benner presiding.

SOUTHWEST OKLAHOMA—Assembly, September 14 to 16, at First Church of the Nazarene, 10th and Willow, Duncan, Oklahoma. Rev. J. E. Cook, 1213 Hickory, entertaining pastor. Send mail and other items relating to assembly % Rev. W. T. Johnson, Box 249, Duncan, Oklahoma. Dr. D. I. Vanderpool presiding.

NORTH CAROLINA—Assembly, September 21 and 22, at Charlotte Northside Church, 1201 Pegram St., Charlotte, North Carolina. Rev. J. H. Eades, entertaining pastor. Send mail and other items relating to the assembly % Rev. J. H. Eades, 1209 Pegram St., Charlotte. Dr. D. I. Vanderpool presiding.

SOUTHEAST OKLAHOMA—Assembly, September 21 and 22, at Church of the Nazarene, 11th and Market, Shawnee, Oklahoma. Rev. Leon Jennings, entertaining

pastor. Send mail and other items relating to assembly % Rev. Leon Jennings, 1926 N. Market, Shawnee, Oklahoma. Dr. Hardy C. Powers presiding.

SOUTH CAROLINA—Assembly, September 28 and 29, at First Church, 305 W. Oakland, Sumter, South Carolina. Rev. Harry Huff, entertaining pastor. Send mail and other items relating to assembly % Rev. Harry Huff, 309 W. Oakland Ave., Sumter, South Carolina. Dr. D. I. Vanderpool presiding.

NORTHEAST OKLAHOMA—Assembly, September 28 and 29, at Tulsa First Church, Delaware and East 12th Street, Tulsa, Oklahoma. Rev. E. H. Sanders, entertaining pastor; send mail and other items relating to assembly % Rev. E. H. Sanders, 2740 East 12th, Tulsa. Dr. G. B. Williamson presiding.

District Superintendents

ABILENE—Orville W. Jenkins, 3515 43rd St., Lubbock, Texas

AKRON—C. D. Taylor, Nazarene District Center, Canton-Alliance Rd., Route 1, Louisville, Ohio

ALABAMA—C. E. Shumake, 1102 4th Court West, Birmingham 4, Alabama

ALBANY—Renard D. Smith, 106 W. Warrington Rd., Syracuse, New York

ARIZONA—M. L. Mann, 3836 North 14th Ave., Phoenix, Arizona

AUSTRALIA—A. A. E. Berg, Grenfell Street, Mount Gravatt, Brisbane, Queensland, Australia

BRITISH ISLES—NORTHERN—George Frame, 126 Glasgow Garrowhill, Baillieston, Glasgow, Scotland

BRITISH ISLES—SOUTHERN—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England

CANADA CENTRAL—H. Blair Ward, Hamilton, Ontario

CANADA PACIFIC—Edward Lawlor, 1952 8th Ave. N.W., Calgary, Alta., Canada

CANADA WEST—Edward Lawlor, 1952 8th Ave. N.W., Calgary, Alta., Canada

CENTRAL OHIO—Harvey S. Galloway, 2657 Morse Road, Columbus 11, Ohio

CHICAGO CENTRAL—Mark R. Moore, 716 S. Greenwood, Kankakee, Illinois

COLORADO—Oscar F. Finch, 1765 Dover Street, Lakewood, Colorado

DALLAS—Paul H. Garrett, 2718 Maple Springs, Dallas 9, Texas

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EASTERN MICHIGAN—W. M. McGuire, 450 Eileen Drive, Pontiac, Michigan

EAST TENNESSEE—Victor E. Gray, 4000 Sunset Ave., Chattanooga 11, Tenn.

FLORIDA—John L. Knight, 2115 Hawthorne Trail, Lakeland, Florida

GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Ga.

GULF CENTRAL—Leon Chambers, Box 386, Fairfax, Alabama

HAWAII—Cecil C. Knippers, 502 Hao Street, Honolulu, Hawaii

HOUSTON—V. H. Lewis, 525 Hohldale, Houston 18, Texas

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ILLINOIS—W. S. Purinton, P.O. Box 72, Springfield, Ill.

INDIANAPOLIS—Luther Cantwell, 4740 E. Washington, Indianapolis, Indiana

IOWA—Gene E. Phillips, 2702 41st Place, Des Moines 10, Iowa

KANSAS—Ray Hance, 457 Lexington Road, Wichita 8, Kansas

KANSAS CITY—Jarrette E. Aycock, 2923 Troost Avenue, P.O. Box 527, Kansas City 41, Mo.

KENTUCKY—D. D. Lewis, 2230 Alta Ave., Louisville, Ky.

LOS ANGELES—Shelburne Brown, 1373 Bresee Ave., Pasadena 7, Calif.

LOUISIANA—Elbert Dodd, 1611 Henry Street, Pineville, La.

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MINNESOTA—Roy F. Stevens, 1401 Payne Ave., St. Paul 1, Minn.

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MISSOURI—E. D. Simpson, 7358 Maple Ave., Maplewood, Mo.

NEBRASKA—Whitcomb Harding, 803 North Briggs, Hastings, Nebraska

NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada

NEW ENGLAND—J. C. Albright, 19 Keniston Road, Melrose, Mass.

NEW MEXICO—R. C. Gunstream, 215 57th St. N.W., Albuquerque, N.M.

NEW YORK—Robert Goslaw, 27 Wilson Street, Beacon, New York

NORTH AMERICAN INDIAN—D. Swarth, 1207 Dominion St., Pasadena 7, Calif.

NORTH ARKANSAS—J. W. Hendrickson, 623 Mitchell St., Conway, Ark.

NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina

NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Ave., Bismarck, North Dakota

NORTHEAST INDIANA—Paul Updike, 123 North "D" Street, Box 469, Marion, Indiana

NORTHEAST OKLAHOMA—J. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Okla.

NORTHERN CALIFORNIA—George Coulter, 100 Beulah Park Dr., Rt. 4, Santa Cruz, California

NORTHWEST—E. E. Zachary, 4305 Snow Mountain Rd., Yakima, Washington

NORTHWESTERN ILLINOIS—Lyle E. Eckley, 116 Jackson Court, Peoria, Illinois

NORTHWEST INDIANA—Arthur C. Morgan, 405 Elmhurst Ave., P.O. Box 350, Valparaiso, Indiana

NORTHWEST OKLAHOMA—Jonathan T. Gasset, 215 N. Donald St., Bethany, Okla.

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 SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Oklahoma
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 WEST VIRGINIA—Edward C. Oney, 5008 Virginia Ave., Charleston, S.E., West Virginia
 WESTERN OHIO—W. E. Albea, 4301 Midway Ave., Dayton, Ohio
 WISCONSIN—Charles A. Gibson, 201 North 73rd, Milwaukee 13, Wisconsin

Sunday-School Attendance Report

District	Last Year	July	Percentage
CENTRAL ZONE			
Northwest Indiana	5,252	5,354	102
Central Ohio	12,612	12,449	99
Iowa	6,098	6,000	98
Northwestern Illinois	4,835	4,720	98
Western Ohio	13,753	13,130	95
Illinois	8,555	8,097	95
Michigan	7,975	7,516	94
Southwest Indiana	9,067	8,463	93
Wisconsin	2,376	2,204	93
Northeastern Indiana	9,437	8,500	90
Chicago Central	5,309	4,619	87
Districts not reporting: Eastern Michigan, Indianapolis, Missouri			
SOUTHEAST ZONE			
West Virginia	9,905	10,270	104
Eastern Kentucky	4,903	5,094	104
Georgia	5,245	5,384	103
Mississippi	2,651	2,675	101
North Carolina	3,639	3,596	99
Virginia	3,172	3,131	99
Florida	7,069	6,555	93
Districts not reporting: Alabama, East Tennessee, Kentucky, South Carolina, Tennessee			
EASTERN ZONE			
New York	1,968	1,929	98
Washington-Philadelphia	10,467	9,946	95
Albany	3,369	3,197	95
Akron	11,366	10,397	91
Districts not reporting: New England, Pittsburgh			
CANADIAN ZONE			
Maritime	968	1,142	118
Canada West	3,960	2,440	87
Districts not reporting: Canada Central, Canada Pacific			
SOUTHERN ZONE			
South Arkansas	3,639	4,004	110
Nebraska	2,667	2,748	103
San Antonio	3,679	3,755	102
Louisiana	4,484	4,333	97
Abilene	5,687	5,531	97
Southwest Oklahoma	6,004	5,668	94
Northwest Oklahoma	5,904	5,524	94
Kansas City	8,777	8,008	91
Districts not reporting: Dallas, Houston, Kansas, North Arkansas, Northeast Oklahoma, Southeast Oklahoma			
SOUTHWEST ZONE			
New Mexico	3,126	2,985	95
Southern California	11,161	10,314	92
Colorado	6,355	5,861	92
Northern California	14,748	13,417	91
Arizona	3,683	3,222	87
District not reporting: Los Angeles			
NORTHWEST ZONE			
Minnesota	2,081	2,089	100
North Dakota	1,656	1,669	100
Washington Pacific	4,919	4,779	97
Oregon Pacific	7,253	6,816	94
Idaho-Oregon	6,179	5,613	91
Northwest	7,010	6,279	90
Districts not reporting: Alaska, Nevada-Utah, Rocky Mountain, South Dakota			
Estimated average for July, 1955		363,081	
Drop from last year's average		13,418	
Percentage of decrease from last year's average		6%	

ERWIN G. BENSON, *Field Secretary*

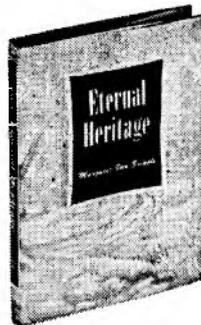
EVANGELISTS' SLATES

Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.
 Woodland, Calif. Sept. 18 to 25
 Stevenson, Wash. Oct. 2 to 9
 Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio
 Pleasantville, Ohio Aug. 23 to Sept. 4
 Allison, Pa. Sept. 6 to 18
 Anderson, Gilbert and Sylvia. Preacher and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Ashby, Kenneth and Geneva. Singers and Musicians,
 1111 Shannon Way, Indianapolis, Ind.
 Aycock, Dell. Evangelistic Singer, P.O. Box 527,
 Kansas City 41, Mo.
 Bailey, Clayton D. Evangelist, Box 579, Fort Dodge,
 Iowa
 Portsmouth, Ohio Aug. 31 to Sept. 11
 Lima, Ohio Sept. 14 to 25
 Baker, Ralph and Betty. Preacher and Singers, Box
 171, Newell, W.Va.
 Baldwin, C. R. Evangelist, 1122 W. Texas, Durant,
 Okla.
 Ball, Kenneth W. and Evelyn. Evangelist and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Banning, R. M. Route 1, Morrow, Ohio
 Beech Grove, Ind. Sept. 7 to 18
 Ripley, Ohio Sept. 21 to Oct. 2
 Barkley, Arthur and Vada Lee. Preacher and Singers,
 305 N.W. Main St., Bethany, Okla.
 McPherson, Kansas Sept. 20 to Oct. 2
 Wellington, Kansas Oct. 5 to 16
 Bass, M. V. Evangelist, Route 5, Mt. Pleasant, Mich.
 Battin, Buford. 1509 Seventh St., Lubbock, Texas
 Ft. Sumner, N.M. Sept. 7 to 18
 Lubbock, Tex. (Grace) Sept. 21 to Oct. 2
 Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
 Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
 Hood River, Ore. Sept. 1 to 11
 Gladstone, Ore. Sept. 14 to 25
 Bertolotti, The Musical (Fred and Grace). Preacher
 and Musicians, 1349 Perkiomen Ave., Reading, Pa.
 McConnellstown, Pa. Sept. 4 to 11
 Cumberland, Md. (1st ch.) Sept. 13 to 18
 Bierce, Jack. Song Evangelist, 417 North St., Apt. C,
 Logansport, Ind.
 Bierce, Joseph. Evangelist, 913 Indiana St., Bicknell,
 Ind.
 Hollywood, Md. Sept. 7 to 18
 Norwalk, Conn. Sept. 21 to Oct. 2
 Bishop, Joe. Evangelist, Box 47, Yukon, Okla.
 Greenbrier, Ark. Aug. 31 to Sept. 11
 Cabot, Ark. Sept. 16 to 25
 Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
 Lansing, Mich. (North St.) Sept. 14 to 25
 Massillon, Ohio Sept. 28 to Oct. 9
 Boner, George D. 349 West 53rd St., Seattle 7, Wash.
 Open dates for fall meetings
 Boone, Ford. Evangelist, 227 S. Locust, McComb,
 Miss.
 Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
 Booneville, Ind. Sept. 20 to Oct. 2
 Indianapolis, Ind. (Madison Ave.) Oct. 4 to 16
 Bowman, Don and Frances. Song Evangelists, 1013
 Vine St., Newport, Ky.
 Bowman, Russell. Evangelist, 1841 Belmead Rd.,
 Columbus 3, Ohio
 Columbus, O. (Warren Ave.) Sept. 6 to 18
 Columbus, O. (Shepard Ave.) Oct. 4 to 16
 Brannon, George. 125 N. Wheeler, Bethany, Okla.
 Vici, Okla. Aug. 31 to Sept. 11
 Council Bluffs, Ia. (1st ch.) Sept. 14 to 25
 Brannon, J. S. Coaf Fork, W.Va.
 Parsons, W.Va. Aug. 24 to Sept. 4
 Oakland, Md. Sept. 14 to 25
 Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.
 Sterling, Colo. Sept. 7 to 18
 Guthrie, Okla. Sept. 21 to Oct. 2
 Bridgwater, R. E. and Dorothy. 116 Wolfe Ave.,
 Colorado Springs, Colo.
 Florence, Colo. Sept. 14 to 25
 Pueblo, Colo. (1st ch.) Sept. 28 to Oct. 9

- Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo, Ohio
- Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.
- Christ, Tenn. Sept. 7 to 18
Chattanooga, Tenn. (E. Lake) Sept. 21 to Oct. 2
- Brown, Clon C. 112 Manor Dr., High Point, N.C.
- Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W. Canton, Ohio
- Portland, Maine (1st ch.) Sept. 7 to 18
Reading, Pa. Sept. 21 to Oct. 2
- Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.
Lawton, Okla. (Lawton Hghts.) Sept. 1 to 11
- Brown, Marvin L. Evangelist, 1309 N. Main St., Kewanee, Ill.
- Burne, Eddie and Ann. Box 1007, Ashland, Ky.
La Porte, Ind. Aug. 31 to Sept. 11
South Bend, Ind. (1st ch.) Sept. 13 to 25
- Burton, C. C. P.O. Box 145, Somerset, Ky.
Glasgow, Ky. Sept. 7 to 18
Amherst, Ohio Sept. 20 to Oct. 2
- Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
Woodstown, N.J. Sept. 20 to Oct. 2
St. Clairsville, Pa. Oct. 5 to 16
- Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
- Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado Springs, Colo.
- Carlson, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.
Circleville, Pa. Sept. 6 to 12
Grove City, Pa. Sept. 14 to 25
- Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.
Moberly, Mo. Aug. 31 to Sept. 11
Taylorville, Ill. Sept. 14 to 25
- Carpenter, Harvey and Ruth. Evangelists and Singers, 323 N. Franklin Ave., Greensburg, Ind.
- Carroll, Bob and Gladys. Evangelist and Singers, Box 422, Nowata, Okla.
- Clarence, Mo. Sept. 7 to 18
Jacksonville, Tex. Sept. 21 to Oct. 2
- Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
- Weslaco, Texas Sept. 1 to 11
El Paso, Tex. (Immanuel) Sept. 14 to 25
- Carter, W. A. Evangelist, 3808 Park St., Greenville, Texas
- Nashville, Tenn. (Inglewood) Sept. 7 to 18
Temple, Texas Sept. 21 to Oct. 2
- Casey, H. A. Evangelist, 1801 N.E. Madison, Oklahoma City, Okla.
- Kokomo, Ind. (N. Side) Aug. 24 to Sept. 4
Middletown, Ind. Sept. 7 to 18
- Casto, Clyde C. 4120 21st St., Del Paso Heights, Calif.
- Pittsburg, Calif. Sept. 7 to 18
Colma, Calif. Sept. 21 to Oct. 2
- Chapman, C. L. Evangelist, Robinson, Ill.
- Chaffield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Mt. Gilead, Ohio Sept. 7 to 18
New Albany, Ind. (1st ch.) Sept. 21 to Oct. 2
- Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
- Clark, Eddie. Route 1, Colona, Ill.
Fort Wayne, Ind. Sept. 20 to Oct. 2
Madison, Wis. Oct. 5 to 16
- 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 West, Toronto 9, Ontario, Canada
- Carleton Place, Ont. Sept. 11 to 25
New England District Sept. 28 to Oct. 2
- Conway, L. W. Evangelist, 223 S. 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. Evangelist, Box 215, Kankakee, Ill.
Farmland, Ind. Aug. 31 to Sept. 11
Garrett, Ind. Sept. 14 to 25
- Cox, Sandra. Evangelist, 1743 Rember Ave., Macon, Ga.
Leesburg, Va. Sept. 2 to 11
Ashland, Ky. (Indep.) Sept. 16 to 25
- Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio
- Huntington, W.Va. (1st ch.) Aug. 31 to Sept. 11
Pittsburgh, Pa. (Linc. Pl.) Sept. 14 to 25
- Drawford, J. H. and Maggie. Springdale, Ark.
N. Ark. Assembly Sept. 13 to 15
Truth or Consequences, N.M. Oct. 5 to 16
- Crider, Jim and Janet. Singers and Musicians, % Gen. Del., Southport, Ind.
North Vernon, Ind. Sept. 14 to 25
Indianapolis, Ind. (Winter Ave.) Oct. 5 to 16
- Crist, Wesley F. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.
- Lowell, Mich. Sept. 4 to 18
Richfield, Mich. Sept. 21 to Oct. 2
- Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.
Frederick, Md. Sept. 7 to 18
Cambridge, Mass. Sept. 22 to Oct. 2
- Darnell, H. E. Box 929, Vivian, La.
Ft. Smith, Ark. (S. Side) Sept. 7 to 18
Indianapolis, Ind. (Edgewood) Sept. 21 to Oct. 2
- Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
Midland, Pa. Sept. 6 to 18
Curtisville, Pa. Sept. 29 to Oct. 9
- Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
La Junta, Colo. Sept. 7 to 18
Columbus, Ind. (1st ch.) Sept. 21 to Oct. 2
- 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.
Cory, Ind. Aug. 30 to Sept. 11
North Vernon, Ind. Sept. 13 to 25
- DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
Auburn, Ind. (Union Mtg.) Aug. 24 to Sept. 4
- Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
Mexico, Mo. Sept. 14 to 25
St. Louis, Mo. (Teleg. Rd. Ch.) Sept. 28 to Oct. 9
- Dickerson, L. H. Box 662, Bethany, Okla.
- Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
- Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.
Veedersburg, Ind. Sept. 6 to 18
Milford, Ind. Sept. 20 to Oct. 2
- Dobson, J. C. Evangelist, Box 504, Bethany, Okla.
- Donoho, Edward K. Evangelist, Box 244, Lyons, Kansas
Concordia, Kansas Aug. 31 to Sept. 4
- 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
Loveland, Colo. Sept. 7 to 18
Longmont, Colo. Sept. 21 to Oct. 2
- Dunn, T. P. Evangelist, 4352 N. Frankfort, Tulsa, Okla.
Ft. Morgan, Colo. Aug. 31 to Sept. 11
Altadena, Calif. Sept. 14 to 25
- Durbin, Max. Song Evangelist, 412 W. Franklin St., Winchester, Ind.
Cincinnati, O. (Stanton Ave.) Sept. 7 to 18
- Dyer, Esther M. Musical Evangelist, Crystal Beach, Fla.
Hanover, Pa. Sept. 10 to 18
East Gary, Ind. Sept. 21 to 25
- Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
York, Neb. Sept. 14 to 25
Iberia, Mo. Sept. 28 to Oct. 9
- Edwards, L. T., and Wife. Lowell, Oregon
Roseburg, Ore. Aug. 31 to Sept. 11
Dickinson, N.D. Sept. 14 to 25
- Elsea, Joyce. Evangelist, Box 18, Van Buren, Ohio
Port Allegany, Pa. Oct. 19 to 30
- Emmert, H. C. 405 N. Redmon, 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.
British Isles Dist. South until Sept. 22
Providence, R.I. (1st ch.) Sept. 28 to Oct. 2
- Erp, J. R. 415 Biltmore, Muncie, Ind.
- Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Monticello, Ill. Aug. 31 to Sept. 11
Ft. Wayne, Ind. (River Haven) Sept. 14 to 25
- Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.
- Farnsworth, Irving. Evangelist, 141 River St., Bourbonnais, Ill.
- Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
Ebensburg, Pa. Aug. 31 to Sept. 11
Marley Park, Md. Sept. 14 to 25
- Ferguson, Edw. R. and Alma. Preacher and Singers, 921 21st St., Orlando, Fla.
Arlington, Va. Sept. 8 to 18
Youngstown, Ohio Sept. 21 to Oct. 2
- Fetters, Fred W. 546 Vermont St., Altadena, Calif.
Rosholt, S.D. Sept. 7 to 18
Salem, Ohio Oct. 5 to 16
- Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
Baltimore, Md. (E. Side) Aug. 21 to Sept. 4
Leesburg, Va. Sept. 14 to 25
- Fisher, C. William. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Fitch, James S. Evangelist, 2126 Slane Ave., Norwood 12, Ohio
Quincy, Ohio Sept. 6 to 18
Clendenen, W.Va. Oct. 4 to 16
- Flinner, Lyle P., and Wife. Preacher and Singers, 28 Carson St., Uniontown, Pa.
- Foltz, John C. Evangelist, Route 2, Clemmons, N.C.
Rising Sun, Md. Sept. 7 to 18
Perkasie, Pa. Sept. 25 to Oct. 2
- Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
Bedford, Ind. (E. Side) Sept. 6 to 18
Crothersville, Ind. Sept. 21 to Oct. 2
- Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
- Franklin, Norman and Connie. Evangelistic Singers, Route 1, San Pierre, Ind.
Casper, Wyo. Sept. 1 to 11
Francisco, Ind. Sept. 20 to Oct. 2
- Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio

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Midland, Texas Sept. 16 to 24
- Fuller, Jimmie. P.O. Box 649, Fort Valley, Ga.
Gaskins Springs Camp, Ga.
. Aug. 25 to Sept. 4
- Geeding, W. W. and Wilma. Preachers and Chalk
Artist, 376 W. Pine St., Canton, Ill.
Reading, Mich. Aug. 31 to Sept. 11
Seymour, Ind. Sept. 14 to 25
- Geran, 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, Au-
burn, Ind.
Glenns Ferry, Idaho Sept. 14 to 25
Vale, Oregon Sept. 28 to Oct. 9
- Gilliam, Harold P. Evangelist, 219 N. Washington St.,
Moscow, Idaho
Glaze, Harold and Polly. Evangelist and Singers, 2015
Orange St., North Little Rock, Ark.
Kingfisher, Okla. Sept. 14 to 25
Austin, Tex. (Grace Ch.) Sept. 28 to Oct. 9
- Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6,
Calif.
Gospel Light Trio (Rev. Lyle Leach, Fred Findley, and
Wife). Preacher and Musicians, Rt. 1, Box 175,
Salem, Ore.
Sandstone, Minn. Aug. 31 to Sept. 11
Staples, Minn. Sept. 14 to 25
- Gould, Loren W., and Wife. Preacher and Singers,
P.O. Box 527, Kansas City 41, Mo.
Atchison, Kansas Aug. 23 to Sept. 4
Lynchburg, Va. Sept. 19 to Oct. 2
- Granger, Miss Marjorie. Song Evangelist, 4322 Man-
chester St., St. Louis 10, Mo.
Gray, Ralph C., and Wife. Evangelist and Singer,
P.O. Box 527, Kansas City 41, Mo.
Shelbyville, Tenn. (1st ch.) Sept. 7 to 18
Meridian, Miss. (Central) Sept. 21 to Oct. 2
- Green, James and Rosemary. Singers and Musi-
cians, 1201 Bower Ct., New Castle, Ind.
Nashville, Tenn. (Inglewood) Sept. 7 to 18
Wakeney, Kans. Sept. 21 to Oct. 2
- Greene, Bernard. Evangelist, 314 East 16th St.,
Bloomington, Ind.
Greenlee, Helen. Evangelistic Singer, Route 2,
Humboldt, Iowa
Mt. Erie, Ill. Aug. 28 to Sept. 18
Esther, Mo. Sept. 21 to Oct. 2
- Griffith, Glenn. 620 S. Dale Ct., Denver 19, Colo.
Ottumwa, Iowa Sept. 8 to 18
Mishawaka, Ind. (1st ch.) Sept. 20 to 25
- Groves, Leona. Song Evangelist, Rt. 4, Box 103,
Brookville, Fla.
Grubbs, R. D. Evangelist, 1704 Madison Ave., Cov-
ington, Ky.
Morristown, Tenn. Aug. 30 to Sept. 11
Greenfield, Ohio Sept. 13 to 25
- Haas, Wayne and June. Singers and Musicians, Route
1, Cory, Ind.
Cory, Ind. Aug. 30 to Sept. 11
Bedford, Ind. (Mission) Sept. 19 to Oct. 2
- Hall, Miss Clarine. Song Evangelist, 819 Milburn,
Dayton 4, Ohio
Hall, Dave. 776 E. Simpson, McPherson, Kansas
Sulphur, Okla. Aug. 31 to Sept. 11
Farmington, N.M. Sept. 14 to 25
- Hamilton, Jack and Wilma. Box 172, Hays, Kansas
Lubbock, Tex. (Wm. Mem. Ch)
. Aug. 29 to Sept. 4
- Sandpoint, Idaho Sept. 7 to 18
- Harding, Mrs. Maridel. Evangelist, 803 N. Briggs,
Hastings, Neb.
Frankfort, Ind. (1st ch.) Sept. 8 to 18
Vancouver, Wash. Sept. 25 to Oct. 2
- Harding, U. E., and Wife. 1008 E. California St.,
Pasadena, Calif.
Harley, C. H. Evangelist, Burbank, Ohio
Milwaukee, Wis. Aug. 31 to Sept. 11
Meadvile, Pa. Sept. 13 to Oct. 2
- Harrington, Wm. N. Rt. 5, Box 666, Gainesville, Fla.
Three Rivers, Mich. Aug. 28 to Sept. 11
Buchanan, Mich. Sept. 18 to Oct. 9
- Harris, E. T. Evangelist, 410 Atwater, Burlington,
N.C.
Reserved Sept. 4 to 25
Winnfield, La. (Hudson Ch.) Sept. 28 to Oct. 9
- Harrison, Raymond W. Evangelist, Box 57, Neutsu,
Oregon
Kalama, Wash. Sept. 18 to 25
Salem, Ore. Oct. 2 to 9
- Harrold, John W. Box 309, Red Key, Ind.
Janesville, Wis. Aug. 30 to Sept. 11
Menomonee, Wis. Sept. 21 to Oct. 2
- Hart, H. J. Route 1, Owasso, Okla.
Harvey, Hoye. Evangelist, Box 124, Hodge, La.
Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
Henbest, C. L. Box 345, Rogers, Ark.
Ponca City, Okla. Aug. 31 to Sept. 11
Clermont, Ind. Sept. 21 to Oct. 2
- Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
Rancle Cliffs, Md. Aug. 31 to Sept. 11
Birdsboro, Pa. Sept. 14 to 25
- Henderson, C. W. P.O. Box 527, Kansas City 41, Mo.
Yuma, Colo. Sept. 7 to 18
Denver, Colo. (E. Side) Sept. 21 to Oct. 2
- 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.
Oregon City, Ore. Sept. 14 to 25
New Rockford, N.D. Sept. 28 to Oct. 9
- Henry, J. W. P.O. Box 581, Banning, Calif.
Long Beach, Calif. (W. Side)
. Sept. 21 to Oct. 2
- Pomona, Calif. (Lamont) Oct. 5 to 16
- Henson, J. C. 103 N. Peniel, Bethany, Okla.
Rossville, Ga. Sept. 21 to 25
Pittsburgh Dist. Tour Sept. 29 to Oct. 16
- Higgins, Charles A. 1702 Pecos St., Las Cruces, N.M.
Aztec, N.M. Aug. 31 to Sept. 11
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.
Holso Evangelistic Party. 5322 Summer Ave., Ashta-
bula, Ohio
Kokomo, Ind. (1st ch.) Sept. 8 to 18
Wheelerburg, Ohio Sept. 20 to Oct. 2
- Holstein, C. V. 432 W. Walnut St., Kalamazoo, Mich.
Charlotte, Mich. Sept. 6 to 18
Howell, Mich. Sept. 20 to Oct. 2
- Holtzclaw, Paul M. Evangelist, Mount Erie, Ill.
Hoof, A. J. (Jack). 1610 S. Grand St., Monroe, La.
Hoof, Billy S. Evangelist, McEwen, Tenn.
Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Chicopee, Ga. Aug. 30 to Sept. 11
Mineral, Calif. (Vacation) Sept. 14 to 25
- Hoot Evangelistic Party. P.O. Box 745, Winona Lake,
Ind.
Lansing, Mich. (Mifflin Ave.) Sept. 7 to 18
East St. Louis, Ill. Sept. 20 to Oct. 5
- Hostetler, Robert. Song Evangelist, 1017 E. Firmin,
Kokomo, Ind.
Huff, Hiram Perry. Box 201, Lanett, Ala.
Huff, Thomas. Evangelist, Box 228, Zylks, La.
Covington, La. Sept. 8 to 25
Effie, La. Sept. 30 to Oct. 9
- Huffman, H. B. Box 25, Onego, W.Va.
Hughes, Guthrie. Evangelist, Greenfield, Ind.
Baton Rouge, La. Sept. 7 to 18
Georgetown, Ill. Sept. 21 to Oct. 2
- Humble, Dave and Mary. Singers and Chalk Artist,
Worthington, Ind.
Ihrig, R. L. 20 Hollywood Dr., Florence, Ky.
Inglard, Wilma Jean. Evangelist, 322 Meadow Ave.,
Charleroi, Pa.
Franklin, Pa. Sept. 7 to 18
- Isenberg Evangelistic Party. Evangelist and Singers,
Box 388, New Cumberland, Pa.
Jackson, R. V. Evangelist, Box 31, Elizabethtown, Ill.
Wichita Falls, Tex. (Central)
. Aug. 31 to Sept. 11
- Lawrenceville, Ill. Sept. 24 and 25
- Jantz, Calvin and Marjorie. Singers and Musicians,
P.O. Box 527, Kansas City 41, Mo.
Decatur, Ill. (tent) Aug. 30 to Sept. 11
Ft. Madison, Iowa Sept. 21 to Oct. 2
- Jenkins, Gerald and Donna Lou. Evangelistic Singers,
P.O. Box 527, Kansas City 41, Mo.
Peoria, Ill. (conv.) Sept. 14 to 18
Georgetown, Ill. Sept. 21 to Oct. 2
- Jerrett, Howard W. 630 W. Hazelhurst, Ferndale,
Mich.
Lapeer, Mich. Sept. 5 to 11
Bad Axe, Mich. Sept. 14 to 25
- Johnson, Andrew. Wilmore, Ky.
Johnson, Spencer. Box 11, Vivian, La.
Denver, Colo. Sept. 8 to 18
Bedford, Ind. Sept. 22 to Oct. 2
- Jones, A. K. 519 Commercial, Danville, Ill.
Salem, Mo. Sept. 6 to 18
Nashville, Tenn. Sept. 20 to Oct. 2
- Jones, Clarence (Tiz). Evangelist, 2022 Lippert St.,
Apt. 266, Orchard Manor, Charleston, W.Va.
Columbiana, Ohio Sept. 4 to 18
Worthington, Ky. Sept. 20 to Oct. 2
- Jones, Claude W. Evangelist, Bel Air, Maryland
Freeport, L.I. Aug. 31 to Sept. 11
Corry, Pa. Sept. 14 to 25
- 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.
Huntington, W.Va. (1st ch.)
. Aug. 31 to Sept. 11
- Huntington, W.Va. (Central) Sept. 12 to 18
- Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Bedford, Ind. (First) Aug. 31 to Sept. 11
- Indianapolis, Ind. (College Ave.) Sept. 14 to 25
- Kimball, E. Everett and Irene. Evangelist and Singers,
P.O. Box 527, Kansas City 41, Mo.
Bicknell, Ind. Sept. 7 to 18
Pottersville, Mich. Sept. 21 to Oct. 2
- Kleven, Orville H. and Kathryn. Evangelist and Musi-
cians, 2355 Roosevelt Blvd., Eugene, Ore.
Oakridge, Ore. Sept. 4 to 18
- Kruse, Carl H., and Wife. Evangelist and Singer,
503 Redmond, Bethany, Okla.
Urbana, Ill. Aug. 31 to Sept. 11
Bloomington, Ill. Sept. 13 to 25
- Kuschner, Allard Wm. and Dorothea. Evangelist and
Singer, 701 E. Schaff Rd., Brooklyn Heights, Ohio
Montgomery, Vt. Sept. 7 to 18
Newport, Vt. Sept. 21 to Oct. 2
- Kuykendall, P. E. Box 978, Hendersonville, N.C.
Laird, Charles H., and Wife. Preacher and Singers,
R.D. 3, Salem, Ohio
Brockton, N.Y. Sept. 7 to 11
Manchester, Ohio Sept. 14 to 25
- 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.
Kenton, Ohio Aug. 25 to Sept. 4
Westerville, Ohio Sept. 7 to 18
- Lee, Mason. 217 Division St., Huntington, W.Va.
Mansfield, Ohio Sept. 6 to 18
Memphis, Tenn. Sept. 20 to Oct. 2
- Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
Leverett Brothers. Preacher and Singers, Box 21,
Lamar, Mo.
Pueblo, Colo. (South) Sept. 9 to 18
Las Animas, Colo. (Friends) Sept. 21 to Oct. 2
- Lewis, E. E. Evangelist, 305 N. Shepherd, Ironton,
Mo.
Lewis, Ellis. 308 N.W. Second St., Bethany, Okla.
Hartford City, Ind. Aug. 31 to Sept. 11
Kankakee, Ill. (First) Sept. 14 to 25
- Lewis, Roy R. Route 1, Albany, Ind.
Ojai, Calif. Sept. 14 to 25
East Gate, Calif. Sept. 28 to Oct. 9
- Lindley, R. F., and Wife. Evangelist and Children's
Worker, P.O. Box 527, Kansas City 41, Mo.
Elizabethton, Tenn. Aug. 24 to Sept. 4
Bakersfield, Calif. (E. Side) Sept. 21 to Oct. 2
- Lipker, Charles H. Route 3, Findlay, Ohio
Elyria, Ohio Sept. 7 to 18
Circleville, Ohio Sept. 21 to Oct. 2
- Litle, H. C. 1338½ Hunter Ave., Columbus 1, Ohio
Jackson, Ohio Sept. 4 to 18
Bucyrus, Ohio Sept. 20 to Oct. 2
- Logan, J. Sutherland. P.O. Box 527, Kansas City 41,
Mo.
Lummus, H. T. P.O. Box 971, 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 Musi-
cians, P.O. Box 113, Bethany, Okla.
MacPheron, Walter S., Sr. Evangelist, 37 Newton
Ave., Wollaston, Mass.
Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
Warm-Springs, Ga. (camp) Aug. 25 to Sept. 4
Manchester, Conn. Sept. 14 to 25
- Martin, Paul. Evangelist, P.O. Box 527, Kansas City
41, Mo.
McCollow, Russel R., and Wife. Evangelist and
Singers, 624 S. Knight, Wichita, Kans.
McCoy, Norman. Song Evangelist, 1425 Pearl St.,
Anderson, Ind.
McDowell, Mrs. Doris. Evangelist, 948 Fifth St.,
Apt. H, Santa Monica, Calif.
Oak Hill, W.Va. Sept. 4 to 11
Syracuse, N.Y. Sept. 14 to 25
- McGuffey, J. W. 1609 N. Central, Tyler, Texas
McGuire, Paul A., and Wife. Evangelist and Child-
ren's Workers, 901 Kelly Dr., Barstow, Calif.
McKinley, Pauline. Song Evangelist, P.O. Box 201,
Greensburg, Ind.
McMillan, W. L. Evangelist, 506 N. Court St.,
Circleville, Ohio
Darbydale, Ohio Sept. 5 to 11
Darbyville, Ohio Sept. 13 to 25
- McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.
Bluefield, W.Va. (First) Aug. 24 to Sept. 4
Mobile, Ala. (First) Sept. 7 to 18
- Meadows, Naomi, and Reasoner, Eleonore. Preachers
and Singers, 2510 Hudson, Norwood 12, Ohio
Mt. Carmel, Ill. Sept. 7 to 18
Oatsville, Ind. Sept. 21 to Oct. 2
- Meredith, Dwight and Norma Jean. Song Evangelists
and Musicians, P.O. Box 527, Kansas City 41, Mo.
Hugoton, Kansas Aug. 31 to Sept. 11
El Paso, Tex. (First) Sept. 14 to 25
- Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Wichita, Kans. (Grace) Sept. 7 to 18
Pampa, Texas Sept. 21 to Oct. 2
- Messer, L. C. and Ruth. Singers and Musicians, 236
S. Michigan Ave., Glendora, Calif.
Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
Mickel, Ralph and Lillian. Evangelists and Singers,
Alum Bank, Pa.
Springfield, Gardens, N.Y. Sept. 11 to 25
Annapolis, Md. Sept. 28 to Oct. 9
- Mickey, Bob and Ida Mae. Song Evangelist and Chalk
Artist, 309 Cimarron Ave., La Junta, Colo.
Edmonton, Alberta (Calder) Sept. 7 to 18
Clareholm, Alberta Sept. 21 to Oct. 2
- Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7,
Calif.
Hollywood, Calif. Sept. 11 to 18
Burbank, Calif. Sept. 19 to 26

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Mineral Wells, Texas Aug. 24 to Sept. 4
 Clearfield, Pa. Sept. 11 to 25

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

Miller, E. J. Rt. 2, Box 53, Tuscaloosa, Ala.
 Reserved Sept. 12 to Oct. 23

Miller, Leila Dell. % Trevecca Nazarene College, Nashville, Tenn.
 Columbus, Ga. (First) Aug. 31 to Sept. 11
 Beaumont, Tex. (First) Sept. 14 to 25

Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.
 Brunswick, Ga. Aug. 31 to Sept. 11
 Georgia Assembly Sept. 14 and 15

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Anderson, Mo. (Banner Ch.) .. Aug. 23 to Sept. 4
 Cuba, Ill. Sept. 14 to 25

Miller, Ruth (Mrs. Henry A.) Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.

Mingledorff, O. C. Box 43, Douglas, Ga.

Mitchell, Lloyd and Addie. Song Evangelist and Musicians, Box 39, Ridgway, Pa.

Moore, Ernest. Evangelist, P.O. Box 515, Bremond, Texas

Moore, Franklin M. Evangelist, Box 352, Wakarusa, Ind.
 Wakarusa, Ind. (W. Un. Miss. Ch.)
 Decatur, Ind. Sept. 11 to 25
 Decatur, Ind. Sept. 28 to Oct. 9

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.

Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.). 10802 53rd Ave., Edmonton, Alberta
 Mooshian, C. Helen. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Mounds, Dewey. Evangelist, 134th 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.

Musical Messengers. % Don Ratliff, 3423 Hottell Dr. Louisville 16, Ky.

Myers, J. T. 502 Lafayette St., Danville, Ill.
 Chattanooga, Tenn. (Avondale) ... Sept. 7 to 18
 Kingsport, Tenn. Sept. 21 to Oct. 2

Nelson, Charles Ed. and Normadene. Preacher and Singers, 1524 So. 4th, Rogers, Ark.
 Oklahoma City, Okla. Aug. 31 to Sept. 11
 No. Ark. Assembly Sept. 12 to 16

Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.

Norton, Joe. Box 143, Hamlin, Texas

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 Pocitalico, W.Va. Aug. 30 to Sept. 11
 Crooksville, Ohio Sept. 14 to Oct. 2

Oren, Thurman. Box 327, Parker, Ind.

Orton, Ernest E. Evangelist, Rt. 1, Box 57, Canon City, Colo.

Osborne, O. L. Rural Station, West Hollywood, Fla.

Parrott, A. L. P.O. Box 298, Bourbonnais, Ill.
 Borger, Texas Aug. 24 to Sept. 4
 Plainview, Texas Sept. 7 to 18

Parry, Elwood. Song Evangelist, 710 Dellwood St., Bethlehem, Pa.

Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio

Patterson, Walter. Route 3, Waurika, Okla.
 Grand Prairie, Texas Sept. 2 to 11
 Batesville, Ark. Sept. 16 to 25

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.
 Wheatland, Wyo. Aug. 24 to Sept. 4
 Beloit, Wis. Sept. 21 to Oct. 2

Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville, Tenn.
 Carmi, Ill. Aug. 29 to Sept. 11
 Cayuga, Ind. Sept. 14 to 25

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

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Wichita Falls, Tex. (Central)
 Aug. 31 to Sept. 11
 Weirton, W.Va. Sept. 21 to Oct. 2

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
 Oxford, Ind. Sept. 12 to 25

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Kansas City, Kans. (Lakeview) ... Sept. 8 to 18
 Trenton, Ohio Sept. 21 to Oct. 2

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.
 Abilene District Tour Sept. 6 to 16
 Elk City, Okla. Sept. 20 to 25

Pumpelly, Paul. 608 E. Prien Lake Rd., Lake Charles, La.
 Oak Grove, La. Sept. 7 to 18
 Monroe, La. (First) Sept. 21 to Oct. 2

Purkiser, H. G. Evangelist, 4531 Marcellus St. N.W., Canton 8, Ohio
 Bloomsburg, Pa. Sept. 7 to 18
 Norfolk, Va. (Central) Sept. 21 to Oct. 2

Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.
 Portsmouth, Ohio (First) ... Aug. 31 to Sept. 11

Raker, W. C. Astoria, Ill.
 N.W. Ill. Dist. (tent) Aug. 1 to Sept. 11
 Wheatland, Wyo. Sept. 21 to Oct. 2

Raycroft, R. Newman. 109 E. Madison St., Goshen, Ind.
 Howell, Mich. Sept. 7 to 18
 Wenatchee, Wash. Sept. 21 to Oct. 2

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

Reed, Harlow. Evangelist, Box 45, Hull, Ill.
 Granite City, Ill. Sept. 7 to 18
 Macomb, Ill. Sept. 20 to Oct. 2

Reynolds, D. C. Indian Evangelist, 1933 1/2 N.W. 30th, Oklahoma City 18, Okla.

Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio
 Springfield, Ill. (First) Sept. 21 to Oct. 2

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

Richards, Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.
 Lansing, Mich. (Miss.) Sept. 6 to 18
 Lafayette, Colo. Sept. 21 to Oct. 2

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

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

Riffle, Brady. 902 Mel St., Charleston 2, W.Va.
 Dille, W.Va. Aug. 30 to Sept. 11
 Charleston, W.Va. (Campbell Creek)
 Sept. 12 to 25

Robbins, James. 1817 F St., Bedford, Ind.
 Fort Dodge, Iowa Aug. 31 to Sept. 11
 Vincennes, Ind. (N. Side) Sept. 14 to 25

Robinson, John. Evangelist, 448 Washington Ave., Huntington, W.Va.
 Lynwood, Calif. (First) ... Aug. 31 to Sept. 11
 Hillsboro, Ore. Sept. 14 to 25

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

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Orlando, Fla. Aug. 30 to Sept. 11
 Goodlettsville, Tenn. Sept. 13 to 25

Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.

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

Royce, C. E. and Lois. Evangelist and Singer, St. Marys, Ohio

Runyan, Harold. 1086 Oakhurst Dr., Charleston, W.Va.

Rushing Family, The. Singers and Musicians, King City, Mo.
 Akron Dist. Tour Sept. 4 to 11
 Dayton, Ohio Sept. 14 to 25

Rutherford, Bob. 906 23rd St., Orlando, Fla.

Sanford, Ruth. Song Evangelist, Box 590, Fort Scott, Kansas

Scarlett, Don. Evangelist, 919 Meyer Ave., Evansville 10, Ind.

Schmidt, William and June. Preacher and Singers, Nazarene Campgrounds, Box 331, Vicksburg, Mich.
 Nappanee, Ind. Sept. 14 to 25
 Mancelona, Mich. Sept. 28 to Oct. 9

Schultz, Ernest. Evangelist, 606 Maple Ave., Mora, Minn.
 Wheeler, Wis. Sept. 6 to 18

Schultz, Walter C. 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.
 Ridgefield, Wash. Sept. 4 to 14
 Camas, Wash. Sept. 18 to 28

Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
 Opportunity, Wash. Sept. 21 to Oct. 2

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

Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Alexandria, Ind. (conv.) Sept. 6 to 11
 No. Dak. Dist. Tour Sept. 29 to Oct. 9

Silvernail, Donald R. Nazarene Assembly Park, Vicksburg, Mich.
 Otsego, Mich. Sept. 4 to 18
 Pickford, Mich. Sept. 27 to Oct. 9

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Moberly, Mo. Sept. 1 to 11
 Edgewood, Ind. Sept. 21 to Oct. 2

Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Buffalo, Okla. Aug. 31 to Sept. 11
 Buffalo, Kansas Sept. 14 to 25

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.
 Fergus Falls, Minn. Sept. 6 to 11
 Calgary, Alta. (First) Sept. 14 to 25

Smith, Billy and Helen. Evangelist and Singers, 818 McKinley Ave., Cambridge, Ohio



SERVICEMEN'S CORNER

Chaplains in Active Duty
 Chaplain Lt. R. A. Berry, CHC USN
 U.S. Naval Auxiliary Air Station
 Fallon, Nevada

Lt. (Jg.) Leroy Bevan
 3200 W. Concord Way
 Mercer Island, Washington

Chaplain (1st Lt.) Verl L. Churchill
 Hq. Sq. Sec. 96 A.B.
 Altus Air Force Base
 Altus, Oklahoma

Chaplain Leonard W. Dodson, Jr. Lt. (Jg.)
 CHC USNR 984 E. Howard Street
 Pasadena 6, California

Chaplain (Maj.) John T. Donnelly
 3205th Drone Gp.
 Duke Field Auxiliary 3
 Eglin Air Force Base, Florida

Chaplain Albert L. Gamble (1st Lt.)
 Office of Wing Chaplain, Box 17
 Lackland Air Force Base
 San Antonio, Texas

Chaplain J. L. George
 Headquarters 21st Fighter Bomber
 Wing
 APO 247 New York, New York

Chaplain Samuel R. Graves, Jr. (1st Lt.)
 Office of the Chaplain
 Hq. 7810 A.U.
 APO 21, New York, New York

Chaplain William Wyland Huffman
 U.S.S. "Vogelgesang" DD-862
 FPO New York, New York

Chaplain Clifford E. Keys, Jr. (1st Lt.)
 USA 508th Airborne, RCT
 Camp Wood APO 37, San Francisco,
 California

Chaplain Albert S. M. Kirkland USN
 (Lt. Jg.)
 U.S. Naval Air Facility, Weeksville
 Elizabeth City, North Carolina

Chaplain (Maj.) George C. Laurie
 0-553905
 Hdqs. Btry. 450 AAA (AW) BN
 APO 937, Seattle, Washington

Chaplain Elvin D. Leavell (Lt. Jg.)
 1st M.A.W. FMFPAC
 C.P.O. San Francisco, California

Chaplain Archel Meredith
 V.A. Center
 Box 225
 Wadsworth, Kansas

(Continued on next page)

NAZARENE SERVICE MEN'S COMMISSION
Al DuBois DIRECTOR

August 31, 1955

Chaplains in Active Duty

(Continued from page 23)

**Chaplain Ladell H. Morgan (1st Lt.)
USAF**
Hq. 1707 Air Base Wing (Training)
Palm Beach Air Force Base
West Palm Beach, Florida

Chaplain (Maj.) James E. Morris
Hq. 18th Airborne Corps
Chaplains Section
Fort Bragg, North Carolina

Chaplain (Capt.) Conley D. Pate
775th F.A. Bn.
APO 751, New York, New York

Chaplain (Capt.) Lyle W. Robinson
0931415
Hq. Co. 38th Infantry
2nd Division
Fort Lewis, Washington

Chaplain (Capt.) Claude A. Steele
0-445276 Office of the Chaplains
Hqs. Combat Command "C"
4th Armored Division
Fort Hood, Texas

**Chaplain Henry W. Stroman (Lt. Jg.)
(CHC)**
Marine Aircraft Group—24
2d Marine Aircraft Wing
Marine Corps Air Station, Cherry
Point, North Carolina

**Chaplain (Maj.) Herbert J. Van
Vorce**
2nd Armored Cavalry, 2nd Battalion
APO 139, New York, New York

Chaplain (Lt. Col.) P. E. Winslow
Post Chaplain
Army Chemical Center
Edgewood, Maryland

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
Craig, Mo. Aug. 24 to Sept. 4
McComb, Miss. (First) Sept. 7 to 18
Smith, Eugene and LaNora. Song Evangelists, Winn-
boro, S.C.
Bluefield, W.Va. (First) Aug. 24 to Sept. 4
Troy, Ohio Sept. 14 to 25
Smith, Floyd P. Evangelist, 118 Motel Dr., San
Antonio, Texas
Smith, Paul and Hallie. Evangelist and Singers, 318
N.W. 5th St., Bethany, Okla.
Union, Mo. Sept. 9 to 18
Nashville, Tenn. (Bordeaux) Sept. 21 to Oct. 2
Sneed, J. W. 1206 W. College, Guthrie, Okla.
Snow, Loy. Route 1, Bedford, Ind.
Carmel, Ind. Aug. 30 to Sept. 11
Stinesville, Ind. Sept. 13 to 25
Snyder, D. R., and Wife. Evangelist and Singers,
% Gen. Del., Carl Junction, Mo.
Sparks, Sammy, 510 N. Pickaway St., Circleville, Ohio
Sparks, Samuel L. Evangelist, 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.
Old Town, Maine (Ref. Bapt.)
 Aug. 31 to Sept. 11
Berkeley Springs, W.Va. Sept. 13 to 25
Stafford, Daniel, Box 254, Vivian, La.
Caruthersville, Mo. Sept. 8 to 18
Richmond, Ind. (St. Paul) Sept. 21 to Oct. 2
Stafford, J. D. P.O. Box 1514, Indianapolis, Ind.
Indianapolis, Ind. (S. Merid.)
 Aug. 25 to Sept. 4
New Castle, Ind. (S. Side) Sept. 7 to 18
Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
Ridgway, Pa. Aug. 30 to Sept. 11
Greensboro, Pa. Sept. 13 to 25

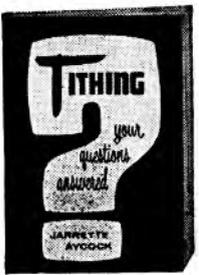
Starnes, Earl. 1317 Keller St., Evansville, Ind.
Bossier City, La. Sept. 1 to 11
St. Louis, Mo. (N. Side) Sept. 14 to 25
Steelman, Mrs. Thelma. Evangelist, P.O. Box 294,
Gilmer, Texas
Whitesboro, Texas Aug. 31 to Sept. 11
McKinney, Tex. (First) Sept. 28 to Oct. 9
Steininger, Dwight F. Artist-Evangelist, Box 445,
Nashville, Ind.
Springboro, Pa. Aug. 24 to Sept. 4
Muncie, Ind. Sept. 6 to 11
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
Dellroy, Ohio Sept. 6 to 18
Atlasburg, Pa. Sept. 20 to Oct. 2
Strait, Neil, Box 112, Olivet Nazarene College,
Kankakee, Ill.
New Lexington, Ohio Aug. 31 to Sept. 11
Susuras, Nick. Evangelist, 3600 Clayton St., Denver,
Colo.
Sutherland, Jack and Naomi. Preacher and Singers,
Route 5, Canton, Ill.
Canton, Ill. (E. Side) Sept. 6 to 18
Danville, Ill. (S. Side) Sept. 21 to Oct. 2
Sweeten, Howard W. Ashley, Ill.
Wasco, Calif. Sept. 13 to 26
Merced, Calif. Sept. 27 to Oct. 9
Talbert, George H., and Wife. Evangelist and Singers,
P.O. Box 438, Abilene, Kansas
Tarvin, E. C. California, Ky.
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, Laten E. and Loura. Preacher and Singers,
P.O. Box 527, Kansas City 41, Mo.
Thief River Falls, Minn. Sept. 2 to 4
Valley City, N.D. Sept. 14 to 25
Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
Grand Haven, Mich. Sept. 7 to 18
The Plains, Ohio Sept. 21 to Oct. 2
Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
Macon, Mo. Sept. 21 to Oct. 2
Little Rock, Ark. (Rock) Oct. 5 to 16
Tremain, W. L., and Wife. % Trevecca Nazarene
College, Nashville 10, Tenn.
Turpel, J. W. Evangelist, Convene, Maine
Humphreys, N.B., Can. Aug. 31 to Sept. 11
Lutes Mountain, N.B. Sept. 13 to 25
Tyson, Joe M., and Wife. Evangelists and Children'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
Glenns Ferry, Ida. (tent) Aug. 31 to Sept. 11
Notus, Ida. Sept. 12 to 18
Vennum, Earle W. and Elizabeth. P.O. Box 527,
Kansas City 41, Mo.
Bowling Green, Ky. (First) Sept. 1 to 11
Loudon, Tenn. Sept. 14 to 25
Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
Tuscaloosa, Ala. (First) Sept. 4 to 11
Charleston, W.Va. (First) Sept. 14 to 25
Wagner, Allen H. 404 N. Kentucky Ave., De Land,
Fla.
Lebanon, Ohio Sept. 14 to 25
Chicago, Ill. (East) Sept. 28 to Oct. 9
Wagner, Betty; and Lavelly, Helen. Preacher and
Singers, Box 53, Carrier Mills, Ill.
Wakefield, A. C. Song Evangelist, 515 Woodland St.,
Nashville 6, Tenn.
Chattanooga, Tenn. (Avondale) Sept. 8 to 18
Glasgow, W.Va. Sept. 21 to Oct. 2
Walker, Lawrence and Lavona. 223 Ray Ave. N.W.,
New Philadelphia, Ohio
Greentown, Ohio Sept. 7 to 18
Lansing, Mich. Sept. 21 to Oct. 2
Walker, W. B. Evangelist, P.O. Box 527, Kansas
City 41, Mo.
Batavia, Ohio Sept. 14 to 25
Williamsburg, Ohio Sept. 28 to Oct. 9
Wallin, Henry B. 461 S. Seward, Ventura, Calif.
Ward, Lloyd and Gertrude. Preacher and Chalk Artist,
1115 N. Meridian St., Portland, Ind.
Waltersburg, Pa. Aug. 24 to Sept. 4
Uniontown, Pa. Sept. 7 to 18
Weeks, James A. 841 S. River St., Franklin, Ohio
Ashley-Hudson, Ind. Aug. 31 to Sept. 11
Georgetown, Ky. Sept. 14 to 25
Welch, R. O. Route 2, Sistersville, W.Va.
Captina, W.Va. (Woodland) Sept. 6 to 18
Coraopolis, Pa. Sept. 21 to Oct. 2
Whisler, John F. Blind Singer, 404 N. Francis St.,
Carthage, Mo.
White, W. T. Evangelist, Clearwater, Kansas
Dickson, Tenn. Sept. 7 to 18
Waldron, Ark. Sept. 21 to Oct. 2

Whiting, Warren and Katherine. Musician and Song
Evangelist, 1239 S.W. 35th Ave., Fort Lauderdale,
Fla.
Sanford, Fla. Oct. 2 to 9
Whitley, C. M., and Wife. Preacher and Singer,
P.O. Box 527, Kansas City 41, Mo.
Whitworth, James H. Route 2, Bloomington, Ill.
Spencerville, Ohio Sept. 19 to 25
Whittaker, F. B. 273 W. Locust, Newark, Ohio
Wiggs, W. Frank. Evangelist, 2625 E. Nettleton,
Jonesboro, Ark.
Wilkinson Trio (Lloyd M., Wife, and Daughter Mar-
garet). 1104 Penn St., Columbus, Ind.
Clermont, Ind. Sept. 20 to Oct. 2
Indianapolis, Ind. Oct. 5 to 16
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
Nashville, Tenn. (First) Sept. 1 to 11
Burlington, N.C. (First) Sept. 14 to 25
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.
Las Animas, Colo. Aug. 31 to Sept. 11
Rocky Ford, Colo. Sept. 14 to 25
Willison, Otto R. 501 N.W. 10th St., Bethany, Okla.
Jacksonville, Ark. Aug. 24 to Sept. 4
Manhattan, Kans. Sept. 7 to 18
Wire, B. N. 518 N. College St., Bethany, Okla.
Wolfe, E. D. 820 Edina Ave., Salem, Oregon
North Manchester, Ind. Sept. 7 to 18
Puyallup, Wash. Oct. 5 to 16
Woods, Bob. Evangelist, Pefferlaw P.O., Ontario,
Canada
Reading, Pa. Sept. 21 to Oct. 2
Peabody, Mass. Oct. 9 to 16
Woodward, George P. Artist-Evangelist, 201 N.
Warren Ave., Columbus 4, Ohio
Belle, W.Va. Sept. 9 to 18
Canton, Ohio (First) Sept. 23 to Oct. 2
Woolman, J. L. 223 N. Hammond, Bethany, Okla.
Oklahoma City, Okla. (Cap. Hill)
 Aug. 31 to Sept. 11
Danville, Ill. (S. Side) Sept. 21 to Oct. 2
Wooton, B. H. 2519 Gaibreth Rd., Pasadena 7, Calif.
Napa, Calif. Sept. 7 to 18
Colton, Calif. Sept. 21 to Oct. 2
Wright, Guy and Lillian. Preacher and Singers, Gen.
Del., Staunton, Va.
Wynkoop, Ralph C. 6120 S.E. Knapp St., Portland 6,
Ore.
Moses Lake, Wash. Sept. 7 to 18
The Dalles, Ore. Sept. 21 to Oct. 2
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
East Detroit, Mich. Sept. 13 to 25
Columbia City, Ind. Sept. 27 to Oct. 8

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Answered
By Jarrette Aycock

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