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The Ethical Approach to Truth

By General Superintendent Young

THAT GOD has a way of breaking through the confusion and darkness of man's mind and heart is a fact of historical record as well as of current Christian experience. This revelation or discovery of truth may come in a flash, or in an hour of explosive light. Whereas a moment before all was darkness with forebodings and uncertainties, now all is light with perspective and peace. Isaiah's revelation (chapter 6) is a case in point. At the high noon of his vision he declares, "I saw also the Lord sitting upon a throne, high and lifted up." Then for the first time Isaiah saw clearly his own uncleanness and found no refuge in the sin and wickedness all about him.

Likewise Saul of Tarsus, the persecuting Pharisee, when he took that fateful trip to Damascus. Seeing the divine light, he fell to the earth and heard the inescapable voice condemning him. When he answered back in honest query, "Who art thou, Lord?" he received the manifest revelation, "I am Jesus whom thou persecutest" (Acts 9:5).

I have seen this bursting forth of the divine light on the lives of men even in this century; have known them, casual and even indifferent, to

drop into a gospel meeting and then go home awakened and converted—the same night.

But God also has a way of unfolding truth to the human mind and heart in answer to a ready obedience. There is a spiritual darkness born of willful sin. Jesus reminds us that "men loved darkness rather than light, because their deeds were evil" (John 3:19). Augustine in his day of struggle sought for purity; but when the grip of his sin took hold of him, he added, "But not now."

Jesus himself revealed that the basic reason why the Jews rejected Him was that they had already rejected the truth of Moses. "But if ye believe not his [Moses'] writings, how shall ye believe my words?" (John 5:47.) Again, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

We need not ask God for a display of stunts or sky-writing as a spur to faith or medium of revelation. Let us do His will *as we know it now*, and He will come in blessed, full assurance, bringing light and peace. "If any man will do his will, he shall know of the doctrine" (John 7:17).

TELEGRAMS

The following cable received in Kansas City on September 28:

Rats dying of bubonic plague on hospital and Bible school compounds, Basim. Only God's mercy that no human cases so far. Danger great, but Dr. Witthoff, Geraldine Chappell, and staff doing utmost to prevent spread. Please ask people to pray.—LESLIE FRITZLAN, India.

Kankakee, Illinois—Start off in high in thirtieth year; September wonderful month. Dedicated yesterday (Sept. 30) fine \$20,000 basement Southwest Chicago; opened another basement at what we call Emerald Avenue Church, \$40,000 basement; ready to put on top. Seminary offering well in hand; visiting all churches in interest of College in September and October. Have splendid church building ready to dedicate at Aroma Park; raised \$10,000 for new addition on Chicago Heights Church, September 23. We have bought new building for colored work; it takes form and the outlook is fine. Dr. C. B. Strang (Chicago First) is now to the place of digging the dirt for the first unit of new First Church. We are having the best year yet.—E. O. CHALFANT, Superintendent of Chicago Central District.

Greensboro, North Carolina—North Carolina District closes best assembly in history. Dr. D. I. Vanderpool presided with efficiency, and preached nightly to overflow crowds. Rev. C. E. Shumake re-elected district superintendent on almost unanimous ballot. Splendid gains noted; 20,000 special HERALDS ordered. District enthusiasm at all-time high. North Carolina is on the march.—REEFORD CHANEY, District Secretary.

NEWS IN BRIEF

Evangelist Lee L. Hamric writes to express his thanks for the many letters and cards of sympathy he received from over the nation, in his recent bereavement in the death of his wife. He greatly appreciates all the prayers and the sympathy expressed in his hour of sorrow.

Rev. W. M. Hodge has resigned as pastor of Eastside Church in Covington to accept a call to First Church in Catlettsburg, Kentucky.

Rev. George O. Cole has resigned as pastor of the church in Old Hickory, Tennessee, to accept the call of the church in Sebring, Ohio.

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You Promote the GOSPEL When You Promote the HERALD

The list of orders for the annual special issue of the HERALD OF HOLINESS is impressive. With several districts yet to report, we have a total of 1,083,210 ordered to date (October 1, 1951). It is the feeling of the district leaders and the pastors that there is no better means to contact new homes for Christ and the church than through this medium.

The numbers ordered by the districts are as follows:

Eastern Michigan	50,000
Western Ohio	49,850
Kansas City	43,050
Illinois	40,000
Northeastern Indiana	37,625
Abilene	36,750
Washington-Philadelphia	34,400
Pittsburgh	30,800
Florida	29,950
Tennessee	29,925
Chicago Central	28,350
Michigan	25,575
Iowa	24,725
Albany	24,550
Northern California	24,241
S.W. Oklahoma	23,608
Central Ohio	23,580
Northwest Indiana	22,375
Southwest Indiana	22,050
West Virginia	21,264
Canada West	21,075
Northwest Oklahoma	20,850
Dallas	20,750
New England	19,350
Northwestern Illinois	18,900
East Tennessee	18,900
Alabama	18,500
Arkansas	18,050
Southern California	17,850
Missouri	17,525
Kansas	17,150
Eastern Oklahoma	17,150
Indianapolis	17,125
Virginia	17,000
Kentucky	16,550
Los Angeles	16,380
Louisiana	16,330
New York	15,300
Houston	14,600
Northwest	13,950
Colorado	12,700
Oregon Pacific	10,300
Akron	10,220
Rocky Mountain	10,050
San Antonio	10,030
Wisconsin	9,650
Minnesota	7,400
Washington Pacific	6,932
North Dakota	6,175
Idaho-Oregon	5,800
Arizona	5,650
New Mexico	5,595
Nevada-Utah	5,350
Maritime	4,535
South Dakota	3,650

Thanks to everyone!

THAINE F. SANFORD,
Sales Promotion Manager

Luther's Doctrine of Justification

By J. Russell Gardner*

IN THE PROVIDENCE of God, it was reserved for Martin Luther, prime mover of the Protestant Reformation, to rediscover the scriptural doctrine of justification by faith, and reinstate it in the thinking of Christian people both in his own and in all succeeding generations. Long buried beneath the theological debris of a decadent church, this slumbering truth awaited the trumpet-like voice of the great standard bearers of evangelical religion to call it forth into newness of life, unwind the theological graveclothes in which it had been wrapped, and release it for a new and vital ministry in the world.

Since Luther's time, especially in recent decades, much controversy has been waged among scholars as to what Luther's position actually was. Some have maintained that his personal views were not in accord with the Augsburg Confession, while others have as vigorously insisted that his true teachings are adequately expressed by that historic embodiment of Lutheran faith. As a short cut to the solution of this problem, and the consequent discovery of what he actually did teach on this pivotal subject, we need only to compare the language of the Confession with the language of his sermons, which we shall endeavor to do in this brief article.

According to Article IV of that Confession: "Men cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who by His death hath made satisfaction for our sins. This faith God imputes for righteousness in His sight."

A brief analysis of this article reveals the following basic propositions: (1) we are not justified by human merit; (2) we are justified by faith alone; (3) our justification is inseparably connected with the forgiveness of our sins; (4) our justification, which is through faith, is grounded in the merits of Christ's death; (5) this faith, thus grounded, is reckoned unto us for righteousness.

Turning next to one of Luther's most distinctive sermons, we find him in general accord with the above statements. In that sermon, based on Galatians 4:1-7, and entitled "The Pith of Paul's Chief Doctrine," he maintains that this doctrine constitutes the core of Pauline theology, with which he himself is in perfect accord. Concerning the first point, that of good works, he has this to say: "We must understand the doctrine in which good works are set forth, as far different from that which treats of justification. Justification

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
Isaiah 53:5

pertains to man and not his works; for man is either justified and saved, or judged and condemned, and not his works." Furthermore, he shows that works are made acceptable to God by the man, rather than the man by the works. God had respect unto Abel's offering because He had respect for Abel's character. He had no respect for Cain's gifts because He had no respect for Cain himself. Hence no work is acceptable to God unless the worker is first accepted by God.

As to justifying faith, which for Luther is more than intellectual assent to the Scriptures, he states: "Wherefore nothing is required unto justification but to hear Jesus Christ our Saviour and to believe in Him. Howbeit these are not the works of nature but of grace. To believe those things which are preached of Christ is not sufficient to constitute thee a Christian, but thou must not doubt that thou art of the number of those unto whom all the benefits are given." Thus faith was with Luther, as it is with us, "an affirmation and an act, which bids eternal truth be present fact."

In the next place, he believed that justification not only secures for us the forgiveness of our past sins, but is also calculated to put a stop to sinning in our subsequent life. His language in the same sermon is strong at this point. He declares: "He that believes, i.e., with justifying faith, must plainly confess that He is holy, godly, righteous, the son of God and certain of salvation." In fact, in using the word holy as concomitant with our justification, he tacitly admits that "justification is sanctification begun."

Another interesting observation is that while salvation, for Luther, was a knowable certainty in present experience, that certainly did not depend upon a predetermined security in Christ which no sinful action on our part could destroy. On this point he adds: "Everyone by faith is certain of this salvation; but we ought to have care and fear that we stand and persevere, trusting in the Lord, and not in our own strength." Hence it was not a mechanical but an evangelical security which he preached, one in which he solemnly warned, "Thou must fear and tremble that thou mayest persevere in this way unto the end . . . lest some temptation violently remove thee from this faith."

Passing by the final two implications of the article above mentioned, we may say in brief that, for Luther, justification is "the judicial act of God, by which on condition of the sinner's

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true repentance and faith in the merits of an atoning Savior, God pardons his sins, restores him to the divine favor, and thereafter treats him as if he had never sinned." Such is the great depositum of Christian faith passed on through the world's greatest reformer to the present time.

The Reformation and Liberty

By F. C. Sutherland*

THE PROTESTANT REFORMATION destroyed the religious unity of Europe. This solidarity had resulted from the control exercised by one vast political and ecclesiastical institution which claimed unique authority over the destinies of men. Realizing the powerful disruptive forces inherent in the religious differences, the leaders of the Protestant nations sought the remedy in Protestant state churches. The Lutherans in northern Europe, the Anglicans in England, the Reformed in Holland became the legal churches of their respective countries and were supported by the public taxes. The solution did not settle the religious problem, for it has been a cause of strife in Europe to this day.

It was natural that the concept of a state church should be brought across the tossing Atlantic by some of those who sought homes in the American wilderness. Thus it was that in a number of the colonies one denomination was established: Congregationalism in New England and Anglicanism in Virginia. And, when discontent with the British rule was increasing, taxation without representation was not the only cause of unrest. Later writers have pointed out that one potent factor was the fear upon the part of the Congregational and Presbyterian clergy that George III intended to appoint bishops and make Anglicanism the state religion.

The new nation which came into being was conceived, as Lincoln said, in liberty. Behind it was over a century and a half of colonial experience with state churches. The outcome was that a full measure of religious liberty became the heritage of the American people. No longer did the law give an exclusive dignity and prestige to any one denomination. The measure of public respect would depend on the character and message of the individual preacher. It is interesting to note in this connection the recent order of the Roman Curia forbidding priests to be members of the Rotary Club; there they would be seated on a level with Protestant ministers.

Not only did the new order of things offer a great challenge to the ministry, but to the church membership as well. The support of the work of the churches became the individual responsibility of the laity, in a greater measure than before. Thus were developed churches of great

vigor and pioneer spirit. Under the leadership of men like Francis Asbury, Peter Cartwright, Charles Finney, Phineas F. Bresee—to mention but a few of the long roll—men toiled and sacrificed in the vast home-mission field created by the large inpouring of Europe's millions and the natural increase of America. Nor were the Christians of the United States unmindful of the multitudes across the waters. There is much cause for rejoicing in the record both of the home and foreign field; but, alas! it could have been better.

The value of the religious freedom which we enjoy as a fruit of the Reformation also has been felt by the Roman Catholic church. It is notably more vigorous here than in countries where it reigns supreme as the state church. The statement has been made that the United States is one of the chief contributors to the Roman Curia. But, sad to record, in spite of this, while many millions of American Catholics are deeply loyal to their country and willingly share in the responsibilities of our citizenship, yet the majority of the hierarchy distrust and dislike our American idea of democracy.

As Protestant Christians we feel that our civil, political, and religious liberties are to us the most precious fruit of American democracy. In our new land it has been possible to reap benefits of the Reformation which were withheld from many European people through bondage to the historic past. It is worthy of note that those European nations which enjoy the largest measure of our privileges are those peoples which most fully accepted the light of the Reformation. In England, and her overseas commonwealths, in western Germany, Holland, Norway, Sweden, Denmark, Switzerland, there is a wide measure of religious freedom. In France and Mexico, though not Protestant countries, there have been noble struggles to prevent church control of the state. But the great majority of earth's inhabitants are not granted the legal right to worship as they please nor have they freedom in voting.

There are still other benefits which have come from the Reformation. These Protestant countries have the highest standards of living in the world. Many causes could be assigned for this prosperity. One is that they offered refuge and freedom to persecuted Protestants from other parts of Europe. Thus the skill of the Huguenot weavers brought to England made that nation foremost in the woolen and cotton cloth industries throughout the nineteenth century. And other persecuted people fleeing to America carried to Pennsylvania and elsewhere some of the beginnings of our arts and manufactures.

We acknowledge gratefully all these benefits. But we cannot rest content with recognition. There is a definite challenge, both at home and abroad. How long will the doors of freedom be open? We are all conscious of the forces which are moving to close them. In the peril of

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the hour, it is not too late to pray that the Spirit of God may yet move in our midst as He moved in the days of the Reformation; and that spiritual and political freedom may come to many among the oppressed peoples of earth.

Luther and the Reformation

By William M. Greathouse*

ON OCTOBER 31, 1517, Martin Luther posted on the door of the Castle Church of Wittenberg ninety-five theses concerning Catholic indulgences. Though he did not fully realize it, Luther's hammer had struck a blow at the entire structure of medieval Catholicism. That date is rightly regarded as the birthday of the Protestant Reformation.

Luther, however, has been misunderstood by both Catholics and Protestants. Regarded by Catholics as the heretic who rent the seamless robe of Christ, he is considered by Protestants as the maker of the Reformation. Either view is mistaken.

Anyone who knows Luther and has been justified by faith in Christ knows the reformer merely brought back into focus the scriptural doctrine of salvation through the grace of God. The Protestant "great-man" theory, however, deserves our consideration.

The undoubted genius of Luther does not in itself account for the Reformation. He is as much a product as a maker of the movement. The Reformation in reality was the emergence upon the plain of history of a more or less hidden stream of deep, evangelical piety traceable back through medieval and ancient saints and apostles right to the heart of God's grace in Christ. The stream had already broken through to produce men like St. Francis of Assisi, Peter Waldo, John Wycliffe, John Huss, and others. In Luther it emerged in fullness to produce the Reformation.

The Reformation, moreover, was in some respects the spiritual expression of the birth of the modern age, coming along with the rise of nations, the rediscovery of the individual, and the rebirth of learning. Viewing the matter from the perspective of history, we may say Luther was swept along by this transition as much as he helped to produce it; but from the higher vantage of Christian faith we affirm it was God's moment to act in behalf of His truth.

Luther was deeply religious in a "generation that longed for God's forgiveness." Men traveled from shrine to shrine, prayed, bought indulgences, supported ignorant priests, crowded into monasteries, only to seek in vain for a God who remained far away. Humanists called for a renovation of morals and a reform of the church. Philosophers called for a practical, ethical re-

ligion. Yet all was in vain. The times called for a prophet who himself knew God and how to lead others into that saving knowledge.

Luther was God's answer to that cry. Here was a man of the people, who had himself lived that popular religious life with the thoroughness of an earnest nature, "who had sounded all its depths and tested its capacities, and gained, in the end, no relief for his burdened conscience; who had at last found his way into the presence of God and who knew, by his own personal experience, that the Living God was accessible to every Christian" (Lindsay).

The spiritual crisis which made him that prophet came out of his deep personal need. It was no mere intellectual conversion. His spiritual dissatisfaction and quest had not been unlike that of Saul of Tarsus, and his conversion a true experience of new creaturehood in Christ. His hunger for salvation drove him to the monastery, where he spent years of anguish, battling with himself and his sin, seeking peace with God. This is his own witness to these years: "For more than twenty years in my cloister I experienced the meaning of such disappointment. I sought God with great toil and with severe mortification of the body, fasting, watching, singing, and praying. In this way I shamefully wasted my time and found not the Lord. The more I sought and the nearer I thought I was to him, the farther away I got."

All the while, however, he was piecing the Scriptures together bit by bit. The light first peeping through a crack he gradually began to see that what he was trying to do for himself Christ had already done for him, that God's pure righteousness might become the sinner's who puts his trust in Christ. He threw himself without reservation on the atoning work of Christ and experienced the comfort and peace of soul which he had been seeking in vain through all the labyrinth of monastic observances.

Thus Luther experienced justification by faith—in the depths of his hungering nature. He was now accepted of God because he trusted in Christ. He had found saving faith, "the heart's utter trust in Christ." If you wonder whether Luther understood the true way to Christ, listen to these words on faith:

"We should note that there are two ways of believing. One way is to believe *about* God, as I do when I believe that what is said of God is

 *Calvary*
covers it all!

The blood of Jesus
Christ...cleanseth
us from all sin.



*Pastor, Clarksville, Tennessee

true. . . . This faith is knowledge or observation rather than faith. The other way is to believe in God, as I do when I not only believe that what is said about Him is true, but put my trust in Him, surrender myself to Him and make bold to deal with Him, believing without doubt that He will do to me and do for me just what is said of Him."

Luther had finally come to Paul: "He who through faith is righteous shall live." What of repentance? For Luther, faith, in its sweep of utter surrender, embraces repentance in the turning of the soul from sin to God. But what of works? "Faith worketh by love" (Paul). "For a faith without love is not enough—rather it is not faith at all, but a counterfeit of faith" (Luther). "This experience of salvation solely by faith in Christ was the most important thing in Luther's life. It serves to explain every other important fact in his career as a Reformer" (Wentz).

The rediscovery of the scriptural way of salvation by faith in Christ and the propagating of this truth through his translation of the Bible, a host of songs and hymns, books and sermons, and ultimately through a new church movement—this was Luther's part in the Protestant Reformation and his contribution to the kingdom of God and the Church universal.

"My life I give," says the missionary—but we must furnish the means. Remember your offering of gratitude, Sunday, November 18.

Personal Evangelism in the Bible

By Mildred N. Hamblin*

MANY COURSES in personal evangelism are offered to us today, and many are very good ones. However, God's Word also contains a study of this all-important subject. Just how important is this subject anyway? Let's look at the stress which God's Word puts upon it.

In James 5:19 and 20, we are told that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Saving souls from death was important enough that God sent His own Son to the Cross that souls might be saved! One soul being worth enough for all heaven to rejoice (Luke 15:7), how important soul saving is then! Again we read, "He that winneth souls is wise" (Prov. 11:30). Read the Book of Proverbs, and notice the importance that is placed on wisdom. In Daniel 12:3 we read, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Need we more conclusive proof of the importance God

*Cedar Springs, Michigan

places on personal evangelism? May God help us to get a vision of that one who works or lives with us, that we may see the need of winning that one!

We find, too, that God's Word gives us the qualities that we need for this all-important work.

When Peter and John were threatened and forbidden to speak and teach in the name of Jesus, they met with other disciples, and prayed, "Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word" (Acts 4:29). In verse thirty-one, we find that the Holy Ghost was sent, "and they spake the word of God with boldness." In going back to the Greek, we find the meaning of boldness here, "all out-spokenness, i.e., frankness—assurance," etc. They were not afraid.

Paul says: "For I am not ashamed of the gospel of Christ . . ." (Rom. 1:16). Certainly we cannot do much in the way of winning souls if we are ashamed of the gospel. Also, we might add here, "Whosoever therefore shall be ashamed of me and of my words . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). This is a solemn warning to all of us.

Where can we get this "holy boldness"? Where did the disciples get it? ". . . and they were all filled with the Holy Ghost, and they spake the word of God with boldness." If the baptism of the Holy Ghost changed a group of half-frightened disciples into glorious gospel preachers, can't He do the same for us if we ask Him?

What must accompany this spirit of boldness? Paul says, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). We are not to think ourselves any better than the one with whom we are dealing. We are to remember that we could be tempted in the same matter and that we might not do any better in the face of such temptation. Too many times people look down on those with whom they are dealing, and lose their influence in that way. Friend, remember, no sinner wants to be looked down upon for what he may have done.

Again we read, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (II Thess. 3:14-15). We are commanded to love our brother; therefore we must have the spirit of love for the one with whom we are dealing. Someone may ask, "How are we to admonish him if we are to have no company with him?" Good question! We are not to partake of the same things he does; we are not to go to the same sinful places, and do the same things, and talk the same language. But that does not keep us from trying to win him to God. We can love him (not the things he may do), pray for him, and witness to him.

In II Timothy 2:24 and 25, we read: ". . . the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. . . ." We need the quality of gentleness first of all, without strife. In preceding verses we are told not to argue. Then there is patience; that might also be termed as perseverance. We need to be patient with those with whom we are dealing. Don't give up just because you don't win them the first time you talk to them, or even the one-hundred-and-first time. If God had given you up easily, where would you be? Be patient with their questions. Don't be too hasty to accuse them of arguing. Be patient with their lack of understanding; God was patient with us.

"Be courteous" (I Peter 3:8). Going back to the original we find that this word "courteous" means "with friendliness of mind, i.e., kindly," not in a rough, uncouth manner or with aloofness.

Many people say, "But I just don't know how to witness or deal with anyone." We read in the Word, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). God is right there to help us, and will not chide us for the asking. The wisdom is ours for the asking, and the only requirement is stated in the next verse, "But let him ask in faith, nothing wavering." Praise God for His promises!

Last, but far from being the least, let us take a look at I John 5:16, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life. . . ." We are to pray for those with whom we are dealing. Prayer is one of the most important things we can do for those in darkness. Occasionally it is the only thing we can do, except to live before them what we believe, and let them see that our lives count for Christ. We are promised that God will hear our prayers for those who are outside of the fold, and that He will bring them unto himself. What a precious promise to those of us having loved ones who are unsaved! If we meet the requirements of prayer (sin-free life, forgiving spirit, etc.), we may rest in this promise.

How may we have these attributes so vital to personal soul winning? Let's go back to Acts 4:29-31. The Holy Ghost gave boldness; will He not even so bring these other necessities? The basic need is, then, the baptism of the Holy Ghost, or entire sanctification. This was obtained by prayer and faith. God is no respecter of persons, so we too may have this blessing!



Sometimes it seems as if the end-time—the time for us to ride that beautiful, invisible elevator—is very close: "Take ye heed, watch and pray: for ye know not when the time is. . . . Lest coming suddenly he find you sleeping."—**DOROTHY B. KIDNEY.**

DOLLARS WIN SOULS!

IN ITS FAR-FLUNG missionary battle line the soldiers of the Cross are wielding the "sword of the Spirit" to great advantage. Benighted, sin-ridden souls are liberated from superstition and bondage by hearing and embracing the Word of God.

On December 28, in Nicaragua, don Victor Manuel Obando, a priest, was gloriously converted. Since then he states that some three hundred people have been saved through his efforts. Superintendent Stanfield writes, "He is being used of the Lord, and the future should hold many years of useful service."

The Thanksgiving Offering on November 18 will mean SOULS. Give liberally!

I Saw the Budget at Work In Latin America

By Charles A. Gibson*

THANKSGIVING is a time of expression of appreciation. In the world it takes the form of material expression, but in the Kingdom it has a higher meaning. We give to show our appreciation of the grace that has been bestowed upon us. We give with a confidence that those who administer our funds will not squander or dissipate them. Thus, we not only trust God, to whom we owe so much, but also those of His servants who have proved themselves faithful workers and stewards worthy of our trust.

A trip to Argentina was my privilege since the last Thanksgiving offering, and I had opportunity to see at a distance and also at firsthand what is done at the other end of the line with the funds so generously sent to the general treasurer through our Thanksgiving and other offerings.

In Argentina I found a host of fine folks who gave testimony to the saving grace of God and the cleansing Blood, folks who are proving the work of redeeming grace by like precious faith. These fine folks are pushing our work on and out into the great needy lands of our southern neighbors; they are on the job by day and by night. The banner of holiness is as clean in the great field of our mission work as it is in any general or district assembly. The burden of the lost is just as intense, and the battle for God against the kingdom of darkness is as intense there as can be expected.

To look on the shining faces of the redeemed, to see in the countenances of the convicted the expression of need, to watch them as they earnestly pray (we did not know what they said), and then see the radiant expression of joy as they

*Superintendent of Wisconsin District

pray through, is sufficient reward for every dollar sent to these great people.

To go from place to place and see their nice, but not expensive, buildings, and notice that they have provided quarters for their preacher, and ample space for proper growth; to note that these buildings are substantial (planned for the future, as well as immediate use)—to note all this is to gather new grounds for thankfulness.

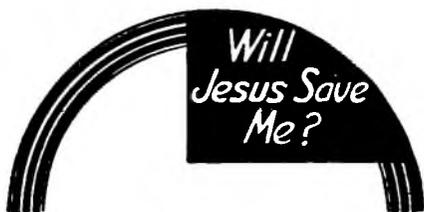
To watch and listen as they conduct their business, and see that their grasp has in it the know-how to prepare for advance; to sense their spirit of promotion of another work in nearby towns and communities and also in more distant parts of the country is but to know that the spirit of the missionary and the spirit of missions go hand in hand.

If all of our people could see how careful these people are to keep the standards of the church, and not only to hold high the banner of holiness, but also to make it mean all that its name implies ("Holiness unto the Lord"), there would be even a greater response to this spirit of thanksgiving in an offering that would make possible greater advances in our mission fields.

Our people, our buildings, our locations, our advantage and opportunities were never so promising as today. Truly, this is our day, and we should be thankful.

Our missionaries are few in number, and each and all are overworked, but they complain the least of any group I've ever met. One of them told me that for eighteen months he had gotten up at five-thirty in the morning, and gone to bed after eleven each night. I am sure he was no exception; for the people I came to know best and worked with the closest seemed to carry much the same schedule.

If God demands this of them, how much less can you and I get by with? Since we cannot all go—and it would not be wise even if we could—we can and should do the next best we can. We can lay at the feet of the Master a great Thanksgiving offering, and trust it to the hands of one of the most efficient and conscientious groups of men to be found to administer for the glory of God.



If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

1 John 1:9

Supporting Private Schools

By E. E. Martin*

A GOOD DEAL of concern is being felt for the future of private schools. This concern especially affects those who are interested in church colleges because church colleges are private schools. The cause for this concern is due to some very definite trends in the social, economic, and political life of our times; and this trend, if continued and augmented, threatens the very existence of the private school. The question now being asked by educators is, "If the present trend continues, can the private school exist?"

One of the leaders of the alumni association of a large university in the United States recently wrote of the present trends in these words: "Costs have skyrocketed while income from endowments has shrunk in purchase value, and new tax laws have virtually eliminated large gifts and bequests." When one remembers that the private schools are in good part a creation from large gifts, then he knows with these cut off the existence of the private school is vitally threatened. Large gifts have not only built, but have also maintained, our private colleges and universities. Many of these colleges began as church colleges closely related to the constituency of a particular denomination. The years have seen these colleges cut away their early moorings for what seemed larger places of usefulness, and the large gifts and bequests seemed to have justified this movement. But now with the stream of larger gifts slowly (and it seems surely) drying up, the college without strong and vital church affiliations is in danger. And the leaders feel it.

The closely affiliated church college is not in quite so precarious a position. And yet, if the church college does not plan carefully and adequately for its support, and if the churches of which these colleges are a part do not come loyally and consistently to the support of the church college, these colleges, too, are not out of the danger zone.

In our particular situation as Nazarenes, we stand in a place where we can rally to the support of our colleges if we will. We are a vigorous and growing denomination, and we can marshal our resources and mobilize our entire church in the program of Christian education. Our people believe in our colleges, and at this present moment we are not overstocked with colleges if we will watch the hatching inclinations. The youth, the vigor, and the unity of our church is a "high tower" and "strong defence" in these particular days. We can support our colleges if we will. We can continue to promote Christian education in our colleges without financial curtailment or failure. We can con-

*President, Canadian Nazarene College, Red Deer, Alberta

tinue to train our young people for Christian leadership.

We must come to realize, however, where the responsibility for Christian education must finally rest. The logic is unanswerable. It must rest finally on every Nazarene. If the days of large gifts are passing, the days of many, many small gifts are at hand. In my opinion, the responsibility for the support of our colleges rests proportionately on every Nazarene's ability. Gifts, faithfully and regularly given, from every Nazarene is the answer to the support of our colleges. Just as every Nazarene is responsible for his part in home and foreign missions, so is every Nazarene responsible for his part in Christian education. A church that can mobilize its membership like that can support its colleges in these times.

Methods and ways must be found to bring this responsibility for sharing in Christian education to every Nazarene. A number of methods may be found to do it—and to do it successfully. Our educational leaders and other leaders must find the way best calculated to attain this end. It seems to me that it would be altogether unfortunate and unwise to come to the next General Assembly without a thoroughly adequate plan to enlist every Nazarene in the support of our colleges; now is the time to give careful consideration to their future existence. I hope and pray that we may make wise and timely preparation for the future of Christian education in our church.

The Promises of God

By Evangelist Howard Lewis*

THE PROMISES are the words of the great and glorious God, who cannot lie. They are the expression of His character, His purposes, His plans concerning us. What is written is written and stands forever written. His promises cannot be broken. Not one in all the sweep of time, under all the stress and strain of human need, has fallen to the ground. When burning stars are dust, and flaming suns are darkness, on the bosom of eternity these promises will shed their glorious light for all the singing angels and shouting saints.

The promises are nothing less than the projections of God. If you rest your head on a promise, you pillow your heart on the bosom of God. He who puts his arms around the promises embraces God. They are surer than the sunrise, more precious than the golden gems and kings' crowns, more enduring than the arching sky, more real than all we see, and more to be desired than fine gold. There is one for every need, one for every place, one for every battle, one for every test, one for every trial. These

*Pasadena, California

glittering, glowing, gleaming promises are ours for daily use. Let's use them.

Many a time, you and I, in hours of sorrow and pain and desolation and heartache, as we sat dumbly silent, have reached our hands for the Old Book, opened its pages to some tear-stained promise, and reread those words of love and life and light, and found ourselves wondrously helped. When friends fail us, when hopes lie blasted, when disappointments throng the way, when pressures pour in on body, soul, and spirit, how precious, how precious these promises! They are oil and wine; they are strength and song, they are victory and glory.

Could you spare one promise from all the host? Would you trade off "Whosoever shall call on the name of the Lord shall be saved" for a field of grain? No wonder the Apostle Peter bowed his head in wonder and worship as he wrote, "Exceeding great and precious promises."

The key to success in the Thank Offering for world evangelism is not the size of our bank account but the size of our faith.

Calling All Laymen!

By W. N. Andrews*

AS A LAYMAN to other laymen, I would like to say, "Brethren, let's move up and occupy the front seats in our churches, so that we can be of greater help to our pastors and Sunday-school superintendents."

A long time ago the devil told a lie on the people who sat on the front seats at church. He said, "Those people think they are running the church, and if they were not there the wheels would not turn, and the machinery would not move." Well, they were running the church in that they were supplying a holy zeal that made the meetings beautiful and powerful. I sat with them and I remember that they had no thought about who was in office or who had the greatest strength in the elections. They were praying for the preacher, and pulling heaven and earth together.

Some young couples in the church heard that evil report; so they decided to sit near the center of the church, so that the people would not think that they wanted to run the church. And now, so many of the "front row" Christians have passed on to their reward that it left many vacant seats up front.

After serving a long period as Sunday-school superintendent, I recall many times at the beginning of the service, after the children had gone to their department, those who were left were so far from me and so scattered that I felt as if I were talking to them over a long distance.

*Phoenix, Arizona

Quite often I would speak to some young man during the week and ask him to lead singing for Sunday school the next Sunday. He would gladly consent, feeling that he could render a service to the Lord and the church. But I have been moved to tears when he stood to lead the singing, and there came a bewildered expression on his face. Most of his audience was in the back, a few were in the center, and up front not even a few.

Friend, has it ever occurred to you that the enemy of Christ and our church is working that scheme to make our churches weak and powerless? Who else would present such a scheme but the devil? Oh, the front of the church is holy ground, and the enemy cannot crowd me out of it. Laymen, laymen, let's claim the front seats in our churches, and occupy them!

Tithing places a floor under our giving but not a ceiling above it.

Are We the Victims Or the Victors of Our Day?

(Psalms 137:1-4)

By Howard W. Hill*

TO ME THIS psalm presents a sad picture. Israel has lost her song! She has become a victim of her surroundings. Instead of a glorious note of joy and victory, there is a defeated spirit that tends to depress me.

Israel had been carried into Babylon and now were captives and slaves, living in bondage. Their captors were mocking and teasing them as they were gathered down by the river. The people of Babylon had asked Israel for a song, a song of victory, for which Israel had become famous. But Israel was not singing. Long since she had hung her harp on the willows. The victorious songs of former days had given place to weeping and sighing. How could they sing while on enemy territory and being forced to serve their foes? The circumstances in which they found themselves were not conducive to singing. It was so much easier to weep while thinking of the past and reflecting on the former days, days they considered better days.

The people of Babylon needed to hear the praises that only Israel could sing unto her God. Israel seemingly had forgotten that the more trying our circumstances, the more the victory song is needed.

There was a reason for the despair and gloom that prevailed: Israel had lost her victory. Victory was lost not so much because she was a captive people in a strange land, but because she had disobeyed God. Bondage in Babylon was the result and not the cause of Israel's weeping.

*Pastor, Argo Church, Chicago, Illinois

God had taken note of the secret altars which had been erected in the honor of Baal; Israel was desirous of being like the people about her. They drew back from the reproach of being different; they knew what God demanded, but refused to obey. Israel had become the victim and not the victor of her circumstances and her day.

How much like a picture of the day in which we live! The world faces the greatest need of all times. Never has the field been so white nor the opportunity for praising God so great as it is today. The moving masses are in search of joy and inward peace. Many are turning to the Church in these hours of gloom and destruction and desiring to hear the song of victory. They have heard our testimonies of former days that the God of all grace is exceedingly able to do above all we can ask or think. The world is asking if it is really true that God can sustain and comfort the aching heart in this our day.

But some are saying, "We have no song. We are weeping as we look back to better days, days of revival that never shall be again. We have hung up the harps because of our day." The circumstances of our day are not conducive to singing is their doleful cry. Friend, I do not agree. We can be victors in this our day. The promises of God that gave the Early Church its victories belong to us. God is not bound by times and seasons; His arm is not short, that it cannot save in any age.

God's grace is not withheld because of the darkness of our day. In fact, we have the opportunity of shining brighter and the light penetrating farther because of the need being so great.

Let us arise, O Zion, and meet the challenge of our day by the grace of an ever-conquering Lord. We *can* sing the victorious songs the world needs so desperately in this hour. God can sustain, strengthen, and comfort the Church while she is marching forth as an army to battle. God's promises have not changed, although everything about us is changing. Our generation is not thinking in terms of what God did in the yesterdays, but what can He do today? I am happy to know, He is "the same yesterday, and to day and for ever."

If we are weeping because of better days, let us return unto the Lord until He restores the song to our souls; then we can pick up our harps and sing to this war-torn world, telling them that God has made us victors and conquerors. The victorious Christian is the one who has an inward Christian experience, one who loves God so deeply that it causes him to triumph over all the trials and tests of life.

The forgiveness of sins is an experience without which a man is not a Christian at all. It is fundamental to all other spiritual blessings, the basis of Christian experience.—ROBERT LEE.

The Young People's Society

L. J. Du Bois, Secretary

A Respect for Ourselves

THE ONE THING which is so often overlooked when carelessness of conduct creeps in is that irreverence does an irreparable harm to the one who participates in it. While a person ought to love God and respect others enough to be careful, yet the greatest harm from irreverence and disrespect is done in his own heart.

The person who is irreverent is shallow. His life admits of little depth, and it continues to dry up in proportion to the extent of his irreverence. Nowhere does the lack of home training and the disrespect for oneself and his own home show up more quickly than in one's attitude and conduct in church. As this continues it becomes more than thoughtlessness; it becomes a habit and a basic part of the individual's character.

The one who is irreverent becomes hardened, his sensibilities become dulled, and he is unable to respond correctly to the finer things of life and the voice of the Holy Spirit. Without exception, the outstanding Biblical accounts of men who failed God show that they began their spiritual decline through steps of irreverence. One who steels himself against the condemnation of his conscience for lightness and frivolity in the services of holy worship will soon find that the heart is steeled against the other appeals of God.

Irreverence engenders disrespect. We must realize that as we move among people they are evaluating our lives. One who is wanton in his carelessness in church will soon fall in the estimation of others. To continue is to forfeit that for which everyone yearns, the respect and admiration of good people.

Irreverence is deadly to the spiritual life. Within the heart of the one who is irreverent something dies, and that something is closely related to spiritual life itself. To be irreverent is to cut off one of the great sources of help for spiritual living, the worship service. To continue for long without taking in the benefits of song, prayer, sermon, and the power of group worship is to lose out spiritually.

Irreverence is progressive. It usually begins with "little" things: casual whispering, a passed note, slight inattention. However, it is of such a nature that it will not stop there under its own power, but instead leads on

to the grosser forms of irreverence and a complete disregard for the principles of right conduct. The time to curb irreverence, then, is in its beginning stages. Let none admit that the accumulative forces of irreverence have power over us. Let us be sure that our respect for God, for others, and for ourselves tempers our conduct and makes for reverence in all areas of our lives.

Prayer Tower Intercessors
October 14-20 Argentina

We call on our youth everywhere to pray for the Argentine Nazarenes. Brother John Cochran, our superintendent, the nine missionaries, and eighteen national workers have a real burden for a holiness revival in each city and town.

October 21-27

Pastors and Local Churches

Let us pray this week for our own pastor and our own local church in a very special way. Unsolved problems are always present; there are needs on every hand. Pray for a genuine, old-fashioned revival to be ours before the year is over.

THE QUESTION BOX

Conducted by Stephen S. White

Q. I am a wife and try to do what is right by my husband, but I need some help. Am I childish in wanting to drive the car, especially when I want to do good and my husband hasn't the time to go with me? Our children are grown and gone, and yet neither of us is too old to get about and do a lot for the kingdom of God. Then there is something else—just how much is a woman supposed to be subject to her husband? As long as I do not make known any request or desire, don't ask for money or anything else, and like what he likes—even the same speaker and singer, etc., all goes well. Is this as it should be? I love my husband and want to be loyal to him, but I would like to have a little freedom.

A. Marriage can be a success only when it is a partnership affair. There is nothing in the Bible, when rightly interpreted, that takes issue with this view. Every wife should know how to drive a car, so that her husband will not have to chauffeur her around every time she needs to use the car. Years ago I pastored in a rural community where a number of the husbands had to stop their plowing and drive the car for their wives when the latter wanted to go somewhere. It was a needless waste of time for these farmer husbands. My wife does not care especially about driving, but I am glad that she knows how and can do it when I do not have the time to go along. As to money, if a couple does not have a joint checking account at the bank, the wife should be given an allowance for her personal spending, so that she does not have to ask her husband for every penny. Among other things, this will enable her to buy her husband a

birthday present without having to argue with him about the money. Finally, a wife ought to have some freedom of thought. I would not want a wife who did not have enough intelligence to do some thinking for herself. God pity a woman who has to think just as her husband does about everything—one who could not like a speaker, singer, or some other person that her husband did not especially care for.

Q. I understand that the position of our church concerning divorce and remarriage is that the innocent party may remarry. Am I correct? Second, is this position scriptural? If so, what is its scriptural basis?

A. As to the first question, you are correct. As to the second question, I would say that our church believes that this position is scriptural, and I believe it. The verse which gives the chief scriptural basis for this position is Matthew 19:9.

Q. Do you think that the last clause of Matthew 19:9 would, under any conditions, permit the innocent party to remarry?

A. This last clause does not refer to the innocent party. It is talking about the guilty party, the wife who has been put away because of unfaithfulness. Anyone who marries her who is thus put away commits adultery. The innocent party in this case is the man who has put away his wife because of her fornication, or unfaithfulness. He is dealt with in the first part of the nineteenth verse, and it is definitely stated that he can remarry without committing adultery.

(Continued on page 16)

"A Mighty Fortress Is Our God"

MARTIN LUTHER was no blind optimist. He knew that the world in which he lived was no friend to grace. Life for him was a battle. Sin and the devil were very real enemies. In his immortal hymn, "A Mighty Fortress Is Our God," he speaks of the "flood of mortal ills" which surround us; and then adds:

*For still our ancient foe
Doth seek to work us woe;
His craft and pow'r are great,
And, armed with cruel hate,
On earth is not his equal.*

He also realized that man alone is no match for the devil; for he declares:

*Did we in our own strength confide,
Our striving would be losing.*

But there is hope for the Christian; he does not fight his "ancient foe" by himself—God is his Helper:

*A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing.*

This is only one of the notes of triumph in this great hymn. In the following stanza he pays tribute to Jesus Christ in these words:

*Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth is His name,
From age to age the same,
And He must win the battle.*

For Luther, this Christ was changeless and sure to win in the conflict against the devil.

The third stanza rises to a higher level of triumph. Here is its song of ultimate victory over Satan:

*And tho' this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim—
We tremble not for him;
His rage we can endure,
For, lo! his doom is sure.
One little word shall fell him.*

Luther, and all of those who join with him in this holy warfare, will not fear even if this whole world were filled with devils, for the prince of devils is doomed. His day of power is sure to end.

In the fourth, and last, stanza, Luther gives us the climax of his song of victory. Listen to its moving lines:

*That word above all earthly pow'rs—
No thanks to them—abideth;*

*The Spirit and the gifts are ours
Thro' Him who with us sideth.
Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still;
His kingdom is forever.*

If possessions, loved ones, and even life itself are taken, the truth and kingdom of God will still abide, for the Spirit and gifts untold are ours through Him who fights with us. "A Mighty Fortress Is Our God."

A Clean Heart: Not an Empty Heart

IN THE HERALD OF HOLINESS for October 8, I presented a ten-plank platform on entire sanctification. Now I shall discuss the first plank in this platform. It reads thus: "The experience of entire sanctification frees the human heart from inborn sin and exalts it to God in supreme love." In other words, I am declaring that entire sanctification brings to the Christian a clean heart, but not an empty heart.

MAN IS BORN IN SIN, that is, with a sinful nature. Paul tells us about this indwelling sin in these words: "Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,)

A Sinful Heart dwelleth no good thing" (Rom. 7:17-18). Christ said: "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:20-23). Evidently some of the followers of Jesus had been wrangling again over what should and should not be eaten, and Jesus informed them that it is not what goes into a man which defiles him, but rather what proceeds from his heart. Then He went on and listed the evils which spring from within—clearly implying that the heart of man is wicked.

David and Jeremiah also believed in the inborn sinfulness of man. Their statements need no comment. Here they are: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all to-

R I A L S

ite, Editor •

gether become filthy: there is none that doeth good, no, not one" (Psalms 14:2-3). "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalms 51:5). "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psalms 58:3). "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

All Christian churches teach that man is born in sin. Further, all conservative Christian thinkers hold that man is a fallen creature and, therefore, faces life beset by a sinful tendency. For them, this is a Bible truth verified by experience. There are liberal thinkers in the Christian Church who would not accept the literal teaching of the Bible along this line, but they in one way or another admit that man must have a bent toward sinning. For instance, one outstanding teacher of the present-day rejects the Bible teaching as to original sin, or the sin nature, and yet admits that all men are sinners. Experience proves, he says, that no man escapes doing wrong—sin is universal as an act. But how could it be universal if there is no sinful bent? It seems that if all men are born pure and holy, some of them ought to get by without sinning. It is not reasonable to deny that sin is universal and at the same time argue that sinning is universal.

Another man holds that the race did not fall with Adam, but rather that the Bible story of Adam's sin symbolizes a step that every man takes—every man falls. But here again I ask, How can every man fall if there is not something in the very constitution of man which causes him to sin and fall?

A third Bible scholar is certainly right when he asserts that, however much men may try to get around the truth that we are all born in sin, they must admit that there is something in man which makes it easier for him to do wrong than to do right. This surely cannot be denied by anyone who really faces the facts of experience. Man must be born in sin!

NOW WE ARE READY to talk about the clean heart.

Entire sanctification means that the heart of man is cleansed from this sin nature with which he is born. The word sanctification carries with it the thought of consecration, or dedication, but this is not all. It also signifies

moral purity, or being freed from sin. No student of the dictionary or the Bible can deny this fact. The New Testament has a number of outstanding passages where sanctification, or moral cleansing, is taught. At this point I shall give you three of these scriptures on entire sanctification:

"Sanctify them through thy truth: thy word is truth" (John 17:17); "Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27); "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23-24).

There are other passages which substantiate this truth where the word sanctify or sanctification is not used. I shall quote four of these as follows: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). This is an exhortation, if not a command, and it calls on men to be holy, or free from sin here and now. The same truth is brought out in these verses: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1:15-16). The Apostle John brings us the same thought in these words, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). And in Acts, Peter reminds his listeners of the purifying wrought in the heart by the Pentecostal baptism, both for them and for Cornelius. Here's what he says: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8-9).

WHEN THE CHRISTIAN is given a clean heart by the baptism with the Holy Spirit, his heart is not left empty, or as a vacuum. Just as nature

abhors a vacuum, so does God. In the place of the sin nature which has been eradicated, the inner man is filled with love by the abiding presence of the Holy Spirit. Thus the heart is exalted in supreme love to God and man. Jesus described this state when He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). Paul had the same truth in mind when he declared that "hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

John, the beloved apostle, often gave expression to this teaching about the love of God in

the heart of man. Here are some outstanding verses on this theme from him: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:16-18).

We must always remember that a clean heart does not mean an empty heart. Wherever there is a clean heart, there is a heart that is full of

love. God never stops with destruction in His processes of grace. With Him, destruction is always accompanied by construction, negation by that which is positive. We should remember this, not only in connection with the heart, or inner state, of man, but also as to conduct. The Christian's life is not merely a do-nothing life. While there are many things which he does not do, there are also many things which he does do. The sanctified person lives by doing something for God, and not merely by doing nothing for the devil. A sanctified heart is not an empty heart, and a sanctified life is not a do-nothing life!

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Furloughing Missionaries

On September 20 the Hetricks, the Meeks, and the Jacksons sailed from Capetown, South Africa. They are scheduled to arrive in the United States on or about October 16.

Old Goals and New Goals

Our Sunday school is progressing steadily. We are averaging around two hundred now and expect to climb to five hundred soon by the Lord's help. Our church attendance has increased at least five times in number. God's blessings have been upon us. We are to receive about fifteen new members the first Sunday in October. We have been conducting converts' classes now twice a week for five weeks and still have this week and next to continue them.—LELAN ROGERS, *British Guiana*.

An African Rally Day

The Lord is blessing and helping us as we try to carry on with the work that is ours to do for the kingdom of Christ and the church here. The last Sunday of August was set as a special Rally Day in the Sunday schools of all of our churches. This was a new venture for most of the outstations at least, and we were rather anxious to know just how the workers out there in the "bush" would do the job.

Mrs. Mischke had prepared a little program for them to use with the children on that day, just a little guide to help them a bit. Then we told them that we would visit one outstation on that day, but would not tell them where we would go. On that Sunday Mrs. Mischke and I decided to go to the little church which is twenty-seven miles away, right down in the bushveldt, where a young man is taking his first pastorate.

We planned to get there just after they had gone into the church for Sunday school, but one never knows just when service takes up in these outstations, for their time is usually very different from ours. However, it worked just right this time and we were happily surprised to find the little church filled with people, many of them heathen mothers and fathers who had come to hear their children sing and speak. This was the drawing card that brought some of them to their first church service. There were their children, two full rows of them across the front of the building, eager to take their part in the program for Rally Day.

That young pastor had enlarged on the program with extra singing and speaking, or rather quoting scripture. It was really a very fine program and well prepared. Truly our hearts were blessed as we heard those boys and girls quote many passages of God's Word, even entire chapters. How those parents were thrilled with joy as they listened attentively to the program of sacred verse and song given by their own children! When the final count was made of those present, we were delighted to learn that 128 attended Sunday school that day.

The climax of that day came in the church service which followed the Sunday school. All stayed for the service of course, and others came who were too late for Sunday school. The little church was really crowded with boys and girls sitting on the floor all around the front right up to the pulpit. The missionary brought a simple gospel message and gave an invitation for souls to come to Christ. Fourteen came to the altar to seek God and among them five heathen

women who gave themselves to the Lord for the first time. What a time of blessing and rejoicing we had in that little grass-thatched church, for God was there bringing His salvation might!

Monday morning another young pastor from a little church in the low veldt came to the mission station to report the results of the Rally Day in his church. He and his wife, just married one year, are splendid young folk and are attending the Bible school here on the main station. On Friday afternoon they travel the twenty-four miles to their church on the one bicycle which they possess and come back late Sunday night in order to be here for classes Monday morning. They really work at the job and are so eager to learn and to do their best. It is a pleasure to have them in our Bible classes. When he came into the office to report on the Rally Day, his face was all smiles and he said, "O *Mfundisi* [missionary], we had so many out for Sunday school and church we could not get them into the building." When I found out that they had 319 present, I did not wonder that they did not get into the church which is only sixteen feet wide and thirty feet long. We certainly must put up a new building there just as soon as we can find the ways and means.

Yes, the Sunday-school Rally Day was a success! We believe it will pay big dividends, too, in souls saved. How we do need more young people who will give themselves wholeheartedly to the Lord's work such as these we have mentioned! Help us pray that they may answer God's call speedily.—CARL W. MISCHKE, *Transvaal*.

If you will give God a consecrated desire, He will give you a sanctified purpose!—D. B. KIDNEY.

Home Missions and Evangelism

Roy J. Smoe, Secretary

Revival in Australia

PRAY FOR Adelaide, Australia. For the past four months there has been an unusual moving of God's Spirit, and in September a remarkable revival broke out. This revival is not among the unsaved principally, but among Christians who are seeking sanctification. The groundwork was laid by Pastor and Mrs. Erle E. Spratt. Our district superintendent, Rev. A. A. E. Berg, held a meeting in Adelaide, during which there were several outstanding victories. But the revival has moved on in homes and prayer meetings at all times of the day and night. It has broken over denominational barriers, and some of the leading Christians of Adelaide have sought and found heart purity. Among these are the leaders of the Campaigners for Christ, who have begun a holiness revival in the Burnside Christian Church. A Methodist church has felt this revival, as a number of its members have been sanctified. A student at Melbourne Bible Institute has returned to testify of full salvation among the student body. An evangelist, a couple who attended a holiness college in England, a lady who fought holiness, a leading Methodist minister, a policeman, and many others have received the Holy Spirit in cleansing power.

Brother Berg is returning to Adelaide for further meetings the last two weeks in October. He has written asking for special prayer. There is opposition, and no doubt this will increase. *Let all Nazarenes pray for continued revival in Adelaide, and that it may spread throughout all Australia.*

Progress in Anchorage

The general church has invested several thousand dollars in the opening of our work in Anchorage. Rev. and Mrs. M. R. Korody have been in the city for a little over two years. Already this church is fully supporting, and they have a splendid basement building for church and parsonage. In September, pledges were taken to be paid by May 1 for the completion of the church. In one service \$6,000 was pledged for this purpose. Plans are to begin the upper structure in the spring as soon as weather permits.

New Towns in Italy

A few months ago the Church of the Nazarene entered the island of Sicily and a church has been established in Catania. Another group has

been organized at Misterbianco. Other groups are meeting for regular services at Acireale, Messina, and Syracuse. This last town is the place where the Apostle Paul spent three days on the way to Rome.

Much credit is due to the local

Nazarenes at Misterbianco, Sicily. Rev. Del Rosso is standing, right center, with his Bible in his left hand.



leader, Brother Angelo Cereda, who has worked tirelessly in preaching the gospel and witnessing to the people. He took the picture of the group at Misterbianco, and so does not appear in it.

Brother Del Rosso writes of victory in our other churches. In Rome, three were saved in one week.

Pray that we may soon be able to start a Bible school in Italy, to train young people for the ministry.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for October 28: The Hebrews in Slavery

Scripture: Exodus 1-2 (Printed, Exod. 1:7-14; 2:23-25)

GOLDEN TEXTS *Be strong, fear not: behold, your God will come . . . and save you (Isaiah 35:4).*

If there ever was a people who could justly cry, *How long, O Lord, how long?* it was the Israelites in Egyptian slavery. Their bondage deepened from a cloudy afternoon to a black and starless midnight. But as their suffering became more and more unbearable, their cry to God gained in intensity. Finally, we read, *Their cry came up to God by reason of the bondage.*

Why did God not answer the first time they cried? Why did He not deliver them before they were driven to make bricks without straw? Why did God wait till their backs were stooped and sore, and their spirits well-nigh broken? I can't give the answer to all such questions, and no human being can. Let's not be over-smart and think that we have all the answers. There are some questions that will still be with us as long as this world lasts. And one question is this: Why does God delay His deliverance when suffering and heartbreak

are piling up almost beyond human endurance?

I do know this from a study of His Word. God permits suffering so casual prayers may become a cry, and the cry may become a groan. For it was when their petitions fairly screamed from their lips that God heard and moved His arm of omnipotence. God does place a premium on intensity in prayer. Remember that the breadth of a prayer is more important than its length; and the intensity of a prayer is more important than the loudness. I feel sure that Moses could have been brought sooner to their assistance, but God knew that a venture of such tremendous scope could succeed only when they were sick and tired of the bondage of Egypt. If God answered every casual, anemic little prayer that lifts skyward He would encourage the puny prayer while the earnest soul would be paying too heavy a price. But when bondage of the Israelites

Lesson commentary based on "International Sunday-School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

Rev. W. O. Felts has resigned as pastor at Barnsdall, Oklahoma, and is entering the evangelistic field.

Rev. W. A. Jordan has resigned as pastor at Fulton, Kentucky, to accept the call to pastor Woodbine Church in Nashville, Tennessee.

Evangelist E. O. Davis is leaving the field to accept the pastorate of the church at Marengo, Iowa.

Rev. L. W. Conway writes: "I am now actively engaged in the evangelistic field, having re-entered at the close of our assembly. I have some open time for 1952 and am now making up my slate. God is wonderfully blessing and giving victories along all lines, including some experiences of divine healing. Write me, % our publishing house."

Evangelist W. F. Miller writes: "Owing to unavoidable circumstances, I have had a change in dates, therefore have open time November 20 to December 2; also have one open date in 1952, for March 3 to 15. I would be happy to slate these dates in the Middle West, as I will be in that section preceding these dates. Write me, 521 Victoria Ave., Williamstown, West Virginia."

Pastor Myron C. Morford reports from Fort Wayne, Indiana: "We have recently closed our third, and best, year here at Elmhurst Church. God has blessed in a marvelous way. Our Sunday school enjoyed a 43 per cent increase in average attendance—from 104 to 147; the attendance has doubled in the three years. We had an increase of 25 in church membership; an increase from 16 to 76 in the three years. Our people, most of whom are new Nazarenes, have a vision. Last year our General Budget was \$400; we paid over \$800. This year the board voted unanimously to accept a General Budget of \$1,500. God is blessing in a wonderful way in the finances; the pastor is well taken care of, and all utilities furnished. The spiritual life of the church is excellent. Average prayer-meeting attendance for August was 57. We have a great group of young people, faithful to the services, and most of them give testimony to the saving grace of Christ. All departments of the church are well organized and efficiently led. Our Junior Society is beginning its second year. During the year we had two good revivals: in January, with Evangelists Ed. and Alma Ferguson, and recently with Rev. E. D. Wolfe. He is an excellent preacher and understands the problems of a pastor."

James B. and Rosemary Green, evangelistic singers and musicians, write that due to a cancellation they have an open date, October 24 to November 4. Write them, 1201 Bower Court, New Castle, Indiana.

Evangelist James Miller writes: "I expect to be on the West Coast next spring and have time for one more meeting, which I'd like to slate out there, or between California and Louisiana; the time is April 22 to May 4. Write me at my home address, Route 17, Box 609, Indianapolis, Indiana."

Evangelists A. E. and Pauline Miller report: "We have now completed our seventh full year in the evangelistic field. During the past year we were privileged to conduct nineteen revival meetings; God blessed, souls were saved, believers sanctified wholly, and new members added to the church. We have three open dates for this assembly year: February 5 to 17, February 19 to March 2, and May 20 to June 1. When desired, we carry the whole program—singing, special music, preaching, chalk artistry, and children's work. We will go anywhere the Lord may lead. Write us, 307 S. Delaware St., Mt. Gilead, Ohio."

Steele, Missouri—Rev. E. D. Simpson, district superintendent, organized the First Church of the Nazarene in Steele on Sunday afternoon of September 16, with 10 charter members. There were 156 people present in the afternoon service. This was the result of a home-mission campaign, August 27 through September 16, under the supervision of Rev. Curtis Cook, pastor at Caruthersville. The workers were Rev. R. B. Dowd, assisted by Rev. Bobby Joe Harper, Melvin Jarratt as music director, and Miss Mary O'Brien as pianist. The workers are all students of our Trevecca Nazarene College. We feel there are good prospects for the Church of the Nazarene in this little town.—Mrs. O. A. Duninen, Secretary.

Austin, Texas—First Church recently closed a revival with Evangelist Paul J. Stewart, and God blessed in every service. Brother Stewart was at his best; his messages were rich and full of the deep truth of God. Truly, he is God's anointed man for our church and our day. There were fifty seekers at the altar. The pastor and wife were asked by the church board to assist with the music, and God did help us. The combined ministry of preacher and singers was blessed of God, and some of the older members said it was the best meeting the church has had in many years. We thank God for His faithfulness to us and the church.—F. W. Bartholomew, Pastor.

deepened, and their souls loathed the slavery, their cries came to the ear of God and in His infinite wisdom He moved kings and seas to encompass their deliverance.

THE QUESTION BOX

(Continued from page 11)

Q. Do you think that he who marries the divorced, innocent party is living in adultery?

A. No.

Q. Sunday night we were at a church and the minister said that he believed that Ananias and Sapphira would be in heaven. This is contrary to the Bible teaching, as I understand it. What do you say?

A. I agree with you. I cannot think of anyone who would believe otherwise except someone who claims that everybody finally will get to heaven.

Q. In Acts 9:5, Saul refers to God as Lord. Could this have been used as a title of respect instead of the recognition that it was God speaking?

A. Certainly it could. The word Lord is sometimes used in this way. Saul, at first, did not know who was talking to him. However, Jesus told who He was in the fifth verse; and if you will read on through the twenty-second verse, you will find Paul preaching this Jesus as the Christ, the Son of God. The term Lord soon took on its highest significance.

More Ten-per-Centers!

By Charley McCaull

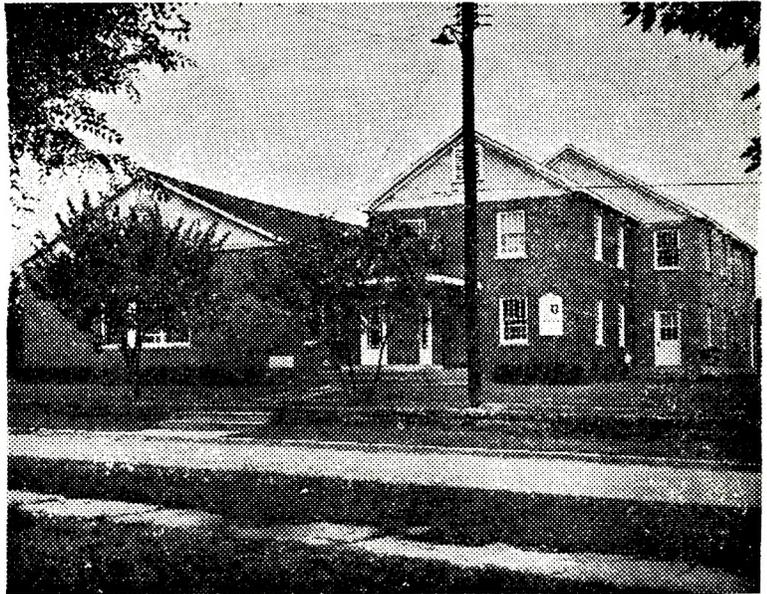
So far I have heard two Nazarenes (only two) bemoan the "ten-per-cent-program" of the church. These two were in building programs at the time and were transacting in the tens-of-thousands of dollars. It meant a big "cut-in" on their church funds.

Nevertheless, the "ten-per-cent-program" is just. The local churches which are blessed with numbers and wealth enough to expand for themselves are the very ones to help the expansion of home and foreign missions and general headquarters. It is certain that the established churches which have quit growing, and the little churches which never have grown, are not in a position to help much.

The attitude of the two Nazarenes reminds us of the fellow who tithed faithfully while he was making only ten dollars per week, but who, when God blessed him and helped him make one hundred dollars per week, quit tithing because he thought he was paying too much!

Morrilton, Arkansas

This church, with the newly constructed educational unit, stands as a monument in this town to the sacrificial giving of a loyal and consecrated people to Christ. Much credit is due our predecessor, Rev. Boyd Hancock, and the local congregation for the vision of an enlarged Sunday-school unit. This unit, which was begun in 1947, is 32 x 42 feet, with two floors, and constructed of brick and tile. It contains ten classrooms and the pastor's study. Under the same construction program, the church auditorium and overflow annex were redecorated. The entire church indebtedness was liquidated this year. On Sunday afternoon of September 23, Dr. G. B. Williamson, with Rev. W. H. Johnson, our beloved district superintendent, met with us for a mortgage-burning and the dedication of this educational unit. We thank God for calling us here, and we have accepted the call for the second year.—Nolan Culbertson, Pastor.



Evangelists Harold and Flossie Richardson report: "On Sunday night of September 23 we closed our second good revival in Sligo, Pennsylvania, where Rev. and Mrs. C. F. Hunt are the pastors. Time after time God came to bless our hearts and answer our prayers. At this writing we are in our second revival with Pastor Paul R. O'Brien, also our second revival here in Beaver Falls, Pennsylvania. Brother O'Brien is doing a fine work and building a strong church. We have some open dates in January and February of 1952. We carry the entire revival program and will go where the Lord may lead. Write us, Route 4, Muncie, Indiana."

Oshkosh, Wisconsin—Truly, the Lord has blessed this work during the past two years. Our recent revival proved to be the most far-reaching of our three years of pastoral ministry with this people. God used Evangelist Leila Dell Miller in this, her second meeting with us; she was given a unanimous call for a third. Night after night God met with us, and many souls found the Lord in saving and sanctifying power. A fine class of members was added to the church, and a young man definitely called to the ministry. An encouraging aspect of the meeting was that many new folks, on whom we had worked for months, attended the services and were touched by the Spirit of God. A fine love offering was given the pastor; also the church recently gave us a five-dollar-per-week raise in salary, plus many food poundings, and recently purchased a complete new three rooms of furniture for the pastor and family. We appreciate our good spiritual district superintendent, Dr. Charles A. Gibson. If you have friends here you'd like to have contacted, write us at 114 Oakland Avenue.—H. W. Meadows, Pastor.

Rev. Ellis L. Martin reports: "Early last winter we were called on to supply the Portola (California) Mission, which was without a pastor. God revealed the deep need of this place to our hearts and, when invited, we accepted the pastorate. On the last Sunday in March, District Superintendent Raymond Sherwood organized the church with thirteen members. They at once voted to pay the pastor \$25 per week. For such a small group, this was a real step of faith; but God is faithful, and all expenses have been met. We now have the foundation in and part of the floor poured (concrete) for a new church building. God has been gracious in supplying the building needs at unbelievably low cost; all the lumber necessary is on the ground and paid for. God is blessing, the attendance has increased from an average of eleven, when we came, to over thirty last month."

Pastor Oliver C. Morgan reports: "After more than two-years as pastor of our Edgewood Church, Indianapolis, Indiana, we resigned to accept the call to Owosso, Michigan. The people of Edgewood Church were very kind to us. We left the church with a spirit of unity existing, and we were privileged to receive eighteen members while there. We have a fine, devoted people here in Owosso, with unusual crowds both Sunday morning and evening, and many new people attending the services. A revival spirit prevails, and some earnest seekers were at the altar last Sunday night. We have a beautiful church building in a splendid location. Recently new Sunday-school rooms have been completed in the basement, and with this addition we can care for 250 in our Sunday school; we have set a goal of 200 for October 14. We appreciate the work of our predecessor, Rev. E. W.

Burk, who spent five years here. We are thankful for the privilege of working with the aggressive district superintendent, Rev. O. L. Maish, and the Michigan District. If you have friends in this city, write us at 514 N. Shiawasse Street."

Wisconsin District

These are good days for the Wisconsin District. Our assembly, under the great leadership of Dr. D. I. Vanderpool, was an inspiration to all those present. They have returned to their homes and the fire of their spirit has been catching with others.

Although at this writing we have not officially started our tour in the interest of the Olivet Nazarene College budgets, already ten churches have reported to me that they have the amount underwritten, and three have sent in the cash. Although these budgets are not light, our people have a mind to work, and we believe we shall get them in by November 1.

Revivals are in progress in a number of places, and more are planned. Our people have a new sense of obligation to the membership of the church, knowing that the Kingdom is best advanced by getting those who are saved into the church and putting them to work for its advancement.

Attention is being given to new work, and already plans are in operation to open three and possibly four new works. One man will move to the field within a few days; one is already on the field; a church building is already up in a third; and a lot is being bought in the fourth.

Recently we opened in Marinette, and now are located at Fifth and Main Streets in this thriving city. It is a wonderful opening. Rev. Standley Lewis is the pastor; for the present, his address is Peshtigo, Wisconsin. If you have friends near, send word to him.

At Sault Ste Marie, Michigan, Rev. V. C. Mulkin of Pickford is pushing for a new work; the work will be opened with Brother Eling, a local preacher, in charge. In Appleton, Rev. Royal Davis, one of our Olivet College boys, with his good wife, will open a work in a few days. If you know friends in this area, write about them to Brother Davis, at 1216½ S. Madison St., Appleton, Wisconsin.

Our people are building a new parsonage at the new Hampton Avenue Church in Milwaukee. Pastor James Shaw will move to the new location by Christmas time. Milwaukee is a great city, and this new church is located on the north side of town. If you have friends moving to this section of the city, write to Brother Shaw (5225 North 38th).

Our people are seeing the need and are increasing the support of their pastors. Three who have done this recently are: Pickford, a ten-dollar-per-week raise to Brother Mulkin; Hampton Avenue, Milwaukee, a five-dollar-a-week raise to Brother Shaw; and Oshkosh gave Pastor H. W. Meadows a five-dollar-a-week raise.

Our missionary work is advancing, and there seems to be a new day dawning for Wisconsin. If you have friends in this state whom you think would be interested in our work, write the superintendent, at 201 North 73rd, Milwaukee, Wisconsin. We are especially anxious to make contacts in Upper Michigan.

CHARLES A. GIBSON,
District Superintendent

East Tennessee District Assembly

The fourth annual assembly of the East Tennessee District convened at Elizabethtown, September 5 and 6, with Rev. John Lawwill as host pastor. Dr. Hardy C. Powers, the presiding officer, brought refreshing inspiration to our hearts, and also a larger vision of the work of our great church which challenged us to our best efforts in the year ahead.

The report of Victor Gray, district superintendent, showed this to be a year of substantial progress. Six new churches were organized, making a total of 22 for the quadrennium; total gains in church membership were 247, with a net gain of 106. The average Sunday-school attendance was 5,119, which was a net gain of over 5 per cent; the N.Y.P.S. showed a gain of 237 members, or 22 per cent; and the W.F.M.S. reported a gain of 278 members, or 34 per cent. About \$44,000 was paid on indebtedness, and nearly \$35,000 on buildings and improvements. Total giving for all purposes was \$286,868.

The General Budget of \$10,000 was overpaid nearly \$5,000, besides \$1,909 for specials. Total giving to general interests was \$16,778. A 10 per cent increase was voted for next year with many pastors voluntarily raising their church quotas.

Progress is being made on building a strong district center; seven acres

were added to the property last year besides improvements in buildings and facilities.

The East Tennessee District looks forward to a year of progress and achievement under the anointed leadership of our superintendent, Rev. Victor E. Gray.

K. W. PHILLIPS, *Reporter*

Northwest Nazarene College

The Board of Regents of Northwest Nazarene College met on September 19 at the college in Nampa, Idaho. All but three members of the board were present, and a fine spirit of harmony prevailed throughout the meeting.

The report of Dr. L. T. Corlett, president, and also that of Rev. L. Wesley Johnson, business manager, were received with appreciation; they showed good progress in the college along every line.

Despite the problems of the present day relative to college enrollments, Northwest Nazarene College plans an aggressive forward program. The districts of the Northwest Educational Zone are backing the college one hundred per cent, and the Board of Regents voted unanimously to ask an increase in the educational budget over the zone.

Dr. B. V. Seals, chairman of the Board of Regents, conducted the opening convention of the college with good results, and many young people prayed through to spiritual victory.

MELZA H. BROWN, *Secretary*

Eastern Oklahoma District Assembly

The thirty-ninth annual assembly of the Eastern Oklahoma District convened in Ada, September 19 to 21. Dr. Hardy C. Powers was at his best as he presided with his usual wisdom and grace.

Dr. Robert Chung, of Korea, addressed the combined convention of the N.Y.P.S. and the W.F.M.S. on Tuesday preceding the opening of the assembly. His unique message, divinely inspired, brought the dew of heaven upon the entire congregation, and shouts of victory were heard.

The assembly proper convened with a message by Dr. Powers. After preliminary matters had been taken care of, we immediately proceeded to divide the district. It was decided the line of division should be State Highway 1 from Oklahoma City to Ft. Smith, and that the north section be called Northeastern District, and the south section be called Southeastern District. For the election of superintendents, the Northeastern District voted for appointment. After much prayer and consideration, Dr. I. C. Mathis was appointed. The Southeastern District elected Rev. Glen Jones, former superintendent of the entire district.

On Thursday, Rev. Glen Jones gave his report, after which a generous love offering was given. Delegates to the General Assembly were elected, and the assembly closed with a beau-

tiful ordination service as eight men received elder's orders.

These districts are challenged to do more for God than in the past.

DAVID L. SHARP, *Reporter*

Chicago Central District N.Y.P.S. Convention

The Chicago Central District Convention was held on August 27 at Olivet Nazarene College. A fine spirit prevailed throughout the entire convention. The results of the work for the year were encouraging. The number of societies reaching honoring was more than double that of one year ago.

Rev. Robert W. Sheppard was re-elected as district president, and good plans were laid for the new year.

Rev. Edward K. Hardy, pastor of First Church, Nashville, Tennessee, brought a challenging message in the evening service, to the great youth rally assembled in the Birchard gymnasium.

Chicago Central District N.Y.P.S. moves forward for God and the church.

MARJORIE HOWE, *Reporter*

Arkansas District Assembly

The forty-fourth annual assembly of the Arkansas District was held at Fayetteville in the First Baptist Church, with Rev. J. D. Carlton as host pastor. Dr. G. B. Williamson presided with his usual wisdom, sincere sympathy, and grace.

The conventions immediately preceding the assembly were times of blessedness. Miss Mary L. Scott, general secretary, spoke to the W.F.M.S., and stirred the women to more sacrificial giving. Dr. A. F. Harper, editor in chief of Sunday-school publications, was guest speaker for the Sunday-school convention; "Personal Evangelism" was the theme of his message. Dr. Williamson addressed the convention at night, speaking on "Holiness."

The assembly proper convened with a message by Dr. Williamson. Rev. Lawrence B. Hicks, pastor at Ashland, Kentucky, was special speaker for the night services; his messages were splendid.

The high light of the assembly was the report of District Superintendent W. H. Johnson on Thursday morning. His report showed seven new churches, and gains in every department, making 1950-51 the best year for the Arkansas District. Brother Johnson was re-elected on the nominating ballot, and a nice love offering was given him in appreciation of his work.

Delegates to the General Assembly were elected, and the assembly closed with an ordination service, with five persons receiving elder's orders at the hands of Dr. Williamson.

God owned and blessed this assembly, and all pastors returned home with new vision and faith in a great God.

J. W. HENDRICKSON, *Reporter*

ANNOUNCEMENTS

RECOMMENDATIONS

Mrs. Ruth Oneth Stutsman, 4901 West 55th St., Mission, Kansas, is re-entering the evangelistic work. Mrs. Stutsman is an elder and has had six years of successful evangelistic experience, besides her work as pastor. She is an excellent preacher and soul winner, and will hold good meetings anywhere.—Jarrette Aycock, Superintendent of Kansas City District.

I am glad to recommend Rev. Myrtle C. Moore to the evangelistic field. Miss Moore has served as a pastor on our district for a number of years. She is an excellent preacher and a successful soul winner; she will do good service in any church calling her. She has been well received in the evangelistic field on our district, and will go anywhere for love offerings. Her address is, % 1317 Robinson St., Regina, Saskatchewan, Canada.—Edward Lawlor, Superintendent of Canada-West District.

I wish to recommend a fine young man from our Olivet Nazarene College who is entering the evangelistic field; he is a fine preacher and hard worker. He is Rev. H. B. Cox, P.O. Box 373, Bourbonnais, Illinois.—Lyle E. Eckley, Superintendent of Northwestern Illinois District.

I wish to recommend Rev. T. J. Daggett, a young man from our district who is entering the evangelistic field. Contact him, 207 E. College, Fredericktown, Missouri.—Lyle E. Eckley, Superintendent of Northwestern Illinois District.

I take this opportunity to recommend Rev. Clarence Dishon, 17 West 12th St., Bowling Green, Kentucky, as an evangelist. I have known this young man for several years, and gladly recommend him. He carries a burden for souls, and is a strong preacher and a good soul winner. He has had several years of pastoral experience, which will help greatly. Write him; he will hold a good meeting anywhere.—L. T. Wells, Superintendent of Kentucky District.

NOTICE—The thirty-sixth annual session of the Brooklyn Holiness Convention, an auxiliary of the National Holiness Association, will be held Friday, November 2, to Sunday, November 11, at the Swedish Evangelical Pilgrim Church, 413 Atlantic Ave., Brooklyn, N.Y. The evangelist will be Dr. David Wilson; with music under the direction of the "Singing Brecheisens." Services will be held at 2:30 and 7:45 p.m. daily. Commissioner Ernest I. Pugmire of the Salvation Army will bring the message on Monday evening. For further information, write Rev. Arthur C. Field, Secretary, 1701 Flatbush Ave., Brooklyn, N.Y.

BORN—to Rev. and Mrs. J. Kenneth Grider of Hurler Nazarene College, Glasgow, Scotland, a daughter, Jennifer Elizabeth, on September 27.

—to Rev. and Mrs. Ray J. Hawkins of Nazarene Theological Seminary, Kansas City, Mo., a daughter, Carol Raye, on September 24.

—to Mr. and Mrs. R. Dean Burton of Kankakee, Ill., a daughter, Sally Jo, on August 30.

—to Mr. and Mrs. Truett Burkhalter of Atlanta, Texas, a son, George Patrick, on August 18.

WEDDING BELLS

Miss Myrtle Peterson of St. Croix Falls, Wisconsin, and Mr. Emmet Smith of Lake Worth, Florida, were united in marriage on September 16, at the home of the groom's mother in Lake Worth, with Rev. C. R. Moore, Nazarene pastor, officiating, assisted by Rev. Albert Premble.

Miss Arlene Mae Reedy of San Diego, California, and Mr. Vernon LeRoy Kelley of Spokane, Washington, were united in marriage on September 7, at First Church of the Nazarene in San Diego, with the pastor, Rev. Joseph F. Morgan, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Iowa, "that my infidel husband and children will be saved very soon";

by a friend in Nebraska, that "God will lead and help us in a business transaction, that His will may be done and we will not make a mistake; also that we may have what He desires us to have";

by a Sunday-school teacher in Florida, that "I may do the things God wants me to; the way is so hard now";

by a Nazarene brother in West Virginia, that God may help and undertake in his business, also for a meeting in that place;

by a lady in California who needs help spiritually and physically; trouble with her ears and throat; by a friend in Texas, that a man may see his true spiritual condition by reading the "Herald of Holiness";

by a friend in Illinois for a speedy and desirable relation and adjustment with a friend; for a problem in the office; and that she may be able to lead her parents to see the light on holiness.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
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Samuel Young:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.
D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

EVANGELISTS' SLATES

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Akers, Ira R. and Mary B. 2120 Brookline Ave., Dayton 10, Ohio.
Dayton (Glen Rd.), O. October 14 to 28
Franklin, Ohio Oct. 31 to Nov. 11
Amos, C. A. East 4th St., Brookville, Ind.

Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Larned, Kansas Oct. 31 to Nov. 11
Armstrong, Alfred H. M.C. 52, Warren, Ohio.
Asbury, Emory G., Jr. Singer, 115 New Bridge St., Bamberg, S.C.
Ashcraft, Jim. % General Delivery, Lorena, Texas.
Atkins, Arthur H. Evangelist, 1318 West 32nd St., Long Beach, Calif.
Atteberry, V. B. P.O. Box 533, Gladewater, Texas.
Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 10, Mo.
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Baldwin, C. R. 1124 W. Texas, Durant, Okla.
Cumberland, Okla. Oct. 14 to 28
Madill, Okla. Oct. 31 to Nov. 11
Baldwin, Leo H. P.O. Box 527, Kansas City 10, Mo.
Bartlesville, Okla. Oct. 18 to 28
New Philadelphia, Ohio Oct. 31 to Nov. 11
Ball, George W. 912 Sixth Ave. West; Birmingham 4, Ala.
Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Springboro, Pa. Oct. 9 to 21
Ball, Lenore. P.O. Box 527, Kansas City 10, Mo.
Balsmeier, A. F. and Lenora T. Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kans.
Salina, Kansas Oct. 24 to Nov. 4
Johnson (Bethel), Kans. Nov. 7 to 18
Bane Sisters Trio. Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.
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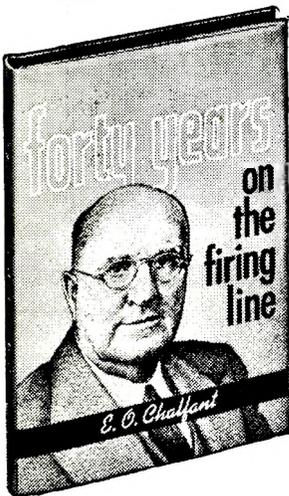
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 Gainesville (First), Fla. Nov. 13 to 25
 Berry, Dwight D. Walkerville, Michigan.
 Berryhill, Noble E. P.O. Box 527, Kansas City 10,
 Mo.
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 Auburn, Maine Oct. 24 to Nov. 4
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 Burnie, Md.
 Gardiner, Maine Oct. 17 to 28
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 Bierce, Joseph. Prater Road, Chattanooga 4, Tenn.
 Butler, Georgia Oct. 17 to 28
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 Bishop, Joe. Box 41, Yukon, Okla.
 Blount, W. A. Song Evangelist, 2201 Chester, Little
 Rock, Ark.
 Arkadelphia, Ark. Oct. 17 to 28
 Beaumont, Texas Nov. 1 to 11
 Boggs, W. E. and Lucille. Evangelist and Artist, P.O.
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 Tiffin, Ohio October 10 to 21
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 cians, P.O. Box 527, Kansas City 10, Mo.
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 Worker, P.O. Box 492, Bethany, Okla.
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 Freer, Texas Oct. 29 to Nov. 11
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 Delivery, Bluefield, W.Va.
 Brown, Curtis R. Song Evangelist, 1020 Clarendon,
 N.W.; Canton, Ohio.
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 Pleasantville, N.J. Oct. 23 to Nov. 2
 Brown, Denver and Wamul. 2031 Layton St., Pasa-
 dena, Calif.
 Brown, F. C. Route 2, Greenfield, Ohio.
 Brown, Marie. 644 E. Woodruff Ave., North Little
 Rock, Ark.
 Brown, Marvin L. 118 N. Washington St., Kewanee,
 Ill.
 Buchanan, Sam R. P.O. Box 943, Tyler, Texas.
 Bugh, F. H. 735 Cavalier St., San Antonio, Texas.
 Bulla, Daniel H. Box 172, Pataskala, Ohio.
 Burgess Gospel Messengers, J. W. Preacher and
 Singers, 609 E. Main St., Flat River, Mo.
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 Hannibal, Mo. Oct. 23 to Nov. 4
 Burnem, Eddie and Ann. 2801 Carter Ave., Ashland,
 Ky.
 Parkersburg (S. Side), W.Va. Oct. 9 to 21
 Circleville, Ohio Oct. 23 to Nov. 4
 Burson, H. D. 401 W. Clay St., Houston 6, Texas.
 Houston (Denver Ch.), Texas Oct. 10 to 21
 Meade, Kansas Oct. 24 to Nov. 4
 Burton, C. C. P.O. Box 145, Somerset, Ky.
 Beaumont (First), Texas Oct. 30 to Nov. 11
 Bowling Green, Ky. Nov. 12 to 25
 Byers, C. F., and Wife. Evangelist and Singers,
 Wood River, Neb.
 Loveland, Colo. Oct. 17 to 28
 Yakima, Wash. Oct. 31 to Nov. 11
 Cameron, A. Alexander. Evangelist, 27 Ravine Ave.,
 % Mrs. Wilson Lane, Yonkers, N.Y.
 Carby, Fred T. 1501 W. Third St., Owensboro, Ky.
 Carey, A. B. 76 Prospect St., Beacon, N.Y.
 Reading, Pa. Oct. 9 to 21
 Youngstown, Ohio Oct. 23 to Nov. 4
 Cargill, A. L. and Myrta. Box 256, Divide, Colo.
 Atascadero, Calif. Oct. 16 to 28
 Carlsen, Harry and Esther. Evangelists and Musicians,
 P.O. Box 200, Carbondale, Pa.
 Hagerstown, Md. Oct. 16 to 28
 Frederick, Md. Oct. 30 to Nov. 11
 Carmickie, James and Juanita. Song Evangelists and
 Children's Workers, 818 Greer Ave., Covington, Ky.
 Carr, D. H. P.O. Box 146, Lady Lake, Fla.
 Carroll, Bob. 119 N. Flood, Norman, Okla.
 Lawton, Okla. Oct. 16 to 28
 Bardsdall, Okla. Oct. 30 to Nov. 11
 Carter, Jack and Ruby. Preacher and Singer, 609 N.
 Mueller St., Bethany, Okla.
 Sheffield, Ala. Oct. 17 to 28
 Mobile, Ala. Oct. 31 to Nov. 11
 Cassidy, F. P. 814 Idlewild Ct., Lexington, Ky.
 Chambers, Leon and Mildred. Preacher and Singers,
 Box 386, Fairfax, Ala.
 Clarksville, Mich. Oct. 17 to 28
 Saginaw, Mich. Oct. 31 to Nov. 11
 Chapman, G. H. Box 434, Lexington, Okla.
 Chatfield, C. C. and Flora R. Preachers and Singers,
 P.O. Box 527, Kansas City 10, Mo.
 The Plains, Ohio Oct. 9 to 21
 Kansas City, Kans. Oct. 23 to Nov. 4
 Chickenoft, Miss Susie. Song Evangelist, 564 Bar-
 ham Ave., Santa Rosa, Calif.
 San Francisco (First), Calif. Oct. 21 to 31
 San Jose (W. Side), Calif. Nov. 1 to 11
 Childers, Sammy and Rhea. Evangelistic Singers, 527
 E. Riverside Dr., Jeffersonville, Ind.
 Huntingburg, Ind. Oct. 8 to 21
 St. Bernice, Ind. Oct. 23 to Nov. 4
 Chinn, Mark T. 807 N. Willow St., Bethany, Okla.
 Cleveland, B. H. 6771 Orange Ave., Long Beach,
 Calif.
 Coffman, Miss Nellie. Evangelistic Singer, 2600
 East 33rd St., Chattanooga 7, Tenn.
 Collins, Joe C. 204 Good Ave., Indianapolis, Ind.
 Chicago Heights, Ill. Oct. 9 to 21
 St. Bernice, Ind. Oct. 23 to Nov. 4
 Collins, Ted. Song Evangelist, 118 Roberts Ave.,
 Haddonfield, N.J.
 Conner, Vera; Hodge, Alpha. Song Evangelists and
 Children's Workers, 1637 Hoffer St., Cincinnati
 23, Ohio.
 Gibsonville, N.C. Oct. 16 to 28
 Swannanoa, N.C. Oct. 30 to Nov. 11
 Conway, L. W. P.O. Box 527, Kansas City 10, Mo.
 Roanoke (First), Va. Oct. 18 to 28
 Corydon, Ind. Oct. 30 to Nov. 11
 Coolidge, C. C., and Wife. Evangelist and Singer,
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 Cooper, G. Essel. 421 W. Fifth St., Greenfield, Ind.
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 Stayton, Oregon October 7 to 21
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 Harvey, Ill. Oct. 31 to Nov. 11
 Cornelius, H. W., and Wife. Preacher and Musi-
 cians, 3436 S. Walnut, Muncie, Ind.
 Kendallville, Ind. Oct. 9 to 21
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 Crabtree, J. C. 208 W. Third St., Waverly, Ohio.
 Macon, Mo. Oct. 17 to 28
 Dayton (View), O. Oct. 31 to Nov. 11
 Cravens, Rupert. Evangelist, 212 Depot St., Law-
 renceburg, Tenn.
 Crawford, J. H. and Maggie. Springdale, Ark.
 Gary (Home Gardens), Ind. Oct. 9 to 21
 Rock Island (First), Ill. Oct. 23 to Nov. 4
 Cresswell, Walter and Betty. Preacher and Musi-
 cians, R.D. 3, Pottsville, Pa.
 Stroudsburg, Pa. Oct. 23 to Nov. 4
 Mt. Carmel, Pa. Nov. 9 to 11
 Crist, Wesley F. and Kyle. Evangelist and Singers,
 P.O. Box 527, Kansas City 10, Mo.
 Honolulu, Hawaii Nov. 1 to Dec. 2
 Crutcher, Estelle. 4522 N.W. 11th Place, Miami,
 Fla.
 Cummings, Samuel O. Route 3, Fairmount, W.Va.
 Daggatt, T. J. 207 E. College Ave., Fredericktown,
 Mo.
 Dwight, Ill. Oct. 16 to 28
 Irondale, Mo. Oct. 31 to Nov. 11
 Dally, R. L. Box 92, Winfield, La.
 Daniels, Bert. Box 151, Meade, Kansas.
 Bossier City, La. October 10 to 21
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 rado Springs, Colo. Oct. 17 to 28
 Ford, Kansas November 1 to 11

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 St., Indianapolis, Ind.

Davis, Leland R. Song Evangelist, 2021—12th St.,
 Akron 14, Ohio.

Deal, William. P.O. Box 212, Ashland, Ky.

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 West 151st St., Harvey, Ill.

DeBord, Clifton. Box 1109, Ashland, Ky.
 Luray, Ind. October 16 to 28
 Muncie (N. Walnut), Ind. Nov. 6 to 25

Dickerson, H. N. 2235 N. Alabama, Indianapolis 3,
 Ind.
 No. Little Rock, Ark. Oct. 10 to 21
 Grand Haven, Mich. Oct. 24 to Nov. 4

Diffie, Agnes W. 1914 Maryland, Little Rock, Ark.
 Lake Charles, La. Oct. 30 to Nov. 11

Dishon, Clarence. Evangelist, 17 West 12th St.,
 Bowling Green, Ky.

Dixon, George and Charlotte. Preachers and Singers,
 39 S. Prospect Ave., Patchogue, N.Y.
 Buchanan, Mich. October 17 to 28
 St. Johns, Mich. Oct. 31 to Nov. 11

Dixon, Robert J. 14 Presley St., Malden, Mass.

Dobbins, C. H., and Wife. Evangelist and Musicians,
 39 Etna Ave., Huntington, Ind.
 Portsmouth, Ohio Oct. 16 to 28
 Metropolis, Ill. Nov. 13 to 25

Dobson, J. C. Box 504, Bethany, Okla.
 Columbus, Ga. Oct. 18 to 28
 Henryetta, Okla. Nov. 8 to 18

Doke-Ogden Evangelistic Party. 123 W. Third St.,
 Duluth, Minn.
 North Dakota Nov. 26 to Nov. 4
 Sandstone, Minn. Nov. 7 to 18

Donley, John R. 2064 Bonnie Brae, N.E.; Warren,
 Ohio.
 Sistersville, W. Va. Oct. 16 to 28
 Pittsburgh (Lincoln Pl.), Pa. Oct. 30 to Nov. 11

Dotson, Anna Marie. Song Evangelist, Box 31, Honey
 Creek, Ind.
 Bluffton, Ind. Oct. 24 to Nov. 4

Duff, Loren V. Song Evangelist, 329 N. Bellevue
 Place, Indianapolis 22, Ind.

Dunn, T. P. 318 East 7th St., Hastings, Neb.
 San Bruno, Calif. Oct. 17 to 28
 San Jose (W. Side), Calif. Oct. 31 to Nov. 11

Dyer, Mrs. Esther M. Musical Evangelist, R.D. 1,
 Box 584, Mohnton, Pa.

Eastman, H. T. and Verla May. Evangelist and Mu-
 sicians, 2005 East 11th St., Pueblo, Colo.
 Hallwood, Calif. Oct. 17 to 28
 Placerville, Calif. Oct. 31 to Nov. 11

Elkins, William, Jr. 708 Highland Drive, Knoxville
 18, Tenn.

Elkins, W. T. (Bill). Wurtland, Ky.

Ellwanger, C. Wm. and Twylah. Evangelist and
 Musicians, P.O. Box 527, Kansas City 10, Mo.
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 Stockton (First), Calif. Oct. 24 to Nov. 4

Emrlick, Nellie M. Evangelist, Box 362, Pittsburgh
 21, Pa.
 Cragmyle, Alberta Oct. 15 to 28
 Preston, Ontario Nov. 4 to 18

Emrick, Ross and Dorothy. 600 Trumbull St., Bay
 City, Mich.
 Skowhegan, Maine Oct. 18 to 28
 Melrose, Mass. Nov. 1 to 11

Erdmann, H. A. 530 Idaho St., Gooding, Idaho.

Erp, J. R. 931 N. Third St., Springfield, Ill.
 Anderson (Columbus Ave.), Ind. Oct. 9 to 21
 Bluffton, Ind. Oct. 23 to Nov. 4

Ervin, Betty. Song Evangelist, Route 3, Weiser,
 Idaho.

Estep, Alva O. and Gladys. Preacher and Singers,
 Box 238, Losantville, Ind.
 Bedford, Ind. (First) Oct. 24 to Nov. 4
 Boonville, Ind. Nov. 7 to 18

Evans, Charles H. 837 E. Madison St., Danville,
 Ill.

Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.
 Puyallup, Wash. Oct. 17 to 28
 Corcoran, Calif. Nov. 14 to 25

Fagan, Harry and Cleona. Singers and Child Evan-
 gelists, Shelby, Ohio.
 Columbus (Parsons Ave.), O. Oct. 15 to 21
 Willard, Ohio Oct. 24 to Nov. 4

Farmer, Charles F. and Virginia. Evangelists and
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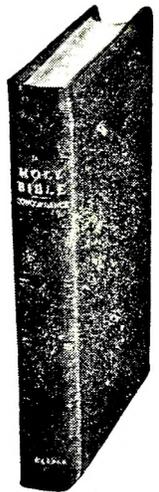
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THE ACTS 10

Galilee and Sā-mār-i-ā, and
 were edified; and walking in the
 fear of the Lord, and in the com-
 fort of the Holy Ghost, were
 multiplied.

32 ¶ And it came to pass, as
 Peter passed throughout all

Cornelius sendeth for Peter

out all Joppa; and many be-
 lieved in the Lord.

43 And it came to pass, that
 he tarried many days in Joppa
 with one bSimon a tanner.

CHAPTER 10

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Delanco, N.J. Oct. 31 to Nov. 11
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- Fisher, C. Wm. P.O. Box 527, Kansas City 10, Mo.
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- Garrett, Thomas. 4605 Highland Ave., Chattanooga, Tenn.
- Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
Jordan Village, Ind. Oct. 16 to 28
Hartsville, S.C. Oct. 30 to Nov. 11
- Glaze, D. A. Evangelist, Box 417, Valparaiso, Ind.
Dayton (Drexel), Ohio Oct. 16 to 28
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Klamath Falls, Ore. Oct. 31 to Nov. 11
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- Gregory, Paul W. and Ann. Singers and Musicians, 13634 Wyoming, Detroit 4, Mich.
- Gretzinger Evangelistic Party. 1391 Mar Vista, Pasadena, Calif.
- Griffith, Glenn. 1304 Schley Ave., Nampa, Idaho.
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Bad Axe, Mich. Oct. 30 to Nov. 4
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- Gribbs, R. D. Route 2, Box 220, Covington, Ky.
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Guy, John D., and Wife. Evangelists and Singers, Dellroy, Ohio.
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Bloomington (First), Ind. Oct. 16 to 28
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Hader, Charles E. 905 Triplett St., Owensboro, Ky.
Fulton, Tenn. October 16 to 28
Russell, Ky. Oct. 30 to Nov. 11
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- Hale, James A. and Faye. Evangelist and Singers, Box 357, West Tulsa 7, Okla.
- Hall, David, Wife, and four-year-old Son. Preacher and Chalk Artist, 509 N. Maple, McPherson, Kans.
Hamilton, Jack and Wilma. Evangelist and Musicians, Box 172, Hays, Kansas.
- Hamilton, Mark. 2200 Harrod St., Ashland, Ky.
- Hamric, Lee L. 766 Sycamore St., Abilene, Texas.
Compton, Calif. October 7 to 21
- Hankins, A. K., and Wife. Preacher and Singers, 208 1/2 S.E. 4th St., Evansville, Ind.
Bethel, Ill. October 15 to 29
Hull, Ill. November 5 to 19
- Harding, U. E., and Wife. Box 71, Arcadia, Fla.
Parkersburg, W.Va. Oct. 21 to 28
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Eureka, Calif. Oct. 24 to Nov. 4
Ontario, Calif. November 7 to 18
- Harrington, Wm. N. Rt. 3, Box 280-B, Magnolia Heights, Gainesville, Fla.
Stockdale, Pa. October 14 to 27
California, Pa. Oct. 28 to Nov. 10
- Harris, Kenneth J. Evangelistic Singer, 1229 Elm St., Huntington, Ind.
Kewanee, Ill. October 16 to 28
- Harris, R. S. 432 1/2 Frederick St., Huntington, Ind.
- Harold, John W. Box 309, Red Key, Ind.
Lakewood, Ohio Oct. 23 to Nov. 4
North Manchester, Ind. Nov. 6 to 18
- Hart, Charles W. Song Evangelist, Route 3, Greenfield, Ind.
- Hart, H. J. Route 1, Nampa, Idaho.
- Hayes, Raymond L. Evangelist, % Gen. Del., Hawthorne, Fla.
- Hayes, Thomas. P.O. Box 527, Kansas City 10, Mo.
- Haynes, O. F. 1638 Seventh Ave., Charleston 2, W.Va.
- Henbest, C. L. Box 345, Rogers, Ark.
Indianapolis, Ind. Oct. 17 to 28
Seminole, Okla. Oct. 31 to Nov. 11
- Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
York, Pa. Oct. 23 to Nov. 4
- Moscow, Md. November 6 to 18
- Henson, J. C. Bethany, Okla.
- Heslop, Mrs. Norah. 1260 N. Bellevue Place, Indianapolis 22, Ind.
- Hess, Weaver W. 2224 N.W. Quimby, Apt. B., Portland 10, Ore.
Hiatt, D. L. 323 Clinton Ave., Farmer City, Ill.
Virden, Ill. November 6 to 18
- Hicks, Fred. 233 N. Walcott St., Indianapolis, Ind.
- Higgins, C. A. 1083 North 9th St., Las Cruces, N.M.
- Higgs, Mrs. Margaret Kapigian. Song Evangelist, 1249 Cordova St., Glendale 7, Calif.
- Hollingsworth, Ted., and Wife. Preacher and Singer, Route 2, % J. H. Barnes, Dover, Okla.
- Hols Evangelistic Party. 5332 Summer Ave., Ash-Tabula, Ohio.
South Bend, Ind. Oct. 22 to Nov. 3
Pensacola, Fla. Nov. 7 to 17
- Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.
- McConnellstown, Pa. October 17 to 28
- Bedford, Maryland Oct. 31 to Nov. 11
- Hooker, H. H. Box 832, Jasper, Ala.
Washington, Pa. Oct. 16 to 28
Wichita (Asbury Meth.), Kans. Nov. 4 to 18
- Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.
Lowell, Mich. Oct. 23 to Nov. 4
Akron (Goodyear H'ghts), O. Nov. 6 to 18
- Houts, Jack. 506 South 4th St., Chickasha, Okla.
- Howard, A. S. 4401 Classen Blvd., Oklahoma City, Okla.
Galion, Ohio Oct. 16 to 28
Loudonville, Ohio Oct. 30 to Nov. 11
- Howland, Mary. Rt. 5, Box 495, Niles, Mich.
- Huffman, H. B. Box 25, Onego, W.Va.
- Humble, Ralph and Lois. Song Evangelists, 2211 Indiana Ave., New Castle, Ind.
- Hungate, Robert and Delores. Singers and Children's Workers, Newburgh, Ind.
Summersville, Ky. October 16 to 28
- Hurds, The Musical. Box 1, Union Gap Sta., Yakima, Wash.
- Irby, Loran. P.O. Box 108, Kokomo, Ind.
- Jackson, Mich. October 9 to 21
- Billings, Mont. Oct. 23 to Nov. 4
- Isenberg, Donald T. Artist-Evangelist, Box 388, New Cumberland, Pa.
- Israelson, N. M. Box 527, Kansas City 10, Mo.
Cambridge, Ohio October 16 to 28
- Jackson, R. V. Sparks Hill, Ill.
Roanoke (First), Va. Oct. 18 to 28
Frankfort (First), Ind. Oct. 29 to Nov. 11
- James, A. L., and Wife. Evangelists and Reader, 300 N. Seventh St., McAllen, Texas.
- Jantz, Calvin and Marjorie. Singers and Musicians, Box 304, Independence, Kans.
Leavenworth, Kans. October 14 to 21
Dodge City, Kans. Oct. 23 to Nov. 4
- Jarvis, Homer. Song Evangelist, 3 Oakside Ave., Mishawaka, Ind.
- Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale, Mich.
Chillicothe, Ohio Oct. 17 to 28
Indianapolis, Ind. Oct. 31 to Nov. 11
- Johansen, Kenneth. 1101 McLean St., Falls City, Neb.
- Johnson Sisters. Preacher and Singers, 211 S. Hudson, Pasadena, Calif.
- Johnson, Andrew, Wilmore, Ky.
- Johnson, Paul and Ruth. Singers and Musicians, 3333 S. Third St., Springfield, Ill.
- Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.
Dodge City, Kans. Oct. 23 to Nov. 4
Delta, Colo. Nov. 7 to 18
- Jones, A. K. 519 Commercial St., Danville, Ill.
Mt. Erie, Ill. October 9 to 21
Cleveland, Okla. Oct. 23 to Nov. 4
- Jones, Lum. Ada, Okla.
Tishomingo, Okla. October 9 to 21
Kingfisher, Okla. Oct. 23 to Nov. 4
- Jones Evangelistic Party, "Bob." Preacher and Singers, Rt. 1, Box 143, Scranton, S.C.
- Jones, Willard F. Lexington Park, Maryland.
- Kauffman, Elmer H. 134 Grand View Ave., Wollaston 70, Mass.
- Keith, Donald R. Evangelist, P.O. Box 527, Kansas City 10, Mo.
Lowell, Mass. Oct. 21 to Nov. 4
Concord, N.H. November 7 to 18
- Kelley-York Party. Singers and Musicians, Box 256, Seelyville, Ind.
Chariton, Iowa Oct. 16 to 28
Newmarket, Ontario Oct. 30 to Nov. 11
- Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
- Moundsville, W.Va. Oct. 23 to Nov. 4
- McInne, Ill. Nov. 6 to 18
- Kennedy, Charles H. Evangelist, Box 65, Griggsville, Ill.
Grand Blanc, Mich. Oct. 16 to 28
- Kennedy, Ernest M. and Orela. Evangelist and Singers, % Gen. Del., Vicksburg, Mich.
Key, Donna E.; and Kelsea, Helen E. Preacher and Musicians, 1136 Wesley Ave., Pasadena 7, Calif.
- Killion, Robert L. and Madge. Singers and Musicians, Vicksburg, Mich. October 7 to 21
Portland, Ind. Oct. 30 to Nov. 11
- Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich.
Rockford, Ohio Oct. 16 to 28
Spencerville, Ohio Oct. 30 to Nov. 11
- Kime, Hazel F. Song Evangelist, 201 S. Emerson, Denver, Colo.
- King, Paul and Lucille. Evangelist and Singer, 2004 Kearns Ave., Pittsburgh 5, Pa.
- Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.
- Newberg, Ore. October 16 to 28
Nowber, Okla. November 4 to 18
- Kuykendall, P. E. P.O. Box 978, Hendersoville, N.C.
- Lampkin, George T. 718 West 10th, Tulsa 14, Okla.
- Lanterman, R. S. 5063—43rd St., Red Deer, Alberta.
- Latham, Joy and Mary E. 18 Allen Ave., Wyoming, Cincinnati 15, Ohio.
Ponca City, Okla. Oct. 28 to Nov. 4
Abilene Dist. S.S. Tour Nov. 5 to 9
- Lee, Mason. 217 Division St., Huntington, W.Va.
- Jefferson, Ohio Oct. 23 to Nov. 4
- Reading, Pa. (Conv.) Nov. 9 to 18
- Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
- Leverett Brothers. Preachers and Singers, 408 E. 10th, Lamar, Mo.
Wichita (Friends), Kans. Oct. 24 to Nov. 4
Schuykill Haven, Pa. Nov. 9 to 18
- Lewis, E. K. 303 N. Main, Ironton, Mo.
- Lewis, Ellis. 208 N. Donald, Bethany, Okla.
Cincinnati (Lockland), O. Oct. 31 to Nov. 11
- Cedar Rapids, Iowa Nov. 14 to 25
- Lewis, Howard and Irene. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
- Lewis, Roy R. Route 1, Albany, Ind.
Freedom, Ind. October 9 to 21
Ossian, Ind. Oct. 23 to Nov. 4
- Lipker, Charles H. Route 2, Cardington, Ohio.
Urbana, Ohio October 16 to 28
Ironton (Coal Grove), O. Oct. 30 to Nov. 11
- Lipps, Eli. 1023 Edison Ave., Hamilton, Ohio.
Toledo, Ohio Oct. 29 to Nov. 11
- Long, Paul W. Gen. Del., North Little Rock, Ark.
- Long, Robert and Helen. Evangelist and Singers, R.F.D. 1, New Martinsville, W.Va.
Frank, W.Va. October 16 to 28
Lutz, L. K. 1121 Irving Ave., Dayton 9, Ohio.
Toledo, Ohio Oct. 29 to Nov. 11
- Lykins, C. E. Goshen, Ind.
- MacAllen, L. J. 370 Lafayette Rd., Medina, Ohio.
Jamestown, N.Y. October 14 to 28
Bismarck, N.D. Oct. 30 to Nov. 11
- Mackey Evangelistic Party, D.D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.
Baltimore (First), Md. Oct. 10 to 21
Lynchburg, N.Y. Oct. 24 to Nov. 4
- Madison, G. H. Evangelist, Box 537, Jasper, Ala.
Summersville, Ky. October 16 to 28
Pasadena, Texas Oct. 31 to Nov. 11
- Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
Martin, John C. Song Evangelist, Box 503, Bethany, Okla.
- Martin, Stephen M. 110 N. Mueller St., Bethany, Okla.
- Mason, W. T., and Wife. Evangelists, Advance, Mo.
Mathews, L. B., and Wife. Evangelist and Singer, 2208—18th Ave. South; Nashville, Tenn.
La Crosse, Wis. Oct. 17 to 28
Lowell, Ind. Oct. 31 to Nov. 11
- Matthews, Clifton T. 53 Nassau Ave., Freeport, N.Y.

Maule, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
 Lamar, Mo. Oct. 24 to Nov. 4
 Sand Springs, Okla. Nov. 7 to 18
 May, Buddie. 328 Greenup Ave., Ashland, Ky.
 May, Thomas. Box 617, Asbury College, Wilmore, Ky.
 McCart, R. H. and Edna. Preacher and Singer, 4100 Quitman St., Denver 12, Colo.
 McDowell, Mrs. Doris McAlpin. 1959 S. Sherbourne Dr., Los Angeles 34, Calif.
 McElrath, Harry. % Gen. Del., Tucson, Ariz.
 Yuma, Colo. October 9 to 21
 McKinley, Pauline. Song Evangelist, P.O. Box 158, Greenfield, Ind.
 McVay, Charles and Pauline. Song Evangelists, 343 West 41st St., Tucson, Ariz.
 Meadows, Naomi. Evangelists, 3119 Eden Ave., Cincinnati 19, Ohio.
 Paoli, Ind. Oct. 16 to 28
 Linton, Ind. Oct. 30 to Nov. 11
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
 Meade, Kansas Oct. 24 to Nov. 4
 Great Bend, Kans. November 7 to 18
 Messer, Haley. P.O. Box 527, Kansas City 10, Mo.
 Boise, Idaho October 10 to 21
 Weiser, Idaho Oct. 23 to Nov. 4
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
 Westminster, Md. October 17 to 28
 Milby, Thomas. Clarkson, Kentucky.
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio.
 Benedict, N.D. Oct. 23 to Nov. 4
 Sawyer, N.D. November 6 to 18
 Miller, Basil. 86 E. Loma Alta Dr., Altadena, Calif.
 Lancaster, Pa. Oct. 22 to Nov. 4
 Barnesville, Ga. November 6 to 11
 Miller, James. Route 17, Box 609, Indianapolis 44, Ind.
 Rimersburg, Pa. October 9 to 21
 West Newton, Pa. Oct. 23 to Nov. 4
 Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
 Portales, N.M. Oct. 24 to Nov. 4
 Kilgore, Texas November 7 to 18
 Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
 New Bedford (First), Mass. Oct. 10 to 21
 Columbus (Warren Ave.), O. Oct. 24 to Nov. 4
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Cisco, Texas Oct. 23 to Nov. 4
 Chanute, Kansas November 6 to 18
 Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Valier, Pa.
 Moore, J. E. 2673 Crest Ave., Dallas, Texas.
 Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 10, Mo.
 Nampa, Idaho Oct. 17 to 28
 St. Louis, Mo. Oct. 31 to Nov. 11
 Moore, S. T. Box 777, Lafayette, Ind.
 Mooshian, C. Helen. P.O. Box 527, Kansas City 10, Mo.
 Pittsburgh (Bellevue), Pa. Oct. 16 to 28
 Mercer, Pa. Oct. 29 to 31
 Morgan, W. D. Leavenworth, Wash.
 Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.
 Lansdale, Pa. October 10 to 21
 New Cumberland, Pa. Oct. 24 to Nov. 4
 Morton-Pollard Evangelistic Party. Preachers and Singers, % Rev. Harold Small, Stinesville, Ind.
 Mounts, Dewey. Olivet Nazarene College, Box 275, Kankakee, Ill.
 Mundell, Winfield A. 708 N. Mueller St., Bethany, Okla.
 Murphy, Herschel and Velma. Preacher and Singers, 2221—20th St., Lubbock, Texas.
 Musical Messengers (Don Ratliff and Wife; Paul Jester and Wife). 9107 Hibben Ave., Indianapolis, Ind.
 Huntington, W.Va. Oct. 17 to 28
 Miami, Fla. November 1 to 4
 Myers, J. T. Evangelist, 502 Lafayette St., Danville, Ill.
 Lafayette, Ind. Oct. 17 to 28
 Shelbyville, Ill. Oct. 31 to Nov. 11
 Neely, B. F. 111 N. Beaver, Bethany, Okla.
 Halifax, N.S., Can. Oct. 16 to 28
 Amherst, N.S., Can. Oct. 30 to Nov. 11
 Neese, Albert R. 675 S. Decatur, Denver 19, Colo.
 Colorado Springs (Central), Colo. Oct. 9 to 21
 Neff, Nettie W. Evangelist, 104 Beulah Park Dr., Santa Cruz, Calif.
 Los Gatos, Calif. November 4 to 18
 Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. Sixth, Rogers, Ark.
 Ava, Mo. October 15 to 28
 Alice, Texas November 4 to 17
 Nelson, E. P. 317 N. Riley Ave., Indianapolis, Ind.
 Brooklyn, Ind. October 15 to 28
 Greensfork, Ind. November 4 to 18
 Newell, Neva. Evangelist, 1803 W. Second, Snokane, Wash.

Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.
 Gary (Tolleston), Ind. Oct. 17 to 28
 Atlanta, Ind. Oct. 31 to Nov. 11
 Norton, Joe. Box 143, Hamlin, Texas.
 Terrell, Texas October 17 to 28
 Big Spring, Texas Oct. 31 to Nov. 11
 Nothstine, S. Ellsworth. P.O. Box 527, Kansas City 10, Mo.
 Nuzum, D. R. Evangelist, 650 Elma Ave., Akron, O.
 Oakley, Jesse and Mae. 1918 Hilton Ave., Ashland, Ky.
 Olin, Harry and Joan. Preacher and Singer, Coulterville, Ill.
 Peabody, Kansas Oct. 23 to Nov. 4
 Kingman, Kansas November 6 to 18
 Parker, J. H. 3102 Windsor Ave., Baltimore 16, Md.
 Beacon, N.Y. October 9 to 21
 Leesburg, Va. Oct. 24 to Nov. 4
 Parry, Elwood M. Song Evangelist, R.D. 1, Bethlehem, Pa.
 Patrone, Daniel E. P.O. Box 817, Alliance, Ohio.
 Grand Rapids, Mich. October 16 to 28
 Cedar Rapids, Iowa Oct. 30 to Nov. 11
 Payne, L. M. Box 257, Bethany, Okla.
 Guthrie, Okla. Oct. 30 to Nov. 11
 Claremore, Okla. December 2 to 9
 Pease, Denver, Evangelist, 14 N. Dayton St., Rockford, Mich.
 Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.
 Floyd, Va. Oct. 24 to Nov. 4
 Charlotte (First), N.C. Nov. 6 to 18
 Peterson, Edna; and Thiessen, Emma. Preacher and Singers, 1212 Tenth Ave. So.; Nampa, Idaho.
 Phillips, Lottie. Evangelist, % Trevecca Nazarene College, Nashville 10, Tenn.
 Knightstown, Ind. October 10 to 21
 Tuscaloosa (Wallace Chapel), Ala. Oct. 24 to Nov. 4
 Phipps, Hubert, and Wife. Song Evangelists, 911 Vine St., Hamilton, Ohio.
 Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 Roanoke (First), Va. October 17 to 28
 New Castle (First), Ind. November 8 to 18
 Pierce, Fern M. P.O. Box 527, Kansas City 10, Mo.
 Piercy Trio. Song Evangelists and Musicians, 410 S. Clay St., Fairbury, Ill.
 Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio.
 Fargo, N.D. October 3 to 21
 Ellendale, N.D. Oct. 23 to Nov. 4
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Anderson (First), Ind. Oct. 17 to 28
 Muncie (S. Side), Ind. Oct. 31 to Nov. 11
 Pointer, Lloyd B. Rt. 1, Box 1178, Edmonds, Wash.
 Pridgen, C. P. 2325 W. Second St., Dayton, Ohio.
 Birdsboro, Pa. October 14 to 28
 Puitts, Bertha. P.O. Box 527, Kansas City 10, Mo.
 Leavenworth, Kansas October 10 to 21
 Hastings, Mich. Oct. 24 to Nov. 4
 Purkhiser, H. G. 3627 Hudson Drive, Youngstown 11, Ohio.
 Columbiana, Ohio October 17 to 28
 Buffalo, N.Y. Oct. 31 to Nov. 11
 Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla.
 Weirton, W.Va. October 9 to 21
 Parkersburg, (1st E.U.B.), W.Va. Oct. 23 to Nov. 4
 Quillin, Helen M. Song Evangelist, Box 155, Syracuse, Ohio.
 Lancaster, Ohio October 9 to 21
 Raker, W. C. Smithfield, Ill.
 Chariton, Iowa October 16 to 28
 Reasoner, Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
 Paoli, Ind. October 16 to 28
 Linton, Ind. Oct. 30 to Nov. 11
 Reynolds, D. C. Indian Evangelist, 4805 North Western Ave., Oklahoma City, Okla.
 Reynolds, Ruth M. 511 Diamond St., Sistersville, W.Va.
 Elk River, W.Va. October 16 to 28
 Rice, Ralph. 444 N. Blaine, Bradley, Ill.
 Georgetown, Ill. October 16 to 28
 Cowan, Tenn. Oct. 30 to Nov. 11
 Richards Trio. Preacher and Singers, Loomis and River St., Sparta, Mich.
 Richardson, Harold and Flossie. Evangelist and Singers, Route 4, Muncie, Ind.
 Mexico, Mo. Oct. 23 to Nov. 4
 Scottsburg, Ind. November 13 to 25
 Ridings, E. Paul. 708 N. College, Bethany, Okla.
 Rincker, Max E. Box 137, Stewardson, Ill.
 Rinebarger, C. C., and Wife. Evangelist and Singers, 10203 Driver Ave., Overland 14, Mo.
 Ring, O. F. Box 164, Intercession City, Fla.
 Ripper, Lorraine M.; Markey, Bernice. Preachers and Singers, 3917 W. 29th Ave., Denver, Colo.
 Springfield, Ore. Oct. 18 to Nov. 4
 Robinson, Mrs. Joy Dean (Smith). Song Evangelist, 94 Bartlett Ave., Erlanger, Ky.
 St. Mary's, Ohio November 6 to 18
 Robinson, Mrs. Lillian. Evangelist, Box 205, McLean, Texas.



SERVICEMEN'S CORNER

From the Philippines comes an account of what the servicemen are doing for themselves:

"Cottage prayer meetings were started in the home of S/Sgt. and Mrs. Guy Curtis about June, 1950, at Clark Air Force Base, Philippine Islands. At that time there were four people—S/Sgt. and Mrs. Curtis, Cpl. Weldon Taylor, and myself. Several others joined this small group, and about the time it was progressing well the Curtis family transferred to Japan. Before leaving, however, they prayed that a home would be opened and the cottage prayer meetings continued. God answered these prayers and the week the Curtis family left, my family arrived from the States and we opened our home.

"It is noted here that this group has grown from four people to twenty-nine and God is blessing it; it continues to grow. Souls are being won to God through the earnest, sincere prayers of this group of airmen. God is a rewarder of those who diligently seek Him.

"The singing of God's praises and the prayer sessions have done much to encourage these men and lead them closer to the Lord. The chaplains here find them always ready to help in the chapel services.

"It has been the pleasure of this group to have our Nazarene missionaries present occasionally. They are Rev. Joseph Pitts and Rev. John W. Pattee and their families. Our Nazarene missionaries are doing a fine job and working hard in winning souls for God's kingdom."—CORNELIUS L. HOCKER, Clark Air Force Base.

"I am writing concerning the change of address of our son, Norman, who is in the U.S. Air Force. While he was in school in Midwestern College in New Mexico, he received the servicemen's literature and did so appreciate the papers. He said that some of the other boys in his group, Catholic and Protestant alike, would watch for the papers in his mailbox and on his return from duties he would find the boys eagerly reading the Nazarene literature. This made it easy for him to talk to the boys about his church. We are so grateful for this service."—REV. N. W. SHRKEY, Steubenville, Ohio.

Kankakee, Illinois
3-31-53 CC

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HERALD OF HOLINESS
Box 527
Kansas City 10, Missouri

- Rock, Clinton A., Sr. 3125 Forest Lawn Ave., Omaha 12, Neb.
- Roddy, Frank. 128 Jefferson St., Marion, Ohio.
Ironton, OhioOctober 16 to 28
Warsaw, OhioOct. 30 to Nov. 11
- Rodgers, Clyde B. Chalk-Artist Evangelist, 505 Lester Ave., Nashville 10, Tenn.
Vivian, La.October 9 to 21
Memphis (Calvary), Tenn.Oct. 23 to Nov. 4
- Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
- Roegrs, Mary Ellen. Singer, 3142 Vichy Ave., Napa, Calif.
- Roney, F. N. P.O. Box 85, Opdyke, Ill.
- Rothwell, Mel-Thomas. % Eastern Nazarene College, Wollaston, Mass.
- Rowland Evangelistic Party, A. C. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Vernon, TexasOct. 25 to Nov. 4
San Pablo, Calif.November 7 to 18
- Rushing, R. S. 501 N. Mueller, Bethany, Okla.
- Rushing, V. S. and Mae. Evangelist and Singers, 2115 Mabert Rd., Portsmouth, O.
Middlesboro, Ky.October 17 to 28
Elizabethton, Tenn.Oct. 31 to Nov. 11
- Sanford, Mrs. Ruth. Song Evangelist, Box 174, Barnhart, Mo.
Uhrichsville, OhioOct. 15 to Nov. 4
- Sargis, Mrs. Beulah. Song Evangelist, 834 Newport Ave., Chicago 13, Ill.
- Scarlett, Don S. 901 South 4th St., Terre Haute, Ind.
Champaign (Grace), Ill.Oct. 23 to Nov. 4
Marshall, TexasNovember 6 to 18
- Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Scott, Cyril E. Box 354, Elverta, Calif.
- Scott, Earl P., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Uhrichsville, OhioOctober 16 to 28
Leighton, Pa.Oct. 30 to Nov. 11
- Seel, J. Lester and Edna M. Preacher and Musicians, 1501—29th St., Ashland, Ky.
Flint (S.Side), Mich.Oct. 17 to 28
Tipp City, OhioOct. 31 to Nov. 11
- Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
- Shaffer, G. H. 1344 E. Main St., Muncie, Ind.
- Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
Greenville, OhioOctober 16 to 28
Crawfordsville, Ind.Oct. 30 to Nov. 11
- Shannon, Wm. T. 4416—14th Ave., Parkersburg, W.Va.
- Shaw, L. E. 1115 East 5th, Bartlesville, Okla.
- Shearer, U. B., and Wife. Singers and Musicians, 106 Sterrett Ave., Covington, Ky.
- Sherrow, Howard O. Song Evangelist, Lynn, Ind.
- Shoemaker, John. Evangelist, 723 1/2 N. Bushnell, Alhambra, Calif.
Minot, N.D.October 16 to 28
Pomona, Calif.Oct. 30 to Nov. 11
- Sigler, Ray. Song Evangelist, 68 W. Rutgers Ave., Pontiac, Mich.
- Silvernail, Donald R. Evangelist, Route 3, Hastings, Mich.
- Getageton, Mich.Oct. 30 to Nov. 11
- Ionia, Mich.November 13 to 25
- Simms, Vera Lois. Evangelist, Glencoe, Ohio.
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Indianapolis (W'brook), Ind.Oct. 17 to 28
Dallas (Central), TexasNov. 7 to 18
- Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 10, Mo.
Vandalia, Mo.Oct. 16 to 28
Des Moines (Highland Pk.), IowaOct. 30 to Nov. 11
- Sloan, Carmon G. Evangelist, 844 Rose Dr., Louisville 13, Ky.
Bristol (First), Tenn.Oct. 17 to 28
Augusta, Ky.Oct. 30 to Nov. 11
- Smeltzer, R. J. 428 King St., Ravenna, Ohio.
- Butler, Pa.October 16 to 28
- E. Liverpool (LaCroft), O.Oct. 30 to Nov. 11
- Smith, Arthur, and Son. Song Evangelists, Route 7, Hamilton, Ohio.
- Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
Lansing, Mich.October 24 to Nov. 4
- Burbank, Calif. (First)Nov. 7 to 18
- Smith, Billy and Helen. Evangelist and Singers, 818 McKinley Ave., Cambridge, Ohio.
Piqua, OhioOct. 16 to 28
Covington, OhioOct. 30 to Nov. 11
- Smith, Charles Hastings. 1514 Robinson, Conway, Ark.
Columbus (First), OhioOct. 17 to 28
Toledo (E. B'way), O.Oct. 30 to Nov. 11
- Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.
Bluefield, W.Va.Oct. 23 to Nov. 4
Indianapolis (W. Side), Ind.Nov. 6 to 18
- Smith, Paul R. and Hallie. Evangelist and Singers, 214 N. Redmond, Bethany, Okla.
Sarcouxie, Mo.October 17 to 28
Dawson, Okla.Oct. 31 to Nov. 11
- Smith, Raymond V. 565 West Drive, Woodruff Place, Indianapolis, Ind.
- Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
Indianapolis (Friendly), Ind.Oct. 22 to Nov. 4
Robeline, La.November 6 to 18
- Snow, W. H. 502 Mississippi St., Amarillo, Texas.
- Sparks, Burl. Song Evangelist, 709 E. Third St., Seymour, Ind.
- Sparks, Sammy. 3416 Central Ave., Ashland, Ky.
Upland, Calif.October 10 to 21
San Diego (First), Calif.Oct. 24 to Nov. 4
- Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
Oildale, Calif.October 9 to 21
Sweethome, OregonOct. 23 to Nov. 4
- Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
Chattanooga (Grace), Tenn.Oct. 16 to 28
Auburn, Ind.Oct. 30 to Nov. 11
- States, L. Wayne. 603—14th Ave. North, Nampa, Idaho.
- Steininger, Dwight F. 1122 1/2 Wabash, Terre Haute, Ind.
Odon, Ind.October 16 to 28
Danville (N. Side), Ill.Oct. 30 to Nov. 11
- Stephens, Joe A. 3301 S. Santa Fe St., Oklahoma City, Okla.
- Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
Grand Blanc, Mich.Oct. 16 to 28
Galesburg (Faith), Ill.Oct. 30 to Nov. 11
- Stewart, Paul J. 500 W. Heron, Denison, Texas.
Tucson (N. Side), Ariz.Oct. 25 to Nov. 4
Tucson (First), Ariz.Nov. 7 to 18
- Stockton, Fred G. and Ima Viola. Preacher and Singer, 1616 Third St., Enumclaw, Wash.
Truth or Consequences, N.M.Oct. 18 to 28
- Stone, Grant and Ola. Song Evangelists, Kennicottick, Ky.
- Strack, W. J. Box 215, New Lyme, Ohio.
Eastport, MarylandOct. 16 to Nov. 4
West Chester, Pa.Nov. 6 to 18
- Striegel, E. L. 229 S. Findlay Ave., Norman, Okla.
Robinson, Okla.October 10 to 21
- Stumbaugh, Mrs. M. A. Evangelist, P.O. Box 527, Kansas City 10, Mo.
- Stuneeck, H. G. Evangelist, % Trevecca Nazarene College, Nashville 10, Tenn.
- Stutsman, Ruth (Oneth). Evangelist, 4901 West 55th St., Mission, Kansas.
- Sumner, Robert and Louise. Evangelist and Singers, 2215 Maplegrove, Dayton 4, O.
Fayette, OhioOctober 10 to 21
Charleston (Spring Hill), W.Va.Oct. 24 to Nov. 4
- Sweet, Fred. Box 58, Many, La.
- Sweeten, Howard W. Ashley, Ill.
- Talbert, George H., and Wife. Evangelist and Singers, 409 N.E. 13th St., Box 438, Abilene, Kansas.
Peru, Ind.October 16 to 28
- Akron (Kenmore), O.Oct. 30 to Nov. 11
- Tarvin, E. C. California, Ky.
Rochelle, Ill.Oct. 30 to Nov. 11
- Cuba, Ill.November 13 to 25
- Taylor, B. W. Evangelist, 3418—24th, Lubbock, Texas.
- Taylor, E. E. 208 W. Martin St., East Palestine, Ohio.
Tear, Latan E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Hewitt, Minn.October 7 to 21
Grand Forks, N.D.Oct. 24 to Nov. 4
- Thomas, Clifford T., and Wife. Preacher and Singers, St. Petersburg, Pa.
Mineral City, OhioOct. 23 to Nov. 4
Dunkirk, N.Y.November 7 to 18
- Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
Flint (Central), Mich.Oct. 17 to 28
- Ironton (First), O.Oct. 31 to Nov. 11
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
Arkadelphia, Ark.Oct. 17 to 28
- Ark. Home Miss.November 1 to 11
- Thoreen, Paul. Evangelist, P.O. Box 527, Kansas City 10, Mo.
Meaford, Ore.Oct. 21 to 31
Ridgefield, Wash.November 1 to 11
- Tinsley, J. N. P.O. Box 527, Kansas City 10, Mo.
- Tompkins, Laura and Orma. Evangelistic Singers, 351 Maple St., Plymouth, Mich.
- Toney, C. E. 823 East 39th St., Savannah, Ga.
Newport News, Va.October 7 to 21
Florida Dist. Home Miss.November
- Troesch, Mrs. Lena M. 320 Ercoupe Dr., Oklahoma City 10, Okla.
- Turner, Maurice and Aline. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
Claremore, Okla.October 17 to 28
- Uehlein, James C. Song Evangelist, 1101 St. Gregory St., Cincinnati 2, Ohio.
- Van Slyke, D. C. 508—16th Ave. South, Nampa, Idaho.
Evansville, Ind.Oct. 16 to 28
Shadyside, OhioOct. 30 to Nov. 11
- Vaughn, L. L., and Wife. Preacher and Singers, 1403 Young St., Henderson, Ky.
East Los Angeles, Calif.Oct. 23 to Nov. 4
Daly City, Calif.Nov. 7 to 18
- Victory Singers (Colored). 7429 Sykes Ave., Detroit, Mich.
- Voik, Harold L. 515 Holly St., Nampa, Idaho.
- Wade, E. Bruce. Song Evangelist, 2547 Ann Arbor, Dallas, Texas.
- Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.
Evansville, Ind.October 16 to 28
Clarksdale, Miss.Oct. 31 to Nov. 11
- Ward, Lloyd H. and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
Ligonier, Ind.Oct. 23 to Nov. 4
- Sublette, KansasNovember 6 to 18
- Weatherby, T. O. 116 Lake Lowell Ave., Nampa, Idaho.
Moscow, IdahoOctober 10 to 21
Zillah, Wash.Oct. 23 to Nov. 4
- Weaver, Paul R. 900 E. Douglas St., Roseburg, Ore.
- Webb, R. N. Rt. 1, Box 23, Fairfield, Maine.
Winsor, N.S.Oct. 16 to Nov. 4
- Weber, Miss Christine. Song Evangelist, 5351 N. 34th St., Milwaukee 9, Wis.
- Weigel, Oliver C. 2317 Shadowlawn Dr., Beaumont, Texas.
- Weiss, A. G. P. O. Box 527, Kansas City 10, Mo.
New Matamoras, OhioOctober 9 to 21
Bath, MaineNovember 1 to 11
- Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
Union, Mo.Nov. 29 to Dec. 10
- Wickham, Pauline. Evangelist, Friendly, W.Va.
- Widmeyer, C. B. and Maud F. Evangelists and Conv. Workers, 1185 Breesee Ave., Pasadena 7, Calif.
El Centro, Calif.October 15 to 21
- Wilkinson Trio (Lloyd M. Wilkinson, Wife, and Daughter Margaret). Singers and Musicians, 1104 Pennsylvania, Columbus, Ind.
Ogilville, Ind.October 8 to 23
Columbus (First), Ind.Nov. 13 to 25
- Williams, Clyde E. Route 2, Adrian, Mich.
- Williams, J. E. P.O. Box 527, Kansas City 10, Mo.
Portland (Mt. Scott), Ore.Oct. 10 to 21
Portland (Central), Ore.Oct. 24 to Nov. 4
- Williams, Roger and Janet (Smith). 1330 East 36th St., Kansas City, Mo.
- Williams, Silas (Mickey) M. 335 Hanson Ave., Indianapolis, Ind.October 8 to 21
Martinsville, Ind.Oct. 22 to Nov. 4
- Williams, Trafton D. Box 15, Siloam Springs, Ark.
Cliftondale, Mass.Oct. 24 to Nov. 4
- Clarksville, Tenn.November 7 to 18
- Willis, Harold J., and Wife. Preachers and Children's Workers, P.O. Box 527, Kansas City 10, Mo.
Midland, Pa.October 17 to 28
Columbus (Downtown Ch.), Ga.Nov. 4 to 18
- Willison, Otto R. Box 223, Antlers, Okla.
Redding, Calif.Oct. 16 to 28
Muskogee, Okla.Oct. 30 to Nov. 11
- Wilson, Ernest J. 385 McLeod St., Ottawa, Ontario.
- Wilson, Matthew V. 400 N. Rock Island, El Reno, Okla.
- Winland, C. B. R.D. 5, Mt. Vernon, Ohio.
- Winsch, Edna L. Song Evangelist, 715 Cleveland Ave., Racine, Wis.
- Wood, J. Elton and Margaret. Preacher and Singers, 132 S.E. Main St., Bethany, Okla.
- Woodward, Archie. 3760 Burns, Detroit, Mich.
Lincoln, Neb.October 17 to 28
- Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio.
Fostoria, OhioOctober 17 to 28
Howell, Mich.Oct. 31 to Nov. 11
- Woolman, J. L. Bethany, Oklahoma.
Oklahoma City (Central), Okla.Oct. 10 to 21
- Worley, Joe D. Song Evangelist, Olivet Nazarene College, Box 135, Kankakee, Ill.
Shelbyville, Ill.Oct. 31 to Nov. 11
- Elkhart (First), Ind.Nov. 22 to Dec. 2
- Wright, C. F. 412 Grand Blvd., Boone, N.C.
- Wright, Fred D. Keystone, Indiana.
- Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
Sanford, N.S.October 2 to 21
Salem, N.B.Oct. 30 to Nov. 18
- York, Charles and Jeanette. Song Evangelists, 16 East 4th St., Coffeyville, Kansas.
- York, W. R., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Merritt (Butterfield), Mich.Oct. 16 to 28
Ashley-Hudson, Ind.November 4 to 18