



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

October 26, 1955

Bless and Curse Not!

General Superintendent Williamson

SPIRITUAL victories can never be won with carnal weapons. Christians who employ the means used by their foes may tread them down, but they are sure to suffer defeat in that realm wherein they most need to be overcomers. By the manifestation of right attitudes, the fruit of the Spirit, and Christlikeness one may wait longer to see the triumph of right over wrong. But by such a course he is certain to gain complete and permanent victory. Any other procedure will result only in a truce which will prove to be partial and temporary. Ultimate self-destruction is certain.

Jesus said, "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." If I fight Satan with his own means, I will be caught in a vicious circle which will close me in with Satan, to share his final defeat and annihilation. On the other hand, if his malicious attacks are met only

by words and deeds inspired by the Spirit of God, then personal victory is won, the cause of right is vindicated, and the kingdom of God is advanced.

It is said of Jesus, "Who, when he was reviled, reviled not again." The Christian is to be Christlike. In conflict he relies upon the Spirit of God to inspire his thoughts and actions. In defeat he does not surrender, knowing that truth and right will rise again in greater strength to turn the tide of battle. In victory he is humbly grateful to God and merciful to his opponents. He forgives readily and does not retaliate.

St. Paul expounded the Christian philosophy. He said, "Dearly beloved, avenge not yourselves, but rather *give place unto wrath*: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore *if thine enemy hunger, feed him; if he thirst, give him drink*: for in so doing thou shalt heap coals of fire on his head. *Be not overcome of evil, but overcome evil with good* (Rom. 12: 19-21).

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

TELEGRAM

Hastings, Nebraska—Just completed profitable home-mission tour in Nebraska with Rev. Emma Irick as God's anointed messenger. Nebraska Nazarenes gained new vision and were challenged to carry the work into new areas by her timely messages—*Whitcomb Harding, Superintendent of Nebraska District.*

NEWS IN BRIEF

Rev. W. R. York writes: "Although enjoying the blessings of God in our fourth year with the church at Bicknell, we felt it was in the will of the Lord to accept a unanimous call to pastor Northside Church in Evansville, Indiana."

Evangelist Paul A. McGuire has left the field to accept the pastorate of the church in Basin, Wyoming.

From Morley, England, comes word that Pastor Roberts and his people, like so many of our folk elsewhere, are seeing gratifying results in their organized program of visitation.

Rev. C. A. Newby resigned as pastor in St. Bernice in September, to accept the work of First Church in Bicknell, Indiana. "There is a broad field of opportunity and a growing Sunday school in Bicknell, with an average attendance last year of over two hundred," he writes; and, "God's blessings have been manifest in each of the services since coming to this new field."

After a twelve-year ministry with the church in New Philadelphia, Ohio, Rev. J. D. Poole has resigned to accept the call to pastor First Church in Youngstown, Ohio.

Rev. George E. Roberts has resigned as pastor of Central Church in Oklahoma City to accept the pastorate of the church in Frederick, Oklahoma.

Rev. and Mrs. J. H. Jamison celebrated their fifty-second wedding anniversary on Sunday, September 18, in Stockton, California, with a family dinner at the home of one of their five daughters. They were married on September 14, 1903, the first white couple wed in Hominy, Oklahoma (then Indian Territory). Brother Jamison has been an elder in the Church of the Nazarene for forty-five years, uniting with the church in 1910, and being ordained at the first Oklahoma District Assembly the same year. In 1906 he drove a claim stake in a lot in Hominy

—now the location of the Church of the Nazarene. Their first pastorate was at Wann, Oklahoma; in 1918 they moved to northern California, serving many home-mission churches, until his retirement in 1950. They now reside at 333 E. Seventh Street, Stockton, California.

Rev. H. F. Smith has resigned as pastor in Algona, after serving there two and one-half years, to accept the pastorate of the church in Marengo, Iowa.

Rev. Paul E. Hess, pastor of our First Church in Shelbyville, Tennessee, was recently elected as president of the Bedford County Ministerial Association.

Rev. Robert L. Reid has resigned as pastor at Union City to accept a call to pastor First Church in Columbia, Tennessee.

THE BEST BRAND—

By Alice W. Norton

*There is music, wistful, mystic,
In a forest of tall trees,
In a field of waving clover,
And the hum of golden bees.*

*There is music, sweet, exotic,
In a gay canary's throat,
In the lark, and in the linnet,
And a wee wren's magic note.*

*There is music, gentle music,
In the ripples of a rill;
And a steel saw lends enchantment
To a common timber mill.*

*Yet by far the sweetest music
That has through the ages rung
Is but words of praise and kindness
Uttered by the human tongue.*

HERALD OF HOLINESS

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The Thing That Jesus Never Said!

By Theodore Simonson*

AN OLD FARMER had two sons and two fields. To each son he said, "If you can plow one of these fields in one day, I'll give you one hundred dollars." It seemed to be a clear impossibility, for the fields were large and hilly.

But the first son set out at dawn and struggled along behind his horse and plow until noon. He stopped for a quick drink of water but had to skip lunch, for he saw that he was making slow progress. When the sun sank in the west he had plowed only one-half the field. Exhausted, defeated, he climbed the steps of the farmhouse porch and sighed. "Well, at least, I did the best I could."

The second son went to his father that night and said, "Dad, I'm so sure of getting the job done tomorrow that I want you to give me the one hundred dollars now." With a twinkle in his eye, the old farmer handed over the money.

About an hour after daybreak, the second son walked over to the fence that ran between his field and a big modern farm on the other side. Several tractors were plowing the land over there. One of the men drove a tractor over to the fence and idled the motor. The boy shouted up at the driver:

"I'll make a bargain with you," he said. "I'll give ten dollars each to four of you tractor drivers if you come over here and work one hour in my field!"

"Ten dollars for one hour's work! Good enough!" the driver shouted.

Soon four tractors were quickly plowing the second son's field while he sat in the shade of an apple tree and gave directions.

He came in at noontime and put on his best go-to-town clothes. And why not? He had a half-day holiday and sixty dollars left in his pocket!

Both sons were sincere, but one boy thought only in terms of his own strength. The other boy recognized immediately that his task was impossible—he had the good sense to call in help from outside.

Jesus never said, "Do the best you can." Jesus knew full well that the best that men could do would be far from good enough in the struggle against sin and Satan.

What Jesus *did* say, in one way or another, during all of His ministry was, "With God all things are possible." That's why people who are continually calling in God's help (help from outside themselves) are the happiest, most victorious people alive!

*Thorndale, Pennsylvania

A GLIMPSE INTO AFRICA

MRS. YOUNG and I are here in Transvaal in South Africa. How I wish it might have been possible for all of you to join me last Friday afternoon for an hour or two as I went kraal visiting with Missionary Reverend Mr. Emslie and District Superintendent William C. Esselstyn as my guides. I had a close-up view of sickness, poverty, ignorance, superstition, and sin—all “in the raw.” This was in Blauberger.

Also, the night before at Naboomspruit, you would have seen some twenty-eight seekers (five of whom had never sought God before) on their faces praying for deliverance and peace. No healthy Nazarene could view such daily sights and remain indifferent to the world program of our church. No sanctified Christian could become even casual with respect to the Thanksgiving Offering for the General Budget with such needs staring him in the face.

Let our offering to God on November 20 bespeak our sincere gratitude for the spiritual deliverance that is ours.

SAMUEL YOUNG,
General Superintendent

The Blessing of Common Sense

By J. B. MacLagan*

SOMEONE has said that if he had to choose between a person who had sense but was without religion and a person who had religion but was without sense he would choose the one who had sense, because his sense would lead him to seek and find religion, while the one without sense would make but poor use of his religion, and would likely be so careless about it that he would soon lose it.

Common observation compels me to admit that there is a great deal of truth in that saying. It must be a marvel to the angels that some people who have been led into the light and experience of God's salvation are so foolish and unconcerned in regard to guarding that spiritual treasure which has been committed to their trust. Probably all of us have been shocked at some time or other by seeing people who had religion acting so senselessly and selling it so cheaply. “Buy the truth, and sell it not,” said the wise man (Prov. 23: 23).

Esau is not the only one who has sold his birthright for a mess of pottage. His tribe seems to be multiplying exceedingly these days. Many besides King Saul have been constrained, when forever too late, to make the mournful confession: “Behold, I have played the fool, and have

erred exceedingly.” Scores of people whose cry for deliverance was heard by God when they were sick unto death have, like Hezekiah, straightway allowed themselves to be flattered, and deceived, and made fools of, by some worldly embassy which has been instigated by Satan to ensnare them.

The ancients had a saying: “Whom the gods would destroy they first made mad.” If we translate that saying to read, “Whom Satan would rob of God's spiritual blessing he first makes silly and senseless,” we have some explanation of the careless, foolish, and stupid ways in which so many people trifle away their salvation, and give advantage to Satan to lasso their souls.

Some of the great military victories which we read of in the Bible were soon turned into great and ignominious defeats for those who had been victorious, because they acted so foolishly by giving themselves up to sensual indulgence and enjoyment, when they should have been giving every diligence to preparing themselves to resist the counterattacks of the enemy. It would seem that, after gaining an initial victory, they lost all practical common sense, with the result that the victors soon became the vanquished. As I read those accounts I wonder how they could be so stupid and foolish. But we are seeing similar stupidity and foolishness being displayed in the present day. Many who have, by the help and grace of God, gained a great victory over sin and Satan are failing to keep themselves spiritually fit, and thus withstand the counterattacks of the enemy.

We find them sleeping at their post, foolishly indulging themselves, petulantly taking offense, carelessly leaving room for the enemy in various ways, and forgetting that they were purged from their old sins, so that they are overcome by the enemy, and “the latter end is worse with them than the beginning.” Such people are behaving as if there were no Satan dogging their steps and waiting to launch his fiendish attacks upon them as soon as he gets the least advantage.

Every true Christian has an invaluable treasure in his charge, and that fact attracts the attention of all kinds of thieves and robbers, who are determined to rob him of his spiritual treasure in some way or other. Therefore the Christian, above all men, needs wisdom. We need to remember that the wisest man who ever lived allowed himself to be robbed of his spiritual treasure. The wisest choice he ever made was when he asked for wisdom, and used that wisdom to serve God in righteousness, and truth, and justice. But later on he seemed to become the silliest fool who ever lived by neglecting wisdom and sense, and allowing himself to be deceived and flattered by heathenish women into neglecting God, and not only neglecting Him but also despising Him by giving himself up to the worship of heathen deities.

It has been said that if there is a third blessing it is the blessing of common sense. I have heard

(Continued on next page)

*District Superintendent, British Isles South

WE DO CARE!

By L. J. Du Bois*

THE Sunday preceding Veterans' Day (November 11) has been designated by the Nazarene Servicemen's Commission as Servicemen's Day throughout the church. This is the one day in the year when pastors and people give special attention to the young people from their churches who are in military service. In regular church services, in Sunday school, and in N.Y.P.S., special interest and special programs should be featured.

"Why should a special group like this receive such special attention?" some may ask. There are between 9,000 and 10,000 names on the servicemen's list of the Nazarene Servicemen's Commission. These are young men (and women) from our churches, our Sunday schools, and our homes. There are few churches which are not represented in this group. But beyond this, here is a group of our young people, nearly twice as many as are in our colleges, who are away from home and church, in the very unnatural situation of military life. Most of these are on the move from base to base with little chance to get their roots down in any one of our local churches. They are thrown into an atmosphere far different from the one they have come from, seldom alone, with seldom a chance to get away from the rough and tumble of barracks living. Far different from living in a dormitory at a Nazarene college—this!

Military men tell us that 15 per cent of the men in the service will be incorrigible no matter what is done to help them, 15 per cent will be decent and good regardless of the pressure that they face, but 70 per cent, by far the great majority, will be either good or bad depending on the influences that are brought to bear on them. Are our fellows all in the 15 per cent who are stable religiously and who stand for God regardless? We certainly hope so; and we are sure some are. However, without doubt some also are in the 70 per cent group. That is why we must do all we can from Headquarters, from the local church, and from our homes to keep these fellows surrounded with influences for good. At best, with all of us working together, we cannot hope to do a perfect job, but we can do far more than we realize.

Servicemen's Day, November 6, is one way to show our fellows that we have not forgotten them and that we still care.

*Director, Nazarene Servicemen's Commission

The Blessing of Common Sense (Continued from page 3)

it said Amanda Smith called it "sanctifigump-tion." Plain, practical, levelheaded common sense allied with true religion is indeed a superlative blessing, and this is the blessing that the wise man had in mind when he said: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7).

The Life of a Chaplain

ONE OF THE fine, representative jobs done by our Nazarene chaplains this year has been done by the "Jumping Chaplain," Clifford Keys. Chaplain Keys is from a Nazarene home, went through a Nazarene college and the Nazarene Seminary, and felt called of God to enter the chaplaincy. He made an unusual record in "Jump School" as chaplain of an Airborne Regimental Combat Team. (See November *Conquest*.) At present he, along with his wife, Lois, and young daughter, Debbie, is in Japan with his outfit. Excerpts from a recent letter give all of us a look into the type of activities a chaplain is called upon to perform:

"This first month in Japan has been a full—but a happy—one. My chief regret is that there just isn't enough time to do everything I would like to get done. Being the only chaplain for the whole post presents many problems. There are approximately 2,000 military personnel on the post plus the families of 200 of the men. Family problems have been disproportionately high since arriving here—and working with discontented husbands and wives has been a major problem already.

"One big problem here in Japan is that of legalized prostitution. In this city there are probably as many as 7,000 prostitutes. At night they line the streets eight and ten deep on both sides—keeping our men away from this is a real problem. I have set up a positive rather than a negative program—trying to keep as many of our men busy doing wholesome things instead of just preaching "don'ts." I have pushed to the limit a program supporting the local orphanages—tours, programs by the orphans, etc.—these paratroopers may be pretty rough men but I have yet to see one whose heart is not touched at the sight of a helpless child without a father or mother. My men are 'carrying the ball' on this program now. Last payday they contributed (just the men of this post) \$1,649.05 for the orphanages. I took some of them with me when I delivered the money to orphanage directors, and what a time they had! These children are in desperate need of clothing. There are over 4,000 orphans in this area. I wish I could get boxes of used children's clothing from our churches. It would mean so much and help so wonderfully. These kids grow on your heart!

"Another program that I have rolling now is our Post Youth Activities. The post commander gave me an entire building (Ex-Officers' Club) for our young kids' recreation center. We have over 200 children here on post between the ages of two and nineteen. Out of this Youth Activities Center we are running all sorts of projects for the youngsters: scouting, archery, model airplanes, bicycle club, indoor riflemen's club, etc. The Center is open every afternoon and evening and is equipped with Ping-pong tables, shuffleboard, record player, darts, and all sorts of other games. But—I have almost fifty soldiers who



Chaplain Clifford Keys with parachute attached, ready for a jump with his paratroopers.

have volunteered to help supervise this program during their off-duty hours—so that keeps them busy doing something constructive—and they are having as much fun as the kids.

“We have a good choir started now; Lois is doing a swell job. We have an average of twenty-six singing, and in a few weeks Lois will start the Junior Choir. I also am getting ready to launch a sixty-voice Enlisted Men’s Glee Club.

“Our chapel seats 300. Because our attendance has been running above the 300 mark, I have been forced to hold two Protestant services Sunday mornings. One service is at 0800 hours. Then Sunday school at 0930—and we are now running over 100 in Sunday school. I have a grand crew of teachers; we meet on Friday evenings for planning and co-ordinating. Then comes the 1000 hour Protestant service. I have the different companies or batteries sponsoring the services, and after the service I have all the men from that day’s sponsoring unit get together in front of the chapel—take their picture and give each man a copy to send home. I also write a personal letter to the parents, wife, or loved one of each new man who comes to my service. I am getting up a Sunday evening service with a social time following the service in the recreation center—will sing choruses, have refreshments, and each week give a man a check to pay for a telephone call home. Also am setting up a Bible study, one night each week. So in general—I will have enough to keep me occupied and out of trouble.

“I have a check this month out of my chapel fund for \$124.00 for the local Nazarene mission.

The local pastor is there in the Seminary. His name is Terry Yoda. He has a lovely wife, who is carrying on the work here now.

“This morning I made my first parachute jump in Japan. I hope to add many more while here.

“We are getting settled—have a lovely house here on the Lutheran school campus. Lois is happy in her work. So although there’s no place like home, we will be content while here on the other side of the world. We covet your prayers. If I were not confident of God’s help, I’d quit—I depend on Him heavily every day and He has not failed!

“CLIFFORD E. KEYS”

Nazarene Chaplains

THERE ARE at present twenty-four chaplains from the Church of the Nazarene in the active chaplaincy. Their names and present locations are:

ARMY

Samuel R. Graves, Jr., France
 Clifford E. Keys, Jr., Japan
 George C. Laurie, Alaska
 James E. Morris, Fort Bragg, North Carolina
 Conley D. Pate, Europe
 Lyle W. Robinson, Fort Lewis, Washington
 Claude A. Steele, Fort Hood, Texas
 Herbert J. Van Vorce, Germany
 Paul E. Winslow, Edgewood, Maryland

NAVY

Leroy A. Bevan, Mercer Island, Washington
 R. A. Berry, Fallon, Nevada
 Leonard W. Dodson, Pasadena, California
 William Wyland Huffman, on board ship
 Albert S. M. Kirkland, Bainbridge, Maryland
 Elvin D. Leavell, Japan
 Henry W. Stroman, Cherry Point, North Carolina

AIR FORCE

Claude L. Chilton, England
 John T. Donnelly, Eglin Air Force Base, Florida
 Verl L. Churchill, hospitalized
 Albert L. Gamble, will be leaving for Korea soon

J. L. George, France
 Ladell H. Morgan, West Palm Beach, Florida
 Everett D. Penrod, Oxnard, California

VETERANS’ ADMINISTRATION

Archel Meredith, Wadsworth, Kansas

A PRAYER REQUEST

LET US continue to pray for Chaplain Verl Churchill, who was stricken with polio this summer and is now at Sheppard Air Force Base Hospital, Wichita Falls, Texas, undergoing convalescent treatment. A recent letter from Chaplain Churchill, said:

"Bonnie and I wish to thank you, the general superintendents, and the church for your letters of encouragement and prayers.

"I am being transferred here indefinitely. The family is moving down when housing is available.

"I am improving slowly. My left leg, almost completely paralyzed, is showing a bit of muscle return, for which I praise God. I am determined to walk again. This temporary detour seems to be leading me closer to God.

"Again, thank you for your concern."

GIVE MY HEART A SONG!

By Anna M. Gilleland

*Lord of comfort, hope, and love,
Give my heart a song;
A song of radiance and cheer
As I march along.*

*Help me to sing a joyful song
For those bowed down with care;
A song of hope and freedom
For those in dark despair.*

*Help me to sing a valiant song
For those who mope and sigh;
A song to stir the hearts of men
Ere I shall pass them by!*

No Longer Children!

By Justa Lee Allen*

SOMEONE has said: "Trusts may solve world problems if trust in God is one of them." Another has said: "To be trusted is a greater compliment than to be loved."

For the Christian, there is a relationship between these two quotations. The first suggests the importance of trusting God; the second—as applied to God—suggests that love for God cannot be substituted for trust in Him. To say we love Him today when life is pleasant, and fail to trust Him tomorrow when there are problems, is no "compliment" to our Heavenly Father.

To us who are Christians, children teach many lessons. One of the most valuable is the lesson of growth. Even as children grow into the experience of emotional security, so does the Christian grow into complete trust in the constant love and care of God.

The child passes through several stages from infancy to maturity in learning that he can rest secure at all times in his mother's love. First, the period of infancy, when, through association with his own physical comfort, he learns that his mother's love and care are something to be desired.

The second period, as an older child, is when he periodically seeks reassurance of her love. This is when he leaves his play and seeks out his mother, as he often does, just to make sure that she is still there and that all is well.

In this second stage, when the child unconsciously desires reassurance, it is experiencing what Ralph Waldo Emerson once said in regard to man's desire for a feeling of security in the assurance of eternal life. Said Mr. Emerson: "In the questioning of immortality, man has already fallen. There is no questioning in the continuing flow of love." In other words, when one trusts God's promises, there is no call for questioning; we simply believe, and act upon those promises.

The mother's love, like God's love, continues to flow to her child, and the child has no reason to question it. Yet, because he is a child, he still seeks the warmth of her reassuring smile, which she willingly bestows.

The third stage of the child's development is that of maturity, when the adult son or daughter feels secure in his mother's love, and trusts her loyalty above that of all others, whether she be near or far, in season or out of season, in his honor, or it may be in his dishonor. He has at last learned that true mother love never fails.

Neither does it occur to the trusting Christian, during any set of circumstances in this life, that God will abandon His children. The mature Christian, even when the clouds of life all but hide the Father's face, is secure in the faith that His love and promise of everlasting life are true and eternal. It is the privilege, and the pleasure, of the mature Christian to seek out his Creator, not so much for reassurance as to enjoy His fellowship.

God's love, of which mother-love is but an imperfect picture, has proved for multitudes dependable and never-ceasing. Could it mean, then, to doubt Him—even in our darkest moments—that we have not as yet grown into the full stature of mature, grown-up Christians!

Spiritually, even as physically, each individual must be born, and grow. At the beginning, we start out in the Christian life as spiritual infants. Through experiencing over and over again the goodness and faithfulness of God to us, we come to love Him and, like spiritual babes that we are, feel secure in His love so long as things go well with us. But in our growing-up process there come times when, because of adversity, problems, discouragement, or heartache, we are not always able to sense His presence and to trust Him. And until we become mature enough to trust God at all times—even through our darkest days—again, like the child who runs in from play to get the reassuring smile of his mother and to make sure that she is still there, so we likewise can go to God in prayer and be reassured that He is ever near to "lift up his countenance" upon us and give us "peace." For this, we say we love God.

Then one day we shall see more than His reassuring smile; we will see that, especially with God, it is a greater "compliment" to Him to trust Him

*Tallahassee, Florida

than to say we love Him. We now are no longer children, but full-grown, trusting Christians—whose love, too, has grown.

A Season In-between for Flowers

By Jessie Whiteside Finks*

I WAS SURPRISED when a friend remarked, "This seems a season in-between for flowers." You see, I was sitting with smug complacency in my restful rocker at my favorite vantage point enjoying the ruby-throated hummingbirds feeding at the long racemes of bleeding heart growing north of the garage. I was hurrying with my chore, that I might stroll along the garden path, banded by crimson creeping phlox. I so enjoyed the scene that I had not noticed the dearth of color in the flower border that was seen from the street and which occasioned the remark of my friend.

And—it was no wonder! The shiny bald pates of the peonies, the green spikes of the iris and sleepy-eyed daisies do lack interest when viewed from a distance, so I was glad this lack was called to my attention. And I was also glad to learn that one is prone to look my way for cheer and beauty. I must seek to give more color-pleasure to all passers-by!

How like the Christian life! Our day is dark and no doubt some look our way for a spark of cheer and comfort while we sit in smug complacency in our restful rockers of early Christian training. We enjoy the finest flowers of Christian living in inspiring services of song and exposition of the Word. We gather in great Christian convocations and beautiful retreats while there are many on life's streets with eyes unopened to the Spirit and the beauty of the things that we enjoy.

They see only the barren border of closed churches. They take note of our indifference to the very vice conditions which drag them down. They think strange of our apparent unconcern that they too "obtain the crown" as well as we. There is no doubt they also have come to think this hour is but "a season in-between for flowers."

Christian living is being appraised anew today. And if we would attract and hold the admiration of the unchristian world, it is evident we must bear more flowers, for many are bewildered at the walk of some called Christian. They are seeking guideposts and cheering signs on life's way, so dark days are no excuse for folded hands in Christian warfare—but a challenge!

What though our day be dark—Christians are light! They are to shine as candle rays! It is their right—God-given—to make beautiful the way to heaven!

*Shelbyville, Ill.

Finally, my brethren, be strong in the Lord, and in the power of his might (Eph. 6:10).



Nazarene Sunday School, Panama Canal Zone

Turkey and the Gospel

TURKEY, dressing, cranberries, and pumpkin pies will be on nearly every table in the homes of the American people this Thanksgiving season, for which we thank God. But what about the other countries of the world? Some may have a Thanksgiving Day, but many will not have a turkey dinner with all of the trimmings.

These words refer to the physical, but what about the spiritual? Yes, we know that many people throughout the world are starving physically, but their spiritual need is greater. Thousands are going out into a hopeless eternity without Christ, many of whom have never heard the gospel.

Many of our young people have consecrated their lives for the cause of Christ and are ready and willing to go, but—it costs money to send missionaries to other nations, it costs to keep them there, and it costs to open new mission fields. Who will be willing to "go" while at home, by giving of their means to send the gospel around the world?

Just across our doorstep is the Republic of Panama. Darkness! Darkness! Darkness! seems to scream at us every time we enter the country. We so desperately need a missionary work in this area. This is just one country of many, with multitudes of hungry, lost, and dying souls that need the blessed light of the gospel.

We are aware of the fact that if it were not for the special offerings and the General Budget, there would not be a Church of the Nazarene in the Canal Zone today. Oh, that the word "giving" would call out to every hearing ear this Thanksgiving season, and that each of you will respond in this Thanksgiving Offering. Let's go over the top in our giving for missions, that the gospel may go to enlighten a sin-cursed world.

REV. AND MRS. ELMER O. NELSON
Overseas Home-Mission Church
Canal Zone

FORGIVINGNESS

By G. Franklin Allee*

Did Christ mean it is compulsory for us to forgive others? What is the state and condition of forgiveness? How can we learn the art of forgivingness?

ONE OF THE hardest statements Jesus made, one that most people will concede a difficult commandment, if it is such, and a statement as little understood as any in the Bible is that one in which He tells us, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14-15).

First: Forgivingness is a quality of soul that cannot be produced by commandment, but may be by way of prayer and practice.

All the commandments in the Bible and all the laws of men are insufficient to call into being this Godlike disposition, and Christ had no intention of laying down a commandment but merely to state a fact. He would have us understand that we must cultivate a condition of soul if we would be recipients of heavenly pardon. Forgiving others He said, in fact, is a conditioning of the soul to receive divine forgiveness, much like tuning in a radio to the wave length of the sending station.

Let us think of the entire subject like this—In the heart of each individual there is an entrance, a doorway, marked, *Forgiveness*, above its lintel, through which mercy, pardon, charity, and even love from our Heavenly Father must enter to make the inside of us gentle, peaceful, and heavenly. Nor is it the sole purpose of that doorway to receive; for forgivingness, mercy, and love for others must also flow outward through that same doorway, and the size of that doorway is governed by the outward flow, so that we have the capacity to receive in the same measure as we give. Our daily attitude toward others of God's creatures determines what we may receive from Him, for we receive according to our capacity only.

It is not, as some suppose, that God arbitrarily stands aside and refuses to grant the forgiveness we ask for, and which His very nature cannot withhold, but the failure is on our part. We cannot receive until the right condition prevails within us, or until we will it so. The door that holds within us hatred, resentment, and selfish blindness shuts out divine mercy and forgiveness. Did He not say, "Give, and it shall be given unto you"?

Second: Forgivingness toward others does not mean that we become instantly blind to their faults and sins, that we must convince ourselves that they are nice people and their deeds good deeds when we know differently, even if it will

eventually help us feel more charitably toward them as persons. Jesus, on the cross, did not think the people who had nailed Him there were nice or good people. He knew they were hateful and brutal, full of hell itself. It was their blindness He saw, their utter stupidity that caused them to be such as they were, and it was from His heart of compassion and understanding He prayed, "Father, forgive them; for they know not what they do."

Jesus had not loved the things the Pharisees did, the things they said, or the spirit they had shown. I cannot think He liked the Pharisees themselves even. In strongest terms He had condemned their sins and their inward vileness—they were painted tombs full of corruption. But in His name-calling there was no vengefulness, no vituperation. His purpose was to try to get them to see their own desperate condition. Like Him, we will find it in our hearts to forgive when we see our enemies as blinded, confused, and needy souls, see them through the eyes of Christ.

Third: Forgivingness is an attitude easier to reach when we remember the pit from which we were digged. Praying for our enemies is first for our own good, and secondly for theirs.

Now there have been times, I regret to confess, when my enemies, or let me say opposers, have been the ones who were right, and praying for them has on occasion helped clear up my own blindness. Like others, I like to think I am right, perfectly right, at all times. But a short backward glance shows me differently, and as I have not always been right in the past I merely deceive myself if I think I am to be infallible in the future. So, praying in the right spirit for those whom I may think of as enemies does several good things for me: it makes me a more prayerful Christian; it produces a kindlier nature

STRONG MEN

By Pearl Burnside McKinney

*Men there are with arms of steel
Whose mighty strength we see;
Their muscles ripple as they toil
To serve humanity.*

*Then there are men with mental strength
Displayed in power to guide
A mighty nation's ship of state
Through waters rough and wide.*

*Still other men strength have attained
In many different ways:
In strength of courage, strength of brawn,
To triumph in the frays.*

*We need not men whose strength is shown
In brandishing a sword;
Our need is men, whate'er their build,
WHOSE STRENGTH IS IN THE LORD.*

*Evangelist, Moses Lake, Wash.

within me; it enlarges my receiving capacity, and may lead to a reconciliation and turn my enemies into friends.

If we find it hard to forgive another for bitter words he has spoken, let us remember some in a similar vein we once spoke to someone else. If some untruth he has told rankles too deeply in our hearts, let us think back and see if memory may not uncover lies we have told. If his dishonesty kindles little hell fires in our souls, perhaps we can recollect some small lack of uprightness in our past. And in this spirit of self-exposure we may then come humbly before our Lord and Saviour and ask that our enemies be forgiven—and, asking for them, we receive for ourselves.

Fourth: Few will arrive at the place where they can forgive easily all at once, perhaps none, though some may reach a place of comparative forgivingness more quickly than others.

To tell a child to do a problem in calculus would be absurd. We start him out by giving him the simplest problems in addition—two and two make four. Jesus was not talking to sinners when He said, "Bless them that curse you." He was speaking to His followers, to Christians who had already learned the first principles of the Kingdom. The way to learn to forgive our enemies is by practicing on those nearest us whose transgressions are easiest to overlook. If we go about with bitterness in our hearts toward parents, brothers and sisters, fellow church members, and those we call friends, how impossible it is to learn the art of forgivingness until we could, on a cross like Jesus, say, "Father, forgive them"!

And remember, He did not give us this example of the ultimate in forgivingness until He was in the act of becoming the Expiator. Hanging there between heaven and earth, He was seeing His enemies and crucifiers as eternity-bound beings, and the sight was painful above His own physical pain.

Praying for the "good" of our enemies may need much practice before we find ourselves sincere in it, and we must watch lest it be a mere matter of the lips. When we can think of hell's torment and our enemies at the same moment and know no discomfort in our meditation, we are a long way from the kind of forgivingness Jesus taught and practiced. Their "good" does not necessarily mean their financial prosperity, long life, political success, or even the good opinion of their neighbors. There is only one real "good" that can come to the sinner's soul, the goodness of God that leadeth men to repentance. God help us to forgive!

For his mother was his counsellor to do wickedly (II Chron. 22:3).

Many a wicked son and wayward daughter in jail got there through the evil ideals of their own mother.—EARLE F. WILDE.

PARTNERS WITH GOD

By F. W. Davis

*My Lord and I, we work together—
Blessed fellowship divine!
He's my Strength, my Hope and Gladness;
I am His, and He is mine.
Hand in hand, He walks beside me,
Gives me grace for every task;
When I need His help and comfort,
He never fails me, when I ask.*

*He's my Partner, every moment,
At my labor thro' the day;
When the evening shadows gather,
He is still my Hope and Stay.
God and I—we live together,
No matter where on earth I trod.
What a blessed, holy privilege
To be in partnership with God!*

"PREFERRED RISK MUTUAL"

By C. Kenneth Sparks*

THE OTHER DAY my attention was caught by the title of Sam Morris' "Preferred Risk Mutual" insurance company. It seemed to me that these words described the Christian life.

There is a "risk" involved. Webster defines "risk" as: "Hazard; peril; exposure to loss or injury." When you begin to serve the Lord you are placing your fate in His hands. You are willing to endure shame, to suffer loss, to carry burdens. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever . . . shall lose his life for my sake and the gospel's, . . . shall save it" (Mark 8:34-35). In following Christ you run the "risk" of having your goals and ambitions interrupted or revolutionized.

But this is a "preferred" risk! The risk involved in following Christ is a safe one. You can follow confidently where He leads, for God's way is the best way. The path may lead through mountain or desert, but you know that the Master is an experienced and reliable Guide. At the end is the reward of complete satisfaction of all our needs, for He makes "all things work together for good to them that love God" (Rom. 8:28). I would rather risk walking with God through the fiery furnace than to sit with the world in air-conditioned ease!

And this is a "mutual" affair! You are not alone! The Lord is with you; He will never leave you nor forsake you. Your Christian friends are with you; they love you and they care. They will pray for you and help you. We have a "mutual" interest. Have YOU subscribed to the "Preferred Risk Mutual"?

*Pastor, Harvey, Ill.

Tithes and Revivals

By Roy E. Carnahan*

TITHES AND REVIVALS—two very important concepts to the Christian and the Church! "Tithe"—man's duty to God. "Revival"—God's promised blessing to obedient men. Are not these two terms very intimately associated? Are they not interdependent?

I have often been a bit disturbed to hear a body of patriotic people singing "God Bless America" when at the same time our nation has given less than .01 per cent of its expenditures to combined religious and welfare purposes (1955 *World Almanac*, p. 770). How can God see fit to bless us with the open windows of heaven in a superabundant manner when we have failed to recognize Him as Master of our lives and refused to pay even the tithe which is His? How can we be so hypocritically pious in asking God to bless us when we are so sinful in stealing from God that which is rightfully His—stealing that of His which He would bless and return to us in superabundance? "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

Let us look at our own Zion. The *World Almanac* says that the average earning of every individual in our country in 1953 (latest figures) was \$1,709.00. In that same year our church raised \$118.33 on a per capita basis, which is about .07 per cent of our probable earnings. Can Nazarenes expect God to send us a revival if we don't tithe?

Let us take it personally. Can we expect God to increase our substance, bless us spiritually, shower glory on our souls, and give us His Spirit in grace and power if we do not tithe?

King Hezekiah saw a revival in his day, and in connection with that revival we read: "Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully: . . ." (II Chron. 31:11-12).

Nehemiah saw a revival in his day, and we read concerning it that, ". . . he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests. . . and the oil unto the treasuries" (Neh. 13:5, 12).

Certainly there is a relationship between *tithes* and *revivals*. The prayer of many of our people is, "Lord, send us a revival." Let us add to that prayer, "Lord, forgive us for robbing Thee of the tithes and offerings, and we will pay them all up to date!"

Who can question the certainty that an active tithing program is one big step toward revival!

*Pastor, East Side Church, Rochester, N.Y.

FASTING—

My children asked me today what it means to "fast." I thought a moment and breathed a prayer to God (as I do so often) for wisdom in giving the answer. Then I replied, "It's when we feed our souls instead of our bodies."

I find that to "fast," and enjoy it, I must take my mealtime feeding on the heavenly manna. Truly, our earthly bodies were made for food and they weaken without it. But what an opportunity to slow down and walk softly enough to hear the "still small voice" of our Father!

In feeding our souls, our faith is made strong and our prayers more easily and readily answered by God. Just to refrain from eating, as a "fast," has some value as a sacrifice to God, no doubt; but its significance is enhanced if with the fasting we can take time to pray and meditate.—**JOANNE DAVIS, Portland, Oregon.**

He that is not with me is against me; and he that gathereth not with me scattereth abroad (Matt. 12:30).

Jesus knew who and what type of followers He had; He knew those who would contribute to His cause.—**EARLE F. WILDE.**

God's Today

By Elsie DeRuiter

*This is the day which the Lord hath made—
We will be glad and rejoice.*

*Standing on tiptoe at morning's gate
With eager eyes and joyful voice;
As a strong man, to run a race, are we,
Into this bit of eternity.*

*The hours may bring trials and problems,
A heaped-up measure of care;
Or more than our quota of duties—
And burdens, enough and to spare.
But, perhaps, some rare moment will come our
way
To do good to some soul, and brighten his day.*

*Though we're busy with a familiar job
Or a simple routine task,
Let every one be a fragrant perfume
From an alabaster flask;
And whatever we do, in deed or word,
Let us do it heartily unto the Lord.*

*No one but God can see ahead
To know what a day will bring forth;
But may every day find that we have done
Some thing of beauty or worth—
And each today, with its sunshine and tears,
Be a jewel set in the crown of years.*

Social Security for Ministers

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

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

QUESTION 28: *Does one's Social Security benefit increase if he works beyond age sixty-five and pays taxes on the income he receives?*

ANSWER: No. The benefits are fixed, and in normal situations there is no increased benefit paid to those who voluntarily work beyond age sixty-five, even if taxes are paid. However, if an individual is over sixty-five and has not qualified for Social Security benefits, he may work the minimum period of time and establish benefits. In general, an individual over sixty-five does not increase his Social Security benefits even if he works several years beyond the minimum requirements. (Ministers over sixty-five who are in the active ministry and who first begin to participate in Social Security on January 1, 1955, should normally plan to serve two full years in order to establish the largest possible benefits.)

QUESTION 29: *When and how should the church contribute the equivalent of one-half of the minister's Social Security tax, as is being recommended?*

ANSWER: Inasmuch as the year's tax is to be paid to the government by the minister between January 1 and April 15 following the year in which it was earned, we recommend that the church's contribution for this purpose be given to him in December, covering the calendar year's salary up to \$4,200.00, which is the maximum on which Social Security tax may be paid.

In case the minister's service terminates before the close of the calendar year, the tax contribution for the taxable portion of the salary paid during that fraction of the year should be made when his service terminates.

The church employing a covered evangelist is asked to add 1½ per cent to his offering for this purpose.

Only ministers who have registered their "waiver" with the Internal Revenue Service are included in this recommendation.

Some district assemblies have recommended that their churches contribute to their ministers the equivalent of the entire tax. Churches in such districts will be governed accordingly.

QUESTION 30: *May the church assume the tax and pay it to the government?*

ANSWER: No. The law does not permit the church to pay any portion of the tax to the government. The minister is personally obligated for the tax. The church merely proposes to help him meet his obligation.

QUESTION 31: *Is a minister compelled to join Social Security?*

ANSWER: No. It is his own free election.



Positive or Negative?

Monday:

One of the criticisms made of our young people—perhaps of us all?—is that we tend to say, "I don't do that," and not so much, "I do this." The negative predominates and the positive evaporates. "Would you rather go to the movies or waste an evening watching shady television?" Perhaps I don't have to do either; perhaps I can invest my evening for good. I remember that loaded phrase, "Redeeming the time." (Eph. 5:16; Matt. 6:20.)

Tuesday:

Great writers are sometimes pretty good preachers. The symbols of Ibsen's *Peer Gynt* keep flashing across the mind—that young man who never achieved a personality because he never did anything positive. At the close of an easygoing life he found the self he was so pleased with was like the onion: peel off layer after

layer and when you get to the end—nothing. Some of us had better get busy if we expect to develop a Christian personality. (John 10:10.)

Wednesday:

The Trolls, those half-animal beings that tried to persuade Peer to stay indolently in their cavern, sang in his ears, "To thyself be enough"—you will live most fully if you live selfishly. The Jesus who said, "Deny thyself to follow Me," and who gave His life to free us from bondage to self, will hardly call us good Christians if we live lazily. (Matt. 16:24-25.)

Thursday:

The Boyg, the huge, shapeless something that blocked his path whenever he did set out toward a definite goal, still says, "Go round about, go round about." We all have been paralyzed by inertia or checked by fear when we wanted to step out to do something for Christ. We did not realize how misty, unsubstantial the Boyg is. (II Tim. 1:7.)

Friday:

The realization of a wasted life, ideals unrealized—as the aging Peer crosses the burnt-over heath, tangled threads catch at his feet: "We are *thoughts*—to life you should have brought us; We should have risen with glorious sound."

Withered leaves fly in his face:

"We are a *watchword*; you should have used us;
No fruit will have us for spreading crown." (I Cor. 3:12.)

Saturday:

The missed opportunities to be a helping Christian—the sighing of the wind in his ears reminds him:

"We are *songs*, you should have sung us;
We lay and waited, you called us not."

The dripping dewdrops:

"We are *tears* which were never shed;
The frozen heart we could have melted."

One day we were "out of touch with our Lord," just not caring, not thinking. (Matt. 25:45.)

Sunday:

The broken straws of condemnation sting his cheeks:

"We are *deeds* you have left undone;
Strangled by doubt, spoiled ere begun.
At the Judgment Day we shall be there,
To tell our tale."

"Like a wild and infinite wail is this coming in, coming back!"

God may forgive; I wonder if we can forgive ourselves, for "sins of omission." (Matt. 25:25, 28.)

PRESIDENT EISENHOWER

THE WHOLE nation, and even the world, has been interested in President Eisenhower's physical condition the last few weeks. At this writing he is still improving, and the physicians are optimistic as to the outcome of his illness. We thank God for this. We want his life spared for many years yet, whatever he may choose to do as to the presidency in the future. If he should decide not to run again, he will be a very valuable elder statesman in our midst. Generally, my background is Southern and Democratic, although I have not always voted that way. Nevertheless, I have a very high regard for President Dwight D. Eisenhower. I think almost every American has, regardless of the political party to which he may belong. President Eisenhower has impressed us with his sincerity and his effort to give the United States a good government. More than that, he stands for high religious and moral ideals; he respects God and religion. I am not surprised that prayers for the physical recovery of President Eisenhower have ascended to God from Christian people around the world.

Is the Serviceman the Forgotten Man?

OUR CHURCH has a Servicemen's Department, and Dr. L. J. Du Bois and his collaborators in this field are doing a commendable work. But they should not be left to do it all. Those who are in the service of their country today need the help of all of us. They are not in the fighting ranks as they were during the Korean war, but many of them are in danger and are facing temptations which were never theirs before.

Last week a letter came from a mother who was wanting prayer for her son. He is not a Christian, is far away from home in overseas service, and at home he has a wife and also an infant daughter he has never seen. Further, there is an epidemic of typhoid fever where he is stationed, and some are dying. Don't you think he needs our prayers? That is just one of many cases which might be mentioned. The "hot war" isn't on, but the "cold war" is, and our boys are being sent into the service around the world. They probably have never needed the prayers of Christian people so much as they do now.

Nevertheless, I find myself forgetting about our servicemen, and I notice that in our public services we do not pray for them as often as we did during the war. God help us not to let the serviceman become "the forgotten man." Let us hold the ropes, stand by him, while he is serving his country in many parts of the world.

It might also be added that not only are those in the service overseas suffering for lack of our prayers, letters, and other tokens of interest, but the same is also true of those in the homeland. They are often confronted with difficult situations and new temptations. Thank God for what the

Editorials

church is doing through our Servicemen's Commission! But let's see to it that all of the responsibility is not left with it and those pastors and churches near training camps which this agency may contact. All of us should rally around and give a hand. Whether we are near training camps or have anyone in the service or not, we should be interested in remembering the sons and daughters of Nazarenes and of their friends who are in the armed forces. Let's make sure that our serviceman does not become "the forgotten man."

Ten Aspects of Entire Sanctification

III. The Necessity for Entire Sanctification (Heb. 12:14)

IN THE SIXTH chapter of his book, Isaiah tells of his vision of a holy God. At once he realized that he was not ready for such a vision, for he had sin within. He cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." "Unclean lips" symbolized the sinful condition of his heart. When Isaiah's sin was purged, he could see God without fear. We can't get the vision of God as we should get it, even in this life, without freedom from sin. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). "Blessed are the pure in heart: for they shall see God" (Mat. 5:8). These are companion verses. The former verse states what we can't have "without holiness," and the latter one tells us what we can have, with purity of heart, or holiness. There is a change within—our sin has been cleansed away.

The passage in Isaiah illustrates the truth implied especially in the sixth beatitude. Then, there is Ps. 24:3-4, which brings out the thought emphasized in Heb. 12:14—that we are not ready to face God at the Judgment—unless we have been sanctified wholly. These verses read thus: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands [freedom from sin without, the guilt of one's actual transgressions], and a pure heart [freedom from the sin-nature within]; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Sin separates between man and God; not only acts of sin, but also the nature of sin, finally separates

between man and God. Man with any sin can never fellowship in a holy city with a holy God.

Entire sanctification is a part of the bread and meat of salvation. There are many delicacies of food which we can get along without; in fact, often we are better off without them. But we cannot make it without bread and meat. Delicacies are attractive to the palate, we like their taste, but they are not necessary; some of us would be better off if we didn't eat them. But not so with the bread and meat; we must have them if we would have strength to carry on physically. Likewise, we must have entire sanctification, which is a prerequisite for meeting and solving the moral and spiritual problems which will inevitably come our way.

More than that, it is essential, let me say again, to the vision of the holy God here and hereafter or to full fellowship with Him here and final fellowship with Him there. "Follow peace with all men, and holiness, without which no man shall see the Lord." This is one of the most serious texts in the Bible on the subject of entire sanctification. None of us should pass it by lightly. It should help us to realize that we must go all the way with God now or else we cannot at last go any of the way with Him. The second blessing lies on the route to heaven and must be yours and mine somewhere along the line, or else we'll never be prepared to dwell forever in the presence of a holy God.

TOO MANY Grouchy People!

A CERTAIN man went to take care of some business with the state. He was not as courteous as he should have been in dealing with those who had charge of the office; or, to say it a little more bluntly, he was "grouchy." Those with whom he dealt were courteous in spite of his grouchiness. After thinking about what had happened, this gentleman realized that as a Christian he should not have been discourteous to these people under any circumstance. In the second place, he was convinced that he had no right to be grouchy toward those who had charge of the office, for they were not responsible for the laws which had been made. As a result, the man went back to apologize to those with whom he had dealt. He did his best to help them remember the day and the situation, but none of them could recall it.

They laughed and said, "There are so many grouchy people who come in here that we just can't keep up with them." Evidently the attitude taken by this man was little different from that of many who went to that office to transact business. The workers were not particularly disturbed by his grouchiness because they had become accustomed to grouchiness.

Another interesting thing was said by these office workers. They told this man that he was the first one of all the grouchy people who had come back to apologize.

Too many people are careless as to their attitude towards strangers with whom they have business dealings. Worse than that, too few of them—even though they may be Christians—feel that it is necessary to make apologies for what they do. The best of people may need to apologize at times, and they should not hesitate to do it when they realize that they have not manifested the right spirit.

Who Started This

Going to Church on Sunday Night?

A PASTOR in one of the larger denominations began serving a different church. He insisted that there be a Sunday night service and that the members and others should attend. Not long after this emphasis began, one of the members was heard to say, "Who started this going to church on Sunday night, anyway?" Evidently he didn't know that Sunday night services had always been the practice of the churches of that denomination until within recent years. He thought they were something new that his pastor was trying to force on them. Certainly, at the opening of this century there would have been no cause for asking that question. Practically all Protestant churches at that time were having regular Sunday night services. Now, however, some churches have moved so far away from this practice that a new generation is growing up with little knowledge of Sunday night services. Moreover, any insistence upon such services is resented. What right, they think, has any pastor to start having Sunday night services? Why begin something that we've never been used to? Who started this going to church on Sunday night, anyway?

Now that I have written what I have, I want to say something else. Too often we Nazarenes are ready to criticize many of the older churches who have given up their Sunday night services. Some of our people who are not very regular in their attendance at the Sunday night services would protest against giving them up, and would talk about other churches which do it. However, before we say anything about the other fellow, we'd better study carefully our own situation. We have far too many Nazarenes who, by their actions, vote against Sunday night services. They may not be at the place where they have forgotten that

Sunday night services were ever held, and could not belong to a generation which has grown up since we quit having Sunday night services; nevertheless, by their absence they are just as guilty of this tendency as the people who have shut their doors altogether on Sunday night.

The person who asked the question which heads this article implied that he thought it was asking too much of people, even Christians, in this day and time, to attend a Sunday night service. In the light of this fact it must be said that it is too bad that any Christian, or even professing Christian, would take such a position. It is not unreasonable to ask people, especially those who are Christians

or claim to be, to attend two services on God's day. It is His day, and it seems that the least we can do is to go to Sunday school and church in the morning, then get out again on Sunday evening and attend the Sunday night service. Our presence is worth more than we think. Services are not conducted for absentees, they are not made possible by absentees. They are made possible only by those who are present.

Sunday night services began when the Christian Church started, or very early after it started. We know that Paul conducted them, and they have been continued across the centuries, and should not be discontinued today.

HOME MISSIONS and EVANGELISM

ROY F. SMEE, Secretary

Church Extension Offering Grows

MORE THAN \$2,000.00 was sent in during September for the Church Extension offering originally set for last June 5. We greatly appreciate this continued response. Many churches could not take the offering on the date suggested and scheduled it for a more convenient time. It is the full co-operation of every church, whether the offering was small or large, that has made the offering for the new General Church Loan Fund a success. When you read this column, we will have gone over \$60,000.00 in this offering. We express our heartfelt thanks.

In previous issues of the **HERALD OF HOLINESS**, you have read about the need for loans to the General Church Loan Fund. These are coming in every week and building the fund to the place where we can help many churches that have ample security for a building project but have been unable to secure a loan locally. One brother wrote and asked if we still need loans to the fund. We do. The permanent funds of the Division of Church Extension now amount to \$310,000.00 and the General Board has authorized the Division to receive loans to the fund, on the basis of these assets, up to \$620,000.00. Of this amount, \$100,000.00 is needed in the next few months. If you have savings that are now earning you very little interest and are not helping the church in any way, we would urge you to write to the Division of Church Extension (6401 The Paseo, Kansas City 10, Missouri) and ask for complete information on investing your money in God's work through this source. You will receive up to 3½ per cent interest, paid every six months, and the fund is carefully

protected by the policy set up by the General Board, by periodic inspections by the Investment Committee of the General Board, and by a special reserve fund of \$25,000.00 to cover any possible loss.

We also invite any church that is putting aside a building fund for future use to consider lending this money to the General Church Loan Fund, where it will earn the church interest and at the same time help some other church to secure its building while the original church is getting ready to build.

We do not ask for any money that should go for any local, district, or general project of the church. There are, however, many Nazarenes who have savings in institutions that refuse to make loans to our churches and that pay a very small interest return. We urge you to consider seriously investing this money in the church and will be glad to answer any questions you may have about the fund.

A few days ago we received a loan of \$200.00 with this note: "I am not a member of the Church of the Nazarene, but it was through a gift subscription to the **HERALD OF HOLINESS** that I saw your advertisement." A district superintendent sent in a loan of \$500.00. He knows that this money will be channeled right back into building loans on his own district.

The General Church Loan Fund is a great forward step for the Church of the Nazarene, and the policy provided for this fund by the General Board has been carefully and soundly set up after a thorough study of similar funds now operated by other denominations and our own experience in the past.

NEW CHURCHES

District Superintendent Elbert Dodd organized a new church at Bastrop, Louisiana, in August. Rev. John McVey has been appointed pastor. This is the tenth new church on the Louisiana District this quadrennium.

District Superintendent W. L. French has recently organized two new churches on the South Arkansas District. They are the Westwood Church in Little Rock and the Danville church. Eight new churches have been organized on the South Arkansas District this quadrennium.

District Superintendent W. T. Johnson has organized two new churches in Oklahoma City: Portland Avenue and Emmanuel. The Emmanuel Church was organized September 11 and both churches are getting a fine start.

MUSIC MEMOETTES:

Did you know that our Bible is full of God-given Bible songs? I am listing a few that you might read for inspiration:

The new song of life (Ps. 40:3).
The salvation song of gratitude (Ps. 32:7).

The happy song of joy (Ps. 100:2).
The Lord's song of praise (Ps. 137:4).

The pilgrim songs of gladness (Isa. 35:10).

The spiritual song of fellowship (Eph. 5:19).

The new redemption song of glory (Rev. 15:3).

—OVELLA S. SHAFER, Plainville, Kansas



The Young People's Society

L. J. DU BOIS, Secretary

The First Commandment

JESUS was asked what was the greatest commandment of all and He replied, "Thou shalt love the Lord thy God with all thy heart, . . ." This question came out of a background of law and tradition. The religionists of that day had laws heaped upon laws. The average person could hardly learn and remember them all, let alone live up to them. And then Jesus was asked to point out of this mass of detailed regulations the one law which He considered to be above the others. It was a trap. His questioners were sure He would have to give an answer which would offend some part of His crowd. But instead of falling into the trap, the Master drove His questioners into a corner. He went beyond the incidentals, back to the basic principles of God's law. He said that the first commandment of all was to love God with all of one's being.

We are not too far from this sort of situation today. There are those now who are asking a similar question of Christ's followers. What is the

most important factor in being a spiritual person? And frequently the question is asked, not as an honest inquiry, but for the purpose of trapping someone, the questioner himself having his answer already as to what he thinks is important in the Christian religion. And today, as before, we fail to find an adequate answer if we stop short of this fundamental law or if we take our answer merely from the traditions or the cold, ecclesiastical interpretations. The true Christian, the best Christian, the most spiritual Christian is the one who loves God with all his heart. When John Wesley was asked to give a definition of "perfect love," which concept was so central in the experience of full salvation which he taught and preached, he quoted the scripture, "Thou shalt love the Lord thy God with all thy heart, . . ."

And we need not fear this sort of Christian experience. We are safe if we take this as our premise and our conclusion. Following this, we need have no fear of getting too much

religion; we do not need to be afraid of going into radicalism, legalism, fanaticism, or extremism. No one need fear the outcome in his life if he loves God supremely. It is not possible to love God too much, for actually the greater the love one has for God, the more balanced and poised his life becomes.

And yet, how many professed Christians have made other factors major in their religion. Elements which may be properly included as a part of Christian living but which, when elevated to major importance, take on a grotesque appearance and which cast a corresponding shadow upon the life should not be set up as primary. It is no wonder, then, that Paul in writing to young Timothy lifted up this "first commandment" as being one of the very important elements in the life of the exemplary Christian, saying, "Be thou an example of the believers, in . . . charity [love]."

THE QUESTION BOX

Q. A group of us want to know if you believe that it was possible for Jesus Christ to sin.

A. This is a question which is often asked. My first suggestion would be that good men disagree as to how it should be answered. Another thing which I would call attention to is that Jesus didn't sin. This is the important fact about His temptations. He was tempted in all points like as we are, and yet without sin. After saying what I have, I would answer your question in the affirmative. I am among those who believe that Jesus could have sinned. I can't conceive of temptation being real without the possibility of yielding to it, or sinning. As some have said, I believe that His triumph over sin was certain but not necessary. He didn't sin because He couldn't, but rather because He wouldn't.

Q. (a) Once each month in our town \$500.00 is given to someone present when his name is drawn from a box by a businessman. Is this a lottery or gamble?

Conducted by
STEPHEN S. WHITE

(b) Should Christians accept chances on free prizes from business establishments? The kind of chances I am referring to are where you buy groceries and they give you a number of tickets to fill out and drop into a box and later have a drawing and the lucky person wins.

A. I answered something akin to this some time ago. I said then that any chance scheme which does not involve money actually spent for the chance itself, even though no element of skill is involved, is thought by some not to be gambling. They regard it as a form of advertising. The two questions asked above, it seems to me, would come under such a heading. Of course, contests where skill or effort or both are involved would not be based on bare chance and would not be gambling. However, a question is being raised by some authorities at present about the class of chances re-

ferred to in the questions presented above. Just a few days ago I read from a writer in the secular press, I believe, that we are fast becoming a nation of gamblers. The writer even went so far as to include prizes won on radio and television—even the \$64,000.00 program. He stated that this tendency is a part of the spirit of our age—a craze to get everything we can for nothing, or without giving proper value for that which is received. The more I think of this article, the more inclined I am to believe that there may be some truth in it.

Q. How many anointings of Jesus were there? Were the anointings in Luke 7:36-38; Mark 14:3; and John 11:2 and 12:3 the same?

A. Authorities differ in their answers to these questions. Some say one, others two, and occasionally one takes the position that these three scriptures—in Luke, Mark, and John—refer to three different persons and anointings. I can't believe that there

were three or just one. It seems to me that the one in Luke has to be separated from the others. I can get the anointings in Mark and John together, but not the anointing in Luke. In Luke, the woman is a sinner in Galilee, and her name is not mentioned. This seems to me to make it impossible to identify her with Mary of Bethany. However, I can understand how the accounts in Mark and John can refer to the same woman, Mary of Bethany.

Q. I have a very good friend who belongs to Silent Unity. She had the Unity magazine sent to me. Do you think that it is a good idea to read the Unity magazine along with the HERALD OF HOLINESS?

A. I would have to answer your question in the negative if you believe in the doctrines of God, Christ, salvation, and the hereafter as the Church of the Nazarene teaches them. The teachings of Unity are much closer to those of Christian Science and the New Thought movements than to those of

the Church of the Nazarene. Their practical teachings, which often sound good, are based on what we would consider a very shallow view of the great Christian beliefs.

Q. Some of our members think they have the right to put their tithes where they want to, but I believe that they should be brought into the church and let the church pay them out where they belong. What do you say?

A. They should be brought into the church.

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

IMPORTANT!

Please Read All of This!

Do NOT send packages of any kind to the APO ADDRESS of Rev. Donald Owens, in Korea. Failure to observe this U.S. GOVERNMENT ORDER will mean that Mr. Owens will lose his APO privileges for letters.

Brother Owens has reported that some are sending relief packages by the APO address and the authorities have objected.

LETTERS ONLY may go to the APO address.

SEND PACKAGES:

Rev. Donald Owens
Church of the Nazarene Mission
311-13 Sajik Dong, Chong Ro Ku
Seoul, Korea

PLEASE OBSERVE THIS RULING CAREFULLY.

We do not want to get Mr. Owens into trouble with the United States post office authorities.

Floods in Mexico

YOU CAN HELP. Floods have devastated many areas in Mexico and thousands are homeless and destitute. Some of our own Mexican Nazarenes have suffered the loss of all their possessions. If you have good, clean, used clothing, with plenty of wear left in it, won't you send it to the address below? Winter clothing and blankets will be welcome, as well as lighter weight garments.

Do not be afraid of sending too much. There are thousands of people in desperate need. In what better way can we show them the meaning of Christian love than by sharing our

plenty with them in this hour of their greatest need?

Send used clothing to:
Rev. Carlos Stopani
1006 Montgomery
Laredo, Texas

Brother Stopani is our district superintendent in the area of Mexico that has been hit the worst. He will come to Laredo and take the used clothing back to Mexico.

CAUTION: You cannot send packages to Mexico. The address above is the best way to reach these people.

From Argentina

Praise the Lord, we are all well here in Argentina, and no Nazarene has suffered any loss. Some of our Argentinian Nazarenes have sons or other relatives in the armed forces, but all have come through safely. We were some concerned about Brother Cochran and our evangelist, Francisco Fiorenza, who had set off by car to Tucuman, planning to stop at Rosario and Cordoba on the way, the very day that the revolution began. We prayed that the Lord would take care of His servants. Brother Cochran phoned from Rosario that they were all right, for which we praise God.

The new government has promised complete freedom in every sense of the word. At present, due to the current unrest, we are not allowed to have more than two persons on the streets together after 8:00 p.m., and therefore we are closing all our services at 7:30 p.m. This will lift, no doubt, as soon as things settle down.

We want to thank God for His mercy towards all of us, and all our Nazarenes for remembering us in prayer.—THOMAS AINSCOUGH, Argentina.

British Honduras Needs Help

Corozal, British Honduras, has been terribly damaged by the hurricane Janet. Only twelve buildings stand in the entire town, and these are damaged. Our people are all destitute of clothes, bedding, and furnishings. We will appreciate it if you could plead for help for us, among our people. Lightweight clothing for the most part, blankets, quilts, sheets, and any other little household pieces the folk might care to send will be greatly appreciated. For the most part the people just have absolutely nothing. Other agencies are helping, but all will fall hopelessly short of meeting the needs, I fear.

Boxes, or just flour bags, well stitched and labeled, will reach us easily if addressed as follows:

Rev. Ronald C. Bishop
CHURCH OF THE NAZARENE
Hurricane Relief
USED CLOTHING
Box 175

Belize, British Honduras

Our people are in great distress and anything you can do to help us to help them will be greatly appreciated. We do thank you for all you have done for us through the years, and now we know that in this emergency you will aid these destitute folk who plead with us daily.—RONALD BISHOP.

Report from Barbados

We are deeply grateful that mercy was extended to us, and none of our Nazarenes lost their lives. We have heard of only one who was seriously injured—an elderly person whose foot had to be amputated.

Our friends in the Pilgrim Holiness church had a great tragedy. A crowd of people had taken refuge in one of their stone churches in the country. It collapsed and nine were killed. Eight more have died since from injuries received when the building fell.

The churches which we lost were all wood frame buildings. They were: Chapel Gap, Thorpes Cottage, Pre-rogative, Padmore, Gaskins, Crane, Pennyhole, Work Hall, and Fairview.

Two other buildings were moved ten or twelve feet off their foundations: South District and Pilgrim Road. About half the roof of the new church at Rouen was blown off and ruined, and nine sheets of the metal roofing at the new building at Horse Hill—it was dedicated just a year ago—were blown off also. We salvaged enough from Rouen roofing to complete Horse Hill and make it weather-tight again; and we were fortunate to get enough sheets to reroof Rouen. With thousands of

homes to be fixed, we face a severe shortage of lumber and roofing.

Three other churches suffered minor damage. At Washington House, six windowpanes were broken, trees are down, and the wall has been broken around the property. At Summervale, where the Faults live, and where the tabernacle is located, about five hundred feet of a new concrete block wall, along one entire side and in front of the tabernacle, was blown flat. The windmill was badly twisted, and several trees badly broken or entirely lost.

Sister Chapman is proving a great inspiration to us in this time of real emergency. She arrived on schedule on Wednesday evening.—JAMES JONES, Barbados.

NOTE

Used lightweight, summer clothing would be gratefully received by our missionaries for distribution to needy persons in Barbados; also, ladies' straw hats. The women and girls will not attend church without some kind of head covering, and many lost their hats in the recent hurricane. Send parcels of used clothing to:

Rev. James Jones

P.O. Box 253

Bridgetown, Barbados, B.W.I.

Check your *N.F.M.S. Handbook* for packing and mailing instructions. Your local post office can give you information regarding weight limitations, declaration of contents, etc.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for November 6: Jesus, Friend of Man

Scripture: Luke 5:1—6:16 (Printed: Luke 5:12-15, 27-32)

GOLDEN TEXT: *They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance* (Luke 5:31-32).

The mission of Jesus was primarily to reveal the individual relationship of each soul to his God as a personal matter. There is very little support for one who would attempt to make a social reformer or crusader out of Him. A redeemed society could come only through transformed men and women. The ministry of our Lord was almost entirely a personal matter. Corrupt government, social injustices, degrading conditions were known to Him and yet there is no record of His making a direct attack upon them. However, one cannot stand in the light of the teachings of our Lord without sensing the inevitable, far-reaching social implications of His message. Much harm has been done by those who would attempt to set the "personal gospel" over against the "social gospel." In reality there is only one, and that is the gospel of our Lord and Saviour. When a man gets right on the inside, he will live right and hence affect society. Those first Christians left the Upper Room, fresh from receiving the Holy Spirit,

and henceforth set about to change society.

One of the most dramatic chapters of history reveals how a mere handful of disciples of Jesus changed the habits of the known world. Wherever the genuine Christian has gone there has been created a new respect for womanhood, a sincere working for peace among nations, the abolition of all slavery, a common fellowship for rich and poor alike, a dedication to heal the sick and clothe the naked, a concern for little children, a crusade against poor housing and poverty, a breaking up of social barriers into a new brotherhood of Christian fellowship. The gospel always commences with the individual, but the needs of the world family are inescapable. Jesus forces each of us to shift his emphasis from selfish interests to the genuine welfare of all.

How tragic have been the results of the separation of the individual from the social implications of the teachings of Jesus! No man can remain a sincere Christian, satisfied merely with his own personal salvation and security in some future estate, and at the same time ignore his brothers in sin or exploited by greed or lust. Every transformed soul knows the power of a disturbed conscience that will not allow him to be at ease while his brother suffers. When we attempt to divide the in-

dividual from the social, then we destroy life as surely as Solomon would by cutting the babe in two and giving each claimant a half. Our religious duties and performances must make us sensitive to the man by the side of the road regardless of who he is or why he is there. Christ's gospel cannot be torn asunder and live.

Religion has become decadent when it ignores or becomes blinded to the whole needs of man. There are those who contend for a purely "spiritual" emphasis, claiming that this was the mission and message of Jesus. When we take a fresh glimpse of Jesus through the record provided, we are astounded to see just how much time and attention the physical needs of people received from the Lord of Life. Whenever organized evil opposes the advance of God's kingdom, then it becomes the solemn duty of every follower of Jesus to attack until it is destroyed. This was the strength of the first Church. As they came fresh from the experience of Pentecost, every one became a missionary; and wherever the Christians went, the whole community felt the impact of those who were setting the world upright.

God forbid that I should glory, save in the cross of our Lord Jesus Christ (Gal. 6:14).

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

CHURCH NEWS

Evangelists Betty Wagner and Helen Lavelly write that they will be in a meeting in Texas, closing on November 20; then have an open date, November 22 through December 4. They would like to slate this time with some pastor or church in the Southwest. Write them, Box 53, Carrier Mills, Illinois.

Evangelist C. L. Chapman writes that he will be in Ness City, Kansas, the first part of November, then has an open date, November 16 to 27. He would like to slate this time in Kansas or Missouri. Write him, 11½ East Side Square, Robinson, Illinois.

Evangelist Hugh Slater reports: "God is certainly blessing our efforts in the field of evangelism. We closed a meeting at Quitman, Georgia, with many precious seeking hearts at the altar, praying through to God for pardon and heart purity. The church was encouraged. At Valdosta with Pastor and Mrs. R. L. Merriman, God blessed throughout the meeting with pungent conviction, and on the closing night about fifteen seekers became happy finders. We are now in the beginning of a revival at the Graham Memorial Church in Dublin with Pastor James Frost. Our slate is filling up but we have two open dates for the winter—November 16 to 27, and November 30 to December 11. I am happy in the service of the King of Kings. Write me, % our publishing house."

ANNOUNCEMENTS

RECOMMENDATIONS

This is to recommend Rev. James Flannery, 1705 Blackburn Avenue, Ashland, Kentucky, as evangelist. He is a good gospel preacher, and carries a burden for the church and a lost world. He has several years' experience as pastor and also as evangelist.—D. S. Somerville, Superintendent of Eastern Kentucky District.

Miss Marie Peery, ordained elder and well-known youth worker of our district, is now available for revival meetings. She will be happy to serve as preacher or singer and will do good work in either field. For several years Miss Peery served as youth director for our Clarksville First Church and did a wonderful work. We trust our churches will keep her busy. She will fit into the program of any church, large or small. Write her, % Trevecca Nazarene College, Nashville 10, Tennessee.—D. K. Wachtel, Superintendent of Tennessee District.

I take this opportunity to recommend Rev. Eugene Justice as an evangelist. He is a splendid young man with old-time convictions and preaches with fervor. He has been kept busy with revivals and youth revivals in this area. If you are in need of an evangelist, give him a call. Address him, 1314 Kimbler Street, Ashland, Kentucky.—D. S. Somerville, Superintendent of Eastern Kentucky District.

BORN—to Rev. and Mrs. Winston Ketchum of Sparks, Nevada, a son, Verle Mark, on October 4.

—to Rev. and Mrs. Robert D. Cannon of Augusta, Kentucky, a daughter, Cathy Carol, on September 28.

—to Rev. and Mrs. S. Roy G. Hall of Toronto, Ontario, a daughter, Sharon Christine, on September 21.

—to Ray and Bettie Dafeo of Flint, Michigan, a son, Raymond Dale, Jr., on September 12.

ADOPTED—by Rev. and Mrs. C. Kenneth Sparks of Harvey, Illinois, a daughter, on September 30 (born August 1), named Rebecca Ann.

WEDDING BELLS

Miss Patricia Ann Watts of New Kensington and Derke Ester of Tarentum, Pennsylvania, were united in marriage on August 19, with Rev. Charles Watts, father of the bride, officiating.

Miss Darlene Gentry of Camas, Washington, and Mr. Earl Emerson of Nampa, Idaho, were united in marriage on August 13, in the Camas Church of the Nazarene, with Rev. Jack Hawthorne, brother-in-law of the groom and pastor of the Church of the Nazarene at Pomeroy, officiating, assisted by Rev. Ernest Baker, Nazarene pastor at Camas.

SPECIAL PRAYER IS REQUESTED by a brother in Missouri that "I will obey the voice of God and be led by the Spirit"; by a sister in New York, recently reclaimed and now enjoying salvation, for two special prayer requests;

by a lady in California that her daughter may be reclaimed, also that God will help to break up the infatuation she has for an undesirable man; by a reader in Pennsylvania for a man who has recently accepted Christ and has cancer, also for a special unspoken request;

by a lady in Saskatchewan for a revival in their church, and that the Lord will undertake in a big problem existing there, that the Lord will touch and heal her, and give her wisdom in dealing with her family;

by a lady in Tennessee for herself and her family, especially a daughter who needs salvation, and that she may be sanctified wholly.

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

EVANGELISTS' SLATES

Ailee, G. Franklin, 1137 Skyline Drive, Moses Lake, Wash.

Orofino, Idaho Oct. 28 to Nov. 6
Spokane, Wash. (Millwood) Nov. 10 to 20
Allen, Jimmie. Sunday-School Evangelist, P.O. Box 527, Kansas City 41, Mo.

Anderson, G. R. Evangelist, Box 76, Lindsey, Ohio College Park, Md. Nov. 1 to 13
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Paoli, Ind. Nov. 2 to 13
Ashby, Kenneth and Geneva. Singers and Musicians, 1111 Shannon Ave., Indianapolis, Ind.
Newport, Ky. (1st Ch.) Oct. 26 to Nov. 6
Indianapolis, Ind. (Friendly Ch.) Nov. 8 to 20

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

Bailey, Clayton D. Evangelist, Box 579, Fort Dodge, Iowa

Hot Springs, Ark. Oct. 26 to Nov. 6
New Boston, Ohio Nov. 9 to 20
Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.

Wolf Run, Ohio Oct. 26 to Nov. 6
Bainbridge, Ga. Nov. 9 to 20
Baldwin, C. R. 1122 W. Texas, Durant, Okla.

Dallas, Tex. (S. Oak Cliff) Oct. 26 to Nov. 6
Ball, R. S. Evangelist, 3028 Henshey Dr., Midwest City 10, Okla.

Kansas City, Mo. (Grace Ch.) October
Banning, R. M. Route 1, Morrow, Ohio

Erie, Pa. Nov. 2 to 13
Catlett, Va. Nov. 16 to 27
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.

Ellendale, N.D. Nov. 1 to 13
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Avenue, Winchester, Ky.

Irvine, Ky. Nov. 6 to 20
Bass, M. V. Evangelist, Route 5, Mt. Pleasant, Mich.

Perry, Mich. Oct. 25 to Nov. 6
Walters, Okla. Nov. 8 to 20
Battin, Buford. 1509 Seventh St., Lubbock, Texas

Texas City, Tex. Oct. 19 to 30
Springfield, Mo. Nov. 9 to 20

Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.

Klamath Falls, Ore. (Lakeside) Nov. 2 to 13

Bertolets, The Musical (Fred and Grace). Preacher and Musicians, 1349 Perkiomen Ave., Reading, Pa.
West Chester, Pa. Oct. 19 to 30
Baltimore, Md. (1st Ch.) Nov. 2 to 13

Bierce, Jack. Song Evangelist, 417 North St., Apt. C, Logansport, Ind.
Marshall, Ill. (E.U.B.) Oct. 19 to 30
Cumberland, Md. Nov. 2 to 13

Bierce, Joseph. Evangelist, 913 Indiana St., Bicknell, Ind.
Cumberland, Md. Nov. 2 to 13
Albion, Pa. Nov. 16 to 27

Bishop, Joe. Evangelist, Box 47, Yukon, Okla.
Open Date Nov. 2 to 13

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Coffeyville, Kans. (1st Ch.) Nov. 2 to 13
Redwood Falls, Minn. Nov. 16 to 27

Boner, George D. 349 West 53rd St., Seattle 7, Wash.

Walla Walla, Wash. Nov. 8 to 20
Troy, Idaho Nov. 22 to Dec. 4

Boone, Ford. Evangelist, 227 S. Locust St., McComb, Miss.
Nashville, Tenn. (Benson Mem.) Oct. 19 to 30

Durant, Miss. Nov. 6 to 13
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Ridgeville, Ind. (Friends) Oct. 18 to 30

Bowman, Don and Frances. Song Evangelists, 1013 Vine St., Newport, Ky.

Bowman, Russell. Evangelist, 1841 Belmead Rd., Columbus 3, Ohio
Georgetown, Ohio Nov. 2 to 13
Carey, Ohio Nov. 15 to 27

Brannon, George. 125 N. Wheeler, Bethany, Okla.
Kendallville, Ind. Oct. 26 to Nov. 6
Monroeville, Ind. Nov. 9 to 20

Brannon, J. S. Coal Fork, W.Va.
Charleston, W.Va. (Valley Grove) Oct. 26 to Nov. 6

Charleston, W.Va. (Marmet) Nov. 9 to 20
Brannon, Wilbur. 2201 Morehouse Ave., Elkhart, Ind.

Muncie, Ind. (1st Ch.) Nov. 2 to 13
Alexandria, Ind. Nov. 16 to 27

Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Little Rock, Ark. Oct. 26 to Nov. 6

Newton, Iowa Nov. 9 to 20
Brinkman, George. Evangelist, 1330 Corbin Rd., Toledo, Ohio.

Brockmueller, C. W. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Open Dates Nov. 16 to Dec. 11

Brough, C. Wesley. P.O. Box 527, Kansas City 41, Mo.
Hillsboro, N.D. Nov. 2 to 13
Minot, N.D. (Southside) Nov. 16 to 27

Brown, Clon C. 112 Manor Dr., High Point, N.C.
Portland, Mich. Nov. 2 to 13
Open Date Dec. 1 to 11

Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton, Ohio

Oklahoma City, Okla. (Penn Ave. Ch.) Nov. 6 to 13
Royersford, Pa. Nov. 17 to 28

Brown, J. Russell. P.O. Box 527, Kansas City 41, Mo.
Oklahoma City, Okla. (Shield) Nov. 3 to 13

Riverton, Wyo. (Sunnyside) Nov. 17 to 27
Brown, Marvin L. Evangelist, 1309 N. Main St., Kewanee, Ill.

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Fort Worth, Tex. (Northside) Oct. 26 to Nov. 6

Glendale, Ariz. Nov. 9 to 20
Burson, H. D. Evangelist, 401 W. Clay, Houston 6, Texas

Mt. Vernon, Ohio Oct. 26 to Nov. 6
Grove, Texas Nov. 9 to 20

Burton, C. C. P.O. Box 145, Somerset, Ky.
Ft. Wayne, Ind. (1st Ch.) Nov. 9 to 20
Oak Lawn, Ill. Nov. 22 to Dec. 4

Bush, Russell, and Wife. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
New Cumberland, W.Va. Oct. 18 to 30

Oakes, N.D. Nov. 3 to 13
Cargill, A. L. and Myrta. 834 W. Kiowa, Colorado Springs, Colo.

Lakewood, Colo. Oct. 19 to 30
Palco, Kans. Nov. 2 to 13

Carleton, J. D., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Holdenville, Okla. Oct. 26 to Nov. 6

Fort Scott, Kans. (1st Ch.) Nov. 9 to 20
Carlsen, Harry and Esther. Preachers and Musicians, Box 200, Carbondale, Pa.

Apple Creek, Ohio Oct. 26 to Nov. 6
Sanborn, Minn. (Meth.) Nov. 9 to 20
Carlton, W. E. P.O. Box 527, Kansas City 41, Mo.

Cape Girardeau, Mo. Oct. 19 to 30
Ironton, Mo. Nov. 3 to 13
Carpenter, Harvey and Ruth. Evangelists and Singers, 323 N. Franklin Ave., Greensburg, Ind.

Carroll, Bob and Gladys. Evangelist and Singers, Box 422, Nowata, Okla.
 Bentonville, Ark. Nov. 2 to 13
 Bernie, Mo. Nov. 16 to 27
 Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.
 Midwest City, Okla. Oct. 19 to 30
 Lamar, Mo. Nov. 2 to 13
 Carter, W. A. Evangelist, 3808 Park St., Greenville, Texas
 Asheville, N.C. Oct. 19 to 30
 Chase, Kans. Nov. 2 to 13
 Casey, H. A. Evangelist, 1801 N.E. Madison, Oklahoma City, Okla.
 Laurel, Ind. (Stipps Hill) Oct. 19 to 30
 Mahomet, Ill. Nov. 2 to 13
 Casto, Clyde C. 514 27th St., Sacramento 16, Calif.
 Waterford, Calif. Nov. 2 to 13
 Stockton, Calif. (1st Ch.) Nov. 16 to 27
 Chapman, C. L. Evangelist, Robinson, Ill.
 Marion, Ill. (1st Ch.) Oct. 20 to 30
 Ness City, Kans. Nov. 2 to 13
 Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Madera, Calif. Nov. 3 to 13
 Chula Vista, Calif. Nov. 16 to 27
 Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
 Clark, Eddie. Route 1, Colona, Ill.
 Rock Island, Ill. Oct. 18 to 30
 Oakland, Ind. Nov. 20 to Dec. 4
 Cleveland, B. H. 6771 Orange Ave., Long Beach, Calif.
 Cocoris, George J. Evangelist, 422 W. DeSoto, Pensacola, Fla.
 Collins, A. Ernest. Evangelist, P.O. Box 682, Carleton Place, Ontario, Canada
 Wilmington, N.Y. Oct. 19 to 30
 Brighton, Ont. Nov. 3 to 13
 Conway, L. W. Evangelist, 223 S. 8th St., Vincennes, Ind.
 Cook, James V. Song Evangelist, Route 1, Harrisburg, Ill.
 Cook, Troy and Margaret. Singers and Musicians, Route 2, Ames, Iowa
 Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.
 Corbett, C. T. Box 215, Kankakee, Ill.
 Malden, Mo. Oct. 26 to Nov. 6
 Washington, D.C. Nov. 9 to 20
 Cox, Sandra, and Mother. Preacher and Singers, 1743 Rembert Ave., Macon, Ga.
 Marseilles, Ill. Oct. 26 to Nov. 2
 Milford, Ill. Nov. 4 to 9
 Crabtree, J. C. Evangelist, 1506 Amherst Rd., Springfield, Ohio
 Parkersburg, W.Va. (1st Ch.) Oct. 26 to Nov. 6
 Indianapolis, Ind. (1st Ch.) Nov. 9 to 20
 Cravens, Rupert. Evangelist, 823 North Kramer Ave., Lawrenceburg, Tenn.
 Crawford, J. H. and Maggie. Springdale, Ark.
 Davenport, Okla. Oct. 18 to 30
 Barry, Ill. Nov. 2 to 13
 Crider, Jim and Janet. Singers and Musicians, % General Delivery, Southport, Ind.
 Bloomington, Ind. (E. Side) Oct. 19 to 30
 Shirley, Ind. Nov. 16 to 27
 Crist, Wesley F. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Crites Evangelistic Party. P.O. Box 527, Kansas City 41, Mo.
 Hespeller, Ont. (U.M.) Oct. 19 to 30
 Tiltonsville, Ohio Nov. 2 to 13
 Crutcher, Estelle. Evangelist, 7221 S.W. 5th St., Miami, Fla.
 Utica, N.Y. Nov. 2 to 6
 Lancaster, Pa. Nov. 10 to 20
 Darnell, H. E. Box 929, Vivian, La.
 Galesburg, Ill. (1st Ch.) Nov. 2 to 13
 Lawton, Okla. (1st Ch.) Nov. 16 to 27
 Davidson, Otto and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio
 Argentine, Mich. Nov. 1 to 13
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Kuna, Idaho Oct. 26 to Nov. 6
 Buhl, Idaho Nov. 9 to 20
 Davis, Leland R. Song Evangelist, 2021 12th St., Akron, Ohio
 Columbus, Ohio (1st Ch.) Oct. 19 to 30
 Dayton, Ohio Nov. 1 to 13
 DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
 Corydon, Ind. Nov. 1 to 13
 Clayton, Ind. Nov. 15 to 27
 DeLong, Russell V. P.O. Box 527, Kansas City 41, Mo.
 Edmonton, Alta. (Union) Oct. 30 to Nov. 20
 Louisville, Ky. Nov. 23 to Dec. 2
 Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 Lake Charles, La. (1st Ch.) Oct. 26 to Nov. 6
 Shreveport, La. (1st Ch.) Nov. 9 to 20
 Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Rochester, Mich. Oct. 19 to 30

Dobbins, C. H., and Wife. Evangelists and Musicians, 604 S. Wayne St., Alexandria, Ind.
 Rossville, Ill. Nov. 1 to 13
 Crowley, La. Nov. 16 to 27
 Dobson, J. C. Box 504, Bethany, Okla.
 Kansas City, Mo. (Quindaro) Nov. 11 to 20
 Kansas City, Mo. (Rainbow) Nov. 23 to Dec. 4
 Donoh, Edward K. Evangelist, Box 244, Lyons, Kans.
 Brame, Okla. Oct. 19 to 30
 Pleasant Hill, Kans. Nov. 2 to 13
 Dorrance, Doyle, and Wife. Evangelists and Artists, P.O. Box 281, Monrovia, Calif.
 Douglas, Wilson. Evangelist, 1905 Tenth Ave., Jasper, Ala.

Drye, J. T. and Vesta. Evangelist and Singer, Box 1, Coffeyville, Kans.
 Nampa, Idaho Nov. 9 to 20
 Filer, Idaho Nov. 23 to Dec. 4
 Dunn, T. P. 4352 N. Frankfort, Tulsa, Okla.
 Durbin, Max. Song Evangelist, 412 W. Franklin St., Winchester, Ind.
 Springfield, Ohio (1st Ch.) Nov. 2 to 13
 Muncie, Ind. Nov. 28 to Dec. 2
 Dyer, Esther M. Musical Evangelist. Crystal Beach, Fla.
 Eastman, H. T. and Verla May, Evangelist and Musicians, 2005 East 11th, Pueblo, Colo.
 Titusville, Pa. Oct. 26 to Nov. 6
 Miami, Fla. (1st Ch.) Nov. 16 to 27

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Edwards, L. T., and Wife. Lowell, Oregon
 Fessenden, N.D. Oct. 26 to Nov. 6
 Carrington, N.D. Nov. 9 to 20

Elkins, W. T. Evangelist, Wurtland, Ky.
 St. Albans, W.Va. Oct. 25 to Nov. 9

Elsa, Cloyce. Box 18, Van Buren, Ohio
 Port Allegany, Pa. Oct. 19 to 30
 Rockford, Ohio Nov. 2 to 20

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

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

Ernsley, Robert. British Holiness Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Orland Park, Ill. Oct. 25 to Nov. 6
 Chicago Central Dist. Nov. 9 to 27

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

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Coal Grove, Ohio Oct. 25 to Nov. 6
 Muskogee, Okla. (1st Ch.) Nov. 9 to 20

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

Farnsworth, Irving. Evangelist, 5036 Winslow Dr., Columbus 13, Ohio
 Shaffsburg, Mich. Oct. 26 to Nov. 6
 Bradley, Ill. Nov. 9 to 20

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Smith Falls, Ont., Canada . . Oct. 26 to Nov. 6
 Ottawa, Ont., Canada Nov. 8 to 20

Ferguson, Edward R. and Alma. Preacher and Singer, 921 21st St., Orlando, Fla.
 Ephrata, Pa. Nov. 2 to 13
 Hanover, Pa. Nov. 15 to 27

Fetters, Fred W. 546 Vermont St., Altadena, Calif.
 Nevada, Mo. Oct. 19 to 30
 S. San Gabriel, Calif. Nov. 2 to 13

Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
 Laurel, Del. Oct. 26 to Nov. 6
 Norfolk, Va. Nov. 9 to 20

Finger, Maurice and Naomi. Route 3, Lincoln, N.C.
 Muncie, Ind. Oct. 19 to 30
 McMinnville, Tenn. Nov. 2 to 13

Fisher, C. William. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Dallas, Texas (1st Ch.) Nov. 2 to 13
 Atlanta, Ga. (1st Ch.) Nov. 16 to 27

Fitch, James S. Evangelist, 2126 Slane Ave., Norwood 12, Ohio
 Charleston, W.Va. (North) . . . Oct. 18 to 30
 Dayton, Ohio (Northridge) . . . Nov. 1 to 13

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

Fouse, Fay A. Evangelist, 635 Western Ave., Winchester, Ind.
 Mansfield, Ill. Nov. 2 to 13
 Shirley, Ind. Nov. 16 to 27

Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa.
 Kane, Pa. Oct. 25 to Nov. 6
 Milton, Pa. Nov. 8 to Nov. 20

Franklin, Norman and Connie. Evangelistic Singers, Route 1, San Pierre, Ind.
 St. Bernice, Ind. Nov. 24 to Dec. 4

Frodge, Harold C. Evangelist, Box 181, St. Paris, Ohio
 Cartersville, Ill. Oct. 25 to Nov. 6
 Potomac, Ill. Nov. 8 to 20

Fugett, C. B. 4311 Blackburn, Ashland, Ky.
 Lanett, Ala. Oct. 28 to Nov. 3
 Corpus Christi, Tex. (1st Ch.) . . Nov. 11 to 20

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

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Easton, Pa. Nov. 9 to 20
 Ossian, Ind. Nov. 23 to Dec. 4

Gering, Melvin. Song Evangelist, 105 S.W. First, Bethany, Okla.
 Gillespie, George M. Evangelist, P.O. Box 208, Auburn, Ind.
 Eagle, Idaho Oct. 26 to Nov. 6
 Weiser, Idaho Nov. 9 to 20

Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Elwood, Ind. Nov. 29 to Dec. 11

Gilliam, Harold P. 219 N. Washington, Moscow, Idaho
 Regent, N.D. Oct. 19 to 30
 Jamestown, N.D. Nov. 2 to 13

Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Yucaipa, Calif. Nov. 23 to Dec. 4

Gospel Light Trio (Rev. Lyle Leach, Fred Findley, and Wife). Preacher and Musicians, Rt. 1, Box 175, Salem, Ore.
 Buhl, Idaho Nov. 9 to 20
 Torrington, Wyo. Nov. 25 to Dec. 4

Gould, Loren W., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Victoria, Va. Oct. 18 to 30
 Norfolk, Va. Nov. 1 to 13

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

Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Johnson, Kans. (Bethel) Nov. 2 to 13
 Lamar, Colo. Nov. 16 to 27

Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Corydon, Ind. Nov. 1 to 13
 Birmingham, Ala. (1st Ch.) Nov. 16 to 27

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

November 6 . . . Servicemen's Sunday

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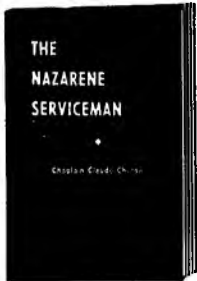
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Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
 Alton, Ill. Oct. 24 to 30
 Creve Coeur, Ill. Oct. 31 to Nov. 13
 Gretzinger, Harold W. 1391 Mar Vista Ave., Pasadena, Calif.
 Boston, Mass. (Meth.) Oct. 25 to 30
 Groves, Leona. Song Evangelist, Rt. 4, Box 103, Brooksville, Fla.
 Grubbs, R. D. Evangelist, 1704 Madison Ave., Covington, Ky.
 Bellefontaine, Ohio Oct. 18 to 30
 Cincinnati, Ohio (Western Hills) Nov. 15 to 27
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Galesburg, Ill. Nov. 2 to 13
 Lawton, Okla. Nov. 16 to 27
 Hahn, O. C. Evangelist, 230 Leyte Street, Mishawaka, Ind.
 Hall, Miss Clarine. Song Evangelist, 819 Milburn, Dayton 4, Ohio
 Hall, Dave. 776 E. Simpson, McPherson, Kansas Great Bend, Kans. Oct. 26 to Nov. 6
 Freedom, Okla. Nov. 9 to 20
 Hamilton, Jack and Wilma. Box 172, Hays, Kansas Chicago, Ill. (Emerald) Nov. 9 to 20
 Thomasville, Ga. Nov. 23 to Dec. 4
 Harding, Mrs. Maridel. Evangelist, 803 N. Briggs, Hastings, Neb.
 Ontario, Calif. Oct. 19 to 30
 Upland, Calif. Nov. 3 to 13
 Harding, U. E., and Wife. 1008 E. California St., Pasadena, Calif.
 Harley, C. H. Evangelist, Burbank, Ohio
 Gibsonburg, Ohio Nov. 1 to 13
 Shawnee Hills, Ohio Nov. 15 to 27
 Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Fla. Birmingham, Ala. Oct. 23 to Nov. 6
 Wauchula, Fla. Nov. 6 to 13
 Harris, E. T. P.O. Box 527, Kansas City 41, Mo.
 Harrison, Raymond W. Evangelist, Box 57, Neotsu, Oregon
 Colville, Wash. Oct. 26 to Nov. 6
 Portland, Ore. (1st Ch.) Nov. 7 to 13
 Harrold, John W. Box 309, Red Key, Ind.
 Modoc, Ind. Nov. 1 to 13
 Montpelier, Ind. (Union Chap.) Nov. 15 to 27
 Hart, H. J. Route 1, Owasso, Okla.
 Ashland, Ore. Oct. 19 to 30
 Corcoran, Calif. Nov. 2 to 13
 Harvey, Hoyer. Evangelist, Box 124, Hodge, La.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Henbest, C. L. Box 345, Rogers, Ark.
 Indianapolis, Ind. (Westbrook) Oct. 19 to 30
 New Castle, Ind. (1st Ch.) Nov. 2 to 13
 Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
 Coatesville, Pa. Oct. 26 to Nov. 6
 Vanderbilt, Pa. Nov. 9 to 20
 Henderson, C. W. Evangelist, 22 W. Pierson St., Greenfield, Ind.
 Wapakoneta, Ohio Oct. 19 to 30
 Billings, Mont. (1st Ch.) Nov. 2 to 13
 Hendrick, Doris V. Evangelist, 342 North St., Bad Axe, Mich.
 Hendricks, Joe. Song Evangelist, 4012 Catherine Ave., Norwood 12, Ohio
 Henriksen, G. W. Evangelist, 12703 N.E. Clackamas, Portland, Ore.
 Henry, J. W. P.O. Box 581, Banning, Calif.
 Esccondido, Calif. Nov. 6 to 13
 Henson, J. C. 103 N. Peniel, Bethany, Okla.
 Terrell, Texas Nov. 21 to 27
 Higgins, Charles A. 1702 Pecos St., Las Cruces, N.M.
 Mangum, Okla. Oct. 19 to 30
 Open Date Nov. 2 to 13
 Hodge, W. M. Evangelist, Science Hill, Ky.
 Hoke, J. O. and Helen (Peters). Evangelist and Singers, 525 W. Green, Virden, Ill.
 Holso Evangelistic Party. 5332 Summer Ave., Ashtabula, Ohio
 Mannington, W.Va. Nov. 9 to 20
 Sciotoville, Ohio (Highland Bend) Nov. 23 to Dec. 4
 Holstein, C. V. Rt. 2, Adams Park, Indian Lake, Vicksburg, Mich.
 New Lothrop, Mich. Oct. 18 to 30
 Holt, Mich. Nov. 2 to 13
 Holtzclaw, Paul M. Evangelist, Mount Erie, Ill.
 Hoof, A. J. (Jack) 1610 S. Grand St., Monroe, La. Ferriday, La. Oct. 21 to 30
 Hoof, Billy S. Evangelist, McEwen, Tenn.
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.
 Livingston, Mont. Oct. 26 to Nov. 6
 Indianapolis, Ind. (Eastside) Nov. 9 to 20
 Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
 Flint, Mich. (1st Miss. Ch.) Nov. 2 to 13
 Eaton, Ohio Nov. 16 to 27
 Hostetler, Robert. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.
 Huff, Thomas. Evangelist, Box 228, Zy/k, La.
 Huffman, H. B. Box 25, Onego, W.Va.
 Mann, W.Va. Oct. 16 to 30
 West Monroe, La. Nov. 2 to 13
 Hughes, Guthrie. Evangelist, Greenfield, Ind.
 Crowley, La. (1st Ch.) Nov. 2 to 13
 Robeline, La. (Friendship) Nov. 16 to 27

Humble, Dave and Mary. Singers and Chalk Artist, Worthington, Ind.
 Hutchinson, C. Neal. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Trinway, Ohio Oct. 25 to Nov. 6
 Ihrig, R. L. 20 Hollywood Dr., Florence, Ky.
 Inglard, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.
 Sharon, Pa. Oct. 19 to 30
 Circleville, Pa. Nov. 10 to 20
 Iserberg Evangelistic Party. Evangelist and Singers, Box 388, New Cumberland, Pa.
 Bethel Beach, Mass. Nov. 2 to 6
 Brockton, Mass. Nov. 7 to 13
 Jackson, R. V. Evangelist, Box 31, Elizabethtown, Ill.
 Middletown, Ohio (1st Ch.) Nov. 2 to 13
 Toledo, Ohio (Broadway) Nov. 16 to 27
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Detroit, Mich. (Calvary) Nov. 2 to 13
 Marion, Ohio (1st Ch.) Nov. 14 to 20
 Jenkins, Gerald and Donna Lou. Evangelistic Singers, P.O. Box 527, Kansas City 41, Mo.
 Dayton, Ohio (1st Ch.) Oct. 19 to 30
 Muncie, Ind. (1st Ch.) Nov. 2 to 13
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 North Star, Mich. Oct. 26 to Nov. 6
 Baton Rouge, La. Nov. 16 to 27
 Johnson, A. G. and Elveda. 1611 Harrison St., Batesville, Ark.
 Heber Springs, Ark. Nov. 1 to 13
 Ward, Ark. Nov. 15 to 27
 Johnson, Andrew. Wilmore, Kentucky
 Johnson, Spencer. Box 11, Vivian, La.
 Boise, Idaho Nov. 4 to 14
 Homedale, Idaho Nov. 17 to 27
 Jones, A. K. 519 Commercial, Danville, Ill.
 Edcouch, Texas Oct. 18 to 30
 Idaho Falls, Idaho Nov. 17 to 27
 Jones, Clarence (Tiz). Evangelist, 2022 Lippert St., Apt. 266, Orchard Manor, Charleston, W.Va.
 Bluefield, W.Va. (Union, Miss.) Oct. 19 to 30
 Chicago, Ill. (Austin) Nov. 2 to 13
 Jones, Claude W. Evangelist, Bel Air, Maryland
 Beacon, N.Y. Oct. 26 to Nov. 6
 New Freedom, Pa. Nov. 9 to 20
 Jones, Lum. 630 West 9th St., Ada, Okla.
 New Brighton, Pa. Oct. 26 to Nov. 6
 Wilmington, Ohio (New Burlington Ch.) Nov. 9 to 20
 Jones, Nadine K. (Mrs. Bob). Song Evangelist, Route 1, Scranton, S.C.
 Jordan, Hugh R. Evangelist, Box 527, Kansas City 41, Mo.
 Clovis, N.M. (Fairview) Nov. 2 to 13
 El Paso, Tex. (Grace) Nov. 15 to 20
 Keith, Donald R. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Reading, Mass. Oct. 26 to Nov. 6
 Bangor, Me. Nov. 9 to 20
 Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
 Ironton, Ohio (Meth.) Nov. 2 to 13
 Coshocton, Ohio (Conv.) Nov. 28 to Dec. 4
 Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Clay City, Ind. Oct. 26 to Nov. 6
 Greeley, Colo. Nov. 9 to 20
 Kimball, E. Everett and Irene. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Wilmington, Ohio Nov. 2 to 13
 Butler, Ind. Nov. 16 to 27
 Kleven, Orville H. 2355 Roosevelt Blvd., Eugene, Ore.
 Klamath Falls, Ore. (1st Ch.) Nov. 2 to 13
 Phoenix, Ore. Nov. 15 to 27
 Krauss, James L. Evangelist, 818 1/2 E. Spring, St. Marys, Ohio
 Toledo, Ohio (Douglas Rd.) Oct. 25 to Nov. 6
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 Redmond, Bethany, Okla.
 Butler, Ga. Oct. 25 to Nov. 6
 Killeen, Texas Nov. 8 to 20
 Kunze, R. J. Sunday-School Evangelist, 614 W. Elm St., Compton, Calif.
 Richmond Hill, N.Y. Nov. 16 to 20
 Kuschner, Allard Wm. and Dorothea. Evangelist and Singer, 701 E. Schaff Rd., Brooklyn Heights, Ohio Painesville, Ohio Oct. 19 to 30
 Kelloggsville, Ohio Nov. 16 to 27
 Kuykendall, P. E. Box 978, Hendersonville, N.C.
 Laird, Charles H., and Wife. Preacher and Singers, R.D. 3, Salem, Ohio
 Martins Ferry, Ohio Oct. 26 to Nov. 6
 Jamestown, N.Y. Nov. 9 to 20
 Lamar, Clinton. Evangelist, 1714 S. Fares Avenue, Evansville, Ind.
 Lamneck, Forest. 1518 S. Buckeye, Kokomo, Ind.
 Langford, J. V. Evangelist, 808 N. College, Bethany, Okla.
 Fay, Okla. Oct. 18 to 30
 Alpine, Texas Nov. 2 to 13
 Langford, O. F. Evangelist, Route 1, Gilmer, Texas Pampa, Texas Nov. 13 to 20



SERVICEMEN'S CORNER

A CHRISTIAN serviceman, Lewis Edwards, sent a note and the following poem, saying, "I am sending a poem written by my mother one night while she sat at home thinking of me. I got a lot of joy out of reading it and I thought some others might do the same."

THE BOY IN BLUE

By Mrs. L. H. Edwards*

You used to run your little cars,
 And play for hours and hours;
 You got your little electric train,
 With signals, tracks, and towers.

I bought you many soldiers,
 Tanks and tractors not a few;
 But among them was one sailor,
 Standing straight and dressed in
 BLUE.

There are many, many servicemen,
 Dressed in brown and blue;
 And among them is one sailor lad,
 And my boy, *that one is you!*

I miss you coming in each day,
 And calling from the door:
 "O Mom, I'm home, old pal.
 Need something from the store?"

I miss you when it's mealtime,
 And I cook the things you love;
 I miss you when it's prayer time,
 And I talk to God above.

I miss you when I go to church,
 And your voice I do not hear,
 Singing out with all the others
 With your tenor, sweet and clear.

I am proud you're in the service,
 Tho' I miss you, yes, I do;
 But there's always joy in knowing
 Our Father cares for you.

Stand up for your God and nation;
 Be faithful in all you do.
 Your mom still loves and is proud of
 Her great big boy in blue!

*Augusta, Kentucky

NAZARENE SERVICE MEN'S COMMISSION

AlbuBois DIRECTOR

Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.
 Arizona Dist. S.S. Conv. Oct. 24 to 29
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 St. Joseph, Mo. (1st Ch.) Oct. 21 to 30
 Hooker, Okla. Nov. 2 to 13
 Lee, Mason. 217 Division St., Huntington, W.Va. Evansville, Ind. (Northside) Oct. 25 to Nov. 6
 Princeton, Ind. Nov. 8 to 20
 Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
 Van Nuys, Calif. Oct. 30 to Nov. 9
 Eagle Rock, Calif. Nov. 13 to 23

Leverett Brothers. Preacher and Singers, Lamar, Mo.
 Falls City, Nebr. Nov. 2 to 13
 Columbus, Ind. Nov. 16 to 27

Lewis, E. E. 305 N. Shepherd, Ironton, Mo.
 Orlando, Fla. (1st Ch.) Nov. 8 to 20

Lewis, Ellis. 308 N.W. Second, Bethany, Okla.
 Seymour, Ind. Oct. 26 to Nov. 6
 St. Louis, Mo. (Goodfellow) Nov. 13 to 20

Lewis, Roy R. Route 1, Albany, Ind.
 Elkhart, Ind. (1st Ch.) Oct. 19 to 30
 New Castle, Ind. (Broad St.) Nov. 1 to 13

Lindley, R. F., and Wife. Evangelist and Children's
 Worker, P.O. Box 527, Kansas City 41, Mo.
 Oildale, Calif. Oct. 19 to 30
 Beebe, Ark. Nov. 3 to 13

Lipker, Charles H. Box 2, Alvada, Ohio
 Detroit, Mich. (Calvary) Nov. 2 to 13
 Spencerville, Ohio Nov. 30 to Dec. 11

Little, H. C. 1338½ Hunter Ave., Columbus, Ohio
 Newcomerstown, Ohio Oct. 18 to 30
 Dresden, Ohio Nov. 1 to 13

Logan, J. Sutherland. P.O. Box 527, Kansas City
 41, Mo.
 Maryville, Tenn. (1st Ch.) Oct. 19 to 30
 Wollaston, Mass. (College) Nov. 6 to 13

Long, Paul W. Evangelist, Van, Ark.
 Lummus, H. T. P.O. Box 971, Chowchilla, Calif.

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

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

MacPherson, Walter S., Sr. Evangelist, 37 Newton
 Ave., Wollaston, Mass.

Martin, Edwin C. P.O. Box 527, Kansas City 41,
 Mo.
 Auburn, Calif. Nov. 2 to 13
 Tulare, Calif. Nov. 16 to 27

Martin, Paul. Evangelist, P.O. Box 527, Kansas
 City 41, Mo.
 San Francisco, Calif. (1st Ch.) Oct. 19 to 30
 Salinas, Calif. Oct. 30 to Nov. 6

Mathews, L. B. 2600 Westwood Ave., Nashville,
 Tenn.
 Kansas City, Mo. (Northside) Oct. 19 to 30
 Kansas City, Mo. (Armourdale) Nov. 2 to 13

McCollum, Russel R., and Wife. Evangelist and
 Artists, 624 S. Knight, Wichita, Kansas

McGoy, Norman E. Song Evangelist, 1425 Pearl
 St., Anderson, Ind.
 Desoto, Ind. Oct. 23 to Nov. 6
 Atlantic, Va. Nov. 9 to 20

McDowell, Mrs. Doris. Evangelist, 948 Fifth St.,
 Apt. H, Santa Monica, Calif.
 Fortuna, Calif. Oct. 26 to Nov. 6
 Sacramento, Calif. (South) Nov. 9 to 20

McGuffey, J. W. 1609 N. Central, Tyler, Texas

McKinley, Pauline. Song Evangelist, P.O. Box 201,
 Greensburg, Ind.

McMillan, Willis L. Evangelist, 506 N. Court St.,
 Circleville, Ohio
 Gallipolis, Ohio Oct. 25 to Nov. 6
 Circleville, Ohio Nov. 7 to 20

McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.
 Mason City, Iowa Nov. 2 to 13
 Phoenix, Ariz. (East Side) Nov. 16 to 27

Meadows, Naomi; and Reasoner, Eleanor. Preachers
 and Singers, 2510 Hudson, Norwood 12, Ohio
 Sioux City, Iowa (1st Ch.) Nov. 2 to 13
 St. Elmo, Ill. Nov. 16 to 27

Meredith, Dwight and Norma Jean. Song Evan-
 gelists and Musicians, P.O. Box 527, Kansas
 City 41, Mo.
 Anderson, Ind. Oct. 26 to Nov. 6
 New Boston, Ohio Nov. 9 to 20

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Dallas, Texas (Trinity) Nov. 2 to 13
 Donaldsonville, Ga. Nov. 16 to 27

Messer, L. C. and Ruth. Singers and Musicians, 236
 S. Michigan Ave., Glendora, Calif.
 Hutchinson, Kans. (Peniel) Oct. 18 to 30
 Fullerton, Calif. Nov. 6 to 13

Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.

Mickel, Ralph and Lillian. Evangelists and Singers,
 Alum Bank, Pa.
 Baltimore, Md. (Brooklyn) Oct. 26 to Nov. 6
 Butler, N.J. Nov. 9 to 20

Mickey, Bob and Ida Mae. Song Evangelist and
 Chalk Artist, 309 Cimarron Ave., La Junta, Colo.
 Alpine, Texas Nov. 2 to 13
 Open Date Nov. 16 to 27

Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7,
 Calif.
 Holtville, Calif. Oct. 19 to 30
 Los Angeles, Calif. (Riverside Dr.) Nov. 2 to 13

Miller, A. E. and Pauline. Preachers and Chalk
 Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Warsaw, Ohio Oct. 25 to Nov. 6
 2 Thomson, Ga. Nov. 9 to 20

Miller, Basil W. 86 E. Loma Alta Drive, Altadena,
 Calif.
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Brookfield, Mo. Oct. 26 to Nov. 6

Miller, Leila Dell, % Trevecca Nazarene College,
 Nashville, Tenn.
 Wilmar, Calif. (1st Ch.) Oct. 26 to Nov. 6
 N. Sacramento, Calif. (1st Ch.) Nov. 9 to 20

Miller, Nettie A. % Trevecca Nazarene College,
 Nashville, Tenn.
 Louisville, Ky. (South) Oct. 26 to Nov. 6
 Athens, Ga. Nov. 9 to 20

Miller, Ruth (Mrs. Henry A.) Song Evangelist,
 1414 N. Sierra Bonita, Pasadena 7, Calif.
 Sacramento, Calif. (South Side) Nov. 9 to 20

Miller, W. F. 521 Victoria Ave., Williamstown,
 W.Va.
 Lisbon, Ohio Oct. 26 to Nov. 6
 Arcmore, Okla. Nov. 9 to 20

Mingledorff, O. C. P.O. Box 43, Douglas, Ga.
 Dalton, Ga. Oct. 17 to 30

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

Moore, Franklin M. Box 352, Wakarusa, Ind.
 Scottsbluff, Nebr. Oct. 26 to Nov. 6
 Holyoke, Colo. Nov. 9 to 20

Moore-Dake Evangelistic Party (Myrtle C. and Lor-
 raine M.) 10802 63rd Ave., Edmonton, Alberta,
 Canada
 Calgary, Alta. (N. Hill) Oct. 18 to 30

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

Mooshian, C. Helen. Evangelist, P.O. Box 527,
 Kansas City 41, Mo.

Mounts, C. Dewey. Evangelist, 123rd St. and
 Rigeland Ave., Worth, Ill.

Mundell, Winfield A. Evangelist, P.O. Box 527,
 Kansas City 41, Mo.

Murphy, B. W. 2952 Fourth Ave., Huntington 2,
 W.Va.
 Open Date Nov. 2 to 13
 Elkins, W.Va. Nov. 16 to 27

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

Myers, J. T. 502 Lafayette St., Danville, Ill.
 Lansing, Ill. Oct. 19 to 30
 Shelbyville, Ill. Nov. 2 to 13

Nelson, Charles Ed. and Normadene. Preacher and
 Singers, 1524 S. 4th, Rogers, Ark.
 Goshen, Ark. Oct. 19 to 30
 Stone Bluff, Ind. Nov. 2 to 13

Nichols, Dorrance and Esther. Evangelist and Musi-
 cians, 849 Poplar St., Bloomsburg, Pa.
 Rochester, Ind. Oct. 19 to 30
 Montpelier, Ohio Nov. 2 to 13

Norton, Joe. Box 143, Hamlin, Texas
 Meade, Kans. Oct. 26 to Nov. 6
 Cisco, Texas Nov. 9 to 20

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 McConnellsville, Ohio Nov. 2 to 13
 Crooksville, Ohio Nov. 16 to 27

Oren, Thurman. Box 327, Parker, Ind.
 Berne, Ind. Oct. 18 to 30
 Open Dates November

Orton, Ernest E. Evangelist, Rt. 1, Box 57, Canon
 City, Colo.
 Canon City, Colo. Nov. 9 to 16
 Wray, Colo. Nov. 30 to Dec. 11

Osborne, O. L. Rural Station, West Hollywood, Fla.
 Parrott, A. L. P.O. Box 298, Bourbonnais, Ill.
 Alliance, Ohio Oct. 19 to 30
 Highland, Mich. Nov. 2 to 13

Patrone, D. E. Evangelist-Violinist, 224 Liberty St.,
 Painesville, Ohio
 Henryetta, Okla. Oct. 19 to 30
 Bethel, Ohio Nov. 2 to 13

Patterson, Walter. Route 3, Waurika, Okla.
 Mooreland, Okla. Oct. 26 to Nov. 6

Payne, L. M. 509 Northwest Main, Bethany, Okla.
 Pendleton, T. E. 2019 Greenrock Lane, Indian-
 apolis, Ind.

Peters, Max. Evangelist, 8665 Dearborn Ave., South
 Gate, Calif.
 Cozad, Neb. Oct. 19 to 30
 Hemingford, Neb. Nov. 2 to 13

Petersen, Amil E. Evangelist, Picture Butte, Al-
 berta, Canada
 Yorkton, Sask., Canada Oct. 26 to Nov. 6
 Saitcoats, Sask., Canada Nov. 8 to 20

Phillips, Miss Lottie. Evangelist, % Trevecca Na-
 zarene College, Nashville, Tenn.
 Plymouth, Ind. Nov. 2 to 13
 Amelia, Ohio Nov. 16 to 27

Phillips, Wm. H. Box 131, Apple River, Ill.
 La Salle, Ill. Oct. 26 to Nov. 6
 Nebo, Ill. Nov. 13 to 27

Pierce, Boyce and Catherine. Singers and Musi-
 cians, 505 Columbia Ave., Danville, Ill.
 Middletown, Ohio Nov. 2 to 13
 Toledo, Ohio (Broadway) Nov. 16 to 27

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio
 Sligo, Pa. Oct. 18 to 30
 Pueblo, Colo. Nov. 2 to 13

Plummer, Chester D. 515 N. Chester Ave., In-
 dianapolis 1, Ind.
 Lima, Ohio Nov. 2 to 13
 Kurtz, Ind. Nov. 16 to 27

Posey, Lewis A., Jr. 906 W. Montgomery Ave.,
 Sheffield, Ala.

Potter, Lyle and Lois. Sunday-School Evangelists,
 P.O. Box 527, Kansas City 41, Mo.
 Longmont, Colo. Oct. 25 to 30
 Englewood, Colo. Nov. 1 to 6

Pumpelly, Paul. 608 E. Prien Lake Rd., Lake
 Charles, La.
 Mitchell, Ind. Nov. 1 to 13

Purkiser, H. G. Evangelist, 4531 Marcellus St.,
 N.W., Canton 8, Ohio
 Indian Head, Maryland Nov. 2 to 13
 Royersford, Pa. Nov. 16 to 27

Qualis, Paul M. Song Evangelist, 5487 Lake Jessa-
 mine Dr., Orlando, Fla.

Raker, W. C. Astoria, Ill.
 Ellisville, Ill. Oct. 19 to 30
 El Paso, Ill. Nov. 2 to 13

Reed, Fred W. 612 South 26th, Billings, Mont.

Reed, Harlow. Evangelist, Box 45, Hull, Ill.
 St. Louis, Mo. (Golden Gate) Oct. 19 to 30
 Poplar Bluff, Mo. Nov. 2 to 13

Reynolds, D. C. Indian Evangelist, 1933½ N.W.
 30th, Oklahoma City 18, Okla.

Rice, Cecil H. 1128 Grace St., Washington C.H.,
 Ohio
 California, Pa. Oct. 31 to Nov. 6
 Gallion, Ohio Nov. 8 to 20

Richards, Alvin D. and Annabelle. Preacher and
 Singers, Linden, Mich.
 Clarksville, Ind. Oct. 19 to 30
 Holland, Mich. (Conv.) Nov. 7, 8, 9

Richards Evangelistic Party. Preachers and Singers,
 Box 313, Sparta, Mich.
 Plainville, Kans. Oct. 18 to 30
 Rulo, Nebr. Nov. 1 to 13

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

Ridings, E. Paul. 708 N. College, Bethany, Okla.
 Hutchinson, Kans. (Westside) Nov. 2 to 13

Ridley, Herman L. R.D. 1, Mahoning, Pa.
 Riffle, Brady. 902 Mel St., Charleston 2, W.Va.
 Belpre, Ohio Oct. 18 to 30
 Nitro, W.Va. Nov. 15 to 27

Roach, Douglas F. 1410 W. Clay, Houston 19, Texas
 Freeport, Texas Oct. 19 to 30
 Houston, Texas (Denver) Nov. 2 to 13

Robbins, James. 1817 F St., Bedford, Ind.
 Spencer, Ind. Oct. 26 to Nov. 6
 Huntington, Ind. Nov. 9 to 20

Robinson, John. Evangelist, 448 Washington Ave.,
 Huntington, W.Va.
 Bloomington, Calif. Oct. 26 to Nov. 6
 Bellflower, Calif. Nov. 9 to 20

Robinson, Mrs. Lillian. Evangelist, 506 S.E. First
 Ave., Perryton, Tex.
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester
 Ave., Nashville 10, Tenn.
 Lowville, N.Y. Nov. 1 to 13
 Providence, R.I. Nov. 15 to 27

Roedel, Bernice L. Evangelist, 423 E. Maple St.,
 Boonville, Ind.
 Holcomb, Mo. Nov. 1 to 13
 Chandler, Ind. Nov. 15 to 27

Royle, C. E. and Lois. Evangelist and Singer, 1117
 S. Lansing St., Route 2, Mason, Mich.
 Detroit, Mich. (Southfield) Oct. 23 to Nov. 6
 Williamsdale, Ohio Nov. 9 to 20

Runyan, Harold. 1086 Oakhurst Dr., Charleston,
 W.Va.
 Rushing Family, The. Singers and Musicians, King
 City, Mo.
 Gary, Ind. (Glen Park) Oct. 26 to Nov. 6
 Rutherford, Bob. 906 23rd St., Orlando, Fla.
 Sanford, Ruth. Song Evangelist, Box 590, Fort
 Scott, Kans.
 Scarlett, Don. Evangelist, 118 N. Gibson St.,
 Oakland City, Ind.
 Paul's Valley, Okla. Oct. 26 to Nov. 6
 Des Moines, Iowa (1st Ch.) Nov. 9 to 20

Schmidt, William and June. Preacher and Singers,
 Nazarene Campground, Box 331, Vicksburg, Mich.
 Williamsburg, Ind. Oct. 25 to Nov. 6
 Findlay, Ohio Nov. 9 to 20

Schriber, George R. 5949 N. Forestdale, Glendora,
 Calif.
 Schultz, Ernest. Evangelist, 606 Maple Ave., Mora,
 Minn.
 Schultz, Walter C. Song Evangelist, 707 S. Chip-
 man St., Owosso, Mich.
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Selz, Joseph W. 627 Juniper St., Walla Walla,
 Wash.
 Mt. Vernon, Wash. Oct. 23 to Nov. 2
 Sidney, Mont. Nov. 8 to 20

Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
 Anderson, Ind. Nov. 2 to 13

Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
 Shirley, T. A. 204 East 9th St., Sylacauga, Ala.
 Short, J. W. and Frances. Evangelists, P.O. Box 527,
 Kansas City 41, Mo.
 Concord, N.C. (Conv.) Nov. 1 to 6
 Burlington, N.C. (Conv.) Nov. 8 to 13

Silvernall, Donald R. % Nazarene Assembly Park,
 Vicksburg, Mich.
 New Albany, Ind. (S. Side) Oct. 18 to 30
 Ionia, Mich. Nov. 3 to 13

Slack, D. F. Song Evangelist, Route 2, Veavay, Ind.
 Spencer, Ind. Oct. 26 to Nov. 6
 Princeton, Ind. Nov. 9 to 20

Slater, Glenn and Vera. Preachers and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Mt. Pleasant, Iowa Oct. 26 to Nov. 6
 Arenzville, Ill. Nov. 9 to 20

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Slayton, Hubert M. 237 N. Fifth St., Elwood, Ind.
 Sloan, Carmon G. Evangelist, 844 Rose Dr., Louis-
 ville 13, Ky.

Smith, Bernie. Box 145, Harrisburg, Ill.
 Spokane, Wash. (1st Ch.) . . . Oct. 26 to Nov. 6
 Yakima, Wash. (1st Ch.) Nov. 9 to 20

Smith, Billy and Helen. Evangelist and Singers,
 818 McKinley Ave., Cambridge, Ohio
 Crawfordsville, Ind. Oct. 26 to Nov. 6
 Matamoras, Ohio (Meth.) Nov. 9 to 20

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Columbus, Ga. (1st Ch.) Nov. 2 to 13
 Birmingham, Ala. (1st Ch.) Nov. 16 to 27

Smith, Eugene and LaNora. Song Evangelists,
 Wirtzboro, S.C.
 Logan, W.Va. Nov. 2 to 13
 Bamburg, S.C. Nov. 16 to 27

Smith, Floyd P. 118 Motel Dr., San Antonio, Texas
 Temple, Tex. (Breeze) . . . Oct. 30 to Nov. 6
 Lufkin, Tex. (1st Ch.) Nov. 13 to 20

Smith, Ottis E. Evangelist, Box 602, Greensboro, N.C.
 Emmlenton, Pa. Oct. 26 to Nov. 6
 Marion, Va. Nov. 9 to 20

Smith, Paul and Hallie. Evangelist and Singers,
 318 N.W. 5th St., Bethany, Okla.
 Camden, N.J. Oct. 19 to 30
 North East, Md. Nov. 2 to 13

Sneed, J. W. 1206 W. College, Guthrie, Okla.
 Snow, Loy. Route 1, Bedford, Ind.
 Morristown, Ind. Oct. 25 to Nov. 6
 Indianapolis, Ind. (Friendly) Nov. 8 to 20

Snyder, D. R., and Wife. Evangelist and Singers,
 % Gen. Del., Carl Junction, Mo.
 Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio
 Sparks, Samuel L. P.O. Box 527, Kansas City 41, Mo.
 Spittal, David J. R. Box 208, Bourbonnais, Ill.
 Stabler, R. C., and Wife. Box 34, Montoursville, Pa.
 Mifflinburg, Pa. Oct. 26 to Nov. 13
 Fostoria, Ohio (U.B.) Nov. 16 to 27

Stafford, Daniel. Box 1514, Indianapolis, Ind.
 Monrovia, Ind. Oct. 20 to 30
 Dallas, Tex. (N. Side) Oct. 31 to Nov. 6
 Stafford, J. D. P.O. Box 1514, Indianapolis, Ind.
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Irving, Tex. Oct. 25 to Nov. 6
 Geneva, Ohio Nov. 8 to 20

Starnes, Earl. 1317 Keller St., Evansville, Ind.
 Duncan, Okla. (1st Ch.) . . . Oct. 25 to Nov. 6
 Oklahoma City, Okla. (Trinity) Nov. 9 to 20

Steelman, Mrs. Thelma. Evangelist, P.O. Box 294, Gilmer, Texas
 Grand Saline, Tex. (Naz. Chap.) Oct. 26 to Nov. 6

Steininger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.
 Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.
 Stockton, Fred G. 1453 Third St., Enumclaw, Wash.
 Strack, W. J. Box 215, New Lyme, Ohio
 Danbury, Conn. Nov. 1 to 13
 Somerset, Pa. Nov. 15 to 27

Straight, Neil. Box 112, Olivet Nazarene College, Kankakee, Ill.
 Sutherland, Jack and Naomi. Preacher and Singers,
 Route 5, Canton, Ill.
 Iowa Dist. S.S. Tour Oct. 17 to 30
 East Peoria, Ill. Nov. 2 to 13

Sweeten, Howard W. Ashley, Ill.
 Fresno, Calif. Oct. 25 to Nov. 6
 San Jose, Calif. Nov. 8 to 20

Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kans.
 Oakley, Kans. Nov. 8 to 20

Tarvin, E. C. California, Ky.
 Cincinnati, Ohio (Carthage Ch.) Oct. 25 to Nov. 6

Taylor, Emmett E. and Jewell. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Teare, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Olympia, Wash. Oct. 19 to 30
 Powell, Wyo. Nov. 2 to 13

Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
 San Diego, Calif. (1st Ch.) Nov. 2 to 13
 Bakersfield, Calif. (Brentwood) Nov. 16 to 27

Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Ozark, Ark. Oct. 19 to 30

Tremain, W. L., and Wife. % Trevecca Nazarene College, Nashville 10, Tenn.
 Turpel, J. W. Evangelist, Convene, Maine
 Toronto, Ont. Oct. 25 to Nov. 6
 Farmington Falls, Me. Nov. 9 to 20

Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas
 Van Houten, L. L. Evangelist, 237 Columbia St., Shreveport, La.
 Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho
 Melfort, Sask. Nov. 2 to 13
 Burns, Ore. Nov. 16 to 27

Vennum, Earle W. and Elizabeth. P.O. Box 527, Kansas City 41, Mo.
 St. Louis, Mo. (1st Ch.) . . . Oct. 26 to Nov. 6
 Live Oak, Fla. Nov. 10 to 20

Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
 Alhambra, Calif. (1st Ch.) . . . Oct. 23 to Nov. 2
 Santa Monica, Calif. (1st Ch.) . . . Nov. 3 to 13

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 Fort Wayne, Ind. (East Side) Oct. 26 to Nov. 6
 Grand Junction, Colo. (1st Ch.) . . Nov. 9 to 20

Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 53, Carrier Mills, Ill.
 Fairmount, Ill. Oct. 25 to Nov. 6
 Whitesboro, Tex. Nov. 9 to 20

Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.
 Fla. Dist. Tour Nov. 2 to 13
 Charleston, W.Va. (S.E. Ch.) . . . Nov. 16 to 27

Walker, Lawrence and Lavona. 223 Ray Ave., N.W., New Philadelphia, Ohio
 Reed City, Mich. Nov. 2 to 13
 Hawthorn, Pa. Nov. 16 to 27

Walker, W. B. P.O. Box 527, Kansas City 41, Mo.
 Mt. Blanchard, Ohio Oct. 26 to 30
 Fayette, Ohio Nov. 2 to 13

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.
 Vicksburg, Mich. (Indian Lake) . . Oct. 19 to 30
 Van Wert, Ohio Nov. 2 to 13

Welch, R. O. Route 2, Sistersville, W.Va.
 Chillicothe, Ohio (Hill Top Miss.) . Nov. 3 to 13
 Pineville, W.Va. Nov. 21 to 27

Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont.
 Denhoff, N.D. Oct. 26 to Nov. 6
 Egan, S.D. (Meth.) Nov. 9 to 20

Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.
 White, W. T. Evangelist, Clearwater, Kansas
 North Little Rock, Ark. (1st Ch.) . Nov. 2 to 13
 Marlow, Okla. Nov. 16 to 27

Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.
 Whitley, C. M., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Open Date Nov. 9 to 20
 Fort Worth, Tex. (Polly Ch.) Nov. 23 to Dec. 4

Whittaker, James H. Route 2, Bloomington, Ill.
 Whittaker, F. B. 273 W. Locust, Newark, Ohio
 Washington, Pa. (Second) . . . Oct. 18 to 30
 Du Bois, Pa. Nov. 2 to 13

Wiggs, W. Frank. 2625 E. Nettleton, Jonesboro, Ark.
 Dixon, Ill. Nov. 1 to 13
 Olds, Alta. Nov. 16 to 27

Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.
 Modoc, Ind. Nov. 1 to 13

Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
 Ironton, Ohio (1st Ch.) Oct. 24 to 30
 Morgantown, W.Va. Nov. 9 to 20

Williams, Lillian. Evangelist, 127 W. Broadway, Sparta, Tenn.
 Williams, Perry M. 808 No. 30th St., Boise, Idaho
 Willis, Harold J. and Mae. Preachers and Children's Workers, Box 527, Kansas City 41, Mo.
 Charleston, W.Va. (Cross Lanes) Oct. 26 to Nov. 6
 Bellaire, Ohio Nov. 9 to 20

Winegard, Robert. Preacher and Singer, Route 1, Cayuga, Ind.
 Home Gardens, Ill. Nov. 14 to 27

Wire, B. N. 109 N.W. 7th St., Bethany, Okla.
 Salt Lake City, Utah Oct. 20 to 30
 Duncan, Okla. (Oak Ave.) Nov. 9 to 20

Wolfe, E. D. 820 Edina Ave., Salem, Oregon
 Wilmington, Calif. Oct. 19 to 30

Woods, Bob. Evangelist, Pefferlaw P.O., Ontario, Canada
 Skowhegan, Maine Oct. 26 to 30
 Plymouth, Mich. Nov. 2 to 13

Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio
 Bethlehem, Pa. (1st Ch.) Nov. 4 to 13
 East Liverpool, Ohio Nov. 18 to 27

Woolman, J. L. 223 N. Hammond, Bethany, Okla.
 Salina, Kans. (1st Ch.) Oct. 26 to Nov. 6
 Scott City, Kans. Nov. 9 to 20

Wooton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.
 Coolidge, Ariz. Nov. 2 to 13
 Arvin, Calif. Nov. 16 to 27

Wright, Guy and Lillian. Preacher and Singers, Gen. Del., Staunton, Va.
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Ore.
 Laurel, Mont. Oct. 18 to 30
 Caro, Mich. Nov. 2 to 13

Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
 Milford, Ind. Nov. 15 to 27

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for Nazarenes everywhere
to give to
the Thanksgiving Offering.
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but all are called to "give."

Let this be your opportunity
to give generously and gladly.
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*To every thing there is a season,
and a time to every purpose under the heaven.—ECCLESIASTES 3:1.*

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