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"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH" -John 17:17

The Struggle for Small Satisfaction's

S. T. Ludwig

"A man has to live," and with that curt reply a man defended (or tried to) his actions as he discussed with me the circumstance surrounding his life. It set me to thinking.

The battle for bread is very real. We are unusually conscious of that struggle these uncertain days. Furthermore, God understands the rightful demands upon us. He knows our real needs and will supply them according to His riches in glory.

But does a man have to live? I wonder. There are some things worse than death. Jesus made it crystal-clear to His disciples that man cannot live by bread alone. To attempt it places one on the level of the worldling. In this day when spiritual values have been largely discarded by the average man, we, the holiness people, are in danger of overestimating the economic factors affecting life.

It is not easy to stem the tide of our day. We, too, can be caught in the struggle for small satisfactions. The desire to drive the latest model car,

to own the latest radio combination, to satisfy our personal whims from the modern conveniences available—these things, if not controlled, could become a menace to our spiritual progress and cloud our vision of the world's deep spiritual hunger.

With a world staggering under the burden of war and hatred, with millions the world over who have not had one satisfying meal in all the years of their pitiful existence, with one-half of the world's population who have never heard the blessed story of the Cross—what a challenge to Nazarenes in this world emergency! In the light of such tragedy, can we be content to live without compassion and sacrifice? Can we be content to satisfy our personal whims and prejudices; pursue the even tenor of our way and be undisturbed by the deep darkness engulfing our world?

The struggle for small satisfactions tempts all of us. Let us take a look at Calvary. There we can see our debt! And promptly let us press the battle for souls in the light of eternity.

September 17, 1951

TELEGRAMS

Kankakee, Illinois—Just concluded (Aug. 31) the greatest assembly on the Chicago Central District. Dr. Hardy C. Powers at his best. Dr. E. O. Chalfant, veteran district superintendent, re-elected with a fine vote. Dr. Chalfant announced the termination of office at the 1952 district assembly. Assembly voted unanimously to present the lovely district parsonage in Kankakee to him as a token of appreciation. District pledges to do its best under God to make this last year of Dr. Chalfant's administration the best ever.—**SYLVESTER A. SMITH, Reporter.**

Houston, Texas—Houston District Assembly re-elects Dr. V. H. Lewis unanimously for fourth time. Reports reveal progress. Dr. D. I. Vanderpool presiding, Dr. R. V. DeLong speaking to great night crowds.—**WARD B. CHANDLER, Reporter.**

Fruitland Park, Mississippi—Organized new church at Natchez with twenty-two charter members; starting off paying pastor \$30 per week and parsonage. One of the finest prospects I have ever seen. This is the third new church for the district this season, and prospects good for one or two more before assembly. Victor Gray, T. M. Anderson, and A. C. Wakefield gave us the greatest camp meeting in history of the district. Finances were easy with good sum pledged for improvements. Pray for Mississippi.—**J. D. SAXON, District Superintendent.**

NEWS IN BRIEF

Pastor Kline F. Dickerson sends word from Detroit, Michigan: "Detroit Bethel Church completes summer 'push.' A gain of 50.5 per Sunday over last August."

Rev. Claude L. Chilton, pastor of First Church, Mobile, Alabama, (a reserve chaplain) has been recalled to active duty with the U.S. Air Force as a chaplain. Major Chilton preached his farewell sermon to the church on Sunday, September 2, reporting on September 5 to Fort Slocum, New York, where the Air Force's chaplain school is located. There he will take a refresher course of about forty days, then will be assigned to duty with the 306th Bomb Wing, Macdill Air Force Base, Tampa, Florida, arriving there about October 25.

During the week of September 3 to 9, while conducting a revival meeting at First Church, Muncie, Indiana, (Continued on page 16)

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HERALD OF HOLINESS

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*You Promote the GOSPEL
When You Promote the HERALD*

813,342

Copies of the *Special Issue* of the HERALD OF HOLINESS have been ordered to date, Sept. 4, 1951.

Our one million goal is only 186,658 copies away and we still are to receive orders from nineteen districts.

These one million copies of this gospel-packed paper distributed systematically in the communities surrounding your churches will reach at least one out of every fifty families in the United States.

This is a big task that can't be accomplished by one person or one church or one district, but will be accomplished by all of us working together.

Here are the districts that have placed their orders to date. Also we are happy to announce a newcomer to first place, Western Ohio, with 53,850 copies ordered.

Western Ohio	53,850
Eastern Michigan	50,000
Illinois	40,000
Northeastern Indiana	37,625
Washington-Philadelphia	34,400
Pittsburgh	30,800
Florida	29,950
Michigan	25,575
Iowa	24,725
Albany	24,550
Northern California	24,241
Northwest Indiana	22,375
Southwest Indiana	22,050
West Virginia	21,264
Canada West	21,075
Northwest Oklahoma	20,850
Dallas	20,750
New England	19,350
Northwest Illinois	18,900
Alabama	18,500
Southern California	17,850
Missouri	17,525
Kansas	17,150
Virginia	17,000
Central Ohio	16,800
Kentucky	16,550
Los Angeles	16,380
New York	15,300
Northwest	13,950
Colorado	12,700
Oregon Pacific	10,300
Akron	10,220
Rocky Mountain	10,050
Wisconsin	9,650
Minnesota	7,400
Washington Pacific	6,932
North Dakota	6,175
Idaho-Oregon	5,800
Arizona	5,650
New Mexico	5,595
Nevada-Utah	5,350
Maritime	4,535
South Dakota	3,650

THAINE F. SANFORD,
Sales Promotion Manager

"LEARN OF ME"

By T. W. Willingham*

Learn of me were words spoken by Jesus, and may be applied to every phase of our earthly life and conduct, but in no realm of human living are these words more applicable than in the Christian's prayer life. If you would pray aright, "Learn of me."

A very cursory study of the life of Christ reveals the fact that He was a Man of prayer and that He taught His followers to pray. On one occasion He sent the multitudes away in the late afternoon and retired to the mountains to pray unto early morning; at another time He arose a great while before day and went out into a desert place to pray. And, on still another occasion, the record states that He spent all night alone in prayer.

From these and other instances, as well as from His teaching on the subject, it is seen He not only taught others, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; . . ." but that He himself practiced His own teaching. Yes, Jesus was a Man of prayer, and He made a large place in His life for being alone with His Father.

When confronted with the teaching and practice of Jesus concerning prayer, nearly all of the Christians with whom I have discussed the matter draw two conclusions. First, a true Christian should make a large place in his life for secret "closet" prayer; and second, that he falls far short of his own standard in this regard.

Since these conclusions are so nearly universal and yet so seriously inconsistent, inquiry should be made as to why professed Christians should continue to maintain a prayer life so far beneath their own standard.

During the past twenty-five years I have asked thousands of people publicly or privately, "Why don't Christians pray as they themselves say that they should?" Many answers have been received, the most popular of which is, "We are too busy"; in other words, preoccupation.

In my judgment, this is not the correct answer. The real reason lies much deeper and is more deadly. Preoccupation is only a single symptom of the more deadly malady. But since it is a widely recognized evil, let us view it in the light of the Master's life.

Again, but a cursory examination of the facts of His life shows that Christ was a busy Man. In fact, I never have read the biography of any other man—be he president, general, minister, or clown—whose time was so much in demand by the people. He was compelled to get up a great while before day to pray, not because early morning hours are better for prayer (although

for some that is true), but because if He waited for the dawn the house and the yard would be full of sick, curious, or soul-hungry people. On one occasion they were so pressed that they could not find time to eat; on another He had to preach from a boat thrust out to sea to keep from being pressed by the throng.

On many occasions "great multitudes" followed Him into the desert: on one occasion four thousand men, and on another five thousand men besides women and children. When His coming was announced, the whole town turned out; the hospitals were emptied—caravans and cots, the cripples and the credulous, the Pharisees and the beggars lined the roadside. Yes, Jesus was a busy Man.

You answer, "I am too busy to maintain a large place in my life for private prayer." Too busy at what?

Do you have to slip into town under cover of darkness to keep from being thronged by hungry-hearted people? Is your name a national sensation? Will you be awakened in the morning by the shouts of ten thousand eager people pressing in to listen to your words of truth? Remember, such was true with the Man from Nazareth. But in spite of all of that, He never allowed himself to become so busy as to crowd the Father out of His life. In all of the hurry of His rushed life, He made a large place for aloneness with the Father.

If you and I have but little time for "closet" prayer, we are unlike the Master in this regard. Unless we are busier than He was, let us not continue to cloak a deadly malady with the semi-respectable garment of "too busy." We are not too busy to visit with friends; we are not too busy to read the newspaper or listen to the radio; we are not too busy to eat and sleep—we are only "too busy" to spend time with God!

At this point let us draw two conclusions. First, although Jesus was a very busy Man, He did not allow the work of the Son of God to overshadow or be a substitute for the Son's communion with the Father. Second, if I am Christlike, I will not allow the work of God to become a substitute for private fellowship and communion with God.

When Jesus Comes

By A. M. Quick

*I want no dark clouds in between
When Jesus comes;
No question mark to intervene,
No sin or self by Him be seen.
I want a heart all pure and clean
When Jesus comes!*

*I want some sheaves of grain to bring
When Jesus comes:
Grain I have helped in harvesting,
A sacrificial offering
That I may lay before my King—
When Jesus comes!*

*Director of Nazarene Radio League, Kansas City, Mo.

"OUR FATHER"

By William F. Clay*

THE PRAYER that Jesus taught His disciples to pray, commonly called the Lord's Prayer, was twice given: once at the occasion of the Sermon on the Mount, and once in answer to the request, "Lord, teach us to pray." Since then the prayer has been prayed countless thousands of times through the generations, both in public and in private. Even a casual observer will see it as a great prayer; and if he pauses for a moment, the words will lie before him heavy with meaning.

Henry Ward Beecher said: "I used to think the Lord's Prayer was a short prayer; but as I live longer and see more of life, I begin to believe there is no such thing as getting through it. If a man, in praying that prayer, were to be stopped by every word, until he had thoroughly prayed it, it would take a lifetime."

With such greatness before us, how utterly impossible it is in a few printed words to probe the depths of this great series of petitions! However, at its beginning, the prayer teaches truths on the approach to God which we should always keep in mind. These truths are our special concern here.

Here it is that Jesus teaches us to approach God with confidence; for when He taught us to pray, "Our Father," He cut through all the doubts of unbelieving men and opened for us a well-known path by which we come boldly unto the throne of grace. It is not difficult for us to see Isaac, an obedient, innocent boy, coming to his father Abraham with even the smallest things, believing as he came that he would receive undivided attention. And on the other hand, I know that Abraham would not violate that trust and disappoint that boy; he would give him special attention, and be glad to do it.

In such a manner are we to come to God, obediently, with open hearts, delighted with the thought of fellowship with Him, fully confident that He will give divine attention to our approach. And when we thus come, it is not difficult for us to believe that the eye of the Lord is over us and that His ear is open unto our cry. For if we, being finite, know how to give good gifts unto our children, how much more will the Heavenly Father give good things to them that ask Him!

There is a danger in misunderstanding the statement, "Our Father," for men can become so bold that their boldness becomes irreverent. The text not only says, "Our Father," but also, "Our Father which art in heaven." Quite often people who follow afar off get light and shallow in their testimonies and prayers. To do so is to make a serious mistake, for the Christian's attitude is

always to be, "Hallowed be thy name," and that petition is to be not in word only but also is to come from a heart full of (*agape*) love for God.

Let us not forget that when the great men of the past prayed, their prayers were marked by mingled emotions of awe, true devotion, and genuine praise. If anyone is disposed to doubt this, let him read again the prayers of the Apostle of Tarsus, or Jesus' prayer in John seventeen. If this is not convincing enough, let him see with John "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," and hear them saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

There are sixty-six words in this prayer; and twenty-four of them are concerned with those matters directly related to God. These words lead us from the beginning of the prayer through faith and true worship and bring us, oh, so quickly, to that searching petition, "Thy kingdom come. Thy will be done in earth, as it is in heaven." It is in this petition that the minimum and the maximum meet. We can do no less than pray thus and still be a Christian; and there is no greater terrain than this in earth and heaven upon which man can stand.

To those who are not pure in heart this is a searching prayer, probing to the depths where carnal sin stirs uncomfortably; but to those who have been transformed after presenting their bodies a living sacrifice, this petition becomes that good and acceptable and perfect will of God. It becomes a prayer of joy, for they delight to do the will of God; it becomes a prayer of service, for they give themselves to the task of bringing the will of God on earth as well as in heaven; and it becomes a prayer of hope looking forward to the day when the kingdoms of this world have become the kingdoms of our Lord and of His Christ, and the righteousness of the Lord shall cover the earth as the waters cover the sea.

If a man would truly pray the prayer that Jesus taught His disciples to pray; if he would desire recognition for his petitions for daily bread, for forgiveness for trespasses, for deliverance from evil, he must approach God first of all with a heart that is more concerned with those things that relate directly to God than with those things that relate more directly to himself. In short, his testimony must be, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

As we emphasize prayer in this issue, we call on our readers everywhere to remember those of our number who are on the battlefield. Pray especially for them and their relatives.

*Pastor, First Church, Minneapolis, Minn.

A Layman's Call to Prayer

By John Stockton*

THE UNBELIEVER reasons, "God cannot answer prayer because to do so He would have to alter the natural and moral laws of the universe." If such reasoning were true, there would be no value in prayer, either for ourselves or others. But glorious is the truth that centuries have proved—God can answer, has answered, and will answer the prayers of His children!

Is it not reasonable to believe that if God had power to make the natural and moral laws of our universe He has power to change them? If the laws of our land interfere with the welfare of the people, for whom they were made, we appeal to the lawmaking body to repeal or change them. If a natural or moral law needs to be changed for the welfare of one of God's children, I firmly believe that God is honored when we have enough confidence in Him to ask in faith, believing; and He can and will answer our prayer.

The Scriptures will bear testimony to the fact that God not only can but that He has altered His laws to answer the prayers of His followers. Elijah prayed and fire was sent down from heaven. Joshua prayed and the sun stood still. An interesting observation about both of these instances is that, in both cases, the petition was for the good of the cause and not for the selfish interests of the petitioner. Somehow I have always prayed with more freedom when asking for the good of the Kingdom, although I realize that many prayers have been answered for personal needs. Jesus set an example for us when He prayed, "Nevertheless not my will, but thine, be done." But there are some things we can pray for that we know are within God's will—such as our prayers for the lost. We know that it is not His will that any should perish.

Surely if God was willing to send His Son to die for the redemption of man, no one could doubt that man's redemption is within God's will; therefore, we can pray for the salvation of the lost and expect our prayers to be answered.

The success of the Mid-Century Crusade for souls is largely dependent upon the burden you and I carry for the lost around us. Therefore, if the Crusade is to be more effective, and if our churches are to grow strong in their purpose for being, every Christian should spend much time in prayer—asking that God will use him as an instrument to save souls, praying for a manifestation of God's presence in every service of his church, and calling for a mighty outpouring of the Holy Spirit in every revival.

It is easy to neglect this very important matter which vitally affects the spiritual welfare of your church. If the Christians of any congregation fail to spend time in prayer for their church services,

then the church becomes a social club rather than a soul-saving organization. This is a matter that should not be left to the ministers, but we as laymen should humble ourselves before God and really pray for the services of our church.

If we get results it will take more than just words asking God to bless our services, for we must commune with Him regarding the need for His blessings upon our congregation. The more we pray, the greater our interest becomes in the services and the greater blessings we receive. I learned long ago that if the services seem dry it is not the fault of the pastor, or the song director, but usually I have found that I failed to contact God for the service and therefore the response from within was not what it should have been.

Most pastors spend much time in prayer, but they also need the prayers of their people in order to bring the message God would have them deliver. The pastor who feels that spiritual undergirding that comes because of the effectual, fervent prayers of the righteous in his congregation preaches with much more ease and freedom. He is able to be of greater service to his people because of God's special anointing. The more of God's blessings we have on our services, the greater conviction upon sinners in the congregation will become; and when we are praying for our services and the lost of the congregation we may find that we are the persons that God would have speak to a certain individual about his soul's welfare.

When we really pray it is communion with God and becomes a two-way conversation. It is more important to hear what God has to say to us than continually to ask for blessing. Some say they are Christians but have never heard the voice of God when they prayed. Surely there must be something wrong with their receiving set. Let us get in tune with God, so that we can have real communion with Him.

Some time ago I visited the radio department in a large air terminal. One set was receiving and sending out messages to Braniff planes, while another set was communing with pilots of another company. Although there were several companies using the same department, each heard

(Continued on page 10)



*General Church Treasurer

Jesus' Teaching as to Prayer

IV

By James P. McGraw*

PRAYER, as Jesus taught it, is both a privilege and a duty, and is the secret source of an unlimited supply of divine power which is available to even the weakest Christian. It is a privilege to pray because prayer "charges the battery of the soul" through direct contact with God. It is our duty to pray because prayer makes the difference between victory and defeat in our crusade for Christ and holiness. It lifts the soul above surrounding conditions, countless hindrances, apparent failures, and seeming impossibilities, and makes the load lighter and the path brighter through the infinite power of God.

I

Jesus emphasized the importance of a right spirit as being necessary for effective praying. Luke records how He watched two men pray: one a proud, haughty Pharisee thanking God that he was not like other men; and the other pleading no merit of his own, but begging for grace and mercy, saying, "God be merciful to me a sinner." The Master Teacher, long before modern pedagogues devised methods of "visual training," used this object lesson to give His disciples a vivid picture of humility as a necessity in prayer.

II

Besides humility, *Jesus set forth a spirit of forgiveness as being necessary for effectual prayer.* In the eleventh chapter of Mark He promises, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Then in the following verses, He requires that we forgive, if we have ought against any, that our Father also may forgive us. "But if ye do not forgive," He warns, "neither will your Father which is in heaven forgive your trespasses." According to Jesus, the man who prays with an unforgiving spirit goes away from his prayer room with his prayer unanswered and his own sins unforgiven.

III

Jesus also taught us to pray with our wills submissive to the will of God. He did this in His agonizing prayer in Gethsemane, "Not my will, but thine"; and He expressed this same submissive spirit in His prayer recorded by Matthew in the eleventh chapter, when He said, "Even so, Father: for so it seemed good in thy sight."

Teaching the disciples more at length, *Jesus urged persistency and importunity in prayer.* God does not take some strange, abnormal pleasure in making His children wait for the answer; but He does know that faith is made stronger, character is made steadier, purposes are crystallized, and patience is created when the praying Christian waits steadfastly for His answer. This truth Jesus illustrated in His parables of the unjust judge and the importunate friend. He declared that, although the judge did not answer the widow's cry for a while, yet afterward he surrendered to her persistence and granted her petition, "lest by her continual coming she weary me." Our Lord then asked His listeners, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

The similar illustration of the friend who came at midnight asking for three loaves to set before his unexpected guests teaches the same wonderful truth. His friend would not give him the bread because of his friendship, but "because of his importunity he will rise and give him as many as he needeth." Jesus concluded the parable by advising, "Ask, and it shall be given you." You say you have asked and have not yet received? Then he suggests further, stronger action, "Seek, and ye shall find." You answer that you have asked, and have sought, yet you have not received your answer?

Then Jesus urges a sure solution—importunity! If *seek* is a stronger word than *ask*, stronger yet is the work *knock*. Don't give up. "Knock, and it shall be opened unto you." As one man put it, we sometimes give up praying before our knuckles get bloody! Importunity is the answer. Keep praying and believing; and if you have prayed in the right spirit, and in harmony with the will of God, you will see the results your prayer is sure to bring.

V

Jesus taught that *prayer has a definite and positive influence with God.* He said, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). And in the eleventh chapter of Mark, He stated that prayer could bring about the moving of a mountain into the sea! The most important condition attached to this promise—and God's promises are always conditional upon our meeting cer-



*Pastor, First Church, Fort Worth, Texas

tain requirements—is that of faith. “Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe . . .” Perhaps the reason most of us today are failing in many of our prayers is our lack of faith.

Why not put Jesus to the test and see if He will do what He promises to do? This the disciples did that morning after they had toiled all night and taken nothing and were washing their nets. Jesus said, “Cast the net on the right side.” They explained to Him why it would seem useless to do so; but, remembering His mighty power to do the seeming impossible, they cast the net “on the right side of the ship,” and then they “were not able to draw it for the multitude of fishes.” Remember, it was “at thy word,” so that heaven and earth are witnesses to the fact that we are taking Thee at Thy word. If this plan proves to be another failure, it was at Thy command!

No, this isn’t sacrilegious; it is testing God’s word, proving God’s promise, trying God’s faithfulness. This He has urged us to do, and doing this has not yet brought about the first failure to keep His word! Jesus said, “Have faith in God.” Their faith in His power and reliance upon His word brought into the nets a multitude of fishes, broke the ropes, and almost swamped the boats. “Believe, and ye shall receive.”

Jesus prayed in the wilderness, on the mountain, and in the garden. His private prayers were long, His public prayers short. He usually kneeled, sometimes stood, seldom sat to pray. Although He was the greatest Preacher, no one ever asked, “Teach us to preach”; the Master Teacher, no one asked Him, “Teach us to teach”; but by precept and example His spirit of dependence upon the divine power of the Father made His disciples plead, “Lord, teach us to pray.”

PRAYER

And the Crusade for Souls

By Louise R. Chapman*

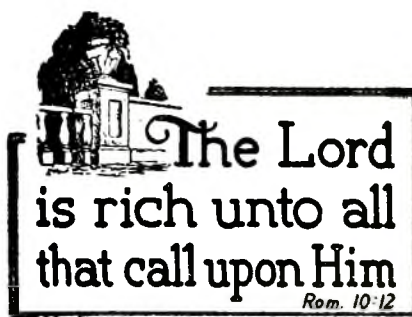
Go ye into all the world, and preach the gospel to every creature (Mark 16:15).

WE ARE ENGAGED in a crusade for souls. The one task given the Church by Jesus Christ was to preach the gospel to every creature. About two thousand years has passed, and the task is still far from completion.

Who are the crusaders? The “Go ye . . . and preach” includes every member of the family of God. It includes the preachers and the laymen. It includes the young and the old. All are crusaders. Each individual Christian has a very important part in this crusade for souls.

In what part or parts of the world is this crusade? “All the world” embraces both home and

*General W.F.M.S. President



foreign lands. It takes in our twenty-eight fields on foreign soil, our over sixty districts in the United States, Canada, and the British Isles, and every other place around the world where God has opened doors, and where He expects us to enter and reap the ripened harvest.

To whom is the crusade directed? “To every creature.” This includes the members of our own families, our friends, our neighbors, and our nearby communities. It means the fifteen million American Negroes, all the tribes of the American Indian, the Chinese and Mexicans within our borders, and the people of every tribe and nation. To all of them the message is to be given.

The Nazarene crusade is for the recovery of lost souls from the power of sin and Satan. The movement embraces our entire membership the world around. Thousands have taken the crusader’s vow. The success of the crusade will call for sacrifice, labors abundant, and lonely vigils at midnight hours.

Our crusaders are some of the best of earth’s people. They are, for the most part, a loyal band of God’s people who want to give and go, to do and dare. They desire to make up the hedge and stand in the gap until the lost are found and safely sheltered in the fold.

The leaders of the crusade are unsurpassed; they will take their place along with our founding fathers.

Our equipment is adequate to bring the crusade to glorious victory. Our Nazarene Publishing House supplies all the necessary periodicals and other printed matter. Hundreds of radio stations carry our message weekly around the entire world. Our Seminary and colleges are well prepared to train our youth. Our work has plenty of good organizations in the church schools, the young people’s and the missionary societies. Our methods of supporting the work by tithes and offerings, and our “ten-per-cent-program” for the Life-Line Budget are sufficient to finance the crusade.

The crusade for souls is God-planned. Its leaders are God-chosen. The crusaders are God’s minute men with armor girded on. All our machinery is in order to grind out the needed results. Everything points to readiness for a great harvest. Why then have we not seen the revival for which our hearts cry? Why have we not had

the great ingathering of souls for which we planned?

"The children are come to the birth, and there is not strength to bring forth." All that we have done is good, but this strength to bring forth comes from Heaven through prayer. There is absolutely no substitute for prayer. Prayer is the dynamo that converts the material we have into the results we seek. Contact must be made with Heaven.

We have had a year of prayer. Much has been said about rebuilding family altars, Prayer Tower Intercessors, and calls to prayer. All of our people in every church and district around the world have been urged to participate in days and nights of prayer. Yet we have not seen the revival in the church nor the ingathering of souls the crusade demands. Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). Forward, to pay the price for the kind of revival we need!

God wonders when there are no intercessors. Christ, on the right hand of God, ever liveth to make intercession for us; and "the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). Abraham, Elijah, Moses, and Paul were men who prevailed with God in prayer. Our fathers shook the gates of hell and opened the windows of heaven by prayer. Let us do our part. Prayer links the soul with Omnipotence and makes all things possible.

When we want and are ready to pay for it, we may have a revival such as was described by one of our late general superintendents:

I want a revival that, like a summer shower, will purify the atmosphere of our churches everywhere, and which will awaken the dormant forces of our people young and old. I want something so general and so divine that it will be uncontrollable. I want something that will re-emphasize old-time moral and spiritual conditions. Something that will reform and regenerate drunkards and save respectable worldlings. Something that will bring in the youth and the little children. Something so attractive that it will break over into the circles of the pleasure-loving. Something that will set people on their back tracks to make restitution for wrongs committed.

I feel like I need to get down here at the altar, and wrap my arms around it, and stay here until God breaks in on me and on these other general superintendents, and on you district superintendents, in such a manner that this conference will become an upper room from which streams of Pentecostal blessing may break forth to bring the dawn of a new crusade for souls throughout this land and around the world ("All Out for Souls").

As we emphasize prayer in this issue, we call on our readers everywhere to remember those of our number who are on the battlefield. Pray especially for them and their relatives.

EPHESIANS (Art. XIX)

By H. Orton Wiley

The Pattern of Unity and Power

IN ST. PAUL'S analysis of a worthy Christian walk, he not only places holiness first, but follows this with an emphasis upon unity, and makes both culminate in an impartation of divine power. This unity and power are expressed in a trinity of unities: (1) one body, one Spirit, one hope of your calling; (2) one Lord, one faith, one baptism; and (3) one God who is above all, and through all, and in you all.

1. *One Body*: The one body is the Church, which spiritually is as much a unity as the natural human body, for it is indwelt by one Spirit. The Church is something more than an aggregation—it is an organism. So to place the emphasis upon the individual member as to lose sight of the corporate aspect of the Church is to misapprehend the true import of the apostle's teaching. Furthermore, from a practical standpoint, it makes too little of divisions in the Church, which St. Paul always deplores. The Church is compared to a vine and its branches, to a garden, to a house, to a bride, and to a body—all of which denote the various relations which Christ sustains to the Church, and each setting forth some aspect of unity.

2. *One Spirit*: As the body has many members but is made one and quickened into life by the spirit that dwells within it, so the Church has many members with various gifts and functions. Its inner unity is likewise by the one indwelling Spirit. The Spirit of Christ makes the Church His body as truly as our human spirit makes the physical body its own.

3. *One Hope*: This is the hope which belongs to our vocation or calling. The Greek preposition *en* has many meanings. Macknight lists seventeen of them. The hope of our calling is therefore all-inclusive—"gathering up all the hopes of sense and memory, the future distant or near, like the innumerable stars, some dimmer, some brighter, all shining through the darkness of a cloudy sky." The Jews looked forward to the coming of Christ in the flesh as their national hope; we look forward to His glorious return as the substance of all things for which we hope.

4. *One Lord*: The word *kurios* is here used in its solemn religious sense as denoting the true and living God. Lordship denotes three things: possession, power, and glory. These all meet in the glorified Christ, to whom all power is given, both in heaven and in earth.

5. *One Faith*: Faith is not merely the assent of the mind to a creed, however true and beautiful. It is the resting of the soul upon the Person and work of Christ, with a full, serene, and unwavering trust. There may be a oneness of faith in the midst of a variety of opinions, and there may be

an absence of faith in the most rigid uniformity of doctrine and ritual.

6. *One Baptism*: As there is one Lord to whom we are joined by a living faith, so there is one acknowledgment of that faith before the world. This is the true meaning of baptism as here used. Doubtless there is a reference to water baptism as the outward symbol of an inward work of grace; but the true baptism is that of the Spirit, for we are all baptized into the one body by the one Spirit, and have been all made to drink of that one Spirit.

7. *One God and Father of All*: Graham points out that in Greek, as in English, the absence of the *one* before the second noun shows that it belongs to and qualifies the first. The ideas of God and Father indicate power and love beautifully joined together in the same Person. Deity and paternity are united, majesty is softened with, and the glory of the divine is tempered by, the condescension of paternal love.

The ancient commentators see in the prepositions, *above, through, and in*, the relation of the Persons of the Trinity to the Church. God is *over all* as Father, sheds His grace and strength *through all* by Jesus Christ the Son, and dwells *in all* by the Holy Spirit, thus imparting and sustaining the spiritual life of the Church. The Father is on the throne, the Son as Mediator is at the right hand of the Father, and the Holy Spirit dwells in the Church.

Some have supposed that the seven celebrated unities mentioned above show a progress from the outward to the inward in spiritual things. God the Father is the *end*, the Son as Mediator is the *way*, and the Holy Spirit as the Comforter is the *all-pervading life* of the Church. There is thus a progress from the visible to the invisible and incomprehensible God, who is the Fountain from which all things flow.



Nonethical Holiness:

No Such Thing!

Holiness devoid of ethics never can be the fruit of the Spirit. No one can have the fullness of the Spirit apart from holy ethics. The second trip to altar is not an end in itself. Sanctification is only the threshold of a more exacting life. From that moment every act and every thought must be examined in the light of one's complete commitment to the full will of God. The ethical implications of every choice are enlarged by one's entire consecration. This involves a careful appraisal of everything that a sanctified person does. At no time can the standard of holy ethics be modified or suspended. A sanctified person always does what he feels is right.—JAMES WHITWORTH, Nazarene elder, Ashland, Kentucky.

An Important Resolution

WE ARE GRATEFUL to God and our people for the loyal support they have given the 10 per cent program for world evangelism which was adopted by the General Board in 1949.

As a result, there has been a 33 per cent increase in monthly giving during the past five months.

Many churches have joined the ranks of those sending a tithe of their regular tithes and offerings to the general treasurer each month. The reports from these churches have indicated the blessing of God upon them in an unusual way.

We believe this method is supported by the teaching of God's Word as found in Nehemiah 10:38-39 and Numbers 18:25-29.

THEREFORE, we, your committee, recommend the following:

1. That our general superintendents and the General Stewardship Committee be commended for the church-wide promotion given to this plan.

2. That we express appreciation to the district superintendents for their co-operation in emphasizing 10 per cent giving on the sixty-four districts throughout the church.

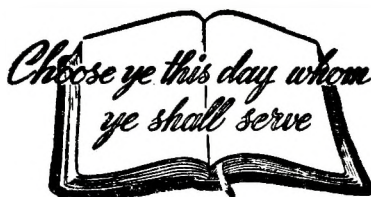
3. That special thanks be given to the pastors who are co-operating with this general church program. We urge that all of the 3,600 established Churches of the Nazarene adopt this method of monthly giving.

4. That this "tithe of the tithe and gifts" be looked upon as the minimum amount for world evangelism.

5. Realizing that many of our established churches can and should go beyond this amount, we recommend that each pastor challenge the total resources of his people for the total program of the church.

REMISS REHFELDT
LOUISE R. CHAPMAN
S. T. LUDWIG
(Committee)

NOTE: This resolution was passed by the General Board of the Church of the Nazarene in its twenty-eighth Annual Session held in Kansas City, Missouri, January 5-8, 1951.



As we emphasize prayer in this issue, we call on our readers everywhere to remember those of our number who are on the battlefield. Pray especially for them and their relatives.

A PRAYER

For Mastery over Disappointments

By A. S. London*

OUR HEAVENLY FATHER, save us from being mastered by disappointments; make us bigger than things that are permitted to come into our lives. We pray that Thou wilt teach us how to handle disappointments skillfully.

Help us to meditate on the meaning of the word disappointment. The prefix *dis* denotes separation from. Used in connection with the word *appointment*, it simply means separation from our appointments. We pray to teach us the lesson from every appointment that we have missed.

Grant unto us wisdom to see the lesson that God is teaching us through every disappointment that comes into our lives. Whether an unfulfilled hope, a frustrated ambition, the failure of something we have tried to do, the death of a loved one, or our plans thwarted in a lifetime goal—help us to have peace and comfort, without bitterness.

Help us to leave our disappointments, by “forgetting those things which are behind, and reaching forth unto those things which are before” (Phil. 3:13). Oh, we pray to help us to drop our disappointments, to leave them, forget them, and be saved from brooding over them.

Save us from dragging our disappointments around with us day after day. May we commit our ways unto the Lord, trust also in Him, and leave the happenings of the day in the hands of Him who knows and cares.

We pray for the philosophy of the old colored lady who arose in the morning with a great burden on her for the day; but, with a simple trust in God, she said, “Lord, Ye ain’t a’gonna’ let anything happen today that You and me can’t settle together, will Ye?” As one has said, “Nothing just happens to a Christian.” “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.” Make us big Christians. Amen!

*Sunday-School Evangelist, Oklahoma City, Okla.

A Layman’s Call to Prayer

(Continued from page 5)

only the message that was sent out for him because the sets were *properly tuned*.

If the laymen in our church will stay before God in secret prayer until our hearts are in tune with Him, we can ask for His special blessings upon our services and we can also hear His voice saying, “This is the way; walk ye in it.”

Plenty of Variety:

Colleges, Churches, and a Camp Meeting

A DAY WAS SPENT in Bethany, Oklahoma, helping my father-in-law, Dr. Charles A. McConnell, to celebrate his ninety-first birthday. Another day was spent with relatives at Kankakee, Illinois, as Mrs. White and I journeyed to Ontario, Canada. Two of our colleges—Bethany-Peniel and Olivet Nazarene—are located in Bethany and Kankakee respectively. The regular school sessions had closed, and I missed seeing Dr. Roy H. Cantrell, president of Bethany-Peniel College, and Dr. Harold W. Reed, president of Olivet Nazarene College. Duties had called both of these leaders elsewhere. However, I had a short visit with Rev. E. S. Phillips, pastor of the College Church at Bethany, and with Professor C. S. McClain, dean of Olivet Nazarene College. It was good to look in on these institutions and sense the air of confidence and the spirit of progress which were evident on every hand.

It was my privilege to preach in five churches of widely different sizes and locations. The most recently organized and the smallest in membership was the Egypt Community Church of the Nazarene in Ontario, Canada. This is a rural church which is only about a year old, with a membership of less than twenty. It is pastored by Rev. Earl Whitmore, who is also the caretaker of the Ontario District camp center. Next to the youngest church in the group of five was the St. Paul’s Church of the Nazarene in Kansas City, Missouri, where I was one of the speakers in a holiness convention. Doctors S. T. Ludwig, L. J. Du Bois, A. F. Harper, and H. C. Benner each spoke once during the convention. Rev. J. W. Ellis is the pastor of this church, not yet five years old, which is no longer a baby, with a Sunday school around the two hundred mark, and a church membership of more than one hundred.

While in Canada, I preached in two outstanding Nazarene churches: the St. Clair Church of the Nazarene in Toronto, Ontario, and the First Church of the Nazarene in Hamilton, Ontario. Both of these churches minister to large congregations and have recently completed buildings which would do credit to any church organization. Rev. L. Guy Nees is pastor of the church in Toronto, and Rev. Robert Woods is pastor of the Hamilton church.

The last of the five churches in which I spoke is in a small city of seven to ten thousand population, and probably has been in existence longer than any of the others. It is First Church of the Nazarene in Toronto, Ohio. I pastored this church some twenty years ago, and the present pastor is Rev. George Brickley. Pastor and people of this church are just completing a building with a large auditorium and basement and an educational unit. When it is finished, they will have one of the best church plants in the city, if not the best.

All of these churches, from the youngest to the oldest, and the smallest to the largest, are going concerns. If you could have been with me, you would say the same thing without any hesitancy. I congratulate these five churches, both pastors and people, and wish God's continued blessings upon them.

Colleges, churches, and a camp meeting—yes, there was plenty of variety in my summer's travels and work. I was one of the preachers at the Ontario (Canada) District camp. It was held at their district center, Cedardale campground, about sixty miles north of Toronto, Ontario. It is a beautiful place, and we enjoyed that country so much that we stayed over and took a week's vacation there. This was the first time that Mrs. White and I had been in that part of Canada, and we enthusiastically recommend it to you. It is a wonderful and prosperous country, with cities, villages, farms, lakes, and beautiful scenery.

But back to the camp meeting! Rev. T. E. Mar-

tin, superintendent of the Ontario District, had general charge. Rev. Bernie Smith did the preaching at night, and God blessed him and the people, and many came to the altar. I enjoyed Brother Smith's preaching very much, and I thank God for him and other young men that He is raising up to preach the old-time gospel. I preached in the morning and taught a Christian Service Training course. Professor and Mrs. Paul Johnson and their daughter, Marilyn, were in charge of the music. With the piano, their Hammond organ, violin, solovox, vibraharp, and special singing—solos, duets, and trios—they just couldn't be beat. They contributed much to the success of the meeting. Brother Martin spoke on the last Sunday afternoon at a great camp-meeting rally. God blessed, and an excellent offering was pledged on the indebtedness on their new tabernacle and improvements for the future. God is blessing Brother Martin's leadership on the Ontario District, and there is every prospect of continued progress.—THE EDITOR.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Do the new boards and officers elected at the annual church meeting take over at once or wait until after the district assembly?

A. They wait until after the district assembly to take over.

Q. What do you think of Nazarenes in good standing who think nothing of listening in on telephone conversations which are none of their business?

A. They are either ignorant of good manners, thoughtless, or deliberately sinful. People of good manners, aside from true religion, would not be guilty of this. God help these Nazarenes to do better!

Q. Does James 2:10 mean that if we break one commandment we are guilty of all?

A. This verse reads thus: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This verse can mean that if a person breaks any part of the law he is a sinner just as truly as he would be if he had broken all of the law. Again, as has been said, "The law is one seamless garment which is rent if you but rend a part; or a musical harmony which is spoiled if there be one discordant note; or a golden chain whose completeness is broken if you break one link. You thus break the whole law, though not the whole of the law, because you offend against love, which is the ful-

filling of the law. If any part of the man be leprous, the whole man is judged to be a leper. God requires perfect, not partial, obedience. We are not to choose out parts of the law to keep, which suit our whim, whilst we neglect others."

Q. Why do we worship the Lord on Sunday rather than on Saturday? Please give scripture text and also explain.

A. Because Jesus was resurrected on Sunday. Sunday, the first day of the week, rather than Saturday, the seventh, became the holy day of the Christians from the time of the resurrection of Jesus. On this day the Christians began to gather to commemorate the fact that Jesus had come forth from the grave. This was continued with increasing interest, and the thought of Saturday as the holy day gradually dropped from their minds. Some will tell you that the Roman Emperor made the change from Saturday to Sunday, but such is not the case. In A.D. 321 he only recognized by legal decree what already had become the accepted practice of the Christian Church. There are also some who hold that Pentecost probably fell on the first day of the week. If this were the case, it would be another reason why the Christian changed his holy day from the seventh to the first day of the week. The mention of the Lord's day in Revelation 1:10 is interpreted by most Bible

scholars as a reference to the first day of the week; and I Corinthians 16:2, as well as Acts 20:7, definitely implies that the first day of the week was a special day of worship for the Christians.

Q. Should the local pastor's wife serve as a steward on the church board when there are plenty of church members capable of holding the office? Should she also be a member of the church school board? Should the pastor's family hold too many offices in the church?

A. I have found that the pastor's wife and the other members of his family do not, as a rule, abuse their office-holding privileges. As far as I know, there is nothing illegal about their holding any office or offices to which they are properly elected. Their rights are the same as those of any other layman; and if I belonged to a church where I thought some members of the pastor's family had been elected to too many offices, I would do my best to get enough of the grace of God to pray for and work with them in spite of this fact.

Q. Is working in a cannery necessary and, therefore, justifiable on Sunday?

A. As I have said before, I cannot always decide for each individual the particular things which are right and wrong. As a rule, I can only lay down general principles and then let him make the decisions with God's help and the advice of his pastor, or some other good Christian who knows the local situation better than I do. Would working in a cannery come under the

(Continued on page 14)

A Prayer from Richard Baxter

RICHARD BAXTER, a minister of the seventeenth century, was a voluminous writer. His greatest book was *The Saints' Everlasting Rest*. In spite of a body which was never free from suffering and a life which was filled with many untoward circumstances, he was a happy man. One of his biographers wrote thus of him in 1830: "Baxter was a singularly happy man. He tells us that he knew nothing of low spirits or nervous depression, notwithstanding all his bodily sufferings. His hopes of heaven and its blessedness were rarely clouded from the beginning to the end of his Christian course."

The Prayer Quoted

RICHARD BAXTER is mentioned in order to present to you one of his prayers. It is found in *The Saints' Everlasting Rest*, and reads as follows:

O Thou, the merciful Father of Spirits, the attractive of love and ocean of delight! draw up these drossy hearts unto Thyself, and keep them there till they are spiritualized and refined! Second Thy servant's weak endeavors and persuade those that read these lines to the practice of this delightful, heavenly work! Oh! suffer not the soul of Thy most unworthy servant to be a stranger to those joys which he describes to others; but keep me while I remain on earth in daily breathing after Thee, and in believing, affectionate walking with Thee. And when Thou comest let me be found so doing; not serving the flesh, nor asleep with my lamp unfurnished, but waiting and longing for my Lord's return. Let those who read these pages, not merely read the fruit of my studies, but the breathing of my active hope and love; that if my heart were open to their view, they might there read Thy love most deeply engraven with a beam from the face of the Son of God; and not find vanity or lust or pride within where the words of life appear without; so that these lines may not witness against me; but, proceeding from the heart of the writer, may be effectual, through its grace, upon the heart of the reader, and so be the savor of life to both.

The Prayer Analyzed

THIS IS LARGELY a prayer which Baxter prays for himself. "Draw up these drossy hearts unto Thyself, and keep them there till they are spiritualized and refined." Even the best of us can grow in grace, and we need to pray to that end. We can advance in spiritual refinement even after we have been sanctified wholly. Let's join with Baxter in praying this part of his prayer.

Again he prays for himself in these words: "Oh! suffer not the soul of Thy most unworthy servant to be a stranger to those joys which he describes to others; but keep me while I remain on earth in daily breathing after Thee, and in believing, affectionate walking with Thee." Baxter wanted to be so kept in the grace of God that he would not finally miss the saints' everlasting rest, which he had so well described to others.

This is followed by a petition that he might be ready and longing for the coming of his Lord: "And when Thou comest let me be found so

EDIT

Stephen

doing; not serving my flesh, nor asleep with my lamp unfurnished, but waiting and longing for my Lord's return." Then he prays that the readers of his book may not find just words, merely the fruit of his studies, but the breathing of his own actual hope and love, so that if they could see his heart they would behold there the love of God most deeply engraven with a beam from the face of the Son of God, and not something unlike the Master. Thus the lines of the book would not witness against him at the Judgment, but be effectual in moving the hearts of the readers.

We close with the matchless words of this last petition just as he prayed them: "Let those who shall read these pages, not merely read the fruit of my studies, but the breathing of my active hope and love; that if my heart were open to their view, they might there read Thy love most deeply engraven with a beam from the face of the Son of God; and not find vanity or lust or pride within where the words of life appear without; so that these lines may not witness against me; but, proceeding from the heart of the writer, may be effectual, through its grace, upon the heart of the reader, and so be the savor of life to both."

Dying for a Little Bit of Love

ABSTRACT THINKING appeals to me. I like philosophy and systematic theology. I even enjoy studying deductive logic and playing with the syllogism, or syllogistic reasoning. By this I do not wish to

Abstractions Not Enough imply that I am an expert in this field. It is just "green pastures" to me, and thus provides me with a kind of hobby. But I have found out somewhat to my surprise that there are many intelligent, as well as good, people who care little for these subjects or for anything in the way of abstract thinking.

I have also learned that there are many people who do not get much out of preaching, teaching, or reading. They have excellent minds, but they have to act their way into truth or see it in action in others in order to grasp it. Most preaching, teaching, and reading is too abstract for them to

R I A L S

te, Editor

give attention to it. They could apprehend it if only it got their attention and interest, but it is not concrete enough for them to give their minds to it.

When we add to this natural lack of interest in abstractions—which to a large extent characterize all teaching, preaching, and reading material—the fact that the vast majority of people are frustrated, dissatisfied, unhappy, beset by an emotional life which is abnormal, we can begin to realize why it is so difficult to get some people to give heed to the gospel of Christ. This truth just does not make any impression upon them. In other words, the people of this world are dying for a little bit of love, and it is difficult for them to feel the impact of anything unless it comes to them in living, concrete form.

WHAT WE NEED today more than ever before is an army of people who, as Christ did, will give themselves to the people in love. In the life and death of Christ we had a living revelation of the love of God. This

Living Love—Christ

was not all that was manifested in the incarnate Christ, but it was one of the major revelations. Men can never get away from John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Neither can they get away from Ephesians 5:25-27: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

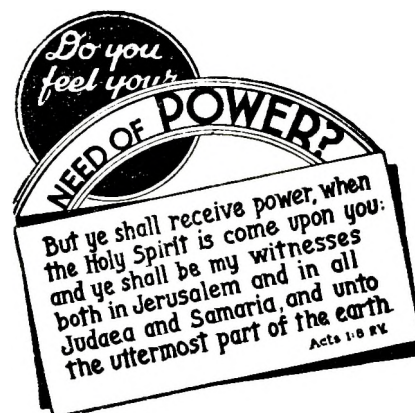
This love of God is brought to us by the parables of Jesus, which give us teaching in its most concrete form. Many of these parables are love stories which vividly bring to us the love of God. The parables of the Good Samaritan, the Lost Sheep, and the Lost Son are superb illustrations of this truth. But Jesus went about doing good as well as teaching good by fascinating stories.

He opened the eyes of the man born blind; He answered the cry of the Syrophenician woman for her afflicted daughter; He restored a young

man to life and gave him back to his widowed mother; He brought Lazarus forth from the grave and restored him to his heartbroken sisters; He freed the demon-possessed man who could not be bound with chains; He forgave the sins of the outcast woman at the well; and, finally, He climaxed His loving giving by dying on the cross that all men might be freed from sin and hell. Never man spake as He did and, more significant than that, never man loved as He did. The Father gave the best that He and heaven had, and the Son gave His all for you and me. Their love was higher than the heavens, deeper than the sea, and wider than the universe with its undiscovered limits. No man, however extended the boundaries of his imagination may be, can find the reach of God's love in any direction.

BUT CHRIST is on the earth no longer, except as He can find a place in the hearts of human individuals. He can now reveal the loving heart of God only through you and me. He wants us to be living manifestations of His extravagant love. He knows better than we do that the world is dying for a little bit of love; and also He is aware of the fact that most of those who are dying thus can realize that He loves them only as they see that love burning in our lives as a living flame. Are we going to do anything about it? Are we going to make this love living in a barren and desolate world?

The more I talk with people, walk with people, read letters from people, preach to people, work with people, and live with people, the more convinced I am that most of them do not need harshness or scolding, but rather kindness and love. Also, I am more persuaded than ever that the vast majority do not get the vision of Jesus' love through our talk—however good it may be—but rather through our lives as they manifest the love of Christ. The world is dying for a little bit of love!



The Young People's Society

L. J. Du Bois, Secretary

The Reasons for Reverence

WE SHOULD KEEP in mind that reverence is an attitude which should normally arise out of our inner minds and hearts. We should not worship things in a sort of "fetish" or stand in awe before them because of an undefinable "mysticism." We should rather see reverence as the outgrowth of basic Christian character and a basic respect for God, for others, and for ourselves.

A Respect for God

Irreverence is a bold admission that we have no respect for God. The root of the concept of reverence and irreverence is in the individual's attitude toward God. Reverence is defined as an "honor or respect felt or manifested." As related to sacred things, reverence is "honor and respect" directed toward God, and irreverence is the lack of it.

Irreverence in church is an admission either that we do not consider it is the house of God or that we do not consider God worthy of our respect. For this reason, there is a close tie-up between Christian experience and conduct in church. There is no excuse for professed Christians being irreverent or disrespectful in worship services. This ought to be the first place in which the new-found love for Christ of a child of God is manifested.

Some have felt that because God did not strike them dead the first time they "cut-up" in church services He is not concerned, and that irreverence has no penalty. But God is not in that business. If the love of a father and mother reaches out in long-suffering when the laws of the home are disregarded, why should we expect God to show any less of an attitude of tolerance?

However, we should not allow ourselves to become presumptuous or careless. Just because God is unseen does not mean that our decorum should be any the less exact. Let us all be conscious that we are constantly under the watchful eye of God and that our love and respect for Him demand utmost respect and reverence.

The church is the place where God meets with His people. We should act in the congregation of worship in a better way than we would act in any other meeting. We should honor the Holy Spirit as He moves in the midst of worshipping people. Particularly is this true during parts of the service as prayer, the invitation, and the altar

service. We should feel a sense of the holy atmosphere and the presence of God and act accordingly. Our high respect for God should reflect itself in our conduct.

Prayer Tower Requests

September 9-15

Haiti

Brother and Sister Paul Orjala are deep in language study. Let us pray

for them as our missionaries there and for the fifteen preachers, fifteen congregations, and the two elementary schools. God is able through these channels to get to the needy people of this island.

September 16-22

The Mid-Century Crusade

Plans will be laid in your church for a continued emphasis on visitation. Pray that your group will catch the vision of the possibilities; pray that God will make you a better soul winner; pray for the Crusade as a whole throughout the church.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for September 30: "Go Ye into All the World"

Scripture: Isaiah 60:1-3; Acts 1:4-8; Romans 15:14-29

(Printed, Romans 15:14-29)

GOLDEN TEXT: *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth (Romans 1:16).*

When St. Paul talks of struggling with debt, I feel a close kinship with him; for in the life of a Nazarene preacher it seems that debt, like the poor, we have always with us. But really debt is only burdensome and vicious when it is deficit debt. This is what I mean: if I owe a car payment on the fifteenth of the month, and can't pay it until the twentieth, then for five days I am a deficit debtor—the debt has become a moral liability and my reputation is depreciating. But if I owe a payment on the fifteenth of each month and pay it on time, I am actually not in debt at all—at least it is credit debt. And making the payments regularly is proving my moral worth before the world of commerce. Paying cash all the time never proves one's honesty, for thieves as well as good people pay cash. But credit debt elevates my moral worth in the community, and gives me a rating with the credit bureau that paying cash would never do. I am a firm believer in the reasonable use of credit debt.

Now that is what Paul meant when he spoke of being in debt with the gospel. Bluntly, he speaks of being in debt to all people, and deeply in debt, too. The breadth of his obligation was the known world; the depth of his debt was the depth of human need. But Paul was desperately

alarmed lest he come under the whip-lash of deficit debt. So he drove on relentlessly across the Roman world, to be sure that he made his payments on time. To Lystra, to Ephesus, to Philippi, to Corinth—on and on he went, making payments on that staggering debt he felt toward the whole world. And I have a feeling that Paul didn't miss making one payment on time. He was in debt, all right, but it was credit debt, and in heaven his credit rating was A-1. And so inwardly Paul maintained the calm and peace of one whose moral worth is being proved before the entire world. He was in debt, but his credit was good as gold.

Are we modern Christians doing as well? Are we Nazarenes? Am I? Are we making our gospel payments to the far-flung outposts as did that matchless apostle from Tarsus?

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

THE QUESTION BOX

(Continued from page 11)

head of works of necessity or works of mercy? As I look at it from a distance, it does not seem that it would. All my life I have known of farmers who claimed that crops must be harvested when ready, regardless of Sunday. Others took the opposite view and got along just as well, and often better in the long run. Wouldn't canning be somewhat in the same class with harvesting?

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

ATTENTION!

IT WAS THE splendid touring party last year that was particularly responsible, I believe, for our overpaying our General Budget by nearly \$11,000.—**EDWARD LAWLER, Superintendent, Canada West District.**

A Glorious Company!

I was surprised to find that during these forty-one years we have had one hundred and thirteen missionaries laboring on this field. It has been our privilege to know all of them with the exception of the first Mrs. Shirley. A great and good company! —**C. S. JENKINS, Africa.**

Report from

A New Missionary

It is with a great deal of pleasure that I can write to you at last from Guatemala. It has been a long but enjoyable trip, and we have felt that the Lord has ordered our ways and protected and kept us from harm.

Two of the Sedat children and I are staying now with the Birchards. I am studying Spanish while here and also observing Mrs. Birchard with some of her cases. Nursing here is more or less different from that in the States, largely due to the lack of adequate medical supervision and also to the influence of tropical diseases in most cases. Most of the cases I have seen so far are complicated with three or four diagnoses. On one day I visited twins born fifteen days previously who weighed approximately four pounds—incubator cases in the States—being cared for by their mother on a cement floor covered with a thin grass mat. These babies are children of one of our native workers.

One must use any wedge available to get the gospel to the people; and while on the rickety, overcrowded bus I took from El Rancho to Salama, I found that my desire to learn the Spanish was that wedge. One of the passengers was being most friendly, and at our lunch stop in the mountains he finally made it clear to me that he was a "believer" and asked me if I had a Bible. I did, and I also had a Spanish New Testament handy; so I got both from the bus and began to read the Spanish. I immediately had an audience of Spanish folk, one of whom looked as if he could read; so I turned the Bible over to him and instructed him as to where to read and I followed him with my English translation. A young Indian was

quietly looking on and may have heard the Bible read for the first time—I don't know. Anyway, after I finished I asked those who seemed to acquiesce to the Word if they believed in Christ, and they said they did. No matter where we have traveled, we have found some who have heard and have accepted the gospel. It is a real challenge to me to find others and give them the good news, and there are still those in Guatemala who have never heard.—**EVELYN VERHOEK, Guatemala.**

A Nation Mourns

Today, July 24, 1951, is a very sad day in the Hashemite Jordan Kingdom as Arabs from all over this and the surrounding Arab countries are assembled in Amman to pay their last respects to the late King Abdullah. Since his tragic death on Friday, July 20, business has been at a standstill, and from every house a black flag is flying. Church bells are ringing out the death knell in his memory, and from a near-by Bedouin tent we can hear the women wailing in Eastern fashion.

King Abdullah was distinguished as a statesman and monarch and was the outstanding personality of the Arab world in our time. He was born in Mecca, Arabia, where Islam was born. The late king was a direct descendant of the prophet Mohammed, who traced his ancestry back to Ishmael. He was a very devout Muslim, and it was on Friday, their Sabbath, as he was entering to pray in a mosque adjacent to

the famous Mosque of Omar that he was cruelly murdered. Thus the murder took place in the area where once King Solomon's Temple stood. The Mosque of Omar is regarded as a very sacred place throughout the Moslem world, for it is believed that the sacred rock is the spot from which Mohammed ascended to heaven.

There are several reasons why the king was held in such high esteem by all his subjects. The first reason is that he was a wise king and under his rule the country has made great progress and both Christians and Moslems live together in harmony. Second, the refugees from Palestine will never forget his kindness in allowing so many of them to settle in his country when they had been forced to leave their homes and possessions because of Jewish aggression. They are free now to become citizens of the Jordan Kingdom and many of them hold high positions in the government and army. Third, although the late king was a very strict Moslem, he always showed a kind and tolerant spirit towards a Christian minority. In no other Moslem country do Christians enjoy the measure of religious freedom that is granted here. Only recently the king ordered all Christian soldiers in the Arab Legion to be given opportunity to attend church on Sunday mornings, although the official day off is Friday.

It is no wonder that the nation mourns for her king and fears for the future of the country without his wise leadership. We earnestly ask your prayers that this country which is under the rule of the Crescent may continue to allow the messengers of the Cross to proclaim the glorious message of the gospel of our Lord Jesus Christ.—**WILLIAM A. RUSSELL, Hashemite Jordan Kingdom.**

Home Missions and Evangelism

Roy F. Smee, Secretary

Regional Conference on Visitation Evangelism

Bethany, Oklahoma

October 9-11

Special Workers

General Superintendent Hardy C. Powers

Dr. Roy F. Smee

Dr. Howard Hamlin

Outstanding Seminar Leaders

Area Chairman, Dr. Roy H. Cantrell

Visitation Evangelism

Children are back in school, summer vacations are over, and people are settling down to fall and winter at home. As families begin to make their plans for the year, they need to take

the church into account. Many of them won't unless the church comes to their houses with an invitation that strikes a responsive chord in their thinking.

This is the time, then, for the dis-

covery of new prospects and necessary follow-up in the program of the church and Sunday school. A community enrollment and organized friendship visitation will build attendance. For the past three years during the Mid-Century Crusade for Souls, these methods have been tried and tested in hundreds of churches. The universal testimony is, "It works."

Have you tried it in your church? Or did you try it for a time, but have let it lag? Visitation evangelism kits for a community enrollment may be secured from the Nazarene Publishing House. A set of kits for 5 visitors may be secured for \$7.25; for 10 visitors, \$13.50; for 20 visitors, \$26.00; for 30 visitors, \$38.50. These kits contain all of the supplies and instructions for an

enrollment of your community, to discover where the people live who are the responsibility of your church. If you prefer, you may write directly to the Department of Home Missions and Evangelism for an order blank that lists all visitation evangelism supplies.

New gospel leaflets have been prepared by the Commission on the Mid-Century Crusade for Souls for literature distribution. Have a good supply on hand for use in your community.

Many churches have found it is best to plan the community enrollment several weeks or a month before the fall revival campaign. Visitation immediately preceding and during the revival may then be concentrated upon those who are prospects or on the responsibility list of the church.

Did you read the inspiring articles in last week's **HERALD OF HOLINESS** on visitation evangelism?

ARE YOU USING THIS?—

There are suggestions for the opening devotional service of the children's division of your Sunday school in the *Church School Builder* each month. Let these suggestions help you plan a better devotional service for your children.

Prepared by your
Department of Church Schools
Published by your
Nazarene Publishing House

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

Miss Mary Latham, of the Department of Church Schools, taught an afternoon class in Christian Service Training.

Revs. C. C. and Flora Chatfield have completed their work as pastors of the church at Columbus, Indiana, and are now doing full-time work in the field of evangelism.

Rev. R. E. Bush has resigned as pastor of Calvary Church in Cincinnati to accept the call to the church in Urbana, Ohio.

Rev. George M. Lake has resigned as pastor of the church in Garden City, Kansas, to accept the call to First Church in Burlington, Iowa.

Rev. John L. Moran has resigned as pastor of the church in Wilmington to accept the call to pastor the church in Owego, New York.

Rev. C. R. Lee has resigned as pastor of First Church in Seymour, to accept the call to pastor the First Church in Richmond, Indiana.

Evangelist Steward Reed is leaving the field to accept the call to pastor the church at Junction City, Kansas.

Rev. M. W. Kemper has resigned as pastor of First Church, Hot Springs, Arkansas, to accept a call to pastor the Ray Street Church in Indianapolis, Indiana.

Rev. M. J. Fargo writes from Garberville, California: "After starting the work at Fortuna, we found that we had to drive 150 miles before we found another Church of the Nazarene, then another one hundred miles to find another; along Hi-way 101, there are only four organized churches. But there is a need—there are Nazarenes here who want a church for their children. So we are here at God's command, have purchased a lot and expect to build soon. This is a real missionary project and we ask our Nazarene people everywhere to pray for us and this work."

Excel, Alabama—This church has enjoyed a twelve-day revival with eleven-year-old Sandra Cox as the preacher. About eighteen people were saved or sanctified, and two members added to the church. The people came from a distance to hear Sandra preach, and the church was filled every night. She was accompanied by her father and mother.—E. Johnson, Pastor.

Rev. J. P. Wear writes: "After coming to Palmdale, California, I started preaching in a home, and last October we had the work far enough along that District Superintendent Sanner came and organized a Church of the Nazarene with eleven members. I carried on the work until our district assembly, at which time I resigned, and Rev. John Ramsey took over on July 1. I am now preaching and working for God as He opens the doors."

Evangelist Lee L. Hamric reports: "At this writing I am in a fine revival in Winter Haven, Florida. We have had fine crowds, and God has given victory from the first service with people praying through to be saved. The pastor is Rev. M. Knight, the son of the fine district superintendent. From here I go to Fort

Worth, Texas, for our assembly, and then to California for revival meetings at Compton and Maywood. My heart has been saddened on account of the home-going of my precious wife. Heaven seems a little closer and richer to me since she has gone. Write me, 766 Sycamore St., Abilene, Texas."

Rev. Joseph N. Speakes writes: "Since retirement, I have been doing some preaching as the doors have opened, mostly supplying pulpits while pastors were on vacation. Also, occasionally I have conducted short meetings, holiness conventions, and Youth Week services. Usually Wife and I go and live in the parsonage and conduct all the regular services. The Lord has graciously blessed our labors and given us souls. Last year we were home only eighteen Sundays. The Lord willing, we plan to visit relatives and friends in and near Kansas City, and near-by states this fall. We would be glad to visit churches en route, not as a regular evangelist, but help them to get ready for such meetings. Write me, Rt. 1, Box 64, Monroe, Washington, or % our publishing house."

The Musical Messengers Quartet (Mr. and Mrs. Don Ratliff, Mr. and Mrs. Paul Jester) will be in California from January until June of 1952. The group play vibra-harp, accordion, string bass, electric guitar, trumpet, trombone, piano, and organ. Pastors desiring their services may write Don Ratliff, 9107 Hibben, Indianapolis 19, Indiana.

Panama City, Florida—Our church recently had a meeting with Evangelist G. W. Ball and family as the special workers. They were well received by our people. Brother Ball is a good preacher, and his wife and daughter are fine children's workers. God made the ministry of these workers a blessing to all of us. Having served as pastor, Brother Ball knows the problems of the church. We greatly appreciated having these folks with us.—M. L. Garrett, Pastor.

Evangelist Thomas Hayes writes: "My son-in-law is returning to school to finish his college work, so that I am now traveling alone. I have a few open dates for this fall and winter, and will be glad to go anywhere; no church too large or too small. I'm not afraid to trust God for my offerings. Write me, % our publishing house, P.O. Box 527, Kansas City 10, Missouri."

Evangelist Joe Bishop reports: "On August 1, 1950, I resigned my pastorate at Mangum, Oklahoma, and entered the evangelistic work. This has, indeed, been a very busy year, with meetings as follows: In Oklahoma—Anadarko, Laverne, Elk City, Lawton, Woodward, Clinton, Collinsville, Shields Church in Oklahoma City, Comanche, Yukon, McConnell, Fargo, Waurika, El Reno, Helena, Cushing, Tuttle, Sallisaw, Pauls Valley, Garber, Newkirk, Alva, Henryetta, Hugo, Southside Church in Oklahoma City, Dewey, Bartlesville First Church, Central Church and Grand Boulevard Church of Oklahoma City; in Louisiana—New Orleans First, Baton Rouge First, Jonesboro, Monroe First, Shreveport First, Bossier City, Lake Charles First, Vinton, Ponchatoula, Many, Cenchrea, and Pine Island; in Texas—at Shamrock, Farmersville, and Dalhart; and at the Maybee Camp in Maybee, Michigan. Have seen more than twenty-five hundred people at the altar, and God has helped in a marvelous way. I have some open dates for 1952, and will be glad to go anywhere for free will offerings. Write me, Box 47, Yukon, Oklahoma."

Hooker, Oklahoma—Truly, the Lord has blessed the work here during the past year. Our most recent revival was with Evangelist H. D. Burson, and Rev. Boyd Kifer as singer. Many souls were saved, a number sanctified, and the church helped in every way. The Sunday school sponsored a Sunday-to-Sunday revival with Mildred Jones Griffith as the singer, and Doy Oyler and Olin Payton, two young men recently called into the ministry, doing the preaching. The presence of the Lord was felt in a very definite way in the services. Professor Jack Rairdon and the male quartet gave us an excellent service in the interest of Bethany-Peniel College. With praise to God for His blessings, and thanks to members and friends, we report for the assembly year just closed: membership of 90; average Sunday-school attendance, 140; paid on district interests, \$1,329; paid on general interests, \$2,249; paid on local interests, \$18,658 (a majority of which was spent on our new building); and raised for all purposes, \$22,236. The people have been wonderful, giving us food poundings and love offerings. Recently we were given a three-year call and a five-dollar-per-week increase in salary. We could not ask for a better and more efficient district superintendent than Rev. Mark

AN ANNOUNCEMENT

Rev. Cecil Knippers has accepted the appointment of the Board of General Superintendents to supervise the work of the Church of the Nazarene in the Hawaiian Islands. He, with his wife and two daughters, plans to sail for Honolulu about October 15. Prayers for their safety in making the journey and their success in undertaking the work over there are solicited. Any who desire to send communications to Brother Knippers may reach him at Bethany, Oklahoma, until the above date.

G. B. WILLIAMSON

Moore. Our people in Hooker believe in and support the whole Nazarene program.—Jack H. Lee, Pastor.

Evangelist J. R. Faver and wife report: "Since last reporting, we have worked with Rev. I. G. Young and First Church at Rockford, Illinois; Rev. J. W. Jones at Newburgh, Indiana; Rev. George White at Salem, and Rev. Arvie Meyer at Grace Church, Evansville, Indiana; Rev. Charles Zink at Madison, and Rev. E. E. Russell at Eau Claire, Wisconsin; also others, including a tent meeting in Urbana, Illinois, with Pastor R. E. Burton. This has been one of our best years, as the Lord has blessed with His anointing, and we are happy in His service. We will be in Greenville, South Carolina, the first part of November, and would like to slate a meeting on the return trip; also we have some open dates for the spring. Write us, 517 Twelfth Street, Henderson, Kentucky."

N.Y.P.S. Institute Nevada-Utah District

The first N.Y.P.S. institute to be conducted on the Nevada-Utah District was held August 20 to 25, at Camp Success, near Ely, Nevada. Ninety-five young people were registered for the institute.

Dr. Ross Price, dean of the graduate department at Pasadena College, was the special speaker. The deep sincerity which characterizes his ministry won the hearts of the young people. Almost without exception, those who came to the institute with spiritual needs had those needs met by God's grace. Young people prayed through around the altar, in classrooms, and in their tents after "lights out."

The camp was under the direction of Rev. Winston Ketchum, district president. Two Christian Service Training courses were offered: "Sanctification Special 'A,'" by Rev. Ted Hughes and Rev. James Ballew; "Youth and Worship," by Dr. Price.

The young people of the district keenly appreciate the warmhearted interest of Superintendent and Mrs. R. B. Sherwood; they made an invaluable contribution to the success of the institute.

JAMES F. BALLEW, Reporter

Dallas District N.Y.P.S. Convention

The Dallas District N.Y.P.S. Convention was held on August 21 at the campgrounds at Scottsville, Texas. Since the convention was held in conjunction with the district camp and assembly, we were privileged to hear Dr. D. I. Vanderpool and Rev. Howard Sweeten, the special workers for the camp, at both the morning and evening services during the convention. Their messages were a challenge to all of us.

Reports from the local societies show that the district is making real progress in the work of the N.Y.P.S. Our president, Rev. Corbie N. Grimes, gave a good report of his work through the year; he was elected, by a good vote, to serve for his second year.

We believe that under the capable leadership of our district president, the Dallas District N.Y.P.S. will go forward along all lines.

LAWRENCE R. ALEXANDER, Reporter

Chicago Central District Assembly

The forty-seventh annual assembly of the Chicago Central District was held at Olivet Nazarene College, Kankakee, Illinois. Dr. Hardy C. Powers presided with his usual wisdom and grace.

The conventions immediately preceding the assembly were times of blessed refreshing. Rev. Edward K. Hardy, pastor of First Church, Nashville, Tennessee, was the young people's special speaker; Missionary Earl Hunter, from Guatemala, spoke for the W.F.M.S.; and Dr. Powers addressed the convention at night, telling of his trip to Africa.

The assembly proper convened with a message by General Superintendent Powers. The high light of the entire assembly was the Thursday morning report of Dr. E. O. Chalfant, for his twenty-ninth year of district superintendency. He was re-elected with a splendid vote on the nominating ballot; and, on accepting the election, Dr. Chalfant announced that the termination of his office would coincide with the conclusion of his thirtieth year, at the assembly of 1952.

Words of deep respect, high commendation, and great honor were spoken by both pastors and laymen. Then, as a token of their appreciation for his untiring labors on the district, the assembly unanimously voted to present the lovely district parsonage to Dr. Chalfant free of debt. The success of our veteran district superintendent is known to the whole movement and can well be described by saying that during his tenure of office the original territory placed un-

der his jurisdiction has been divided three times. God has blessed the district under Dr. Chalfant's administration.

Delegates were elected to the General Assembly; and the assembly closed with an ordination service in which Walter Attig, E. S. Gritten, and Gordon Rice received elder's orders at the hands of Dr. Powers.

Chicago Central District looks forward with vision and faith to the assignments of this new year.

SYLVESTER A. SMITH, Reporter

Wisconsin District N.Y.P.S. Camp and Institute

Young Nazarenes of Wisconsin enjoyed the greatest youth camp and convention yet, held August 6 to 12, with about 185 enrolled, and much enthusiasm prevailing.

The camp was held at Byron Methodist grounds near Fon Du Lac, under the able leadership of Rev. James S. Shaw, Jr. Mrs. Shaw presided in the dining hall, and did a wonderful job.

Dr. V. H. Lewis, superintendent of the Houston District, was the special speaker. As a result of his challenging messages for young people on life's biggest business of living right in a practical world, God gave some great altar services. Rev. Don Gibson headed the fine music program.

Rev. Charles Zink, our capable and appreciated district N.Y.P.S. president, was re-elected. A substantial gain in membership was shown, and reports of local societies indicate a genuine zeal for progress in Wisconsin.

A point of emphasis for the camp was the increased attendance at both the institute and the N.Y.P.S. convention. "On, Wisconsin!" was the parting victory note.

CLIFTON B. NIXON, Reporter

ANNOUNCEMENTS

WEDDING BELLS

Miss Stanleybelle Walton of Milwaukie and Rev. Merrill Stanly Bennett of Sherwood, Oregon, were united in marriage on August 25, at the Oregon City Church of the Nazarene, with Rev. Paul C. Thatcher, uncle of the bride, officiating, assisted by Rev. Ralph Cook.

Miss Evalene Hopkins of Chandler, Oklahoma, and Mr. Leland A. King of Walsh, Colorado, were united in marriage on August 24, in the Church of the Nazarene in Guyton, Oklahoma, with Rev. Eugene W. Scroggin, pastor, officiating.

Grace Ellis Case and John C. Rainey, both of Glenrock, Wyoming, were united in marriage on August 23, in the Glenrock Church of the Nazarene, with Rev. W. A. Cunningham, pastor, officiating.

Miss Harriett Dunn and Mr. Bill Lakey were united in marriage on August 18 at First Church of the Nazarene in Hastings, Nebraska, with Rev. T. P. Dunn, father of the bride, officiating, assisted by Rev. A. F. Hayes.

Miss Evangeline Alice Smith and Mr. Clair Umstead, both graduates of Eastern Nazarene College, were united in marriage on August 19, at Parkview Church of the Nazarene, Dayton, Ohio, with Rev. O. A. Singleton, pastor, officiating.

Rev. Miss Marian Evangeline Colwell and Rev. Frank R. Coleman were united in marriage at the Parkview Church of the Nazarene, Dayton, Ohio, on August 11, with Rev. O. A. Singleton, pastor, officiating, assisted by Rev. O. L. Maish, Jr.

Miss Geraldine Garrison of Cullman, Alabama, and Mr. Thomas Edward Wight of Jacksonville, Florida,

were united in marriage at the Cullman Church of the Nazarene, on July 20, with Rev. M. C. Garrison, father of the bride, officiating.

SPECIAL PRAYER IS REQUESTED by a friend in Colorado that a man will pay a debt, long past due, to a Christian woman—also for several unspoken requests; by a teen-ager in Wisconsin that she may be able to find the Lord in real salvation.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

G. B. Williamsan:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Samuel Young:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

North Carolina September 26 and 27
South Carolina October 3 and 4
Georgia October 10 and 11
Mississippi October 17 and 18

District Assembly Information

NORTH CAROLINA—Assembly, September 26 and 27, at Greensboro Central Church of the Nazarene, 210 E. Lee St., Greensboro, N.C. Entertaining pastor, Rev. H. C. Thomas, 711 Asheboro St., Greensboro. Dr. D. I. Vanderpool presiding.

SOUTH CAROLINA (A change)—Assembly, October 3 and 4, at First Church of the Nazarene, 401 Catawba Ave., Columbia, South Carolina. Entertaining pastor, Rev. W. Ray Cloer, 401 Catawba Ave., Columbia. Dr. D. I. Vanderpool presiding.

MISSISSIPPI—Assembly, October 17 and 18, at First Church of the Nazarene, corner Willow and W. Silas Brown, Jackson, Miss. Entertaining pastor, Rev. Bob Stinnett, 618 W. Silas Brown, Jackson, Miss. Dr. D. I. Vanderpool presiding.

EVANGELISTS' SLATES

Ahleman, Miss Dorothy. Route 3, Oakland City, Ind. Akers, Ira R. and Mary B. 2120 Brookline Ave., Dayton 10, Ohio.

Amos, C. A. East 4th St., Brookline, Ind.
New Albany (E. Side), Ind. Oct. 2 to 14
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.

Albion, Neb. Sept. 19 to 30
Granite City, Ill. Oct. 3 to 14
Armstrong, Alfred H. M.C. 52, Warren, Ohio.

Somerset, W.Va. Sept. 18 to 30
Asbury, Emory G., Jr. Singer, 115 New Bridge St., Bamberg, S.C.

Ashcraft, Jim. % General Delivery, Lorena, Texas.
Atkins, Arthur H. Evangelist, 1318 West 32nd St., Long Beach, Calif.

Atteberry, V. B. P.O. Box 533, Gladewater, Texas.
Aycock, Dell. Evangelistic Singer, P.O. Box 527, Kansas City 10, Mo.

Baldwin, C. R. 1124 W. Texas, Durant, Okla.
Hartford, Ark. Sept. 16 to 30
Baldwin, Leo H. P.O. Box 527, Kansas City 10, Mo.

Phoenix (E. Side), Ariz. Sept. 19 to 30
Hornby, Okla. October 4 to 14
Ball, George W. 912 Sixth Ave. West, Birmingham 4, Ala.

Panama City, Fla. Sept. 19 to 30
Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

Mason City, Iowa Sept. 11 to 23
Chicago (Roseland), Ill. Sept. 25 to Oct. 7
Ball, Lenore. P.O. Box 527, Kansas City 10, Mo.

Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kansas.

Bane Sisters Trio. Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.

Banning, R. M. P.O. Box 371, Vincennes, Ind.
Dayton (Northridge), O. Sept. 11 to 23
New Albany (First), Ind. Sept. 25 to Oct. 7

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Salem, Ohio Sept. 10 to 23
Kiowa, Kansas Sept. 26 to Oct. 7

Barnes, William. Route 2, Harold Ave., Franklin, Ohio.

Bass, M. V. 18616 Riverview, Detroit 19, Mich.
Deerfield, Mich. Sept. 17 to 30
Fulton, Ohio October 1 to 14

Battin, Buford. 1509 Seventh St., Lubbock, Texas.
Slaton, Texas Sept. 19 to 30

Bean, L. C. 300 E. Center St., Visalia, Calif.

Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.
Atlanta (First), Texas Sept. 12 to 23
Reserved Sept. 26 to Oct. 18

Belew, P. P. P.O. Box 527, Kansas City 10, Mo.
Charleston (First), S.C. Sept. 18 to 30
Bamberg, S.C. October 4 to 14

Berry, Dwight D. Walkerville, Michigan.

Berryhill, Noble E. P.O. Box 527, Kansas City 10, Mo.

Leicester, Vt. Sept. 12 to 23
Yarmouth, Maine Sept. 26 to Oct. 7

Bertolet, Mrs. Fred. Evangelistic Singer, 1349 Perkiomen Ave., Reading, Pa.

Troy, N.Y. Sept. 19 to 30
Allentown, Pa. October 3 to 14

Beyer, Henry T. 1742 Lesseps St., New Orleans, La.
Ponchatoula, La. Sept. 19 to 30

Bierce, Jack, Song Evangelist, 19 Cedar Drive, Glen Burnie, Md.

Dover, N.J. Sept. 19 to 30
Oil City, Pa. October 3 to 14

Bierce, Joseph. Prater Road, Chattanooga 4, Tenn.
Dover, N.J. Sept. 19 to 30
Lake City, Fla. October 3 to 14

Bishop, Joe. Box 41, Yukon, Okla.
Camp Creek, Okla. Sept. 21 to 30

Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.

Arkadelphia, Ark. October 17 to 28
Baggs, W. E. and Lucille. Evangelist and Artist, P.O. Box 527, Kansas City 10, Mo.

Indianapolis, Ind. Sept. 12 to 23
Lynn (First), Mass. Sept. 26 to Oct. 7

Bohannon, C. G., and Wife. Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.

Connersville (First), Ind. Sept. 18 to 30
Malden, Mo. October 2 to 14

Bomgardner, Harold E. Song Evangelist, 646 Fourth St., Pontiac, Mich.

Rouse, Fred. Pennville, Ind.

Bowers, E. J. and Lucille. Evangelist and Singers, 2611 S. Jackson, Little Rock, Ark.

Bowman, Don and Frances. Song Evangelists and Musicians, 815 Suire Ave., Cincinnati 5, Ohio.

Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio

New Burlington, Ohio Sept. 11 to 23
Chester, W.Va. Sept. 25 to Oct. 7

Brannon, George. 1119 East 37th Place, Tulsa, Okla.
M. Pleasant, Mich. Sept. 12 to 23
Creston, Iowa Sept. 26 to Oct. 7

Brinegar, Mildred Brown. Preacher, 114 Magnolia St., Bluefield, W.Va.

Brown, Curtis R. Song Evangelist, 1820 Clarendon, N.W., Canton, Ohio.

Brown, Denver and Wamul. 2031 Layton St., Pasadena, Calif.

Brown, F. C. Route 2, Greenfield, Ohio.

Brown, Marie. 644 E. Woodruff Ave., North Little Rock, Ark.

Brown, Marvin L. 118 N. Washington St., Kewanee, Ill.

Buchanan, Sam R. P.O. Box 943, Tyler, Texas.

Bugh, F. H. 735 Cavalier St., San Antonio, Texas.

Bulla, Daniel H. Box 172, Pataskala, Ohio.

Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.

Meta, Mo. Sept. 18 to 30
Fort Smith, Ark. October 9 to 21

Burne, Eddie and Ann. 2801 Carter Ave., Ashland, Ky.

Rock Hill (W. Main), S.C. Sept. 11 to 23
Miami, W.Va. Sept. 25 to Oct. 7

Burson, H. D. 401 W. Clay St., Houston 6, Texas.

Port Arthur (Grace), Texas Sept. 12 to 23

Wichita Falls, Texas Sept. 26 to Oct. 7

Burton, C. C. Box 145, Somerset, Ky.

Waterloo, Ind. Sept. 17 to 30

St. Charles, Mo. October 1 to 14

Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.

Eau Claire, Wis. Sept. 18 to 30

Menomonee, Wis. October 2 to 14

Cameron, A. Alexander. Evangelist, 27 Ravine Ave., % Mrs. Wilson Lane, Yonkers, N.Y.

Carby, Fred T. 1501 W. Third St., Owensboro, Ky.

Carey, A. B. 76 Prospect St., Beacon, N.Y.

Rochester, N.Y. Sept. 11 to 23

Orbison, Pa. Sept. 25 to Oct. 7

Cargill, A. L. and Myrta. Box 256, Divide, Colo.

Stephenson, Wash. Sept. 18 to 30

Carlsen, Harry and Esther. Evangelists and Musicians, P.O. Box 200, Carbondale, Pa.

Freeport, I.T. Sept. 18 to 30

Carmickle, James and Juanita. Song Evangelists and Children's Workers, 818 Greer Ave., Covington, Ky.

Carr, D. H. P.O. Box 146, Lady Lake, Fla.

Carroll, Bob. 119 N. Flood, Norman, Okla.

Moultrie (First), Ga. Sept. 25 to Oct. 7

Lawton, Okla. Oct. 16 to 28

Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller St., Bethany, Okla.

Waycross, Ga. Sept. 19 to 30

Sheffield, Ala. Oct. 17 to 28

Cassidy, F. P. 814 Idlewild Ct., Lexington, Ky.
Dexter, Mo.Sept. 9 to 23

Chambers, Leon and Mildred. Preacher and Singers,
Box 386, Fairfax, Ala.

Chapman, G. H. Box 434, Lexington, Okla.

Chatfield, C. C. and Flora Ruth. Preachers and Singers,
P.O. Box 527, Kansas City 10, Mo.
Williamsburg, Ind.Sept. 11 to 23
New Philadelphia, OhioSept. 26 to Oct. 7

Chickenoff, Susie. Song Evangelist, 564 Barham Ave.,
Santa Rosa, Calif.

Childress, Sammy and Rhea. Evangelistic Singers, 527
E. Riverside Drive, Jeffersonville, Ind.
Owensboro, Ky.Sept. 19 to 30
Stipps Hill, Ind.October 1 to 7

Chinn, Mark T. 807 N. Willow St., Bethany, Okla.

Cleveland, B. H. 6771 Orange Ave., Long Beach,
Calif.

Coffman, Miss Nellie. Evangelistic Singer, 2600 East
33rd St., Chattanooga 7, Tenn.

Collins, Joe C. 204 Good Ave., Indianapolis, Ind.
Kankakee (First), Ill.Sept. 18 to 23
Mt. Vernon, Ind.Sept. 25 to Oct. 7

Collins, Ted. Song Evangelist, 118 Roberts Ave.,
Haddonfield, N.J.

Conner, Vera; Hodge, Alpha. Song Evangelists and
Children's Workers, 1637 Hoffner St., Cincinnati
23, Ohio.
Knoxville, Tenn.Sept. 18 to 30
Gibsonville, N.C.Oct. 16 to 28

Coolidge, C. C., and Wife. Evangelist and Singer, 286
S. Cypress Ave., Columbus, Ohio.

Cooper, G. Essel. 421 W. Fifth St., Greenfield, Ind.

Cope, Jacob and Mildred. Preacher and Singers, Larimore,
N.D.
Vernonia, Ore.Sept. 16 to 30
Stayton, Ore.October 7 to 21

Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Wilksburg, Pa.Sept. 18 to 30
E. St. Louis (First), Ill.October 3 to 14

Cornelius, H. W., and Wife. Preacher and Musicians,
3436 S. Walnut, Muncie, Ind.
Newcomerstown, OhioSept. 25 to Oct. 7
Kendallville, Ind.October 9 to 21

Crabtree, J. C. 335 S. Plum St., Springfield, Ohio.
Morrilstown, Ind.Sept. 19 to 30
Olney, Ill.October 3 to 14

Crawford, J. H. and Maggie. Springdale, Ark.
Danville, Ill. (Oaklawn)Sept. 25 to Oct. 7
Gary (Garden Homes), Ind.October 9 to 21

Cresswell, Walter and Betty. Preacher and Musicians,
R.D. 3, Pottsville, Pa.

Crist, Wesley F. and Kyle. Evangelist and Singers,
P.O. Box 527, Kansas City 10, Mo.
St. Louis, Mich.Sept. 19 to 30
Sioux Falls, S.D.October 3 to 14

Crutcher, Estelle. 4522 N.W. 11th Place, Miami, Fla.

Cummings, Samuel O. Route 3, Fairmount, W.Va.

Daggett, T. J. 207 E. College Ave., Fredericktown,
Mo.

Daily, R. L. Box 92, Winfield, La.

Daniels, Bert. Box 151, Meade, Kansas.
Roseburg, OregonSept. 12 to 23
Bend, OregonSept. 26 to Oct. 7

Darity, Joe T. Song Evangelist, 18 E. Pacemont Ave.,
Columbus, Ga.
Columbus (Morse Rd.), OhioSept. 26 to Oct. 7
Mt. Gilead, OhioOct. 10 to Nov. 21

Darnell, H. E. Box 929, Vivian, La.
Tullahoma, Tenn.Sept. 19 to 30
Dayton (First), OhioOctober 3 to 14

Darnell, Leo, and Wife. Evangelist and Singers, P.O.
Box 113, Harrisburg, Ill.

Davidson, J. E. Box 955, Pandora, Ohio.
Trenton, OhioSept. 19 to 30

Davidson, Otto, and Wife. Evangelist and Singers,
224 E. Ames St., Mt. Vernon, Ohio.
Massillon, OhioSept. 25 to Oct. 7
Riceville, Pa.Oct. 16 to 28

Davis, C. W. and Florence. 930 N. Institute, Colorado
Springs, Colo.
Denver (S. Side), Colo.Sept. 12 to 23

Davis, E. O. Box 408, Tabor, Iowa.

Davis, Ella Mae. Song Evangelist, 412 S. Harris St.,
Indianapolis, Ind.

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

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

DeBolt, Ted and Dorothy. Evangelistic Singers, 72
West 151st St., Harvey, Ill.

DeBord, Clifton. Box 1109, Ashland, Ky.
Salem, Ind.Sept. 18 to 30
Yorktown, Ind.October 2 to 14

Dickerson, H. N. 2235 N. Alabama, Indianapolis 3,
Ind.
Cape Girardeau, Mo.Sept. 12 to 23
Indianapolis (Ray St.), Ind. Sept. 25 to Oct. 7

Diffie, Agnes W. 1914 Maryland, Little Rock, Ark.

Dixon, George and Charlotte. Preachers and Singers,
39 S. Prospect Ave., Patchogue, N.Y.
Wheeling, W.Va.Sept. 19 to 30
Zoarville, OhioOctober 3 to 14

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

Dobbins, C. H., and Wife. Evangelist and Musicians,
39 Etna Ave., Huntington, Ind.
Knox, Ind.Sept. 18 to 30
Hillsboro, OhioOctober 2 to 14

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 Perryton, Texas.Sept. 19 to 30
 Richmond Hill, N.Y.October 4 to 14

Doke-Ogden Evangelistic Party. 123 W. Third St.,
 Duluth, Minn.
 Kenmare, N.D.Sept. 16 to 30
 Norman (Pleasant View), N.D. . . .Oct. 7 to 21

Donley, John R. Evangelist, 2064 Bonnie Brae, N.E.;
 Warren, Ohio.

Dolson, Anna Marie. Song Evangelist, Route 1, Box
 145, Yorktown, Ind.

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

Dunn, T. P. 606 N. Redmond, Bethany, Okla.
 Fresno (Trinity), Calif.Sept. 19 to 30

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

Eastman, H. T. and Verla May. Evangelist and Musi-
 cians, 2005 East 11th St., Pueblo, Colo.
 Holyoke, Colo.Sept. 19 to 30
 Santa Rosa, Calif.October 3 to 14

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

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

Ellwanger, C. Wm. and Twyla. Evangelist and Musi-
 cians, P.O. Box 527, Kansas City 10, Mo.
 Lakeland, Fla.Sept. 17 to 23
 Lovington, N.M.Sept. 26 to Oct. 7

Emrick, Ross and Dorothy. 600 Trumbull St., Bay
 City, Mich.
 Port Huron, Mich.Sept. 19 to 30
 Saginaw (First), Mich.October 3 to 14

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

Erp, J. R. 931 N. Third St., Springfield, Ill.

Fairbury, Ill.Sept. 18 to 30
 Anderson (Columbus Ave.), Ind. . . .Oct. 9 to 21

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

Estep, Alva O. and Gladys. Preacher and Singers,
 Box 238, Losantville, Ind.
 El Paso, Texas.Sept. 26 to Oct. 7

Jackson, OhioOctober 10 to 21

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

Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.
 Arlington, OregonSept. 12 to 23
 Kalispell, Mont.October 3 to 14

Fagan, Harry and Cleona. Singers and Child Evan-
 gelists, Shelby, Ohio.

Farmer, Charles F. and Virginia. Evangelists and
 Singers, P.O. Box 266, Grand Blanc, Mich.
 Farnsley, Floyd. Star Route, New Albany, Ind.

Farris, A. A. P.O. Box 217, Science Hill, Ky.

Faver, J. R., and Wife. Preacher and Singers, 517—
 12th St., Henderson, Ky.

Feazell, M. F. 307—30th St. West; Charleston,
 W.Va.

Fee, A. W. 798 Pentiction Ave., Pentiction, B.C.

Felter, Harry J. Box 87, Leesburg, N.J.
 Philadelphia, Pa.Sept. 25 to Oct. 7

Brighton, OntarioOctober 9 to 21

Ferguson, Edward R. and Alma. Preacher and Sing-
 ers, Box 542, Port Huron, Mich.
 Hurricane, W.Va.Sept. 25 to Oct. 7

Jerome, Pa.October 9 to 21

Fetters, Fred W. P.O. Box 527, Kansas City 10, Mo.
 Walnut Creek, Calif.Sept. 19 to 30

Hemingford, Neb.October 3 to 14

Files, Gloria; Hoffman, Marion. Song Evangelists,
 Wiley Ford, W.Va.
 Racine, Wis.Sept. 19 to 30

Monmouth, Ill.October 3 to 14

Finger, Maurice and Naomi. Preacher and Singer,
 529 East 4th St., Northampton, Pa.
 Trinway, OhioSept. 19 to 30

Bellevue, W.Va.October 3 to 14

Fisher, C. Wm. P.O. Box 527, Kansas City 10, Mo.
 Texarkana (First), Texas.Sept. 19 to 30

Oklahoma City (First), Okla. . . .Oct. 3 to 14

Fitch, George L. 710 Lincoln St., South Cle Elum,
 Wash.

Fitch, James S. 2843 Lawndale Ave., Cincinnati 13,
 Ohio.
 Monterey, Tenn.Sept. 18 to 30

Yosemite, Ky.October 2 to 14

Fleming, Bona. 341 West 9th Ave., Columbus 1,
 Ohio.
 Presque Isle, MaineSept. 20 to Oct. 7

Charleston, W.Va.October 10 to 21

Ford, James and Ruth. Preachers and Singers, Route
 5, New Castle, Ind.
 Cumberland, Md.Sept. 26 to Oct. 7

Alum Bank, Pa.October 9 to 21

Fowler, Ira and Naomi. Preacher and Singers, Holly-
 wood, Maryland.
 Kodaka, S.D. (Home Miss.)Sept. 12 to 30

Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa.

Free, O. S. 311 Brown St., Little Rock, Ark.

Anadarko, Okla.Sept. 26 to Oct. 7

Many, L. A.October 10 to 21

Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.

Garrett, Thomas. 4605 Highland Ave., Chattanooga,
 Tenn.

Geeding, W. W. and Wilma Raker. Preachers and
 Chalk Artist, 376 W. Pine St., Canton, Ill.
 Stockton, Ill.Sept. 18 to 30

Reed City, Mich.October 2 to 14

Glaze, D. A. Evangelist, Box 417, Valparaiso, Ind.

Gleason, J. M., and Wife. Preacher and Singers, %
 Gen. Del., Bethany, Okla.

Glendening, W. R., and Wife. Preacher and Musi-
 cians, 504 N. Cooper Ave., Colorado Springs, Colo.

Gordon, Maurice F. 2417 "C" St., Selma, Calif.

Gould, Arthur W. P.O. Box 527, Kansas City 10, Mo.
 Sacramento (First), Calif.Sept. 23 to Oct. 7

Palo Alto, Calif.Oct. 10 to 21

Granger, Marjorie. Song Evangelist, 5729 Dale Ave.,
 St. Louis 10, Mo.
 Gray, Paul. P.O. Box 527, Kansas City 10, Mo.

Green, James and Rosemary. Singers and Musicians,
 1201 Bower Ct., New Castle, Ind.

Gregory, H. A. 3323 Hedgerow Drive, Dallas 19,
 Texas.

Gregory, Paul W. Song Evangelist, 11748 Wyoming,
 Detroit 4, Mich.

Gretzinger Evangelistic Party, 1318 Mar Vista, Pasa-
 dena, Calif.

Griffith, Glenn. 1304 Schley Ave., Nampa, Idaho.

Griffith, R. E. and Dorothy. Evangelist and Singers,
 P.O. Box 527, Kansas City 10, Mo.

Grimm, George J. General Delivery, Spencer, W.Va.
 Groves Sisters. Singers and Chalk Artist, Bruceton
 Mills, W.Va.

Grubbs, R. D. Route 2, Box 220, Covington, Ky.

Gruver, Eva. Evangelist, P.O. Box 1212, Hutchin-
 son, Kansas.

Gullett, Langley E. 2104 Broadway, Catlettsburg,
 Ky.

Guy, John D., and Wife. Evangelists and Singers,
 Delroy, Ohio.

Haas, Wayne and June. Singers and Musicians, Route
 1, Cory, Ind.
 Shelbyville, Ind.Sept. 18 to 30

New Albany (E. Side), Ind. . . .Oct. 2 to 14

Hacker, Alton E. 329 E. Pomona St., Santa Ana,
 Calif.

Haden, Charles E. 905 Triplett St., Owensboro, Ky.

Noble, Ill.Sept. 12 to 23

Nelsonville, OhioSept. 26 to Oct. 7

Haggard, W. E. Route 4, Hamilton, Ohio.

Hale, James A. and Faye. Evangelist and Singers,
 Box 357, West Tulsa 7, Okla.

Hall, David, Wife, and four-year-old Son. Preacher
 and Chalk Artist, 509 N. Maple, McPherson,
 Kansas.
 Independence, KansasSept. 19 to 30

Hamilton, Jack and Wilma. Evangelist and Musicians,
 Box 172, Hays, Kansas.

Hamilton, Mark. 2200 Harrod St., Ashland, Ky.

Hamric, Lee L. 766 Sycamore St., Abilene, Texas.
 Compton, Calif.October 7 to 21

Hankins, A. K., and Wife. Preacher and Singers,
 208 1/2 S.E. 4th, Evansville, Ind.

Harding, U. E., and Wife. Box 71, Arcadia, Florida.

Harding, Whitcomb and Maridel. Evangelists and
 Musicians, P.O. Box 527, Kansas City 10, Mo.
 Tillamook, OregonSept. 26 to Oct. 7

Walla Walla (First), Wash.Oct. 9 to 21

Harrington, Wm. N. Route 3, Box 280-B, Mag-
 nolia Heights, Gainesville, Fla.
 Greenfield, Ind.Sept. 23 to Oct. 7

Stockdale, Pa.October 14 to 27

Harris, Kenneth J. Evangelistic Singer, 1229 Elm
 St., Huntington, Ind.
 Ottawa, Ill.October 2 to 14

Harris, R. S. 432 1/2 Frederick St., Huntington, Ind.

Harrold, John W. Box 309, Red Key, Ind.

Elkhart, Ind.Sept. 16 to 30

Crown Point, Ind.October 2 to 14

Hart, Charles W. Song Evangelist, Route 3, Green-
 field, Ind.

Hart, H. J. Route 1, Nampa, Idaho.

Hayes, Raymond L. Evangelist, % Gen. Del., Haw-
 thorne, Fla.

Hayes, Thomas. P.O. Box 527, Kansas City 10, Mo.

Haynes, O. F. 1638 Seventh Ave., Charleston 2,
 W.Va.

Henbest, C. L. Box 345, Rogers, Ark.

Carthage, Mo.October 3 to 14

Indianapolis, Ind.Oct. 17 to 28

Henck, Nelson H. 714 Campbell St., Williamsport,
 Pa.
 Media, Pa.Sept. 11 to 23

Randall Cliff, Md.Sept. 25 to Oct. 7

Henson, J. C. Bethany, Okla.

Heslop, Mrs. Norah. 1260 N. Bellevue Place, In-
 dianapolis 22, Ind.

Hess, Weaver W. 2224 N.W. Quimby, Apt. B, Port-
 land 10, Ore.

Hiatt, D. L. 323 Clinton Ave., Farmer City, Ill.

Hicks, Fred. 233 N. Walcott St., Indianapolis, Ind.

Higgins, C. A. 1083 North 9th St., Las Cruces, N.M.

Higgs, Mrs. Margaret Kapigian. Song Evangelist, 1249
 Cordova St., Glendale 7, Calif.

Hollingsworth, Ted, and Wife. Preacher and Singer,
 Route 2, % J. H. Barnes, Dover, Okla.

Holsa Evangelistic Party. 5332 Summer Ave., Ash-
 tabula, Ohio.
 Bedford, Ind.Sept. 24 to Oct. 6

Barberton, OhioOctober 8 to 19

Holt, A. C. 3906 Sauls Drive, Greensboro, N.C.

New Center, N.C.Sept. 23 to Oct. 7

McConnellstown, Pa.Oct. 17 to 28

Hooker, H. H. Box 832, Jasper, Ala.

Galena Park, TexasSept. 12 to 23

ReservedSept. 24 to 30

Hoot, G. W. and Pearl Moser. Evangelist and Musi-
 cians, Olivet, Ill.
 Bloomington, Ill.Sept. 25 to Oct. 7

Toronto, OhioOctober 9 to 21

Houts, Jack. 506 South 4th St., Chickasha, Okla.

Howard, A. S. 4401 Classen Blvd., Oklahoma City,
 Okla.
 Portsmouth (First), OhioOct. 2 to 14

Gallion, OhioOct. 16 to 28

Howland, Mary. Rt. 5, Box 495, Niles, Mich.

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

Humble, Ralph and Lois. Song Evangelists, 2211
 Indiana Ave., New Castle, Ind.

Hungate, Robert and Delores. Singers and Children's
 Workers, Newburgh, Ind.

Hurds, The Musical. Box 1, Union Gap Sta., Yakima,
 Wash.

Irby, Loran. P.O. Box 108, Kokomo, Ind.
 Cadillac, Mich.Sept. 11 to 23

Durand, Mich.Sept. 25 to Oct. 7

Iserberg, Donald T. Artist-Evangelist, Box 388, New
 Cumberland, Pa.
 Isarson, N. M. P.O. Box 527, Kansas City 10, Mo.

Jackson, R. V. Sparks Hill, Ill.
 Bethel, OhioSept. 19 to 30

Gary (Glen Park), Ind.Oct. 3 to 14

James, A. L., and Wife. Evangelists and Reader,
 300 N. Seventh St., McAllen, Texas.

Jantz, Calvin and Marjorie. Singers and Musicians,
 Box 304, Independence, Kans.

Carthage, Mo.October 3 to 14

Leavenworth, Kans.October 14 to 21

Jarvis, Homer. Song Evangelist, 3 Oaksdale Ave.,
 Mishawaka, Ind.

Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale,
 Mich.

Ravenna, OhioSept. 19 to 30

New Castle (First), Pa.Oct. 3 to 14

Johansen, Kenneth. 1101 McLean St., Falls City,
 Neb.

Johnson Sisters. Preacher and Singers, 211 S. Hud-
 son, Pasadena, Calif.

Johnson, Andrew. Wilmore, Ky.

Johnson, Paul and Ruth. Singers and Musicians, 3333
 S. Third St., Springfield, Ill.

Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.

Boise (Emmanuel), Ida.Sept. 26 to Oct. 7

Notus, IdahoOctober 10 to 21

Jones, A. K. 519 Commercial St., Danville, Ill.

Jones, Lum. Ada, Okla.

Pampa, TexasSept. 26 to Oct. 7

Tishomingo, Okla.October 9 to 21

Jones, Willard F. Lexington Park, Maryland.

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Rockland, MaineSept. 18 to 30

Johnson, VermontOctober 2 to 14

Keller-York Party. Singers and Musicians, Box 256, Seelyville, Ind.

Hammond (Woodlawn), Ind.Sept. 18 to 30

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.

Frankfort, Ky.Sept. 11 to 23

Creve Coeur, Ill.October 9 to 21

Kennedy, Ernest M. and Orela. Evangelist and Singers, % Gen. Del., Vicksburg, Mich.

Key, Donna E. and Kelsea, Helen E. Preacher and Musicians, 1136 Wesley Ave., Pasadena 7, Calif.

Killion, Robert L. and Madge. Singers and Musicians, Vicksburg, Mich.

Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich.

Sidney, OhioSept. 18 to 30

Logan, OhioOctober 2 to 14

Kime, Hazel F. Song Evangelist, 201 S. Emerson, Denver, Colo.

King, Paul and Lucille. Evangelist and Singer, 2004 Kearns Ave., Pittsburgh 5, Pa.

Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.

Whitefish, Mont.Sept. 18 to 30

Rufus, OregonOctober 2 to 14

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

Lampkin, George T. 718 West 10th, Tulsa 14, Okla.

Lanterman, R. S. 5063—43rd St., Red Deer, Alberta.

Latham, Joy and Mary E. 18 Allen Ave., Wyoming, Cincinnati 15, Ohio.

Central Ohio Dist. S.S. Tour.Sept. 17 to 28

Cincinnati (Stanton Ave.), O. Sept. 30 to Oct. 7

Lee, Mason, 217 Division St., Huntington, W.Va.

Rossville, OhioSept. 18 to 30

Parkersburg, W.Va.Oct. 9 to 21

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

Leverett Brothers. Preachers and Singers, 408 East 10th, Lamar, Mo.

Roswell, N.M.Sept. 12 to 23

Hagerman, N.M.Sept. 26 to Oct. 7

Lewis, E. E. 303 N. Main, Ironton, Mo.

Lewis, Ellis. 208 N. Donald, Bethany, Okla.

Ottumwa (First), IowaSept. 18 to 30

Richmond, Ind.October 2 to 14

Lewis, Howard and Irene. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.

Lewis, Roy R. Route 1, Albany, Ind.

Phoenix (Sunnslope), Ariz.Sept. 18 to 30

Freedom, Ind.October 9 to 21

Lipker, Charles H. Route 2, Cardington, Ohio.

Cincinnati (Springdale), OhioSept. 18 to 30

Hamilton (First), OhioOctober 2 to 14

Lipps, Eli. 1203 Edison Ave., Hamilton, Ohio.

Littrell, Dick and Doris. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.

Middletown, OhioSept. 30 to Oct. 14

Valparaiso, Ind.Oct. 17 to 28

Long, Paul W. Gen. Del., North Little Rock, Ark.

Long, Robert and Helen. Evangelist and Singers, R.F.D. 1, New Martinsville, W.Va.

Loudensville, W.Va.Sept. 18 to 30

Coatesville, Pa.October 2 to 14

Lutz, L. K. 1121 Irving Ave., Dayton 9, Ohio.

Rossville, Ill.October 2 to 14

Lykins, C. E. Goshen, Ind.

MacAllen, L. J. 378 Lafayette Rd., Medina, Ohio.

Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.

Richland Center, Wis.Sept. 11 to 23

Lisbon, OhioSept. 26 to Oct. 7

Maddox, J. Stewart. 21 West 14th St., Danville, Ill.

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.

Martin, John C. Song Evangelist, Box 503, Bethany, Okla.

Martin, Stephen M. 110 N. Mueller St., Bethany, Okla.

Mason, W. T., and Wife. Evangelists, Advance, Mo.

Mathews, L. B., and Wife. Evangelist and Singer, 2208—18th Ave. South; Nashville, Tenn.

Corbin, Ky.Sept. 19 to 30

Loudon, Tenn.October 3 to 14

Matthews, Clifton T. 53 Nassau Ave., Freeport, N.Y.

Maule, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.

Electra, TexasSept. 26 to Oct. 7

Neosho, Mo.October 10 to 21

May, Buddie. 328 Greenup Ave., Ashland, Ky.

May, Thomas. Box 617, Asbury College, Wilmore, Ky.

McCart, R. H. and Edna. Preacher and Singer, 4100 Quitman St., Denver 12, Colo.

McCoyle, L. W. 1419 Tiffin Ave., Des Moines, Iowa.

McDowell, Mrs. Doris McAlpin. 1959 S. Sherbourne Drive, Los Angeles 34, Calif.

McElrath, Harry. % Gen. Del., Tucson, Ariz.

Yuma, Colo.October 9 to 21

McKinley, Pauline. Song Evangelist, P.O. Box 158, Greenfield, Ind.

McVay, Charles and Pauline. Song Evangelists, 343 West 41st St., Tucson, Ariz.

Meadows, Naomi. Evangelist, 3119 Eden Ave., Cincinnati 19, Ohio.

Charleston, W.Va.Sept. 18 to Oct. 7

Paoli, Ind.October 16 to 28

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.

Smith Center, Kans.Sept. 12 to 23

Canon City, Colo.Sept. 26 to Oct. 7

Messer, Haley. P.O. Box 527, Kansas City 10, Mo.

Topeka, Kans. (First)Sept. 11 to 23

Pittsburgh, Pa.Sept. 25 to Oct. 7

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

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.

Milby, Thomas. Clarkson, Kentucky.

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio.

Regent, N.D.Sept. 25 to Oct. 7

Tuttle, N.D.October 9 to 21

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

Tallahassee, Fla.Sept. 18 to 30

Nashville (Third), Tenn.October 2 to 14

Miller, James. Rt. 17, Box 609, Indianapolis 44, Ind.

Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.

Pomeroy, Wash.Sept. 26 to Oct. 7

Goldendale, Wash.October 10 to 21

Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.

Wenatchee, Wash.Sept. 12 to 23

Portland (First), Ore.Sept. 27 to Oct. 7

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.

Conemaugh, Pa.Sept. 18 to 30

Kansas City (Grace), Mo.Oct. 9 to 21

Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Valer, Pa.

Moore, J. E. 2673 Crest Ave., Dallas, Texas.

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 10, Mo.

Livingston, Mont.Sept. 19 to 30

Boise, IdahoOctober 3 to 14

Moore, S. T. Box 777, Lafayette, Ind.

Mooshian, C. Helen. P.O. Box 527, Kansas City 10, Mo.

Cumberland (Bethel), Md.Sept. 18 to 30

Freestburg, Md.October 3 to 14

Morgan, W. D. Leavenworth, Wash.

Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.

Port Elizabeth, N.J.Sept. 12 to 23

Flushing, N.Y.Sept. 26 to Oct. 7

Morton-Pollard Evangelistic Party. Preachers and Singers, % Rev. Harold Small, Stinesville, Ind.

Mounts, Dewey. Olivet Nazarene College, Box 275, Kankakee, Ill.

Mundell, Winfield A. 708 N. Mueller St., Bethany, Okla.

Murphy, Herschel and Velma. Preacher and Singers, 2221—20th St., Lubbock, Tex.

Musical Messengers (Don Ratliff and Wife; Paul Jester and Wife). 9107 Hibben Ave., Indianapolis, Ind.

Lima, OhioSept. 19 to 30

Seymour, Ind.October 3 to 14

Neely, B. F. 111 N. Beaver, Bethany, Okla.

St. John, N.B., CanadaSept. 30 to Oct. 14

Halifax, N.S.October 16 to 28

Neese, Albert R. 675 S. Decatur, Denver 19, Colo.

Pueblo (First), Colo.Sept. 19 to 30

Colorado Springs (Central), Colo.Oct. 9 to 21

Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. Sixth St., Rogers, Ark.

Newell, Neva. Song Evangelist, 1803 W. Second, Spokane, Wash.

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

Plymouth, Ind.Sept. 19 to 30

Naperville, Ill.October 3 to 14

Noggle, Ray O. Blind Evangelist, 345 Boyd St., Harrisburg, Pa.

Norton, Joe. Box 143, Hamlin, Texas.

Dallas (Cole Ave.), TexasSept. 19 to 30

Ft. Worth (Polly), TexasOct. 3 to 14

Nothstine, S. Ellsworth. P.O. Box 527, Kansas City 10, Mo.

Nuzum, D. R. 650 Elma Ave., Akron, Ohio.

Oakley, Jesse and Mae. 1918 Hilton Ave., Ashland, Ky.

Olin, Harry and Joan. Preacher and Singer, Coulterville, Ill.

Mt. Vernon, Ind.Sept. 11 to 23

Auburn, Ill.October 2 to 14

Parker, J. H. 3102 Windsor Ave., Baltimore 16, Md.

Harrisburg, Pa.Sept. 12 to 23

Beacon, N.Y.October 9 to 21

Parry, Elwood M. Song Evangelist, R.D. 1, Bethlehem, Pa.

Patrone, D. E. P.O. Box 817, Alliance, Ohio.

Portsmouth (Sciotoville), O.Sept. 18 to 30

Mansfield (First), O.October 2 to 14

Payne, L. M. Box 257, Bethany, Okla.

Pease, Denver. Evangelist, 14 N. Dayton St., Rockford, Mich.

Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn.

Rome, GeorgiaSept. 26 to Oct. 7

Science Hill, Ky.October 10 to 21

Pestana, George C., and Wife. Evangelist and Singers, 1743 Sunnyvale Ave., Walnut Creek, Calif.

Peterson, Edna; and Thiessen, Emma. Preacher and Singers, 1212 Tenth Ave., So.; Nampa, Idaho.

Phillips, Lottie. Evangelist, % Trevecca Nazarene College, Nashville 10, Tenn.

Bluefield, W.Va.Sept. 17 to 23

Knightstown, Ind.Sept. 26 to Oct. 7

Phipps, Hubert, and Wife. Song Evangelists, 911 Vine St., Hamilton, Ohio.

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.

Trenton, OhioSept. 19 to 30

Huntington (First), Ind.Oct. 4 to 14

Pierce, Fern M. P.O. Box 527, Kansas City 10, Mo.

Piercy Trio. Song Evangelists and Musicians, 410 S. Clay St., Fairbury, Ill.

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio.

Plummer, Chester D. R.F.D. 7, Box 173, Columbus, Ind.

Alberta, Minn.Sept. 19 to 30

Parsons, KansasOctober 3 to 14

Pointer, Lloyd B. Rt. 1, Box 1178, Edmonds, Wash.

Prigden, C. P. 2325 W. Second, Dayton, Ohio.

Puits, Bertha. P.O. Box 527, Kansas City 10, Mo.

Purkhiser, H. G. 3627 Hudson Drive, Youngstown 11, Ohio.

Pittsburg, KansasSept. 19 to 30

East Palestine, O.October 3 to 14

Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla.

Pontiac (First), Mich.Sept. 11 to 23

Orlando (First), Fla.Sept. 25 to Oct. 7

Raker, W. C. Smithfield, Ill.

Brainerd, Minn.Sept. 19 to 30

Larimore, N.D.October 2 to 14

Reasoner, Eleonore. Song Evangelist, 1109 Maple Row, Elkhart, Ind.

Charleston, W.Va.Sept. 18 to Oct. 7

Paoli, Ind.October 16 to 28

Reynolds, D. C. Indian Evangelist, 805 N. Western Ave., Oklahoma City, Okla.

Reynolds, Ruth M. Evangelist, 511 Diamond St., Sistersville, W.Va.

Chelyan, W.Va.Sept. 18 to 30

Belington, W.Va.October 2 to 14

Rice, Ralph. 444 N. Blaine, Bradley, Ill.

Olisville (Richfield), Mich.Sept. 18 to 30

Clinton, Ill.October 2 to 14

Richards Trio. Preacher and Singers, Loomis and River St., Sparta, Mich.

Richardson, Harold and Flossie. Evangelist and Singers, Route 4, Muncie, Ind.

Silgo, Pa.Sept. 11 to 23

Beaver Falls, Pa.Sept. 25 to Oct. 7

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

Rincker, Max E. Box 137, Stewardson, Ill.

Rinebarger, C. C., and Wife. Evangelist and Singers, 10203 Driver Ave., Overland 14, Mo.

Ring, O. F. Box 164, Intercession City, Fla.

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

Robinson, Mrs. Joy Dean (Smith). Song Evangelist, 94 Bartlett Ave., Erlanger, Ky.

St. Mary's, OhioNovember 6 to 18

Robinson, Mrs. Lillian. Box 57, Wheeler, Texas.

Rock, Clinton A., Sr. 3125 Forest Lawn Ave., Omaha 12, Neb.

Roddy, Frank. 128 Jefferson St., Marion, Ohio.

Springfield (Erie Ave.), OhioSept. 18 to 30

Cincinnati (Cumminsville), OhioOct. 2 to 14

Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.

Laurel, Miss.Sept. 18 to 30

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

Mt. Vernon, Va.Sept. 18 to 30

Rogers, Mary Ellen. Singer, 3142 Vichy Ave., Napa, Calif.

Roney, F. N. P.O. Box 85, Opydyke, Ill.

Rothwell, Mel-Thomas. % Eastern Nazarene College, Wollaston, Mass.

Rowland Evangelistic Party, A. C. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.

Marion (First), OhioSept. 26 to Oct. 7

Coshocton (First), OhioOctober 10 to 21

Rushing, R. S. 501 N. Mueller, Bethany, Okla.

Ada, Okla.Sept. 17 to 23

Rushing, V. S. and Mae. Evangelist and Singers, 2115 Mabert Rd., Portsmouth, O.

Sargis, Mrs. Beulah. Song Evangelist, 834 Newport Ave., Chicago 13, Ill.

Savage, F. C. P.O. Box 207, Kokomo, Ind.

Scarlett, Don S. 901 South 4th St., Terre Haute, Ind.

Indianapolis (N. Side), Ind. Sept. 25 to Oct. 7

Weirton (First), W.Va.Oct. 9 to 21

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

Scott, Cyril E. Box 354, Elverta, Calif.

Scott, Earl P., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

Corry, Pa.Sept. 18 to 30

Vanderbilt, Pa.October 2 to 14

Seel, J. Lester and Edna M. Preacher and Musicians, 1501—29th St., Ashland, Ky.

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

Oak Harbor, Wash.Sept. 18 to 30

Auburn, Wash.October 4 to 14

Shaffer, G. H. 1344 E. Main St., Muncie, Ind.

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

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 106 Sterrett Ave., Covington, Ky.
 Sherrow, Howard O. Song Evangelist, Lynn, Ind.
 Shoemaker, John. Evangelist, 723 1/2 N. Bushnell,
 Alhambra, Calif.
 So. Zanesville, OhioOctober 2 to 14
 Minot, N.D.October 16 to 28
 Sigler, Ray. Song Evangelist, 68 W. Rutgers Ave.,
 Pontiac, Mich.
 Silvernail, D. R. Evangelist, Route 3, Hastings, Mich.
 Ecorse, Mich.October 2 to 14
 Simms, Vera Lois. Evangelist, Glencoe, Ohio.
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Slater, Glenn and Vera. Preachers and Singers, P.O.
 Box 527, Kansas City 10, Mo.
 Kearney, Neb.Sept. 11 to 23
 Sloan, Carmon G. 844 Rose Drive, Louisville 13, Ky.
 Selma (First), Ala.Sept. 19 to 30
 Calvert, Ala.October 3 to 14
 Smeltzer, R. J. 428 King St., Ravenna, Ohio.
 Tiltonsville, OhioSept. 18 to 30
 Painesville, OhioOctober 2 to 14
 Smith, Arthur, and Son. Song Evangelists, Route 7,
 Hamilton, Ohio.
 Smith, Bernie. Box 145, Harrisburg, Ill.
 Boise (First), IdahoSept. 19 to 30
 Portland, Ind.October 7 to 21
 Smith, Billy and Helen. Evangelist and Singers, 818
 McKinley Ave., Cambridge, Ohio.
 Johnson City, Tenn.Sept. 11 to 23
 Cleveland, OhioSept. 30 to Oct. 7
 Smith, Charles Hastings. 1514 Robinson Ave., Con-
 way, Ark.
 Cookeville, Tenn.Sept. 19 to 30
 Columbus (First), OhioOct. 17 to 28
 Smith, Eugene and LaNora. Song Evangelists, Winn-
 sboro, S.C.
 Scottsdale, Pa.Sept. 18 to 30
 Freedom, Pa.October 2 to 7
 Smith, Paul R. and Hallie. Evangelist and Singers,
 214 N. Redmond, Bethany, Okla.
 Marshall, Mo.Sept. 21 to 30
 Caney, KansasOctober 3 to 14
 Smith, Raymond V. 565 West Drive, Woodruff Place,
 Indianapolis, Ind.
 Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
 Fortville, Ind.Sept. 24 to Oct. 7
 Huntingburg, Ind.October 8 to 21
 Snow, W. H. 502 Mississippi St., Amarillo, Texas.
 Sparks, Burl. Song Evangelist, 709 E. Third St.,
 Seymour, Ind.
 Sparks, Sammy. 3416 Central Ave., Ashland, Ky.
 Denver (First), Colo.Sept. 12 to 23
 St. Louis (Lafayette Pk.), Mo.
Sept. 26 to Oct. 7
 Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
 Glendora, Calif.Sept. 11 to 23
 Montebello, Calif.Sept. 25 to Oct. 7
 Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
 Shelbyville, Ind.Sept. 18 to 30
 Goshen, Ind.October 2 to 14
 States, L. Wayne. 603—14th Ave. North; Nampa,
 Idaho.
 Stephens, Joe A. 3301 S. Santa Fe St., Oklahoma
 City, Okla.
 Steininger, Dwight F. 1819 S. Third St., Terre
 Haute, Ind.
 Stevenson, Edward and Lydia. Singers and Musi-
 cians, Box 154-B, Cuba, Ill.
 Salisbury (First), N.C.Sept. 11 to 23
 High Point, N.C.October 3 to 14
 Stewart, Paul J. 500 W. Heron, Denison, Texas.
 Orlando (First), Fla.Sept. 26 to Oct. 7
 Houston (Oakwood), Tex.Oct. 10 to 21
 Stockton, Fred G. and Ima Viola. Preacher and
 Singer, 1616 Third St., Enumclaw, Wash.
 Stone, Grant and Ola. Song Evangelists, Kennicott,
 Ky.
 Strack, W. J. Box 215, New Lyme, Ohio.
 Paxtonia, Pa.Sept. 18 to 30
 Warren (Morgandale), O.Oct. 2 to 14
 Striegel, E. L. 229 S. Findley Ave., Norman, Okla.
 Wynnewood, Okla.Sept. 23 to Oct. 7
 Robinson, Okla.October 10 to 21
 Stumbaugh, Mrs. M. A. Evangelist. P.O. Box 527,
 Kansas City 10, Mo.
 Stunck, H. G. Evangelist, % Trevecca Nazarene
 College, Nashville 10, Tenn.
 Sumner, Robert and Louise. Evangelist and Singers,
 2215 Maple Grove, Dayton 4, Ohio.
 Caro, Mich.Sept. 26 to Oct. 7
 Fayette, OhioOctober 10 to 21
 Swallow, C. C. Farmington, Iowa.
 Sweet, Fred. Box 58, Many, La.
 Sweeten, Howard W. Ashley, Ill.
 Talbert, George H., and Wife. Evangelist and Singers,
 409 N.E. 13th St., Box 438, Abilene, Kansas.
 Alliance, OhioSept. 18 to 30
 Coffeyville (First), Kans.October 2 to 24
 Tarvin, E. C. California, Ky.
 Taylor, B. W. Evangelist, 3418—24th, Lubbock,
 Texas.
 Taylor, E. E. 208 W. Martin St., East Palestine,
 Ohio.
 Teare, Latan E. and Laura. Preacher and Singers.
 P.O. Box 527, Kansas City 10, Mo.

Thomas, Clifton T., and Wife. Preacher and Singers,
 St. Petersburg, Pa.
 New Berlin, N.Y.Sept. 11 to 23
 Walbridge, OhioOctober 9 to 21
 Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
 Lima (First), OhioSept. 19 to 30
 Dayton (Parkview), OhioOct. 3 to 14
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Thoreen, Paul. Evangelist, P.O. Box 527, Kansas
 City 10, Mo.
 Tink, W. W. P.O. Box 527, Kansas City 10, Mo.
 Tinsley, J. N. P.O. Box 527, Kansas City 10, Mo.
 Tompkins, Laura and Orma. Evangelistic Singers,
 351 Maple St., Plymouth, Mich.
 Toney, C. E. % Gen. Del., Louisville, Ga.
 Meldrim, Ga.Sept. 25 to Oct. 4
 Newport News, Va.October 7 to 21
 Troesch, Mrs. Lena M. 320 E. Ercoupe Dr., Okla-
 homa City 10, Okla.
 Turner, Maurice and Aline. Evangelist and Singers,
 P.O. Box 527, Kansas City 10, Mo.
 Albuquerque (Central), N.M. Sept. 19 to Oct. 1
 Mesa, Ariz.October 3 to 14
 Uehlein, James C. Song Evangelist, 1101 St. Greg-
 ory St., Cincinnati 2, Ohio.
 Van Slyke, D. C. 508—16th Ave. South; Nampa,
 Idaho.
 Flat Rock, Mich.Sept. 19 to 30
 Augusta, KansasOctober 2 to 14
 Vaughn, L. L., and Wife. Preacher and Singers,
 1403 Young St., Henderson, Ky.
 Victory Singers (Colored), 7429 Sykes Ave., Det-
 roit, Mich.
 Volk, Harold L. 515 Holly St., Nampa, Idaho.
 Wade, E. Bruce. Song Evangelist, 2547 Ann Arbor,
 Dallas, Texas.
 Wakefield, A. C. Song Evangelist, 515 Woodland
 St., Nashville, Tenn.
 Richmond, Ky.Sept. 25 to Oct. 7
 Evansville, Ind.October 16 to 28
 Walker, Jesse C. McCune, Kansas.
 Ward, Lloyd H. and Gertrude. Preacher and Chalk
 Artist, 1115 N. Meridian St., Portland, Ind.
 Indianapolis, Ind.Sept. 25 to Oct. 7
 Anna, Ill.October 9 to 21
 Weatherby, T. O. 116 Lake Lowell Ave., Nampa,
 Idaho.
 Weaver, Paul R. 900 E. Douglas St., Roseburg, Ore-
 gon.
 Webb, R. N. Evangelist, Rt. 1, Box 23, Fairfield,
 Maine.
 Millinocket, MaineSept. 11 to 30
 Lower Hainesville, N.B.October 2 to 14
 Weber, Miss Christine. Song Evangelist, 5351 N.
 34th St., Milwaukee 9, Wis.
 Weigel, Oliver C. 2317 W. Shadowlawn Dr., Beau-
 mont, Texas.
 Weiss, A. G. P.O. Box 527, Kansas City 10, Mo.
 Brilliant, OhioSept. 25 to Oct. 7
 New Matamoras, OhioOctober 9 to 21
 Whisler, John F. Blind Singer, 404 N. Francis,
 Carthage, Mo.
 Wickham, Pauline. Evangelist, Friendly, W.Va.
 Williams, Clyde E. Route 2, Adrian, Mich.
 Williams, J. E. P.O. Box 527, Kansas City 10, Mo.
 Litchfield, Minn.Sept. 12 to 23
 Richland, Wash.Sept. 26 to Oct. 7
 Williams, Roger and Janet (Smith). 1330 East 36th
 St., Kansas City, Mo.
 Williams, Silas (Mickey). 335 Hanson Ave., Indian-
 apolis, Ind.
 Williams, Trafton D. Box 15, Siloam Springs, Ark.
 Raleigh, N.C.Sept. 26 to Oct. 7
 Waltham, Mass.October 10 to 21
 Willis, Harold J., and Wife. Preachers and Chil-
 dren's Workers, P.O. Box 527, Kansas City 10, Mo.
 Dover, OhioOctober 3 to 14
 Midland, Pa.October 17 to 28
 Willison, Otto R. Box 223, Antlers, Okla.
 Webb City, Mo.Sept. 21 to 30
 Dewey, Okla.October 2 to 14
 Wilson, Ernest J. 385 McLeod St., Ottawa, Ontario.
 Wilson, Matthew V. 400 N. Rock Island, El Reno,
 Okla.
 Winland, C. B. R.D. 5, Mt. Vernon, Ohio.
 Winsch, Edna L. Song Evangelist, 715 Cleveland
 Ave., Racine, Wis.
 Wood, J. Elton and Margaret. Preacher and Singers,
 112 S.E. Main St., Bethany, Okla.
 Woodrum, Lon R. P.O. Box 527, Kansas City 10, Mo.
 Woodward, Archie. 3760 Burns, Detroit, Mich.
 Woodward, George P. Artist-Evangelist, 201 N.
 Warren Ave., Columbus 4, Ohio.
 Midland, Mich.Sept. 19 to 30
 Columbus (Shepard), OhioOct. 3 to 14
 Wright, C. F. 412 Grand Blvd., Boone, N.C.
 Wright, Fred D. Keystone, Indiana.
 Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
 Amherst, N.S.Sept. 11 to 30
 Sanford, N.S.October 2 to 21
 York, Charles and Jeanette. Song Evangelists, 16
 East 4th St., Coffeyville, Kansas.
 York, W. R., and Wife. Preacher and Singers, P.O.
 Box 527, Kansas City 10, Mo.
 Younce, Thomas and Naomi. Preacher and Singers,
 P.O. Box 527, Kansas City 10, Mo.



SERVICEMEN'S CORNER

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 ters which we have received from our
 servicemen.

"I am writing to acknowledge the
 receipt of the most welcome periodi-
 cals that your Commission has sent
 to me. They arrived, it seemed, just
 at the time I had most need of them.
 I was reclaimed by the Lord just a
 short while back at the First Church
 of the Nazarene in San Diego, Cali-
 fornia, where Rev. 'Joe' Morgan is do-
 ing a very wonderful work; and just
 when it seemed that I was just about
 to lose everything spiritually, the first
 issues of the church periodicals came
 and helped to have a steady influ-
 ence on me. I certainly can't thank
 you enough, but from the bottom of
 my heart is a gratefulness that just
 can't be expressed in words."

RONALD W. BARKES.
 Japan

"I have been in the air force for a
 little over a year now, and am pres-
 ently stationed in Labrador. I am a
 graduate of radio school at Scott Air
 Force Base, Illinois, and plan to make
 radio and electronics my career when
 my enlistment is up.

"Thanks again for the literature.
 I can assure you it will be read and
 circulated around the barracks."

BURTON J. HESS

"I hadn't become settled at the
 319th Station Hospital when God saw
 fit to move me on. I'm always glad
 to go to a new post, to give new men
 a part of my Christian experience
 God gave me a few years back. We're
 still being blessed by the wonderful
 and inspired literature we have been
 receiving.

"Thank you, and I know God is
 going to bless you all in the wonderful
 service you are giving us."

ROBERT MASON,
 Munich, Germany

"I would like to thank you very
 much for sending the church periodi-
 cals. They have meant very much to
 me and I enjoy reading them all the
 time.

"I am always glad to hear from
 everyone at home and to know that
 they are praying for me. I am thank-
 ful for other Christian boys I have
 met since I have been in the service.

"I would like to thank you for send-
 ing the names and addresses of our
 missionaries and workers in Japan"

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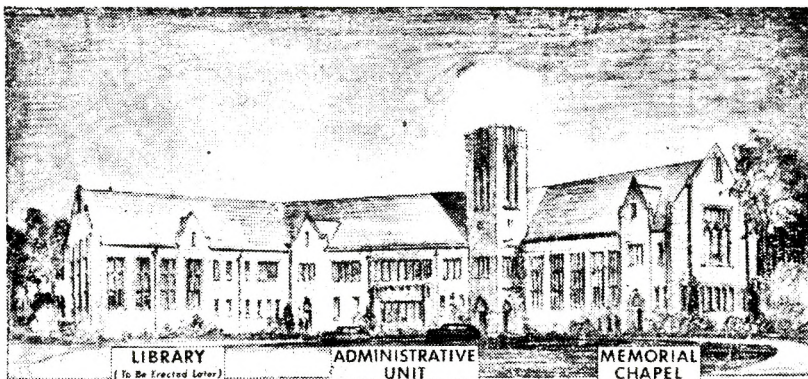
SEPTEMBER 30

Has Been Designated As

SEMINARY CAMPAIGN SUNDAY

by the

Board of General Superintendents



PROPOSED SEMINARY BUILDING

(Subject to final action by Special Building Committee)

Our 10-Acre Campus Is Paid For.

This Campaign Has Been Carried On Under the Authorization of the General Assembly, and with the Approval and Counsel of the Board of General Superintendents and the General Board.

Amount Needed for First Units	\$300,000
Amount Received in Cash to Date	150,000

BALANCE NECESSARY TO BUILD	\$150,000
-----------------------------------	------------------

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