



Herald of HOLINESS

October 7, 1959

They Financed a Falsehood

General Superintendent Powers

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept (Matthew 28:12-13).

These men helped finance a falsehood. They paid to propagate a lie; a lie that left men who believed it destitute in spirit, beset by fears and uncertainty, with no validated faith. This was no mere difference of opinion with final consequences of little or no importance. This falsehood involved something fundamental and eternal in its consequences. They paid men to say that Christ was not risen, and we know from God's Word if He is not risen our faith is vain and we are still in our sins. "And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:17). Wicked men whose inconsistent lives were rebuked by the words and the spirit of the Master sought by financing this hoax to destroy His power and cause in the world. Thank God, all their wicked devices were brought to naught.

If wicked men were willing to give "large money" to finance such a nefarious scheme, how much more should the Church give "large money" to finance spreading the glorious truth of our resurrected Christ throughout the world! The coming Thanksgiving Offering is a call to finance the propagation of the truth. While the liquor and tobacco interests and others call for great sums to finance schemes that are detrimental to men, let the church rally with enthusiasm, courage, and sacrifice and adequately finance world-wide holiness evangelism through the Thanksgiving Offering.





Telegram . . .

Jackson, Mississippi—Forty-seventh annual assembly of the Mississippi District convened in Jackson, September 15 and 16. Dr. Otto Stucki, beloved and efficient superintendent for the past six years of remarkable progress, re-elected and given a three-year call with a splendid vote of confidence. Dr. Samuel Young, presiding with wisdom and humility, further endeared to Mississippi Nazarenes. Four new churches organized in the year just closed. Full support pledged toward new Mackey Library of Trevecca Nazarene College. Glen Anderson and Russell Davis ordained. District unitedly moves forward in the new year with courage and faith.—B. W. Downing, Reporter.



Evangelist Paul R. Smith sends word, "My wife, Hallie Smith, died on September 9, in Chicago en route from Elkins, West Virginia, to Bethany, Oklahoma. Death was due to a heart attack."

Evangelist C. B. Fugett writes that he has left the field to accept the pastorate of Grace Church in Ashland, Kentucky.

Rev. E. Stanley Wagner has resigned as pastor at Clintonville, Kentucky, to accept the call to pastor the Ellis Church in Crowley, Louisiana.

Pastor W. E. Heizer sends word from Greeley, Colorado: "Revival closed on Sunday, September 13, in Sunnyview Church, with altar lined with seekers. Over one hundred found definite victory at the altars. Evangelist Paul J. Stewart was mightily used of God. Thank God for a real Holy Ghost revival!"

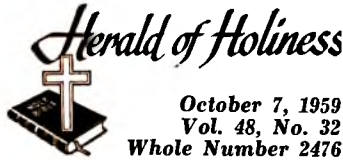


Ten Million Years in Heaven!

By F. W. DAVIS

Ten million years in heaven
With the Father and the Son—
What a blessed hope eternal
With its glory just begun!
There all time will be forever,
Thro' the age of countless years,
With the sky as clear as crystal
In that land exempt from tears!

Oh, ten million years with Jesus
In that home of perfect day!
With the presence of our Saviour
We'll be free from dark dismay.
Let's be faithful, Christian pilgrim,
Till we win this sacred prize
Of such hallowed bliss and glory
There in God's eternal skies!



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"Before They Call, I Will Answer"

By BERTHA MEYER

"Before they call, I will answer;
And while they are yet speaking,
I will hear."
How gracious these words of the Master!
Then trust Him, my soul; do not fear.
Before they shall call He will answer—
God's promises never can fail.
"So far shalt thou go and no farther,"
He whispers when tempests assail.
So far shalt thou go and no farther;
Forsaken thou never canst be.
In that He himself hath been tempted,
He surely will not forget thee.
Then keep looking up, faithful pilgrim;
God speaks to thee, "Be of good cheer."
Before thou shalt call He will answer,
And when thou dost speak He will hear.

SUNRISE

By DOLORES S. DOUGLAS

Sunrise . . . yesterday! I was awake and up before dawn. Looking out the kitchen window, I could see the gray of the night disperse slowly into a lighter cast. Then a faint pink flush played behind the wispy clouds, heralding the appearance of the bright, morning sun. The heavens seemed to widen, revealing a glorious display of subtle pastels. Oh, the radiance as the sun burst forth in all its beauty!
Sunrise . . . today; it happened this day, although it was in the evening hour when I witnessed another dawning, another beginning. Someone went to the altar and prayed for Jesus to forgive him and come into his heart. The dark clouds of sin and doubt disappeared as the prayer reached the throne. There came first the faint tint of dawn in a new soul. Then the radiant beams of assurance and victory swept across that tear-stained face. Sunrise in the soul! Rays of joy and gladness beamed out to penetrate every nook and corner of the sanctuary.
Sunrise . . . tomorrow; sunrise in Jesus we are longing to see. Then will the Saviour come and dispel the clouds of trials and temptations and sorrows. He'll appear in the wide span of eastern sky and His halo of glory will outshine any earthly sun. We will be speechless to behold the magnificence of His beauty and grace.
Precious Lord, lead us on, that tomorrow we might have this sunrise in Jesus!

NOTICE TO PASTORS

Would you like for your people to hear direct from several of our mission fields? Then order a copy of the fifteen-minute tape recording for use in promoting the THANK OFFERING. Available about October 15. Write or wire:
STEWARDSHIP
6401 The Paseo
Kansas City 10, Missouri
—General Stewardship Committee

Holiness and STANDARDS

Are we holy because we hold a standard or do we hold a standard because we are holy? To attempt holy living without a holy standard is to utterly fail, for they are inseparable. Every believer has a purpose in life and standards to live by in accomplishing it. As a believer his purpose is to glorify God in speech, bearing, act, attitude, and attire. Anything that detracts from this is wrong. He is loath to engage in anything contrary to the nature of God.

There are times, however, when there is a clash of opinion and conviction, especially in the realm of worldliness. The battle of worldliness versus holiness is an old one, but real. Neither a church nor a Christian can be holy and worldly at the same time. It is important that the Christian define worldliness to the satisfaction of a good conscience. Worldliness is basically worldlikeness and it may take a myriad of forms. To place emphasis on riches rather than stewardship of possessions is worldlikeness. Looseness in moral attitude and conduct is worldlikeness. Attire not becoming holiness people is worldlikeness. The sanctified must live in the world but abstain from worldliness.

It is dangerous to let opinion be the sole guide in setting up a standard. Actually standards spring from a number of areas. Personal opinion is one but it is too often colored by likes and dislikes. Other sources are custom and environment. Thus certain standards are held by some only because it has been the custom to do so or environment demands them. The only truly reliable sources of standards are the Bible and leadership by the Holy Spirit. One may question opinion and custom but the Bible and guidance by the Holy Spirit are authoritative. Opinion, custom, and environment bolstered by the Bible and the Holy Spirit are reliable, but standing alone they may be faulty. An example is the Catholic church, which holds tradition equal to the revelation of God's Word. Tradition is safe only as long as it does not depart from the Bible.

Sometimes people are confused in regard to standards proposed by others. How can they discern the right? There is no substitute for prayer here. Thus may one find the leadership of the Holy Spirit. The Bible is a Guidebook to help

one set up rules for holy living and should be searched earnestly. Good literature and godly friends are not to be ignored in this relation. An individual may be certain that the General Rules in the *Church Manual* in name and essence are also in the Bible. Considerable heart searching needs to be done in regard to questioning others. At times one may be asking for consent rather than for information and illumination. Then he may salve the pricks of conscience caused by compromise by saying a friend said it was all right, or everybody does it.

Holiness springs from the heart; that is, out of the heart cleansed by the Holy Spirit flow the issues of holiness. Without such heart action standards become Pharisaical; springing from the heart, they mark the bounds for successful Christian living.

GOD'S LIGHT

By ENOLA CHAMBERLIN

*There is a light from God that flows
On summer's grasses, winter's snows;
That is a never-failing spark
When days are drear and nights are dark.
It guides the sure-advancing feet,
On narrow path or wide-formed street.
It stays beside, yet goes before
To show the opening of a door
Into the room where glories start—
This light of God within the heart!*

The warmer the heart is, the easier it is to conform to the true standards of righteousness. The colder the heart, the more compromising one becomes. We have no need to fear for the church or for ourselves as long as the fires on the altars of our hearts burn brightly. As we hunger for the truth, the Holy Spirit will work faithfully in guiding us into all truth. If we keep the heart right we will talk right, live right, act right, dress right, and do right.

Saturating Our Minds with God!

By **MONNA GAY**

Sometimes when I am troubled by the cares of the days, by the sadness of the day's newspaper headlines, by the threat of impending atomic warfare, I sit in my back yard garden, where everything is quiet and serene, and I watch the stars.

After a while, with the cool breeze touching my face softly, with the far brilliance of the heavenly bodies watching compassionately over, I think, How great is my God! and it seems then that the cares of day steal away.

And as I sit there, I just saturate my mind with God.

Oh, how we need to take time to "be still, and know . . ." (Psalms 46:10)!

Do any of us have enough time to be in a hurry? Think of this question if you will.

Someone has said: "The world is in a mighty hurry, not because its life is so full, but because it is so empty."

The more we hurry, the less we live. Too many of us imagine that speed and life are the same thing. A song tells us to "take time to be holy." Isaiah tells us, ". . . in quietness and in confidence shall be your strength" (30:15).

Many of us go through life total strangers to our own capacities and powers because we are continually in a hurry to get something done or go somewhere, and too many of us fail to realize that *being* something is even more important than *doing* something.

Someone has said that if our fathers missed the stagecoach they made no fuss over it, but if we miss one panel in a revolving door we get all wrought up. Our grandfathers were content to wait another week for the next stagecoach, but

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, . . . when he shall appear, we shall be like him; for we shall see him as he is (I John 3:1-2).

with all our gadgets and labor-saving devices, we can scarcely find the time to draw aside now and then to live with ourselves and with God for a few minutes.

And it is true that a larger percentage of our ancestors in the bygone days arrived at a place called "greatness" and possessed more peace and poise and security than most of us enjoy today.

They took "time to be holy."

Oh, how we need more "quiet time"! More time with the world shut out, and only God shut in, to commune with Him and build up our spirits, nerves, and bodies! To drink from the fountain of Deity, and come alive again to the great realities which are so easily lost in the rush and roar of the world's life.

Oh, how we need to *saturate* our minds with God!

In an age of unrest Isaiah said to his people, "He that believeth shall not make haste" (28:16). This great prophet of God knew that we must take time to live in order to make a life.

When James A. Garfield was president of Hiram College, a father brought his son to the office of the president, and looking over the long four-year course said, "Mr. Garfield, I don't believe my son will have time to take all that. Could you provide him a shorter course?"

"Why, yes, I think I can," replied the genial Garfield. "You see, it all depends upon what you want to make of him. When God wants to make an oak, He takes a hundred years; but when He grows a squash, it requires only three months."

When we are so busy that we leave God out of our plans, when we are living so fast that we do not have time to read His Word, to meditate, and to pray, we are in too big a hurry living to get anywhere.

We shall be like an old story told us of Thomas Huxley, who, being preoccupied with something, got into a cab one day, telling the driver to drive fast, without telling him where he wanted to go. So, rattling and bouncing for about an hour over the cobblestone streets of London, Huxley asked the cab driver when he would get there.

"Never," answered the driver, "until you tell me where to go. You simply told me to drive fast, and that's what I'm doing."

The most precious thing we have is *time!*

May we fill each hour with the things that will last. May we buy up each moment, for the moments are the treasure of our lives. Hour by hour, and moment by moment, we make our lives become the kind of lives we want.

If we want peace, if we want happiness, if we want serenity, we must strive, not just a part of the day, but every day, every part of it, to give God His *time*. This will "keep a green branch in our heart, and the singing bird will come," just *saturating our minds with God!*

A Prayer for Compassion and Courage

By A. S. LONDON

Sunday School Evangelist, Oklahoma City, Oklahoma



Our Heavenly Father, we pray Thee, grant unto us the two basic elements of Christian character—compassion and courage. Give us the compassion of Jesus as it was the basis for His actions, and courage to stand the test that confronts us daily. Help us to make His life a pattern for us today. As one long ago said, "To think a thing is impossible is to make it so for us." Courage is victory; timidity spells defeat.

COMPASSION

We pray for compassion that will cause us to be slow to condemn or find fault, but quick to trust and forbear. Grant that we will be slow to expose, but quick to defend. May we not be guilty of trying to belittle others, but quick to appreciate, with words of praise. Make us slow to resent, but quick to forgive. May we never be so little as to hold a grudge or ill will toward any living person.

When Jesus was moved with compassion, He always did something about it. When the sick and hungry came to Him, He was moved, and gave relief. When a mother was disturbed over the death of a son, He restored the boy and gave him back to his mother. He was never known to be unkind and harsh to a poor, debauched, sin-sick

soul. "He was moved with compassion." It is human to be harsh, unkind, and critical. It is divine to love, forgive, and be tender toward those who have lost their way.

Compassion is love in action. It causes the true Christian to have love for a foe as well as a friend. Jesus loved us when we were rebels, breaking His laws, and trampling them under our feet. In this condition, Jesus had compassion on us. He was rejected by His own brothers, by the scribes and Pharisees, by the city of Jerusalem, which cast Him outside the gates, and at last by His own disciples.

Compassion gave Him to His enemies, led Him out in His ministry of mercy, and caused Him to heal the sick, cleanse the leper, and reach out His hand to His enemies who nailed Him to the Cross. Compassion is the sign.

COURAGE

Lord, give us courage when it seems impossible to go forward. Give us the ability to keep going while so many give up and quit. We often read, "Be of good courage." Grant unto us that quality of soul that gives us the ability to meet danger with firmness and valor.

Give us, we pray, the courage of a Daniel, who stood firm in the face of danger. May we stand as Paul stood before kings, and gave his testimony of his faith in God. Help us to be as calm as he was in a storm at sea when he said, "I believe God."

We pray for the courage of Stephen when he refused to turn away from his faith in Jesus Christ, and only death ended his testimony. "Let me die facing the enemy." "The important thing in life is to have a great aim, and to possess the aptitude and courage to attain it."

May we say as did Columbus, "This day we sailed westward, which was our course." Let nothing daunt us. Give us strength not to be weak or superficial Christians. May we be dominated by one great, unwavering aim. Let the dangers we meet in life increase our courage to be right, live right, and always do the right.

God grant that our faith in Christ will cause us to look beyond all boundaries, transcend all limitations, penetrate all obstacles, and keep our eyes upon the goal, we ask in Christ's name. Amen!

HELP ME BE KIND—

There are so many sad and lonely hearts—

Dear Lord, help me be kind!

*The wheels of pain make life seem vain
As clouds hang low and fierce winds blow.
A song of hope, the upward scope*

Is what I have in mind.

There are so many lost and sin-sick souls—

Dear Lord, help me be kind!

*Their way is hard, and most folk disregard
The erring ones—blind and undone.*

*A smile of tender love, a prayer to God above
Is what I have in mind—*

That they my Christ may find!

—OVELLA SATRE SHAFER

His Unanswered Prayer Was Answered!

Sermon by

EVANGELIST RALPH MICKEL

A Christian father, converted when his boys were in their teens, prayed long and earnestly that they would be saved. He lived a consistent, godly life before them, regularly attended church, and was honest in business. He also was a "pal" to his boys—yet they grew up and married without getting right with God.

Years went by and the father continued to pray—still his sons remained unsaved. When he took sick, the operation failed to help him and, knowing he was going to die, he prayed: "O Father in heaven, I have prayed for my sons to be saved. I have lived before them as a Christian. But for some reason I have been unable to win them to Thee by my life. O Lord, if it please Thee, let me die a death so easy and victorious that I may win them to Thee by my death." But he died in excruciating pain with intense suffering.

After the funeral the three sons came back to the old home and sat around the open fireplace, as the shades of night began to fall. The oldest said, "If a man can live the kind of Christian life Dad lived, and then die as hard a death as he died, what in God's name can happen to us! I believe I want to make my peace with the Lord." So, acting according to his word, he knelt down

to call on God to save him from his sins. His two brothers did likewise.

Thus, while the embers died in the fireplace, three hearts were set ablaze for God—because a father had fervently and faithfully prayed for his boys. His prayer was answered, not as he had prayed, but as he had desired. The literal request was refused that the desire of the heart might be granted.

Likewise, when Paul prayed to go to Rome to witness for his Lord, the answer came in a very different way from what he expected. He did go to Rome, but as a prisoner, shipwrecked and almost killed.

Paul also came to God three times asking for deliverance from his "thorn in the flesh." But the harsh, hindering, harassing infirmity was allowed to remain. However, his prayer was answered. God gave him added grace and strength. Paul found that God's strength was made perfect in his weakness. God answered his prayer, not as he asked, but by giving him that which was more needful for his soul. He gave him this infirmity lest he "should be exalted above measure." God said, "No," to his petition, yet answered his prayer.

Greater Faith Hath No Man

By E. R. HAVEN

Nazarene Layman, Kalispell, Montana

At a recent father-and-son banquet some of the fathers gave short talks on how to rear our children, what to teach them, etc.; but one of the men talked about *learning from our children*. That brought to my mind a lesson that I learned from our boy when he was about eighteen months old.

When we lived in eastern Montana we had control of four sections of land and for a time were maintaining about twelve miles of fence. As some of it was through rough country and there were plenty of range cattle on the outside, it was quite a task to keep the fences up.

One night just before dark I saw a small bunch of cattle come up out of a coulee and head for the wheat field. Thinking that if I hurried I could get them out and repair the fence before dark, I boosted my little son into the seat of the truck, called the dog, and took out after the cattle. When they saw us coming they headed for the coulee

again, and knowing that they would lead me to the break in the fence, I followed them. I drove down the bottom of the coulee until it became so rough that I had to pull up on the side and, before long, it got so sidling that I was afraid I would tip the old truck over; so I stopped, set the emergency brake, and got out. I took Sonny out, carried him back behind the truck, and stood him down in the grass there on the hillside and said to him, "Now you stand right still and Daddy will drive the truck down just a little way and then I will come back and get you."

By this time it was getting quite dark, and I didn't know how the little fellow was going to take it. So I hurried back to the truck and eased it down the hill till it leveled off a little, then hurried back to the boy. There he stood just as I had left him. He had not moved nor made a sound and did not appear to be much worried.

Later when I thought of that little fellow standing there alone and me starting off with the truck I wondered what he was thinking. He must have thought, Daddy said he would come back and get me, and that was good enough for him. Perfect faith!

And that was the lesson that I learned. Never let a child down. If a child can have that much faith in his father's promise, how much more should we have faith in the promise of our Heavenly Father: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3)!

After that experience I think I leaned over backwards a little in later years to try to live up

to that faith. One summer when we lived on the farm west of Kalispell we had been working hard all spring, and when it came near the Fourth of July, I asked the children how they would like to spend the Fourth. They agreed that they would like to go to the lake shore and have a picnic. On the morning of the Fourth we were about ready to start for the lake when some of our neighbors drove into the yard to spend the day with us. That put us in a bad spot, but we explained to the neighbors how it was and, being the kind of folks that they were, they said, "By all means go ahead and keep your promise to the children." So we opened the house to them and told them to make themselves at home. We all had our picnic and everybody was happy.

Victory in the Valley

By J. KENNETH GRIDER*



Christian friend, do you have your share of troubles? Or more than your share? Times that really try your faith?

If you have none at all, your situation is just a little unusual. Most of us find ourselves right in the middle of some sorry circumstance at least every now and then—in so many of them, in fact, that we figure Job was about right when he said: "Man is born unto trouble, as the sparks fly upward" (Job 5:7).

We Christians avoid many troubles—the kind that are brought on by sin. But there is a whole vast array of them that also hit us and our homes and hit us hard. Real, flesh-and-blood ones, that make even strong men hurt out loud. Accidents, disease, fires, floods, tornadoes—who can enumerate all the "natural shocks that flesh is heir to" here in "this spoilt and fallen world"?

Other kinds we have too, don't we? Like disappointment in someone close to us, failure to achieve some goal, inward fears that something unsavory will happen.

If some trouble visits you, and you are in the valley for sure, it won't help to scurry off somewhere to one of those disciples of a bubbly optimism and be told that what you can't stomach is all in your mind. Your troubles are rude, rough, real!

Nor will it help to confide in the sour sort who offer nothing but gripes about God and tell you simply to bear your lot.

But there can be victory for you. Real victory, whatever your valley! Not a cheap, easy victory, but a real one nonetheless. Sorry! Not the kind in which all your troubles vanish. The kind, instead, in which your faithlessness vanishes.

One thing, early, is to see that your God probably did not—would not—directly order your trouble. When you see that, you see that He is on your side. You can then really believe the promise, "I will be with him in trouble" (Psalms 91:15). And you can take assurance from Proverbs 11:8, "The righteous is delivered out of trouble."

Quite early, too, have a long look at the Gospel accounts of how Jesus spent much of His time ruining the troubles that folk were faced with. And He himself, the Captain of your salvation, was made "perfect through suffering" (Hebrews 2:10). Also: "Though he were a Son, yet learned he obedience by the things which he suffered" (Hebrews 5:8). This kind of Saviour, "touched with the feeling of our infirmities" (Hebrews 4:15), is on your side too.

Assured that the gracious God and the interceding Saviour are on your side, trust them and the sympathetic Holy Spirit to help you transform your fears into faithfulness, your troubles into testimonies—your valleys, that is, into victories.

*Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri.

THE THIN GRAY LINE

By EVANGELIST GEORGE BRANNON

Twin-engined airplanes often require duplication of instruments, even two compasses. This is a precautionary measure against a false compass. Also because of other attractions and distractions, a compass under otherwise normal conditions will lie about which way is north; and if it is off at the north point, it will be off at all other points. The plane then must be grounded before it can be properly readjusted to tell the truth, and call north, north and south, south. Our sense of discrimination is a good deal like that. It can become blurred and bent, so that black is no longer black. It will begin to mix white with black, and soon blend into a thin gray line.

With the conscience in that condition, we can begin to do a number of things that are not good for a Christian to do. And, almost before we know it, we can do those things and still feel pretty good about it. If we continue this way very long, we will become insensible to our danger, and drift into a mere profession of religion. This can spell doom for the soul! Take the alarm clock for an illustration. Here is a capable instrument, able to wake us up at six o'clock each morning. But if we fail to wind it, or if we wind it and set it but ignore it, eventually it will no longer wake us up. And if we ignore it long enough, we will no longer even hear it. The clock is still there, still ringing, and still accurate, but we just don't let it bother us any more. We can do this to conscience, to our sense of discrimination, until we become insensible to its call.

I think every Christian faces a daily battle with his spiritual compass, his spiritual alarm clock. It

As free moral agents that God created, we have the right to make our own decisions. The main way for temptation to enter is through our attention. Therefore we should watch what takes our attention; we can avoid temptation by not letting it get our attention in the first place. We can guard against it by having our minds made up before the situation arises. Preparation in advance through thought, and above all prayer, will be the best method in avoiding or conquering temptations.—KENNETH D. HILLS.

is necessary that the conscience constantly respond, as the Holy Spirit and the Word deal with us. Our sense of right and wrong must be developed properly under the direct supervision of the Holy Spirit. This is our only safeguard against the thin gray line of "no-harm devils."

There is the ever-present danger of our personally adjusting the conscience compass needle to where we can make it point in any direction we want it to go. What the Bible and the church point out as harmful and even dangerous, we can excuse and still feel all right about it. Thus the thin gray line gets thinner all the time.

What can we do to solve this problem? First, recognize that it is a very real and a very serious problem. Then, go to God and the Word. The Spirit will ground us. Next, He will readjust and regulate our sense of discrimination. With grace restored to our souls, and the Holy Spirit in control, we can maintain a proper sense of balance in our consciences. We should allow nobody to tell us that north is in two different directions or places; that a thing is hurtful under certain circumstances but harmless in a different setting. *We just can't make our General and Special Rules as we go along.* That would be like riding a merry-go-round; we would be traveling, but getting nowhere. We must be guided by the great principles of Jesus Christ or miss the boat for heaven!

We must know we have been born of the Spirit, born again, to chart a safe course in the right direction. Moreover, our best step for soul safety lies in possessing the fullness of the Spirit in sanctifying power. For only then do we have a dependable Guide and a capable Teacher, plus inner power to follow and obey Him! We learn from Him what is helpful and what is hurtful. He, with the written Word and the faithfully preached Word, will guide us safely through the maze and haze of modern-day complexities and perplexities.

This procedure will bring us out on the right side of a clear line of demarcation between the good and the bad, the right and the wrong, the helpful and the hurtful, and finally, heaven and hell. Thus the thin gray line fades into a well-defined line of righteousness and true holiness, our only passport to the Pearly White City. Let us "give diligence to make" our "calling and election sure" (II Peter 1:10).



SANDRA HETRICK celebrated her eleventh birthday with some of her little friends during the Oregon Pacific District Camp. Standing back of Sandra are Mary Kate Phillips, vice-president of the District N.F.M.S., and Rev. Paul Hetrick (Sandra's father). The Hetricks returned in September for another term of missionary service in Africa.

A splendid bit of advice for you—

When You Think You Need a Tranquilizer!

By AMANDA B. COVE, R.N.

A few years back we were told that in every woman's purse—in offices—and in the pockets of some men, one would find a supply of aspirin tablets. Today the trend has shifted to tranquilizers. Perhaps they are not found in as many pockets, but tranquilizers under many different names are being used at an alarming rate.

Why? This type of medication—or sedation—has its place in the field of medicine. In my position I see the need and the effect of a tranquilizer of some sort, not as an *escape*, but to enable the person to endure or adjust to some chronic illness or other physical symptoms. The dosage may be large or small, given as a temporary aid or given over a longer period—but always under the order and care of a competent physician.

Whether you are a mother and busy housewife, a harried executive, a wage earner bringing in an inadequate wage, a student, an office worker—regardless of occupation, it is almost impossible to live without tension and stress. We are a rushing generation—all keyed up. Nerves, tensions, problems, difficulties everywhere with almost everyone.

Homes are no longer places of blissful retreat and relaxation—we have to have the radio or TV, the current literature, a car or two to help us get places. Few quiet evenings at home—just “at home”—quiet, restful, relaxing! Few people have good sleeping habits. Surely we need something to help us carry on. But how much of all this is really necessary?

I realize only too well that we as Christians have “this treasure” (the Holy Spirit) in earthen vessels, our bodies and minds and nerves are subject to many human frailties, but isn't there help for some of our everyday nagging, nerve-racking annoyances—is there no other way? Do we always have to resort to tranquilizers for an escape or for help?

Just the other day I was in desperate need of help. I had solved problems, attempted to meet critical needs, tried to deal with one who was undermining and going contrary to everyone—I was weary, tense, and confused. I said, “I cannot answer another question.”

I went to my room, shut the door, and sat down.

"God help me," I prayed. I needed help and needed it then. In an instant the words of that familiar chorus came to me, "Spirit of the living God, fall fresh on me"—just that line. I have been a Christian for a good many years and I had sung that chorus many, many times and meant it—but now a new and awesome meaning came to me.

The Holy Spirit—Third Person of the blessed Trinity—and my spirit—one! To what degree had I been conscious of the Holy Spirit's working and presence? "Spirit of the living God, fall fresh on

me"—would that ease the tension? I said it over and over again—my whole being stirred.

I sat quietly for about fifteen minutes, praying for a fresh anointing; and as I waited—it came. Oh, how wonderful it was! How wonderfully real! What a relaxed, calm feeling came over me—my pulses slowed, my shoulders drooped, my brain cleared. I am sure no tranquilizer could have done that for me (and there were no ill side effects).

I beg of you, harassed one, try it. Come ye apart—wait for a fresh anointing. It works!

Like the little girl we are tempted to say—

"HAVE THY WAY, LORD, BUT . . ."

By JUNE RUDD PITTMAN

"Mommy, where does this go?" asked my little girl, holding up a piece of the picture puzzle with which she worked. I couldn't tell and suggested she start with an easier piece to fit, picking out two from the assortment.

"Well, that one doesn't go in right," she argued, at my first attempt to help her (she had been putting in a star-shaped piece crossways). As I turned it right side up, she took it from me, saying she didn't want that one first.

Trying again, I took another and put it in place, and she again refused my advice. Leaving her then to return to the kitchen, I said, "All right, then. Don't ask me to help you if you don't want to do as I say."

Entering the kitchen and opening a cabinet door, I stopped suddenly, the import of my remark dawn-

ing upon me. We ask God for help and then refuse His advice.

"Do it this way, Lord," we argue.

"Oh, not that method now, God. It's too painful." We take things out of God's hands impatiently and still expect His aid. We call Him omniscient and act as if we know it all.

"Oh, Lord, open our eyes. While we go through the pressure, make us realize Thou art in control and allowing these contrary winds, this prolonged hardship as a part of Thy molding process for our greatest good and future usefulness. May we understand Thy pure motive, as we remember, 'All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies' (Psalms 25:10). Help us remember that Thy mercy includes chastening, and Thy truth creates quality and sterling character."

"Thus saith the Lord of hosts; If it be marvellous [difficult] in the eyes of . . . this people in these days, should it also be marvellous [difficult] in mine eyes? saith the Lord of hosts" (Zechariah 8:6). "Just because it looks hard when viewed by your abilities and standards, is it hard for Me?" asks God. "Do not belittle Me, or whittle Me down to your size! Give Me a chance to prove what I can do. Loose Me! Hinder Me no longer by your blind faithlessness. Insult Me not by your unbelief. Can you not take Me at My Word? Unleash the Source of power which raised up Christ Jesus from the dead that it may be used in behalf of your own needs and the needs of your fellow men.

"I am that I am and My Word is immutable. Allow Me to undertake for you. My arm is never weary; My sight is never dim."

While He Meditated on Forgiveness

By FLORA E. BRECK

*He lost all sense of time and place
While thinking of Christ's love and grace,
For the inflow of "Christ's love to console"
Is only heard by the ears of the soul.*

*While praying fully—every hour
He gained in constancy and power,
And his foolish hopes he saw depart
When holiness possessed his heart!*

"I Am Coming to the Cross"



The worthwhile hymn "I Am Coming to the Cross" was written by William McDonald in the city of Brooklyn, New York, in the year 1870. In a letter dated January 31, 1889, Monrovia, California, Mr. McDonald told in his own words the following history of this hymn:

"While I was pastor in the city of Brooklyn, I had felt the need of a hymn to aid seekers of heart purity while at the altar. I desired something simple in expression, true to experience, and ending in the fullness of love. The tune, composed by Mr. Fisher, with the first two lines of the chorus I had seen, and was much pleased with their simplicity. As I was sitting in my study one day, the line of thought came rushing into my mind. I began to write, and in a few minutes the hymn was on paper. It was first sung at a national camp meeting held at Hamilton, Massachusetts, in June, 1870. It has been translated into many languages, and sung all around the globe."

The writer of the hymn "I Am Coming to the Cross" knew all about the truest element in faith, and just how important it is to those seeking to be saved from their sins. Faith is a wonderful thing, for it is through faith that we are saved, but faith cannot be separated from trust. We may say we

believe, and with our minds do so, but if our hearts do not cause us to put our belief into action by trusting God to save us, we shall not find salvation. Having fallen off a precipice, we may look at the rope that friends have thrown to us and believe the rope can draw us to safety; but until we have placed our hands upon the rope and have trusted to it our weight and our destiny, the rope to us is useless.

This hymn, "I Am Coming to the Cross," is a hymn of trust, showing every step necessary to spiritual salvation. The poet states in the first stanza that, in his weak, blind condition, he not only believes he shall find full salvation at the Cross, but that he is *coming to the Cross*. His act in coming to the Cross proves his trust in Jesus' promise to cleanse from all sin. Having arrived, he gives his all to Jesus: friends, time, money, soul, and body, to be used for Him from that time forth. Immediately following his act of consecration, he begins to feel the blessings of the Christ and his oneness with Him in spirit. In the last stanza of the hymn his soul is filled with the presence of the Lord Jesus, and he ends by singing praises to the Saviour, who died that he might have eternal life. It is all there in the hymn.

Life Insurance—

An Afterthought

Today a life insurance agent stopped by my desk and asked if I needed any life insurance. My answer was, "No." Then after he had left, these thoughts came to me:

Friend, I bought life insurance nearly five years ago. It's called "Eternal Life Insurance." The branch offices are located at any mourners' bench; the home office is in heaven. The stockholders of the company are born-again Christians. The premium is payable when the policy is

purchased. The cost: forsake the world and follow Jesus.

The dividends are payable daily to each policy holder in mercy, peace, grace, hope, joy, and blessings too great to be numbered.

Where was the company founded? At Calvary.

What is the date of maturity of the policy? The day we leave this world and enter the gates of heaven.—ELTON E. ANDERSEN, *Sioux City, Iowa.*



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EDITORIALS.....

Beware of Appeasement!

IS THIS APPEASEMENT?

There's a long article on Khrushchev's visit to the United States by Senator Thomas J. Dodd of Connecticut in the September 15 issue of *Vital Speeches of the Day*. The subtitle of this article is "The Erosion of Moral Consciousness." Originally it was an address which was delivered to the U.S. Senate on August 13. It opens with these words:

"The long road to futility and failure, upon which man has journeyed for so much of his history, is marked with familiar tombstones, such as the Munich Conference, which have come in popular thought to be regarded as separate, independent events, turning points which ushered in great periods of tragedy and defeat.

"But historians recognize that events such as Munich cannot be rightly judged, of themselves, as clear turning points. They were rather the culmination of a whole series of less spectacular events, which led to and foreordained those tragic happenings which became symbols of an age.

"The appeasement at Munich was foreshadowed by a whole series of lesser appeasements. The failure to oppose Nazi rearmament, the failure of courage, of sacrifice, of patriotism, the failure of the Free World to rearm itself morally and militarily, the failure to oppose Hitler's march into the Ruhr, the failure to oppose the seizure of Austria, the support given Hitler by Free World industrialists and financiers, the deference and homage paid to Hitler by Free World leaders, all these formed the pattern of which Munich was the logical and perhaps inevitable outcome.

"I believe that in our own time we are repeating the same pattern of concessions to insatiable tyranny which twenty years ago reached the point of no return at the conference table in Munich."

What is it that Senator Dodd refers to in the last paragraph which concludes this quotation from his address? It is the dealings of the free world with Khrushchev. Senator Dodd believes that, just as we attempted to appease Hitler, so we are trying to appease Khrushchev. Just as we tried to pacify Hitler by giving in to him, by backing up, by making concessions, by retreat, by "the erosion of our moral consciousness," so we are doing the same with Khrushchev. And, just as our attempts to appease Hitler failed and we finally had to fight him, so Senator Dodd feels that our attempts to give in, to concede, to retreat, before Khrushchev will be of no avail.

If we had been firm with Hitler at first, very likely we wouldn't have had the second world war. In other words, if we hadn't tried to appease him, to retreat before him, or make concessions to him, World War II would not have come to pass. Likewise, not only will our attempts to appease Khrushchev be of no avail, but finally they will lead us into war, when if we had been firm with him from the first there probably would have been no war.

This, at least, is the line of thought, as I get it, which Senator Dodd brings out in his long address, far too long for me to quote much from in this article. He knew that his address on the eve of Khrushchev's visit would not be popular. Nevertheless he felt that he must warn his country of the trap into which he thought we as a nation were moving.

Those who know me and have read my editorials—some of my recent ones—are aware of the fact that I am a great admirer of President Eisenhower. Because of this I do not say, as Senator Dodd implies all through his address, that the President made a mistake in inviting Khrushchev to the United States—that this invitation is only another attempt in a long series of attempts to appease

him; another retreat in a long series of retreats, none of which we ever should have made. Only the future can reveal the truth or fallacy of Senator Dodd's claim.

By *Stephen S. White*

THERE IS A DANGER!

Therefore let's forget Senator Dodd's specific address, and the particular appeasement he's talking about, which he thinks is dangerous, and turn our minds to another form of appeasement, which I may call the appeasement of sin and the devil, from the standpoint of individual Nazarenes and our church as a whole. Please do not misunderstand me; I am not saying that all of us Nazarenes as individuals have taken this role—not by any means. I don't believe the majority of our people have. Further, I am certainly not saying that our church is following the policy of appeasement with sin and the devil. Time and time again within recent months we have affirmed in one way or another, as a church, our determination to stand for what we have always stood for, and to stand for these things uncompromisingly. This is the kind of policy we must maintain both as individuals and as a church. Let's beware of appeasement. Let's not start down that road; let's not retreat from this fortification or this stand, and then from another fortification or stand, and then from another. Let's not back up; let's not give in; let's not try to appease sin and the devil in this age when all hell seems to be turned loose. That isn't the way to win for God and the cause of holiness; I am sure of this!

Perhaps the free nations, along with our own nation, have taken and are taking the right attitude toward Khrushchev—I'm not joining Senator Dodd in saying they are not. But I do know this, that neither the individual Nazarene nor the Church of the Nazarene should start on the path of appeasement as to sin and the devil. We must not begin to round our corners; let's keep them sharp, as they have been from the first. The way to defeat the devil isn't to try to pacify him, to retreat before him, to make concessions to him, to compromise with him. There is no middle ground between righteousness and sin, between God and the devil. If we win in this battle we must be on the side of God and holiness.

Beware of appeasement! We must see to it that there is no erosion of our moral and spiritual consciousness. It may seem to some the long way around, but actually, it is the path that leads straight through to heaven and, better still, to the goals for which we are seeking here. We can't live in the past; we must live today; we must face the world as it is today—but we do not have to compromise with sin and the devil. Beware of appeasement!

The Pressure of Her Fingers Saved His Life!

If you want a real thrill read *Neath the Warm Southern Cross*, by Myrtle Pelley Taylor. It is in the missionary reading course for this year. As you read this book, you stand face to face with a God-called soul who doesn't fear anything, because she knows that she is in the center of God's will. How one ordinary human being could do what she did, as joyfully and victoriously as she did, is hard to understand. I said "ordinary" human being; of course she isn't an "ordinary" human being. Yet there are many people who one might think could do what she did, but when the test actually came, they wouldn't make it. Every member of the Church of the Nazarene ought to read this book.

But I am not writing a review of this book, nor a tribute to the writer and her work. I just want to call attention to one incident in this book. It has to do with a little boy, Millard Shirley. His tonsils had been removed and, after coming home from the hospital, he began to hemorrhage; not badly, but a steady, sure bleeding. As we read on, we find these words:

"There was no car, for Brother Shirley had gone away. Only his wife and I were there alone with that precious little boy and we knew we could not let him bleed all night. Something had to be done. Trying several things, I soon discovered that pressure at a certain point on his neck controlled the bleeding. So perched on the bed behind him, with his little head against me so that he was as comfortable as possible, I held my fingers on that spot, hoping that he might drop off to sleep. He and his poor mother were frightened, and I was very uneasy. However I knew that a certain government doctor would be passing our station that night. If we could reach him by phone in time, he could call at our place as he passed through. . . . After half-past two in the morning the doctor came. He told me, 'You're doing the right thing, Sister. Just hang on and he will be all right in time.' That hanging on meant cramped and stiffened

fingers and arms that in spite of me would turn numb, but I was so glad to know I was doing the right thing that I did hang on until morning. By that time the oozing had stopped, and I crept out of a cramped position, lowering the little boy, now in a sound sleep. How very precious a life becomes when you have the sole responsibility of life or death!"

The pressure of her fingers saved Millard Shirley's life. That was a physical life and very precious, but how much more precious is an immortal soul, which that little boy, and every human being, possesses! I thought as I read this story, and was moved by it, how many immortal souls have been rescued for God from everlasting death by the pressure of persevering prayer. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Oh, the power of the pressure of intercessory prayer, the pressure against God through Christ, the pressure of a human being

which is supplemented by the Holy Spirit with "groanings which cannot be uttered" (Romans 8:26)! "Men ought always to pray, and not to faint" (Luke 18:1). The lesson that Jesus teaches in the parable which begins with these words is that of perseverance, or pressure, heart pressure in prayer. Many a soul has been finally reached for the Master simply because someone "kept on keeping on"; someone said, "I will not let Thee go except Thou bless this needy soul."

The pressure of her fingers saved a life! The pressure of your heart's desire, as a member of the Kingdom, can head a soul off from hell. What a possibility lies within your reach, and within my reach! Let us never give up praying for that loved one, or that friend, that needy soul, so long as he is on this side of the river of death. While there's life there's hope, so long as somebody's heart presses up against the heart of God in prayer, in holy desire!



Missionaries on the Move

Miss Joyce Blair is home on furlough from British Honduras. Her home address is 5313 48th Avenue, Red Deer, Alberta, Canada.

Miss Mayme Alexander is home on furlough from Guatemala. She is living at Route 2, Jacksonville, Texas.

Rev. and Mrs. Earl Hunter have moved to 1099 East 25th, Eugene, Oregon.

Rev. and Mrs. Paul Hetrick left for Africa for their third term of missionary service on September 24. They are stationed at Manjacaze, via Lourenco Marques, Portuguese East Africa, for the present.

Rev. and Mrs. C. G. Rudeen left August 29 for their third term of service in Nicaragua. We do not have an address for them at present.

India

Just this month we graduated another class of nurses—eight in all. This is our largest graduating class in the training school history. Then we broke another record this month by taking in our largest class of new girls for training—thirteen.

The Lord has shown His gracious hand over and over in our many problems. Nalinibai has had good health this year, thanks be to God, and she is a tremendous help. We surely do appreciate her.—ESTHER HOWARD, *India*.

REMISS REHFELDT, *Secretary*

Texas-Mexican District

Everything on our field is going forward, and it appears that we are headed for another record-breaking year in spite of the fact that many of our churches are outgrowing their buildings. Our Sunday school average is now a thousand above the average just a few years ago. Several had more than a hundred pupils in vacation Bible school.

Recently Corpus Christi had more than three hundred in Sunday school, averaging 144 for the month. Perez Street Church also averaged 144, so you can imagine the spirit of competition between these two churches right now!

Many of our churches are having good revivals, and we are winning new families into membership. God has given some very outstanding cases of healing, and good leaders are joining us.

Every church on the district had a vacation Bible school; all churches are up to date on their budgets; and eight of our English-speaking pastors took the summer course for ministers at Bethany, Oklahoma.—EVERETTE HOWARD, *Texas-Mexican*.

Guatemala Youth Camp

By JAMES HUDSON, *Guatemala*

Our youth camp this year met in Coban, Guatemala, on the campus of

the Williamson Bible School, under a war surplus tent. We felt it was the most outstanding youth camp we have had yet.

The mornings of the four days were crammed full of classes on practical "Homiletics," "Arts and Crafts," "Romans," "Advice on Courtship and Marriage."

After the noon meal the whole group was kept busy reading *Judson the Explorer*, a fine missionary book translated into Spanish.

We divided our group into two teams this year for recreation, calling them the Davids and the Jonathans, to encourage friendly competition, and to teach them to win or lose with a Christian spirit.

Points were given on order, co-operation, and test grades, as well as other things.

On Friday night during the evangelistic service, as was our custom, we had one team take charge of the singing and special numbers. It was the Davids' turn that night. They gave a good spiritual program, and at the close presented a lovely floral offering to the captain of the Jonathan team (the Davids were ahead) and spoke words of encouragement, wishing them well on the closing day of camp.

The evangelistic message followed, and three altar calls were made with a wonderful response. The service lasted until after midnight.

The camp was the largest we have had in teen-age and youth attendance, and the entire missionary staff was on hand to help with the work of the camp. We feel the spiritual tide is rising in Guatemala.



Department of Evangelism

V. H. LEWIS, Secretary

EVANGELISTIC HONOR ROLL

The following churches have been presented a certificate for "new Nazarenes" received into membership this assembly year. Each church listed has qualified according to the regulations of church membership for its group as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED	GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	5	IV	150-299	18
II	25-74	9	V	300-499	25
III	75-149	12	VI	500 & over	35

The Crusade for Souls Commission joins the entire church to express congratulations to these pastors and their churches!

Church	Pastor	Present Membership	Gain
DALLAS DISTRICT			
Dallas Hampton Place	J. P. Ingle	36	9
Irving Faith	F. Spencer	41	10
Paris	P. E. Brown	44	11
Dallas South Oak Cliff	E. Labenske	100	14
Tyler Grace	J. Abila	101	15
Dallas North	F. B. Whittaker	110	16
McKinney	R. H. Thompson	116	28
Longview	C. Powell	133	17
Dallas Trinity	L. E. Plemons	135	15
Dallas Central	C. E. Ammons	289	22
EAST TENNESSEE DISTRICT			
Moon Memorial	R. Lee	9	5
Estill Springs	W. Hill	19	6
Rutledge Hill	C. J. Davis	21	10
Morristown	C. Hale	48	20
Palmer	L. Casseday	50	11
Lebanon	B. S. Murphy	66	11
Chattanooga Lookout V.	D. Reid	69	15
HOUSTON DISTRICT			
Vidor	S. Vance	44	14
Houston Lake Forest	R. Wilson	48	12
Lufkin Bethel	H. L. Rains	50	10
Conroe	A. Hann	54	11
Freeport	H. L. Maiden	99	17
JOPLIN DISTRICT			
Springfield, Mo., Grace	R. Archer	22	9
Aurora, Mo.	W. H. Barnett	39	12
Mountain Grove, Mo.	M. F. Eudaley	57	13
Baxter Springs, Kans.	R. A. Allen	78	21
Iola, Kansas	W. D. Baker	118	13
Coffeyville, Kans., First	J. J. Steele	178	20

Church Pastor Present Membership Gain

KANSAS DISTRICT			
Hutchinson Westside	E. Cook	36	9
Kingman	E. S. Neuenschwander	47	9
Wichita Park City	D. E. Neuenschwander	50	50
Hays	L. Patterson	59	11
Wichita Grace	R. McClelland	63	23
Wichita Haysville	D. Hess	64	20
Liberal	A. Williams	70	10
Cimarron	N. Howerton	71	13
Meade	S. Stearman	113	16
Hutchinson Bethany	M. Huxman	162	23
Newton	H. C. Thomas	246	22
Wichita Linwood	C. E. Rowland	315	30
Wichita First	G. A. Gough	560	36
MISSOURI DISTRICT			
Sullivan	C. S. Shreffler	11	6
Farmington	P. H. Richardson	18	5
House Springs	P. E. Ambro	23	9
Valley Park	H. Esterline	23	8
Irondale	T. A. Wilhelm	27	11
Ilasco	C. Rache	28	9
West Plains	L. W. Faulkner	43	13
St. Clair	H. H. Doerle	58	10
St. Louis Golden Gate	J. B. Cook	80	16
Kirksville	T. D. Williams	122	20
Esther	C. F. Transue	159	24
St. Louis Lafayette Pk.	R. T. Morris	420	39
NORTHWEST INDIANA DISTRICT			
Arcadia	O. Sheets	11	5
Salem	R. Downing	17	8
Covington	W. Riley	20	5
Crawfordsville Bethel	R. E. Wilson	22	10
Portage Grace	O. Klinger	30	6
Kokomo Bon Air	D. E. Mathews	41	13
Monticello	F. W. Kirkpatrick	49	7
Gary Tolleston	J. Leonard	55	13
Winamac	W. H. Erickson	58	11
Rensselaer	W. E. Vannest	60	13
Tipton	D. Swisher	62	8
Frankfort South	L. Irby	63	9
La Porte	K. Burton	64	20
Rochester	H. McCubbin	67	21
Garden Homes	R. R. Featherston	68	18
Kokomo Forest Lawn	O. G. Hahn	76	28
Independence Hill	O. A. Shrout	81	15
Hammond First	J. Snow	355	33
WISCONSIN DISTRICT			
Sheboygan	E. Schultz	16	11
Baraboo	R. A. Moore	26	9

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Selected to Serve

The following have recently been elected, or re-elected, to serve as district N.J.S. directors:

- Mrs. Lawrence Gholson—Dallas
- George E. Smith—Eastern Michigan
- Mrs. Orian Burlison—Los Angeles
- Mrs. C. E. Royse—Wisconsin
- Rev. Neil MacPherson—New York

- Miss Emma Jeanne DeVries—Minnesota
- Mrs. Reeford Chaney—Alabama
- Mrs. Herbert Merritt—Kansas

We are now receiving the annual reports from the district directors. The following districts show a good gain in membership over last year:

- Florida—344
- Chicago Central—121

- Idaho-Oregon—388
- Michigan—161
- Northeastern Indiana—10,
- Western Ohio—212
- Wisconsin—53

The Florida District leads in the number of subscriptions to *Junior Topics* with a total subscription of 175. Congratulations to Eugene Simpson, pastor at Gainesville, Florida, who served as district director.

The Western Ohio societies subscribed to 155 subscriptions to the *Junior Topics*. This district N.J.S. work is directed by Rev. Harold Frye of Dayton, Ohio.

Thought for the Day



by BERTHA MUNRO

More Paradoxes

Monday:

"The lonely crowd," who "use the noise of others to drown the noise of the self." So David Riesman writes of our conformity-ridden society, whose "password is 'now,'" whose "heaven is to be 'accepted.'" Adjusting to "things not worth being adjusted to" issues finally in that great loneliness which is the outer darkness. (Exodus 23:2a; Deuteronomy 32:12; Matthew 8:12.)

Tuesday:

As for adjustment: Right—"Use things and love people"; wrong—"Love

things and use people." (Luke 12:15; I John 2:15-17; 4:7-8; Galatians 6:2.)

Wednesday:

"Rest in labor." "Take my yoke . . . ye shall find rest." "God never says, 'Spare yourself.' But a mother's weak smile can be counted for righteousness." —Estelle Carver. The Christian's rest comes in the complete yielding. The yoke of Christ is a perfect fit. (Matthew 11:28-30.)

Thursday:

"The secret is to make a city, not to rest in it." So a contemporary writer has Virgil speak of the founding of Rome; true of the Christian's mission. "There is no discharge in this war." And no happiness in unproductive consuming. Who wants to be a moth? (John 4:34; 5:17; I Corinthians 3:9-14.)

Friday:

"Strength in weakness." "When I am weak, then am I strong." Strongest of all if I feel my insufficiency enough to "cling like a limpet" (quoting Sandy Scott) to the Rock, Christ Jesus. Brisk self-confidence will go far towards "efficiency"; but as for strength, it is love that "never faileth." "In Love's service only the wounded soldiers can serve." —Thornton Wilder. (II Corinthians 12:9-10; I Corinthians 13:8a.)

Saturday:

Satisfaction in hunger, fullness in emptiness—Jesus' "meat to eat that ye know not of"; Fanny Crosby's "Lo, a spring of joy" in the desert place.

But conversely, discontent in contentment—the "divine discontent" that is "neither a drag nor a drug, but a spur" (Paul S. Rees); the "holy and wholesome" dissatisfaction with present attainments and conditions; the thirst to know the fullness of Christ. (Psalms 103:5; John 4:32; Philippians 4:18-19; 3:10, 12-14.)

Sunday:

Freedom in bondage. Love slavery to Jesus Christ is the open door to abundant living. He is the All-Value. Abandon your right to yourself, and He puts in your hand the key to every life situation. "He that is mastered by Christ is master of circumstances."—Chesterton. The key and the power to turn it. For He gives you the love that makes you a willing slave. (I Corinthians 7:21; John 8:36; Exodus 21:5-6.)

Christ resolves every paradox. "In him dwelleth all the fulness." Every quality in Him is intense in its goodness and freed from its besetting fault. In Him weakness is devoid of groveling,

Servicemen's Corner



The Code of Conduct for Members of the Armed Forces—

"I. I am an American fighting man. I serve in the forces which guard my country and our way of life. I am prepared to give my life in their defense.

"II. I will never surrender of my own free will. If in command, I will never surrender my men while they still have the means to resist.

"III. If captured, I will continue to resist by all means available. I will make every effort to escape and aid others to escape. I will accept neither parole nor special favors from the enemy.

"IV. If I become a prisoner of war, I will keep faith with my fellow prisoners. I will give no information or take part in any action which might be harmful to my comrades. If I am senior, I will take command. If not, I will obey the lawful orders of those appointed over me, and will back them up in every way.

"V. When questioned, should I become a prisoner of war, I am bound to give only name, rank service number, and date of birth. I will evade answering further questions to the utmost of my ability. I will make no oral or written statements disloyal to my country and its allies, or harmful to their cause.

"VI. I will never forget that I am an American fighting man, responsible for my actions, and

dedicated to the principles which made my country free. I will trust in my God and in the United States of America."

This Code of Conduct was sent to us by Chaplain (Capt.) Lyle W. Robinson. He writes, "It might be helpful and interesting to our people to read this Code established by presidential decree for guidance in combat and in captivity if that should happen."

FROM A MOTHER—"You can stop sending the literature to my son. He is out of the service now. The Lord took care of him, and he got back to God while he was still in the service, a few months ago. I do praise God and we do thank you for sending the papers to him."

THANK YOU—"Thank you very much for your continued faithfulness in sending the publications to us during these years. God is good to us, and we are living for Him."—Sgt. FORREST R. MONTGOMERY.

NAZARENE SERVICEMEN'S COMMISSION

London W. Gilliland DIRECTOR

pure in humility and trust; contentment is never complacency; yielding is the path to victory. No rest so deeply still, yet no labor so energy-packed. No personality so truly itself, yet no social sense so acute; no aloneness so withdrawn, yet no self-giving so complete. His is the way of the paradox. His perfection is not the lukewarmness of a tepid middle ground. It is each good at its most intense; it is opposites resolved, fused, perfected. And He has given us of His spirit. (Colossians 2:9-10a; I John 3:24b.)

the Question box

Conducted by STEPHEN S. WHITE, Editor

Will you please comment on Matthew 15:18 and Mark 7:15? Would these scriptures justify the moderate use of intoxicating drinks or tobacco?

Both verses deal with the same truth. I'll quote only Mark 7:15: "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." These verses mean that the inner man, the person who lives in the visible body, is the author of sin or righteousness, according to whichever is chosen. "Out of the heart are the issues of life." Evil thoughts or good thoughts proceed from the heart, the center of the individual's moral responsibility. The heart, in this sense, is the will, where our decisions are forged, and not the emotions. But we must remember in this connection that people who drink intoxicating liquor or smoke tobacco do it because the inner man chooses to do it. Such activity proceeds from the heart. Evil deeds that arise from evil choices are often the result of tempta-

tion which comes from without. A man might get so sick of sin and life that he would deliberately drink a vial of deadly poison. The poison comes from without, but the choice comes from within. The sin is in the deliberate choice which is made by the person who lives in the body, and not in the poison. The latter is not, and never can be, sinful in and of itself, but the deliberate suicide which the individual commits by drinking the poison is sinful. Anybody who drinks intoxicating liquors or smokes tobacco is taking poison into his body. He is gradually helping along the processes of death, and he is doing it by inner choices—that which proceeds from within. Therefore any person who tries to justify drinking intoxicating liquors and using tobacco by the scriptures given above will never succeed.

The Sunday School Lesson

MENDELL TAYLOR



Topic for October 18:

Sharing the Living Christ

SCRIPTURE: Acts 3 (Printed: Acts 3:1-7, 11-16)

GOLDEN TEXT: *Then Peter said, Silver and gold have I none; but such as I have give I thee (Acts 3:6).*

The scripture under consideration tells how Peter and John shared the richness of their Christian faith with a man who was classified as a hopeless invalid. His helplessness was a challenge to their faith. They were anxious to share their spiritual resources with anyone who acted interested in receiving the same. The lesson unfolds in the following pattern:

The Hour of Prayer: The terminology of this passage indicates that they engaged in prayer at regular and specifically designated times. This is one of the most important principles in the prayer life of a Christian. If we do not establish a fixed time to pray on our daily schedule, we usually put the matter off until the last thing in the day. At that point we are so tired that we cannot concentrate on spiritual things. We offer to the Lord the frazzle end of the day. Our effort to cultivate the spiritual life is so feeble that we cannot tell where the "Amen" stops and the sleep starts.

We will never find the time to engage in devotional exercises. We must "take time to be holy." If we set up our schedule so that we pray at a fixed time during the day, we will derive the greatest possible value from our praying. By following a pattern in this

In the August 5, 1959, issue of the "Herald of Holiness," there are a couple of statements regarding the Reformed position on sanctification. It is my opinion that these statements misrepresent the Reformed position. These statements are found on page 3 of the "Herald of Holiness" and read thus:

1. "... the Reformed churches confuse regeneration and sanctification."
2. "The tendency of the Reformed churches is to view sanctification as merely an increase of the new life imparted in regeneration—this new life warring against the old until the inward conflict is brought to a close at death."

Since, in your letter you called attention to a brief statement from L. Berkhof's *Manual of Christian Doctrine*, I will refer to his larger volume, *Systematic Theology*, of more than seven hundred pages. It has many commendable features, and I have it in my personal library. On page 536 he discusses the relation of sanctification to regeneration. Here he declares that regeneration is the beginning of sanctification, and then goes on to say: "The work of renewal, begun in the former, is continued in the latter, Phil. 1:6. Strong says: 'It [sanctification] is distinguished from regeneration as growth from birth, or as strengthening of a holy disposition from the original impartation of it.'" Also, in the last statement of the final paragraph on page 537, Berkhof declares that believers must contend with sin as long as they live. This indicates that sanctification is not a specific crisis separate from regeneration which cleanses the heart from inbred sin. Following this paragraph in his discussion of perfectionism, Berkhof makes it very clear that he does not believe in sanctification as the cleansing of the heart from the Adamic nature, or in-

bred sin, in this life. In the light of these teachings from Berkhof's *Systematic Theology*, I do not believe that he would accept the definitions of regeneration and sanctification which you give in your letter as those of the Reformed position. They read as follows: "Regeneration is that act of God by which the principle of the new life is implanted in man, and the governing disposition of the soul is made holy; and sanctification is that gracious and continuous operation of the Holy Spirit by which He purifies the sinner from the pollution of sin, renews his whole nature in the image of God, and enables him to perform good works." Your two definitions place you nearer the position of the Church of the Nazarene than that of the Reformed churches, and we differentiate very definitely between regeneration and sanctification, as entire sanctification. We do not confuse the two, as the Reformed churches tend to. The only sanctification they know is that which is a continuation of regeneration. Further, this sanctification never frees the Christian from the sin principle, or nature, in this life.

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The Sunday School Lesson

(Continued from page 17)

activity, we will find a rhythm that enables the soul to find and keep its stride. Prayer will become most effective through such a process.

The Hope of a Pittance: A beggar, who had been lame from birth, discovered that the most profitable location for him to ask for a pittance was at the entrance of the Temple. When people get their minds on the Lord and worship, they are anxious to share with others and become extra generous in their thoughtfulness of others. This beggar felt that everyone who passed would be moved with sufficient sympathy to give him a coin. As the disciples of Jesus approached, they were asked to give a pittance to this deformed invalid.

The Hand of Power: The noble answer of Peter is one of the finest declarations of the Book of Acts. He said, "Silver and gold have I none; but such as I have give I thee: In the name of

Jesus Christ of Nazareth rise up and walk." Then Peter extended to the beggar a hand of power. This lifting hand generated enough faith that the man stood upright.

Peter operated on the principle that possession and transmission are linked together. Whatever we have we must share with another. Our hands will either pull down or lift up. Our day needs more lifting hands. Will you furnish some lifting hands?

The Honoring of the Prince: This miracle attracted a crowd. Peter turned the milling throng into a congregation and proceeded to glorify the Lord. One of the most descriptive phrases he attributed to Jesus was to call Him "the Prince of life" (v. 15). Those who become followers of the "Prince of life" will become princely in their living and attitudes. They may be earth's pilgrims, but they will be heaven's aristocracy.

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Evangelists' Slates A to C

Abla, Glen W. P.O. Box 527, Kansas City 41, Mo. Malden, P.O. October 2 to 11 Casa Grande, Ariz. October 16 to 25 Akin, G. M. 627 Pine St., Minden, La. Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash. Bismarck, N.D. October 7 to 18 Sidney, Mont. Oct. 21 to Nov. 1 Allen, Jimmie. P.O. Box 527, Kansas City 41, Mo. Amos, C. A. Route 4, Boonville, Ind. Gageton, Mich. October 7 to 18 Argentine, Mich. Oct. 21 to Nov. 1 Anderson, G. R. Route 1, Linesville, Pa. Pittsburgh (First), Pa. Sept. 30 to Oct. 11 Pittsburgh (Lincoln Pl.), Pa. Oct. 14 to 25 Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo. Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind. Aschcraft, Jim. 515 Denver St., Waco, Texas Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo. Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind. Elwood, Ind. Oct. 28 to Nov. 8 Bailey, E. W. Box 239, Nocatee, Florida Balsmeier, A. F. 14 N. Maple, P.O. Box 745, Hutchinson, Kansas Barbee, Robert H., and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky. Battin, Buford. 1509 Seventh St., Lubbock, Texas Dayton, Ohio October 7 to 18 Peniel, Texas Oct. 25 to Nov. 1 Bean, L. C. Route 1, Box 1010 C, Grants Pass, Oregon Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo. Berry, D. D. and Juanita. Evangelist and Singer, Walkerville, Mich. Carrington, N.D. October 7 to 18 Ellendale, N.D. Oct. 21 to Nov. 1 Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa. West Chester, Pa. October 7 to 18 Lansdale, Pa. Oct. 21 to Nov. 1 Betcher, Roy A. 3212 South 4th Ave., Chattanooga, Tenn. Oklahoma City (Penna. Ave.), Okla. October 1 to 11 Princeton (First), Ind. Oct. 15 to 25 Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind. Warren (First), Ohio Sept. 30 to Oct. 11 Bloomington (E. Side), Ind. Oct. 14 to 25 Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo. Greenville, Ohio Sept. 30 to Oct. 11 Spencer, Ind. October 14 to 25 Blair, Earl E. 941 Idelwilde Ct., Lexington, Ky. Sardinia, Ohio Oct. 14 to 25

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo. Williamsburg, Ohio Sept. 30 to Oct. 11 Auburn (First), Ind. October 14 to 25 Bomgardner, Harold E. Song Evangelist, 917 Osage, Manitou Springs, Colo. Bouse, Fred. 420 East 12th St., Indianapolis, Ind. Montpelier, Ind. Oct. 25 to Nov. 8 Indianapolis (Winter Ave.), Ind. Nov. 9 to 22 Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio Ironton (First), Ohio October 7 to 18 New Boston, Ohio Oct. 28 to Nov. 8 Brand, W. H., and Wife. Evangelists and Musicians, 2406 Weisser Park, Fort Wayne, Ind. Brannon, George. 125 N. Wheeler, Bethany, Okla. Louisville (Central), Ky. Oct. 7 to 18 Bennettsville, S.C. Oct. 21 to Nov. 1 Brannon, Wilbur P. 177 Marshall Blvd., Elkhart, Ind. Boise, Idaho October 7 to 18 Nampa (Franklin Rd.), Idaho Oct. 21 to Nov. 1 Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo. Dumas, Texas October 14 to 25 Texarkana, Texas Oct. 28 to Nov. 8 Brockmuller, C. W. 908 Fifteenth Ave. So., Nampa, Idaho Brown, Curtis R. Song Evangelist, 383 Bresee Ave., Bourbonnais, Ill. Mt. Vernon (First), Ohio Sept. 30 to Oct. 11 Cleveland (First), Ohio October 14 to 25 Brown, Marvin L. 810 Pleasant Dr., Kewanee, Ill. Brown, W. Lawson. 4213 N. McArthur St., Oklahoma City, Okla. Prairie Village, Kans. Sept. 30 to Oct. 11 Fredericktown, Mo. October 14 to 25 Buckley, Ray. Evangelist, P.O. Box 3802, Orlando, Florida Olivia, Minn. Oct. 8 to 18 Leesburg, Fla. Oct. 25 to Nov. 1 Budd, Jay B. 5030 Renard Dr., Dayton 24, Ohio Cedarville, Ohio Sept. 30 to Oct. 11 Cincinnati (Western Hills), Ohio Oct. 28 to Nov. 8 Burnem, Eddie and Ann. Box 1007, Ashland, Ky. Wooster, Ohio Oct. 14 to 25 Burton, C. C. P.O. Box 145, Somerset, Ky. Richmond (Rosemont), Ky. Oct. 14 to 25 Spencer, W.Va. Oct. 23 to Nov. 8 Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio Cargill, Porter T. 405 N.W. First St., Bethany, Okla. Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo. Joplin (First), Mo. Oct. 1 to 11 Hoisington, Kansas Oct. 15 to 25 Carlsen, Harry and Esther. Evangelists and Singers, 168 Belmont St., Carbondale, Pa. Glasgow (Parkhead), Scotland Oct. 7 to 25 Ashton-U-Lyne, England Oct. 28 to Nov. 8 Carroll, Morgan. 205 Emerson, Kennett, Mo. Carpenter, Harvey and Ruth. Evangelists and Singers, 5 Reading Ave., Hillsdale, Mich,

Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla. Portsmouth, Ohio October 1 to 11 Trenton, Mo. October 14 to 25 Casey, H. A. and Jewell. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo. Murphysboro, Ill. October 7 to 18 Tahlequah, Okla. Oct. 21 to Nov. 1 Caudill, Virgil R. Evangelist, Rt. 3, Troy Road, Springfield, Ohio Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo. Kenton, Ohio October 7 to 18 Sidney, Ohio Oct. 21 to Nov. 1 Clark, Eddie. Route 1, Colona, Ill. Clark, Gene. Evangelist, Box 7, Cory, Indiana Lakewood, Ohio Sept. 30 to Oct. 11 Rowsburg, Ohio Oct. 14 to 25 Clark, Hugh S. 602 S. Broadway, Georgetown, Ky. Clarion, Pa. (C.M.A.) Oct. 4 to 18 Franklin, Pa. (C.M.A.) Oct. 19 to Nov. 1 Cliff, Norvie O. P.O. Box 527, Kansas City 41, Mo. Grand Ronde, Ore. Sept. 30 to Oct. 11 Salem (Keiser), Ore. Oct. 14 to 25 Clemmons, Paul H. Evangelist, 1300 Terrace Dr., Defiance, Ohio Cole, George O. 413 E. Ohio Ave., Sebring, Ohio Ashtabula (First), Ohio Sept. 30 to Oct. 11 Wadsworth, Ohio October 14 to 25 Cook, Charles T. Box 275, Red Key, Ind. Huntington, Ind. Oct. 7 to 18 Cooke, Mervin. General Delivery, Abbotsford, B.C., Canada Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va. Pottersville, Mich. Sept. 30 to Oct. 11 North Star, Mich. October 14 to 25 Corbett, C. T. P.O. Box 215, Kankakee, Ill. Kokomo (First), Ind. Sept. 30 to Oct. 11 Jamestown, N.D. October 14 to 25 Coulter, Miss Phyllis. Song Evangelist, P.O. Box 33, Nineveh, Ind. Knawbone, Ind. (P.H.) Sept. 28 to Oct. 11 Rising Sun, Ind. October 14 to 25 Cox, C. B. 1322 N. First Ave., Upland, Calif. Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio Long Beach (First), Calif. Sept. 30 to Oct. 11 Oklahoma City (First), Okla. Oct. 14 to 25 Craven, Erden R. Box 433, Bethany, Okla. Cravens, Rupert R. 823 N. Kramer, Lawrenceburg, Tenn. Jacksonville (Mallory Mem.), Fla. Sept. 30 to Oct. 11 St. Augustine, Fla. October 12 to 18 Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo. Perryton, Texas Sept. 30 to Oct. 11 Fort Worth (Polytechnic), Tex. Oct. 14 to 25 Crider, Jim and Janet. Singers and Musicians, 511 Montgomery St., Shelbyville, Ind. Crutcher, Estelle. 9301 Jamaica Drive, Miami, Fla. Warren (Bolindale), Ohio Oct. 4 to 11 Racine (Taylor Ave.), Wis. Oct. 18 to 25

D to F

Darnell, H. E. P.O. Box 929, Vivian, La. Darnell, Leo and Pauline. Evangelist and Singer, 1524 Laurel Dr., Columbus, Ind. Rantoul, Ill. Oct. 7 to 18 Henryetta (First), Okla. Oct. 22 to Nov. 1 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo. Oklahoma City (Shields), Okla. Oct. 1 to 11 Taylorville, Ill. Oct. 14 to 25 Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio Davis, W. H. "Bill." Route 3, Box 228 A, Henryetta, Okla. Flint, Mich. Oct. 8 to 18 Hendersonville, N.C. Oct. 22 to Nov. 1 DeBord, Clifton and Nelle. Box 881, Ashland, Ky. Morrirstown, Ind. Sept. 29 to Oct. 11 Rensselaer, Ind. Oct. 14 to 25 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla. Hannibal, Mo. October 7 to 18 Indianapolis (W'brook), Ind. Nov. 1 to 8 Dobbins, C. H. 604 S. Wayne St., Alexandria, Ind. Dobson, J. C. Box 504, Bethany, Okla. Vallejo, Calif. Oct. 1 to 11 East Oakland, Calif. Oct. 15 to 25 Dooley, C. H. 2012 Boulevard St., Greensboro, N.C. Sapulpa, Okla. Sept. 30 to Oct. 11 Danville (Oaklawn), Ill. Oct. 14 to 25 Drye, J. T. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo. Fostoria, Ohio Oct. 7 to 18 Ludlow, Ky. Oct. 21 to Nov. 1 Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood, Nashville, Tenn. Donelson, Tenn. Oct. 5 to 11 Newark, Ohio Oct. 14 to 25 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.

(Continued on page 20)



**SPECIAL
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FOR A
NEW FIELD.....**

SAMOA

October 11, 1959

Did you ever hear of Pango Pango?

It is the main center of American Samoa, a lovely island of the South Seas. Stretch a rubber band on your map from Honolulu, Hawaii, to Sydney, Australia. Place the point of a pencil 15° south of the equator and stretch the band east to 175° longitude. There you will find Samoa, about 2,700 miles southwest of Honolulu and another 2,700 miles northeast of Sydney.

Thatched houses are spread beneath stately palms and beside lovely lakes and rivers. The people are primarily Polynesian in background. English is taught in the schools but most of the older people speak only Samoan.

But both in English and Samoan they have called for the Church of the Nazarene to come to them with the message of holiness. We must go!

On October 11, 1959, the Nazarene Junior Society is sponsoring an offering in *every church* to open our work in Samoa.

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EVANGELISTS' SLATES (Continued from page 18)

Durham, L. P. Jack. 1823 E. Abram, Arlington, Texas

Dyer, Esther M. Musical Evangelist, P.O. Box 121, Crystal Beach, Fla.

Eastman, H. T. and Verla May. Preacher and Singer, 2005 East 11th, Pueblo, Colo.

Brush, Colo. Sept. 30 to Oct. 11
Ft. Scott, Kans. Oct. 14 to 25

Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Oregon

Elkins, W. T. Wurtland, Kentucky
Nitro, W.Va. Sept. 30 to Oct. 11
Inez (Turkey Creek), Ky. Oct. 14 to 25

Elsa, Cloyce. Box 18, Vanburen, Ohio

Emrick, C. Ross and Dorothy. Evangelist and Musician, 600 N. Trumbull St., Bay City, Mich.

Emsley, Robert. Bible Expositor, 26 Maple Ridge Ave., Buffalo 15, N.Y.

Golden, Colo. Sept. 30 to Oct. 11
West Covina, Calif. Oct. 14 to 25

Erickson, Wm. "Billy." 763 Red Mill Rd., Ngr-folk, Va.

Newport, Tenn. Oct. 7 to 14
New Smyrna Beach, Fla. Oct. 18 to 25

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

Ludington, Mich. Sept. 30 to Oct. 11
Columbia, S.C. Oct. 15 to 25

Everleth, Lee, and Wife. Preacher and Singers, 834 Weschler Ave., Erie, Pa.

Lake Placid, N.Y. Sept. 30 to Oct. 11
Plattsburgh, N.Y. Oct. 18 to 25

Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa.

Ferguson, Lois. Song Evangelist, 702 First Ave. East, Oskaloosa, Iowa

Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.

Haverhill, Mass. Oct. 7 to 18
Selinsgrove, Pa. Oct. 21 to Nov. 1

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

Firestone, Orville. 316 Edwards, Bossier City, La.
Marlow, Okla. Oct. 1 to 11
Baton Rouge (First), La. Oct. 15 to 25

Fisher, Al. 911 Clark Ave., Nampa, Idaho

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

Washington (First), D.C. Oct. 7 to 18
Ashland (First), Ky. Oct. 21 to Nov. 1

Fitz, R. G. 215 Chestnut, Nampa, Idaho

Florence, Ernest. Barry, Illinois

Ford, A. E. and Mrs. Song Evangelists, 647 West Lincoln St., Caro, Mich.

Fowler Family Evangelistic Party, Thomas. Preacher and Musicians, 3906 Ninth Ave., Parkersburg, W.Va.

Dayton, Ohio Sept. 30 to Oct. 11
Mokence, Ill. Oct. 14 to 18

Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa.
Franklin, Cletus M. 116 McGrath, Battle Creek, Mich.

Pontiac, Mich. Oct. 7 to 18
Casey (N. Side), Ill. Oct. 21 to Nov. 1

Free, O. S. P.O. Box 527, Kansas City 41, Mo.

Cape Girardeau, Mo. Oct. 7 to 18
Houston (First), Texas Oct. 21 to Nov. 1

Freeman, Mary Ann. 404 N. Clinton St., Bloomington, Ill.

Decatur (S. Side), Ill. Oct. 7 to 18
Galesburg (Faith), Ill. Oct. 20 to Nov. 1

Frodge, Harold C. Box 96, Pana, Ill.

E. Moline, Ill. Sept. 30 to Oct. 11
Springfield (S. Side), Ill. Oct. 14 to 25

G and H

Gaines, L. Lee. 3342 Olsen Drive, Corpus Christi, Texas

Gardner, Earl and Pearl. Preachers and Singers, 1641 Sycamore, Cincinnati 10, Ohio

Garvin, H. B. P.O. Box 10067, Station "C," Charleston, W.Va.

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.

Ione, Oregon Oct. 7 to 18
Grandview, Wash. Oct. 21 to Nov. 1

Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.

Winchester, Ind. (Friends) Oct. 11 to 25

Gilmour, A. Alan. 186 McKinley Ave., Jamestown, N.Y.

Ebensburg, Pa. Sept. 30 to Oct. 11
Beaver Falls (College Hill), Pa. Oct. 14 to 25

Gleason, J. M., and Wife. Preacher and Singers, 935 N. Mueller, Bethany, Okla.

Hobbs, N.M. Oct. 7 to 18
Elkhart, Kans. Oct. 22 to Nov. 1

Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.

Goodall, Haven and Gladys. Evangelist and Singers, Box 232, Worth, Ill.

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

Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.

Granger, Olen C. 3906 Oakwood St., Pine Lawn 20, Mo.

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

Waynesburg, Pa. Sept. 30 to Oct. 11
Wichita (Linwood), Kans. Oct. 18 to 25

Greenlee, Miss Helen. Song Evangelist, Route 2, Humeston, Iowa

Sapulpa, Okla. Sept. 30 to Oct. 11
Grafton, N.D. Oct. 14 to 25

Griffin, "Bill." 108 Maple St., Nampa, Idaho

Marion (First), Ind. Oct. 4 to 11
Akron (E. Liberty), Ohio Oct. 14 to 25

Grimm, George J. 513 Diamond St., Sistersville, W.Va.

Grubbs, R. D. 1704 Madison Ave., Covington, Ky.

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.

Decatur, Ind. Oct. 14 to 25

Haden, Charles E. P.O. Box 245, Sacramento, Ky.
Atlanta, Ga. Sept. 30 to Oct. 11
Old Hickory, Tenn. Oct. 14 to 25

Hall Evangelistic Party, The Dave. Preacher and Singers, 776 E. Simpson, McPherson, Kans.
Atlanta (First), Texas Sept. 30 to Oct. 11
Danville, Ill. Oct. 14 to 25

Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.

Ponca City (First), Okla. Sept. 30 to Oct. 11
Norristown, Pa. Oct. 21 to Nov. 1

Hampton, Pleais and Dorothy. Evangelist and Singers, 123 Moreland Ave. S.E., Atlanta 16, Ga.
Dublin, Ga. Oct. 7 to 18
Columbus (First), Ga. Oct. 21 to Nov. 1

Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.

Nashville (Inglewood), Tenn. Oct. 5 to 11
Flint (First), Mich. Oct. 18 to 25

Harley, C. H. Burbank, Ohio
South Amherst, Ohio Sept. 30 to Oct. 11
Logan, Ohio October 14 to 25

Harrington, Wm. N. 1251 N.W. 44th Ave., Gainesville, Fla.

Columbus (First), Tenn. Sept. 30 to Oct. 11
Melbourne (First), Fla. Oct. 14 to 25

Harrison, Charlie. Evangelist, P.O. Box 527, Kansas City 41, Mo.

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

Mercer, Wis. Sept. 30 to Oct. 11
Bedford, Ind. Oct. 14 to 25

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

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

N. Los Angeles (Glassell Pk.), Calif. Oct. 4 to 11
Chase, Kansas Oct. 21 to Nov. 1

Hegstrom, H. E. University Park, Iowa
Georgetown, Ill. Sept. 30 to Oct. 11
Mason City, Iowa Oct. 14 to 25

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

Tulsa (Parkview), Okla. Oct. 1 to 11
Bentonville, Ark. October 15 to 25

Henry, John W. P.O. Box 248, Redlands, Calif.

Heriford, Russell W. Box 82, Big Bear City, Calif.
Glendale (Lake St.), Calif. Oct. 7 to 18
Larimore, N.D. Oct. 21 to Nov. 1

Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.

Las Cruces, N.M. Oct. 1 to 11
Yukon, Okla. October 14 to 25

Hoffman, Daniel C. P.O. Box 31, Mentor, Ohio
Coshocton (Pleasant Valley), Ohio. Oct. 4 to 18

Hokada, James T. 4509 Spring Hill Ave., South Charleston, W.Va.

Summerfield, N.C. (P.H.). Sept. 27 to Oct. 11

Holstein, C. V. 623 Village St., Kalamazoo, Mich.
Vassar, Mich. October 15 to 25
Attica, Mich. Oct. 29 to Nov. 8

Holstein, James and Lois. Evangelist and Singers, Route 5, Greenville, Ohio

Marion (Kensington Pl.), Ohio. Oct. 8 to 18
Delta, Ohio Oct. 22 to Nov. 1

Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Portsmouth, Va. Sept. 30 to Oct. 11
New Brighton, Pa. Oct. 14 to 25

Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.

Elkhart (Bresee), Ind. Oct. 7 to 18
Corey, Mich. Oct. 21 to Nov. 1

Hoots, Bob. P.O. Box 756, Columbia, Ky.

Akron (Arlington), Ohio Oct. 7 to 18
Columbia, Ky. Oct. 19 to Nov. 1

Hostetler, Robert L. Song Evangelist, 1017 E. Firm-min, Kokomo, Ind.

Bluffton, Ind. Oct. 28 to Nov. 8

Hubart, Leonard G. Route 4, Huntington, Ind.

Wabash, Ind. Sept. 30 to Oct. 11
Decatur, Ind. Oct. 14 to 25

Humble, James W. 219 Elder Street, Nampa, Idaho
Saskatoon, Sask., Can. Oct. 7 to 18
High River, Alberta Oct. 21 to Nov. 1

Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.

Bethlehem, Pa. Oct. 11 to 18
York, Pa. Oct. 21 to Nov. 1

I to L

Ihrig, R. L. 2819 St. Edwards Drive, Nashville 11, Tenn.

Inglad, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.

Warren (Morgandale), Ohio
. Sept. 30 to Oct. 11

Port Allegany, Pa. Oct. 15 to 25

Irick, Mrs. Emma. Evangelist, P.O. Box 917, Lufkin, Texas

Beaumont (First), Texas Oct. 4 to 11
St. Petersburg (First), Fla. Oct. 18 to 25

Isbell, R. A. Box 957, Crowley, La.
Open time for October and November

Iseberg, Don. Chalk Artist Evangelist, 17 Third St., College Park, Maryland

Odensburg, N.Y. Sept. 30 to Oct. 11
Annapolis, Md. Oct. 14 to 25

Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
Newport (First), Ky. Sept. 30 to Oct. 11
Springdale, Ohio Oct. 14 to 25

Jaymes, Richard W. Evangelist, 2010 Fenton St., Hamilton, Ohio

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
Detroit, Mich. (Friends) Sept. 30 to Oct. 11
Ypsilanti, Mich. (P.H.) Oct. 14 to 25

Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.
Palisade, Colo. Sept. 30 to Oct. 11
Abilene, Kansas Oct. 14 to 25

Johnson, W. Talmadge. Box 249, Duncan, Okla.
Dallas (Buckner), Tex. Sept. 30 to Oct. 11
Anadarko, Okla. Oct. 14 to 25

Jones, A. K. 309 1/2 N. Franklin, Danville, Ill.
Alexandria, La. Sept. 30 to Oct. 11
Anthony, Kans. Oct. 14 to 25

Jones, Claude W. R.F.D. 1, Bel Air, Maryland
Muncie (First), Ind. Oct. 7 to 18
Newark, Del. Oct. 21 to Nov. 1

Jones, M. J. 6207 Lorimer St., Dayton 27, Ohio
St. Louis (Lafayette Pk.), Mo. Oct. 7 to 18
Lynn, Ind. Oct. 21 to Nov. 1

Jordan, Hugh R. 1124 Fort St., Boise, Idaho

Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
Midland, Mich. Sept. 30 to Oct. 11
Beverly, Mass. Oct. 14 to 25

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

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Cincinnati (Stanton), Ohio Oct. 7 to 18
Roanoke (Villa Heights), Va. Oct. 21 to Nov. 1

Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 408, Pottersville, Mich.
Blue Island, Ill. Oct. 7 to 18
Morris, Ill. Oct. 21 to Nov. 1

Kleven, Orville H. and Kathryn. Evangelist and Musicians, Box 55, Sandnes, Norway
Stavanger, Norway Oct. 13 to 25
Egersund, Norway Oct. 27 to Nov. 6

Knight, George M. 723 Lincoln Ave., Oildale, Calif.

Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
Dolton, Ill. Sept. 29 to Oct. 11
Bloomington, Ill. Oct. 13 to 25

Kuschner, Aillard and Dorothea. Evangelist and Singers, R.F.D. 1, Burton, Ohio

Laing, Gerald D. and Wife. Preacher and Singers, 130 E. Reasoner, Lansing 6, Mich.
Alexandria, Va. Sept. 30 to Oct. 11
Chester, W.Va. Oct. 14 to 25

Land, Herbert. Box 212, Bethany, Okla.
Perry, Okla. Sept. 30 to Oct. 11
Belton, Texas Oct. 18 to 25

Langford, J. V. 701 N. First, Henryetta, Okla.
Placerville, Calif. Sept. 30 to Oct. 11
Okemah, Okla. Oct. 14 to 25

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

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Albany (First), N.Y. Sept. 30 to Oct. 11
Willard, Ohio Oct. 14 to 25

Leichty Family, The (Elvin, Marge, Dianne, Donald). Evangelist and Singers, R.F.D. 1, Earl Park, Ind.
Bettendorf, Iowa Sept. 30 to Oct. 11
Danville, Ill. Oct. 14 to 25

Leih, Martin. 309 Violet, Monrovia, Calif.
Wenatchee, Wash. Sept. 30 to Oct. 11
Seattle (Crown Hill), Wash. Oct. 14 to 25

Leonard, James C. 223 Jefferson St., Marion, Ohio
Payne, Ohio Sept. 29 to Oct. 11
Mansfield, Ohio Oct. 13 to 25

Leverett Brothers. Preacher and Singers, P.O. Box 326, Lamar, Mo.
Beaver, Okla. October 2 to 11

Liddell, T. T. 8819 S. Fairfield, Evergreen Park 42, Ill.

Lilly, Herbert E. 1207 Maple St., Nampa, Idaho
Caldwell (First), Idaho Sept. 30 to Oct. 11
Beatrice, Neb. Oct. 14 to 25

Lipker, Charles H. Route 1, Alvada, Ohio
Mt. Vernon (First), Ohio. Sept. 30 to Oct. 11
Charleston (First), W.Va. Oct. 14 to 25

Little, H. C. 1338 1/2 Hunter Ave., Columbus 1 Ohio
Fremont, Ohio Sept. 30 to Oct. 11
Cincinnati (Fairfax), Ohio Oct. 14 to 25

Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.
Marianna, Fla. Sept. 30 to Oct. 11
Pineville, W.Va. Oct. 14 to 25

Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.

Long, Harry C. Route 1, Morrow, Ohio

Looman, E. L. 1601 E. Maine St., Enid, Okla.



In Tune with the Times

Special Christmas Gift Editions
(Herald of Holiness)

Your "one-source" shopping center for the latest in Christ-honoring gifts . . . selections you'll enjoy giving; your friends and relatives will appreciate receiving.

Wait for them. They're well worth it! Oct. 28; Nov. 4, 18.

Lummus, H. T. 507 S. Fourth St., Albion, Neb.
Lyons, James H. 3117 W. Foster, Apt. C-3, Chicago 25, Ill.

M

MacAllen, L. J. Artist-Evangelist, 119 W. Rambler, Elyria, Ohio
S. Norfolk, Va. Sept. 30 to Oct. 11
New Albany, Ind. Oct. 18 to 25

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

Martin, Elsie G. Evangelist, 208 E. Market St., Spencer, Ind.

Martin, Paul. 914 Greenwich, San Francisco 11, Calif.

Martin, Vern. Evangelist, Route 1, Fruitland, Idaho

Mathews, L. B., and Wife. Evangelist and Singer, 514 W. 15th St., Columbia, Tenn.
Grand Prairie, Texas Sept. 30 to Oct. 11
Nevada, Mo. Oct. 14 to 25

Maurer, Mrs. Ferne (Stinette). Song Evangelist, 1601 W. Raymar St., Santa Ana, Calif.

May, Buddie. 217 Third St., Ashland, Kentucky

McCants, H. T. 412 Waco St., Conroe, Texas
Hanford, Calif. Sept. 30 to Oct. 11

McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
Dorset, Ohio Sept. 30 to Oct. 11
Plymouth, Mich. Oct. 16 to 25

McDowell, Mrs. Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.
New Philadelphia, Ohio Sept. 30 to Oct. 11
Binghamton, N.Y. Oct. 14 to 25

McFarland, C. L. Route 1, Michigantown, Ind.
Oxford, Ind. Sept. 30 to Oct. 11

McGuffey, J. W. 1628 N. Central, Tyler, Texas

McNatt, J. A. 2932 Wingate Ave., Nashville, Tenn.
Mishawaka (First), Ind. Oct. 14 to 25
Lima (First), Ohio Oct. 28 to Nov. 8

McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Kankakee, Ill. (O.N.C.) Oct. 5 to 11
Elyria, Ohio Oct. 14 to 25

Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
Marseilles, Ill. Sept. 30 to Oct. 11
Waterloo, Ind. Oct. 14 to 25

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Richmond (First), Ind. Sept. 30 to Oct. 11
Lexington (First), Ky. Oct. 14 to 25

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Chandler, Ariz. Oct. 14 to 25
Colorado Springs, Colo. Oct. 28 to Nov. 8

Meyer, Virgil G. 3112 Willow Oak Drive, Fort Wayne, Indiana
Kendallville, Ind. Sept. 30 to Oct. 11
Mitchell, S.D. Oct. 14 to 25

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
Kansas City (Calvary), Mo. Oct. 7 to 18
Bristol, Pa. Oct. 21 to Nov. 1

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.

Wray, Colo. Oct. 7 to 18
Roswell, N.M. Oct. 21 to Nov. 1

Mieras, Edward E. 1962 Brigden Rd., Pasadena 7, Calif.
Downey, Calif. Oct. 11 to 18
Stockton (Fremont), Calif. Oct. 25 to Nov. 1

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Phillipsburg, Pa. Sept. 30 to Oct. 11
Falmouth, Mich. Oct. 14 to 25

Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
Dayton (Wrightview), Ohio Oct. 18 to 25
Carthage, N.Y. Nov. 4 to 15

Miller, J. B. 2231 Newport St., Denver 7, Colo.
Hawthorne, Calif. Sept. 30 to Oct. 11
Spencerville, Ohio Oct. 28 to Nov. 8

Miller, L. C. P.O. Box 372, Montrose, Calif.
Elko, Nevada October 2 to 11
Phoenix (Alzona), Ariz. Oct. 14 to 25

Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
Augusta, Kansas Oct. 8 to 18
Casper, Wyo. Oct. 21 to Nov. 1

Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
South Gate, Calif. Sept. 30 to Oct. 11
Langley (First), S.C. Oct. 14 to 25

Miller, Mrs. Ruth E. Song Evangelist, 1840 A. W. Davis, Dallas 8, Texas
Pottstown, Pa. Oct. 1 to 11
Binghamton, N.Y. Oct. 15 to 25

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Westpoint, Ohio Sept. 30 to Oct. 11
Kansas City, Mo. Oct. 28 to Nov. 8

Mills, F. J. Bellaire, Michigan

Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.

Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas

Moore, Franklin M. Box 54, Kurtz, Indiana
Bedford (Davis Mem.), Ind. Oct. 7 to 18
Greenfield, Ind. Oct. 21 to Nov. 1

Mooshian, C. Helen. 18 Bellevue St., Lawrence, Mass.

Morgan, J. Herbert and Pansy S. 5 19th St., Newport, Ky.

Morgan, Oliver and Ruth and Daughter, Mardell. Evangelist and Singers, 485 S. Bresee Ave., Bourbonnais, Ill.
St. Louis, Mich. Sept. 30 to Oct. 11
Dayton (Parkview), Ohio Oct. 14 to 25

Morris, Clyde H. 110 Washington Ave., Nitro, W.Va.

Mosher, Charles D. 12708 Shaw Ave., Cleveland 8, Ohio

Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.

Mounts, Dewey and Wavolene. Evangelist and Singers, 123rd St., and Ridgeland Ave., Worth, Ill.
West Lafayette, Ohio Oct. 28 to Nov. 8
Jamestown, N.Y. Nov. 11 to 22

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
Mayfield (New Liberty), Ky. Oct. 14 to 25
Open date Nov. 1 to 15

Myers, J. T. 502 Lafayette St., Danville, Ill.
The Island Church, Ill. (F.M.) Nov. 4 to 15

N to R

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
Quincy, Ill. Oct. 7 to 18
Newport, Ark. Oct. 21 to Nov. 1

Noel, Ark and Lou. Preacher and Singers, 902 S. Pettit, Hominy, Okla.
Tulsa (Dawson), Okla. Sept. 30 to Oct. 11
Craig, Mo. Oct. 14 to 25

Norris, Roy and Lily Anne. Evangelist and Singers, % Trevecca Nazarene College, Nashville, Tenn.
Zanesville (N. Side), Ohio Oct. 11 to 25
Grahm, Ky. Oct. 28 to Nov. 8

Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
Norton, Joe. Box 143, Hamlin, Texas
Wellington, Kansas Oct. 7 to 18
Gladewater, Texas Oct. 21 to Nov. 1

Nutter, C. S. Box 48, Parkersburg, W.Va.
Greensboro, Ind. Sept. 30 to Oct. 11
Wellsville, Ohio (F.M.) Oct. 14 to 25

O'Brien, Paul R. Evangelist, University Park, Iowa
Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.

Oyler, Don. 502 N. State St., Meade, Kansas
Kingfisher, Okla. Oct. 7 to 18
Severy, Kansas Oct. 21 to Nov. 1

Palmer, "Bob." Evangelist, 59 Broad St., Jackson, Ohio
McArthur, Ohio Sept. 30 to Oct. 11
Lucasville, Ohio October 14 to 25

Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.
Dayton (Central), Ohio. Sept. 30 to Oct. 11
Chattanooga (E. Lake), Tenn. Oct. 14 to 25

Passmore Evangelistic Party, The A. A. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Dayton, Ohio (P.H.) Oct. 2 to 12
Dayton, Ohio (P.H.) Oct. 15 to 25

Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas

Patterson, A. B. Box 568, Abbotsford, B.C., Canada
Chillicothe (First), Ohio Oct. 7 to 18

Pease, Denver. 14 N. Dayton St., Rockford, Mich.
 Peck, W. A., and Wife. Preacher and Singer,
 % Trevecca Nazarene College, Nashville 10, Tenn.
 Dayton, Ohio. Oct. 7 to 18
 Clendenin, W.Va. Oct. 21 to Nov. 1
 Peters, Joseph W. Evangelist, P.O. Box 22, Virden,
 Ill. Oct. 28 to Nov. 8
 Phillips, Miss Lottie. % Trevecca Nazarene College,
 Nashville 10, Tenn. Oct. 7 to 18
 Philo, L. C. % Bethany Nazarene College, Bethany,
 Oklahoma Oct. 14 to 25
 Pickering Musicalaires, The. Evangelist and Musicians,
 4042 Linden St., Allentown, Pa. Oct. 14 to 25
 Bloomsburg, Pa. Oct. 27 to Nov. 1
 Pierce, Boyce and Catherine and Linda. Singers
 and Musicians, 505 Columbia Ave., Danville, Ill.
 Florida, Ill. Sept. 30 to Oct. 11
 Danville (First), Ill. Oct. 14 to 25
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis
 1, Ind. Sept. 30 to Oct. 11
 Norfolk, Va. Sept. 30 to Oct. 11
 Brownstown, Ind. Oct. 14 to 25
 Poe, Leslie C. Hulbert, Arkansas
 Potter, Lyle and Lols. Sunday School Evangelists,
 P.O. Box 527, Kansas City 41, Mo.
 New England Dist. Tour. Sept. 23 to Oct. 11
 Canada Central Dist. Tour. Oct. 14 to 23
 Potts, Troy C. 808 N. Asbury, Bethany, Okla.
 Purkiser, H. G. 4531 Marcellus St. N.W., Canton
 8, Ohio Sept. 30 to Oct. 11
 Uhrichsville, Ohio Oct. 14 to 25
 Qualls, Paul M. Song Evangelist, 5441 Lake Jesamine
 Dr., Orlando, Fla. Sept. 29 to Oct. 11
 Charleston (First), W.Va. Oct. 14 to 25
 Richards, Alvin and Annabelle. Preacher and Singers,
 Linden, Mich. Oct. 1 to 11
 Muncie, Ind. Oct. 14 to 25
 Richardson, Harold S. and Flossie. Evangelist and
 Musicians, Route 3, Muncie, Ind.
 Richards, Larry. Song Evangelist, P.O. Box 6,
 Martinsville, Ind. Sept. 28 to Oct. 11
 Open date Oct. 12 to 18
 Riden, Kenneth R. 117 Orchard St., Cambridge
 City, Ind. Sept. 30 to Oct. 11
 Ridgeville, Ind. Oct. 14 to 25
 Ridings, E. Paul. 708 W. College, Bethany, Okla.
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Roberts, Robert C. 121 W. Marsile St., Bourbonnais,
 Ill. Oct. 13 to 25
 Sligo, Pa. Oct. 27 to Nov. 8
 Robinson, Paul E. 318 Garfield St., Middletown,
 Ohio Oct. 14 to 25
 Robison, Robert, and Wife. Preacher and Musicians,
 Heaters, West Virginia
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester
 Ave., Nashville 10, Tenn.
 Youngstown, Ohio (Salvation Army)
 Sept. 30 to Oct. 11
 Owen Sound, Ontario Oct. 14 to 25
 Rodgers, J. A. "Jimmy." R.D. 3, W. Beech Rd.,
 Alliance, Ohio Oct. 29 to Nov. 8
 Roedel, Bernice L. 423 Maple St., Boonville, Ind.
 Quitman, Ark. Oct. 29 to Nov. 8
 Rogers, Lelan J. P.O. Box 527, Kansas City 41,
 Mo. Sept. 30 to Oct. 11
 Montpelier, Ohio Oct. 14 to 25
 Rothwell, Mel-Thomas. 701 Donald Ave., Bethany,
 Okla. Oct. 14 to 25
 Rushing Family Trio, The (Dee, Bernadene, and
 Tracy). Singers and Musicians, King City, Mo.
 Southern Calif. Dist. Oct. 7 to 18
 Rushing, Charles and Emma Jean. Preacher and
 Singers, P.O. Box 527, Kansas City 41, Mo.
 Akron (Arlington), Ohio Oct. 7 to 18
 Saginaw (Sheridan Ave.), Mich. Oct. 21 to Nov. 1
 Rushing, V. S., and Wife. Evangelist and Singers,
 3212 30th St., San Diego 4, Calif.
 Rust, Everett F. 420 Sherman, Alva, Okla.
 Orday, Colo. Sept. 30 to Oct. 11
 Custer, Okla. Oct. 28 to Nov. 8

S and T

Samuel, O. D. and Thelma. Preachers and Singers,
 Box 8, Halltown, Mo.
 Chariton, Iowa Oct. 1 to 11
 Oskaloosa, Iowa Oct. 15 to 25
 Sanford, Mrs. Ruth. Song Evangelist, 9533 Highway
 67, St. Louis 36, Mo.
 Warren (Bolindale), Ohio Oct. 4 to 11
 Savage, F. C. P.O. Box 3, Kokomo, Ind.
 Scarlett, Don. Route 1, North Vernon, Ind.
 Schmidt, Wm. and June. Evangelist and Singers,
 Box 331, Vicksburg, Mich. Oct. 21 to Nov. 1
 Emdale, Mich. Oct. 21 to Nov. 1
 Schriber, George R. 5949 N. Forestdale, Glendora,
 Calif.
 Schultz, Walter C. Song Evangelist, 707 S. Chipman,
 Owosso, Mich.

Scott, Carmen A. Evangelist, P.O. Box 455, Stryker,
 Ohio Sept. 27 to Oct. 11
 Frankfort, Mich. Sept. 27 to Oct. 11
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Selz, Joseph W. 627 Juniper St., Walla Walla,
 Wash. P.O. Box 563, Fostoria,
 Ohio P.O. Box 527, Kansas City 41, Mo.
 Salina (First), Kansas Oct. 8 to 18
 Temple (Bressee), Texas Oct. 22 to Nov. 1
 Sheets, Lloyd Dean. Box 165, Waverly, Ohio
 Columbus, Ohio Oct. 4 to 14
 East Newark, Ohio Oct. 15 to 25
 Sheridan, L. Q. ("Bill"). Route 3, Rising Fawn,
 Ga. Punta Gorda, Fla. Nov. 4 to 15
 Short, J. W. and Frances. P.O. Box 527, Kansas
 City 41, Mo.
 Sigler, Ray. Song Evangelist, 40 W. Second St.,
 London, Ohio Dayton (Central), Ohio. Sept. 30 to Oct. 11
 Silvernail, Donald R. Nazarene District Center,
 Vicksburg, Mich. Francisco, Ind. Oct. 1 to 11
 Walbridge, Ohio Oct. 15 to 25
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Princeton, Ind. Oct. 14 to 25
 Louisville (Trinity), Ky. Oct. 28 to Nov. 8
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Phoenix (Orangewood), Ariz. Oct. 14 to 25
 Open date Oct. 29 to Nov. 8
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smiley, Thos. R., and Wife. % Gen. Del., Odon,
 Ind. Smith, Billy and Helen. Evangelist and Singers, 816
 McKinley Ave., Cambridge, Ohio
 Selma (Harris Chapel), Ind. Oct. 7 to 18
 Clyde, Ohio Oct. 21 to Nov. 1
 Smith, Charles Hastings. P.O. Box 778, Bartlesville,
 Okla.
 Smith, J. E. 621 Del Mar Ave., Chula Vista,
 Calif.
 Smith, Ottis E. 10 Sycamore Ave., Livingston,
 N.J. New Cumberland, Pa. Oct. 7 to 18
 Richmond, Va. Oct. 22 to Nov. 1
 Smith, Paul R. P.O. Box 527, Kansas City 41, Mo.
 Baltimore (East), Md. Oct. 7 to 18
 Bellaire, Ohio Oct. 21 to Nov. 1
 Smiths, The Singing (Eugene and LaNora). Song
 Evangelists, Winnsboro, S.C.
 South, J. W., and Wife. Evangelist and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Pratt, Kansas Oct. 8 to 18
 Kermit, Texas Oct. 19 to 25
 Sports, Miss Lala. Evangelist, Odum, Georgia
 Stabler, R. C. Box 34, Montoursville, Pa.
 Gibsonburg, Ohio Sept. 30 to Oct. 11
 Smyrna, Del. Oct. 14 to 25
 Stafford, Daniel. Box 207, Southport, Ind.
 Shreveport (Werner Pk.), La. Sept. 30 to Oct. 11
 Oklahoma City (Crown Heights), Okla. Oct. 15 to 25
 Steininger, Dwight F. Route 3, Nashville, Ind.
 Alexandria, Ind. Oct. 7 to 18
 Clay City (Union Chapel), Ind. Oct. 21 to Nov. 1
 Stepp, Martin. Box 397, Mt. Vernon, Kentucky
 Catlettsburg (S. Side), Ky. Sept. 30 to Oct. 11
 Open date Oct. 14 to 25

Stewart, Paul J. Box 850, Jasper, Alabama
 Akron, Ohio Oct. 8 to 18
 Gary, Ind. Oct. 22 to Nov. 1
 Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.
 Stockton, Fred G. Rt. 1, Box 149, Sumner, Wash.
 Strack, W. J. Box 112, Jefferson, Ohio
 Waco (East), Texas Oct. 14 to 25
 Carthage, Texas Oct. 28 to Nov. 8
 Sutherland, Jack and Naomi. Preacher and Singers,
 Route 5, Canton, Ill.
 Swisher, Ralph and Connie. Preachers and Musician,
 722 Heyward St., Columbia, S.C.
 Talbert, George H. Abilene, Kansas
 Tarvin, E. C. California, Kentucky
 Fayette, Ohio Oct. 13 to 25
 New Hampshire, Ohio Nov. 4 to 15
 Taylor, B. W. 3509 Avenue "S," Lubbock, Texas
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Sikeston, Mo. Sept. 30 to Oct. 11
 Baltimore (First), Md. Oct. 14 to 25
 Thomas, James W. Rt. 2, Box 55 A, Gravette, Ark.
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
 Trissel, Paul D., and Family. Evangelist and Singers,
 P.O. Box 352, Bradenton, Fla.
 Van Wert, Ohio Oct. 1 to 11
 Greenville, Ohio Oct. 15 to 25
 Turpel, John W. Route 2, Minising, Ontario, Canada
 Keene, N.H. Oct. 7 to 18
 Quincy (Bethel Beach), Mass. Oct. 21 to Nov. 1

U to Z

Underwood, G. F., and Wife. Preacher and Singers,
 243 Mulberry, N.W., Warren, Ohio
 Marion, Va. Oct. 7 to 18
 Tusculumbia, Ala. Oct. 21 to Nov. 1
 Van Slyke, D. C. 508 16th Ave. South, Nampa,
 Idaho
 Decatur (First), Ill. Oct. 4 to 14
 Alton, Ill. Oct. 18 to 28
 Volk, Harold L. P.O. Box 527, Kansas City 41,
 Mo.
 Wachtel, David K. 1025 Berwick Trail, Madison,
 Tenn. Columbus (Warren Ave.), Ohio Oct. 4 to 11
 Miamisburg (First), Ohio Oct. 13 to 18
 Wagner, Betty; and Lavelly, Helen. Preacher and
 Singers, Box 661, Mt. Vernon, Ohio
 Wakefield, A. C. Song Evangelist, 515 Woodland
 St., Nashville 6, Tenn.
 Ward, Lloyd and Gertrude. Preacher and Chalk
 Artist, 2047 McGregor Blvd., Ft. Myers, Fla.
 El Reno, Okla. October 7 to 18
 Duncan, Okla. Oct. 21 to Nov. 1
 Watson, C. R. Sealy, Texas
 Watson, Paul. 311 N.W. Seventh, Bentonville, Ark.
 Mansfield, Ark. Oct. 28 to Nov. 8
 Watson, Robert E. Box 366, Dana, Ind.
 Chicago (S.W.), Ill. Sept. 30 to Oct. 11
 Danville (Gray's Siding), Ill. Oct. 14 to 26
 Wells, Kenneth and Lily. Evangelists and Singers,
 Box 1043, Whitefish, Mont.
 Whisler, John F. Blind Singer, 404 N. Francis,
 Carthage, Mo.
 White, W. T. 116 E. Keith, Norman, Okla.
 Trenton, Ohio Sept. 30 to Oct. 11
 Newark, Ohio Oct. 14 to 25
 Whitley, C. M., and Wife. Preacher and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Ft. Smith (S. Side), Ark. Sept. 30 to Oct. 11
 Bethany (Williams Mem.), Okla. Oct. 14 to 25
 Williams, Earl C. P.O. Box 527, Kansas City 41,
 Mo.
 Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
 Willis, Harold J. and Mae. Preachers and Singers,
 P.O. Box 527, Kansas City 41, Mo.
 Evansville, Ind. Oct. 7 to 18
 Sharpville, Pa. Oct. 21 to Nov. 1
 Wilson, Matthew V. Route 2, Vicksburg, Mich.
 Sterling, Mich. (P.H.) Sept. 30 to Oct. 11
 Bertrand, Mich. Oct. 15 to 25
 Winegarden, Robert. Route 1, Cayuga, Ind.
 Dupo, Ill. Oct. 7 to 18
 Bethel, Ill. Oct. 20 to Nov. 1
 Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.
 Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
 Woods, Robert F. (Bob). Pefferlaw, Ontario, Canada
 Hammond (First), Ind. Oct. 4 to 11
 Monongahela, Pa. Oct. 18 to 25
 Worcester, Gerald. Route 2, Twin Falls, Idaho
 Wordsworth, E. E. 107 E. Sammamish Rd. North,
 Redmond, Wash.
 Wright, Fred D. Huntertown, Ind.
 Farmland, Ind. Oct. 14 to 25
 East Alton, Ill. Oct. 28 to Nov. 8
 Wright, John H. 144 Sixth Ave., Seaside, Oregon
 Open dates
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6,
 Oregon
 Zillah, Wash. Sept. 30 to Oct. 11
 Portland (Montavilla), Ore. Oct. 14 to 25
 Yoakum, Beatrice. Song Evangelist, 309 W. Jackson
 Blvd., Medford, Ore.
 Zechman, Mrs. Ruth M. Evangelist, 45 E. Broad
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WEDDING BELLS

Myrta Jo Ann Warren and Roy Lee Bruce of Winfield, Kansas, were united in marriage on September 11 at First Church of the Nazarene in Winfield, with the pastor, Rev. Ralph E. Shafer, officiating.

Rev. C. P. Lanpher, pioneer Nazarene preacher, and Helen R. Knight were united in marriage on September 5 in the Church of the Nazarene in Plattsburgh, New York, with the pastor, Rev. James S. Shaw, officiating, assisted by the bride's brother, Dr. Clifford Seamans.

Miss Annie Burns of Keokuk and Larry Comstock of Montrose, Iowa, were united in marriage on August 23 in the First Baptist Church at Keokuk, with Rev. L. I. Watters, Nazarene pastor at Washington, Iowa, officiating.

Miss Charlotte Ann Baker of Santa Cruz, and Stanley James Hart, Jr., of Sacramento, California, were united in marriage on August 22 at Santa Cruz with Rev. Kenneth T. Meredith, pastor of the Church of the Nazarene at Lawrence, Kansas, officiating at his niece's wedding.

Miss Jeanette M. Champlin of San Bernardino, California, and Donald E. Walker of Parma, Idaho, were united in marriage on August 21 at First Church of the Nazarene in Reno, Nevada, with the pastor, Dr. Milton Harrington, officiating.

Ruth Ann Duke of Nashville, and Leslie Sherman Bice of Kingston Springs, Tennessee, were united in marriage on June 12 at the Kingston Springs Methodist church, with Rev. Horace E. Duke, father of the bride, officiating, assisted by Rev. Ben R. Alford.

BORN—to Paul and Marilyn (Zurcher) Andrews of Bourbonnais, Illinois, a son, Mark Leon, on September 1.

—to James Lowell and Vivian (Hess) Stilwell of Vestal, New York, a daughter, Kathleen Doris, on August 30.

—Rev. and Mrs. Paul Holtzclaw of Ridge Farm, Illinois, a daughter, Pamela Jane, on August 27.

—to Mr. and Mrs. Rex Roby, Jr., of Colorado Springs, Colorado, a son, Jeffery Daniel, on August 27.

—to Mr. and Mrs. Marvin Drake of Bradley, Illinois, a son, Robert Lyndon, on August 17.

—to Raymond and Barbara (Manning) Ahlemann of Bradley, Illinois, a daughter, Elizabeth Jean, on August 9.

—to Wesley and Roberta (Griffin) Eby of Mobile, Alabama, a son, Edward Wesley, on July 9.

SPECIAL PRAYER IS REQUESTED by a friend in Oklahoma for an urgent unspoken request; by a Christian brother in Ohio that he may be sanctified wholly and guided in a problem; by a Christian lady in Virginia for her brother in Missouri—he recently was saved, but has cancer of the lungs—that he may be healed if it is God's will; if not, that he may be strengthened spiritually and be true to God; by a Christian lady in Indiana that she may be able to find employment with hours so she can attend church services; for a small country church in Tennessee; for a friend to find a job so he may be able to support his family; and for a special silent request.

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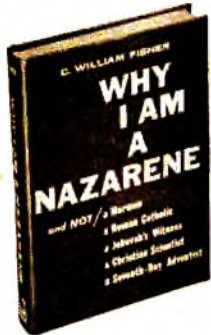
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October 7, 1959

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Deaths

MRS. FLORA DELINA TREES (nee Willingham) died May 22, 1959. She was converted at the age of thirteen and lived a Christian life to the end. She is survived by her husband, Russell Trees, of Wilkinson, Indiana; a stepson, Paul R.; and a step-daughter, Mrs. Ruth Hodges; four sisters, Mrs. Mable Flowers, Mrs. Lorene Bartlett, Mrs. Ruth Mader, and Mrs. Kathleen Richards; and two brothers: Dr. T. W. Willingham, of Kansas City, Missouri; and John Willingham, Jr., of Detroit, Michigan.

MRS. GERTRUDE WERLY was born May 16, 1876, near St. Louis, Missouri. She died August 10, 1959, in Kansas City, Missouri. At the age of twenty-one, Gertrude Luce was married to John Stephen Werly. To this union three children were born. Her husband and two sons, Ralph and Hadley, preceded her in death. She was converted early in childhood, sanctified in 1914, and became a charter member of Flower Memorial Church of the Nazarene in St. Louis. For the many years of her later life "Mother Werly" as she was affectionately called, was a deeply loved member of First Church of the Nazarene, Kansas City, Missouri. Her life was marked by the beauty of holiness, with the radiance of saintliness resting upon her like a fitting garment. She is survived by a daughter, Mrs. Mary Fields, and five grandchildren. Funeral service was conducted by Dr. R. E. Swim, assisted by Dr. A. F. Harper, with interment in Green Lawn Cemetery.

MRS. MINNIE MILLER (nee Ebersole) was born May 8, 1869, in Perry County, Pennsylvania, and died April 23, 1959, at her home in Dundee, Michigan. In 1889 she was united in marriage to Charles Miller; he died in 1922. She was a charter member of the Church of the Nazarene at Carleton, Michigan. She is survived by two sons, Roy and Clyde; also a daughter, Mrs. Ferne Elsemann. Two sons, three brothers and four sisters preceded her in death. Funeral service was conducted at the Church of the Nazarene in Temperance, Michigan, by Rev. L. A. Wilson and Rev. George Smith. Interment was in Maple Grove Cemetery, North Baltimore, Ohio.

PATRICIA JEAN WHITE was born October 3, 1952, in Independence, Missouri, and died May 28, 1959—drowned while playing in a pond on the farm. She is survived by her parents, Mr. and Mrs. Wayne B. White, and a brother, Ralph. Funeral service was held in the Methodist church at Oak Grove, Missouri, with Rev. George Kingore officiating, assisted by Rev. Robert Crew. Interment was in Oak Grove Cemetery.

MRS. DORIS DE BOLT, age seventy-two, died in a hospital at Columbus, Ohio, on August 6, 1959, as the result of a broken hip and subsequent heart attack. She was the widow of Mr. A. Ray DeBolt, who preceded her in death in January of this year. She united with First Church of the Nazarene in Columbus in 1915, and remained a faithful member until her death. She was active in visitation for the Sunday school and a member of the choir for many years. She is survived by a son, Arthur; and three daughters, Mrs. Dorothy Pitzel, Mrs. Ruth Downing, and Mrs. Mary C. James. Funeral service was conducted at Columbus First Church, with Rev. Ed. Hundley officiating, assisted by Rev. H. C. Little. Interment was at Smithville Cemetery in Upper Sandusky, Ohio.

L. L. FARRINGTON was born October 19, 1871, in Cedar County, Iowa, and died May 12, 1959, at his home in Glenwood, Iowa. In 1904 he was united in marriage to Mable Hodge; to this union three children were born. He joined the Church of the Nazarene in 1919 and was true and faithful to it until death. He is survived by his wife, Mabel; a daughter, Mrs. Verla Chambers; and two sons, Blaine and Blair. Funeral service was conducted in the Church of the Nazarene by his pastor, Rev. E. O. Davis, with interment in the Glenwood Cemetery.

Announcements RECOMMENDATIONS

I am happy to recommend Rev. J. D. Havener as an evangelist to our pastors and people everywhere. Brother Havener has completed a five-year pastorate at Westside Church, Kankakee, Illinois; prior to that he served for three years in Hoopston. He has also served as pastor in Michigan and Missouri, and has given several years to evangelism. He is an evangelistic preacher, a tireless worker, and an enthusiastic soul winner. God has blessed his ministry as a soul winner over these years. I feel confident that anyone securing his services will find that he works with pastor and people to bring about a revival. Address him, 460 S. Bresee Street, Bourbonnais, Illinois.—Mark R. Moore, Superintendent of Chicago Central District.

I take this opportunity to recommend Rev. S. P. Fox, ordained elder on our district, as an evangelist. I have known Brother Fox for more than ten years; he has served successfully on this district in several pastorates. He is a good man, mature in years and experience, and able because of this to help any church in its evangelistic program. He is a man of prayer and carries a burden for the work. Our people should keep him busy.