

Herald of Holiness



Official
Organ
of the
Church of
the Nazarene

November 5, 1958

Revivals do not just happen or come at certain times of the year any more than the campfire starts of its own accord. Someone gathered the wood and carefully stacked it so that the touch of a match did the rest. *Campfires come as a result of effort.* The leaping, glowing, cheering, warming fires of a revival come as a result. Someone gathered the fuel; someone stacked it; someone furnished the spark of faith that released the divine fire. Revivals are promoted.

Scriptural gospel preaching which unmasks sin, revealing it in its twofold nature—committed sin and inherited sin; one bringing guilt, the other bringing pollution—is necessary revival fuel. This kind of

Revival Fuel

General Superintendent Vanderpool

preaching brings men face to face with their spiritual need. It will awaken the unawakened and reveal to the sin-bound their lost state.

The individual sees himself stripped of every excuse, standing perhaps with the things of others in his possession, his hands unclean and lifted against God in rebellion. He sees sins of years piled high against him with all of his self-righteousness as but filthy rags wrapped about him. He stands alone, condemned to die and be lost in the dark. Then the good news of the gospel that Christ died in our stead, that He paid the debt that we owe, that He now offers life and hope to those who will trust and obey, becomes the sweetest message that a sinner ever heard. As the drowning man seizes the lifeline, so the condemned sinner lays hold of Christ and is rescued. *The sinner's conversion adds fuel to the revival fires.*

Christ's power to cleanse from inherited sin is a part of scriptural gospel preaching, and believing *Christians seeking God for a pure heart become the fuel on revival fires.* Unserved loved ones are moved by the seeker for holiness. Many unsaved have been waiting for their Christian friends to go in for the deeper things of God. An old ex-senator who was a Christian spoke to his son, a brilliant young attorney, saying, "Son, I have waited each evening, hoping and praying that you would go forward to be converted." The young attorney's answer was, "Dad, I have watched and waited for you to go forward to be sanctified." They turned and went to the altar together and both found victory that night. *Yielded wills make revival fires leap high.*

Earnest, importuning prayer is an essential revival fuel. Continued prayer, midnight prayer moves the arm of God and melts the heart of stone. The tallest oaks of sin go down before the mighty blasts of intercessory prayer.

Come, let us pile on the fuel and keep the revival fires burning!

LATE NEWS

Telegrams . . .

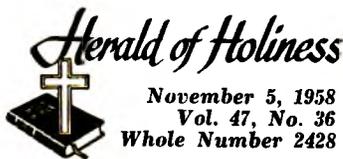
Chattanooga, Tennessee—Organized my fiftieth church (in a little over nine years) on the Golden Anniversary Sunday, October 12. District also went "over the top" with the largest Sunday school attendance ever, and more than met our assigned goal of witnesses made during the Week of Witnessing. We are praising God for His blessings in East Tennessee.—Victor E. Gray, Superintendent of East Tennessee District.

Orange, California—Southern California enjoyed one of the greatest weeks in the history of the district. We made 31,559 personal witnesses besides the tens of thousands of pieces of literature that were handed out in addition to this. The total Sunday school attendance for October 12 was 15,296, with four churches breaking their record: Rev. Don Redmond, Elsinore; Rev. Reuben Welch, Lakewood; Rev. Frank Dabney, Placentia; Rev. Ross Hayslip, Whittier First; with Rev. Herman Burton, University Avenue Church, San Diego, leading the district with 848 in Sunday school attendance. Five hundred twelve people sought God during the week, and we received 307 people into membership on Sunday, October 12. The district moves on, united and aggressive for God and holiness evangelism.—Nicholas A. Hull, Superintendent of Southern California District.

Pastor Myron C. Morford sends word from Midland, Michigan: "Since coming here September 1, we have had a wonderful Golden Anniversary revival with Evangelist James Crabtree and Singer Paul McNutt. Good crowds, great altar services, optimistic spirit prevails for the days ahead. Thirty-one members received on Golden Anniversary Sunday, twenty-seven on profession of faith. Have found a great group of loyal Nazarenes in this mid-Michigan city."

After serving as pastor of the church in Franklin, Tennessee, for four years, Rev. Bruce A. Crosby has resigned to accept a call to pastor the church in Archdale, North Carolina.

Rev. J. V. Frederick, Jr., has resigned as pastor of Colonial Church in Orlando, to accept a call to pastor First Church in Tallahassee, Florida.



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SPECIAL NOTICE

After nearly five years of excellent service, Rev. W. H. Davis has resigned as district superintendent of the San Antonio District. Brother Davis has done splendid work in every field where he has labored—as district superintendent, pastor, or evangelist. We pray God's continued blessing upon him in any field where he may serve.

D. I. VANDERPOOL
General Superintendent

PRAYER for the Space Age

By CHRISTINE WHITE

Lord, Creator of our world,
Thy power is manifest afar;
In atoms circling here as well
As in a gleaming star.

Thy kingdom is within my heart,
Enthroned in beauty, truth, and light;
For souls reborn more precious are
Than any man-made satellite.

"A Reading Church"

The above caption of an article recently published by the editor, Dr. Stephen S. White, deeply impressed me. We often hear of "A Praying Church" but very seldom hear of "A Reading Church."

I had just been reading the books in the N.F.M.S. reading course and had received so much information and blessing. These books are loaded with good things, and the reading of them has broadened my vision and increased my burden. I have been praying earnestly for all of our missionaries, but now I can pray more intelligently and with greater concern. We need to be a reading people. Without information we possess little concern.

I have been a member of the Church of the Nazarene for forty-two years and have appreciated the periodicals of our church. I desire here to particularly express my appreciation for the *Herald of Holiness* and the *Other Sheep*. If possible, they are getting richer and better; they are so rich in good, sound holiness teaching, and filled with that which will enrich and feed the soul. As Dr. White says, the front page of the *Herald* is worth the price of the paper.

In conclusion, I would mention Dr. Hugh C. Benner's late book, *Rendezvous with Abundance*—a good title, for it does abound with good things. Our people cannot afford to miss reading it.—ORA J. TURNER, retired Nazarene elder, now living in Florida.

(*Rendezvous with Abundance* may be ordered direct from the Nazarene Publishing House; it is priced at \$1.50.)

Be Still

By ENOLA CHAMBERLIN

Be still, my heart, shut out the world,
Its cares, its worries, noise;
Dip deep within yourself and find
Rare peace and perfect poise.

Be still, my heart, think how the stars
In silence promenade.
Be still and know that quietude
Is a certain path to God.

Another Union Completed

Gospel Workers Church of Canada and The Church of the Nazarene

Negotiations covering a period of more than four years have culminated in the union of the Gospel Workers church, of Canada, and the Church of the Nazarene. A service celebrating the union was conducted by General Superintendent Samuel Young during the district assembly of the Canada Central District, held at the Clarksburg camp meeting grounds in June.

In this significant development Rev. Albert Mills and Rev. C. J. McNichol, president and secretary respectively of the Gospel Workers Conference, and Rev. Blair Ward, superintendent of the Canada Central District, took the initiative and led the way to union. Mr. Samuel Goff, son of the founder of the Gospel Workers church, acted as attorney in the negotiations.

This is the first time in the history of the holiness movement in Canada that two holiness churches have united. This union follows the action of the Conference of the Gospel Workers church, taken on November 17, 1956, in which they voted to unite. The General Board of our own denomination approved the union in principle at the January meeting in 1957, and the Board of General Superintendents was empowered to act in this matter.

The Gospel Workers church grew out of the same general revival movement that gave birth to the Church of the Nazarene around the beginning of the century. Rev. Frank D. Goff, from eastern Ontario, led by the Spirit of God, came into the beautiful Georgian Bay country of Ontario and held revival services that resulted in the organization of several holiness churches in the cities and towns of that area. Among these, the Collingwood church celebrated its golden anniversary last August.

It is a significant fact that the Church of the Nazarene in Ontario owes part of its beginning to

associations with the Gospel Workers church. Rev. F. C. Coleman, first pastor of our church in Windsor, the first Church of the Nazarene in Ontario, was an evangelist who assisted Brother Goff in many of the early campaigns that resulted in the establishing of the Gospel Workers church. He later became a member of the Michigan District. Dr. W. M. McGuire, now superintendent of the Eastern Michigan District, organized Parkdale Tabernacle in Toronto, Ontario. This group later united with the Church of the Nazarene, and Dr. McGuire became the first district superintendent in 1936. He was converted at the Clarksburg camp meeting under the Gospel Workers church. Dr. Howard Jerrett, who was pastor of Detroit First Church for many years, and who helped to influence Dr. McGuire to unite with the Church of the Nazarene, was also converted among the Gospel Workers people.

Thus our two denominations, which had their mutual beginnings at the turn of the century, unite to become a still greater force for God, for good, and for the cause of holiness. God has led all the way along. So many have been the providential circumstances which have surrounded this union that it is unmistakably the will of God. The union brings into our fellowship five organized churches, with good church buildings and parsonages, and a splendid campground, all free of debt, and valued at well over \$100,000. The total membership is around two hundred. This union greatly strengthens the Canada Central District and will enable



Principals in the union of the Gospel Workers church and the Church of the Nazarene: (left to right) Rev. C. J. McNichol, secretary of the Gospel Workers Conference; General Superintendent Samuel Young; Rev. Blair Ward, superintendent, Canada Central District; and Rev. Albert Mills, president, Gospel Workers Conference.

the work to move forward much more rapidly in this vast and growing area.

The five churches are located at Meaford, Colingwood, Shelburne, Markdale, and Feversham, Ontario. The campground is at Clarksburg. These churches complement and strengthen our work in that none are located in towns where we have churches. Plans are already under way to reach out into smaller communities in that area to establish still more centers of holiness evangelism. These churches, with others recently organized, and home missionary projects being carried on, provide a total of forty-one places where the Church of the Nazarene is holding services in Ontario and Quebec.

This district of our denomination includes these

two great provinces, comprising about one million square miles of territory and containing approximately two-thirds of the population of Canada. Ontario is one of the fastest growing population areas in the world today. Its largest city, Toronto, is one of the fastest growing cities in the world. In 1957 the population of Ontario increased at the rate of approximately 18,000 per month. With a limited immigration this year, 1958, it is anticipated the increase will be at the rate of about 10,000 per month.

Nazarenes everywhere will rejoice in this addition to the strength of a united witness to scriptural holiness in Canada. A warm and cordial welcome to our world-wide fellowship is extended to our Gospel Workers leaders and constituency.

FORWARD MARCH

By P. F. BRESEE



This is the day to push the battle. God's hand is stretched out. The doors are wide open. The calls of the people to come and help are many. A divinely led people must know no discouragements. Especially the leaders must be in such rapport with God that they shall continually hear Him saying, "Speak unto the children of Israel, that they go forward: . . ."

The voice of God comes to the Pentecostal Church of the Nazarene, especially to every leader, to cry, "Forward." Believing for great things from God, let us undertake great things for God. Clearly, earnestly, definitely preach and testify His holiness. Plant new centers to burn with holy fire for Him. Especially with as full force as possible to enter every large city, plant our banners and build fortifications and hold the country for God. He has called us: boundless possibility is in His heart and hands. Forward—on in the name of the Lord. The risen Christ has been with us in the past, His voice calling us on, is now heard in the midst. His promise makes luminous the future. Forward, shouting the victory!

NOTE: This is an excerpt from an editorial which appeared in the "Nazarene Messenger," November 26, 1908. And the Nazarenes are still marching! By the help of the Lord, Dr. Bresee's world vision for the church is being realized. That is why \$1,000,000 is needed in the Thanksgiving Offering this Golden Anniversary year. Forty world mission areas, including two new ones—Brazil and West Germany—await our generous and sacrificial gifts.

—STEWARDSHIP COMMITTEE

"PEACETIME G.I."

"Chaplain," remarked a civilian minister, "these kids in uniform today are just playing a game. Why, when I was in the army back in '43, we had it rough. For example . . ."

Yes, the "old army" was lean and mean and rough and tough. Those who served our nation during the years of combat are the men we immediately think of when someone mentions the word "serviceman." During a national emergency, when defense factories are turning out maximum production for a war effort, when daily headlines tally the score of a militant escapade on some far distant shore, then the corpuscles of patriotism surging through the blood stream of every American compel an unfeigned admiration for the son or daughter wearing navy blue or army drab. But during "peacetime," this patriotic blood is unexcitable, and concern for those in the "service" becomes inactive. Many people who are wearing "civies" think of today's GI either as a young kid enjoying a three-year paid vacation or a local problem child being forced to straighten up by serving a hitch in uniform.

The soldiers, sailors, and airmen, during peacetime, are just as important to the nation as were their predecessors during years of conflict. In a real sense of the word, they need the close contact and sincere support of the "folks at home" more than their elder brothers who fought at Iwo Jima and Bastogne.

A great majority of these "youngsters" realize during their "basic training" that for the first time in their lives they are away from home and "on their own." What a difference there is between a father's understanding voice and the raucous barking of a frenzied drill sergeant! Add to this, fine memories of home replaced by long, cold nights spent walking a guard post; a few hours of sleep snatched while rolled up in a sleeping bag; a week of eating cold "C rations" in the mud; an evening

spent scrubbing down the barracks until after midnight and then hitting the deck at 4:00 a.m. for reveille and command inspection. These and many other familiar incidents make the peacetime serviceman realize that his two- or three-year hitch is far from being a vacation party. Many of these men are almost forgotten by the "folks at home."

A young man is rushed from Hometown, U.S.A., to Fort Something-or-Other to find himself lost in a mass of men with only a serial number and a dog tag to prove his identity. Many times he finds himself alone in a crowd.

What can the "folks at home"—the families, friends, churches—do to help their young people who are in the service?

Next to "pay call," the "mail call" is most important to the GI. Few things build and bolster morale like "letters from home." It would be time well spent if groups of people in the church (Sunday school class, N.Y.P.S., etc.) regularly sent letters to all of their service personnel. This holds true especially for the relatives and friends at home. *Send copies of the church bulletin, local newspaper; send pictures of church gatherings and socials; send stamped envelopes, so that he or she can write home more often.* (A private's pay of \$74.00 before taxes will s-t-r-e-t-c-h only so far!) *Send boxes of "goodies" regularly.*

If possible, take a carload of his friends to visit him over a week end now and then. His CO will usually give him a three-day pass to enjoy such a visit. Encourage him to bring one of his GI buddies home with him on furlough—many of his buddies do not have a home to go back to!

Encourage him to use whatever "spare time" he has wisely, to strive to be the best soldier, sailor, or airman in his unit; to choose his associates with caution; to accept the "orders" of his superiors without resentment; to further his education (the service will help him do this even while on duty!); to make attendance at his chapel or a nearby church a regular habit; to talk over problems with his chaplain rather than take things "into his own hands." Striving to do these things will make time pass quickly and help him almost to "enjoy" GI life.

Write a letter to his chaplain and let him know about the abilities, talents, experience (Sunday

Souls for your dollars! Be generous and save.

The command in Mark 16:15 is universal; it takes in the whole world. "Go ye into all the world, and preach the gospel to every creature." There is no stopping place until every person on God's footstool has had a fair chance to follow Christ. Remember November 23.

school teacher, choir, quartet, youth work, etc.) of that GI from your church.

Write a letter to his commanding officer and thank him for any help he has given your son.

About 99 per cent of the letters which company commanders receive from "folks at home" are letters of complaint—rare are the letters of appreciation.

Last week a well-meaning mother wrote to me, "Chaplain, the army has ruined my son." The army, navy, or air force has not ruined our sons and daughters. If anyone is to blame for the GI's going astray, it might be the folks at home, who have considered John and Mary to be "just peacetime GI's." Remember them in your prayers, and your daily plans—they will never forget you.

—CHAPLAIN (CAPTAIN) CLIFFORD E. KEYS, JR.

(NOTE: *Chaplain Keys is our only chaplain in the airborne branch of the army.*)

IS OUR EVANGELISM

One of the most prominent bishops in America said recently of his church: "We have lost the evangelistic mood and we do not have the evangelistic expectancy." And that gradual loss of the "mood"—the spirit—of evangelism can happen to any church.

Instead of asking the easy question, "What is wrong with our evangelism?" we should ask, rather, "What is wrong with our hearts? Where is the passion, the burden—the urgent 'mood,' the 'evangelistic expectancy' that made our evangelism joyous, spontaneous, and effective—not only in our revivals, but in our regular services?"

And that "mood" of evangelism cannot be manufactured. That "evangelistic expectancy" cannot be organized into a people. Compassion can never be compelled. Passion is never a matter of pressure or promotion or program—regardless of how sincere the pressure, or smooth the promotion, or slick the program.

Is our renewed emphasis on evangelism an expression of a more intense passion—a more urgent mood, or is it merely a promotional method for the achievement of denominational goals?

And what's the difference?

When evangelism is a passion, it is concerned primarily with souls. When evangelism is a promotion, it is concerned chiefly with statistics.

When evangelism is a passion, it is used of God to advance the Kingdom. When evangelism is a promotion, it is used by men to enlarge an institution.



A PROMOTION or A PASSION

By Evangelist C. WILLIAM FISHER

When evangelism is a passion, there are joy and exhilaration in the performance of its privileges. When evangelism is a promotion, there are pressure and strain in the performance of its duties.

When evangelism is a passion, there are spontaneity and urgency in witnessing. When evangelism is a promotion, witnessing must be coaxed and coached.

When evangelism is a passion, it is a spiritual exercise of the caring heart. When evangelism is a promotion, it is a religious "gimmick" to achieve ecclesiastical success.

A DEVICE—OR A DYNAMIC?

It is so easy for a spiritual exercise to be prostituted on the altar of "success." Prayer, to many today, has become just a psychological "gimmick," and so we hear admonitions to "pray and get rich," "pray and be successful," "pray and lose weight." What a cheap, sacrilegious, God-dishonoring attitude—to use prayer as a trick, as a rabbit's foot, to insure "success"!

The goal of the church is not to be big, or to be rich, or to be respected. The goal of the church is to be *redemptive*. And may we make sure that, as a church called to holiness evangelism, we never get so desperate for denominational "success" that we will operate under the slogan "Evangelize and Get Big"—thus *using* evangelism as a mere promotional device to achieve secondary goals.

Evangelism doesn't exist for any secondary objective—regardless of how religious or worthwhile. Evangelism exists for and by and of itself! Evangelism itself is the passion. And its goal is not "success"; its goal is souls! As Phillips Brooks said, "Evangelism is one loving heart setting another heart aflame." Not a soul won to make a preacher famous, or a church big, or a crusade successful—but an immortal soul snatched from the burning—a soul for whom Christ died won, changed, transformed, and enabled to live a Christlike life in this world and to gain heaven in the end.

THAT is evangelism—and it is not a "gimmick," it is not a promotion, it is a passion!

When evangelism becomes nothing more than a promotion, and that promotion grows a little stale, there are those who insist that what is needed is a "new" promotion, a "new" approach, a "new" method.

But the question to be asked is this: Has the method grown stale or have WE grown stale? Is the method less effective or are WE less effective? Has the method lost its dynamic or have WE lost our dynamic?

A FRESH APPROACH— OR A FRESH ANOINTING?

Let those who are afraid that revivalism is nearing extinction remember that it is never revivalism that becomes extinct; it is churches. From the time sin entered the world, God has had those who were willing to be His instrument in calling men to repent, to return, to get right with God before judgment came upon them. And He has them today—and He will continue to have them just as long as there are sinners in the world.

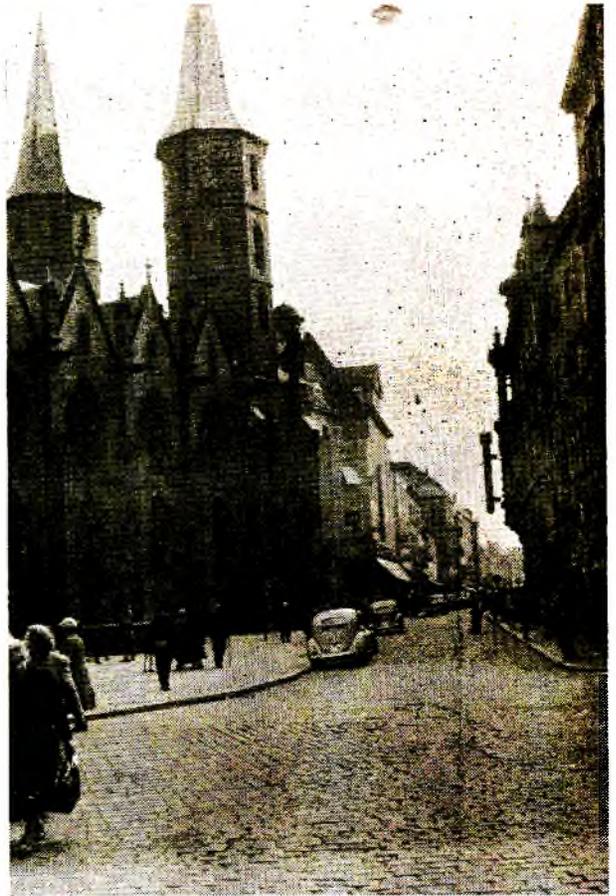
It is not so much a new method we need; it is a new touch of God's Spirit upon our hearts until the old methods are effective again. But that requires agony of soul! It is so much easier to organize than to agonize! It is so much easier to think up a new promotion than to tarry in anguished desire until God renews the passion. But it is the *passion* we need. It is the passion we *must* have!

And how do we get it?

Not by reading about it. Not by hearing about it. Not by thinking about it. Not even by the realization that we must have it.

We get it on our knees! We get it as we tarry before God until the coldness of our hearts is

WEST GERMANY



A typical church on a typical street in a typical town of West Germany. Rev. and Mrs. Jerald D. Johnson are now in Germany, preaching the message of full salvation, because Nazarenes gave \$1,000,000 in the Easter Offering for missions. Another million dollar offering at Thanksgiving will make it possible for our first church building to be erected in Germany, in addition to our commitments for our other fields. West Germany is the new thrust of the church in overseas home mission fields during our Golden Anniversary year. Give that there may be revival in the heart of Europe in the land of Reformation.

thawed, and our lukewarmness is dissolved, and our hearts once again feel the fervent heat of that love to Christ which simply *must* find expression and outlet in love and witnessing to those who are lost.

In this day of increased talk about evangelism, then, may God help us to be willing to pay the price for an evangelism that is more than a promotion, but is, in actuality, a *genuine passion of the heart*.

BEAUTY FOR ASHES!

By **MARIAN L. KNORR**

*He gives beauty for ashes; I've found it so.
Bless His dear name, He cares!
When I falter and stumble, jeered on by each foe,
He cares, oh, I know He cares!*

*He gives beauty for ashes, turns sorrow to joy:
With no other one He compares!
He comes in the night and gives comfort and peace.
He cares, oh, I know He cares!*

*He gives beauty for ashes, tho' friends turn away,
When anguish and grief the heart tears;
He folds to His bosom the child of His love—
He cares, oh, I know He cares!*

A Great THANKSGIVING OFFERING Will Help Us Do It



By **ROY F. SMEE**

Secretary, Home Missions and Church Extension

We were inspired in our venture in entering West Germany by the wonderful Easter Offering of over \$1,000,000 for world evangelism. The continuation of this work depends in a large part upon the continued devotion of our people.

The beginning in this new field is very encouraging. Negotiations have been made to secure splendid property in the city of Frankfurt, on which we plan to build our first church building and parsonage. Frankfurt is a key city in this aggressive nation of 51½ million souls living in an area about the size of Michigan and Ohio combined.

The Johnsons are making splendid pioneers. We believe that God's hand has guided in their selection and is upon them as they make important decisions. Brother Johnson is acquiring the use of the German language with astonishing ability. This, of course, has been made easier because Mrs. Johnson has spoken German since her childhood. In a recent letter he writes, "I have preached five times now in German."

The acquiring of property in Germany is difficult. There is a great deal of red tape to go through, so that some time yet will

be required to get all the details of the property settled and proceed with the buildings. Money is in hand for the building of the parsonage through the offering sponsored by the N.Y.P.S. We must have the money in hand so that the church building will not be delayed when the title to the property is cleared.

The Johnsons have not been idle while learning the language and negotiating for property, but have entered every open door. Many opportunities have come to them to testify to the people concerning the holiness emphasis of the Church of the Nazarene. They have been ministering to a congregation each week in Kaiserslautern, which is about sixty miles from Frankfurt. This group has become interested in the Church of the Nazarene through some of our servicemen in Germany.

They have a good contact in Hannover, a city of over 600,000 population, through a Mr. and Mrs. Danker—Mrs. Danker attended our Bible school in Guatemala as a girl. Mr. Danker met her while working in Guatemala and took her to Germany as his bride in 1933. Other doors are opening and many are inquiring about our church in this country of the Reformation filled with hungry hearts.

We are trusting and believing that the people called Nazarenes will lay on the altar another great offering at Thanksgiving time.

Living Water

By R. G. FITZ

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water (John 7:38).

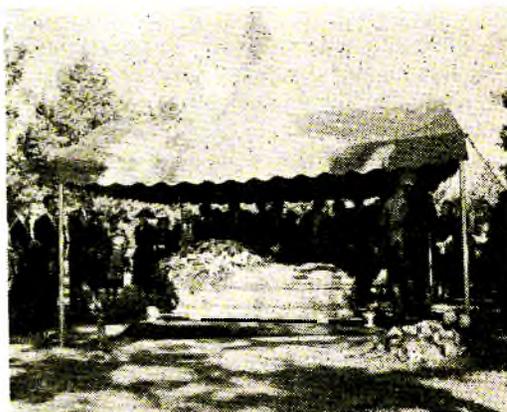
Across the western states are many vast and dreary wastes of sagebrush. But here and there are areas or valleys lush with vegetation, crops and trees, and dotted with cities. These valleys have water. Water makes all the difference between a desert and a garden. Spiritually speaking, this world is a dreary waste, and the only bright spots are those that have been blessed by a supply of *living water*. Even a limited supply will bring life from the dead, and in quantity it will make the wilderness like Eden, and the desert like the garden of the Lord.

Some years ago the city of Los Angeles ran short of water. One member of the council went back into the mountains and found a source of water. He bought up the land and the water rights. They proceeded to build an aqueduct to bring it down to the city. Among other things it took ninety miles of tunnels! What a lot of patient drilling in hard rock! (And tons of dynamite too!) What a lot of planning and organizing to concentrate their efforts! They couldn't waste them chipping rock all over those mountains, but they must direct their strokes where they would bring results in water. Perhaps they grew weary with chipping away in the rock but the foreman encouraged them, "Drill on, boys; this tunnel will be a river of water when we finish. It's hard digging, but our people must have water."

Can we learn something from their efforts to get water? Have we avoided hard digging and failed to tap the rivers of *living water*? We need not seek the mountains for a supply, for God is the Fountain of living water. He will not give unless we ask, but "ask, and it shall be given you." The more people that join in the effort, the more abundant the supply. Praying is hard work, and results are not often seen immediately. We need to encourage ourselves with the faith and confidence that, when we pray clear through, our tunnels will be flooded with living water.

Do we need some channels too? Certainly, living and human channels. Hard rock makes the best physical channel; but often it will take a lot of earnest praying to make an impression on hearts that are hard and indifferent. However the hearts that are the most resistant often make the best channels for living water when they are trans-

NEWS IN PICTURE



BURIAL SERVICE FOR MRS. R. T. WILLIAMS was conducted by Dr. G. B. Williamson in the Nazarene section of the Green Lawn Cemetery in Kansas City, Missouri, where her husband, Dr. R. T. Williams, deceased general superintendent, is also buried.

formed by the grace of God. Bring your divine equipment into the tunnel and pound away; nothing can withstand it. "Is not my word like as a fire? . . . and like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29) Look beyond the hard digging of resistant souls, with the vision of faith, to the rivers of living water that will flow through them to meet the needs of far-off cities and even to the mission fields. By prayer and faith we may flood a dreary waste and make it bring forth the fruits of the Spirit.

Men of this world put Christians to shame in their efforts to provide water for their people, when we, in too large a measure, have avoided the knee work necessary to bring ample supplies of living water to fill our needs and the needs of a thirsty world. Would those California tunnels ever have been finished if the workmen's efforts had been as brief and haphazard as the average Christian's prayers?

"Pray for us," the missionaries plead. "Oh, yes"—the promise is so easily given and so soon forgotten. But what weight of human destiny hangs on those prayers! We shall not know how urgent until the judgment day. What appeals for prayer in every issue of our papers, and how few pray for them! Many of their appeals arise from a desperate need. How can we ignore these despairing cries? Does no one care?

No time to pray, they say. Nonsense! We have more time than any generation that ever lived—and we waste it! We can find time for endless talking over nothing, reading trash, and watching TV. But how can we justify wasted time when souls are perishing for living water that we might bring? How can we bring it? By prayer and then putting feet to our prayers. The first essential is prayer, and the first essential to prayer is a place and time to pray.

Where and when do you pray? It should be a private place, where you can shut the door, and it should be a time when you can stay long enough to make real progress. This project of prayer is not for a day or two but for all the days of your life; it is as vital to Christian life as water to the physical body.

When shall this time be? Some can pray at night, but not many. Weariness and drowsiness will nullify your efforts at night; but if you waste your evenings and go to bed late, you will get up late. There will be no time to pray then, for you will be hurried and hardly have time to eat before you run for the job. The solution lies in "Early to bed and early to rise." Morning hours are priceless. If you offer the best hour of the day to the Lord, He will make all your hours glorious. We must organize our time; we cannot relax and let ourselves drift along the path of least resistance like a dead fish going downstream.

I heard a preacher say recently that we were becoming the laziest people on earth. He supported his contention by the statement that we spent four times as much for padded seats, inner-spring mattresses, cushions, and overstuffed furniture as we did for missions. I cannot prove his figures, but I am inclined to believe him. Christian homes are full of expensive furniture, but the Alabaster boxes are pitifully light. It is fatal to be so spoiled to ease that we cannot endure the slightest discomfort or hardship for the sake of the kingdom of God.

They tell us that we are not heard for our much speaking; perhaps not, but certainly not for lack of speaking at all. I have noticed that it takes *time* to get your prayers through. It takes nights of prayer to accomplish some things, and the exhortation to perseverance and persistence in prayer means nothing if we are to slip through our devotions with a few hasty phrases and go on. Great men of God have been great men of prayer. Jesus spent nights in prayer, and often rose a great while before day to go out and pray. Shall we pray a few minutes a day and feel that we have discharged our obligation? Surely not. It would seem that an hour a day would be only too little, but if all of God's children would spend even half of that each day in earnest prayer, what rivers of living water would flood each church and mission field!

REPENTANCE

By OSCAR HUDSON

Retired Elder, Pasadena, California

Repentance is a Bible subject. It never has been a popular pulpit theme, and we are now in a compromising age when side-stepping and pussy-footing are in vogue. Many pulpits are silent regarding it, but sin is a universal disease and the Scriptures bristle with repentance. Forgiveness of sin and healing of their land were promised to Israel if they would "turn from their wicked ways" (II Chronicles 7:14). The ten lost tribes went into bondage and oblivion because they would not repent of their idolatry. Nineveh escaped destruction because it "repented at the preaching of Jonah" (Matthew 12:41). John the Baptist came preaching repentance, and when some tried to slip in by ritualism, ordinances, and heredity, he called them "a generation of vipers" (Matthew 3:7) and ex-

horted them to "bring forth fruits meet for repentance."

Jesus came to "call sinners to repentance" (Matthew 9:13). In His first sermon He proclaimed, "Repent ye, and believe the gospel" (Mark 1:15). In His last sermon He declared, "It behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached" (Luke 24:46-47), and commanded, "Except ye repent, ye shall all likewise perish" (Luke 13:3). Therefore, accepting Christ without repentance is as a "morning cloud" (Hosea 6:4; 13:3), offering colorful promise but delivering nothing. They who neglect to preach repentance, restitution, the Judgment, and eternal

punishment "daub it with untempered mortar" (Ezekiel 13:11).

Neglecting to repent when light and knowledge come is a greater sin than that which characterized Sodom (Matthew 11:20-23). A member of the Church of the Nazarene who is insincere and fails to repent of a course of conduct that he feels is wrong will stand lower in the Judgment than human derelicts.

When the twelve apostles were sent out, they "preached that men should repent" (Mark 6:12). In his first sermon, after receiving the Holy Ghost, Peter preached, "Repent, . . . for the remission of sins" (Acts 2:38). When the multitudes threatened to worship him and John, after they had healed the lame man at the gate of the Temple, Peter exhorted them, "Repent ye, therefore, and be con-

verted, that your sins may be blotted out" (Acts 3:19).

When the Apostle Paul received his memorable vision, as he journeyed to Damascus, and his call to preach the gospel of Christ, the promise of "forgiveness of sins" was preceded by a turning "from darkness to light, and from the power of Satan unto God" (Acts 26:18). He did not compromise when he stood on Mars' Hill, the center of culture, but boldly declared that God "now commandeth all men every where to repent" (Acts 17:30). It would seem from II Peter that the only way to escape eternal doom is to repent: "The Lord is . . . not willing that any should perish, but that all should come to repentance" (3:9). This prospect is stated positively—"I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:5).

The Sunday School Lesson

MILTON
POOLE

Topic for
November 16:

Jesus, the Great Physician

SCRIPTURE: Matthew 8:1-17 (Printed: Matthew 8:5-17)

GOLDEN TEXT: *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people (Matthew 9:35).*

Miracles of Jesus! In soul, mind, and body. In the chapters directly preceding today's scripture Jesus talked about His kingdom, prayer, integrity of life. And now there is the demonstration of His power fulfilling the words of prophecy. "Himself took our infirmities, and bare our sicknesses" (Matthew 8:17). Now we see the compassionate ministry of Jesus as He healed all that were sick.

Is this ministry of healing for us today?

Can we expect Him to meet the needs of our body?

How can I have that faith which obtains?

We must grapple with these questions, and even more. We trust that His Spirit shall continue to guide us into all truth.

The Centurion: His concern for the healing of his servant brought him di-

rectly to Jesus. He said, "Speak the word only, and my servant shall be healed." What faith! Not mere dependence upon some magic influence, but complete trust in His will and wisdom! Here was one who believed in the power of the word of Christ and asked nothing more.

The Mother-in-law: While in Capernaum, Jesus entered the house of Simon Peter. There He found Peter's mother-in-law with a fever. When Jesus touched her, she instantly became well. Health for service! And now she ministered to the household.

At Eventide: Jesus' ministry of healing knew no limit. Those "possessed with devils" and those "that were sick" received the life-giving words of Christ.

In conclusion, let us affirm anew, with great conviction, these truths:

I believe that Jesus Christ has all power, that He is the same in His compassion and concern even today.

I believe in the willingness of Christ. There is no need but that Christ is already willing to meet that need. I do not have to be a beggar; I merely receive from Him.

I believe that Jesus Christ is still the Lord of all disease and all demons, that Satan has absolutely no right to my life.

I believe that the release of His power is in direct proportion to my faith, that faith is exercised always for the present, that my faith must not rest on the basis of my senses but only on the basis of His Word.

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ROY F. SMEE, *Secretary*

Gulf Central District Camp Meeting

A forward step was taken by the Gulf Central District when the first combination camp meeting and conventions were held August 28 to 31 at Nazarene Bible Institute and our church at Institute, West Virginia. Nearly every church on the district was represented, coming from as far away as San Antonio, Texas, and Miami, Florida. Through the Department of Home Missions I have been closely connected with our Negro work for ten years and I rejoiced as I thought of the great advance this work has made.

It was an advance in that the entire planning and conduct of these services

were in the hands of our leaders on this district. Rev. Warren A. Rogers, the district superintendent, was in general charge and his spirit and guidance added much to the success of the services. Mrs. Arthur Jackson, Memphis, Tennessee, district president of the N.F.M.S., was chairman of the missionary conference one afternoon. Rev. Roland Chopfield, a graduate of Nazarene Bible Institute and now our pastor at Chattanooga, Tennessee, is district president of the N.Y.P.S. and acted as chairman of the N.Y.P.S. convention. Rev. Rufus Sanders of Chicago, Illinois, visiting the services with some of his members, substituted for Mrs. Lula Williams as chair-

Continued on page 14



EDITORIALS

A Moving Missionary Hymn

Thomas Gibbons has given us a great missionary hymn in four stanzas. Here is the first stanza:

*Great God, the nations of the earth
Are by creation Thine;
And in Thy works, by all beheld,
Thy radiant glories shine.*

Gibbons begins by turning our thoughts to God's creation. He must have been inspired to do this by the words given in the first five verses of Psalms 19: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Yes, God's radiant glories do manifest themselves through His illimitable universe.

But Gibbons does not tarry long with this thought; he has something else on his mind and heart. This is brought out by the second stanza:

*But, Lord, Thy greater love has sent
Thy gospel to mankind,
Unveiling what rich stores of grace
Are treasured in Thy mind.*

It matters not how wonderful the physical universe may be, it cannot compare with God's work in redemption. As its innumerable galaxies fill the

immeasurable spaces, they reveal the wisdom and the power of God, but tell us little about His love. The latter is brought to us through Christ and His gospel, which unveil the "rich stores of grace" treasured in the mind of God.

So far, so good; still Gibbons has not told us what he's really concerned about. He is thinking of those who have not yet heard the good news. With this in mind, he says:

*Oh, when shall these glad tidings spread
The spacious earth around,
Till every tribe and every soul
Shall hear the joyful sound?*

This sets forth the real burden of his soul. He is wondering when all men everywhere will get this message of the saving gospel of Jesus Christ. No doubt it seemed to him that so few, up until then, had actually heard the glad tidings. Too many were still in darkness! Are we as concerned about this as he was? Are we troubled about the time when "every tribe and every soul shall hear the joyful sound"? Do we see the people who haven't yet heard the gospel as sheep without a shepherd? Are our hearts disturbed when we think of this? Can we stand by and receive all the blessings which we have, with all the light that has come to us, and not send it to those who are still in need? Add to this the fact that many of those who have not yet heard are beginning to awaken to their need and are longing for help. They too wonder when the gospel message is coming their way. Many of them,

also, are pleading for more missionaries, for more spiritual help. What will we do about it? That's the big question.

The answer will be given by many of us soon, and, to put it concretely, the measure of our concern will be what we give in the Thanksgiving Offering, Sunday, November 23.

This four-stanza hymn on missions closes with these lines:

• By *Stephen S. White*

In the Death Chamber

Jesus did not go through life blindly. As someone has well said, He had absolute foresight and insight. He knew beforehand every event on the program of His life; there were no surprises for Him. In this respect He stands in a class by himself. Of no other person who has walked on this earth can this be said. This knowledge of the future was never more evident than with reference to His death. This was *the* hour toward which all the events of His life were moving. For that purpose He had come into the world and to that end was He born. We read that He said, "Mine hour is not yet come" (John 2:4); and again we find these words, "because his hour was not yet come" (John 7:30); also, "for his hour was not yet come" (John 8:20). Some of the above passages have been questioned by a few; that is, they haven't always been sure that every one of them pointed forward to *the* hour—His crucifixion, His death. To me, it seems there is something underlying all of them which moves in that direction, which turns our minds toward the thought of His death.

Further, I believe that Jesus intended that this should be the case. Whether this is true or not, we know that John 12:23 brings us to this thought: "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified." But He does not stop here. He continues, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am,

*Smile, Lord, on each divine attempt
To spread the gospel's rays,
And build on sin's demolished throne
The temples of Thy praise.*

In these words is spoken another truth. God will smile on each attempt we make to "spread the gospel's rays," for He cannot spread them without our help. Do we want God's smile? Then let us do our part in the Thanksgiving Offering. Let's help the Saviour "build on sin's demolished throne the temples" of His praise! We can do this with our dollars. Most of us can't "go," but all of us can "send"!

there shall also my servant be: if any man serve me, him will my Father honour" (vv. 24-26). Then He goes on in the next verse to say, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again" (vv. 27-28).

Undoubtedly, here, when He speaks about *the* hour, *this* hour, He is thinking of His crucifixion and death on the Cross. However, He includes with this, though it is the one outstanding event, the Resurrection and His ascension to the Father—all of the concluding events of His life. From this time on, until He gave up the ghost, Jesus was "in the death chamber." He was living under the shadow of the Cross. He spoke in the light of what would surely happen in a few days. This makes His words all the more significant.

We must remember, however, that Jesus had no defeatist attitude as He came up to this hour of all hours. He shrank from it—yes, for He was human as well as divine. But He was confident that He would come through it victoriously. Jesus' valedictory address and the prayer which follows are not decorated with crape nor shrouded in darkness. He was in the death chamber, but He was sure that He was going to triumph over death, that He would come forth from the grave with victory. He is the Resurrection and the Life—He knew that as well as He knew anything, and He also knew that because of that the enemy of man, Death, could not triumph over Him. He would come forth from the grave, ascend to the Father, and send the Holy

Spirit to those whom He had left behind. He would not leave them "comfortless"; He would not leave them alone.

It was not a dark hour for Jesus, and it should not have been a dark hour for His followers. No one could have made better provision for those who had walked with Him for weeks and months, and some for two or three years. If they could have felt what He felt, there would have been no gloom to enshroud them because of what He said. He was in the death chamber—yes. He was there, and yet He was not there. He looked beyond it and saw clear across the dark chasm to life, light, and glorious victory.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come;

glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:1-5). These verses voice Jesus' prayer for himself, which He knew would be answered, as well as the joy which filled His heart. He said triumphantly, "I have finished the work which thou gavest me to do." He spoke as if He had already met death and overcome it!

Home Missions

Continued from page 11

man of the Sunday school convention. Mrs. Williams, our pastor at Meridian, Mississippi, was delayed in arriving by the serious illness of her husband, who has since died. The papers and messages presented at these conventions were carefully prepared and well received. They indicated a genuine burden on the part of our pastors to see the growth of their churches and to reach the Negroes of America.

The meeting was also an advance in financial responsibility. Our pastors receive small salaries and they traveled long distances, but they planned ahead and came, bringing a carload of their members with them. To many it meant a real sacrifice, but the blessings of the services and the fellowship with other pastors meant much to them.

The meetings took on an international air with the presence of Abe Sabbah of Nigeria and Randolph Holder of British Guiana. Mr. Sabbah is in the United States on a student visa, preparing to return to his country to preach to his people. Saved from certain death as a baby by a missionary, his story, keen mind, and depth of spiritual fervor remind one of Sammy Morris. Mr. Holder has recently moved to the United States after serving for a number of years as a pastor in the Pilgrim Holiness church in his own country. His children have received degrees from some of the top universities of the United States. He is now an elder on the West Virginia District and has been digging out a new church at Rand. His joy in the Lord seemed to be bubbling all the time.

We were thrilled by the testimonies of those who attended. A fine young schoolteacher from Chicago, saved from a sinful life, was seeking sanctification. A young man from Tennessee, saved

last summer when Rev. R. W. Cunningham presented Nazarene Bible Institute to his church on the tour of the district, was there and planning to attend the school this year. A young devotee to "rock and roll" music who had recently been converted and was determined to live for the Lord gave her testimony. These tangible results of what is being accomplished now in our Negro evangelism made us feel that the struggle in getting a foundation and the money we have put into this work are beginning to yield results.

Mrs. Louise Chapman attended the camp meeting and brought an inspiring missionary message and brief words of encouragement at other times. She challenged the Gulf Central District to begin a Church Builders Club such as many other districts have, to provide money for property for new churches each time a call is made. Pledges of from \$2.00 to \$5.00 a call were made for a total of \$107.00. While this is not a large sum, it is a start. We know many others will join the Gulf Central Church Builders Club and help secure property for these churches.

Recently Dr. D. I. Vanderpool, the general superintendent supervising our Negro work, visited Nazarene Bible Institute. He reports that there are twelve students studying for the ministry and the school gives the finest appearance in every way that he has ever seen. This is a major victory, and we know much of the credit is due to our missionary societies throughout the church who have been praying for students at Nazarene Bible Institute. Thank God for answered prayer!—ALPIN P. BOWEN.

Will You Help?

The following are examples of churches that are now receiving church extension loans or are on the waiting

list as soon as funds are available.

A church in the Southeast is crowding out its space and greatly needs a Sunday school annex. The congregation has applied for a short-term loan of \$4,000.

A local church and the district are co-operating to put a second church in a midwest city of 85,000 population. An amortized loan of \$15,000 is helping complete the building for a fine home mission congregation.

In another midwest state a district is following up a successful tent campaign by starting a church in a town of 1,200 population, ten miles from the nearest church. A short-term loan of \$5,000 is helping to build a parsonage-chapel.

A church in a town of 3,000 population in the Northwest is receiving an amortized loan of \$7,500 to erect a parsonage-chapel.

A church in the Northeast has been in a building program, but has reached the limit of the money it has been able to raise and to borrow. An amortized loan of \$15,000 will pay off the indebtedness and enable the church to install heating for the winter and complete the construction.

These are the kinds of loans your savings deposits are making possible. Savings deposits are coming in steadily every week, but we need \$100,000 in such deposits during the last two months of this year if we are to reach \$1,000,000 in 1958. If those who have been thinking about such deposits and churches that are raising a building fund for future use will co-operate at this time, this goal will easily be reached this Golden Anniversary year.

—\$888,768.91

September 30, 1958

—\$741,011.77

January 1, 1959

Servicemen's Corner



From the Chaplains' Reports—

"During the past quarter I have been transferred to the U.S.S. "Bryce Canyon" from the Naval Training Center, San Diego. My new duty is tremendously challenging, and God has been very real in my ministry, with fourteen conversions during the quarter."—CHAPLAIN (LT.) WILLIAM WYLAND HUFFMAN, *U.S. Navy*.

"After leaving Destroyer Squadron 23, I had a few days' leave, and then reported to Marine Corps Recruit Depot, San Diego, for duty. I have been assigned as chaplain to the First Training Battalion. There are some thirty-five hundred men in this unit. They have come from all over America, from different homes and church backgrounds. This offers a genuine challenge to witness to many of these young men for the first time. God has helped us to deal with many of them in our office and not one day has gone by, since reporting, that we have not been able to lead one of these young men to Christ. We give Him glory! This is a real opportunity to sow the seeds of the gospel in hearts that have never been touched before."—CHAPLAIN (LT. JG) LEONARD W. DONSON, JR., *U.S. Navy*.

"During a recent trip at sea, a Negro steward came to my stateroom on Saturday night, awakened me—told me of his having finally 'prayed through' after a long period of indecision and

of his desire to be baptized 'while a chaplain is on board.' We prayed together, rejoicing in his new-found faith. Next morning at the close of the Protestant service I baptized him. The executive officer then reported the incident in the ship's daily newsheet with the statement that this was the first baptism at sea in the history of the ship. This reminded me again, not only of God's faithful dealing with immortal souls, but also that public profession of one's personal experience still can make news."—CHAPLAIN (LT.) HENRY W. STROMAN, *U.S. Navy*.

"During the first two months of this report period I continued as post chaplain at Yakima Firing Center, Washington. This involved, along with religious coverage for full-time army support troops, the support and co-ordination of the branch training for Reserve chaplains. . . . Upon return to Fort Lewis, I was assigned to supervision of the post Protestant Sunday school. This is the only Sunday school on this large post and a major project in the chapel program, with an enrollment of about 850. This is a very demanding job but a challenging one."—CHAPLAIN (CAPT.) LYLE W. ROBINSON, *U.S. Army*.

NAZARENE SERVICEMEN'S COMMISSION
Londer W. Gilliland DIRECTOR

Religious News & Comments

By R. L. LUNSFORD

Reformed Church in Yugoslavia Still Dynamic

From behind the iron curtain comes word that Protestant groups in Yugoslavia continue to maintain their faith. It is reported that one congregation of thirty members has worshiped for fifteen years without a pastor. Some who have no pastor of their own maintain their identity while worshiping with other groups, and others denied the services of an ordained minister take turns leading Sunday worship. Groups who have churches share their buildings with those who do not.

What price the privilege of religious freedom!

World's Largest Religious Bookstore Opens

As a part of the observance of its fiftieth anniversary, the Mennonite publishing house is opening in Lancaster, Pennsylvania, what is believed to be the largest religious bookstore in the United States. It is encouraging to see, in an increasing number of cities, stores devoted entirely to the sale of religious books and supplies.

Gideons near a Goal

It was announced at the national convention of the Gideons, an organization of Christian businessmen dedicated to

the task of distributing the Bible, that hotel and motel rooms in forty-six of the forty-nine states have now been completely "Bibled." In fifty years the Gideons have distributed 38 million Bibles.

Sunday Closings Again

The matter of closing places of business and pleasure on Sunday is continuing to claim considerable attention in the public press. Two articles in national magazines recently spoke of a campaign in Lima, Ohio, for a city ordinance to close stores and places of entertainment on Sunday and a movement in Westchester, New York, calling for cessation of Sunday political campaigns. The only solution to the problem was well stated by one city alderman who said, "If church members would not patronize these places, we would have a quick solution, but instead we have many church people making possible violations of the state law."

Thought for the Day

by BERTHA MUNRO



Not Discouraged

Monday:

"Not discouraged"—who? Things look pretty bad to you and me. But He—Christ, the suffering, risen Saviour—"He shall not . . . be discouraged, till he have set judgment in the earth." Not so good for you—or me—to give up. Rather, listen for the whisper He gives me—and carry out to the letter the assignment He sets us in His kingdom. He has the over-all plan clear. (Isaiah 42:4.)

Tuesday:

Discouraged—why? Bruised by what seems irrecoverable failure or hopeless mistake? Fire smoldering because you lack confidence to try again? Christ has confidence in you because He knows what He can do for you and through you. (Isaiah 42:3.)

Wednesday:

Discouraged? "In prison," hemmed in, way blocked on every side, capable of achieving, but no outlet for your powers—what's the use? But He is not discouraged by your failure to "produce." He measures achievement differently. He knows that this very moment He can bring your spirit out of its prison of self-reliance, self-planning, impatience for "results." (Isaiah 42:7.)

Thursday:

Discouraged—why? You can't see any way through. But He sees the end, and the road to it, and plans to lead you by His path. Or do you see too much? A sea of problems—but He intends to make a path in the waters. A desert of indifference—but His program is rivers springing in that very dry place. Not discouraged if you let Him open your eyes! (Isaiah 42:7, 16; 43:16, 19.)

Friday:

Discouraged? Your past so crooked and twisted you can't untwist it? Your present a confused maze—you cannot find the clue? No fault of yours, perhaps. Your best intentions have been misunderstood and misinterpreted. He is not nonplused. Crooked things, acknowledged, He turns to straightness; He brings truth out of misjudgments, put into His hands. (Isaiah 42:16; 54:17.)

the Question box

Conducted by STEPHEN S. WHITE, Editor

Please explain I Corinthians 15:29, which reads as follows: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

People are often puzzled by this verse. No completely satisfactory explanation has ever been given. However, I believe that the best answer is as follows: Paul is arguing against the denial of the resurrection of the dead, and one point that he makes is that some who deny it contradict themselves by participating in a

"meaningless custom." Then he explains this custom as being baptized for a relative who died before he received Christian baptism. This does not mean that Paul sanctions this custom. He simply uses it as an illustration of how foolish and inconsistent some people are who oppose the resurrection of the dead.

Can a truly saved person have the carnal mind? If we have not the mind of Christ, we are "none of his." Does not the saved man have the mind of Christ?

Your Bible quotation is found in the latter part of Romans 8:9, and the whole verse reads thus: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." From this it is seen that the exact quotation gives it "Spirit of Christ" rather than "mind of Christ." With this correction we can better get at the meaning of this passage. A person is none of Christ's unless he has been born again, or born of the Spirit. The Holy Spirit is the active Agent in the new birth, or first blessing, as Christ

brings out in His message to Nicodemus in the first part of the third chapter of John. The saved person has the Spirit of Christ in this sense, but he also has the carnal mind. The latter does not control his life so long as he has the Spirit of Christ to this extent. However, he needs to go on and get the second blessing, which cleanses the heart from the carnal mind. Then he is not only saved from the power, or rule, of the carnal mind in his life; he is also saved from the presence of the carnal mind. This means that he has the Holy Spirit in His fullness.

Saturday:

And there's the rub. It is His work, this freedom from discouragement. "Pray honest prayers" (T. E. Martin)—completely honest. Know yourself too blind to see the right road, too weak to meet the power of entrenched evil. "Come just as you are"—and stay that honest with God. Then He can communicate His confidence. Seen honestly, discouragement is at least half self-dependence and self-pity—close to sin. (Isaiah 41:10; 42:6, 8ab.)

Sunday:

Along, of course, every one of us is a failure. But with Christ's confidence, His "new things" are possible.

And He needs us to stand out as positive witnesses to His genuineness. The world is full of those who speak loudly on the other side, recommending the gods that are no gods. "Ye are my witnesses," He says. We give poor testimony when we act and think as if our so-called God were a weakling. (Isaiah 42:9; 43:8-13, 19.)



Foreign Missions

REMISS REHFELDT, Secretary

Missionaries on the Move

Rev. and Mrs. William Fowler, missionaries in British Guiana, have moved to New Amsterdam. Their address is: 5 Coburg Street, New Amsterdam, British Guiana, South America.

Guatemala Bible School

By EUNICE BRYANT

In several respects this has been the best year we have had in the Bible school. The students have been more

co-operative and obedient and have maintained a more wholesome attitude than ever before. We are certain that such a blessing is a direct result of the prayers of those at home.

There have been occasional problems of course. Some do not feel that they have yet been sanctified, though they have sought quite earnestly. One boy prayed through to a beautiful experience. Another thought that he had, but found that his life did not bear the fruits of the sanctified life. He is one

After Adam and Eve sinned, did they ever become Christians again?

In general, these verses emphasize the fact that the way of the Christian is a minority way. The majority are not going with Christ. They are not accepting His teachings in the sense that they are willing to live by them. Naturally, then, they are not going to be friends of those who forsake the world and go with Christ. There are times, of course, when this opposition to Christ and His people

is intensified. One of the worst of these times will be just before Jesus comes back. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13-14).

Please explain Mark 3:28-29.

This passage has to do with blasphemy against the Holy Ghost, or the unpardonable sin, as it is popularly called. Various explanations have been given of this passage. However, I believe that the best may be set forth as follows: It is a state of fixed hostility to God where the person deliberately, or knowingly, attributes the work of the Holy Spirit to the devil. In other words, it is an attitude toward God which de-

velops from acts of sin rather than a single sin. Its terribleness is not lessened by the fact that the final rejection rests upon you, and not God. If you truly and sincerely want to be saved you can be saved, but every time Christ is turned down, the danger of placing Him beyond your reach is increased. You are on safe ground only as you yield to the pleadings of the Holy Spirit to follow the Christ.

Please explain Matthew 10:17-21; Mark 13:13; Luke 21:23-26.

Let's state your question in this way: After Adam and Eve sinned, did they ever have fellowship with God again? I certainly believe that they did. If you will read Genesis 3:14-24, you will see that Adam and Eve lost much at that time through the Fall. Then, if you fol-

low it with the next chapter and part of the fifth, you will find out God's dealings with Adam and Eve were not all bad. They were restored to a certain fellowship with God, although it was not as it had been.

of the most promising boys we have in the new group of students this year. We would appreciate your remembering him in prayer. He preaches like an old-timer already. He has the highest number of honor points earned, and could be a tremendous blessing on the district, but he needs to dig a great deal deeper than he has imagined would be necessary in order to get the blessing.

One of the young women said the other day that she wished she hadn't received so much light on holiness this year. She was happy and satisfied before she came, and now she is miserable as she realizes she must meet God's full conditions if she is to receive the blessing of holiness and keep the victory.

Orlando returns to San Benito tomorrow, where he will be the only Christian in his home. His father and brothers are saloonkeepers and quite opposed to his Bible studies. One of his cousins was in our Bible school for two years, and has now gone back into sin. Orlando is not a strong Christian. He will especially need your prayers during these three months of vacation, in a completely worldly environment.

We are praying for thirty students next year. We are not just after numbers, but we want young folk whom we can help develop into real Bible students and outstanding spiritual leaders in Guatemala. This is our great need.

Thank You from Japan

I would like to thank you for all the nice supplies we received from the Sunday schools. About twenty-five or thirty boxes came. In them were some very useful items. I think the most appreciated were the large teaching pictures, mounted pictures, and the religious picture jigsaw puzzles. The puzzles were very fascinating and especially appreciated because of the fine religious pictures that could be developed. Of course the pencils, erasers, scissors, as-

pirins, etc., are all most welcome, and very useful too. I presented them to the Sunday school committee and they spent several hours dividing them. They have now distributed them among the various churches and have given suggestions for using these much appreciated supplies.

The special money for the piano was used to purchase a lovely piano for the church where Merrill and Myrtlebelle Bennett were stationed at Nagoya. The folk there are very, very proud of it.—Mrs. W. A. ECKEL, Japan.

From Free China

Greetings from Taiwan—at present a somewhat hot spot here in the Far East! War tensions are high, but we are carrying on our preaching of the gospel with as much effort as usual, or more. Opportunities are many, prospects are bright, the Lord is blessing and opening wide fields of service before us—more than we could have dreamed were possible.

The Lord is helping and in spite of difficulties and language barriers the ways are opening up faster than we can keep pace.

Our lawyer who is helping us with the permission to buy land and build said the other day, "I didn't believe in miracles heretofore, but I am forced to believe in them now."

We have definite plans to open Bible school in October. We have rented a building temporarily and the Holsteads have moved in to hold it for us. They have registered for full-time language study, I have registered for part-time. Ray isn't able to make it at all. But it is remarkable what Chinese he can understand, almost more than some of us who have studied regularly.

We will appreciate your prayers, not only for ourselves and the work, but for the beautiful island of Taiwan, Free China, and all her people, that God will keep His protecting hand upon us all and restrain the forces of evil.—Mrs. RUTH MILLER, Taiwan, Free China.

SUNDAY SCHOOL ATTENDANCE REPORT



	September 1957	September 1958	Number Increase
SOUTHEAST ZONE			
Florida	8,231	9,066	835
Alabama	6,848	7,391	543
Eastern Kentucky	*5,050	5,395	345
West Virginia	11,055	11,345	290
East Tennessee	5,770	5,841	71

*Average attendance last assembly year.

Mrs. R. T. Williams, Sr.



Mrs. Eunice Williams (nee Harvey) was born August 28, 1880, at Sunset, Texas, and died at her home in Bethany, Oklahoma, October 1, 1958. As a young woman she attended Baylor College at Belton; also was a student at Peniel

University, Peniel, Texas; later became a teacher of that college. As a student at Peniel she met Roy T. Williams. They were joined in marriage on December 26, 1905. To this union were born two sons. She was preceded in death by her husband, who died in 1947, after serving more than thirty years as a general superintendent in the Church of the Nazarene. She was his constant companion in all his traveling, sharing with him the burdens and interests of his many and varied responsibilities and privileges. She was converted early in life and later came into the experience of heart holiness. She and her husband joined the Church of the Nazarene at the General Assembly of the Church of the Nazarene at Pilot Point, Texas, in 1908. They were both continuously active in the service of the church until God called them home. The life of Mrs. Williams was one of service in the church and to her fellow man. She loved people and did many things beyond the call of duty; in her quiet way she helped many who were in need.

She is survived by two sons, Reginald S., an attorney at law in Salem, Oregon; and Rev. R. T., Jr., assistant to the president of Pasadena College in Pasadena, California; five grandchildren and two great-grandchildren; also a sister, Mrs. Beulah House, of Bethany; and two brothers: Carol Harvey of Houston, Texas; and Joe Harvey, of Tampa, Florida.

FUNERAL SERVICE

The funeral service was held in the College Church at Bethany. Dr. E. S. Phillips, local pastor, was in charge and read the obituary. Dr. Roy H. Cantrell, president of Bethany Nazarene College, read the scripture. Dr. Hardy C. Powers, the only one of our general superintendents who had served with the late General Superintendent R. T. Williams, spoke briefly of the life and labors of Mrs. Williams, and led in prayer. Dr. S. T. Ludwig, general church secretary, read selected messages of condolence. Dr. G. B. Williamson, general superintendent, gave the memorial address, speaking from the text in Matthew 26: 13. He paid fitting tribute to the faithful and effective labors of Mrs. Williams as she entered into the work of her esteemed husband. The faculty quartet of Bethany Nazarene College sang "After" and "Good Night and Good Morning." Dr. Kenneth S. Rice, pastor of Oklahoma City First Church, gave the benediction.

	September 1957	September 1958	Number Increase
Virginia	3,212	3,245	33
North Carolina	*3,816	3,741	-72
Georgia	5,761	5,688	-73
Mississippi	2,950	2,828	-122
Tennessee	*8,399	7,906	-493
<i>Districts not reporting:</i> Kentucky, South Carolina			
EASTERN ZONE			
Philadelphia	*5,390	5,853	463
New England	*7,041	7,443	402
Akron	11,954	12,295	341
Albany	3,100	3,277	177
New York	*2,148	2,173	25
Washington	5,416	5,338	-78
<i>District not reporting:</i> Pittsburgh			
BRITISH COMMONWEALTH			
Canada Central	1,919	2,319	400
Canada West	3,861	4,175	314
Canada Pacific	*1,035	1,249	214
Australia	* 767	820	53
Maritime	* 993	992	- 1
<i>Districts not reporting:</i> British Isles North, British Isles South			
SOUTHERN ZONE			
Abilene	*5,662	6,003	341
Northwest Oklahoma	5,755	6,039	284
Kansas	7,866	8,058	192
Joplin	*4,273	4,462	189
North Arkansas	3,560	3,697	137
South Arkansas	3,741	3,862	121
Northeast Oklahoma	3,896	4,005	109
Southwest Oklahoma	*5,629	5,673	44
Houston	3,658	3,701	43
Nebraska	2,641	2,646	5
Louisiana	3,406	3,361	-45
San Antonio	3,485	3,399	-86
<i>Districts not reporting:</i> Kansas City, Dallas, Southeast Oklahoma			
SOUTHWEST ZONE			
Los Angeles	*9,491	10,064	573
Southern California	11,781	12,278	497
Hawaii	* 668	765	97
New Mexico	3,139	3,183	44
Colorado	*6,457	5,966	-491
<i>Districts not reporting:</i> Arizona, Northern California			
NORTHWEST ZONE			
Washington Pacific	5,499	5,822	323
Oregon Pacific	7,290	7,501	211
Minnesota	2,316	2,430	114
North Dakota	1,616	1,686	70
Northwest	6,422	7,458	36
Nevada-Utah	850	843	- 7
South Dakota	* 738	647	-91
Rocky Mountain	*2,451	2,306	-145
<i>Districts not reporting:</i> Idaho-Oregon, Alaska			
CENTRAL ZONE			
Indianapolis	9,111	10,061	950
Central Ohio	14,172	14,959	787
Northeastern Indiana	9,973	10,662	689
Chicago Central	5,692	6,287	595
Northwest Indiana	*5,716	6,301	585
Western Ohio	14,526	15,061	535
Michigan	8,506	8,945	439
Illinois	8,656	9,083	427
Southwest Indiana	*9,398	9,813	415
Iowa	6,037	6,348	311
Wisconsin	*2,332	2,365	33
Missouri	*7,251	7,283	32
<i>Districts not reporting:</i> Eastern Michigan, Northwestern Illinois			
<i>Estimated average for September, 1958</i>		408,706	
<i>Increase above average of September, 1957</i>		18,751	
<i>% of increase</i>		5	

ERWIN G. BENSON, *Field Secretary*

In addition to the large crowd of friends attending the memorial service to pay their respects, two special groups were represented: the State Highway Patrol and the Police Force of Oklahoma City. Rev. R. T. Williams, Jr., served both groups as chaplain while he pastored First Church in the city.

AT THE GRAVE

Interment was at Green Lawn Cemetery in Kansas City, Missouri, by the side of her husband. A large group of Kansas City friends gathered at the graveside. Dr. G. B. Williamson gave a few appropriate remarks. Dr. Jarrette Aycock read the scripture and Dr. A. Milton Smith led in prayer. The "Showers of Blessing" quartet sang "After" and "Home, Sweet Home." Dr. T. W. Willingham read the committal and Dr. S. S. White pronounced the benediction. Amid the peaceful surroundings of the Nazarene section of Green Lawn, Eunice (Harvey) Williams was laid to rest to await the glorious resurrection morning.

Miss Muriel Hassell and Rev. Wayne Hysong were united in marriage on August 9 at Richmond Hill Church of the Nazarene, with Rev. Clarence Arnold officiating. Rev. and Mrs. Hysong are now serving as pastors in New Milford, New Jersey.

BORN—to Mr. and Mrs. Fred Bunge of Fairbanks, Alaska, a daughter, Lillian Marie, on September 28.

ADOPTED—by Professor and Mrs. L. C. Philo of Bethany Nazarene College, Bethany, Oklahoma, a Korean war orphan from an orphanage in Seoul, Korea, on July 25, 1958. He was born October 30, 1957, and has been named Timothy Mark.

SPECIAL PRAYER IS REQUESTED for a young mother in Ohio who is going into the deepest of sin, that she may realize her responsibility to her family and to God;

for a young ministerial student in the South, that God will help so he may be able to complete his education as he feels God would have him to do;

by a reader in Ohio that he may have victory over a hindrance in his Christian life, for help for a son in regard to his future work, also for a special unspoken request;

by a Christian lady in Texas that God will heal her daughter if it is His will, and also undertake that she may have her son home with her;

by a Christian lady in Illinois for her sister, that God will undertake and save her marriage, also that the husbands of both of them will be reclaimed.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

G. B. WILLIAMSON

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

SAMUEL YOUNG

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

D. I. VANDERPOOL

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

HUGH C. BENNER

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

Evangelists' Slates

A to C

Abia, Glen W. 2511 S. Williams St., Denver 10, Colo.

Detroit, Mich. Oct. 29 to Nov. 9
Pueblo, Colo. November 16 to 23

Akin, G. M. 627 Pine St., Minden, La.
Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.

Harrington, Wash. Oct. 30 to Nov. 9
Boise (S. Side), Ida. November 13 to 23

Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.
Amos, C. A. Route 4, Boonville, Ind.

Bad Axe, Mich. November 5 to 16
Winslow, Ind. November 18 to 30

Anderson, G. R. Route 1, Linesville, Pa.
Syracuse, Ohio Oct. 29 to Nov. 9

Upper Sandusky, Ohio November 12 to 23
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.

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

Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.

Bailey, E. W. Evangelist, Box 239, Nocatee, Florida

Balsmeier, A. F. 14 N. Maple, Hutchinson, Kansas
Barkley, Arthur and Vada Lee. Preacher and Singers, 305 W. Main St., Bethany, Okla.

Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.

Buttin, Buford. 1509 Seventh St., Lubbock, Texas
Meade, Kansas Oct. 29 to Nov. 9

Altus, Okla. November 12 to 23
Blewe, 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.

Tipton, Ind. November 5 to 16
Hurdsville, N.D. November 19 to 30

Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.

New Castle, Pa. November 5 to 16
Royersford, Pa. November 19 to 30

Betcher, Roy A. c/o First Church of the Nazarene, Main & Willow St., Chattanooga, Tenn.

Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.

Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Cumberland, Md. Oct. 29 to Nov. 9
Nazareth, Pa. November 12 to 23

Bishop, Joe. Box 47, Yukon, Okla.
Jackson, Ga. Oct. 29 to Nov. 9

Claxton, Ga. November 12 to 23
Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.

Middleport, Ohio Oct. 31 to Nov. 9
Lucasville, Ohio Nov. 28 to Dec. 7

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
San Francisco, Calif. November 17 to 23

Exeter, Calif. November 25 to 30
Bomgardner, Harold E. Song Evangelist, 3522 N. Cascade, Colorado Springs, Colo.

Bouse, Fred. 420 East 12th St., Indianapolis, Ind.

Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio
Dayton (Wrightview), Ohio Oct. 29 to Nov. 9

Ironton (Sunrise), Ohio November 12 to 23
Bracken, A. K. 115 N. Mueller Ave., Bethany, Okla.

Brand, W. H., and Wife. Evangelists and Musicians, 2406 Weisser Park, Fort Wayne, Ind.

Alvordton, Ohio Oct. 28 to Nov. 9
Dearfield, Mich. (E.U.B.) November 11 to 23

Brannon, George. 125 N. Wheeler, Bethany, Okla.
Butler, Ind. November 5 to 16

Bridgeport, Ind. November 19 to 30
Brannon, Wilbur W. 177 Marshall Blvd., Elkhart, Ind.

Ft. Wayne (Nelson St.), Ind. November 5 to 16
Pittsfield, Ill. November 19 to 30

Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Oklahoma City (Britton), Okla.

. Oct. 29 to Nov. 9
Tulsa (Parkview), Okla. November 12 to 23

Brockmuller, C. W. 1318 W. Mountain Ave., Fort Collins, Colo.

Scotland & Ireland November
Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio

Fort Wayne (Nelson St.), Ind. November 5 to 16
Washington (Faith), D.C. November 17 to 23

Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
Brown, Melza H. 224 Holly, Nampa, Idaho

Brown, W. Lawson. P.O. Box 527, Kansas City 41, Mo.
Overland Park, Kans. Oct. 29 to Nov. 9

East Moline, Ill. November 12 to 23
Budd, Jay B. Evangelist, 5030 Renard Drive, Dayton 24, Ohio

Dayton (Maryland Ave.), Ohio Oct. 29 to Nov. 9
Hamilton (Fifth), Ohio November 12 to 23

Burchfield, Riley and Mildred. Preacher and Musicians, Tallassee, Tenn.

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Canon City, Colo. Oct. 29 to Nov. 9

McAfeater, Okla. November 12 to 23
Burson, H. D. 4609 Briarwood, Houston 35, Texas

Gladewater, Texas Oct. 29 to Nov. 9
Oklahoma City (Meridian Pk.), Okla.

. Nov. 12 to 23
Burton, C. C. P.O. Box 145, Somerset, Ky.

Butcher, Bill R. 4713 S.E. 28th, Oklahoma City 15, Okla.

Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio

Sardinia, Ohio November 12 to 23
Goshen, Ind. Nov. 26 to Dec. 7

Cargill, A. L. and Myrta. 833 W. Kiowa, Colorado Springs, Colo.

Chickasha, Okla. Oct. 29 to Nov. 9
El Paso (Valley), Texas November 12 to 23

Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Carlsen, Harry and Esther. Preachers and Musicians, 168 Belmont St., Carbondale, Pa.

Springdale (Glendale), Ohio. Oct. 30 to Nov. 9
Hammond (Woodlawn), Ind. November 13 to 23

Carpenter, Harry and Ruth. Evangelists and Singers, 5 Reading Ave., Hillside, Mich.

Carroll, Morgan. Evangelist, 205 Emerson, Kennett, Mo.

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

Kansas City (Calvary), Mo. Oct. 30 to Nov. 9
Clifton, Ill. November 13 to 23

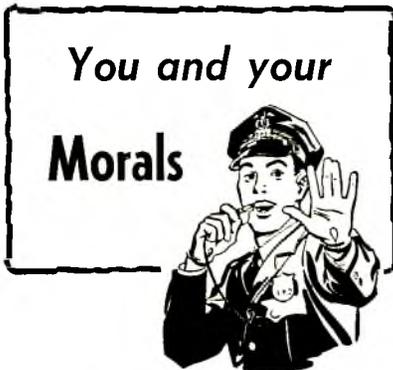
Carter, W. A. 3808 Park St., Greenville, Texas
Belton (First), Texas Oct. 29 to Nov. 9

Meridian (Central), Miss. November 12 to 23
Casey, H. A. and Jewel. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.

Carmi, Ill. November 5 to 16
Newburgh, Ind. November 19 to 30

Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.

Oakland City, Ind. Oct. 29 to Nov. 9
Flora, Ill. November 12 to 23



The State Department pleaded with the House Appropriations Committee for an even one million dollars to provide "whisky money" for United States diplomats to entertain overseas.

The congressmen cut the request to \$650,000, but even so, the new appropriation is \$50,000 more than the House committee voted last year.

Why not send a card or letter to your congressman letting him know you do not appreciate your hard-earned tax money being poured down the gutter in this way?

**KENNETH S. RICE, Secretary
Committee on Public Morals**

Announcements

WEDDING BELLS

Miss Linda Pryor of Waco, Texas, and Mr. Bob Snodgrass of Lawrence, Kansas, were united in marriage on August 27 at First Church of the Nazarene in Waco, with Rev. Lloyd Snodgrass, father of the bridegroom, officiating.

Miss Dixie L. Dooley of Martinez, California, and Mr. Morris E. Vavold, Jr. of Twin Falls, Idaho, were united in marriage on October 4 in First Church of the Nazarene, Reno, Nevada, with the pastor, Dr. Milton Harrington, officiating.

Miss Sharon Slack of Bethany, Oklahoma, and Mr. Jack Chisum of Howe, Texas, were united in marriage on September 21 at Westgate Church of the Nazarene in Oklahoma City, with Rev. A. F. Balsmeier officiating, assisted by Rev. J. T. Gasset.

Clark, Eddie. Route 1, Colona, Ill.
Climbing Hill, Iowa Oct. 31 to Nov. 9
St. Paris, Ohio November 14 to 23

Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
Freeport, Pa. (Bible School) November 3 to 9
Open dates after November 9

Cliff, Norvie O. P.O. Box 85, San Luis Obispo, Calif.
Portland (Moreland), Ore. Oct. 29 to Nov. 9
Portland (St. Johns), Ore. November 12 to 23

Cochran, Gene W. 6718 McCorkle Ave., St. Albans, W.Va.

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
Grove City, Pa. November 4 to 16
Danville, Va. November 18 to 30

Cook, Charles T. Evangelist, 122 Central Ave., Red Key, Ind.

Spooner, Wisconsin November 2 to 16
Open date November 19 to 30

Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.

Corbett, C. T. Box 215, Kankakee, Ill.

Cedar Rapids (First), Iowa. Oct. 29 to Nov. 9
Granite City, Ill. November 12 to 23

Cordell, Joe Glyn. Evangelist, 704 E. Park Ave., Searcy, Ark.
Brothead, Wis. Oct. 29 to Nov. 9
Blue Island, Ill. November 12 to 23

Coulter, Phyllis. Song Evangelist, Nineveh, Ind.
Fortville, Ind. November 5 to 16
Open date November 17 to 23

Cox, C. B. 1322 N. First Ave., Upland, Calif.

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
Phoenix (E. Side), Ariz. Oct. 29 to Nov. 9
Colorado Springs (First), Colo. November 12 to 23

Craven, Erden R. Evangelist, Box 443, Bethany, Okla.

Cravens, Rupert. 823 N. Kramer, Lawrenceburg, Tenn.
Neb. Dist. Preach. Mtg. November 3 to 5
Bradleyville, Mo. November 12 to 23

Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Durango, Colo. November 5 to 16
Dalhart, Texas November 19 to 30

Crider, Jim and Janet. Singers and Musicians, 1014 S. Tompkins St., Shelbyville, Ind.
Indianapolis (S. Side), Ind. Oct. 29 to Nov. 9
Shirley, Ind. November 11 to 23

Crutcher, Estelle. 2134 S.W. 82nd Place, Miami, Florida
Warren (Morgandale), Ohio. Oct. 30 to Nov. 9
Ponca City, Okla. November 13 to 23

D to F

Daniel, Grant. Evangelist, 2 Paige Court, Prattville, Ala.

Danner, Joel. Box 724, Bethany, Okla.
Garden City, Kansas Oct. 29 to Nov. 9
Palco, Kansas November 12 to 23

Darnell, H. E. Box 929, Vivian, La.

Darnell, Leo and Pauline. Evangelist and Singer, 1254 Laurel Dr., Columbus, Ind.
Spencer, Ind. November 3 to 9
Bicknell, Ind. November 12 to 23

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Beebe, Ark. November 6 to 16
El Dorado, Ark. November 20 to 30

Davis, Leland R. Song Evangelist, R.D. 1, Nazarene District Center, Louisville, Ohio
Warren (Morgandale), Ohio Oct. 29 to Nov. 9
Delta, Pa. November 19 to 30

De Arme, Max A. Evangelist, P.O. Box 527, Kansas City 41, Mo.

DeBord, Clifford and Nelle. Box 881, Ashland, Ky.
Indianapolis (S. Side), Ind. Oct. 29 to Nov. 9
Home November 12 to 23

Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
St. Louis (N. Side), Mo. November 5 to 16

Dobbins, C. H. Evangelist, 604 S. Wayne St., Alexandria, Ind.

Dobson, J. C. Box 504, Bethany, Okla.
Lakeland, Fla. November 5 to 16
Jacksonville, Fla. November 20 to 30

Donoho, E. K. Evangelist, 605 S. Willow, Bethany, Okla.

Dooley, C. H. 2012 Boulevard St., Greensboro, N.C.
Chattanooga (E. Lake), Tenn. Oct. 29 to Nov. 9
Barnesville, Ga. November 14 to 23

Driscoll, A. A. Evangelist, Route 4, Ringgold, Ga.
Ft. Oglethorpe, Ga. November 3 to 7
Atlanta (Riverside), Ga. November 21 to 30

Drye, J. T. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
El Dorado, Ark. November 5 to 16
Beloit, Wis. November 19 to 30

Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn.
Dunbydale, Ohio Oct. 28 to Nov. 9
Cumberland, Ky. November 12 to 23

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
Shelbyville, Ill. Oct. 29 to Nov. 9

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

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

Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo.
Hutchinson, Kansas Oct. 29 to Nov. 9
Auburn, Ill. November 12 to 23

Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Oregon
Abbotsford (First), B.C., Canada Oct. 29 to Nov. 9
Mollala, Oregon November 12 to 23

Elkins, W. T. Wurtland, Ky.

Falmouth, Ky. Oct. 28 to Nov. 9
Inez, Ky. Nov. 25 to Dec. 7

Elsea, Cloyce. Box 18, Van Buren, Ohio

Emrick, C. Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
Frankfort (First), Ind. November 23 to 30

Emsey, Robert. Bible Expositor, P.O. Box 527, Kansas City 41, Mo.
Sun Valley, Calif. November 5 to 16
No. Hollywood, Calif. November 18 to 23

Erickson, Wm. ("Billy"). 2607 Adams St., Ashland, Ky.
Crowley, La. (Ellis) November 5 to 16

Erickson, David C. 3972 Christopher St., Charleston Heights, S.C.
Richmond (S. Side), Va. Oct. 29 to Nov. 9
Decherd, Tenn. November 12 to 23

Esmond, Sarah M., Evangelist; and Pilot, Verle, Singer. 20 Beulah Park Dr., Santa Cruz, Calif.

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
Sapulpa (First), Okla. Oct. 29 to Nov. 9
Clarence, Mo. November 12 to 23

Fagan, Harry, and Wife. Singers and Musicians, Carmichaels, Pa.

Felter, H. J., and Wife. Box 87, Leesburg, N.J.
Dover, Delaware Oct. 29 to Nov. 9
Danbury, Conn. November 12 to 23

Ferguson, Edw. R. and Alma. Preacher and Singer, 3144 McCracken Ave., Muskegon, Mich.
Norwood, Ohio November 5 to 16
Rock Falls, Ill. November 19 to 30

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

Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
Monticello, Ind. November 5 to 16
Cuba, Ill. November 19 to 30

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

Firestone, Orville. Evangelist, 736 E. 43rd St. North, Tulsa, Okla.

Fisher, Al. Evangelist, 911 Clark Ave., Nampa, Idaho
Halfway, Oregon November 2 to 9
Open dates. November 10 through December 7

Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
Ft. Lauderdale (First), Fla. Oct. 29 to Nov. 9
Princeton, Fla. November 12 to 23

Fitz, R. G. Evangelist 215 Chestnut, Nampa, Idaho
Fleener, Maurice. Song Evangelist, Rt. 3, Box 209-A, Martinsville, Ind.
Florence, Ernest. Evangelist, Barry, Ill.
Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.

Fowler Family Evangelistic Party, Thomas. Preacher and Musicians, 3906 Ninth Ave., Parkersburg, W.Va.
S. Norfolk, Va. November 5 to 16
McArthur, Ohio November 19 to 30

Frale, Hazel M. 458 Moore Ave., New Castle, Pa.
Milton, Penna. November 12 to 23

Franklin, Cletus. 116 McGrath, Battle Creek, Mich.
Mackey, Ind. November 5 to 16
Freetown, Ind. November 19 to 30

Free, O. S. P.O. Box 527, Kansas City 41, Mo.
St. Louis, Mo. November 5 to 16
Baton Rouge, La. November 19 to 30

Freeman, Mary Ann. Evangelist, 404 N. Clinton St., Bloomington, Ill.
Chicago (Mt. Greenwood), Ill. Oct. 29 to Nov. 9
Chrisman, Ill. November 11 to 23

Frodge, Harold C. Box 96, Pana, Ill.
Wren, Ohio November 5 to 16
Danville (W. Side), Ill. November 19 to 30

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
Owensboro, Ky. Oct. 31 to Nov. 9
Oil City, Pa. November 16 to 23

G and H

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

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
Hillsboro, Ohio Oct. 29 to Nov. 9
Uhrichsville (Rush Community), Ohio Nov. 12 to 23

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

Gleason, J. M., and Wife. Preacher and Singers, 313 E. Boyd, Norman, Okla.

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

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

Gough, J. J. 6553 Monte Vista Dr., San Bernardino, Calif.

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.

Gray, Ralph C., and Wife. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
Savannah (E. Side), Ga. Oct. 30 to Nov. 9
Idabel, Okla. November 12 to 23

Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
Oklahoma City, Okla. November 5 to 16

Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
Esther, Mo. November 5 to 16
Pittsfield, Ill. November 19 to 30

Griffin, "Bill." 108 Maple St., Nampa, Idaho
Meridian, Idaho Oct. 29 to Nov. 9
Anderson, Calif. November 12 to 23

Grimm, George J. 513 Diamond St., Sistersville, W.Va.
Handley, W.Va. November 5 to 16
Morgantown, W.Va. November 19 to 30

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

Haas, A. Wayne and June. Singers and Musicians, Route 3, Cory, Ind.
Fountain City, Ind. (Hol. Tab.) Nov. 26 to Dec. 7
Haden, Charles E. P.O. Box 245, Sacramento, Ky.
Hall Evangelistic Party, The Dave. Preacher and Singers, 776 E. Simpson, McPherson, Kansas
Albuquerque, N.M. November 9 to 16
Williamsburg, Ind. November 19 to 30

Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
Wenatchee, Wash. November 2 to 12
Colfax, Wash. November 13 to 23

Hampton, Pleais and Dorothy. Evangelist and Singers, 123 Moreland Ave. S.E., Atlanta 16, Ga.
Miami (Emanuel), Fla. November 5 to 16
Athens, Ga. November 19 to 30

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

Harley, C. H. Burbank, Ohio
Mansfield (McPherson), Ohio. Nov. 5 to 16
Ellwood City, Pa. (U.B.) November 19 to 30

Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Fla.
Ft. Lauderdale (Riverland) Nov. 2 to 12
Pompano Beach (First), Fla. Nov. 13 to 23

Harrold, John W. Box 309, Red Key, Ind.
Fairborn, Ohio November 5 to 16
Francisco, Ind. November 19 to 30

Harris, Kenneth J. Artist-Singer 432½ Frederick St., Huntington, Ind.

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

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
Los Angeles (Eagle Rock), Calif. Oct. 29 to Nov. 9

Hegstrom, H. E. 521 Third St. S.W., Cedar Rapids, Iowa
Pasco, Wash. November 5 to 16
Grandview, Wash. November 19 to 30

Henbest, C. L. Box 345, Rogers, Ark.
Ft. Smith (S. Side), Ark. Nov. 5 to 16
Lawton, Okla. November 19 to 30

Henck, Nelson, H. 714 Campbell St., Williamsport, Pa.

Henriksen, G. W. P.O. Box 527, Kansas City 41, Mo.
Portland (Central), Ore. Oct. 29 to Nov. 9
Vancouver (Pleasant View), Wash. Nov. 12 to 23

Henry, John W. P.O. Box 248, Redlands, Calif.
Indio, Calif. November 2 to 9
Fontana, Calif. November 16 to 23

Heriford, Russell W. 2505 Queensberry Rd., Pasadena, Calif.

Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
Tucumari, N.M. Oct. 29 to Nov. 9
Shreveport (Werner Pk.) Nov. 12 to 23
Hokada, James. 4509 Spring Hill Ave. So., Charleston, W.Va.

Holstein, C. V. Evangelist, 88 Graves Ave., Battle Creek, Mich.
Cadillac (Cherry Grove), Mich. Nov. 5 to 16

Holstein, James and Lois. Evangelist and Singers, R.F.D. 5, Russ Rd., Greenville, Ohio
Elyria, Ohio November 6 to 16
Cincinnati (Fairfax), Ohio Nov. 20 to 30

Hooker, H. H. P.O. Box 11, Gardendale, Ala.
Crowley (Ebenezer), La. November 5 to 16
Nauvoo, Ala. November 19 to 30

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

Hubart, Leonard G. Route 4, Huntington, Ind.
Fort Wayne (E. Side), Ind. Oct. 29 to Nov. 9
Mattoon, Ill. November 12 to 23

Humble, James W. 116 Holly St., Nampa, Idaho
Ferintosh, Alta, Canada Nov. 5 to 16
Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.
Belle Vernon, Pa. November 5 to 16
Bel Air, Maryland November 19 to 30

I to L

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

Inglad, Wilma Jean. Evangelist, 322 Meadow Ave., Charlerot, Pa.
Franklin, Pa. Oct. 29 to Nov. 9
Bentleyville, Pa. (P.H.) Nov. 12 to 23

Iserberg Evangelistic Party. Evangelist and Musicians, Box 388, New Cumberland, Pa.

Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
Cedar Rapids (First), Iowa Oct. 29 to Nov. 9
Granite City, Ill. November 12 to 23

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
Flint, Mich. Oct. 29 to Nov. 9
Springhill, La. November 16 to 23

Jewel, G. Raymond. Evangelist, 619 Fifth St., Fort Wayne, Ind.

Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.
Heber Springs, Ark. November 5 to 16
Bowie, Texas. November 19 to 30

Johnson, Andrew. Wilmore, Kentucky
Lawson, Kentucky November 12 to 16
Louisville, Ky. November 30

Johnson, W. Talmadge. Evangelist, 5912 S. Eggleston, Oklahoma City, Okla.
Oklahoma City (Central), Okla. Oct. 29 to Nov. 9

Jones, A. K. 309 1/2 N. Franklin St., Danville, Ill. Columbus, Ind. Oct. 29 to Nov. 9
Ogden, Ill. November 12 to 23

Jones, Claude W. R.F.D. 1, Bel Air, Maryland
Akron (Springfield Heights), Ohio Nov. 5 to 16
Warren (Lewittsburg), Ohio. Nov. 19 to 30

Jones, M. J. 6207 Lorimer St., Dayton 7, Ohio Bedford (First), Ind. November 5 to 16
Uniondale, Ind. (Wes. Meth.) Nov. 19 to 30

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

Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
Birmingham (First), Ala. Oct. 29 to Nov. 9
Greenville, Ohio November 12 to 23

Keller-York Evangelistic Party, The. Singers and Musicians, Box 256, Seelyville, Ind.
Yakima (First), Wash. Oct. 29 to Nov. 9
Spokane (First), Wash. November 12 to 23

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
Glendenin, W.Va. November 5 to 16
Delta, Pa. November 19 to 30

Kent, Maurice B. Evangelist-Artist, 76 S. Cedar Rd., Tippecanoe, Ind.

Kleven, Orville H. and Kathryn. Evangelists and Musicians, 3259 E. Colorado St., Pasadena, Calif.
Princeton, Idaho November 4 to 16
Grants Pass, Ore. November 18 to 30

Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
Hutchinson (Periel), Kans. Oct. 28 to Nov. 9
Kalvesta, Kansas November 11 to 23

Kuschner, Allard 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.

Land, Herbert. Evangelist, Box 5112, Fort Worth, Texas
Chase, Kansas Oct. 29 to Nov. 9
Hereford, Texas November 12 to 23

Langford, J. V. 701 N. First, Henryetta, Okla.
Knowles, Okla. November 5 to 16
Coffeyville, Kansas November 19 to 30

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.
Hooker, Okla. Oct. 30 to Nov. 9
Alva, Okla. November 12 to 23

Lee, Mason. 217 Division St., Huntington, W.Va.
Memphis, Tenn. Oct. 29 to Nov. 9
Alexandria, Ind. November 11 to 23

Leichty, Elvin and Marge. Evangelist and Singers, 1359 Blatt Blvd., Bradley, Ill.
Open dates for November

Leih, Martin. 309 Violet, Monrovia, Calif.

Leonard, James C. 223 Jefferson St., Marion, Ohio
Pataskala, Ohio Oct. 28 to Nov. 9
Loudonville, Ohio November 12 to 23

Leverett Brothers. Preacher and Singers, P.O. Box 326, Lamar, Mo.
Higgins, Texas Oct. 31 to Nov. 9
Kokomo (North), Ind. November 14 to 23

Lewis, E. E. 305 N. Shepherd, Ironton, Mo.

Liddell, T. T. 381 E. Bourbonnais St., Kankakee, Ill.
Fayetteville, N.C. November 5 to 16
Plymouth, N.C. November 19 to 30

Lilly, Herbert E. 1203 Maple, Route 4, Nampa, Idaho
Rupert, Idaho November 19 to 30

Lipker, Charles H. Box 2, Alvada, Ohio
Bakersfield (First), Calif. Oct. 29 to Nov. 9
Bethel, Ohio November 14 to 23

Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
Ironton (First), Ohio Oct. 29 to Nov. 9
Portsmouth (West), Ohio November 13 to 23

Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.
New Martinsville, W.Va. November 5 to 16
Harrington, Del. Nov. 19 to Dec. 7

Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.
Long, Harry C. Route 1, Morrow, Ohio

Madden, Paul A. Route 1, Mel-Ray Park, Ankeny, Iowa
Sioux City (Highland Pk.), Iowa Oct. 29 to Nov. 9
Indianola, Iowa November 12 to 23

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

Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.
Frankfort, Ky. November 5 to 16
Wooster, Ohio November 19 to 30

Martin, Paul. 914 Greenwich, San Francisco, Calif.
Berkeley, Calif. November 17 to 23
Santa Monica, Calif. December 1 to 7

Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.
Mansfield, Mo. Oct. 29 to Nov. 9
Chillicothe, Ohio November 12 to 23

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
Oakland (East), Calif. Oct. 29 to Nov. 9
Livermore, Calif. Nov. 19 to 30

McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
Burdett, Kansas November 2 to 16
Pierston, Fla. Nov. 28 to Dec. 7

McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.
Atascadero, Calif. November 5 to 16
Stockton (Fremont), Calif. Nov. 19 to 30

McFarland, C. L. Route 1, Michigantown, Ind.
Michigantown, Ind. (P.H.) Oct. 26 to Nov. 9

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

McMurrin, A. R. Evangelist, 9724 Ridgeway, Cincinnati 42, Ohio

McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.
Tampa (First), Fla. November 5 to 16
Tampa (Sulphur Springs), Fla. Nov. 19 to 30

McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Washington (First), D.C. November 3 to 9
Nashville (First), Tenn. November 12 to 23

Meadows, Naomi; and Reasoner, Eleanor. Preacher and Singers, 2510 Hudson Ave., Norwood 12, Ohio
Milltown, Ind. Oct. 29 to Nov. 9
Mackey, Ind. November 11 to 23

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Tulsa (Cippondale), Okla. Oct. 29 to Nov. 9
Kansas City (St. Paul's), Mo. November 13 to 23

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Riverside, Calif. Oct. 29 to Nov. 9
Kansas City (St. Paul's), Mo. November 14 to 23

Meyer, Virgil G. Evangelist, 3112 Willow Oak Dr., Ft. Wayne, Ind.

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
Somerset, Pa. Oct. 29 to Nov. 9
Uxbridge, Mass. November 12 to 23

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
Riverbank, Calif. November 5 to 16
Sacramento, Calif. November 19 to 30

Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
Benicia, Calif. November 2 to 9
Woodville, Calif. November 9 to 23

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Cattlet, Va. November 5 to 16
North East, Md. November 18 to 30

Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
Watertown, N.Y. November 12 to 23
Birmingham (Ensley), Ala. Nov. 30 to Dec. 7

Miller, J. B. P.O. Box 527, Kansas City 41, Mo.
Grover City, Calif. November 5 to 16
Arcadia, Calif. November 19 to 30

Miller, L. C. P.O. Box 372, Montrose, Calif.

Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.
Grand Rapids (First), Mich. Nov. 5 to 16
Malden, Mass. Nov. 19 to 30

Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.
Colorado Springs (Trinity), Colo. November 5 to 16
Loveland, Colo. November 19 to 30

Miller, Mrs. Ruth E. Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Augusta, Kansas November 5 to 16
Cleveland (Central), Ohio. November 19 to 30

Mills, F. J. Evangelist, Bellaire, Mich.
Reidsville, N.C. Oct. 26 to Nov. 9
Greensboro, N.C. November 16 to 30

Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.



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Lucas, G. H. 6420 Frisco, Houston 22, Texas
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 Ave., Elyria, Ohio

Mock, Richard (Dick) and Mary Kathryn. Singers and Musicians, Route 1, Elwood, Ind.
 St. Louis (S. Side), Mo. November 5 to 16
 Marion (Park Lynn), Ind. November 19 to 30
 Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas
 Moore, Franklin M. Box 54, Kurtz, Ind.
 Hammond (Maywood), Ind. November 5 to 16
 Montpelier, Ohio November 19 to 30
 Morgan, J. Herbert and Pansy S. Evangelists, 5 19th St., Newport, Ky.
 Morgan, Oliver and Ruth, and Daughter Mardell. Evangelist and Singers, 820 W. North St., Kokomo, Ind.
 Dayton (Knollwood), Ohio. Oct. 29 to Nov. 9
 Griggsville, Ill. November 12 to 23
 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.
 Iowa City, Iowa Oct. 29 to Nov. 9
 Huntington, W.Va. November 12 to 23

Mounts, Dewey and Wavolene. Evangelist and Singers, 12300 W. Ridgeland Ave., Worth, Ill.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Ladoga, Ind. Oct. 29 to Nov. 9
 Aurora, Ill. November 12 to 23

N to R

Nelson, Charles Ed. and Normadene. Preachers and Singers, P.O. Box 241, Rogers, Ark.
 Cross Roads, Mo. November 5 to 16
 El Centro, Calif. November 19 to 30
 Norris, Roy and Lilly Anne (Holso). Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Tennesse, Georgia November 5 to 16
 Crestline, Ohio November 19 to 30
 Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Texas
 Sylvia (Pleasant Hill), Kans. Nov. 5 to 16
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 Oakville, Ind. Oct. 29 to Nov. 9
 Huntington, W.Va. (F.M.) November 12 to 23

O'Brien, Paul R. Evangelist, 1226 Glencairn Rd., Weirton, W.Va.
 Oren, Thurman. Box 327, Parker, Ind.
 Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
 Parrott, A. L. P.O. Box 298, Bourbonnais, Ill.
 Edmond, Okla. Oct. 29 to Nov. 9
 Topeka, Kansas Nov. 26 to Dec. 7
 Patrone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio
 Bucyrus, Ohio November 2 to 9
 Johnstown (First), Pa. November 12 to 23
 Pattan, Martin L. Rt. 11, Box 54, Fort Worth, Texas
 Patterson, Walter. Route 3, Waurika, Okla.
 Wizard Wells, Texas Oct. 31 to Nov. 9
 El Paso, Texas November 14 to 23
 Payne, L. M. 509 Northwest Main, Bethany, Okla.
 Peck, W. A., and Wife. Preacher and Singer, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Quick, W.Va. Oct. 29 to Nov. 9
 Wausau, Wis. November 12 to 23
 Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.
 Pierce, Boyce, Catherine, and Linda. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
 St. Louis (N. Side), Mo. Nov. 5 to 16
 Hannibal, Mo. Nov. 19 to 30
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Gary (First), Ind. November 5 to 16
 Neodesha, Kansas November 19 to 30
 Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Abilene Dist. Conventions. Oct. 7 to Nov. 30
 Potts, Troy C. Evangelist, 808 N. Asbury, Bethany, Okla.
 Privett, Calvin C. Evangelist, 613 Flegal Ave., Rossville, Ga.
 Gordonsville, Ga. November 6 to 16
 Adel, Georgia November 23 to 30
 Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
 Canton (First), Ohio Oct. 29 to Nov. 9
 Columbus (First), Ga. November 11 to 23
 Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla.
 Birmingham (First), Ala. Oct. 29 to Nov. 9
 Binghamton (First), N.Y. November 12 to 23
 Rahrar, H. J. 2042 Singleton St., Indianapolis, Ind.
 Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.
 Grand Forks, N.D. November 5 to 16
 Minot, N.D. November 19 to 30
 Richardson, Harold S. and Flossie. Evangelist and Musician, Route 4, Muncie, Ind.
 Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.
 Lewisville, Ind. Oct. 28 to Nov. 9
 Indianapolis (Fountain Sq.), Ind. Nov. 12 to 23
 Ridings, E. Paul. 708 N. College, Bethany, Okla.
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Alton, Ill. Oct. 29 to Nov. 9
 Columbus, Ind. November 12 to 23
 Roberts, Robert C. 121 W. Marsile St., Bourbonnais, Ill.
 Oxford, Maine Oct. 28 to Nov. 9
 Leesburg, Va. November 11 to 23
 Robinson, Paul E. 318 Garfield St., Middletown, Ohio
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
 Hurricane, W.Va. November 5 to 16
 Akron (E. Liberty), Ohio November 19 to 30
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.
 Anderson, Ind. (P.H.) Nov. 25 to Dec. 7
 Rothwell, Mel-Thomas. 701 Donald Ave. North, Bethany, Okla.
 Midwest City, Okla. November 2 to 9
 Oklahoma City (Zion), Okla. November 14 to 23
 Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
 Renton, Wash. November 3 to 9
 Mt. Vernon, Wash. November 10 to 16
 Rushing, V. S. Evangelist, 104 E. Haven Rd., Montgomery 9, Ala.

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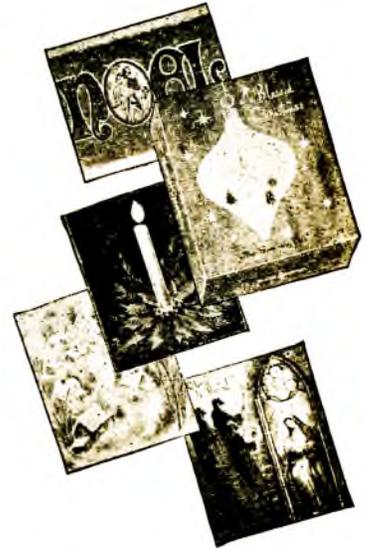
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Sanuel, O. D. and Thelma. Preachers and Singers, Box 8, Halltown, Mo.
 Sanford, Mrs. Ruth. Song Evangelist, 9533 Highway 67, St. Louis 21, Mo.
 Ponca City, Okla. November 13 to 23
 Savage, F. C. P.O. Box 3, Kokomo, Ind.
 N.W. Indiana Dist. Oct. 29 to Nov. 9
 Scarlett, Don. Route 1, North Vernon, Ind.
 Bossier City, La. November 5 to 16
 Indianapolis (W'brook), Ind. Nov. 20 to 30
 Scherrer, L. J. 930 Floral Drive, Orlando, Fla.
 Oshkosh, Wis. Oct. 26 to Nov. 9

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Friendly Greetings

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November 5, 1958

Schmidt, Wm. and June. Evangelist and Singers, Box 331, Vicksburg, Mich.
Oakland, Ill. November 5 to 16
N. Pekin, Ill. November 19 to 30
Schriber, George R. 5949 N. Forestdale, Glendora, Calif.
Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Sellick, R. T. Box 22, Oxford, N.S., Canada
Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
Wapato, Wash. November 12 to 23
Shank, R. A. and Mrs. P.O. Box 563, Fostoria, Ohio
Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.
Okmulgee, Okla. November 6 to 16
Newman Grove, Neb. November 19 to 30
Sheridan, W. Q. ("Bill"). Route 3, Rising Fawn, Ga.
Butler, Georgia Oct. 29 to Nov. 9
Gainesville, Ga. November 12 to 23
Shook, Curtis. Evangelist, Route 4, Ponca City, Okla.
Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.
Chattanooga (Grace), Tenn. Nov. 12 to 16
Nashville, Tenn. (conv.) Nov. 19 to 23
Silvernail, Donald R. Route 2, Vicksburg, Mich.
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Alton, Ill. Oct. 29 to Nov. 9
New Castle (Broad St.), Ind. Nov. 12 to 23
Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
Oakdale (First), Calif. Nov. 6 to 16
Tracy, Calif. Nov. 20 to 30
Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
Smiley, Thos. R., and Wife. c/o Gen. Del., Odon, Ind.
Smith, Bernie. P.O. Box 145, Harrisburg, Ill.
Bethany, Okla. (College) November 2 to 9
Nashville (First), Tenn. Nov. 12 to 23
Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
Canton, Ohio November 5 to 16
Deersville, Ohio (Meth.) November 19 to 30
Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
Columbus (First), Ohio November 2 to 9
Coshocton, Ohio November 13 to 23
Smith, J. E. Evangelist, 621 Del Mar Ave., Chula Vista, Calif.
Smith, Otis E. 10 Sycamore Ave., Livingston, N.J.
Confluence, Pa. Oct. 30 to Nov. 9
Zelenople, Pa. November 12 to 23
Smith, Paul and Hallie. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Santa Clara (Sunnyvale), Calif. Nov. 5 to 16
Salinas, Calif. Nov. 19 to 30

Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C.
Snow, Loy. Route 1, Bedford, Ind.
St. Bernice, Ind. Oct. 29 to Nov. 9
Shirley, Ind. Nov. 11 to 23
Stabler, R. C. Box 34, Montoursville, Pa.
Killbuck, Ohio Oct. 29 to Nov. 9
Carey, Ohio November 12 to 23
Stafford, Daniel. Box 207, Southport, Ind.
Macomb, Ill. Oct. 30 to Nov. 9
Oklahoma City (Grand Blvd.), Okla. Nov. 12 to 23
Steininger, Dwight F. Artist-Evangelist, Route 3, Nashville, Ind. November 5 to 16
Selma (Harris Chap.), Ind. Nov. 19 to 30
Steininger, Leo D. Evangelist and C.S.T. Teacher, General Delivery, Brainerd, Minn.
Stapp, Martin, Jr. Evangelist, Box 397, Mt. Vernon, Ky.
Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.
Strack, W. J. Box 215, New Lyme, Ohio
Farmington Falls, Me. November 3 to 9
Youngstown (Boardman), Ohio Nov. 12 to 23
Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.
Stringtown, Ind. November 5 to 16
New Hampshire, Ohio November 19 to 30
Swisher, Ralph. 722 Heyward St., Columbia, S.C.
Findlay, Ohio Oct. 23 to Nov. 9
Freedom, Pa. November 12 to 23
Talbert, George H. Abilene, Kansas
Tarvin, E. C. California, Ky.
Taylor, B. W. 3509 Avenue S, Lubbock, Texas
Taylor, Raymond G. 505 West 52nd St., Ashtabula, Ohio
Taylor, Robert W. 117 Valentine Dr., Dayton, Ohio
Terry, Glen. P.O. Box 527, Kansas City 41, Mo.
Vici, Okla. Oct. 30 to Nov. 9
Union City, Pa. November 13 to 23
Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
Anaheim (First), Calif. Oct. 29 to Nov. 9
San Diego (First), Calif. November 12 to 23
Thomas, James W. Rt. 2, Box 55 A, Gravette, Ark.
Ruston, La. Oct. 29 to Nov. 9
Houston (Forest Hill), Tex. Nov. 12 to 23
Tink, Walter W. and Kathryn. Evangelist and Singer, 1232 C Avenue East, Oskaloosa, Iowa
Towns, Jesse. Evangelist, 4929 Ford St., Indianapolis, Ind.
Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
Tripp, Howard M. 1111 Shannon Ave., Indianapolis, Ind.
Live Oak, Fla. Oct. 29 to Nov. 9
Monroe (First), La. Nov. 12 to 23

Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
Columbia, S.C. Oct. 30 to Nov. 9
Huntington (Central), W.Va. Nov. 13 to 23
Turpel, John W. Route 2, Minesing, Ontario, Canada

U to Z

Underwood, G. F., and Wife. Preacher and Singers, 243 Mulberry, N.W., Warren, Ohio
Wellington, Ill. November 5 to 16
Newark, Ohio November 19 to 30
Van Slyke, D. C. 508 16th Ave. South, Nampa, Idaho
Monticello, Ill. November 9 to 19
East St. Louis, Ill. November 20 to 30
Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.
Wachtel, David K. 3925 Oxbow Drive, Nashville 7, Tenn.
Hutchinson (First), Kans. November 6 to 16
Kansas City (Argentine), Kans. Nov. 17 to 23
Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 661, Mt. Vernon, Ill.
Wakefield, A. C. Song Evangelist, 515 Woodland, Nashville 6, Tenn.
Owensboro (First), Ky. Oct. 29 to Nov. 9
Tampa (First), Fla. November 10 to 16
Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2047 McGregor Blvd., Ft. Myers, Fla.
Bloomington, Ill. November 5 to 16
Springfield, Ill. November 19 to 30
Watson, C. R. Evangelist, Sealy, Texas
Watson, R. E. Evangelist, Box 366, Dana, Ind.
Clinton, Ind. November 12 to 23
Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.
Geddes, S.D. (Meth.) Oct. 29 to Nov. 9
Artesian, S.D. (Wes. Meth.) Nov. 12 to 23
Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
White, W. T. 116 E. Keith, Norman, Okla.
Hermosa Beach, Calif. Oct. 29 to Nov. 9
Burbank, Calif. November 12 to 23
Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Chelsea, Okla. November 5 to 16
Wiggs, W. Frank. Jonesboro, Ark.
Blackfalds, Alberta November 4 to 16
Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.
Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.
Arkansas City, Kans. Oct. 24 to Nov. 9
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.
Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
Wilson, Matthew V. 215 E. Third St., Gaylord, Mich.
Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.
Woods, Robert (Bob) F. Pefferlaw, Ontario, Canada
Lethbridge, Alberta November 2 to 9
Edmonton (First), Alta. Nov. 12 to 23
Wootton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.
Wordsworth, E. E. 107 E. Sammamish Rd. North, Redmond, Wash.
Wright, Fred D. Hometown, Ind.
Morrow, Ohio Oct. 29 to Nov. 9
Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon
Puyallup, Wash. November 5 to 16
Palouse, Wash. November 19 to 30

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