



Herald of HOLINESS

January 7, 1959

Revival Rewards

General Superintendent Vanderpool

Revival rewards are unmeasurable in compass, depth, or duration. A God-sent revival reaches every class in the church. The sinner, the converted, and the sanctified are all caught in its mighty uplift. Not one will ever be the same after being touched by it. Lasting impressions will be made upon all. Maybe not everyone will yield but everyone will have an upward pull.

The movings of the Holy Spirit in a real revival will strangely awaken slumbering sinners. They will hear the rumbling thunders of God's displeasure. They will sense their horrible guilt of ingratitude and rebellion against God. I heard one weeping sinner say, "I have a million sins. There's no hope for a sinner like me." He was an awakened sinner who soon found pardon.

In the midst of a revival men sense their sins to "rise as high as a mountain." This is followed by shouts of joy as they see them all disappear in the fountain. The awakening and home-coming of a sinner brings a new day. Broken homes are united, wrongs are forgiven, breaches are mended, and old hurts are healed. Hope returns to frustrated children. (The above rewards alone would compensate for any price we might pay for a revival.)

Sincere, converted people who hunger for a closer walk, a deeper experience in Christ, an experience that will end the double-minded condition with which they have struggled so long, have found victory during a revival. The movings of the Holy Spirit have revealed the great need for heart cleansing; a new vision of the strong arm of grace has generated new hope; under the lifting influence of the revival surge a full consecration is made, a death to self is reached, and the trusting individual throws up a line of faith over which the Holy Spirit operates, bringing cleansing and soul rest. When the gates are lifted, the King of Glory comes in.

Spirit-filled Christian stalwarts benefit by the true revival. They reap a harvest for their consecrated walk with God. Both their silent and spoken words of witness begin to pay off. The home-coming of prodigals does something to everyone; even angels in glory rejoice at their return. Knowing that his witness for Christ has been fruitful, the Spirit-filled man is inspired to a deeper devotion to the cause of God, inspired to pray more and invest himself more fully in sacrificial advancement of the kingdom of God.

Revivals are rewarding in that they uncover buried talents, revive forgotten calls to service, renew broken vows, thaw frozen assets, and gather in unpaid tithes. As a result of one revival a man paid for the church parsonage, another paid the remaining debt on the church (an amount of about \$2,000). The revival had released accumulated back tithe, and stirred the heart to make love offerings.

By the help of God, let's have a revival!

LATE NEWS

Telegrams . . .

CORRECTION: Telegram from Pastor Bob Lindley for the Lovington, New Mexico, church, as printed in the December 10 issue, was in error, because of a mistake in transmission. It should have read: "Lovington church more than doubled Alabaster dollars in September opening. Broke all records in Thanksgiving Offering with \$536." We are sorry for the error and glad to make this correction.—Office Editor.

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Rev. and Mrs. Clyde Montgomery send word, "After twenty-seven years on Southwest Indiana District we have come to Conway, Arkansas. Found a wonderful people and we are very happy."

A telegram has been received from Rev. E. W. Martin, pastor of our First Church in Detroit, Michigan: "Dr. C. W. Butler, lifetime friend of the Church of the Nazarene, critically ill, in Mt. Carmel Hospital, Detroit."

## Gleanings

from the  
Office Editor's Desk

"As we were securing our subscriptions to the *Herald of Holiness*, we ran across a lady of another denomination who took the *Herald* for herself and sent it to her five children, who are also members of another denomination. She said she really enjoyed the *Herald*, and that some of her children who were teachers of Sunday school classes in other denominations used articles from the *Herald* many times for illustrations and in teaching the Sunday school class."—Pastor in Kansas.

"I want to tell you how very much I appreciate the gift of your fine paper [*Herald*] and how much I enjoy reading the papers as soon as the mailman leaves a copy at my door. When I finish reading the papers they are passed from one to another until you would scarcely recognize them—they are worn to a frazzle. Thank you very much."—Lady in a home in Ohio.

"When I received my *Herald* I immediately sat down to look through it. I love to read poetry, especially the kind that uplifts the spirit. I want to say thank you for all the beautiful poems in

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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

this issue. And I enjoyed the 'Music Memoettes,' by Ovella Shafer. It blessed my heart and after reading it, I knelt and thanked God for His many blessings to me. Again I thank you for a wonderful issue of the *Herald of Holiness*."—Colorado.

"May I take this opportunity to say how much I do enjoy the *Herald of Holiness*. It has brought me many hours of pleasure and enlightenment. God bless you all."—Texas.

"I do get so much good from the *Herald of Holiness*—seems to get better with each issue."—Wisconsin.

"Your paper proves a source of spiritual blessing and uplift to me. When I complete reading each issue I pass it on to others."—Pennsylvania.

## Live and Let Live

I do not believe that our church as a whole is failing in our demands for experiential religion, but do our demands justify our ethical standards of living? It is not enough to say we have it. We can make all the racket about it we want, but unless there is evidence of godly lives, our noise is "as sounding brass, or a tinkling cymbal." It has been said, "A hollow log makes the most noise."

Shouting is not considered noisemaking. The Lord only knows there is too little genuine shouting in our churches these days. The shouting of the saints of God has been sweet music to the souls of men through the ages, and re-sounds through all eternity.

Our demands for experiential religion should never cease, but our ethical life should be brought up to the level of our demands for others. James emphasized that we be *doers of the word*, and not *hearers only* (James 1:22).

Shouting the errors of others from the housetop does not justify a low standard of ethical living for holiness professors.—FRED W. PARSONS, Pastor, Eastside Church of the Nazarene, New Albany, Indiana.



## NAZARENE THEOLOGICAL SEMINARY

### Bible Testing Program

In connection with an enlarged emphasis on the place of the Bible in the theological studies, a new Bible testing program was inaugurated this fall at Nazarene Theological Seminary. All entering students took an objective test covering the Old Testament. Before the beginning of the second semester, all first-year students will be given a similar test covering the New Testament.

While revealing a wide range in background of Bible study, the Old Testament test in general tended to show that most entering Seminary students have a good basic knowledge of the Scriptures upon which to build in their graduate training.

# LET'S BEAR THE BURDEN

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**By LOUIS McCURDY**

*And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan (Joshua 3:17).*

While the priests bore the ark, the Israelites were making their historic and victorious crossing into the promised land. It seemed important in the plan of God that the priests bear the ark and hold steady in the midst of Jordan. Faith was necessary, so it seemed, to hold open the pathway through the flooded Jordan for the people to cross over. By that faith the priests stood firm even though the waters were piled up and threatening. Those priests, the burden bearers, had an important and responsible position during that triumphant march of the Israelites to their Canaan-land goal. However, we oftentimes wonder if their work that day may have passed unnoticed by some of the more thoughtless Israelites.

No doubt there was some semblance of order as the people crossed over. However, there was some element of danger in the situation. Suppose the priests failed in their duty, or disobeyed? Therefore, some might have feared, and hurried; some may even have crowded others to one side in order to make more rapid progress themselves. No doubt many were assisting their loved ones across, and probably quite a group were engaged in helping the infirm and the aged. Many people marched over on the dry ground, but a few priests bore the burden to make that dry ground possible.

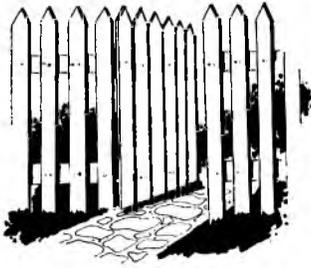
We wonder if it is that way in our present-day church activity? Many seem to bear the brunt of church activity, but apparently few carry their share of responsibility and the burden of prayer. Many may wish and hope and even pray in a kind of way for a revival, but we wonder how many hold on to the promises of God and pray till the revival comes—"until all the people were passed clean over." What a satisfaction to have a clean sweep at revival time! Possibly we too will have a clean sweep if and when we pay the price by bearing the burden.

Blessed indeed is the person who does hold steady, who bears the burden and prays and fasts until his last wayward son or daughter is safe in the Kingdom—until every child in the Sunday school finds an experience of salvation—until all the members of the congregation are progressively marching ahead for God and holiness—until they search through the community for the last lost sheep for whom our Saviour gave His life. What a blessing to the work of His kingdom these burden bearers can be!

In the midst of those piled-up, threatening waters the people found the stones for their testimony from the dry ground at the feet of their priests. The glory of God must have been there! It must have been easy just to reach out and touch Him in faith. Someone bore the burden of a revival campaign, so that I found a testimony to the saving power of a great and merciful God. It would appear that the happy testimonies of newborn souls around the altar of prayer is often the result of some unnoticed burden bearer at a secret place of prayer.

May God give us more of those burden bearers. We find them in the laity and in our leadership. They carry the load. The priests were mostly responsible in the Old Testament, but we are all commanded in the New Testament to bear one another's burdens. If the priests had failed in their task that day, the waters would have closed in on the people, and they would have suffered defeat. The need was urgent for the priests to be found faithful. May God give us a vision to see the urgency of any opportunities that may present themselves to us day by day.

May we learn to bear the burden of the task as well as to share the joys of the victory. May God help us that we may be found faithful in prayer and in holding on to His promises. May we learn to bear one another's burdens by praying and helping others lift their loads, so that God may give us victory in our time.



# Those Liberating Fences

By RICHARD S. TAYLOR

Principal, Nazarene Bible College  
New South Wales, Australia

While we were driving recently a passenger remarked gratefully that it was good to live in a "free country." In almost the next breath the speaker exclaimed, "There's a thirty-mile speed limit sign." We slowed down accordingly, still rejoicing that we were in possession of our civil liberties.

No one saw anything strange about such a blending of law and liberty. We intuitively recognized that law is intended, not to prevent, but to preserve the maximum freedom for the most people. Nor is there any inconsistency in a church having definite rules of conduct while promising the maximum spiritual freedom.

When a man really wants to get somewhere he is not irritated by maps and signs; he wants them. Neither is a Christian annoyed by the rules of his church if he honestly desires to get somewhere spiritually. He knows they will not shackle him but boost him toward maturity and usefulness. This is why willingness to live according to the standards of the church is spoken of in the *Manual* as an "evidence" of genuine salvation.

Nor does a man of intelligence scoff: "Those maps are just someone's opinion; we don't all see alike about these things, you know; I'm going to follow my own sense of direction." On the contrary, he knows that they were prepared by men of experience, who had gone before and who desired to help him, not bind him. Church rules, too, represent the mature convictions of men who have gone ahead and charted the map of sound Christian living. The proud man prefers to follow his own sense of direction. The humble man is grateful for guideposts and maps, for he confesses that he is new in this country, and does not want to lose his way.

In charting the path of consistent Christian living the *Manual* of the Church of the Nazarene reminds us of certain positive obligations. "Be courteous to all men." Have we sometimes forgotten this in our dealings with the butcher and the baker? "Do good to the bodies and souls of men." As busy as he was, John Wesley took time to aid the sick and the poor, and he said, "I must, if I am to believe the Bible." Attending faithfully the public services and endeavoring to win souls to Christ are further positive obligations. And

when we joined the church we promised to adopt the whole list as our standard of living. Have we even *read* the rules since? Memorizing them, followed by daily prayer for strength to practice them as our solemn duty before God, would add not only graciousness and beauty to our living but power to our serving.

But balancing the positive precepts, our church wisely recognizes that there is a negative side to the Christian life also. There is no use side-stepping the issue: there are some things a Christian can't do. A truly regenerated person, who honestly desires to do the right thing and avoid the wrong, is happy to receive guidance in learning what doesn't fit into his new pattern of living. Our negative rules were designed to give just such guidance.

At first a new Christian may not fully see the reasonableness of some of them. Possibly the prohibition of unnecessary Sunday trading and working seems extreme. How exactly to apply the paragraphs concerning women's dress may be a problem, even a bother. Or there may be an honest question concerning the theater and circus taboo. The perplexed believer can face such uncertainties in one of two ways. He can disregard the rule on the grounds that he "just can't see it." Or he can say, "I'm not thoroughly convinced yet—but these are the rules of my church, and I promised to abide by them. By the grace of God I will keep my vow, for I believe that a church which has some clear-cut standards will help me more in the long run than a church which doesn't care where I go or what I do."

If a member takes this attitude he will not only be honorable, but in the long run rewarded, for both his character and influence will be strengthened. He will learn that joyfulness must be interwoven with ruggedness if Christian experience is to be virile. What is more, he very probably will come to see sound reasons back of the rules. And he will gratefully acknowledge their purpose: to protect him from positive social evils which, if allowed to clutter his life, would in time suffocate his soul.

Not only so, but fidelity to the church rules will sharpen his social conscience. Liquor, tobacco, Sabbath desecration, immodest dress, and sexy

commercialized entertainment are public vandals destroying the moral foundations of the nations. They threaten national security far more than communism. Social conscience alone should stir a decent citizen to fight every one of them. The least he can do is to set an example by total abstinence. And he should take his stand, not timidly, but boldly, saying: "I do not do these things because I believe they are harmful—therefore wrong. Their practice is undermining physical health and moral character. They attack the home, the Church, and the security of the nation." One ought not to have to join the Church of the Nazarene to take a stand like that. But the Christian can go much farther and deeper and say: "These things

are not to the glory of God." And if the Christian is a Nazarene he thanks God he has the privilege of banding with thousands of others in a united opposition. The very abstinence of happy Nazarenes becomes a forceful rebuke and a preserving salt in our national life. The loyal church member is thus both a stronger Christian and a better citizen. He should thank God every day for a church with ethical discernment and social conscience.

Years ago shipowners often took unfair risks by overloading their ships. The load might be safe enough in fair weather, but disastrous in a storm. Finally, after another ship was lost from this cause, a man named Plimsoll suggested the painting of a

## If I Could Preach Only One Sermon!

By WENDELL WELLMAN

Pastor, First Church, Atlanta, Georgia

If I could preach only one sermon I would choose the Golden Text of the Bible: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). I would choose this text for the following reasons:

I. *I would want a clear text.*

No place here for splitting theological hairs. No time for lengthy explanations. Simplicity must be the keynote. This text is ideal; just twenty-five words. Plain words. Everyday words. Words a first-grader can readily grasp. Just right for a once-for-all sermon.

II. *I would want a comprehensive text.*

There might be those present who had never heard a Christian message. I would want to give them the gospel in a nutshell. John 3:16 is just that.

It tells of *God's love*. He is not ". . . a changeless, unmoved Being engaged in self-contemplation without concern for human life," as some religions would suggest. "God is love," said John. I would strike hard here. I would dwell on the extent of His love. For all races. For all classes. For all

nationalities. I would try to make every person present feel that God loves *him*.

It speaks of *redemption*. God loves the "world." A world of sinners. He demonstrated His love at a place called Calvary. He "gave his only begotten Son."

It speaks of *human destiny*. Two great alternatives are set forth. They are to enjoy "everlasting life" or to "perish." No hint of a middle ground! No neutral position. I would be deadly serious here. I would speak as "a dying man to dying men."

It *outlines the way*. ". . . whosoever believeth in him . . ." I would dwell on that word "believeth."

III. *I would want a compelling text.*

I would preach *for a verdict*. There would be no next week for me! I would want my text to gain a response. This one would. John Arthur Gossip was right in saying, "Few if any scriptures have appealed so irresistibly to so many."

So, because I would want my text to be *clear, comprehensive, and compelling*, I would choose John 3:16 if I could preach only one sermon.

line on the sides of a ship indicating the level of a safe load. Insurance companies everywhere agreed that unless a ship was so loaded that this safety line was visible above the water the insurance would be uncollectible. When shippers knew that the insurance companies meant business, the practice of overloading was stopped. The Plimsoll line is now universal.

Our church rules might be likened to a Plimsoll line on our personal ship "Zion." They suggest a line of conduct which provides a margin of safety. Maybe some Christians not quite so strict at some details might finally get into port, but they are running a foolish risk. It won't take a very violent storm of temptation or adversity to sink them, and a careless Christian has no collectible insurance. It makes better sense to draw a clear line all around and say: "I'll not overload my soul with questionable cargo. I'll fill the hold of my spiritual vessel with grace and truth and good works, and all those things really worth carrying; but I will not see how much of worldliness I can crowd into my ship in addition. I'm bound to face some storms, and I do not want to be sunk by worthless junk which has been sneaked in. I will leave those things behind, and sail without them. Now that I come to think of it, I don't believe I really want them anyway. I'm sure I'll be too busy with more important matters to bother about them. Praise the Lord for my church, which has helped me find a Plimsoll line of safety for the voyage ahead!"

## A Clear Conscience

By WALTER E. ISENHOUR

*There is a treasure you can own  
That's greater than a crown or throne;  
That's richer than a diamond field,  
Or all the pearls the oceans yield;  
That's grander than the praise of men  
That they might give by word or pen;  
Yes, sweeter to the heart than song  
Though sung by some angelic throng.*

*This treasure is a conscience clear,  
That brings the sweetest peace and cheer;  
A conscience free from guilt and stain,  
That doesn't trouble, lash, and pain;  
A conscience that can rest in ease  
When God beholds what no man sees;  
A conscience good with which to live,  
That only God himself can give.*

## Homespun Meditations:

# Light from Above

By PAULINE E. SPRAY

When one moves there is always the problem of fitting curtains to the various windows. This time we were fortunate. The curtains which we had used in our former home could be used, for the most part, in our new house.

However, we decided that it would be nice to buy bright material and make up something new and different for the kitchen. Since this room has only one window, the problem of letting in as much light as possible has to be considered.

Homemaking experts tell us that the best light comes in through the upper portion of the windows. So why not try cafe curtains? we reasoned. They let in the *light from above*.

Naturally every housewife needs light in her kitchen if she is to successfully perform her household duties. Spiritually speaking, we need the light which comes from above, too. The philosophies of men are interesting. Many are helpful and enlightening. The advice of professional counselors has its place in our scheme of living. Some are successful in helping people solve their problems. But Christ is the only true answer to every need of humanity. He is our *Light from above*.

The Psalmist declared: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psalms 27:1)

Jesus himself said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

I cannot work in the dark, for there is no way of telling that what I am doing is being done correctly. I cannot live in darkness; dreariness and gloom depress my soul. To be happy I must have the brightness of the sun.

We purchased gay printed material just the other day. Already the curtains are in place at our kitchen window. There is a snappy ruffle across the very top. Gold-colored metal rings are attached to the cafe curtains, so they slide easily across the rod to cover the lower portion of the window at night. During the day these are pushed aside to let in lots of daylight.

Cafe curtains are just the thing for our kitchen. We like them because they let in the "light from above."

These words point out the difference between a religious man and a hypocritical professor. "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). Aye! There is the rub! ". . . and bridled not his tongue . . ." How vain religion is, how worthless, if it cannot control the tongue!

James speaks of putting bits in the horses' mouths and thereby guiding the horses. The bit is a part of the bridle. Without it the bridle would simply be a halter. A halter looks something like a bridle but the two don't function the same. The powerless professor may look something like a Christian but he won't function the same way.

I remember very well when I was a boy on the farm. We did all our work with horses. Our land was too steep to use tractors, even if they had been available. We would put the harness on a horse that had already been bridled, hook him to a plow, and down through the field we would go, cultivating the crops. Occasionally a horse would get contrary and would need a good, healthy tug on the reins to keep him from going across the rows and tearing down the crop we were attempting to cultivate. What a wave of destruction a horse could be in a field of shoulder-high corn, without a bridle on! In a few minutes he could tear down the whole field that had taken all summer to grow. But the horse would be no more destructive to the corn than is an unbridled tongue among growing Christians, whom the Shepherd is attempting to nurture to perfection.

I knew a lady whose husband was unsaved while she professed for many years to be a Christian. He said to me, "When my wife begins to live what she professes, I will be a Christian." Just an excuse? No, I wish with all my heart it were an excuse. It is easier to deal with excuses than it is with unruly tongues. I am very much aware of the fact that we are responsible for ourselves and we can't hide behind someone else. On the other hand, I maintain that the Holy Spirit can do His best to lead a sinner to repentance and it will still be a very difficult decision for the sinner in the face of hypocrisy and carelessness on the part of one that is close to him. For "the tongue is a fire, . . . and setteth on fire the course of nature; and it is set on fire of hell" (James 3:6).

When I questioned the above-mentioned man as to his wife's sin, he could find no fault with her except in one thing. She could not keep her mouth shut. She would argue with him over any silly little thing. She would speak snappy, with fire in

# “. . . and Bridled Not His Tongue . . .”

**By WM. C. SUMMERS**

Pastor, Congress Heights Church, Washington, D.C.

her voice, at little or no provocation. This does not breed love. She would go to church and request prayer for her unsaved husband, then go home and with her sharp tongue cut down any sprouts of response that might be pushing through the tender soil of his soul. Beloved, more souls are beaten back into the slough of discouragement, and ultimately into the quicksand of sin, by an unbridled tongue than any other one thing I know.

Many a son and daughter has gone down into the regions of the lost because Mom or Dad didn't have enough "pure religion and undefiled" to keep from speaking in an unsanctified manner over some minor irritation that was not important enough to be remembered five minutes later.

Let all the followers of Christ take heed and follow the example He left us, when you are of a mind to say something that would hurt someone. "He was oppressed, and he was afflicted, yet he opened not his mouth" (Isaiah 53:7). He that *seemeth* "to be religious, and bridled *not* his tongue . . . this man's religion is *vain*."

## WHERE Are We Going?

**By F. W. DAVIS**

*No time for the home life, no time for the church;  
Too busy to pray, or the Bible to search;*

*No time to call on a neighbor or friend—  
Such is the state of the world's present trend.*

*We struggle and worry and try to succeed,  
And faster and faster is our slogan and speed—  
Oh, I wonder sometimes if the end of the race  
Is not near for this world in its hell-bound pace!*

*O friends of the Saviour, we cannot afford  
To drift with the crowd, and weary the Lord.  
Take time to be holy, while the world rushes on,  
For soon our day of redemption will dawn!*

After more than fifty years here are some—

## Memories I Enjoy

As I read the history of the early days of the Church of the Nazarene my heart says, Praise the Lord! Precious are the memories of life in the real pioneer days beginning at least twenty years before 1908.

All the dictionaries consulted say a pioneer is "one that goes before to remove obstructions and prepare the way for others." So "real pioneer days" is said intentionally, for 1908 seems more like the Heaven-blessed victory given as the result of the self-denials and labors of those pioneers who, in different parts of the country, organized the groups of churches that in 1908 became our present Church of the Nazarene. Instead of a church founded by one man, as so many churches have been, God raised up leaders in the East, West, North, and South. The one Founder was the Lord.

Don't think I believe there is no more pioneering work to be done. There is "yet very much land to be possessed" (Joshua 13:1). But there is a difference. As new fields are opened today, there is an organization backing the one who goes forth for service. He knows there are many who will pray, give, and encourage him as he presses on for Christ's sake. Not so in the very beginnings of those groups which united and became the Church of the Nazarene. In the 1880's and 1890's there was no church behind those pioneers; alone, or by twos or threes, they stepped out with God as His will was revealed to them. However, there are plenty of opportunities today for pioneer spirits to sacrifice and labor.

Very precious are my memories of acquaintance and friendship with many of those very early pioneers who preached "second blessing holiness," some while pastoring churches of various denomina-

tions. Among them were Fred Hillery, William Hoople, H. F. Reynolds, A. B. Riggs, and many others who let go of everything earthly that they might "labour in the word and doctrine" (I Timothy 4:17).

Some of these memories bring a smile, and others bring a thrill to my heart, such as the growth of missions. One day Brother Reynolds asked me to help him with his missionary correspondence. Sitting at opposite sides of a table, we took care of it all in one short afternoon. Every church was reached, and several individuals besides. Seeing what the Lord is doing now in Nazarene missions makes my soul rejoice.

Another time he asked me to help him prepare three bottles to illustrate the three conditions of the human heart. (This may have been the first time he used the bottles.) It was easy to represent the sinner and the sanctified, but for the justified person with carnality in the heart we had difficulty. I do not recall what we finally combined. When he went on to his next meeting, he took the bottles. About three weeks later my father received a letter from him in which he told how he had preached for over a week with not one seeker at the altar. Then one night as he shook the bottle to reveal the carnal nature, the cork blew out, flying high, and the contents foamed over. Immediately he used it to show the danger of harboring carnality. That night came the break, with many saying that that bottle revealed what had been their experience.

Remembering these things reveals to me how near I am to the end of my earthly residence, but I shall thank the Lord forever for letting my life coincide with those early "holiness pioneers."

May the Lord keep the Church of the Nazarene growing during the next fifty years. More than all else I pray that the glory of holiness may never depart from her.

by  
EDITH CAREY





**SCENIC BACKDROP**, which covered the entire platform of Bethany (Oklahoma) First Church, on the occasion of the Northwest Oklahoma District Assembly (1958). The work of decoration was done by the young people of Bethany First Church in commemoration of the Golden Anniversary year. Seated (left to right): J. T. Gassett, district superintendent; Dr. G. B. Williamson, general superintendent; Dr. Fred Floyd, district secretary; and Dr. D. R. Danskin, district treasurer. Standing (left to right): Mrs. J. T. Gassett; C. E. Riddle, N.Y.P.S. president; D. L. Slack, church schools chairman; Mrs. Leon Jennings, N.F.M.S. president; Leon Jennings, W. J. Bryan, and H. L. Craddock, advisory board members.

A testimony—

## A BROTHER PRAYED AND I WAS SAVED

Twenty-five years ago I was living in Oakland, California; an average, modern, young married woman. Saturday nights we met with a group of friends for what was called in those days a "house party." Rugs were rolled back—phonograph started, dancing and drinking through the night. "Everybody" did it! Sundays were for sleep and getting over the effects of Saturday night. There had never been any religious training in my life.

A brother of mine and his wife had been saved in another state seven hundred miles away. They, with some friends, started praying for me. This brought results, as prayer always does.

One Sunday morning I felt such a strong compulsion to go to church. There was a small church not far from our place. I knew it was there, for a few months previously I had refused to rent a much-wanted house because it was near the church.

My husband was so shocked to see me dressing for church that he thought I was lying about my intention to attend.

As I remember the first visit to the East Oakland Church of the Nazarene, I didn't know the denomination nor any one there, except I did recognize the pianist as a neighbor girl. There had been no invitation—just prayer seven hundred miles away which compelled me to go.

The "timetable" was right, too! A revival was on!

As I sat through the morning service I made up my mind to come back in the evening and go to the altar. The afternoon passed slowly; I could hardly wait for evening service. When the altar call was given, I was there. God came and forgave all my sins. After I returned home that evening, He sent the witness. Perhaps, because of my ignorance, the witness was more wonderful than some

receive. It was like a flood of joy sweeping over my body. It can't be explained nor ever forgotten. He gave me a new heart, a new life, new friends, assurance of sins forgiven, and hope of heaven.

Now, twenty-five years later, I have ten grandchildren in Nazarene Sunday schools. A son and daughter-in-law were saved and are now members

of East Oakland Church, the same place where God met my great need. Some of the same dear people are still there to pray and boost my children as they did me. God bless them!

It pays to pray. We pray one soul through—who can measure the influence that goes on and on?  
—MRS. PAUL SCHULTZ.

*A bus driver's bitter grudge and—*

## Aunt Abbie's Wonderful Triumph

He was a big fellow, the bus driver, broad-shouldered and sturdy-looking. Sitting there in the driver's seat, making notations in his record book, he looked as if he belonged there, as if he'd be equal to any phase of bus travel. I watched him tuck the book away, turn in his swivel chair, gaze in the direction of the only other passenger on the bus at the moment.

Then it happened—that incident that amazed me, an incident I'll never forget if I live to be a hundred. Peering at the little man in the brown overcoat, the husky bus driver said with something akin to a growl, "Thirty-seven years ago a certain man gave me a raw deal. Two months ago he became a bigwig in the insurance company where I had my insurance. Know what I did?"

The driver paused dramatically to give punch to his remarks. The little man in the brown overcoat regarded him mildly, not saying a word.

"What do you think I did?" the bus driver demanded.

The little man shook his head.

"I canceled every cent of my insurance," the driver stated, with a snarl. "Every last cent of it." He cleared his throat, grasped the steering wheel tightly, then added, "My wife says I shouldn't hold a grudge like that. But that bunch aren't going to get any of my money, I'm telling you. Not with that chiseler in the company."

The driver glanced back at me with a moody expression, opened the bus door, and stared at the people who began piling onto the bus. And so the recital of the "big grudge" ended abruptly.

But somehow, watching the crowd and the driver and pondering why a man would harbor a grudge for thirty-seven years and cancel his insurance because a man he didn't like was connected with the insurance company—well, somehow I thought of Aunt Abbie.

Who's Aunt Abbie? A humble, not-at-all pretty, but wonderfully wise old lady who lives in a little house on an unstylish street in the prairie town where I grew up.

**By GRACE V. WATKINS**

I can still see her—little, frail, poor, but kind with a kindness that shone like the morning sun. Aunt Abbie worked hard and never did anything exciting as the world reckons it. But she had a shining faith and glory and peace that many a millionaire would give half his fortune to possess.

Widowed at thirty-one, Aunt Abbie was cheated out of what small inheritance her husband had left her, by the scheming of one of the town's most conniving men. Was she bitter about it? Did she hold a grudge? Not Aunt Abbie! She was too wise and too farseeing for that. She just held herself erect, physically, mentally, and spiritually. She got a job at the one restaurant in town, and continued to smile her way into the heart of everybody in Belfield.

And how did she treat Amos Crandall, the man who'd made off with her small nest egg? (That's not his real name, of course!) She spoke to him pleasantly when they met, sent the Crandalls cookies at Christmas time, invited them to church, prayed for them, complimented them when their boy, Eddie, won distinction at school or in the Boy Scouts. And if friends asked her why she did it, Aunt Abbie just smiled and said, "Oh, the Good Book says to do it that way."

Yes, a good many people in Belfield told Aunt Abbie she was foolish to act the way she did.

But the comments were thick and fast two years later when Eddie Crandall's parents were killed in a car accident and Aunt Abbie took the boy into her home and raised him as her own. Surprisingly enough, Amos Crandall died leaving practically no money, but Aunt Abbie didn't let that circumstance ruffle her serene acceptance of Eddie. He moved into the small gray house, and under Aunt Abbie's care grew up into one of the finest men that Belfield ever sent out into the world.

How did Aunt Abbie do it? Well, in spite of the gloomy predictions of many local residents that Eddie Crandall had seeds of badness in him and would come to no good end, Aunt Abbie just fed and clothed him, gave him abundant love and praise, and the warm and sweet and holy sustenance of the Good Book. She prayed for him and with him, took him to church, urged him to believe in himself and to form fine friendships. She put him through high school and persuaded folks in Bel- field to help finance him through college.

Eddie Crandall isn't world-famous and isn't vice-president of his company, but he is a successful businessman in the town where he lives, active in worthwhile civic projects, an inspiring symbol of honor and honesty to all who know him. And more than that, Eddie Crandall knows the deep and holy fountains of salvation. He's led many a friend and acquaintance to find them and led others into fellowship with Jesus Christ.

And all this came about because one humble woman refused to hold a grudge and wouldn't stoop to trying to get even. Instead, she prayed for the one who did the wrong, and through love for Jesus Christ raised that one's son to fine Christian manhood.

Whenever I think of that bus driver, I say a prayer that he and all those like him who hold grudges will let loose of the old, withering, defeating, foolish hatreds and, instead, spend their energies in love, prayer, deeper faith, and doing everything they can to bring the wrongdoers into fellowship with Jesus Christ. And maybe, as Aunt Abbie did, they can help some Eddie to new paths of salvation and service.

## FOR SINNERS ONLY

You are either a Christian or a sinner, but you are not both. There is no middle ground. Are you a church member? Tither? Teacher? Board member? Baptized? That's not the point. Are you saved or lost?

If you are not saved now, you are lost now—not going to be lost when you die. You are lost already . . . as lost as you will be when you have been in hell a million years! You do not have to do another thing nor commit another sin to be lost. You are already lost. If you intend to go to hell, then rest easy, for hell is exactly where you are going; And not because you smoke, dance, gamble, gossip, break the Sabbath, or lie . . . but because you are not saved by the blood of Jesus Christ.

But if you intend to go to heaven, then you had better do something about it, such as:

1. Admit you are lost and on your way to a devil's hell.
2. Recognize that you cannot in any measure save yourself.
3. Confess your sins to God and those whom you have wronged.
4. Quit the sin business—all of it—forever!
5. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).
6. Join a spiritual church and get busy for God.

FLETCHER SPRUCE

Pastor, First Church

(From the *Canton Nazarene*)  
Canton, Ohio

## "Let's Keep in the Current"

While praying, I saw a river with a strong current flowing rapidly down the stream. Along the shores of the river where the current was less strong there were little eddies which riled up the mud from the bottom, and scum, driftwood, and all manner of debris were caught. In some places the debris was clogged and held in place by some other, larger object. In other places little whirlpools of scum went round and round.

In contemplation, I thought of the current of the Church of the Nazarene and how important it is for all of us as Nazarenes to be in the current of the total program of our church—local, district, and general. It is impossible for anyone to feel the current of our great church and not be involved in the total program of its work.

We cannot absent ourselves from district programs and feel the current of our district work; we cannot absent ourselves from camp meetings,

zone rallies, zone workshops, and various meetings promoted by our district leaders without feeling a loss. In such case we find ourselves on the side lines, going round and round in our own little world, possibly even criticizing the work of the district because we do not really know what is being done.

The same thing applies for the local program of the church. We cannot absent ourselves from our teachers' meetings, our prayer meetings, our Sunday night services, revival meetings, without suffering a great deal regarding the total program of our church.

We find ourselves on the side lines, wallowing there in the mud, with the scum and debris that are gathered around us, while the great current of the church rolls on. We must keep in the very current of things if we would know and feel what the church is really doing.—ROY J. YEIDER, *Pastor, First Church, Seattle, Washington.*

# 1959

# 'MUSIC YEAR'

## CHURCH OF THE NAZARENE

The Christian sings as naturally as he prays—he needs no urging.  
Song is the spontaneous overflow of a thankful heart,  
a heart which adores its forgiving Saviour and loving God.

Nazarenes need no exhortation to join heartily in congregational singing.  
Participation by children and adults in the song services  
speaks of reality, of personal experience,  
of a religion that is warm, heartfelt, and that seeks expression.

In Exodus we learn that Moses and the children of Israel  
rejoiced and praised God in song; God had delivered them  
from the Egyptians with a mighty hand. In Revelation we read that  
the redeemed sang “the song of Moses . . . and . . . the Lamb.”  
The Bible throughout is filled with references to singing.

This is MUSIC YEAR in the Church of the Nazarene.  
Sing “in your heart to the Lord.” Sing in the congregation  
“with the spirit, and . . . with the understanding.” Make your home  
a temple of praise and adoration as you unite in group singing.

The world is filled with darkness, sorrow, and gloom.  
Thousands of hearts are filled with despair. Sing, Christian, sing!



*Many challenging and interesting projects are planned for our Music Year  
which should help make 1959 a memorable one.  
The special issue of the “Herald of Holiness” will feature music;  
a song writers’ contest is being planned; and an  
announcement of a National Church Musicians’ Institute will be released soon.*

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Your Publishing House SUPPLYING THE MUSIC NEED

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**I**N 1930 YOUR PUBLISHING HOUSE negotiated with Haldor Lillenas and his partners to take over all interests of the Lillenas Publishing Company. The transaction was completed and Haldor Lillenas moved to Kansas City to become manager of the newly created Music Department. He served in this capacity until his retirement.

With the purchase of the Lillenas Publishing Company, the Nazarene Publishing House obtained the exclusive right to use that business name as an identification for its music publications. With the exception of the Nazarene Hymnal, all music publications of the publishing house carry the "Lillenas" imprint.

Other assets acquired in the transaction were the

valuable and successful copyrighted gospel songs previously held by the Lillenas firm. In the twenty-eight years the Music Department has functioned there has been a steady increase in the number of gospel songs and hymns issued. Now, at the beginning of 1959—"Music Emphasis Year"—approximately 4,000 titles bear our copyright notice and are represented in over 150 music publications.

Hundreds of new song manuscripts are submitted to the house every year by writers . . . from the "beginners" to nationally known composers. From these manuscripts it is the responsibility of the Music Committee to select only the very best for publication and for use in the Church of the Nazarene.

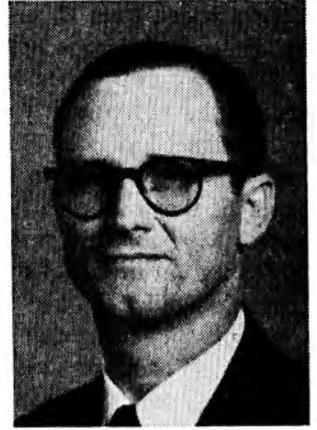


**Roy Stevens**  
Chairman  
Superintendent, Minnesota District

*Members  
of the  
MUSIC  
COMMITTEE*



**Ray Moore**  
Music Director  
"Showers of Blessing" Radio Program



**Leon Cook**  
Pastor, First Church  
Covington, Kentucky



**R. T. Williams**  
Assistant to the President  
Pasadena College



**R. W. Stringfield**  
Manager, Music Department  
Nazarene Publishing House



**Floyd Hawkins**  
Music Editor  
Nazarene Publishing House



**Al Ramquist**  
Director of Sales and Public Relations  
Nazarene Publishing House

**OF A SINGING CHURCH through the Lillenas Imprint**



... **EDITORIALS** ..... By *Stephen S. White*

## **"Lord, We Must Have Help, and Have It Right Now!"**

In a letter from C. F. Klein, one of our retired ministers, he gave me these striking words:

"In my ministry that has continued over fifty years I have frequently reached a place where I felt the need of the Holy Spirit to bring moral and suasive pressure to bear upon the mind and heart of the public to the extent that they would yield to persuasion and yield their will to that which the intuitions of their intelligence and moral sense demanded. . . .

"Times without number have I found myself praying, 'Lord, we must have help and have it right now,' and have seen the tide turn from seeming defeat to glorious victory. But there was travail of soul before the victory came."

Brother Klein certainly emphasizes a very important truth here. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). We can't force people to accept God. God will not break down men's wills; they are free moral agents. But we must remember that the convicting power of the Holy Ghost is tremendous; He can make men feel their need to such an extent that their

whole personalities will be stirred. Men are free moral agents—I say again—and can resist such conviction, but many of them will not resist it; they will yield. The responsibility of the Church is to pray this conviction on the unsaved and the unsanctified. Such praying means travail of soul.

I am not surprised that our brother wrote he has seen the tide turn when there has been such praying. That has been my experience, too. I can't brag about the number of times that this has happened, for I fear that too often I have not had that travail of soul that is necessary in order to bring old-time, old-fashioned, Holy Ghost conviction upon people. God help us as Christians to get busy and pray more, pray more fervently, pray with "groanings which cannot be uttered." We must pray the true intercessory prayer if we would see souls brought into the Kingdom. We need our methods and all the agencies which we have, but we must fill them with the spirit of prayer and burden for those all about us who must be brought into the Kingdom. "Lord, we must have help, and have it right now!"

## **"Let's Keep in the Current"**

Elsewhere in this issue there's a brief article from the pen of Rev. Roy J. Yeider on the above subject. It is an excellent article; read it. It will do you good. You and I should live up to it.

I can get along with a fellow who's telling us where we are coming short as a church or as individual Nazarenes, provided he is a member of the church; that is, keeping "in the current." I don't have much use for criticisms from a person who isn't a loyal member of our church. Usually he belongs to a church where the standards are not nearly so high as those we hold. Further, he enjoys

telling us what we ought to do when we fail to come up to the high ideals for which we stand. It would be very different if he were right in there "playing the game" himself, but he isn't, and therefore I pay no attention to what he says.

I feel the same way about the sinner criticizing Nazarenes. Perhaps he's breaking several, if not all, of our General and Special Rules, and yet if he finds a Nazarene who isn't living up to one of these rules, he's ready "to go to bat" against him. God have mercy on him! I could take his criticism if he were a Christian and in the Church of the Naza-

rene, living up to those ideals himself. It's easy to stand off when you are not trying to do anything about it and criticize the other fellow who is striving to live as a Nazarene should.

I feel the same way about the Nazarene pastor who talks against his church, and yet is careless about attending the preachers' meeting or retreat and other district gatherings. In addition, he pays no attention to the budgets; he runs his own independent stand under the title and protection of the Church of the Nazarene, and knows he isn't loyal to the church.

The same is true of the evangelist who might be ready to criticize this and that in our church. I would like it better if he would make himself a part of it more. It wouldn't even hurt him to attend the evangelists' conference—oh, many of them do, but some of them don't. They don't have time for such as that! It wouldn't even do him any harm to attend his district assembly, at least occasionally. After all, he belongs to the district and gets his ordination through it and is supposed to report to it, so his presence there once in a while wouldn't be out of the way.

What am I trying to say? Just this—that I can take a lot of things—very frank statements—and some criticism about our church from members of the church whose loyalty to the church nobody doubts. I can put up with their suggestions as to where and how we can better our organization and

Someone has described the Christian as one who is able to bear with a serene spirit the burdens under which those who are not Christians often break down. The secret is not that the Christian is in himself stronger than others or more stoical, but that resources are available to him that are not possessed by those who do not know Christ. He knows that he does not have to bear his burden alone. He finds fulfilled in his own experience the promise of Psalm 55:22: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." Having taken His yoke upon us (Matthew 11:29), we find the "burden is light," not because it is not in itself a heavy one, but because Christ is helping us to bear it.—*Christian Observer*.

its work because they are an active part of the church.

"Keep in the current," or else refrain from criticizing the fellow who is in the current. The picture might look quite different to you if you got in there. We might not be quite so bad a crowd as we seem to be when you are looking at us from a distance, or only see us from the side lines, even though in name you are one of us.

## **"Thirty Thousand Acts of Violence and Murder"**

The Associated Press carried a news story on November 8; it was about John Galloway of Newark, New Jersey. He was being tried for murder which he had committed in a holdup attempt. A psychiatrist, Dr. Frederick Wertham, of New York, said that this young man was legally sane, and not only legally sane but very brilliant intellectually. What was the trouble then? Well, one of the main difficulties was that Galloway, according to Wertham, had seen "thirty thousand acts of violence and murder" a year on television alone. The boy had other misfortunes also; he was the product of a broken home and had lived in twenty foster homes. The world he had lived in, according to this article, was an artificial one made up of television programs and comic books emphasizing violence. It is no surprise, then, that this eighteen-year-old criminal who had been exposed to violence and sadism through the synthetic world of mass media had turned out to be a criminal in spite of all his intellectual brilliance. Given a

broken home and the pillar-to-post life which results from that, plus the crimes which he saw on television and read about in comic books, and it is not at all difficult to conceive of the result as a criminal.

I am not a fanatic when it comes to television. I take the position that our church takes; I do not rule it out completely. But I do believe that it is very dangerous, especially for children, if not properly controlled. You'd better, by far, get rid of your television than to stand by and look at everything that comes over it or allow your children to do so. We need to face up to this situation, and face up to it as men, not as weaklings. We can't surround ourselves with hell without becoming hellish. This is more true of youth than it is of those who have reached maturity, but it is not without its effect even upon the latter.

"Thirty thousand acts of violence and murder" a year, for many years, and the product was a murderer!

# Servicemen's Corner



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## Services of Your Nazarene Servicemen's Commission:

There is a Nazarene chaplain or a Nazarene post pastor at each of the following locations. He seeks to serve your young people in the nearby military base.

If there is a young person from your church who is not on our list, please speak to your pastor and have him send us the name and address. (This listing of bases began in the November 26 issue of the *Herald*.)

Riverside, California  
 Camp Roberts, California  
 Robins Air Force Base, Georgia  
 Fort Rucker, Alabama  
 Sacramento, California  
 St. Paul, Minnesota  
 San Angelo, Texas  
 Sandia Base, New Mexico  
 San Diego, California  
 Sand Point Naval Base, Washington  
 San Francisco, California  
 Camp San Luis Obispo, California  
 St. Albans Naval Hospital, N.Y.  
 Schilling Air Force Base, Kansas  
 Scott Air Force Base, Illinois  
 Fort Scott, California  
 Selfridge Air Force Base, Michigan  
 Sewart Air Force Base, Tennessee  
 Seymour Johnson Air Force Base, N.C.  
 Shaufley Field, Florida  
 Shaw Air Force Base, South Carolina  
 Sheppard Air Force Base, Texas  
 Fort Sheridan, Illinois  
 Shreveport, Louisiana

Fort Sill, Oklahoma  
 Sioux City, Iowa  
 Fort Slocum, New York  
 Spence Air Force Base, Georgia  
 Spokane, Washington  
 St. Albans Radar Base, Vermont  
 Stallings Air Base, North Carolina  
 Stead Air Force Base, Nevada  
 Fort Stewart, Georgia  
 Stewart Air Force Base, New York  
 Fort Story, Virginia  
 Suffolk County Air Force Base, N.Y.  
 Syracuse, New York  
 Tacoma, Washington  
 Terminal Island, California  
 Fort Tilden, New York  
 Tinker Air Force Base, Oklahoma  
 Tongue Point Naval Base, Oregon  
 Tooele Ordnance Depot, Utah  
 Travis Air Force Base, California  
 Truax Field Air Base, Wisconsin  
 Turner Air Force Base, Georgia  
 Tyndall Air Force Base, Florida  
 Vance Air Force Base, Oklahoma  
 Vincent Air Force Base, Arizona  
 Walker Air Force Base, New Mexico  
 Walla Walla, Washington  
 Francis E. Warren Air Force Base, Wyoming

## NAZARENE SERVICEMEN'S COMMISSION

*Louder W. Gilliland* DIRECTOR



## Foreign Missions

### SOS for Used Clothing

From British Honduras comes this plea: "Could you help us with used clothing, please? Our people are in dire need and we would like to receive all we can get to help alleviate the distress. Work is almost nil for hundreds, and even those with a small 'end,' as they call it, are suffering."—RONALD BISHOP.

British Honduras is a warm country. Summer weight clothing is especially needed. Sturdy cottons, men's suits, boys' and girls' clothing, dresses, blouses, summer suits, low-heeled shoes for men and women could all be used to great advantage. Be sure there is a lot of good wear left in the things you send. Have them mended and clean, buttons sewed on, etc. Send to:

REMISS REHFELDT, *Secretary*

NAZARENE MISSION  
 c/o Rev. Ronald C. Bishop  
 Box 175

*Belize, British Honduras, C.A.*

Mark the box: "Used Clothing for Free Distribution."

### Prayer Request from Nicaragua

Juana de Hernandez, wife of our Managua First Church of the Nazarene pastor, has been suffering for several months with serious swelling in one leg. We would like to request your prayers for her that, if God will, she shall be healed.—LOUIS RAGAINS, *Nicaragua*.

### Answered Prayer

I praise the Lord for His touch on my body. I am back at my full schedule again and am not suffering from it. I

appreciate the prayers of God's people.  
 —DELLA BOGGS, *Swaziland, Africa*.

### Missionaries on the Move

Rev. and Mrs. Philip Steigleder arrived in Boston on November 29, 1958, on furlough from Africa. Their home address will be: 1200 El Tejon, Bakersfield, California.

Rev. and Mrs. L. C. Osborn have a new address in Formosa. It is: P.O. Box 920, Taipei, Taiwan, Free China.

Rev. and Mrs. Donald Davis, missionaries in language study in Mexico, have a new address: Calle Morena # 323, Colonia del Valle, Mexico 12, D.F., Mexico.

Rev. Spurgeon Hendrix in Cuba has a new address: Ave. 47, #5414, Alturas del Bosque, Marianao, Havana, Cuba.

Check your address for Rev. Charles Gates. It should be: Caixa Postal 1008, Campinas, Sao Paulo, Brazil.

### The Swazi Compound Work

We are now settled in Florida, which is about ten miles out of Johannesburg. It is good to be in the center of our

work and to be able to cut our traveling by about eight hundred miles per month. During the past three months we have seen God work and we now have regular services in fourteen compounds; also during this period we have had the privilege of seeing over thirty souls seek the Lord. It has rejoiced our hearts to hear reports of some men who have returned home and have found their way to the church in their district and have there repented. One man was a notable character in the district, but having heard the gospel while in the mine compounds, he repented soon after his arrival home and is going on with God. Others have returned to Johannesburg for a further contract of six months. We met one of those a week or so ago and were thrilled to hear him testify to what God had done for him.

We are just now entering our winter. The nights are very cold; during this past week there have been heavy frosts. This is a great change from the climate of the low veld; please pray for us, that we may be kept from colds during these days, that we might continue to further the work of God among these Swazi men. We are praying that we shall be given wisdom that we might reach them before they return home. God can do great things in their lives in answer to prayer. Oh, how we long for a Holy Ghost revival to sweep through this land! The powers of darkness are working rapidly and we may not have much more time left to reach these needy souls with the gospel. As we see the vast numbers of Bantu people living in sin, led by the devil at his will, our one prayer is that God will help us to reach them while there is time.

We do praise God for our Bantu elder, Rev. Ephriam Shongwe, who was called of God to this work. What a joy it is to work together with him! It is not easy for a man and his family to leave the quiet countryside of Swaziland and come to this great city; there are dangers on every hand. One night a while ago as Shongwe was returning from a compound service, owing to the fact that he had stayed to pray with some seekers, he had lost the usual train and had to wait for a later one. Soon after he had boarded the train, fighting broke out among some of the men. Soon some drew knives, and for a while things were very grim. But we praise God that He protected him and he arrived home safely.

As the men of the mines are working during the day, all our services during the week are in the evening, which means that we have to travel long distances after dark. We are grateful for those of you who pray for us. You will never know just how much it means to us during these times. May God richly bless you.—ERIC COURTNEY SMITH, *Transvaal, Africa*.

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# the Question box

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Conducted by STEPHEN S. WHITE, Editor

## Please explain neo-orthodoxy.

Neo-orthodoxy is a term used to describe a present-day theological movement. (*Neo*, or "new," is supposed to signify that it is a new form of orthodoxy.) It began with Karl Barth, a Swiss theologian, during the second decade of this century. Soren Kierkegaard, a Danish religious thinker and writer, who died about the middle of the last century, laid the foundation for this teaching.

Neo-orthodoxy is also called neo-Calvinism, neo-supernaturalism, the theology of crisis, and dialectical theology, or the theology of opposites or paradoxes—God is set over against man, eternity against time, etc.

Besides Barth, the two most prominent exponents of this view are Emil Brunner, another Swiss theologian, and Reinhold Niebuhr, an American thinker. Many other theological leaders in this and other lands have been more or less influenced by neo-orthodoxy. This does not mean that Barth, Brunner, and Niebuhr agree on everything. Neither does it indicate that the great host of others who have felt the impact of this changed theological outlook follow any one of these leaders completely. They only share certain common trends with them. It should also be said that very few, if any, of these men would accept the tag neo-orthodoxy or any of the other names which have been applied to them.

Since neo-orthodoxy was a reaction to the liberalism which dominated the theological world in the early days of this century, I can best describe it by contrasting it with the latter. Liberalism emphasized man's likeness to, or kinship with, God. It talked much about God's immanence in man and the world. It placed God down here among men and things to such an extent that He tended to become confused with His creation. Thus liberalism made but little place for God's transcendence, aboveness, beyondness, unlikeness, or separateness from man. Sin and special revelation—the Bible and the Christ of the Bible—were discounted, and the natural goodness and reason of man were exalted. In this way, liberalism easily moved in the direction of theological relativism, with its claims that all beliefs and standards of conduct are temporal and passing rather than final, or absolute, and eternal. Finally, liberalism tended to become nothing more than a religious humanism which excluded God and grace altogether. In

some instances it had reached this state when Barth reacted against it.

In contrast to such liberalism, neo-orthodoxy, while not denying the immanence of God, or the fact that He is at work in His creation at present, emphasizes especially the aboveness and distinctness of God from men and things. Thus the transcendence of God comes back into the picture as one of the most important theological beliefs. Reason is discounted altogether or else given a place subordinate to revelation as manifested through the Bible. Man is once again recognized as a sinner, and his need of justification through the grace of God is acknowledged. The changing character of beliefs and standards of conduct give way to that which is final, or absolute, and eternal.

What has been said about neo-orthodoxy in contrast to the liberalism which it has supplanted sounds good, and it does have certain values. However, it has its shortcomings. As a movement, it is essentially Calvinistic rather than Arminian. It saves a man in his sins rather than from them. Also, it gives less consideration to reason than orthodoxy does. Further, it builds its idea of revelation around Christ more than around the Bible. Besides, it describes its view of revelation in terms of events—God-produced experiences—instead of infallible, or God-given, truths. As someone has well said: "To the neo-orthodox the scripture is not inspired, rather, it is inspiring as one reads it and believes it." Thus it is only the medium of the chief revelation rather than the revelation itself. Such a view leaves the way open for the most radical historical criticism of the Bible. The vessel through which the revelation is conveyed may be shot through and through with holes; for, after all, it is only a means to an end. For these and other reasons the conservative, or orthodox, thinker cannot accept neo-orthodoxy as a whole.

There is a close relationship between existentialism and neo-orthodoxy, although the former is a philosophy, or world-view, rather than a system of theology. In addition, both systems of thought stem from Kierkegaard's teachings. Since this is the case, and because an explanation of the nature of existentialism has been requested, a brief discussion of it will appear in the next question box. This will make it possible for the reader to compare neo-orthodoxy and existentialism.

# Thought for the Day

by BERTHA MUNRO



## Get the Insulation Down!

Revelation 3:20

### Monday:

God is the eternal Seeker, Blessor, Lover. "Herein is love, . . . [He] sent his Son" to find us. His creation is keyed to the note of love. But we are out of harmony. God is Light, but we have preferred darkness. God is all Blessing; we have chosen barren ways. Shutting ourselves away from God, we have insulated ourselves effectively from blessing and love. We have frustrated grace. (1 John 4:10; Galatians 2:21.)

### Tuesday:

A student's slip of the tongue the other day (in a class that was discussing Dante's *Divine Comedy* and Milton's *Paradise Lost*) gave me a sudden jolt: "The only punishment of Adam and Eve was separation from God." "Only?" Only separation from God? Insulate yourself from God and blessing, all you have is the ever-narrowing hell of Dante, sinking from one circle's curse to a lower. Self-will is torment—cumulative.

Read Byron's horrible poem "Darkness," and remember that God is Light. (Genesis 3:8, 24; 1 John 1:5; Matthew 8:12.)

### Wednesday:

I was flying east—all around us dazzling sunshine, below us a floor of billowy white, sun-lighted cloud. Settling to a landing in Buffalo, we came down through the cloud-ceiling to chill, gloom, drizzle, dirty snow remains, and slush. The shock of the contrast stays with me. So our self-made, self-perpetuated ceilings of doubt and indifference shut us away from dazzling white reality. Help us, Lord, to clear the insulating fog from our own spirits and to pray it away from others. (John 3:19, Colossians 1:12-13.)

### Thursday:

Some have insulated themselves from God by disobedience. (Adam, disobeying, pushed God, the Sustainer, to the fringes of His perfect creation and left us a world of tears, of storms, of pain.) The insulation of rebellion taken down, the inrush of love and light and gladness is inevitable. God has willed it all the time. (Genesis 3:17-18; Isaiah 59:1-2; 55:1, 7.)

### Friday:

By earnest, believing prayer; by steady, Spirit-filled living; by the persistent, constant shining of love, we who live in the light can be used by the Spirit to help pierce the separating blanket willful men have raised. For God is still trying to get through to them. We can keep the "upturned face" for them until they lift their own. (Matthew 5:14a; Acts 26:18; Luke 11:6, 9; 1 John 5:14-16.)

### Saturday:

Just busyness, just the dust of earthy ways, can build the screen. Our days are too full for God. The materialism of our times presses in on us to stifle our spirits with the carbon monoxide of mammon. We were made for God's

ozone. Suppose, breaking through the barrier, Christ returns as He said on some ordinary day and finds us too occupied to look up. (Matthew 13:22; Mark 13:36.)

### Sunday:

Or sorrow brooded over; a hurt that has made us question God's dealings with us. The insulation of misunderstanding is thick and effective. You forget that His thoughts are higher and His sights further. Confusions of mind—look to see if they started with unwillingness to be led. The next move is ours. The love of God waits to rush in. Pride in keeping the insulation intact is foolishness, and worse. (Job 13:15; Isaiah 55:9; Matthew 11:28; Revelation 3:19.)

## SUNDAY SCHOOL ATTENDANCE REPORT



|                                                         | November<br>1957 | November<br>1958 | Number<br>Increase |
|---------------------------------------------------------|------------------|------------------|--------------------|
| <b>BRITISH COMMONWEALTH</b>                             |                  |                  |                    |
| Canada Central                                          | *1,922           | 2,672            | 750                |
| Maritime                                                | 864              | 1,035            | 171                |
| Canada West                                             | 4,260            | 4,370            | 110                |
| Canada Pacific                                          | 1,258            | 1,312            | 54                 |
| British Isles North                                     | *1,548           | 1,411            | -137               |
| Districts not reporting: British Isles South, Australia |                  |                  |                    |
| <b>NORTHWEST ZONE</b>                                   |                  |                  |                    |
| Washington Pacific                                      | 5,260            | 5,963            | 703                |
| Idaho-Oregon                                            | 5,358            | 6,046            | 688                |
| Northwest                                               | 6,699            | 7,366            | 667                |
| Rocky Mountain                                          | 2,214            | 2,335            | 121                |
| Oregon Pacific                                          | 7,586            | 7,620            | 34                 |
| North Dakota                                            | 1,486            | 1,486            | 0                  |
| Nevada-Utah                                             | 923              | 818              | -105               |
| South Dakota                                            | 825              | 635              | -190               |
| Districts not reporting: Minnesota, Alaska              |                  |                  |                    |
| <b>CENTRAL ZONE</b>                                     |                  |                  |                    |
| Illinois                                                | 8,466            | 9,426            | 960                |
| Iowa                                                    | 5,801            | 6,639            | 838                |
| Southwest Indiana                                       | 8,747            | 9,483            | 736                |
| Central Ohio                                            | 13,589           | 14,281           | 692                |
| Eastern Michigan                                        | *8,918           | 9,572            | 654                |
| Northwest Indiana                                       | *5,716           | 6,280            | 564                |
| Chicago Central                                         | 6,041            | 6,252            | 211                |
| Wisconsin                                               | 2,092            | 2,263            | 171                |
| Northeastern Indiana                                    | 10,234           | 10,371           | 137                |
| Northwestern Illinois                                   | *5,278           | 5,382            | 104                |
| Western Ohio                                            | 14,368           | 14,472           | 104                |
| Michigan                                                | 8,483            | 8,508            | 25                 |
| Missouri                                                | *7,251           | 7,032            | -219               |
| District not reporting: Indianapolis                    |                  |                  |                    |
| <b>SOUTHERN ZONE</b>                                    |                  |                  |                    |
| Abilene                                                 | 5,456            | 6,154            | 698                |
| Joplin                                                  | 3,867            | 4,527            | 660                |
| Kansas                                                  | 7,670            | 8,305            | 635                |

# Nazarene Young People's Society and

## Nazarene Junior Society

**PONDER W. GILLILAND**  
Executive Secretary

### Echoes from Estes Park

The week of July 15-21 proved to be one of the most thrilling in our entire lives. At this time in Estes Park, Colorado, the first International Institute of the Church of the Nazarene was held. By taking full advantage of the planned week of worship and recreation we became a part of a thrilling adventure.

From the first day to the last we delighted in making friends from all states

as well as foreign countries. Every moment was filled with various activities. We had a Vocational Guidance class every day with Christian speakers from various vocations. Next, buzz sessions introduced solutions to everyday problems of young people. Our chapel periods were carried on by a different foreign delegation each day, while our 150-voice choir under the direction of Paul Skiles contributed to the singing. In the afternoon everyone took part in

the recreation, which included everything from horseback riding, softball, tennis, and hikes to Ping-pong and checkers. Fun hour in the evening "tickled the funny bone" by the hilarious skits and crazy singing of 770 "insti-tooters." Of course, at campfire services we again had our serious moments with the inspiring devotional skits, and messages brought by Eugene Stowe, the general N.Y.P.S. president.

We could not conclude this article without mentioning the beautiful scenery which surrounded us. The tall, majestic, snow-capped mountains of Colorado truly made a great impression upon everyone present. It was no wonder our theme song became "How Great Thou Art!"

EASTERN KENTUCKY TEEN-AGERS

This letter still finds me praising the Lord for the privilege I had of attending the International Institute. It was just wonderful. It is still hard to believe that I actually went. I really felt the Lord's presence. It's a good feeling to know that other teen-agers are also trying to live for Jesus. This year I really want to be a witness for Him. I want the kids at school to know that I am a Christian. I know I will be a better witness for Jesus and what He has done for me because I really was drawn close to God. He seemed so real.

A MISSISSIPPI GIRL

### Bible Briefs

The growing tendency of families to make their homes in trailers has opened a new avenue of Scripture distribution to the American Bible Society. These trailer homes seem to be particularly prevalent west of the Mississippi River, where trailer settlements liberally dot the landscape. In California, the American Bible Society has equipped a Volkswagen Micro Bus with Scriptures. It is manned by a young Christian couple, to serve the Scripture needs of trailer dwellers in that part of the country. In the Rocky Mountains, by means of distribution through a trailer, the Society's office is now serving the many new communities that have sprung up. And along the St. Lawrence the Society's office in Syracuse arranged a visitation in the 5,000 trailer homes occupied by the transient construction workers engaged in the Seaway Project.

Since 1821 the American Bible Society has been supplying Scriptures to the armed forces. Last year it furnished 1,079,391 volumes of the Scriptures to military and Veterans' Administration chaplains. Besides supplying the army, navy, air force, marines, Coast Guard, and Veterans' Administration, the Society annually furnishes several thousand volumes for the Merchant Marine Library Association to be placed aboard merchant vessels for use by the seamen.

|                                            | November<br>1957 | November<br>1958 | Number<br>Increase |
|--------------------------------------------|------------------|------------------|--------------------|
| San Antonio                                | 3,172            | 3,586            | 414                |
| Nebraska                                   | 2,251            | 2,671            | 420                |
| Northeast Oklahoma                         | 3,940            | 4,333            | 393                |
| Northwest Oklahoma                         | 5,665            | 6,049            | 384                |
| Dallas                                     | 4,530            | 4,887            | 357                |
| Kansas City                                | *5,081           | 5,372            | 291                |
| Houston                                    | 3,590            | 3,822            | 232                |
| North Arkansas                             | *3,640           | 3,732            | 92                 |
| South Arkansas                             | *3,991           | 3,934            | -57                |
| Southwest Oklahoma                         | *5,629           | 5,568            | -61                |
| Louisiana                                  | 3,494            | 3,382            | -112               |
| District not reporting: Southeast Oklahoma |                  |                  |                    |
| SOUTHWEST ZONE                             |                  |                  |                    |
| Northern California                        | 14,813           | 17,194           | 2,381              |
| Southern California                        | 12,188           | 12,960           | 772                |
| New Mexico                                 | 3,170            | 3,420            | 250                |
| Colorado                                   | 6,206            | 6,360            | 154                |
| Hawaii                                     | 762              | 838              | 76                 |
| Arizona                                    | 4,274            | 4,019            | -255               |
| Los Angeles                                | 10,458           | 9,999            | -459               |
| SOUTHEAST ZONE                             |                  |                  |                    |
| Florida                                    | 8,804            | 9,861            | 1,057              |
| Georgia                                    | 5,338            | 5,979            | 641                |
| West Virginia                              | 10,583           | 11,168           | 585                |
| East Tennessee                             | 5,433            | 5,905            | 472                |
| Virginia                                   | 3,150            | 3,578            | 428                |
| South Carolina                             | *4,656           | 5,028            | 372                |
| Tennessee                                  | 7,670            | 7,978            | 308                |
| Alabama                                    | 6,754            | 7,039            | 285                |
| North Carolina                             | *3,816           | 3,703            | -113               |
| Mississippi                                | 2,910            | 2,796            | -114               |
| EASTERN ZONE                               |                  |                  |                    |
| New England                                | *7,041           | 7,507            | 466                |
| Akron                                      | 11,940           | 12,259           | 319                |
| Washington                                 | 5,245            | 5,438            | 193                |
| Albany                                     | 3,414            | 3,372            | -42                |
| New York                                   | 2,274            | 2,224            | -50                |
| Pittsburgh                                 | 8,868            | 8,349            | -519               |
| District not reporting: Philadelphia       |                  |                  |                    |
| Estimated average for November, 1958       |                  | 413,358          |                    |
| Increase over average of November, 1957    |                  | 19,396           |                    |
| Per cent of increase                       |                  | 5                |                    |

\*Average attendance last assembly year

ERWIN G. BENSON  
Field Secretary



V. H. LEWIS, Secretary

**EVANGELISTIC HONOR ROLL**

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

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

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

| Church                   | Pastor          | Present    |      |
|--------------------------|-----------------|------------|------|
|                          |                 | Membership | Gain |
| COLORADO DISTRICT        |                 |            |      |
| Rocky Ford               | H. T. Leppard   | 66         | 14   |
| Brighton                 | M. Jagger       | 68         | 20   |
| Denver Arvada            | C. B. Mylander  | 73         | 17   |
| Denver Green Acres       | R. J. Hawkins   | 101        | 16   |
| Lamar                    | W. C. Keith     | 107        | 14   |
| Fort Morgan              | R. W. Carpenter | 116        | 15   |
| Colorado Springs Central | J. W. South     | 119        | 23   |
| Colorado Springs Trinity | E. Verbeck      | 130        | 13   |
| Pueblo First             | T. M. Hermon    | 311        | 28   |

**Moving Nazarenes**

During the year of 1958 approximately sixteen thousand Nazarenes changed their home address to some other locality. In addition, sixteen thousand of our Sunday school enrollees also moved.

Here in the Department we are anxious to assist all pastors in caring for the spiritual welfare of these people by contacting the pastors where they move. Just send us their names and new addresses and we will do the rest.

Read the thrilling story of our "moving Nazarenes" who are contacted by the Church of the Nazarene in their new homes.

*Michigan:* "I called on Miss ---- and found her receptive to my invitation to come to our church. I'll follow up the call until I have her coming regularly and in the church if at all possible. Thanks for letting me know about her."

*Florida:* "I called immediately upon receiving your letter. They are attending Sunday school and morning service since the contact. We are furnishing transportation for this family. Thanks for the service."

*California:* "The results of the call were Mrs. ----, who is a member of an eastern church, came during our revival. She brought her relatives. She expressed a desire to become one of our local church. One of her relatives has been saved and more are interested."

*Ohio:* "I called on this family today and secured promise of the wife that the family would be in Sunday school and church next Sunday. Appreciate your card and will continue to see they attend and if possible secure their salvation."

*Texas:* "Your letter came concerning the ---- and I saw them that day. They have promised to come to our church. We will see them again. Thanks."

*Wisconsin:* "The results of the call were fine. They will be with us each Sunday."

*Louisiana:* "The results of the call were—interest indicated; family has attended one Sunday; I visit them weekly and believe them good prospects."

*Colorado:* "The results of the call were favorable. They will come regularly soon. The grandchildren have been coming to Sunday school."

*Kansas:* "They have attended regularly every Sunday. They are going to join."

*Utah:* "I made contact this evening and was well received and invited to return. Subject is distant from this church, about eighty-two miles, and unable to attend here. We plan to have Bible study frequently at their home."

*Missouri:* "Mrs. ---- was very friendly. They do not have a church home and will visit us. We will follow up on this."

*Georgia:* "She promised to come to church. She was in church the first Sunday."

*Oregon:* "He attended church last Sunday evening and visited my home after church."

*Washington:* "They were interested. They have been to our church several times now."

*Virginia:* "They have been in our city nine months and have been attending another denomination near them. They received me very graciously and seemed glad to know that they could get back into a Nazarene service again. There are four children in the family and we certainly want to keep them in the Nazarene fold. Thanks for letting me know."

**The Sunday School Lesson**

MEDELL TAYLOR



Topic for January 18:

**Greatness in the Kingdom**

SCRIPTURE: Mark 10:32-45 (Printed: Mark 10:35-45)

GOLDEN TEXT: *Whosoever will be great among you shall be your minister* (Mark 10:43).

A selfish request: Two brothers formed a conspiracy to promote one

another's interests at the expense of everybody else. As they compared themselves with everyone else, they concluded that they deserved the best of everything. Nothing was too good for them. If other people did not recognize their superiority, it was because of poor judgment, and not because the two brothers lacked quality. Anyone opposing their one-two positions in the Kingdom was either filled with jealousy or taking a "sour grapes" attitude. They had "enough on the ball" to put them in a class by themselves.

If this request had been granted, an even greater problem would have developed. The next question would have been how to decide which one gets to sit on the right with highest rank. Each would have felt himself the one to hold that position. The two might have fought each other over this issue until both would have failed to make it to the Kingdom of glory.

*A sacrificial requirement:* Jesus disregarded this argument about position and put squarely before the pair a stern proposition. He let them know that they should not put their attention on security but on sacrifice. The essential question is: "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" Jesus' cup would have the bitter dregs of disgrace and despair; it would have the gall of guilt and greed; it would have the burning acid of anger and animosity. To drink of that cup would bring some self-inflicted wounds caused by letting the world's hurt into our hearts. To be baptized with Him in the fellowship of suffering would bring the same result. Were they in a position to accept these sacrificial requirements?

*A signal reward:* Jesus assured these disciples that honors in the Kingdom were not bestowed by political wirepull-

# You and your Morals



**Lung cancer from tobacco has made front-page news many times within the past few years.**

**Lung cancer is bad enough, but it is not the whole story on what the tobacco weed causes. That weed is a member of a poison-producing family of plants—a relative of the deadly nightshade.**

**Tobacco's chief poison is nicotine, but it contains more than twenty poisons in all. For example, one pound of pipe tobacco contains enough arsenic to kill a man.**

**These poisons get into the blood, interfere with the heart and the circulation, affect every organ and every fiber of the body.**

**Bush found that smoking tobacco "produces an average loss of mental efficiency of 10.6 per cent." Also, that "the speed with which images appeared when certain stimulus words were presented" is lowered an average of 22 per cent in smokers.**

**No wonder Clark, Meylan, and others have found that smokers on the whole make consistently lower grades than nonsmokers in high schools, colleges, and universities. No wonder smoking reduces by 50 per cent a lad's chances of making the football team.**

**This is not the ranting of a reformer; it is the studied findings of scientists.**

**We Nazarenes do not use nor traffic in tobacco. But our "Manual" surely must imply that we are also to oppose its use actively.**

**Is there some teen-ager who smokes, with whom you have an influence? Some older person? Is there?**

**J. KENNETH GRIDER  
for the Committee on Public Morals**

vice will always scratch to get it, and the scratching process produces so many irritations that the desired goal never materializes. The chief places in the Kingdom will be given those who were so wrapped up in helping others that they forgot about themselves. Those who lose sight of position because of a greater interest have the position bestowed upon them as a signal reward for their faithfulness.

**A servant's royalty:** Jesus reverses the order of man's technique of recognition. A servant is the lowest person on the social scale, and the members of royalty are in the highest bracket. Jesus bestowed a regal title upon servants and declared them to be the greatest persons of all. Earth's pilgrim becomes heaven's aristocracy. He who stoops the lowest to help will be lifted the highest in heaven. He who debases himself the most will lift Christ up in fullest measure. He who forces selfishness to abdicate the throne of the heart will be given the privilege of being enthroned with Christ in His glory.

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## 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.

## Announcements

### WEDDING BELLS

Miss Jimmie Sue Vaughan and Mr. James Milous Boyce, Jr., both of Nashville, Tennessee, were united in marriage on December 6 in the College Church, on Trevecka Nazarene College campus, with the pastor, Rev. Claude W. Galloway, officiating.

**BORN**—to Donald and Frances Bowman of Newport, Kentucky, a son, Mark Blaine, on November 30.

—to Franz E. and Jackline (Gay) Lawson of Arcadia, Florida, a daughter, Tiegulia Laverne, on November 30.

—to Darell Lynn and Elsie (Tombaugh) Powell of Wichita, Kansas, a son, Darrell Lynn, Jr., on November 27.

—to Rev. and Mrs. Marvin Donaldson of Ironwood, Michigan, a son, Robert Kevin, on October 27.

—to Lester R. and Phyllis (McGraw) King of Dayton, Ohio, twin daughters, Christel Jeanne and Carole Joan, on October 22.

**SPECIAL PRAYER IS REQUESTED** by a Christian lady in Missouri for her husband, son, and daughters, all backslidden, to be reclaimed (one has gone deep into sin); also for an unspoken request; by a Christian brother in Ohio that the young people of their church may come out of the world and be dedicated to the Lord, also that he may be in the very place where God would have him to be;

by a Christian mother in Illinois "that our son will get a job, so he can get out of prison, and be with his family; he is due for parole now, and so far we have failed."

Those who have invested their treasure in heaven look eagerly for the appearance of Jesus Christ, for then the Kingdom will become finally and fully theirs.—SELECTED.

## Evangelists' Slates

### A to C

- Abla, Glen W. 2511 S. Williams St., Denver 10, Colo.  
Denver (S. Side), Colo. . . . . January 11 to 18  
Tulare, Calif. . . . . Jan. 25 to Feb. 4  
Akin, G. M. 627 Pine St., Minden, La.  
Allee, G. Franklin. 1137 Skyline Drive, Moses Lake, Wash.  
Ewan, Wash. . . . . January 4 to 11  
Prosser, Wash. . . . . January 15 to 25  
Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Amos, C. A. R.F.D. 4, Boonville, Ind.  
Open time to January 25  
Mohawk, Ind. . . . . Jan. 26 to Feb. 1  
Anderson, G. R. Route 1, Linesville, Pa.  
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. Evangelist Singer, P.O. Box 527, Kansas City 41, Mo.  
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.  
Kennard, Ohio . . . . . January 7 to 18  
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.  
Battin, Buford. 1509 Seventh St., Lubbock, Texas  
Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
Berry, D. D. and Juanita. Evangelist and Singer, Walkerville, Mich.  
Bertolets, the Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.  
Ephrata, Pa. . . . . January 7 to 11  
Richmond (First), Va. . . . . January 14 to 25  
Betchter, 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.  
Bishop, Joe. Box 47, Yukon, Okla.  
Comanche, Okla. . . . . January 7 to 18  
Minneapolis, Kans. . . . . Jan. 21 to Feb. 1  
Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.  
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.  
Hominy, Okla. . . . . January 7 to 18  
Grand Prairie, Texas . . . . . Jan. 21 to Feb. 1  
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  
Minford, Ohio . . . . . February 11 to 22  
Brand, W. H., and Wife. Evangelists and Musicians, 2406 Weisser Park, Fort Wayne, Ind.  
Brannon, George. 125 N. Wheeler, Bethany, Okla.  
Lake Charles (First), La. . . . . January 14 to 25  
Elkhart (Bressee), Ind. . . . . Jan. 28 to Feb. 8  
Brannon, Wilbur W. 177 Marshall Blvd., Elkhart, Ind.  
Chariton, Iowa . . . . . January 1 to 11  
McPherson, Kansas . . . . . January 15 to 25  
Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.  
Brockmuller, C. W. 1318 W. Mountain Ave., Fort Collins, Colo.  
Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W., Canton, Ohio  
Chariton (First), Iowa . . . . . January 1 to 11  
McPherson, Kansas . . . . . January 15 to 25  
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.  
Budd, Jay B. 5030 Renard Dr., Dayton 24, Ohio  
So. Lebanon, Ohio . . . . . January 21 to 25  
Hamilton (Millville), Ohio. Jan. 27 to Feb. 1  
Burchfield, Riley and Mildred. Preacher and Musicians, Tallassee, Tenn.  
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.  
Science Hill, Ky. . . . . Jan. 28 to Feb. 8  
Burson, H. D. 4609 Briarabend Dr., Houston 35, Texas  
Huntington, Ind. . . . . January 7 to 18  
Tishomingo, Okla. . . . . Jan. 22 to Feb. 1  
Burton, C. C. P.O. Box 145, Somerset, Ky.  
Lexington (Kenwick), Ky. . . . . Jan. 28 to Feb. 8

ing but by personal worthiness. If a promotion is sought for the sake of promotion, then demotion follows. If recognition is maneuvered for an end in itself, then it is ruinous. If you put service ahead of standing, and toil ahead of tips, you will receive your rank as a by-product. Any status that is given you comes as a surprise, for your mind was not on the prize but on doing good. Anyone who "itches" for an of-

- 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
- Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
- Deming, N.M. .... January 14 to 25 Santa Ysabel, Calif. (Indian Miss.)
- Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
- Carlsen, Harry and Esther. Preacher and Musicians, 168 Belmont St., Carbondale, Pa.
- Carpenter, Harry and Ruth. Evangelists and Singers, 5 Reading Ave., Hillside, Mich.
- Carroll, Morgan. 205 Emerson, Kennett, Mo.
- Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.
- Carter, W. A. 3808 Park St., Greenville, Texas
- Seagraves, Texas .... January 21 to Feb. 1 El Paso (Ranchland Hills), Tex. ... Feb. 4 to 15
- Casey, H. A. and Jewel. Preacher and Musicians, P.O. Box 527, Kansas City 41, Mo.
- Harrisburg, Ill. .... January 1 to 11 Greencastle, Ind. .... January 14 to 25
- Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.
- Bloomington, Ind. .... January 1 to 11 Sarasota, Fla. .... Jan. 28 to Feb. 8
- Clark, Eddie. Route 1, Colona, Ill.
- Coldwater, Ohio .... January 2 to 11
- Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
- Frankfort, Ky. .... January 11 to 18
- Clift, Norvie O. P.O. Box 85, San Luis Obispo, Calif.
- Roseburg, Ore. .... January 2 to 11 Wichita (Beulah), Kans. .... January 16 to 25
- Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
- Youngstown, Ohio .... January 1 to 11 Ashtabula, Ohio .... January 14 to 25
- Cook, Charles T. 122 Central Ave., Red Key, Ind.
- Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.
- Corbett, C. T. P.O. Box 215, Kankakee, Ill.
- Garfield Heights, Ohio .... January 1 to 11 Jerome, Idaho .... January 14 to 25
- Cordell, Joe Glyn. 704 E. Park Ave., Searcy, Ark.
- Coulter, Phyllis. Song Evangelist, Nineveh, Ind.
- Greensboro, Ind. .... January 7 to 18 Indianapolis (Keystone), Ind. .... Jan. 25 to Feb. 1
- Cox, C. B. 1322 N. First Ave., Upland, Calif.
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
- Craven, Erden R. Box 443, Bethany, Okla.
- Cravens, Rupert. 823 N. Kramer, Lawrenceburg, Tenn.
- Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
- Ft. Worth (River Oaks), Tex. .... January 1 to 11 Dallas (North), Texas .... January 14 to 25
- Crider, Jim and Janet. Singers and Musicians, 1014 S. Tompkins St., Shelbyville, Ind.
- Cutcher, Estelle. 9301 Jamaica Drive, Miami, Fla.
- Sanford, Fla. .... Jan. 25 to Feb. 1

## D to F

- Danner, Joel. Box 724, Bethany, Okla.
- Hutchinson, Kans. .... January 1 to 11 Frederick, Okla. .... January 14 to 25
- Darnell, H. E. P.O. Box 929, Vivian, La.
- Lamesa, Texas .... January 1 to 11 Louisville, Ky. .... January 15 to 25
- Darnell, Leo and Pauline. Evangelist and Singer, 1524 Laurel Drive, Columbus, Ind.
- Virden, Ill. .... January 1 to 11 Farmington, Mo. .... January 12 to 21
- Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
- Los Angeles, Calif. .... January 15 to 25 Fontana, Calif. .... Jan. 29 to Feb. 8
- Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio
- Davis, W. H. "Bill." Route 3, Box 228 A, Henryetta, Okla.
- Pascagoula, Miss. .... January 2 to 11 Open dates .... Jan. 14 to Feb. 8
- De Army, Max A. P.O. Box 527, Kansas City 41, Mo.
- DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
- Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
- Dobbins, C. H. 604 S. Wayne St., Alexandria, Ind.
- Dobson, J. C. Box 504, Bethany, Okla.
- Marietta, Ga. .... January 4 to 11 Charleston, S.C. .... January 15 to 25
- Donoho, E. K. 605 S. Willow, Bethany, Okla.
- Dooley, C. H. 2012 Boulevard St., Greensboro, N.C.
- Corbin, Ky. .... January 18 to 28 Oak Ridge, Tenn. .... Jan. 30 to Feb. 8
- Driscoll, A. A. Route 4, Ringgold, Ga.
- Drye, J. T. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
- Newton, Iowa .... January 7 to 18 Fairfield, Iowa .... Jan. 21 to Feb. 1
- Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn.
- Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
- Durham, L. P. Jack. 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 East 11th, Pueblo, Colo.
- Blackwell (South), Okla. .... January 14 to 25
- Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Oregon
- Elkins, W. T. Wurtland, Kentucky
- Eisea, Cloyce. Box 18, Van Buren, Ohio
- New Cumberland, Pa. .... January 19 to 25
- Emrick, C. Ross and Dorothy. Evangelist and Musician, 600 Trumbull St., Bay City, Mich.
- Salem (First), Ore. .... Jan. 25 to Feb. 1 Salem (Bailey Rd.), Ore. .... February 8 to 15
- Emsley, Robert. Bible Expositor, P.O. Box 527, Kansas City 41, Mo.
- Erickson, Wm. ("Billy"). 2607 Adams St., Ashland, Ky.
- High Point (Calvary), N.C. .... Jan. 25 to Feb. 1 Ashland (Grace), Ky. .... February 2 to 8
- Esmond, Sarah M., Evangelist; and Pilot, Verle, Singer. 20 Buiah Park Dr., Santa Cruz, Calif.
- Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
- Pontiac (First), Ill. .... January 1 to 11 Ft. Smith (First), Ark. .... January 14 to 25
- Fagan, Harry, and Wife. Singers and Musicians, Box 238, Losantville, Ind.
- Felter, H. J., and Wife. Box 87, Leesburg, N.J.
- Miami (Grace), Fla. .... Jan. 21 to Feb. 1
- Ferguson, Edw. R. and Alma. Preacher and Singer, 3144 McCracken Ave., Muskegon, Mich.
- Kissimmee, Fla. .... January 6 to 18 Gainesville, Fla. .... Jan. 21 to Feb. 1
- Ferguson, Lois. Song Evangelist, 702 First Ave. East, Oskaloosa, Iowa
- Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
- Rockford (Parkside), Ill. .... January 14 to 25 Reading (First), Pa. .... February 2 to 8
- Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
- Firestone, Orville. 736 E. 43rd St. North, Tulsa, Okla.
- Fisher, Al. 911 Clark Ave., Nampa, Idaho
- Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
- Anaheim, Calif. .... January 4 to 11 Modesto (First), Calif. .... January 14 to 25
- Fitz, R. G. 215 Chestnut, Nampa, Idaho
- Fleener, Maurice. Song Evangelist, Rt. 3, Box 209-A, Martinsville, Ind.
- Florence, Ernest. Barry, Illinois
- 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.
- Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa.
- Vanderbilt, Pa. .... January 11 to 18 Belle Vernon, Pa. .... Jan. 26 to Feb. 1
- Franklin, Cletus. 116 McGrath, Battle Creek, Mich.
- Free, O. S. P.O. Box 527, Kansas City 41, Mo.
- Pomona, Calif. .... January 7 to 18 Bakersfield (Brentwood), Calif. .... Jan. 21 to Feb. 1
- Freeman, Mary Ann. 404 N. Clinton St., Bloomington, Ill.
- Frodge, Harold C. Box 96, Pana, Ill.
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
- Jasper, Ala. .... January 5 to 11 Ft. Lauderdale, Fla. .... January 15 to 25

## G and H

- Gaines, L. Lee. 3342 Olsen Drive, Corpus Christi, Texas
- Gardner, Pearl. Evangelist, 600 Badger Ave., Antigo, Wis.
- Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
- Marseilles, Ill. .... January 7 to 18 Barry, Ill. .... Jan. 21 to Feb. 1
- 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.
- Green, James and Rosemary. Singers and Musicians, 1201 Bowler Ct., New Castle, Ind.
- Greenlee, Miss Helen. Evangelistic Singer, Route 2, Humeston, Iowa
- Alton, Ill. .... January 5 to 11 South Bend, Ind. .... January 13 to 19
- Griffin, "Bill." 108 Maple St., Nampa, Idaho
- Las Vegas (First), Nev. .... January 1 to 11 Corvallis (First), Ore. .... January 15 to 25
- Grimm, George J. 513 Diamond St., Sistersville, W.Va.
- Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
- Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
- Ironton (First), Ohio .... January 5 to 11 Lake Charles (First), La. .... January 14 to 25
- Haden, Charles E. P.O. Box 245, Sacramento, Ky.
- Bowling Green, Ind. .... January 1 to 11 New Lexington, Ohio .... January 14 to 25
- Hall Evangelistic Party, The Dave. Preacher and Singers, 776 E. Simpson, McPherson, Kansas
- Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
- Kewanee, Ill. .... January 4 to 11 Danville, Ill. .... January 14 to 25
- Hampton, Pleais and Dorothy. Evangelist and Singers, 123 Moreland Ave. S.E., Atlanta 16, Ga.
- Dublin (Graham Mem.), Ga. .... January 4 to 16 Huntington (First), Pa. .... January 18 to 25
- Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
- Harley, C. H. Burbank, Ohio
- Harrington, Wm. N. Route 3, Box 666, Gainesville, Fla.
- Lake Worth (First), Fla. .... January 4 to 14
- Harris, Kenneth J. Artist-Singer, 432 1/2 Frederick St., Huntington, Ind.
- Harold, John W. Box 309, Red Key, Ind.
- Warsaw, Ind. .... January 7 to 18 Veedersburg, Ind. .... Jan. 21 to Feb. 1
- Hart, H. J. Route 1, Owasso, Okla.
- Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
- Hegstrom, H. E. 521 Third St. S.W., Cedar Rapids, Iowa
- Oskaloosa, Iowa .... January 11 to 17 Danville (Oak Lawn), Ill. .... Jan. 21 to Feb. 1
- Henbest, C. L. Box 345, Rogers, Ark.
- McAlester, Okla. .... January 14 to 25 Stockton, Ill. .... February 4 to 15
- Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
- Henriksen, G. W. P.O. Box 527, Kansas City 41, Mo.
- Ephrata, Wash. .... January 1 to 11 Portland, Ore. .... January 14 to 25
- Henry, John W. P.O. Box 248, Redlands, Calif.
- Heriford, Russell W. 2505 Queensberry Rd., Pasadena, Calif.
- Hagerman, N.M. .... Jan. 21 to Feb. 1
- Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
- Hokada, James T. 4509 Spring Hill Ave., So. Charleston, W.Va.
- Marion (First), Va. .... January 5 to 11 Crewe (First), Va. .... January 14 to 25
- Holstein, C. V. 4002 Douglas Ave., Kalamazoo, Mich.
- Open Dates
- Holstein, James and Lois. Evangelist and Singers, R.F.D. 5, Russ Rd., Greenville, Ohio
- Greensboro, Ind. .... January 6 to 11 Monroe, Wis. .... January 13 to 18
- Hooker, H. H. P.O. Box 11, Gardendale, Ala.
- Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.
- Blue Island, Ill. .... Jan. 21 to Feb. 1
- Hoots, Bob. Evangelist, P.O. Box 756, Columbia, Ky.
- Hubart, Leonard G. Route 4, Huntington, Ind.
- Humble, James W. 116 Holly St., Nampa, Idaho
- Wapella, Sask., Canada .... January 7 to 18 Melfort, Sask., Canada .... January 25 to 30
- Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.

## I to L

- Ihrig, R. L. Evangelist, 2819 St. Edwards Drive, Nashville 11, Tenn.
- Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
- Sharon, Pa. .... January 7 to 18 Hamilton, Ont., Canada .... Jan. 21 to Feb. 1
- Isbell, R. A. Evangelist, Box 957, Crowley, La.
- Iseberg 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.
- Kirksville, Mo. .... January 4 to 11 Xenia, Ohio .... January 12 to 18
- Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
- Jewel, G. Raymond. 619 Fifth St., Fort Wayne, Ind.
- Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.
- Ponca City, Okla. .... Jan. 21 to Feb. 1 Hollis, Okla. .... February 3 to 15
- Johnson, Andrew. Wilmore, Kentucky
- Caro, Mich. .... January 1 to 11
- Johnson, W. Talmadge. Box 249, Duncan, Okla.
- Salina (Trinity), Kans. .... January 1 to 11 Abernathy, Texas .... January 13 to 18
- Jones, A. K. 309 1/2 N. Franklin St., Danville, Ill.

Jones, Claude W. R.F.D. 1, Bel Air, Md.  
 Hialeah, Fla. . . . . January 14 to 25  
 Bedford, Ohio . . . . . February 4 to 15

Jones, M. J. 6207 Lorimer St., Dayton 7, Ohio  
 Orlando (Pine Hills), Fla. . . . . January 7 to 18  
 Open date . . . . . Jan. 21 to Feb. 1

Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.

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

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.  
 Texarkana (First), Texas . . . . . January 1 to 11  
 Melbourne, Fla. . . . . January 14 to 25

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.  
 Seneca, Oregon . . . . . January 4 to 11  
 Fairfield, Ore. . . . . January 13 to 25

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

Lodi, Calif. . . . . January 7 to 18  
 Ord Bend, Calif. . . . . January 19 to 25

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. Box 5112, Fort Worth, Texas

Langford, J. V. 701 N. First, Henryetta, Okla.

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.  
 Plainville, Kansas . . . . . January 7 to 18  
 Cincinnati (Montana Ave.), Ohio . . . . . Jan. 21 to Feb. 1

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

Leichty, Elvin and Marge. Evangelist and Singers, 1359 Blatt Blvd., Bradley, Ill.

Leih, Martin. 309 Violet, Monrovia, Calif.  
 El Cajon, Calif. . . . . Jan. 25 to Feb. 4

Leonard, James C. 223 Jefferson St., Marion, Ohio  
 Portsmouth (Sciotoville), Ohio . . . . . Jan. 4 to 11  
 Marion (Kensington), Ohio . . . . . Feb. 3 to 8

Leverett Brothers. Preacher and Singers, P.O. Box 326, Lamar, Mo.  
 Gallipolis, Ohio . . . . . January 1 to 11  
 Columbus (Obetz), Ohio . . . . . January 15 to 25

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

Liddell, T. T. 381 E. Bourbonnais, Kankakee, Ill.

Lilly, Herbert E. 1207 Maple St., Nampa, Idaho  
 John Day, Oregon . . . . . January 18 to 25  
 Vale, Oregon . . . . . Jan. 28 to Feb. 8

Lipker, Charles H. Box 2, Alvada, Ohio

St. Albans, W.Va. . . . . January 1 to 11  
 Pontiac (First), Mich. . . . . January 14 to 25

Little, H. C. 1338½ Hunter Ave., Columbus 1, Ohio

Lockard, Dayton and Patricia. Preacher and Singers, Rt. 2, Box 312-C, Charleston, W.Va.  
 Cumberland (Bethel), Md. . . . . January 5 to 11  
 St. Marys, W.Va. . . . . January 14 to 25

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

Long, Harry C. Route 1, Morrow, Ohio

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

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. Ramblers Ave., Elryia, Ohio

Madden, Paul A. Route 1, Mel-Ray Park, Ankeny, Iowa  
 Cedar Falls, Iowa . . . . . January 5 to 11  
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.

Martin, Edwin C. P.O. Box 527, Kansas City 41, Mo.  
 Athens, Ohio . . . . . Jan. 28 to Feb. 8  
 Indianapolis, Ind. . . . . Feb. 11 to 22

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

Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.  
 Houston (Oakwood), Texas . . . . . Jan. 21 to Feb. 1  
 Cairo, Georgia . . . . . February 4 to 15

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

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

McCants, H. T. 412 Waco St., Conroe, Texas

McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.  
 Ten Sleep, Wyo. . . . . January 11 to 25

Otwell, Ind. . . . . Jan. 29 to Feb. 8

McDowell, Mrs. Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.  
 Norwalk, Calif. . . . . January 7 to 18  
 Norristown, Pa. . . . . Jan. 21 to Feb. 1

McFarland, C. L. Route 1, Michigantown, Ind.

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

McMurrin, Albert R. 9724 Ridgeway, Cincinnati 42, Ohio

McNatt, J. A. 2932 Wingate Ave., Nashville, Tenn.  
 Phoenix (E. Side), Ariz. . . . . January 14 to 25  
 El Paso (First), Texas . . . . . Jan. 28 to Feb. 8

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 Toronto, Ohio . . . . . January 18 to 24  
 Nampa (College Ch.), Idaho . . . . . Jan. 26 to 30

Meadows, Naomi; and Reasoner, Eleanor. Preacher and Singers, 2510 Hudson Ave., Norwood 12, Ohio  
 Champaign (W. Side), Ill. . . . . January 1 to 11  
 Princeton (First), Ind. . . . . January 13 to 18

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
 Huntington (First), Ind. . . . . January 7 to 18  
 Jacksonville (Central), Fla. . . . . Jan. 21 to Feb. 1

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.

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

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.  
 Seal Cove (Ref. Bap.), N.B. . . . . January 4 to 25  
 St. John, N.B. . . . . Jan. 27 to Feb. 8

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.  
 Corning, Calif. . . . . January 14 to 25  
 Everett, Wash. . . . . Jan. 28 to Feb. 8

Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.  
 Caruthers, Calif. . . . . January 11 to 25  
 Chowchilla, Calif. . . . . Jan. 29 to Feb. 8

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
 Catlett, Virginia . . . . . January 7 to 18  
 La Grange, Ga. . . . . Jan. 20 to Feb. 1

Miller, E. J. P.O. Box 527, Kansas City 41, Mo.  
 Huntsville, Ala. . . . . Jan. 25 to Feb. 5

Miller, J. B. P.O. Box 527, Kansas City 41, Mo.

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

Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.  
 Yuma, Ariz. . . . . Jan. 21 to Feb. 1  
 Ivanhoe, Calif. . . . . February 4 to 15

Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.  
 Rock Island (First), Ill. . . . . January 1 to 11  
 Florida . . . . . January 14 to 25

Miller, Mrs. Ruth E. Song Evangelist, 3151 Sixth St., Boulder, Colo.

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
 Mills, F. J. Evangelist, Bellaire, Michigan  
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.

Mock, Richard (Dick) and Mary Kathryn. Singers and Musicians, Route 1, Elwood, Ind.  
 Fort Wayne (First), Ind. . . . . February 2 to 17

Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas  
 Moore, Franklin M. Box 54, Kurtz, Ind.  
 Cable, Ohio . . . . . January 7 to 18  
 Peoria (First), Ill. . . . . Jan. 21 to Feb. 1

Morgan, J. Herbert and Pansy S. 5 19th St., Newport, Ky.  
 Morgan, Oliver and Ruth, and Daughter Mardell. Evangelist and Singer, 820 W. North St., Kokomo, Ind.  
 Nebo, Ill. . . . . January 1 to 11  
 Kokomo (Bon Air), Ind. . . . . January 14 to 25

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

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

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

Mounts, Dewey and Wavolene. Evangelist and Singers, 12300 W. Ridgeland Ave., Worth, Ill.

Murphy, B. W. 2952 Fourth Ave., Huntington, W.Va.  
 Pineville, W.Va. . . . . Jan. 28 to Feb. 8

Myers, J. T. 502 Lafayette St., Danville, Ill.  
 Bridgeport, Ill. (F.M.) . . . . . January 14 to 25

**N to R**

Nelson, Charles Ed. and Normadene. Preacher and Singers, P.O. Box 241, Rogers, Ark.

Norris, Roy and Lilly Anne (Holso). Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.  
 Columbus (Shawnee Hills), Ohio . . . . . Jan. 1 to 11  
 New Hampshire, Ohio . . . . . January 14 to 25

Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.

Norton, Joe. Box 143, Hamlin, Texas

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
 Akron, Ohio . . . . . Jan. 21 to Feb. 1  
 Pomeroy, Ohio . . . . . February 4 to 15

O'Brien, Paul R. 1226 Glenclair 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 68, Bourbonnais, Ill.  
 Detroit, Mich. . . . . January 1 to 11  
 Britt, Iowa . . . . . January 14 to 25

Patrone, D. E. Evangelist-Violinist, P.O. Box 618, Painesville, Ohio  
 Toledo (Manhattan), Ohio . . . . . January 1 to 11

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

Patterson, Walter. Route 3, Waurika, Okla.

Payne, L. M. 509 Northwest Main, Bethany, Okla.

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

Peck, W. A., and Wife. Preacher and Singer, c/o Trevecca Nazarene College, Nashville 10, Tenn.

Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.

Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.

Pierce, Boyce and Catherine and Linda. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
 Tampa (First), Fla. . . . . January 14 to 25

Martinsville, Ind. . . . . February 4 to 15

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.

Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.  
 South Gate, Calif. (S.S. Crusade) . . . . . Jan. 6 to 11  
 Ontario, Calif. (S.S. Crusade) . . . . . Jan. 13 to 18

Potts, Troy C. 808 N. Asbury, Bethany, Okla.

Privett, Calvin C. 613 Flegal Ave., Rossville, Ga.  
 Alabama City, Ala. . . . . January 11 to 20  
 Cleveland (Davis Chap.), Miss. . . . . Jan. 25 to Feb. 1

Purkhisser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio

Qualis, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.  
 Weirton (First), W.Va. . . . . January 1 to 11

Gary, Ind. . . . . January 14 to 26

Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich.

Richardson, Harold S. and Flossie. Evangelist and Musician, Route 4, Muncie, Ind.

Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.  
 Bedford, Ind. . . . . January 1 to 11  
 Richmond, Ind. . . . . January 12 to 18  
 Ridings, E. Paul. 708 N. College, Bethany, Okla.  
 Robbins, James. 1817 "F" St., Bedford, Ind.  
 West Union, Ill. . . . . January 1 to 11  
 Charlestown, Ind. . . . . January 14 to 25  
 Roberts, Robert C. 121 W. Marsile St., Bourbonnais, Ill.  
 Aliquippa, Pa. . . . . January 4 to 18  
 Open date after January 19  
 Robinson, Paul E. 318 Garfield St., Middletown, Ohio  
 Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
 Orlando (Fern Park), Fla. . . . . Jan. 7 to 18  
 Clearwater (Largo), Fla. . . . . Jan. 21 to Feb. 1  
 Roedel, Bernice L. 423 Maple St., Boonville, Ind.  
 Mannington, W.Va. . . . . January 18 to 25  
 Evansville (Vict. Chap.), Ind. . . . . Jan. 27 to Feb. 1  
 Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.  
 Orlando, Fla. . . . . January 4 to 11  
 New Smyrna Beach, Fla. . . . . Jan. 14 to 25  
 Rothwell, Mel-Thomas. 701 Donald Ave., North, Bethany, Okla.  
 Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.  
 East Brewton, Ala. . . . . January 5 to 11  
 Clearwater (First), Fla. . . . . Jan. 21 to Feb. 1  
 Rushing, V. S. 104 E. Haven Rd., Montgomery 9, Ala.

**S and T**

Samuel, O. D. and Thelma. Preachers and Singers, Box 8, Halltown, Mo.  
 Sanford, Mrs. Ruth. Song Evangelist, 9533 Hi-way 67, St. Louis 21, Mo.  
 Savage, F. C. P.O. Box 3, Kokomo, Ind.  
 Scarlett, Don. Route 1, North Vernon, Ind.  
 Iowa District Tour. . . . . Dec. 29 to Jan. 9  
 Terre Haute, Ind. . . . . Jan. 21 to Feb. 1  
 Schmidt, Wm. and June. Evangelist and Singers, Box 331, Vicksburg, Mich.  
 Argentine, Mich. . . . . Jan. 21 to Feb. 1  
 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.  
 Shank, R. A. and Mrs. P.O. Box 563, Fostoria, Ohio  
 Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.  
 Sheridan, W. Q. ("Bill"). Route 3, Rising Fawn, Ga.  
 Greenville, Tenn. . . . . January 12 to 18  
 Tifton, Ga. . . . . February 4 to 15  
 Shook, Curtis. Route 4, Ponca City, Okla.  
 Short, J. W. and Frances. P.O. Box 527, Kansas City 41, Mo.  
 Silvernail, Donald R. Route 2, Vicksburg, Mich.  
 Slack, D. F. Song Evangelist, Route 2, Veach, Ind.  
 Caro (Arlington), Mich. . . . . January 4 to 18  
 Loganport, Ind. . . . . Jan. 21 to Feb. 1  
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
 Winstboro (First), S.C. . . . . January 1 to 11  
 Rock Hill (Emmanuel), S.C. . . . . January 15 to 25  
 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.  
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio  
 Smith, Charles Hastings. P.O. Box 778, 136 S.E. Morningside St., Bartlesville, Okla.  
 East St. Louis (First), Ill. . . . . Jan. 1 to 11  
 Kankakee (College Ch.), Ill. . . . . Jan. 21 to 25  
 Smith, J. E. 621 Del Mar Ave. Chula Vista, Calif.  
 Smith, Ottis E. 10 Sycamore Ave., Livingston, N.J.  
 Smith, Paul and Hallie. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Abilene, Kansas. . . . . January 1 to 11  
 Tyler, Texas. . . . . January 14 to 25  
 Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winstboro, S.C.  
 Snow, Loy. Route 1, Bedford, Indiana  
 Greensboro, Ind. . . . . January 7 to 18  
 No. Manchester, Ind. . . . . Jan. 21 to Feb. 1  
 Stabler, R. C. Box 34, Montoursville, Pa.  
 Holton, Maine. . . . . January 13 to 25  
 Grand Harbor, Grand Manan, N.B. (Ref. Bap.) . . . . . Jan. 27 to Feb. 8  
 Stafford, Daniel. Box 207, Southport, Ind.  
 Edinburg, Ind. . . . . January 8 to 18  
 Decatur, Ill. . . . . January 19 to 25

Steininger, Dwight F. Artist-Evangelist, Route 3, Nashville, Ind.  
 Colling, Mich. . . . . January 1 to 11  
 Orleans, Ind. . . . . January 14 to 25

Steininger, Leo D. Evangelist and C.S.T. Teacher, General Delivery, Brainerd, Minn.  
 Stepp, Martin, Jr. Box 397, Mt. Vernon, Ky.  
 Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.  
 Strack, W. J. Box 215, New Lyme, Ohio  
 Columbiana, Ohio. . . . . February 3 to 15  
 Open date. . . . . February 18 to March 1  
 Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.  
 Swisher, Ralph. 722 Heyward St., Columbia, S.C.  
 Talbert, George H. Abilene, Kansas  
 Tarvin, E. C. California, Kentucky  
 Taylor, B. W. 3509 Avenue "S", Lubbock, Texas  
 Taylor, Robert W. 117 Valentine Dr., Dayton, Ohio  
 Terry, Glen. P.O. Box 527, Kansas City 41, Mo.  
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.  
 Charleston (Elk River), W.Va. . . . . Jan. 1 to 11  
 So. Charleston (First), W.Va. . . . . Jan. 14 to 25  
 Thomas, James W. Rt. 2, Box 55 A, Gravette, Ark.  
 Potosi, Mo. . . . . January 4 to 18  
 Thompson, Harold C. P.O. Box 549, Blytheville, Ark.  
 Tink, Walter W. and Kathryn. Evangelist and Singer, 1232 "C" Ave. East, Oskaloosa, Iowa  
 Towns, Jesse W. 4929 Ford St., Indianapolis, Ind.  
 Tripp, Howard M. 1111 Shannon Ave., Indianapolis, Ind.  
 Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Florida  
 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  
 Van Slyke, D. C. 508 Sixteenth Ave. So., Nampa, Idaho  
 Quincy, Wash. (F.M.). . . . . January 18 to 28  
 Burlington, Wash. (F.M.). . . . . Feb. 1 to 14  
 Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.  
 Wachtel, David K. 3925 Oxbow Drive, Nashville 7, Tenn.  
 Dunbar, W.Va. . . . . January 1 to 11  
 Charleston (North), W.Va. . . . . January 13 to 18  
 Wagner, Betty; and Lavelly, Helen. Preacher and Singers, Box 661, Mt. Vernon, Ohio  
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.  
 Franklin, Tenn. . . . . January 4 to 11  
 Ft. Lauderdale (Faith), Fla. . . . . Jan. 15 to 25  
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2047 McGregor Blvd., Ft. Myers, Fla.  
 Fayetteville, Ark. . . . . January 1 to 11  
 Valdosta, Ga. . . . . January 14 to 25  
 Watson, C. R. Sealy, Texas  
 Houston (Woodsdale), Texas. . . . . Feb. 8 to 15  
 Angleton, Texas. . . . . February 16 to 22  
 Watson, Paul. 311 N.W. Seventh, Bentonville, Ark.  
 Ava (New Hope), Mo. . . . . Dec. 28 to Jan. 9  
 Watson, R. E. Box 366, Dana, Ind.  
 Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Montana  
 Whitefish, Mont. . . . . January 7 to 18  
 Ojai, Calif. . . . . February 4 to 15  
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.  
 White, W. T. 116 E. Keith, Norman, Okla.  
 Bristow, Okla. . . . . January 14 to 25  
 Neosho, Mo. . . . . Jan. 30 to Feb. 8  
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.  
 Wiggs, W. Frank. Jonesboro, Ark.  
 Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.  
 Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.  
 Williams, J. E. P.O. Box 527, Kansas City 41, Mo.  
 Williams, Lillian. 327 W. Broadway, Sparta, Tenn.  
 Wilson, Mathew V. 215 E. Third St., Gaylord, Mich.  
 Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.  
 Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.  
 Woods, Robert (Bob) F. Pefferlaw, Ontario, Canada  
 Sharpsville, Pa. . . . . January 4 to 11  
 New Castle, Pa. . . . . January 14 to 25  
 Wootton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.  
 Wordsworth, E. E. 107 E. Sammamish Rd. North, Redmond, Wash.  
 Maple Valley, Wash. . . . . January 13 to 18  
 Wright, Fred D. Huntertown, Ind.  
 Winchester, Ind. . . . . February 11 to 22  
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon  
 Lewiston-Orchards, Wash. . . . . Jan. 21 to Feb. 1  
 Grand Coulee, Wash. . . . . February 4 to 15

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