



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

October 1, 1952

## Unharmed Amid Ruins

General Superintendent Vanderpool

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**T**HE MAJOR quake with the successive tremors was past. Schools, store buildings, and dwellings both new and old were in total ruins. Streets were buckled, cracked, and impassable. Men and women with pale, drawn faces stumbled through the ashes and splinters of what was once called home. The worst had come and they were *not prepared*.

In the midst of this wreckage and utter destruction towered a great building intact and unharmed. The builder and owner, together with his tenants, came and went, in and out, unafraid. The worst had come and this man was *prepared*. His preparation was not by accident.

Years before this man had erected his apartment house in what he knew to be earthquake territory; therefore he had builded with earthquake shocks in view. He had laid deep foundations anchored in stone; his structure was made of cement reinforced with steel. He had been so exact and had chosen his materials with such care that his neighbors had laughed at him, saying that he was "silly and overcautious." He had en-

dured their criticisms and had completed his building with care and confidence. Others about him builded with less care, time, and money. For fifteen years they had looked upon him as being a "little queer," and certainly a poor businessman.

But now on this tragic evening, when the sun was just dipping in the west, with a rumble that sounded like thunder, the shaking began. People screamed, buildings collapsed, foundations were tried, savings of a lifetime were swept away. When the earthquake had spent its fury, there unharmed amid the ruins of a stricken city stood the structure that had been anchored in stone and constructed with care—a lasting monument to the forethought and wisdom of its builder.

*Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock (Matt. 7: 24-25).*

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**"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH"—John 17:17**

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## TELEGRAM

Nashville, Tennessee — Tennessee District elects Rev. D. K. Wachtel as superintendent on nominating ballot. Spirit of unity and enthusiasm prevails. Dr. Samuel Young at his best. —L. H. ROEBUCK, Reporter.

## NEWS IN BRIEF

Evangelist Wm. T. Shannon is leaving the field to accept the pastorate of the church in Miami, West Virginia.

Rev. L. T. Edwards writes that he is obliged to cancel the fifteen calls for revivals he had slated, due to the fact he has accepted the pastorate of the church in Turlock, California.

Rev. Paul McGrady has resigned as pastor of the Canaan Hill Church, Lawson, Missouri, to accept the call to pastor Third Church in Nashville, Tennessee.

Rev. Cyril B. Frame, son of Dr. George Frame, superintendent of the British Isles District, recently arrived in the States, with his bride. He has enrolled at the Nazarene Theological Seminary in Kansas City. Since they were able to bring only a limited amount of household effects with them out of Great Britain, a nice household shower was given them by members and friends of the Seminary faculty in Kansas City, at the home of Dr. and Mrs. S. T. Ludwig. Mrs. Frame has now been employed at the Nazarene Publishing House, and is working on the HERALD files in the subscription department.

After serving as pastor of the church at El Centro, California, for almost five years, Rev. J. W. Henry has resigned and is re-entering the field of evangelism.

Rev. M. J. Jones has resigned as pastor of the Harris Chapel Church and accepted a call to pastor the church in Auburn, Indiana.

Nebraska District, Rev. Whitcomb Harding, superintendent, is having a tour, October 1 through 19, with Rev. and Mrs. U. E. Harding as the special workers. They will visit twenty-two of the churches.

Rev. Robert L. Durr has resigned as pastor of the West Lake church in Louisiana, and is entering the evangelistic field.

Rev. and Mrs. Robert Jackson, missionaries on furlough from Africa, have been appointed as pastors of the church at Nyssa, Oregon.

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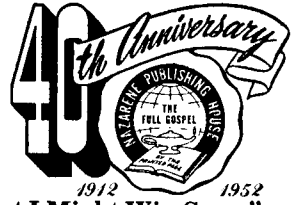
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### "That I Might Win Some"

By L. I. Weaver\*

BLESSINGS are the result of efforts. I had just accepted the pastorate of our Oakwood Church of the Nazarene in Houston, Texas. One afternoon, seeking some rest for a weary body, I was sitting on the front porch of the parsonage. I had asked the Lord to help me win the man across the street to Him. I had hardly seated myself before there he was—the husband of a Nazarene lady. She was sending up much prayer in his behalf. The Lord seemed to say, "There he is."

At the moment, the man was trying to put a roof on his house, and I saw that he was needing some help. Not knowing that he had made the statement that he didn't care for preachers, I put on my overalls, went to the garage and found my hammer, then went across the street and introduced myself, stating that I could see he needed some help and would gladly help him if he didn't mind. He accepted with some degree of coldness, and we put on the roof.

For several years after that I put forth every effort to win him to Christ. I helped him build a wash-house which his wife needed, went on all-night fishing trips with him, ate in his house, prayed at his table, but he never once darkened the church door. After a few years I left for another pastorate, but with a heavy heart, thinking that I had failed to win that man to God and the church.

This summer (1952) returning to the West Coast from the General Assembly, I preached in Houston Oakwood Church, and there the man was, sitting on the front row (not the second, or the back row), with his Bible in his hand, weeping with holy joy and shouting the praises of God, and saying a hearty Amen to all my efforts to preach. Brother Ward Chandler, the good pastor, along with the evangelist and the prayers of the wife and lay members, had won Bishop Martin to God. I couldn't help but preach that night with that man sitting in front of me!

I have just read again First Corinthians 9:16-22, and prayed, "Lord, help me to be 'made all things to all men, that I might by all means save some.' Amen."

\*Pastor, Redlands, Calif.

# True Worship

By John W. May\*

**T**RUE worship is not enthusiasm worked up or inspiration gained from purely internal forces. Two characters are always involved in worship, the worshiped and the worshiper. The worshiper has a definite part to play in bringing himself to an attitude of worship.

There is that worship which is shallow, sham, and unreal. If it stirs the emotions only, one may as well have attended a stirring drama. If it moves only in the area of the intellect, one may as well have attended a lecture. It is through true worship that God may reach, restore, refresh, and recharge man.

There are at least four important propositions concerning worship that need to be considered.

*True worship stirs the soul.* He who regularly and consistently worships will find his soul calling for spiritual sustenance as his body calls for food. Such worship awakens the soul to hunger to sit at the table of the Almighty. He who has never recognized soul hunger has missed one of life's greatest thrills. He who has not feasted has missed life's greatest satisfaction.

*Worship is characterized by self-forgetfulness.* To become lost in worship is to reach one of the highest peaks of delight. The problems, difficulties, pressure, and depression of circumstance fall off and the soul enters into a fellowship with God that is supernal. One can never reach this place as he propagates a pet program or glorifies self. Only in self-forgetfulness, lost in wonder, love, and praise, may he reach this satisfaction.

*True worship is faith-inspiring and uplifting.* Here may we gain the courage to press on; to cross the bridges before us and to burn the bridges behind us. As the Holy Word is read or expounded, the choir or soloist sings, or the songs of the old faith are lifted by the congregation, the soul that has been drained by the constant demands of the world is filled to overflowing. The dynamic to do the will of the Master in succeeding days returns. The question, "What appeals to you most in the worship service?" has many answers. Some will say the singing; others, the preaching; others, the scripture reading; yet others, the pastoral prayer. But all will agree that the component parts unite to make it a faith-inspiring and uplifting time.

*True worship fits the personality.* That environment, native equipment, and a philosophy of life decide the quality of personality is a psychological fact. It is also true that the environment of worship, the philosophy there propagated, and assimilated by native equipment, determine an integrated personality, one whose interests are dominated by a master force. That force is the power of Christ. No matter the need of a certain

personality, there is to be gained in true worship exactly what that personality requires.

The activities of our day are characterized by the type of persons attending them. In true worship there is a place of satisfaction for all who are willing to be regulated by its principles; we must be willing, however, for this regulation. In a service of worship may be seen a remarkable contrast of personalities. There sit the curious, the calculating, the emotional, the quiet and timid, the boisterous, but all receiving a blessing to fit their personalities.

True worship may be more, but basically it must stir the soul, make one forget self, be faith-inspiring and uplifting, and fit the personality.

## REASONS WHY

### No Happiness Without Holiness

*Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).*

#### VI

First, because God hath said it; He cannot lie. He having said it, shall it not come to pass? Hath he spoken it, and will He not accomplish the word that has gone forth out of His mouth? "God is not a man, that he should lie" (Num. 23:19). "The Strength of Israel will not lie" (I Sam. 15:29). God will make good every word that hath gone out of His mouth. Men sometimes eat their words as soon as they are spoken, but not so the Holy One of Israel. God himself shall sooner cease to be than that the word spoken by Him shall be frustrated.

He that is the faithful witness hath said it, that without holiness "no man shall see the Lord." "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." God will not suffer His faithfulness to fail, or to be stained or blotted. He will make good every word that He hath spoken. I had rather, said Plutarch, that men should say there never was any such person in the world as Plutarch than that they should say Plutarch is unfaithful. A noble spirit can better bear any charge than that of being unfaithful; and so can a faithful God.

Another reason is that real holiness is that great principle which fits and capacitates souls for communion with God, and for a blessed sight and realization of God. "Blessed are the pure in heart: for they shall see God." The glory of glory consists in seeing God (I John 3:2), as the hell of hell lies in the soul's separation from God. God is for the man, and that man is for God, that carries about with him a pure heart. Heart purity makes a man a subject for heaven. Many affect pure language, pure homes, pure habits, pure hands, pure meat and drink, and yet for want of heart purity shall never see the face of God in glory. It is the principle of holiness that fits a man for the service of God and fellowship

\*Pastor, Marmet, West Virginia

with God. Therefore, certainly without holiness there is no happiness.

Another reason why there is no happiness without holiness is that the unholy has no heart to go to heaven. He daily hardens his heart against Him who is the way to heaven. He is daily quenching the Spirit of holiness, who lives in this world just as if there were no heaven. No man is fit for heaven who will not hear for heaven, nor pray for heaven, nor long for heaven, nor strive for heaven.

When Dives was in hell, his desire was not for heaven, but that Lazarus might come and give him relief in hell; neither did he desire that his five brethren might go to heaven, but that they might be kept out of hell. Heaven would be a veritable hell to an ungodly man. One writer says, "Heaven is another hell to the damned one." The company of heaven is all holy; the employments and enjoyments of heaven are all holy. Therefore, heaven cannot but be an undesirable thing to unholy hearts.—*Selected by REV. JAMES IRISH, Watertown, Wisconsin.*

## Epistle to the Philippians

By H. Orton Wiley

### XVI. The Christian Race and Its Prize

*I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14).*

**T**HE SCENE now changes to a voyage on the sea of life, and then to a race in the stadium. As in all others, so also in the Christian race there must be (1) the preparation, (2) the start, (3) the running, (4) the goal, and (5) the prize.

*The Preparation.* "But what things were gain to me, those I counted loss for Christ" (3:7). The word translated "loss" signifies a loss incurred in trade, especially as when at sea the

cargo is thrown overboard in order to save the ship. What St. Paul says is that in making the voyage of life he hoped for salvation by means of his care in observing the ritual and moral precepts of the law, which had for him great value. But when he became a Christian he willingly threw all this overboard for the sake of gaining salvation through faith in Christ.

*The Start.* "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (3:8a). What St. Paul had given up on the Damascus road, he never turned to again. He was not disobedient to the heavenly vision. It is always sad to see those who have led devoted lives for a number of years turn again to the world and its allurements. Too often they become self-seekers, with a craving for position or power. The matchless glory which burst in upon their souls has now become obscured by the mists and fogs of the world. Not so with St. Paul. He threw these things overboard forever.

*The Race.* "I press toward the mark for the prize of the high calling of God in Christ Jesus" (3:14). The word *dioko*, here translated "press toward," is usually translated "to pursue" or "to follow after." The word "mark" indicates that a charted course was followed, the running being done on a marked line which St. Paul understood to be that of "the righteousness which is through the faith of Christ."

*The Goal and the Prize.* Careful study shows that two things were before the mind of the Apostle: (1) that he "be found in him, not having mine [his] own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (3:9); and (2) that he "might attain unto the resurrection of the dead" (3:11). The goal therefore is that he be found in the righteousness of God at the end of the race; the prize is the resurrection out from among the dead, in which he is to be given a glorious body like that of his Lord.

Wescott says of the former that St. Paul is protesting against the false security which, with antinomian recklessness, the Jews deduced from the doctrine of faith apart from the good works which flow from it. He rebukes this false doctrine by asserting that he is still in the race and must continue striving in faith if he is to be found in the righteousness of God and receive the prize of the resurrection out from among the dead. What a warning against those who rest in a false security!

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*And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers (II Chron. 33:12).*

Sometimes God's only method of bringing us to our knees in repentance is to allow pain, suffering, and affliction to plague us.—EARLE F. WILDE.

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## Playing with Clay

By L. M. Hearn

*Children, playing with modeling mud,  
Carelessly make or mar,  
Tossing their toys upon the flood—  
Or at a star!  
Others are playing the potter, too,  
Shaping a living clay;  
And often they play as the children do—  
The easiest way.*

*Guiders of eager boy and girl,  
Gathering on the run,  
Greatest of tasks in all the world  
You have begun!  
And whether with care you shape the clay,  
Or foolishly let it fall,  
Somewhere out there across the way  
You'll meet it all.*

# The Hospital Became My University

By E. Wayne Stahl\*

THE DOCTOR was speaking to me in an inner room of his office: "You must undergo a major operation. Be up at the hospital at three o'clock this afternoon."

With the violence and unexpectedness of a crash of thunder these words were heard by me that summer day. I had called at the doctor's about what appeared to be not much more than a trifling physical trouble; hence, after he had examined me, the startled attention with which I listened to his diagnosis. The operation would be of a serious nature. Then right there in the physician's office began for me one of the most wonderful experiences of my life, as glorious as it was supernatural.

It was nearly noon of a cloudless day. But as I stood there, hearing what the medical gentleman had said, there came into my soul a splendor brighter than the glory upon the summer world that moment. And a great artesian well of praise and joy seemed to have been opened in my heart, springing up in a torrent of crystal triumph.

As I went down in the elevator to the street, my soul was ascending into the heavenlies and, spontaneously as breathing, I found myself saying to myself repeatedly, "Praise the Lord! Praise the Lord!"

I crossed the street to the bus stop immediately opposite the office where I had learned what at one time in my life would have been terrible news. But still was gushing up from the abysses of my spirit those "Praise the Lord's!" Facing what might be great bodily distress, I was rejoicing "in the gladness of God."

I found then the truth of Dante's magnificent word, "In God's will is our peace." I realized the Psalmist's testimony, "When he giveth quietness, who then can make trouble?" Divine grace insulated me from the shocks of fear.

And my prolonged sojourn in the hospital was a "lengthening of thy [my] tranquillity" (Dan. 4: 27). Richness of rejoicing in the Divine Presence was mine as there on my bed I lay and triumphed. The ward became a classroom in which I was given some of "the treasures of wisdom and knowledge" that are hid in Christ (Col. 2:3). They were the "treasures of darkness" (Isa. 45: 3), in that season of physical shadow.

One of the chief lessons that was mine then was the microscopic insignificance of time compared with eternity. Just across the aisle from my bed was another patient who would read from a certain weekly news magazine. As he held it before his eyes I could see on its outside front cover the word *Time*.

But a greater word I could see with my mind's eye every way I would look. It was *eternity!* How the inconceivably stupendous fact of ever-

\*Nazarene Elder, Lowell, Mass.

# How Strange!

By Kathryn Blackburn Peck

*How strange that we should talk of pies  
And hats and guns and houses  
And the cost of living,  
And speculate as to the chance for rain,  
And count our petty troubles—and complain  
When God spreads miracles before our eyes,  
And from His bounty gives,  
And keeps on giving!  
How strange we breathe His air and walk  
His fruitful sod,  
Yet often, often, we forget  
To speak of God!*

lastingness faced me in every direction! Things of sense seemed to shrink and shrivel into nothingness in the light of the infinite importance of that vast forever, and the necessity of being prepared to go out into it as a Christian victor, through acceptance of the merit of the blood of Calvary.

Another luminous and precious lesson came when I realized the tremendous profiting of concentrating, in my reading, on the Bible. All I read during the hospital time was the Psalms, and a booklet *The Experience of Hester Ann Rogers*, a holy woman of Wesley's day.

The former I had as a separate scripture portion, in a convenient form for reading while in bed. How richly, through His grace, I was thus able to go deep into the secrets of God, as I perused the multitudinous promises of strength and help and comfort in this part of the Word of God! One can feel that one is a spiritual millionaire with all these glorious assurances from Him who is Truth itself. Dozens of these I marked, and could go back over them and feast on their honey out of the rock and the finest of the wheat from Bible meadows. This is truly the Book of Eternity, I found, and had it impressed upon me anew that an immortal spirit must say, as did Wesley, "I am a man of one book." Here is a tremendous and dynamic secret of spiritual triumph.

This "word of the Lord [which] endureth for ever" enabled me to realize more vividly that we dwell on the frontiers of eternity each day of our lives, not knowing "what a day may bring forth." Having thus intensively read the divine volume there on my hospital bed, I realized during convalescence after returning home that my reading along all lines should be *sub aspectu eternitatis*, under the view of eternity. Since I am part of all I have met, I had it powerfully impressed upon me that I must read for eternity; that what I peruse today will be reverberating through my spirit a thousand years from this moment.

A further lesson resulting from the sojourn in the house of healing was my learning more deeply the meaning of the great word "sympathy," both objectively and subjectively. The marvelous mani-

festations of this word by friends are embedded in the amber of memory forever. And subjectively, I came to know better the significance of this august word. Miranda's testimony in Shakespeare's *Tempest* when she says, "I have suffered with those I saw suffer," accurately expresses the etymology of it. "Sympathy" literally signifies a "suffering with." In my classroom, the hospital ward, as I saw the physical distress of fellow patients, vividly there came to mind Paul's awful declaration, "The whole creation groaneth and travaileth in pain" (Rom. 8:22).

Then as I recalled a preceding verse of this portion of scripture, "Waiteth for the manifestation of the sons of God" (Rom. 8:19), there would be the cry in my heart, "Come quickly . . . even so, come, Lord Jesus" (Rev. 22:20).

And today, as a result of my hospital experiences and observation, when I learn of or am in the presence of sorrow and suffering, there wells up in my soul a sacred fountain of compassion and love for the afflicted and bereaved, greater in volume and intensity than I had previously known.

Finally, though not completing the list of lessons, I learned, as a consequence of my operation, of the interlocking of soul and body. I realized that our emotions are considerably affected by our physical states. During my convalescence immediately after the surgeon had done his beneficent work, there would come periods of depression due entirely to bodily conditions. But thanks be to God! I did not cast away my confidence in those times of lowness. Prayer and reading of the Word made me a victor then, when the enemy, seeking to take advantage of my weakened body, would cause me to doubt, or wonder if God had left me. And I also could triumph gloriously in those seasons by *beginning to praise God*. Thanking God, whether we feel like it or not, I found, is one of the potent means by which we "resist the devil," and make him flee from us.

Thus I demonstrated anew Fenelon's profound observation, "Pure religion is in the will alone." The will is the man or woman, and if that is altogether God's we shall not be dominated by our feelings. Hallelujah! But feeling, of course, has its rightful place in religious experience.

Concluding these "confessions," I recall that morning as I was being wheeled on the little white cart by the hospital orderly to the operating room. We moved through subterranean galleries and corridors—I call them the "catacombs." But in my heart was a sense of the glorious presence that the endangered Christians knew in the actual catacombs of Rome; no terror of the emperor could daunt them, because of it.

And as we ascended at last in the elevator to one of the top floors where the surgeon waited for me, my soul was mounting up into "the heavenlies," for that same Blessed One was with me still. Oh, how wonderfully He kept His word, "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee" (Isa. 41:10)!

And this moment He is to me the realest real, and the truest true! In the land where sickness shall have forever passed away, how I shall adore Him with everlasting gratitude for the golden secrets that were revealed to me in the "university" of bodily affliction! I can say, with Nicodemus, to the Lord Jesus, "We know that thou art a teacher come from God" (John 3:2). Praise His glorious name forever! By His omnipotent grace He can transmute any adversity into a "university"; for "who teacheth like him?" (Job. 36:22.)

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# Are YOU Saved?

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## What Is Consecration?

By Evangelist P. P. Belew\*

ROMANS 12:1-2 contains a most concise and comprehensive statement of consecration, which seems to be a relatively scarce commodity. Despite the fact that there is much talk about it, little seems to be done about it.

Consecration is a covenant into which one enters with God, and is to be maintained in perpetuity. It comprehends inner allegiance and outward conformity—complete compliance with the known will of God. It is the unreserved dedication of one's whole being, spirit, soul, and body, to the high purpose of pleasing the Lord. It is utter devotion to God and the interests of His kingdom, regardless of the cost to oneself, and without respect to the attitude and status of others.

Such consecration may involve Christian resignation to unpleasant and seemingly brutal facts. One may have to endure poverty while his brother, no more deserving, enjoys prosperity or luxury. He may be required to serve in obscurity while others with less training, less experience, less ability, and less grace are widely acclaimed. He may be subjected to intense suffering or have to serve God from a wheel chair while devotees of Satan are in the glow of health and roam at will in their nefarious work. He may even be ejected from his household, and have God as his only Refuge. It is certain, if he follows Jesus all the way, he will be a "lone wolf"; he cannot hunt in a pack, because the world (and sometimes the church), ruled by carnal ambition and ruthless political maneuvering, regards Christian humility as a personality defect and a weakness which disqualifies for major responsibility.

But the gospel truth is that such a consecration is essential to, and the human implementation of,

\*Atlanta, Georgia

that evangelical perfection which enables one to love God with all the heart, soul, mind, and strength, and his neighbor as himself. "Holiness, without which no man shall see the Lord." May God grant the church and the world a great many more of such greatly needed consecrated characters!

## Prayer Is Mighty!

By John Wilmot Mahood\*

THERE is one key that will unlock God's storehouse of power—*prayer*. "Prayer," said Richard Watson, "is the gold key that opens heaven." It has pleased God to make spiritual power subject to release by human supplication. This has been demonstrated a myriad times since He sent tongues of fire upon the waiting disciples at Pentecost. The greatest power that God has committed to men and women is prayer. The possibilities of a prayer life are unlimited; yet to the average Christian the vast resources of the prayer realm are undiscovered.

Now and again we see the mighty influence of prayer when there has flashed across the world's pathways the radiance of a life of prayer, like that of George Mueller of Bristol, or of J. Hudson Taylor of the China Inland Mission, or of David Brainerd, the apostle to the American Indians. These men knew how to prevail with God. They knew there is such a thing as the assurance of faith.

Prayer has such power that distance is no obstacle. Prayer in some humble home in America has again and again lighted the torch of salvation in Asia or Europe or Africa. Bishop Wilson Seeley Lewis told me of that great revival of Hingwha, China, some years ago. The mother of one of the missionaries there wrote her daughter from Houston, Texas. She said, "I spent all night last night in prayer for a revival in Hingwha, and tonight at twelve o'clock I received the assurance; and it is so sweet and blessed I cannot sleep, and am writing you. The revival will have begun before you get this letter." Three weeks afterwards the missionaries read the letter. The revival had begun and in fifty days one thousand people were converted. Has the Church lost this key to God's storehouse of power? Do we no longer believe that God hears and answers prayer?

What wonder there is so much spiritual weakness among professing Christians when some men are seeking to limit the possibilities of intercession to the ordinary working of physical law? What wonder there is so little prevailing prayer when a professor in a big church university defined prayer for his students as "a conversation both sides of which, structurely considered, are mental states of the one who prays"? Do we not need to return to Pentecost, where the first Chris-

tian Church was waiting in the confidence of faith, and the Master's promise was definitely fulfilled?

Through the centuries great spiritual movements have arisen, but they usually began in the heart and faith of some Spirit-filled Christian who had found the key to spiritual power. Mr. Robert Wilder, at one time the head of the international committee of the Y.M.C.A., said he and a friend were walking through Norway when they applied for lodging at a little home in a mountain valley. They soon discovered that their hostess was a woman who knew the secret of prayer power. From their next stopping place they wrote back to this woman, saying they were praying that the Student Volunteer Movement might be started. Ten years afterward when Mr. Wilder and his wife visited that humble home, the woman brought out the letter received ten years before and said, "I am going to call my husband and children and servants; we want to hear how God has answered our prayer." Then Mr. Wilder related to that household the wonderful work among students during the preceding ten years, and they rejoiced together. But Mr. Wilder afterwards declared that that Christian woman in the mountain valley of Norway had more to do with originating the Student Volunteer Movement than all those who went among the universities talking about it.

In these days of world distress and of wars and rumors of wars, of dishonesty and lack of vision among government officials, and of little spiritual life in many churches, is it not time for Christian leaders to urge people to seek power through prayer, and to know the assurance of faith!

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## This Hunger and This Thirst

By Grace Noll Crowell

*The body's hunger may be great, indeed,  
But, oh, far greater is the spirit's need  
Of the Living Water and the Bread of Life  
Throughout these difficult, strange days of  
strife!  
And, lo, a voice sounds clear upon the air,  
Calling out to mankind everywhere:  
"I am the Living Water, and the Bread.  
Come, and your thirst will cease, your soul be  
fed.  
Take, eat and drink." O Master, Lord,  
The lifting fountain and the readied board  
Thou hast prepared! Why should the hungry  
wait,  
And the thirsty tarry till it be too late?  
Forgive, O blessed Lord; cry out again  
To the fainting ones along the ways of men,  
And once more bid them come in their great  
need—  
Surely there will be those who will hear and  
heed!*

\*Pacific Palisades, Calif.

# "Who Art Thou That Judgest Another?"

By A. S. London

**T**HE POWER of "death and life," the Wise Man said, "are in the . . . tongue." It is a fountain of life and inspiration, also a fountain of devastation and death. The Bible says, "Judge not." We have no right to pass judgment on anyone, for we are ignorant of all the facts.

Hannah was praying silently one day in the Tabernacle. Her lips were moving, but no sound came from them. Eli thought she was drunken and denounced her accordingly. He judged by appearances. He did not have full knowledge of Hannah's actions. We do not know the battle one is fighting, the temptations, or the resistance offered. How cruel to judge another in the light of these facts!

The severe, critical, censorious, judging tongue is one of the curses of the church world today. There are those who out of pure malice like to judge others. They like to see purity sullied and character besmirched. It is a crime for any man to slander the good name of innocent people. The poison of asps is under the tongue, and such a person is like a whetted sword, and like a dog that slips up and snaps at a man's back.

The judging tongue wounds one afar off, and slanders when one has no way of escape. One who judges another often misrepresents facts, giving to them a false meaning. It seems that but few things could be lower than for a professed Christian to tear down the good name of a Christian brother or sister! The judgment of persons is God's prerogative.

We have no right to judge others because we do not know their background, and have such little knowledge of the motives. We are to denounce evil; but we do not know enough to denounce the evildoer. Human nature is an enigma. We think we know people and, behold, we find that our judgment was entirely wrong. Personality is beyond the reach of our understanding.

The talebearing, gossiping, slandering, judging tongue is the result of a corrupt heart. Out of the heart proceed such things. The judging tongue is mean, low-down, cowardly, devilish, and hellish in its very nature. It breaks hearts, divides homes and churches, brings confusion, wrecks faith and confidence, and leaves individuals broken and crushed in spirit.

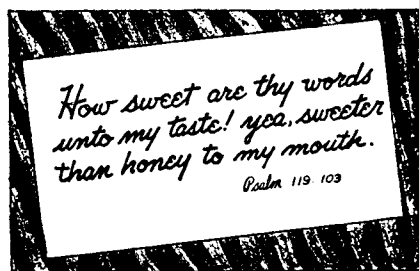
The editorial in the HERALD OF HOLINESS by Dr. S. S. White, "I Knew Him—I Didn't Believe the Report," should be put in tract form, and scattered through every church in the nations of the earth. It is timely, and strikes at one of the most deadly sins of our church world.

Wesley said relative to judging others, "Is the report true? Is it kind to talk about others? Is it necessary?" Well, God knows if we go by this

standard it is time for all of us to keep our mouths shut about judging others. That is, if you cannot speak good of others, then keep silent.

"Set a watch, O Lord, before my mouth; keep the door of my lips." David said, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle." "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

One of the most hindering sins, which holds back and weights down the churches of the holiness movement, is the judging tongue. May God deliver us from it is our prayer.



## Think on These Things

By F. Lincicome\*

**D**ECISIVENESS of character is one of the most indispensable elements in your equipment for life. Someone said, "Three-fourths of our life is determined by our ability to make up our minds." Decision must precede every action. It determines not only what you will do but how and when you will do it.

Some people, due to temperament or to wrong habits of thinking, spend whole days trying to decide what they are going to do, and usually they end by doing nothing. A person that is always brooding over his plans but never executing them reminds us of Voltaire's sarcasm directed toward LaHarpe when he likened him to an oven that was always heating up but which never baked anything. You save or waste an appalling amount of time and energy according to the degree to which you have developed your capacity to make decisions. If you are not decisive, you cannot possibly command the respect and confidence of your fellow man.

David Starr Jordan used to say, "The world turns aside to let any man pass who knows where he is going." Such a man inspires confidence. We admire the man who can make up his mind, and who knows what he wants to do. "From birth to death, life forces you to face one decision after another, but life will never ask you to make more than three great decisions: whom you marry, what you make your life's work, and your relation to God and eternity." These three decisions, once made, will determine all subsequent decisions which you will be called upon to make.

\*Sunday-School Evangelist, Oklahoma City, Okla.

\*Evangelist, Gary, Indiana



Indecision is harmful because it divides our energies. Decision unifies. When a man can say, "This one thing I do," he then is able to focalize all his powers upon one single object, but the undecided man squanders himself. His ability may be great, but even then he will be a failure if he never reaches decision. Indecision leads to inaction, and many times to wrong action; it ends in a wrong character, and a wrong character ends in a wrong destiny. From the cradle to the grave, we are consciously or unconsciously making decisions, and in making these decisions we are forming our character and determining our destiny. Decisions are like crossroads—take the wrong road and you get to the wrong destination.

\* \* \* \*

Never tell a seeker to take it by faith and never mind feeling, because faith and feeling are inseparable. Faith fruits in feeling. "Therefore, being justified by faith, we have peace with God," and peace is emotional. There is a lot of feeling in religion, only our feelings can't be uniform or always the same. Our feeling will be like the markets, fluctuating up and down. Fluctuation of emotions obtains with all temperaments. Life is not built on a level, so that we can maintain a constant elevation. Life is made up of mountains and valleys and emotional ups and downs.

There is a better standard to go by than your feelings. If you take feelings for your standard, you will be living much of the time in spiritual uncertainty. Someone said, "Victorious living is related more to our actions than to our emotions." The habit of measuring the victory of one's life by the state of one's feelings is an error and will always lead to spiritual uncertainty. This is not to say that victorious living will not be reflected in one's feelings or that one may not achieve victory ever over his feeling state. It is rather to say that the loyalty of the heart to God which works itself out in proper conduct with one's fellows is a better practical measure of the victory of life than one's own feelings.

Let us learn to measure ourselves by our commitments and our conduct rather than by our feelings. This is the path of real victory.

● ● ●

... to make thee a minister and a witness (Acts 26:16).

Much of our pulpit effort may be doctrinal, but fruitless because of the lack of experience and testimony.

—————

*If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures (Job 36:11).*

God has planned and desires that every one of His created human beings shall be happy and successful. Those who fail to reach this goal have failed because of disobedience and selfishness.—

EARLE F. WILDE.

## IT WORKS!

By C. A. Garratt\*

"It works!"

This was the testimony of the writer's wife a few days after God had met her need in full sanctifying power. The experience worked; and after all, that is the test. People want a faith that works.

It is easy to theorize about holiness. In saying this we do not in the least desire to minimize the importance of clear instruction in the truth. Correct doctrine is vital. However, it is possible to know all about the doctrine and nothing of the experience. It is possible to be able to discuss the truth, and preach it, and yet not be used to bless a single soul, because the instructor's heart itself is devoid of any real experience of holiness. Yes, doctrine is good, but experience is better. An ounce of practice is worth a ton of theory. We want to see the theory work.

This was the joy of my wife on that memorable occasion. It worked! She had come to Christ in desperation. She had flung herself down at the altar of prayer as one who must not be denied. She had confessed her need of total victory and a pure heart. She asked the Lord to cleanse that heart from all the bitter and rebellious feelings which secretly marred an outwardly blameless Christian life. As best she knew she fulfilled the conditions of a total devotement to God of all she was, and had, or hoped to be. She asked for God's answering assurance in her soul that He did then meet her deep heart need, and received, as she knelt, the certain conviction by faith that God did there and then purify her heart. Ever since that glad moment, hour by hour she has been proving her Lord true. Holiness is practical. It works!

The question most people want to know is, How does it work?

The answer is, God makes it work. There are only two things which I need to know: how to get the experience, and how to keep it. We have an electric refrigerator at home. It is a tremendous comfort. I do not know how it works. I do not need to know. But it does work, and that is quite enough for me. And holiness works in my dear wife's heart, and it works in mine. It can work in yours if you will but fulfill the conditions and take it by faith.

How do I get this experience? Well, are you a Christian? Have you truly repented of your sins? Have you quit the sinning business? Are you still in a good state of grace? Or is your experience blurred by a secret indulgence of sin? Get right with God first. Purity of heart is not for sinners; it is for saints—for those who are walking in all the light they have so far received. That is the preliminary to proving that holiness works.

But, you say, I am in a good state of grace; but I lack the experience. I hate sin, and I am living in all the light I have. How am I to be sanctified

\*Pastor, Birrong, N.S.W.

wholly? The answer is, Give God the conditions. Devote yourself utterly to God. Sell out to Him. Die to yourself, your private interests, your home, your friends, your loved ones, your prospects. Let Christ be your all. Do this prayerfully, simply, really. Then when you get the inner certainty by the Holy Spirit that your consecration is complete, just accept the blessing by faith. Believe that God does there and then meet your need. God will see to it that it works. If you find difficulty in meeting these requirements, and in praying through to a definite assurance, then seek out some Christian who has the experience, and let him talk with you, and pray with you, until you too are rejoicing in a heart experience of holiness. It works!

Having entered into this experience, how do I keep it? Just the way you began. Shun sin. Cleave to righteousness. Steep your life in prayer. Love the Word. Serve God with all your heart. Testify at every right occasion to the grace you have received, not hazily, but clearly, giving the glory to God. He will see you keep it, for He will keep you in it. It works!

## Long Chain—Last Link

By W. R. Lanpher\*

I FELT very small but very wonderful on the inside as I left the hospital that day. The clanging of the elevators, the combined odors of cooking food and strong antiseptics, and the long, cheerless corridors were all familiar; but even these seemed powerless in their clamor for attention, compared to the glow I felt within. For in God's providence I had just been privileged to "point the way" to a man in that hospital.

Everything seemed to be against him. Tuberculosis of long history was withstanding the best of modern science. His wife was in the same hospital with the same disease. His three children were deprived of parental care. The future at best was grim. But God was reaching out for that man, and in his sickness and loneliness he began to reach for God.

And so the chain fashioned by the Holy Spirit began to be formed. His own soul hunger, the prayers of his mother-in-law, the greeting cards and flowers, the prayers of his children, and the interest of Christian friends were forged into a chain for his rescue.

Finally one day I was told that this could be the day when Luther would give his heart to Christ. I had visited him before, but this was to be the day for decision. I had the feeling as I prayed through the gauze mask that the battle within his soul was over, and that Christ had entered his heart to abide. His own testimony was quiet but eloquent.

The prayers, the interest, the visits, and the greeting cards of many people had been blessed

of God and had made a long chain. I was privileged to be the last link in that chain.

Prayer—O God, in this high privilege of personal soul winning, help us to use every means to form a chain, long and strong, surrounding those whom we seek to help with love and compassion. For we know, our Father, if we are zealous to fill in any of the links as opportunity affords, that in Thy plan we shall be privileged sometime to be the last link, and to know the joy of winning one soul for Thee. Amen.

## What We Live By

By John Thomas Donnelly\*

I HAVE a hurt feeling deep within when I think of the pleasure-mad, God-ignoring, Christ-rejecting, church-indifferent, liquor-inflamed, sex-crazed age in which we live with millions of people merrily going determinedly on their self-centered way to eternity; and I ponder the question, "What is it that we live by? What's our purpose, our goal?"

If you are ready to answer what it is that men live by, if you are prepared to endorse any one of the material proposals promising utopia perfection in social life, purity in politics and government, peace all over the world—with which we are deluged today—turn first to God's Word. Read from the prophecy of Isaiah and learn the lesson to be found in the words of King Hezekiah, "By these things men live" (38:16).

Strangely enough, the king was referring to a very serious illness from which he had recovered. He saw in it, as he looked back, one of the great illuminating seasons of his life. To come face to face with your own soul and with God, to learn what you really are, and what He really is—these, said Hezekiah, are the experiences that mold character; it is "by these things men live."

There are many persons who know that the hours which have most deeply colored and determined life have been such things as revival meetings, Sunday school, Sunday church services, or certain genuine Christian individuals who exerted a supreme moral influence on their lives. The outward incident, indeed, may have been quite common, but the inward assurance of spiritual experience stands out. They became conscious of God. They reached a spiritual summit then, and got their bearings in life; they experienced their spiritual rebirth.

There are countless numbers of persons, however, who failed to continue on from this epochal experience into the greater unfoldment of spiritual consciousness. Instead, they wander ineffectively in the waning power and diminishing light of past blessings, believing that never again, for them, will the flowers bloom so beautifully nor the birds sing so sweetly.

\*Pastor, First Church, San Francisco, Calif.

\*Nazarene Chaplain, Overseas

There is no greater heresy than to suppose that at any stage life's richest experiences all lie behind us. The Psalmist David once felt that he had passed the richest blessings of life and, seeking to turn back on them, he longed for a drink from the well of Bethlehem, his boyhood home. But when his panting soldiers had handed to him the water they had risked their lives to get for him, he realized his mistake, for there, in the devotion and loyalty of those men, was another deeper well opened at his very feet.

So with our best moments of great spiritual blessing. If we are loyal to those we have had, we shall be brought to others, "We all . . . beholding . . . the glory of the Lord, are changed . . . from glory to glory, even as by the spirit of the Lord" (II Cor. 3:18). You who may be living days of discouragement on the memory of some transfiguration will, please God, see the heights again. Your heart will burn within you again as He talks with you by the way, for the Master still walks the common roads of life. The sudden light will fall on what you read, and the mists will dissolve, and you will catch another glimpse of the heavenly vision. Take this your life to crown, for it is "by these things men live."

## Building Project

By Marian L. Knorr

*You may talk about building projects but say!  
My Lord has a plan for that wonderful day—  
When I shall be over in glory with God,  
There's a house not requiring nails, brick, or  
hod!*

*You may talk about building projects—well!  
Since I turned my back upon Satan and hell,  
My Lord is preparing a mansion for me,  
A home near the heavenly crystal sea!*

*You may talk about building projects but, oh!  
Toward the beautiful house I am anxious to go,  
For I know that my Jesus will be with me there.  
In His Word He has said, "A place I'll prepare!"*

*You may talk about building projects, but my!  
In that new Jerusalem up in the sky,  
Along streets of gold and through pearly white  
gates,  
I shall go to my Saviour, who patiently waits!*

## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### October Missionary Schedule

Bevill, Dorothy	5-26 Michigan
Chalfant, Morris	5-15 Chicago Central
	19-28 Akron
Cochran, John	5-19 Indianapolis
	22-30 N.E. Oklahoma*
Douglass, Elvin	1-5 Britt, Iowa 7-26 Michigan
Hall, John	5-26 S.W. Indiana
Hetrick, Paul	5-19 Indianapolis
Heflin, Lesper	1-5 and 12-29 W.Va. 7-8 Mississippi W.F.M.S. Conv.
Koffel, Irma	2-26 W.V.
Lee, Earl	5-26 Michigan
Pitts, Joseph	5-26 Pittsburgh
Poteet, Henry	1-22 North Carolina
Ragains, Louis	1-26 Pittsburgh
Russell, William	Sept. 28—Oct. 5 New York
Torgrimson, Phillip	2-15 Iowa 21-30 Akron
Wilcox, Agnes	Sept. 21—Oct. 8 Colorado
Witthoff, Evelyn	5-26 S.W. Indiana

Send mail for these missionaries c/o Dept. of Foreign Missions, 2923 Troost, Box 527, Kansas City 41, Mo.

\* Tentative

### School Days

The school for the missionaries' children started on Monday, September 8. We are indeed happy that Miss Mayme Alexander has returned from

her furlough to fill this important place as their teacher.

Our two day schools will be closing the year in October and will begin again in January. We are planning to open one or two more schools in 1953 if the Lord wills. This is certainly an open field for us.—WILLIAM C. VAUGHTERS, Guatemala.

### Music Teacher

At the present time I am teaching music in our Bible institute. I travel the distance of twenty-five miles from Rosario, where our Bible school is located, to Buenos Aires three times a week for this purpose. I am enjoying working with the young people in Argentina. There is a great need to help our students with music because so few can play the organ. We use an organ instead of a piano in our churches. We have several churches without one person who can play for the services. We have seven or eight young people who play accordions, however, so I am organizing an orchestra. Then at our district meetings we have several violins, accordions, and some wind instruments to form a larger orchestra. I believe that music is one expression of the soul and we can glorify our Master through and by this medium.—MRS. LESTER JOHNSTON, Argentina.

### These India Missionaries

Where can one find their equal? As we come back to a third term of service on the India field, there is almost a complete turnover from when we came the first time; but the same warmth of spirit remains.

Mrs. Ellen Fritzel and Alberta Fletch met us at the plane in Bombay, and helped us over every awkward detail which awaits one in a foreign country. When we got to Berar by train, there were Brother Fritzel and Brother Carter to help us off the train and up to our station.

In Buldana, Mrs. James and Mrs. Carter had a snack ready for us, which makes me happy in any country! Then we went on to Chikhli and our bungalow, which had been so recently the home of the Beales. On the floor was our rug; on the bookcase, our clock; and even our bed, which had been given to us in 1936 by the Pittsburgh District, had been brought over from Mehkar and put up. And Mrs. Blackman, who has received us three times in India, had flowers everywhere. The next day we went on to Basim to greet Dr. Speicher, Geraldine Chappell, and the Greers.

Although these missionaries carry a heavy load, they are characterized by old-fashioned human kindness.—MARY E. ANDERSON, India.

Joy is the signature of the spiritual life. The most cruel suffering cannot restrain its welling up within the heart that loves God.—Exchange.

## Three Cheers, and God Bless You— Doctors Sanner and Chalfant!

# EDITORIALS

**I**N 1951, when Dr. A. E. Sanner was chosen superintendent of the Los Angeles District of the Church of the Nazarene for the nineteenth year (a total of 31 years in the district superintendency), he made it known that that would be his last term. The same was true of Dr. E. O. Chalfant when elected the same year for the thirtieth time as superintendent of the Chicago Central District. Thus, in accordance with their previously expressed purpose, these men retired from the district superintendency this year. They distinguished themselves in this important office and in many other positions in our church. However, it is not my thought in this brief article to tell of their many achievements. I merely pause a moment to join a great host of others in congratulating them because of their outstanding service for the kingdom of God, the holiness movement, and the Church of the Nazarene. Three cheers and God bless you, Doctors Sanner and Chalfant! May you have many more years of fruitful service in our midst!

### "Excellent Performance"

**A** STORY of life in the U.S. Navy tells of a captain who had just been placed in charge of a mine-sweeper. In his first meeting with his men he told them that excellent performance would be standard performance, standard performance would be sub-performance, and sub-performance would not be permitted at all. What an ideal for a captain to set up for his men! Nevertheless, this is really what is expected in all military life. Excellent performance is the only performance which has any standing in war.

Please notice that it is performance which is emphasized here. A man is judged by what he does when he is in the battle line. It is not what a warrior thinks or plans to do when the fight is on, it is what he actually does, which counts. As Christians, we are soldiers in the army of the Lord, and God also is interested in our performance.

**J**AMES gives us the "epistle of performance." Here are some of his significant teachings: "But be ye doers of the word, and not hearers only" (1:22). "Pure religion

**James and Jesus  
On Performance** and undefiled is . . . To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (1:27). But the climax in his discussion of performance is found in the second chapter, where the importance of works as well as faith is set forth in these words: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother

or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (2:14-20.)

Then James calls our attention to Abraham the faithful, whose very faith was made perfect by works—the offering up of Isaac. Therefore, he was justified by works and faith. The same was true of Rahab the harlot. And once more James emphasizes the truth that faith without works is dead, in this final statement: "For as the body without the spirit is dead, so faith without works is dead also" (2:26). Works are the living spirit of faith, and faith is but a corpse without them.

The Parable of the Talents is the parable of performance. The one-talent man didn't do anything, and he suffered swift and terrible judgment. The two- and five-talent men performed equally; they doubled their talents, and they were equally rewarded—and what a glorious reward!

Jesus' Sermon on the Mount is largely a message on performance. It is in this great discourse that we find the Golden Rule—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). This is the law of performance for the Christian in relation to his fellow man. A like principle which has to do with our relation to our Father in heaven is stated thus: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Then the Sermon on the Mount closes with a parable which describes the difference between the man who hears its teachings and puts them into performance, or practice, and the person who hears them but fails in the matter of performance. The first man is likened to the wise man who built his house upon the rock, while the second is compared to the foolish builder who founded his house upon the sand. The former house withstood the storms, while the latter fell before the wind and rain. In other words, the life built on performance, the doing of God's will, will stand the test of the judgment; but the life founded on inaction will perish forever in hell.

SO FAR, we have talked about performance in contrast to a religion which is passive and impotent. But there is another very important

### Excellence in Performance

word in my subject; it is the term "excellent." When the captain of the mine-sweeper set up the standard for his men, it was "excellent performance" which was called for. Excellent performance would be transcendent, superior, first-rate performance. This brings me to Jesus' teaching on perfection in the Sermon on the Mount. It is given in Matthew 5:48, and reads as follows: "Be ye therefore perfect, even as your Father which is in heaven is perfect." In order to understand the full meaning of these words, one must read from the forty-third verse. The command to be perfect is preceded by the command to love our enemies as well as our neighbors, strangers as well as friends. Christ calls on us not only to love our neighbors as we should, or perfectly, but He also demands that we show this love by our performance. God is perfect in His performance—"for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45); and we as His children are to be like Him, perfect as He is in this respect. Thus we will show by our actions that we love all—enemies and strangers as well as neighbors and friends. Our performance toward others should manifest the perfect love in our hearts.

Some tell us that this teaching from the Sermon on the Mount only sets up an ideal to be striven for but never to be achieved in this present world. Was that all that the captain of the mine-sweeper meant by what he said? Was he just talking when he said: "Excellent performance is standard performance, standard performance is sub-performance, and sub-performance is ruled out completely"? He gave no hint of the fact that this was the case. He talked as if he meant business, and the men took it that way. I can't help but feel that Jesus meant what He said, and that we who are soldiers in His army should take it that way. There must be performance, and that performance must be excellent, or of a very high order, if we would fight under His banner. We can't get to heaven by talking about a perfect love which never gets out on us in our deeds. If our love is of a high order, there must be something in our actions which proves it.

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Christianity is not a depleted force. Her voice must be heard in mighty prophetic preaching. It will not be a new teaching, but a renewed preaching of "God is righteous and demands righteousness."—*Exchange*.

IN THESE times we are hearing about guided missiles which have been or are being developed. They are supposed to be among the deadliest weapons of warfare. I must confess that I am not too much interested in them. This does not mean that I am a pacifist, but I think that war is terrible, and I hope the day will soon come when nations will no longer engage in war.

Nevertheless, these guided missiles which nations will use against each other suggest another type of guided missiles. They are what the old-time preachers called arrows of conviction. They pierce the hearts of sinners and often cause them to repent of their sins. Paul, no doubt, had them in mind when he spoke of a godly sorrow that worketh repentance.

The Holy Spirit is the Creator, or Inventor, of these missiles and they are especially evident during His dispensation. This is indicated by the words in John 16:7-11, which read as follows: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:7-11).

These arrows of conviction, or guided missiles, are seen in action on the Day of Pentecost. The effect of Peter's sermon is described thus: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37-38).

The source of these missiles is the Holy Spirit, and they are His chief weapon against the sinner. Still, it is the prayers of the Christian which guides them to the heart of the needy soul. This accounts for the fact that so few of these guided missiles, arrows of conviction, are going forth today. The Christians are not guiding them by their prayers to the hearts of those who are without God, as they should. Christian friend, has anyone ever been convicted as the result of your prayers?

### I Heard a Little Boy Screaming

THE OTHER day as I neared the intersection of Troost Avenue and Linwood Boulevard in Kansas City, I heard a little boy screaming. His mother, some distance ahead, had one arm full of a sack of groceries, while reaching toward the boy with the other hand. The little fellow, five or six years of age, slowly moved on toward his mother amid his yells and the stamping of his feet. Finally, he got close enough so that she

grabbed him and pulled him onto a waiting street-car.

What was all the screaming about? I found out that it was caused by a little dog which was following the boy. The latter wasn't afraid of the dog; he just wanted to take it home with him. As he got on the streetcar, the boy yelled, "I want the dog."

At first I was disgusted with the boy's behavior. I was about to decide that the boy would get some very severe treatment if he were mine, but soon I had another thought. After all, I have a

tender place in my heart for a boy who wants a dog. Boys and dogs go together. They make excellent companions.

And then I remembered that there are people who kick and fuss, or growl and complain, because they don't get the job they want in the church. Or it may be that they "act up" as this child did, when things don't go their way. I'd far rather be the boy on the street yelling for the stray dog than a church member showing off in the church because he can't have his way, or get what he wants.

## THE QUESTION BOX

Conducted by Stephen S. White

*Q. The Old Testament obligation, or interest, was 20 per cent on money borrowed from the Lord. Are we, who live under grace, compelled to pay the same rate of interest on past-due pledges, tithes, and monies borrowed from the church or any of its auxiliaries?*

A. If a person were to be legalistic, he probably would answer your question in the affirmative. Certainly, it seems that he who is under grace should not do less than he who lived under the law. Nevertheless, I know of no present-day religious body that lays down a law similar to that found in Leviticus 27:31—the verse which is likely the basis for your question. It is usually difficult enough to get a person to pay up his back tithe without adding the one-fifth, or 20 per cent.

*Q. How is I Corinthians 15:29 to be explained?*

A. Here is the verse referred to: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Adam Clarke, I believe, says that this is the most difficult verse in the New Testament, and many of us would agree with him. Various interpretations of it have been given, none of which is wholly satisfactory. One says that it teaches that believers through baptism take the place of those Christians falling in the ranks. Like soldiers recruited to take the place of those killed in battle, so the newly saved in baptism are recruited to fill up the ranks of the army of the Lord when they have been destroyed by death. Another holds that this is just an allusion to a custom followed in Corinth of baptizing a living person in behalf of a friend who died without baptism. Paul mentions it, they say, merely to prove how people believe in life after death,

without at all sanctioning the practice. A third would translate it "over the dead" instead of "for the dead" and would claim that it has to do with those who waited until near death to be baptized. Still other interpretations have been given, but none, as I have already said, is satisfactory. Above everything else, we must keep in mind what Paul is trying to teach in this and the surrounding verses, that it is all but impossible for men to escape belief in the resurrection and life hereafter. This verse has no meaning when taken out of this context and made to stand alone. Only those who capitalize on freakish notions because they lack fundamental views on which to base their religious movements attempt to make this isolated verse significant.

*Q. What is the difference between revellings and banquetings as these words appear in the last part of I Peter 4:3?*

A. From the standpoint of the usage of words today, this verse is much more correctly translated in the Revised Standard Version, where it reads as follows: "Let the time that is past suffice for doing what the gentiles like to do, living in licentiousness, passions, drunkenness, revells, carousing, and lawless idolatry." The original Greek word is translated carousing instead of banqueting. This is much nearer what Peter meant than banqueting as we use the words today. Christians may banquet, or eat together, while sinners, or Gentiles, carouse together.

*Q. Recently in the Question Box you said that you knew of no reason to believe that Judas would be the Antichrist. But it seems to me there is reason for believing that Judas will be the Antichrist. In II Thess. 2:3 it speaks of the man of sin as the son of perdition, and in John 17:12*

*Judas is called the son of perdition. This seems very plain to me. What do you say?*

A. I do not claim to be an expert on who is to be the Antichrist. However, I have found only one expert in that field who connects Judas with the Antichrist, and he only says that the Antichrist may be Judas. Further, he does not attempt to prove that Judas may be the Antichrist by using the scriptures you cite. I think he fully realizes there is no particular connection between the two verses you refer to. Of course, you may be right in your conclusion, but I do not believe that there are many who are specialists in the field of prophecy who would agree with you. Anyway, I am glad that you are thinking along this line and are reading the Question Box. God bless you!

*Q. Someone said in my presence that a pacifist is of the devil. Is this the position of the Church of the Nazarene?*

A. No. The Church of the Nazarene has taken no official position as a pacifist group, but this does not mean that it condemns the pacifist or holds that he is of the devil.

### How Are Your Books?

By F. W. Davis

*When the evening shadows gather  
And the time is getting late—  
Will your house be set in order?  
And your books all up-to-date?*

*How have you conducted business?  
Are you clear in Heaven's light?  
God demandeth restitution—  
And each wrong must be made  
right.*

*Have you let Him use your talents,  
With your time and service too?  
Have you robbed the God of heaven  
Of all income granted you?*

*Hearken, Christian friend and brother,  
Make it sure you've cleared the  
way.  
Would your books now pass inspection  
Should the Master check today?*

# Religious News and Comments

Edited by Delbert R. Gish

**T**HE Protestant Episcopal Church of the U.S.A. does not believe that women should have equal rights with men in the government of the church. At its fifty-seventh triennial convention in Boston a few days ago it refused to seat women in its House of Deputies, following the practice which goes back to its beginning in 1789.

An interesting fact about that attempt to seat women in the governing body was that a majority of clergymen favored it, their vote being something less than two to one for it. The laymen were opposed to it in sufficient numbers to defeat it by a small margin. The argument was presented that the church might become a women's organization. Men are so busy that they will not attend church affairs unless they must, while women are freer and more willing to be on hand.

The fact that the women of this church had give nearly two and one-half million dollars for missions (an item highlighted just before the voting) failed to win them recognition.

Plans for fifty or more new day schools as a project to be undertaken in the foreseeable future have been announced by the National Union of Christian Schools. There are now 156 member schools of this union in twenty-four states and three Canadian provinces. Fifteen are high schools. They are of Calvinistic background or controlled by those of this doctrinal persuasion.

The Friends Committee on National Legislation, 1000 Eleventh Street, N.W., Washington 1, D.C., will furnish to those who request it the record on how their senators and congressmen in Washington voted this past year.

Practically all Americans have seen or heard the advertising inviting us to take our problems to church. Again this year the religious advertising done by the Advertising Council will be seen in newspapers, magazines, on trolley, subway, and bus cards, outdoor posters, on television, and over radio stations. American business firms and the many organizations which make up the Advertising Council will contribute to make this a free service.

Family worship is the theme to be stressed this year, beginning in November. The slogan is: "Show them the way . . . this week!" Illustrations will picture adults taking children to

houses of worship as well as children participating in religious activities.

The national office of the Advertising Council at 289 Fourth Avenue, New York City, will provide a free sample kit of materials and helps for community groups who want to sponsor local campaigns.

The National Appeals Board of Selective Service states that a 4-D status in draft classification may be granted to lay workers who make it their career to work for the church's interest. This applies especially to

those who qualify as lay missionaries, but each case will be considered on its own merits.

CARE has been operating for five years now distributing food and living necessities to needy people throughout Europe and Asia. Eleven million packages have been distributed estimated to be worth \$125,000,000.00. Three and one-quarter million dollars' worth more which accumulated as "operational surplus" have been distributed free of charge to anyone. Paul Comly French, executive director of CARE, explains that since CARE is nonprofit "it can distribute its net margin surplus in the form of 'dividends.'" These are distributed to various needy institutions or standard welfare agencies abroad.

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## CRUSADE FOR SOULS

Roy F. Smee, Secretary

### Community Enrollment Successful

**P**ASTOR Roy F. Stevens recently organized his church for an enrollment of the community around our Washington, D.C., First Church. Twenty-nine blocks within walking distance of the church were covered. They found ninety prospects for the church and fifty-nine more for the Sunday school. How many are we overlooking in our church neighborhoods because we don't know they are there?

### Conquer Timidity

Who is there who has not faced the problem of timidity in being a soul winner? It is common to all; even those who have become able personal workers have had to deal with it many times. Unless we face the problem and find some sort of solution to it, we will develop an attitude of defeatism that will cloud our experience and life.

What are the causes of timidity? Perhaps an understanding of the cause will help us to find a solution.

1. *A sense of spiritual insufficiency.* Most of us know that we have much to learn of Christian living, but a sense of spiritual lack goes deeper than that. If we have not gone on unto holiness, the presence of carnality in the heart will cause a feeling of inadequacy. The only remedy is to be sanctified wholly.

2. *A lack of knowledge.* If we are not familiar with the Bible and the scriptures that will help us in dealing with souls, timidity will result. The remedy is obvious: read and study the Word of God more, and system-

atically memorize scriptures for use in personal work.

3. *A sense of personal insufficiency.* We may feel inferior to others in education, social training, mental ability, and traits of personality. This sense of inferiority may or may not be a true evaluation of our personal ability. In either event, we must learn to use what abilities we have, and we must place our confidence in the Holy Spirit. Success in soul winning is not measured by superiority in ability, but by the Holy Spirit's using our yieldedness to Him in service.

4. *Lack of prayer.* If we fail to pray and live close to God, a real spiritual lack will result that will bring timidity to our soul-winning efforts. The only solution is to renew our prayer life.

5. *Fear of offending.* Tolerance has become almost an obsession with us these days, until we are afraid we may offend someone, or bring ridicule to ourselves, or be identified with a small, despised group. We must catch a new sense of the awfulness of sin and the lostness of men. We must also get a glimpse of the depths of humility and suffering to which Jesus went voluntarily, in order to make our salvation possible. When we realize that there is no other name whereby men must be saved, we will begin to understand that the venter of civilization must be penetrated and every man brought to a recognition of his own sinful condition.

There is no formula or method of soul winning that will solve the problem of timidity. If we can recognize



# THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

## Topic for October 12: Christians Should Be Different

Scripture: Matthew 5 (Printed, Matthew 5:1-12)

the cause, we will know how to tackle the problem, but beyond that our principal need is *practice*. We do not become great soul winners in a day. If we will humbly start where we are, with the people we know, and with the knowledge of what God has done for us, He will show us an opportunity to witness to one person. Our faithfulness in that opportunity will open the way for another one. And as we begin at the point of our own experience and use the opportunities that God gives us, He will help us to do better and we will gain confidence. As we continue to sow the seed of the gospel, He will also help us to share in the harvest. With what joy we will someday enter His kingdom with precious sheaves to lay at His feet!

### Crusade Emblems

Mats of the new symbol for the Crusade for Souls that can be used for printing for bulletins, letterheads, and other purposes are available from the Nazarene Publishing House in three-fourths-inch and two-inch sizes, at twenty-five cents each.

### MY PEOPLE

By Wanda Milner\*

**M**Y PEOPLE are common people—red-cheeked farmers, sincere businessmen, steady stenographers, diligent housewives—who love God and enjoy working for the Kingdom.

Not only do my people attend Sunday services, but also they may be found in their places on prayer meeting nights. No law but the law of love compels them to attend.

The Word of God is the light by which my people walk.

Sensing God's nearness, my people open their hearts to receive His blessings. As they testify and shout, their faces reflect the beauty of holiness.

With fervor do they sing the old hymns of Zion—"Amazing Grace," "Jesus, Lover of My Soul," and "Rock of Ages."

My people belong to God. Gladly they present offering of income, time, and effort to Kingdom work. They may be found serving on church boards, teaching Sunday-school classes, participating in choirs, acting as ushers, and taking part in the young people's society.

My people believe in evangelism. In order that the gospel of the Lord Jesus Christ may be spread about the world, they support missionaries.

The motto of my people is "Trust and obey."

My people are Nazarenes!

\*Indianapolis, Indiana

**GOLDEN TEXT:** *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:16).*

We have for our consideration today one of the best-loved passages of scripture found in the entire Bible. The printed verses are commonly known as the Beatitudes and they form the introduction to the matchless Sermon on the Mount. The introduction was very effective, for it carried the element of surprise. Here was a crowd that hoped He would speak with fury, and hurl hatred at the Roman oppressors. So they sat in hushed silence for the stinging words they felt sure He would use in cursing the cruel tyrants from Rome. But instead Christ scattered blessings in every direction. I think I can almost hear the gasps of surprise; but Christ was prone to things just like that.

Take a careful look at these Beatitudes. They all begin with the word "Blessed," which pictures happiness springing from deeply hidden sources which are unaffected by external circumstances—like a spring which laughs at drought and heat. And the hearers of Jesus would almost surely hark back to the words of the sweet

Psalms in their nationally beloved first division of the Psalms—for it spoke, too, of inner happiness.

But the Beatitudes are also unforgettable because they point the path to the highlands of victory. In fact, these verses stand out like peaks in a mountain range. Someone has called the Beatitudes "Beautiful Attitudes," and that is so true. They could just as correctly be called "Beautiful Altitudes," for those who walk the spiritual lowlands cannot know them and their grandeur. Beginning with the sense of utter personal inadequacy—spiritual bankruptcy, if you will—(v. 3), the Lord points out those stages in spiritual progress toward the pinnacles where the heart sings in its purity (v. 8), and then actually goes out to win others into the path of inner peace (v. 9). Yes; this is an ascending stairway, and not one of the steps can be missed if the seeker would please God.

He who would be spiritual must have a close and intimate acquaintance with the Beatitudes.

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## NEWS OF THE CHURCHES

### NEWS IN BRIEF

(Continued from page 2)

Dr. and Mrs. Jarrette Aycock of Kansas City, Missouri, celebrated their fortieth wedding anniversary on October 2. Dr. Aycock was recently elected to serve his eleventh year as superintendent of the Kansas City District.

Missouri District will be in a tour, October 3 through 12, with District Superintendent E. D. Simpson, and Rev. Charles Ide, field manager of Olivet Nazarene College, as the special speaker. They will conduct services on all nine zones of the district.

Rev. James D. Hamilton has resigned as pastor of the Murray Hill Church, Jacksonville, Florida, to accept a call to the church in Delta, Colorado.

Rev. Hugh S. Clark writes: "After being in pastoral work for the past nine years, I am again entering the field of evangelism, with my first two meetings scheduled in Kentucky, followed by three meetings in Indiana. Write me, 860 Loudon Ave., Lexington, Kentucky."

Evangelists Glenn and Vera Slater write that they have two open dates this fall: October 8 to 19 and December 3 to 14. Write them, c/o the Nazarene Publishing House.

Spencer, West Virginia—We recently closed a successful revival with our pastor, Rev. George Pitzer, as the evangelist. God came on the scene from the very start, and a number of souls prayed through to an experience of salvation and entire sanctification. We have recently built a new \$6,000.00 addition to our church for Sunday-school rooms and pastor's study. Truly the hand of God is on our church here. To Him we give the glory.—F. W. Davis, Reporter.



Clarksville, Tennessee—Since Rev. E. J. Osborne came to pastor the Franklin Street Church about six months ago, we have enjoyed a wonderful growth in all departments. In August we held two very successful tent meetings in this busy center, just seven miles from Ft. Campbell, Kentucky. A goodly number were saved, and a fine class of members was received, nearly doubling the church membership. Also the Sunday-school attendance was almost doubled, as well as our finances. The workers in the tent meetings were seventeen-year-old Forest McCullough of Trevecca College, with the special singing and music by Harry Fagan and wife. Brother McCullough is a strong and inspiring preacher. The Fagans have accepted a call to serve as our ministers of music and Junior workers, after spending more than twenty-five years in the field of song evangelism; they will be able to fill limited singing engagements in the Clarksville-Nashville area. Plans are being made to build new Sunday-school rooms to care for our growing Sunday school; 152 present on August 24.—Reporter.

Rev. Leota Gering reports: "Three years ago I was appointed by District Superintendent Ray Hance to pastor a little mission in Chautauqua, Kansas—there was no holiness church in the entire county. As the result of a revival meeting conducted by Rev. and Mrs. L. O. Stark, the Chautauqua Church of the Nazarene was organized with a small but faithful group—on December 2, 1949. The Lord blessed in a marvelous way, and we now have a membership twice that of the original group; a 50 per cent increase in average Sunday-school attendance over the first year; a 24 x 40-foot building purchased and redecored for a church building, and a four-room parsonage. The entire plant is debt-free, with an aggressive, unified, Spirit-filled congregation which has the respect of the community. Feeling the urge to return to the evangelistic field, I was granted a commission at our recent assembly. I preach, sing, and do children's work; will go anywhere for freewill offerings and entertainment. Write me, Pretty Prairie, Kansas."

Forest Center, Wisconsin—This church is closing another assembly year, which in many respects has been the best we have known for quite some time. Last October Rev. and Mrs. George Greiner were with us in a revival. While there were no definite seekers, the church benefited much and the groundwork was laid for our revival in July with Rev. T. P. Dunn as evangelist. For weeks it was evident that God was working in the community. The attendance and interest in the revival were good and there were several very definite victories. Brother Dunn was fearless and clear in his preaching and in every way a real evangelist. Due to a lack of work in this community we have lost several members during the

past year; nevertheless, we are closing the year with all budgets and local expenses paid in full. We feel that much of the credit for the good condition of the church along all lines is due our present pastor and his wife, Rev. and Mrs. Sherl Smith, who came to us a year ago. They have been true and faithful in every way and have gained the love and respect of the entire community.—Mrs. L. R. Bradford, Church Secretary.

Song Evangelist Bly Jackson writes: "I have just completed a missionary tour of fifteen countries, and God has enlarged my vision for missions as never before. Millions are lost, and surely as a people we should go 'all out' in backing our great missionary program. Due to my missionary tour, I had to cancel some meetings, so have some open dates for this winter. Write me, 40 Elizabeth St., Asheville, North Carolina."

Evangelist U. E. Harding reports: "Saturday morning following that great General Assembly, we ate breakfast with our children, Whitcomb, Maridel, and 'Rusty'; then with Mrs. Harding at the wheel we started east for St. Louis. We preached Sunday morning for our son Robert, in the Maplewood Church, and at night for Rev. Holland London at First Church. These, by the grace of God, were gracious services. As we drove along the highway, I thought of the trips we made to town when I was a lad—over those rolling hills and serpent-trailing dirt roads, in an old jolt wagon, riding on sacks of milling and breadstuff. I thought of the ten thousand people or more that had gone or were speeding across the country in every direction, from one of the greatest General Assemblies in the history of our church. What are they taking home with them? Some, perhaps, victories won, goals achieved. Some, with parliamentary rules and usages still ringing in their ears. Some, the styles; others, plainness of dress. Some with compliments, while others criticize. Then I asked myself, 'What are you taking home with you?' I had tried to wrap up that great service, the Lord's Supper, and the wonderful missionary services, which dampened the wrappings with tears—tears of repentance, of selfishness, and of renewed vows. I tucked away memories of gracious sermons by mighty men; also a picture for memory's walls of the consecration service of the newly chosen General Superintendent, Dr. Hugh C. Benner, who had been a member of my church in three different pastorates. Along with that service was the prayer of consecration and dedication by General Superintendent Williamson, and a record to play in my heart of the song written and rendered by Dr. Haldor Lillenas, "My Wonderful Lord." I took from the General Assembly a greater vision and a deeper passion for the work of our Lord than ever possessed me before. We are now back on the field of evangelism, but the memories of that great gather-

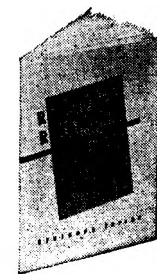
ing will wear longer than all the trinkets and toys, or the books and boots, that we took home with us in that old jolt wagon long ago. Mrs. Harding and I have had a wonderful summer and now we enter our fall and winter slate on the West Coast and into the Northwest, praising our 'Wonderful Lord.'"

Culver, Oregon—Since we came to pastor this fine group of people last May, God has surely been working in our midst. We have seen over fifty victories at the altar in our regular church services, we have baptized eighteen, and have taken eleven new members into the church. All these have been on a confession of faith except one who came to us by letter of transfer. The Sunday-school attendance has just about doubled over the last year's average, and truly a wonderful spirit of revival prevails in our church. The Lord is present in our services with great power and glory. Two of our fine young people have received calls to the mission fields and one splendid young man just answered the call to preach the gospel. The board has voted to build a new parsonage and to use the old one for temporary Sunday-school rooms, which are needed so badly. Our average attendance for last month was seventy-five—it was forty last year.—O. H. Ballard, Pastor.

## Religious Readings

Compiled by Gertrude Taylor

From her exceptional repertoire of poetry and prose Mrs. Taylor chose this select material for "Religious Readings," providing a book that has enjoyed immediate success. You will find in it a wide range of subject matter, something for all religious occasions—



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Evangelist Joseph Bierce writes that, due to a cancellation, he has an open date, October 14 to 26. Write him, Prater Road, Chattanooga, Tennessee.

Uleta, Florida—Our church is marching on with a conqueror's tread. In two years we have made many improvements, the latest addition being a Baldwin Acrosonic Piano with organ attachment. Our lowest average for the summer months was 145, and our highest was 193, for the month of May. We love and appreciate our good district superintendent, Rev. John L. Knight.—R. P. Hennigan, Pastor.

Rev. J. W. Henry writes: "After many years in the pastorate of our church, and twenty years of that on the Southern California District, with almost five years in El Centro, I have resigned to enter the evangelistic field. I will be glad to enter any field to give help to my brethren in holiness conventions, revivals, etc. Anyone desiring my help may write me at P.O. Box 1369, El Centro, California."

Rev. William Barnes writes: "It is my desire to serve God in the field of my calling. I am a commissioned evangelist on the Western Ohio District. I am open for revivals or weekend meetings as God may direct. I'll go anywhere for freewill offerings. My home address is Route 2, Harold Ave., Franklin, Ohio."

Evangelist Lee L. Hamric writes: "My last meeting was a union revival, and it was a fine meeting. We stayed with Rev. J. W. Curtis, who sponsored the revival. At this writing I am resting at home before going to California for some meetings. While in California, I have an open date, October 13 to 26. If you want this time write me at Compton, California, c/o 15710 Williams Avenue."

Dublin, Georgia—Our church closed a revival on Sunday, September 7, with the Holso Evangelistic Party as workers. The revival was a great success. The Holsos are splendid workers and carry the whole program of singing and preaching. A large crowd attended each service. Rev. W. P. Smithson is our pastor and is well loved by the people of Dublin. The church was filled on the closing night with several saved at the altar of prayer.—Glenn Ladson, Reporter.

Pontiac, Michigan—A wonderful tent meeting, directed by the Holy Spirit, was held at the Clintonville Church, July 22 to August 3, with Rev. George Grimm as evangelist and Rev. Raymond Sexton and daughter as the singers. The preaching and the singing were anointed of God from the first night to the last. Hard cases became small in the hands of God. Great victories were wrought and appreciated. After many years of trying and waiting on God, the com-

munity has been reached. We feel greatly indebted to God and these fine workers for the great spiritual and numerical results during this meeting. These workers are among the best in talent and in spirit.—Russell F. Dickinson, Pastor.

Evangelist Donald R. Silvernail writes: "I have just returned from an excellent meeting with Pastor P. E. Nelson and the Belle Glade, Florida, Nazarenes. Out on the edge of the Everglades is a growing community where Pastor Nelson has pioneered a new Nazarene work. Supporting himself through his own labors while pressing the claims of the gospel, he has won the confidence of the community and gathered about him a nucleus of loyal Nazarenes. I was deeply impressed by the devotion and earnestness of these new Nazarenes. I fully attended every meeting, prayed much for the services, and gave liberally of their means. They have laid the foundation for their new church building—an expensive procedure in the Everglades, where support must rest on the rock far below—and will begin soon on the superstructure. I'm not sure who received the greater measure of blessing—evangelist or the people. Those whom I desired to inspire and encourage have inspired me. I feel confident that we can have new Nazarene churches everywhere we have folk of like caliber and like faith."

Rev. E. E. Taylor writes: "I am now taking dates for conventions and revivals again. Never have I felt a greater urge to help our churches on the lines of holiness and soul winning. God has been blessing in our services. At present I am centralizing on the Pittsburgh District. Write me, 208 W. Martin St., East Palestine, Ohio."

Mrs. Esther M. Dyer, musical evangelist, writes: "From September 8 to 14, I was with our First Church in Scranton, Pennsylvania. Here Sister Mattie Silfies did the preaching, and I supplied the music on my instruments (accordion, cowbells, chimes, vibraharp) and also each evening presented a scene-o-felt picture illustrating a gospel song. God blessed and gave souls at the altar seeking Him. I have some open dates and will be glad to go wherever the doors are opened. Write me, R.D. 1, Box 584, Mohnton, Pennsylvania."

Pastors C. B. and Lois McCaull write from North Brownwood, Texas: "This home-mission church just closed its second revival, which was blessed of the Lord in an unusual way. His presence was manifest in every service. Twenty-one seekers sought and found victory at the altar in prayer; also added to the church was a fine class of five members. The solid, scriptural, and Spirit-anointed ministry of Evangelist Joe Norton gave a substantial boost. Miss Glenda Hinds, of the Coleman church, served

admirably as special singer. Almost every member of the church prayed earnestly, gave liberally, and worked hard to make the meeting a success."

Dr. and Mrs. A. S. London write:—"We had a fine convention with Pastor Edward Gallup, of Clinton, Illinois. A new location would bring inspiration to this church. The pastor is now beginning his eighth year with this people. He is a good Bible student, and is loved by his people. Pastor Lawrence Hicks of Ashland, Kentucky, has one of our strong churches. With a membership of 467, and a commodious building, and one of the leading preachers of our denomination, its best days are ahead. Nearly 700 personal calls were made during our convention; and 450 people were present. A group of nearly 40 people pledged to carry on personal visitation work. The Sunday morning service was broadcast. These happy days will linger with us as long as life shall last."

#### Houston District Assembly

Houston First Church and Pastor L. P. Durham were hosts to the fifth annual assembly of the Houston District, August 27 and 28.

The N.F.M.S. convention preceded the assembly with Rev. John Hall, missionary from Cuba, stirring our hearts to renewed efforts by his fervent messages, and Christlike spirit. Mrs. V. H. Lewis, the district president, (who was overwhelmingly re-elected) reported gains in every phase of the work, which included second place in the denomination on a percentage basis for the reading course. Twenty-two of the 30 societies were rated seven-point; prayer and fasting giving has increased \$1,000.00 each year of the past quadrennium.

Dr. Hugh C. Benner came to us radiating faith, holy optimism, and personal charm. His dynamic message on Tuesday night set the pace for what was the greatest district assembly in our short history. Every message was a plea for the "old paths" which our fathers have trod. His passion for souls was contagious and inspiring. Dr. Benner's unique grasp of the problems facing both the laity and the ministry of our beloved Zion culminated in a leadership which made the business sessions seasons of blessing and refreshing. Pastors greatly appreciated the privilege of reporting at ease and unhurried.

The assembly was highlighted by the report of our highly esteemed district superintendent, Dr. V. H. Lewis, on Thursday morning. He reported good gains in every department, including substantial progress in church membership and Sunday-school attendance. Dr. Lewis was re-elected on the first ballot with a nearly unanimous vote, and presented with a love offering.

Rev. E. S. Phillips spoke for the church schools department on Wednesday night. Dr. Roy Cantrell represented Bethany-Peniel College. The Publishing House was represented by Rev. Alpin Bowes.

A fitting climax was reached Thursday night when Dr. Hugh Benner ordained the following in a very impressive service: William Porter, Harold Carlisle, June Hale, Douglas Roach, and R. P. Turman.

At a Friday morning breakfast, advisory councils of all the departments laid plans for the greatest forward push the Houston District has ever undertaken for the salvation of the lost and the building of the Kingdom in the Gulf Coast area.

WARD B. CHANDLER, Reporter

### Kansas City District Assembly

It was my privilege this year to attend the annual assembly of the Kansas City District, my home district. I am delighted that I could be there, for it was truly an outstanding occasion. Our presiding officer, Dr. D. I. Vanderpool, handled the affairs of the assembly with masterful skill and his morning messages were of the highest order. I met a member of the assembly and asked him to give me a high point of the assembly and he answered at once: "That message which Dr. Vanderpool brought this morning." No doubt many others in the assembly felt the same way about it.

Another high point in the assembly was the sermons of our special speaker, Dr. Cecil Ewell, pastor of the First Church of the Nazarene in Nashville, Tennessee. He spoke in the evening services and certainly stirred the hearts of his listeners. I do not see how anyone could have heard his last message on Thursday night without going out to be a crusader for Christ.

The ordination service on Friday morning was a third high light of the assembly. Dr. Vanderpool had charge and was assisted by Dr. G. B. Williamson, general superintendent, Dr. Jarrette Aycock, district superintendent, and many other elders. It was a very impressive service as twelve men and one woman were ordained and sent forth with full rights to preach the gospel.

The high light of the high lights was the report of Dr. Jarrette Aycock, our district superintendent. It was his tenth report on this district and it summarized the progress of the last ten years, as follows: 5,500 members on our church rolls now instead of 3,800 at the beginning of the ten years; 90 students in Bethany-Peniel College instead of 14; 58 parsonages instead of 17; 80 owning church property instead of 51; 87 organized churches instead of 54; \$500,000.00 raised for all purposes instead of \$145,000.00; \$56,000.00 raised this year for world-wide missions instead of \$8,000.00 ten years ago; \$34,000.00 for home missions instead of \$4,000.00 ten years ago; 18 churches in greater Kansas City instead of 6 ten years ago. These figures speak for themselves and they tell a remarkable story of progress.

During the past assembly year seven new churches have been organized and the prospects for the coming year

are still better. We know this to be the case because in eight cities or towns church buildings have already been bought or rented or else lots have been purchased where buildings will be started soon.

Dr. Aycock's report was accepted hilariously and he was re-elected by a large majority for the eleventh year. Besides, nearly two thousand dollars was raised in cash and pledges to provide a vacation in Europe for Dr. and Mrs. Aycock.

It was a delight to have Dr. G. B. Williamson and Dr. Hugh C. Benner, general superintendents, present in part of the sessions of the district assembly. It was also a pleasure to have with us Rev. and Mrs. John Roberts of our Nazarene Rest Cottage, their son, Rev. Geron Roberts, and other visitors during the assembly.

S. S. WHITE

### Northwestern Illinois District Peoria Holiness Convention

The inaugural services of the Peoria Holiness Convention were held in Peoria Faith Church, September 2 through 7. Rev. Roy Weigel served as a gracious host. Rev. Lyle Eckley, our district superintendent, ably directed the convention. This will be an annual meeting in the future. The people of this area as a group have never been so deeply moved as they were during these meetings. Truth sharpened and made pungent by fervent, effectual prayer has reawakened pastors and people alike to the great need of the world of the message of sanctifying grace.

God's Spirit descended through the instrumentality of Dr. E. O. Chalfant, for thirty years superintendent of Chicago Central District, and Rev. Morris Chalfant, his son, a missionary recently arrived from our field in Africa. The day messages of Dr. Chalfant were direct and inspiring,

and dealt with essentials of faith. These were some of the richest messages on holiness many had ever heard. The evangelistic evening messages of Morris Chalfant were pointed and deeply searching, and challenged us to the very best in holy living. Rev. W. W. Tink, pastor of our church at Rockford, Illinois, as music evangelist, sang with beauty and unction. The Spirit of God upon his singing created a blessed atmosphere. God certainly blessed these good men.

Notable was the tremendous volume of prayer which was generated as a result of the people of God humbling themselves in His almighty presence. Truly Peoria will never be the same. We are aware that this is only the beginning, for God has helped Nazarenes of Peoria to strike a new stratum of consecration.

RICHARD C. BOYNTON, Reporter

### ANNOUNCEMENTS

**NOTICE**—Eighty-fifth annual convention of the National Holiness Association, April 29 through May 3, 1953, at Wesley Memorial Methodist Church, Atlanta, Georgia. Five big days. Rev. Paul F. Elliott, president; Dr. H. M. Couchenour, executive secretary.

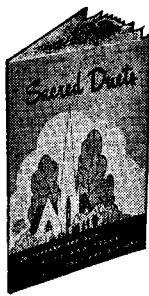
**RECOMMENDATION**—This is to recommend Rev. G. H. Webb, Route 4, Weiser, Idaho, who is entering the evangelistic field. He is an able and faithful preacher, and will do any church good who will consider him. I recommend him very highly.—I. F. Younger, Superintendent of Idaho-Oregon District.

### WEDDING BELLS

Miss Martha Jean Leasure of East Haven, Connecticut, and Mr. Warren Becker of Katonah, New York, were united in marriage on September 1 in the New Haven Church of the Nazarene, with Rev. Wm. Benson, pastor, officiating.

Miss Lila Becker of Mohall and Mr. Osman Abraham of Minot, North Dakota, were united in marriage on August 29 in the Mohall Church of the Nazarene, with Rev. A. L. Lang officiating.

Miss Elizabeth Ann Yensco of Circleville, Pennsylvania, and Mr. Samuel D. Blachly of West Haven, Connecticut, were united in marriage on August 23, with Rev. Thomas Fowler, pastor of the Church of the Nazarene in Circleville, officiating, assisted by Rev. Ray W. Blachly, father of the groom.



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  - "I'm Going Higher"
  - "There's a Rest"
  - "God Is Still on the Throne"
  - "Only Glory By and By"
  - "The Loveliness of Christ"
- and 21 others

**BORN**—to Rev. and Mrs. William Griffin of San Bruno, California, a daughter, Carolyn Elizabeth, on September 8.

—to Rev. and Mrs. Herbert Merritt, of Sublette, Georgia, a daughter, Ann Lynelle, on September 8.

—to Rev. and Mrs. R. E. Maner, Jr., of Savannah, Georgia, a daughter, Bonnie Gayle, on September 2.

—to Rev. and Mrs. Wendell A. Russell of Kansas City, Mo., a daughter, Sheryle Ann, on September 1.

—to Mr. and Mrs. Joseph L. Stamp of Bethany, Oklahoma, a daughter, Janice Marie, on August 31.

—to Mr. and Mrs. Andrew Schoger of Venice, California, a son, Steven Craig, on August 26.

—to Rev. and Mrs. June A. Hale of Houston, Texas, a daughter, June Jeanette, on August 12.

SPECIAL PRAYER IS REQUESTED by a friend in Colorado that the "Lord will help my son to surrender and believe God for salvation . . . he has been to the altar many times," also that the Lord will help them financially, and for several unspoken requests;

by a lady in North Dakota that her husband may be saved, and that she may be sanctified;

by a Nazarene brother in Arkansas that God will undertake and help him to find work;

by a lady in Indiana for a young couple in Illinois whose home is about to be broken up—the wife greatly grieved and distressed, but the husband will not attend church—that God may undertake in a special way.

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Brookville, Ohio . . . . . Oct. 29 to Nov. 9

Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

St. Paul, Minn. . . . . Sept. 24 to Oct. 5

Armstrong, Alfred H. M.C. 52, Warren, Ohio

Middleton, N.S. . . . . Oct. 7 to 19

Bass River, N.S. . . . . Oct. 21 to Nov. 2

Ashcraft, Jim. Lorena, Texas

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

Baker, G. E. 815 Willamette St., Newberg, Ore.

Baldwin, C. R. 1124 W. Texas, Durant, Okla.

Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

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Holsington, Kansas . . . . . Sept. 25 to Oct. 5

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

Banning, R. M. Box 371, Vincennes, Ind.

Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main, Bethany, Okla.

Elyria, Ohio . . . . . Sept. 30 to Oct. 12

Hannibal, Mo. . . . . Oct. 14 to 19

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

Bass, M. V. 18616 Riverview, Detroit 19, Mich.

Belpre, Ohio . . . . . Oct. 7 to 19

Grand Blanc, Mich. . . . . Oct. 21 to Nov. 2

Battin, Buford. 1509 Seventh St., Lubbock, Texas

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Hobbs, New Mexico . . . . . Oct. 22 to Nov. 2

Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.

Belew, P. P. P. O. Box 527, Kansas City 41, Mo.

Moncton, N.B. . . . . Oct. 7 to 19

Springhill, N.S. . . . . Oct. 21 to Nov. 2

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

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

Staunton, Va. . . . . Oct. 8 to 19

Allentown, Pa. . . . . Oct. 22 to Nov. 2

Beyer, Henry T. 1742 Lesseps St., New Orleans, La.

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

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Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio  
 Sandusky, Ohio . . . . . Oct. 7 to 19  
 St. Paris, Ohio . . . . . Oct. 21 to Nov. 2

Brannon, George. Box 687, Bethany, Okla.  
 North Vernon, Ind. . . . . Oct. 8 to 19  
 Marion, Ind. . . . . Oct. 22 to Nov. 2

Brannon, Wilbur. Box 687, Bethany, Okla.  
 Edinburg, Texas . . . . . Oct. 1 to 12  
 Center, Texas . . . . . Oct. 15 to 26

Brown, Curtis R. Song Evangelist, 912 Fifth St., N.W., Canton, Ohio  
 Malden, Mass. . . . . Oct. 1 to 12  
 Richmond (First), Ind. . . . . Oct. 15 to 26

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

Browning, Raymond. 322 N. Redmond St., Bethany, Okla.  
 Niagara Falls, N.Y. . . . . Oct. 9 to 19  
 Butler, Pa. . . . . Oct. 24 to Nov. 2

Bulla, Daniel H. Box 172, Pataskala, Ohio

Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.  
 Ft. Smith, Ark. . . . . Sept. 23 to Nov. 5  
 Eldon, Mo. . . . . Nov. 8 to 19

Burnen, Eddie and Ann. Box 1007 Ashland, Ky.  
 Mt. Sterling, Ky. . . . . Oct. 14 to 26  
 Owosso, Mich. . . . . Oct. 28 to Nov. 9

Burson, H. D. 401 W. Clay St., Houston 6, Texas  
 Gainesville, Texas . . . . . Oct. 1 to 12  
 Abilene, Texas . . . . . Oct. 15 to 26

Burton, C. C. P.O. Box 145, Somerset, Ky.  
 Alexandria, Ind. . . . . Oct. 7 to 19  
 Warrington, Ind. . . . . Oct. 20 to Nov. 2

Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.  
 Pullman, Ore. . . . . Oct. 8 to 19  
 Portland (St. Johns), Ore. . . . . Oct. 22 to Nov. 2

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

Carey, A. B. 76 Prospect St., Beacon, N.Y.  
 Johnstown, Pa. . . . . Sept. 24 to Oct. 12  
 Painesville, Ohio . . . . . Oct. 15 to 26

Cargill, A. L. and Myrta. Box 256, Divide, Colo.  
 Burlington, Colo. . . . . Sept. 30 to Oct. 12

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

Carlton, W. E. 613 Perkins St., Beatrice, Neb.  
 Farnam, Nebr. . . . . Oct. 1 to 12  
 Cozad, Nebr. . . . . Oct. 15 to 26

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

Carroll, Bob. 119 N. Flood St., Norman, Okla.  
 Dawson, Okla. . . . . Oct. 7 to 19  
 Tulsa (First), Okla. . . . . Oct. 21 to Nov. 2

Carpenter, R. W. 1755 Dover St., Lakewood, Colo.  
 Las Animas, Colo. . . . . Sept. 24 to Oct. 5  
 Denver, Colo. . . . . Oct. 22 to Nov. 2

Carter, E. L. Kincaid, Ill.  
 Farmer City, Ill. . . . . Oct. 6 to 19  
 East St. Louis, Ill. . . . . Oct. 21 to 26

Carter, Jack and Ruby. Preacher and Singer. P.O. Box 527, Kansas City 41, Mo.  
 Decatur (Eastside), Ill. . . . . Oct. 1 to 12  
 Hydro, Okla. . . . . Oct. 15 to 26

Chambers, Leon and Mildred. Preachers and Singers. Box 386, Fairfax, Ala.  
 Chattanooga (Grace), Tenn. . . . . Oct. 1 to 12  
 Pensacola (First), Fla. . . . . Oct. 15 to 26

Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
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 Toledo, Ohio . . . . . Oct. 15 to 26

Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.  
 Sacramento, Calif. . . . . Oct. 1 to 12  
 Oakland (East), Calif. . . . . Oct. 15 to 26

Clark, Eddie. Evangelist, 1114 W. Mountain Ave., Fort Collins, Colo.

Clark, Hugh S. 860 Loudon Ave., Lexington, Ky.  
 Covington, Ky. . . . . Oct. 6 to 19  
 Williamsburg, Ind. . . . . Oct. 22 to Nov. 2

Collins, Joe C. General Delivery, Nashville, Indiana  
 Franklin, Ind. . . . . Oct. 7 to 19  
 Indianapolis, Ind. . . . . Oct. 22 to Nov. 9

Conway, L. W. 1043 Columbus St., Newport, Ky.  
 Marmet, W.Va. . . . . Oct. 7 to 19  
 Augusta, Ky. . . . . Oct. 22 to Nov. 2

Cooldge Evangelistic Party, C. C. Preacher and Singer, 286 S. Cypress Ave., Columbus, Ohio  
 Chillicothe (1st Ch.), Ohio. Sept. 21 to Oct. 5  
 Lakeview (Indian Lake), Ohio. Oct. 7 to 19

Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.  
 Linden, Mich. . . . . Oct. 6 to 19  
 Williamston, Mich. . . . . Oct. 21 to Nov. 2

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Corlett, D. Shelby, and Wife. Preacher and Singers,  
P.O. Box 47, Anaheim, Calif.  
Glendora, Calif. . . . . Sept. 28 to Oct. 8  
Glendale, Calif. . . . . Oct. 12 to 22

Cornelson, E. Lloyd. 620 W. Platte Ave., Colorado  
Springs, Colo.

Cornelius, H. W., and Wife. Preacher and Musicians,  
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Coulter, Violet M. Singer, 209 Northeast "E" St.,  
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Springfield (First), Ohio . . . . . Oct. 1 to 12  
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Hannibal (First), Mo. . . . . Oct. 8 to 19  
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nando, Fla.

Crow, Bertha. Evangelist, P.O. Box 527, Kansas  
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Crutcher, Estelle. Evangelist, 4522 N.W. 11th  
Place, Miami, Fla.  
Kent, Ohio . . . . . Oct. 1 to 12  
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Culbertson, Bernard W. Evangelist, 1632 Dominion  
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Daggett, T. J. 207 E. College, Fredericktown, Mo.  
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Daniels, Bert. Box 151, Meade, Kansas  
Dayton, Ohio . . . . . Oct. 8 to 19  
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Darity, Joe T. Song Evangelist, P.O. Box 142,  
Columbus, Ohio  
Covington, Ky. . . . . Sept. 30 to Oct. 12  
Belpre, Ohio . . . . . Oct. 14 to Oct. 26

Darnell, H. E. Box 929, Vivian, La.  
Poplar Bluff, Mo. . . . . Oct. 1 to 12  
Richmond, Ind. . . . . Oct. 15 to 26

Davidson, Otto, and Wife. Evangelist and Singers,  
224 E. Ames St., Mt. Vernon, Ohio  
Hawthorn, Pa. . . . . Sept. 30 to Oct. 12  
Coshocton, Ohio . . . . . Oct. 15 to 26

Davis, C. W. and Florence. 930 N. Institute, Colo-  
rado Springs, Colo.  
Clay City, Ind. . . . . Oct. 8 to 19  
Louisville, Ky. . . . . Oct. 22 to Nov. 2

Davis, Leland R. Song Evangelist, 2021 12th St.,  
Akron, Ohio  
Norwood, Mass. . . . . Sept. 28 to Oct. 12

Davis, Ray. P.O. Box 527, Kansas City 41, Mo.  
Covington, Ky. . . . . Sept. 30 to Oct. 12  
Bossier City, La. . . . . Oct. 15 to 26

DeBolt, Ted and Dorothy. Evangelistic Singers, 752  
West 151st St., Harvey, Ill.

DeBord, Clifton, Box 1109, Ashland, Ky.  
Madison, Ind. . . . . Oct. 7 to 19  
Summit, Ky. . . . . Oct. 21 to Nov. 2

Dickerson, H. N., 2235 N. Alabama, Indianapolis 5,  
Ind.  
Bedford (First), Ind. . . . . Oct. 8 to 19  
Ridgeway, Mich. . . . . Oct. 22 to Nov. 2

Dixon, George and Charlotte. Preachers and Singers,  
39 Prospect Ave., Patchogue, N.Y.  
Beaver Falls, Pa. . . . . Oct. 8 to 19  
Zoarville, Ohio . . . . . Oct. 22 to Nov. 2

Dobbins, C. H., and Wife. Evangelists and Musicians,  
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Douglas, Wilson. Blanton Apt. 59, Jasper, Ala.  
Dunham, L. J., and Wife. Preacher and Singers,  
512 Cruger Ave., Eureka, Ill.  
Sterling, Ill. . . . . Oct. 7 to 19  
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Dunn, T. P., 318 East 7th St., Hastings, Neb.  
Pomona (Lamont), Calif. . . . . Oct. 1 to 12  
Oakland (East), Calif. . . . . Oct. 15 to 26

Dyer, Esther M. Musical Evangelist, R.D. 1, Box  
584, Mohnton, Pa.  
West Grove, Pa. . . . . Oct. 12 to 26  
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 . . . . . Oct. 26 to ?

Eastman, H. T. and Veria May. Evangelist and  
Musicians, 2005 E. 11th, Pueblo, Colo.  
Sterling, Colorado . . . . . Oct. 1 to 12  
Gaylord, Kansas . . . . . Oct. 15 to 26

Elkins, W. T. Wurtland, Ky.  
Sikeston, Mo. . . . . Oct. 7 to 19  
Hamlin, W.Va. . . . . Oct. 21 to Nov. 2

Ellwanger, C. Wm. and Twylah. Evangelist and  
Musicians, P.O. Box 527, Kansas City 41, Mo.  
Frankfort (First), Ind. . . . . Oct. 8 to 19  
Waco, Texas . . . . . Oct. 22 to Nov. 2

Eisea, Cloyce. Evangelist, Box 18, Van Buren, Ohio  
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Emrick, Nellie M. Evangelist, Box 8674, Pitts-  
burgh 21, Pa.

Emrick, Ross and Dorothy. Evangelist and Musicians,  
600 Trumbull St., Bay City, Mich.  
Grand Rapids (First), Mich.  
 . . . . . Sept. 30 to Oct. 12  
Grand Ledge, Mich. . . . . Oct. 14 to 26

Estep, Alva O. and Gladys. Preachers and Singers,  
Box 238, Losantville, Ind.  
Cheyenne (First), Wyo. . . . . Oct. 1 to 12  
St. Louis (Goodfellow Blvd.), Mo. Oct. 15 to 26

Ewy, Phillip S. 39 Arizona Ave., Tacoma, Wash.  
Butte, Mont. . . . . Oct. 1 to 12  
Riverton, Wyo. . . . . Oct. 15 to 26

Fagan, Harry and Cleona. Singers and Musicians,  
Shelby, Ohio

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

Fetter, H. J. Box 86, Leesburg, N.J.  
Centerville, Pa. . . . . Sept. 30 to Oct. 12  
Orbisonia, Pa. . . . . Oct. 14 to 26

Ferdon, O. H. Evangelist, 5435 Sixth Ave. North,  
St. Petersburg, Fla.

Ferguson, Edw. R. and Alma. Preacher and Singer,  
Box 542, Port Huron, Mich.  
Grand Rapids (Fuller Ave.), Mich.  
 . . . . . Sept. 24 to Oct. 5  
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Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.  
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Files, Gloria; Adams, Dorothy. Preacher and Singers,  
Wiley Ford, W.Va.  
Winchester, Va. . . . . Oct. 1 to 12  
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Finger, Maurice and Naomi. Preacher and Singers,  
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Fisher, Al. Artist-Evangelist, P.O. Box 527, Kansas  
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Fisher, C. Wm. (P.O. Box 527, Kansas City 41, Mo.  
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Fitch, James S. 4327 Ashland Ave., Norwood 12,  
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Fleming, Bona. 341 West 9th Ave., Columbus 1,  
Ohio

Fouse, Fay A. Evangelist, 635 Western Ave., Win-  
chester, Ind.  
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Backus, Minn. . . . . Oct. 21 to Nov. 2

Fraleigh, Hazel M. 458 Moore Ave., New Castle, Pa.  
Port Allegany, Pa. . . . . Oct. 8 to Oct. 19  
Waterford, Pa. . . . . Oct. 22 to Nov. 2

Free, O. S. 311 Brown St., Little Rock, Ark.  
Danville, Ill. . . . . Oct. 1 to 12  
Esther, Mo. . . . . Oct. 15 to 26

Fuller, Jimmie. 124 Spencer St., Fort Valley, Ga.  
Nashville, Tenn. . . . . Sept. 21 to Oct. 5

Geeding, W. W. and Wilma. Preachers and Chalk  
Artist, 376 W. Pine, Canton, Ill.  
Peoria (N. Side), Ill. . . . . Sept. 30 to Oct. 12

Pickford, Mich. . . . . Oct. 15 to 26

Gering, Miss Leota. Evangelist, Pretty Prairie,  
Kansas  
Gillespie, George M. 934 Harrison St., Elkhart, Ind.  
Gillespie, Sherman and Elsie. Song Evangelists,  
Farmland, Ind.  
Glaze, D. A. Evangelist, Box 417, Valparaiso, Ind.  
Gleason, J. M. Evangelist, General Delivery, Concor-  
d, Kansas

Godfrey, Laura. Song Evangelist, 3755 Denair,  
Pasadena, Calif.  
Concord, Calif. . . . . Oct. 1 to 12  
Gordon, Maurice F. 2417 107th St., Selma, Calif.  
Gould, Arthur W. P.O. Box 527, Kansas City 41,  
Mo.  
Providence, R.I. . . . . Oct. 1 to 12  
Utica, N.Y. . . . . Oct. 15 to 26

Granger, Miss Marjorie. Song Evangelist, 4322  
Manchester, St. Louis, Mo.  
Bicknell, Ind. . . . . Oct. 19 to 26  
Frankfort, Ky. . . . . Nov. 2 to 16

Gray, Paul. P.O. Box 527, Kansas City 41, Mo.  
Kansas City (Central), Mo. . . . . Oct. 1 to 12  
Independence, Kansas . . . . . Oct. 15 to 26

Green, James and Rosemary. Singers and Musicians,  
1201 Bower Ct., New Castle, Ind.  
Morgantown, W.Va. . . . . Oct. 1 to 12  
Mason City, Iowa . . . . . Oct. 15 to 26

Gregory, Paul and Dolly. Singers and Musicians,  
13634 Wyoming, Detroit 4, Michigan  
Gretzinger, Harold W. 1391 Mar Vista, Pasadena,  
Calif.  
New Bedford (First), Mass. . . . . Oct. 15 to 26

Griffin, "Bill." Evangelist, 457 N.W. Fargo St.,  
Camas, Wash.  
Griffin, Glenn. 1304 Schley St., Nampa, Idaho  
Grim, Alden D. Evangelist, Bethany, Okla.  
Peabody, Kansas . . . . . Oct. 1 to 12  
Blackwell, Okla. . . . . Oct. 22 to Nov. 2

Grim, George J. 144 E. Charles St., Sistersville,  
W.Va.

Groves Sisters. Singers and Chalk Artist, Bruceton  
Mills, W.Va.  
Gullett, Langley E. 2104 Broadway, Catlettsburg,  
Ky.  
Grubbs, R. D. Rt. 3, Box 220, Covington, Ky.  
Haas, Wayne and June. Singers and Musicians,  
Route 1, Cory, Ind.  
Bedford, Ind. . . . . Oct. 8 to 19  
Shelbyville, Ind. . . . . Oct. 28 to Nov. 9

Haggard, W. E. Route 4, Hamilton, Ohio  
Hamilton, Jack and Wilma. Evangelist and Musicians,  
Box 172, Hays, Kansas  
Hamric, Lee L. 766 Sycamore St., Abilene, Texas  
Hankins, A. K., and Wife. Preacher and Singers,  
208 1/2 S.E. 4th St., Evansville, Ind.  
Lansing, Mich. . . . . Oct. 6 to 19  
Harding, Mrs. Maridel. Evangelist, 803 N. Briggs,  
Hastings, Neb.  
Vancouver, Wash. . . . . Oct. 1 to 12  
Seattle, Wash. . . . . Oct. 15 to 26

Harding, U. E., and Wife. Preacher and Singer, 1006  
East 17th St., Long Beach, Calif.  
Nebraska District Tour . . . . . Oct. 1 to 26

Harley, C. H. Evangelist, Burbank, Ohio  
Gibsonburg, Ohio . . . . . Oct. 7 to 19  
Lorain, Ohio . . . . . Oct. 26 to Nov. 9

Harrington, Wm. N. Rt. 3, Box 666, Gallesville,  
Fla.  
Lexington, Ala. . . . . Sept. 28 to Oct. 6  
Phenix City, Ala. . . . . Oct. 7 to 19

Harris, Kenneth J. Singer-Artist, 583 1/2 William  
St., Huntington, Ind.  
Harris, R. S. 432 1/2 Fredrick St., Huntington, Ind.  
Harrison, Ray W. Evangelist, 3006 Washington St.,  
Milwaukie, Oregon  
Tonquin, Ore. . . . . Oct. 8 to 12  
Culver, Oregon . . . . . Oct. 22 to Nov. 2

Harrold, John W. Box 309, Redkey, Ind.  
Hart, H. J. Evangelist, Owasso, Okla.  
New Rockford, N.D. . . . . Oct. 8 to 19  
Oakes, N.D. . . . . Oct. 26 to Nov. 9

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.  
Saugus, Calif. . . . . Oct. 1 to 12  
Springfield, Ohio . . . . . Oct. 21 to Nov. 2

Henbest, C. L. Box 345, Rogers, Ark.  
Pana, Ill. . . . . Oct. 16 to 26  
Macon, Mo. . . . . Oct. 29 to Nov. 9

Henck, Nelson H. 714 Campbell St., Williamsport,  
Pa.  
Deepwater, N.J. . . . . Sept. 30 to Oct. 12  
Mifflinburg, Pa. . . . . Oct. 14 to 26

Henry, Linwood W. Evangelistic Singer, 97 Douglas  
St., Uxbridge, Mass.  
Henson, J. C. Bethany, Oklahoma  
Heslop, Mrs. Norah. 1260 N. Belleview Pl., Indian-  
apolis 22, Ind.  
Inez, Ky. . . . . Oct. 1 to 5

Higgs, Mrs. Margaret K. Song Evangelist, 1249  
Cordova Ave., Glendale 7, Calif.  
Holso Evangelistic Party. 5332 Summer Ave., Ash-  
tabula, Ohio  
Birmingham, Ala. . . . . Oct. 1 to 12

Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.  
N. Waldoboro, Maine . . . . . Oct. 1 to 12  
Livermore Falls, Maine . . . . . Oct. 14 to 26

Hooker, H. H. Box 832, Jasper, Ala.  
St. Joseph, Mo. . . . . Sept. 30 to Oct. 12  
Loveland, Colo. . . . . Oct. 14 to 26

Hoot, G. W. and Pearl Moser. Evangelist and  
Musicians, Winona Lake, Ind.  
Howard, A. S. 4401 Classen Blvd., Oklahoma City,  
Okla.  
Columbus, Ohio . . . . . Oct. 1 to 12  
Newcomerstown, Ohio . . . . . Oct. 14 to 26

Huffman, H. B. Box 25, Onego, W.Va.  
London, Ohio . . . . . Sept. 30 to Oct. 12  
Marion, Ill. . . . . Oct. 14 to 26

Hungate, Robert and Delores. Singers and Musicians,  
Newburgh, Ind.  
Sandusky, Ohio . . . . . Oct. 7 to 14  
Summersville, Ky. . . . . Oct. 21 to Nov. 2

Isbell, R. A. 622 N. Ave. G, Crowley, Louisiana  
Walters, Okla. . . . . Oct. 5 to 12  
Trout, Louisiana . . . . . Oct. 15 to 26

Isenberg, Donald T. Box 388, New Cumberland, Pa.  
Israelson, N. M. P.O. Box 527, Kansas City 41, Mo.  
S. Calgary, Alberta . . . . . Oct. 5 to Nov. 2

Jantz, Calvin and Marjorie. Singers and Musicians,  
Box 304, Independence, Kansas  
Council Bluffs (First), Iowa . . . . . Oct. 1 to 12  
Kansas City (Quindaro), Kansas . . . . . Oct. 15 to 26

Jerrett, Howard W. 2207 Pinecrest Dr., Ferrdale,  
Mich.  
Sacramento, Calif. . . . . Oct. 1 to 12  
Berkeley, Calif. . . . . Oct. 12 to 26

Johansen, Kenneth. Box 177, Miltonvale, Kansas  
York, Neb. . . . . Oct. 1 to 12  
Beatrice, Neb. . . . . Oct. 15 to 26

Johnson Sisters. Preacher and Singers, 211 S. Hud-  
son, Pasadena, Calif.  
Johnson, Andrew. Wilmore, Ky.  
Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.  
Dalhart, Texas . . . . . Oct. 1 to 12  
Kalvesta, Kansas . . . . . Oct. 16 to 26

Jones, A. K. 519 Commercial St., Danville, Ill.  
Denver, Colo. . . . . Oct. 8 to Nov. 2  
Kingman, Kansas . . . . . Nov. 4 to 16

Jones, Lum. Ada, Oklahoma  
Holtville, Calif. . . . . Oct. 1 to 12  
Visalla, Calif. . . . . Oct. 14 to 26





## SERVICEMEN'S CORNER

"I received your most welcome letter yesterday, and was more than pleased to hear from you. And glad to learn about the Nazarene Servicemen's Commission. I never knew it existed until I received your letter yesterday. I am stationed on the island of Guam. I think it is not too far from the Philippines. I will be very thankful for all the church periodicals you send me. After I read them I will place them in the reading room at the service club, so that some of the other air men can read them." **PAUL R. KLEIN**

"In reply to your recent letter, I wish to express my deep gratitude to you and the Servicemen's Commission for the job you are doing. Only God knows the comfort and peace I have received from the religious literature that has been sent to me in the past.

"I am looking forward to the literature that I will be receiving, especially the **HERALD OF HOLINESS**. The **HERALD** seems to be a means of connecting me with those at home.

"I have been attending the Church of the Nazarene here in Anchorage, and have found that Rev. Korody is typical of all Nazarene ministers whom I have had the pleasure of meeting. Upon our first meeting, Rev. Korody approached me with a question concerning my salvation. I was very happy and proud to be able to tell him that I have been saved and sanctified, baptized, and serving a living Saviour.

"During my stay at Ft. Bliss, near El Paso, Texas, I had the privilege of attending the First Church of the Nazarene, under the ministry of the Rev. Harold W. Morris. The church building is new, and the services were very inspiring to me. In fact, it was here that I was baptized.

"God has been so faithful to me in answering my prayers. I have prayed that I would always find a Church of the Nazarene in the vicinity of where I would be stationed. The Lord has answered this prayer for me, for which I give Him all the praise.

"I was glad to receive the list of Nazarene churches and ministers who are overseas. I was surprised but very much blessed to find so many of our denomination overseas. I knew we had missionaries in very many foreign countries, but didn't expect this many churches. Again I wish to express my appreciation for the job you are doing and ask an interest in your prayers."—**JONATHAN P. CRISS**.

Kauffman, E. H. S. S. Evangelist, 134 Grand View Ave., Wollaston 70, Mass.  
Central Ohio District Tour.....Oct. and Nov.

Kelth, Donald R. P.O. Box 527, Kansas City 41, Mo.  
Portland, Maine ..... Oct. 1 to 12  
Kendallville, Ind. .... Oct. 15 to 26

Keller-York Party, The. Singers and Musicians, Box 256, Seelyville, Ind.  
Springfield (First), Ohio ..... Oct. 1 to 12

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.  
Plainview, Texas ..... Oct. 14 to 26  
Madill, Okla. .... Oct. 28 to Nov. 9

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

Kimball, E. Everett and Irene. Evangelist and Singers, 331 W. Michigan St., Sidney, Ohio  
Nelsonville, Ohio ..... Oct. 1 to 12  
Hamilton, Ohio ..... Oct. 15 to 26

Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.  
Salem, Ore. .... Sept. 30 to Oct. 12  
Long Beach, Calif. .... Oct. 15 to 26

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

Langford, J. Vestal. Evangelist, 808 N. College St., Bethany, Okla.  
Bethany (Williams Memorial), Okla. .... Oct. 1 to 12

Langford, O. F. 4636 S. 31 W. Ave., Tulsa, Okla.  
Winnfield, La. .... Oct. 1 to 12  
Waurika, Okla. .... Oct. 15 to 26

Lanning, J. E. Evangelist, 1207 Fairfield Ave., Brookfield, Ind.

Lantherman, R. S. 5063-43rd St., Red Deer, Alberta  
Latham, Joy and Mary E. 18 Allen Ave., Wyoming, Cincinnati 15, Ohio  
Cincinnati (Carthage), Ohio ..... Oct. 12 to 19  
Ohio Dist. S.S. Conv. .... Oct. 20 to 21

Lauerman, Miss Minnie A. Evangelist, 2001 N. 29th St., Lincoln, Nebr.

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
Cameron, Mo. .... Oct. 1 to 12  
Fairview, Okla. .... Oct. 15 to 26

Lee, Mason. 217 Division St., Huntington, W.Va.  
Huntington, Ind. .... Oct. 7 to 19  
Memphis (Southside), Tenn. .... Oct. 21 to Nov. 2

Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.  
Oak Harbor, Wash. .... Oct. 1 to 12  
Grandview, Wash. .... Oct. 15 to 26

Leverett Brothers. Preachers and Singers, 706 N. Broadway, Lamar, Mo.  
Pueblo (West), Colo. .... Oct. 1 to 12  
Tulsa, Okla. .... Oct. 15 to 26

Leviner, Marion. Evangelist, Rt. 4, Box 185A, Bennettsville, S.C.

Lewis, Ellis. 208 N. Donald, Bethany, Okla.  
East St. Louis, Ill. .... Oct. 1 to 12  
Indianapolis, Ind. .... Oct. 15 to 26

Lewis, Roy. Route 1, Albany, Ind.  
New Castle, Ind. .... Oct. 7 to 19  
Brazil, Ind. .... Nov. 4 to 16

Lewis, Albert and Rachel. Preacher and Singers, Box 106, Dunkirk, N.Y.  
Bunola, Pa. .... Sept. 30 to Oct. 12  
Atlasburg, Pa. .... Oct. 15 to 26

Lewis, Howard. Evangelist, 620 N. Marengo Ave., Pasadena, Calif.  
Akron, Ohio ..... Oct. 1 to 12  
N. Hollywood, Calif. .... Oct. 15 to 26

Liddell, P. L. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Mt. Blanchard, Ohio ..... Oct. 1 to 12  
San Pedro, Calif. .... Oct. 19 to Nov. 2

Lipker, Charles H. Route 4, Marion, Ohio  
Kenia, Ohio ..... Oct. 1 to 12  
Wapakoneta, Ohio ..... Oct. 22 to Nov. 2

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

Lutz, Louis K. Evangelist, 1121 Irving Ave., Dayton 9, Ohio  
Scott, Ohio ..... Sept. 30 to Oct. 12  
Sheldon, Ill. .... Oct. 14 to Nov. 2

MacAllen, L. J. Evangelist, 27 W. Falls St., New Castle, Pa.  
White River, S.D. .... Oct. 1 to 12  
Sawyer, N.D. .... Oct. 14 to 26

Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.  
Detroit, Mich. .... Oct. 7 to 19  
Fredericktown, Mo. .... Oct. 22 to Nov. 2

Mann, Harry L. Evangelist, Rt. 2, Montpelier, Ind.  
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.  
Chicago, Ill. .... Sept. 29 to Oct. 5

Mason, W. T. and Margaret. Evangelist and Singer, 425 E. High St., Lexington, Ky.  
Matthews, L. B., and Wife. Evangelist and Singer, 2208-18th Ave. S., Nashville, Tenn.  
Moundsville (First), W.Va. .... Oct. 1 to 12  
Nashville (Blakemore), Tenn. .... Oct. 15 to 26

Maue, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 41, Missouri  
Corpus Christi, Texas ..... Oct. 6 to 14  
Dumas, Texas ..... Oct. 15 to 26

May, Thomas. % Asbury College, Wilmore, Ky.

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

McCumber, W. E. Route 1, White Springs, Fla.  
Pritchard, Ala. .... Sept. 30 to Oct. 12  
Live Oak, Fla. .... Oct. 15 to 26

McDowell, Mrs. Doris. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.

McElveen, R. T. Route 3, Union Rd., Gastonia, N.C.

McGuigan, Mrs. Flora. Song Evangelist, 2501 E. 16th St., Muncie, Ind.

McKinley, Pauline. Song Evangelist, P.O. Box 1204, Muncie, Ind.

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

Meadows, A. G. 228 S. Oak St., Kendallville, Ind.  
Crestline, Ohio ..... Sept. 28 to Oct. 12

Meadows, Miss Naomi F. Evangelist, 3119 Eden Ave., Cincinnati 19, Ohio  
Ft. Madison, Iowa ..... Oct. 1 to 12  
Joliet, Ill. .... Oct. 14 to 26

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Sublette, Kansas ..... Oct. 7 to 19  
Minneapolis, Kansas ..... Oct. 22 to Nov. 2

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.  
Sublette, Kansas ..... Oct. 7 to 19  
Claremore, Okla. .... Oct. 21 to Nov. 2

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

Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.  
Beacon, N.Y. .... Oct. 1 to 12  
Kurtz, Ind. .... Oct. 15 to 26

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
Curtisville, Pa. .... Oct. 1 to 12  
Canton, Ohio ..... Oct. 14 to 16

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

Miller, Lella Dell. % Trevecca Nazarene College, Nashville, Tenn.  
Columbus, Ga. .... Oct. 8 to 19  
Gary, Ind. .... Oct. 22 to Nov. 1

Miller, Nettie A. % Trevecca Nazarene College, Nashville, Tenn.  
Chicago, Ill. .... Oct. 8 to 19  
Thomasville, Ga. .... Oct. 22 to Nov. 2

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
Dodge City, Kansas ..... Sept. 29 to Oct. 12  
Marenthal (Sunny Side Ch.), Kansas ..... Oct. 14 to 26

Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Valier, Pa.  
Sharon, Pa. .... Oct. 1 to 12  
Pittsburgh, Pa. .... Oct. 14 to 21

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Dayton, Ohio ..... Oct. 1 to 12  
Portsmouth, Ohio ..... Oct. 15 to 26

Moore, Myrtle C.; Dake, Lorraine M. Evangelist and Soloist, 1878 Retallack St., Regina, Sask., Canada  
Lockwood, Sask. .... Sept. 28 to Oct. 12  
Saltcoats, Sask. .... Oct. 19 to Nov. 2

Mooshian, C. Helen. P.O. Box 527, Kansas City 41, Mo.  
Holy Land Area ..... Sept. 25 to Nov. 11  
Istanbul, Turkey ..... Nov. 12 to 25

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

Mulley, Wilfred, Evangelist, 8 Hudson St., Malden, Mass.

Mundell, Winfield A. 1714 University Dr., Pasadena, Calif.

Murphy, B. W. 406-31st St., Huntington 2, W.Va.  
Leoma, Tenn. .... Oct. 3 to 12  
Frank, W.Va. .... Oct. 15 to 26

Musical Messengers (Don Ratliff and Wife; Paul Jester and Wife). 711 No. 12th St., % Rev. Henry Hackett, LaFayette, Ind.  
Phoenix, Ariz. .... Oct. 11 to 19  
Van Nuys, Calif. .... Oct. 22 to Nov. 2

Myers, J. T. 502 Lafayette St., Danville, Ill.  
Danville (W. Side), Ill. .... Oct. 22 to Nov. 2

Neely, B. F. 111 N. Beaver, Bethany, Okla.  
Tatum, N.M. .... Oct. 19 to 26

Neff, Nettie W. 104 Beulah Park Dr., Santa Cruz, Calif.

Nelson, Charles Ed. and Normadene. Preacher and Singers, 208 N. Sixth, Rogers, Ark.  
Collinsville, Okla. .... Oct. 22 to Nov. 2

Crane, Mo. .... Nov. 5 to 16

Nelson, E. P. 317 N. Riley Ave., Indianapolis, Ind.

Newcomb, L. H. Evangelist, Route 2, Box 193, Pineville, La.  
Pineville (Barron Chapel), La. .... Sept. 24 to Oct. 5

Pitkin, La. .... Oct. 8 to 19

Nichols, Dorrance and Esther. Evangelist and Musicians, 849 Poplar St., Bloomsburg, Pa.  
Power Point, Ohio ..... Oct. 1 to 12

Cadiz, Ohio ..... Oct. 15 to 26

Norton, Joe. Box 143, Hamlin, Texas  
Fairview, Okla. .... Oct. 8 to 19  
Helena, Okla. .... Oct. 22 to Nov. 2

# Olivet Nazarene College, Ltd.

## Kankakee, Illinois

### 3-31-53 CC October 1, 1952

**Forwarding & Return  
Postage Pledged**  
**HERALD OF HOLINESS**  
**Box 527**  
**Kansas City 41, Missouri**

- O'Brien, Vernon, Jr. Evangelist, Route 3, Circleville, Ohio ..... Oct. 1 to 12
- Merced, Calif. .... Oct. 15 to 26
- Porterville, Calif. .... Oct. 15 to 26
- Osborn, L. C. 201 Pasadena Ave., Elyria, Ohio
- Pagan, Keith A. Evangelistic Singer, Box 541, Bethany, Okla.
- Patrone, D. E. P.O. Box 817, Alliance, Ohio  
Mt. Vernon, Ohio ..... Sept. 30 to Oct. 12  
Wooster, Ohio ..... Oct. 19 to Nov. 2
- Payne, L. M. 509 N.W. Main St., Bethany, Okla.  
Guthrie, Okla. .... Oct. 17 to 28
- Peck, W. A., and Wife. Evangelist and Singer,  
% Trevecca Nazarene College, Nashville 10, Tenn.  
Sparta, Tenn. .... Oct. 1 to 12  
Science Hill, Ky. .... Oct. 15 to 26
- Pendry, C. E., and Wife. Evangelist and Singer,  
768 N.W. 49th St., Miami 37, Fla.
- Phillips, Miss Lottie. Evangelist, % Trevecca Nazarene College, Nashville 10, Tenn.
- Greensboro, Ind. .... Sept. 30 to Oct. 12
- Archdale, N.C. .... Oct. 15 to 26
- Pierce, Boyce and Catherine. Singers and Musicians,  
505 Columbia Ave., Danville, Ill. .... Oct. 1 to 12
- Lansing (First), Mich. .... Oct. 15 to 26
- Fostoria, Ohio ..... Oct. 15 to 26
- Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio  
Loudoun Valley, Va. .... Oct. 7 to 19
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
Longview, Texas ..... Oct. 1 to 12
- Kansas City (Quindaro), Kans. .... Oct. 15 to 26
- Pointer, Lloyd B. Rt. 3, Box 5084, Renton, Wash.
- Pridgen, C. P. 2325 W. Second St., Dayton, Ohio  
Indianapolis (S. Side), Ind. .... Oct. 7 to 19
- Ladoga, Ind. .... Oct. 23 to Nov. 2
- Pults, Bertha. P.O. Box 527, Kansas City 41, Mo.  
Broadview, N.M. .... Sept. 24 to Oct. 5
- Williamsport, Pa. .... Oct. 29 to Nov. 9
- Purkhiser, H. G. 3627 Hudson Drive, Youngtown 11, Ohio  
Valparaiso, Ind. .... Oct. 1 to 12
- Salisbury, Md. .... Oct. 15 to 26
- Qualis, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla. .... Oct. 8 to 19
- Sanford, Fla. .... Oct. 21 to Nov. 2
- Thomasville, Ga. .... Oct. 21 to Nov. 2
- Quillin, Helen M. Song Evangelist, Box 155, Syracuse, Ohio
- Raker, W. C. Smithfield, Ill.  
Bedford, Iowa ..... Oct. 1 to 12
- Mason City, Iowa ..... Oct. 15 to 26
- Raycroft, R. Newman. 109 Madison St., Goshen, Ind.
- Reasoner, Miss Eleanore. Song Evangelist, 1109 Maple Row, Elkhart, Ind.  
Ft. Madison, Iowa ..... Oct. 1 to 12
- Joliet, Ill. .... Oct. 14 to 26
- Reed, Fred W. 612 South 26th St., Billings, Mont.
- Reynolds, D. C., Indian Evangelist, 2619 Dewey Ave., Oklahoma City 3, Okla.
- Rice, Ralph. 444 N. Blaine, Bradley, Ill.  
Oakland, Ill. .... Oct. 1 to 12
- Chattanooga (First), Tenn. .... Oct. 16 to 26
- Ripper, Lorraine M.; Markey, Bernice. Preachers and Singers, 3917 W. 29th Ave., Denver, Colo.
- Robinson, Mrs. Lillian. Evangelist, Box 205, McLean, Texas
- Roddy, Frank. 242 Chase St., Marlon, Ohio  
Dayton (Drexel), Ohio .... Sept. 30 to Oct. 12
- Upper Sandusky, Ohio ..... Oct. 14 to 26
- Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.
- Media, Pa. .... Oct. 7 to 19
- Parkersburg, W.Va. .... Oct. 21 to Nov. 2
- Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
- Rothwell, Mel-Thomas. Evangelist, 21 Bromfield St., Wollaston, Mass.
- Rumony, Harold. Evangelist, 1086 Oakhurst Drive, Charleston, W.Va.
- Rushing-Drye Party. Preacher and Singers, P.O. Box 1, J. T. Drye, Coffeyville, Kansas  
Mishawaka (First), Ind. .... Oct. 7 to 19
- Lake Charles (First), La. .... Oct. 22 to Nov. 2
- Sanford, Mrs. Ruth. Song Evangelist, Box 174, Barnhart, Mo.
- Scherrer, L. J. Evangelist, 122 Leonard P., Knoxville, Tenn.  
Kenosha, Wis. .... Oct. 7 to 19
- Birdsboro, Pa. .... Oct. 21 to Nov. 2
- Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
- Xenia, Ohio ..... Oct. 1 to 12
- Open dates for November and December
- Scott, Earl P. P.O. Box 527, Kansas City 41, Mo.  
Newton Falls, Ohio ..... Oct. 7 to 19
- Ravenna, Ohio ..... Nov. 5 to 16
- Scott, N. Edward. Evangelist, 648 West "H" St., Ontario, Calif.
- Seel, J. Lester. Preacher, 1501-29th St., Ashland, Ky.  
Cadillac, Mich. .... Oct. 8 to 19
- Muskegon, Mich. .... Oct. 22 to Nov. 2
- Sellick, R. T. Box 22, Oxford, N.S., Canada  
Windsor, Ontario ..... Sept. 29 to Oct. 12
- Newmarket, Ontario ..... Oct. 14 to 26
- Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
- Shank, R. A., and Wife. Box 377, Vicksburg, Mich.  
Aibermarle, N.C. .... Oct. 7 to 19
- Draper, N.C. .... Oct. 26 to Nov. 9
- Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Littlefield, Texas ..... Oct. 9 to 19
- Wichita, Kansas ..... Nov. 5 to 16
- Shaw, L. E. Box 744, Brynsdall, Okla.
- Silvernail, Donald R. 528 S. Dibble St., Hastings, Mich.  
Perry, Mich. .... Oct. 1 to 12
- Reed City, Mich. .... Oct. 14 to 26
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
- Slater, Glen and Vera. Preachers and Singers,  
P.O. Box 527, Kansas City 41, Mo.
- Slayton, Hubert, M. 237 N. Fifth St., Elwood, Ind.  
Decatur, Ind. .... Sept. 30 to Oct. 12
- Ossian, Ind. .... Oct. 14 to 26
- Sloan, Carmon G. Evangelist, 844 Rose Drive, Louisville 13, Ky.
- Smeltzer, R. J. 428 King St., Ravenna, Ohio  
Malden, Mass. .... Oct. 1 to 12
- Elmira, N.Y. .... Oct. 15 to 26
- Smith, Bernice. P.O. Box 145, Harrisburg, Ill.  
Toronto, Ont. .... Oct. 1 to 12
- Portsmouth, Ohio ..... Oct. 15 to 26
- Smith, Billy and Helen. Evangelist and Singers,  
818 McKinley, Cambridge, Ohio  
Peoria, Ill. .... Sept. 30 to Oct. 12
- Navarre, Ohio ..... Oct. 14 to 26
- Smith, Charles Hastings. 1514 Robinson Ave., Conway, Ark.  
Houston, Texas ..... Oct. 1 to 12
- Borger, Texas ..... Oct. 15 to 26
- Smith, Eugene and LaNora. Song Evangelists, Winnsboro, S.C.  
Old Hickory, Tenn. .... Oct. 7 to 19
- Borger, W.Va. .... Oct. 21 to Nov. 2
- Smith, Gene and Wanda. Evangelist and Musicians,  
Box 599, Independence, Kansas  
Mt. Grove, Mo. .... Oct. 1 to 12
- Girard, Kansas ..... Oct. 15 to 26
- Smith, Paul and Hallie. Evangelist and Singers,  
211 N. Redmond, Bethany, Okla.  
Bristol, Pa. .... Oct. 1 to 12
- Atlantic City, N.J. .... Oct. 15 to 26
- Snow, Loy. 129 N. Bradley, Indianapolis, Ind.  
Indianapolis (Edgewood), Ind. .... Oct. 6 to 19
- Robeline, La. .... Oct. 21 to Nov. 2
- South, J. W., and Wife. Preacher and Singers,  
410 E. Arizona, Ruston, La.
- Sparks, Sammy. 510 N. Pickaway St., Circleville, Ohio  
Denver (S. Side), Colo. .... Oct. 1 to 12
- Decatur (W. Side), Ill. .... Oct. 15 to 26
- Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
Wichita Falls, Texas ..... Sept. 30 to Oct. 12
- Hagerman, N.M. .... Oct. 14 to 26
- Starnes, Earl. 1317 W. Keller St., Evansville, Ind.  
Louisville, Ky. .... Sept. 30 to Oct. 12
- Nyssa, Ore. .... Oct. 22 to Nov. 2
- States, Wayne L. Evangelist, 308 N. Chestnut, Colorado Springs, Colo.  
Imperial, Neb. .... Oct. 7 to 19
- Benkleman, Neb. .... Oct. 21 to Nov. 2
- Steininger, D. F. Artist-Evangelist, 926 Helen Ave., Terre Haute, Ind.  
Ladoga, Ind. .... Oct. 8 to 19
- Bedford (E. Side), Ind. .... Oct. 21 to Nov. 2
- Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.  
Peoria, Ill. .... Sept. 30 to Oct. 12
- Mexico, Mo. .... Oct. 14 to 26
- Stockton, Fred G. and Ima Viola. Preacher and Singer, 1616 Third St., Enumclaw, Wash.
- Strack, W. J. Box 215, New Lyme, Ohio  
Salem, Ohio ..... Sept. 30 to Oct. 12
- Galesburg, Ill. .... Oct. 14 to Nov. 2
- Summer, Robert and Louise. Evangelist and Singers,  
3916 Roland Circle, Dayton, Ohio  
Piqua, Ohio ..... Oct. 8 to 19
- Cincinnati, Ohio ..... Oct. 22 to Nov. 2
- Sweeten, Howard W. Ashley, Ill.  
Lufkin, Texas ..... Oct. 14 to 26
- Dallas, Texas ..... Oct. 28 to Nov. 9
- Talbort, George H., and Wife. Evangelist and Singers,  
P.O. Box 438, Abilene, Kansas  
Canton, Ohio ..... Oct. 1 to 19
- Columbiana, Ohio ..... Oct. 21 to Nov. 2
- Tarvin, E. C. California, Ky.  
Hagerstown, Ind. .... Sept. 30 to Oct. 12
- Catlettsburg, Ky. .... Oct. 14 to 26
- Taylor, E. E. 208 W. Martin St., E. Palestine, Ohio  
Belle Vernon, Pa. .... Oct. 8 to 12
- Teare, Laten E. and Loura. Preacher and Singers,  
P.O. Box 527, Kansas City 41, Mo.  
Moses Lake, Wash. .... Oct. 15 to 26
- Maple Valley, Wash. .... Nov. 2 to 12
- Thomas, Fred. 2201 Morehouse, Ave., Elkhart, Ind.  
Morgantown, W.Va. .... Oct. 1 to 12
- Paden City, W.Va. .... Oct. 15 to 26
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark.
- Thoreen, Paul R. Evangelist, 2505 S. Commercial, Salem, Ore.  
Mansfield, Ohio ..... Oct. 1 to 12
- Williston, N.D. .... Oct. 15 to 26
- Toney, C. E. 945 Disston St., St. Petersburg, Fla.
- Turbyfill, M. L., and Wife. Evangelist and Chalk Artist, 621 Wanetta St., Bethany, Okla.  
Kennewick, Wash. .... Oct. 1 to 12
- Palco, Kansas ..... Oct. 21 to Nov. 2
- Van Slyke, D. C. 508 16th Ave. South, Nampa, Idaho  
McPherson, Kans. .... Oct. 1 to 12
- Garden City, Kans. .... Oct. 15 to 26
- Wade E. Bruce. Song Evangelist, 2547 Ann Arbor, Dallas, Texas  
Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.  
Edenton, Ohio ..... Oct. 14 to 26
- Franklin, Ohio ..... Oct. 28 to Nov. 9
- Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn.  
Bluefield, W.Va. .... Oct. 8 to 19
- Richmond, Ky. .... Oct. 21 to Nov. 2
- Wallin, Henry B. Evangelist, 2147 Dudley St., Pasadena 7, Calif.  
Eagle Rock, Calif. .... Oct. 12 to 22
- Los Angeles, Calif. .... Oct. 26 to Nov. 2
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind.  
Pontiac, Mich. .... Sept. 30 to Oct. 12
- Provo, Utah ..... Oct. 16 to 30
- Weaver, Paul R. 900 E. Douglas, Roseburg, Oregon  
The Dalles, Oregon ..... Oct. 1 to 12
- Yuba City, Calif. .... Oct. 15 to 26
- Weeks, James A. Evangelist, 841 S. River St., Franklin, Ohio  
Reading, Mich. .... Oct. 8 to 19
- Ft. Recovery, Ohio ..... Oct. 21 to Nov. 2
- Wells, Kenneth and Lily. Evangelist and Singers,  
9343 S. Justine St., Chicago 20, Ill.  
Whitefish, Mont. .... Oct. 2 to 12
- Kalispel, Mont. .... Oct. 16 to 26
- Whisler, John F. Blind Singer, 404 North Francis Street, Carthage, Mo.  
Stafford, Kans. .... Oct. 8 to 19
- Elkart, Kans. .... Oct. 23 to Nov. 2
- White, W. T. (Thurman). P.O. Box 527, Kansas City 41, Mo.  
Alvin, Texas ..... Oct. 1 to 12
- Houston, Texas ..... Oct. 15 to 26
- Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). Singers and Musicians, 1104 Penna., Columbus, Ind.
- Williams, J. E. P.O. Box 527, Kansas City 41, Mo.  
Dayton, Ohio ..... Oct. 1 to 12
- Cincinnati, Ohio ..... Oct. 15 to 26
- Williams, Trafton D. Box 15, Siloam Springs, Ark.  
Wadsworth, Ohio ..... Oct. 1 to 12
- Durant, Okla. .... Oct. 29 to Nov. 9
- Williamson, Earl, and Wife. Song Evangelist. 756 Harrison Ave., Akron 14, Ohio  
Warren, Ohio ..... Oct. 2 to 12
- Willis, Harold J. and Mae. Preacher and Children's Workers, P.O. Box 527, Kansas City 41, Mo.  
Willison, Otto R. 800 S. Oak, Holdenville, Okla.  
Stafford, Kans. .... Oct. 8 to 19
- McKinney, Texas ..... Oct. 21 to Nov. 2
- Wilson, Matthew V. 506 S. Rock Island, El Reno, Okla.  
Winland, C. B. R.D. 5, Mt. Vernon, Ohio  
Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.  
Huntington Park, Calif. .... Oct. 22 to Nov. 2
- Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio  
Owosso, Mich. .... Oct. 1 to 12
- Columbus, Ohio ..... Oct. 15 to 26
- Woolman, J. L. 209 N. Hammond, Bethany, Okla.  
Poteau, Okla. .... Oct. 7 to 19
- Channelview, Texas ..... Oct. 22 to Nov. 2
- Worley, Joe D. Song Evangelist, % Olivet Nazarene College, Box 135, Kankakee, Ill.  
Wright, C. F. 412 Grand Blvd., Boone, N.C.  
Hollydale, Calif. .... Oct. 5 to 14
- Wright, Fred D. Keystone, Ind.  
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.  
Cedar Falls, Iowa ..... Oct. 7 to 19
- Waterloo (First), Iowa ..... Oct. 21 to Nov. 2
- Zachary, O. F. Convent Ave., Bourbonnais, Ill.  
Naperville, Ill. .... Oct. 7 to 19
- Havana, Ill. .... Oct. 21 to Nov. 2