

Herald of Holiness

"IN THE POWER OF THE SPIRIT"


Official Organ
of the Church of
the Nazarene

A Mighty Fortress Is Our God


MARTIN LUTHER

MARTIN LUTHER


Tr. by Frederick H. Hedge




1. A might-y for-ress is our God, A bul-wark nev-er fail-ing:
2. Did we in our own strength con-fide, Our striv-ing would be los-ing,
3. And tho' this world, with dev-ils filled, Should threaten to un-do us,
4. That word a-bove all earth-ly pow'rs, No thanks to them a-bid-eth;



Our help-er He, a-mid the flood Of mor-tal ills pre-vail-ing.
Were not the right Man on our side, The Man of God's own choos-ing.
We will not fear, for God hath willed His truth to tri-umph thro' us.
The Spir-it and the gifts are ours, Thro' Him who with us sid-eth.



For still our an-cient foe Doth seek to work us woe; His craft and pow'r are
Dost ask who that may be? Christ Je-sus, it is He; Lord Sab-aoth is His
The prince of dark-ness grim, We trem-ble not for him; His rage we can en-
Let goods and kin-dred go, This mor-tal life al-so; The bod-y they may



great, And, armed with cru-el hate, On earth is not his e-qual.
name, From age to age the same, And He must win the bat-tle.
dure, For, lo! his doom is sure. One lit-tle word shall fell him.
kill; God's truth a bid-eth still. His king-dom is for-ev-er.



Hymn of the Month
October, 1964

A TYPICAL CHURCH



THE CONCEPT of the local Church of the Nazarene in its community is important. This is created through the years. It should be one of evangelism, of worship in the freedom and fullness of the Spirit, of friendliness and concern over the souls of men, of a gospel-centered program, an earnest preacher as pastor.

I attended one on a recent Sunday morning which seemed a typical Church of the Nazarene.

There were over two hundred in the Sunday school. The halls rang with the cheery voices of youth as they assembled



*General
Superintendent
Lewis*

from classrooms into the auditorium for the morning worship.

In church the auditorium was full. There were a large number of children in the service. Whole families sat together.

The congregational singing was spirited and meaningful. The choir sang a hymn that reached our hearts with its message of salvation.

The announcements revealed a well-planned week ahead. The pastor spoke

with feeling and enthusiasm for the program for the church.

The pastor has been at this church over twenty years. In fact he came to this town when there was not a Nazarene there. He started the church. They have built and enlarged three times and are now planning to build a new sanctuary to care for a growing congregation.

During the service there were some fervent "amens" from here and there in the audience.

The preacher preached with all his heart concerning the essentials of the Christian life. The presence of the Lord was real. At the close of the message an altar call was made by the pastor. Several came. It was a wonderful and victorious climax to the service. A great number came to pray with the seekers. Nearly all the audience remained. The pastor gave his attention to those who were seeking help at the altar and rejoiced with them in their victory.

After the service I was introduced to several families, friendly people who made me feel welcome in their midst.

I met the pastor's children—now married and members of his church. I met his brother and family, also members of his church.

I sensed the high esteem which the people have for this Spirit-led man who has been their pastor so many years.

The church—of clean Christian families; a large group of teen-agers; folks of all stages of life.

The service—not bound in a set procedure and formalism, but free and friendly, worshipful and evangelistic, blessed of the Spirit.

The pastor—godly shepherd of the flock, leading them with unction in the program of the Church of the Nazarene.

All these make up the favorable image I carry with me of this growing, soul-winning church—a typical Church of the Nazarene.

Cloven Tongues like as of

FIRE

By WILLIAM A. TOLBERT, Pastor, Ellington Church, Caro, Michigan

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them (Acts 2:3).

THE HOUR HAD ARRIVED for which the 120 had been waiting. The command of the Lord had been fulfilled: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

As G. Campbell Morgan has said, "In that upper room all the values, the virtues, and the victories of the life and death and resurrection of the Lord were made to them more than theories, they were rendered experiences." The disciples had tarried, the promise was fulfilled. The Holy Spirit had come.

The phenomena of Pentecost were necessary. A new dispensation was initiated. A new Person of the Godhead was introduced, the Person of the Holy Spirit. It was necessary that His coming be audible and visible. His coming was announced by the "sound . . . as of a rushing mighty wind" and "cloven tongues like as of fire"—signs and symbols to attract attention.

When Jesus began His earthly ministry, the same was true. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:16-17). As in the beginning of the ministry and work of Jesus there were visible and audible signs, even so it must be in the coming of the Holy Spirit to begin His work and ministry.

The signs and symbols of the coming of the Holy Spirit were temporary and have ceased. There will never be another Day of Pentecost insofar as the same visible and audible signs and symbols are concerned. These were initial and introductory. There is no further need of them. They introduced a higher spiritual truth, and spiritual truth at its highest has no need of signs.

Any who would deny the experience of Pentecost without the manifestation of other tongues, so-called, might well reject the experience also unless it were accompanied by the "sound . . . as of a rushing mighty wind" and "cloven tongues like as of fire," for these all were part of that initial Day

of Pentecost. We know that these are no longer necessary. We may safely say these are no longer evidence of the coming of the Holy Spirit in His sanctifying fullness.

While the phenomena were initial and introductory and no longer necessary, the experience of Pentecost is just as real as it was on that initial day. The experience, of which the "sound . . . as of a rushing mighty wind" and "cloven tongues like as of fire" were symbolic, is real and to be received now.

The real and abiding aspects of the Pentecostal experience are purity, power, and passion. These are unchanging, and the Holy Spirit comes today to bring these to the heart and life of the waiting, expectant believer.

Fire has always been symbolic of *purity*. The central purpose of the Holy Spirit's coming is to make pure, that He might indwell that pure vessel. St. Luke, referring to the greater baptism of Jesus, said: "He shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable" (Luke 3:16-17).

We need to remind ourselves of that consuming quality of God which is likened unto fire—"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Malachi 3:2-3).

Pentecost is *power*. Jesus said: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This is not a power manifested by strange and unusual behavior, but a power to witness.

The great need of our church age is for a witnessing church, a Spirit-filled church which will go out to witness to the person and work of the Lord Jesus. This is what Jesus meant. His people filled with the Holy Spirit would go out and witness everywhere. A church filled with the Spirit will be a witnessing church.

Pentecost is a *passion*. It forbids the coldness and

complacency of the church in a program of set form and ritual. The Holy Spirit gives a warmth and glow to the worship of the Lord. As the small boy said concerning the Holy Spirit, He is the One that puts the "umph" into religion. It is He who energizes. Fire is heat. Heat is energy. The Holy Spirit is the One who gives life and passion to our service.

Pentecost delivers from provincialism. We think in terms of churches and cities. Jesus thought in terms of continents and worlds. His command was, "Go ye into all the world." There is not one single

spot excepted. Where there are perishing souls, there is where His command leads.

Pentecost is not past; it is present. It is for us all today. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). The Pentecostal experience is personal, present, and pressing. We cannot deny the claims of God upon us to tarry until we have received power from on high—even until His Holy Spirit has come in all His sanctifying fullness.

"A Glorious Church"



By DALLAS R. MOORE, Nazarene Layman, First Church, Huntington, West Virginia

"THE CHURCH just isn't as spiritual as it used to be," is a familiar cry of our day. But I, for one, do not give support to this charge. I have had the privilege of attending the Church of the Nazarene for sixteen years and have yet to see the church change spiritually. I agree that people, ideas, interpretations, and customs have changed—but not the church.

Our basic, fundamental doctrine is still derived from God's Holy Word, and Christ still stands as the Foundation of our organization. The Bible and Christ are unchangeable. The Church of the Nazarene and its doctrine are founded upon the unchangeable Christ and His Holy Word. The Bible states that Christ is the same yesterday, today, and forever. Consequently, if our doctrine is Christ-centered, then we will always be a fruitful church and a spiritual beacon lighting the way for the lost world to see Christ.

We, as Christians, must have pride in our church and bring only glory to its name; for it gives us a place to honor Christ and to worship together, a place to labor for the Lord. If we love Christ, then we as a church will perform our labor of love in close harmony and unity. If we have an insufficient amount of this love, then everything around us, including our church, loses its luster. But at the core of the lack of luster is the change that has taken place in the heart that is short on love.

I am very dogmatic in stating that I do not want to hear criticism of my local church or our great Church of the Nazarene. Quoting my pastor, "There is a degree of harm in every criticism made." To this I give a hearty "Amen," for it is not criticism nor harshness that our church or the "lost world" needs. It is only praise and love that will help establish us as a "glorious church."

Only yesterday I sat in our church and listened as our district superintendent gave a message out

of a heart of love that touched the hearts of our people. I felt that wonderful thrust of the power of the Holy Spirit as it settled over the congregation, and again I became aware of the fact that the church is just as spiritual as ever if only we have our hearts in tune with God.

God has called us to be a glorious, victorious church, marching as an army over the powers of the Satanic forces in the world. We can do this only if we are spiritual giants as individuals and a conquering army as a whole church. The Church of the Nazarene is a part of God's glorious Church and must take its place in the battle. Let us pray for a spiritual awakening in our own hearts to match the great spirit of God's love.

The Cover . . .

"A MIGHTY FORTRESS IS OUR GOD" . . . the greatest of Luther's thirty-six hymns, written during the hectic period that marked the beginning of the Reformation and was sung during the session of the Diet of Augsburg in 1530. Our translation is by Dr. Frederick H. Hedge (1805-90), minister of a Unitarian church in Bangor, Maine. This hymn tune—also by Martin Luther—has not only been accepted universally, but its musical theme has been included in the works of such music masters as Bach, Meyerbeer, Mendelssohn, and Wagner.
—Floyd W. Hawkins, Music Editor.

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I Saw

THE AMBASSADORS

at work!

By PAUL R. ORJALA

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I WATCHED THEM—seven good-looking, sharp, committed young men. For six weeks I lived with them and saw them at work for God representing you in Puerto Rico, British Guiana, and Nicaragua.

I saw the Ambassadors preaching. Bill Porter, seminary student, was the only really professional among them—and he acquitted himself like a bishop before high school assemblies as well as in churches. But it wasn't long until every team member had learned to be ready to preach, pray, or die at a moment's notice. (The real possibility of all three alternatives existed during the trip.)

God blessed their preaching. Sunday afternoons when we got back together after being out to different churches in the morning, one could hardly get a word in edgewise. I remember Galen Olsen, N.N.C., bubbling over with the report of ten seekers in his service, in spite of having to use an interpreter. Steve Gilbertson, P.C., and David Fisk, E.N.C., both had the courage and ability to launch their preaching careers in Spanish, much to the delight of our Puerto Rican and Nicaraguan Nazarenes.

I saw the Ambassadors praying. We got started off right from the very beginning with a prayer and fasting service in Puerto Rico. Campaign Evangelist Lester Johnston placed his hands on each fellow asking for God's special anointing on each one. Desperate was their search for God's will and unction, such as the time when I found Lynn Smith, O.N.C., and Richard Bond, B.N.C., still praying in the wee hours of the morning. They were not the only ones.

In Georgetown, British Guiana, they learned new lessons in intercessory prayer. After an almost barren altar Thursday night when Dr. M. Kimber Moulton had preached his heart out, we prayed and fasted on Friday until we arose from the altar with the assurance of faith in our hearts that God had heard our prayer and would answer. None of us was surprised that night when seventy-two seekers came to the altar, in wave after wave.

I saw the Ambassadors playing. This wasn't a pleasure trip; but we did have some good times. Most of our recreation time was shared with the young people of the countries where we visited. We found out that volleyball is a well-known game in the Caribbean and Central American areas, and this

was a great opportunity for the Ambassadors and local Nazarene young people to get acquainted. At times like this the language barrier almost dropped away.

I saw the Ambassadors working. In homes, in marketplaces, and on the streets they gave out tracts and invited people to come to the campaign services. In Nicaragua they helped advertise in the sound truck—Jerry Appleby, T.N.C., with his trombone and Dave Fisk with his cornet—riding over bumpy roads and hitting their teeth and lips with the mouthpiece at each jolt.

Eagerly the team worked long hours to learn to sing in Spanish, a language which most of them did not understand. They spent additional hours practicing with local choirs under Jim Bohi's direction as he whipped them into near professional quality and thrilled them with his own voice. They rushed through exhausting schedules of school appearances, leper colony visits, radio and television programs, early morning and late night services—and they arrived back at their rooms so thrilled with the way they had seen God move that they had to talk about it for two or three hours before they could get to sleep.

I saw the Ambassadors witnessing and winning. On the plane they witnessed going to the next country: Dick Bond to a U.N. representative, Dave Fisk to an agnostic Englishman who couldn't answer the argument of Dave's own assurance of salvation. The "N.E.A." emblem on their coats brought many questions and opportunities for advertising and witnessing in stores, restaurants, and on the streets.

During the altar call they were both watching and praying. When the language did not hinder them they followed the leading of the Spirit in inviting people to the altar, as in San Juan, where Bill Porter went after the young backslidden singer that the whole team had been praying for. At the altar they mingled with national pastors, Bible school students, and other well-prepared counselors and helped to fight the prayer battle for winning men's souls.

The most thrilling memories that the Ambassadors brought back with them were the testimonies of victory given by the young people, children, and adults whom they had helped to win for Christ. These people are the living testimony to the success of the bold, new idea of the Nazarene Evangelistic Ambassadors.



The Lights Are Going Out, but . . . !

By H. McGONIGLE, Pastor, London, England

IT WAS June 28, 1914. Archduke Francis Ferdinand, heir to the Austro-Hungarian throne, lay dead in his official car in Sarajevo, killed by shots that were to echo around the world.

Consequences followed fast in that tragic summer fifty years ago. On July 28, Austria declared war on Serbia, and two days later Germany mobilized against Russia. A large majority in the British parliament voted to oppose German violation of neutral Belgium and, on August 4, Great Britain was at war.

That evening, as the lights came on in Whitehall, Sir Edward Grey, British foreign secretary, said sadly to a friend, "The lights are going out over Europe. We shall not see them lit again in our lifetime."

Half a century has passed since that fateful August and we see only too clearly how prophetic were Grey's words. The lights had gone out. For four bitter years the armies fought, but the peace achieved was only temporary. Another war, with its millions of dead, homeless, and hungry, shattered any illusion of a Utopia to be gained by the sword.

The lights are still out and the world has become darker with sinister forces that threaten the existence of life itself. Nation eyes nation with glaring suspicion and the world is mantled with fear—fear of nuclear destruction and chaos on a scale undreamed of by even Ovid in the wildest of his *Metamorphoses*.

But there is hope—not in nations or governments or nuclear superiority, but in the return of Christ. This is the hope of the Church, the climax of the ages, the "times of restitution of all things." The nations will yet learn peace, the clouds of hate, suspicion, and intrigue will roll away; for He, the Sun of Righteousness, shall arise with healing in His wings.

What will His coming mean? Avoiding any particular "school" of thought, the Bible makes it clear that:

His coming will vindicate His government. Men don't want the rule of God. From the building of Babel to a United Nations conference, the law of the Almighty has been spurned. At least twenty

civilizations have perished since the Flood, but still the erring heart of man has not learned that he cannot govern himself.

In every age God has said to His prophets, "They have not rejected thee, but they have rejected me, that I should not reign over them" (1 Samuel 8:7). The Church's great obstacle is what Wesley called the "natural atheism" of the human heart; men do not want to obey God. On every side, His authority is flouted and His counsels rejected.

What a change there will be when Christ returns! The government will be upon His shoulders and of its increase there will be no end. The tyrant and the dictator will be silenced forever and the peoples in bondage will at last be free. A world tired of strife and oppression will welcome its King, and the choirs of heaven will thunder the triumph of the Conqueror: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Revelation 11:15).

His coming will end all bloodshed. Wars and murder have characterized the rule of Satan. Who can count the murdered dead from Abel to the Flanders? Think of the Roman arena where the Church sealed her testimony in blood. Think of the Spanish Inquisition, the French Revolution, the thousand battles that are but names in history. Think of two world wars with their unnumbered slain—and all the way it is a story of blood. It is blood rising higher and higher until, in the graphic sentence of Revelation, there is blood "even unto the horse bridles."

But Christ is coming back! His name is the Prince of Peace and, strange paradox, His vesture dipped in blood is the signal of peace. Watch while He breaketh the bow and burneth the chariot in the fire. Watch while the hosts of Gog and Magog are routed before Him and the arrows of heaven's vengeance scatter the armies of Antichrist. Watch while the sword is made into a ploughshare and the spear a pruninghook and the earth is filled with "the knowledge of the Lord, as the waters cover the sea."

At His coming, all men will own Him Lord. He came once to His own, and His own received Him not. Wicked hands nailed Him to a cross and left Him to die, rejected and despised. He is still the

rejected Christ; unwanted by the majority, loved only by the few. To carry His cross is to bear His name and seek to follow Him while the world thinks us mad. "Lord?" they say. "We have no lord but Caesar," typifying greed, selfishness, and worldliness.

Paul, however, had a vision of Christ's return and the nations bringing honors to His feet. "Every knee" shall bow, he cries, and "every tongue" shall "confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11). To this act the drama of redemption moves. This world, once the scene of His humiliation, will one day be the scene of His triumph. Princes shall bow and proud men stoop, and He shall be crowned Lord of all.

The Church will be exalted at His coming. How Christ loved the Church! He founded it on a rock that the gates of hell might not prevail against it. Men have despised it, persecuted it, betrayed it, yet it remains as the living expression of God's will among sinful men.

In many parts of the world the Church is pressed beyond measure and beset about with forces that demand its extinction. In the Western world it is largely ignored, or tolerated as obsolete and in the grip of its death pangs.

How little the world knows! How few realize that in the Church is the Spirit of the living God. The Church is immortal. God has destined it to outlive all else, and when the world is crumbling to ruin the Church shall reign with Christ, for it is worthy. The prophet scanned the ages and saw the mountain of the Lord's house established in the top of the mountains and all the nations running to it. The bride of the Lamb will be the glory of the ages.

His coming will purge the earth. All around us are destruction, death, and decay. Animals live in constant fear of each other; death stalks behind every tree and lurks near every home. Bird and beast and fish live in fear of a stronger foe while the microscope reveals the endless war of the insect world. Wind and storm lash the world with relentless fury while other parts are burned to a desert by a merciless sun. "The whole creation," says Paul, "groaneth and travaileth in pain together until now" (Romans 8:22).

Until Christ returns! The curse will then be lifted and creation shall know the reviving power of Him who makes all things new. A new heaven and a new earth shall be where all was sin and shame. The glory of the Lord shall be revealed, and the morning stars shall sing together.

His coming will give meaning to history. The world's night has been long and dark, and for so many things we haven't known the reason why. Who has understood the broken body, the crippled limb, the marred features, the premature grave? Who has comprehended the afflictions of the righ-

teous, the elevation of the wicked, the cup of injustice full to the brim? Who has known the reason for the "ocean" of tears, the endless night of sorrow, the morning of hope that for many has never dawned?

True, some of the answers we have found in Jesus, but the greater part remain unanswered. His coming will brighten the dark places and we shall understand. "Now we see through a glass, darkly; but then face to face" (I Corinthians 13:12). The brightness of His coming will banish forever the shadows of the night, and that glorious morning will proclaim the justice of His ways—"Even so, come, Lord Jesus" (Revelation 22:20).

CALL ON THE PASTOR!

By DAYTON A. MANKER

Editor, *Westlake Christian Church*
Revised by permission from the "Westlake Statement"

FROM numberless sources and from farther back than any of us can remember, preachers have been cajoled, urged, threatened, and all but compelled to do considerable pastoral calling.

Patent slogans put them on the spot: "A house-going pastor makes a church-going people."

"Pastors who are invisible during the week are incomprehensible on Sunday."

"Oh, yes, we like good sermons but we need someone to work with our young people."

"What we want is a good pastor."

All of this is geared to the assumption that a pulpit giant is neither needed, wanted, nor understood, but that excellence as a "mixer" is all-important. We illustrate a contrast:

Bible: "Do the work of an evangelist."

Church: "Go call on the people."

Bible: "We will give ourselves to prayer and the ministry of the Word."

Church: "Serve tables, lead scout troops, live with the people."

Bible: "Preach the Word."

Church: "Draw the people, talk simply, stop quick."

It may well be that the reason why, for the most part, the pulpit masters and the really profound writers died with a former generation is that now they don't have time to become pulpit masters!

What about calling? No pastor in his right mind and with a concern for the progress of his

church is going to ignore the pressures, logical and otherwise, of the first paragraph. Until someone shows us a better way, this is how we will do the job.

Meantime, we will go on wondering why in ministers' meetings, conferences, and printed formulas in pastor theology almost if not entirely nothing is ever said about going to see the pastor!

Try to imagine a lawyer knocking on your door with briefcase in hand begging to come in and urging his or his firm's services upon you! Imagine a doctor with his medicine kit doing likewise, or perhaps inquiring why you have quit coming to his office or the clinic where he works!

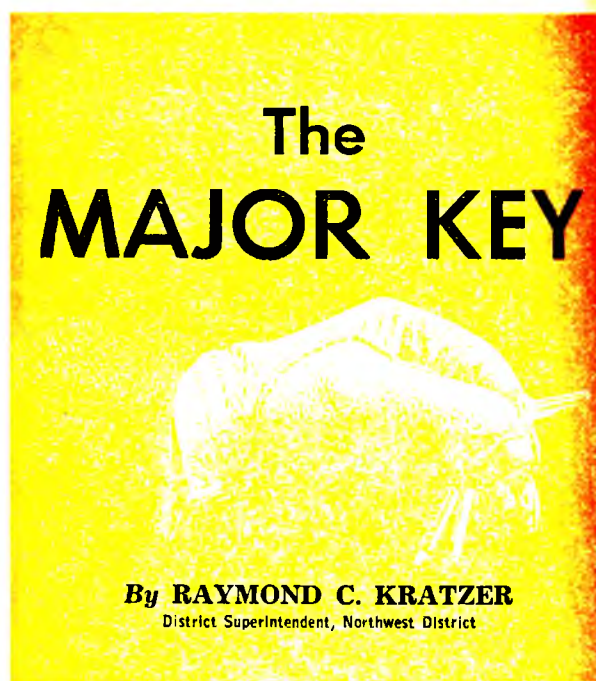
In lines like these there is danger of quick, vigorous, and in fact reasonable resistance. Nevertheless there is an inconsistency, which to get at involves risk: We rush off to the doctor or lawyer or repairman or veterinarian or even the ordinary businessman whenever we think there is a need, but we sit it out at home when there is need for the counsel, advice, fellowship, and prayers of the pastor!

We have some sort of notion that in *this* instance the one whose services we desire should come to us. He is supposed to know, whether anyone told him or not, and come at once, else we withdraw further, becoming a little resentful meantime. Or perhaps he should simply "drop in," doing a more or less routine checkup. He is expected to know just when we will be at home, free of other guests, with no pressing interferences immediately pending. And most important of all, he must try to guess just when we will be in the right mood to give *him* some of *our time*, when nothing else would be preferred!

We overlook, too, the fact that at that very moment when everything is just right for the pastoral call may be the same time when he should be a dozen other places, or at a board meeting, the P.T.A., or making a call on someone who is sick.

If a pastor, with his wife on "on call" status nearby, were to have "office hours" properly understood and announced, and if the people would participate, he could do the work of three or four men (or do the work of one man better) and still have extra time for sick calls and personal evangelism among the unchurched.

And the people could choose and plan their time rather than that the pastor wander around here and there hoping to find someone at home when he "drops in." Lest this idea appear to be unreasonable, we may say that there are churches where this sort of thing is working, much to the convenience and delight of all. Perhaps the title of this article could be made into a slogan also for us: "Go see the pastor at least twice a year!" It is time for the clergy to make a counter-complaint and say to the layman: "You haven't been to see me in a long time!"



THERE ARE many keys to spiritual success and to the unlocking of God's blessings upon your soul and life. However I am confident that right at the top in priority is the key of financial stewardship.

Malachi 3:10-12 indicates that God will pour out spiritual blessings, rebuke untoward circumstances, and make our impact upon others pleasant and rewarding, *if* we will be faithful to tithe our income into the church.

As a young Christian in my early teens I became aware of the importance of tithing as a part of God's command, and my privilege. When I was around sixteen years of age I figured up how much money I had earned in the few small jobs I had worked at up to that time, and then I took money from my savings and tithed the whole amount. From that time to this day it has been my exceeding joy to tithe my income, and there is a warm feeling inside to know that for every dollar I have earned in my whole life God has received 10 percent.

There were times in the depression years when it seemed we could not spare the tithe. But remembering that "the tithe is the Lord's," we have religiously given it to the church. God has unusually blessed us in times of adversity, and our life has been an adventure in miracles in the providential care we have received.

I was profoundly affected in my early Christian life by an incident concerning Christian stewardship. A friend of ours became "peevish" at the pastor of the church and decided to "get even" with him. His method was to withhold his tithe, which was quite substantial in that small church.

However we cannot tamper with God's money without serious things happening. We saw this man soon take very sick. An operation became

necessary. Hospital bills quickly ate up his income. He lost his job because of illness, and soon he and his wife had to live on public assistance. The end of his life was most tragic.

Incidentally, the church went right on with every need being supplied. God's work is too big to be destroyed by the animosity of any one person. He only beats himself to pieces who would try to hurt the cause of God.

Regardless of any material blessings which might come to us because of our faithfulness in the stewardship of our money, we should give cheerfully to the Lord because He commands it. The basic motivation for giving is not that we are helping the church, but rather that we are keeping the way clear

between our souls and the Saviour through this obedience. In fact, we dare not fail to follow the scriptural injunction, "Bring ye all the tithes into the storehouse."

I do know that you can be assured of inward peace and the smile of God upon your soul when you are careful in your financial responsibility to Him. It has been an increasing joy and privilege for us to tithe our income into our home church, and then to give offerings above this as we attempt to share in the many corners of God's kingdom.

You cannot get ahead of God. As someone has said, "You shovel into God's granary, and He shovels back into yours. And remember, He has the largest shovel."

OF MEN AND FISH

RIGHT NOW, at this very minute, somewhere off the New Jersey coast, a little crew of men on a fishing boat is whipping a net aboard. In a few more minutes they will tackle it in and "trip the bunt."

A net bag will hang like a teardrop, containing a ton or even up to three tons of ocean-bottom scrapings. Some of it will be fish, some crabs, some shells, even trash and junk thrown overboard from some passing steamer.

A deck hand reaches under this bag and trips a knot. The "catch" spills on deck and in a heavy sea slides all over until it finds its level.

Let's examine the pile. The good, lively fish are flipping all over. Sharks, some with teeth like spikes or fangs, some with teeth like tapered razor blades; fluke, chocolate on one side, snow-white on the other; porgies full of pep and so innocent; sea bass, blue-purple and black, like creatures from another world. Even a lobster, claws too heavy to lift now that it is out of water, sea robins, skates, eels, a lizard with its bulldog jaws and shark skin. Maybe a sturgeon with alligator hide and head like a sharpened pencil.

Jesus looked at a deckload of fish like this (Matthew 13) and said that the kingdom of Heaven is like a fishnet cast into the sea, gathering in all kinds. He said they were to be sorted out, and we can see the deck hands sorting out the good

Christianity is not rules or dogmas or church membership. It is a love relationship. "Christianity," said Dr. McCracken, "is not subscription to a creed; it is loving attachment to a Person."—Selected.

By CLIFFORD CHEW, JR.

Pastor, Cape May, New Jersey

fish from the bad. The good fish are put into bushel baskets and handed down into the fishhold, the "trash fish" shoveled over the sides to float or sink—dead.

Did you ever look into a pile of fish and see people you knew? Know any crabs? They pick things apart and won't go near anything with life. Know any sharks? Stay away from them; they can't be trusted. They have big mouths ready to bite. How about headfish, sometimes called all-mouth—looks like a tadpole, but is at least half mouth? Or the blowfish? Tickle him and he puffs up to twice his size, but is really only full of air. Did you ever see any sea robins? No matter where you touch them you're going to be stuck. Sharp fins wait to cut you from all angles. All these are called "trash fish." The deck hands will shovel them overboard.

We can even learn a good lesson from the good fish. Did you know that these good fish are made to go only one way? Take one in your hand, now run a piece of cloth from head to tail. No catches or problems. Carefully now try to move it from tail to head. It won't go. Did you ever see a fish make any progress swimming backward? But some can go better than twenty miles per hour forward.

We are made to go toward God and are the most awkward creatures when we go in any other direction.

Jesus was very careful also to tell us who will sort out the fish of heaven. He said the angels would do it (Matthew 13:49). Let us beware lest we forget that our job is to catch the fish and let Him do the sorting!

EDITORIALS

By W. T. PURKISER

Digging Our Graves with Our Grudges

Someone has warned us against digging our graves with our grudges. It is a caution which should not go unheeded.

It has a literal application. It has become increasingly clear across the years that attitudes and emotions have a very powerful reaction in the physical body. There is a close relationship between mental and physical health. Many of the disorders from which people suffer have a spiritual basis.

Particularly is this true with regard to such emotions as resentment, bitterness, hostility, or animosity. We are created to "follow peace with all men," and to the extent to which we fail to do this we poison our bodies as well as our souls.

The unnatural strain brought about by hatred and antagonism is many times the straw that breaks the camel's back. A person's grudges may literally dig his grave.

NO LESS REAL and even more important is the spiritual application. However it may be disguised with a cloak of professed righteousness, "bitterness, and wrath, and anger, and clamour, and evil speaking . . . with all malice" are the attitudes and emotions which grieve the Holy Spirit, whereby we are "sealed unto the day of redemption" (Ephesians 4:30-31).

It is true that these spiritual poisons may spring from the carnal nature. Carnality's chief evidence, Paul said, is "envyings, and strife, and divisions" (I Corinthians 3:3). But the fact that the Apostle found it necessary to warn those who are sealed with the Holy Spirit against bitterness, wrath, clamour, and malice at least warns us against allowing our spirits to become reinfected with a virus from without that will mean their death.

There is grave danger ahead for any Christian who harbors tendencies to resentment and ill will. When we find ourselves mulling over our injuries and hurts, willing "to forgive but not forget," more concerned with our dignity and prestige than with the advancement of the church, quick to suspect the worst, and prone to insist that our way is the only way, it is time to take alarm.

The tragedy is that nine times out of ten the grudges that destroy grace and dig graves are based on ignorance and suspicion rather than truth and reality. "Always beware of suspicion," said Oswald Chambers; "it comes from the devil and ends there.

The Holy Spirit never suspects."

Charles Spurgeon once commented, "It would be better to be deceived a hundred times than to live a life of suspicion. It is intolerable. The miser who traverses his chamber at midnight and hears a burglar in every falling leaf is not more wretched than the minister (or layman) who believes that plots are hatching against him, and that reports to his disadvantage are being spread."

IT SEEMS SO HARD FOR US TO LEARN that we simply do not know enough to sit in final judgment on our fellows. As Erwin McDonald wrote: "None of us is so close to perfection that he can be a spiritual policeman over the lives of everybody else. And since every one of us stands constantly in need of mercy more than justice, it behooves all of us to center more on being merciful than on being judge."

Without endorsing the dubious theology of the little verse that has been going around, we can still see its point:

*I dreamed death came the other night
And heaven's gate swung wide.
With kindly grace an angel fair
Ushered me inside.*

*And there, to my astonishment,
Stood folks I'd known on earth.
Some I'd judged and labeled as
"Unfit," "Of little worth."*

*Indignant words rose to my lips,
But never were set free . . .
For every face showed stunned surprise:
No one expected me!*

THERE IS A CLEANSING OF THE SPIRIT which comes through the sanctifying lordship of the Holy Ghost. It is instantaneous and complete. But it is not the end of needed grace. It is the beginning of a cleansing which must be continual as well as complete.

There is good reason why John's great promise—"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7)—is in the present tense. The cleansing must not only commence but continue.

Let us then take care that, having been cleansed and sealed with the Holy Spirit, we do not allow

ourselves to become reinfected with the germs of grudge-holding, hatred, harshness, and bitterness, which are so much in the atmosphere about us. For there is real danger at the point of digging our graves with our grudges.

A Missing Note

A missing note in the church today is best summed up in one small word. It is the word "joy."

There is no lack of orthodoxy. There is no shortage of moral ruggedness. We have a good degree of conscientiousness and dependability. But we lack radiance, the contagious quality of joy.

Someone tells of seeing this vividly illustrated at an Easter morning service. The preacher was describing the most momentous and inspiring event in the history of the human race. He was talking about the new dimension of life and eternity revealed in the resurrection of Christ.

But a glance at the congregation revealed a very different situation. The faces reflected everything but the joy of the occasion. Some sat in glum preoccupation. Others listened with studied indifference. Others seemed grim and heavily burdened. Some appeared frankly bored. Few indeed were those whose faces shone with the light of an inner gladness.

If it be argued that there is so much of today's world to baffle and confuse, to bring sorrow and burden, this would have to be admitted. But Christian joy never has depended upon favorable circumstances. It never has had its roots in the soil of this world. It always has come from above.

Certainly our religion should be a source of goodness. But it should be the source of gladness as well. Holiness should not only minister to piety; it ought to contribute to happiness also.

Worldliness is rarely defeated by grim and scowling rebuke. The best counter-attraction is the joy of the Lord, the "expulsive power of a new affection."

Christian joy is not blind to the evils of the age, the injustice and suffering of mankind. Its happiness is based on the conviction that these are not the last word. The last word is not a flood, but a rainbow.

Whatever the defeats of the moment, the lost skirmishes of the day, the final victory is sure. The joy of God does not deny the tears. It looks through and beyond them to "the day without a cloud."

LACK OF JOY, then, may be a sign of unbelief. It may show that we have failed to understand and receive in real faith the meaning of the message we preach and hear.

Can one really believe the gospel and truly sense the spirit of Christ and not catch His joy, a buoyancy no outer circumstance could defeat or destroy? Paul's great prayer was, "Now the God of hope fill you with all joy and peace in believing, that ye

may abound in hope, through the power of the Holy Ghost" (Romans 15:13).

Or lack of joy may be the result of immaturity. Unripe fruit is always sour. It is only when the sun has ripened and mellowed the fruit that it becomes sweet and luscious. Green and sour souls, crabbed and full of acid as someone has described them, need to grow sweet and mellow under the smiling sun of God's providence.

But the great source of a glum and doleful Christian profession is failure to appropriate the full life of the Spirit. A miserable Christian is an unspiritual person. He may have taken his first steps into the kingdom of God, but he has not truly learned that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

"The fruit of the Spirit is love, joy, peace . . ." (Galatians 5:22).

It is not the shallow, raucous gaiety of the unconcerned we need. It is the "joy unspeakable and full of glory" which comes in the abiding fullness of the Holy Spirit. Only so shall we be fitted to hear at last our Redeemer's words, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord" (Matthew 25:21).

The Upper Room

I'll tarry in the Upper Room

And talk to Jesus there.

I'll lay each burden at His feet

While on my knees in prayer.

I'll tell Him how I need His love,

Then consecrate anew;

And when I look above the clouds,

He's there to see me through.

The Upper Room, a blest retreat,

Where God still waits, I know,

To give me strength for every need

Because He loves me so.

Perhaps a heavy cross I'll bear,

Like Jesus did of old;

But someday when this life is o'er,

My cross will turn to gold.

God waits within the Upper Room

With Pentecostal power.

He waits the same as He did then,

To bless this present hour.

A full surrender brings sweet peace;

His smile will banish gloom.

Yes, God still meets each heart that prays

Inside the Upper Room!

By EDITH ROBERTS

THE CHURCH AT WORK

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

The following letter is from a pastor in Michigan vitally interested in paying the N.M.B.F. budget.

We appreciate your cooperation in helping us inform our people concerning our annual Christmas offering for Ministerial Benevolence. We would like to report to you that God blessed the efforts and we surpassed our goal. Our budget was set at \$96.00 and we planned to raise the total amount. We are thrilled to be able to send your department a check in excess of one hundred dollars. To God be all the glory!

Offering envelopes for the annual Christmas offering for N.M.B.F. are sent to every church on request of the pastor. This special offering applies on the N.M.B.F. budget.

*Department of
Ministerial Benevolence*

FOR CHRISTIAN ACTION

If you have not already read it, everyone would profit from reading *The Cup of Fury*, by Upton Sinclair. It is a factual record of the tragic consequences of alcohol in the lives of outstanding people. Mr. Sinclair says, "I will write as one who has had but three or four sips of liquor in his life; as one who was early turned away from alcohol. It was my fate to be raised in a virtual sea of liquor. First it was my father. Then no fewer than three of my uncles—proud Southern gentlemen, one of them a naval hero. Then one friend after another, colleagues and writers, many of them famous and all of them destroying themselves."

The author continues, "I compile a list of the victims I have known, and there are seventy-five names; I should say that thirty of them are known to most literate Americans; a dozen are known throughout the literate world." Among these seventy-five people are men and women like Jack London, Dylan Thomas, Sinclair Lewis, O. Henry, Stephen Crane, Isadora Duncan, William Seabrook, and many others whose moderate drinking became uncontrollable alcoholism.

"I say it is a frightful thing," continues Upton Sinclair, "that so much of the talent and genius of America should have been distorted by alcohol

poisoning. These are indeed men and women who have to a great extent set the intellectual and moral tone of our times. They are among the few who have achieved fame and fortune; they have won both the critics and the readers. Most of them started with vision and courage, but in the end the example they give us is of sickness of mind and soul."*

This documented exposé of the attempts to make drinking a "social grace" and the tragic results of such drinking is well worth one's money and time. *The Cup of Fury*, by Upton Sinclair, is a clothbound book that sells for \$3.00. It may be ordered through your publishing house.

EARL C. WOLF, *Secretary*
Committee on Public Morals

*Copyright, Channel Press, 1956.

SUNDAY SCHOOL RALLY DAY October 25

Rally Days for October 4 and November 22 have been eliminated.

K. S. RICE
Executive Secretary

GENERAL INTERESTS

Ambassador Aftermath

The positive effect of the Nazarene Evangelistic Ambassadors goes on and on:

ON THE FIELD

In Monterrey, Mexico, (a city of 800,000) the local radio station announced the Nazarene youth camp. The leading newspaper editor, hearing the announcement, associated the word "Nazarene" with the recent Ambassador crusade. He sent his special reporter for the story. The reporter, delayed in returning to the city, was in the evening service and converted. Result? A lead article, six columns with pictures, in the Monterrey newspaper telling all about the Church of the Nazarene.

Similar stories come from other fields: four new families in one church, eighteen members received in another, a total of two thousand converts.

AT HOME

The individual Ambassadors are holding services with outstanding results. Nine young people who were fighting missionary calls came in one service. Fourteen teen-agers were forward to be

sanctified in another. Twenty-five responded for dedication in another, and so on.

PERSONAL TESTIMONIES OF THE MEMBERS

JOHN SMEE—"This gave me a new concept of missions. Our missionary work came alive. Ours in an international church."

JAMES MONCK—"Maybe you can tell, the more I write, the blessing starts to come. I guess I had better close and have my own praise service here to God."

FLETCHER TINK—"In this brief span of time I have been elevated into a new spiritual world, a world that has been a vital steppingstone into a higher and more profound relationship with God. . . . We had engaged in joint work of eternal value; we had participated with the common bond of Christianity in changing lives from sinful darkness into glorious light. In giving of ourselves completely to God's purpose for us, we ourselves were changed; a new vision is ours; a revolutionary, vital Christianity is now part of us."

DISTRICT ACTIVITIES

Telegram

Dallas, Texas—*Scottsville's seventy-eighth encampment was best in many years as God honored the dynamic and effective ministry of Dr. Curtis Smith. Altars full of seekers characterized many of the three services each day. Music was in charge of Harold C. Lucky, who directed the more than one-hundred-voice teen choir. Over four thousand dollars was quickly given for improvements and operations. Scottsville's future never brighter as a place of salvation for needy souls.*—Paul H. Garrett, District Superintendent.

Tennessee District Assembly

The fifty-second annual assembly of the Tennessee District was held August 19 and 20 in Nashville First Church. Pastor T. E. Martin and his people were gracious hosts.

Dr. V. H. Lewis, presiding general superintendent, was at his best, and challenged all present by his messages.

Dr. C. E. Shumake, who has served admirably as district superintendent for seven years, received a near-unanimous vote for reelection, and then was given an extended three-year call with a very splendid vote. A spirit of love, harmony, and blessed fellowship prevailed throughout the assembly.

Dr. Shumake's report indicated a year of achievement with gains in all departments. A total of near \$900,000 was raised for all purposes, and the district gave 10.2 percent for world evangelism.

The assembly closed on Thursday

evening with an impressive ordination service conducted by Dr. Lewis, and the following receiving elder's orders—Robert Chason, Paul Hetrick, Roy L. Thompson, and Dale Viars.

The conventions preceding the assembly were well attended. Dr. John McKay, retired missionary from India, was convention speaker, and also brought a stirring message to the assembly on Wednesday evening.—A. GEORGE PFEZER, Reporter.

Northwestern Illinois District Assembly

After three inspiring days of convention, the sixteenth annual assembly of Northwestern Illinois District convened August 20 and 21 on the Manville campgrounds, near Streator, Illinois.

Dr. G. B. Williamson, presiding general superintendent, provided excellent leadership, and challenged all present with his Christ-centered messages.

Dr. Lyle E. Eckley, district superintendent, gave an excellent report of progress: 18 churches in extensive building programs; 2 new churches organized during the past year—Moline Plainview and Aledo; district church membership now 4,086, a net gain of 161, with 271 members received by profession of faith; and total giving for all purposes \$741,448, an increase of \$27,863. Total general giving was \$69,473, making Northwestern Illinois a 9.4 percent district for world missions. Small Church Achievement Award went to Pastor Ray Hoskins and the Cuba church.

Dr. Eckley has endeared himself to pastors and people across the district, and a love offering exceeding \$600 was given to him and his family.

The assembly closed with an inspiring ordination service, and elder's orders issued to Wayne Speakman, Orin Nelson, Robert Vincent, and Harold Derryberry.—ROGER A. FLEMING, Reporter.

Houston District Assembly

Dr. Samuel Young was the presiding general superintendent for the seventeenth assembly of the Houston District, which convened on August 18. We greatly appreciated his able administration, and his deep love and concern for the church as manifested by his messages.

The report of Dr. W. Raymond McClung, our highly esteemed district superintendent, showed a record high in numerical gain, financial giving, and spiritual advancement. A total of \$558,326 was raised for all purposes, with \$56,658 going to world evangelism. Again Houston is a "10 percent" district. At the close of his report, a spontaneous love offering resulted in a check of \$1,000 being presented to the district parsonage family in appreciation of their labors.

In the pre-assembly missionary convention, Mrs. McClung was reelected with a near-unanimous vote as district N.F.M.S. president. Rev. Robert Wellman was special speaker. Dr. A. Milton Smith, superintendent of South Arkansas District, was speaker for the church schools service on Wednesday night.

In the closing of the assembly, Clem B. Jarvis was ordained an elder.—JOHN L. HARRISON, Reporter.

THE BIBLE LESSON

By NELSON G. MINK

Topic for October 4: The Pastoral Epistles

SCRIPTURE: I Timothy 1:1-11; II Timothy 1:1-2; Titus 1:1a, 4 (Printed: I Timothy 1:1-11)

GOLDEN TEXT: *Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned (I Timothy 1:5).*

Most of the Epistles are written to churches. Three of them were addressed to pastors of the churches. First and Second Timothy and the Epistle to Titus are known as the Pastoral Epistles because they were written to the pastors, with the central purpose of giving instruction to church members. For the most part, such instructions have to do with proper behavior in the church and among themselves.

Living pure lives, because we have pure hearts, is the theme of this lesson. A missionary tells of dealing with a woman, a Y.W.C.A. secretary, who was inwardly torn apart, but trying to keep up appearances of religion because of her job. The man of God said, "It takes twice as much power for an airplane to get off the earth as it does to fly; the really difficult thing is to break with the old life of make-believe and of keeping up appearances." He added, "Once you are off and make a clean break, it is easier." After a good season of prayer, the secretary opened her eyes in surprise and said, "Why, I'm off!" She was!

We find the Pastoral Epistles also dealing with the preservation of sound doctrine. It is so good to have the right kind of foundation for our religious and spiritual lives. The upward pull means everything. "A question mark ends in being bent towards the earth, an exclamation point points toward heaven—the difference in destination between two attitudes."

Power for holy living stands out good and clear in the messages of these Epistles. You can't beat the combination of a sincere faith, a good conscience, and a pure heart. You don't have to have a lot else with these. John Wesley said: "Give me one hundred preachers who fear nothing but sin, and desire nothing but God . . . such alone will shake the gates of hell, and set up the kingdom of heaven on earth. God does nothing but in answer to prayer."

Finding out what God wants us to do is the climax to the implied lesson today. In the Temple that morning when Isaiah saw the Lord and heard Him speak, he said something like this: "Lord, look me over and see if I'll do." And he got a job right away. David said, "I will delight myself in thy statutes: I will not forget thy word" (Psalms 119:16).

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Announcements

RECOMMENDATION

—Rev. R. E. Hodgson, for many years a pastor in Iowa, Oklahoma, and Texas, is entering the evangelistic field immediately. He has had many

years' experience as pastor and evangelist. He has a pleasing personality, a courteous manner, and an effective evangelistic style in his preaching. He hopes to major on six-day holiness evangelism campaigns, although he will be available for regular revival meetings as well. His maturity as a Bible preacher, and experience as pastor and evangelist, will make him an effective worker in any church, large or small. I heartily commend him to our people everywhere. Write him, c/o our Publishing House—Raymond W. Hurn, Superintendent of Abilene District.

WEDDING BELLS

Miss Helen Lynn Tanner and Mr. Coy Luther Harris, both of Mineral Wells, Texas, were united in marriage on July 11 at the Mineral Wells Church of the Nazarene, with Rev. Odell Harris, father of the bridegroom, officiating.

Miss Joyce Roberta Tanner and Mr. Jerry Odell Harris, both of Mineral Wells, Texas, were united in marriage on July 11 at the Mineral Wells Church of the Nazarene, with Rev. Odell Harris, father of the bridegroom, officiating.

SPECIAL PRAYER IS REQUESTED

by a Christian mother in Oregon for a daughter to be healed of a nervous ailment, and that a plan may be worked out for her schooling that is best for her problem, also for the salvation of her husband and other children;

by "an anxious mother" in Indiana for a young minister and his wife to experience "a complete new experience in God, as they have drifted from the true fold, I fear."

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS
G. B. WILLIAMSON
SAMUEL YOUNG
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GEORGE COULTER



- Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599
- Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096; Baltimore, Md. (Brooklyn), Oct. 7-18; Huntingdon, Pa., Oct. 21—Nov. 1
- Allen, Jimmie (J. A.) c/o NPH*: Taloga, Okla. (Camp Creek), Oct. 1-13; Meridian, Ida., Oct. 15-25; Wapato, Wash., Oct. 29—Nov. 8
- Aycocck, Jarrette and Dell. Preacher and Singer, c/o NPH*: Tuscaloosa, Ala., Sept. 28—Oct. 4; Evansville, Ind. (1st), Oct. 9-18; Iola, Kans., Oct. 25—Nov. 1
- Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.
- Baldridge, Willis and Velma (DeBoard). Song Evangelists, 2122 N. Main, Pueblo, Colo.
- Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.: Indianapolis, Ind. (Northside), Oct. 4-11; Goshen, Ind., Oct. 14-25
- Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Farmington, N.M., Sept. 23—Oct. 4; Artesia, N.M., Oct. 7-18; El Paso, Tex. (1st), Oct. 21—Nov. 1
- Beaty, B. K. 705 Cheney, Taylorville, Ill.: Casper, Wyo., Oct. 5-11; Arcola, Ill., Oct. 15-25
- Bebout, R. E. 3061 Johnson Ave., San Luis Obispo, Calif. 93401
- Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Dayton, Ohio (Radcliffe), Sept. 22—Oct. 4; Manchester, Tenn., Oct. 11-25
- Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.
- Bertolesi, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.: Detroit, Mich. (Bethel), Sept. 30—Oct. 11; Springfield, Ohio (High St.), Oct. 16-25; Newark, Ohio, Oct. 30—Nov. 8
- Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Indianapolis, Ind., Sept. 28—Oct. 4; Southport, Ind., Oct. 9-18; Oil City, Pa., Oct. 23—Nov. 1
- Bierce, Jack. Song Evangelist, c/o NPH*: Glen Burnie, Md., Oct. 18-25

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

● Indicates Singers.

"SHOWERS of BLESSING"
Program Schedule

October 4—"Two Magnets: Toward Which Are You Headed? Part IV. Two Qualities of Heart," by Russell V. DeLong

October 11—"Part V. Two Possible Choices," by Russell V. DeLong

October 18—"Part VI. Two Lines That Can Be Crossed," by Russell V. DeLong

Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.: Kenosha, Wis., Sept. 24--Oct. 4; Middletown, Ind., Oct. 7-18; Clearwater, Fla. (1st), Oct. 21--Nov. 1

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.: Monticello, Ky., Oct. 1-11; Eau Gallie, Fla., Oct. 28--Nov. 3

Blythe, Ellis G. c/o NPH*: Lansing, Mich. (South), Oct. 4-11; Detroit, Mich. (Trinity), Oct. 15-25; Plymouth, Mich., Oct. 29--Nov. 8

Boggs, W. E. c/o NPH*: Hamilton, Ohio (1st), Sept. 23--Oct. 4; New Philadelphia, Ohio (1st), Oct. 7-18; Columbus, Ga. (1st), Oct. 21--Nov. 1

● Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa: Conway, Ark. (1st), Sept. 28--Oct. 4; Lincoln, Neb. (1st), Oct. 12-18

Bowman, Russell. 129 Tibet Rd., Columbus, Ohio: Jackson, Ohio, Sept. 30--Oct. 11; Huntington, W.Va. Oct. 14-25; Mt. Gilead, Ohio, Oct. 28--Nov. 8

Bradley, Ernest R. 20 17th St., Lowell, Mass.: Williamsport, Pa., Sept. 30--Oct. 11; Jefferson, Ohio (1st), Oct. 14-25

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.: Tallahassee, Fla., Sept. 23--Oct. 4; Aurora, Ind., Oct. 8-18

Brannon, George. 4105 N. Wheeler, Bethany, Okla.: New Albany, Ind. (East Side), Sept. 23--Oct. 4; Louisville, Ky. (South Side), Oct. 7-18; St. Louis, Mo. (Southside), Oct. 21--Nov. 1

Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.

● Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.: Birmingham, Ala. (1st), Oct. 4-11; Indianapolis, Ind. (Ray St.), Oct. 15-25; Hot Springs, Ark. (1st), Oct. 28--Nov. 8

Brown, J. Russell. c/o NPH*: Boise, Ida. (1st), Sept. 24--Oct. 4; Pocatello, Ida., Oct. 8-18; Eagle, Ida., Oct. 21--Nov. 4

Brown, W. Lawson. Box 785, Bethany, Okla.: Carlsbad, N.M., Sept. 30--Oct. 11; Cushing, Okla., Oct. 14-25; Houston, Tex. (Denver), Oct. 28--Nov. 8

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.: Hurricane, W.Va., Sept. 22--Oct. 4; Wheelersburg, Ohio, Oct. 7-18; Cape Girardeau, Mo., Oct. 21--Nov. 1

● Callihan, Jim and Evelyn. Singers and Musicians, 2752 Old Yellow Springs Rd., Fairborn, Ohio: Louisville, Ky., Sept. 28--Oct. 4; New Castle, Ind., Oct. 8-18; Elyria, Ohio, Oct. 28--Nov. 8

Cambel, David Carson. Box 177, Redkey, Ind. 47373: Marion, Ind. (Eaton), Sept. 30--Oct. 10; Terre Haute, Ind. (Eastside), Oct. 21--Nov. 1

Cargill, A. L. and Myrta. 638 W. Kiowa, Colorado Springs, Colo.

● Carmickle, James and Juanita. Singers and Musicians, c/o NPH*

Carpenter, R. W. 111 N. 5th, Lamar, Colo.: Golden, Colo. (Daniels), Sept. 23--Oct. 4; Delta, Colo., Oct. 7-18; Hoisington, Kans., Oct. 21--Nov. 1

Carter, E. L. Bluford, Ill.

Casey, H. A. and Helen. Preacher and Singers, c/o NPH*: Karval, Colo., Sept. 23--Oct. 4; New Castle, Pa., Oct. 7-18

Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio: Pana, Ill., Sept. 30--Oct. 11; Walbridge, Ohio, Oct. 5-15

Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Bloomington, Ind. (1st), Sept. 28--Oct. 4; Cincinnati, Ohio (Springdale), Oct. 5-11; Beech Grove, Ind., Oct. 12-18; Aurora, Ill. (1st), Oct. 19-25; Indianapolis, Ind. (Westbrook), Oct. 26--Nov. 1

Clark, Gene. 104 Waddell St., Findlay, Ohio

Cochran, Richard H. 102 Cora, Dexter, Mo.

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio: California, Pa., Oct. 16-25

Condon, Robert. c/o NPH*: Alhambra, Calif., Sept. 27--Oct. 4; Santa Rosa, Calif., Oct. 13-18; Eureka, Calif., Oct. 25--Nov. 1

Cook, Charles T. 433 Plum St., Albany, Ind.: Marinette, Wis. (Ingalls), Sept. 30--Oct. 11; Clarence, Mo., Oct. 14-25

Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.: Greenfield, Ind. (Stringtown), Oct. 28--Nov. 8

Corbett, C. T. P.O. Box 215, Kankakee, Ill.: Columbus, Ohio (Whitehall), Sept. 27--Oct. 4; Wapakoneta, Ohio, Oct. 5-11; Augusta, Me., Oct. 13-18; Gardiner, Me., Oct. 19-25; Dayton, Ohio, Oct. 27--Nov. 1

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

Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Bruceton Mills, W.Va., Sept. 30--Oct. 11; Sistersville, W.Va., Oct. 14-25; Nitro, W.Va., Oct. 28--Nov. 8

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Fresno, Calif. (Grace), Sept. 28--Oct. 4; Altadena, Calif., Oct. 5-11; Cypress, Calif., Oct. 12-16; Fostoria, Ohio, Oct. 22--Nov. 1

Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.: Michawaka, Ind., Sept. 30--Oct. 11; Clare, Mich., Oct. 14-25; North Star, Mich., Oct. 30--Nov. 8

Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.: Waynesboro, Tenn., Sept. 28--Oct. 7; Clarksville, Ga., Oct. 17-18

● Crider, Jim and Janet. Singers and Musicians, Box 157, Shirley, Ind.

Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Indianapolis, Ind. (Bridgeport), Sept. 30--Oct. 11; Bedford, Ind. (1st), Oct. 14-26; Rising Sun, Ind., Oct. 28--Nov. 8

Crum, Opal. 1780 Richmond Rd., Columbus 23, Ohio: Loudonville, Ohio, Sept. 30--Oct. 11

Dale, R. L. 802 Upper 11th St., Vincennes, Ind.

Darnell, H. E. P.O. Box 929, Vivian, La.: North Vernon, Ind., Oct. 1-11; Akron, Ohio, Oct. 15-25; Cambridge City, Ind., Oct. 29--Nov. 8

Darnell, Leo and Pauline. 1524 Laurel Dr., Columbus, Ind.: St. Louis, Mo. (Northside), Sept. 27--Oct. 10; Hartford City, Ind., Oct. 15-25; Terre Haute, Ind. (South Side), Oct. 29--Nov. 8

Davis, C. W. and Florence. 1337 Hillcrest, Colorado Springs, Colo.: Dover, Okla., Oct. 2-11; Rogers, Ala., Oct. 15-25

Davis, Ray. c/o NPH*: Ravenna, Ohio, Oct. 1-11; Elk City, Okla., Oct. 22--Nov. 1

DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks, Fla.: Hawaii and Japan

● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*

Dennis, Garriald D. c/o NPH*: Muncie, Ind. (Mayfield), Sept. 30--Oct. 11; Morrilton, Ind., Oct. 14-25; Seymour, Ind. (Peter's Swit.h), Oct. 30--Nov. 9

Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*: Muncie, Ind., Oct. 1-11; West Lafayette, Ohio, Oct. 15-25; Wilshire, Ohio (Wren), Oct. 28--Nov. 8

● Dixon, George and Charlotte. Song Evangelists and Musicians, 33 Clark St., Patchogue, N.Y.: Sutherlin, Ore., Sept. 16--Oct. 4; Cleveland, Ohio (Richmond Heights), Oct. 8-18

Dobbins, C. H. Yoder, Ind.: Marion, Ind. (26th St.), Oct. 21--Nov. 1

Duncan, W. Ray. Waverly, Ohio: Chillicothe, Ohio, Sept. 24--Oct. 4

Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530: Keokuk, Iowa, Sept. 30--Oct. 11; Allison, Pa., Oct. 14-25; Lombard, Ill., Oct. 28--Nov. 8

● Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Nashville, Tenn. (Grace), Sept. 27--Oct. 4; Nashville, Tenn. (Trinity), Oct. 5-11; Sheloely, Tenn. (Kimesville), Oct. 12-18; Glasgow, W.Va., Oct. 19-25

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.: Lancaster, Calif., Oct. 14-25; Baldwin Park, Calif., Oct. 28--Nov. 8

Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Derby, Kans., Oct. 1-11; Burlington, Colo., Oct. 15-25

Edwards, E. H. c/o Rev. Don L. Farrand, 2920 Emerson St., Palo Alto, Calif.: Sweet Home, Ore., Sept. 22--Oct. 4; Albany, Ore., Oct. 7-18; Deer Park, Wash., Oct. 20-25; Zillah, Wash., Oct. 28--Nov. 5

Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.: Florence, Ore., Oct. 28--Nov. 8

● Elliott, Keith and Leanna. Singers and Musicians, 6726 S. Washington, Lansing, Mich.

Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Niccolet Pl., Bay City, Mich.: Wayne, Mich., Oct. 4-11; Marine City, Mich., Oct. 18-25; Van Horn, Tex., Oct. 26--Nov. 1

Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: Orland Park, Ill., Sept. 30--Oct. 11; Jamestown, N.D., Oct. 14-25; Mound City, Mo., Oct. 28--Nov. 8

Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.: San Bernardino, Calif. (East Side), Oct. 4-11; Compton, Calif., Oct. 14-25; Kimberly, Ida., Oct. 28--Nov. 8

Erickson, A. Wm. (Billy). 994 Gwynn Drive, Nashville 6, Tenn.

Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.: Danville, Ind. (Castvary), Sept. 23--Oct. 4; Eaton, Ohio (1st), Oct. 7-18; Albuquerque, N.M. (Los Altos), Oct. 21--Nov. 1

Esterlins, John W. P.O. Box 668, Reedley, Calif.: Woodlake, Calif. (Farmersville), Sept. 23--Oct. 4; Redway, Calif., Oct. 7-18; Kingsburg, Calif., Oct. 21--Nov. 1

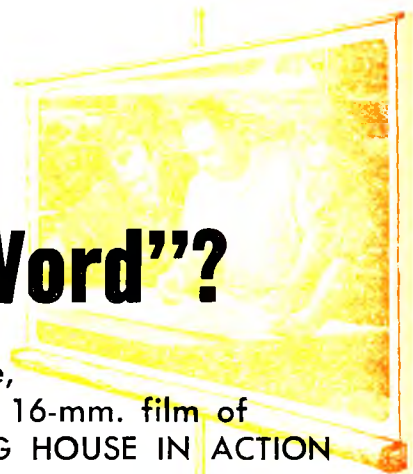
Eudaley, D. W. 603 S. Second, Marlow, Okla.: Denton, Tex., Oct. 12-25

Ewy, Philip S. 12536 Greenwood Ave., N. Apt 16, Seattle, Wash.: Ridgefield, Wash., Sept. 23--Oct. 4; Walla Walla, Wash. (Aldersgate), Oct. 7-18; Vancouver, B.C. (Grandview), Oct. 21--Nov. 1

● Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. 15320: Hundred, W.Va. (Mt. Herman M. Church), Oct. 18-25

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- Felter, Harry J., and Wife. Box 87, Leesburg, N.J.: Selingsgrove, Pa., Sept. 27—Oct. 4; Bangor, Pa., Oct. 14-25; New Freedom, Pa., Oct. 28—Nov. 8
- Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: East Palestine, Ohio, Sept. 23—Oct. 4; Battle Creek, Mich., Oct. 5-11; Saginaw, Mich., Oct. 14-25; Cincinnati, Ohio, Oct. 28—Nov. 8
- Fies, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Salisbury, Md., Oct. 1-11; Annapolis, Md., Oct. 18-25
- Finger, Joseph. 6515 Calypso Drive, Orlando, Fla.: Arcadia, Fla. (1st), Sept. 27—Oct. 4
- Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.: New Martinsville, W.Va., Oct. 1-11; Crossville, Tenn., Oct. 14-25
- Finkbeiner, A. J. c/o NPH*: In Germany
- Firestone, Orville. 736 E. 43rd St. North, Tulsa 6, Okla.: Council Bluffs, Iowa (Emmanuel), Oct. 1-11; Greenfield, Ind. (Grace), Oct. 15-25; Montpelier, Ohio, Oct. 29—Nov. 8
- Fisher, C. Wm. c/o NPH*: Bradley, Ill. (College), Oct. 4-11; Muncie, Ind. (First), Oct. 15-25; Miami, Fla. (Central), Oct. 28—Nov. 8
- Fisher, Richard L. 459 1/2 S. Third St., Frankfort, Ind. 46041: Frankfort, Ind. (Cyclone Hol.), Sept. 29—Oct. 4
- Fitch, James S. 2610 Sheridan Dr., Norwood, Ohio 45212: Olive Hill, Ky., Oct. 4-11; Massillon, Ohio, Oct. 18-25
- Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: Rochester, Ind., Sept. 24—Oct. 4; Aroma Park, Ill., Oct. 8-18; Mexico, Mo., Oct. 22—Nov. 1
- Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Bunola, Pa., Sept. 23—Oct. 4; Valley Park, Mo., Oct. 7-18; Bedford, Ind., Oct. 21—Nov. 1
- Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis 31, Ind.: Centerville, Ind., Sept. 30—Oct. 11; Barstow, Ill., Oct. 14-25
- Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Warren, Mich., (Van Dyke), Sept. 24—Oct. 4; Marseilles, Ill. (1st), Oct. 8-18; Abbotsford, B.C., Oct. 31—Nov. 1
- Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.: Huntsville, Ala. (Main Lake Rd.), Oct. 21—Nov. 1
- French, W. L. Route 1, Emmett, Ark.: Tishomingo, Okla., Oct. 1-11; Corpus Christi, Tex. (1st), Oct. 16-25
- Frodge, Harold C. 201 N-6, Marshall, Ill.: Highland, Ind., Sept. 28—Oct. 4; Marion, Ill., Oct. 7-18; Sioux City, Iowa, Oct. 21—Nov. 1
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Many, La. (1st), Oct. 4-11; Pampa, Tex. (1st), Oct. 16-25
- Gamble, Albert L. 808 5th St., Puyallup, Wash.: Livingston, Mont., Sept. 27—Oct. 4; Sidney, Mont., Oct. 7-18; Wichita, Kans. (Park City), Oct. 21—Nov. 1
- Garvin, H. B. 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Fla.: Columbia, Tenn., Oct. 1-11
- Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.: Muncie, Ind. (North Walnut), Oct. 1-11; Doyle, Tenn., Oct. 15-25; Milford, Del., Oct. 29—Nov. 8
- Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill. ● Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind.: Muncie, Ind., (Mayfield), Sept. 29—Oct. 11; Geneva, Ind., Oct. 14-25
- Gilliam, Harold P. Box 25, Juliaetta, Ida.: Ephrata, Wash., Oct. 4-11; Pasco, Wash., Oct. 18-25
- Gilmour, A. Alan, 921 N. Main St., Jamestown, N.Y.: Erie, Pa., Oct. 11-18
- Glaze, Harold, 2015 Orange St., North Little Rock, Ark.: Helena, Mont. (1st), Sept. 23—Oct. 4; Sacramento, Calif. (North), Oct. 8-18; Baker, Ore. (1st), Oct. 21—Nov. 1
- Glorylanders Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio
- Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
- Gordon, Maurice F. 2417 "C" St., Selma, Calif. Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Bradley, Ill. (1st), Sept. 25—Oct. 4; Glendale, Calif. (1st), Oct. 11-18; Redlands, Calif. (1st), Oct. 25—Nov. 1
- Graham, Napoleon B. 4772 East Cornell, Fresno, Calif. 93703
- Greer, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Grand Saline, Tex. (1st), Sept. 28—Oct. 4; Texarkana, Tex. (1st), Oct. 5-11; Kokomo, Ind. (1st), Oct. 15-25; Flint, Mich. (Central), Oct. 26—Nov. 1
- Griffin, Clarence A. c/o NPH*
- Grim, Alden D. 6509 N.W. 58th St., Oklahoma City, Okla.
- Guy, Marion O. Route 5, Muskogee, Okla.
- Haden, Charles E. P.O. Box 245, Sacramento, Ky.: East Point, Ga., Oct. 2-11; Cincinnati, Ohio (Blue Ash), Oct. 16-25
- Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.: Tulsa, Okla., Sept. 30—Oct. 11; Overland Park, Kans., Oct. 18-25; Wichita, Kans. (West Side), Oct. 28—Nov. 8
- Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.: Conway, Ark., Sept. 27—Oct. 4; Marietta, Ga., Oct. 11-18; Savannah, Ga., Oct. 23—Nov. 1
- Harrison, J. Marvin. Box 23254, San Antonio, Tex. 78223: San Angelo, Tex. (1st), Sept. 27—Oct. 4
- Harrold, John W. 409 14th St., Rochelle, Ill.: Rutland, Ohio, Oct. 7-18; Piqua, Ohio, Oct. 21—Nov. 1
- Hart, H. J. 310 E. Bank St., Iowa Park, Tex.
- Hayes, Thomas. c/o NPH*: Swift Current, Sask., Sept. 23—Oct. 4; Swift Current, Sask. (Morse), Oct. 5-11; Modesto, Calif., Oct. 14-28; Delta, Pa., Oct. 29—Nov. 8
- Heriford, Russell W. Rt. 1, Inola, Okla.: Yorkton, Sask. (Yorkton), Sept. 23—Oct. 4; Yorkton, Sask. (Saltcoats), Oct. 4-11; Edmonton, Alta., Oct. 14-25
- Hess, Weaver W. 19614 69th Pl. W., Apt. 2, Lynnwood, Wash. 98036: Cottage Grove, Ore., Oct. 14-25; Pittsburg, Calif., Oct. 28—Nov. 8
- Hicks, A. M. 10209 Cliff Circle, Tampa, Fla. 33612: Miami, Fla. (Uleta), Sept. 27—Oct. 4; Vienna, W.Va., Oct. 8-18; Charleston, W.Va. (Campbells Creek), Oct. 22—Nov. 1
- Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
- Hodge, W. M. Science Hill, Ky.: New Liberty, Ky., Oct. 7-18
- Hodgson, R. E. c/o NPH*: Garland, Tex., Oct. 7-18; Andrews, Tex., Oct. 19-25; Stinnett, Tex., Oct. 28—Nov. 8
- Hoedkle, Wesley W. P.O. Box 3338, Corpus Christi, Tex.: Temple, Tex. (1st), Sept. 30—Oct. 11; Corpus Christi, Tex. (Trinity), Oct. 14-25; Angleton, Tex. (1st), Oct. 28—Nov. 8
- Holtzclaw, Paul M. 306 S. Jefferson, Robinson, Ill.: Attica, Ind., Sept. 23—Oct. 4
- Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.: Reading, Mich., Sept. 30—Oct. 11; Butler, Ind., Oct. 19-25; Lansing, Mich. (Pleasant Grove), Oct. 29—Nov. 8
- Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Powhatan Point, Ohio, Sept. 24—Oct. 4; Dunbar, W.Va. (Galvary), Oct. 6-18; Martinsburg, W.Va., Oct. 22—Nov. 1
- Hoots, Bob. Columbia, Ky.: Lexington, Ky., Oct. 4-11; Akron, Ohio (Ellet), Oct. 12-18
- Hostetler, Robert L. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.
- Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City 22, Okla.: Ullyses, Kans., Oct. 7-18
- Hubbart, Leonard G. 615 Whitelock St., Huntington, Ind.: Peoria, Ill. (North Side), Oct. 7-18; Muncie, Ind. (Southside), Oct. 21—Nov. 1
- Humble, James W. c/o NPH*: Watsonville, Calif., Oct. 14-25; San Diego, Calif. (Claremont), Oct. 31—Nov. 8
- Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.: Newport News, Va., Oct. 1-11; Glen Burnie, Md., Oct. 18-25
- Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.: Defiance, Ohio, Oct. 1-11; Amelia, Ohio, Oct. 15-25; Rockford, Ill. (Auburn Rd.), Oct. 27—Nov. 1
- Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: Romney, W.Va., Oct. 1-11; Youngstown, Ohio (Witcliff), Oct. 15-25; Shreveport, La. (Warner Park), Oct. 30—Nov. 8
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Hutchinson, Kans. (Bethany), Sept. 24—Oct. 4; Freeport, Tex., Oct. 7-18; Peoria, Ill. (1st), Oct. 21—Nov. 1
- Irwin, James S. Fulling Mill Rd., Villas, N.J.: Ebensburgh, Pa. (Scalp Level), Oct. 1-11; Clermont, N.J. (South Seaville), Oct. 16-25
- Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Bristol, Pa., Sept. 30—Oct. 11
- Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians. c/o NPH*: Cincinnati, Ohio (Norwood), Sept. 30—Oct. 1; Gallipolis, Ohio (1st), Oct. 14-25; Lexington, Ky. (1st), Oct. 28—Nov. 8
- Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio: Ridgway, Pa., Oct. 7-18; McDonald, Pa., Oct. 21—Nov. 8
- Johnson, A. G. c/o NPH*: Mangum, Okla., Sept. 23—Oct. 4; Ft. Smith, Ark. (Southside), Oct. 7-18; Longview, Tex. (Northside), Oct. 21—Nov. 1
- Jolnston, Lester. 11510 S. Union, Chicago 28, Ill.: Puerto Rico Dist., October
- Jones, A. K. 315 Harmon Ave., Danville, Ill.
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Harrisonburg, Va., Sept. 23—Oct. 3; Osseo, Minn., Oct. 11-18; St. Paul, Minn., Oct. 21—Nov. 1
- Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio: West Union, Ohio, Oct. 21—Nov. 1
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Dechard, Tenn., Sept. 28—Oct. 4; Oneonta, Ala., Oct. 8-18; Chester, S.C. Oct. 21—Nov. 1
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.: Hays, Kans., Sept. 29—Oct. 11; Augusta, Kans., Oct. 14-25; Manhattan, Kans., Oct. 26—Nov. 1
- Langford, J. V. 701 N. First, Henryetta, Okla.: Poteau, Okla., Sept. 23—Oct. 4; El Centro, Calif., Oct. 11-18; Fritch, Tex., Oct. 21—Nov. 1
- Lanier, John H. Poplar St., Junction City, Ohio: Broadfording, Md. (Church of God), Oct. 4-18; Shawnee, Ohio (Independent), Oct. 25—Nov. 8
- Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Hutchinson, Kans. (1st), Sept. 30—Oct. 11; Mahomet, Ill., Oct. 13-18; Beardstown, Ill., Oct. 19-25; Granite City, Ill. (1st), Oct. 28—Nov. 8
- Laxon, Wally and Ginger (Smith). Route 3, Athens, Ala.: Iowa Dist. Tour, Sept. 28—Oct. 9; Lancaster, Ky., Oct. 5-11; Richmond, Ky. (1st), Oct. 14-25; Maysville, Ky. (1st), Oct. 28—Nov. 8
- Leichly Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o NPH*
- Leih, John. 40936 Mayberry, Hemet, Calif.: Boise, Ida. (Euclid Ave.), Sept. 30—Oct. 11; Redding, Calif., Oct. 14-25; Ventura, Calif., Oct. 28—Nov. 8
- Leonard, James C. Box 12, Marion, Ohio: Kingman, Ind., Sept. 30—Oct. 11; Newark, Ohio, Oct. 14-25; Elyria, Ohio, Oct. 28—Nov. 8
- Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.: Fontana, Calif., Sept. 30—Oct. 11; Sacramento, Calif. (Arden), Oct. 16-18; Davis, Calif., Oct. 21—Nov. 1
- Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.: Hastings, Mich., Sept. 24—Oct. 4
- Lewis, Ellis. 3804 Redmond, Bethany, Okla.: Hamilton, Ohio, Sept. 23—Oct. 4; Hope, Ark., Oct. 13-18
- Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.
- Liddell, P. L. c/o NPH*: Lansing, Mich. (North St.), Sept. 28—Oct. 4; Circleville, Ohio, Oct. 5-11; Midland, Mich. (Nease Mem.), Oct. 19-25; Racine, Wis. (Taylor Ave.), Oct. 28—Nov. 8
- Lineman, Hazel Fraley, 10 S. Third St., Bradford, Pa.
- Lipker, Charles H. Route 1, Alvada, Ohio: Ironton, Ohio (1st), Sept. 24—Oct. 4; Troy, Ohio, Oct. 8-18; Cincinnati, Ohio (Lockland), Oct. 23—Nov. 1
- Livingston, James H. Box 142, Potomac, Ill.: Gas City, Ind., Oct. 1-11; Gilman, Ill., Oct. 14-25
- Lyons, James H. University Heights, R.R. 1, Box 1311, DeKalb, Ill. 60115
- MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: Franklin, Pa., Oct. 1-11; Crestline, Ohio, Oct. 15-25; Rome, N.Y., Oct. 29—Nov. 8
- Mack, William, Rt. 1, Sherwood, Mich.
- Mansfield, Howard. 1110 N. 6th St., Boise, Ida. 83702: Council, Ida., Oct. 18-25; Vale, Ore., Oct. 28—Nov. 8
- Martin, Paul. c/o NPH*: Ephrata, Pa., Sept. 28—Oct. 4; Richmond Hill, N.Y., Oct. 6-11; Bethlehem, Pa. (1st), Oct. 12-18; Collingdale, Pa., Oct. 19-25; Washington, D.C. (1st), Oct. 26—Nov. 1
- May, Vernon D. and Mrs. c/o NPH*: Tuttle, N.D., Sept. 23—Oct. 4; New Mangrove, Neb., Oct. 7-18; Gaylord, Kans., Oct. 21—Nov. 1
- Mayfield, Paul and Helen. c/o NPH*: Ladoga, Ind., Sept. 30—Oct. 11; Jacksonville, Fla. (Panama Park), Oct. 13-18; Jacksonville, Fla. (1st), Oct. 19-25; Ferguson Falls, Minn., Oct. 28—Nov. 9
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Abilene, Tex. (1st), Oct. 2-11; Dallas, Tex. (Beacon Free Meth.), Oct. 15-25; Odessa, Tex. (1st), Oct. 29—Nov. 8
- McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.: Mt. Pleasant, Ohio (Meth), Sept. 25—Oct. 4
- McCullough, Forrest. c/o NPH*: Dublin, Ga. (1st), Oct. 1-11; Lawton, Okla. (1st), Oct. 15-25; Oklahoma City, Okla. (Capitol Hill), Oct. 29—Nov. 8
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif.: Howell, Mich., Sept. 30—Oct. 11; Hanover, Pa. (Trinity), Oct. 14-25
- McMillan, Willis L. 140 Walnut St., Circleville, Ohio: Willard, Ohio, Sept. 25—Oct. 4; Portsmouth, Ohio (Sciotoville), Oct. 7-18; Washington, D.C., Oct. 21—Nov. 1
- McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.: Caldwell, Ida. (Canyon Hill), Oct. 1-11; Boise, Ida. (Hillview), Oct. 14-25; Molalla, Ore., Oct. 27—Nov. 8
- McNutt, Paul W. Song Evangelist, c/o NPH*: Ashland, Ky., Oct. 2-11; Bell, W.Va., Oct. 12-18; Kansas City, Mo. (1st), Oct. 19-25; Warren, Ohio, Oct. 26—Nov. 1
- McWhirter, G. Stuart. 202 Stewart St., Cordova, Ala.: Bartlesville, Okla. (1st), Oct. 5-11; Mid-west City, Okla., Oct. 12-18; Lake Charles, La. (1st), Oct. 19-25; Hot Springs, Ark. (1st), Oct. 28—Nov. 8

Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Oklahoma City, Okla. (Britton), Sept. 27—Oct. 21; Stinesville, Ind., Oct. 14-25; Paoli, Ind., Oct. 28—Nov. 8

Meighen, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Millford, Ohio

● Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Tyler, Tex. (Grace), Sept. 27—Oct. 4; Woodward, Okla., Oct. 5-11; Wichita, Kans. (Linwood), Oct. 12-18; Decatur, Ill. (Westside), Oct. 21—Nov. 1

Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Cosmos, Mich., Sept. 28—Oct. 4; Redwood Falls, Minn., Oct. 5-11; Anderson, Ind. (Columbus Ave.), Oct. 14-25; Lowell, Mich., Oct. 28—Nov. 8

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Hutchinson, Kans. (Peniel), Sept. 24—Oct. 4; Winfield, Kans., Oct. 7-18; Drumright, Okla., Oct. 21—Nov. 1

Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Kalamazoo, Mich. (1st), Oct. 1-11; South Portland, Me. (1st), Oct. 15-25; Langley, S.C., Oct. 28—Nov. 8

Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Santa Ana, Calif. (Edinger St.), Sept. 23—Oct. 4; Dinuba, Calif. (1st), Oct. 7-18; Banning, Calif., Oct. 21—Nov. 1

● Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: Cleveland, Ohio, Oct. 8-18; Vienna, W.Va., Oct. 28—Nov. 8

Millhuff, Charles. c/o NPH*: Topeka, Kans. (1st), Sept. 28—Oct. 4; Oregon, Ill., Oct. 5-11; St. Louis, Mo. (Overland), Oct. 16-25; Bethel, Kansas (Bethel Glen), Oct. 26—Nov. 1

Mingledorff, O. C. R.F.D. 3, Douglas, Ga. 31533: Mommence, Ill. (1st), Sept. 22—Oct. 4; Lynn, Mass. (1st), Oct. 14-25; Derry, N.H. (1st), Oct. 28—Nov. 8

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

Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o Olivet Nazarene College, Box 351, Kankakee, Ill.: Lansing, Ill., Oct. 4-11

Moore, Franklin M. Box 302, Castle Rock, Colo.: Evansville, Ind. (Northside), Sept. 23—Oct. 4; Bedford, Ind. (Faith Mission), Oct. 7-18; Wilkinson, Ind. (Warrington), Oct. 21—Nov. 1

Morgan, J. Herbert and Pansy S. Evangelists and Singers, 319 Franklin St., Danville, Ill. 61833

Moulton, M. Kimber. c/o NPH*: Portland, Ore. (Mt. Scott), Sept. 23—Oct. 4; Spokane, Wash. (Spring Valley), Oct. 7-18; Lewiston, Ida. (1st), Oct. 21—Nov. 1

Mounts, Dewey and Wavolene. Evangelists and Singers, P.O. Box 52, Worth, Ill.

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.

Myers, David. Route 1, Box 108-A, Logan, Ohio 43138: Fostoria, Ohio (Pilgrim Hol.), Oct. 11; Marion, Ohio (Home Missionary), Oct. 25—Nov. 1

Neff, Nettie. Box 6, Manteca, Calif.

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.: Waldron, Ark., Sept. 25—Oct. 4; Caruthersville, Mo., Oct. 8-18; Udall, Kans., Oct. 22—Nov. 1

Nesseth-Hopson Party. c/o NPH*: Reed City, Mich., Oct. 1-11

Noland, Reine. 191 Sierra Madre Blvd., Sierra Madre, Calif.

Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Cambridge, Ohio (1st), Sept. 23—Oct. 4; Charleston, W.Va. (Elk River), Oct. 8-18; Rand, W.Va., Oct. 21—Nov. 1

Norton, Joe. Box 143, Hamlin, Tex.: Akron, Ohio (Arlington St.), Oct. 2-11; Independence, Missouri (Fairmount), Oct. 15-25

Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.: Orlando, Fla. (Lawnsdale), Sept. 30—Oct. 11; Indianapolis, Ind. (Free Meth.), Oct. 14-25

Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.

Owens, G. Frederick. 820 Manitou Blvd., Colorado Springs, Colo.: Lafayette, Colo., Sept. 20—Oct. 4

Palmer, "Bob." 102 Melmore, Tiffin, Ohio: Fremont, Ohio, Sept. 30—Oct. 11; Spooner, Wis., Oct. 12-18; Cedarburg, Wis., Oct. 28—Nov. 11

Parrett, A. L. 403 S. Main, Bourbonnais, Ill.: Ponca City, Okla. (1st), Sept. 30—Oct. 11; Enid, Okla. (1st), Oct. 14-25; Austin, Tex. (Grace), Oct. 28—Nov. 8

Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Grand Island, Neb., Sept. 29—Oct. 4; Hastings, Neb. (1st), Oct. 6-11; Parsons, Kans., Oct. 13-18; Jonesboro, Ark. (1st), Oct. 23—Nov. 1

Pattin, Martin L. 6733 Lakeside Dr., Fort Worth, Tex.

● Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.: Indianapolis, Ind. (Eagleside), Sept. 28—Oct. 3; St. Louis, Mo. (Wellston), Oct. 4-11; Cookeville, Tenn., Oct. 14-25; Indianapolis, Ind. (Westside), Oct. 26—Nov. 1

Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415: Adrian, Mich., Oct. 1-11; Bethel, Ohio, Oct. 15-26; Flint, Mich., Oct. 26—Nov. 1

Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.: St. Louis, Mich., Sept. 29—Oct. 4; St. Johns, Mich., Oct. 6-11; Garrett, Ind., Oct. 13-18; Lima, Ohio (Grande Ave.), Oct. 23—Nov. 1

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Elkton, Ky., Oct. 2-11; Indianapolis, Ind. (Speedway), Oct. 15-25; Berne, Ind., Oct. 29—Nov. 8

Pittenger, Twyla. Shelby, Ohio

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Galesburg, Ill., Sept. 23—Oct. 4; Rock Island, Ill. (1st), Oct. 7-18; Shawnee, Okla., Oct. 21—Nov. 1

Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Chicago Central Dist., Sept. 15—Oct. 4; Chicago, Ill. (Emerald), Oct. 4-7; Mishawaka, Ind. (1st), Oct. 11-15; Minn. Dist. Tour, Oct. 18-23; Cedar Rapids, Iowa (1st), Oct. 25-27; Iowa Dist., Oct. 29—Nov. 1

Potts, Troy C. 1017 S. Main St., Monahans, Tex. 79756

Powell, Curtice LeRoy, Route 2, Newark, Ohio: Columbus, Ohio (Hillard), Sept. 27—Oct. 4; Lithopolis, Ohio, Oct. 11-18; Columbus, Ohio (Frank Rd.), Oct. 25—Nov. 1

Prentice, Carl and Ethel. Evangelist and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.: Weatherford, Okla. (1st), Sept. 26—Oct. 4; Brownfield, Tex. (1st), Oct. 9-18; Lake Charles, La. (College Park), Oct. 22—Nov. 1

Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.: Orbisonia, Pa., Sept. 30—Oct. 11; State College, Pa., Oct. 21—Nov. 1

Pullum, Oscar L. 1601 Monroe Ave., Evansville, Ind.: New Harmony, Ind., Sept. 30—Oct. 11

Purkhisier, H. G. 308 E. Hadley, Aurora, Mo.: Ashland, Ky. (1st), Oct. 2-11; St. Louis, Mo. (Webster Groves), Oct. 14-25; Orange, Tex. (1st), Oct. 28—Nov. 8

● Qualls, Paul M. Song Evangelist, 5441 Lake Jesamine Dr., Orlando, Fla.: Howell, Mich. (1st), Sept. 30—Oct. 11; Charleston, W.Va. (Southeast), Oct. 15-25; Science Hill, Ky., Oct. 26—Nov. 1

Quinn, L. W. Sunday School Evangelist, 3702 Manchester, Colorado Springs, Colo.

Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Spencer, S.D., Oct. 8-18

● Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1430 Fletcher Ave., Indianapolis, Ind.: Bloomington, Ind. (1st), Sept. 27—Oct. 3; Indianapolis, Ind. (Northside), Oct. 4-11; Hattanning, Pa. (1st), Oct. 14-25; St. Louis, Mo. (South Side), Oct. 26—Nov. 1

Robison, Robert and Wife. Evangelist and Singers, Heaters, W.Va.

Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.: Lake Placid, N.Y., Sept. 28—Oct. 4; Vermontville, N.Y., Oct. 5-11; Ithaca, N.Y., Oct. 14-25

Rogers, J. A. (Jimmy), 695 N. Market St. East Palestine, Ohio: Kingston, N.Y., Oct. 8-18

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.: Lowell, Ind., Oct. 21—Nov. 1

Rose, W. W. 200 Phifer St., Monroe, N.C. 28110: Kannapolis, N.C. (1st), Sept. 28—Oct. 4; Archdale, N.C., Oct. 5-18; Uniontown, Ala., Oct. 21—Nov. 1

Rothwell, Mel-Thomas. 4701 N. Donald, Bethany, Okla.: Olivet Naz. College Lectures, Oct. 1-2; Kansas City, Mo. (1st), Oct. 18-25

Rust, Everett F. 420 Sherman, Alva, Okla.

Schoonover, Modie. 156 E. Albert, Adrian, Mich.: Rochester, Mich., Sept. 23—Oct. 4; Kansas City, Kans. (Highland Crest), Oct. 7-18; Osawatimie, Kans., Oct. 21—Nov. 1

Schriber, George R. and Mrs. 5949 Forestdale, Glendora, Calif.

● Schultz, Walter C. Song Evangelist, 707 South Chipman, Owosso, Mich.

Sciocco, Ora W. 731 West Howe, Bloomington, Ind. Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio

Sears, L. Wayne. c/o NPH*: Murphysboro, Ill. Oct. 1-11; Argo, Ill., Oct. 15-25; Pittsfield, Ill., Oct. 29—Nov. 8

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: DuBois, Pa., Oct. 7-18; Knox, Pa., Oct. 21—Nov. 1

● Sharp, Albert and Acena. 8926 Arlington Ave., Riverside, Calif.

Sharp, L. D. 1026 Dayton St., Wichita, Kans.: El Dorado, Kans. (1st), Oct. 6-18

Sharples, J. J. and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: Langley, B.C., Oct. 21—Nov. 1

Shea, Albert J. c/o NPH*: Marietta, Ohio (1st), Oct. 1-11; Wilmington, Ohio, Oct. 12-18; Mansfield, Ohio (1st), Oct. 21—Nov. 1

Shomo, Philo and Miriam. Preachers and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.: Ottumwa, Ia. (Trinity), Sept. 30—Oct. 11; Virden, Ill., Oct. 14-25; Mt. Vernon, Ill., Oct. 28—Nov. 8

Showalter, Keith. Route 1, Selma, Ind.: Mattoon, Ill. (1st), Oct. 9-11

Sisk, Ivan. 4327 Morage Ave., San Diego 17, Calif.: Oklahoma City, Okla. (Trinity), Oct. 9-11; San Diego, Calif. (University), Oct. 18-25

● Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.: Southport, Ind., Oct. 9-18

Slater, Glenn. 320 S. 22nd St., Independence, Kans.: Sabetha, Kans. (Pilgrim Hol.), Oct. 8-18

Slater, Hugh L. c/o NPH*: Madera, Calif. (1st), Oct. 1-11; St. Joseph, Mo., Oct. 15-25; Blanchard, La., Oct. 29—Nov. 8

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio: Rarden, Ohio, Sept. 30—Oct. 11; Maryville, Tenn., Oct. 14-25

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.: Dayton, Ohio (Parkview), Oct. 1-11; Columbus, Ohio (1st), Oct. 18-25

Smith, Ernest D. Strong, Maine: Warren, Ohio (Margandale), Sept. 30—Oct. 11; Bethel, Me., Oct. 13; Jacksonville, Me. (East Machias), Oct. 20

Smith, Otis E., Jr. Route 1, Edinburg, Pa.: Beavertown, Mich., Oct. 1-11; Hampton, Va., Oct. 15-25; Columbus, Ohio (Bellows), Oct. 29—Nov. 8

Smith, Paul R. 305 Central Ave., Spencer, W.Va.: Alderson, W.Va., Sept. 20—Oct. 4

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Iowa City, Iowa, Sept. 30—Oct. 11; Richmond, Ky., Oct. 14-25

Sprawls, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Muskegon, Mich., Oct. 2-11; Eaton Rapids, Mich., Oct. 19-25; Mancelona, Mich., Oct. 30—Nov. 8

Stabler, R. C. and Wife. R.F.D. 1, Tamaqua, Pa.: Lexington, Ohio, Sept. 23—Oct. 4; Sharon, Pa., Oct. 7-18; Gillingham, Wis. (Wesleyan Meth.), Oct. 21—Nov. 1

Stafford, Daniel, Box 11, Bethany, Okla.: Pittsburg, Pa. (Lincoln Place), Sept. 23—Oct. 4; Connersville, Ind. (1st), Oct. 8-18; Indianapolis, Ind. (West Side), Oct. 22—Nov. 1

Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Topeka, Kans. (Oakland), Sept. 23—Oct. 4; Duncan, Okla. (Oak Ave.), Oct. 7-18; Hutchinson, Kans., Oct. 21—Nov. 1

Steininger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del, Nashville, Ind.: Edinburg, Ind., Sept. 30—Oct. 11; Smithville, Ind. (U.B.), Oct. 14-25; Elkhart, Ind. (Northside), Oct. 28—Nov. 8

Stewart, Paul J. P.O. Box 850, Jasper, Ala.: St. Petersburg, Fla. (1st), Sept. 28—Oct. 4; Champaign, Ill. (Grace), Oct. 6-11; Akron, Ohio (1st), Oct. 15-25; Ada, Okla. (Arlington), Oct. 26—Nov. 1

Stock, W. J. Box 112, Jefferson, Ohio: Brightwater, New York, Sept. 30—Oct. 11; Marshall, Tex., Oct. 14-25; Arlington, Tex., Oct. 28—Nov. 8

Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123: Warsaw, Ohio, Oct. 4-11; Russell, Ky. (1st), Oct. 18-25

Sturtevant, L. R. 652 2nd Ave. E., Twin Falls, Ida.: Buhl, Ida., Oct. 18—Nov. 1

Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.: North Charleston, S.C. (Hanahan), Sept. 30—Oct. 11; High Point, N.C. (Calvary), Oct. 14-25; Ashland, Ohio, Oct. 28—Nov. 8

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Tarvin, E. C. California, Ky.: Findlay, Ohio, Oct. 1-11; Spencer, W.Va., Oct. 14-25

Taylor, Emmett E. c/o NPH*: Crowley, La., Oct. 9-18; Okmuigee, Okla., Oct. 21—Nov. 1

Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio: Covington, Ky., Sept. 29—Oct. 4; Mattoon, Ill., Oct. 6-11; Harvey, Ill., Oct. 14-25; Burlington, N.C., Oct. 27—Nov. 1

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: St. Louis Mo. (Wellston), Oct. 4-11; Newton, Kans., Oct. 16-25; South Gate, Calif. (1st), Oct. 28—Nov. 8

Thomas, Henry C. Box 104, Dimmitt, Tex.: Burkburnett, Tex., Oct. 14-25; Fort Worth, Tex. (White Settlement), Oct. 28—Nov. 8

Thompson, Harold C. 650 E. Main St., Blytheville, Ark.: Indianapolis, Ind. (Eagle Dale), Sept. 27—Oct. 4; Eureka Springs, Ark., Oct. 9-18; Fort Smith, Ark. (1st), Oct. 25—Nov. 1

Toone, L. E. 365 Burke St., Bourbonnais, Ill.: Huntington, Ind. (Northside), Sept. 23—Oct. 4; Watska, Ill. (1st), Oct. 6-18; Fort Wayne, Ind. (1st), Oct. 21—Nov. 1

Tranue, C. F. Route 1, Poplar Bluff, Mo.: Channewiew, Tex., Sept. 30—Oct. 11; Houston, Tex. (Belfort), Oct. 21—Nov. 1

Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.: Sault Ste Marie, Mich., Sept. 29—Oct. 4; Pickford, Mich., Oct. 6-11; Saginaw, Mich. (Central), Oct. 13-18; Nashville, Mich., Oct. 20-25; Vicksburg, Mich. (Chapman Mem.), Oct. 27—Nov. 1

Turpel, John W. R.R. 2, Minesing, Ont., Can.: Yalt, Ont., Sept. 23—Oct. 4; Dixfield, Me., Oct. 11-18; Bingham, Me., Oct. 20—Nov. 1

Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio: Winchester, Va., Sept. 30—Oct. 11; Kings Mountain, N.C., Oct. 18-25; Woodbury, Ga., Oct. 28—Nov. 8

Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.: Sumner, Wash., Oct. 11-21

Vascoe, David J. 701 N. 12th St., Duncan, Okla.

Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.

●Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73008

Walker, W. B. c/o NPH*: Norwood, Ohio (1st), Oct. 1-11; Indianapolis, Ind. (Ray St.), Oct. 15-25

Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.: Montebello, Calif., Oct. 12-18

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.: Nelsonville, Ohio, Sept. 23—Oct. 4; Mitchell, Ind. (1st), Oct. 8-18; Pontiac, Mich. (Zion), Oct. 21—Nov. 1

●Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.: St. John, N.B. (1st), Oct. 14-25

Watson, H. T. 4003 Lightfoot Mill Rd., Chattanooga, Tenn.: Tullahoma, Tenn., Oct. 12-18

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.: Costa Mesa, Calif., Sept. 30—Oct. 11; Brea, Calif., Oct. 14-25

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.: Havre, Mont., Sept. 28—Oct. 4; Kellogg, Ida., Oct. 8-18; Anaheim, Calif. (1st), Oct. 25—Nov. 1

White, W. T. 116 E. Keith, Norman, Okla.: Ludlow, Ky., Sept. 30—Oct. 11; Shelby, Ohio, Oct. 14-25; Toledo, Ohio (Oregon), Oct. 28—Nov. 8

Wilkinson Trio. Evangelist and Singers, 1104 Penn St., Columbus, Ind.: Georgetown, Ind., Sept. 30—Oct. 11

Williams, Earl C. c/o NPH*: Manteca, Calif., Oct. 14-25

●Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio

Willis, Harold and Mae. c/o NPH*: Carlsbad, N.M., Sept. 24—Oct. 4; Newton, Iowa, Oct. 11-18; McPherson, Kans., Oct. 22—Nov. 1

Willson, Otto R. 2910 N. College, Bethany, Okla.: Colorado Springs, Colo. (Palmer Heights), Sept. 30—Oct. 11; Port Arthur, Tex. (1st), Oct. 14-25; Chandler, Okla., Oct. 28—Nov. 8

Winegarden, Robert. c/o NPH*: Chicago, Illinois (Southwest), Sept. 30—Oct. 11; Plymouth, Ind., Oct. 14-25; Greentown, Ohio, Oct. 28—Nov. 8

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Arlington, Va., Sept. 25—Oct. 4; Spencer, Ind. (1st), Oct. 9-18; Pekin, Ill. (1st), Oct. 23—Nov. 1

Wyss, Leon. c/o NPH*: Baton Rouge, La. (1st), Sept. 28—Oct. 4; Periyton, Tex. (1st), Oct. 8-11; Dumas, Tex., Oct. 14-25; Arnold, Neb., Oct. 26—Nov. 1

●Yaakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.

Zimmerlee, Don and June. Preacher and Singer, 2160 S. Florissant Rd., Florissant, Mo.: Anderson, Ind. (Goodwin Mem.), Sept. 29—Oct. 11; Menomonie, Wis., Oct. 18-25; Auburn, Ill., Oct. 23—Nov. 8

Zimmerman, W. E. Box 1114, Marion, Ohio: Gallon, Ohio, Sept. 30—Oct. 4; McArthur, Ohio, Oct. 7-18; Bellevue, Ohio, Oct. 19-25; The Plains, Ohio, Oct. 28—Nov. 8

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●Indicates Singers.

the Answer corner

Conducted by W. T. PURKISER, Editor

Why have the church bells been taken out of the churches? I really miss hearing them ring on Sunday morning.

I, too, miss hearing the church bells ring on Sunday morning.

I suppose they are gone because they no longer serve the purpose they once served in towns and villages where most of the people who attended the church lived within earshot of the bell. Now, of course, a great many people live far from the churches they attend and

reach them by automobile.

Even so, perhaps there is a hint for us here that the time has come to ring doorbells rather than church bells—to go out and reach the people where they are, rather than depending on the generalized and impersonal invitation of which the church bell has become the symbol.

In a recent newspaper report about a new Sunday school course in the United Church in Canada, it is said, "The idea of the Virgin Birth may rest on a mistaken translation of Isaiah 7:14 where the Hebrew word 'young woman' became translated as the Greek 'virgin.'" May I have your opinion on this?

My opinion is that this is not only bad theology; it is also bad biblical scholarship. It is bad theology because it injects a doubt at the absolutely vital point of the reliability of the Gospel accounts of the birth and nature of Jesus. It is bad biblical scholarship because Luke, whose account of the virgin birth of Jesus is even more detailed than Matthew's, does not even mention Isaiah 7:14.

With regard to Matthew's quotation (1:22-23), the facts are exactly the reverse of the situation hinted in the report of the Sunday school comment. Matthew did not fabricate the account of the Virgin Birth because he knew of Isaiah's prophecy in the Septuagint or Greek version of the Old Testament.

He quoted the Greek version of Isaiah because he knew of the fact of the Virgin Birth.

Another claim of liberal scholarship concerning the Virgin Birth is also transparently false. It is often argued that the idea of the virgin birth of Christ came from various pagan myths about "theanthropic men," that is, men alleged to be the offspring of a union of one of the gods with a woman. Actually, these myths of gods who took human form and cohabited with women to produce offspring have no relation to a virgin birth at all. They are a million miles from the chaste and reverent language of Matthew and Luke in describing the conception of Jesus.

In regard to civil rights, and in the light of Genesis 9:25-27, how can man lift the curse God pronounced?

Genesis 9:25-27 reads, "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

In Genesis 10:15-19, the descendants

of Canaan are listed. These are the people who lived in ancient Phoenicia, Syria, and Palestine. There is therefore no possible relation between the passage you cite and the matter of civil rights. The misuse of these verses has been one of the most glaring and persistent instances of the perversion of scripture for wrong ends.

Please explain the last part of Matthew 20:16. Who are the chosen few and what becomes of the many who are called but not chosen? How does one know to which of these groups one belongs?

The verse reads, "For many are called, but few chosen." The same words appear in Matthew 22:14.

Those who are called are those who hear the gospel and to whom the Holy Spirit conveys the invitation of Christ to salvation. Those who are chosen are those who receive and respond to the invitation in obedience and faith (Ephesians 1:4-12). God has chosen to salvation all who believe on the Lord Jesus Christ (John 3:16, 36). The many

who are called but who refuse and therefore are not chosen remain dead in trespasses and sins and are lost (John 3:17-19).

When you respond in obedience and faith to the call of God, you become His child (John 1:11-12), and His Spirit bears witness that you have been accepted in Christ (Romans 8:14-17). You therefore know that you are not only called but chosen.

After serving as district superintendent of the Minnesota District for ten years, Dr. Roy F. Stevens has resigned to accept the superintendency of the Kansas City District.

With the unanimous endorsement of the Board of General Superintendents and the District Advisory Board, I have appointed Rev. Norman W. Bloom, pastor at Hastings, Nebraska, as superintendent of the Minnesota District effective October 15, 1964.

GEORGE COULTER
General Superintendent

Dr. Speicher to Return to India

Medical clearance has been given for the return of Dr. Orpha Speicher to India for another term of service in the hospital and medical missionary work there.

Dr. Speicher underwent serious surgery while on furlough in the United States, but has been declared recovered and physically fit for the rigors of her duties on the field. She left for India, August 23, from San Pedro, California.

Expanded Herald Next Week

The *Herald of Holiness* next week and the first Wednesday of each month thereafter through the coming year will be enlarged by almost 50 percent. The additional space will be devoted to articles and material of interest to the entire age-range of the family. The regular departments and features will also be included.

Nazarene Postmaster to Retire

Nazarene Layman Thomas Stave will retire after fifty-one years in the Yakima, Washington, post office. For the last ten years Mr. Stave has been postmaster.

Born in Brooklyn, November 18, 1894, Mr. Stave began to work in the post office in Yakima at the age of eighteen. He has served the federal government under nine presidents, who in turn appointed twelve postmaster generals.

Mr. and Mrs. Stave have been members of the Church of the Nazarene for many years.

World War I Hero Passes

Sergeant Alvin York, Tennessee hero of World War I and father of Nazarene Pastor George E. York, died early this month after a long illness. Sergeant York was noted for his capture of two German machine-gun emplacements

during the Argonne campaign. His son is pastor of the Fatherland Street Church of the Nazarene, Nashville, Tennessee.

Reed Completes Term

Dr. George J. Reed, who was elected a member of the General Board by delegates to the Sixteenth General Assembly last June at Portland, completed eleven years as a member of the U.S. Board of Parole, Washington, D.C., on September 30. He was succeeded by Charles E. Casey, Sacramento, California, who was nominated by President Johnson.

Dr. Reed was nominated by President Eisenhower in 1953. Previously Reed had been with the Minnesota Youth Conservation Commission. He is a brother of Dr. Harold W. Reed, president of Olivet Nazarene College. He is a graduate of Pasadena College.—N.I.S.

Lanpher Recovery Reported Complete

The recovery of Rev. Wilson Lanpher, pastor of College Church, Nampa, Idaho, from a heart attack suffered early this summer has been complete, and Pastor Lanpher has now resumed his full workload, according to word received from District Superintendent I. F. Younger of the Idaho-Oregon District.



East Germans Support Gospel Broadcasts

CHATHAM, N.J. (MNS)—The studios of Trans World Radio at Wetzlar, West Germany, recently received packages of handmade articles from East Germany. The East German Christians, unable to send gifts of money because of government restrictions and meager allowances, wanted to show their appreciation for the daily gospel broadcasts which reach them from the transmitter at Monaco. They requested that the articles, made by listeners who gather in small sewing circles, be sold and the money used to keep the gospel programs on the air.

Congress on Christian Medicine Held

QUITO, ECUADOR (MNS)—The first Latin-American Congress on Christian Medicine was held here under the auspices of the Christian Medical Society of Oak Park, Illinois.

One highlight of the conference was a banquet at the Hotel Quito, when a number of distinguished Ecuadorian physicians were guests of the congress. Dr. James Krafft of Dallas, Texas, immediate past president of the Christian Medical Society, was the speaker.

Numerous panel discussions were held each day, and papers dealing with various topics were presented. Most of the

program was conducted in Spanish with simultaneous translations into English.

Total registration at the congress was 103, with 18 countries represented.

Missionaries Are Evacuated from Congo

WEMBO NYAMA, CONGO (EP)—Wives and children of four Methodist missionaries stationed here have been evacuated from the rebel-held area in the Congo, according to word received in New York by the Methodist Board of Missions.

The missionaries themselves are reported still under house arrest in Wembo Nyama. The remote mission station was overrun by rebel forces in early August. One missionary, Rev. Burleigh Law, Jr., Tallahassee, Florida, was killed.

All American Methodist personnel in four mission stations in the Central Congo area north of Luluabourg have been evacuated. A board spokesman said "about a dozen" missionaries have been pulled out of the rebel-held area.

Roman Church Woos Belgian Protestants

BRUSSELS, BELGIUM (EP)—The Roman Catholic church here is increasing its efforts to contact Protestants on a local as well as national level, says Dr. Homer L. Payne, director of the Belgian Gospel Mission.

He said a Catholic priest in a small village near here approached an evangelical group asking that they have joint Bible studies in the two meeting places.

"Five years ago this would have been impossible," said Dr. Payne, "and at the present time it presents both an open door and also a subtle danger, since joining with the Catholics publicly implies a certain acceptance of what they teach in their church. There have been many similar incidents."

Nyasaland Evangelicals Organize

CHONGONI, NYASALAND (MNS)—Meeting here May 11-13, the evangelical leaders of this country organized a fellowship to be known as the Evangelical Association of Nyasaland.

Bible study and prayer periods preceded the sessions, during which the delegates discussed and adopted a constitution, and their churches and organizations became charter members of the association.

The constitution of the newly formed association states that among its objects shall be "to provide a spiritual fellowship among evangelical Christians as of united action in promoting Bible teaching, prayer, and evangelistic ministries in accordance with evangelical faith outlined in the Association's Statement of Faith, directed toward perfecting of individual believers, the edification and revival of the Church of Jesus Christ, and the salvation of lost souls."



1 The Church of the Nazarene at Mount Vernon near Tullahoma, Tennessee, was organized and built after a series of remarkable providences indicated the blessing and leading of the Lord in the work. The new church, with twenty-five members, averaged fifty-five in Sunday school, with 90 percent of these people attending every service. Rev. Floyd L. Miles, Sr., is the pastor.



2 Rev. and Mrs. Albert J. Lown, visiting the United States from Scotland, look over the first volume of the new ten-volume "Beacon Bible Commentary" during their tour of the Nazarene Publishing House. Mr. Lown is pastor of the Church of the Nazarene in Paisley, Scotland.



3 The new building of the Canton, Ohio, First Church of the Nazarene has been occupied since the fall of 1962. Since beginning to use the new facilities, the Sunday school has grown from an average attendance of 304 in 1962 to 403 in 1963, and has reached 506 this year. The present morning worship attendance is 447, about 200 above the attendance in the old building, with a corresponding growth in the evening crowds. Annual giving has increased from \$40,000 per year to \$63,000. Mr. Harold Jackson has been Sunday school superintendent for the past twelve years. Rev. J. H. White is the pastor.

4 An outstanding ordination class was charged with the responsibility of the ministry at the last district assembly of the Northeastern Indiana District by presiding General Superintendent Hardy C. Powers. From left to right are Rev. and Mrs. John S. Abshear, Rev. and Mrs. Clinton L. Wasson, Rev. and Mrs. Eugene E. Vickery, Rev. and Mrs. S. Wayne Smith, Dr. Powers, Rev. and Mrs. Carl F. Leth, Rev. and Mrs. L. Kenneth Adams, and Rev. and Mrs. Jefferson O. Brock. Dr. Paul C. Updike is the district superintendent.



5 Rev. Alex Wachtel, Nazarene missionary to Israel, is shown presenting a medallion from Israel to Rabbi Joshua Stampfer of Portland, Oregon. One of the rabbi's grandfathers founded the city of Petach Tekuch and the other was a chief rabbi of Jerusalem. The presentation was made at the Israel display booth during the recent General Assembly in Portland. Later Mr. Wachtel was invited to address over one hundred members of the rabbi's congregation and reported a "very cordial" response.

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